

इच्छागृहीताभिमतोरुदेहः संसाधिताशेषजगद्धितोऽसौ ॥८४॥  
 तेजोबलैश्वर्यमहाबोधः स्ववीर्यशक्त्यादिगुणैकराशिः ।  
 परः पराणां सकला न यत्र क्लेशादयः सन्ति परापरेषु ॥८५॥  
 स ईश्वरो व्यष्टिसमष्टिरूपो व्यक्तस्वरूपोऽप्रकटस्वरूपः ।  
 सर्वेश्वरः सर्वगः सर्ववेत्ता समस्तशक्तिः परमेश्वराख्यः ॥८६॥  
 संजायते येन तदस्तदोषं शुद्धं परं निर्मलमेकरूपम् ।  
 संहस्यते दाप्यधिगम्यते वा तज्ज्ञानमज्ञानमतोऽन्यदुक्तम् ॥८७॥

all good qualities; and all created beings are endowed with but a small portion of his individuality. Assuming at will various forms, he bestows benefits on the whole world, which was his work. Glory, might, dominion, wisdom, energy, power, and other attributes, are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over finite and infinite, god in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only, by which he is conceived, contemplated, and known, that is wisdom; all else is ignorance."

## CHAPTER VI

स्वाध्याय-संयमाभ्यां स दृश्यते पुरुषोत्तमः ।  
 तत्प्राप्तिकारणं ब्रह्म तदेतदिति चोच्यते ॥१॥  
 स्वाध्यायाद् योगमासीत् योगात् स्वाध्यायमेव च ।  
 स्वाध्याय-योगसम्पत्त्या परमात्मा प्रकाशते ॥२॥  
 तदीक्षणाय स्वाध्यायश्चक्षुर्योगस्तथापरम् ।  
 न मांसचक्षुषा द्रष्टुं ब्रह्मभूतः स शक्यते ॥३॥

He, Purushottama, is also known by holy study and devout meditation; and either, as the cause of attaining him, is entitled Brahma. From study let a man proceed to meditation, and from meditation to study<sup>1</sup>; by perfection in both supreme spirit becomes manifest. Study is one eye wherewith to behold it, and meditation is the other: he who is one with Brahma sees not with the eye of flesh.

1 Both study of the Vedas (Svādhyāya) and abstraction (Yoga) are to be practised: when a man is weary of one, he may apply to the other. The Yoga, however, limits the practical part to silent prayer. जपच्छ्रान्तः पुनर्यायेद् ध्यानाच्छ्रान्तः पुनर्जपेत् । 'Wearied of meditation, let him pray inaudibly: weary of prayer, let him repeat meditation.' जपध्यानाभियोगेन परयेदात्मानमात्मनि । 'By the union of prayer and meditation let him behold soul in himself.'

मेत्रेय उवाच ।

भगवंस्तम्हं योगं ज्ञातुमिच्छामि तं वद ।  
ज्ञाते यत्राखिलाधारं पश्येयं परमेश्वरम् ॥४॥

Maitreya.—Reverend teacher, I am desirous of being informed what is meant by the term meditation (Yoga), by understanding which I may behold the supreme being, the upholder of the universe.

पराशर उवाच ।

यथा केशिध्वंजः प्राह खाण्डिक्याय महात्मने !  
जनकाय पुरा योगं तथाहं कथयामि ते ॥५॥

Parásara.—I will repeat to you, Maitreya, the explanation formerly given by Keśidhwaja to the magnanimous Kháṇḍikya, also called Janaka.

मेत्रेय उवाच ।

खाण्डिक्यः कोऽभवद् ब्रह्मन् को वा केशिध्वजोऽभवत् ।  
कथं तयोश्च संवादो योगसम्बन्धवानभूत् ॥६॥

Maitreya.—Tell me first, Brahman, who Kháṇḍikya was, and who was Keśidhwaja; and how it happened that a conversation relating to the practice of Yoga occurred between them.

पराशर उवाच ।

धर्मध्वजो वै जनकस्तस्य पुत्रो मितध्वजः ।  
कृतध्वजश्च नाम्ना स सदाध्यात्मरतिर्नृपः ॥७॥  
कृतध्वजस्य पुत्रोऽभूत् ख्यातः केशिध्वजो द्विजः ।  
पुत्रो मितध्वजस्यापि खाण्डिक्यो जनकोऽभवत् ॥८॥

Parásara.—There was Janaka, named Dharmadhwaaja, who had two sons, Amitadhwaaja and Kritadhwaaja; and the latter was a king ever intent upon existent supreme spirit: his son was the celebrated Keśidhwaja. The son of Amitadhwaaja was Janaka, called Kháṇḍikya<sup>2</sup>.

कर्ममार्गोऽति खाण्डिक्यः पृथिव्यामभवत् कृती ।

केशिध्वजोऽप्यतीवासीदात्मविद्याविशारदः ॥९॥

Kháṇḍikya was diligent in the way of works, and was renowned on earth for religious rites. Keśidhwaja, on the other hand, was endowed with spiritual knowledge. These two were engaged in hostilities,

2 No such names occur amongst the Maithila kings of the Vishnu Purāna (see Bk. IV, Ch. V.); but, as there noticed (note 6), the Bhágavata inserts them. Janaka is used as a title. Kritadhwaaja, in some of the copies, is read Ritadhwaaja.

तावुभावपि चेवास्तां विजिगीषू परस्परम् ।  
 केशिध्वजेन खाण्डिक्यः स्वराष्ट्रादवरोपितः ॥१०॥  
 पुरोधसा मन्त्रिभिश्च समवेतोऽल्पसाधनः ।  
 राज्यान्निराकृतः सोऽथ दुर्गारण्यचरोऽभवत् ॥११॥  
 इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ।  
 ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविद्याया ॥१२॥

and Khândikya was driven from his principality by Keśidhwaja. Expelled from his dominions, he wandered with a few followers, his priest and his counsellors, amidst woods and mountains, where, destitute of true wisdom, he performed many sacrifices, expecting thereby to obtain divine truth, and to escape from death by ignorance<sup>3</sup>.

एकदा वर्तमानस्य योगे योगविदां वर !  
 धर्मधेनुं जघानोग्र-शाहूलो विजने वने ॥१३॥  
 ततो राजा हतं ज्ञात्वा धेनुं व्याघ्रेण ऋत्विजः ।  
 प्रायश्चित्तं स पप्रच्छ किमत्रेति विधीयते ॥१४॥  
 ते चोचुर्न वयं विद्मः कशेरुः पृच्छयतामिति ।  
 कशेरुरपि तेनोक्तस्तथैव प्राह भार्गवम् ॥१५॥  
 शुनकं पृच्छ राजेन्द्र ! नाहं वेद्मि स वेत्स्यति ।  
 स गत्वा तमपृच्छच्च सोऽप्याह शृणु यन्मुने ॥१६॥

Once whilst the best of those who are skilled in devotion, Keśidhwaja, was engaged in devout exercises, a fierce tiger slew his milch cow<sup>4</sup> in the lonely forest. When the Rájá heard that the cow had been killed, he asked the ministering priests what form of penance would expiate the crime. They replied that they did not know, and referred him to Kaśeru. Kaśeru, when the Rájá consulted him, told him that he knew not, but that Sunaka would be able to tell him. Accordingly the Rájá went to Sunaka, but he replied, "I am as unable, great king, to answer your question as Kaśeru has been; and there is

3 The performance of rites as a means of salvation is called ignorance in the Vedas (see Bk. VI. Ch. V. n. 7). Works are recommended as introductory to the acquirement of knowledge : it is ignorance to consider them as finite.

4 Tasya-dhenu ( तस्यधेनु ). One copy has Homa-dhenu, 'cow of sacrifice;' another, Dharma-dhenu, 'cow of righteousness.' The commentator explains the terms as importing the same thing, a cow yielding milk for holy purposes, or for the butter which is poured in oblations upon the sacrificial fire.

न कशेरुर्न चेवाहं न चान्यः साम्प्रतं भुवि ।

वेत्येक एव त्वच्छत्रुः खारिडक्यो यो जितस्त्वया ॥१७॥

no one now upon earth who can give you the information except your enemy Khândikya, whom you have conquered."

स चाहं तं प्रयाम्येष प्रष्टुमात्मरिपुं मुने !

प्राप्त एव मया यज्ञो यदि मां स हनिष्यति ॥१८॥

प्रायश्चित्तमशेषेण यदि पृष्टो वदिष्यति ।

ततश्चाविकलो यागो मुनिश्रेष्ठ ! भविष्यति ॥१९॥

इत्युक्त्वा रथमारुह्य कृष्णाजिनधरो नृपः !

वनं जगाम यत्रास्ते खारिडक्यः स महामतिः ॥२०॥

तमायान्तं समालोक्य खारिडक्यो रिपुमात्मनः ।

प्रोवाच क्रोधताम्राक्षः समारोपितकाम्मुकः ॥२१॥

कृष्णाजिनं त्वं कवचमावध्यास्मान्हंस्यसि ।

कृष्णाजिनधरे वेत्सि न मयि प्रहरिष्यति ॥२२॥

भृगाणां व्रत पृष्ठेषु मूढ ! कृष्णाजिनं न किम् ?

येषां त्वया मया चोग्राः प्रहिताः शितसायकाः ॥२३॥

स त्वामहं हनिष्यामि न मे जीवन् दिपोक्ष्यसे ।

आतताय्यसि दुर्बुद्धे ! मम राष्ट्रहरो रिपुः ॥२४॥

खारिडक्य ! संशयं प्रष्टुं भवन्तमहमागतः ।

न त्वां हन्तुं विचार्यैतत् कोपं वाणञ्च मुञ्च च ॥२५॥

Upon receiving this answer, Keśidwaja said, "I will go, then, and pay a visit to my foe: if he kill me, no matter, for then I shall obtain the reward that attends being killed in a holy cause; if, on the contrary, he tell me what penance to perform, then my sacrifice will be unimpaired in efficacy." Accordingly he ascended his car, having clothed himself in the deer skin (of the religious student), and went to the forest where the wise Khândikya resided. When Khândikya beheld him approach, his eyes reddened with rage, and he took up his bow, and said to him, "You have armed yourself with the deer skin to accomplish my destruction, imagining that in such an attire you will be safe from me; but, fool, the deer, upon whose backs this skin is seen, are slain by you and me with sharp arrows: so will I slay you; you shall not go free whilst I am living. You are an unprincipled felon, who have robbed me of my kingdom, and are deserving of death." To this Keśidwaja answered, "I have come hither, Khândikya, to ask you to solve my doubts, and not with any hostile intention: lay aside therefore both your arrow and your anger." Thus spoken to, Khândikya retired a while with his counsellors and his

ततः स मन्त्रिभिः सार्द्धं मेकान्ते सपुरोहितः ।  
 मन्त्रयामास खाण्डिक्यः सर्व्वं रेव महामतिः ॥२६॥  
 तमूचूर्मन्त्रिणो वध्यो रिपुरेष दशं गतः ।  
 हते तु पृथिवी सर्वा तव वश्या भविष्यति ॥२७॥  
 खाण्डिक्यश्चाह तान् सर्व्वानितदेवं न संशयः ।  
 हते तु पृथिवी सर्वा मम वश्या भविष्यति ॥२८॥  
 परलोकजयस्तस्य पृथिवी सकला मम ।  
 न हन्मि चेह्लोकजयो मम तस्य वसुन्धरा ।  
 नाहं मन्ये लोकजयादधिका स्याद् वसुन्धरा ॥२९॥  
 परलोकजयोऽनन्तः स्वल्पकालो महीजयः ।  
 तस्मादेनं न हि सिष्ये यत् पृच्छति वदामि तत् ॥३०॥

priest, and consulted with them what course to pursue. They strongly urged him to slay Kēsīdhwaja, who was now in his power, and by whose death he would again become the monarch of the whole earth. Khandikya replied to them, "It is no doubt true that by such an act I should become the monarch of the whole earth: he, however, would thereby conquer the world to come; whilst the earth would be mine. Now if I do not kill him, I shall subdue the next world, and leave him this earth. It seems to me that this world is not of more value than the next; for the subjugation of the next world endures for ever; the conquest over this is but for a brief season. I will therefore not kill him, but tell him what he wishes to know."

ततस्तमभ्युपेत्याह खाण्डिक्यजनको रिपुम् ।  
 प्रष्टव्यं यत्त्वया सर्व्वं तत् पृच्छस्व वदाम्यहम् ॥३१॥  
 ततः सर्व्वं यथावृत्तं प्रस्मधेनुवधं द्विज !  
 कथयित्वा स पप्रच्छ प्रायश्चित्तं हि तद्भवत् ॥३२॥  
 स चाचष्ट यथान्यायं द्विज ! केहिष्वजाय तत् ।  
 प्रायश्चित्तमशेषेण यद् वै तव त्रिधीयते ॥३३॥  
 विदितार्यः स तेनैव सोऽनुजातो महात्मना ।  
 धारभूमिमुपाश्रित्य चक्रो सर्वाः क्रियाः क्रमात् ॥३४॥

Returning then to Kēsīdhwaja, Khandikya desired him to propose his question, which he promised to answer; and Kēsīdhwaja related to him what had happened, the death of the cow, and demanded to know what penance he should perform. Khandikya, in reply, explained to him fully the expiation that was suited to the occasion; and Kēsīdhwaja then, with his permission, returned to the place of

क्रमेण विधिवद् यागं नीत्वा सोऽवभृथाप्लुतः ।  
 कृतकृत्यस्ततो भूत्वा चिन्तयामास पार्थिवः ॥३५॥  
 पूजिता ऋत्विजः सर्वे सदस्या मानिता मया ।  
 तथैवाधिजनोऽप्यर्थैर्योजितोऽभिमतेर्यथा ॥३६॥  
 यथार्हमस्य लोकस्य मया सर्वं विचेष्टितम् ।  
 अनिष्पन्नक्रियं चेतस्तथापि मम किं यथा ॥३७॥  
 इति सञ्चिन्त्य यत्नेन सस्मार स महीपतिः ।  
 खाण्डिक्याय न दत्तेति मया वै गुरुदक्षिणा ॥३८॥  
 जगाम च ततो भूयो रथमारुह्य पार्थिवः ।  
 मैत्रेय ! दुर्गगहनं खाण्डिक्यो यत्र संस्थितः ॥३९॥  
 खाण्डिक्योऽपि तथायान्तं पुनर्दृष्ट्वा धृतायुधः ।  
 तस्थौ हन्तुं कृतमतिस्तथाह स पुनर्नृपः ॥४०॥  
 भो नाहं तेऽपकाराय प्राप्तः खाण्डिक्य ! मा क्रुधः ।

गुरोर्निष्कयदानाय मामवेहि त्वमागतम् ॥४१॥

sacrifice, and regularly fulfilled every necessary act. Having completed the ceremony, with its supplementary rites, Keśidhwaja accomplished all his objects: but he then reflected thus: The priests whom I invited to attend have all been duly honoured; all those who had any request to make have been gratified by compliance with their desires; all that is proper for this world has been effected by me: why then should my mind feel as if my duty had been unfulfilled?" So meditating, he remembered that he had not presented to Khāṇḍikya the gift that it is becoming to offer to a spiritual preceptor, and, mounting his chariot, he immediately set off to the thick forest where that sage abode. Khāṇḍikya, upon his reappearance, assumed his weapons to kill him; but Keśidhwaja exclaimed, "Forbear, venerable sage. I not here to injure you, Khāṇḍikya: dismiss your wrath, and know that I have come hither to offer you that remuneration which is due to you as my instructor. Through your lessons I have fully completed my sacrifice, and I am therefore desirous to give you a gift. Demand what it shall be."

निष्पादितो मया यागः सम्यक् त्वद्रूपदेशतः ।

सोऽहं ते दातुमिच्छामि वृणुष्व गुरुदक्षिणाम् ॥४२॥

Khāṇḍikya having once more communed with his counsellors, told them the purpose of his rival's visit, and asked them what he should demand. His friends recommended him to require his whole king-

भूयः स मन्त्रिभिः साद्धं मन्त्रयामास पार्थिवः ।  
 गुरुनिष्कृतिकामोऽत्र किमयं प्रार्थ्यतामिति ॥४३  
 तमूचुर्मन्त्रिणो राज्यमशेषं प्रार्थ्यतामिति ।  
 कृतिभिः प्रार्थ्यते राज्यमनायासितसेनिकैः ॥४४  
 प्रहस्य तानाह नृपः स खाण्डिक्यो महामतिः ।  
 स्वल्पकालं महीराज्यं मादृशोः प्रार्थ्यते कथम् ॥४५  
 एवमेतद्भवन्तोऽत्र ह्यर्थसाधनमन्त्रिणः ।  
 परमार्थः कथं कोऽत्र यूयं नात्र विचक्षणाः ॥४६॥  
 इत्युक्त्वा समुपेत्येनं स तु केशिध्वजं नृपम् ।  
 उवाच किमवश्यं त्वं ददासि गुरुदक्षिणाम् ॥४७  
 बाढमित्येव तेनोक्तः खाण्डिक्यस्तमथाब्रवीत् ।  
 भवानध्यात्मविज्ञानपरमार्थविचक्षणः ॥४८॥  
 यदि चेद्दीयते मह्यं भवता गुरुनिष्कृत्यः ।  
 तत् क्लेशप्रशमायालं यत् कर्म तदुदीरय ॥४९॥

dom back again, as kingdoms are obtained by prudent men without conflicting hosts. The reflecting king Khāṇḍikya laughed, and replied to them, "Why should a person such as I be desirous of a temporary earthly kingdom? Of a truth you are able counsellors in the concerns of this life, but of those of the life to come you are assuredly ignorant." So speaking, he went back to Keśidhwaja, and said to him, "Is it true that you wish to make me a gift, as to your preceptor?" "Indeed I do," answered Keśidhwaja. "Then," rejoined Khāṇḍikya, "as it is known that you are learned in the spiritual learning that teaches the doctrine of the soul, if you will communicate that knowledge to me, you will have discharged your debt to your instructor. Declare to me what acts are efficacious for the alleviation of human affliction."

## CHAPTER VII

न प्रार्थितं त्वया कस्मान्मम राज्यमकरटकम् ।  
 राज्यलाभाद् विना नान्यत् क्षत्रियाणामतिप्रियम् ॥१  
 केशिध्वज ! निबोध त्वं मया न प्रार्थितं यतः ।  
 राज्यमेतदशेषं ते यत्र गृध्यन्त्यपन्डिताः ॥२॥

"But," said Keśidhwaja, "why have you not asked of me my kingdom, now free from all annoyance? what else except dominion is acceptable to the warrior race?" "I will tell you," replied Khāṇḍikya, "why I did not make such a demand, nor require that territory which

क्षत्रियाणामयं धर्मो यत् प्रजापरिपालनम् ।  
 वधश्च धर्मयुद्धेन स्वराज्यपरिपन्थिनाम् ॥३॥  
 यत्राशक्तस्य मे दोषो नैवास्त्यपहृते त्वया ।  
 बन्धायैव भवत्येषा अविद्याप्यक्रमोज्झिता ॥४॥  
 जन्मोपभोगलिप्सार्थमियं राज्यस्पृहा मम ।  
 अन्येषां दोषज्ञा नैषा धर्ममेवानुद्ध्यते ॥५॥  
 न याच्ञा क्षत्रबन्धूनां धर्मो ह्येतत् सतां मतम्  
 अतो न याचितं राज्यमविद्यान्तर्गतं तव ॥६॥  
 राज्ये गृध्यन्त्यविद्वांसो ममत्वाहतचेतसः ।  
 अहम्मानमहापान-मदमत्ता न मादृशः ॥७॥

is an object of ignorant ambition. It is the duty of the warrior to protect his subjects in peace, and to kill in fight the enemies of his sway. It is no fault that you should have taken my kingdom from one who was unable to defend it, to whom it was a bondage, and who was thus freed from the encumbrance of ignorance. My desire of dominion originated in my being born to possess it: the ambition of others, which proceeds from human frailties, is not compatible with virtue. To solicit gifts is not the duty of a prince and warrior: and for these reasons I have not asked for your kingdom, nor made a demand which ignorance alone would have suggested. Those only who are destitute of knowledge, whose minds are engrossed by selfishness, who are intoxicated with the inebriating beverage of self-sufficiency, desire kingdoms; not such as I am.

प्रहृष्टः साध्विति प्राह ततः केशिध्वजो नृपः ।  
 खारिण्डक्यजनकं प्रीत्या श्रूयतां वचनं मम ॥८॥  
 अहन्त्वविद्यामृत्युञ्च तर्तुकामः करोमि वै ।  
 राज्यं यागांश्च विविधान् भोगैः पुण्यक्षयं तथा ॥९॥  
 तदिदं ते मनो दिष्ट्या विवेकेश्वर्यतां गतम् ।  
 श्रूयतां चाप्यविद्यायाः स्वरूपं कुलनन्दन ॥१०॥  
 अनात्मन्यात्मबुद्धिर्या अस्वे स्वमिति या मतिः ।

When king Keśidhwaja heard these words, he was much pleased, and exclaimed, "It is well spoken!" Then addressing Khāndikya affectionately, he said, "Listen to my words. Through desire of escaping death, by the ignorance of works, I exercise the regal power, celebrate various sacrifices, and enjoy pleasures subversive of purity. Fortunate is it for you that your mind has attached itself to the dominion of discrimination. Pride of your race! now listen to the



अविद्यातरुसम्भूतेर्बीजमेतद् द्विधा स्थितम् ॥११॥  
 पञ्चभूतात्मके देहे देही मोहतमोवृतः ।  
 अहमेतदित्युच्चैः कुरुते कुमतिर्मतिम् ॥१२॥  
 आकाश-वाय्व-ग्नि-जल-पृथिवीभ्यः पृथक् स्थिते ।  
 आत्मन्यात्ममयं भावं कः करोति कलेवरे ॥१३॥  
 कलेवरोपभोग्यं हि गृहक्षेत्रादिकञ्च कः ।  
 अदेहे ह्यात्मनि प्राज्ञो ममेदमिति मन्यते ॥१४॥  
 इत्थञ्च पुत्र-पौत्रेषु तद्देहोत्पादितेषु कः ।  
 करोति पण्डितः स्वाम्यमनात्मनि कलेवरे ॥१५॥  
 सर्व्वं देहोपभोगाय कुरुते कर्म मानवः ।  
 देहश्चान्यो यदा पुंसस्तदा बन्धाय तत्परम ॥१६॥  
 मृन्मयञ्च यथा गेहं लिप्यते च मृदम्भसा ।  
 पार्थिवोऽयं तथा देहो मृदन्नालेपनस्थितिः ॥१७॥  
 पञ्चभूतात्मकेर्भोगेः पञ्चभूतात्मकं वपुः ।

real nature of ignorance. The (erroneous) notion that self consists in what is not self, and the opinion that property consists in what is not one's own, constitute the double seed of the tree of ignorance. The ill-judging embodied being, bewildered by the darkness of fascination, situated in a body composed of the five elements, loudly asserts, 'This is I': but who would ascribe spiritual individuality to a body in which soul is distinct from the ether, air, fire, water, and earth (of which that body is composed)?<sup>1</sup> What man of understanding assigns to disembodied spirit corporeal fruition, or lands, houses, and the like, that it should say, 'These are mine?' What wise man entertains the idea of property in sons or grandsons begotten of the body after the spirit has abandoned it? Man performs all acts for purpose of bodily fruition, and the consequence of such acts is another body; so that their result is nothing but confinement to bodily existence. In the same manner as a mansion of clay is plastered with clay and water, so the body, which is of earth, is perpetuated by earth and water (or by eating and drinking). The body, consisting of the five elements, is nourished by substances equally composed of those elements: but

1 The text is somewhat obscure, but it is in some degree cleared up by the illustration. No one would think of applying the property of self—the idea of possession or personality—to soul, separated from body: but the objection is equally applicable to soul in the body; for whilst there it is as distinct in its nature from the materials of body as if it was disembodied, and quite as incapable of individual personal fruition.

आप्यायते यदि ततः पुंसो गर्वोऽत्र किं ततः ॥१८॥  
 अनेकजन्मसाहस्रीं संसारपदवीं व्रजन् ।  
 मोहश्रमं प्रयातोऽसौ वासनारेणुगुण्ठितः ॥१९॥  
 प्रक्षाल्यते यदा सोऽस्य रेणुज्ञानोष्णवारिणा ।  
 तदा संसारपान्थस्य याति मोहश्रमः शमम् ॥२०॥  
 मोहश्रमे शमं याते स्वस्थान्तःकरणः पुमान् ।  
 अनन्यातिशयाबाधं परं निर्व्वर्णमृच्छति ॥२१॥  
 निर्व्वर्णमय एवायमात्मा ज्ञानमयोऽमलः ।  
 दुःखाज्ञानमला धर्म्माः प्रकृतेस्ते तु नात्मनः ॥२२॥  
 जलस्य नाग्निसंसर्गः स्थालीसङ्गात्तथापि हि ।  
 शब्दोद्भेकादिकान् धर्म्मांस्तत् करोति यथा मुने ॥२३॥  
 तथात्मा प्रकृतेः सङ्गादहम्मानादिदूषितः ।  
 भजते प्राकृतान् धर्म्मानभ्यस्तेभ्यो हि सोऽव्ययः ॥२४॥  
 तदेतत् कथितं बीजमविद्यायास्तव प्रभो !  
 क्लेशानाञ्च क्षयकरं योगादन्यन् विद्यते ॥२५॥

since this is the case, what is there in this life that man should be proud of ? Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination. When that dust is washed away by the bland water of real knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births is removed. When that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity which is unequalled and undisturbed. This soul is (of its own nature) pure, and composed of happiness and wisdom. The properties of pain, ignorance, and impurity, are those of nature (Prakriti), not of soul. There is no affinity between fire and water, but when the latter is placed over the former in a caldron it bubbles and boils, and exhibits the properties of fire. In like manner, when soul is associated with Prakriti it is vitiated by egotism and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible. Such is the seed of ignorance, as I have explained it to you. There is but one cure of worldly sorrows, the practice of devotion ; no other is known."

तन्तु ब्रूहि महाभाग ! योगं योगविद्वत्तम ।

विज्ञातयोगशास्त्रार्थस्त्वमस्यां निमिसन्ततौ ॥२६॥

"Then," said Khāndikya, "do you, who are the chief of those versed in contemplative devotion, explain to me what that is ; for in

योगस्वरूपं खाण्डिक्य ! श्रूयतां गदतो मम ।  
 यत्र स्थितो न च्यवते प्राप्य ब्रह्मालयं मुनिः ॥२७॥  
 मन एव मनुष्याणां कारणं बन्ध-मोक्षयोः ।  
 बन्धाय विषयासङ्गि मुक्तये निर्व्विषये तथा ॥२८॥  
 विषयेभ्यः समाहृत्य विज्ञानात्मा मनो मुनिः ।  
 चिन्तयेन्मुक्तये तेन ब्रह्मभूतं परेश्वरम् ॥२९॥  
 आत्मभावं नयत्येनं तद्ब्रह्म ध्यायिनं मुनिम् ।  
 विकार्य्यमात्मनः शक्त्या लोहमाकर्षको यथा ॥३०॥

the race of the descendants of Nimi<sup>3</sup> you are best acquainted with the sacred writings in which it is taught." "Hear," replied Keśi-dhwaja, "the account of the nature of contemplative devotion,<sup>3</sup> which I impart to you, and by perfection in which the sage attains resolution into Brahma, and never suffers birth again. The mind of man is the cause both of his bondage and his liberation : its addiction to the objects of sense is the means of his bondage ; its separation from objects of sense is the means of his freedom. The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the supreme being, who is one with spirit, in order to attain liberation ; for that supreme spirit attracts to itself him who meditates upon it, and who is of the same nature, as the loadstone attracts the iron by the virtue

2. That is, in the race of princes of Mithilá.

3 The term Yoga ( योगः ), which is that used in the text, in its literal acceptation signifies 'union,' 'junction,' from युज् 'to join:' in a spiritual sense it denotes 'union of separated with universal soul ;' and with some latitude of expression it comes to signify the means by which such union is effected. In the Bhagavad Gítá it is variously applied, but ordinarily denotes the performance of religious ceremonies as a duty, and not for interested purposes. Thus Kṛṣṇa says to Arjuna, योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय सिद्धासिद्धो समोभूत्वा समत्वं योग उच्यते । 'Engaging in Yoga, perform rites, Dhananjaya, being indifferent to success or failure : such indifference is called Yoga.' II. v. 48. It is elsewhere defined, 'exemption from the contact of pain :' दुःखसंयोग वियोगं योगसहितं । VI. v. 23. The word has been accordingly rendered 'devotion' by Wilkins, and 'devotio' by Schlegel, in their translations of the Gítá. In this place, however, it is used in a less general sense, and signifies, as is subsequently explained, reunion with spirit through the exercises necessary to perfect abstraction as they are taught and practised by the followers of Patanjali.

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः ।

तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥३१॥

एवमत्यन्तवैशिष्ट्ययुक्तकर्मोपलक्षणाः ।

यस्य योगस्य वै योगी मुमुक्षुरभिधीयते ॥३२॥

which is common to itself and to its products<sup>4</sup>. Contemplative devotion is the union with Brahma, effected by that condition of mind which has attained perfection through those exercises which complete the control of self<sup>5</sup>: and he whose contemplative devotion is characterized by the property of such absolute perfection, is in truth a sage, expectant of final liberation from the world.

योगयुक् प्रथमं योगी युञ्जानो ह्यभिधीयते ।

विनिष्पन्नसमाधिस्तु परं ब्रह्मोपलब्धिमान् ॥३३॥

“The sage, or Yogi, when first applying himself to contemplative devotion is called the novice or practitioner (Yoga yuj); when he has attained spiritual union he is termed the adept, or he whose meditations

4 This illustration is however only to a limited extent, explanatory of the nature of Yoga; for though the loadstone and iron unite, by virtue of a community of kind, yet the union that takes place is only that of contiguity, Samyoga (संयोग), not that of identification or unity, Tadaikyam (तदैक्यं). Some further explanation therefore is required.

5 The first stage is the Ātma prayatna, the practice of moral and religious restraint, Yama, Niyama, &c. When the novice is perfect in these, then he is fit to attain the perfectibility of an adept, through the especial practices which treatises on the Yoga prescribe. When the mind has attained the state which can alone be attained through them, then the union with Brahma, which is the consequence, is called Yoga: आत्मप्रयत्नसापेक्षा विशिष्टाया मनोगतिः । तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥ The Ātma prayatna is defined to be that which has Yama, &c. for its objects, यमनियमादिविषयः । The next phrase, तत्सापेक्षा, is explained तदधीना ‘depending upon, or relating to, such control.’ मनोगति is the same as मनोवृत्ति condition or state of mind which is विशिष्टा perfected: of that state of mind, union with Brahma, is Yoga. Union with Brahma is the abstraction that proposes the identity of the living with the supreme spirit of the Jivātma, with Brahma; जीवात्मब्रह्मैक्यविषयत्वः । and Yoga is understanding of the identity of the contemplator and the object contemplated: ध्यातु-ध्येयैक्यार्थः । A text of Yajnyawalkya is quoted to this effect: ज्ञानं योगसमं विद्धि योगश्चाष्टाङ्गसंयुतः संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः । ‘Know holy wisdom to be the same with Yoga’ (the practice of) which has eight divisions. That which is termed Yoga is union of the living with the supreme soul.’

यद्यन्तरायदोषेण दूष्यते नास्य मानसम् ।  
 जन्मान्तरैरभ्यसतो मुक्तिः पूर्वस्य जायते ॥३४॥  
 विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि ।  
 प्राप्नोति योगी योगाग्निदग्धकर्मचयोऽचिरात् ॥३५॥  
 ब्रह्मचर्यमहिंसा च सत्यास्तेयापरिग्रहान् ।  
 सेवेत योगी निष्कामो योग्यतां स्वमनो नयन् ॥३६॥  
 स्वाध्याय-शौच-सन्तोष-तपांसि नियतात्मवान् ।  
 कुर्वीत ब्रह्मणि तथा परस्मिन् प्रवणं मनः ॥३७॥  
 एते यमाः सनियमाः पञ्च पञ्च प्रकीर्त्तिताः  
 विशिष्टफलदाः काम्या निष्कामाणां विमुक्तिदाः ॥३८॥  
 एकं भद्रासनादीनां समास्थाय गुणैर्युतः ।  
 यमाख्येनियमाख्यैश्च युञ्जीत नियतो यतिः ॥३९॥  
 प्राणाख्यमनिलं वश्यमभ्यासात् कुरुते तु यत् ।  
 प्राणायामः स विज्ञेयः सबीजोऽबीज एव च ॥४०॥

are accomplished<sup>6</sup>. Should the thoughts of the former be unvitiated by any obstructing imperfection, he will obtain freedom, after practising devotion through several lives'. The latter speedily obtains liberation in that existence (in which he reaches perfection), all his acts being consumed by the fire of contemplative devotion. The sage who would bring his mind into a fit state for the performance of devout contemplation must be devoid of desire, and observe invariably continence, compassion, truth, honesty, and disinterestedness: he must fix his mind intently on the supreme Brahma, practising holy study, purification, contentment, penance, and self-control. These virtues, respectively termed the five acts of restraint (Yama), and five of obligation (Niyama), bestow excellent rewards when practised for the sake of reward, and eternal liberation when they are not prompted by desire (of transient benefits). Endowed with these merits, the sage self-restrained should sit in one of the modes termed Bhadrāsana, &c., and engage in contemplation.<sup>6</sup> Bringing his vital airs, called

6 Vinishpannasamādhī is the expression of the text, which can scarcely be regarded an appellative. The commentator terms the adept Brahmajñāni, 'He who knows Brahma.'

7 After three lives, according to the Vāyu Sanhitā, as quoted in the comment.

8 There are various postures in which the Yogi is directed to sit when he engages in meditation. In the Bhadrāsana he is directed to cross his legs underneath him, and to lay hold of his feet on each side with his hands.

परस्परेणाभिभवं प्राणापानौ यदानिलौ ।  
 कुरुतः सद्विधानेन तृतीयः संयमात्तयोः ॥४१॥  
 तस्य चालम्बनवतः स्थूलं रूपं द्विजोत्तम !  
 आलम्बनमदन्तस्य योगिनोऽभ्यसतः स्मृतम् ॥४२॥  
 शब्दादिष्वनुरक्तानि निगृह्याक्षाणि योगवित् ।  
 कुर्याच्चित्तानुचारीणि प्रत्याहारपरायणः ॥४३॥  
 वश्यता परमा तेन जायतेऽतिचलात्मनाम् ।  
 इन्द्रियाणामवश्येस्तैर्न योगी योगसाधकः ॥४४॥  
 प्राणायामेन पवनेः प्रत्याहारेण चेन्द्रियैः ।  
 वशीकृतेस्ततः कुर्यात् स्थिरं चेतः शुभाश्रये ॥४५॥

Prāṇa, under subjection, by frequent repetition, is thence called Prāṇāyāma, which is as it were a seed with a seed.<sup>9</sup> In this the breath of expiration and that of inspiration are alternately obstructed, constituting the act twofold ; and the suppression of both modes of breathing produces a third.<sup>10</sup> The exercise of the Yogi, whilst endeavouring to bring before his thoughts the gross form of the eternal, is denominated Ālambana.<sup>11</sup> He is then to perform the Pratyāhāra, which consists in restraining his organs of sense from susceptibility to outward impressions, and directing them entirely to mental perceptions. By these means the entire subjugation of the unsteady senses is effected ; and if they are not controlled, the sage will not accomplish his devotions. When by the Prāṇāyāma the vital airs are restrained, and the senses are subjugated by the Pratyāhāra, then the sage will be able to keep his mind steady in its perfect asylum."

कथ्यतां मे महाभाग ! चेतसो यः शुभाश्रयः ।

Khāṇḍikya then said to Keśidhvaja. "Illustrious sage, inform me

9 सवीजो बीज एवच । It is itself figuratively the seeds of the fruit, which is meditation ; but it is to be accompanied with what is also technically called Bija, or seed, inaudible repetition of certain prayers, and meditation on the visible form of the deity, termed likewise Ālambana, and presently mentioned.

10 Prāṇāyāma is performed by three modifications of breathing: the first act is expiration, which is performed through the right nostril, whilst the left is closed with the fingers of the right hand ; this is called Rechaka: the thumb is then placed upon the right nostril, and the fingers raised from the left, through which breath is inhaled ; this is called Pūraka: in the third act both nostrils are closed, and breathing suspended ; this is Kumbhaka: and a succession of these operations is the practice of Prāṇāyāma.

11 Ālambana is the silent repetition of prayer.

यदाधारमशेषं तद्वन्ति दोषसमुद्भवम् ॥४६॥  
 आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वभावतः ।  
 भूप ! मूर्तममूर्तञ्च परञ्चापरमेव च ॥४७॥  
 त्रिविधा भावना भूप ! विश्वमेतन्निबोध मे ।  
 ब्रह्माख्या कर्मसंज्ञा च तथा चैवोभयात्मिका ॥४८॥  
 ब्रह्मभावात्मिका ह्येका कर्मभावात्मिका परा ।  
 उभयात्मिका तथैवान्या त्रिविधा भावभावना ॥४९॥  
 सनन्दनादयो ब्रह्मन् ब्रह्मभावनया युताः ।  
 कर्मभावनया चान्ये देवाद्याः स्थावराश्चराः ॥५०॥  
 हिरण्यगर्भादिषु च ब्रह्मकर्ममात्मिका द्विधा ।  
 बोधाधिकारयुक्तेषु विद्यते भावभावना ॥५१॥

what is that perfect asylum of the mind, resting on which it destroys all the products of (human) infirmity." To this, Keśidhwaja replied: "The asylum of mind is spirit (Brahma), which of its own nature is twofold, as being with or without form; and each of these is supreme and secondary.<sup>12</sup> Apprehension of spirit,<sup>13</sup> again, is threefold. I will explain the different kinds to you: they are, that which is called Brahma, that which is named from works, and that which comprehends both. That mental apprehension which consists of Brahma is one; that which is formed of works is another; and that which comprehends both is the third: so that mental apprehension (of the object or asylum of the thoughts) is threefold. Sanandana and other (perfect sages) were endowed with apprehension of the nature of Brahma. The gods and others, whether animate or inanimate, are possessed of that which regards acts. The apprehension that comprehends both works and spirit exists in Hiranyagarbha and others,

12 आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वरूपता । भूप मूर्तममूर्तं च परं चारमेव च ॥

The Brahma that is without form (Amūrta) may be Para or Aparā. Supreme formless spirit is without attributes of any kind. Secondary formless spirit is invested with the attributes of power, glory, truth, perfection. Spirit embodied, or with form in his highest state, is, according to our text, Vishnu and his manifestations. Spirit in an inferior or secondary series of bodily forms is Brahmā and all other living beings.

13 The term is Bhāvanā, defined to be, 'function to be engendered by knowledge'; ज्ञानजन्यः संस्कारः । the mental impression of apprehension following upon knowledge. Here it implies in particular the formation of a fixed idea by the Yogi of the object of his contemplations. It is also termed Bhāva-bhāvaṇa, 'apprehension of the being, the existence, or substantiality, of the objects; the thing contemplated:' भावो वस्तु तद्विषया भावना भावभावना ।

अक्षीणेषु समस्तेषु विशेषज्ञानकर्मसु ।  
 विश्वमेतत् परं चान्यद् भेदभिन्नदृशां नृप ॥५२॥  
 प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम् ।  
 वचसामात्मसंवेद्यं तज्ज्ञानं ब्रह्मासंज्ञितम् ॥५३॥  
 तच्च विष्णोः परं रूपमरूपस्याजमक्षरम् ।  
 विश्वरूपाच्च त्रैरूप्यलक्षणा परमात्मनः ॥५४॥  
 न तद्योगयुजा शक्यं नृप ! चिन्तयितुं यतः ।  
 तमः स्थूलं हरे रूपं चिन्तयेद् विश्वगोचरम् ॥५५॥  
 हिरण्यगर्भो भगवान् वासवोऽथ प्रजापतिः ।  
 मारुतो वसवो रुद्रा भास्करास्तारका ग्रहाः ॥५६॥  
 गन्धर्व्व-यक्षा देत्याद्याः सकला देवयोनयः ।  
 मनुष्याः पशवः शैलाः समुद्राः सरितो द्रुमाः ॥५७॥  
 भूप ! भूतान्यशेषाणि भूतानां ये च हेतवः ।  
 प्रधानादि विशेषान्तं चेतनाचेतनात्मकम् ॥५८॥  
 एकपादं द्विपादञ्च बहुपादमपादकम् ।  
 मूर्त्तमेतद्धरे रूपं भावनात्रितयात्मकम् ॥५९॥

who are possessed of contemplative knowledge of their own nature, and who also exercise certain active functions, as creation and the rest. Until all acts, which are the causes of notions of individuality, are discontinued, spirit is one thing, and the universe is another, to those who contemplate objects as distinct and various; but that is called true knowledge, or knowledge of Brahma, which recognises no distinctions, which contemplates only simple existence, which is indefinable by words, and is to be discovered solely in one's own spirit. That is the supreme, imperishable form of Vishnu, who is without (sensible) form, and is characterised as a condition of the supreme soul, which is variously modified from the condition of universal form. But this condition cannot be contemplated by sages in their (early) devotions, and they must therefore direct their minds to the gross form of Hari, which is of universal perceptibility. They must meditate upon him as Hiraṇyagarbha, as the glorious Vāsava, as Prajāpati, as the winds, the Vasus, the Rudras, the suns, stars, planets, Gandharbas, Yakshas, Daityas, all the gods and their progenitors, men, animals, mountains, oceans, rivers, trees, all beings, and all sources of beings, all modifications whatever of nature and its products, whether sentient or unconscious, one-footed, two-footed, or many-footed; all these are the sensible form of Hari, to be apprehended by the three kinds of apprehension. All this universal world, this world of moving and



एतत् सर्व्वमिदं विश्वं जगदेतच्चराचरम् ।  
 परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम् ॥६०॥  
 विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा ।  
 अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते ॥६१॥  
 यया क्षेत्रज्ञशक्तिः सा वेष्टिता नृप ! सर्व्वगा ।  
 ससारतापानखिलानवामोत्यनुसन्ततान् ॥६२॥  
 तया तिरोहितत्वाच्च शक्तिः क्षेत्रज्ञसंज्ञिता ।  
 सर्व्वभूतेषु भूपाल ! तारतम्येन लक्ष्यते ॥६३॥  
 अप्राणवत्सु स्वत्याल्पा स्थावरेषु ततोऽधिका ।  
 सरीसृपेषु तेभ्योऽन्याप्यतिशक्त्या पतत्रिषु ॥६४॥  
 पतत्रिभ्यो मृगास्तेभ्यः स्वशक्त्या पशवोऽधिका ।  
 पशुभ्यो मनुजाश्चातिशक्त्या पुंसः प्रभाविताः ॥६५॥  
 तेभ्योऽपि नाग-गन्धर्व्व-यक्षाद्या देवता नृप !  
 शक्रः समस्तदेवेभ्यस्तत्राति प्रजापतिः ॥६६॥

stationary beings, is pervaded by the energy of Vishnu, who is of the nature of the supreme Brahma. This energy is either supreme, or, when it is that of conscious embodied spirit, it is secondary. Ignorance, or that which is denominated from works, is a third energy;<sup>14</sup> by which the omnipresent energy of embodied spirit is ever excited, and whence it suffers all the pains of repeated worldly existence. Obscured by that energy (of ignorance or illusion), the energy that is denominated from embodied spirit is characterised by different degrees of perfection in all created beings. In things without life it exists in a very small degree: it is more in things that have life, but are (without motion): in insects it is still more abundant, and still more in birds; it is more in wild animals, and in domestic animals the faculty is still greater: men have more of this (spiritual) faculty than animals, and thence arises their authority over them: the faculty exists in an ascending degree in Nāgas, Gandharbas, Yakshas, gods, Śakra, Praiāpati, and Hiranyagarbha: and is above all

14 The term used throughout is Śakti ( शक्ति ), 'power,' 'ability,' 'energy.' By the first kind, or Parā, is understood knowledge able to appreciate abstract truth, or the nature of universal soul; by the second, ability to understand the nature of embodied soul; and by the third, inability to discern one's own nature, and reliance on moral or ceremonial merit. These different kinds are called energies, because they are the energies or faculties of the supreme spirit, or, according to the Vaishnavas, of Vishnu, accompanying soul in all its various conditions of existence.

हिरण्यगर्भोऽति ततः पुंसः शक्त्युपलक्षितः ।

एतान्यशेषरूपस्य तस्य रूपाणि पार्थिव ॥६७॥

यतस्तच्छक्तियोगेन व्याप्तानि नभसा यथा ।

द्वितीयं विष्णुसंज्ञस्य योगिध्येयं महामते ॥६८॥

predominant in that male (Vishnu) of whom all these various creatures are but the diversified forms, penetrated universally by his energy, as all-pervading as the ether.

अमूर्त्तं ब्रह्मणो रूपं यत् सदित्युच्यते बुधैः ।

समस्ताः शक्त्यश्चेता नृप यत्र प्रतिष्ठिताः ॥६९॥

तद्विश्वरूपरूपं वै रूपमन्यद्वरेर्महत्

समस्तशक्तिरूपाणि तत् करोति जनेश्वर ॥७०॥

देव-तिर्य्यङ्-मनुष्यादिचेष्टावन्ति स्वलीलया

जगतामुपकाराय न सा कर्मनिमित्तजा ।

चेष्टा तस्याप्रमेयस्य व्यापिन्यव्याहतात्मिका ॥७१॥

तद्रूपं विश्वरूपस्य तस्य योगयुजा नृप !

चिन्त्यमात्मविशुद्धयर्थं सर्व्वकिल्बिषनाशनम् ॥७२॥

यथाग्निरुद्धतशिखः कक्षं दहति सानिलः ।

तथा चित्तस्थितो विष्णुर्योगिनां सर्व्वकिल्बिषम् ॥७३॥

“The second<sup>15</sup> state of him who is called Vishnu, and which is to be meditated upon by the (advanced) sage, is that imperceptible, shapeless form of Brahma, which is called by the wise, ‘That which is,’<sup>16</sup> and in which all the before described energies reside. Thence proceeds the form of the universal form, the other great form of Hari, which is the origin of those manifested forms (or incarnations) that are endowed with every kind of energy, and which, whether the forms of gods, animals, or men, are assumed by him (Hari) in his sport. This active interposition of the indefinable god, all-comprehending and irresistible, is for the purpose of benefiting the world, and is not the necessary consequence of works. This form of the universal form is to be meditated upon by the sage for the object of purification, as it destroys all sin. In the same manner as fire, blazing in the wind, burns dry grass, so Vishnu, seated in the heart, consumes the sins of the sage ; and therefore let him resolutely effect the fixation of his

15 The first, which has been intended to be described in the foregoing passages, was the universal, visible form of Vishnu ; the second is his formless or imperceptible condition.

16 Sat ( सत् ), ‘what is being’

तस्मात् समस्तशक्तीनामाधारे तत्र चेतसः ।  
 कुर्वीत संखिति सा तु विज्ञेया शुद्धधारणा ॥७४॥  
 शुभाश्रयः स चित्तस्य सर्व्वगस्य तथात्मनः ।  
 त्रिभावभावनातीतो मूर्त्तये योगिनां नृप ॥७५॥  
 अन्ये च पुरुषव्याघ्र ! चेतसो ये व्यपाश्रयाः ।  
 अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः ॥७६॥  
 मूर्त्तं भगवतो रूपं सर्वापाश्रयनिःस्पृहम् ।  
 एषा वै धारणा ज्ञेया यच्चित्तं तत्र धार्य्यते ॥७७॥  
 यच्च मूर्त्तं हरे रूपं यादृक् चिन्त्यं नराधिप !  
 तच्छ्रूयतामनाधारे धारणा नोपपद्यते ॥७८॥  
 प्रसन्नचारुवदनं पद्मपत्रोपभक्षणम् ।  
 सुकपोलं सुविस्तीर्णललाटफलकोज्जलम् ॥७९॥  
 समकर्णान्तद्विज्यस्त-चारुकर्णविभूषणम् ।

कम्बुग्रीवं सुविस्तीर्ण-श्रीवत्साङ्कितवक्षसम् ॥८०॥

mind upon that receptacle of all the three energies (Vishnu), for that is the operation of the mind which is called perfect Dhāranā :<sup>17</sup> and thus the perfect asylum of individual as well as universal spirit, that which is beyond the three modes of apprehension, is attained, for the eternal emancipation of the sage. The minds of other beings, which are not fixed upon that asylum, are altogether impure, and are all the gods and the rest, who spring from acts. The retention or apprehension by the mind of that visible form of Vishnu, without regard to subsidiary forms, is thence called Dhāranā; and I will describe to you the perceptible form of Hari, which no mental retention will manifest, except in a mind that is fit to become the receptacle of the idea.<sup>18</sup> The meditating sage must think (he beholds internally the figure) of Vishnu as having a pleased and lovely countenance, with eyes like the leaf of the lotus, smooth cheeks, and a broad and brilliant forehead; ears of equal size, the lobes of which are decorated with splendid pendants; a painted neck, and a broad breast, on which shines the Śrīvatsa mark;

17 Retention, or holding of the image or idea formed in the mind by contemplation: from Dhri ( धृ ), 'to hold,' literally or figuratively.

18 The explanation of Dhāranā given in the text is rendered unnecessarily perplexed by the double doctrine here taught, and the attempt to combine the abstractions of Yoga theism with the sectarian worship of Vishnu.

बलीत्रिभङ्गिना मग्ननाभिना चोदरेण वै ।  
 प्रलम्बाष्टभुज विष्णुमथवापि चतुर्भुजम् ॥८१॥  
 समस्थितोरुजङ्घञ्च सुस्थिराङ्घ्रिवराम्बुजम्  
 चिन्तयेद् ब्रह्म मूर्त्तञ्च पीतनिर्मलवाससम् ॥८२॥  
 किरीटचारुकेयूर-कटकादिविभूषितम् ।  
 शार्ङ्ग-शङ्ख-गदा-खड्ग-चक्राक्षबलयान्वितम् ॥८३॥  
 चिन्तयेत् तन्मना योगी समाधयात्ममानसम् ।  
 तावद् यावद् दृढीभूता तत्रैव नृप ! धारणा ॥८४॥  
 व्रजतस्तिष्ठतोऽन्यद् वा स्वेच्छया कर्म कुर्वतः ।  
 नापयाति यदा चित्तात् सिद्धां मन्येत तां तदा ॥८५॥  
 ततः शङ्ख-गदा-चक्र-शार्ङ्गादिरहितं बुधः ।  
 चिन्तयेद्भगवद्रूपं प्रशान्तं साक्षसूत्रकम् ॥८६॥  
 सा यदा धारणा तद्ददवस्थानवती ततः ।  
 किरीट-केयूरमुखैर्भूषणं रहितं स्मरेत् ॥८७॥  
 तदेकादयवं देवं चेतसा हि पुनर्बुधः ।  
 कुर्यात्ततोऽवयविनि प्रणिधानपरो भवेत् ॥८८॥

a belly falling in graceful folds, with a deep-seated navel ; eight long arms, or else four ; and firm and well-knit thighs and legs, with well-formed feet and toes. Let him, with well-governed thoughts, contemplate, as long as he can persevere in unremitting attention, Hari as clad in a yellow robe, wearing a rich diadem on his head, and brilliant armlets and bracelets on his arms, and bearing in his hands the bow, the shell, the mace, the sword, the discus, the rosary, the lotus, and the arrow.<sup>19</sup> When this image never departs from his mind, whether he be going or standing, or be engaged in any other voluntary act, then he may believe his retention to be perfect. The sage may then meditate upon the form of Vishnu without his arms, as the shell, mace, discus, and bow ; and as placid, and bearing only his rosary. When the idea of this image is firmly retained, then he may meditate on Vishnu without his diadem, bracelets, or other ornaments. He may next contemplate him as having but one single limb, and may then fix his whole thoughts upon the body to which the limbs belong.

तद्रूपप्रत्ययायका सन्ततिश्चान्यनिःस्पृहा ।

This process of forming a lively image in the mind, exclusive of all other objects, constitutes Dhyāna, or meditation, which is perfected

19 The two last implements are from the comment ; the text specifies only six.

तद्घ्यानं प्रथमेरज्ञः षड्भिर्निष्पाद्यते नृप ॥८९॥

तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत् ।

मनसा ध्याननिष्पाद्यः समाधिः सोऽभिधीयते ॥९०॥

by six stages :<sup>20</sup> and when an accurate knowledge of self, free from all distinction, is attained by this mental meditation, that is termed Samādhi.<sup>21</sup>

विज्ञानं प्रापकं प्राप्ये परे ब्रह्मणि पार्थिव !

प्रापणीयस्तथेवात्मा प्रक्षीणाशेषभावनः ॥९१॥

क्षेत्रज्ञः कारणं ज्ञानं करणं तेन तस्य तत् ।

निष्पाद्यं मुक्तिकार्यं वै कृतकृत्यो निवर्त्तते ॥९२॥

“(When the Yogi has accomplished this stage, he acquires) discriminative knowledge, which is the means of enabling living soul, when all the three kinds of apprehension are destroyed, to attain the attainable supreme Brahma.<sup>22</sup> Embodied spirit is the user of the instrument, which instrument is true knowledge; and by it that (identification) of the former (with Brahma) is attained.<sup>23</sup> Liberation, which is the

20 They are, 1. Yama &c., acts of restraint and obligation ; 2. Āsana, sitting in particular postures ; 3. Praṇāyāma, modes of breathing; 4. Pratyāhāra, exclusion of all external ideas ; 5. Bhāvanā, apprehension of internal ideas ; 6. Dhāraṇā, fixation or retention of those ideas.

21 The result of the Dhyāna or Samādhi is the absence of all idea of individuality, when the meditator, the meditation, and the thing or object meditated upon, are all considered to be but one. According to the text of Patanjali: ‘Restraint of the body, retention of the mind, and meditation, which thence is exclusively confined to one object, is Dhyāna: the idea of identification with the object of such meditation, so as if devoid of individual nature, is Samādhi:’ देहबन्धश्चित्त धारणा तत्प्रत्ययैकता नता ध्यानं । तदैकार्यमात्मनिर्भासं स्वरूपशून्यमिव समाधिः ॥

22 The expressions of the text are somewhat obscure, nor does the commentator make them much more intelligible, until he cuts the matter short by stating the meaning to be, that ‘discriminative knowledge enables the living spirit to attain Brahma’: विज्ञानं जीवात्मानं ब्रह्म प्रापयतीत्यर्थः ।

23 The text is very elliptical and obscure. Having stated that embodied spirit (Kshetraja) is the Karanin, the possessor or user of the Karana, which is knowledge, it adds, तेनतस्य तत् । literally, ‘by that, that, that ;’ i.e. Tat, ‘that which is ;’ and Brahma, or supreme spirit, is the attainment of that spirit which abides in body by that instrument, or discriminative knowledge, of which it has become possessed through perfect meditation: क्षेत्रज्ञः करणी ज्ञानं करणं तेन तस्य तत् । निष्पाद्य मुक्तिं कार्यं कृत कृत्यान्निवर्त्तते ॥ विज्ञानं निवर्त्तते ॥

तद्भावभावनापन्नस्ततोऽसौ परमात्मना ।

भवत्यभेदी भेदश्च तस्याज्ञानकृतो भवेत् ॥९३॥

विभेदजनके ज्ञाने नाशमात्यन्तिकं गते ।

आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति ॥९४॥

इत्युक्तस्ते महायोगः खारिडक्य ! परिपृच्छतः ।

संक्षेप-विस्तराम्यान्तु किमन्यत् क्रियतां तव ॥९५॥

object to be effected, being accomplished, discriminative knowledge ceases. When endowed with the apprehension of the nature of the object of inquiry, then, there is no difference between it (individual and) supreme spirit: difference is the consequence of the absence of (true) knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed finally and for ever, who shall ever make that distinction between them which does not exist? Thus have I, Khândikya, in reply to your question, explained to you what is meant by contemplative devotion, both fully and summarily. What else do you wish to hear?"

कथिते योगसद्भावे सर्वमेव कृतं मम ।

तवोपदेशेनाशेषो नष्टश्चित्तमलो यतः ॥९६॥

ममेति यन्मया प्रोक्तमसदेतन्न चान्यथा ।

नरेन्द्र ! गदितुं शक्यमपि विज्ञेयवेदिभिः ॥९७॥

अहं ममेत्यविद्येयं व्यवहारस्तथानयोः ।

परमार्थस्त्वसंलाप्यो गोचरो वचसां न सः ॥९८॥

तद् गच्छ श्रेयसे सर्वं ममेतद्भवता कृतम् ।

यद्विमुक्तिप्रदो योगः प्रोक्तः केशिध्वजाव्ययः ॥९९॥

Khândikya replied to Keśidhvaja, and said, "The explanation which you have given me of the real nature of contemplative devotion has fulfilled all my wishes, and removed all impurity from my mind. The expression 'mine,' which I have been accustomed to use, is untruth, and cannot be otherwise declared by those who know what is to be known. The words 'I' and 'mine' constitute ignorance; but practice is influenced by ignorance. Supreme truth cannot be defined, for it is not to be explained by words. Depart therefore, Keśidhvaja; you have done all that is necessary for my real happiness, in teaching me contemplative devotion, the inexhaustible bestower of liberation from existence."

यथार्हधूजया तेन खारिडक्येन स पूजितः ।

आजगाम पुरं ब्रह्मं स्ततः केशिध्वजो नृपः ॥१००॥

Accordingly king Keśidhvaja, after receiving suitable homage from Khândikya, returned to his city. Khândikya, having nominated

खाण्डिक्योऽपि सुतं कृत्वा राजानं योगसिद्धये ।  
 वनं जगाम गोविन्दे विनिवेशितमानसः ॥१०१॥  
 तत्रैकान्तरतिभूत्वा यमादिगुणशोधितः ।  
 विष्णाख्ये निर्मले ब्रह्मण्यवाप नृपतिर्लयम् ॥१०२॥  
 केशिध्वजोऽपि मुत्तयर्थं स्वकर्मक्षपणोन्मुखः ।  
 बुभुजे विषयान् कर्म चक्रे चानभिसंहितम् ॥१०३॥  
 स कल्पनोपभोगैश्च क्षीणपापोऽमलस्तथा ।

अवाप सिद्धिमत्यन्तं तापक्षयफलां द्विज ॥१०४॥

his son Rájá,<sup>24</sup> retired to the woods to accomplish his devotions, his whole mind being intent upon Govinda: there his entire thoughts being engrossed upon one only object, and being purified by practices of restraint, self-control, and the rest, he obtained absorption into the pure and perfect spirit which is termed Vishnu. Keshidhvaja also, in order to attain liberation, became averse from his own perishable works, and lived amidst objects of sense (without regarding them,) and instituted religious rites without expecting therefrom any advantages to himself. Thus by pure and auspicious fruition, being cleansed from all sin, he also obtained that perfection which assuages all affliction for ever.

## CHAPTER VIII

इत्येष कथितः सम्यक् तृतीयः प्रतिसञ्चरः ।  
 आत्यन्तिको विमुक्तिर्या लयो ब्रह्मणि शाश्वते ॥१॥  
 सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।  
 वंशानुचरितं चैव भवतो गदितं मया ॥२॥

I have now explained to you, Maitreya, the third kind of worldly dissolution, or that which is absolute and final, which is, liberation and resolution into eternal spirit'. I have related to you primary and secondary creation, the families of the patriarchs, the periods of the Manvantaras, and the genealogical histories (of the kings). I have

24 The commentator, in order to explain how Khândikya should have given what he did not possess, states that it is to be understood that Keshidhvaja relinquished to him the kingdom; or the term Rájá may denote merely, master of, or acquainted with, mystic prayers, or Mantras: यद्वा राजानं मन्त्रस्वामिनं कृत्वा ।

1 The term is Brahmáni laya ( ब्रह्मणिलयः ), which means, 'a melting away,' 'a dissolution' or 'fusion,' from the root Li ( ली ), 'to liquefy,' 'to melt,' 'to dissolve.'

पुराणं वैष्णवञ्चेत् सर्वकिल्बिषनाशनम् ।  
विशिष्टं सर्वशास्त्रेभ्यः पुरुषार्थोपपादकम् ॥३॥  
तुभ्यं यथावन्मत्रेय ! प्रोक्तं शुश्रूषवेऽव्ययम् ।

यदन्यदपि वक्तव्यं तत् पृच्छाद्य वदामि ते ॥४॥

repeated to you, in short, who were desirous of hearing it, the imperishable Vaishnava Purāna, which is destructive of all sins, the most excellent of all holy writings, and the means of attaining the great end of man. If there is any thing else you wish to hear, propose your question, and I will answer it.

मैत्रेय उवाच ।

भगवन् ! कथितं सर्वं यत् पृष्टोऽसि मया मुने !  
श्रुतञ्चेत्तन्मया भक्त्या नान्यत् प्रष्टव्यमस्ति ते ॥५॥

विच्छिन्नाः सर्वेसन्देहा वैमल्यं मनसः कृतम् ।  
त्वत्प्रसादान्मया ज्ञाता उत्पत्ति-स्थिति-संयमाः ॥६॥

ज्ञातश्चतुर्विधो राशिः शक्तिश्च त्रिविधा गुरो !  
विज्ञाता चापि कार्त्स्न्येन त्रिविधा भावभावना ॥७॥

त्वत्प्रसादान्मया ज्ञातं ज्ञेयमन्यैरलं द्विज !  
यथैतदखिलं विष्णोज्जगन् व्यतिरिच्यते ॥८॥

कृतार्थोऽस्म्यपसन्देह-स्त्वत्प्रसादान्महामुने !  
वर्णधर्मादयो धर्मा विदिता यदशेषतः ॥९॥

प्रवृत्तञ्च निवृत्तञ्च ज्ञातं कर्म मयाखिलम् ।

प्रसीद विप्रप्रवर ! नान्यत् प्रष्टव्यमस्ति मे ॥१०॥

Maitreya.—Holy teacher, you have indeed related to me all that I wished to know, and I have listened to it with pious attention. I have wished nothing further to inquire. The doubts inseparable from the mind of man have all been resolved by you, and through your instructions I am acquainted with the origin, duration, and end of all things; with Vishṇu in his collective fourfold form<sup>2</sup>; his three energies<sup>3</sup>; and with the three modes of apprehending the object of contemplation<sup>4</sup>. Of all this have I acquired a knowledge through your favour, and nothing else is worthy to be known, when it is once understood that Vishṇu and this world are not mutually distinct. Great Muni, I have obtained through your kindness all I desired, the dissipation of my doubts, since you have instructed me in the duties of the several tribes, and in

2 Or with Vishṇu in the four modifications described in the first section, spirit, matter, form, and time: see Bk. I. Ch. II.

3 Or Śakti, noticed in the last chapter, Ch. VII.

4 Or Bhāvaṇās, also described in the preceding section, Ch. VII.



यदस्य कथनायासैर्योजितोऽसि मया गुरो !

तत् क्षम्यतां विशषोऽस्ति न सतां पुत्र-शिष्ययोः ॥११॥

other obligations; the nature of active life, and discontinuance of action; and the derivation of all that exists from works. There is nothing else, venerable Brahman, that I have to inquire of you; and forgive me if your answers to my questions have imposed upon you any fatigue. Pardon me the trouble that I have given you, through that amiable quality of the virtuous which makes no distinction between a disciple and a child.

पराशर उवाच ।

एतत्ते यन्मयाख्यातं पुराणं वेदसम्मितम् ।

श्रुतेऽस्मिन् सर्व्वदोषोत्थपापराशिः प्रशाम्यति ॥१२॥

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं कृत्स्नं मयात्र तव कीर्त्तितम् ॥१३॥

अत्र देवास्तथा दैत्या गन्धर्व्वोरगराक्षसाः ।

यक्षा विद्याधराः सिद्धाः कथ्यन्तेऽप्सरसस्तथा ॥१४॥

मुनयो भावितात्मानः कथ्यन्ते तपसान्विताः ।

चानुर्व्वर्ण्यं यथा पुंसां विशिष्टचरिता नराः ॥१५॥

पुण्याः प्रदेशा मेदिन्याः पुण्या नद्योऽथ सागराः ।

पर्व्वताश्च महापुण्याश्चरितानि च धीमताम् ॥१६॥

वर्गाधर्मादयो धर्म्मा वेदधर्म्माश्च कृत्स्नशः ।

येषां संश्रवणान् सद्यः सर्व्वपापैः प्रमुच्यते ॥१७॥

उत्पत्ति-स्थिति-नाशानां हेतुर्यो जगताऽव्ययः ।

स सर्व्वभूतः सर्व्वात्मा कथ्यते भगवान् हरिः ॥१८॥

Parásara.—I have related to you this Purāna, which is equal to the Vedas in sanctity, and by hearing which all faults and sins whatever are expiated. In this have been described to you the primary and secondary creation, the families of the patriarchs, the Manvantaras, the regal dynasties; the gods, Daityas, Gandharbas serpents, Rákshasas, Yakshas, Vidyádharas, Siddhas, and heavenly nymphs; Munis endowed with spiritual wisdom, and practisers of devotion; the distinction of the four castes, and the actions of the most eminent amongst men; holy places on the earth, holy rivers and oceans, sacred mountains, and legends of the truly wise; the duties of the different tribes, and the observances enjoined by the Vedas. By hearing this, all sins are at once obliterated. In this also the glorious Hari has been revealed, the cause of the creation, preservation, and destruction of the world; the soul of all things, and himself all things: by the repetition

अवशेनापि यन्नाम्नि कीर्त्तिते सर्वपातकैः ।  
 पुमान् विमुच्यते सद्यः सिंह्रस्तैर्वृकैरिव ॥१९॥  
 यन्नाम कीर्त्तितं भक्त्या विलापनमनुत्तमम् ।  
 मैत्रेयाशेषपापानां धातूनामिव पावकः ॥२०॥  
 कलिकल्मषमत्युग्रं नरकात्तिप्रदं नृणाग् ।  
 प्रयाति विलयं सद्यः सकृद् यत्रानुसंस्मृते ॥२१॥  
 हिरण्यगर्भ-देवेन्द्र-रुद्रा-दित्या-श्वि-वायुभिः ।  
 किन्नरैर्वसुभिः साध्यैर्विश्वदेवादिभिः सुरैः ॥२२॥  
 यक्ष-रक्षोगणैः सिद्धैर्देत्य-गन्धर्व-दानवैः ।  
 अप्सरोभिस्तथा तारानक्षत्रैः सकलैर्ग्रहेः ॥२३॥  
 सप्तर्षिभिस्तथा धिष्यैर्धिष्ण्याधिपतिभिस्तथा ।  
 ब्राह्मणाद्यैर्मनुष्यैश्च तथैव पशुभिर्मृगैः ॥२४॥  
 सरीसृपैर्विहङ्गैश्च प्रेताद्यैः समहीरुहैः ।  
 वना-द्वि-सागर-सरित्-पातालेः सधरादिभिः ॥२५॥  
 शब्दादिभिश्च सहितं ब्रह्माण्डमखिलं द्विज !  
 मेरोरिवाणुर्यस्येतद् यन्मयञ्च द्विजोत्तम ॥२६॥  
 स सर्व्वः सर्व्ववित् सर्व्वस्वरूपो रूपवर्ज्जितः ।  
 कीर्त्यते भगवान् विष्णुरत्र पापप्रणाशनः ॥२७॥

of whose name man is undoubtedly liberated from all sins, which fly like wolves that are frightened by a lion. The repetition of his name with devout faith is the best remover of all sins, destroying them as fire purifies the metal from the dross. The stain of the Kali age, which ensures to men sharp punishments in hell, is at once effaced by a single invocation of Hari. He who is all that is, the whole egg of Brahmá, with Hiranyagarbha, Indra, Rudra, the Ādityas, the Asvins, the winds, the Kinnaras, the Vasus, the Sádhyas, Visvadevas, the celestial gods, the Yakshas, serpents, Rákshasas, the Siddhas, Daityas, Gandharbas, Dánavas, nymphs, the stars, asterisms, planets, the seven Ṛshis, the regents and superintendants of the quarters, men, Brahmans and the rest, animals tame and wild, insects, birds, ghosts and goblins, trees, mountains, woods, rivers, oceans, the subterrene legions, the divisions of the earth, and all perceptible objects—he who is all things, who knoweth all things, who is the form of all things, being without form himself, and of whom whatever is, from mount Meru to an atom, all consists—he, the glorious Vishṇu, the destroyer of all sin—is described in this Purāna. By hearing this Purāna an

यदश्वमेधाबभूथे स्नातः प्राप्नोति वै फलम् ।  
 सकलं तदवाप्नोति श्रुत्वैतन्मुनिसत्तम ॥२८॥  
 प्रयाते पुष्करे चैव कुरुक्षेत्रे तथाव्वुदे ।  
 कृतोपवासः प्राप्नोति तदस्य श्रवणात्परः ॥२९॥  
 यदग्निहोत्रे सुहृते वर्षेणाप्नोति वै फलम् ।  
 सकलं समवाप्नोति तदस्य श्रवणात् सकृत् ॥३०॥  
 यज्ज्येष्ठशुक्लद्वादश्यां स्नात्वा वै नियतन्द्रियः ।  
 मथुरायां हरिं दृष्ट्वा प्राप्नोति परमां गतिम् ॥३१॥  
 तदाप्नोति फलं सम्यक् समाधानेन कीर्तनात् ।  
 पुराणस्यास्य विप्रर्षे ! केशवापितमानसः ॥३२॥  
 यमुनासलिले स्नातः पुरुषो मुनिसत्तम !  
 ज्येष्ठामूलेऽमले पक्षे द्वादश्यामुपवासकृत् ॥३३॥  
 सम्यच्च्याच्युतं सम्यङ् मथुरायां समाहितः ।  
 अश्वमेधस्य यज्ञस्य प्राप्नोत्यविकलं फलम् ॥३४॥  
 आलोक्याद्विमथान्येषामुन्नीतानां स्ववंशजैः ।  
 एतत् किलोचुरन्येषां पितरः सपितामहाः ॥३५॥

equal recompense is obtained to that which is derived from the performance of an Āśvamedha sacrifice, or from fasting at the holy places Prayāga, Pushkara Kuruksheṭra, or Arbuda. Hearing this Purāna but once is as efficacious as the offering of oblations in a perpetual fire for a year. The man who with well-governed passions bathes at Mathurā on the twelfth day of the month Jyeshtha,<sup>5</sup> and beholds (the image of) Hari, obtains a great recompense ; so does he who with mind fixed upon Keśava attentively recites this Purāna. The man who bathes in the waters of the Yamunā on the twelfth lutation of the light fortnight of the month in which the moon is in the mansion Jyeshthā, and who fasts and worships Achyuta in the city of Mathurā, receives the reward of an uninterrupted Āśvamedha. Beholding the degree of prosperity enjoyed by others of eminence, through the merits of their descendants, a man's paternal ancestors, his parents and their parents, exclaim, "Whosoever of our descendants, having bathed

5 This month is also called Jyeshthamūla, which the commentator explains to mean, the month, of which the root or cause (Mūla) of being so called is the moon's being full in the constellation Jyeshthā: but it may be so termed, perhaps, from the lunar asterism Mūlā, which is next to Jyeshthā, falling also within the moon's passage through the same month.

कश्चिदस्मत्कुले जातः कालिन्दीसलिलाप्लुतः ।  
 अर्चयिष्यति गोविन्दं मथरायामुपोषितः ॥३६॥  
 ज्येष्ठामूले सिते पक्षे येनैवं वयमप्युत ।  
 परामृद्धिमवाप्स्यामस्तारिताः स्वकुलोद्भवः ॥३७॥  
 ज्येष्ठामूले सिते पक्षे समभ्यर्च्य जनार्दनम् ।  
 धन्यानां कुलजः पिण्डान् यमुनायां प्रदास्यति ॥३८॥  
 तस्मिन् काले समभ्यर्च्य तत्र कृष्णं समाहितः ।  
 दत्त्वा पिण्डान् पितृभ्यश्च यमुनासलिलाप्लुतः ॥३९॥  
 यदाप्नोति नरः प्रणयं तारयन् स पितामहान् ।  
 श्रुत्वाध्यायं तदाप्नोति पुराणस्यास्य भक्तिमान् ॥४०॥  
 एतत् संसारभीरूणां परित्राणमनुत्तमम् ।  
 दुःखमनाशनं नृणां सर्व्वदुष्टनिवर्हणम् ॥४१॥

in the Yamuna and fasted, will worship Govinda in Mathurá, in the light fortnight of Jyeshtha, will secure for us eminent exaltation; for we shall be elevated by the merits of our posterity !” A man of good extraction will present obsequial cakes to his fortunate ancestors in the Yamuná, having worshipped Janárdana in the light fortnight of Jyeshtha. But the same degree of merit that a man reaps from adoring Janárdana at that season with a devoted heart, and from bathing in the Yamuná, and effecting the liberation of his progenitors by offering to them on such an occasion obsequial cakes, he derives also from hearing with equal devotion a section of this Purána. This Purána is the best of all preservatives for those who are afraid of worldly existence, a certain alleviation of the sufferings of men, and remover of all imperfections.

इदमार्षं पुरा प्राह ऋभवे कमलोद्भवः ।  
 ऋभुः प्रियव्रतायाह स च भागुरयेऽब्रवीत् ॥४२॥  
 भागुरिः स्तवमित्राय दधीचाय स चोक्तवान् ।  
 स वै सारस्वते प्रादाद् भृगुः सारस्वतादापि ॥४३॥

This Purána, originally composed by the Rshi (Náráyana), was communicated by Brahmá to Ribhu ; he related it to Priyavrata, by whom it was imparted to Bháguri. Bháguri recited it to Tamasitra<sup>6</sup>, and he to Dadhícha, who gave it to Sárasvata. From the last Bhrgu

6 This name is also read Tambamitra. One copy has Tava-mitráya, 'to thy friend,' as if it was an epithet of Dadhícha ; but the construction of the verse requires a proper name. 'Bháguri gave it to Tambamitra, and he to Dadhíchi : ' भागुरिस्तवमित्राय दधीचाय स चोक्तवान् ।

भृगुणा पुस्कृतसाय नर्मदायै स चोक्तवान् ।  
 नर्मदा धृतराष्ट्राय नागाय पूरणाय च ॥४४॥  
 ताम्याञ्च नागराजाय प्रोक्तं वासुकये द्विज !  
 वासुकिः प्राह वत्साय वत्सश्चाश्वतराय वै ॥४५॥  
 कम्बलाय च तेनोक्तमेलापत्राय तेन च ।  
 पातालं समनुप्राप्तस्ततो वेदशिरा मुनिः ॥४६॥  
 प्राप्तवानेतदखिलं स वै प्रमतये ददौ ।  
 दत्तं प्रमतिना चैव जातूकर्णाय धीमते ॥४७॥  
 जातूकर्णेन चैवोक्तमन्येषां पुण्यशालिनाम् ।  
 वशिष्ठवरदानेन ममाप्येतत् स्मृतिं गतम् ॥४८॥  
 मयापि तुभ्यं मैत्रेय ! यथावत् कथितं त्विदम् ।  
 त्वमग्र्येतच्छमीकाय कलेरन्ते गदिष्यसि ॥४९॥  
 इत्येतत् परमं गुह्यं कलिकल्मषनाशनम् ।  
 यः शृणोति नरः पापैः स सर्व्वेद्विज ! मुच्यते ॥५०॥  
 पितृपक्षमनुष्येभ्यः समस्तामरसंस्तुतिः ।  
 कृता तेन भवेदेतद् यः शृणोति दिने दिने ॥५१॥  
 कपिलादानजनितं पुण्यमत्यन्तदुर्लभम् ।  
 श्रुत्वैतस्य दशाध्यायानवाप्नोति न संशयः ॥५२॥

received it, who imparted it to Dhritarāshṭra, the Nāga king, and to Purāṇa of the same race, by whom it was repeated to their monarch Vāsuki. Vāsuki communicated it to Vatsa, and he to Aśvatara, from whom it successively proceeded to Kambala and Elapatra. When the Muni Vedaśiras descended to Pātāla, he there received the whole Purāṇa from these Nāgas, and communicated it to Pramati. Pramati consigned it to the wise Jātukarna, and he taught it to many other holy persons. Through the blessing of Vaśiṣṭha it came to my knowledge, and I have now, Maitreya, faithfully imparted it to you. You will teach it, at the end of the Kali age, to Śamika<sup>1</sup>. Whoever hears this great mystery, which removes the contamination of the Kali, shall be freed from all his sins. He who hears this every day acquits himself of his daily obligations to ancestors, gods and men. The great and rarely attainable merit that a man acquires by the gift of a brown cow, he derives from hearing ten chapters of this Purāṇa<sup>2</sup>. He

7 A different series of narrators has been specified in the first book. Bk. I. Ch. I.

8 This seems to be an injudicious interpolation ; it is not in all the copies.

यस्त्वेतत् सकलं शृणोति पुरुषः कृत्वा मत्स्यच्युतं,  
 सर्वं सर्वमयं समस्तजगता माधारमात्माश्रयम् ।  
 ज्ञानं ज्ञेयमनन्तमाद्यरहितं सर्वाभिराणां हितं  
 स प्राप्नोति न संशयोऽस्त्यविकलं यद्वाजिमैत्रे फलम् ॥५३  
 यत्रादौ भगवांश्चराचरगुरुर्मध्ये तथान्ते च सः,  
 ब्रह्मज्ञानमयोऽच्युतोऽखिलजगन्मध्यान्तसर्गप्रभुः ।  
 तच्छृण्वन् पुरुषः पवित्रपरमं भक्त्या पठन् धारयन्,  
 प्राप्नोत्यस्ति न तत् समस्तभुवनेष्वेकान्तसिद्धिर्हरिः ॥५४  
 यस्मिन्न्यस्तमतिर्न याति नरकं स्वर्गोऽपि यच्चिन्तने,  
 विघ्नो यत्र निवेशितात्ममनसो ब्राह्मोऽपि लोकोऽल्पकः ।  
 मुक्तिं चेतसि यः स्थितोऽमलधियां पुंसां ददात्यव्ययः,  
 किं चित्रं यदद्यं प्रयाति विलयं तत्राच्युते कीर्तिते ॥५५  
 यज्ञैर्यज्ञविदो यजन्ति सततं यज्ञेश्वरं कर्मिणो,  
 यं यं ब्रह्ममयं परापरमयं ध्यायन्ति च ज्ञानिनः ।  
 यच्च प्राप्य न जायते न म्रियते नो वर्द्धते हीयते,  
 नैवासन्न च सद्भवत्यसि ततः किं वा हरेः श्रूयताम् ॥५६

who hears the entire Purāna, contemplating in his mind Achyuta, who is all things, and of whom all things are made; who is the stay of the whole world, the receptacle of spirit; who is knowledge, and that which is to be known; who is without beginning or end, and the benefactor of the gods—obtains assuredly the reward that attends the uninterrupted celebration of the Aśvamedha rite. He who reads and retains with faith this Purāna, in the beginning, middle, and end of which is described the glorious Achyuta, the lord of the universe in every stage, the master of all that is stationary or moveable, composed of spiritual knowledge, acquires such purity as exists not in any world, the eternal state of perfection, which is Hari. The man who fixes his mind on Vishṇu goes not to hell: he who meditates upon him regards heavenly enjoyment only as an impediment: and he whose mind and soul are penetrated by him thinks little of the world of Brahmā; for when present in the minds of those whose intellects are free from soil, he confers upon them eternal freedom. What marvel therefore is it that the sins of one who repeats the name of Achyuta should be wiped away? Should not that Hari be heard of, whom those devoted to acts worship with sacrifices continually as the god of sacrifice; whom those devoted to meditation contemplate as primary and secondary, composed of spirit; by obtaining whom man is not born, nor nourished, nor subjected to death; who is all that

कव्यं यः पितृरूपधृग् विधिहृतं हव्यञ्च भुङ्क्ते प्रभु-  
देवत्वे भगवाननादिनिघ्नः स्वाहास्वधासंज्ञितम् ।

यस्मिन् ब्रह्मणि सर्वशक्तिनिलम्भे मानानि नो मानिनाम्,  
निष्ठायै प्रभवन्ति हन्ति कलुषं श्रोत्रं स यातो हरिः ॥५७॥

is, and that is not (or both cause and effect); who, as the progenitors, receives the libations made to them ; who, as the gods, accepts the offerings addressed to them ; the glorious being who is without beginning or end; whose name is both Sváhá and Svadhá ;<sup>9</sup> who is the abode of all spiritual power; in whom the limits of finite things cannot be measured ;<sup>10</sup> and who, when he enters the ear, destroys all sin ?

नान्तोऽस्ति यस्य न च यस्य समुद्भवोऽस्ति,

वृद्धिर्न यस्य परिणामविवर्जितस्य ।

नापक्षयञ्च समुपेत्यविकल्पवस्तु,

यस्तं नतोऽस्मि पुरुषोत्तममाद्यमीशम् ॥५८॥

तस्यैव योऽनुगुणभुग् बहुधैक एव,

शुद्धोऽप्यशुद्ध इव मूर्तिविभागभेदैः ।

ज्ञानान्वितः सकलसत्त्वविभूतिकर्ता,

तस्मै नतोऽस्मि पुरुषाय सदाव्ययाय ॥५९॥

I adore him, that first of gods, Purushottama, who is without end and without beginning, without growth, without decay, without death; who is substance that knows not change. I adore that ever inexhaustible spirit, who assumed sensible qualities ; who, though one, became many ; who, though pure, became as if impure, by appearing in many and various shapes ; who is endowed with divine wisdom, and is the author of the preservation of all creatures. I adore him, who is the one conjoined essence and object of both meditative wisdom and active virtue ; who is watchful in providing for human enjoyments ;

9 The words or prayers employed in presenting oblations with fire.

10 The text has, यस्मिन् मानानि नो मानिनां निष्ठायै प्रभवन्ति । Māna commonly means 'pride,' but here it seems most appropriately rendered by its radical import 'measure;' the measures which are for the determination of measurable things are not applicable to Vishṇu.

ज्ञानप्रवृत्तिनियमेक्यमयाय पुंसो

भोगप्रदानपटवे त्रिगुणात्मकाय ।

अव्याकृताय भवभावनकारणाय

वन्दे स्वरूपमभवाय सदाजराय ॥६०॥

व्योमा-निला-मि-जल-भूरचनामयाय

शब्दादिभोगविषयोपनयक्षमाय ।

पुंसः समस्तकरणरूपकारकाय

व्यक्ताय सूक्ष्मविमलान्न सदा नतोऽस्मि ॥६१॥

इति विविधमजस्य यस्य रूपं

प्रकृतिपरात्ममयं सनातनस्य ।

प्रदिशतु भगवानशेषपुंसां

हरिरपजन्मजरादिकां स सिद्धिम ॥६२॥

who is one with the three qualities; who, without undergoing change, is the cause of the evolution of the world; who exists of his own essence, ever exempt from decay. I constantly adore him, who is entitled heaven, air, fire, water, earth, and ether; who is the bestower of all the objects which give gratification to the senses; who benefits mankind with the instruments of fruition; who is perceptible, who is subtle, who is imperceptible. May that unborn, eternal Hari, whose form is manifold, and whose essence is composed of both nature and spirit, bestow upon all mankind that blessed state which knows neither birth nor decay!

END OF VISHNU PURĀNA

समाप्तमिदं श्रीविष्णुपुराणम् ।



श्रीमन्महर्षिवेदव्यासप्रणीतम्

विष्णुपुराणम्

THE

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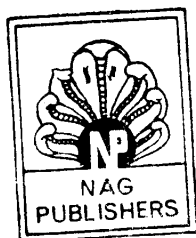
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