Shree Swaminarayano vijayatetaram

**Shree Narnarayandev Sahitya Series No - 48**

**In the memory of new temple of**
**Lord Shri Narnarayan Dev**

# Shree Vasudev mahatmyam

Sanskrit with English Translation

**ISBN -13**
**978-81-909956-1-0**

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Published by
**Mahant Purani Swami Dharmnandan dasji**
Shree Swaminarayan Temple - Bhuj

**Auailable at**
Shree Swaminrayan mandir,
Shree Narnarayan Dev Kothar
Opp City police Station Bhuj - Kutch
Pi.No. 370001

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**First Edition :- Copies :- 3000.**

**Samvat :-** 2066 Vaishakh Sud 5
**Date :-** 18 - 5 - 2010

**Price :-** Rs. 60

**Typing & set by :-**
Dr. Swami Satyaprasad dasji

Printed in India at
Shree Narnarayan Dev Printing press
Bhuj

# Forward

It is well known that the Vasudeva Mahatmya “Parabrahm Lord Vasudev’s importance is depicted here hence without any doubt is rich in virtues. This important narration is told to saint Narad muni by god himself utmost valuable. Lord Sahajanad Swami has himself confirmed that this Vasudeva Mahatmya is the root of Udhavah sect. it is also admired by Lord Sahajanand Swami as it compromises all the methods of how to worship the god by his devotee. This volume has thrown light on the religion, knowledge, non- attachment and importance of bhakti (devotion). As well the non-violence in chapter 28 of Gadhada middle, if really praised and its pride to be taken, one has no need of further reading of extra reading.

The authentic eight scriptures believed by Lord Sahajanand in Vachanaramit, of them highly praised by him as the virtues of Shree Vasudev are described in the Vacchanamrit. Moreover it has dealt with four varnas, four ashrams and rules and regulations and the knowledge of soul and

god and praise of non-attachment is highly impressive and the above the Vasudeva Mahatmya is my favorite one. This the Vasudeva Mahatmya is being read all over the village and thousands of listeners heartily believe that their 'Istadev' (deity) is only Shree Swaminarayan and he is worthy to be devoted.

Aksharnivasi Shastri Swami Shree Dharmajivandasji has published it Gujarati.

Today the spread of Uahadev (Swaminarayan) Sect is fast developing. The devotees in thousands of abroad or local make their lives worthy by praying to him. Originally written in Sanskrit with a view of understanding it easily it is being translated in Gujerati and so many additions have been published so that the Gujarati knowing devotees can easily understand. It is a dialogue between god and the devotee, but it is observed that NIR are not benefited, so if Vasudev Mahatmya is published with English translation more number of devotees can understand, hence it is being translated in English by authentic knowledge by having Sanskrit and English learned per-

sons. Hence the proper stuff of the Vasudeva Mahatmya is being preserved properly with the view to being useful this the Vasudeva Mahatmya is being translated and published in English by Bhuj Temple, first of all, which is worthy to be taken proud of.

With a view to propagating it wide by Swaminarayan temple –Bhuj about this, most coveted volume three additions in Gujarati language have been published, but English translation was not available here before, so Swaminarayan Satsang Stanmore situated Europe has taken in hand this work and with its' active co-operation, this volume is being published by Swaminarayan temple-Bhuj with a prayer that all the devotees may be benefited by its reading, by and large our blessings to all the persons who have extended their active co-operation in getting this the Vasudeva Mahatmya translated and published.

**Mahant Purani**
**Swami Dharmnandan dasji**
Shree Swaminarayan Temple - Bhuj

## Introduction to the Vasudeva Mahatmya (found in the Skanda Purana)

According to the Indian tradition, the Vedas enjoy the most exalted position in Indian literature. All branches of knowledge are said to have originated from the Vedas only. However, it is very difficult for the common man to understand the Vedas because of the difficult language in which its literature has been formed. Therefore, our ancient sages authored the 'Itihasa-s' and 'Purana-s' to reach the messages of the Vedas to the masses and thus help them lead a virtuous life and also guide them in their quest for liberation. While the Ramayana and Mahabharata are known as 'Itihasa-s', the Purana-s are eighteen in number. Some of the important Purana-s are the Vishnu Purana, Skanda Purana, Bhavishya Purana and so on.

The Purana-s speak about different mythological stories in a very attractive manner. Through these stories, they convey the tenets of Dharma and give us counseling regarding the way of life we have to follow. They also let us know more about the paths of liberation like 'Jnana', 'Bhakti',

Sharanagathi' and so on, and also guide us in practicing these paths.

The Skanda Purana is one of the premier-most Purana among the eighteen principal Purana-s. The principal speaker in this Purana is Lord Skanda, also known by such other names like Shanmuka, Subramanya and so on. This Purana is divided into different 'Khanda-s' or divisions like Vishnu-Khada, Shiva-Khanda etc. The Vishnu-Khanda deals with the episodes that speak about the 'leela-s' (pastimes) that depict the greatness and supremacy of Lord Vishnu or Narayana.

Among the many 'Mahatmya-s' found in the Vishnu-Khanda, the 'Vasudeva Mahatmya' is one of the most important Mahatmya-s that we come across. These Mahatmya-s explain the greatness of particular aspects connected to the Lord. As far as the Swaminarayana Sampradaya is concerned, the 'Vasudeva Mahatmya' is one of the most important texts. It seems that Bhagavan Shree Swaminarayan advocated that all of his followers study the 'Vasudeva Mahatmya' with great devotion and dedication. During His time, Bhagavan Shree Swaminarayan strongly opposed those Vedic

sacrifices in which animals were killed and offered to the sacrificial fire. He won many debates over the Brahmins who argued there was nothing wrong in killing animals as long as they were within the purview of the Sastras. One of the main instances Bhagavan Shree Swaminarayan quoted while winning the debates in this regard were instances found in the Vasudeva Mahatmya, where a great sage is considered to be a sinner since he supported the killing of animals as part of the Vedic sacrifices.

Apart from this, we also see the description of the Goloka, the blissful and exalted abode of the Supreme Lord Narayana in this part of the Skanda Purana.

The Mandala of the Lord Maha-Vishnu is also described here in a minute manner. Further, the method of worship of the Lord is also prescribed here. It is based on this part of the Purana, that Bhagavan Shree Swaminarayan has prescribed the method of worship to be followed by all His followers. The details of the duties and responsibilities of the four classes of people viz. Brahmana-s, Kshatriya-s, Vaidhya-s and Shudra-s are also described in great detail. The general principles as

well as the special principles to be followed by men and women during their various stages of life like childhood, youth, old age etc too are described in a very beautiful manner. Finally the procedure of performing the "Ashtanga Yoga" (Yoga having the eight aspects) and the procedure to meditate and worship the Lord is explained in a very concise and beautiful manner. At the end, the lineage of the knowledge of Vasudeva Mahatmya is described in the final chapter.

Thus, the Vasudeva Mahatmya is one of the most important and relevant Puranic texts in today's context. It is more venerable to those who belong to the Swaminarayan Sampradaya since Bhagavan Shree Swaminarayan Himself used to quote this text and has advised that all devotees study and chant this great literature.

Since the Original text is in Sanskrit language, it was not accessible to people not knowing Sanskrit language. Later it was translated into Gujarati and Hindi. Thus it could reach a large number of devotees knowing these languages. However, nowadays, there are many devotees belonging to the Sampradaya in foreign countries. They are not

well-versed in Indian languages. This effort to translate Vasudeva Mahatmya into English is aimed at reaching the noble message of the Vasudeva Mahatmya to all the Hari-Bhaktas's (devotees) residing abroad as well as those in India too who know English. The Publishers are happy to bring out this edition during this an auspicious occasion. They also hope to bring out the English versions of all the other works belonging to the Swaminarayan Sampradaya in the near future by the grace of Bhagavan Shree NaraNarayan Dev and Bhagavan Shree Swaminarayan.

**Dr. Swami Satya prasad dasji**
**Vedantacharya - Bhuj**

श्री स्वामिनारायणो विजयतेतराम्

# श्रीवासुदेवमाहात्म्यम्

## प्रथमोऽध्यायः

शौनक उवाच

जीवानां श्रेयसे सौते ! बहुधा साधनानि ते ।
धर्मो ज्ञानं च वैराग्यं यौगादिन्युदितानि नः ।।१।।
इतिहासैर्बहुविधैर्विस्पष्टार्थानि तानि च ।
सर्वाण्यपि महाबुद्धे ! श्रुतान्यस्माभिरादरात् ।।२।।

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# Shree Vasudeva-Mahatmyam

## Chapter 1: The question of Sage Savarni

**Saunaka said:**

O Son of Suta Puranika! You have enumerated many means of welfare (for the souls) like Dharma (virtue), Jnana (knowledge of the Supreme Lord), Vairagya (detachment from worldly things) as well as the other courses that are to be followed by them. (1)

O one with a great intellect, You have also narrated many historical events stressing the aspects that we have to specifically understand and follow. We have listened to them with great reverence. (2)

सर्वेषां मनुजानां तु दुष्कराण्येव तानि तु ।
बाहुल्याच्चान्तरायाणां तत्सिद्धिरपि दुर्लभा ।।३।।
प्रयत्नेनापि महता पुरुषैर्धैर्यशालिभिः ।
साधितान्यपि सिद्ध्यन्ति तानि कालेन भूयसा ।।४।।
अतो भवान् द्विजातीनामाश्रमाणां च सर्वशः ।
ब्रवीतु सुकरोपायं स्त्रीशूद्रादेरपीह नः ।।५।।
कृतेन येनाप्यल्पेन येन केनापि देहिना ।
अन्तरायैरविहतं महदेव फलं भवेत् ।।६।।
मोक्षस्य साधनं तादृक् सुविचार्य महामते ! ।
हिताय सर्वजीवानां कृपया वक्तुमर्हसि ।।७।।

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However, these aspects are extremely difficult to practically implement, due to the impediments that trouble us from time to time. Since we are not able to follow the prescribed procedures in the right manner, the attainment of their fruits too is in doubt.(3)

It takes a lot of effort even for the most dedicated persons to even make an effort as you have prescribed. Even then, the fruits of these efforts are obtained only after a long time. Therefore, we beseech you, O revered one, to kindly let us know the means of salvation that are easy and achievable, within your capabilities. Please narrate the virtues that are to be followed by the Brahmins, (together with the duties of the respective 'Ashrama-s'), as well the 'shudra-s' (people belonging to the lower caste) and ladies too. The means should

प्रसादाद्बलदेवस्य व्यासस्य जनकस्य च ।
जानासि सर्वमेव त्वं तन्नो ब्रूहि बुभुत्सतः ।।८।।

सौतिरुवाच

महर्षिरपि सावर्णिरेवमेव हि शौनक ! ।
विनीतः स्कन्दमप्राक्षीत्पुनः शंकरनन्दनम् ।।९।।

सावर्णिरुवाच

श्रुता नानाविधा धर्माः सांख्यज्ञानं च नैकधा ।
योगादीनि त्वदुक्तानि साधनानि मया गुह ! ।।१०।।

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be such that, they should be very easy to follow, but the fruits attained should be great. Such means should not be affected by any impediments. After having thought about this well, kindly tell us the means that ensure the welfare of all beings and enable them to attain liberation ultimately. (4-7)

O learned one! By the grace of Balarama, Sage Vyasa and the great Janaka, you know every aspect of this subject. We too are very eager to know more about this. Please be kind enough to tell us what we have asked. (8)

**Sauti (the son of Suta Puranika) said:**

O Saunaka, Even the great sage Saavarni, similarly, modestly questioned Lord Skanda, the son of Lord Shiva: (9)

**Sage Saavarni said:**

O Lord Skanda, We have heard the many different Dharma-s such as the Sankhya (a branch of divine knowledge), Yoga

सुदुष्कराणि मन्येऽहं तानि त्वस्माद्दृशां किल ।
महतामपि चान्येषां कृच्छ्रसाध्यानि वै चिरात् ।।११।।
अतो वर्णाश्रमवतां श्रेयस्कृत्सुकरं च यत् ।
साधनं तच्छ्रेष्ठतमं वक्तुमर्हसि मेऽधुना ।।१२।।
इति पृष्टो मुनीन्द्रेण तेन जिज्ञासुना गृहः ।
वासुदेवं हृदि ध्यायन्कार्तिकेयः स ऊचिवान् ।।१३।।

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(another branch of divine knowledge) as well as other such aspects, that you have enumerated so far. (10)

These Dhrama-s are extremely difficult and easier said than done even for great souls. It is more so for ordinary people like us. They also take an abundant amount of time. (11)

Hence I request you to narrate, now, the precise, easy, means that will help them attain liberation in a very short span of time. (12)

**Sauti (the son of Suta Puranika) said:**

Thus questioned by the great Sage Savarni, who was very eager to understand the nuances of the divine path, Lord Skanda, meditated upon the divine form of Lord Vasudeva and started his narration: (13)

स्कन्द उवाच

शृणु ब्रह्मन् ! प्रवक्ष्येऽहं श्रुतं पितृमुखान्मया ।
सर्वेषामपि जीवानां सुकरं मोक्षसाधनम् ।।१४।।
देवताप्रीणनसमं स्वेष्टसिद्धिमभीप्सताम् ।
नास्त्यन्यत्साधनं किञ्चिद्वर्णाश्रमवतामिह ।।१५।।
अप्यल्पं सुकृतं कर्म देवसंबन्धतः कृतम् ।
फलं ददाति निर्विघ्नं महदेव हि तन्नृणाम् ।।१६।।
दैवं पित्र्यं स्वधर्म काम्यं कर्मापि यच्च तत् ।
देवतायास्तु संबन्धात्सद्यः स्यादिष्टसिद्धिदम् ।।१७।।

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**Lord Skanda said:**

O pious Brahmin! I will now spell out the easily achievable means of salvation that benefits all the souls of this world. I came to know about this from my own father Lord Shiva.(14)

This means of salvation that I am going to narrate propitiates all the demigods. It also bestows all the wishes of the performer. This benefits people belonging every category of humans. There is no other means that is equal to this. (15)

Even the smallest good propitiatory deed that is committed in a virtuous manner will yield a huge result and will help the coveted events to happen without any obstacles. (16)

All those ceremonies that are conducted in propitiation of either the demigods, manes (forefathers) as well as those performed as one's own duty, will immediately yield the desired results by it being related to the God. (17)

सांख्ययोगविरागादि प्रागुक्तं यच्च दुष्करम् ।
तदपि स्याद्धि सुकरमनेनैवाशु सिद्धिदम् ।।१८।।
देवस्याराधनेनैव यतः सिद्ध्यति वाञ्छितम् ।
अतः सर्वैर्यथाशक्ति प्रीत्याऽऽराध्यः स मानवैः ।।१९।।

सावर्णिरुवाच

देवा बहुविधाः प्रोक्तास्त्वया षण्मुख ! मे पुरा ।
नानाविधा वर्णिता तदाराधनरीतयः ।।२०।।
तत्फलानि च सर्वाणि त्वयोक्तानि पृथक् पृथक् ।
स्वर्गादिप्राप्तिमुख्यानि कालग्रस्तानि तानि तु ।।२१।।

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Those results that are attained by performing the different rituals and observing difficult disciplines as prescribed in the Sankhya and Yoga systems too are attained instantly by following this method. (18)

This propitiation unto the Supreme Lord is capable of bestowing all the desires of the performer instantly. Therefore, all humans should put in their best efforts to worship the Lord with utmost devotion. (19)

**Sage Saavarni said:**

O Lord Skanda, You have mentioned about many types of demigods. You have also narrated about the different types of propitiating them. (20)

The fruits of those types of propitiations too have been narrated by you in different ways. Some of them mainly result in the attainment of heaven, while some others yield fruits at dif-

निवृत्तिधर्मिणां ब्रह्माद्युपास्तेर्योगिनां गुह ! ।
जनादिलोकाप्तिफलं द्विपरार्धान्तनश्वरम् ।।२२।।
दुष्कराणीह संसाध्य कर्माणि पुरुकृच्छ्रतः ।
क्षयिष्णुफललाभश्चेत्तर्हि किं तदुपार्जनैः ।।२३।।
कालेन नाश्यते येषां वपुःस्थानबलादिकम् ।
तेषां न रोचते मह्यमुपासाऽत्र दिवौकसाम् ।।२४।।
यः स्वयं निर्भयोऽन्येषां भयहर्ता सनातनः ।
नित्यधामाऽक्षयफलप्रदाता भक्तवत्सलः ।।२५।।

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ferent times. (21)

There are certain devotees who follow the path of renunciation. They are the yogin-s who are always immersed in the meditation of the Supreme Lord. They attain the world called the 'Jana-loka' which lasts for an entire period of the life of the creator, known as Brahma. (approximately 200 billion years) (22)

The ceremonies that you have mentioned are extremely difficult to perform. Even after having performed the, if a performer attains some momentary results, then who would venture to undertake them? (23)

I do not like to perform the propitiatory events of the gods that result in temporary and belittled fruits. (24)

O Lord Skanda, please tell me about such a Lord, who has Himself overcome all fears, and is able to rid of others or their fears as well; He should be most favourable to all his devo-

**यस्य प्रसादात्सर्वेषां सर्व एव मनोरथाः ।**
**सिद्ध्येयुश्चाञ्जसैवात्र तं देवं वद मे गुह ! ।।२६।।**
**तदाराधनरीतिं च सुकरां शिष्टसंमताम् ।**
**ब्रूहि सर्वां विशेषेण जिज्ञासामीदमञ्जसा ।।२७।।**
**इत्थं महर्षिणा तेन संपृष्टो भगवान् गुहः ।**
**सुप्रसन्न उवाचेदं मानयंस्तमुदारधीः ।।२८।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये सावर्णिप्रश्नो नाम प्रथमोऽध्यायः ।।१।।

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tees; He should possess a divine world all His own; He should be able to bestow exalted and everlasting bliss to His devotees; By worshipping Him, and by invoking His grace, one should be able to have his desires fulfilled instantly. Tell me about such a Lord, O Lord Guha! (25-26)

I would also like to know the method of worshipping Him. That method should be acceptable to all the acknowledged elders. Please let me know of this with all the connected aspects. (27)

Thus sage Savarni asked Lord Skanda. Lord Skanda was delighted to listen to these questions from the sage. He happily accepted the words of the sage and continued the narration. (28)

**Thus ends the first chapter titled "the question of Savarni" in the Vasudeva Mahatmya.**

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# अध्यायः २

स्कन्द उवाच

महान्तं प्रश्नवित् प्रश्नं पृच्छसि त्वमिहानघ ! ।
नास्योत्तरं वर्षशतैर्वक्तुं शक्यं स्वतर्कतः ।
ऋते देवप्रसादाद्वै ब्रह्मन् ! ज्ञानिवरैरपि ।।१।।
वासुदेवप्रसादात्तु मया ज्ञातं वदामि ते ।
अनाख्येयं न ते किञ्चिद्धर्मनिष्ठाय सन्मते ! ।।२।।
एवमेव हि पप्रच्छ निवृत्ते भारते रणे ।
अजातशत्रुर्नृपतिर्भीष्मं धर्मविदांवरम् ।।३।।

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## Chapter 2: Description of the means of salvation

**Narada said:**

O pious one, you have asked a very deep question. O pious Brahmin, one cannot answer this question by virtue of his own logic even after hundred years, unless he is the recipient of the grace of the Lord. (1)

O pious one, you are a person steeped in Dharma. There is nothing for me to hide from you. Hence I will answer your question, with the knowledge I have acquired by the grace of Lord Vasudeva. (2)

This is the very question that the great King Yudhisthira, who had no enemies, had asked Sri Bhishma at the end of the Mahabharatha war. Bhishma was the best among the knowers

शयितं शरशय्यायां ध्यानप्राप्ताच्युतेन च ।
प्राप्तमैकात्म्यमव्यग्रं निगमागमपारगम् ।।४।।

युधिष्ठिर उवाच

चतुर्षु तात ! वर्णेषु चतुर्ष्वप्याश्रमेषु यः ।
इच्छेच्चतुर्वर्गसिद्धिं देवतां कां यजेत सः ।।५।।
निर्विघ्नेन च सा सिद्धिः कथं स्यादल्पकालतः ।
कथं चाप्यल्पसुकृती पदवीं महतीमियात् ।
एवं मे संशयं छिन्धि सर्वज्ञस्त्वं पितामह ! ।।६।।

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of Dharma; he lay on a bed of arrows; by constant and deep meditation, he had had the vision of the Lord Achyuta; he was undeterred by worldly attainments; he was a stalwart in the knowledge of the Vedas and their allied texts. (3-4)

**Yudhisthira said:**

"O grand father! Whom should a person, desirous of attaining all the four Purursharthas, be he of any caste or creed or belong to any of the four Ashramas, worship for attaining fulfillment? (5)

How will that person, with very little efforts and little virtue, be able to attain that exalted position in a short period of time, without any obstacles? O grandfather! You know everything. Kindly clear this doubt of mine. (6)

स्कन्द उवाच

एवं धर्मात्मना तेन पृष्टः शान्तनवो मुने ! ।
किञ्चिज्जहास वीक्ष्यैव श्रीकृष्णमुखपङ्कजम् ।।७।।
दृशा संप्रेरितस्तेन नरनारायणोदितम् ।
श्रीवासुदेवमाहात्म्यं पितुः श्रुतमुवाच तम् ।।८।।
ततःश्रुत्वा नारदोऽपि कुरुक्षेत्रं गतः पुनः ।
कैलास एत्य तत्प्राह पितरं मे स चापि माम् ।।९।।
तत्तेऽहं संप्रवक्ष्यामि निश्छद्म परिपृच्छते ।
महासदसि निर्णीतं मुनिवर्यापसंशयम् ।।१०।।

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**Skanda said:**

O Sage! Bhishma, the son of king Shantanu, thus asked by the virtuous Yudhishthira, turned his gaze towards the lotus-like face of Lord Krishna and smiled. (7)

Lord Sri Krishna, by his very gaze urged Bhishma to speak about the greatness of Sri Vasudeva that he had heard from his own father (King Shantanu). Bhishma acted accordingly. Narada who was also present there, listened to the same. He then visited Kurukshetra; later he came to Kailasa and narrated the same to my father Lord Shiva. My father was king enough to tell me the same. (9)

O pious one, you are a person who is devoid of deceit. Since you have asked me, I will now narrate the Vasudeva Mahatmya that clears spiritual doubts of even the great sages. This has been decided in the assembly of great men

वासुदेवः परंब्रह्म श्रीकृष्णः पुरुषोत्तमः ।
देवोऽकामैः सकामैश्च पूज्यो मुक्तैर्नरैरपि ।।११।।
द्विजातीनां चाश्रमाणां स्त्रीशूद्रादेश्च सर्वथा ।
स्वस्वधर्मैरेष एव तोषणीयोऽस्ति भक्तितः ।।१२।।
तस्मात्कर्माखिलमपि दैवं पित्र्यं च सर्वदा ।
तत्प्रीत्या एव कर्तव्यं वेदोक्तं च यथोचितम् ।।१३।।
सुखाप्तये नृभिर्यद्यत्कर्मात्र क्रियते शुभम् ।
अपि स्वनुष्ठितं तच्चेत्कृष्णसंबन्धवर्जितम् ।
तदा क्षयिष्ण्वल्पफलं ज्ञेयं तच्च गुणात्मकम् ।।१४।।

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steeped in penance. (10)

Lord Vasudeva is the Supreme Being. He verily is Lord Sri Krishna and is the best among all persons. He is the Lord, who is worshipped by people having desires, people devoid of desires as well as souls who have already attained liberation. (11)

The Brahmins, women and people born of lower castes by devotedly performing the duties assigned to them propitiate this great Lord. (12)

Hence, one has to perform all the duties ordained (to him) towards God as well as his forefathers by the scriptures, with affection and dedication. (13)

The above mentioned auspicious duties have to be performed in such a manner that they are services to Lord Krishna. Those duties that are performed without the constant remembrance

फलवैगुण्यकृत्तच्चाशुभदेशादियोगतः ।
बहुविघ्नं च तन्नृणां नैव वाञ्छितसिद्धिदम् ।।१५।।
कर्मैतदेव श्रीकृष्णप्रीणनाय क्रियते चेत् ।
तत्संबन्धेन तर्ह्येतद्भवेत्सर्वं हि निर्गुणम् ।।१६।।
स्ववाञ्छितादप्यधिकं ददाति फलमक्षयम् ।
असद्देशादिसम्बन्धात्तद्वैगुण्यं भवेन्न च ।।१७।।
विघ्नस्तु कोऽपि ब्रह्मर्षे ! प्रतापाच्चक्रपाणिनः ।
तस्मिन्न प्रभवेत् क्वापि तत्स्यादीप्सितसिद्धिदम् ।।१८।।

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of the Lord will not yield lasting fruits even if they are performed in the best possible manner. (14)

If an event is performed without the remembrance of the Lord, such an event will also be counter-productive; it will face numerous obstacles; it will not produce the desired results. (15)

If an event is performed with dedication and devotion unto Lord Krishna, that event will yield good results to all those involved in the event. (16)

Such an event will yield lasting fruits that are much more than the expectations of the performer. Any ill effects that arise out of performing the event at an improper place will also be negated. (17)

O Brahmarshi! By the grace of the Lord holding the divine discus, the event will not encounter any obstacles; it will instantly yield the desired results. (18)

यद्यप्यल्पं स्वसुकृतं तथापि परमात्मनः ।
साक्षात्सम्बन्धतो ब्रह्मन् ! भवत्येव महत्तरम् ।।१९।।
यथा स्फुलिङ्मात्रोऽपि वनकाष्ठौघयोगतः ।
अनिवार्यो भवेद्दावस्तथैतद्धरियोगतः ।।२०।।
प्रवृत्ते वा निवृत्ते वा तस्माद्धर्मे स्थितैर्नरैः ।
उपास्तव्यो वासुदेवस्तत्सम्यक् सिद्धिमीप्सुभिः ।।२१।।
अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
नारदस्य च संवादमृषेर्नारायणस्य च ।।२२।।

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By the direct involvement of the Lord in the event being performed, even a small devoted event will become a great one (in terms of the result it yields for the performer). (19)

Just as a small spark becomes a terrific big fire when it comes into contact with a pile of (well dried-up) forest wood, a small event performed with the blessings of Lord Sri Hari will turn out to be a big one. (20)

Therefore, a virtuous person who wishes to have good attainment has to constantly meditate upon the Lord Vasudeva, irrespective of his involvement or keeping away from worldly events. (21)

Our forefathers often quote this ancient instance, where a conversation took place between Sage Narada and the Sage Narayana. (22)

यो वासुदेवो भगवान्नित्यं ब्रह्मपुरे स्थितः ।
दाक्षायण्यामाविरासीद्धर्माल्लोकहिताय सः ।।२३।।
कृते युगे द्विजवर ! पुरा स्वायम्भुवान्तरे ।
नरो नारायणेति द्विरूपः प्रादुरास सः ।।२४।।
धर्माश्रमात्तपस्तप्तुं क्षेमायैव नृणां भुवि ।
नरनारायणौ तौ च बदर्याश्रममीयतुः ।।२५।।
तत्राद्यौ लोकनाथौ तौ कृशौ धमनिसन्ततौ ।
तेपाते तेजसा स्वेन दुर्निरीक्ष्यौ सुरैरपि ।।२६।।
यस्य प्रसादं कुर्वाते स वै तौ द्रष्टुमर्हति ।
शक्यन्ते नान्यथा द्रष्टुमपि तद्धामवासिनः ।।२७।।

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That great Vasudeva who resides in his eternal abode, Himself appeared in the womb of Dakshayani for the well being of the world to spread the message of Dharma. (23)

Long ago, in the 'Swayambhuva-Manvantara' and in the Krita Yuga, He appeared taking the dual form of Nara and Narayana. (24)

Both Nara and Narayana proceeded to the holy place of Badarikashrama to perform severe penance for the well being of all humans on this earth. (25)

There, the two-some, who were slim and devoutly following the codes of conduct, secretly performed severe penance, such that they were invisible even to the gods. (26)

Only those who are the recipients of the grace are able to

एकदा नारदो योगी ताभ्यामेव दिदृक्षितः ।
अन्तरात्मतया चान्तर्हृदयेऽपि प्रचोदितः ।।२८।।
मेरोर्महागिरेः श्रृङ्गात्सद्यो गगनवर्त्मना ।
तं देशमागमद् ब्रह्मन् ! बदर्याश्रमसंज्ञितम् ।।२९।।
तयोराह्निकवेलायामागतस्तत्र स द्रुतम् ।
आद्याश्रमक्रियासक्तौ तौ ददर्श च दूरतः ।।३०।।
दृष्ट्वैवेश्वरचर्यां तां तस्य कौतूहलं त्वभूत् ।
अहो !! एतौ जगत्पूज्यावीश्वरौ सर्वदेहिनाम् ।
एतौ हि परमं ब्रह्म काऽनयोराह्निकक्रिया ।।३१।।

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have a vision of these two. Without their grace, even those staying in the same location are unable to see them. (27)

Once, the great Yogi Narada, came to know within himself that Nara and Narayana wanted to meet him. (28)

He descended from the top of the mount Meru, directly through the sky and instantly arrived at the place known as Badarikashrama. (29)

Soon, sage Narada happened to see from a distance, Nara and Narayana who were deeply immersed in their oblations. (30)

Having seen them engaged in their oblations, Sage Narada was surprised. He thought, ‘Oh! How is that these two, the masters of the universe, the indwellers of everything in this world, are performing oblations that are prescribed for the

पितरौ सर्वभूतानां दैवतानां च दैवतम् ।
कां देवतां तु यजतः पितॄन्वै तौ महामती ।।३२।।
इति सञ्चिन्त्य मनसा भक्तो नारायणस्य सः ।
तत्समीपमुपेत्याथ तस्थौ नत्वा कृताञ्जलिः ।।३३।।
कृते दैवे च पित्र्ये च ततस्ताभ्यां निरीक्षितः ।
पूजितैव विधिना शास्त्रदृष्टेन सोऽनघ ! ।।३४।।
तं दृष्ट्वा महदाश्चर्यमपूर्वं विधिविस्तरम् ।
उपोपविष्टः सुप्रीतो नारदोऽभूच्च विस्मितः ।।३५।।

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common man. (31)

These two, themselves are verily the fathers of all beings. They are the God of all Gods. Which God will they worship by performing these oblations? (32)

Thinking thus, Sage Narada, who was a great devotee of the Lord Narayana slowly approached Him and stood near Him in all humility with folded hands. (33)

O sinless one! The twosome, after performing their oblations, according to the procedure, received Narada with respect. (34)

The two-some was greatly surprised at the arrival of Sage Narada. They seated him nearby. Narada too was surprised. (35)

**नारायणं सन्निरीक्ष्य प्रयतेनान्तरात्मना ।**
**नमस्कृत्य च तं देवमिदं वचनमब्रवीत् ।।३६।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये आत्यंतिकश्रेयः साधननिरूपणनामा द्वितीयोऽध्यायः ।।२।।

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He saw Lord Narayana and with a focused mind, propitiated Him and then addressed Him. (36)

**Here ends the second chapter in Vasudeva Mahatmya titled "Description of the means of salvation"**.

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## अध्यायः ३

नारद उवाच

वेदेषु सपुराणेषु साङ्गोपाङ्गेषु गीयसे ।
त्वमेव शाश्वतो धाता नियन्ताऽमृतमच्युत ! ।
त्वं विधाता च सततं त्वयि सर्वमिदं जगत् ।।१।।
चत्वारो ह्याश्रमा देव ! सर्वे सर्वा कर्मभिः ।
यजन्ते त्वामहरहर्नानामूर्तिसमास्थितम् ।।२।।
पिता माता च सर्वस्य दैवतं त्वं हि शाश्वतम् ।
कं त्वं च यजसे देवं पितरं वा न विद्महे ।।३।।

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## Chapter 3: Description of Vasudeva being worthy worshiping by all

**Narada said:**

Oh Achyuta! Your glory is sung in the Vedas, along with their subsidiary subjects and other minor works and the Puranas. You are the eternal, the creator, controller and eliminator of this world. You create the world through the four-faced Brahma. All the things in this universe rest in you. (1)

Oh Lord! People in the four stages of life and all others like Shiva, Brahma, Indra and so on, by their various activities worship You daily, who is in different forms. (2)

You are the eternal father and mother and God of everybody. But, we do not know which God or father you are worshipping. (3)

श्रीनारायण उवाच

नैतद्रहस्यं वक्तव्यमात्मगुह्यमथापि ते ।
मयि भक्तिमते ब्रह्मन् ! प्रवक्ष्यामि यथातथम् ।।४।।
सत्यं ज्ञानमनन्तं यो ब्रह्मेति श्रुतिवर्णितः ।
त्रिगुणव्यतिरिक्तश्च पुरुषो दिव्यविग्रहः ।।५।।
महापुरुष इत्युक्तो वासुदेवश्च यः प्रभु ।
नारायण ऋषिर्विष्णुः कृष्णश्च भगवानिति ।।६।।
एकः स एव देवो नौ पितरौ चेति विद्धि भो ! ।
आवाभ्यां पूज्यतेऽसौ हि दैवे पित्र्ये च कल्पिते ।।७।।

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**Shree Narayana said:**

Oh Brahman! This is a secret that should not be revealed to anybody. Even then, I will explain it to you as it is, since you are a great devotee. (4)

That one God Who is described by the Vedas as the Supreme Brahman, possesses truth, knowledge, and limitlessness; He is beyond the three gunas, and is the person with divine form. (5)

He is said to be the supreme person, and Lord Vasudeva as he resides everywhere. He is said to be the sage Narayana, Vishnu, Krishna and the Lord possessing the auspicious qualities. (6)

Oh Narada! Know that He is alone is the God to both us and He is our Father and Mother. He is the Lord, who is worshipped in the ceremonies either connected with the gods or Manes. (7)

नास्ति तस्मात्परतरः पिता देवोऽथवा द्विज ! ।
आत्मा हि नौ स विज्ञेयः कृष्णो ब्रह्मपुरेश्वरः ।।८।।
तेनैषा प्रथिता ब्रह्मन् ! मर्यादा लोकभाविनी ।
दैवं पित्र्यं च कर्तव्यमिति लोकहितैषिणा ।।९।।
प्रवृत्तं च निवृत्तं च द्वेधा कर्मास्ति वैदिकम् ।
यथाधिकारं विहितं पुरुषार्थोपलब्धये ।।१०।।
तत्र वेदोक्तविधिना स्वोचितस्त्रीपरिग्रहः ।
वित्तार्जनं च न्यायेन द्रव्ययज्ञाः सकामनाः ।।११।।

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Oh Brahman! There is no other Father or God superior to him. That Krishna, the Lord of the Eternal abode known as Aksharadham, in the inner soul of both of us. (8)

Oh Brahman, those desirous of the well being of the world have to perform the prescribed duties unto Him without fail. Two types of duties viz, involving oneself in activities and detaching oneself from those activities are laid down by the Vedas. This has been laid down according to one's own capacity to achieve the goal of life. (9-10)

All these activities called 'Pravrtta' in the form 'Ishta' and 'Purta' are said to be the causes of disturbance of peace. Ishta activities are, marrying a proper spouse as per the dictum of the Vedas, earning money in the righteousness way, performance of rituals, desirous of rituals, residing in a city or village. Purta is creating tanks, gardens, temples etc (that are beneficial to all people of scoeity). (11-12)

वासो ग्रामे च नगरे पूर्तमिष्टं च कर्म यत् ।
प्रवृत्तं तत्तु सकलमशान्तिकृदुदीरितम् ।।१२।।
स्त्रीद्रव्ययोः परित्यागः कामलोभक्रुधां तथा ।
वनवासश्च वैराग्यं तपः क्षान्तिः शमो दमः ।।१३।।
ब्रह्मयज्ञाः योगयज्ञा ज्ञानयज्ञाश्च सर्वशः ।
जपयज्ञोति मुने ! निवृत्तं कर्म कीर्तितम् ।।१४।।
त्रिलोक्यां गतयो धर्मं प्रवृत्तमनुतिष्ठताम् ।
स्वर्गलोकावधि मुने ! मनुष्याणां भवन्ति वै ।।१५।।
इन्द्रचन्द्राग्निलोकादौ स्वस्वपुण्यफलं च ते ।
भोगैश्वर्यं बहुविधामभीष्टं भुञ्जन्ते खलु ।।१६।।

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Oh sage! The activities known as 'Nivrtta' are, giving up women and wealth, giving up passion, lure and anger, residing in forests, renunciation, penance, forgiveness, controlling the inner organs and external sense organs, meditating upon Brahman as our inner soul, meditating upon the Supreme Brahman, knowing the correct mature of Brahman and chanting the different names of Brahman. (13-14)

Oh sage! The move of those people practicing the path of 'Pravrtti' is limited to the three worlds and up to the heavenly regions. (15)

According to the result of ones own good deeds, they will enjoy desired varieties of pleasure and wealth in the regions of Indra, Moon and Fire. (16)

यावत्पुण्यं तावदेव भुक्त्वा तत्ते सुरास्ततः ।
क्षीणे तु सुकृते भूयः पतन्ति विवशा भुवि ।।१७।।
भोगैश्वर्यादिनाशो हि कालवेगेन जायते ।
अनिच्छतामपि मुने ! तेषां पुण्यक्षये सति ।।१८।।
आधिकारिकदेवानामपि ब्रह्मदिने मुहुः ।
इष्टभोगैश्वर्यनाशो जायते कालरंहसा ।।१९।।
निवृत्तधर्मनिष्ठा ये योगिन तपस्विनः ।
जनादीन् यान्ति लोकांस्त्रींस्ते तु त्रैलोक्यतो बहिः ।।२०।।

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After enjoying the fruits of their Good deeds in those heavenly regions, they fall down from heaven helplessly; the result of the good deeds come to an end as well. (17)

Oh sage! When the result of their good deeds come to an end, due to the power of time; their enjoyment of pleasure and wealth comes to a close (quite against their own desire). (18)

Due to the passage of time, in the day of the four faced creator, the pleasure and wealth of the divine beings entrusted with different responsibilities come to a close (again and again). (19)

Those, who are practicing the path of 'Nivrtti', viz, the Yogis and ascetics, go to the three worlds called 'Jana', 'Tapas' and 'Satya', which are above the three worlds (mentioned earlier viz. 'Bhuh', 'Bhuva' and 'Suva') (20)

They enjoy the desired pleasures and luxury of those worlds.

तत्तल्लोकैश्वर्यभोगान् भुञ्जन्ते ते निजेप्सितान् ।
दैनंदिनेऽपि प्रलये वर्तन्ते ते यथासुखम् ।।२१।।
ब्रह्मणो द्विपरार्धान्ते तद्भोगैश्वर्यसम्पदः ।
नश्यन्ति कालशक्त्यैव लोकास्तेषां च नारद ! ।।२२।।
अथैतद् द्विविधं कर्म गुणात्मकमपि द्विज ! ।
कृतं चेद्विष्णुसम्बद्धं निर्गुणं स्यात्तदा तु तत् ।।२३।।
तत्फलं चाक्षयं स्याद्धि स्वेष्टादप्यधिकं नृणाम् ।
भक्तास्ते भगवद्धाम यान्त्यष्टावृतितः परम् ।।२४।।

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They will continue to be happy even in the midst of the daily deluge. (21)

The pleasures and wealth of these three worlds will come to an end, at the close of the second 'Parardha' of the four-faced creator, due to the passage of time. Similarly, even the enjoyment of these comes to a close, in case of the people in the path of 'Nivrutti'. (22)

Oh Brahmin! Both these activities though, lead to bondage and hence called Saguna; however, if done as service to Lord Vishnu, will become Nirguna i.e. will not result in bondage. (23)

The result of that selfless activity is unlimited and far superior to the one's own desired result. Those devotees reach the heavenly abode of the Lord, transcending the eight enclosures of earth, water, fire, air, ether, *buddhi* (intellect), ego and *Mahat*. (24)

अतो विवेकिनो नित्यं विष्णुभक्त्यन्विताः क्रियाः ।
प्रवृत्ता वा निवृत्ता वा कुर्वते सकला अपि ।।२५।।
ब्रह्मा स्थाणुर्मनुर्दक्षो भृगुर्धर्मस्तथा यमः ।
मरीचिरङ्गिराश्चात्रिः पुलस्त्यः पुलहः क्रतुः ।।२६।।
वैभ्राजश्च वसिष्ठश्च विवस्वान् सोम एव च ।
कश्यपः कर्द्दमाद्याश्च प्रजानां पतयो मुने ! ।।२७।।
देवाश्च ऋषयः सर्वे सर्वे वर्णास्तथाश्रमाः ।
पूजयन्ति तमेवेशं प्रवृत्तं धर्ममास्थिताः ।।२८।।
सनः सनत्सुजातश्च सनकः ससनन्दनः ।
सनत्कुमारः कपिल आरुणी सनातनः ।।२९।।

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Hence, those who have the power of discrimination, always do all the activities either ‘Nivrtta’ or ‘Pravrtta’ only with the devotion to the Lord Vishnu. (25)

Those who are in ‘Pravrtti Magra’, viz, the creator, Shiva, Manu, Daksha, Bhrgu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vailaja, Vasishtha, Vivasvan, Soma, Kashyapa, the Prajapatis viz, Kardama etc, divine beings all the sages and all the people belonging to different classes and stages of life, worship that Lord Vishnu only. (26-28)

The great sages (practicing celibacy) like, Soma, Sanatsujata, Sanaka, Sanandana, Ribhu, Yati Hamsa etc worship Him following the path of ‘Nivrtti’ only. (29-30)

Always, they conduct worship in a non-violent way the divine

ऋभुर्यति हंसाद्या मुनयो नैष्ठिकव्रताः ।
तमेव पूजयन्तीशं निवृत्तं धर्ममास्थिताः ।।३०।।
वासुदेवस्याङ्गतया भावयित्वा सुरान् पितॄन् ।
अहिंसपूजाविधिना यजन्ते चान्वहं हि ते ।।३१।।
यथाधिकारमेते हि तेन यत्र नियोजिताः ।
प्रवृत्तं वा निवृत्तं वा धर्मं ते पालयन्ति तम् ।
तस्य देवस्य मर्यादां न क्रामन्त्युभयेऽपि ते ।।३२।।
चतुर्वर्गे तेषु यस्य यद्यदिष्टतमं भवेत् ।
तत्तत्सम्पूरयत्येव सर्वशक्तिपतिः प्रभुः ।।३३।।
भक्त्या कृतस्याप्यल्पस्य भगवान् पुण्यकर्मणः ।
प्रीतो ददात्येव फलं महदक्षयमीप्सितम् ।।३४।।

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beings like Indra etc and the manes conceiving them as the limbs of Vasudeva. (31)

These, entrusted with different responsibilities simply follow the path of Pravrutti or Nivrutti as per the dictates of the Lord. Both of them (That is the followers of Nivrutti and Pravrutti) do not transgress their limits. (32)

The all-powerful Lord will fulfill the four goals of life as per the desire of the devotees performing these activities. (33)

If one does any deed with utmost devotion and dedication, then the Lord will be pleased and will bless him with unlimited results. (34)

Those, who have single-minded devotion to Him, devoid of

तेषु तद्भक्तितो लोके ये त्वेकान्तित्वमास्थिताः ।
वासुदेवं विनाऽन्यत्र सङ्क्षिणाशेषवासनाः ।।३५।।
देहान्ते ते तु सम्प्राप्य तस्य धाम तमःपरम् ।
देहैरप्राकृतैरेव प्रेम्णा परिचरन्ति तम् ।।३६।।
अन्ये तु भक्ताः कालेन तदुपासनदार्ढ्यतः ।
वासनानां क्षये जाते यान्त्येकान्तिकवद्धि तम् ।।३७।।
येन केनापि भावेन तेन सम्बद्ध्यते तु यः ।
संसृतिं न प्रयात्येव स तु क्वाप्यन्यजीववत् ।।३८।।
कर्मयोगस्य संसिद्धिर्ज्ञानयोगस्य चेप्सिता ।
तस्याश्रयादेव नृणां निर्विघ्नं भवति द्रुतम् ।।३९।।

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any 'vasanas' or desires except of Vasudeva, enter into the eternal abode of the Lord transcending the world of ignorance. There they will serve the Lord with utmost love and affection possessing divine forms. (35-36)

The other devotees, after the passage of certain time, at the end of all 'vasanas' (desires), due to the strength of their meditation, enter into the divine abode of the Lord (like the single-minded devotees). (37)

With some intention or the other, if one associated with the Lord, he will never undergo the transmigration like other souls. (38)

The speedy accomplishment of Karmayoga, or Jnanayoga, by the people without any impediments is only possible by

**तस्मात्स एव भगवान् सर्वैरपि जनैरिह ।**
**स्वाभिष्टफलसिद्ध्यर्थं प्रीत्योपास्यो यथाविधि ।।४०।।**
**ब्रह्मैक्यमाप्ता निर्विघ्ना अपि ब्रह्मशिवादयः ।**
**श्रीविष्णोः कुर्वते भक्तिं सन्तीत्थं तन्महागुणाः ।।४१।।**
**इति गुह्यसमुद्देशस्तव नारद ! कीर्तितः ।**
**अतिप्रेम्णा हि सततं मयि भक्तिमतोऽखिलः ।।४२।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये श्रीवासुदेव-सर्वोपास्यत्वनिरुपणनामा तृतीयोऽध्यायः ।।३।।

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taking refuge in him. (39)

Therefore, it is necessary for all the people in this world, to meditate upon Him with great love as prescribed in the scriptures to achieve the desired results. (40)

Those like Brahma, Shiva etc, devoid of impediments and even after having union with the Supreme Brahman are always devoted to the Lord Vishnu. This is because of His great virtue. (41)

Oh Narada, this most secret message is given to you since you are a great devotee most attached to me. (42)

**Here ends the third chapter of Vasudeva Mahatmya titled “Description of Vasudeva being worthy worshiping by all”**

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# अध्याय : ४

स्कन्द उवाच

स एवमुक्तोत्मविदां वरिष्ठो नारायणेनोत्तमपूरुषेण ।
जगाद वाक्यं जगतां गरिष्ठं तमच्युतं लोकहिताधिवासम् ।।१।।

नारद उवाच

श्रुतं मया देव ! समं त्वयोक्तमृष्याकृतिच्छादितभूरिधाम्ना ।
तवैव लीला सकलेयमीश ! सर्वेश्वरस्येति विदामि चित्ते ।।२।।
त्वद्दर्शनेनैव हि पूर्णकामो भवामि भूमन् ! स्वहृदीप्सितेन ।
तथाप्यहं तत्तव पूर्वरूपं प्रभो ! दिदृक्षामि हि कौतुकं मे ।।३।।

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## Chapter 4: Free description of Sveta dvipa

**Skanda said:**

After hearing Sriman Narayana speaking thus, Sage Narada, the greatest among the self-realized, always interested in the welfare of the world, addressed the Lord known as Achyuta and the preceptor of the world, thus: (1)

**Narada asked:**

Oh Lord! I have listened to your words; You take the form of a sage; You are the repository of great wealth; O Lord of the world! I think all that is visible in this world is your divine sport itself. (2)

Oh, Great Soul! By merely seeing you, all the desires

श्रीनारायण उवाच

न तत्स्वरूपं मम दानयज्ञयोगैश्च वेदैस्तपसापि दृश्यम् ।
एकान्तिकैर्भक्तवरैस्तु भक्त्या ह्यनन्यया नारद ! दृश्यते तत्
।।४।।
भक्तिस्तव त्वस्ति मयि ह्यनन्या ज्ञानं च वैराग्ययुतं स्वधर्मः ।
अतश्च तद्दर्शनमाप्स्यसि त्वं सुरेश्वराद्यैरपि यद्दुरापम् ।।५।।
त्वदीयभक्त्याऽतितरां प्रसन्नस्त्वा ज्ञापयाम्यद्य तदीक्षणाय ।

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of my heart are fulfilled; now I have become totally content. Oh, Lord! Even then, I desire to see your earlier form. I am very anxious to so. (3)

**Shree Narayana said:**

It is not possible to see my form by giving away donations, performing sacrifices and yoga, or penance. O Narada! Only those excellent, sincere devotees with their matchless devotion can see me. (4)

You have matchless devotion unto me. Your knowledge coupled with detachment (towards worldly things) is your own distinctive quality. Hence, you will see that form of mine, which is very difficult to see for the chief of the gods and others. (5)

I am very much pleased with your devotion. Now, I command you to see that form. Go to the island called 'Swethadvipa'. Oh, excellent Brahmin! There you will have you desires fulfilled. (6)

सितान्तरीपं व्रज तत्र तेऽयं मनोरथः सेत्स्यति विप्रवर्य ! ।।६।।

स्कन्द उवाच

श्रुत्वेति वाचं परमेष्ठिपुत्रः सोऽप्यर्चयित्वा तमृषिं पुराणम् ।
खमुत्पपातोत्तमयोगयुक्तस्ततोऽधिमेरौ सहसा निपेते ।।७।।
तस्यावतस्थे च मुनिर्मुहूर्तमेकान्तमासाद्य गिरेः स शृङ्गे ।
आलोकयन्नुत्तरपश्चिमेन ददर्श चात्यद्भूतमन्तरीपम् ।।८।।
क्षीरोदधेरुत्तरतो हि द्वीपः श्वेतः स नाम्ना प्रथितो विशालः ।
देदीप्यमानो विततेन सर्वतो ज्योतिश्चयेनातिसितेन नित्यम् ।९।।
आम्रैरनेकैरसनैरशोकैराम्रातकैर्निम्बकदम्बनिपैः ।

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**Skanda said:**

Narada, the son of Brahma, after listening to these words, worshipped the Lord, who Himself was a sage. Then, being a capable Yogi, he travelled in the sky and descended at once on the Meru mountain. (7)

Then the sage stood on the peak of the mountain in solitude for a short time (about 48 minutes). While standing, he saw a wonderful island in the northwest direction. (8)

That island was to the north of the Milky Ocean. It was famous as ‘sweta’ or white. It was vast. It was shining very bright with its mass of white light all around. (9)

It was full of the trees of mango, *Asava* (yellow Sal tree), *Ashoka*, hog, plum, *Nimba*, *Kadamba* (a kind of tree - said to put forth buds at the roaring of shimmering clouds), *Neepa*

**बिल्वैर्मधूकैः सुरदारुभिश्च प्लक्षैर्वटैः किंशुकचन्दनैश्च ।।१०।।**
**सर्ज्जैश्च शालैः पनसैस्तमालैर्मुनिद्रुमैः केतकचम्पकैश्च ।**
**कुन्दैश्च जातिसुरमल्लिकाभिर्द्रुमैर्वृतः पुष्पफलावनम्रैः ।।११।।**
**कल्पद्रुमाणां बहुभिश्च वृन्दैः सुवर्णरम्भाक्रमुकालिभिश्च ।**
**महद्भिरुद्यानवरैरनेकैः सरित्सरोभिर्विकचाम्बुजैश्च ।।**
**हंसादिभिः पक्षिवरैः सुशब्दैर्गणैर्मृगाणां रुचिरश्चलद्भिः ।।१२।।**
**सर्वेऽपि जीवाः किल यत्र मुक्ता वसन्ति च स्थावरजंगमाश्च ।**

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(a species of *Kadamba* tree) *Bilva*, *Madhuka* (a kind of *Ashoka* tree), *Devadaru*, *Plaksha* (Indian fig tree), *Vata, Kinshuka,* Sandal*, Sarja, Saala,* Jack*,* Neem*, Kedaga,* Champak and other fruit and flower bearing trees. It also had *Kunda, Jaati, Suramallika* and other flower bowers; the trees were bending down with fruits and flowers. With all these, the island was very pleasing to the eyes. (10-11)

This white island was full of several gardens of *Areka* and *Kalpa* trees containing golden plantains. There were several big beautiful parks, rivers and lakes with blossoming lotus, all enchanting with swans and other beautiful birds; fine groups of animals moving hither and thither, filled with their musical voices; thus the island was casting its charm. All the animate and inanimate beings that had attained salvation were living there. While Narada was seeing the island, the great devotees of the great Lord known as 'Purushottama' (best of all humans) came into his view. (12-13)

तं वीक्षमाणेन च तेन दृष्टा भक्तोत्तमाः श्रीपुरुषोत्तमस्य ।।१३।।
अतीन्द्रिया निर्गतसर्वपापा निष्पन्दहीनाश्च सुगन्धिनश्च ।
द्विबाहवः केऽपि चतुर्भुजाश्च श्वेताश्च केचिन्नवनीरदाभाः ।१४।
पद्मच्छदाक्षाः सममानगात्राः सुरूपदिव्यावयवाः सुसाराः ।
विकीर्णकेशाद्र सदा किशोराः सद्भिद्र चिन्हैर्निखिलैरुपेताः ।।
सरोजरेखांकितपाणिपादाः षडूर्मिहीना मिहीरातितेजसः । सितांशुका

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All of them had powers that were beyond the cognizance of the senses; they were free from all sins; they would not sweat or release anything dirty. They were spreading fragrance; some of them had two arms; some others four arms. Some were whitish and some were shining like the early morning sky. (14)

Some had eyes shining like the lotus bud; they had proportionate bodies, that were very handsome; they had divine limbs which were very powerful; with curvy hairs on their heads; they were eternally youthful (always having the age of twenty five); they had all the agreeable auspicious signs. (15)

Their arms and limbs were bright with signs of a kind of lotus. All of them were free from six kinds of undesirable entities – sorrow, attachment, old age, death, hunger and thirst; wearing white clothes, they were shining like the sun, engaged in meditation; they were people of poise. Even Yama, the Lord of death, would fear them. (16)

ध्यानपराद्व सौम्याः कालोऽपि येभ्यो भयमेति नित्यम् ।।१६।।

सावर्णिरुवाच

अतीन्द्रिया निरातङ्का अनिष्पन्दाः सुगन्धिनः ।
के ते नराः कथं जातास्तादृशाः का च तद्गतिः ।।१७।।
श्वेतद्वीपः पयोम्भोधौ वर्तते हि धरातले ।
तद्वासिनामपि कथं प्रोक्तातीन्द्रियता त्वया ।।१८।।
ये ब्रह्मण्यक्षरे धाम्नि सच्चिदानन्दरूपिणि ।
स्थिताः स्युद्रिन्मया मुक्तास्ते तथा स्युर्नहीतरे ।।१९।।
एतं मे संशयं छिन्धि परं कौतूहलं हि मे ।

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**Savarni asked:**

Who are those men, having powers beyond the senses, free from anxiety, sweat etc., and spreading sweet fragrance? How were they born? How is it that they have such a beautiful condition? Is the Swetadvipa situated central part of the Milky Ocean? How did you say that those who dwell there have powers that we cannot know about? (17-18)

They verily live in Brahman the Supreme Being, who is known as 'Sachidananda' (the form of eternal bliss); He is the eternal shelter of all! Only those who are full of pure intellect, free from bondage alone, can dwell here. Others cannot do so!(19)

Oh sage! Please clear my doubt. I am very inquisitive to know. You know very well about these things. Hence, I have approached you. Please instruct me. (20)

त्वं हि सर्वकथाभिज्ञस्ततस्त्वामाश्रितोऽस्म्यहम् ।।२०।।

स्कन्द उवाच

एकान्तोपासनेनैव प्राक्कल्पेषु रमापतेः ।
ये ब्रह्मभावं सम्प्राप्ता अजरामरतां गताः ।।२१।।
अक्षराख्याः पुमांसस्ते श्वेतद्वीपेऽत्र धामनि ।
सेवितुं वासुदेवं तं स्थिता देवर्षिणेक्षिताः ।।२२।।
प्राप्ते प्रलयकाले तु पुनाक्षरधामनि ।
स्थास्यन्ति ते स्वतन्त्राद्र कालमायाभयोज्झिताः ।।२३।।
अत्रापि पुरुषा ये तु मायाजाता अतः क्षराः ।

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**Skanda said:**

Oh, Savarni! Those who have, in the previous Kalpas (a unit of thousands of millenniums), meditated on the Lord of Lakshmi, Lord Narayana in solitude, obtain the form of Brahman. They are free from birth and death. (21)

They are imperishable; they live in this island to serve Lord Vasudeva. Sage Narada saw them. (22)

When the dissolution of the world occurs, they are safely protected in the Akshaya-dhama (the eternal abode of the Lord that cannot perish). They are free people, with no fear of time and illusion. Even those possessing illusory knowledge overcome it by undertaking spiritual practices. (23-24)

तेऽपि सद्भिः साधनैर्वै जायन्ते तादृशाः किल ।।२४।।
अहिंसया च तपसा स्वधर्मेण विरागतः ।
वासुदेवस्य माहात्म्यज्ञानेनैवात्मनिष्ठया ।।२५।।
भक्त्या परमया नित्यं प्रसङ्गेन महात्मनाम् ।
हरिसेवाविहीनानां मुक्तिनामप्यनिच्छया ।।२६।।
सिद्धीनामणिमादीनां सर्वासां चाप्यकाङ्क्षया ।
अन्योन्यं श्रुतिकीर्तिभ्यां श्रीहरेर्जन्मकर्मणाम् ।
भवन्ति तादृशा नूनं पुरुषा मुनिसत्तम ! ।।२७।।
जगत्सर्गे जायमानेऽप्येते कालवशात्क्वचित् ।

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Oh, great sage! non-violence, penance, following ones own Dharma, renunciation, understanding the greatness of Vasudeva, loyalty to one's own soul, limitless devotion, keeping constant company of great souls, not desiring salvation that is devoid of the service of Sri Hari, or other minor accomplishments like *Anima* etc., always listening to Sri Hari's divine incarnations and divine activities — by these activities, men truly become equal to the dwellers of that Svethadvipa. (25-27)

Though they take birth at the time of the creation of the world, as they are free, they will not be born again and again (like bonded souls). They will not perish like others during the time of dissolution of the Universe. (28)

**न जायन्ते स्वतन्त्रत्वान्न नश्यन्ति लयेऽन्यवत् ।।२८।।**
**अत्र ते कथयिष्यामि कथां पौराणिकीं मुने !**
**यथात्रत्योऽपि मनुजस्तथा भावमुपेयिवान् ।।२९।।**
**विस्तीर्णैषा कथा ब्रह्मन् ! श्रुता मे पितृसन्निधौ ।**
**सैषाऽद्य तव वक्तव्या कथासारो हि स स्मृतः ।।३०।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
श्वेतद्वीपमुक्तवर्णननामा चतुर्थोऽध्यायः ।।४।।

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O Sage! Listen! I will tell you an old story which mentions how ordinary men living here obtained that exalted state. (29)

Oh Brahmin! This is a long story. I heard this story in the presence of my father Parashiva (Lord Shiva). Now I will narrate it to you. That is the essence of the story. (30)

**End of the fourth chapter known as 'Free Desription of Sveta Dveepa' in the second part of Vaishnava Khanda known as Sri Vasudeva Mahatmya.**

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# अध्याय : ५

स्कन्द उवाच

आसीद्राजोपरिचरो वसुनामा पुरा मुने ! ।
भूभर्तुरायोस्तनयः ख्यात चासावमावसुः ।
आखण्डलसखो भक्तिं प्राप्तो नारायणे प्रभौ ।।१।।
धार्मिकः पितृभक्तद्र पितॄन्देवांद्र तर्पयन् ।
सदाचाररतो दक्षः क्षमावाननसूयकः ।।२।।
सर्वोपकारकः शान्तो ब्रह्मचर्यरतः शुचिः ।
अक्रोधनद्र मितभुग्मृदुर्निर्व्यसनो मुनिः ।।३।।

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## Chapter – 5: Description of the Qualities of Uparicharavasu

**Skanda said :**

Oh, Sage ! Once upon a time, there live a king called 'Uparicharavasu'. He was the son of Ayu Maharaja. He was famous as 'Amavasu'. He was a friend of Indra (the king of gods) and a devotee of Lord Narayana. (1)

Being a righteous person and devoted to his father, he always satisfied the gods and manes; he was a follower of righteous path, he was efficient, free from jealousy; he always pardoned even those who had harmed him. (2)

He helped everyone; he was even minded; he observed celibacy; he was always clean, devoid of anger and took limited food; he was soft natured, free from addictions and

निर्द्वन्द्वो निर्विकारद्र निर्मानो धीर आत्मवित् ।
निर्दम्भो मानदो योगी तपस्वी विजितेन्द्रियः ।।४।।
धनपुत्रकलत्रेषु विरक्तः स्वजनादिषु ।
नारायणमनुं भक्त्या स जजापान्वहं नृपः ।।५।।
तस्मै तुष्टोऽथ भगवान् वासुदेवः स्वयं ददौ ।
साम्राज्यं सोऽप्यनासक्तस्तत्र भेजे तमादरात् ।।६।।
तन्त्रोक्तेन विधानेन पञ्चकालं समाहितः ।
पूजयामास देवेशं तच्छेषेण सुरान् पितॄन् ।।७।।

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thoughtful. (3)

He was free from duality; he was without any kind of distortions; he was free from haughtiness; he was courageous, he was knower of the self; he free from pride; he respected his elders, yogi-s and sages and those who had attained control over their senses. (4)

This king, being unattached to wealth, wife, children, relatives and others, always repeated the sacred name of Narayana. Pleased with the devotion of the King, Lord Vasudeva, of his own free will, bestowed him with the Kingdom. But not interested in that Kingdom, he worshipped Lord Vasudeva with utmost respect. (6-7)

Having mental equanimity in all the five times, he worshipped the Lord according to the procedures laid down in the Tantras. At other times, he used to worship the gods and Manes. (7)

तेषां शेषेण विप्रांद्र संविभज्याश्रितांद्र सः ।
शेषान्नभुक् सत्यपरः सर्वभूतेष्वहिंसकः ।।८।।
भक्षणे दोषमविदत्प्राणिमात्रामिषस्य तु ।
महापातकवद्राजा स्वप्रजाद्र तथाऽवदत् ।।९।।
सर्वभावेन भेजेऽसौ देवदेवं जनार्दनम् ।
अनादिमध्यनिधनं लोककर्तारमव्ययम् ।।१०।।
श्रीवासुदेवपदयोः स चकार मनः स्थिरम् ।
श्रोत्रे च नित्यं भगवत्कथायाः श्रवणे नृपः ।।११।।

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Dividing his time appropriately, he served the Brahmins and other dependents. After the guests had dined, he would take the food left over. Being truthful, he always observed the vow of non-violence towards all animals. (8)

He considered it a stigma to eat the meat of any animal considering that meat-eating was a great sin. He used to preach the same to his subjects. (9)

He sought refuge in Lord Janardhana, one who has no beginning or end and the protector of the world. He worshipped Him wholeheartedly. (10)

He placed his mind firmly on the lotus feet of Lord Sri Vasudeva. He listened to the story of the Lord with rapt attention. (11)

नयने स्वे मुकुन्दस्य तद्भक्तानां च दर्शने ।
गुणगाने हरेर्वाणीं चक्रे भूमिपतिः स तु ।।१२।।
नारायणाङ्घ्रिसंस्पृष्टतुलसीपुष्पसौरभे ।
घ्राणं चकार च नृपो नान्यगन्धेषु कर्हिचित् ।।१३।।
श्रीशोपभुक्तवस्त्रादिस्पर्शने च त्वचं निजाम् ।
चकार रसनामन्ने नारायणनिवेदिते ।।१४।।
भगवन्मन्दिरक्षेत्रसदन्तिकगतौ तथा ।
चकार चरणौ राजा सेवायां च करौ हरेः ।।१५।।

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That king's eyes were engrossed in seeing Lord Mukunda; he was intent in meeting devotees of the Lord; He words were devoted to enumerate the divine qualities of Lord Sri Hari. (12)

He always inhaled the sweet aroma of Tulasi (the sacred basil) and flowers sanctified by the lotus feet of Lord Narayana. He would smell other things. (13)

He employed his skin to touch the sacred robes and other clothes used by the Lord Srisha (lit. the spouse of Goddess Lakshmi) and his tongue to taste the food offered to Lord Narayana. (14)

He employed his legs in going to the temples, sacred places and to righteous men; his hands were always engaged in the service of Lord Sri Hari. (15)

उत्तमाङ्गं च चक्रेऽसौ विष्णुपादाभिवन्दने ।
सख्यं चकार परमं महाभागवतेषु सः ।।१६।।
एकोऽपि न क्षणस्तस्य विना भक्तिं रमापतेः ।
जगाम किल राजर्षेस्तदीयव्रतचारिणः ।।१७।।
महद्भिरेव सम्भारैर्विष्णोर्जन्मदिनोत्सवान् ।
चक्रे तदर्थमुद्यानमन्दिरोपवनानि च ।।१८।।
इत्थं नारायणे भक्तिं वहतो ब्राह्मणोत्तम ! ।
एकशय्यासनं तस्य दत्तवान् देवराट् स्वयम् ।।१९।।
वैजयन्तीं ददौ मालां तस्मा इन्द्रोऽतिशोभनाम् ।
अम्लानपङ्कजमयीं तथा रत्नानि भूरिशः ।।२०।।

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He utilized his head to bow to the lotus feet of Lord Vishnu and cultivated intimate friendship with great Bhagavatas (devotees of the Lord). (16)

The Rajarishi (sage-king) who used to observe the Vratas (vows) related to Lord Lakshmipati, never spent even a short span of time without expressing his devotion unto the Lord. He used to celebrate the birth festivals of Lord Vishnu with invaluable things. He constructed a garden temple, park and other things for the worship of Lord Vishnu. (17-18)

Oh, Noble Brahmin! Eventually, Indra arrived on his own, and generously offered his own bed and seat to this King, who was totally dedicated to the Lord. (19)

In addition to this, he gave him an auspicious non-fading garland of lotus beads, known as the 'Vaijayanti' necklace and

आत्मा राज्यं धनं चैव कलत्रं वाहनादि च ।
यत्तद्भगवतः सर्वमिति तत्प्रेक्षितं सदा ।।२१।।
काम्या नैमित्तिकाजस्रं यज्ञीयाः परमाः क्रियाः ।
सर्वाः सात्त्वतमास्थाय विधिं चक्रे समाहितः ।।२२।।
पञ्चरात्रविदो मुख्यास्तस्य गेहे महात्मनः ।
प्रायणं भगवत्प्रत्तं भुञ्जते स्माग्रतो द्विजाः ।।२३।।
तस्य प्रशासतो राज्यं धर्मेणामित्रघातिनः ।
नानृता वाक् समभवन्मनो दुष्टं न चाभवत् ।।
न च कायेन कृतवान् स पापं परमाण्वपि ।।२४।।

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other sumptuous gems. (20)

However, Uparicharavasu, (not being enamored of them) considered his kingdom, wealth, wife, vehicles etc always belonging to the Lord. (21)

He observed many types of rituals — daily rituals and other occasional sacrificial rituals – according to the prescribed procedures with magnanimity and equanimity. (22)

In the house of this great soul, leading Brahmins knowing the 'Pancharatra' (the scripture prescribing the procedures of worshipping the Lord) partook food that was offered to the Lord. (23)

Conquering enemies, putting down the unfriendly, protecting his kingdom, the king ruled righteously; his words were always truthful; his mind would never swerve from righteous-

पञ्चरात्रं महातन्त्रं भगवद्भक्तिपुष्टये ।
शुश्रावानुदिनं राजा भगवद्भक्तवक्त्रतः ।।२५।।
धर्मं संस्थापयन् शुद्धं रञ्जयन्सकलाः प्रजाः ।
पालयामास पृथिवीं दिवमाखण्डलो यथा ।।२६।।
अपि सप्तविधस्तस्य राज्ये पललभक्षकः ।
पुमान्कोऽप्यभवन्नैव न च पाषण्डवेषिणः ।।२७।।
असाध्व्यो योषित चैव पुरुषाः पारदारिकाः ।
न श्रुतास्तस्य राज्ये च धर्मसङ्करकारिणः ।।२८।।
एकादशविधं मद्यं त्रिविधां च सुरामपि ।
नाजिघ्रादपि कोऽपीह तस्मिन् राज्यं प्रशासति ।।२९।।

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ness; he never committed even a minor sin. (24)

In order to strengthen his devotion to the Lord, he listened to 'Pancharatra Mahatantra' every day. (25)

That king ruled over his kingdom by establishing pure righteousness, catering to the happiness of all his people, like Devendra ruling over Heaven. (26)

There was no meat-eater in his kingdom, no eater of seven kinds of meat, no heretic or iconoclast. (27)

There were no unchaste women or men eyeing another's wife; men and women of mixed castes were unheard of in his kingdom. (28)

During his regime, in his kingdom, no one even smelt the eleven kinds of liquor or other kinds of wine. (29)

एवंगुणः स तु क्वापि पक्षपाताद्दिवौकसाम् ।
मिथ्यालापाद्दिवो भ्रष्टः प्रविवेश महीतलम् ।।३०।।
अन्तर्भूमिगत चासौ सततं धर्मवत्सलः ।
नारायणपरो भूत्वा तन्मन्त्रमजपत्स्थिरः ।।३१।।
तस्यैव च प्रसादेन पुनरेवोत्थितस्तु सः ।
दिवं प्राप्य सुखं तत्र मनोभीष्टं समन्वभूत् ।।३२।।
पुन चेदिपतिर्भूत्वा भुव्यसौ पितृशापतः ।
पञ्चरात्रोक्तविधिना भेजे हरिमतन्द्रितः ।।३३।।

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The person, because of his lie and his partiality of the gods, came down from Heaven and entered the earth. (30)

Having entered the earth, being steeped in the path of righteousness, placing his mind firmly in Narayana alone, he performed the ‘japa’ (repeated chanting) of the mantra of Lord Narayana. (31)

At last, with the grace of that Lord Narayana, he once again ascended to Heaven and attained happiness having obtained all his desires. (32)

Once again, by the curse of the Manes, he was born as their king, giving up laziness, he worshipped Sri Hari as per the procedure laid down in Pancharatra (method of worship). (33)

**स्वर्गलोकं ततः प्रापद्दिव्यदेहेन भूपतिः ।**
**उपासनां च तत्रत्यैः परमर्षिगणैः सह ।।३४।।**
**द्ढीकुर्वन्भगवतः कञ्चित्कालमुवास तत् ।**
**परं पदमथ प्रापद्वासुदेवस्य निर्भयम् ।।३५।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
उपरिचरवसुसद्गुणवर्णननामा पञ्चमोऽध्यायः ।।५।।

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Afterwards, that king obtained Heaven with a diving body. He lived there for some time by strengthening his adoration of the Lord, in the company of great sages. Further, he reached the fearless great dwelling of Sri Vasudeva itself. (34-35)

**Thus Ends the Fifth Chapter titled "Description of the Qualities of Uparicharavasu" in Sri Vasudeva Mahatmya of Second Vaishnava Khanda in Sri Skandapurana.**

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## अध्याय : ६

सावर्णिरुवाच

स हि भक्तो भगवत आसीद्राजा महान्वसुः ।
किं मिथ्याऽभ्यवदद्येन दिवो भूविवरं गतः ।।१।।
केनोद्धृतः पुनर्भूमेः शप्तोऽसौ पितृभिः कुतः ।
कथं मुक्तस्ततो भूप इत्येतत्स्कन्द ? मे वद ।।२।।

स्कन्द उवाच

श्रुणु ब्रह्मन् ! कथामेतां वसोर्वासवरोचिषः ।
यस्याः श्रवणतः सद्यः सर्वपापक्षयो भवेत् ।।३।।

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## Chapter - 6: Description of the downfall of Uparicharavasu

**Savarni asked:**

That king of the Vasu-s (a class of demigod) was a great devotee of the Lord! What kind of lie did he say as a result of which he descended to the earth? (1)

Who saved him again him from the earth? Why was he cursed by the Manes? Oh, Lord Skanda! Please tell me everything about it. (2)

**Skanda said:**

"Oh, Brahmana ! Listen to the stay of that Uparicharaasu, who was as radiant as Indra. One who listens to this story will be freed, at once, from all sins. (3)

स्वायम्भुवान्तरे पूर्वमिन्द्रो विश्वजिदाह्वयः ।
आररम्भे महायज्ञमश्वमेधाभिधं मुने ! ।।४।।
निबद्धाः पशवोऽजाद्याः क्रोशन्तस्तत्र भूरिशः ।
सर्वे देवगणा चापि रसलुब्धास्तदासत ।।५।।
क्षेमाय सर्वलोकानां विचरन्तो यदृच्छया ।
महर्षय उपाजग्मुस्तत्र भास्करवर्चसः ।।६।।
सम्मानिताः सुरगणैः पाद्यार्घ्यस्वागतादिभिः ।
ते बृहन्मुनयोऽपश्यन्मेध्यांस्तान् क्रोशतः पशून् ।।७।।

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Oh, Sage! Long ago in the Svayambhuva Manvantara (the period of the age of the Mane comprising 4,320,000 human years or 1/14th part of the day of Brahma, the creator, the fourteen 'Manvantaras' making one whole day) Indra began the horse-sacrifice called 'Vishvajit'. (4)

There, the goats and other innumerable animals tied to the sacrificial posts were screaming. All the groups of demigods, filled with desire to partake the oblations, were assembled there. (5)

Divine sages, who were radiant like the sun and who were moving around freely to places of their liking for the welfare of the universe, came there. (6)

After being welcomed by the customary offering of water for washing the feet and hands by the groups of demigods, the great sages saw the screaming animals reserved for the sacrifice. (7)

सात्त्विकानामपि च तं देवानां यज्ञविस्तरम् ।
हिंसामयं समालोक्य तेऽत्याद्रळ्ङ हि लेभिरे ।।८।।
धर्मव्यतिक्रमं दृष्ट्वा कृपया ते द्विजोत्तमाः ।
महेन्द्रप्रमुखानूचुर्देवान् धर्मधियस्ततः ।।९।।

**महर्षय ऊचुः**

देवैद्र ऋषिभिः साकं महेन्द्रास्मद्वचः शृणु ।
यथास्थितं धर्मतत्त्वं वदामो हि सनातनम् ।।१०।।
यूयं जगत्सर्गकाले ब्रह्मणा परमेष्ठिना ।
सत्त्वेन निर्मिताः स्थो वै चतुष्पाद्धर्मधारकाः ।।११।।

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On seeing the elaborate arrangements of the sacrifice being full of violence, the sages were taken aback by great surprise, even though the cause was a pious one. (8)

Being virtuous and righteous great Brahmins, they saw that unrighteous procedures being followed. Overwhelmed with mercy for the animals, they addressed Indra and others thus: (9)

**The great sages said:**

"Oh Mahendra! Both the demigods and sages are your fellow-beings; please should listen to our words. We will tell you about the eternal principal of righteousness as it is. (10)

At the time of creation of the world by Brahma the creator, you were created with eternal righteousness with all the four legs having predominant purity (goodness). (The rule of

रजसा तमसा चासौ मनूं चैव नराधिपान् ।
असुराणां चाधिपतीनसृजद्धर्मधारिणः ।।१२।।
सर्वेषामथ युष्माकं यज्ञादिविधिबोधकम् ।
ससर्ज श्रेयसे वेदं सर्वाभीष्टफलप्रदम् ।।१३।।
अहिंसैव परो धर्मस्तत्र वेदेऽस्ति कीर्तितः
साक्षात्पशुवधो यज्ञे नहि वेदस्य सम्मतः ।।१४।।
चतुष्पादस्य धर्मस्य स्थापने ह्येव सर्वथा ।
तात्पर्यमस्ति वेदस्य न तु नाशेऽस्य हिंसया ।।१५।।

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Dharma existed in its entirety at the time of your creation).(11)

Brahma with his second constituent quality —*Rajas* and with his third quality - *Tamas*, created the Manes, the Lords of men and the lords of Asuras respectively. For the welfare of all, he created the Vedas, which bestow all your desires and prescribe the method of performing sacrifices (which are the correct means of having the desires fulfilled). (12-13)

Those Vedas dwell at length, about non-violence and other allied aspects (as the basic tenets of the) greatest righteousness. The Vedas do not approve sacrificing animals in sacrifices. (14)

The essence of the Vedas is to establish '*Dharma'* firmly with four pillars. Performing violent sacrifices is totally against the spirit of *Dharma*. (15)

रजस्तमोदोषवशात्तथाप्यसुरपा नृपाः ।
मेध्येनाजेन यष्टव्यमित्यादौ मतिजाड्यतः ।
छागादिमर्थं बुबुधुर्व्रीह्यादिं तु न ते विदुः ।।१६।।
सात्त्विकानां तु युष्माकं वेदस्यार्थे यथास्थितः ।
ग्रहीतव्योऽन्यथा नैव तादृशी च क्रियोचिता ।।१७।।
यादृशो हि गुणो यस्य स्वभावस्तस्य तादृशः ।
स्वस्वभावानुसारेण प्रवृत्तिः स्याच्च कर्मणि ।।१८।।
सात्त्विकानां हि वो देवः साक्षाद्विष्णू रमापतिः ।
अहिंसयज्ञेऽस्ति ततोऽधिकारस्तस्य तुष्टये ।।१९।।

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Being possessed by *rajasic* and *tamasic* qualities and sickness of the mind, the Asura kings and kings of men, wrongly understood the meaning of the word '*medhyena ajena*' (Aja - means goat also) as a goat and not paddy and which is the right meaning of the word. (16)

As you are 'Sattvika-s' (driven by the effect of the quality of 'Sattva') it would be in the fitness of things to interpret the meaning of the Vedas in its right spirit. It is not right on your part to interpret it in a wrong manner. (17)

The nature of a person will be in accordance with his qualities and his doings will be in accordance with their nature. (18)

As you are 'Sattvika-s', Lord Vishnu, the spouse of Goddess Lakshmi, is Himself your God. You have the power to please Him by performing sacrifices which are non-violent. (19)

प्रत्यक्षपशुमालभ्य यज्ञस्याचरणं तु यत् ।
धर्मः स विपरीतो वै युष्माकं सुरसत्तमाः ! ।।२०।।
रजस्तमोगुणवशादासुरीं सम्पदं श्रिताः ।
युष्माकं याजका ह्येते सन्त्यवेदविदो यथा ।।२१।।
तत्सङ्गादेव युष्माकं साम्प्रतं व्यत्ययो मतेः ।
जातस्तेनेदृशं कर्म प्रारब्धमिति निद्रितम् ।।२२।।
राजसानां तामसानामसुराणां तथा नृणाम् ।
यथागुणं भैरवाद्या उपास्याः सन्ति देवताः ।।२३।।

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Oh, great angels! Performing sacrifices which involves killing animals is diametrically opposed to righteousness. (20)

These priests who conduct such violent sacrifices, are under the influence of the qualities *Rajas* and *Tamas* (that create aggression and lethargy respectively in the person), have taken refuge under demonical wealth, due to their ignorance of the correct meaning of the Vedas. (21)

Your association with them alone has changed your minds now. It is therefore, that you have begun to perform this kind of a sacrifice. (22)

According to their own qualities, Humans possessing the quality of *Rajas* and demons who possess the quality of *Tamas*, worship the gods like ‘Bhairava’ (a demigod who represents the quality of *Tamas*) and other gods respectively. (23)

स्वगुणानुगुणात्मीयदेवतातुष्टये भुवि ।
हिंस्रयज्ञविधानं यत्तेषामेवोचितं हि तत् ।।२४।।
तत्रापि विष्णुभक्ता ये दैत्यरक्षोनरादयः ।
तेषामप्युचितो नास्ति हिंस्रयज्ञः कुतस्तु वः ।।२५।।
यज्ञशेषो हि सर्वेषां यज्ञकर्मानुतिष्ठताम् ।
अनुज्ञातो भक्षणार्थं निगमेनैव वर्तते ।।२६।।
सात्त्विकानां देवतानां सुरामांसाशनं क्वचित् ।
अस्माभिस्त्वीक्षितं नैव न श्रुतं च सतां मुखात् ।।२७।।
तस्माद्व्रीहिभिरेवासौ यज्ञः क्षीरेण सर्पिषा ।
मेध्यैरन्नरसै चान्यैः कार्यो न पशुहिंसया ।।२८।।

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The violent sacrifices are prescribed for appeasing those demigods whom the violent people worship. These sacrifices are prescribed for those types of people only. (24)

Violent sacrifices are prohibited even for the Rakshasas, Daityas and humans, who are devotees of Lord Vishnu. When it is so, how can it be appropriate for you, who are *Sattvikas*? (Those who posess the quality of *Sattva.*) (25)

The Vedas have ordained that all those who perform the sacrificial rituals, must partake the residuals of the sacrifice that they perform. (26)

We have neither heard from our virtuous forefathers nor seen that the *Sattvika* demigods drink wine or eat meat.(27)

Hence sacrifices are to be performed only with paddy, milk,

तत्रापि बीजैर्यष्टव्यमजसंज्ञामुपागतैः ।
त्रिवर्षकालमुषितैर्न येषां पुनरुद्गमः ।।२९।।
अद्रोहश्चाप्यलोभश्च दमो भूतदया तपः ।
ब्रह्मचर्यं तथा सत्यमदम्भश्च क्षमा धृतिः ।।३०।।
सनातनस्य धर्मस्य रूपमेतदुदीरितम् ।
तदतिक्रम्य यो वर्तेद्धर्मघ्नः स पतत्यधः ।।३१।।

स्कन्द उवाच

इत्थं वेदरहस्यज्ञैर्महामुनिभिरादरात् ।
बोधिता अपि सन्नीत्या स्वप्रतिज्ञाविघातत: ।
तद्वाक्यं जगृहुर्नैव तत्प्रामाण्य विदोऽपि ते ।।३२।।

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ghee, sacred cooked rice, and other essences alone. It should not be done by killing animals. (28)

There too, sacrifices should be performed with grains that have been stored for three years and thus have lost the capacity to sprout. Such grains are known as 'Aja'. (29)

It is said that loyalty, generosity, self restraint, kindness to animals, penance, celibacy, truthfulness, humility, forgiveness, courage - are the forms of eternal righteousness; whoever transgresses these, is a slayer of righteousness, and will surely have a downfall." (30-31)

**Skanda said:**

"The great sages who knew the secrets of the Vedas, taught them with great respect and sincerity. However, in

महद्व्यतिक्रमात्तर्हि मानक्रोधमदादयः ।
विविशुस्तेष्वधर्मस्य वंश्याश्छिद्रगवेषिणः ।।३३।।
अजश्छागो न बीजानीत्यादिवादिषु तेष्वथ ।
विमनःस्वृषिवर्येषु पुनस्तान्बोधयत्सु च ।।३४।।
राजोपरिचरः श्रीमांस्तत्रैवागाद्यदृच्छया ।
तेजसा द्योतयन्नाशा इन्द्रस्य परमः सखा ।।३५।।
तं दृष्ट्वा सहसायान्तं वसुं ते त्वन्तरिक्षगम् ।
ऊचुर्द्विजातयो देवानेष छेत्स्यति संशयम् ।।३६।।
एष भूमिपतिः पूर्वं महायज्ञान् सहस्रशः ।
चक्रे सात्त्वततन्त्रोक्तविधिनाऽऽरण्यकेन च ।।३७।।

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certain places, they could not understand the spirit of those teachings. (32)

They were possessed by pride, anger, insolence and such other characters and therefore, they started to look for weaknesses in others' theories. (33)

Even as they were arguing that the word 'Aja' means 'a goat' and not 'grain' and the great sages were repeatedly abusing them, the wealthy King Uparichara who was wandering around came there. He was an intimate friend of Indra, and was spreading his luster in all directions. (34-35)

The Brahmins who saw Uparichara-Vasu arriving by the sky-way, told the demigods – "this king will clear our doubt". (36)

This king has performed thousands of sacrifices in the past, as

येषु साक्षात्पशुवधः कस्मिंश्चिदपि नाभवत् ।
न दक्षिणानुकल्पश्च नाप्रत्यक्षसुरार्चनम् ।।३८।।
अहिंसाधर्मरक्षाभ्यां ख्यातोऽसौ सर्वतो नृपः ।
अग्रणीर्विष्णुभक्तानामेकपत्निमहाव्रतः ।।३९।।
ईदृशो धार्मिकवरः सत्यसन्धश्च वेदवित् ।
कथञ्चिन्नान्यथा ब्रूयाद्वाक्यमेष महान्वसुः ।।४०।।

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laid down in the *Sattvata Tantra* (the procedure of sacrifice followed by devotees of Sri Hari) and *Aranyaka Vidhana* (another procedure of sacrifice). (37)

No animal was sacrificed directly in any one of those sacrifices. There was no indirect worship of any demigod. Neither was any particular *dakshina* (donation of money as part of the sacrifice) offered. (38)

He is well-known everywhere for his non-violence and protection of righteousness. He is the foremost among the devotees of Lord Vishnu and practices the vow of having a single wife. (39)

He is a great *Dharmika* (follower of *Dharma*), truthful, and a knower of the Vedas. Such a great soul, being the king of Vasu-s (a class of demigods) never utters a lie. (40)

एवं ते संविदं कृत्वा विबुधा ऋषयस्तथा ।
अपृच्छन्सहसाभ्येत्य वसुं राजानमुत्सुकाः ।।४१।।

देवमहर्षय ऊचुः

भो ! राजन्केन यष्टव्यं पशुनाहोस्विदौषधैः ।
एतं नः संशयं छिन्धि प्रमाणं नो भवान्मतः ।।४२।।

स्कन्द उवाच

स तान् कृताञ्जलिर्भूत्वा परिपप्रच्छ वै वसुः ।
कस्य वः को मतः पक्षो ब्रूत सत्यं समाहिताः ।।४३।।

महर्षय ऊचुः

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Having decided thus, the demigods and sages gathered quickly before the Vasu King and questioned him eagerly: (41)

**The demigods and sages said:**

Oh, King ! Which is the article that is to be used to perform the sacrifice? If it animals or herbs? Please clear our doubt. We believe that you are the authority in this regard.(42)

**Skanda said:**

"With folded hands the Vasu asked them – 'Who is advocating which school of thought'? Tell the truth calmly.(43)

धान्यैर्यष्टव्यमित्येव पक्षोऽस्माकं नराधिप ! ।
देवानां तु पशुः पक्षो मतं राजन् ! वदात्मनः ।।४४।।
स्कन्द उवाच
देवानां तु मतं ज्ञात्वा वसुस्तत्पक्षसंश्रयात् ।
छागादिपशुनैवेज्यमित्युवाच वचस्तदा ।।४५।।
एवं हि मानिनां पक्षमसन्तं स उपाश्रितः ।
धर्मज्ञोऽप्यवदन्मिथ्या वेदं हिंसापरं नृपः ।।४६।।
तस्मिन्नेव क्षणे राजा वाग्दोषादन्तरिक्षतः ।

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**The great sages said:**

Oh King! It is our opinion that sacrifices should be performed with grains only. It is the opinion of the demigods that it has to be performed with animals. Oh, great king! Please let us know of your opinion" (44)

**Skanda said:**

"Knowing the opinion of the demigods, the Vasu-king who had taken accepted their opinion, said — "The sacrifice has to be performed with goat and other animals only" (45)

Though the king was a knower of righteousness, he thus took the side of the proud, dishonorable demigods and uttered a lie, by saying that the Vedas advocated violence in the performance of sacrifice. (46)

अधः पपात सहसा भूमिं च प्रविवेश सः ।।४७।।
महतीं विपदं प्राप भूमिमध्यगतो नृपः ।
स्मृतिस्त्वेनं न प्रजहौ तदा नारायणाश्रयात् ।।४८।।
मोचयित्वा पशून् सर्वांस्ततस्ते त्रिदिवौकसः ।
हिंसाभीता दिवं जग्मुः स्वाश्रमांद्र महर्षयः ।।४९।।

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये वेदस्य हिंसापरत्वोक्त्या उपरिचरवसोरधःपातवर्णननामा षष्ठोऽध्यायः।।६।।

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Immediately, the King, who was guilty of uttering falsehood, fell down from the sky and entered the earth. (47)

Reaching the earth, the king got into a perilous life. But as he had taken refuge under Sriman Narayana, memory of his past birth did not vanish. (48)

Thereafter, the demigods, being afraid of violence, freed the animals and went back to Heaven. The great sages also went to their hermitages. (49)

**End of chapter six, that describes "the Fall of Uparichara Vasu" in the second part of Sri Vasudeva Mahatmaya of Sri Skandamaha Purana**

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# अध्याय : ७

स्कन्द उवाच

भूमध्यगः स राजाथ स्वकृतं कर्म गर्हयन् ।
अनुतप्यमानद्र भृशं मानयंस्तान् बृहन्मुनीन् ।
जजाप भगवन्मन्त्रं त्र्यक्षरं मनसा सदा ।।१।।
तत्रापि परया भक्त्या पञ्चकालं स्वचेतसा ।
अयजद्धरिं सुरपतिं भूमेर्विवर आदरात् ।।२।।
ततोऽस्य तुष्टो भगवान्वासुदेवो जगत्पतिः ।
आपद्यपि यथाकालं यथाशास्त्रं स्वमर्चतः ।।३।।

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## Chapter - 7: Description of salvation of Uparicharavasu

**Skanda said:**

Thus reaching the earth, the Vasu king, cursing his act and repenting very much for the same and respecting those great sages, continuously chanted the imperishable three-syllabled mantra of the Lord. (1)

He worshipped Sri Hari, the Lord of the demigods, with utmost respect and devotion five times a day (during the two twilights, noon and midnight and at any other time he felt like).(2)

Sri Vasudeva, the Lord of the world was pleased with the king, who was worshipping him even in his troubled times, in accordance with the sastra. (3)

वरदो भगवान्विष्णुः समीपस्थं द्विजोत्तमम् ।
गरुत्मन्तं महावेगमाबभाषे स्वयं ततः ।।४।।

श्रीभगवानुवाच

द्विजोत्तम ! महाभाग ! गम्यतां वचनान्मम ।
सम्राड्राजा वसुर्नाम धर्मात्मा मां समाश्रितः ।।५।।
ब्रह्मातिक्रमदोषेण प्रविष्टो वसुधातलम् ।
तन्मानना कृता तेन तद्गच्छाद्य तदन्तिकम् ।।६।।
भूमेर्विवरसङ्गुप्तं गरुडैनं ममाज्ञया ।
अध चरं नृपश्रेष्ठं खेचरं कुरु मा चिरम् ।।७।।

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Lord Vishnu, desiring to bestow a boon to the king on his own, called Garuda, the king of the birds, who flies with tremendous speed, standing nearly, and told him thus: (4)

**The Lord said:**

O, blessed bird! It is my command that you go to that Vasu King, who is a righteous soul and who has sought refuge in me. Having transgressed the Brahmins, he now respects them. He has entered the earth now. (5-6)

O Garuda! I command you to go instantaneously to that great king. He moves around in the hollow of the earth due to his deeds; make him fly in the sky as before, immediately. (7)

स्कन्द उवाच

गरुत्मानथ विक्षिप्य पक्षौ मारुतवेगवान् ।
विवेश विवरं भूम्या यत्रास्ते वाग्यतो वसुः ।।८।।
तत एनं समुत्क्षिप्य स्वचञ्च्वा विनतासुतः ।
उत्पपात नभस्तूर्णं तत्र चैनममुञ्चत ।।९।।
तस्मिन्मुहूर्ते सञ्जज्ञे राजोपरिचरः पुनः ।
सशरीरो गतः स्वर्गं परमं सुखमाप्तवान् ।।१०।।
एवं तेनापि ब्रह्मर्षे ! वाग्दोषात्सदवज्ञया ।
प्राप्ता गतिरयज्वार्हा धर्मज्ञेन महात्मना ।।११।।

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**Skanda said:**

"Immediately, Garuda, spreading his wings, flew with the speed of the air and entered the earth where the silent Vasu King was living. (8)

Then Garuda, the son of Vinata, lifted the King by his beak, and flew very quickly to the sky and released him there.(9)

At once, the King Uprichara, had his rebirth, reached heaven with his body intact and enjoyed unalloyed bliss. (10)

Oh, Brahma Rishi! Despite censuring good persons and not being untruthful, the King, who knew the nuances of Dharma attained the position that is beyond the reach of performers of great sacrifices. (11)

केवलं पुरुषस्तेन सेवितो हरिरीश्वरः ।
ततः शीघ्रं जहौ पापं स्वर्गलोकमवाप च ।।१२।।
भुञ्जानो विविधं सौख्यं मनोभिष्टं च तत्र सः ।
उवासान्यो यथा शक्रो गीयमानयशाः सुरैः ।।१३।।
तमेकदा विमानेन चरन्तं सूर्यसन्निभम् ।
अद्रिकाप्सरसा युक्तमच्छोदा समवैक्षत ।।१४।।
सा हि सोमपदस्थानां पितॄणां मानसी सुता ।
अग्निष्वात्ताभिधानानाममूर्तानां महात्मनां ।।१५।।
अमूर्तत्वात्पितॄन् स्वान्सा न जानन्ती शुचिस्मिता ।
तं वसुं पितरं मेने स च तामात्मजामिव ।।१६।।

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Since he served the Supreme-Being Lord Sri Hari alone with utmost dedication and devotion, he had his sins washed off and obtained the heavenly abode. (12)

There he lived like a second Indra, enjoying all his multifarious desires, and having his qualities sung by the demigods. (13)

Once, accompanied by a heavenly nymph Adrika, he was flying by in a celestial flight. He was shining forth like the sun; at that time, a maid called Acchoda saw him. (14)

She was the mental daughter of the formless great souls, called Agnishwaatta manes, who live in the world of the moon. (15)

That lady of pure smile did not know her fathers as they were formless. She thought that Vasu was her father. The Vasu King

तौ ततः पितरः शेपुर्भावं दृष्ट्वेदृशं तयोः ।
कन्ये ! त्वमस्य नृपतेर्भुवि कन्या भविष्यसि ।।१७।।
वसो ! त्वं मानुषो भूत्वा सुतामेनां स्वयोषिति ।
अस्यामेवाप्सरायां त्वं जनयिष्यसि निर्ि चतम् ।।१८।।
इत्थं तौ पितृभिः शप्तौ शापमोक्षाय तांस्ततः ।
प्रार्थयामासतुर्नत्वा तदोचुस्ते कृपालवः ।।१९।।
अवश्यमित्थं भावित्वाद्युवाभ्यामुपलम्भितः ।
शापोऽयं तत्र युवयोः श्रेय एव भविष्यति ।।२०।।
अष्टाविंशे द्वापरे तु वसो ! त्वं भुवि भूपतेः ।
कृतयज्ञस्य तनयो भवितासि महात्मनः ।।२१।।

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too considered her as his daughter. (16)

Perceiving those thoughts in them, the Manes cursed them – "Oh, daughter! you will be born as the daughter of this king. Oh, Vasu! You will be born as a man in earth and beget her as you daughter from this Nymph you wife. This is certain to happen." (17-18)

Being thus cursed by the Manes, they bowed to them and prayed for release from the curse. Those kind souls spoke thus: (19)

The curse came as both of you are to be related as father and daughter. This will be for your well-being. (20)

Oh, Vasu! You will be born as the son of Maharaja Kritayagna, a geat soul, in the twenty eighth Dwapara Age. (21)

तत्रापि च यथेदानीं तथा त्वं सकलैर्गुणैः ।
जुष्टद्र खचरो भाव्यो महाभागवताग्रणीः ।।२२।।
पञ्चरात्रोक्तविधिना विष्णुमभ्यर्च्य भक्तितः ।
तच्छेषेण सुरां चास्मानर्चयिष्यसि सप्रजः ।।२३।।
ततस्त्वं दिव्यदेहेन स्वर्गलोकमवाप्स्यसि ।
दिव्यान् भोगांस्तत्र भुक्त्वा प्राप्स्यसे वैष्णवं पदम् ।।२४।।
अच्छोदे ! त्वमपि क्षोण्यां नाम्ना कालीति विश्रुता ।
स्वांशेन मत्स्यदेहायामद्रिकायां जनिष्यसे ।।२५।।
पराशरात्तत्र सुतं कन्यैव प्राप्स्यसे हरिम् ।
प्रसादादेव तस्य त्वं भुक्तिं मुक्तिं च लप्स्यसे ।।२६।।

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You will be a person of good qualities as you are now, capable of moving in the air, and you will be foremost among the Bhagavata-s (devotees of the Lord). (22)

Worshipping Lord Vishnu in accordance with the *Pancharatra* procedure, along with your subjects, with the remaining *Prasadam*, you will worship us and the demigods. Then getting a divine body, you go to the heavens, enjoying all divine things, you will attain the abode of Lord Vishnu. 23-24

Oh, Acchoda! You will also, with you 'Amsha' (divine portion), be born as 'Kali', on the earth, in the womb of Adrika, who will be of the caste of a fisherman. (25)

You will beget Lord Sri Hari Himself as your son, from the sage Parashara before you lose your virginity. By the grace

स्कन्द उवाच

इत्थं स पितृभिः शप्तोऽनुगृहीतद्र भूपतिः ।
कृतयज्ञादिह जनिं प्राप्याभूद्विश्रुतो गुणैः ।।२७।।
यथापूर्वं कृष्णभक्तो दैवपित्र्यविधानवित् ।
सख्ये तस्मै महेन्द्रद्र प्रादात्प्रचुरसम्पदः ।।२८।।
श्वेतद्वीपे वासुदेवात्प्राप्तो यो विजयध्वजः ।
पुरा स्वेनारिनाशार्थं तस्मा इन्द्रस्तमप्यदात् ।।२९।।
अन्तरिक्षगती राजा भौमान् भोगान् सुदुर्लभान् ।
भुक्त्वान्ते स्वर्गलोकं च दिव्यदेहेन लब्धवान् ।।३०।।

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of that son alone, you will enjoy the pleasures of this world and ultimately obtain salvation". (26)

**Skanda said:**

After being cursed like this by the Manes and having obtained their blessings, the king was born in this world. He performed many sacrifices and became famous by his good qualities. (27)

As before, he became a devotee of Lord Krishna and a knower of the method of discharging his duties to the Devatas and Manes. Mahendra, out of his friendship to him, gave him great wealth. (28)

Mahendra also gave him the victory flag he had received from Sri Vasudeva which was adept in destroying enemies, in the Svetadvipa. (29)

That king, having power to travel in space, enjoyed all the

प्राक्पुण्यशेषस्य फलं भुञ्जन्स्वमनसेप्सितान् ।
तत्र भोगान्बहुविधांस्तीव्रं वैराग्यमाप्तवान् ।।३१।।
मेरोः शृङ्गेऽथ विजने शुचिः कृतदृढासनः ।
दध्यौ स्वहृदयाम्भोजे स्वेष्टदेवं रमापतिम् ।।३२।।
त्यक्त्वा देववपुः सोऽथ योगधारणया मुनिः ।
ततः सूक्ष्मशरीरेण प्राप भास्करमण्डलम् ।
यदाहुर्नैष्ठिकानां च मुक्तिद्वारं हि योगिनाम् ।।३३।।
तत्तेजोदग्धसूक्ष्माङ्गः सच्चिद्रूपोऽतिनिर्मलः ।
स बभूव महाभागः सङ्क्षीणाशेषवासनः ।।३४।।

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pleasures that are not easily available on the earth, and at the end of his life, assumed a divine body and proceeded to the Heavens. (30)

On account of the remaining merit he had acquired in the past, that King enjoying many kinds of divine pleasures that he desired; he also developed strong detachment towards worldly pleasures. (31)

Then he firmly sat on the peak of the Meru Mountain in a lonely place, and with purity, deeply meditated upon God Lord Ramaapati, in his lotus heart. (32)

Then becoming a sage, giving up his divine body by means of yoga, went to the region of the sun with his astral body. By the grace of the Lord Sun, he attained liberation from his astral body, and he gave up all his worldly 'vaasana-s' and becom-

ततस्तन्मण्डलगतैरातिवाहिकदैवतैः ।
स निन्ये वैष्णवं धाम श्वेतद्वीपाख्यमद्भूतम् ।।३५।।
स हि द्वीपो भूमिस्थोऽपि भवत्यप्राकृतो मुने ! ।
हरिभक्तजनावासः प्राप्य एकान्तभक्तिभिः ।।३६।।
स गोलोकब्रह्मपुरवैकुण्ठानां च सुव्रत ! ।
द्वारभूतोऽस्ति भक्तानां तल्लिप्सूनां महात्मनाम् ।।३७।।
यस्य यद्धाम्न इच्छा स्याद्भजतस्तं तदेव हि ।
प्रापयन्ति श्वेतमुक्ता मुने ! प्रागुक्तलक्षणाः ।।३८।।

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ing totally pure. Then he was taken to the wonderful Vaishnava abode called Svetadvipa by the 'Ativaahika' angels (divine angels who carry the liberated person) of the world of Lord Vishnu, which is marvelous and known as 'Svethadvipa'. (33-35)

Oh Sage! Though the svetadvipa is on this earth, it is considered as supernatural; it is the habitat of the devotees of Sri Hari. It is possible to obtain that place only by devotees with focused mediation. (36)

This island is like the entrance to the 'Golaka', 'Brahmapura', and 'Vaikunta' to those great devotees who desire to go to any one of the worlds. (37)

The inhabitants of this island to go and reach that world that they desire (38)

**दिव्यदेहोऽभवत्तत्र धाम्न्यसौ श्वेतमुक्तवत् ।**
**प्राप्य गोलोकधामाथ परमानन्दमाप्तवान् ।।३९।।**
**इत्थमेकान्तिकेनैव धर्मेणाराधयन्ति ये ।**
**नारायणं परं ब्रह्म श्वेतमुक्ता भवन्ति ते ।।४०।।**
**एतत्ते सर्वमाख्यातं पृष्टवान् यद्भवान्मुने ! ।**
**स्थितिरेकान्तभक्तानां श्वेतधाम्नश्च लक्षणम् ।।४१।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
उपरिचरवसुमोक्षनिरुपणनामा सप्तमोऽध्यायः ।।७।।

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That king, having obtained a divine body, lived in that Svetadvipa. Like the liberated souls of the Svetadvipa, he went to Golaka and enjoyed great bliss. (39)

Whoever worships the Supreme Being Lord Narayana with utmost devotion, will reach the Svetadvipa and become liberated. (40)

Oh, Sage! I have described fully the condition of dedicated devotees and the salient features of Sveta-dvipa as you had asked for. (41)

**Thus ends the seventh chapter titled 'Description of the salvation of Uparicharavasu' of Sri Vasudeva mahatmya in the second part of Vaishnava Skanda of Sri Skandapurana.**

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## अध्याय : ८

सावर्णिरुवाच

महर्षिवारितैर्देवैस्त्यक्ते हिंसामये मखे ।
पुनः कथं सम्प्रवृत्ता मखाः सर्वत्र तादृशाः ।।१।।
देवेष्वृषिषु भूपेषु प्राचीनाधुनिकेषु च ।
सनातनः शुद्धधर्मो विपर्यासं कथं गतः ।।२।।
अत्र मे संशयो भूयान् सञ्जातोऽद्य षडानन ! ।
त्वं सर्वशास्त्रतत्त्वज्ञस्तमपाकर्तुमर्हसि ।।३।।

स्कन्द उवाच

कालो बलीयान्बलिनां भिद्यन्ते तेन बुद्धयः ।
कामक्रोधरसास्वादलोभमानवतां मुने ! ।।४।।

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## Chapter - 8: The Curse to Devendra

**Savarni said:**

How did the performance of the sacrifices start once again after the sages prevented the gods from performing violent sacrifices? (1)

How did the eternal Dharma deteriorate gradually, among the gods, sages, manes as well as persons of the present and the past? (2)

O Lord with six faces! Now, I have got this doubt once again. You are the right person to rid me of this doubt. (3)

**Skanda said:**

Time is stronger than the strongest; Due to this, there is de-

अतिक्रमेण महतां यथार्थहितभाषिणाम् ।
क्रोधमानवशात्पुंसां नश्यन्त्येव च सद्धियः ।।५।।
अकार्यमपि ते कर्तुं तदानीं तु बुधा अपि ।
प्रवर्तन्तेऽनुतप्यन्ते बम्भ्रम्यन्तेऽथ संसृतौ ।।६।।
कामादिभिर्विहीना ये सात्त्वताः क्षीणवासनाः ।
तेषां तु बुद्धिभेदाय क्वापि कालो न शक्नुते ।।७।।
अनाश्रितस्तु सद्धर्मं पुमान् कद्रन कर्हिचित् ।
संसृतेर्मुच्यते नैव सत्यमेतद्वचो मम ।।८।।
प्रवृत्तिं हिंस्त्रयज्ञादेरथ ते द्विजसत्तम ! ।
कथयामि यथापूर्वं मयाऽश्रावि पितुर्मुखात् ।।९।।

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cline in minds of the people who are under the influence of lust, anger, desire, as well as greed. (4)

On account of anger and ego, even the virtuous minds of people, get destroyed, due to the transgression of the words of great and pious people. (5)

Even pundits indulge in evil deeds. Later they repent and get engrossed in transmigration. (6)

Time is never capable of distorting the minds, of those devotees who are devoid of passion etc and whose mental impression is in the process of decrease. (7)

Never a person in any place who has not resorted to righteousness will be relieved of this transmigration. O best of among the Brahmins, this statement of mine in true. (8)

Now I will narrate, as before, the ills of involvement in the

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
नारायणस्य माहात्म्यं यत्र लक्ष्म्याद्र कीर्तितम् ।।१०।।
मुनीनां बृहतां तेषामतिक्रमणदोषतः ।
इन्द्रस्यासीद्विश्वजितः सद्बुद्धिविलयो मुने ! ।।११।।
दुर्वासाः शङ्करस्यांशस्तपस्वी मुनिरेकदा ।
चरन् यदृच्छया लोकान् पुष्पभद्रां नदीं ययौ ।।१२।।
जलक्रीडार्थमायान्तीं स्वर्गात्तत्र सखीवृताम् ।
विद्याधरस्य सुमतेरङ्गनां स समैक्षत ।।१३।।
स्वर्गंगाहेमकमलैर्गथितामतिसौरभाम् ।
दधतीं दक्षिणे पाणौ स्त्रजं मदकलाभिधाम् ।।१४।।

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sacrifice that is full of violence as I have heard from my father. (9)

This ancient history is narrated here in this regard; the greatness of Lord Narayana and Goddess Lakshmi is also stated in this context. O Sage! Disrespecting those great sages, Indra, who performed a sacrifice called 'Visvajit' lost his mental balance. (10-11)

Once, Durvasas, an ascetic born of the part of Lord Sankara, came near the river Pushpabhadra roaming freely in various parts of this world. He saw there, the wife of Sumati a Vidyadhara (demigod), encircled by her friends. She had come there for water sports. (12-13)

He saw her, holding in her right hand a garland, by name

तामवेक्ष्य मुनिस्तस्याः समीपमुपगम्य सः ।
उन्मत्तवद्ययाचे तां स्त्रजं विद्याधरीधृताम् ।।१५।।
सापि प्रणम्य तं सद्यो माहात्म्यं तस्य जानती ।
तत्कण्ठे धारयामास मालां तां परमादरात् ।।१६।।
ततः प्रीतमना गच्छन् गायन्नुन्मत्तवन्मुनिः ।
ददर्श पथि देवेन्द्रमायान्तं तां महानदीम् ।।१७।।
अप्सरोभिद्र गन्धर्वैः सतालं मधुरस्वरम् ।
उपगीयमानविजयमधिरूढं गजाधिपम् ।।१८।।
रम्भामधुरसङ्गीतश्रवणानन्दनिर्वृतम् ।
तन्मुखाब्जस्थिरदृशं छत्रचामरशोभितम् ।।१९।।

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'Madakala' made out of lotus flowers which were full of fragrance and born in the heavenly Ganges. (14)

The sage after seeing her, approached her and begged her for the garland she held in her hand, like a mad man. Knowing his greatness, she bowed down to him immediately. She adorned his neck with the garland with great reverence. (15-16)

Then, Durvasas, was very pleased and started singing like a mad man. While he was proceeding on his way, he saw Indra who was going towards that great river. He saw Indra mounted on the best elephant, whose victory was being sung along with beats by the heavenly nymphs, known as Gandharvas.

Indra's eyes were stationed on Rambha's lotus-like face when he was overwhelmed by hearing her melodies music. He was

अनवेक्षमाणमात्मानं तं दृष्ट्वा सोऽत्रिनन्दनः ।
स्वकण्ठस्थां स्रजं तस्मिं चिक्षेपोन्मत्तवद्धसन् ।।२०।।
इन्द्रोऽप्यधर्मसर्गेण समाविष्टः पुरैव यत् ।
ततस्तदा कामवशस्तां न्यधाद्गजकुम्भयोः ।
तत्सौरभाकृष्टचेताः करीन्द्रः शुण्डयाऽकृषत् ।।२१।।
करात्सा पतिता भूमौ तां च गच्छन् करी पदा ।
ममर्द पश्यतस्तस्य महर्षेस्तपसांनिधेः ।।२२।।
ततः क्रुद्धः स दुर्वासाः प्रलयाग्न्यरुणेक्षणः ।
प्राहेन्द्रं मत्त ! दुष्टात्मन् ! स्तब्धोऽसि कामलम्पट !।।२३।।

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shining forth with Umbrella and cowries. (17-19)

The son of Atri, Durvasa saw him (Indra) who however did not notice him (Durvasas). Then he laughed at Indra like a lunatic and threw the garland on the neck of Indra. (20)

Once, long ago, Indra was overpowered by unrighteousness. Hence, being overcome by passion he kept the garland on the temples of the elephant he was riding. The king of elephants was attracted by the fragrance of the garland; it dragged the garland with its tusk. (21)

Then the garland fell on the ground from the tusk. The elephant then trampled the garland even as the great ascetic Durvasas, the repository of penance was looking on. (22)

Durvasas was very angry at this; his eyes became read like fire when it is during the time of deluge. Then he told Indra

श्रियोधामस्त्रजं प्रीत्या मद्दत्तां नाभिनन्दसि ।
प्रणाममपि रे मूढ ! न करोषि त्वमुन्मदः ।।२४।।
न वीक्षसे मामपि त्वां त्वादृङ्मत्तैकशिक्षकम् ।
त्रैलोक्यराज्यप्राप्तान्ध्यं सम्यक् त्वां शिक्षयेऽधुना ।।२५।।
यस्याः प्रसादात्त्रैलोक्यराज्यसौख्यं त्वमाप्तवान् ।
सैव श्रीः सत्रिलोकं त्वां हित्वा लीनाऽस्तु सागरे ।।२६।।
वज्रपातोपमं वाक्यं तन्निशम्यैव तत्क्षणम् ।
गजादुत्प्लुत्य विमदस्तदङ्घ्रयोर्न्यपतद्धरिः ।।२७।।

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"you are full of conceit, infatuation and evil mindedness, because you are lured by passion. (23)

You ought to have respected, with affection, the garland belonging to the abode of Lakshmi that was given by me. O idiot! Being infatuated you are not even bowing down to me.

You are not even able to see me, who can punish people infatuated like you. You have become blind on account of acquiring the three worlds. Now I will punish you. (24-25)

By whose grace you have obtained the happiness on account of acquiring three worlds, let that goddess Lakshmi enter into the ocean deserting you and all the three worlds. (26)

Indra heard this statement which struck him like a thunderbolt. He immediately jumped from the elephant, and getting rid of his infatuation, fell at the feet of the sage. Shivering, bowing down again and again he begged O compassionate

**प्रार्थयामास च मुहुः प्रणमंस्तं सवेपथुः ।**
**प्रसादं मयि दासे त्वं कृपालो ! कर्तुमर्हसि ।।२८।।**
**तं प्राहाथ स रे शक्र ! नाहं वै गौतमो मुनिः ।**
**अक्षमासारसर्वस्वं दुर्वाससमवेहि माम् ।।२९।।**
**अन्ये ते मुनयो दुष्ट ! स्तावकास्तेऽनुवर्तिनः ।**
**अहं तु त्वादृशान् कीटान् गणये नैव निस्पृहः ।।३०।।**
**ज्वलज्जटाकलापाच्च भृकुटीकुटिलेक्षणात् ।**
**को वा न बिभीयान् मत्तो ब्रह्माण्डे पापकर्मकृत् ।।३१।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
देवेन्द्रशापो नामाष्टमोऽध्यायः ।।८।।

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one! be gracious upon me, your servant. (27-28)

Then Durvasas said "O Indra! I am not sage Gautama; know me as Durvasa who essence is not to pardon. (29)

O wicked one! All the other sages praise you and follow you. Being dispassionate I will never care for worms like you. (30)

With my frowned eight sight and burning locked hairs, which sinner in this universe is not afraid of me? (31)

**Thus ends the eighth chapter titled "The Curse to Devendra" found in Vasudeva Mahatmya in Vishnukhanda of Skandapurana.**

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## अध्याय : ९

स्कन्द उवाच

भाविधर्मविपर्यासकालवेगवशोऽथ सः ।
नाहं क्षमिष्य इत्युक्त्वा कैलासं प्रययौ मुने ! ।।१।।
त्रैलोक्याच्छ्रीरपि तदा समुद्रेऽन्तर्धिमाययौ ।
इन्द्रं विहायाप्सरसः सर्वशः श्रियमन्वयुः ।।२।।
तपःशौचदयासत्यपादः सद्धर्म ऋद्धयः ।
सिद्धयद्र बलं सत्त्वं सर्वतः श्रियमन्वयुः ।।३।।
गजादीनि च यानानि स्वर्णाद्याभूषणानि च ।
चिक्षियुर्मणिरत्नानि धातूपकरणानि च ।।४।।

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## Chapter - 9: Descritpion of the reasons to perform violent sacrifices

**Skanda said:**

O Sage! At that time, Durvasas, was under the control of future time in which Dharma was to be destabilized. He went to Kailasa stating that "I will not forgive". (1)

(Soon,) Even Goddess Lakshmi entered into the sea and disappeared, abandoning the three worlds. All the heavenly nymphs followed Goddess Lakshmi leaving Indra (alone). (2)

Penance, purity, compassion, truth, righteousness, prosperity, attainments, power, and essence — all of these followed Lakshmi. The mounts like elephants, jewels made out of gold

अन्नान्यौषधयः स्नेहाः कालेनाल्पेन चिक्षियुः ।
न क्षीरं धेनुमहिषीप्रमुखानां स्तनेष्वभूत् ।।५।।
नवापि निधयो नष्टाः कुबेरस्यापि मन्दिरात् ।
इन्द्रः सहामरगणैरासीत्तापससन्निभः ।।६।।
सर्वाणि भोगद्रव्याणि नाशमीयुस्त्रिलोकतः ।
देवा दैत्या मनुष्याद्र सर्वे दारिद्रपीडिताः ।।७।।
कान्त्या हीनस्तत चन्द्रः प्रापाम्बुत्वं महोदधौ ।
अनावृष्टिर्महत्यासीद्धान्यबीजक्षयङ्करी ।।८।।
क्वान्नं क्वान्नेति जल्पन्तः क्षुत्क्षामाद्र निरोजसः ।
त्यक्त्वा ग्रामान्पुर चोषुर्वनेषु च नगेषु च ।।९।।

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etc., gems and diamonds and ores and instruments too disappeared. (3-4)

Within a short period of time, food, herbs and oils disappeared. There was no milk in the udders of cows, buffalos and other animals. All the nine types of wealth's disappeared from the abode of Kubera, the god of wealth, even as Indra along with the groups of divine beings became like a ascetic. All the materials of luxury disappeared from the three worlds; all the divine beings, demons and human beings were poverty stricken. (6-7)

The moon that lost his effulgence became water in the ocean. There was severe drought which put an end to the seeds and corns. (8)

People became emaciated due to hunger. Devoid of any bright-

क्षुधार्तास्ते पशून् हत्वा ग्राम्यानारण्यकांस्तथा ।
पक्त्वाऽपक्त्वापि वा केचित्तेषां मांसान्यभुञ्जत ।।१०।।
विद्वांसो मुनय चाथ ये वै सद्धर्मचारिणः ।
म्रियमाणाः क्षुधाऽथापि ना नन्त पललानि तु ।।११।।
तदा तु वृद्धा ऋषयस्तान् दृष्ट्वाऽनशनादृतान् ।
मनुभिः सह वेदोक्तमापद्धर्ममबोधयन् ।।१२।।
मुनयः प्रायशस्तत्र क्षुधाव्याकुलितेन्द्रियाः ।
परोक्षवादवेदार्थान् विपरीतान् प्रपेदिरे ।।१३।।

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ness, they started groaning, "where is food? Where is food?" They moved away from villages and cities and entered into the forests and mountains. (9)

Stricken by hunger, they killed both domestic and wild animals and ate their meat either after cooking it or without cooking it even. (10)

Those that were treading the path of Dharma (righteousness) like the learned ones and sages, were dying but never ate meat. (11)

Then, elderly sages, seeing the sages following the path of righteousness. who were not eating, advised them about the righteousness to be followed during the time of calamity as advocated by the Vedas. (12)

Probably, the sages having their sense organs agitated due to hunger misunderstood the teachings of Vedas. (13)

अर्थं चाजादिशब्दानां मुख्यं छागादिमेव ते ।
बुबुधु चाथ ते प्राहुर्यज्ञान् कुरुत भो द्विजाः ! ।।१४।।
या वेदविहिता हिंसा न सा हिंसास्ति दोषदा ।
उद्दिश्य देवान् पितॄंद्र ततो घ्नत पशून् शुभान् ।।१५।।
प्रोक्षितं देवताभ्यद्र पितृभ्यद्र निवेदितम् ।
भुञ्जत स्वेप्सितं मांसं स्वार्थं तु घ्नत मा पशून् ।।१६।।
ततो देवर्षिभूपाला नराद्र स्वस्वशक्तितः ।
चक्रुस्तैर्बोधिता यज्ञानृते ह्येकान्तिकान् हरेः ।।१७।।
गोमेधमश्वमेधं च नरमेधमुखान्मखान् ।
चक्रुर्यज्ञावशिष्टानि मांसानि बुभुजुद्र ते ।।१८।।

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Having given importance to the primary meaning of the words like ‘goat’ etc, they said “O Brahmins! Perform sacrifices. 14

The violence enjoined by the Vedas is not at all violence in its real sense. Kill the good animals for the sake of the divine beings and manes. (15)

There is nothing wrong in eating meat that is made sacred by the divine beings and offered to the manes. (16)

Then, excepting the ardent devotees of Hari, divine beings kings and men according their own capacity performed sacrifices, being advised by them. (17)

The performed different sacrifices in which cows, horses, or human beings were offered. They also ate the remnants of meat offered in the sacrifice. (18)

विनष्टायाः श्रियः प्राप्त्यै केचिद्यज्ञांश्च चक्रिरे ।
स्त्रीपुत्रमन्दिराद्यर्थं केचिच्च स्वीयवृत्तये ।।१९।।
महायज्ञेष्वशक्तास्तु पितॄनुद्दिश्य भूरिशः ।
निहत्य श्राद्धेषु पशून् मांसान्यादंस्तथाऽऽदयन् ।।२०।।
केचित्सरित्समुद्राणां तीरेष्वेवावसज्जनाः ।
मत्स्यान् जालैरुपादाय तदाहारा बभूविरे ।।२१।।
स्वगृहागतशिष्टेभ्यो पशूनेव निहत्य च ।
निवेदयामासुरेते गोछागप्रमुखान् मुने ! ।।२२।।

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Some of them performed sacrifices to retrieve Goddess Lakshmi; others performed these sacrifices for the sake of women, sons and houses and others did so for the sake of their own profession. (19)

Those that were not capable of performing great sacrifices with intention of proliferating the manes, profusely killed animals in the ceremonies and ate them or made others to eat them. (20)

A few people took shelter on the banks of the rivers and seas. They used to eat fish as their food after catching them with nets. (21)

O sage! They offered animals like cows, goats etc after killing them to the distinguished guest, who had come their house. There were no proper rules in managing in one's own community anywhere due to intermixture of religious and also due

सजातीयविवाहानां नियमद्र तदा क्वचित् ।
नाभवद्धर्मसाङ्कर्याद्वित्तवेशमाद्यभावतः ।।२३।।
ब्राह्मणाः क्षत्रियादीनां क्षत्राद्या ब्राह्मणां सुताः ।
उपयेमिरे कालगत्या स्वस्ववंशविवृद्धये ।।२४।।
इत्थं हिंसामया यज्ञाः सम्प्रवृत्ता महापदि ।
धर्मस्त्वाभासमात्रोऽस्थात्स्वयं तु श्रियमन्वगात् ।।२५।।
अधर्मः सान्वयो लोकांस्त्रीनपि व्याप्य सर्वतः ।
अवर्धताऽल्पकालेन दुर्निवार्यो बुधैरपि ।।२६।।
दरिद्राणामथैतेषामपत्यानि तु भूरिशः ।
तेषां च वंशविस्तारो महांल्लोकेष्ववर्धत ।।२७।।

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to the absence of money, houses etc. (22-23)

Due to the passage of time, to perpetuate their progeny, Brahmins married the daughters of the Kshatriyas or Kshatriyas married the daughters of the Brahmins. (24)

In the time of that great calamity, violent sacrifices took place and there was only the semblance of Dharma as the real Dharma had followed Goddess Lakshmi. (25)

Unrighteousness, with its followers having occupied the three worlds all over, proliferated within a short time. This could not be stopped even by wise men. The issues of the poor and wicked proliferated. Their dynasties expanded by leaps and bounds in this world. (26-27)

विद्वांसस्तत्र ये जातास्ते तु धर्मं तमेव हि ।
मेनिरे मुख्यमेवाथ ग्रन्थां चक्रुश्च तादृशान् ।।२८।।
ते परम्परया ग्रन्थाः प्रामाण्यं प्रतिपेदिरे ।
आद्ये त्रेतायुगे हीत्थमासीद्धर्मस्य विप्लवः ।।२९।।
ततः प्रभृति लोकेषु यज्ञादौ पशुहिंसनम् ।
बभूव सत्ये तु युगे धर्म आसीत्सनातनः ।।३०।।
कालेन महता सोऽपि सह देवैः सुराधिपः ।
आराध्य सम्पदं प्राप वासुदेवं प्रभुं मुने ! ।।३१।।
ततो धर्मनिकेतस्य श्रीपतेः कृपया हरेः ।
यथापूर्वं च सद्धर्मस्त्रिलोक्यां सम्प्रवर्तते ।।३२।।
तत्रापि केचिन्मुनयो नृपा देवाश्च मानुषाः ।

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Those who became learned also taught that (unrighteousness) itself as the righteousness. They also wrote works supporting these ideas. (28)

Over a period of time, those works gained authenticity. In the first 'Tretayuga' Dharma was vitiated like this. (29)

Then onwards, killing animals in sacrifices was considered as age old Dharma in the Satyayuga. O Sage! After a long time, Indra along with the divine beings obtained the riches after worshipping the Lord who was the son of Vasudeva. (30-31)

Then, due to the grace of the spouse of Goddess Lakshmi, who is the abode of righteousness, the real righteousness spreads in all the three worlds. (32)

Even among them, there are a few sages, kings and men whose

**कामक्रोधरसास्वादलोभोपहतसद्धियः ।**
**तमापद्धर्ममद्यापि प्राधान्येनैव मन्वते ।।३३।।**
**एकान्तिनो भागवता जितकामादयस्तु ये ।**
**आपद्यपि न तेऽगृंस्तं तदा किमुतान्यदा ।।३४।।**
**इत्थं ब्रह्मन्नादिकल्पे हिंस्त्रयज्ञप्रवर्तनम् ।**
**यथासीत्तन्मयाख्यातमापत्कालवशाद्भुवि ।।३५।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये हिंस्त्रयज्ञप्रवृत्ति-
हेतुनिरूपणनामा नवमोऽध्यायः ।।९।।

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accomplishments are dictated by the lust, enjoyment, anger and passion. Even now, they feel that the Dharma advocated during adverse circumstances as general Dharma that holds good now also. (33)

Those dedicated devotees of the Lord who have conquered passion did not consume meat even during those adverse circumstances. When they have not done so, what is to be told about them when, everything is fine. (34)

In this way, I have narrated the way the performance of violent sacrifices was carried out at the beginning of the Brahmakalpa which was advocated as Dharma during the adverse circumstances. (35)

**Thus ends the ninth chapter titled "Descritpion of the reasons to perform violent sacrifices" found in Vasudeva Mahatmya in Vishnukhanda of Skandapurana.**

## अध्याय : १०

सावर्णिरुवाच

कथं प्राप्ता पुनः स्कन्द ! श्रीरिन्द्रेण गताम्बुधिम् ।
एतां कथय मे सर्वां कथां नारायणाश्रयाम् ।।१।।

स्कन्द उवाच

श्रिया विहीनो देवेन्द्रः श्रीहीनैरपि दानवैः ।
पराजितो हृतस्थानो नष्टाशेषपरिच्छदः ।।२।।
गिरिगह्वरकुञ्जेषु काननेषु ततस्ततः ।
परिबभ्राम सहितो दिगीशैर्वरुणादिभिः ।।३।।

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## Chapter - 10: Description of the Grace of Sri Vasudeva

**Savarni said:**

O Skanda! How did Indra get back the Goddess Lakshmi who had gone into the ocean? Tell me this story based on the story of Narayana. (1)

**Skanda said:**

Indra the Lord of the divine beings, while being devoid of wealth, was even defeated by demons who too were devoid of wealth. He lost his position as well as his complete retinue. Indra along with Varuna and other Lords of different directions roamed about here and there in the mountains, cases, bowers and forests. (2-3)

वल्कलाजिनवस्त्राद्र पशुपक्ष्यामिषाशनाः ।
देवा दैत्या नरा नागास्तुल्याचारपरिच्छदाः ।।४।।
पात्राणि मृन्मयान्येव सर्वेषामपि वेश्मसु ।
आसन्वराकाः सर्वेऽपि पिशाच्य इव च स्त्रियः ।।५।।
आदावभूदनावृष्टिर्भुवि द्वादशवार्षिकी ।
ततो वर्षे क्वचिद् वृष्टिरासीत्स्वल्पा क्वचिन्न च ।।६।।
इत्थं दारिद्र्यदुःखानां तेषां वर्षशतं गतम् ।
बलिष्ठारब्धकर्माणस्तेऽतिदुःखेऽपि नो मृताः ।।७।।
अजीवन्त मृतप्राया नरकेष्विव नारकाः ।
यतन्तोऽपि श्रियः प्राप्त्यै यज्ञाद्यैर्नालभन्त ताम् ।।८।।

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(At that time), the divine beings, demons, human beings and serpents were all clad with clothes made out of deer skin and barks and ate the meat of animals and birds. In this way, all of them had the same way of dressing and eating. (4)

In all houses, earthen pots were being used. All the women folk were not faithful and they looked like goblins. (5)

At the beginning, in this world there was a drought for twelve years. Later when it rained, there was scanty rain in some places and in some places there was no rain at all. (6)

Thus, hundred years passed, when they were afflicted by the suffering of poverty. Even while suffering like this, they did not die since the results of their past deeds were very powerful. (7)

They lived almost an animal life, like the sinners in hell. Though they tried to get back their wealth by performing sacrifices,

ततः सहस्त्रवर्षान्ते मेरौ शरणमाययुः ।
शापाद्दुर्वाससो देवाः सर्वे दुर्वाससो विधिम् ।।९।।
प्रणम्य तस्मै दुःखं स्वं वासवाद्या न्यवेदयन् ।
आदावेव हि सोऽज्ञासीत्सर्वज्ञत्वात्सुरापदम् ।।१०।।
उपालभ्य तत चेन्द्रं विरिञ्चः सहशङ्करः ।
तद्दुःखवारणाकल्पो विष्णुमैच्छत्प्रसादितुम् ।।११।।
आराधयिष्यंस्तपसा ततोऽसौ तं तपःप्रियम् ।
सर्वदेवगणोपेत उपायात्क्षीरसागरम् ।।१२।।
तस्योत्तरे तटे रम्ये सर्वे तेऽनशनव्रताः ।
एकपादस्थिता ऊर्ध्वबाहव चक्रिरे तपः ।।१३।।

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they could not get it. (8)

At the end of thousand years the divine beings took refuge in the creator who was in the Mountain Meru to get rid of the curse of sage Durvasas. (9)

After bowing down to him all the divine beings viz. Indra etc. conveyed to him their suffering. But he knew their problem even before they conveyed them, since he was omniscient. After scolding Indra, Lord Brahma (creator) along with Shankara wanted to please Lord Vishnu to alienate the suffering of Indra and others. (10-11)

Then, with a desire to propitiate that Lord Vishnu who would be pleased with penance, all of them came to the milky ocean. 12)

At the southern bank of that ocean which was beautiful, all of

केशवं हृदि ते दध्युः सर्वक्लेशविनाशनम् ।
लक्ष्मीपतिं वासुदेवमेकाग्रकृतमानसाः ।।१४।।
शताब्दान्ते ततो विष्णुः श्रीकृष्णो भगवान् स्वयम् ।
अत्यापन्नेषु दीनेषु कृपां देवेषु सोऽकरोत् ।।१५।।
अदृश्यमूर्तिरात्मज्ञैरपि भूरि तपस्विभिः ।
तत्राविरासीत्कृपया नियुताहस्करद्युतिः ।।१६।।
तेजोमण्डलमेवादौ सहसा स्फुरितं महत् ।
ददृशुर्विबुधाः सर्वे सितं घनमनौपमम् ।।१७।।

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them performed penance standing on one foot, raising their hands and observing vows, not taking any food. (13)

All of them concentrated their minds and mediated in their hearts on Keshava, the spouse of Goddess Lakshmi and son of Vasudeva, who could put an end to all their sufferings. (14)

At the end of hundred years, Lord Vishnu, who is none other than Krishna, showered His grace on those who were in distress due to humiliation. (15)

Lord Vishnu, Whose form cannot be seen even by great ascetics who have realized their souls, appeared before them with compassion along with the splendor of the sun. (16)

First of all, these divine beings witnessed a great dense circle of light which was incomparable and which appeared suddenly. (17)

ब्रह्मा शिवश्च तन्मध्ये ददृशाते रमापतिम् ।
घनश्यामं चतुर्बाहुं गदाब्जाब्जारिधारिणम् ।।१८।।
किरीटकाञ्चीकटककुण्डलादिविभूषितम् ।
पीतकौशेयवसनं दिव्यसुन्दरविग्रहम् ।।१९।।
हर्षविह्वलितात्मानौ दण्डवत्तौ प्रणेमतुः ।
तदिच्छयाथ देवाश्च दृष्ट्वा तं च मुदाऽऽनमन् ।।२०।।
बभूवुरतिहृष्टास्ते निधिं प्राप्याधना इव ।
बद्धाञ्जलिपुटाः सर्वे भक्त्या तं तुष्टुवुः सुराः ।।२१।।

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Brahma and Shiva saw the spouse of Goddess Lakshmi in the middle of that circular light, who had the hue of the cloud, holding the mace, lotus etc. in his four hands. (18)

He was adorned with a crown, girdle and ear rings etc. His form was beautiful and he was wearing a yellow silk cloth. (19)

Those two prostrated before Him like a staff, being overwhelmed by joy when they saw him. As per the desire of those two, the divine beings also bowed down in the joy to him after witnessing him. (20)

All of them were overjoyed seeing Him, just like the poor are when they get a treasure trove. All the divine beings with folded handed hands prayed to Him with devotion. (21)

देवा ऊचुः

ॐ नमो भगवते तुभ्यं वासुदेवाय धीमहि ।
प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ।।२२।।
ॐकार ब्रह्मरूपाय त्रेधाविष्कृतमूर्तये ।
ब्रह्माण्डसर्गस्थित्यन्तहेतवे निर्गुणाय च ।।२३।।
नयनानन्दरूपाय प्रणतक्लेशनाशिने ।
केशवाय नमस्तुभ्यं स्वतन्त्रेश्वरमूर्तये ।।२४।।
मोदिताशेषभक्ताय कालमायादिमोहिने ।
सदानन्दाय कृष्णाय नमः सद्धर्मवर्तिने ।।२५।।

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**Devas said:**

We mediate upon you Oh, Lord Vasudeva, who is in the forms of Pradyumna, Aniruddha and Sankarshana (different forms of the Lord). (22)

To you the Supreme Brahman, in the form of 'Om-kara' and Who has appeared in three forms viz. Brahma, Vishnu and Maheshwara. You are the sole cause of creation, sustenance and destruction of this universe; You are devoid of all evil qualities. (23)

O Keshava! We bow down to You, who are pleasing to the eyes, the destroyer of the sufferings of persons who take refuge in You, who has got an independent form. We offer our respects to You, O Krishna, treading the path of Dharma. You are in bliss forever. Your keep all Your devotees in happiness; You cause illusion to death and Maya. (24-25)

भवाम्बुधिनिमग्नानामुद्धृतिक्षेमकीर्तये ।
दर्शनीयस्वरूपाय घनश्यामाय ते नमः ।।२६।।
गदाब्जदरचक्राणि बिभ्रते दीर्घबाहुभिः ।
सुरगोविप्रधर्माणां गोप्त्रे तुभ्यं नमो नमः ।।२७।।
वरेण्याय प्रपन्नानामभीष्टवरदायिने ।
निगमागमवेद्याय वेदगर्भाय ते नमः ।।२८।।
तेजोमण्डलमध्यस्थदिव्यसुन्दरमूर्तये ।
नमामो विष्णवे तुभ्यं परात्परतराय च ।।२९।।

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We bow down to You who possesses the hue of the cloud and an enjoyable form. You have the fame of giving solace to those who are lost in the ocean of transmigration by rescuing them. (26)

We bow down to You, the protector of Dharma, the divine beings and Brahmins. You are holding with Your long hands, the mace, louts, conch and disc. (27)

You are fit to be approached by the people desirous of salvation. You grant boons fulfilling the desires of devotees who have taken refuge in you. We bow to You, who are well known in the scripture and Vedas and who resides in the Vedas. (28)

O Supreme Vishnu who has a beautiful form stationed in the orb of effulgence! We offer our respects to you. (29)

वाणीमनोविप्रकृष्टमहिम्नेऽक्षररूपिणे ।
सर्वान्तर्यामिणे तुभ्यं बृहते च नमो नमः ।।३०।।
सुखदोऽसि त्वमेवैकः स्वाश्रितानामतो वयम् ।
महापदधिकक्लिष्टाः शरणं त्वामुपागताः ।।३१।।
देवाधिदेव ! भक्तस्य तव दुर्वाससो वयम् ।
अतिक्रमाच्छ्रिया हीनाः प्राप्ताः स्मो दुर्दशामिमाम् ।।३२।।
वासोन्नपानस्थानादिहीनान् धर्मोऽपि नः प्रभो ! ।
त्यक्त्वा सहश्रिया यातस्तान् पातुं त्वमसीश्वरः ।।३३।।
यतो वयं च धर्मेद्र त्वदीया इति विश्रुताः ।
यथापूर्वं सुखीकर्तुं त्वमेवार्हस्यतो हि नः ।।३४।।

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O Lord! Obiscience to You, who are ever expanding, the inner soul of all whose greatness is beyond the scope of speech and whose form is eternal. (30)

You are the only person who can give happiness to those who take shelter in You. Hence we, who are afflicted with great calamities, have taken shelter in You. (31)

O Lord of the divine beings! We have come to this sorry state of affairs of power due to our disrespect of sage Durvasas, a great devotee of Yours. (32)

Even Dharma has abandoned us, who are devoid of good dress, position, drinks and food and are gone with Lakshmi. You are the only capable master to protect us. (33)

Since it is said that we and Dharma belong to You, You alone are capable of bringing us to the happy state as before. (34)

स्कन्द उवाच

इति सम्प्रार्थितो देवैर्भगवान् स दयानिधिः ।
उवाचानन्दयन्वाचा मेघगम्भीरया सुरान् ।।३५।।

श्री भगवानुवाच

विदितं मे सुराः ! सर्वं कष्टं वः सदतिक्रमात् ।
उपायं कुरुताद्यैव वच्मि यत्तन्निवृत्तये ।।३६।।
औषधीरम्बुधौ सर्वाः क्षिप्त्वा मन्दरभूभृता ।
नागराजवरत्रेण मथध्वमसुरैः सह ।।३७।।
आदौ सन्धाय दनुजैः कुरुताम्बुधिमन्थनम् ।
सहाय्यं वः करिष्यामि खेदः कार्यो न तत्र वः ।।३८।।

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**Skanda said:**

When the compassionate Lord was prayed like this by the divine beings, he told them the following words with a deep voice resembling that of thunder and causing happiness in them. (35)

**The Lord said:**

"I know all your sufferings caused by disrespecting the sage. I will give you a solution to reverse this; follow this immediately. Throw away all the hubs into the ocean. Along with the demons, churn the ocean using the Mandara Mountain, using the Lord of the serpents Vasuki as the rope. (36-37)

First enter into an understanding with demons and then churn the ocean. I will help you in this effort. You need not worry

**अमृतं च श्रियो दृष्टिं प्राप्य पूर्वाधिकौजसः ।**

**भवितारो मद्विमुखा दैत्यास्तु क्लेशभागिनः ।।३९।।**

**स्कन्द उवाच**

**इत्युक्त्वान्तर्दधे विष्णुर्भक्तसङ्कटनाशनः ।**

**देवास्तस्मै नमस्कृत्य तदुक्तं कर्तुमारभन् ।।४०।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये

श्रीवासुदेवप्रसादनिरूपणनामा दशमोऽध्यायः ।।१०।।

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about anything. You will shine forth than before, being the receptacles of Nectar, and the grace of goddess Lakshmi. The demons estranged from Me, will be the receptacles of sufferings. (38-39)

**Skanda said:**

Having said thus, Lord Vishnu, the destroyer of the sufferings of the suppliants, disappeared. The divine beings after bowing down to Him, started doing the things as advised by Him. (40)

**Thus ends the tenth chapter titled "Description of the Grace of Sri Vasudeva" found in Vasudeva Mahatmya.**

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# अध्याय : ११

स्कन्द उवाच

ब्रह्मरुद्रौ महेन्द्रादीन्सन्धानायासुरैः सह ।
आज्ञाप्य जग्मतुः स्वं स्वं धाम देवा रसां मुने ! ।।१।।
समयोचितभाषाविद्वासवो नीतियुक्तिभिः ।
प्रलोभ्य फलभागेन सन्धिं चक्रेऽसुरैः सह ।।२।।
ततो देवासुरगणा मिलिता वारिधेस्तटे ।
महौषधीरुपानीय बहुशो निदधुर्द्रुतम् ।।३।।

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## Chapter - 11: Emanation of Poison during the churning of Nectar

**Skanda said:**

O sage! Brahma and Rudra returned to their abodes after ordering the divine beings to enter into some understanding with the demons. Hence, all the divine beings went to the nether world to contact the demons. (1)

Indra, having the diplomacy of using the proper language at the proper time, entered into a treaty with the demons after luring them with several results using convincing statements. Then the divine beings and demons assembled at the beach of the ocean. They quickly put all the great herbs into the ocean after collecting from various places. (2-3)

मन्दराद्रिमुपेत्याथ नानौषधिविराजितम् ।
मूलादुत्पाट्य ते सर्वे नेतुमब्धिं समुद्यताः ।।४।।
एकादशसहस्त्राणि योजनानां भुवि स्थितम् ।
नोद्धर्तुमशकंस्ते तं तदानीं तुष्टुवुर्हरिम् ।।५।।
एतद्विदित्वा भगवान् सङ्कर्षणमहीश्वरम् ।
अजिज्ञपत्तमुद्धर्तुं बद्धमूलं महीधरम् ।।६।।
फूत्कारमात्रेणैकेन स तु सद्यस्तमीश्वरः ।
बहिर्चिक्षेप तत्स्थानाद्योजनद्वितयान्तरे ।।७।।
अत्याश्चर्यं तदालोक्य हृष्टाः सर्वे सुरासुराः ।
तदन्तिकमुपाजग्मुर्धावन्तद्र कृतारवाः ।।८।।

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Then they were involved in bringing the Mandara Mountain, decorated with several herbs after removing it from root to the ocean. (4)

When they were not capable of removing the Mandara Mountain, which had spread to Eleven Thousand yojanas (a unit of about 10 miles) and land them, they prayed to Lord Hari. (5)

After knowing this, the Lord ordered Sankarshana the Lord of the serpents to uproot the mountain which was deep rooted. The Lord of the serpents, just by a single hissing sound of his, uprooted the Mandara Mountain and threw it away to a distance of two yojanas (about 20 miles) from the place. (6-7)

All the divine beings and the demons after seeing that aweinspiring act, making sounds went near the mountain running. (8)

बलिनो यत्नवन्तोऽपि परिघोपमबाहवः ।
उद्धृत्य नेतुं नो शेकुर्विषण्णा विफलश्रमाः ।।९।।
ज्ञात्वा सुरगणान्खिन्नान् भगवान् सर्वदर्शनः ।
ताक्ष्यमाज्ञापयामास नेतुं तमुदधिं द्रुतम् ।।१०।।
सहावरणमप्यण्डं लीलया धर्तुमीश्वरः ।
मनोवेगः स तत्रैत्य निजत्रोट्यैव तं गिरिम् ।
उत्पाट्य सागरतटे निधाय हरिमाययौ ।।११।।
ततः संहृष्टमनसः सर्वे कश्यपनन्दनाः ।
वासुकिं चाह्वयामासुः सुधाभागप्रतिज्ञया ।।१२।।

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Though endowed with strength with robust arms resembling the weapon known as 'Parigha' they were not able to lift the mountain to take it to the destined place. Hence, their efforts went in vain and they became disappointed. (9)

The Lord who could see everything, on learning the desperation of the groups of divine beings, ordered the celestial eagle Garuda to bring the mountain to the ocean, fast. (10)

Garuda, having the speed of the mind, is capable of holding aloft even the entire cosmic egg along with its enclosures. He uprooted the mountain again with his beak itself and placed it on the beach of the ocean and came back. (11)

Then all the sons Kashyapa (demigods and demons) being pleased, invited Vasuki to participate in the churning of the ocean assuring him a part of nectar (that would be obtained after churning the ocean). (12)

स तत्रागादथो सर्वे तेऽब्धिं मन्थितुमुद्यताः ।
तानपांनिधिरागत्य मूर्तिमानब्रवीद्वचः ।।१३।।
यदि दास्यथ मे यूयममृतांशं सुरासुराः ! ।
सोढाऽस्मि विपुलं तर्हि मन्दरभ्रमणार्दनम् ।।१४।।
तथेति ते प्रतिज्ञाय क्षिप्त्वादावोषधीलताः ।
परिविव्युर्नागराजं तस्मिन्काञ्चनपर्वते ।।१५।।
ततो देवा हृदि हरिं सस्मरुः कार्यसिद्धये ।
स्मृतमात्रः तत्रागादच्युतः सर्वदर्शनः ।।१६।।
तमालोक्यामरगणा मुदिताः फणिनांपतेः ।
पुरोभागं गृहीत्वैव तस्थुस्तेनानुमोदिताः ।।१७।।

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Vasuki came there; all of them were ready to churn the ocean; at that time then ocean having a human form appeared there and told them as follows: (13)

"O Demons and divine beings! If you are ready to give me a part of the nectar I am ready to withstand the pressure of the Mandara Mountain while churning. (14)

After assuring him to do so, putting all the herbal creepers into the ocean in the beginning, they put Vasuki round that golden mountain. Then the divine beings contemplated on Lord Hari in their hearts for the successful completion of the task. Instantly Hari with His omni-vision arrived there as soon as they thought of him. (15-16)

The gods were pleased to see Him. Being permitted by

देवतापक्षपातित्वं सूचयन् स्वस्य च प्रभुः ।
यत्र देवास्तत्र तस्थौ ततो दैत्यास्तु चुक्रुधुः ।।१८।।
तपोविद्यावयोज्येष्ठा अधोभागममङ्गलम् ।
कथं तिर चो गृीम नेदृंमूर्खा वयं त्विति ।।१९।।
सह देवैस्ततो विष्णुः स्वयं तान्मानयन्निव ।
प्रहस्य दत्त्वा प्राग्भागं सुरान्पुच्छमजिग्रहत् ।।२०।।
महाहिविषफूत्कारदाहादमररक्षणम् ।
चरित्रमेतच्छ्रीभर्तुरिति दैत्या न ते विदुः ।।२१।।

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Him they stood there holding the hood of the Lord of the serpents. (17)

Then the Lord also stood there where the gods were standing, showing his partiality to them. The Demons became angry at this. (18)

We are superiors in age, learning and penance. How can we hold the latter part which is inauspicious; we are not such fools to hold this point. (19)

Then Lord Vishnu along with gods as though respecting them smiled and gave them front portion and made the gods to hold the tail of Vasuki. (20)

But the demons did not know that this act of the spouse of Lakshmi (Vishnu) was only to protect the gods from the flames of poison that emerged from the mouths of the serpent when churned. (21)

तत उत्तोलयामासुः स्वर्णसान्वालिभास्वरम् ।
मन्दरं काश्यपेयास्ते चर्मिकाबद्धकच्छिकाः ।।२२।।
द्वाविंशतिसहस्राणि योजनानां तमुच्छ्रितम् ।
अम्भोनिधौ निदधिरे क्रोशन्तोऽत्यर्थमुत्सुकाः ।।२३।।
धार्यमाणोऽप्यनाधारस्तैरद्रिरतिगौरवात् ।
ययावधस्तलं सद्यस्तदासंस्तेऽतिविह्वलाः ।।२४।।
तदा स भगवान् साक्षात्सर्वथा भक्तकार्यकृत् ।
स्तूयमानोऽमरैरद्रिमुद्दध्रे कमठाकृतिः ।।२५।।
उत्थितं तमवेक्ष्याशु सर्वे फुल्लहृदाननाः ।
बभूवुद्र स्थिरः सोऽभूत्कूर्मपृष्ठेऽतिविस्तृते ।।२६।।

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[The meaning of the22nd Shloka is missing.]

Then, those demons with great enthusiasm and great noise, kept the mountain which had height of thirty two thousand 'yojana-s' in the ocean. (23)

Even though well held by them, the mountain because of its heavy weight instantly slid to the bottom of the sea. Seeing this, they were very much disappointed. (24)

Then the Lord who always accomplishes the works of his devotees, at any cost, was prayed by the Gods, and accordingly lifted the mountain taking the form of a primordial tortoise in their very presence. (25)

The hearts and faces of all those (present there) blossomed

ततो ममन्थुस्तरसा यावद्बलमपांनिधिम् ।
श्रमफूत्कारवदना देवादेवादयोऽदयम् ।।२७।।
भ्राम्यमाणात्ततस्त्वद्रेर्बहवो न्यपतन् द्रुमाः ।
ऊर्ध्वद्रुघर्षजो वह्निस्तत्स्थसिंहादिमादहत् ।।२८।।
तत्र नानाजलचरा विनिष्पिष्टा महाद्रिणा ।
विलयं समुपाजग्मुः शतशः क्षीरवारिधौ ।।२९।।
सांवर्तकमहामेघसङ्घगर्जितवन्महान् ।
आसीन्मथननादद्र प्रतिध्वनिविवर्धितः ।।३०।।

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when they saw the mountain coming up. It stood firm on the back of the tortoise which was very large. (26)

The gods and demons, breathing heavily, churned the ocean without any compassion (for the ocean) with great speed till they were exhausted. (27)

Then many of the trees fell from the rotating mountain; the fire that emerged from the friction of trees on the mountain burnt the lions etc living in the mountain. (28)

In that milky ocean, hundreds of varieties of aquatic animals being crushed by the Mandara Mountain perished. (29)

There arose a great sound resembling the thunder of the great cloud called 'Samvartaka' increased in its intensity by reverberation. (30)

अत्याकर्षणखिन्नाङ्गवासुकेर्मुखफूत्कृतैः ।
हतौजसोऽतिखिन्नाद्र दैत्या निङ्गालवद्बभुः ।।३१।।
अविषह्यं विषाग्निं च वर्षन्ति बहुधा मुहुः ।
लम्बन्ते स्माहिराजस्य सहस्त्रवदनान्यधः ।।३२।।
दधार सहसा तानि भगवत्प्रेरितो विभुः ।
सङ्कर्षणो महातेजाः सहमानो विषानलम् ।।३३।।
सहस्त्रमेकं वर्षाणां मथ्यमानात्पयोनिधेः ।
हालाहलं विषमभूदुत्सर्पद्विदिशो दिशः ।।३४।।

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The demons shone like the black coal, having lost their strength and exhausted by the breaths emerging from the mouths of Vasuki whose limbs had become very weak due to continuous dragging. (31)

The thousand hoods of the Lord of the serpents, hanging down, were emitting again and again, enormous amount of poison, which was impossible to withstand, (32)

Then the omnipresent Sankashana (as a manifestation of God) immediately held those hoods aloft as per the orders of the Lord, withstanding the poisonous fire. (33)

When they churned the ocean for one thousand and one years, there arose a venom by name 'Halahala' spreading in all directions. (34)

यदाहुः कालकूटाख्यं सर्वलोकातिदाहकम् ।
तेन दन्दह्यमानाङ्गास्ते तु चक्रुः पलायनम् ।।३५।।
ततो ब्रह्मा प्रजेशाद्र देवाः सर्वेऽप्युमापतिम् ।
प्रार्थयंस्तस्य पानार्थं स्तुवन्तः स्तुतिभिर्मुने ! ।।३६।।
भगवानथ तं प्राह सुराणामग्रजो भवान् ।
भवतीत्यग्रजं वार्धेर्गृहाणेदं विषं शिव ! ।।३७।।
देवानां स भयं दृष्ट्वा करुण चाज्ञया हरेः ।
आकर्षद्योगकलया विषं पाणितलेऽखिलम् ।।३८।।

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The gods and demons ran away from that poison when their limbs were burnt by that venom called Kalakuta which was torching all the worlds. (35)

O sage! Then all of them viz. the creator, the Lords of the subjects and gods with ardent prayers, requested the spouse of Uma (Ishwara) to drink that venom. (36)

Then the Lord (Vishnu) told Shiva, "You are the eldest among the divine beings. Hence O Shiva! You receive the first product of the ocean (viz venom). (37)

Having seen the tears of the gods, with pity, and by the order of Hari, Lord Shiva attracted all that poison towards himself, with the skills of yoga. (38)

**पपौ तत्कण्ठमध्ये च शोषयामास तत्क्षणम् ।**
**नीलकण्ठ इति ख्यातः शङ्कराख्यद्र सोऽभवत् ।।३९।।**
**पास्यतस्तस्य पाणेर्ये पतिता भुवि बिन्दवः ।**
**तान्नागा वृद्रिकाद्याद्र जगृहुः काद्रनौषधीः ।।४०।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
अमृतमन्थने विषोत्पत्तिनामैकादशोऽध्यायः ।।११।।

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Then he drank the poison; it stopped at his neck and he dried it up. Then onwards he is called Nila-kanta (because of the black colour of the poison in his neck. He was also called as Shankara (one who does good deeds). (39)

While drinking the poison, the drops that fell down from the hand of Shiva were consumed by serpents, scorpions and certain other herbs. (40)

**Thus ends the eleventh chapter titled "Emanation of Poison during the churning of Nectar" found in Vasudeva Mahatmya in Vishnukhanda of Skandapurana.**

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## अध्याय : १२

स्कन्द उवाच

ततो हृष्टाः काश्यपेया मन्थस्थानमुपेत्य ते ।
पुनर्वर्षसहस्त्रं च मन्थन्ति स्म पयोनिधिम् ।।१।।
मथ्यमानात्तथा सिन्धोः सर्वैस्तैरपि किञ्चन ।
नासीच्च शिथिला आसन्मन्थितारः श्वसन्मुखाः ।।२।।
वासुकिश्च महासर्पः प्राणवैक्लव्यमाप्तवान् ।
मन्थकाले मन्दरोऽपि नैकत्रासीत्स्थिरस्थितिः ।।३।।

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## Chapter - 12: The appearance of the fourteen gems

**Skanda said:**

Then the sons of Kashyapa (demons) being pleased, came back to the place of churning and churned the ocean for another thousand years. (1)

When all of them continued to churn the ocean, nothing came out. They became exhausted and the churners started gasping for breath. (2)

Even Vasuki the great serpent was on the verge of death. Even the Mandara Mountain was not in the same place during the time of churning. (3)

सर्वान् दृष्ट्वा निरुत्साहान् प्रद्युम्नो विष्णवनुज्ञया ।
देवासुराहिराजेषु प्रविश्य बलमादधौ ।।४।।
अनिरुद्धोऽपि तत्रैव तमाक्रम्य नगाधिपम् ।
सहस्रबाहुभिस्तस्थौ महाचल इवापरः ।।५।।
ततो ममन्थुस्तरसा सम्प्राप्तपरमौजसः ।
सविस्मया महाब्धिं ते सुरासुरगणा मुदा ।।६।।
नारायणानुभावेन नापुर्देवादयः श्रमम् ।
शुशुभे मन्मथं तच्च सममाकर्षणात्तदा ।।७।।

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When Pradyumna (another manifestation of Hari) saw that they were exhausted and had lost their enthusiasm, at the behest of Vishnu, he entered into the gods, demons and Lords of the serpent and infused strength in them. (4)

Even Aniruddha (another manifestation of Hari) for the same reason, taking control of mountain with thousand hands, stood there like another great mountain. (5)

Then all the demons and divines, obtaining great strength, continued to churn the ocean with great speed. (6)

Because of the grace of Lord Narayana the gods etc. were not tired. Even the mountain used as the churning rod stood in a balanced way, even though being dragged systematically. When the great ocean was being churned, denudation

मथ्यमाने महाम्भोधौ सुस्त्रुवुः परितस्तदा ।
महाद्रुमाणां निर्यासा बहव चौषधीरसाः ।।८।।
तथाभूतादम्बुनिधेराविरासीत्कलानिधिः ।
कान्त्यौषधीनामध्यक्षः सर्वासां य उदीर्यते ।।९।।
ततो गवामधिष्ठात्री सर्वासामपि कामधुक् ।
हविर्धान्यभवद्धेनुः शीतांशुसदृशद्युतिः ।।१०।।
अश्वः श्वेतोऽथाविरासीद्धयानामधिदेवता ।
ऐरावतद्र नागेन्द्र चतुर्दन्तः शशिप्रभः ।।११।।
पारिजातो दिव्यतरुस्तरुराजस्ततोऽभवत् ।
मणिरत्नं कौस्तुभाख्यं पद्मरागमभूत्ततः ।।१२।।

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came out from big trees and similarly the juices came out from herbs. (7-8)

From that type of ocean came out of the moon, who is said to be the presiding deity of effulgence and herbs. (9)

Then came out the ‘Kamadhenu’ (celestial cow) the best of all the cows who grants the wish of every one. She had the hue of the moon. (10)

Then the presiding deity of the all the horses, ‘Ucchaishravas; a white horse and ‘Airavata’, the Lord of elephants with four tusks resembling the moonlight emerged. (11)

Then emerged the celestial tree ‘Parijata’, king of the trees, and the best among the gems by name ‘Kaustubha’ having the hue of ‘pushyaraga’ a type of gem. (12)

ततोऽभवन्नप्सरसो ग्छपलावण्यभूमयः ।
सुरादेवी ततो जज्ञे सर्वमादकदेवता ।।१३।।
आसीदथ धनुः ह्र्लेङ्ग सर्वशस्त्राधिदैवतम् ।
वाद्याधिदैवतं शङ्खः पाञ्चजन्यस्ततोऽभवत् ।।१४।।
अत्र चन्द्रः पारिजातस्तथैवाप्सरसां गणः ।
आदित्यपथमाश्रित्य तस्थुरेते तु तत्क्षणम् ।।१५।।
वारुणीमश्वराजं च दैत्येशा जगृहुर्द्रुतम् ।
ऐरावतं देवराजो जग्राहानुमताद्धरेः ।।१६।।
कौस्तुभद्र धनुः शङ्खो विष्णुमेव प्रपेदिरे ।
हविर्धानीं तु ते सर्वे तापसेभ्यो ददुस्तदा ।।१७।।

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Then came out the heavenly nymphs, repositories of beauty and lustre. Then emerged 'Suradevi', who intoxicates everybody. Then there was the bow 'Sharnga' the divine bow among the weapons; similarly there came out the 'panchajanya' a conch which is the Lord of all the conches. (13-14)

Then, at that place, the moon, the 'Parijata' and the group of nymphs stood immediately in the path of the sun. (15)

The leaders of the demons immediately took over Suradevi and the king of the horses. Being permitted by Lord Hari, Indra took over the Airavata. (16)

The bow named Sharnga, and conch named Panchajanya went to Vishnu. All of them gave away the celestial cow to the ascetics. (17)

मथ्यमानात्पुनः सिन्धोः साक्षाच्छ्रीरभवत्स्वयम् ।
आनन्दयन्ती स्वदृशा त्रिलोकीं हतवर्चसम् ।।१८।।
तां ग्रहीतुं तु सर्वेऽपि सुरासुरनरादयः ।
ऐच्छंस्तस्याः प्रतापात्तु शेकेऽन्त्येतुं न क चन ।।१९।।
ततस्तां पद्महस्तत्वाच्छ्री विदित्वैव वासवः ।
आनन्दं परमं प्राप ब्रह्माद्या ये च तद्विदः ।।२०।।
तावत्तत्राम्बुधिः साक्षादेत्य तां हैम आसने ।
कन्या ममेयमित्युक्त्वा गृहीत्वाङ्क उपाविशत् ।।२१।।
पुनरब्धेर्मथ्यमानादधिकं बलिभिद्र तैः ।
सुधार्थिभिर्धैर्यवद्भिरपि नैवाभवत्सुधा ।।२२।।

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After further churning, there appeared Goddess Lakshmi who pleased with her eyes all the three worlds, which had previously lost their lustre. (18)

Everyone viz. gods, demons and human beings were eager to posses her, because of her power; however nobody was capable going near her. (19)

Lord Vishnu was immensely pleased, having learnt that she was none other than Goddess Lakshmi, since she was holding the lotus in her hand. Brahma and others also who knew her could recognize her. (20)

Then the ocean appeared in a human from made her sit in a golden seat and kept her at his lap saying she is my daughter. (21)

When the ocean was churned again by those who were pow-

तदा शिथिलयत्नास्ते निराशा अमृतोद्भवे ।
प्रम्लानवक्त्राः खिन्नाद्र बभूवुः काश्यपा मुने ! ।।२३।।
दृष्ट्वा तथाविधांस्तांद्र भगवान्करुणानिधिः ।
उद्युक्तोऽभूत्स्वयं ब्रह्मन्मन्थनाय हसन्विभुः ।।२४।।
रत्नकाञ्चीदृढाबद्धकच्छपीताम्बरद्युतिः ।
द्वाभ्यां द्वाभ्यामहिं मध्ये दोर्भ्यामुभयतोऽग्रहीत् ।।२५।।
धृताहिवदना दैत्यास्तस्थुरेकत एव ते ।
एकतो धृततत्पुच्छा देवास्तस्थुस्तदाखिलाः ।।२६।।
तन्मध्यगद्र भगवान्ममन्थाब्धिं सलीलया ।
ददानो नयनानन्दं चञ्चत्करविभूषणः ।।२७।।

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erful, desirous of getting nectar; it did not emerge at all. (22)

The demons gave up their efforts having no hopes of getting the nectar. Their faces lost their lustre and they were disappointed. (23)

Then the Lord of the ocean of compassion, (Lord Hari) having seen them in that state, himself got involved in churning the ocean. (24)

The Lord held the serpent in the middle and on both sides with two hand each; his upper garment was at tied at his waist, its girdle studded with gems and diamonds. Then the demons stood in one place holding the hoods of the serpent. In another place all the gods stood holding the tail of the serpent. The Lord stood in the middle of these two groups and churned the ocean with ease. While churning, the jewels in his hand were moving and it was happy sight to look at. (25-27)

**ब्रह्मा सहर्षिप्रवरैरन्तरिक्षस्थितस्तदा ।**
**अवाकिरंस्तं कुसुमैः कुर्वन् जयजयध्वनिम् ।।२८।।**
**मथ्यमानात्ततः सिन्धोर्जज्ञे धन्वन्तरीः पुमान् ।**
**विष्णोरंशेन गौराङ्गः सुधाकुम्भं करे दधत् ।।२९।।**
**घृतादीनां हि सर्वेषां रसानां सारमुत्तमम् ।**
**अमृतं तद्गृहीत्वासौ श्रियोऽन्तिकमुपाययौ ।।३०।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
अमृतमन्थने चतुर्दशरत्नोत्पत्तिनामा द्वादशोऽध्यायः ।।१२।।

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Then, the creator, standing in the sky along with great sages, sprinkled flowers from above proclaiming the sound "victory, victory". (28)

Then from the ocean which was being churned there, arose a person called Dhanvantari, a part of Lord Vishnu, with a white coloured body, holding the pot of nectar. (29)

He went near Goddess Lakshmi holding the great nectar, which was the essence of ghee etc and also of all juices. (30)

**Thus ends the twelfth chapter titled "The appearance of the fourteen gems" found in Vasudeva Mahatmya in Vishnukhanda of Skandapurana**.

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# अध्याय : १३

स्कन्द उवाच

उत्प्रेक्षतो जायमानं मन्थितारोऽथ तेऽखिलाः ।
आयान्तं ददृशुर्दूरादन्ति धन्वन्तरिं श्रियः ।।१।।
सुधाभृतं हेमकुम्भं दृष्ट्वा चास्य करे धृतम् ।
असुराः सहसा ब्रह्मन्नुत्प्लुत्य जगृहुद्र तम् ।।२।।
तत्रापि बलिनो ये ते गृहीत्वा दुद्रुवुस्ततः ।
तान् दुर्बला न्यषेधन्त नीतिवाक्यैरनुद्रुताः ।।३।।

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## Chapter - 13: Description of the drinking of nectar by the gods

**Skanda said:**

All those churners looked from a distance at this Dhanvantari who was emerging from the ocean and proceeding towards Goddess Lakshmi. (1)

O Brahman! Having seen the golden pot containing the nectar, held in his hand, the demons at once pounced upon him and took away that pitcher. (2)

There also, those who were more powerful took away the pot and ran away from there. Those who were weak tried to stop them and followed them advising them about ethics. (3)

अहो ! नैवमधर्मो वः कार्यो धर्मपरायणैः ।
समश्रमेभ्यो देवेभ्यो दत्त्वा पेयं न चान्यथा ।।४।।
अनादृत्येति तद्वाक्यं ययुर्दूरं त्वरान्विताः ।
तत्रापि तेषामन्योन्यं कराकृष्टिर्महत्यभूत् ।।५।।
अहं पूर्वमहं पूर्वं न त्वं न त्वं पिबाम्यहम् ।
इत्थं विवदमानास्ते नापुस्तत्प्राशनक्षणम् ।।६।।
अथ देवा म्लानवक्त्रा दृष्ट्वा दैत्यैर्हृतां सुधाम् ।
अशक्तास्तत्प्रतीकारे शरणं प्रापुरच्युतम् ।।७।।
पाहि पाहि जगन्नाथ ! नष्टं सर्वस्वमेव नः ।
दैत्यैर्हृता सुधा सर्वा का गतिर्नो भविष्यति ।।८।।

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“Alas, such unrighteousness should not be perpetuated by you who are steeped in Dharma (righteousness). Only after giving the share due to the divine beings who have put in equal efforts in churning the ocean, you should drink the nectar and not otherwise”. (4)

Without caring for these words, the demons ran away to a great distance with great hurry. There also was a tug of war among them. “I first”, “I first, not you”, “not you, I drink first” – thus quarrelling, they did not get the opportunity to drink the nectar. (5-6)

Then the divine beings after seeing the nectar carried away by the demons took refuge in Lord Hari, having no capacity to avenge them. (7)

“Oh Lord of the universe! Protect, Protect! All of our pos-

सुधापानादृतेऽप्येते हन्तुमस्मानलं क्षमाः ।
पीतेऽमृते तु तैरद्य किं करिष्यामहे वयम् ।।९।।

स्कन्द उवाच

निशम्य दैन्यं देवानां भगवान्भक्तकार्यकृत् ।
माभैष्टेति सुरानुक्त्वा सुधामादित्सदासुरात् ।।१०।।
स्त्रीरूपमद्भूतं धृत्वा सर्वलोकविमोहनम् ।
दैत्यान्तिकमुपागत्य चक्रे कन्दुकखेलनम् ।।११।।
ते तु तद्रूपमालोक्य मोहिताः कामविह्वलाः ।
त्यक्त्वा परस्परोन्मर्दं तामुपेत्याब्रुवन्वचः ।।१२।।

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session is totally lost! The demons are carrying away the entire nectar. What will happen to us? (8)

These are capable of killing us even without drinking nectar; when they drink the nectar the will become immortal. Then what can we do with them? (9)

**Skanda said:**

Seeing the pitiable plight of the divine beings, the Lord interested in accomplishing the job of his devotees, telling them not to fear, desired to take away the nectar from the hands of the demons. (10)

Having taken the form of a beautiful woman and attracting the entire world, He went to the demons and played with them in different ways. (11)

The demons, after seeing the beautiful form, were attracted

सुधाकुम्भमिमं भद्रे ! गृहीत्वा त्वं विभज्य नः ।
सर्वान्पायय सुश्रोणि ! वयं कश्यपसूनवः ।।१३।।
इत्युक्त्वा तं ददुस्तस्यै तेऽनिच्छन्त्या अपि स्त्रियै ।
सा प्राह मम विश्रम्भो न कार्यः स्वैरिणी ह्यहम् ।।१४।।
अकार्यं वः कृतं ह्येतद्विभजिष्ये निजेच्छया ।
इत्युक्त्वा अपि ते मूढा यथेष्टं कुर्विति ब्रुवन् ।।१५।।
ततस्तदाज्ञया सर्वे देवा दैत्याद्र वासुकिः ।
निषेदुः पंक्तिशस्तत्र स्वस्वमण्डलमाश्रिताः ।।१६।।

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by her and became passionate. Having given up their mutual fighting, they approached her and spoke to her. (12)

**The demons said:**

O charming lady with a beautiful waist! Take away this pot of nectar. Divide this nectar and make all of us drink this ambrosia. We are the sons of Kashyapa. (13)

**Skanda said:**

Stating this, they gave away that pot to that lady though she was not willing to receive it. She said, "Do not trust me. I will do whatever I like. (14)

You did the wrong thing. I will distribute this nectar, as I wish to". Even when she said thus, those fools said "Do whatever you like". (15)

Then according the dictates of that lady, the divine beings, demons and Vasuki sat in rows of their own people. (16)

पंक्तिबन्धोद्यतेष्वेषु मोहिनी सा तु दूरतः ।
सन्मुखं देवपंक्तिनां हैमासन उपाविशत् ।।१७।।
स्वान्तिके चामृतघटं निधाय स्त्रैणलीलया ।
इतस्ततो वीक्षमाणा तस्थौ निस्पृहवत्क्षणम् ।।१८।।
विप्रचित्तिमुखास्तर्हि ये वै दानवयूथपाः ।
सन्दिग्धचित्ता मोहिन्यामासन्देवान्तिकस्थितेः ।।१९।।
शनैरुपेत्य तद्दृष्टिं वञ्चयित्वा सुधाघटम् ।
जह्रुः पुनर्दुरात्मानो रहो गत्वा पिपासवः ।।२०।।
नरनारायणौ तत्र मुनिभिः सह चागतौ ।
आस्तां तौ ददृशाते तान्दानवान्हरतोऽमृतम् ।।२१।।

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When all of them sat in rows, Mohini (lady of bewitching beauty) sat facing the divine beings on a golden seat. (17)

Keeping the nectar pot near her, she looked here and there, sporting her lady characteristics for a while. She stood as though she was not interested in anything. (18)

The leaders of demons like Viprachitti etc were entertaining some doubt about Mohini who was sitting near the divine beings. (19)

Slowly they came near her and without her knowledge treacherously they stole the nectar pot with a desire to drink the nectar in privacy. (20)

Then there came Nara and Narayana along with ascet-

नारायणेनेषितोऽथ नरस्तान्सहसाऽरुणत् ।
बलादाच्छिद्य तत्कुम्भं मोहिन्यै स ददौ द्रुतम् ।।२२।।
ततो नरं हन्तुकामा आत्तशस्त्रास्तु दानवाः ।
आपतन्पंक्तिविक्षेपो ह्यसुराणामभून्महान् ।।२३।।
तदा नरोऽपि भगवान्देवदैत्यनरैरपि ।
अजेयो निर्भयो ह्येकः साकं तैर्युयुधे बली ।।२४।।
एतस्मिन्नन्तरे देवान्पंक्तिस्थान्मोहिनीवपुः ।
अपाययत्सुधां विष्णुः सर्वेशो लघुचङ्क्रमः ।।२५।।
तत्रापि दानवो राहुः सूर्यचन्द्रमसान्तरे ।
प्रविश्य देवतापंक्तावुपाविशदलक्षितः ।।२६।।

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ics. They could see the demons snatching away the nectar pot (21)

Nara sent by Narayana stopped them at once, forcibly taking away that pot. Nara gave it to Mohini immediately. (22)

The demons holding the weapons came running to kill the Nara. Then there occurred a disturbance in the formation. Then Nara who cannot be conquered by either the divine being or demons or humans fought alone truly with those demons. (23-24)

In the meanwhile the Lord in the form of Mohini, quick in movement, made the divine beings who were sitting in a row, drink nectar. (25)

There also the demon Rahu, stealthily crept in and sat in be-

तत्रागतायां मोहिन्यां सिञ्चन्त्यां तन्मुखे सुधाम् ।
दृशाऽसूसुचतां तस्यै पुष्पवन्तावुभौ च तम् ।।२७।।
स्मृत्यागतेन चक्रेण तद्भेवास्य च साामृतम् ।
शिरश्चिच्छेदातिमहन्मायायोषिद्वपुः प्रभुः ।।२८।।
तच्छैलश्रृङ्गप्रतिमं ग्रसँल्लोकान्नदद्भृशम् ।
ग्रहत्वे स्थापयामास लोकानां शान्तये हरिः ।।२९।।
देवान्सुधां पाययित्वा जगृहे पौरुषीं तनुम् ।
भगवानथ देवास्तु युयुद्युः सह दानवैः ।।३०।।

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tween the sun and moon in the row of the divine beings. (26)

When Mohini came there and was pouring nectar in the mouth of Rahu, the sun and the moon indicated to Mohini (that he was a demon). (27)

The Lord in the form of the great lady Mohini, instantly cut the head of Rahu which was full of nectar, with his disk, which at once came there even as the Lord remembered it. (28)

That head which was a like a peak of mountain fell down making a great sound overpowering all people. Then Lord Hari stationed him as one of the planets to bring in peace to the world. (29)

After making the divine beings drink the nectar, the Lord assumed his male form. Then the divine beings fought with the demons. There ensued a fierce battled between the divine beings who were much more powerful by drinking the nectar

**उदन्वतस्तटे युद्धं देवानामसुरैः सह ।**
**सुधापानातिबलिनामासीद्विष्णुसहायिनाम् ।।३१।।**
**तस्मिंस्तु तुमुले युद्धे नरेणेन्द्रादिभिद्र ते ।**
**निहन्यमाना असुराः पलाय्य विविशू रसाम् ।।३२।।**
**सूर्य चास्तंगतस्तावत्सर्वे देवगणास्ततः ।**
**श्रियोऽन्तिकमुपाजग्मुस्तद्दर्शनमहोत्सवाः ।।३३।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
देवतामृतपानवर्णननामा त्रयोदशोऽध्यायः ।।१३।।

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and the demons on the beach of the ocean. (30-31)

In the fierce battle with Nara and the divine beings, the demons who were being killed, ran away and entered the netherworld. At the time the sun was setting. All the divine beings who were happy to see Goddess Lakshmi went near her. (32-33)

**Thus ends the thirteenth chapter titled "Description of the drinking of nectar by the gods" found in Vasudeva Mahatmya in Skandapurana.**

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## अध्याय : १४

स्कन्द उवाच

ब्रह्मा प्रजेश्वराः शम्भुर्मनवश्च महर्षयः ।
आदित्यवसुरुद्राश्च सिद्धगन्धर्वचारणाः ।।१।।
साध्याश्च मरुतश्चैव विश्वेदेवा दिगीश्वराः ।
दस्त्रौ वह्नि चन्द्रमाश्च स्वयं धर्मः प्रजापतिः ।।२।।
सुपर्णाः किन्नरा चैव ये चान्ये गणदेवताः ।
शेषाद्या वैष्णवा नागा देवपत्न्यश्च सर्वशः ।।३।।
सावित्री पार्वती चैव पृथिवी च सरस्वती ।
शची गौरी शिवा संज्ञा ऋद्धिः स्वाहा च रोहिणी ।
धूमोर्णा चादितिर्धर्मपत्न्यो मूर्तिदयादयः ।।४।।

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## Chapter - 14: Description of the festival of marriage of Shree Lakshmi-Narayana

**Skanda said:**

Oh, Savarini! Then the creator, Lords of the people, Shiva, the Manu-s, great sages, Aditya-s, Vasu-s, Rudra-s, Siddha-s Gandharva-s and Charana-s, Sadhya-s, Manes, Visvedava-s and the Lords of the different quarters, Asvini-Devatas, Agni, moon, the good of death, Gajendra, Kinnara-s and other Gandharvas, the Vaishnavite serpents like Adishesha, the wives of the divine beings, (1-3)

Savitri, Parvati, the earth, Saraswathi, Sachi, Gauri, Shiva,

अरुन्धती शाण्डिली च लोपामुद्रा तथैव च ।
अनसूयादयः साध्व्य ऋषिपत्न्यद्र सर्वशः ।।५।।
गङ्गा सरस्वती रेवा यमुना तपती तथा ।
चन्द्रभागा विपाशा च शतद्रुर्देविका तथा ।।६।।
गोदावरी च सरयूः कावेरी कौशिकी तथा ।
कृष्णा वेणी भीमरथी ताम्रपर्णी महानदी ।।७।।
कृतमाला वितस्ता च निर्विन्ध्या सुरसा तथा ।
चर्मण्वती पयोष्णी च विश्वाद्या नद्य आययुः ।।८।।
रम्भा घृताची विश्वाची मेनका च तिलोत्तमा ।
उर्वशीप्रमुखास्तत्र सर्वाप्सरस आययुः ।।९।।

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Samjna, Radha, Svaha and Rohini, Dhumorna, Adithi and other wives viz. Murthi, Daya etc. Arundhati, Shandili, Lopamudra, and the other virtuous women like Anasuya etc and the wives of other great sages assembled all around; (4-5)

There also arrived all the rivers like Ganga, Saraswathi, Reva, Yamuna, Tapati, Chandrabhagya, Vipasha, Shatadru, Devika, Godavari, Sarayu, Kaveri, Kaushiki, Krishna, Veni, Bhimarathi, the great river Tamraparni, Kritamala, Visista, Nirvindhya, Surara, Charamamati, Payoshni, Viswa etc. (6-8)

There arrived all the celestial nymphs like Rambha, Grithachi, Vishvachi, Menaka, Tilottama and Urvashi. (9)

वैकुण्ठवासिनः सर्वे तथा गोलोकवासिनः ।
पार्षदप्रवरा विष्णोस्तत्राजग्मुः प्रहर्षिताः ।।१०।।
अणिमाद्याः सिद्धयोऽष्टौ शङ्खपद्मादयो नव ।
निधयो मूर्तिमन्तश्च समाजग्मुः श्रियोऽन्तिके ।।११।।
पूर्णशारदचन्द्रोऽपि तदानीं प्रीतये श्रियः ।
नैशं ततोऽहरत्सर्वं बभूवुर्निर्मला दिशः ।।१२।।
ततोऽभिषेकमारेभे तस्या ब्रह्माज्ञया वृषा ।
मण्डपं रचयामास सद्यस्त्वष्ट्रातिशोभनम् ।।१३।।
रत्नस्तम्भसहस्त्राणामायताभिश्च पङ्क्तिभिः ।
चित्रैरनेकैरुल्लोचैः शोभितं कदलीद्रुमैः ।।१४।।

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All the persons living in the world of Vaikuntha and similarly persons living in Golaka and leaders of the sections of Vishnu came there with joy. (10)

The eight accomplishments like Anima etc, the nine weathers in human from like Shankara and Padma etc. too came there. (11)

The full moon of the autumn season removed all the darkness to please Goddess Lakshmi and thus all the directions became clear. (12)

Then Indra started to perform the ablution of Lakshmi at the behest of the creator. The sculptor of the divine beings viz. Tvashta erected a beautiful a Mantapa-abode. (13)

The Mantapa constructed by Tvashta was shining forth with

सुगन्धिपुष्पनम्राभिर्दिव्यकल्पद्रुमालिभिः ।
जुष्टं नानाविधैरङ्गैर्दर्शनीयं मनोहरम् ।।१५।।
कोटिशो रत्नदीपानां पक्तिभिः शुद्धरोचिषाम् ।
भ्राजमानं तोरणैद्र मुक्ताहारैद्र लम्बिभिः ।।१६।।
रत्नसिंहासने तत्र गीतवाद्यपुरःसरम् ।
उपावेश्य श्रियं चक्रुरभिषेकं महर्षयः ।।१७।।
ऐरावतः पुण्डरीको वामनः कुमुदोऽञ्जनः ।
पुष्पदन्तः सार्वभौमः सुप्रतीकद्र दिग्गजाः ।।१८।।
कुर्वन्तो बृंहितान्येते हेमकुम्भोद्धृतैः शुभैः ।
चतुःसिन्धुसमानीतैरभ्यषिञ्चन्त वारिभिः ।।१९।।

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the long rows of thousand pillars, studded with gums, endearing paintings, decorated with the plantain trees containing flowers of the heavenly tree ‘Kalpavruksha’, which were blooming with flowers full of fragrance having different colours. It was very attractive. It was brilliant with thousands of lights shining forth It was also decorated with pendant of pearls and ‘Torana-s’ (welcome arches made of leaves). (14-16)

There the sages made Goddess Lakshmi to sit on the golden throne and coroneted her to the sound of music emanating from the different instruments. (17)

The great elephants Airavata, Pundarika, Vamana, Kumuda, Anjana, Pushpadanta, Sarvabhouma and Supratika poured the holy waters brought from the four seas with raised golden pitchers. (18-19)

मूर्तिमत्यो महानद्यस्तत्राजह्रुर्जलानि च ।
मन्त्रानुच्चारयन्ति स्म मूर्ता वेदाः महर्षिभिः ।।२०।।
जगुः सुकण्ठा गन्धर्वा ननृतु चाप्सरोगणाः ।
वाद्यानि वादयामासुरन्ये देवगणास्तदा ।।२१।।
महानभूत्तदानन्दस्त्रिलोक्यां सर्वदेहिनाम् ।
श्रीसूक्तादि द्विजाः पेठुर्जगुर्गीतानि च स्त्रियः ।।२२।।
कांस्यतालमृदङ्गाद्र पणवानकगोमुखान् ।
वादयामासुरम्भोदा दिवि दुन्दुभयोऽनदन् ।।२३।।
आसीत्कुसुमवृष्टिद्र साकं जयरवैस्तदा ।
आसंस्तत्परिचर्यायां धर्मपत्न्यद्र सिद्धयः ।।२४।।

The holy rivers in the human form had brought the waters. The Vedas having taken human forms, along with the sages were chanting the Mantras. (20)

The Gandharvas with melodious voices sang. The groups of nymphs danced; other river beings played on the instruments, at that time. (21)

At that time, all the living beings in the three worlds were in an ecstatic mood. Brahmins recited Sri Sukta etc, and women were singing. (22)

Instruments like Kamshya, tala, mridanga, panava, anaka, gomukha and so on were played by the clouds that sounded loudly. Drums sounded being played in the world of the Devas. (23)

There was a shower of flowers resounding with the sound

सुस्नाताय ततस्तस्यै कौशेये पीतवाससी ।
ददावनर्घ्ये जलधी रत्नभूषाद्र भूरिशः ।।२५।।
उपवेशोचितं तस्या इन्द्र आसनमाहरत् ।
विश्वकर्मा कङ्कणानि ददौ सद्रत्नमुद्रिकाः ।।२६।।
सुधाकरस्तु तद्भ्राता नासाभूषणमुत्तमम् ।
ददौ तस्यै केशभूषां सद्रत्ननिचितां तथा ।।२७।।
पद्मजन्मा ददौ पद्मं मुक्ताहारं सरस्वती ।
नागाद्र शेषप्रमुखास्तस्यै रत्नेन्द्रकुण्डले ।।२८।।
अञ्जनं कुङ्कुमं चादाद्दुर्गा सौभाग्यलक्षणम् ।
ललाटिकां च सावित्री शची ताम्बूलपात्रिकाम् ।।२९।।

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'Victory! Victory'. The chaste wives and 'siddhis' (having taken human forms) began serving Sri Devi. (24)

After she had had her auspicious bath, the ocean presented her two invaluable silk clothes and many gem studded ornaments. (25)

Indra presented her a gem-studded seat, Vishwakrma bangles and precious gem-studded signet rings. (26)

Sri Devi's brother, Sudhakara, presented a nose-jewel and a beautiful crest jewel that was studded with gems. (27)

Then, Brahma, who was born of a lotus, presented her with a lotus, Saraswati a pearl necklace, Sesha and other Nagas precious gem-studded earrings. (28)

Durga gave her the collerium and 'Kumkuma', the symbol of

वसन्तः कौसुमान्हारान्कण्ठसूत्रं च शङ्करः ।
वैजयन्ति स्त्रजं पाशी कुबेरो रत्नदर्पणम् ।।३०।।
अनर्घ्यां कञ्चुकीं वह्निर्यमोऽदाद्व्यजनं शुभम् ।
ददुस्तस्यै चापरेऽपि भूषास्तत्समयोचिताः ।।३१।।
ततः स्वलङ्कृतां कन्यां कस्मै दद्यामिमामिति ।
सिन्धुः पप्रच्छ ब्रह्माणं तदोवाच स सर्ववित् ।।३२।।
कन्या तवेयमम्भोधे ! माता मम शिवस्य च ।
देवानामथ सर्वेषां लोकानामस्ति नि चितम् ।।३३।।
नारायणं वासुदेवं परंब्रह्माखिलेश्वरम् ।
पुरुषोत्तममेवैकं विनास्या नापरः पतिः ।।३४।।

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prosperity. Savitri gave her the 'Seemanta' gem, and Sachi gave her a plate for betel leaves. (29)

The season Vasanta, presented flower garlands, Lord Sankara a necklace Varuna, the holder of pase (chord) a 'Vaijayanthi' garland and Kubera a gem-studded mirror. (30)

Agni gave an invaluable bodice, Yama an auspicious fan, and others gave her presents suited to the occasion. (31)

Then the Ocean-Lord asked Brahma "To whom shall I offer this fully ornamented maiden?" Then the all-knowing Brahma said as follows: (32)

Oh Ocean, this daughter of yours is the mother of Siva, gods, all the worlds and myself. This is a fact. (33)

Except Lord Narayana, known as Vasudeva, the Supreme

अतः साक्षाद्भगवते त्रैलोक्यसुखहेतवे ।
अत्रागतायोपविष्टाय देह्यस्मै विधिनाम्बुधे ! ।।३५।।
कुरुष्व जन्मसाफल्यं पावयित्वा निजं कुलम् ।
समुद्धर भवाम्भोधेर्दत्त्वेमां परमात्मने ।।३६।।
एकस्त्वं सप्तभी रूपैः सप्तद्विपविभागतः ।
विश्रुतोऽथ विधायैतन्महतीं कीर्तिमाप्स्यसि ।।३७।।
इत्युक्तो ब्रह्मणा हृष्टः समुद्रः पुलकाञ्चितः ।
मन्यमानो निजं धन्यमादित्सद्विष्णवे सुताम् ।।३८।।

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Being and the Lord of every thing, the greatest Purusha alone is fit to be her husband. (34)

Therefore, O ocean, by your special merit, he (Lord Narayana) has come and seated here on His own. Please gift this bride to that Lord who is the cause of the happiness of the three worlds. (35)

By offering her to this Supreme God, make your existence fruitful, purify your dynasty, and save it from Samsara (worldly bondage). (36)

Though you are one, by being divided into seven islands, you are famous as one who has seven divisions. By celebrating this excellent marriage, you will acquire great fame. (37)

Hearing Brahma say so, that king of ocean was thrilled with joy. Considering himself as a fortunate person, he decided to give his daughter to that Lord Mahavishnu. (38)

ततः सहैव विधिना स सम्प्रार्थ्य तमीश्वरम् ।
वाग्दानादि विधायैव चक्रे वैवाहिकं विधिम् ।।३९।।
धन्वन्तरि चन्द्रमाद्र वासवाद्याद्र देवताः ।
आसन्समुद्रस्य पक्षे तत्र वैवाहिकोत्सवे ।।४०।।
वस्त्राभरणयानादिदाने भोजनकर्मणि ।
सन्माननें च जन्यानां मुख्या आसंस्त एव हि ।।४१।।
लक्ष्म्याद्र माङ्गल्यविधौ मुख्यास्तत्र तु योषितः ।
आसन् गङ्गादयो नद्यः शच्याद्याद्र सुराङ्गनाः ।।४२।।
मेनाद्या नगपत्न्यद्र सिद्धय चाणिमादयः ।
चन्द्रपत्नी तथा कान्तिः सर्वा चाप्सरसो मुने ! ।।४३।।

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After offering prayer to the Lord of the universe accordingly, with conducting of vows and other procedures he celebrated the marriage. (39)

Dhanvantari, the moon, Vasava and all the gods comprised the party of the ocean king during the conducting of the marriage. (40)

They were prominent in gifting ornaments dresses, in feeding and honoring all the guests. (41)

O Sage! Ganga and other rivers, Sachi and other divine damsels, Mena and other wives of the mountains, Anima and other 'Siddhi-s', Moon's wife, the divine damsel Kaanti and all the Nymphs were the prominent auspicious ladies in the festivity of wearing the thread of auspiciousness. (42-43)

नारायणस्याथ विभोर्लीलां वैवाहिकीं विधिः ।
शोभयन्पितरौ चक्रे मूर्तिधर्मौ विचार्य च ।।४४।।
धर्मोऽसौ जगदाधारः पूज्य चाखिलदेहिनाम् ।
पिताऽस्य भवितुं योग्यो ह्यस्मिंद्र प्रीतिमान्भृशम् ।।४५।।
इयं च मूर्तिः प्रख्याता सर्वसद्गुणजन्मभूः ।
दाक्षायणी धर्मपत्नी माता भवितुमर्हति ।।४६।।
ततो धर्मस्यापि पक्षे मुख्याः कार्येष्विमेऽभवन् ।
नन्दीश्वरगणेशाभ्यां सहितः शङ्करो मुने ! ।।४७।।
महर्षयो मरीच्याद्याः प्रजेशा नारदो मुनिः ।
वैनतेयद्र नन्दाद्याः श्रीदामाद्याद्र पार्षदाः ।।४८।।

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Lord Brahma celebrated the marriage sport of Lord Narayana in a brilliant manner, having appointed 'Murty' and 'Dharmadevata' as His parents. (44)

Dharma is the support of the world, He is respectable to all living beings and He is full of affection. Hence, he is fit to be the father of the Lord. (45)

This Murthy, daughter of Daksha and wife of Dharma is famous as the mother of all good qualities. She is fit to be his mother" said Brahma. (46)

On the side of Dharma (representing the bridegroom's side), Lord Sankara together with Nandishwara and Ganesha and others, Maricha and other sages, Lords of men, sage Narada,

दुर्गा च वेदसूर्वाणी स्त्रीषु मुख्या बभूविरे ।
ऋषिपत्न्योऽनसूयाद्या धर्मपत्न्यद्र सर्वशः ।।४९।।
सह वेदादिभिर्ब्रह्मा त्वासीदुभयपक्षयोः ।
ब्राह्मणा वैदिका ये च विवाहविधिकोविदाः ।।५०।।
अथाब्धिः सर्वसम्भाराञ्छ्रिय एव प्रसादतः ।
सद्यः सम्पादयामास जनयन्देवविस्मयम् ।।५१।।
यद्यत्सङ्कल्पयामास हृदि तत्तदुपाहृतम् ।
सद्यः स्वान्तिक एवैक्षत्ततोऽभूदतिहर्षितः ।।५२।।

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Garuda, the divine kite, Nanda and other, Sri Daama and other attendants were present. They were prominent in the performing the events of the marriage. (47-48)

Durga, Vani, the mother of the Vedas, Anasuya and other wives of sages, other righteous wives were prominent among women, accompanied by Veda and others. (49)

Brahma, as well as Brahmins who were experts in conducting marriages and scholars in the Vedas, was on the side of both the parties. (50)

With the blessings of Sri Devi, the ocean king obtained all things needed for the performance of the marriage in a very short time, to the surprise of the Devatas. (51)

Whatever he wished to have in his mind, all those would be brought and placed there at once. (52)

मध्ये तु मण्डपस्यासावग्निस्थापनवेदिकाम् ।
कारयामास विधिवद्ब्राह्मणैर्वेदवेदिभिः ।।५३।।
अलञ्चकार तां वेदिं गन्धपुष्पाक्षतादिभिः ।
नानाविधैः शुभै रङ्गैः साङ्कुरैः करकैस्तथा ।।५४।।
ततो महामङ्गलवाद्यघोषैः समन्त्रकं संस्नपितो मुनीन्द्रैः ।
अनर्घ्यवासांसि च रत्नभूषा दधार विष्णुर्मुकुटं च दिव्यम् ।।५५।।
वादित्रनिध्वाननिनादिताशं नृत्यत्सुरस्त्रीकलगीतशोभनम् ।
तं मण्डपं सोऽथ सुरैः स्तुवद्भिः सहैत्य हैमे निषसाद पीठे ।।५६।।

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He got the sacred platform ready, for keeping the sacrificial fire in the centre of the structure, installed by Brahmins knowing the Vedas. (53)

He decorated that platform with Sandalwood, flowers, yellow-colored rice and other various kinds of beautifications and vessels full of tender leaves. (54)

As the auspicious musical instruments were being played, the great sages conducted the ritualistic bath of Lord Vishnu. Then Lord Vishnu put on a divine crown, invaluable dresses and gemmed ornaments. (55)

The music of the instruments were filling all directions, the divine ladies were dancing and singing sweet songs, the Devas surrounding him were praising Lord Vishnu. At that time, Lord Vishnu entered that Mantapa and sat on the golden seat. (56)

प्रक्षालयामास तदङ्घ्रिपष्ठकजं स्वपेष्ठपत्न्या जलधिः स गष्ठगया ।
भृष्ठगारसिक्तोत्तमवारिधारया तदम्बु शीर्ष्णा च दधार सान्वयः ख्ख५७ख्ख
ततः पठन्मष्ठर्न्लमुच्चकैः श्रियं प्रादापयच्चाम्बुधिनाच्युताय ।
प्रज्वाल्य वह्निं विधिना विधाता साकं बृहद्भिर्मुनिभिर्जुहाव ख्ख५८ख्ख
प्रदाय तस्मै तनयां मनोज्ञां तत्पादपद्मैकनिबद्धदृष्टिम् ।
वासांसि रत्नाभरणानि चादाद्भूयांसि भूम्ने स समं दुहित्रा ख्ख५९ख्ख
हुतस्य तस्याथ हुताशनस्य प्रदक्षिणां चापि सह श्रियैव ।
चकार चेतांसि निजेक्षकाणां स्त्रीणां च पुंसां च हरन्हरिः सः ख्ख६०ख्ख

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Then, as his dear wife Ganga was pouring water from golden vessel, the ocean washed Lord Mahavishnu's lotus feet. Taking that washed water he sprinkled it on his head and all members of his dynasty. (57)

Then, Brahma, reciting loudly auspicious verses, made the Lord of the ocean gift Sri Devi according to procedure to Lord Vishnu. Having lighted the sacrificial fire, he, along with great sages, offered oblations, in that fire. Then that ocean-king, gifted his enchanting daughter Mahalakshmi with his eyes fixed on the lotus feet of Mahavishnu and offered various kinds of dresses, ornaments procured, to that great soul. (58-59)

Then Sri Hari circumambulated the holy fire together with Goddess Lakshmi. He delighted the souls of the people assembled there, women and men alike. (60)

एकासने तौ सह सन्निविष्टौ ब्रह्माण्डमातापितरौ मनोज्ञौ ।
सम्पूजयामासुरनर्घ्यवस्त्रविभूषणैर्देवगणाः सयोषाः ।।६१।।
तदा च गीतानि सुमंलानि श्रियश्च विष्णोर्गुणवर्णनानि ।
दुर्गादय चाथ पुलोमजाद्या देव्यो जगुः सस्मितचारुवक्त्राः ।।६२ख्ख
द्विधा विभक्तानि सुरांनानां वृन्दान्युपाविश्य च सन्मुखानि ।
तद्दम्पतीप्रेक्षणकौतुकानि तथा जगुः प्रेमभरेण तानि ।।६३।।
यथा तदाकर्ण्य सुराः समस्ताः महर्षयश्चाखिलयोषितोऽपि ।
स्वान्तस्तमैक्षन्त सह श्रियेशं स्फुरन्तमासन्नतु चित्रवच्च ।।६४।।

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The communities of Devas with their spouses, worshipped that parents of the world seated together in a single seat, with invaluable dresses and ornaments. (61)

Then Durga, Sachidevi and other divine ladies with charming smiling faces, sang auspicious songs describing the qualities of Sri Devi and Vishnu. The divine ladies sat in two groups facing each other. Sitting opposite to them filled with eagerness to see the couple, they were singing songs with love. All the Devas, sages and other ladies who listened, saw that Lord of the world with Sri Devi shining in their inner heart sat like immovable pictures. (62-64)

**प्रणम्य भक्त्या च वराक्षतादि समर्प्य ताभ्यां विबुधा मुदैव ।**
**पृथक्पृथक् तुष्टुवुरुर्जिताभिर्वाग्भिद्र तौ प्राञ्जलयो विनीताः ।६५।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
लक्ष्मीनारायणविवाहोत्सवनिरूपणनामा चतुर्दशोऽध्यायः ।।१४।।

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The Devas bowed with devotion and offering to both of them Akshata-s etc, being filled with joy, stood with folded hands in all humility, each one of them praising them with fine words and prayed to them separately. (65)

**End of the 14 chapter titled "Description of the festival of marriage of Shree Lakshmi Narayana" of Sri Vasudeva Mahatmya in Sri Skanda Purana.**

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# अध्याय : १५

ब्रह्मोवाच

विचार्याहं वेदान् मुहुरुपगतो निद्र्यमिमं रमारामे भक्तिस्त्वयि दृढतरा
यर्ह्यसुभृताम् । भवेत्तर्ह्येवैषां क्षयविरहिता भोगनिकरा-
स्तथा स्युर्लोका वै परमपुरुषात्यन्तिकगतिः ।।१।।

अजानन्तस्त्वित्थं भृतरजस्तमस्कानपि हरे !
भजन्त्यस्मान् देवान् बहुविधतपोर्चासरणिभिः ।
त एवोक्ता मूढाः क्षयरहितसौख्यं न कुहचि-
ल्लभन्तेऽतस्त्वां वै निजहृदि दधे केशवमहम् ।।२।।

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## Chapter - 15: Extolling the Divinity of Shree Lakshmi Narayana

After frequent enquiry into the purpose of the Vedas, I have come to this conclusion. All the various enjoyments of life will not perish for a living person who has unswerving devotion to you, the beloved of Lakshmi. And the world he obtains with be steady leading to his permanent stay in You the Supreme Person. (1)

Those are said to be fools, who without knowing this, propitiate us, the gods, who possess the three Gunas viz satva, rajas and tamas, by many deeds of worth. Hence, they do not get the permanent bliss. That is why I station Keshava, the Supreme Lord, in my heart. (2)

शङ्कर उवाच

त्रयी सांख्यवेदान्तयोगाः पुराणं तथा पञ्चरात्रं प्रभो ! धर्मशास्त्रम् ।
तवैवातिमाहात्म्यमेकस्य नित्यं प्रकारैरनेकैर्हि गायन्ति भक्त्या ।३
त्वदेवेश ! शास्त्राणि चैतानि भूम्नो बभूवुस्त्वदेकाश्रयाण्यादिकल्पे ।
रमासेव्यपादाम्बुजं शास्त्रयोनिं तमाद्यं भवन्तं भजे वासुदेवम् ।४।

धर्म उवाच

कथा त्वदीया भवपाशमोचनी सुधैव तापत्रयतप्तदेहिनाम् ।
अनेकजन्माघचयापहारिणीं तनोति भक्तिं वयुनं तवाञ्जसा ।।५।

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**Shankara said:**

All the three Vedas, Sankya, Vedanta, Yoga, Puranas, Pancharatra, Dharma-Shastras permanently extol your own greatness in different ways. In the beginning of this 'Kalpa' (a unit of time), these Shastras rested in you. Hence I take refuge in You, Vasudeva, the primordial one rooted in Shastras and whose lotus feet is served by Goddess Lakshmi. (3-4)

**Dharma said:**

Your story relieves us from the affliction of transmigration. This is really nectar to those who are afflicted by the three types of sufferings. It removes all the sins acquired in innumerable previous lives. It creates devotion unto You. It immediately generates the knowledge of Your Divine Self. O Ananta (endless)! Let this story narrated by pious people enter into the heart of my hearts; tread the path of my ears; let it remove all the vasanas (mental impressions) other then yours;

सदैव सा कर्णपथेन हृद्दरीं विशत्वनन्ताभिध ! सन्मुखोद्गता ।
मम त्वदन्या हरताच्च वासना दयाब्धये ते प्रभविष्णवे नमः ।६।

प्रजापतय उचुः

धन्या एते कल्पवृक्षा यदीयां छायामेतामाश्रितस्त्वं सहश्रीः ।
धन्यः कर्ता मण्डपस्यास्य ते वै धन्यैषा भूर्यत्र पीठं तवेश ! ।।७।
धन्यो लोके नूनमेषोऽम्बुराशिः साक्षात्तुभ्यं येन दत्ता स्वकन्या ।
धन्याद्वैते त्वां वयं वीक्षमाणा धन्येशानं श्रीपतिं त्वां नताः स्मः ।८

मनव उचुः

धर्मः खलु स हि परमो धर्मेभ्यो माधव ! सकलेभ्योऽपि ।
भक्तिर्भवति यतो वै धर्मभुवि त्वयि हि निरवद्या ।।९।।

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I bow down for You, who are the most powerful and an ocean of compassion. (5-6)

**Prajapatis said:**

These Kalpavrikshas (wish-yielding trees) are fortunate, because, You are sitting along with Lakshmi in their shade. Even the person who has created this Mantapa is for you is blessed indeed. The space on which you seat placed in fortunate. Indeed the whole world in blessed. This Lord of the ocean is the most fortunate who gave his daughter in marriage to You. We are blessed indeed since we are seeing you. Being blessed we are bending down in reverence to You, the spouse of Mahalakshmi. (7-8)

**Manus said:**

Among all the Dharmas the Dharma in the form of unswerving

धर्मात्मानं भगवन् ! धर्मधुरीणं च धर्मपातारम् ।
सर्वातिप्रियधर्मं नूमस्त्वां धर्मसम्भूतिम् ।।१०।।

ऋषय उचुः

भक्त्या हीनस्त्वद्विमुखो वयुनार्थी श्राम्यन् भूयोऽप्यस्य न सिद्धिं समुपैति । तर्ह्यासक्तः कर्मणि काम्ये तु कुतोऽसौ सौख्यं यायादक्षयमानन्दमहाब्धे ! ।।११।।

भक्त्या नित्यं त्वामत एव वयं वै श्रद्धायुक्ता धर्मतपोनिगमाद्यैः । मायातीतं कालनियन्तारमुदारं ध्यायामः श्रीकान्त ! परात्परमेकम् ।१२।

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devotion (Bhakti) placed in You, who are the birth place of all Dharmas is the best one. (9)

Oh, Lord You are the soul of Dharma, You are the best among those treading the path of Dharma, You are the proprietor of Dharma. We bow down to You who are the most endearing Dharma to all and the originator of Dharma. (10)

**The sages said:**

O unlimited ocean of bliss! a person in the quest of knowledge will never get the knowledge of the Divine if he is devoid of devotion unto You. In that case, how can a person indulging in deeds, having desires of fruits can get that bliss? (11)

O Lord! You are the supreme among the supremely large hearted, beyond the scope of Maya, controller of the home of the beloved of Goddess Lakshmi; for the very same reason we always meditate upon You with devotion with dedication. (12)

इन्द्र उवाच

भगवन्नुरु दुःखिता वयं ननु दुर्वाससस एव हेलनात् ।
न भवन्तमृतेऽवितुं हि नो विधिरुद्रप्रमुखा इमेऽशकन् ।।१३।।
विगताखिलसम्पदो निरन्नाः समभावं भुवि पामरैरुपेताः ।
भवतैव वयं हृतापदः स्मः सपदि श्रीहरये नमोऽस्तु तुभ्यम् ।१४।

अग्निरुवाच

गीर्वाणदानवनराद्युपजीवनान्नं यन्निर्मितं हि भवतैव ततो
बुधास्तु । यज्ञेषु तेन यजनं तव कुर्वतेऽथ
त्वच्छेषमन्यदिविषद्भ्य उपानयन्ति ।।१५।।

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**Indra said:**

O Lord! We were deeply grief-stricken due to the disrespect shown to the sages. Apart from, you nobody like Brahma, Shiva and others were capable of protecting us. (13)

Bereft of all riches, devoid of food we were reduced to the level of poverty-stricken people. You were the only one who rescued us from this suffering. O Sri Hari! We bow down to you. (14)

**Agni said:**

The Brahmins and pundits worship You in sacrifices by offering the food created by You for the sustenance of divine beings, demons and human beings. Then, with the remnants of the oblations offered to You they offer it other divine beings. (15)

काम्येषु कर्मसु रता अपि याज्ञिकास्ते तत्कर्मबन्धनत आशु विमुच्य यान्ति । ब्रह्मीं गतिं तदितरे तु भवन्ति चौराः श्रीयज्ञपूरुषमहं प्रणमामि तं त्वाम् ।।१६।।

मरुत ऊचुः

भक्ता एकान्तिकास्तेऽक्षरपरमपदे सेवया ते तु हीनं । वासैश्वर्यादि नेच्छन्त्यतिशयितसुखं नापि कैवल्यमोक्षम् ।
तद्युक्तं त्वात्मनोऽपि श्वपचकुलजनुर्मानयन्त्युत्तमं वै तं ।
त्वामेकान्तधर्माश्रयणमुपगताः श्रीमहापूरुषं स्मः ।।१७।।

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Even those who perform sacrifices with the desire of getting fruits for the action, will, one day or the other, get relieved of the bondage of Karma and enter into the Brahmi State (the state of union with the God). Others who do not perform any of these are thieves. O Yajnapurusha (presiding deity of the sacrifices)! I bow down to you. (16)

**Maruts said:**

The single-minded devotees of You do not desire to live in your eternal abode, nor desire the wealth if it is devoid of the privilege of offering services to You. They neither desire the liberation known as 'Kaivalya' (Enjoying one's own self) that is in the form of extreme bliss. On the other hand, they covet birth with great respect even in the family of a person who cooks the meat of the dog, if it is associated with you services Now, we have come to You, the Supreme Person and the sole receptacle of Dharma. (17)

सिद्धा ऊचुः

नैकब्रह्माण्डसर्गादिकारणं त्वामकारणम् ।
तत्स्थं तद्व्यतिरिक्तं च नियन्तारं नमामहे ।।१८।।

रुद्रा ऊचुः

मायायाः सर्वमोहिन्या मोहनं मोहवर्जितम् ।
महाकालस्यापि कालं त्वां नुमः पुरुषोत्तमम् ।।१९।।

आदित्या ऊचुः

प्रकाशिता येन वयं जगन्ति प्रकाशयामो भवता रमेश ! ।
स्वयंप्रकाशं तमुरुप्रकाशं प्रकाशमूर्तिं प्रणता भवन्तम् ।।२०।।

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**Siddhas said:**

O Causeless One and the sole cause of innumerable Brahmanas! We bow down to who is in them and who is out of them. (18)

**Rudras said:**

You are seducer of the Maya who seduces everybody. You are devoid of Maya. You are the time of the great time. We bow down to You, O Supreme Person! (19)

**Adityas said:**

We are the illuminators of the worlds. But we illuminate, because of the illumination given by you. We bow to You, Who are self-effulgent; You have the highest effulgence and are the personification of Brilliance itself. (20)

साध्या ऊचुः

शास्ता नृपाणां च महोरगाणां दैत्याधिपानां च सुराधिपानाम् ।
त्वं वै मनूनां च प्रजापतीनां राजाधिराजाय नमोऽस्तु तुभ्यम् २१

वसव ऊचुः

भवति भुवि यदा यदाऽसुरांशैः प्रथितसनातनधर्मधार्मिकाणाम्।
कदनमुरु तदा तदा स्वयं ते ह्यवतरते प्रणमाम धर्मगोप्त्रे ।।२२।।

चारणा ऊचुः

चरित्रं शुभं ते धृतानेकमूर्तेः प्रबन्धैरनेकैर्हि गायन्ति भक्ताः । यदु
श्रोतृवक्तृन् पुनात्येव सद्यो वयं तं नताः पुण्यकीर्तिं भवन्तम् ।२३

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**Sadhyas said:**

You are the Lord and Controller of Kings, great serpents, the leaders of the demons, the Lords of the divine beings, Manus and Prajapati; we bow down to You, the king of kings. (21)

**Vasus said:**

Whenever there is a severe fight in this earth between the well knowing, righteous and the unrighteous who are associated with demonic attitudes, You incarnate Yourself in this world. We bow down to You, the protector of Dharma. (22)

**Charanas said:**

Devotees sing of Your auspicious qualities and different forms with various tasks like the sacrifices and the listeners and speakers of good deeds; we bow down to You of auspicious fame instantly. (23)

गन्धर्वाप्सरस ऊचुः

ये कथास्ते विहायान्यगाथाः प्रभो ! कीर्तयन्तेऽथ श्रृण्वन्ति वा ते जनाः । दुःखिताः स्युद्र संसारपाशैः सितास्तं नताः स्मः शरण्यं भवन्तं वयम् ।।२४।।

समुद्र उवाच

अजित ! तवाथ तावकजनस्य मुदाल्पमपि द्रविणजलान्नवस्त्रनमनान्यतमेन सकृत् । चरति ह सेवनं स पदवीं महतीं महतां व्रजति जनोऽल्पकोऽपि तमहं प्रणतः करुणम् २५।

पार्षदा ऊचुः

पितरौ त्वमसि स्वजनस्त्वमसि त्वमसीष्टगुरुः सुहृदात्मपतिः । त्वमसीश्वर एव च नः परमस्त्वमसि द्रविणं सकलं त्वमसि ।२६।।

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**Gandharvas and the nymphs said:**

Those people who narrate or listen to the stories of others than You, will be in bondage and hence suffer. We offer our obeisance to You, the refuge of everyone. (24)

**The ocean said:**

O unconquered one! Even a downtrodden person who offers small services either by means of money, water, food, clothes or by bending down to You or to your devotees, is elevated to the highest state of great people. I bow down You, O compassionate one. (25)

**The Divine Attendants said:**

You are the parent, You are the relative, You are the most

मूर्तिरुवाच

यत्सम्बन्धत एव यान्ति पदवीमुच्चां महद्भिर्नुतां
स्त्रीशूद्रासुरनीचपक्षिपशवः पापात्मजीवा अपि । यद्धीना
विबुधेश्वरा अपि भवन्त्यर्चोज्झितास्तत्क्षणं गोलोकाधिपतिं तमेव
हृदये नित्यं भजे त्वामहम् ।।२७।।

सावित्र्युवाच

त्वं सर्गलोके प्रकृतिं च पुरुषं दृष्ट्वा स्वयोत्थाप्य ततस्तदात्मना ।
तत्त्वानि सृष्ट्वा महदादिमानितैर्नैकान्विराजो बहुधा ससर्जिथ ।२८।
वैराजरूपेण जगद्विधातृतां स्वीकृत्य देवासुरमानुषोरगान् । त्वं
स्थावरं जंगममीश ! निर्ममे त्वामादिकर्तारमुपाश्रिताऽस्म्यहम् ।२९।

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desired preceptor, You are the friend and Lord of Your devotees. You are our Lord. You are the Supreme; You are of the form of all the riches to us. (26)

**Murthy said:**

With a relationship with You, even sinful souls like the lower animals, birds, demons, women, Shudras etc get elevated to the higher status of great people. Without that relationship even the kings or divine beings will lose that high status within no time. I meditate upon You in my heart always, O Lord of Golaka. (27)

**Savitri said:**

At the time of creation, You manifest the Matter and Souls with your will. Then You create the basic principles possessing those. Then with those known as Mahat your create sev-

दुर्गोवाच

प्रियतयाधिकया हृदि चिन्तनं विदधते तव ये भुवि ते विभो ! ।
न परमेष्ठिसुखं न दिवः सुखं न कमयन्ति धरैकनरेशताम् ।३०।
प्रसभमर्पितमप्यतुलं त्वया सुखमिदं समवाप्य च तत्र ते । तदपहाय
न सक्तिकृतः क्षणं तमु नमामि च सात्त्वतनायकम् ।

नद्य ऊचुः

वरद ! नमनमात्रं नामसङ्कीर्तनं वा विदधति तव ये वै
ज्ञानतोऽज्ञानतो वा । जनिमृतियमभीतेस्तानपि त्रायमाणं
नरसखमुपयाताः स्मोऽद्य नारायणं त्वाम् ।।३२।।

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eral 'Viraja-s'. Taking their form you accept the responsibility of creating the world; You create divine beings, demons and serpents; You are the creator of things both animate and inanimate. I take refuge in You, O primary creator! (28-29)

**Durga said:**

Those who meditate upon You in their hearts with utmost affection and love, would not aspire for either the happiness of Brahma, happiness of heaven or for the position of a king. Even if this happiness granted by You, they will leave it aside without being interested in it. I bow down to You the Lord of the devotees. (30-31)

**Rivers said:**

O bestower of the boons! You protect those, who knowingly or unknowingly, bow down to You, or sing Your glory, from

देवपत्न्य ऊचुः

भुवि धृताकृतेर्जन्ममंगलंचरितमद्भुतं लोकपावनम् ।
भवति निर्गुणं सर्वमेव ते भवसि निर्गुणं ब्रह्म यत्परम् ।।३३।।
तव समाश्रयात्तामसा जना अपि च राजसाः सात्विकाद्र ये ।
ननु भवन्ति ते निर्गुणास्ततो वयमुपास्महे त्वां हि निर्गुणम् ।।

ऋषिपत्न्य ऊचुः

आर्तानामुरुवृजिनैस्त्रिधा च तापैः सर्वापत्प्रशमनमेकमेव विष्णोःख
पादाब्जं तव भवतीति तद्वयं वै प्राप्ताः स्मः शरणमनन्त! देवदेव ! ।३५।

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the fear of birth and death. We have taken refuge in You, O Narayana, the friend of Nara. (32)

**The wives of the divine beings said:**

Those who sing the glorious auspicious stories of your birth in this world will be devoid of all attributes (and thus attain Supreme Bliss); You are the one devoid of all inauspicious qualities. (33)

By taking refuge in You all people with the qualities of Rajas or Tamas or Sattva will become people devoid of all evil qualities. Therefore, we mediate upon You, who are devoid of all evil qualities. (34)

**The wives of sages said:**

Vishnu's lotus feet alone is the destroyer of all calamities, three types of sufferings and the great sins of those who are afflicted. Therefore God of gods! We have taken refuge in you. (35)

पृथिव्युवाच

पूर्णशारदसुधाकराननं शारदाब्जदलदीर्घलोचनम् ।
श्रीवियोगबहुधार्तिमोचनं वासुदेवमहमेकमाश्रये ।।३६।।

सरस्वत्युवाच

नयने ममाच्युत ! तवातिसुन्दरे मुखशीतरोचिषि चकोरतां गते ।न हि गच्छतोऽन्यत इतीयमेव मे हृदि मूर्तिरस्तु सततं नहीतरा ३७।

स्कन्द उवाच

इति स्तुतोऽखिलैर्देवैः सोऽभिनन्द्य दृशैव तान् ।
प्राह श्रियं शुभे ! पश्य देवादींस्त्वमिमानिति ।।३८।।

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**The Earth said:**

I take refuge only in Vasudeva, whose face is shining forth like the autumnal moon, whole eyes are broad like the petals of the lotus of the spring season, and who is the alleviator of the sufferings caused by poverty. (36)

**Saraswathi said:**

O Achyuta! My eyes have attained the status of the 'Chakora' bird with regard to your beautiful face which is like that of the moon. Let this form alone of Yours constantly stay in my heart. (37)

**Skanda said:**

When He was praised by all these divine beings like this, He just reciprocated and thanked them with his eyes. Then He told Lakshmi. "Please, see these divine beings."(38)

ततः समीक्षिताः प्रीत्या तया मधुरया दृशा ।
त्रिलोकीवासिनः सर्वे ऋद्धा आसन्यथा पुरा ।।३९।।
लेभिरे स्वस्वऋद्धिं ते गृहिणस्त्यागिनोऽपि च ।
धर्मादयद्र सानन्दं प्रचरन्ति स्म पूर्ववत् ।।४०।।
तस्याः श्रियद्र भगवान्ददौ स्थानमुरः स्वकम् ।
तत्र स्थित्वैव सा व्यापत्त्रैलोक्यं सम्पदात्मना ।।४१।।
ततो रत्नाकरः स्वस्माच्छ्रीजनेरनुभावतः ।
बभूवान्वर्थसंज्ञो वै सम्पूर्णाक्षयरत्नवान् ।।४२।।
चतुर्विधैर्बहुरसैः सदन्नैरमृतोपमैः ।
सर्वान्समागतांस्तत्र तर्पयामास सादरम् ।।४३।।

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The divine beings were looked by her with great affection and sweetness. They became the residents of the three worlds with prosperity as before. (39)

Those householders and recluses got back their positions and prosperity. They were also observing all the religious duties with pleasure as before. (40)

Then the Lord accommodated Goddess Lakshmi in his chest region. Staying there she spread herself all over the three worlds in the form of wealth. (41)

The ocean which is called the ‘Ratnakara (repository of gems)’ really became the full repository of invaluable gems only after giving birth to Lakshmi. (42)

Then, the Lord of the ocean pleased all those who had come

अनर्घ्याणि च वस्त्राणि रत्नभूषाः परिच्छदान् ।
देवादिभ्यो ददौ प्रीत्या सर्वेभ्योऽपि पृथक्पृथक् ।।४४।।
जामातृस्तुष्टये स्वस्य तदीयेभ्यस्तदाम्बुधेः ।
नासीत्किमप्यदेयं वै घनवद्धनवर्षिणः ।।४५।।
भगवानपि तद्दत्तं यौतकं च धनं बहु ।
ब्राह्मणेभ्यः प्रदायैव श्रिया सह तिरोदधे ।।४६।।
लक्ष्मीनारायणाभ्यां ते भृशमानन्दिताः सुराः ।
इन्द्रादयो दिवं जग्मुः स्वं स्वं धामापरे ययुः ।।४७।।

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there by serving four types of food with different tastes, which tasted like nectar. He also gave precious gems, clothes, jewels studded with gems and vessels to all the divine beings with great attention. He gave all of these things to them individually. (43- 44)

There has nothing that could be given by ocean to please his son-in-law and his devotees as he was raining money like the cloud. Then the Lord also, having given away all the money received in the form of gift from the Lord of the ocean to the Brahmins, eventually disappeared along with Lakshmi.(45- 46)

Being made happy by Lakshmi and Narayana the divine beings like Indra returned to heaven. Others returned to their residences. (47)

अधिकारं च सम्प्राप्य यथापूर्वं निजं निजम् ।
सर्वेऽपि सुखिनो जाताः प्रसादात्कमलापतेः ।।४८।।
मन्दरं च गिरिं तार्क्ष्यः पुनर्भगवदाज्ञया ।
स्वस्थानं समुपानीय स्थापयामास लीलया ।।४९।।
एवमिन्द्रेण ब्रह्मर्षे ! नष्टा ब्राह्मणशापतः ।
उपलब्धा पुनः सम्पन्नारायणप्रसादतः ।।५०।।
य एतां श्रृणुयात्पुण्यां कथां भगवतो मुने ! ।
कीर्तयेत्प्रयतो वापि सम्पदं प्राप्नुतो हि तौ ।।५१।।
गृहिणां धनसिद्धिः स्यात्त्यागिनां च यथेप्सिता ।
भक्तिज्ञानविरागादेर्भवेत्सिद्धिरनेन वै ।।५२।।

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All of them, having obtained their own positions as before, became happy with the grace of the spouse of Lakshmi. Garuda, as per the instructions of the Lord, brought back the Mandara mountain and stationed it, at its place with ease.

(48-49)

O Brahmarshi! In this way the wealth of Indra that had disappeared by the curse of the Brahmin was restored by the grace of Narayana. O sage! One who listens to this sacred story of the Lord, or one who narrates the same with effort, will obtain all the riches. (50- 51)

For householders this will give wealth; for the recluses there will be knowledge, devotion and renunciation as desired. (52)

**इति ते कथितं ब्रह्मन्यथेन्द्रः प्राप सम्पदम् ।**
**नारदोऽपि यथा श्वेतद्वीपं स गतवानृषिः ।**
**तत्ते सर्वं प्रवक्ष्यामि श्रुणुष्वैकेन चेतसा ।।५३।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
लक्ष्मीनारायणस्तुतिनिरूपणनामा पञ्चदशोऽध्यायः ।।१५।।

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In this way, I have told how Indra got his wealth restored; I will also fully narrate how sage Narada went to the Svetadvipa. Listen to this with single mindedness. (53)

**End of the Fourteenth chapter titled "Extolling the Divinity of Shree Lakshmi Narayana" of Shree Vasudeva Mahatmya in Sri Skanda Purana.**

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## अध्याय : १६

स्कन्द उवाच

मेरुश्रृङ्गसमारुढो नारदो दिव्यया दृशा ।
श्वेतद्विपं च तत्रस्थान् पश्यन् मुक्तान् सहस्त्रशः ।।१।।
वासुदेवे भगवति दृष्टिमाबद्ध्य तत्क्षणम् ।
उत्पपात महायोगी सद्यः प्राप च धाम तत् ।।२।।
प्राप्य श्वेतं महाद्वीपं नारदो हृष्टमानसः ।
ददर्श भक्तांस्तानेव श्वेतां चन्द्रप्रभान् शुभान् ।।३।।
पूजयामास शिरसा मनसा तैद्र पूजितः ।
दिदृक्षुर्ब्रह्म परमं स च कृच्छ्रपरः स्थितः ।।४।।

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## Chapter - 16: Description of Goloka

**Skanda said:**

Narada, having ascended the peak of Meru, saw with his divine sight the Sveta-dvipa, also the people residing there, and the liberated who were thousands in number.At once concentrating his mind on Lord Vasudeva, he flew from that place and instantly reached that abode. (1-2)

Having reached that great island, Narada, with great happiness, saw those white devotees shining forth with the lustre of moon. He worshipped then mentally and by bowing his head. They also worshiped him. Narada, desirous of realizing that Supreme Brahman was spending his time in penance at that place. (3-4)

भक्तमेकान्तिकं विष्णोर्बुद्ध्वा भागवतास्तु ते ।
तमूचुस्तुष्टमनसो जपन्तं द्वादशाक्षरम् ।।५।।

श्वेतमुक्ता ऊचुः

मुनिवर्य ! भवान् भक्तः कृष्णस्यास्ति यतोऽत्र नः ।
दृष्ट्वान् देवदुर्दृश्यान्किमिच्छन्नथ तप्यति ।।६।।

नारद उवाच

भगवन्तं परं ब्रह्म साक्षात्कृष्णमहं प्रभुम् ।
द्रष्टुमुत्कोऽस्मि भक्तेन्द्रास्तं दर्शयत तत्प्रियाः ।।७।।

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Those devotees of the Lord residing there realizing that Narada was a dedicated devotee of the Lord, told Narada who was chanting the twelve-syllabled mantra, with great joy.(5)

**The liberated souls of Sveta-dvipa said:**

O sage! Since you are the devotee of Lord of Krishna, you were able to see the scenes that could not be witnessed even by divine beings. Then, for what purpose are you performing this penance? (6)

**Narada said:**

I am anxious to directly see the Supreme Brahman, Lord Krishna, who is the King of the devotees; you are the dear ones of that Krishna; please show Him to me. (7)

स्कन्द उवाच

तदैकः श्वेतमुक्तस्तु कृष्णेन प्रेरितो हृदि ।
एहि ते दर्शये कृष्णमित्युक्त्वा पुरतोऽभवत् ।।८।।
प्रहृष्टो नारदस्तेन साकमाकाशवर्त्मना ।
पश्यन् धामानि देवानां तत ऊर्ध्वं ययौ मुनिः ।।९।।
सप्तर्षीद्र ध्रुवं दृष्ट्वाऽनासक्तः कुत्रचित्स च ।
महर्जनतपोलोकान् व्यतीयाय द्विजोत्तम ! ।।१०।।
ब्रह्मलोकं ततो दृष्ट्वा श्वेतमुक्तानुगो मुनिः ।
कृष्णस्यैवेच्छयाध्वानं प्रापाष्टावरणेष्वपि ।।११।।

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**Skanda said:**

Then one of the liberated souls of the Sveta-dvipa (known as Svetamukta), being motivated from within by Krishna, stood in front of him stating "please come, I will show you that Krishna". (8)

Narada, pleased with this, went along with him in the sky soaring high (celestial path) seeing the different abodes of the divine beings. (9)

O best of the Brahmins! Having seen the seven sages, Dhruva and not interested in certain places he crossed the worlds like Mahar, Jana and Tapas. (10)

Then seeing the Brahmaloka, following the Svetamukta, according to the will of Krishna crossed all the eight regions.

Having crossed the regions of earth, water, fire, air, space,

भूम्यप्तेजोनिलाकाशाहंमहत्प्रकृतीः क्रमात् ।
क्रान्त्वा दशोत्तरगुणाः प्राप गोलोकमद्भुतम् ।।१२।।
धाम तेजोमयं तद्धि प्राप्यमेकान्तिकैर्हरेः ।
गच्छन् ददर्श वितताम गाधां विरजां नदीम् ।।१३।।
गोपीगोपगणस्नानधौतचन्दनसौरभाम् ।
पुण्डरीकैः कोकनदै रम्यामिन्दीवरैरपि ।।१४।।
तस्यास्तटं मनोहारि स्फटिकाश्ममयं महत् ।
प्राप श्वेतहरिद्रक्तपीतसन्मणिराजितम् ।।१५।।

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Ahankara, Mahat and Prakrti, one after another, each one having ten attributes, Narada reached the wonderful **Goloka**. (11-12)

That **Goloka** is the luminous abode of Lord Hari that can be attained, only by the ardent devotees of the Lord. While going to that place Narada saw the deep Viraja River with great expanse. (13)

The Viraja River had a sweet fragrance due to the sandal pastes, which were washed off when the cowherds and their spouses had ablution in the Viraja River. It was beautiful by red and blue water lilies. (14)

Narada reached the banks of that river, which was studded with transparent stones and shining forth with precious stones having white, red, green and yellow colours. (15)

कल्पवृक्षालिभिर्जुष्टं प्रवालांकुरशोभितम् ।
स्यमन्तकेन्द्रनीलादिमणीनां खनिमण्डितम् ।।१६।।
नानामणीन्द्रनिचितसोपानततिशोभनम् ।
कूजद्भिर्मधुरं जुष्टं हंसकारण्डवादिभिः ।।१७।।
वृन्दैः कामदुघानां च गजेन्द्राणां च वाजिनाम् ।
पिबद्भिर्निर्मलं तोयं राजितं स व्यतिक्रमत् ।।१८।।
उत्तीर्याथ धुनीं दिव्यां तत्क्षणादीश्वरेच्छया ।
तद्धामपरिखाभूतां शतशृङ्गमवाप सः ।।१९।।
हिरण्मयं दर्शनीयं कोटियोजनमुच्छ्रितम् ।
विस्तारे दशकोट्यस्तु योजनानां मनोहरम् ।।२०।।

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It was beautiful with the groves of wish-yielding trees, rendered beautiful by the tender leaves having the colour of the corals. The mines of gems like 'Syamantaka', 'Indranila' and so on further decorated it. It was attractive by the flight of steps studded with precious gems. Many of the birds like swans, 'Karandavas', were making melodies sounds. The water of that river was being drunk by groups of wish-yielding cows, kings, elephants and horses. Narada crossed over that river. (16-18)

Having got up from that divine river at once, due to the will of the Lord, Narada reached the 'Shatasringa' mountain forming the rampart of that **Goloka**. (19)

That golden mountain with a height of ten million yojanas was

सहस्त्रशः कल्पवृक्षैः पारिजातादिभिर्द्रुमैः ।
मल्लिकायूथिकाभिद्र लवङ्गैलालतालिभिः ।।२१।।
स्वर्णरम्भादिभि चान्यैः शोभमानं महीरुहैः ।
दिव्यैर्मृगगणैर्नागैः पक्षिभिद्र सुकूजितैः ।।२२।।
दुर्गायितस्य तद्धाम्नस्तस्य रम्येषु सानुषु ।
मनोज्ञान् विततानैक्षद्भगवद्रासमण्डपान् ।।२३।।
वृतानुद्यानततिभिः फुल्लपुष्पसुगन्धिभिः ।
कपाटै रत्ननिचितै चतुर्द्वारसुशोभनान् ।।२४।।
चित्रतोरणसम्पन्ने रत्नस्तम्भैः सहस्त्रशः ।
जुष्टांद्र कदलीस्तम्भैर्मुक्तालम्बैर्वितानकैः ।।२५।।

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most beautiful. It was beautifully spreading over an expense of hundred million yojanas. It was very attractive by the thousands of wish-yielding and other trees. Other trees like ‘parijata’ etc, and creepers like clove, cardamom, jasmine and other creepers. Further, it was attractive due to the presence of golden plantain etc. and groups of divine animals and elephants and birds of chirping sounds. (20-22)

Narada witnessed large, beautiful sporting abodes of the Lord at the foot of the mountains forming the ramparts of that **Goloka**. (23)

They were surrounded by rows of gardens rendered fragrant with doors studded with gems with four entrances each. Decorated with varieties of festoons and thousands of gem-studded pillars. (24-25)

दुर्वालाजाक्षतफलैर्युक्तान् मांगलिकैरपि ।
चन्दनागुरुकस्तुरीकेसरोक्षितचत्वरान् ।।२६।।
सुश्राव्यवाद्यनिनदैर्हृद्यान् बहुविधैरपि ।
तेषु यूथानि गोपीनां कोटिशः स ददर्श ह ।।२७।।
अनर्घ्यवासोभूषाभिः सद्रत्नमणिकङ्कणैः ।
काञ्ची नूपुरकेयुरैः शोभितान्यङ्गुलीयकैः ।।२८।।
तारुण्यरूपलावण्यैः स्वरै चाप्रतिमानि हि ।
राधालक्ष्मीसवर्णानि श्रृंगारिककराणि च ।।२९।।

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Adorned by with stock of plantains, pendant pearls and upper garments associated with 'durva' grass, fried rice, yellow rice and fruits that were auspicious. The yards of those mantaps were sprinkled with sandal, 'Agaru', 'Kasturi', and saffron. They were also endearing due to the melodious sounds emanating from different musical instruments. There he saw crores of groups of cow-maids. (26-27)

They were beautiful, decorated with invaluable clothes and jewels, with bangles and bracelets, studded with precious gems, girdles, anklets, bracelets, and were attractive because of their fingers. (28)

They were unparalleled by their youth, handsome lustre and mellifluous voice. They had the complexion of Radha and Lakshmi. They had decorated hands. (29)

भोगद्रव्यैर्बहुविधैर्मण्डपेषु युतेषु च ।
विलसन्ति च गायन्ति मनोज्ञाः कृष्णगीतिकाः ।।३०।।
उपत्यकासु तस्याद्रेरथ वृन्दावनाभिधम् ।
वनं महान्तमद्राक्षीत्सावर्णे ! नारदो मुनिः ।।३१।।
कृष्णस्य राधिकायाद्र प्रियं तत्क्रीडनस्थलम् ।
कल्पद्रुमालिभी रम्यं सरोभिद्र सपंकजैः ।।३२।।
आम्रैराम्रातकैर्नीपैर्बदरीभिद्र दाडिमैः ।
खर्जूरीपूगनारङ्गैर्नालिकेरैद्र चन्दनैः ।।३३।।
जम्बूजम्बीरपनसैरक्षोडैः सुरदारुभिः ।
कदलीभि चम्पकैद्र द्राक्षाभिः स्वर्णकेतकैः ।।३४।।

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They were seen in those Mantapas that were full of luxurious things. All of them are singing the glory of Krishna in a very attractive manner. (30)

O Savarni! Then, on the lands near that mountain, sage Narada perceived a great forest called Vrindavana. That place was the place of excursion of Krishna and Radhika. It was most enjoyable due to the groves of wish-yielding trees and lotus flowered lakes. (31-32)

It was shining forth with several trees like mango, ‘amrataka’, ‘nipa’, ‘badami’, pomegranates, dates, areca nut trees, orange trees, coconut trees, sandal trees, ‘jambu’ trees, ‘jambira’, and jack trees and ‘devadaru’ trees. Further, there were plantains trees, champak trees, grapes and golden ketaki flowers. (33-34)

फलपुष्पभरानम्रैर्नानावृक्षैर्विराजितम् ।
मल्लिकामाधवीकुन्दैर्लवंगैर्यूथिकादिभिः ।।३५।।
मन्दशीतसुगन्धेन सेवितं मातरिश्वना ।
शतशृङ्गस्रुतैरार्द्रं निर्झरैश्च समन्ततः ।।३६।।
सदा वसन्तशोभाढ्यं रत्नदीपालिमण्डितैः ।
शृङ्गारिकद्रव्ययुतैः कुञ्जैर्जुष्टमनेकशः ।।३७।।
गोपानां गोपिकानां च कृष्णसङ्कीर्तनैर्मुहुः ।
गोवत्सपक्षिनिनदैर्नानाभूषणनिःस्वनैः ।
दधिमन्थनशब्दैश्च सर्वतो नादितं मुने ! ।।३८।।

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Thus, this place appeared attractive with trees that bent down due to the weight of the fruits and flowers. (35)

The cool breeze that was rendered fragrant due to the smell of flowers of creepers of water from the 'Satashringa' Mountain and the waterfalls therein served that forest. (36)

The place appeared to be always associated with the spring season, being decorated by the rows of lamps in the form of gems. It was associated with several ornamental things and creeper bowers. (37)

It was reverberating all around with the sounds of songs sung by the cowherds and their maids, of sounds of birds, calves and cows, sounds of jewels and sounds of churning the curds. O sage! See this Vrindavan garden, which is further, associated with thirty-two other gardens, which are

फुल्लपुष्पफलानम्रनानाद्रुमसुशोभनैः ।
द्वात्रिंशता वनैरन्यैर्युक्तं पश्यमनोहरैः ।।३९।।
तद्वीक्ष्य हृष्टः स प्राप गोलोकपुरमुज्ज्वलम् ।
वर्तुलं रत्नदुर्गं च राजमार्गोपशोभितम् ।।४०।।
राजितं कृष्णभक्तानां विमानैः कोटिभिस्तथा ।
रथै रत्नेन्द्रखचितैः किंकिणीजालशोभितैः ।।४१।।
महामणीन्द्रनिकरै रत्नस्तम्भालिमण्डितैः ।
अद्भूतैः कोटिशः सौधैः पंक्तिसंस्थैर्मनोहरम् ।।४२।।
विलासमण्डपै रम्यै रत्नसारविनिर्मितैः ।
रत्नेन्द्रदीपततिभिः शोभनं रत्नवेदिभिः ।।४३।।

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beautiful on account of trees laden with blossoming flowers and fruits. (38-39)

After witnessing that Vrindavan Garden, Narada entered the brilliant place of **Goloka** that had a circular fort made out of precious stones and bedecked with a royal path. (40)

It was rendered attractive due to the presence of crores of aeroplanes of the devotees of Krishna, chariots decorated with precious gems and tinkling bells. (41)

The city was beautiful with crores of wonderful mansions constructed in rows with innumerable precious gems and decorated with gem-studded rows of pillars. (42)

It was most beautiful with the public reception places meant for excursions that were constructed with the essence of gems,

केसरागुरुकस्तूरीकुङ्कुमद्रवचर्चितम् ।
दधिदूर्वालाजपूगै रम्भाभिः शोभिताङ्गणम् ।।४४।।
वारिपूर्णैर्हैमघटैस्तोरणैः कृतमङ्गलम् ।
मणिकुट्टिमराजाध्वचलद्भूरिगजाश्वकम् ।।४५।।
श्रीकृष्णदर्शनायातैर्नैकब्रह्माण्डनायकैः ।
विरिञ्चिशङ्कराद्यैद्र बलिहस्तैः सुसङ्कुलम् ।।४६।।
व्रजद्भिः कृष्णवीक्षार्थं गोपगोपीकदम्बकैः ।
सुसङ्कुलमहामार्गं मुमोदालोक्य तन्मुनिः ।।४७।।

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decorated with rows of lamps of gems and gem-studded platforms. (43)

The courtyards were embellished by the stocks of plantain, Arecanuts, fried rice, 'durva' grass, curds and sprinkled with juice of saffron, 'kasturi', 'Agaru' and 'Kesara'. It was rendered auspicious by festoons, water filled golden pitchers, and was full of elephants and horses moving in the royal roads decorated with precious stones. (44-45)

It was full of Kings of different worlds, Brahma, Shankara, and others, holding presents in their hands, who, had come there to have an audience with Krishna. The roads of that place were jam-packed by groups of cowherds and heir maids proceeding to witness Krishna. Sage Narada was overjoyed to see this **Goloka**. (46-47)

कृष्णमन्दिरमापाथ सर्वा चर्यं मनोहरम् ।
नन्दादिवृषभान्वादिगोपसौधालिभिर्वृतम् ।।४८।।
चतुर्द्वारैः षोडशभिर्दुर्गैः सपरिखैर्युतम् ।
कोटिगोपवृतैकैकद्वारपालसुरक्षितैः ।।४९।।
रत्नस्तम्भकपाटेषु द्वार्षु स्वाग्रस्थितेषु सः ।
उपविष्टान् क्रमेणैव द्वारपालान् ददर्श ह ।।५०।।
वीरभानुं चन्द्रभानुं सूर्यभानुं तृतीयकम् ।
वसुभानुं देवभानुं शक्रभानुं ततः परम् ।।५१।।

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Then Narada reached the most beautiful palace of Krishna, which was awe-inspiring. It was surrounded by great bulls like Nandi etc and rows of mansions of the cowherds. These mansions had four entrances, encircled by sixteen ramparts, and moats surrounded by crores of cowherds and well secured by Chamberlains. (48-49)

In the entrances associated with doorjambs studded with gems, he saw the doorkeepers sitting in a row. (50)

After bowing down to the door keepers viz Virabhanu, Chandrabhanu Surbyabhanu, Vasubhanu, Devabhanu, Shakrabhanu, Ratnabhanu, Suparshva, Vishala, Vrishabha and others, Amshu, Bala, Subala, Devaprastha, Varuthapa, and

**रत्नभानुं सुपार्श्वं च विशालमृषभं ततः ।**
**अंशुं बलं च सुबलं देवप्रस्थं वरूथपम् ।।५२।।**
**श्रीदामानं च नत्वासौ प्रविष्टोऽन्तस्तदाज्ञया ।**
**महाचतुष्के वितते तेजोऽपश्यन्महोच्चयम् ।।५३।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
गोलोकवर्णननामा षोडशोऽध्यायः ।।१६।।

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Sridama, Sage Narada entered into the palace of Krishna after obtaining their permission. Then he witnessed great effulgence, which was spreading all over in a big hall. (51-53)

**Thus ends the Sixteenth Chapter titled "Description of Goloka" of Vasudeva Mahatmya, of the Skanda Purana.**

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## अध्याय : १७

स्कन्द उवाच

तत्त्वेककालसम्भूतकोटिकोट्यर्कसन्निभम् ।
स व्यचष्ट महत्तेजो दिव्यं सिततरं मुने ! ।।१।।
दिशश्च विदिशः सर्वा ऊर्ध्वाधो व्याप्नुवच्च यत् ।
अक्षरं ब्रह्म कथितं सच्चिदानन्दलक्षणम् ।।२।।
प्रकृतिं पुरुषं चोभौ तत्कार्याण्यपि सर्वशः ।
व्याप्तं यद्योगसंसिद्धाः षट् चक्राणि निजान्तरे ।
व्यतीत्य मूर्ध्नि पश्यन्ति वासुदेवप्रसादतः ।।३।।

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## Chapter - 17: Description of the Darsana (vision) of Sri Vasudeva

**Skanda said:**

O Savarni! Narada witnessed a great divine effulgence which was resembling the brilliance when crores of and crores of suns are present at the same time. (1)

It was spreading in all the main and minor directions and further it spread on the top and bottom. This called the eternal Brahman, which is in the form of coconsciousness, and bliss. (2)

It pervades 'Prakruti' (matter), the souls, and their products/effects. Only those who have mastered yoga, after transcending the six yogic 'cha rka-s' inside the body and reaching the

यद्भासा भासितः सूर्यो वह्निरिन्दुश्च तारकाः ।
भासयन्ति जगत्सर्वं स्वप्रकाशं तथाऽमृतम् ।।४।।
यद्ब्रह्मपुरमित्याहुर्भगवद्धाम सात्त्वताः ।
यस्यान्तिकेषु परितस्तिष्ठन्त्यर्चककोटयः ।।५।।
ब्रह्मशङ्करवृन्दानि ह्युपर्युपरि सम्भ्रमात् ।
पतन्ति बलिहस्तानि गोपगोपीव्रजाश्च यत् ।।६।।
कृष्णस्यानुग्रहो यस्मिन्स तेजसि तमीक्षते ।
केवलं तेज एवान्ये पश्यन्ति न तु तं मुने ! ।।७।।

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seventh, which is in the upper portion of head only, realize this. This is attained exclusively by the grace of Lord Vasudeva only. He is self-effulgent and eternal; only with His effulgence the sun shines forth, similarly fire, moon and the stars. They make the entire world shine with His effulgence. (3- 4)

That abode of the Lord is called 'Brahmapura' (Abode of the Lord) by the devotees of the Lord. Crores of worshippers stand around and worship it. That exalted place is often frequented by Brahma, Shankara and others holding presents in their hands. Similarly, cowherds and their maids also frequent it. (5-6)

O Sage! One who has the grace of Krishna will witness this in the midst of light; others will see only the light but not the Lord. (7)

तस्मिन्ददर्शाद्भुतदिव्यमन्दिरं विचित्ररत्नेन्द्रमयं मनोज्ञम् ।
रत्नोज्जवलस्तम्भसहस्रकान्तं महासभामण्डपदर्शनीयम् ।।८।।
सौधालिभिर्भूरिभिरुज्जवलाभिः स्वोपासकानां परितो विराजितम् ।
विचित्रसूक्ष्माम्बररत्नभूषाविभूषितानां हि नृणां च योषिताम्
।।९।।
सिंहासनं तत्र मणीन्द्रसारै रत्नेन्द्रसारैद्र विनिर्मितं सः ।
आ चर्यकृत् प्रेक्षकमानसानां दिव्यं मुनिः प्रैक्षत भूरिहर्षः ।।
तत्राथ कृष्णं भगवन्तमैक्षन्नारायणं निर्गुणमास्थितं सः ।
सर्वज्ञमीशं पुरुषोत्तमं च यं वासुदेवं च वदन्ति सात्त्वताः ।।११।।

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In that effulgent light, Narada saw a wonderful divine temple full of varieties of gems, beautiful on account of thousands of rows of gem-studded pillars with a great reception place. (8)

He saw that place surrounded by brilliant mansions, which were full of men and women decorated with beautiful ornaments, jewels, who were dedicated to the service of Lord Krishna. (9)

Sage Narada saw with joy a throne created using the essence of jewels and gems, awe-inspiring in the minds of spectators. (10)

There he saw Lord Krishna called 'Narayana' devoid of all inauspicious qualities, sitting on the throne, who is adored as the 'Ancient Lord', 'Supreme Person', 'Vasudeva' by His devotees. Some of them call Him the 'Supreme Self' and

यं केचिदाहुः परमात्मसंज्ञं केचित्परंब्रह्म परात्परं च ।
ब्रह्मेति केचिद्भगवन्तमेके विष्णुं च भक्ताः परमेश्वरं च ।।१२।।
कन्दर्पसाहस्त्रमनोहराङ्गं सदाकिशोरं करुणानिधानम् ।
अतिप्रशान्ताऽकृतिदर्शनीयं क्षराक्षरेभ्यद्र परं स्वतंत्रम् ।।१३।।
नैकाण्डसर्गस्थितिनाशलीलाविधायकापाङ्गनिरीक्षणं च ।
अनेककोट्यण्डमहाधिराजं विश्वैकवन्द्यं नटवर्यवेषम् ।।१४।।
अनर्घ्यदिव्योत्तमपीतवाससमनेकसद्रत्नविभूषणाढ्यम् ।
नवीनजीमूतसमानवर्णं कर्णोल्लसत्सन्मकराभकुण्डलम् ।।१५।।

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some others call Him 'Supreme Brahman'; others say He is the greater than the greatest. Some call Him as 'Brahman', others as 'Bhagavan'; some devotees call him 'Parameshwara'. (11-12)

His limbs are beautiful as though made of thousands of cupids. He is always a young boy and repository of compassion. He is most enjoyable to look at; He is always peaceful. (13)

He is independent and superior to the one that perishes (viz. matter) and the one that does not perish (viz. individual soul). He is the monarch of innumerable worlds and his eyes, just by their looks, are capable of taking care of creating, sustaining and destroying several worlds at ease. (14)

He is decorated with invaluable, yellow, silk clothes; He is impressive to look at, by the jewels made out of precious gems and diamonds. He is of the hue of the fresh (rain bear-

निजांगनिर्यत्सितभूरितेज चयावृतत्वात्सितवर्णमुक्तम् ।
सद्रत्नसारोज्जवलसत्किरीटं शरत्सरोजच्छदचारुनेत्रम् ।।१६।।
सुगन्धिसच्चन्दनचर्चितांगं श्रीवत्सलक्ष्मांकितहृत्कपाटम् ।
निनादयन्तं मधुरं च वेणुं कृत्वा मुखाग्रेऽम्बुजचारुदोर्भ्याम् ।१७।
जयासुशीलाललितामुखानां वृन्दैः सखीनां सह राधया च ।
समर्च्यमानं रमया च भामाकलिन्दजाजाम्बुवतीमुखानाम् ।।१८।।
धर्मेण वेदैरखिलैर्भगैद्र ज्ञानादिभिः संयतपाणियुग्मैः ।
निषेव्यमाणं च सुदर्शनाद्यैर्निजायुधैर्मूर्तिधरैरनेकैः ।।१९।।

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ing) cloud, bedecked with the bright earrings in the form of fish. (15)

Since light that has dispersed from His limbs encircles Him, He looks white. He is decorated with a brilliant crown using the most precious gems and diamonds. He possesses beautiful eyes resembling the lotus flowers of the autumnal season. (16)

His limbs are anointed with fragrant sandal paste, his chest region in marked with the sign of 'Srivatsa' (that is the mark of supremacy). He plays on the flute producing melodies music, keeping it in front of his mouth with the help of beautiful arms. That Supreme Being was being served by groups of friends Jaya, Sushila, Lalita and others together with the consorts of the Lord like Rama with Radha, Satyabhama, Kalindi, Jambavati and others. (17-18)

मसारमाणिक्यसुवर्णवर्णैः सितैद्र कैर्चन्निजपार्षदाग्र्यैः ।
उपाश्रितं चक्रगदाब्जशङ्खलसद्भुजैर्नन्दसुनन्दमुख्यैः ।।२०।।
श्रीदाममुख्यैरथ गोपवेषैर्भक्त्यावनम्रैर्द्विभुजैरनेकैः ।
उपास्यमानं गरुडेन चाग्रतो विभूतिभि चाष्टभिरानताभिः ।।२१।
मूर्त्या च शान्त्या दयया च सेवितं पुष्ट्या च तुष्ट्या ह्यथ मेधया च ।
श्रद्धाक्रियाह्युन्नतिभि चमैत्र्या तथा तितिक्षास्मृतिबुद्धिभिद्र ।।२२।।
दृष्ट्वा तमत्यद्भूतदिव्यमूर्तिं तद्रूपसौरभ्यहृताखिलेन्द्रियः ।
आनन्दवारिप्रतिरुद्धदृष्टिः प्रेम्णोर्ध्वरोमा सुखसम्भृतोऽभूत् ।२३।

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Lord Vasudeva was also being served by the 'Dharmadevatas', all the Vedas, the six-fold wealth and knowledge, many of his own weapons that had taken human forms and others with folded hands.Nanda, Sunanda and other important heads of the retinues of the Lord, having hues of emerald, ruby, gold and white color, sporting with their beautiful arms the disc, mace, lotus and conch, were mediating on the God. (19-20)

Surrounded by Sri-Daama and others devotees with their ornaments handed in the form of Gopas standing with heads bowed in devotion, Garuda, the forms of eight-fold wealth standing in front with bowed heads, the Lord was being worshipped. (21)

In addition to this, that Lord was being served by the presiding deities of the qualities of peace, mercy, plentifulness, intellect, intelligence, endeavor, mastery, friendship, detachment, memory and wisdom. Sage Narada saw that most marvelous

दण्डवत्तं नमस्कृत्य नारदः प्रेमविह्वलः ।
बद्धाञ्जलिपुटस्तस्थौ वीक्षमाणस्तदाननम् ।।२४।।
तं मानयामास हरिः पृष्ट्वा स्वागतमादरात् ।
भक्तमेकान्तिकं स्वस्य स्वेनैव च दिदृक्षितम् ।।२५।।
भगवद्वाक्यपीयूषास्वादप्राप्तात्मसंस्मृतिः ।
तद्दर्शनमहानन्दो भक्त्या तुष्टाव तं मुनिः ।।२६।।

नारद उवाच

जय श्रीकृष्ण ! भगवन्नारायण ! जगत्प्रभो ! ।
वासुदेवाखिलावास ! सदैकान्तिकवल्लभ ! ।।२७।।

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divine form of Sri Krishna, the Supreme Being. All his senses were attracted by the fragrance of that beauty; his eyes were filled with tears of joy; thrilled by his love for the Lord, he was filled with complete happiness. (22-23)

He prostrated to the Lord, with infinite love, and folded hands; he then stood looking at the face of the Lord alone. (24)

Seeing his ardent devotee whom he had Himself called, Sri Hari welcomed him with respect and enquired about his welfare. (25)

Tasting the nectar-like words of the Lord, which were streaming down by the wish of the Lord Himself, Narada who was filled with extreme joy on having the vision of the Lord praised him thus, with devotion: (26)

**Narada said:**

अत्या चर्यार्चनीयांघ्रे ! राधिकाकमलादिभिः ।
त्वमेवात्यन्तिकं श्रेयोऽभीप्सतां परमा गतिः ।।२८।।
नित्यानामात्मनां नित्य आत्मा चेतनचेतनः ।
क्षराक्षरेभ्यद्र परस्त्वं ब्रह्म परमं हरे ! ।।२९।।
यथा विशुद्धिः सिद्धिद्र भक्त्या परमया तव ।
तथा न स्यान्नृणामन्यैः साधनैस्तपआदिभिः ।।३०।।
त्वदङ्घ्रिदिव्यज्योत्स्नैका मुमुक्षुणां हृदि स्थितम् ।
महत्सन्तमसं हर्तुं सद्यः शक्ताऽस्ति सत्पते ! ।।३१।।

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"O Sri Krishna! God! Narayana! Lord of the Universe! Vasudeva! O all pervading One, beloved of all ardent devotees! Victory to You! O Lord! Radha, Kamala and others worship your divine feet! You alone are the wealth of those who desire You! You alone are the ultimate refuge! (27-28)

O Hari! You are the everlasting soul of the immortal souls; Chetana of the Chetana, Supreme to both Kshara and Akshara you are the Supreme Brahman. (29)

Men with ardent devotion unto You will obtain the highest purity and accomplishment that cannot be obtained by means of penance and other means. (30)

Oh, Lord of upright men! The moonlight emanating from Your divine feet alone is capable of driving away the pitch-darkness settled in the hearts of those who desire salvation. (31)

सर्वैर्वेदैस्त्वमेवेज्य उपास्यो ज्ञेय एव च ।
निरुपितोऽसि भगवन् ! सर्वकारणकारणम् ।।३२।।
एकैकस्मिन् रोमकूपे यत्तवास्ति सितं महः ।
शान्तमानन्दरूपं च तत्कोटीन्दुप्रभाधिकम् ।।३३।।
अस्मिंस्त्वमक्षरे धाम्नि निर्गुणेऽमृतसंज्ञिके ।
महःपुंजे सदैवास्से निर्गुणः पुरुषोत्तमः ।।३४।।
ब्रह्माण्डभयदात्कालान्मायायाद्र महाभयात् ।
मुक्ता भक्ता भवन्त्येव त्वदीयोपासनाबलात् ।।३५।।

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You alone are the one to be worshipped by means of sacrifices; You alone are to be meditated upon; You alone are to be known; You alone are the cause of all causes. Oh, God! All the Vedas have described You alone in this manner.” (32)

The pure effulgence settled in each and every hair of yours, that radiant peace is brighter than that of a ten million moons. (33)

You, the Purushothama, the quality-less (one who is devoid of all bad qualities) dwelling always as the great effulgent form in this Aksharadhama, are regarded possessing the form of nectar. (34)

The power of worshipping You, will certainly free Your devotees from the face of Kala - Yama (death and the god of death) and also from the great fear of illusion. (35)

**तं त्वामहमुपेतोऽस्मि शरणं जगदीश्वरम् ।**
**सर्वात्मानं विभुं ब्रह्म महापुरुषमच्युतम् ।।३६।।**
**यथा त्वच्चरणाम्भोजे भक्तिर्मे नि चला सदा ।**
**भवेत्तथैव देवेश ! कर्तुमर्हस्यनुग्रहम् ।।३७।।**

**स्कन्द उवाच**

**इत्थं देवर्षिणा भक्त्या संस्तुतः परमेश्वरः ।**
**तमाहानन्दयन्वाचा सुधासम्मितया मुनिम् ।।३८।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
श्रीवासुदेवदर्शननामा सप्तदशोऽध्यायः ।।१७।।

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I have come to seeking refuge in you, the Lord of the Universe, the soul of all, the eminent, the Brahman, Supreme Being, and Achyuta. (36)

O Lord of the Devas! Bless me with a constant unshakable devotion unto your lotus feet"(37)

**Skanda said:**

The Supreme Lord, then spoke these words that were like nectar to the Divine sage Narada, gladdening him, thus. (38)

**End of Seventeenth Chapter titled "Description of the Darsana (vision) of Sri Vasudeva" in Sri Vasudeva Mahatmya.**

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# अध्याय : १८

श्री भगवानुवाच

दर्शनं मम यज्जातं तव तत्तु महामुने ! ।
नित्यैकान्तिकभक्तत्वान्निर्दम्भत्वान्मदिच्छया ।।१।।
अहिंसा ब्रह्मचर्यं च त्वयि नित्यं च दत्रयम् ।
स्वधर्मोपशमौ चैव वैराग्यं चात्मवेदनम् ।।२।।
सत्संगोऽष्टांगयोगद्र सर्वथेन्द्रियनिग्रहः ।
मुन्यन्नवृत्तिद्र तपः सर्वव्यसनहीनता ।।३।।
मदेकान्तिकभक्तिद्र माहात्म्यज्ञानपूर्विका ।
वर्तते तेन मामत्र पश्यसि त्वं हि सुव्रत ! ।।४।।

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## Chapter - 18: The narration of the incarnations of Sri Vasudeva

**The Lord said:**

"Oh, great sage! You, being my constant and intimate devotee, are free from pride; by to My exclusive will, you will have the 'darsan' (vision). (1)

Oh, Suvrata (one who undertakes good vows)! You are seeing Me here today, because of qualities of — non-violence, celibacy, 'swadharma' (performing the duties ordained to one own self), peace, detachment, self-knowledge, company of the virtuous, performance of the eight-fold yoga, control of the senses, earning a living by righteous means, penance, control of all desires, intimate devotion unto Me that is born out of

ईदृग्लक्षणसम्पन्ना ये स्युरन्येऽपि मानवाः ।
तेऽपि मामीदृशं विप्र ! पश्यन्त्येकान्तिकप्रियम् ।।५।।
असावहमिह ब्रह्मन्नस्मिन्नक्षरधामनि ।
राधालक्ष्मीयुतो नित्यं वसामि स्वाश्रितैः सह ।।६।।
वासुदेवस्वरूपोऽहं सर्वकर्मफलप्रदः ।
अन्तर्यामितया वर्ते स्वतन्त्रः सर्वदेहिनाम् ।।७।।
वैकुण्ठाख्ये महद्धाम्नि लक्ष्म्या सह चतुर्भुजः ।
वसामि नन्दगरुडमुख्यैः साकं च पार्षदैः ।।८।।
धाम्नि तेजोमये दिव्ये श्वेतद्विपेऽन्वहं भुवि ।
ददामि श्वेतमुक्तेभ्यः पञ्चकालं स्वदर्शनम् ।।९।।

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wisdom of knowing my greatness — are constantly rooted in you. (2-4)

O Brahmin! Other men too who have all these qualities see Me in this manner, as a I am a lover of my intimate devotees. (5)

O Narada! I will be dwelling in this Aksharadhama (place beyond destruction) with Radha and Lakshmi and my consorts. (6)

I, in the form of Vasudeva, am the giver of fruits of all Karmas (acts); I am the in-dweller of all beings, I am the one that is free (beyond all bondages). (7)

I, having four arms, dwell in Vaikunta, the great resort, with Lakshmi and Garuda, Nanda and other attendants. (8)

I reside always in the divine Sveta Island, considered the

कुर्वेऽनिरुद्धप्रद्युम्नसङ्कर्षणसमाह्वयैः ।
स्वरूपैर्नैककोट्यण्डसर्गस्थित्यप्ययानहम् ।।१०।।
सर्गारम्भे मया ब्रह्मा सृष्टो नाभिसरोरुहात् ।
तपसाराधयामास मां यज्ञैद्र नारद ! ।।११।।
ततस्तस्मै प्रसन्नोऽहं प्रददामीप्सितान्वरान् ।
ब्रह्मन्प्राप्स्यसि सामर्थ्यं प्रजानां त्वं विसर्जने ।।१२।।
आज्ञायामेव ताः सर्वास्तव स्थास्यन्ति मद्वरात् ।
वेदा चापि स्फुरिष्यन्ति तव बुद्धौ सनातनाः ।।१३।।

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effulgent resort, granting my 'darsan' to the 'Sveta-muktas' in all the five realms. (9)

I create, preserve and destroy many millions of worlds taking the forms of Anirudha, Pradyumna, and Sankarshana. (10)

At the beginning of the process of creation, Brahma was created by me from the lotus that emanated from my navel. O Narada! He worshipped me, by means of sacrifices and penance. (11)

Then being pleased with him, granting all the boons, I said, "O Brahma, you are endowed with the ability to create people". (12)

With the power of my boon, all of them whom you have created will be subordinate to you; even the eternal Vedas will be revealed to your mind. (13)

ज्ञानं च मत्स्वरूपस्य यथावत्ते भविष्यति ।
त्वया कृतां च मर्यादां नातिक्रंस्यति क चन ।।१४।।
सुरासुरगणानां च मुनीनां च महात्मनाम् ।
त्वमेव वरदो ब्रह्मन् ! वरेप्सूनां भविष्यसि ।।१५।।
असाध्ये यत्र कार्ये च मोहमेष्यसि तत्त्वहम् ।
प्रादुर्भूय करिष्यामि स्मृतमात्रस्त्वया विधे ! ।।१६।।
सृज्यमाने त्वया विश्वे नष्टां पृथ्वीं महार्णवे ।
आनयिष्यामि स्वं स्थानं वाराहं रूपमास्थितः ।
हिरण्याक्षं निहत्यैव दैतेयं बलगर्वितम् ।।१७।।
दिनान्ते तव मत्स्योऽहं भूत्वा क्षोणीं तरीमिव ।
सहौषधिं धारयिष्ये मन्वादींद्र निशावधि ।।१८।।

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You will have the precise knowledge of my forms. No one will defy the respect that your regulations command. You will bestow boons to all Suras (gods), Asura (Demons) communities, and great sages. (14-15)

Oh, Brahma! When you are confused during the course of performing any (seemingly) impossible act, think of Me, I will appear at once before you and solve that problem. (16)

When you are creating, I will take the form of Varaha (the divine Boar), kill the Daitya (demon) Hiranyaksha, possessed by the vanity of strength and save the earth submerged in the great ocean and place it in its former position. (17)

When your day ends and night comes, I will bear the earth full

सुधायै मथ्नतामब्धिं काश्यपानां निराश्रयम् ।
मन्थानं कूर्मरूपोऽहं धास्ये पृष्ठे च मन्दरम् ।।१९।।
नारसिंहं वपुः कृत्वा हिरण्यकशिपुं विधे ! ।
सुरकार्ये हनिष्यामि यज्ञघ्नं दितिनन्दनम् ।।२०।।
विरोचनस्य बलवान्बलिः पुत्रो महासुरः ।
भविष्यति स शक्रं च स्वराज्याच्च्यावयिष्यति ।।२१।।
त्रैलोक्येऽपहृते तेन विमुखे च शचीपतौ ।
अदित्यां द्वादशः पुत्रः सम्भविष्यामि कश्यपात् ।।२२।।

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of herbs, Manus and others throughout the night like a ship, in the form of a great fish. (18)

When the sons of Kashyapa churn the ocean with the Mandara Mountain as the churning rod, which has no base to rest on, I will carry that Mandara on my back, assuming the form of a great tortoise. (19)

Oh, Brahma! For the benefit of the Devatas (demigods), I will assume the form of the man-lion 'Narasimha' and kill the destroyer of sacrifices, the demon Hiranya-Kasipu.(20)

The demon Virochana will beget Bali, a powerful Asura as his son. He will bring the downfall of Indra from his kingdom.

When he snatches the kingdom of three words from Indra, the husband of Sachi, Indra will be turned away. Then, I will be born as Vamana, the eleventh son of Aditi and Kasyapa. (22)

ततो राज्यं प्रदास्यामि देवेन्द्राय दिवः पुनः ।
देवता स्थापयिष्यामि स्वेषु स्थानेष्वहं विधे ! ।
बलिं चैव करिष्यामि पातालतलवासिनम् ।।२३।।
कर्दमाद्देवहूत्यां च भूत्वाथ कपिलाभिधः ।
प्रवर्तयिष्ये कालेन नष्टं सांख्यं विरागयुक् ।।२४।।
दत्तो भूत्वाऽनसूयायामत्रेरान्वीक्षिकीं ततः ।
प्रह्लादायोपदेक्ष्यामि विद्यां च यदवे विधे ! ।।२५।।
मेरुदेव्यां सुतो नाभेर्भूत्वाहमृषभो भुवि ।
धर्मं पारमहंस्याख्यं वर्तयिष्ये सनातनम् ।।२६।।

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O Brahma! Then I will gift back the kingdom of heaven again to Indra; I will establish the Devatas in their places, I will make even Bali to dwell (thereafter) in Patala (the Nether world). (23)

Then, being born as Kapila, the son of Kardama Prajapati and Devahuti, filled with renunciation, I will spread the Sankhya-Sastra (one of the main systems of Indian philosophies) lost on account of time. (24)

Oh, Brahma! Born as the foster son of Anasuya and Atri, I will teach the science of Metaphysics to Prahlada and youself. (25)

I will be born as Vrishabha, son of Nabhi and Merudevi, and spread the eternal Paramahamsa Dharma (the Dharma of abstract meditation) (26)

त्रेतायुगे भविष्यामि रामो भृगुकुलोद्वहः ।
क्षत्रं चोत्सादयिष्यामि भग्नसेतु कदध्वगम् ।।२७।।
सन्धौ तु समनुप्राप्ते त्रेताया द्वापरस्य च ।
कौशल्यायां भविष्यामि रामो दशरथादहम् ।।२८।।
सीताभिधाना लक्ष्मीद्र भवित्री जनकात्मजा ।
उद्वहिष्यामि तामैशं भङ्क्त्वा धनुरहं महत् ।।२९।।
ततो रक्षःपतिं घोरं देवर्षिद्रोहकारिणम् ।
सीतापहारिणं सङ्ख्ये हनिष्यामि सहानुजम् ।।३०।।
तस्य मे तु चरित्राणि वाल्मीकाद्या महर्षयः ।
तदा गास्यन्ति बहुधा यच्छ्रुतेः स्यादघक्षयः ।।३१।।

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In the Tretayuga, I will be born as Parasu-Rama in clan of Bhrigu. Then, I will destroy the dynasties of Kshatriya that are given to evil acts. (27)

During the conjunction of Treta and Dvapara Yugas, I will be born as Sri Rama, the son of Dasaratha and Kausalya. (28)

Lakshmi will also be born as Seetha, the daughter of Janaka. By breaking the great bow of Siva, I will marry her. (29)

Then, I will destroy the fearful demon Ravana, along with his brother, who abducts Seeta and is dangerous to the Devatas and sages. (30)

The great sage Valmiki and other sages will sing my historical stories in different ways. By listening to that story, all sins will be destroyed. (31)

द्वापरस्य कले चैव सन्धौ पर्यवसानिके ।
भूभारासुरनाशार्थं पातुं धर्मं च धार्मिकान् ।
वसुदेवाद्भविष्यामि देवक्यां मथुरापुरि ।।३२।।
कृष्णोऽहं वासुदेवाख्यस्तथा सङ्कर्षणो बलः ।
प्रद्युम्न चानिरुधद्र भविष्यन्ति यदोः कुले ।।३३।।
गोपस्य वृषभानोस्तु सुता राधा भविष्यति ।
वृन्दावने तया साकं विहरिष्यामि पद्मज ! ।।३४।।
लक्ष्मीद्र भीष्मकसुता रुक्मिण्याख्या भविष्यति ।
उद्वहिष्यामि राजन्यान् युद्धे निर्जित्य तामहम् ।।३५।।

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When the transition period of Dwapara and Kaliyugas is about to end, I will be born as Sri Krishna, the son of Devaki and Vasudeva in the City of Mathura, to destroy the Asuras that are a burden to the earth and to protect Dharma and its followers. (32)

I, Devaki's son will be famous as 'Vaasudeva' and 'Sri Krishna'. Similarly Sankarshana will be born as Balabhadra. Pradyumna and Aniruddha too will be born in that community. (33)

Radha will be born as the daughter of Gopa Vrishabhanu; with her, I will be sporting in Brindavan. (34)

Lakshmi also will be born as Rukmini, the daughter of Bhisma-Raja. Defeating the king's followers, I will marry her. (35)

By destroying the Asuras, the enemies of Dharma and those

धर्मद्रुहोऽसुरान् हत्वा तदाविष्टांश्च भूपतीन् ।
धर्मं संस्थापयन्नेव करिष्ये निर्भरां भुवम् ।।३६।।
येन केनापि भावेन यस्य कस्यापि मानसम् ।
मयि संयोक्ष्यते तं तं नेष्ये ब्रह्मगतिं पराम् ।।३७।।
धर्मं भुवि स्थापयित्वा कृत्वा यदुकुलक्षयम् ।
पश्यतां सर्वदेवानामन्तर्धास्ये भुवस्ततः ।।३८।।
कृष्णस्य मम वीर्याणि कृष्णद्वैपायनादयः ।
गास्यन्ति बहुधा ब्रह्मन्सद्यः पापहराणि हि ।।३९।।
कृष्णद्वैपायनो भूत्वा पराशरमुनेः सुतः ।
शाखाविभागं वेदस्य करिष्यामि तरोरिव ।।४०।।

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kings possessed by them and establishing Dharma, I will rid the earth of her burden. (36)

Whoever in whatever manner contemplates his mind in me, I will favour him with 'Brahmagati' (the path of God) in accordance with his desire. (37)

After establishing Dharma on this earth and causing the destruction of Yadu-kula (the dynasty of Yadu), and being seen by all the Devotees I will disappear from the earth. (38)

O Brahman! I being Krishna, sage Krishna-Dvaipayana (Vyasa) will sing about my prowess. Those songs will remove all the sins of the souls immediately, when one listens to them. (39)

Thereafter, I as Krishna-Dvaipayana, son of sage Parasara, will divide the Vedas into branches, like separating the branches of a tree. (40)

वैदिकं विधिमाश्रित्य त्रिलोकीपरिपीडकान् ।
छलेन मोहयिष्यामि भूत्वा बुद्धोऽसुरानहम् ।।४१।।
मया कृष्णेन निहताः सार्जुनेन रणेषु ये ।
प्रवर्तयिष्यन्त्यसुरास्ते त्वधर्मं यदा क्षितौ ।।४२।।
धर्मदेवात्तदा मूर्तौ नरनारायणात्मना ।
प्रवृत्तेऽपि कलौ ब्रह्मन् ! भूत्वाहं सामगो द्विजः ।।४३।।
मुनिशापान्नृतां प्राप्तं सर्षिं जनकमात्मनः ।
ततोऽविता गुरुभ्योऽहं सद्धर्मं स्थापयन्नज ! ।।४४।।
जनान् म्लेच्छमयान्भूमौ कलेरन्ते महैनसः ।
कल्की भूत्वा हनिष्यामि विचरन् दिव्यवाजिना ।।४५।।

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Then, I will incarnate as Buddha and I will mesmerize those prominent Asuras who frequent the three worlds. (41)

All those Asuras killed in battled by Arjuna, and me, will be born again. When they spread Adharma again on this earth, then, I will be born as Narayanamuni, in the Kosala country, as the son of my devotee Dharmadeva. (42-43)

O Aja! I will protect those sages born as men on account of the curse of a sage and establish righteousness. (44)

At the end of the Kali age, as Kalki, riding everywhere on a horse, I will destroy the great sinners, the Mlechas (pariahs). (45)

My incarnation takes place whenever the voice of Dharma will be ruined by the Asuras, to protect Dharma. (46)

यदा यदा च वेदोक्तो धर्मो नाशिष्यतेऽसुरैः ।
प्रादुर्भावो भविष्यो मे तद्रक्षायै तदा तदा ।।४६।।
तस्माच्चिन्तां विहायैव प्रजाः सृज यथा पुरा ।
एतान्दत्त्वा वरांस्तस्मा अहमन्तर्हितोऽभवम् ।।४७।।
यथा तस्मै वरा दत्तास्तथैव च मया कृतम् ।
कुर्वे करिष्ये च मुने ! निजशक्तिभिरञ्जसा ।।४८।।
एवंविधस्य मे ब्रह्मन्नीशितुः सर्वदेहिनाम् ।
दर्शनं दुर्लभं जातं तवैकान्तिकभक्तितः ।।४९।।
वरं वरय मत्तस्त्वं स्वाभीष्टं मुनिसत्तम ! ।
प्रसन्नोऽस्मि भृशं तुभ्यं नाफलं मम दर्शनम् ।।५०।।

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Hence, I bestowed such booms to him, (Brahma) telling him, "give up your worries; create people as before. Moreover, I did all the things in accordance with the boons granted to him. Oh, Sage! With my powers, even now, I will do the same, and so also in future. (47-48)

O Brahmin! I am the indweller of all beings; My 'darsan' is very difficult to obtain, you have had it on account of you intimate devotion (unto Me). (49)

Oh, great sage! I am very much pleased with you; please ask for any boon desire; My 'darsan' will never be fruitless". (50)

स्कन्द उवाच

श्रुत्वेति भगवद्वाक्यं नारदो मुनिसत्तमः ।
मन्यमानो निजं धन्यं तमुवाच प्रभुं मुने ! ।।५१।।

श्रीनारद उवाच

दर्शनादेव ते स्वामिन्सम्पूर्णो मे मनोरथः ।
इदं हि दुर्लभं मन्ये सर्वेषामपि देहिनाम् ।।५२।।
अतस्ते च त्वदीयानां त्वद्धाम्नोऽस्यामृतस्य च ।
साक्षात्समीक्षणादन्यत्प्राप्यं मे नास्ति वाञ्छितम् ।।५३।।
इतोऽन्यद्दुर्लभं क्वापि नास्ति ब्रह्माण्डगोलके ।
यदहं परितुष्टात्ते प्रार्थयेयमिहाच्युत ! ।।५४।।

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**Skanda said:**

"Oh, sage! Listening to those words of the Lord, the great sage Narada deemed himself a blessed person. He addressed the Lord thus: (51)

**Narada said:**

O Lord! By your very 'darsan' my desires have been completely fulfilled. I believe that the good fortune of your 'darsan' is very difficult to obtain by any living being. (52)

Hence, I have no other desire to obtain except your 'darsan', and that of your people and the nectar-like abode of yours. (53)

O Achyuta! There is nothing more formidable to obtain in all the worlds, by offering prayers to your pleased self. (54)

लोकान्तरसुखं यत्तद्वैदिकैरेव कर्मभिः ।
दैवैः पित्र्यैद्र लभ्येत तच्चाप्यस्ति हि नश्वरम् ।।५५।।
नेच्छामि तदहं किञ्चित्सुखं त्वत्तः परं प्रभो ! ।
वरमेकं तु याचे त्वत्स्वेप्सितं वरदर्षभात् ।।५६।।
तवाथ तव भक्तानां सदैव गुणगायने ।
अत्युत्सुकास्ते मे बुद्धिस्त्वयि प्रीतिविवर्धनी ।।५७।।

स्कन्द उवाच

तथास्त्विति प्रतिश्रुत्य कृष्णस्तेनेति याचितम् ।
गानोपयुक्तां महतीं वीणां दत्त्वाऽब्रवीत्पुनः ।।५८।।

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Other worldly pleasures obtained by performing the Vedic sacrifices, regarded highly by the Devatas and Manes, are momentary. (55)

Lord! I do not desire to have even a little of that great happiness from you. I beseech You, the greatest bestower of boons, to grant me only one boon. (56)

Let my mind be supremely enthusiastic in constantly singing Your qualities and those of Your devotees. Let my love for You be even increasing". (57)

**Skanda said:**

Thus being prayed by Narada, Sri Krishna said – "Let it be so", and giving him a 'Mahati-Veena' useful for singing, told him again. (58)

श्रीभगवानुवाच

अधुना गच्छ देवर्षे ! विशालां बदरीमितः ।
तत्र धर्मात्मजं भक्त्या मामाराधय सुव्रत ! ।।५९।।
त्वं ह्येकान्तिकभक्तोऽसि मम निष्कपटान्तरः ।
तेन त्वामधिकं मन्ये विधेरपि पितुस्तव ।।६०।।
यादृशोऽहं च यद्रूपो यावांद्र महिमा मम ।
विदुस्तत्सर्वमपि मे भक्ता एकान्तिका मुने ! ।।६१।।
हृदि चिन्त्योऽहमेवास्मि सतां तेषां च ते मम ।
तेषामिष्टं न मत्तोऽन्यन्मम तेभ्यो न किञ्चन ।।६२।।
यथा पतिव्रता नार्या वशीकुर्वन्ति सत्पतिम् ।
निजैर्गुणैस्तथा भक्ता वशीकुर्वन्ति मामपि ।।६३।।

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**The Supreme Being said:**

"Oh, Divine Sage! Now proceed from here to the expansive 'Badari Kshetra' (Sacred place), Oh, Suvrata! There, you worship Me, in the form of Dharmatmaja, with devotion. (59)

You are my intimate devotee with a sincere inner self. Hence, I feel that you are greater than your father Brahma. (60)

Oh, Sage! In whatever form I may be, My supremacy is always known to my intimate devotees. (61)

Good people think of me from within their hearts and, I too think of them, My devotees. They like nothing else other than Me. I have no liking for anything except them. Just as chaste women control their husbands by means of their qualities, so also My devotees control Me by their qualities. (62-63)

अनुयामि श्रिया साकं तानहं परवानिव ।
यत्र यत्र च ते सन्ति तत्र तत्राहमस्मि हि ।।६४।।
सत्संगाद्देव मत्प्राप्तिर्भवेद्भुवि मुमुक्षताम् ।
नान्योपायेन देवर्षे ! सत्यमित्यवधारय ।।६५।।
मामेव यर्हि शरणं मानुषाः प्राप्नुवन्ति ये ।
तर्ह्येव ते विमुच्यन्ते मायाया जीवबन्धनात् ।।६६।।
मां प्रपन्नस्तु पुरुषो येन केनापि भावतः ।
यथेष्टं सुखमाप्नोति न तु संसृतिमन्यवत् ।।६७।।

**स्कन्द उवाच**

एवमुक्तो भगवता प्राप्तोऽनुग्रहमीप्सितम् ।
प्रणम्य साश्रुनयनः पर्यावर्तत नारदः ।।६८।।

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I follow them with Goddess Lakshmi as though I am subordinate to them. Wherever they are, I too will be there. (64)

Those people, who desire salvation on the earth, will get it only with the association of such devotees of mine. There is no other means. Oh, Divine Sage ! Understand that this is true. (65)

Whenever men surrender to Me, they will become free from shackles of 'Samsara', this illusory world. With whatever desire man takes shelter in me as the sole refuge, he will get the happiness he desires. (66-67)

**Skanda said:**

Thus listening to the words of the Lord, Narada, with tears of joy pouring from his eyes, and being blessed with his intended

**तमेव वीणया गायन् श्वेतमुक्तमपश्यत ।**
**प्राग्वत्स्वाग्रे चलन्तं तमन्वगच्छद्द्विजर्षभ ! ।।६९।।**
**सद्यः श्वेतं महाद्वीपं प्राप्य श्वेतान् प्रणम्य तान् ।**
**निवृत्तो नारदो ब्रह्मंस्तरसा मेरुमागमत् ।।७०।।**
**ततो मेरोः प्रचक्राम पर्वतं गन्धमादनम् ।**
**निपपात च खात्तूर्णं विशालां बदरीमनु ।।७१।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
श्रीवासुदेवावतारादिकथननामाष्टादशोऽध्यायः ।।१८।।

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desire, prostrated and returned. (68)

O great Brahmin! Playing on the ‘Veena’ and singing about God, he came and saw the same ‘Sveta-mukta’ (who had led him to the presence of the Lord before) and followed his foot-steps. (69)

O Brahmin! Narada reached the Sveta Island soon. Bowing to the Svetamukas in that place, he returned quickly and came to Mount Meru. (70)

Then, he journeyed from Meru Mountain to Gandhamadana mountain and descended from the sky quickly, near the expansive Badari. (71)

**End of Eighteenth Chapter titled “The details of the incarnations of Sree Vasudeva” of the Second Vaishnava Khanda of Sri Vasudeva Mahatmya - of Sri Skandapurana**

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# अध्याय : १९

स्कन्द उवाच

ततः स ददृशे देवौ पुराणावृषिसत्तमौ ।
तप चरन्तौ सुमहदात्मनिष्ठौ महाव्रतौ ।।१।।
तेजसाप्यधिकौ सूर्यात्सर्वलोकविरोचनात् ।
श्रीवत्सलक्षणौ पूज्यौ जटामण्डलधारिणौ ।।२।।
पद्मचिह्नभुजौ तौ च पादयो चक्रलक्षणौ ।
व्यूढोरस्कौ दीर्घभुजौ सितसूक्ष्मघनांशुकौ ।।३।।

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## Chapter - 19: Description of Narada's meeting with Nara-Narayana

**Skanda said:**

Then Narada saw the two demigods, who were great ancient sages observing a great vow with integrity and performing penance. (1)

They were brighter than the Sun, who lights the three worlds. Having the features of 'Srivatsa' (a unique symbol of Lord Vishnu) and matted hair, they were venerable. (2)

Their shoulders, which had the sign of the lotus, and feet, which, had the sign of the divine disc, were sparkling. They had broad chests and long shoulders. They were wearing delicate white dresses. (3)

स्वास्यौ पृथुललाटौ च सुभ्रुवौ शुभनासिकौ ।
शुभलक्षणसम्पन्नौ दिव्यमूर्ती घनप्रभौ ।।४।।
विनयेनान्तिकं प्राप्य तयोः कृत्वा प्रदक्षिणाम् ।
भक्त्या प्रणम्य साष्टांगं तस्थौ प्राञ्जलिरग्रतः ।।५।।
ततस्तौ तपसां वासौ यशसां तेजसामपि ।
ऋषी पौर्वाह्णिकस्यान्ते विधेर्मौनं विहाय च ।।६।।
प्रीत्या नारदमव्यग्रौ पाद्यार्घ्याभ्यां समार्चताम् ।
पीठयोरुपविष्टौ तौ कौशयोर्नारदद्र सः ।।७।।
तेषु तत्रोपविष्टेषु स देशोऽभिव्यराजत ।
आज्याहुतिमहाज्वालैर्यज्ञवाटोऽग्निभिर्यथा ।।८।।

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With auspicious features like a good mouth, a broad face, good eyebrows and auspicious nose - their forms were divine and they were shining brilliantly. (4)

Sage Narada, in all humility, approached them and circumambulating them with devotion, prostrated and stood before them with folded hands. (5)

Then the two sages, regarded as the personifications of penance, success and brilliance, after their morning ablutions, ending their silence, peacefully worshipped Narada washing his feet and hands with affection. Both of them then sat on the seat of Darbha grass. Narada also sat down. (6-7)

As they were sitting there, that region shone brightly like the great fire emanating from the sacrificial pit with oblations of ghee. (8)

अथ नारायणस्तत्र नारदं वाक्यमब्रवीत् ।
सुखोपविष्टं विश्रान्तं कृतातिथ्यं सुसत्कृतम् ।।९।।

श्रीनारायण उवाच

अपि ब्रह्मन् ! स भगवान् परमात्मा सनातनः ।
ब्रह्मधाम्नि त्वया दृष्ट आवयोः कारणं परम् ।।१०।।

नारद उवाच

भगवंस्त्वत्प्रसादेन तमहं परमेश्वरम् ।
वासुदेवं समालोके स्थितमक्षरधामनि ।।११।।
इह चैवागतस्तेन विसृष्टो वां निषेवितुम् ।
आसिष्ये तत्परो भूत्वा युवाभ्यां सह नित्यशः ।।१२।।

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Then, of the two, Narayana after receiving fine hospitality spoke to Narada sitting there in a relaxed manner. (9)

**Sri Narayana said:**

Oh, Brahmin! did you see that God in Brahmadhama, who is to us the greatest cause, eternal and supreme being? (10)

**Narada said:**

Oh, Lord! By your grace, I saw that supreme Lord Vasudeva dwelling in 'Aksharadhama'. (11)

Sent by him to serve You, I have come here from that place. Thinking always of Him, I will be with you here itself" (12)

श्रीनारायण उवाच

धन्योऽस्यनुगृहीतोऽसि यत्ते दृष्टः स्वयं प्रभुः ।
न हि तं दृष्ट्वान्ब्रह्मन्कश्चिद्देवोऽपि वा ऋषिः ।।१३।।
भक्त्यैकान्तिक्या तस्य प्राप्ता अक्षरसाम्यताम् ।
ये हि भक्तास्त एवैनं पश्यन्त्यखिलकारणं ।।१४।।
स दिव्यमूर्तिर्भगवान् दुर्दर्शः पुरुषोत्तमः ।
नारदैतद्धि मे सत्यं वचनं समुदाहृतम् ।।१५।।
नाऽन्यो भक्तात्प्रियतरो लोके तस्यास्ति क चन ।
ततः स्वयं दर्शितवांस्तवात्मानं द्विजोत्तम ! ।।१६।।

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**Sri Narayana said:**

"You are blessed and favoured since you have seen that Lord Himself. Oh, Brahmin! A person, neither a demigod nor a sage has seen him. (13)

Those devotees who have devotion (within their hearts) and have obtained indestructible likeness with Him, alone will see Him, the cause of everything. (14)

It is not easy to see that divine and supreme being. He is not easily seen. Narada! My words are true. (15)

Nothing in this world is dearer to him, than his devotee. Therefore, O Good Brahmin! On His own, He has been kind to bestow his vision to you. (16)

तेजःपुञ्जाभिरुद्धाङ्गो गुणातीताद्भुताकृतिः ।
अखण्डानन्दरूपद्र सदा शुद्धोऽच्युतोऽस्ति सः ।।१७।।
रूपवर्णवयोवस्थाः प्राकृता नैव तस्य हि ।
सर्वं तस्यास्ति तद्दिव्यं सर्वोपकरणानि च ।
एकान्तिकानां भक्तानां स एव परमा गतिः ।।१८।।
आत्मब्रह्मैक्यसम्पन्नैर्विनिवृत्तगुणैरपि ।
क्रियते वासुदेवस्य भक्तिरित्थंगुणो हि सः ।।१९।।
माहात्म्यमस्य को वक्तुं शक्नुयात्परमात्मनः ।
अचिन्त्यानन्तशक्तिनामधिपस्य महामुने ! ।।२०।।

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His body is enriched by the mass of brilliance; He has a wonderful form that is beyond qualities; it is of complete bliss and is eternal. (17)

His beauty, colour, age, state — none of these are materialistic. All his forms and implements are divine. He is the ultimate refuge of all devotees. (18)

Even those who know how to the merge their souls with the Lord, and also those who are beyond the control of the 'Gunas' too devoutly worship that Vasudeva. He is the one who has such invaluable qualities. (19)

Oh, great Sage! Who can describe that Supreme Lord's greatness, who is the Lord of endless powers that are beyond perception? (20)

आत्मात्मा चाक्षरात्मा च ह्येष आकाशनिर्मलः ।
दिव्यदृगीक्ष्यः सन्मात्रः पुरुषो वसुदेवजः ।।२१।।
समस्तकल्याणगुणो निर्गुण चेश्वरेश्वरः ।
परया विद्यया वेद्य उपास्यो ब्रह्मभिः प्रभु ।।२२।।
दिव्यमूर्ति तमीशानं तपसैकान्तिकेन च ।
यः प्रीणयति धर्मेण स धन्यतम उच्यते ।।२३।।
तस्मात्त्वमपि देवर्षे ! धर्मेणैकान्तिकेन तम् ।
आराधयन्निहैवाङ्ग ! कञ्चित्कालं तपः कुरु ।।२४।।
तपसैवातिशुद्धात्मा माहात्म्यं तस्य सत्पतेः ।
यथावज्ज्ञास्यति भवान् प्रोच्यमानं मयाखिलम् ।।२५।।

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He is the soul of souls. He is the soul of 'Akshara', as clear as the sky; Only with divine sight it is possible to see Him; He is the embodiment of knowledge and He is supreme Being. He is Vasudeva. He is also the one having all the auspicious qualities Supreme Lord of all Lords, one who can be understood by 'Para-vidya', fit to be meditated upon by all. He is the Lord of all those who know Brahma! (21-22)

One who pleases that Supreme Lord with penance and righteousness will be a blessed one. (23)

Therefore, Oh, Divine Sage! Stay here for some time, worshipping him with your righteous inner devotion. (24)

With penance, becoming a purified one, you understand the greatness of that supreme Lord. (25)

**सर्वार्थसाधनं विद्धि तपस्तद्धृदयं मुने ! ।**
**नातप्तभूरितपसा स वशीक्रियते प्रभुः ।।२६।।**

**स्कन्द उवाच**

**एवमुक्तो भगवता नरनारायणेन सः ।**
**प्रीतस्तपः कर्तुमिछंस्तमुवाच महामतिः ।।२७।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
नारदनारायणसमागमैकोनविंशोऽध्यायः ।।१९।।

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Oh, Sage! Please understand that penance alone is the means of accomplishing all desires. That penance is his heart. One who has not performed penance cannot have the vision of that Lord" (26)

**Skanda said:**

"Narada was pleased with the words of Lord Narayana. Desirous of performing penance, he addressed Lord Narayana-muni thus. (27)

**Thus, ends the Nineteenth Chapter titled "Description of Narada's meeting with Nara-Narayana" in Sri Vasudeva Mahatmya.**

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# अध्याय : २०

नारद उवाच

भगवन् ! ब्रूहि मे धर्ममेकान्तं तव सम्मतम् ।
प्रीयते येन विश्वात्मा वासुदेवः स सर्वदा ।।१।।

श्रीनारायण उवाच

साधु पृष्टं त्वया ब्रह्मन्मतिस्ते विमला किल ।
मयि स्निग्धाय भक्ताय तुभ्यं गुह्यमपि ब्रुवे ।।२।।
धर्म एष मया प्रोक्तः कल्पस्यादौ विवस्वते ।
तमेव कथये तुभ्यं सनातनमहं मुने ! ।।३।।

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# Chapter - 20: Exposition of the Dharma of the four classes

**Narada asked:**

“Oh, Lord! Tell me the ultimate Dharma according to you. By practicing the practice of which Vasudeva the soul of this universe is always pleased.” (1)

**Sri Narayana said:**

“Oh, Brahmin! You have asked right things. Your mind is very clear; I will reveal it to you even though it is a secret, since you are my ardent devotee. (2)

This Dharma was taught to Vivaswan in the beginning of the Kalpa by me. Oh sage! Now, I will teach the same old Dharma to you. (3)

स्वधर्मज्ञानवैराग्यैः सह लक्ष्मीवदीश्वरे ।
तस्मिन्ननन्या भक्तिर्या धर्म एकान्तिकः स वै ।।४।।
तेनैवातिप्रसन्नः स्याद्गोलोकाधिपतिः स्वयम् ।
जायते स च भक्तोऽपि परिपूर्णमनोरथः ।।५।।

नारद उवाच

लक्षणानि बुभुत्सामि स्वधर्मादेः पृथक्पृथक् ।
शास्त्रयोनेरहं त्वत्तो वक्तुं तानि त्वमहर्सि ।।६।।
निगमागमशास्त्राणां सर्वेषामपि सत्पते ! ।
मूलं त्वमेक एवासि येषु धर्मः सनातनः ।।७।।

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That Dharma is considered to be dedicated Dharma, when one has devotion along with duty, knowledge and renunciation to the Lord Vishnu associated with Lakshmi. (4)

Only with that single-minded devotion the Lord of Gokula himself will be pleased. Even that devotee gets his desire fulfilled by this. (5)

**Narada asks:**

“I am desirous of knowing details of ones own duty and others individually from you, authenticated by scriptures. (6)

Oh, benevolent Lord! You are the origin of all Vedas, Agamas and scriptures in which age-old Dharma is depicted. (7)

त्वमेव साक्षाद्भगवान्वासुदेवोऽक्षरात्परः ।
श्रेयसे सर्वभूतानां वर्तसेऽत्र दयानिधिः ।।८।।
त्वत्तोऽन्ये तु स्वस्वभावगुणतन्त्रा ह्यजादयः ।
यथावन्न विजानियुर्धर्मादींस्त्वमतो वद ।।९।।

स्कन्द उवाच

इति देवर्षिणा पृष्टो भगवान्धर्मनन्दनः ।
स्वधर्मादीन् क्रमेणैव कथयमास सर्ववित् ।।१०।।

श्रीनारायण उवाच

वर्णानामाश्रमाणां च सदाचारः पृथक्पृथक् ।
सामान्यः सविशेषद्र स्वधर्मः स उदीर्यते ।।११।।

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You alone are that supreme being Vasudeva, the 'Akshara'. You, mercifully dwell here for the welfare of all entities. (8)

Brahma and others, who are different from You, act according to their own nature. Tell me about the Dharma-s as they are." (9)

**Skanda said:**

Questioned thus by the Divine sage, the all-knowing God Dharma-nandana (Sri Narayana) described the Dharma-s in the correct order. (10)

**Sri Narayana said:**

"Good conduct is the common dharma laid down for to all classes. General regulations and special regulations separately

नृणां साधारणं धर्मं सर्वेषामादितः श्रुणु ।
अहिंसा परमो धर्मस्तत्रादिम उदाहृतः ।।१२।।
स्वमुख्यधर्मवृत्तयोरप्यद्रोहो मनसापि यः ।
सति गत्यन्तरे प्राणिमात्रस्याप्रिति सा मता ।।१३।।
सत्या वाग्भूतमात्रस्य द्रोहो न स्याद्यया तथा ।
तपद्र शास्त्रविहितभोगसंकोचलक्षणम् ।।१४।।
बाह्यमाभ्यन्तरं चेति द्विविधं शौचकर्म च ।
अनादानं परस्वस्य परोक्षं वा छलेन च ।।१५।।

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have been laid down for the Ashrama-s. They are known as 'Swa-dharma'. (11)

Now, I will tell you the dharma that is common to all. Listen to me from the beginning. Non-violence is the greatest dharma. It is the first one in the general dharma. (12)

That which is not even mentally treacherous to one's primary dharma, occupations and animals even under compelling circumstances, is said to be non-violence. (13)

Truth is said to be that by which no perfidy happens to any beings. To control the desires for sensual pleasures according to the scriptural regulations is penance. (14)

There are two kinds of purifications - outward and inward, not laying hands on things belonging to others indirectly or by deceit. (15)

यथोचितं ब्रह्मचर्यं कामलोभक्रुधां जयः ।
मुदा वित्तार्पणं पात्रे तुष्टिर्लब्धेन दैवतः ।।१६।।
तीर्थे क्षेत्रे च यज्ञादौ चतुर्वर्गाप्तयेऽपि वा ।
आत्मनो वा परस्यापि सर्वथा घातवर्जनम् ।।१७।।
जातिभ्रंशकराणां च कर्मणां परिवर्जनम् ।
पाणिपादोदरोपस्थवाचां संयमनं तथा ।।१८।।
सर्वेषां व्यसनानां च वर्जनं मद्यमांसयोः ।
व्यभिचारान्निवृत्तिश्च कुलसद्धर्मपालनम् ।।१९।।
एकादशीनां सर्वासां यमैः साकमुपोषणम् ।
हरेर्जन्मदिनानां च व्रताचरणमञ्जसा ।।२०।।

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Practicing celibacy with propriety, conquering desire, anger, greed (as laid down in the scriptures) offering gifts with joy to deserving meritorious people, to be content with what is got by luck, avoiding violence in 'teertha-s' (sacred waters), sacred places, sacrifices, for achieving the four goals of life such as Dharma, Artha, Kama, Moksha either for oneself or for others, giving up acts resulting in the intermixture of classes, keeping under control the limits viz. stomach, genitals and speech, giving up all addictions, including taking liquor and meat, avoiding prostitution, following righteousness suitable to the community practices, fasting on the eleventh days of the fortnights, controlling the senses, celebrating the birthday of Hari, observing vows, simplicity, service of sadhus (saints), taking food after feeding the guests, devotion unto God, all

आर्जवं साधुसेवा च विभज्यान्नादिभोजनम् ।
भक्तिर्भगवत चेति धर्माः साधारणा नृणाम् ।।२१।।
ब्रह्मक्षत्रविशः शूद्रा वर्णा चत्वार ईरिताः ।
तेषां पृथक्पृथग्धर्मान्विशेषान्वच्मि ते मुने ! ।।२२।।
शमो दमः क्षमा शौचमास्तिक्यं भक्तिरीशितुः ।
तपो ज्ञानं च विज्ञानं विप्रधर्मः स्वभावजः ।।२३।।
शूरत्वं धैर्यमौदार्यं बलं तेजः शरण्यता ।
गोविप्रसाधुरक्षेज्या धर्माः क्षत्रस्य कीर्तिताः ।।२४।।
राज्ञस्त्वेतेऽथ नीत्यैव प्रजानां परिपालनम् ।
धर्मसंस्थापनं भूमौ धर्मा दण्डार्हदण्डनम् ।।२५।।

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these are common dharma-s of all human beings. (16-21)

Four classes viz. Bhramana, Kshatriya, Vaisya, Suras are mentioned. Oh Sage! I will tell you the special Dharma-s of each one of them. (22)

Peace, control of senses, tolerance, cleanliness, having faith in God and sastras, devotion to God, penance, knowledge of the nature of God and the self, having direct experience of God - these are the natural Dharma-s of Brahmana. (23)

Valour, courage, being liberal, strength, brilliance, forgiveness, sheltering the sufferers, protecting the cows and Brahmanas, Sadhus (saints), performing sacrifices - these are said to be the common Dharma-s of Kshatriya-s. For the Kings, in addition to the above, morality, protecting the people, establishing Dharma on this earth, punishing those deserving it - these

आस्तिक्यं दाननिष्ठा च साधुब्राह्मणसेवनम् ।
अतुष्टिरर्थोपचये धर्मा वैश्यस्य चोद्यमः ।।२६।।
द्विजातिनां च देवानां सेवा निष्कपटं गवाम् ।
विशेषधर्मः कथितः शूद्रस्य मुनिसत्तम ! ।।२७।।
अध्यापनं याजनं च विशुद्धाच्च प्रतिग्रहः ।
विप्रस्य जीविका प्रोक्ता तत्रान्त्या त्वापदि स्मृता ।।२८।।
याजनेऽध्यापने वापि दोषदर्शी द्विजोत्तमः ।
यस्तस्यान्यापि विहिता वृत्तिरस्ति चतुर्विधा ।।२९।।
शिलोञ्छं नित्ययाच्ञा च शालीनं चोचिता कृषिः ।
श्रेयसी पूर्वपूर्वात्र ज्ञातव्या द्विजसत्तमैः ।।३०।।

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are special Dharma-s. (24-25)

Faith in God, adherence to giving gifts, serving the Sadhus and Brahmanas, being discontent in gathering wealth, occupations like farming etc - these are the Dharma-s of the Vaisyas. (26)

Serving the twice born (Brahmins,Kshatriyas and Vaishyas), Devatas and cows are the special Dharma-s of the Shudras. (27)

Teaching, conducting, sacrifices, receiving gifts from those who are pure - these are said to be the means of livelihood of Brahmans. In times of emergency, other means are also accepted. If a good Brahmin sees drawbacks in conducting sacrifices and teaching, another occupation with four options has been laid down. Collecting the left-out corns, daily begging, managing with food which is obtained without begging, suit-

विप्रो जीवेद्वैश्यवृत्त्या सत्यामापदि नारद ! ।
अथवा क्षत्रवृत्त्यापि श्ववृत्त्या न तु कर्हिचित् ।।३१।।
शस्त्रेण जीवेत्क्षत्रं तु सर्वतो धर्मरक्षया ।
आपन्नो वैश्यवृत्त्यैव विप्ररूपेण वा चरेत् ।।३२।।
करादानादि नृपतेरविप्राद्वृत्तिरीरिता ।
देशकालानुसारेण रञ्जयित्वाऽखिलाः प्रजाः ।।३३।।
आपत्कालेऽपि क्षत्रस्य ब्राह्मणस्येव सर्वथा ।
विगर्हिता नीचसेवा स्वतेजःक्षयकारिणी ।।३४।।

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able agriculture - these are the four kinds. The former ones are to be understood as better than others. (28-30)

Narada! When faced with danger, the Brahmana has to live by means of the occupation of Vaishya or by means of the means of the occupation of Kshatriya. But, he should never be in the service of the wicked. (31)

A Kshatriya should live by protecting dharma everywhere by means of his arms. If in danger, he may follow the Vaisya profession. If that is not possible, he may also live like a Brahman. (32)

It is said that, a Kshatriya should live by keeping all his people happy, in keeping with the times and try taking tax and other things from them, except Brahmanas. (33)

Just as the service of the wicked even in times of danger is forbidden for Brahmanas, so also the Kshatriya is forbidden to serve the wicked, which ruins his mettle. (34)

कृषिवाणिज्यगोरक्षा तुरीया वृद्धिजीवनम् ।
वैश्यस्य जीविका प्रोक्ता शूद्रवृत्तिस्तथापदि ।।३५।।
शूद्रो जीवेद् द्विजातीनां सेवालब्धधनेन च ।
आपत्काले तु कार्वादेर्जीविकावृत्तिमाश्रयेत् ।।३६।।
आपन्मुक्तस्तु सर्वोऽपि प्रायश्चित्तं यथोचितम् ।
विधाय स्वस्ववृत्त्यैव पुनर्वर्तेत मुख्यया ।।३७।।
चातुर्वर्ण्यं सतां संगं कुर्यान्न त्वसतां क्वचित् ।
मुक्तिप्रदोऽस्ति सत्संगः कुसंगो निरयप्रदः ।।३८।।
कामं क्रोधं रसास्वादं जित्वा मानं च मत्सरम् ।
निर्दम्भं विष्णुभक्ता ये ते सन्तः साधवो मताः ।।३९।।

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Agriculture, trade, protecting cows, and living on interest - these are said to be way of life of a Vaisya. In times of danger, it is said that, a Vaishya may follow the Shudra profession. (35)

The Shudra has to live by the wealth obtained from the service of the twice born (Brahma, Kshatriya, Vaisya). In times of emergency, he may follow life-supporting occupations such as carpentry and others. (36)

After being freed from danger, all should amend and follow their important dependable occupations. (37)

All the people of four classes should cultivate friendship with virtuous men. Companionship of the virtuous will facilitate salvation. Companionship with the wicked begets hell. (38)

Those who have conquered desire and cultivate aesthetic

स्त्रियां स्त्रैणे रसास्वादे सक्ताद्र धनगृन्धवः ।
हिंस्रा दम्भकृताटोपा भक्ताभासा ह्यसाधवः ।।४०।।
असाधुष्वासुरी सम्पद्दैवी सम्पत्तु साधुषु ।
सहजास्तीति नि चित्य सेव्याः सन्तः सुखेप्सुभिः ।।४१।।
यादृशां यस्य संगः स्याच्छास्त्राणां वा नृणामपि ।
बुद्धिः स्यात्तादृशी तस्य कार्योऽतो नासतां हि सः ।।४२।।
ये साधुसेवारुचयः पुरुषा निजशक्तितः ।
अप्राप्यं नास्ति तेषां वै किमप्यैश्वर्यमूर्जितम् ।।४३।।

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relishment, controlling the palate, conquering pride and hatred, without showiness, and are devotees of Vishnu are the virtuous men. They are said to be Sadhus. (39)

Those who are interested in women and subjects regarding women, and in this playful company, have the desire to gather wealth, indulging in violence, display with pride their possessions, act like devotees - are not Sadhus (wicked). (40)

Demonic wealth naturally exists in the wicked, and in the virtuous, divine wealth - deciding thus, those who desire happiness should serve the virtuous only. (41)

Their mind will work according to the kind of Sastras, they familiarize and the type of people they coexist with. Hence, one should not cultivate familiarity with bad Sastras and the wicked. (42)

There is no permanent wealth that cannot be attained by those,

स्वधर्मस्था अपि सतां द्रोहिणो ये तु मानवाः ।
सद्गतिं नैव ते यान्ति क्वापि केनापि कर्मणा ।।४४।।
महापूजारता विष्णोर्भक्ता अपि सतां यदि ।
द्रोहं कुर्युस्तदा तेषु न प्रसीदति स क्वचित् ।।४५।।
सद्द्रोहिणस्तु देहान्ते यां यां योनिं व्रजन्ति च ।
तत्र तत्र क्षुधारोगैः पीड्यन्ते जीविताविधि ।।४६।।
सतामतिक्रमादेव पुण्यानां महतामपि ।
सद्यः क्षयः स्यात्सर्वेषामायुषः सम्पदामपि ।।४७।।
तस्मात्सेवा सतां कार्या सर्वैरपि सुखेप्सुभिः ।
पुण्यतीर्थानि सेव्यानि पूज्या विप्राद्र धेनवः ।।४८।।

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who have interest in serving the Sadhus according to their ability. (43)

If a person though righteousness is treacherous to the virtuous, will never get deliverance by any act. (44)

Vishnu will never be pleased even with his devotees if they are treacherous to the virtuous. (45)

Those who are treacherous to the virtuous will suffer from abdominal diseases as long as they live, in whichever form they take in the subsequent births. (46)

All the enormous merit, fame, and wealth even if righteously earned will at once decline by transgressing the virtuous. (47)

Hence, all those who are desirous of attaining happiness, should serve the virtuous, revere the meritorious teertha-s (sacred waters), worship cows and Brahmanas. (48)

तीर्थानि देवप्रतिमा निन्देयुर्ये कुबुद्धयः ।
तेषां तु जारजातानां वंशोच्छेदो भवेद्ध्रुवम् ।।४९।।
एकस्मिंस्तर्पिते विप्रे सद्भोज्यैर्दक्षिणादिभिः ।
तर्पितं स्याज्जगत्सर्वं हरिस्तुष्यति च स्वयम् ।।५०।।
एकस्मिन् ब्राह्मणे द्रुग्धे द्रुग्धं स्यात्सकलं जगत् ।
तस्माच्छक्त्या पूजनीया ब्राह्मणा विष्णुरूपिणः ।।५१।।
गवामङ्गेषु तिष्ठन्ति सर्वे देवगणा अपि ।
तथा सर्वाणि तीर्थानि तासु तिष्ठन्ति सर्वदा ।।५२।।
गव्यर्चितायामेकस्यां सर्वे देवाः समर्पिताः ।
कृतानि स्युद्र सर्वाणि तीर्थान्यपि च नारद ! ।।५३।।

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Wicked ones, who blame defame the teerthas, idols of gods, will have their profligate families certainly destroyed. (49)

If one satisfies a Brahman with good articles of food, Dakshina (offering) and other valuable things, he will be satisfying the whole world. Lord Sri Hari Himself will be satisfied. (50)

If a Brahman is cheated, it is akin to cheating the whole world. Hence, Brahmanas who are of the form of Vishnu should be worshipped according to one’s capacity. (51)

All the groups of Devatas are situated in the body of the cows. Similarly, all the Teertha-s dwell in those cows. (52)

Worshipping a cow is like worshipping all the angels, Oh, Narada! It will be like of all the Teerthas (places of pilgrimage). (53)

**एकस्या अपि गोद्रोहे कृते क्वापि प्रमादतः ।**
**द्रुग्धाः स्युर्देवताः सर्वास्तीर्थान्यपि च कृत्स्नशः ।।५४।।**
**तस्माच्चातुर्वर्ण्यजनैर्यथोक्तविधिसंस्थितैः ।**
**भवितव्यं प्रयत्नेन भेतव्यं च निषेधतः ।।५५।।**
**चातुर्वर्ण्येतरे ये तु तेषां वृत्तिः कुलोचिता ।**
**चौर्यहिंसाद्यधर्मेण रहितैव हितावहा ।।५६।।**
**वर्णधर्मा इति प्रोक्ताः संक्षेपेण मया मुने ! ।**
**चतुर्णामाश्रमाणां च धर्मानथ वदामि ते ।।५७।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
चातुर्वर्ण्यधर्मनिरूपणनामा विंशोऽध्यायः ।।२०।।

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If a cow is desecrated it will be like cheating all the angels and Teerthas. (54)

Hence, those belonging to the four classes should conduct themselves willingly, as laid down. That which is forbidden must be given up. (55)

For those other than the four classes, occupations bereft of theft and other wicked things, suitable and beneficial to them should be the way of living. (56)

Oh, Sage! I have told you the summary of the Dharmas of classes. Now, I will tell you the Dharma-s of a celibate, householder, hermitager (Vaana-prastha) and a sanyasin – which are the four Ashrama-s. (57)

**Thus, ends the Twentieth Chapter titled "Description of the Dharma of four classes" in Sri Vasudeva Mahatmya**

# अध्याय : २१

श्रीनारायण उवाच

ब्रह्मचारी गृहस्थद्र वानप्रस्थो यतिस्तथा ।
एत आश्रमिणः प्रोक्ता चत्वारो मुनिसत्तम ! ।।१।।
संस्कारैः संस्कृतो यस्तु शुद्धयोनिर्द्विजातिताम् ।
प्राप्तः स हि ब्रह्मचारी तद्धर्मानादितो ब्रुवे ।।२।।
वर्णी वेदमधीयीत वसन् गुरुगृहे शुचिः ।
जितेन्द्रियो जितक्रोधो विनीतस्तथ्यभाषणः ।।३।।

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# Chapter - 21: The Dharma of a celibate

**Sri Narayana said:**

"Oh great sage! The celibate (Brahmachari), the householder, the 'Vanaprastha' (one who retires to the forest after leading the life of a householder) and the hermit (ascetic) — these are said to be the four stages of life. (1)

The celibate (Brahmachari) is one who is born in a good family, initiated into the different sacraments, and has undergone 'Upanayana' (the threading ceremony). Now, I will tell you his dharma (duties and responsibilities) from the beginning. (2)

The celibate should live in his Preceptor's house, and being pure, controlling his senses and anger, being courteous, speaking only the truth, should study the Vedas. (3)

सायं प्रात चरेद्धोमं भिक्षाचर्यां च संयतः ।
कुर्यात्त्रिकालं सन्ध्यां च विष्णुपूजां तथान्वहम् ।।४।।
गुर्वाज्ञयैव भुञ्जीत मितमन्नमनाकुलः ।
गुरुसेवापरो नित्यं भवेद्व्यसनवर्जितः ।।५।।
स्नाने च भोजने होमे जपे मौनमुपाश्रयेत् ।
छिन्द्यान्न नखरोमाणि दन्तान्नैवातिधावयेत् ।।६।।
नातिधावेच्च वासांसि भवेन्निष्कपटो गुरौ ।
आहूतोऽध्ययनं कुर्यादादावन्ते च तं नमेत् ।।७।।

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Performing sacrifices in the morning and evening, he should seek Allis with firmness of mind; he has to perform 'sandhya-vandanam' (prayers during the morning, evening and noon) thrice. He should worship Vishnu daily. (4)

Without worry, having no desire to have more, with the consent of the preceptor alone, he has to take limited food everyday; he should be engaged in the service of the preceptor and give up bad habits (if any). (5)

He must observe silence while bathing, taking food, performing sacrifices and meditating. He should not cut his hair and nails and not brush his teeth too much. (6)

He should not wash his clothes too much; he should not be a hypocrite with his preceptor; whenever the preceptor calls, him he should come and study. Both at the beginning and at end of the lesson, he should prostrate to his preceptor. (7)

अस्पृश्यान्न स्पृशेच्चासौ नासम्भाष्यांश्च भाषयेत् ।
अभक्ष्यं भक्षयेन्नैव नापेयं च पिबेत्क्वचित् ।।८।।
मेखलामजिनं दण्डं बिभृयाच्च कमण्डलुम् ।
सिते द्वे वाससी ब्रह्मसूत्रं च जपमालिकाम् ।।९।।
दर्भपाणिश्च जटिलः केशसंस्कारवर्जितः ।
अंगरागं पुष्पहारान्भूषणानि च वर्जयेत् ।।१०।।
तैलाभ्यंगं न कुर्वीत कज्जलेनाञ्जनं तथा ।
वर्जयेच्च प्रयत्नेन संसर्गं मद्यमांसयोः ।।११।।
स्त्रीणां निरीक्षणं स्पर्शं भाषणं क्रीडनादि च ।
वर्जयेत्सर्वथा वर्णी स्त्रिया चाप्यवलेखनम् ।।१२।।

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He should not touch untouchables; he should not converse with those whom he is not supposed to converse with; he should not eat that is unfit to eat; he should not drink (those liquids) that are not to be drunk, even once. (8)

He should wear the waist-string, deerskin; have a staff, water pot, two white sacred threads and a rosary. (9)

He should have Darbha-grass in his hand; giving up combing his hair, he should have matt his hair, he should give up using scents, flower garland and ornaments. (10)

He should not have oil bath, should not use collyrium for his eyes, he must give up any contact with wine and meat. (11)

The celibate should not see women or touch them; convers-ing or playing with them is also prohibited; he should never

विना च देवप्रतिमां काष्ठचित्रादियोषितम् ।
अपि नैव स्पृशेद्धीमान्न च बुद्ध्यावलोकयेत् ।।१३।।
प्राणीमात्रं च मिथुनीभूतं नेक्षेत कर्हिचित् ।
स्त्रीणां गुणां चाप्यगुणान् शृणुयान्नैव नो वदेत् ।।१४।।
अस्पृशन्नेव वन्देत गुरुपत्नीमपि स्वकाम् ।
जनन्यापि न तिष्ठेत रहःस्थाने तु कर्हिचित् ।।१५।।
एवंवृत्तो वसेत्तत्र यावद्विद्यासमापनम् ।
ततो विरक्तो न्यासी स्याद्वर्णी वा नैष्ठिको भवेत् ।
वनी स्यादथवा ब्रह्मन्नविरक्तो भवेद्गृही ।।१६।।

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become a victim of their looks. (12)

An intelligent celibate should not even touch the picture or wooden forms of women, except the image of God; he should not visualize them even mentally. (13)

He should never see even the female and male animals mating; he should not speak about the good or bad qualities of women or listen to them. (14)

He should prostrate to the wife of his preceptor without touching her by his hand; he should not be in a private place even with his mother at any time. (15)

With such conduct, he should live in the 'gurukula' of his preceptor until the completion of his education. Then, he may become an ascetic or a person of lifelong abstinence and chastity. It is said that in the Kali-age (Kali-Yuga) no one has the

**सावित्रं प्राजापत्यं च ब्राह्मं नैष्ठिकमेव च ।**
**चतुर्विधं ब्रह्मचर्यं तत्रैकं शक्तितः श्रयेत् ।।१७।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
ब्रह्मचारिधर्मनिरूपणनामैकविंशोऽध्यायः ।।२१।।

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power to observe the vow of abstinence. The use of the word Kali-age should be understood as not applicable to the transition period. Oh, Brahmin! If that is so, he may become a hermit; if he is not having detachment, he must become a householder. (16)

There are four types of celibacy - Prajapatya - (one of the eight forms of marriage in Hindu Law), Savita, Brahma (State of a Brahmana), and Naishtika (life long abstinence). One has to follow any one of these types according to ability. (17)

**Here ends chapter Twenty-one titled "The Dharma-s of a Brahmachari" in Sri "Vasudeva-mahatmya", in the second Vaishnava Kanda of Sri Skandamahapurana.**

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## अध्याय : २२

गृही बुभूषुर्गुरवे दक्षिणां स्वस्य शक्तितः ।
दत्त्वा तदाज्ञयैवासौ समावर्तनमाचरेत् ।।१।।
ततः कुलोचितां योषां वयसोनामरोगिणीम् ।
पुँलक्षणेन रहितामपापां विधिनोद्वहेत् ।।२।।
स्वाधिकारानुसारेण कृष्णसम्प्रीतयेऽन्वहम् ।
देवर्षिपितृभूतानि यजेत विधिना ततः ।।३।।
स्नानं सन्ध्यां जपं होमं स्वाध्यायं विष्णुपूजनम् ।
तर्पणं वैश्वदेवं च कुर्याच्चातिथ्यमन्वहम् ।।४।।

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## Chapter - 22: Duties of a householder

**Sri Narayana said:**

"One who desires to become a (Grihastha) householder must pay Guru-dakshina (preceptor's fee) according to his capacity to his preceptor and return home after obtaining his permission only. Then he should marry a girl who is younger to him, suitable to his family, free from diseases, devoid of male features and sins, according to the prescribed regulations.Then in accordance with his position, to please the Sri Krishna, everyday he should worship the Devatas, Manes and animals as per the laid down procedures. (1-3)

Taking bath, performing Sandhya-Vandana, meditations, sacrifices, study of the Vedas, worship of Vishnu, offering oblations, performing 'Vaisvadeva' (a Vedic ritual) offerings hospitality to guests - all these to be observed everyday. (4)

कुर्यात्पुण्यं यथाशक्ति न्यायार्जितधनेन च ।
अनासक्तः पोष्यवर्गं पुष्णीयान्न तु पीडयेत् ।।५।।
देहं च दैहिकान्वासावुद्दिश्य पशुवत्परैः ।
वैरं न कुर्याद्देहादावहन्तां ममतां त्यजेत् ।।६।।
कुर्याद्भागवतानां च सतां संगमतन्द्रितः ।
न स्त्रैणानां व्यसनिनां संगं कुर्यान्न लोभिनाम् ।।७।।
कामभावेन नेक्षेत परयोषां तु कर्हिचित् ।
श्राद्धपर्वव्रताहादौ नोपेयाच्च स्वयोषितम् ।।८।।

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With the wealth earned in a righteous manner, he should perform acts of merit according to his capacity; he should protect his dependents in a detached manner and should not torment them. (5)

For their sake of nourishing his body or sense organs, he should not behave like animals and antagonize others. He should give up ego and attachment towards the body and its organs. Without being lazy, he should cultivate companionship with Bhagavatas (devotees of the Lord) and virtuous persons; he should not have friendship with womanizers or those addicted to bad habits or stingy fellows. (6-7)

He should not look at others' women with carnal ideas; he should not co-habit with his life on the Sraddha day (ceremony of forefathers), new moon day and other changing days and days when religious vows are observed. (8)

प्राप्तोऽपि पुरुषः सांख्ये योगे च परिपक्वताम् ।
पुत्र्या अपि प्रसंगेन रहःस्थाने तु मुह्यति ।।९।।
अतो मात्रा भगिन्या वा दुहित्रापि रहःस्थले ।
सह नासीत मतिमान्युवत्या किमुतान्यया ।।१०।।
अमंगलानां सर्वेषां विधवा ह्यत्यमंगलम् ।
तद्दर्शनं च तत्स्पर्शो नृणां सुकृतहृत्ततः ।।११।।
प्रयाणकाले विधवादर्शनं सन्मुखे यदि ।
स्यात्तदा नैव गन्तव्यमन्यथा मरणं ध्रुवम् ।।१२।।

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A person, though well versed in Sankhya and Yoga, may give in to his carnal cravings, and be attracted even towards his daughter, even if, by chance, he happens to be enclosed with her alone, in a secluded place. (9)

Hence, an intelligent person should not be alone, in a secluded place even with his own mother, sister or daughter; when this is so, what should be said about being with other maidens? (10)

The widow is most inauspicious person of all auspicious entities is the widow. Hence, her touch or sight will destroy all the merits of human beings. (11)

If a widow is sighted at the time of journey, it should not be undertaken; otherwise, the person will be surely encounter death. (12)

आशिषो विधवास्त्रीणां समाः कालाहिफूत्कृतैः ।
ततद्र बिभियात्ताभ्यो राक्षसीभ्यो यथा गृही ।।१३।।
मद्यं मांसं मादकं च द्युतादीन् दूरतस्त्यजेत् ।
न द्रोहं प्राणीमात्रस्य कुर्याद्वाचापि कर्हिचित् ।।१४।।
अवतारचरित्राणि श्रृणुयादन्वहं हरेः ।
सर्वा अपि क्रियाः कुर्याद्वासुदेवार्थमास्तिकः ।।१५।।
ऊर्जे माघे च वैशाखे चातुर्मास्ये मलिम्लुचे ।
अन्येषु पुण्यकालेषु विशेषनियमां चरेत् ।।१६।।

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The blessings of widows are like the hissings of a blacksnake. Hence, just as the householder is afraid of demons, one should fear the blessings of widows. (13)

Wine, meat, intoxicating things, gambling and other things should be totally given up. He should not be treacherous to any animal under any circumstance. (14)

One should listen to the stories of the incarnations of Sri Hari everyday. Being a believer, he should discharge all his prescribed duties to please Lord Sri Vasudeva. (15)

He should follow the special regulations in the months of Kartika (October -November), Magha (lunar month occurring during January-February), Vaisakha (Second lunar month -April - May), in other meritorious times and Chaturmasya (a religious vow undertaken for a period of four months - at the beginning of Kartika, Phalguna and Ashadha months), which remove all sins. (16)

पुण्यदेशे पुण्यकाले सत्पात्रे विधिना गृही ।
दद्याद्दानं यथाशक्ति दयां कुर्वीत जन्तुषु ।।१७।।
पुण्यान्देशान्पुण्यकालान् पुण्यपात्राणि चानघ ! ।
कथयामि विशेषेण धर्मवृद्धिकराणि ते ।।१८।।
देशः सर्वोत्तमस्त्वेष भुवि यो मदधिष्ठितः ।
महामुनिगणा यत्र तपस्यन्ति महाव्रताः ।।१९।।
हरितद्भक्तमाहात्म्याद्देशानामस्ति पुण्यता ।
गंगाद्वारं मधुपुरी नैमिषारण्यमेव च ।।२०।।
कुरुक्षेत्रमयोध्या च प्रयागद्र गयाशिरः ।
पुरी वाराणसी चैव पुण्यद्र पुलहाश्रमः ।।२१।।

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He must give gifts to the deserving, virtuous people in according to regulations in sacred places and sacred times. He must be kind to all animals. (17)

O Sinless one! I will tell you about the holy regions, meritorious times and meritorious people. They are capable of increasing virtue. (18)

The place where I am dwelling is the most sacred place on the earth. Groups of great sages will be meditating here, observing great vows. (19)

With the greatness of Sri Hari and the devotees of Sri Hari dwelling in those places, the places will become hallowed. Ganga-dwara, Madhu-puri, Naimisha-aranya, Kuru-kshetra, Ayodhya, Prayaga, Gaya-Siras, Varanasi, Puri, the holy place

कपिलाश्रमः श्रीरंगः प्रभासश्च कुशस्थली ।
क्षेत्रं सिद्धपदाख्यं च पौष्करं च महत्सरः ।।२२।।
क्रीडास्थानं भगवतः सश्रियो रैवताचलः ।
तथा गोवर्धनगिरिः पुण्यं वृन्दावनं वनम् ।।२३।।
महेन्द्रमलयाद्याश्च सप्तापि कुलपर्वताः ।
भागीरथी महापुण्या यमुना च सरस्वती ।।२४।।
गोदावरी च सरयूः कावेरी गोमतीमुखाः ।
पुराणप्रथिताः पुण्या महानद्यो नदास्तथा ।।२५।।
महोत्सवैर्भवेद्यत्र भगवत्प्रतिमार्चनम् ।
प्रभोरनन्यभक्ताश्च भवेयुर्यत्र यत्र च ।।२६।।
अहिंस्राश्च स्वधर्मस्था यत्र स्युर्ब्राह्मणोत्तमाः ।
मृगाद्याः पशवो यत्र विचरेयुश्च निर्भयाः ।।२७।।

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of Pulaha-ashrama, Kapila-ashrama, Sri-Ranga, Prabhasa, Kusha-sthali, Siddha-kshetra, Pushkara Lake, Raivata-achala, the sporting place of Lord Lakshminarayana, Govardhana mountain, holy Brindavan, Mahendra, Malaya and other seven main mountains, the great and sacred rivers Bhagirathi, Yamuna, Saraswathi, Godavari, Sarayu, Kaveri, Gomati and other famous Puranic rivers and rivulets. (20-25)

All the places where Brahmanas adhering to non-violent virtues live, where the deer and other animals move freely without fear, places where the incarnations of Sri Hari have taken place, places where Lord Hari dwells — all these places,

यत्र यत्रावताराद्व हरेर्वासद्व यत्र वा ।
एते पुण्यतमा देशा भुवि सन्ति विशेषतः ।।२८।।
अल्पोऽप्येषु कृतो धर्मः स्यात्सहस्त्रगुणो नृणाम् ।
पुण्यवृद्धिकरान्कालान् शृण्वथो वच्मि नारद ! ।।२९।।
अयने द्वे च विषुवं ग्रहणं सूर्यसोमयोः ।
दिनक्षयो व्यतीपातः श्रवणर्क्षाणि सर्वशः ।।३०।।
द्वादश्य एकादश्यद्व मन्वाद्याद्व युगादयः ।
पुण्याः स्युस्तिथयः सर्वा अमावास्या च वैधृतिः ।।३१।।
मासर्क्षयुक्पौर्णमास्य चतस्त्रोऽप्यष्टकास्तथा ।
स्वजन्मर्क्षाणि च हरेर्जन्मोत्सवदिनानि च ।।३२।।

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especially on the earth, are of great merit. (26-28)

Even a small act of merit performed in these places will yield the merit that is multiplied a thousand times; O Narada Now I will tell you the times which increase merit (and are therefore the best times to perform meritorious acts). (29)

The two 'ayana-s', (two half years), the period of 'Vishuva', the eclipses of the sun and the moon, the time of Sandhya (twilight), Vyatipata (any great portentous calamity) the 'Sravana' Stars (a group of stars), the twelfth day of the fortnight, eleventh day of the fortnight, the beginning of the 'Manu' day, new year days, other sacred days, New-moon day, the day of 'Vaidhriti', the four full moon days of the monthly stars, 'ashtaka-s', 'birth-stars', Sri Hari's birthdays, his own birth-

स्वस्य स्त्रिया चार्भकाणां संस्कारोऽभ्युदयस्तथा ।
सत्पात्रलब्धिद्र यदा कालाः पुण्यतमा इमे ।।३३।।
देवपितृद्विजसतामेषु शक्त्या समर्चनम् ।
स्नानदानजपादीनि स्युरनन्तफलानि हि ।।३४।।
सत्पात्रं तु स्वयं साक्षाद्भगवानेव नारद ! ।
शाखानामिव मूलाम्बु यद्दत्तं सर्वतुष्टिकृत् ।।३५।।
अहिंसावेदविद्याभिस्तुष्टिसद्धर्मभक्तिभिः ।
हृदि विष्णुं दधीरन्ये ते सत्पात्राणि च द्विजाः ।।३६।।

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days, birthdays of his wife and children, prosperous times and the arrival of virtuous men as guests (without invitation) — these are times of excellent merit. (30-33)

Worshipping the Devatas, Manes, Brahmins and virtuous men according to one's own ability, sacred bath, donations and meditation — all these too bring endless merit. (34)

O Narada! It is God himself who is the most virtuous and fit to receive gifts. Just as watering the roots give satisfaction to the all branches of the tree, so also, the gift givens to the virtuous will gladden everyone in society. (35)

Those Brahmanas are the virtuous who are non-violent, possess the knowledge of Vedas, contented, joyful, following righteousness and have devotedly established Lord Vishnu in their hearts - they are the 'Sat-patras' (people fit to receive charity). (36)

एकान्तिकाद्र भगवद्भक्ता बद्धविमोचकाः ।
सत्पात्राणीति जानीहि येष्वास्ते भगवन्स्वयम् ।।३७।।
आढ्यस्तु कारयेद्विष्णोर्मन्दिराणि दृढानि च ।
पूजाप्रवाहसिद्ध्यर्थं तद्वृत्ती चापि कारयेत् ।।३८।।
जलाशयान्वाटिकाद्र विष्ण्वर्थमुपकल्पयेत् ।
सदन्नैः सुरसैः साधून्ब्राह्मणां चैव तर्पयेत् ।।३९।।
अहिंसान्वैष्णवान्यज्ञान्कुर्याच्छक्त्या यथाविधि ।
व्रतजन्मोत्सवान्विष्णोः सम्भारेण च भूयसा ।।४०।।
प्रौष्ठपादासिते पक्षे क्षयाहे तीर्थपर्वसु ।
पित्रोः श्राद्धं प्रकुर्वीत तद्बन्धूनां च शक्तितः ।।४१।।

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The ardent devotees will be able to release those in bondage of 'Samsara'; understand that these are the virtuous persons since God voluntarily dwells in them. (37)

A wealthy person should build Vishnu temples that have strong structures. He must arrange the resources for suitable and constant worship in those temples. (38)

He should built water reservoirs and parks for pleasing Lord Vishnu. He should gratify the Brahmanas and Sadhus by good feasts that are. (39)

He must perform non-violent Vaishnava sacrifices in accordance with regulations; conduct birthday festivals of Lord Vishnu and perform plentiful vows pertaining to the Lord. (40)

In the dark half of the Bhadrapada month, on the chosen day,

दैवे कर्मणि पैत्रे च भक्तान्भगवतो द्विजान् ।
पूजयेत स्वधर्मस्थान् भोजयेद्भगवद्धिया ।।४२।।
दैवे द्वौ भोजयेद्विप्रौ त्रींद्र पित्र्ये यथाविधि ।
एकैकं वोभयत्रापि नैव श्राद्धे तु विस्तरेत् ।।४३।।
देशकालद्रव्यपात्रपूजोपकरणादि च ।
विस्तरेण यथाशास्त्रं न स्यादेवेति निर्ि चतम् ।।४४।।

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one should perform the ‘Shraddhas’ (propitiatory ceremonies) to the Manes especially his own forefathers and their wives, according to his ability. (41)

Brahimns, who are true devotees of God and who are engaged in virtuous acts prescribed to them, are to be fed as part of the ceremonies that are related to God and the Manes.(42)

In acts related to Devatas, two Brahmans have to be fed. In the acts related to the Manes three Brahmans should be fed in accordance with regulations or (in case of unavailability), at least one Brahman has to be fed on these occasions. One should not increase the numbers mentioned above in the ‘Shraddhas’ (death anniversaries). (43)

The region of worship, time of worship, articles of worship, person to be engaged during the worship – all these are prescribed in the Sastras in the most detailed manner; no where else is information pertaining to these is available. (44)

न श्राद्धे क्वापि मांसं तु दद्यान्नाद्याच्च मानवः ।
मुन्यन्नैः क्षीरसर्पिभ्यां तृप्यन्ति पितरो भृशम् ।।४५।।
अहिंसा प्राणिमात्रस्य मनोवाक्तनुभिस्तु या ।
तयैव पितरः सर्वे तृप्यन्त्यतिदयालवः ।।४६।।
तस्मात्कुसंगतः क्वापि शास्त्रहार्दमबुद्ध्य च ।
श्राद्धे मांसं नैव दद्याद्वासुदेवपरः पुमान् ।।४७।।
व्रतानि कुर्याद्विष्णोर्द्र ब्रह्मचर्यादिभिर्यमैः ।
सहैव तत्परो नान्यत् कार्यं कुर्याच्च तद्दिने ।।४८।।
स्वसम्बन्धिजनानां चाप्याशौचं जनिनाशयोः ।
यथाशास्त्रं पालयेत ग्रहणे चार्कचन्द्रयोः ।।४९।।

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A person should never offer or himself partake meat in a 'Sraddha' ceremony; the Manes will be satisfied by the offering of food that is fit for sages like milk, ghee and variety of cooked rice. (45)

The most merciful Manes all will be satisfied by observing non-violence towards animals, physically, mentally and vocally. (46)

Therefore, a devotee of Sri Vasudeva, without knowing the intent opinion of Shatras, or by the influence of his company of the wicked, should never offer meat in Shraddha. (47)

On the Shraddha day, the rules of celibacy and vows related to Vishnu should be followed. He should be engrossed in performing the vow of Lord Vishnu and should not do other things. (48)

One should observe periods of pollution (physical contami-

व्यावहारिककार्याणां विवादे निर्णयेऽपि च ।
गृहीतरास्त्यागिनो ये ते न कार्या न चाधवाः ।।५०।।
यत्रैते स्युर्न तत्कार्यं सिद्ध्येत्क्वापि द्विजोत्तम ! ।
सर्वस्वनाशस्तत्र स्यादित्येवं त्वस्ति नि चयः ।।५१।।
धर्मा एते गृहस्थानां मया संक्षेपतोदिताः ।
यदनुष्ठानतो नृणां स्यात्स्वेष्टसुखमक्षयम् ।।५२।।
शिलादिजीविकावृत्तिभेदेन गृहिणो द्विजाः ।
चतुर्विधाः प्रकीर्त्यन्ते तत्तन्नाम्ना च नारद ! ।।५३।।

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nation) during the periods of births and deaths of his relatives and on the days of the Solar and Lunar eclipses, as prescribed in the Shastras. (49)

Those who are not householders, monks and widowers should not participate in business transactions, or resolve disputes. (50)

O Great Brahman! No efforts will be fruitful wherever there are widowers. There will be complete disaster. It has been thus decided in the Shastras. (51)

I have concisely told you the Dharma of the householders. Men will get imperishable happiness of their liking by observing these Dharmas. (52)

O Narada! Brahmans are of four kinds according to their occupations of livelihood and therefore, they are called by those names. (53)

स्त्रीणामथ प्रवक्ष्यामि धर्मान् धर्मवतांवर ! ।
येषु स्थिताः स्त्रियः सर्वाः प्राप्नुवन्तीप्सितं सुखम् ।।५४।।
सुवासिनीभिर्नारीभिः स्वपतिर्देववत्सदा ।
सेवनीयोऽनुवर्त्यश्च जरन् रुग्णोऽधनोऽपि वा ।।५५।।
तद्बन्धव चानुवर्त्याः सेवनेन यथोचितम् ।
उज्ज्वलानि विधेयानि गृहोपकरणानि च ।।५६।।
गृहं मार्जनसेकाद्यैः स्वच्छं कार्यं दिने दिने ।
प्रियं सत्यं च वक्तव्यं स्थेयं शुचितया सदा ।।५७।।
चाञ्चल्यमतिलोभश्च क्रोधं स्तेयं च हिंसनम् ।
अधार्मिकाणां संगश्च वर्ज्यः स्त्रीणां तथा नृणाम् ।।५८।।

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O superior one among the followers of Dharma! Hereafter, I will describe the obligations of women; by following these practices, women will have the happiness of their liking. (54)

Married women should follow their husbands as though he is God, irrespective of their husbands being old, sick, or poor. (55)

They shall serve the relatives of their husbands befittingly and please them. They should keep all household articles neat and tidy. (56)

The household be kept clean by sweeping and cleansing it with water; she should talk pleasantly be truthful; she should always be clean. (57)

Women should give up fickleness, utter greed, anger, stealing,

भवितव्यं तत्पराभिर्धर्मकार्येषु सर्वदा ।
त्यक्त्वौद्धत्यं विनीताभिः स्थेयं जित्वेन्द्रियाणि च ।।५९।।
पातिव्रत्ये स्थिताभिद्र धर्मे ताभी रमापतेः ।
भक्तिः कार्या स्वतन्त्राभिर्भवितव्यं न कुत्रचित् ।।६०।।
विधवा तु सदा विष्णुं सेवेत पतिभावतः ।
कामसम्बन्धिनीर्वार्ता न श्रृण्वीत न कीर्तयेत् ।।६१।।
आसन्नसम्बन्धवतो विनान्यान्पुरुषान्क्वचित् ।
अनापदि स्पृशेन्नैव पश्येन्नैव च कामतः ।।६२।।

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causing pain and company of non-virtuous people. Men also should give up all these. (58)

Women should be engrossed in good acts; they should avoid always insolence (thinking that she is superior) and be full of humility, they should have complete control over the senses. (59)

Rooted in chastity, she should be devoted to Ramapati (Lord Vishnu); she should never think about herself as an independent. (60)

The widow should always worship Lord Vishnu regarding Him as her husband; she should not listen to information related to sex, or speak about it. (61)

Except in times of emergency, she should not touch other men other than close relatives, or look at them with carnal desires. (62)

स्तनपस्य तु नुः स्पर्शाद्वृद्धस्य च न दुष्यति ।
कार्य आवश्यके ताभ्यां भाषणे च विभर्तृका ।।६३।।
व्यावहारिककार्ये च विवादमधिकं नरैः ।
न कुर्वीतावश्यकार्ये तैर्भाषेत विना रहः ।।६४।।
नेक्षेत मिथुनीभूतं बुद्ध्या पश्वाद्यपि क्वचित् ।
त्यजेच्च सकलान् भोगान् स्यात्सकृन्मितभुक्तथा ।।६५।।
सधातुसूक्ष्मवासांसि नालंकारांश्च धारयेत् ।
न दिवाशयनं कुर्यान्न खट्वायामनापदि ।।६६।।
ताम्बूलभक्षणं नैव कुर्यान्नाभ्यंगमञ्जनम् ।
पुम्प्रसंगाच्च बिभियात्कृष्णाहेरिव नित्यदा ।।६७।।

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No blemish will occur by touching the breast-suckling baby or a very old man. If a widow inevitably has to talk to men, she should do so without arguing much, even in business dealings. Only in case of emergency, she may talk with them in an open place. (63-64)

She should not purposely see, even once, animals cohabiting; she should give up all sensual pleasures; she may have limited meal only once in a day.She should not wear red, yellow, green and other colored or beautiful dresses; She should not wear ornaments or sleep in during daytime. Except in times of emergency, she should not sleep on a cot. (66)

She should not take betel leaves; she should not have oil bath or use collyrium; she should always be afraid of the company of men, as that of a black snake. (67)

समीक्ष्य पुरुषं नारी या न मोहमुपाव्रजेत् ।
तादृशी तु विना लक्ष्मीमेकां नान्यस्ति कुत्रचित् ।।६८।।
धर्मनिष्ठा ततो नारी स्वनिःश्रेयसमिच्छति ।
नेक्षेत पुरुषाकारं बुद्धिपूर्वं च न स्पृशेत् ।।६९।।
कृच्छ्रचान्द्रायणादीनि नैरन्तर्येण भक्तितः ।
व्रतानि कुर्याच्च सदा भवेन्नियमतत्परा ।।७०।।
पित्रा पुत्रादिना वापि तरुणी तरुणेन च ।
सह तिष्ठेन्न रहसि कुसंगं सर्वथा त्यजेत् ।।७१।।
सधवा विधवा वा स्त्री स्वरजोदर्शनं क्वचित् ।
न गोपयेत्त्रिरात्रं तु मनुष्यादिंद्र न स्पृशेत् ।।७२।।

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Except Goddess Lakshmi there is no woman that is not attracted by man. Hence, women desiring to have prosperity should be faithful and virtuous; she should even mentally visualize the form of a man or touch him directly. (68-69)

She should observe expiation, the vow of ‘Chaandraayana’ (a religious observation regulated by the Moon’s waxing and warning) and other vows with devotion and follow the regulations regularly. A young lady should not be in a secluded place with her father, son, a youth or others, and discard the company of the wicked, by all means. (70-71)

Neither a woman (having her husband) nor a widow should keep the time of her undergoing periods a secret; she should

**प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी ।**
**तृतीये रजकी प्रोक्ता सा चतुर्थेऽह्नि शुद्ध्यति ।।७३।।**
**इति स्त्रीणां मया धर्माः संक्षेपात्कथितास्तव ।**
**युक्ता यैर्योषितो यायुरिहामुत्र महत्सुखम् ।।७४।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
गृहस्थधर्मनिरूपणनामा द्वाविंशोऽध्यायः ।।२२।।

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not touch humans or others (animals as well as plants) during those three days. It is said that a woman undergoing periods will have pollution equal to an untouchable on the first day; she will have pollution equal to that of a killer of a Brahman on the second day; she will have pollution equal to that of a washerwoman on the third day and will ultimately become pure on the fourth day. (72-73)

Thus, I have concisely told you about Dharmas of women. Those women who follow these Dharmas will obtain happiness both in this world and the world that is attained after death. (74)

**Thus, ends theTwenty Second Chapter titled "The Duties of Householders" of second Vaishnava Khanda in Sri Vasudeva Mahatmye of Sri Skandamahapurana**

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# अध्याय : २३

**श्रीनारायण उवाच**

वानप्रस्थस्य वक्ष्यामि नियमानथ ते मुने ! ।
तृतीय आयुषो भागे तृतीयाश्रम ईरितः ।।१।।
अनुकूला स्वसेवायां विरक्ता च तपःप्रिया ।
यदि पत्नी भवेत्तर्हि तया सह वनं विशेत् ।।२।।
अन्यथा तु सुतादिभ्यस्तस्याः पोषणरक्षणम् ।
आदिश्य स्वयमेकाकी विरक्तो वनमाविशेत् ।।३।।

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## Chapter - 23: Description of the Dharma of the third stage – Vanaprastha and Sanyasa (Fourth stage)

**Sri Narayana said:**

"Oh sage! Hereafter I will tell you the code of conduct to be followed during the third stage of religious life. In a person's span of life, this is said to be the third stage. (1)

A person undertaking this stage should go to a forest. If he has a wife who is devoted and unattached and interested in penance, he should go accompanied by her. (2)

If it is not so, he should handover the responsibility of her protection to his children (and other relatives); detached to all worldly attainments, he can enter the forest alone. (3)

निर्भयो निवसेत्तत्र तपोरुचिरतन्द्रितः ।
कुर्यादुटजमग्न्यर्थं स्वयं तु बहिरावसेत् ।।४।।
भवेत्पञ्चतपा ग्रीष्म उदवासश्च शैशिरे ।
आसारषाट् च वर्षासु जितक्रोधो जितेन्द्रियः ।।५।।
वासश्च तार्णं पार्णं वा वसीताजिनवल्कलम् ।
भुञ्जीत ऋषिधान्यानि वन्यं कन्दफलादि वा ।।६।।
अग्निपक्वं वार्कपक्वमपक्वं वापि भक्षयेत् ।
अभावे त्वेष दन्तानामश्मोलूखलकुट्टितम् ।।७।।
स्वयमेवाहरेदन्नं यथाकालं दिने दिने ।
काले पराहृतं वापि गृैयान्नान्यदा क्वचित् ।।८।।

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Without fear and laziness, he should live in the forest attracted to penance. For the upkeep of the sacrificial fire, he should erect a hut, but should live outside. (4)

In summer he should do penance in the midst of 'Pancha-agni' (a group of five sacred fires). In the cold season, he should live in water, controlling his senses; he should live enduring continuous downpour in the rainy season. (5)

He should wear cloths of leaves, skin and barks; eat corn fit to be eaten by sages, or fruits and roots of the forest. (6)

He has to eat the food that is baked in the fire or sunshine, or even unbaked food; whatever is available; if he has no teeth, he should eat the food pounded in a stone mortar. (7)

He should get his food everyday at the proper time. He may

कालेऽपि कृष्टपच्यं तु न गृृीयादनापदि ।
वन्यैरेवाग्निकार्यं च धान्यैः कुर्वीत पूर्ववत् ।।९।।
रक्षेत्कमण्डलुं दण्डमग्निहोत्रपरिच्छदान् ।
केशरोमश्मश्रुनखान्धारयेन्मलिनान्दतः ।।१०।।
अंगान्यमर्दयन् स्नायाद्भूतले च शयीत सः ।
देशकालबलावस्थानुसारेण तप चरेत् ।।११।।
फेनपा चौदुम्बराद्र वालखिल्यास्तथैव च ।
वैखानसेति कथिता चतुर्धा वनवासिनः ।।१२।।

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also take the food offered by others within the stipulated time. He should not take untimely food. (8)

He should not take cultivated any food items even in times of danger. He should offer the fire oblations with corn that is grown naturally in the forest. (9)

He should safely keep the water-pot, staff, sacred fire, covering articles. Hairs of the tuft, armpit, moustache, and nails should not be removed.  He should not clean his teeth even when they are dirty. (10)

A hermit should bathe without rubbing his organs; he should sleep on the floor only; he should meditate according to the region and the times, strength and conditions. (11)

It is said that there are four kinds of forest dwellers – ‘Phenapa-s’, ‘Audumbara-s’, ‘Valakhilya-s’ and ‘Vaikhanasa-s’. (12)

यथाशक्ति द्वादशाब्दानष्टौ वा चतुरो वने ।
वसेद्द्वावेकमेवापि ततः सन्नयासमाश्रयेत् ।।१३।।
यदि स्यात्तीव्रवैराग्यं तर्हि न्यासो हितावहः ।
वसेत्तत्रैवान्यथा तु यावज्जीवं वने द्विजः ।।१४।।
यथाविधि कृतत्यागस्तुरीयाश्रममास्थितः ।
साच्छादनं तु कौपीनं कन्थामेकां च धारयेत् ।।१५।।
दण्डं कमण्डलुं चाम्बुगालनं बिभृयाच्च सः ।
सदाचारद्विजगृहे काले भिक्षां समाचरेत् ।।१६।।
न कुर्यात्प्रत्यहं भिक्षामेकस्यैव गृहे यतिः ।
रसलुब्धो भवेन्नैव सकृच्च मितभुग्भवेत् ।।१७।।

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He should live in the forest according to his ability for twelve, eight, four, two years or one year. There after he may enter asceticism ('Sanyasa'). (13)

If his renunciation is very resolute, then enter asceticism will be very beneficial. If it is not so, then the 'Vanaprastha' should live in the forest as long as he lives. (14)

One who embraces the fourth stage of life ('Sanyasa') after renouncing everything as per the procedures laid down should wear a loin-cloth as a covering and a patched garment. (15)

The ascetic (Sanyasin) should have a staff, water pot and a water pipe. He should receive alms in the house of a righteous Brahman. (16)

He should not receive alms from the same house everyday.

वनस्थाश्रमिणो भिक्षां प्रायो गृह्णीत भिक्षुकः ।
तदन्धसातिशुद्धेन शुद्ध्यत्येवास्य यन्मनः ।।१८।।
घ्राणेऽपि मांससुरयोः पाराकं व्रतमाचरेत् ।
शौचाचारविशुद्धः स्याच्छूद्रादीं चापि न स्पृशेत् ।।१९।।
नित्यं कुर्याद्विष्णुपूजामद्याद्विष्णोर्निवेदितम् ।
द्वादशार्णं जपेद्विष्णोरष्टाक्षरमनुं च वा ।।२०।।
असद्वादं न कुर्वीत वृत्त्यर्थं नाचरेत्कथाम् ।
असच्छास्त्रे न सक्तः स्यान्नोपजीवेच्च जीविकाम् ।।२१।।

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He should not be attached to the different cuisines; he should take limited food. (17)

The ascetic, who begs may take alms from a hermit who lives in the forest, by taking that pure food, his mind will certainly become pure. (18)

Even if he smells meat and wine, he should observe the vow known as 'Paaraaka'. He should be very clean in his oblations. He should not touch 'Shudras' and others. He should worship Vishnu daily; he should eat only those things that are offered to Vishnu; he should constantly repeat either the 'Ashtakshara' mantra or the 'Dvadashakshari' mantra of Lord Vishnu. (19-20)

He should not chitchat; he should not utter lies; he should not give discourses to eke out a living; he should not have interest in the bad Shastras (like the Shastras propounded

सच्छास्त्रमभ्यसेच्चासौ बन्धमोक्षानुदर्शनम् ।
मठादीन्नैव बध्नीयादहन्ताममते त्यजेत् ।।२२।।
चातुर्मास्यं विनैकत्र वसेन्नासावनापदि ।
आत्मनश्च हरे रूपं विद्याज्ज्ञानेन तत्त्वतः ।।२३।।
कामं क्रोधं भयं वैरं धनधान्यादिसंग्रहम् ।
नैव कुर्यात्पालयेत यमांश्च नियमान्यतिः ।।२४।।
तीव्रज्ञानविरागाभ्यां सम्पन्नोऽपि यतिर्ध्रुवम् ।
स्त्रीवित्तभूषासद्वस्त्रसंसर्गाद्भ्रष्टतां व्रजेत् ।।२५।।

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by the Buddhists etc.); he should not have any particular vocation. (21)

The ascetic should study the good Shastras (which show the disadvantages and advantages respectively) of bondage and salvation; he should not build Mutts; he should give up his ego and belonging-ness. (22)

Except during the vow of 'Chatur-masya' and in times of danger, he should not live at a particular place. By means of knowledge, he should understand his self and that of Lord Sri Hari properly. (23)

He should give up desire, anger, fear and enmity; he should not store money, corn etc. He should always follow the 'Yama' and 'Niyama'. (This will be explained during chapter on Ashtanga Yoga) (24)

Even if an ascetic is endowed with true knowledge and re-

पुष्पचन्दनतैलादिसुगन्धिद्रव्यवर्जनम् ।
त्यागी कुर्वीतान्यथा तु भवेद्देहात्मधीः स वै ।।२६।।
आहारो यस्य यावांस्तं तावान् स्त्रीकाम आविशेत् ।
अतो मितं नीरसं च भोजनं त्यागिनो हितम् ।।२७।।
न श्रव्या ग्राम्यवार्ता च मोक्षसिद्धिमभीप्सता ।
नश्येद्यच्छ्रवणान्नृणां सद्यो विष्णुकथारुचिः ।।२८।।
अपि चित्रमयीं नारीं त्यागी नेक्षेत न स्पृशेत् ।
स्त्र्याकारदर्शनादेव भ्रष्टा भूरि तपस्विनः ।।२९।।

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nunciation, he becomes corrupt by the association of women, wealth, ornaments and attractive dresses. (25)

The ascetic should give up the use of flowers, sandal oil and other scented things. If not, he will come to believe that the mortal body itself is the soul. (26)

Depending upon the nature and quantity of food, he will have desires for (the company of) women; hence, he has to partake a limited quantity of sapless food; this will be beneficial to the ascetic. One who desires to achieve salvation should not listen to rustic talk; by listening to it, the interest that men have in the stories of Vishnu will be destroyed at once. The ascetic should not look at or touch the woman even in pictures; many ascetics have their downfall just by looking at the images of women. (27-29)

कुटीचको बहूदद्र हंसः परमहंसकः ।
एवं चतुर्धा कथितो यतिर्वैराग्यभेदतः ।।३०।।
वानप्रस्थद्र सन्न्यास इत्युभावाश्रमौ मुने ! ।
दुष्करत्वात्कलियुगे न ग्राह्याविति नि चयः ।।३१।।
श्रीवासुदेवभक्ता ये तीव्रवैराग्यशालिनः ।
तेषां धर्मस्तु तत्सेवा प्रोक्ताहःसु च रात्रिषु ।।३२।।
एकोऽपि च क्षणस्तेषां ज्ञानविज्ञानभूयसाम् ।
भक्तिं नवविधां विष्णोर्विना व्यर्थो न वै भवेत् ।।३३।।

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Based on their level of renunciation, four types of ascetics are mentioned – 'Kuteechaka', 'Bahoodaka', 'Hamsa' and 'Paramahamsa'. (30)

O Sage! Since the two Ashramas of the 'Vanaprastha' and 'Sannyasa' are extremely difficult to undergo, one should not take to these Ashramas in this age of Kali; I am sure about it. (31)

Serving Lord Vasudeva day and night is the sole Dharma that is to be followed by His devotees who have intense detachment. (32)

Those having complete renunciation towards worldly objects will not waste even a moment, without engaging in the nine types of Bhakti unto Lord Mahavishnu. (33)

सर्वैर्गुणैरुपेतोऽपि भगवद्विमुखो यदि ।
स्वजनोऽपि भवेत्तं तु जह्युरेव हि वैष्णवाः ।।३४।।
प्रासादिकं हरेरन्नं प्रोक्षितं तत्पदाम्बुना ।
भुञ्जीरंस्तुलसीमिश्रं प्रत्यहं सात्त्वता जनाः ।।३५।।
स्त्रीणां च स्त्रीषु सक्तानां प्रसंगो विष्णुचिन्तकैः ।
सर्वथैव परित्याज्यो भवेत्तद्ध्यानमन्यथा ।।३६।।
भगवन्तं वासुदेवं विनैकमितरः पुमान् ।
कोऽपि नास्त्येव यो नारीं समीक्ष्य न विमुह्यति ।।३७।।
यत्र स्थित्वा मुहुः स्त्रीणां स्यातां शब्दश्रुतीक्षणे ।
त्यागी तत्र वसेन्नैव वसन्धर्मच्युतो भवेत् ।।३८।।

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True devotees of Lord will surely reject the company of a person indifferent to God, though he may be a relative and full of good qualities. (34)

Virtuous people will take food everyday, deeming it the gift of Sri Hari, only after sprinkling it with the sacred water of the sacred feet of Sri Hari and mixed with Tulasi. (35)

Devotees of Vishnu are prohibited from engaging in discussions concerning women and those who are attracted towards women. Otherwise, the meditation would be counterproductive. (36)

Except Lord Vasudeva, there is no one who is not enamored by seeing a woman. (37)

The ascetic should not live in a place where the voice of women

कामो लोभो रसास्वादः स्नेहो मानस्तथा च रुट् ।
एते त्याज्याः प्रयत्नेन षट् दोषाः संसृतिप्रदाः ।।३९।।
प्रोक्तेषु धर्मेष्वेतेषु यस्य यस्य च्युतिर्भवेत् ।
यथाशक्ति यथाशास्त्रं कार्या तत्तस्य निष्कृतिः ।।४०।।
इत्थं चतुर्णां वर्णानामाश्रमाणां च नारद ! ।
धर्माः संक्षेपतः प्रोक्ता वैष्णवानां च ते मया ।।४१।।
वर्णी यतिश्च धर्मस्थो ब्रह्मलोकमुपैति वै ।
ऋषिलोकं वनस्थश्च गृहस्थः स्वर्गमाप्नुयात् ।।४२।।

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is heard often, where women are often seen. If he lives there, he will lose his Dharma. (38)

Desire, greed, tasting different cuisines, friendship, ego and anger are the six entities that are to be given up since they will result in bonding the soul. (39)

The ascetic should give up these six entities by putting in serious efforts. If a person is unable to follow the respective Dharmas mentioned above, he should compulsorily undergo atonement for the same according to his ability. (40)

Oh, Narada! Thus, I have concisely told you the duties of the four classes, four stages of life as well as the Dharma-s of the 'Vaishnava'. (41)

The celibate and ascetic rooted in their Dharma-s will attain the abode of Brahma. The Vanaprastha (person in the third stage) who steadfastly follows his Dharma will obtain the abode

**भक्त्या सहैताञ्छ्रीविष्णोराचरेयुस्तु ये जनाः ।**
**ते तु सर्वेऽपि देहान्ते विष्णुलोकमवाप्नुयुः ।।४३।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
वनस्थयतिधर्मनिरूपणनामा त्रयोविंशोध्यायः ।।२३।।

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of the seven sages and the householder who does so will obtain heaven. (42)

Those who follow their respective Dharma-s with devotion unto Lord Vishnu will all attain the abode of Lord Vishnu when they leave their mortal bodies. (43)

**Thus, ends the Twenty-third Chapter titled "Description of the Dharma-s of the Vanaprastha and Sanyasi" in the Vasudeva Mahatmya in the second Vaishnava Khanda of Sri Skanda Mahapurana**

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# अध्याय : २४

श्रीनारायण उवाच

अथ ज्ञानस्वरूपं ते वच्मि सांख्येन निर्ि चतम् ।
क्षेत्रादि ज्ञायते येन तज्ज्ञानं हि निरुच्यते ।।१।।
वासुदेवः परंब्रह्म बृहत्यक्षरधामनि ।
आदावेकोऽद्वितीयोऽभून्निर्गुणो दिव्यविग्रहः ।।२।।
सकार्यमूलप्रकृतिः सकालाक्षरतेजसि ।
प्रकाशेऽर्कस्य रात्रीव तिरोभूता तदाभवत् ।।३।।

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## Chapter - 24: Description of the features of knowledge

**Sri Narayana said:**

Hereafter, I will tell you the features of knowledge as determined by the 'Sankhya' system. True knowledge is that by attaining which the precise features of the body, soul and greatest soul (God) are understood. This is the meaning of the word 'Jnana' according to Nirukta (one of the six subsidiary aspects of the Vedas).Vasudeva is the Supreme Being; in the beginning He used to live in his huge abode known as 'Aksharadharma', He was beyond all attributes, having a divine form and was totally, unique. (1-2)

Eventually, the primordial nature (Prakrti) was covered by the effulgence of the 'Akshara' the Supreme Being just as the night becomes day by being covered by sunlight. The Lord is

सिसृक्षाथाभवत्तस्य ब्रह्माण्डानां यदा तदा ।
सकालाविर्बभूवादौ महामाया ततो हि सा ।।४।।
तां कालशक्तिमादाय वासुदेवोऽक्षरात्मना ।
सिसृक्षयैक्षत यदा सा चुक्षोभ तदैव हि ।।५।।
तस्याः प्रधानपुरुषकोट्यो जज्ञिरे मुने ! ।
युज्यन्ते स्म प्रधानैस्ते पुरुषा चेच्छया प्रभोः ।।६।।
पुमांसो निदधुर्गर्भांस्तेषु तेभ्यद्र जज्ञिरे ।
ब्रह्माण्डानि ह्यसंख्यानि तत्रैकं तु विविच्यते ।।७।।
आदौ जज्ञे महांस्तस्मात्पुंसो वीर्याद्धिरण्मयात् ।
अहंकारस्ततस्तस्माद्गुणाः सत्त्वादयस्त्रयः ।।८।।

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beyond illusion. (3)

When that Supreme Being willed to create, the worlds and the primordial nature manifested. She (the primordial nature) is known as Mahamaya. (4)

Perceiving that Prakruti, Sri Vasudeva, looked at her, intending to create the world. At once, she became agitated. (5)

Oh Sage! Crores and crores of important men were born from her. As per the desire of the Lord, those men mixed with the Prakrti-s. The men placed the embryo in wombs of the Prakrti-s; from the Prakrti-s, innumerable worlds were born, now, only one among them will be looked into. (7)

From the golden semen of that ‘Purusha’, the entity called

तमसः पञ्च तन्मात्रा महाभूतानि जज्ञिरे ।
दशेन्द्रियाणि रजसो बुद्ध्या सह महानसुः ।।९।।
सत्त्वादिन्द्रियदेवाद्र जायन्ते स्म मनस्तथा ।
सामान्यतस्तत्त्वसंज्ञा एते देवाः प्रकीर्तिताः ।।१०।।
प्रेरिता वासुदेवेन स्वस्वांशैरैश्वरं वपुः ।
अजीजनन्विराट्संज्ञं ते चराचरसंश्रयम् ।।११।।
स च वैराजपुरुषः स्वसृष्टास्वप्स्वशेत यत् ।
तेन नारायण इति प्रोच्यते निगमादिभिः ।।१२।।

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'Ahankara' was born in the beginning. Afterwards the qualities of Satva, Rajas and Tamas were born. (8)

From Tamas, the five 'Tan-matra-s', 'Mahabhoota-s' (the five elements of earth, water, fire, air and ether) were born; from Rajas were born the ten 'Indriyas' (sense organs) and the eleventh sense organs viz. mind was born. (9)

The presiding demigods of the senses and mind were born from the quality of Satva. These demigods are generally known as 'principles'. (10)

Inspired by Vasudeva, these demigods created the body of 'Isvara' known as 'Virat', where all the moving and non-moving objects reside. (11)

Since that Viraatpurusha slept on the water created by him, he came to be known as Narayana by the Nigamas (Vedas) and other texts. (12)

तन्नाभिपद्माद्ब्रह्मासीद्राजसोऽथ हृदम्बुजात् ।
जज्ञे विष्णुः सत्त्वगुणो ललाटात्तामसो हरः ।।१३।।
एतेभ्य एव स्थानेभ्यस्तिस्त्र आसंद्र शक्तयः ।
तत्रासीत्तामसी दुर्गा सावित्री राजसी तथा ।
सात्त्विकी श्री चेति सर्वा वस्त्रालंकारशोभिताः ।।१४।।
ता वैराजाज्ञया त्रींद्र ब्रह्मादीन्प्रतिपेदिरे ।
दुर्गा रुद्रं च सावित्री ब्रह्माणं विष्णुमन्तिमा ।।१५।।
चण्डिकाद्याद्र दुर्गाया अंशेनासन्सहस्त्रशः ।
त्रयीमुख्याद्र सावित्र्याः शक्तयोंऽशेन जज्ञिरे ।
दुःसहाप्रमुखा चासन्नंशेनैव श्रियो मुने ! ।।१६।।

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From the naval-lotus of Narayana, having the quality of Rajas, Lord Brahma was born; from the heart lotus of the Lord Narayan, Satvic qualities was born Lord Vishnu. From the face of the Lord Narayana. With the quality of 'Tamas' Lord Hara was born. (13)

From the three central places, three powers originated of them; the one with quality of 'Tamas' became Durga, the one with quality of 'Rajas' became Savitri, the one with the quality of 'Sattva' became Sri Devi. All these were shining with ornaments and dresses. (14)

On the command of the Viratpurusha, these Sakti-devi-s chose their spouses respectively. Durga chose Rudra, Savitri chose Brahma, and the last Sri-Devi joined Vishnu. (15)

Oh, Sage! From the fraction of Durga, Chandika and other

तत्रादितो यो ब्रह्मासीद्वैराजनाभिपद्मतः ।
एकार्णवे तदब्जस्थः स कञ्चिदपि नैक्षत ।।१७।।
विसर्गबुद्धिमप्राप्तो नात्मानं च विवेद सः ।
कोऽहं कृत इति ध्यायन्नदीदृक्षत्कजाश्रयम् ।।१८।।
नालं प्रविश्याधो यातुस्तन्मूलं च विचिन्वतः ।
संवत्सरशतं यातं तस्य नान्तं तु सोऽलभत् ।।१९।।
ऊर्ध्वं पुनरुपेत्याथ श्रान्तद्र निषसाद सः ।
अदृश्यमूर्तिर्भगवानूचे तप तपेति तम् ।।२०।।

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thousands of power goddesses were born. From Savitri's fraction, Trayi and other power goddesses were born; from the fraction of Sri-Devi, Dussaha and other goddesses were born. (16)

At the beginning of creation, Brahma who was born from the navel lotus of Viratpurusha, settled on that navel-lotus on the ocean spread everywhere; he could not see anything. (17)

He knowing how to create, He was not aware of even himself; he could not see any place of refuge anywhere in that great ocean; he was thinking, "Who am I? Why did I come?" (18)

Entering the stalk of the lotus and searching for its origin, he began to go downwards; hundreds of years elapsed, he could not see its end. (19)

Again, he came up and being tired, he sat there alone. Then

तच्छ्रुत्वा तत्प्रवक्तारमदृष्ट्वा च स सर्वतः ।
गुरूपदिष्टवत्तेपे दिव्यं वर्षसहस्रकम् ।।२१।।
पद्मे तपस्यते तस्मै तपःशुद्धात्मने ततः ।
समाधौ दर्शयामास धाम वैकुण्ठमच्युतः ।।२२।।
प्राधानिका गुणा यत्र त्रयोऽपि रजआदयः ।
न भवन्त्यल्पमपि यत्कालमायाभयं न च ।।२३।।
सहोदितार्कायुतवद्भास्वरे तत्र तेजसि ।
वासुदेवं ददर्शासौ रम्यदिव्यासिताकृतिम् ।।२४।।
चतुर्भुजं गदापद्मशंखचक्रधरं विभूम् ।
पीताम्बरं महारत्नकिरीटादिविभूषणम् ।।२५।।

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the invisible God told him “Perform penance! Perform penance”. (20)

Hearing that, he turned around and could not see the Lord; following the command of that invisible preceptor, he performed penance for a thousand divine years. (21)

Doing penance, sitting on that louts, he became a pure soul. Later, Achyuta in Samadhi in Vaikunta dharma was seen by that Brahma. (22)

In that Vaikuntha abode, the three qualities of Satva, Rajas etc. are non-existent; there is no fear of the Prakrti also. (23)

There he saw the bewitching, divine from of Vasudeva, which was of pure white color; He was shining with the brilliance of like ten thousand suns raised at the same time. (24)

He saw the Lord, adorned with a mace, lotus, conch and disc

नन्दताक्ष्यादिभिर्जुष्टं पार्षदैद्र चतुर्भुजैः ।
सिद्धिभि चाष्टभिः षड्भिर्बद्धाञ्जलिपुटैर्भगैः ।।२६।।
सिंहासने श्रिया साकमुपविष्टं तमीश्वरम् ।
प्रणम्य प्राञ्जलिस्तस्थौ विरिञ्चो हृष्टमानसः ।।२७।।
तं प्राह भगवान्ब्रह्मंस्तुष्टोऽहं तपसा तव ।
वरं वरय मत्तस्त्वं स्वाभिष्टं यत्प्रियोऽसि मे ।।२८।।
इत्युक्तस्तेन तं जानंस्तपसि प्रेरकं प्रभुम् ।
स्वं च विश्वसृजं ब्रह्मा ययाचेऽभिमतं वरम् ।।२९।।
प्रजाविसर्गशक्तिं मे देहि तुभ्यं नमः प्रभो ! ।
तत्रापि च न बद्ध्येयं यथा कुरु तथा कृपाम् ।।३०।।

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in his four arms; wearing a yellow robe, decorated with a great crown and ornaments, surrounded by praising attendants, the eight 'Siddhi-s' standing with folded hands, the six godly qualities serving him having taken human forms, seated with Goddess Lakshmi, on the throne,. On seeing him, Brahma was filled with joy and saluted Him and stood before Him with folded hands. (25-27)

The Lord said to him, "Oh Brahma! I am pleased with your penance. As you are dear to me, you ask for any boon you like" (28)

Thus spoken to by the Lord, Brahma understood that he is the Lord of inspiration for his penance and prayed for the boon he wanted. (29)

"O God! I bow to you! Grant me the ability to create

ततस्तं भगवानूचे सेत्स्यते ते मनोरथः ।
वैराजेन मयात्म्यैक्यं भावयित्वा समाधिना ।
प्रजाः सृजाथ स्वासाध्ये कार्ये स्मर्योऽहमिष्टदः ।।३१।।
इत्युक्त्वान्तर्दधे विष्णुर्ब्रह्माप्यैक्यसमाधिना ।
वैराजेनाथ लोकान् प्राग्लीनान्सर्वान् स्व ऐक्षत ।।३२।।
विसर्गशक्तिं सम्प्राप्य स सर्गाय मनो दधे ।
ब्रह्मज्योतिर्मयस्तावदादित्यः प्रादुरास ह ।।३३।।
स्थापयित्वाण्डमध्ये तं ततः स मनसासृजत् ।
तपोभक्तिविशुद्धेन मुनीनाद्यां चतुःसनान् ।।३४।।

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people and also that I should not be bound by my own creation." (30)

Then the Lord said, "Your wish will be fulfilled. By being one with me by means of Samadhi, you may create people; while doing so, when you feel unable to perform your task, think of Me. If you do so, I shall fulfill your desires". (31)

Having said thus, Lord Vishnu disappeared. Brahma, who was in a state of 'Samadhi' (communion) with the Lord, saw within himself all the worlds, which were in the past, but submerged now. (32)

Having obtained the powers of creation, he decided to create (the world). By then, the Sun arose with a divine light. (33)

Then, he established the Sun in the centre of the cosmic egg (Anda). With great devotion, penance and a pure mind, he

प्रजाः सृजत चेत्यूचे तांस्तदा ते तु तद्वचः ।
न जगृहुर्नैष्ठिकेन्द्रास्तेभ्य चुक्रोध विश्वसृट् ।।३५।।
क्रुद्धस्य तस्य भालाच्च रुद्र आसीत्तमोमयः ।
मन्युं नियम्य मनसा प्रजेशान्सोऽसृजत्ततः ।।३६।।
मरीचिमत्रिं पुलहं पुलस्त्यं च भृगुं क्रतुम् ।
वसिष्ठं कर्दमं चैव दक्षमङ्गिरसं तथा ।।३७।।
धर्मं ततः स हृदयादधर्मं पृष्ठतस्तथा ।
मनसः काममास्याच्च वाणीं क्रोधं भ्रुवोऽसृजत् ।।३८।।

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created the first four sages namely Sanat-kumara, Sanaka, Sanandana and Sanat-sujata. (34)

He told them - "Now you have to create people". However, the four sages, who were steeped in great abstinence, could not grasp his words. Brahma (the creator of the world) became angry with them (at their being unable to understand them). (35)

Then, Rudra, full of the quality of Tamas, was born from the angry face of Brahma. Then controlling his anger, he created Marichi, Atri, Pulaha, Pulastya, Bhrigu, Kratu, Vasishtha, Kardama, Daksha, Angirasa known as the 'Prajeswaras' (the leaders of the people). (36-37)

Then, he created righteousness (Dharma) from his heart, wickedness (Adharma) from his back, desire (Kama) from his mind, speech (Vani) from his mouth and anger (Krodha) from his eyebrows. (38)

शौचं तपो दया सत्यमिति धर्मपदानि च ।
चतुर्भ्यो वदनेभ्यद्र चत्वारि ससृजे ततः ।।३९।।
ऋग्वेदं वदनात्पूर्वाद्यजुर्वेदं च दक्षिणात् ।
ससर्ज पद्रिमात्साम सौम्याच्चाथर्वसंज्ञितम् ।।४०।।
इतिहासपुराणानि यज्ञान् विप्रशतं तथा ।
वस्वादित्यमरुद्विश्वान्साध्यांद्र मुखतोऽसृजत् ।।४१।।
बाहुभ्यः क्षत्रियशतमूरुभ्यां च विशां शतम् ।
पद्भ्यां शूद्रशतं चैतान्ससर्ज सह वृत्तिभिः ।।४२।।
ब्रह्मचर्यं च हृदयाद्गार्हस्थ्यं जघनस्थलात् ।
वनाश्रमं तथोरस्तः सन्न्यासं शिरसोऽसृजत् ।।४३।।

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Purity, penance, mercy and truth are the four pillars of Dharma. He created these four from his four faces. (39)

He created the Rigveda from his eastern face, Yajurveda from his Southern face, Samaveda from his western face and the Atharva Veda from his northern face. (40)

Then, Itihasas, Puranas, sacrifices, hundred Brahmanas, and Vasus, Adityas, Maruts, Visvedavatas and Sadhyas (all different types of demigods) also were created from his face. He created the Kshatriyas from arms; he created a hundred Vaisyas from his thighs, and one hundred Shudras along with their occupations, from his feet. (41-42)

He created 'Brahmacharya Ashrama' (the institution of learning and celibacy) from his heart, the 'Grihastha-Ashrama' (insti-

वक्षःस्थलात्पितृगणानसुराञ्जघनस्थलात् ।
ससर्ज च गुदान्मृत्युं निर्ऋतिं निरयांद्र सः ।।४४।।
गन्धर्वां चारणान् सिद्धान् सर्पान्यक्षांद्र राक्षसान् ।
नगान्मेघान्विद्युतद्र समुद्रान् सरितस्तथा ।।४५।।
वृक्षान्पशून्पक्षिणद्र सर्वान्स्थावरजंगमान् ।
स्वांगेभ्य एव सोऽस्त्राक्षीद्ब्रह्मा नारायणात्मकः ।।४६।।
सृष्टिमेतां विलोक्यापि नातिप्रीतो यदा तदा ।
हरिं ध्यात्वा स ससृजे तपोविद्यासमाधिभिः ।
ऋषीन्स्वायम्भुवादींद्र मनूं मनुजानपि ।।४७।।

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tution of the householder) from his buttocks, the 'Vanaprastha-Ashrama' (institution of the one who retires to the forest to perform penance after having undergone the pleasure of life) from his chest and the 'Sanyasa-Ashrama' (institution of the ascetic) from his head. (43)

He created groups of Manes from his chest region, the Asuras (demons), from the loins, death, Niruruti and hell from his anus. (44)

The Gandharvas, Charanas, Siddhas, serpents, Yakshas, Rakshasas, Nagas, clouds, electricity, oceans, rivers, trees, animals, birds, and all animate and unanimated things were created from his palms by that Brahma with the soul of Narayana. (45-46)

He was not pleased on seeing this creation. Then he remembered Sri Hari and created the sages who were im-

ततः प्रीतः स सर्वेषां निवासाय यथोचितम् ।
स्वर्लोकं च भुवर्लोकं भूर्लोकं समकल्पयत् ।।४८।।
येषां तु यादृशं कर्म प्राक्कालीनं हि तान्विधिः ।
संस्थाप्य तादृशे स्थाने वृत्तीस्तेषामकल्पयत् ।।४९।।
देवानाममृतं नृणामृषीणां चान्नमोषधीः ।
यक्षरक्षोसुरव्याघ्रसर्पादीनां सुरामिषम् ।
चक्लृपे गोमृगादीनां वृत्तिं स यवसादि च ।।५०।।
स देवानां तु विश्वेषां हव्यं वृत्तिमकल्पयत् ।
अमूर्तानां च मूर्तानां पितॄणां कव्यमेव च ।।५१।।

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mersed in penance and 'Samadhi', Svayambhu, other Manes and men. (47)

Then being pleased, he created Heaven, Bhuvarloka and Bhuloka as suitable dwelling places for them. (48)

According to the merit attained by his previous penance, he established everyone in his proper place, creating suitable occupations for them. (49)

He created Nectar for the angels, food for men, roots and fruits for the sages, wine and meat for the Yakshas, Rakshasas, Asuras, tigers, serpents and others, Grass and other herbs for the cows and other animals for their living. (50)

He ordained a portion of oblations in sacrifices for all the angels as their vocation. Havya as the occupation of 'Amrutas'

दुर्गोद्भवानां शक्तीनां तदुपासनतत्परैः ।
दैत्यरक्षःपिशाचाद्यैर्दत्तं मद्यामिषादि च ।।५२।।
तथा सावित्र्युद्भवानां शक्तीनां तदुपासकैः ।
दत्तमृष्यादिभिर्यज्ञे मुन्यन्नं चान्नमोषधीः ।।५३।।
श्रीजातानां च शक्तीनां तदुपास्तिपरायणैः ।
दत्तं देवासुरनरैः पायसाज्यसितादि च ।।५४।।
प्रजापतीनां स पतिस्ततः प्राहाखिलाः प्रजाः ।
इज्या देवाद्र पितरो हव्यकव्यात्मकैर्मखैः ।।५५।।

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(shapeless beings) and the corporal manes. (51)

For the Sakti-s born of Durga, he ordained a portion of the offerings of wine and meat offered by the Daityas, Rashasas and Devils and others who worship them accordingly. (52)

Similarly, for those Sakti-s born of Savitri, he ordained the offering of cooked rice and herbs offered in sacrifices by those sages who offer them in sacrifices as 'Vrithis'. (53)

For the Saktis born of Sri-Devi, he ordained sweet pudding, ghee, milk and other dishes offered by the Devas, Suras and humans as the 'Vrithis' (offering). (54)

Then, Bramha, the chief of Prajapatis addressed all the people thus – "You should worship the Devatas and Manes with oblations of Havya and Karya respectively in sacrifices. (55)

These people being pleased with your worship will fulfill your

इष्टाः सम्पूरयिष्यन्ति ह्येते युष्मन्मनोरथान् ।
एतान्ये नार्चयिष्यन्ति ते वै निरयगामिनः ।।५६।।
इत्थं कृता हि मर्यादा तेन नारायणात्मना ।
दैवं पित्र्यमतो नित्यं जनैः कार्यं यथाविधि ।।५७।।
ततो ब्रह्मा स सर्वेषां धर्मसेत्ववनाय च ।
तत्तज्जातिषु ये मुख्यास्तान्मनूं चाप्यतिष्ठिपत् ।।५८।।
वासुदेवेच्छयैवेत्थं वैराजाद्ब्रह्मरूपिणः ।
कल्पे कल्पे भवत्येव सृष्टिर्बहुविधा मुने ! ।।५९।।
प्राक्कल्पे यादृशी संज्ञा वेदाः शास्त्राणि च क्रियाः ।
कल्पेऽन्ये तादृशाः सर्वे धर्माः स्यु चाधिकारिणः ।।६०।।

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desires fully. Those who do not worship them will go to hell. (56)

Thus, the rules of conduct for the Devatas and Manes were laid down by that Brahma whose soul was none other than the Lord Narayana. These rules are to be always followed by the people. (57)

Then, for the protection of Dharma, he appointed those who were chiefs of the groups and known as 'Manus'. (58)

Oh, Sage! By the will of Vasudeva who is in the form of 'Virat-purusha', such different creations will take place in Kalpa after Kalpa (a day of Brahma or 1000 yugas, being equal to a period of 432 million years of mortals.) (59)

The different names (of objects), the Vedas, the Sastras, other works, the Dharma-s, and the office-bearers who preside

विष्णुर्यः कथितः सोऽपि वैराजपुरुषात्मकः ।
पोषयत्यखिलाँल्लोकान्मर्यादाः परिपालयन् ।।६१।।
मन्वादिभिः पाल्यमानाः सेतवस्त्वसुरैर्यदा ।
कामरूपैर्विभिद्यन्ते वासुदेवस्तदा स्वयम् ।
ब्रह्मादिभिः प्रार्थ्यमानः प्रादुर्भवति भूतले ।।६२।।
अवतारा भगवतो भूता भावाद्र सन्ति ये ।
कर्तुं न शक्यते तेषां संख्यां संख्याविशारदैः ।।६३।।
सद्धर्मदेवसाधूनां गुप्त्यै तद्द्रोहिमृत्यवे ।
श्रेयसे सर्वभूतानामाविर्भावोऽस्ति सत्पतेः ।।६४।।

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over the different happening in this world, will all be the same as they were in the previous Kalpa. (60)

That Supreme-one called Vishnu, is also known as the 'Virat-purusha'. He protects all the worlds and sees to it that the rule of law prevails. (61)

Whenever the Dharma that is protected by the Manus and others is ruined by the Asuras, who are able take any form, then Brahma and others pray to, Vasudeva will incarnate Him-self on the earth. (62)

It is not possible even for expert mathematicians, to keep the count of the number of past incarnations of the Lord Vasudeva. (63)

To protect the correct Dharma, Devatas and the pious people, and to destroy their enemies who torment them, and for the

स वासुदेवः प्रकृतौ पुंसि कार्येषु चैतयोः ।
अन्वितश्च पृथक्चास्ते सर्वाधीशः स्वधामनि ।।६५।।
व्याप्य स्वांशैरिमाँल्लोकान्यथाग्निवरुणादयः ।
स्वस्त्यासते स्वस्वलोके तथैष भगवान्मुने ! ।।६६।।
सर्गात्प्राक्सच्चिदानन्दः शुद्ध एकश्च निर्गुणः ।
यथासीत्तादृगेवासावन्वितोऽप्यस्ति निर्मलः ।।६७।।
वायुतेजोजलक्ष्मासु तत्तत्कार्येषु खं यथा ।
अन्वीयाप्यस्ति निर्लेपं यथापूर्वं तथैष हि ।।६८।।

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welfare of all beings, the Lord of the good incarnates. (64)

That Vasudeva will be inherently present in Prakriti (nature), humans (purusha) and in their acts. He will also maintain his presence exclusive of these, and be He being the master of all, resides in His divine mansion. (65)

O Sage! Just as the gods like Agni, Varuna and others simultaneously permeate in this world and happily reside in their own abodes, similarly Lord Vasudeva too is simultaneously present at all places. (66)

Just as he had the divine form of 'Sat' 'Chit' 'Ananda' before creation occurred, he continues to be afterwards too being devoid of all fallacies. (67)

Just as the ether (space) exists in all entities like air, fire water etc, and still is totally unaffected by its association with them, the Lord too resides in everything, but is unaffected by His

सर्वोपास्यो नियन्ता च व्यापक चैष कीर्तितः ।
आत्यन्तिके लयेऽथैष भवत्येव यथा पुरा ।।६९।।
वैराजः पुरुषो योऽत्र प्रोक्तोऽसावीश्वराभिधः ।
ज्ञेयः स्वतन्त्रः सर्वज्ञो वश्यमायद्र नारद ! ।।७०।।
एतस्यैव स्वरूपाणि ब्रह्मविष्णुशिवास्त्रयः ।
रजआदिगुणोपेताः स्वगुणानुगुणक्रियाः ।।७१।।
ब्रह्मणो ये समुत्पन्ना देवासुरनरादयः ।
ते जीवसंज्ञा ह्यल्पज्ञाः परतन्त्रा भवन्ति च ।।७२।।

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presence within them (68)

The Lord is fit to be worshiped by all; He is the controller of everything; He is all pervading. There will be no change in Him even after the dissolution of this Universe. (69)

O Narada! Understand that the Virat-purusha who is known as the Iswara here, is free from all bondages, omniscient, and the one who has complete control over 'Maya'. (70)

Brahma, Vishnu and Siva — all the three are his very forms, consisting prominently of the qualities of Rajas, Satva and Tamas respectively. (71)

Those souls created by Brahma and known as Deva-s, Asura-s etc, are ignorant and dependent. (72)

The bodies of the Jiva-s (individual souls) and Iswara are

**जीवानामीश्वराणां च तनवः क्षेत्रसंज्ञकाः ।**
**महदादितत्त्वमय्यः क्षेत्रज्ञाख्यास्तु तद्विदः ।।७३।।**
**क्षेत्राणां च क्षेत्रविदां प्रधानपुरुषस्य च ।**
**मायायाः कालशक्ते चाक्षरस्य च परात्मनः ।**
**पृथक्पृथग्लक्षणैर्यज्ज्ञानं तज्ज्ञानमुच्यते ।।७४।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
ज्ञानस्वरूपनिरूपणनामा चतुर्विंशोऽध्यायः ।।२४।।

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known as 'Kshetra, and have the cosmic entities of 'Mahat' etc. Those who know that 'Kshetra' are known as 'Kshetragnya-s'. (73)

Real 'Jnana' is that which enables us to precisely understand the exact nature of the 'Kshetra-s', 'Kshetragnya-s', the primordial nature, the 'Purusha', 'Maya', time, power, 'Akshara' (the everlasting) and the Supreme Soul (74)

**Thus, ends the Twenty-fourth Chapter titled "The description of the exact nature of Divine Knowledge" in the Vasudeva Mahatmya.**

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## Chapter - 25: The Description of Renunciation and

## अध्याय : २५

श्रीनारायण उवाच

वैराग्यस्याथ ते वच्मि लक्षणं मुनिसत्तम ! ।
क्षयिष्णुवस्तुष्वरुचिः सर्वथेति तदीरितम् ।।१।।
आरभ्य मायापुरुषात्सर्वा ह्याकृतयस्तु याः ।
कालशक्त्या भगवतो नाश्यन्ते ताद्र तद्वशाः ।।२।।
प्रत्यक्षेणानुमानेन शाब्देन च विवेकिभिः ।
असत्यताऽऽकृतीनां च निर्ि चता सत्यतात्मनाम् ।।३।।

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### Devotion

**Sri Narayana said:**

O great sage! Now I will let you know the definition of renunciation. Total disinterest in the momentary and transitional objects is the main characteristic of renunciation. (1)

Beginning from the illusory person, everything that is under the control of the Supreme Lord, perishes due to the divine power of 'Time' of the Lord. (2)

Those who are wise should realize the temporary nature of all things of this world as well as the eternality of the soul alone by the different means of knowledge like perception, inference and verbal testimony. (3)

The 'Time' that is responsible for dissolution of the world has

नित्येन प्रलयेनैष कालो नैमित्तिकेन च ।
प्राकृतिकेन रूपेण चरत्यात्यन्तिकेन च ।।४।।
देहिदेहा इमे नित्यं क्षीयन्ते परिणामिनः ।
क्रमेण दृश्यते यत्र बाल्यतारुण्यवार्धकम् ।।५।।
सूक्ष्मत्वान्नेक्ष्यते तत्तु गतिर्दीपार्चिषो यथा ।
फलवृद्धिर्वानुपदं जायमाना द्रुमे यथा ।।६।।
तस्यां तस्यामवस्थायां दुःखं च महदीक्ष्यते ।
जाग्रदादिष्वस्थासु दुःखं चैव पुनः पुनः ।।७।।
दुःखमाध्यात्मिकं भूरि दृश्यते चाधिभौतिकम् ।
आधिदैविकमप्यत्र दुःखमेवास्ति देहिनाम् ।।८।।

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three forms viz. the eternal form, the natural form and the continuous form. (4)

These bodies of the souls, where the different stages like childhood, youth and old age are seen, are always in a state of transition and ultimately decay due to the passage of time. However, the transition is not noticed, since it is very subtle, just as the passage of the flame of the oil-wick lamp or the growth of a tree that bears fruit due to the passage of time. (5-6)

A lot of misery is experienced in each of these stages (like childhood, youth etc.). Similarly misery is also experienced again and again during the different states of consciousness like the waking state, the state of deep sleep and so on. (7)

All the persons experience three types of misery, viz. the Adhyatmika (misery arising due to the past deeds of the soul),

हा हा ममार मत्पुत्रो हा पत्नी म्रियते मम ।
तातं मेऽभक्षयद् व्याघ्रो दंष्टा सर्पेण मे वधूः ।।९।।
महासौधोऽग्निना दग्धो हा हा सोपस्करोऽद्य मे ।
स्वकुटुम्बं कथं पोष्ये नावर्षत्पाकशासनः ।।१०।।
सस्यैः समृद्धं मत्क्षेत्रं हा हा दग्धं हिमाग्निना ।
ह्रियन्ते तस्करैर्गावः सर्वस्वं मम लुण्टितम् ।।११।।
नृपेण दण्डितोऽत्यर्थं शत्रुणा हातिताडितः ।
किं करोमि च कं ब्रूयां माता मे व्यभिचारिणी ।।१२।।

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Adhidaivika (misery arising out of the wrath of the demigods and other celestial beings) and Adhibhoutika (misery arising out of the warth of the elements like floods, earthquake and so on). (8)

"Alas, my son died!" "Alas, My wife has expired"! O God! A tiger has eaten my father! Alas, my wife has been bitten by a serpent! My big house has been burnt by fire together with all the valuables in it! How do I support my family since Indra the god of the cloud has not blessed me with sufficient rains. (9-10)

Alas! All the plants that were about to be harvested have been destroyed by the snowfall! All my riches have been destroyed! My cows have been stolen by thieves! (11)

The King has punished me for a crime that I have not committed! My enemies have afflicted me incorrectly! How or whom

विषं पास्यामि हा हाद्य मत्पत्नि शत्रुराकृषत् ।
हा स्वसा मे हृता म्लेच्छैर्हा हारिः प्राह मर्मभित् ।।१३।।
म्रिये ज्वरातिव्यथया यमदूता इमे हहा ।
इत्थं रोरूयमाणा हि दृश्यन्ते सर्वतो जनाः ।।१४।।
अवस्थानां शरीरस्य जन्ममृत्यू प्रतिक्षणम् ।
कालेन प्राप्नुवद्भिः स्वं प्रारब्धं दुःखम नुते ।।१५।।
प्रारब्धान्ते मृत्युदुःखं भवत्यप्रतिमं हि तत् ।
मृत्वापि च महद्दुःखं प्राप्यन्ते यमयातनाः ।।१६।।

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can I tell that my mother is a debaucherous person? (12)

I will consume poison since my wife has been abducted by my enemy! Alas, my daughter has been abducted by the pariahs! I have been fatally wounded by the enemies! I am dieing by severe fever! The commandants of Yama the Lord of death are at my doorstep!" — Thus severely weeping people are seen everywhere. (13-14)

People always experience misery at all times according to their past deeds, and undergo the different stages of life like birth and death. (15)

After experiencing these miseries, they ultimately experience the unsurpassed misery of death. Even after death, they experience severe misery. (16)

Then the soul is born in the different forms of animals, reptiles,

ततो जरायुजोद्भिज्जस्वेदजाण्डजयोनिषु ।
भूत्वा भूत्वा यथाकर्म म्रियते दुःखितैः पुनः ।।१७।।
नित्यः प्रलय एवं ते कीर्तितः सूक्ष्मया दृशा ।
स ज्ञेयोऽथ मुने ! वच्मि लयं नैमित्तिकाभिधम् ।।१८।।
निमित्तीकृत्य रजनीं भवेद्विश्वसृजस्तु यः ।
नैमित्तिकः स कथितो लयो दैनन्दिनद्र सः ।।१९।।
चतुर्युगानां साहस्त्रं दिनं विश्वसृजो मुने ! ।
निशा च तावती तस्य तद्द्वयं कल्प उच्यते ।।२०।।

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birds and so on and then again he dies and thus rotates in the cycle of births and deaths again and again. (17)

Thus, I have explained with a subtle vision, the nature of dissolution, known as 'Pralaya'. Now, I will tell you about the 'Naimittika Pralaya', the dissolution that occurs due to a particular cause. (18)

The dissolution that occurs due to the nightfall of the creator is known as the 'Naimittika Pralaya', the dissolution that occurs due to a particular cause. (19)

O great sage! The cluster of the one thousand four 'Yuga-s' is equal of one day of the creator of the Universe. Similar is the extant of the night of the creator. These two put together, is known as one 'Kalpa'. (20)

In each of the days and nights of the creator, there will be

एकैकस्मिन्दिने तस्य चतुर्दश चतुर्दश ।
भवन्ति मनवो ब्रह्मन् ! धर्मसेत्वभिरक्षकाः ।।२१।।
आद्याः स्वायम्भुवस्तत्र मनुः स्वारोचिषस्ततः ।
उत्तमस्तामस चाथ रैवत चाक्षुषस्ततः ।।२२।।
श्राद्धदेवद्र सावर्णिभौत्यो रौच्यस्ततः परम् ।
ब्रह्मसावर्णिनामा च रुद्रसावर्णिरेव च ।।२३।।
मेरुसावर्णिसंज्ञोऽथ दक्षसावर्णिरन्तिमः ।
चतुर्दशैते मनवः प्रोक्ता ब्रह्मैकवासरे ।।२४।।
एकैकस्य मनोः कालो युगानां चैकसप्ततिः ।
दिव्यैर्द्वादशसाहस्त्रैर्युगकालद्र वत्सरैः ।।२५।।

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fourteen 'Manu-s' (leaders of men) who protect the 'Dharma'. (21)

Among them the first Manu is known as 'Swayambhuva Manu'. The second one is known as 'Swarochisha Manu'. The succeeding Manus are known as 'Uttama, Tamasa Raivata and Chakshusa'. (22)

Then come 'Shraddhadeva, Savarni, Bhautya, Rauchya, Brahmasavarni and Rudrasavarni'. (23)

Then come 'Merusavarni' and last one among the fourteen is 'Dakshasavarni'. These are the fourteen Manus who come in a single day of the creator of the Universe. (24)

The time of existence of each of the Manus is seventy one Yuga-s, which include twelve thousand divine years. (25)

चतुर्दशस्यैव मनोरन्तरेऽन्तमुपेयुषि ।
सायं सन्ध्या विश्वसृजो जायते मुनिसत्तम ! ।।२६।।
दिनावसाने वैराजः शक्तिराकर्षति स्थितेः ।
वैराजात्मा तदा रुद्रस्त्रिलोकीं हर्तुमीहते ।।२७।।
आदौ भवत्यनावृष्टिरत्युग्रा शतवार्षिकी ।
तदाल्पसारसत्त्वानि क्षीयन्ते सर्वशो भुवि ।।२८।।
सांवर्तकस्य चार्कस्य रश्मयोऽत्युल्वणा रसम् ।
आपातालात्पिबन्त्याशु धरण्याः सर्वमेव हि ।।२९।।
सारसं चैव नादेयं सामुद्रं चाम्बु सर्वशः ।
शोषयित्वाखिलान् लोकान्सोऽर्को नयति संक्षयम् ।।३०।।

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When the time of the fourteenth Manu is about to end, the evening twilight of the creator approaches. (26)

When the day is about to end, Lord Rudra destroys the power of existence of the Universe. Then Lord Rudra will attempt for the dissolution of the Universe. (27)

First, there will a severe drought for one hundred years. Then all the beings that are weak will perish on this earth. (28)

The rays of the Sun known as 'Samvartaka' which will be most severe will evaporate the juice of the earth right from the nether worlds. (29)

The Sun will evaporate all the water in the oceans as well as the rivers and other water bodies and thus will make all the

ततो भवति निःस्नेहा नष्टस्थावरजंगमा ।
कूर्मपृष्ठोपमा भूमिः शुष्का संकुचिता भृशम् ।।३१।।
कालाग्निरुद्रः शेषस्य मुखादुत्पद्यते ततः ।
अधोलोकान्सप्त भूमिं भुवः स्वद्र दहत्यसौ ।।३२।।
निर्दग्धलोकदशको ज्वालावर्तभयंकरः ।
उद्वासितमहर्लोकः कालाग्निः परिवर्तते ।।३३।।
गताधिकारास्त्रिदशा भुवःस्वर्गनिवासिनः ।
महर्लोकाज्जनं यान्ति वह्निज्वालाभृशार्दिताः ।।३४।।

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beings of the world perish. (30)

Then the earth will become like the shell of the tortoise, where there will be no water, and devoid of all beings both movable and immovable. (31)

The form of Lord Rudra known as ‘Kalagni Rudra’ (the dissolutory fire) will emanate from the mouth of the primordial serpent Adishesha, that will burn all the seven worlds that are below the earth as well as the earth itself and the two worlds that are above the earth. (32)

Then having burnt all the ten worlds the fire will approach the eleventh world known as the ‘Mahar-loka’, the destructive fire burns forth. (33)

The demigods who live in the worlds of Bhuvar-loka and the Mahar-loka, will lose their positions and unable to withstand the heat of the flames, proceed to the ‘Jano-loka’. (34)

निवृत्तिधर्मा ऋषयः प्राप्ताः सिद्धदशां तु ये ।
भूतलात्तेऽपि तह्येव ऋषिलोकं प्रयान्ति च ।।३५।।
उत्तिष्ठन्ति ततो घोरा व्योम्नि सांवर्तका घनाः ।
महागजकुलप्रख्यास्तडित्वन्तोऽतिनादिनः ।।३६।।
धूम्रवर्णाः पीतवर्णाः केचित्कुमुदसन्निभाः ।
लाक्षारसनिभाः केचिच्चाषपत्रनिभास्तथा ।।३७।।
शमयित्वा महावह्निं शतं वर्षाण्यहर्निशम् ।
वर्षमाणाः स्थूलधाराः स्तनन्तस्ते घनाघनाः ।
ब्रह्माण्डस्यान्तरालं च पूरयन्ति ध्रुवावधि ।।३८।।
एकार्णवजले तस्मिन्वैराजपुरुषः स तु ।
अनिरुद्धात्मकः शेते नागेन्द्रशयने प्रभुः ।।३९।।

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Those sages, who have practiced the path of renunciation too will proceed from the earth and reach the world that has been created exclusively for them. (35)

Then dreadful destructive clouds that resemble big elephants will arise; they will be accompanied by lightning that create blistering sounds. (36)

The clouds will be of different hues like brown, black as well as colour of the liquid red-wax. They will shower over all the worlds with huge rain drops for one hundred years day and night and will douse the great fire that preceded them.(37- 38)

In the waters that resemble one single ocean, the 'Vairaja-Purusha' (the primordial person) known as 'Aniruddha' will be lying down in the bed of the primordial serpent. (39)

तदा देवाद्र ऋषयो रजःसत्त्वतमोवशाः ।
ये ते सह विरिञ्चेन स्वकीयगुणकर्षिताः ।
प्रविश्य तस्य जठरे शेरते दीर्घनिद्रया ।।४०।।
ये तु ब्रह्मात्मैक्यभावा वशीकृतगुणत्रयाः ।
निवृत्तेनैव धर्मेण वासुदेवमुपासते ।।४१।।
महरादिषु लोकेषु ते चतुर्षु कृतालयाः ।
तं वैराजं संस्तुवन्तो निवसन्ति यथासुखम् ।।४२।।
नारायणः स भगवान्स्वरूपं परमात्मनः ।
चिन्तयन्वासुदेवाख्यं शेते वै योगनिद्रया ।।४३।।

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Then all the demigods, the sages under the influence of the guna-s of Rajas, Sattva and Tamas, together with the creator will enter the stomach of the Lord Aniruddha and sleep there for a long long time. (40)

Those who have realized the divine form of the Lord and have overcome the effects of the three Guna-s will continue to worship the Lord Vasudeva, treading the path of renunciation. (41)

They will stay in the four upper worlds known as ‘Mahas’ etc, continuing to worship the Lord Vasudeva, with exalted happiness. (42)

The Supreme Lord Narayana, contemplating on His own divine form known as ‘Vasudeva’ too sleeps in a divine state at that time. (43)

निशान्ते ब्रह्मणा साकं सर्वे ते तस्य जाठराः ।
उत्पद्यन्ते यथापूर्वं यथाकर्माधिकारिणः ।।४४।।
एवं नैमित्तिको नाम त्रिलोकीक्षयलक्षणः ।
प्रलयः कथितस्तुभ्यं प्राकृतं कीर्तयाम्यथ ।।४५।।
य एष कल्पः कथितस्तादृशानां शतत्रयम् ।
षष्ठ्यधिकं च यः कालो वेधसः स तु वत्सरः ।।४६।।
पञ्चाशता तैः परार्धो ब्रह्मायुस्तद्द्वयं मतम् ।
पराख्यकाले सम्पूर्णे महान्भवति संक्षयः ।।४७।।
संहाररुद्ररूपेण संहृत्य स्वं विराट्वपुः ।
स्वपरं निर्गुणं रूपं वैराजो यातुमिच्छति ।।४८।।

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At the end of the night, all the beings resting in the stomach of the Lord, will once again reappear, according to their own past deeds in the respective forms. (44)

So far, I have explained the dissolution known as 'Naimittika-Pralaya' where all the three worlds will be destroyed. Now, I will explain the nature of 'Prakrita Pralaya'. (45)

I have already explained the definition of one 'Kalpa'. Three hundred and six such Kalpa-s constitute one year of Brahma, the creator. (46)

Fifty such Kapla-s constitute one 'Parardha'. Two such 'Parardha-s' known as 'Paraa', constitute the life of Brahma. After this period of 'Paraa' is completed, there will be a great destruction. (47)

Then the Lord will Himself take the form Samhara-Rudra that

तदा भवत्यनावृष्टिः पूर्ववच्छतवार्षिकी ।
साङ्कर्षणद्र कालाग्निर्दहत्यण्डमशेषतः ।।४९।।
सांवर्तकास्ततो मेघा वर्षन्त्यतिभयानकाः ।
शतं वर्षाणि धाराभिर्मुसलाकृतिभिर्मुने ! ।।५०।।
महदादेर्विकारस्य विशेषान्तस्य संक्षयः ।
सर्वस्यापि भवत्येव वासुदेवेच्छया ततः ।।५१।।
आपो ग्रसन्ति वै पूर्वं भूमेर्गन्धात्मकं गुणम् ।
आत्तगन्धा ततो भूमिः प्रलयत्वाय कल्पते ।।५२।।

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is devoid of all qualities. (48)

Then, there will be a severe drought for one hundred years as before. Then the destructive fire known as 'Samkarshana' will burn the Cosmic egg. (49)

Then the destructive clouds will arise, that shower fiery rains, the rain drops resembling sharp pestles, for one hundred years. All the entities like 'Mahat' etc. will perish due to the wishes of the Lord Vasudeva. (50- 51)

The waters will inhume the quality of the earth viz. the odour. Then the earth that is devoid of odour will prepare for dissolution. Then the entity of 'tejas' will inhume the quality of the water viz. the juice. Then the water that is devoid of juice will prepare for dissolution. Then the entity of 'Vayu' will inhume the quality of the 'Tejas' viz. the form. Then the 'Tejas' that is devoid of form will prepare for dissolution. Then the entity of

ग्रसतेऽम्बुगुणं तेजो रसं तल्लीयते ततः ।
रूपं तेजोगुणं वायुर्ग्रसते लीयतेऽथ तत् ।।५३।।
वायोरपि गुणं स्पर्शमाकाशो ग्रसते ततः ।
प्रशाम्यति तदा वायुः खं तु तिष्ठत्यनावृतम् ।।५४।।
भूतादिस्तद्गुणं शब्दं ग्रसते लीयते च खम् ।
इन्द्रियाणि विलीयन्ते तैजसाहंकृतौ ततः ।।५५।।
अहंकारे विलीयन्ते सात्त्विके देवता मनः ।
यद्यद्यस्मात्समुत्पन्नं तत्तत्तस्मिन् हि लीयते ।।५६।।
अहंकारो महत्तत्त्वे त्रिविधोऽपि प्रलीयते ।
तत् प्रधाने च तत्पुंसि स मूलप्रकृतौ ततः ।।५७।।

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'Akasha' will inhume the quality of the 'Vayu' viz. the sense of touch . Then the 'Vayu' that is devoid of the sense of touch will prepare for dissolution. Then the Vayu dissolves and the Akasha will stand without any boundaries. (52-54)

Then the quality of 'sound' disappears and then the 'Akasha' dissolves. Then the sense organs in the Taijasa-Ahankara'. Then the sense organ 'manas' dissolves into the Satvika-Ahankara'. All those entities dissolve into those entities from which they have emerged respectively. (55-56)

The three types of 'Ahankara' dissolves in the entity of 'Mahat'. That 'Mahat' dissolves into the 'Pradhana' and that Pradhana dissolves into the 'Purusha' and the 'Purusha' dissolves into the 'Mula-Prakruthi'. (57)

एष प्राकृतिको नाम प्रलयः परिगीयते ।
तिरोभवन्ति जीवेशा यत्राव्यक्ते हरीच्छया ।।५८।।
यदा च मायापुरुषौ कालोऽत्यक्षरतेजसि ।
तदिच्छया तिरो यान्ति स त्वेको वर्तते प्रभुः ।
तदा स प्रलयो ज्ञेयो नारदात्यन्तिकाभिधः ।।५९।।
इत्थं प्रभोः कालशक्त्या लयैरेतै चतुर्विधैः ।
असद्बुध्वाखिलं तत्रारुचिर्वैराग्यमुच्यते ।।६०।।
वासुदेवेतरान्देवान् कालमायावशीकृतान् ।
विदित्वा तेषु च प्रीतिं हित्वा तस्यैव नित्यदा ।
गाढस्नेहेन या सेवा सा भक्तिरिति गीयते ।।६१।।

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This process is known as the 'Prakurthika-Pralaya'. In this process, all the lords of the living beings, disappear into Mula-Prakruthi' by the will of the Supreme Lord Sri Hari. (58)

O sage Narada! When the Maya, Purusha and Time dissolve into the Ultimate Tejas, and nothing except the Supreme Lord exist, such a thing is known as 'Atyantika Pralaya'. (59)

Thus, by the power of time of the Lord, there are four times of Pralaya. Detachment towards all worldly objects and knowledge of the evanescence of these objects is known as 'Vairagya'. (60)

One should understand that all other deities other than Vasudeva are all under the influence of Time and Maya. He should not have devotion unto those deities. He should be

श्रवणं कीर्तनं तस्य स्मृति चरणसेवनम् ।
पूजा प्रणामो दास्यं च सख्यं चात्मनिवेदनम् ।।६२।।
इत्येतैर्नवभिर्भावैर्यः सेवेत तमादरात् ।
अनन्यया धिषणया स हि भक्त इतीर्यते ।।६३।।
त्रिभिः स्वधर्मप्रमुखैर्युक्ता भक्तिरियं मुने ! ।
धर्म एकान्तिक इति प्रोक्तो भागवतश्च सः ।।६४।।
साक्षाद्भगवतः संगात्तद्भक्तानां च वेदृशाम् ।
धर्मो ह्येकान्तिकः पुम्भिः प्राप्यते नान्यथा क्वचित् ।।६५।।

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totally devoted only to Lord Vasudeva and serve Him only. That is known as true 'Bhakti'. (61)

Listening to His pastimes, chanting His names, remembering Him, serving His divine feet, worshipping Him, prostrating before Him, surrendering to Him, being friendly towards Him, offering himself to Him – These are the nine ways in which one should worship the Lord with great dedication. One who does so with an unflinching mind in known as the model devotee. (62-63)

This path of devotion is inclusive of three aspects. This is also known as "Ekantika Dharma as well as 'Bhagavata Dharma'. (64)

One will be able to tread this path only by the association of the Lord Himself or by the association of His exclusive devotees. There is no other way to follow this path of 'Ekantika Dharma'. (65)

नैतादृशं परं किञ्चित्साधनं हि मुमुक्षताम् ।
निःश्रेयसकरं पुंसां सर्वाभद्रविनाशनम् ।।६६।।
एकान्तधर्मसिद्ध्यर्थं क्रियायोगपरो भवेत् ।
पुमान् स्याद्येन नैष्कर्म्यं कर्मणां मुनिसत्तम ! ।।६७।।
एतन्मया वेदपुराणगुह्यं तत्त्वं परं प्रोक्तमघौघनाशम् ।
एकाग्रया शुद्धधियावधार्यं सच्छ्रद्धया चेतसि ते महर्षे ! ।।६८।।

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There is no other path that is similar to this for those who want to attain emancipation. This path is capable of destroying all evils. (66)

One should engage in the 'Kriya-Yoga' to attain proficiency in the 'Ekantha-Dharma'. Following this path, he will attain 'Naishkarmya', wherein he will go beyond the effects of his past deeds. (67)

O Great sage! I have described to you, the secret entity of the path of renunciation, that is secretly told in the Vedas and Puranas. Listening to this rids us of the ocean of sin. You have to store this great knowledge in your mind, with great concentration and a pure mind. (68)

There is no one who is as pious as Vasudeva! There is no entity that is as auspicious as Lord Vasudeva! There is no deity that is beyond Lord Vasudeva! There is no entity that is as desirable as Lord Vasudeva! (69)

**न वासुदेवात्परमस्ति पावनं न वासुदेवात्परमस्ति मंगलम् ।**
**न वासुदेवात्परमस्ति दैवतं न वासुदेवात्परमस्ति वाञ्छितम् ।६९।**
**यन्नामधेयं सकृदप्यबुद्धया देहावसानेऽपि गृणाति योऽत्र ।**
**स पुष्कसोऽप्याशु भवप्रवाहाद्विमुच्यते तं भज वासुदेवम् ।।७०।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
वैराग्यभक्तिनिरूपणनामा पञ्चविंशोऽध्यायः ।।२५।।

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A person who chants the name of this Supreme Lord even one, even unintentionally, will go beyond this Samsara (cycle of births and deaths), and will be emancipated. Worship this great exalted Lord! (70)

**End of the Twenty-fifth Chapter titled "The Description of Renunciation and Devotion" of the Vasudeva Mahatmya".**

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## अध्याय : २६

**स्कन्द उवाच**

**एकान्तधर्मविवृतं श्रुत्वा भगवतोदिताम् ।**
**प्रहृष्टमानसो भूयस्तं पप्रच्छ स नारदः ।।१।।**

**नारद उवाच**

**धर्म एकान्तिकः स्वामिंस्त्वया सम्यगुदीरितः ।**
**तमाश्रुत्य महान्हर्षो जातोऽस्ति मम मानसे ।।२।।**
**सिद्धये तस्य भवता क्रियायोगो य उच्यते ।**
**तमहं बोद्धुमिच्छामि भगवंस्तव सम्मतम् ।।३।।**

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## Chapter - 26: Description of the Kriya-Yoga (Procedure of Worship)

## Skanda said:

Having listened to the description of the Dharma to be followed by an ardent devotee from the Lord, Narada was filled with great joy; he once again asked again him thus. (1)

**Narada said:**

"Oh Lord! You have explained the Dharma to be followed by an ardent devotee very well. My mind is filled with great joy by listening to it. (2)

O God! I wish to listen to the procedure of Kriya Yoga to accomplish this Dharma that is agreeable to you." (3)

श्रीनारायण उवाच

पूजाविधिः क्रियायोगो वासुदेवस्य कीर्त्यते ।
स तु वेदेषु तन्त्रेषु बहुधैवास्ति वर्णितः ।।४।।
भक्तानां रुचिवैचित्र्यात्तथा बहुविधत्वतः ।
वासुदेवस्य मूर्तीनां बहुधा सोऽस्ति विस्तृतः ।।५।।
साकल्येनोच्यमानस्य पारो नायाति तस्य वै ।
अतः संक्षेपतस्तुभ्यं वच्मि भक्तिविवर्धनम् ।।६।।
प्राप्ता ये वैष्णवीं दीक्षां वर्णा चत्वार आश्रमाः ।
चातुर्वर्ण्यस्त्रिय चैते प्रोक्ता अत्राधिकारिणः ।।७।।

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**Sri Narayana said:**

"Narada! the method of worshipping Vasudeva is known as Kriya Yoga. It has been described in many ways in the Vedas and Tantras. (4)

Owing to different tastes of the devotees and different types of idols of Lord Vasudeva, this Kriya Yoga has been described in different ways. (5)

There will be no end if all those are to be explained separately. Hence, I will concisely tell you that method of worship, which increases devotion (towards the Lord). (6)

All those belonging to four classes, four stages of life and the ladies of those classes who have received initiation into the Vaishnava faith are qualified to perform this Yoga. (7)

वेदतन्त्रपुराणोक्तैर्मन्त्रैर्मूलेन च द्विजाः ।
पूजेयुर्दीक्षिता योषाः सच्छुद्रा मूलमन्त्रतः ।।
मूलमन्त्रस्तु विज्ञेयः श्रीकृष्णस्य षडक्षरः ।।८।।
स्वस्वधर्मं पालयद्भिः सर्वैरेतैर्यथाविधि ।
पूजनीयो वासुदेवो भक्त्या निष्कपटान्तरैः ।।९।।
आदौ तु वैष्णवीं दीक्षां गृह्णीयात्सद्गुरोः पुमान् ।
सदैकान्तिकधर्मस्थाद्ब्रह्मजातेर्दयानिधेः ।।१०।।
सम्पन्नो ज्ञानभक्तिभ्यां स्वधर्मरहितस्तु यः ।
स गुरुर्नैव कर्तव्यः स्त्रीहृतात्मा च कर्हिचित् ।।११।।

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The initiated Brahmans should perform the worship with the original texts as well as mantras of the Vedas, Tantra and Puranas. Ladies and Shudras should perform the worship with the 'Mula' mantra, i.e. the six-letter mantra of Sri Krishna. (8)

All should perform the worship of Lord Vasudeva with inner purity in accordance with their respective Dharmas. (9)

He should receive the Vaishnava initiation from a preceptor, who is the ocean of kindness, born as a Brahman, and is an ardent devotee of the Lord. (10)

A person, though full of knowledge and devotion, should never be accepted as preceptor if he bereft of his Dharma, and is attracted to women. (11)

प्राप्ता स्त्रैणाद्गुरोर्दीक्षा ज्ञानं भक्तिं च कर्हिचित् ।
फलेन्नैव यथापत्यं युवतिः षण्ढसंगिनी ।।१२।।
प्राप्यातः सद्गुरोर्दीक्षां तुलसीमालिकां गले ।
ललाटादौ चोर्ध्वपुण्ड्रं गोपीचन्दनतो धरेत् ।।१३।।
विष्णुपूजारुचिर्भक्तो गुरोरेवागमोदितम् ।
पूजाविधिं सुविज्ञाय ततः पूजनमारभेत् ।।१४।।
रात्र्यन्तर्याम उत्थाय भक्तो ब्राह्मे क्षणेऽथवा ।
मुहूर्तार्धं हृदि ध्यायेत्केशवं क्लेशनाशनम् ।।१५।।

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Initiation from a preceptor attracted to women can never confer knowledge and devotion, to the spiritual aspirant, just as a young woman cannot beget a child from association with a eunuch. (12)

Hence, after getting initiation from a good preceptor one has to wear a garland of Tulasi beads, Oordhwapundra (tilak that is vertical) made of 'Gopi Chandana' on his forehead and other parts. (13)

The devotee interested in the worship of Vishnu should begin only after listening to and understanding the correct system as mentioned in Agama-texts from the preceptor alone. (14)

The devotee should wake up early in the morning or 'Brahmi-muhurta' (approximately at 4.30 a.m.) and meditate for half a 'muhurta' (24 minutes) on Lord Keshava, the destroyer of troubles. (15)

कीर्तयित्वाभिधास्तस्य तदीयानां च नाडिकाम् ।
ततः शौचविधिं कृत्वा दन्तधावनमाचरेत् ।।१६।।
अंगशुद्धिस्नानमादौ कृत्वा स्नायात्समन्त्रकम् ।
गृहीत्वा शुचिमृत्स्नादीन्कुर्यात्स्नानांगतर्पणम् ।।१७।।
परिधायांशुके धौते उपविश्यासने शुचौ ।
कृत्वोर्ध्वपुण्ड्रं कुर्वीत सन्ध्यां होमं जपादि च ।।१८।।
वस्त्रचन्दनपुष्पादीनुपहारांस्ततोऽखिलान् ।
आहरेन्मांसमदिराद्यशुचिस्पर्शवर्जितान् ।।१९।।

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After singing His names and those of His devotees, he should brush his teeth and perform the purificatory processes to purify his own body. (16)

First, he must bathe to clean his body and then bathe with mantras to cleanse his inner being. Taking clean mud and other purificatory items, he should do perfrom ‘tarpana’ (propitiation), a part of bathing. (17)

After wearing two clean-washed clothes, he should sit in a clean seat, wear ‘Oordhwapundra’ etc. and then do the ‘Sandhyavandana’ (prayer performed during twilight), ‘Homa’ (oblations) and meditation. (18)

Then offerings such as clothes, sandal, flowers and food that are to be offered to God are to be procured. While doing so, care has to be taken to ensure that meat, wine and other unclean things do not associate these. (19)

देवेभ्यो वा पितृभ्य चाप्यन्येभ्यो न निवेदितान् ।
अनाघ्रातांद्र मनुजैः केशकीटादिवर्जितान् ।।२०।।
संस्थाप्य तान्दक्षपा वें पूजोपकरणानि च ।
उद्वर्त्य दीपमाज्येन कुर्यात्तैलेन वा ततः ।।२१।।
कौशे वौर्णे च वास्त्रादौ विकाष्ठे शुद्ध आसने ।
उपाविशेद्वासुदेवप्रतिमासन्निधौ ततः ।।२२।।
शैली धातुमयी दार्वी लेख्या मणिमयी च वा ।
प्रतिमा स्यात्सिता रक्ता पीता कृष्णाथवा मुने ! ।।२३।।

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These (offerings such as clothes, sandal, flowers and food) should not have been offered before either to the Devatas, Manes and others; one should not smell them before offering them to the Lord; they should not be polluted by insects and should be devoid of hairs and other objects. (20)

Keeping all these articles of worship on the right side, a lamp should be lighted either with oil or ghee. (21)

Then, the worshipper must sit near the Sanctum sanctorum of Lord Vasudeva's icon, on a seat made of Silk or wool, but bereft of wood. (22)

O Sage! The icon of the Lord may be made of stone, metallic elements, wood, or gems. It may be white, red, yellow or black hued. (23)

कृष्णस्य सा तु कर्तव्या द्विभुजा वा चतुर्भुजा ।
मुरलीं धारयेत्तत्र द्विभुजायाः करद्वये ।।२४।।
अथवा दक्षहस्तेऽस्या चक्रं शंखं तथेतरे ।
पद्मं वा धारयेद्दक्षे पाणावभयमुत्तरे ।।२५।।
द्वितीयायास्तु हस्तेषु दक्षिणाधःकरक्रमात् ।
गदाब्जदरचक्राणि धारयेन्मुनिसत्तम ! ।।२६।।
द्विविधाया अपि हरेर्मूर्तेर्वामे श्रियं न्यसेत् ।
मुरलीधरवामे तु राधां रासेश्वरीं न्यसेत् ।।२७।।

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Sri Krishna's image should have two or four arms; (in the two-armed icon) the two- arms should hold the flute. (24)

Otherwise, (In the two-armed icon), the right hand of that image should sport the disc, the left hand the conch. If it is not so, the right should hold a lotus and left hand should display the 'abhaya' pose (showing the full face of the hand pointing upwards). (25)

O Sage! (In the two-armed icon), beginning with the lower right hand, the mace, lotus, conch and disc should held in that order. (26)

The image of Radha, the queen of Raasa, should be placed to the left of Lord Sri Hari irrespective of the type of idol of Lord Hari being four-armed or two-armed. If these two types of images are made of a single piece, in such a way that they have all parts proportionately with auspicious features, the

अप्येषा द्विविधा मूर्तिरखण्डा शुभलक्षणा ।
सर्वावयवसम्पन्ना भवेदर्चकसिद्धिदा ।।२८।।
लक्ष्मीस्तु द्विभुजा कार्या वासुदेवस्य सन्निधौ ।
दधती पंकजं हस्ते वस्त्रालंकारशोभना ।।२९।।
लक्ष्मीवद्राधिकापि स्याद्द्विभुजा चारुहासिनी ।
पंकजं पुष्पमालां वा दधती पाणिपंकजे ।।३०।।
अचला च चला चेति द्विविधा प्रतिमा हरेः ।
तत्राद्यायां न कर्तव्यमावाहनविसर्जनम् ।।३१।।
तदङ्गदेवतानां च कार्यं नावाहनाद्यपि ।
न च दिङ्नियमोऽर्चायां तस्याः स्थेयं तु सम्मुखे ।।३२।।

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worshippers will obtain fulfillment. (27-28)

Lakshmi in the presence of Vasudeva should be two armed; the image should be made to hold the lotus in the hands and should shine forth with dress and ornaments. (29)

Similarly, like Lakshmi, Radhika too, should have two arms, holding lotus or a flower garland in her hands, and should sport a fine, sweet smile. (30)

There are two kinds of images of Sri Hari — the immovable and the movable; of these, one should not perform the invocation and farewell procedures with regard to the immovable image. (31)

The invocation and farewell procedures should not be observed even with regard to the attendant Devatas of that idol.

शालग्रामेऽप्येवमेव कार्यं नावाहनादि च ।
अन्यत्र चलमूर्तौ तु कर्तव्यं तत्तदर्चकैः ।।३३।।
तत्रापि दार्व्यां लेख्यायां जलस्पर्शोऽनुलेपनम् ।
नैव कार्यं पूजकेन कर्तव्यं परिमार्जनम् ।।३४।।
उदंगमुखः प्रांमुखो वा चलायां सम्मुखोऽथवा ।
यथाशक्ति यथालब्धैरुपहारैर्यजेद्धरिम् ।।३५।।

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No particular direction is fixed to worship that image. The worshipper should sit, facing the image, while worshipping.(32)

The same rule applies to 'Salagrama' (the Lord in the form of holy, black-predominantly-round stones) also. Except in these above-mentioned cases, the worshippers can observe the rituals connected with the invocation and farewell procedures rituals to the movable images. (33)

Pouring water or smearing should not at all be done to the icon of the Lord that is made of wood. Simply 'Marjana' (symbolic application of water, sandal paste etc.) has to be observed. (34)

As far as worshipping the moveable image of Sri Hari, one must sit facing north, east or facing the Lord Himself, with the articles of worship procured according to one's ability. (35)

The Lord who is the Universal soul will be pleased even with

**श्रद्धानिच्छद्मभक्तिभ्यामर्पितेनाम्बुनापि सः ।**
**प्रीतस्तुष्यति विश्वात्मा किमुताखिलपूजया ।।३६।।**
**पुंसा श्रद्धादिहीनेन रत्नहेमाद्यलंक्रियाः ।**
**चतुर्विधं चाप्यन्नाद्यं दत्तं गृणाति नो मुदा ।।३७।।**
**तस्माद्भक्तिमता कार्यं पुंसा स्वश्रेयसे मुने ! ।**
**श्रीकृष्णस्यार्चनं नित्यं सर्वाभीष्टाशुदायिनः ।।३८।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
क्रियायोगेऽधिकारादिनिरूपणनामा षड्विंशोऽध्यायः ।।२६।।

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simple water that is offered with earnestness and pure devotion. There is no need to say that offering other things that are collected for the same purpose too will please Him. (36)

Sri Hari will not accept with pleasure, even gems, gold and other ornamental things, the four kinds of cooked rice offered by a person who is bereft of earnestness and pure devotion. (37)

Therefore, O Sage! The devotee should everyday worship Sri Krishna, who fulfills all desires, with pure devotion for the attainment of prosperity. (38)

**Thus, ends the Twenty-sixth Chapter titled 'Description of the Kriya-Yoga (Procedure of Worship)' in Sri Vasudeva Mahatmya of Sri Skanda-Mahapurana**

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# अध्याय : २७

श्रीनारायण उवाच

खननोक्षणलेपाद्यैः शोधिते धरणीतले ।
चतुष्पादं न्यसेत्पीठं नानारंगसुशोभिते ।।१।।
अर्चकः प्रांगमुखः पीठपादान्कोणेषु कारयेत् ।
चतुर्षु तेषु धर्मादीन् स्थापयेत्सिंहरूपिणः ।।२।।
अग्नौ धर्मं न्यसेच्छ्वेतं ज्ञानं शोणं च नैर्ऋते ।
वायौ तु पीतं वैराग्यं श्याममैश्वर्यमैशिके ।।३।।

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## Chapter - 27: Description of the Poojamandala procedure

**Sri Narayana said:**

"A seat with four legs should be placed on the ground which has been clean-swept, which is devoid of impurities and then purified and made shining with different kinds of decorations.1

The worshipper should sit facing the east. Legs of his seat, on the four corners should have carvings of a lion. Dharma and should be invoked in the four legs. In the southeastern corner, a white coloured image of Dharma should be established; in the southwestern corner, a red coloured image of 'Gyana' should be established; in the northwestern corner, the yellow hued image of 'Vairagya' should be established and in the northeastern corner, the sky hued image of the god of wealth should be established. (2-3)

मनोधीचित्ताहंकारान् क्रमात्पूर्वादिदिक्ष्वथ ।
विन्यसेत्पीठगात्रेषु हरिद्रक्तसितासितान् ।।४।।
स्थाप्या रक्तसितश्यामा रजःसत्त्वतमोगुणाः ।
पीठस्य पट्टिकायां तु त्रयोऽपि मुनिसत्तम ! ।।५।।
अन्तःकरणरूपेषु गात्रेष्वथ चतुर्ष्वपि ।
विमलाद्या न्यसेच्छक्तीर्द्वे द्वे एकैकगात्रके ।।६।।
विमलोत्कर्षिणीति द्वे गौरांग्यौ पूर्वतो न्यसेत् ।
वादयन्त्यौ शुभां वीणां हरिद्वस्त्रे स्वलंकृते ।।७।।

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The yellow colored entity of 'Manas' (mind), red colored entity of 'Dhi' (Intellect), white colored entity of 'Chitta' and black colored entity of 'Ahankama' should be established on the body of the seat in the east, south, west and northern directions respectively. (4)

O great sage! On the roll of the seat, the 'Satva', 'Rajas' and 'Tamas' having red, white and blue colours should be established in that order. (5)

Vimala and other forms of Sakti, the forms of the inner self, should be established on the four faces of the body, two in each face. (6)

While-hued players on the auspicious Veena, wearing yellow coloured dress and finely decorated Shakti-s, Vimala and Utkarshini by name should be placed in the east. (7)

ज्ञानाक्रिये न्यसेद्याम्ये पीतवस्त्रेऽरुणद्युती ।
एका तालं वादयन्ती मृदंगमपरा तथा ।।८।।
योगाप्रहव्यौ न्यसेत्प चाच्छ्यामे अरुणवाससौ ।
सहैव मुरलीं चोभे वादयन्त्यौ पृथक्पृथक् ।।९।।
सत्येशाने हेमवर्णे उत्तरस्यां ततो न्यसेत् ।
श्यामांशुके वादयन्त्यावुभे ते परिवादिनीम् ।।१०।।
अनुग्रहाख्या पट्टिकायां स्थाप्यैका च कृताञ्जलिः ।
सर्वा एतास्तु कर्तव्या द्विभुजाः सुविभूषणाः ।।११।।
पीठोपरि सितद्वीपं कुर्वीत श्वेतवाससा ।
तन्मध्येऽष्टदलं पद्मं कुर्वीतोज्ज्वलकर्णिकम् ।।१२।।

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'Gyana Shakti' and Kriya Shakti, wearing yellow dresses, shining with the hue of the rising sun should be established in the South. (8)

'Yogaa' and 'Prahavyaa Saktis' should be established in the west, both of them sky-blue coloured, wearing red coloured dresses. They should be playing on the flute separately. (9)

Then, 'Satyaa' and 'Ishaana Saktis' should be established in the north, they should be of a strong yellow colour; they should wear blue-coloured clothes, and should be playing the instrument 'Parivaadini'. (10)

A single Shakti with folded hands called 'Anugraha' should be established on the roll; all these should be having two arms and finely decorated. (11)

From a white cloth, the (model of) 'Sveta Island' has to be

द्वादशांशं परित्यज्य पद्मक्षेत्रस्य बाह्यतः ।
वृत्तैस्त्रिभिस्तस्य मध्यं विभजेत्समभागतः ।।१३।।
तत्राद्यं कर्णिकास्थानं केसराणां तु मध्यमम् ।
पत्राणां तु तृतीयं स्याद्दलाग्राणि तु बाह्यतः ।।१४।।
परितस्तस्य च पुरं चतुर्द्वारं प्रकल्पयेत् ।
रंगद्रव्यैर्बहुविधैर्हरिद्राकुंकुमादिभिः ।।१५।।
कुर्वीत तण्डुलैर्वापि तत्र पद्मादि शोभनम् ।
पद्मस्य कर्णिकां मध्ये हेमवर्णां सुशोभयेत् ।।१६।।

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constructed. A beautiful lotus, having eight petals, shining brilliantly with a Karnika (its pericarp) has to be made in its centre. (12)

Outside the area of the lotus, leaving one-twelfth of its space, the centre is to be divided equally and form three circles. (13)

Of these, the first circle is the place of 'Karnika', the central one is the place of 'Kesaras', the third is the place of the petals and the outward portion should be occupied by the edges of the petal. (14)

Around this, a city with four exterior entrances has to be constructed with 'red-colored Kumkum' and 'yellow-colored Kumkum', and decorated with other suitable things. (15)

With grains of rice of different colours, the lotus and other surrounding parts are to be decorated; the 'Karnika' of the lotus should be decorated with golden colour. (16)

शोणवर्णानि पत्राणि परितस्तस्य चार्चकः ।
कुर्यादष्टाप्यष्टदिक्षु स्वर्णवर्णानि वा मुने ! ।।१७।।
पूर्वं तु गोपुरं शोणं श्यामं कुर्याच्च दक्षिणम् ।
पीतवर्णं पद्रिमं च स्फटिकाभं तथोत्तरम् ।।१८।।
अन्तराले च पुष्पाणि चित्राणि पुरपद्मयोः ।
कृत्वा मध्येऽथ श्रीकृष्णं तद्वामे राधिकां न्यसेत् ।।१९।।
राधाकृष्णस्यास्य ततः पृष्ठे संकर्षणं न्यसेत् ।
चतुर्बाहुं धृतच्छत्रं गौरांगं नीलवाससम् ।।२०।।
दक्षे न्यसेद्भगवतः प्रद्युम्नं पीतवाससम् ।
चतुर्भुजं घनश्यामं धृत्वा चामरमास्थितम् ।।२१।।

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O Sage! The worshipper has to construct coloured leaves around its eight directions with golden coloured leaves. (17)

The eastern tower should be made of read colour, the southern one with blue, western one with yellow and the northern one with the colour of crystal. (18)

In between, the City and lotuses, different flowers have to be made and then Sri Krishna and to his left Radhika are to be seated. (19)

Behind the image of Radha Krishna, Lord Sankarshana, who is white-hued, dressed in blue coloured clothes, having four arms and holding an umbrella should to be established. (20)

To the right of that God, Pradhyumna, who is blue-hued like

वामेऽनिरुद्धं च हरेर्न्यसेदरुणवाससम् ।
इन्द्रनीलमणिश्यामं संस्थितं धृतचामरम् ।।२२।।
त्रयोऽप्येते तु कर्तव्या नानालंकारशोभिताः ।
अनर्घ्यरत्नमुकुटास्तारुण्येन मनोहराः ।।२३।।
ततोऽवतारांस्तु हरेः केसरेष्वष्टसु क्रमात् ।
एकैकस्मिन्न्यसेद् द्वौ द्वावष्टस्वेवं हि षोडश ।।२४।।
स्थापयेद्वामनं बुद्धं पूर्वस्मिन्केसरेऽग्रतः ।
घनश्यामावुभौ ह्येतौ करुणौ ब्रह्मचारिणौ ।।२५।।
सितांशुकौ करे दक्षे बिभ्रतौ फुल्लपंकजम् ।
अभयं वामहस्ते च शान्तौ यज्ञोपवीतिनौ ।।२६।।

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the cloud, wearing a Yellow silk cloth, having four arms, holding a hand fan, is to be established. (21)

To the left of Hari, Aniruddha, who is blue hued like the gem 'Indraneela' (bluish-diamond), wearing a red coloured dress and holding a hand fan should be established.(22)

These three images should be decorated with many ornaments like an incomparable gem-studded crown, and should look youthful and attractive. (23)

Afterwards, the incarnations of Lord Sri Hari have to be established in all the eight 'Kesaras' of the lotus, two in each. Thus, it will be sixteen incarnations in the eight petals. (24)

At the end of the eastern 'Kesara', Vamana and Buddha

कल्किनं पर्शुरामं च वह्निकोणेऽथ विन्यसेत् ।
खड्गपाणिस्तत्र कल्की पर्शुपाणिस्तथापरः ।।२७।।
उभौ गौरौ च ताम्राक्षौ जटिलौ सितवाससौ ।
यज्ञोपवीतिनौ कार्यौ त्यक्तक्रोधमहारयौ ।।२८।।
हयग्रीववराहौ च स्थापयेद्याम्यकेसरे ।
हयग्रीवो हयास्यः स्यान्नराङ्गद्र चतुर्भुजः ।।२९।।
शङ्खादिभृत्स्वर्णवर्णो धृतदिव्यसिताम्बरः ।
वराहस्तु वराहास्यो नराङ्गः स्याच्चतुर्भुजः ।।३०।।

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should be established. These two will be celibates, youthful and blue hued. They should wear white clothes and the sacred thread on their bodies, hold a blooming lotus in the right hand and the left hand should show the gesture of 'Abhaya' (fearlessness); they should have a look of serenity. (25- 26)

Then, in the southeastern corner, Kalki and Parasurama should be kept, Kalki holding a sword and Parasurama holding a battle-axe. Both of them should be white-hued, red-eyed have matted hair, wear white cloths and sacred thread, and have the gesture of having given up the great instinct of anger. They should be constructed in this manner. (27- 28)

In the south, Hayagriva and Varaha are to be established. Hayagriva, with four arms, should have a human body and the face of a horse. (29)

He should hold the conch etc. in his four hands; He should be

शङ्खचक्रगदाब्जानि दधत्पीताम्बरं तथा ।
मधुपिंगलवर्णद्र कर्तव्यो द्विभुजोऽथवा ।।३१।।
मत्स्यकूर्मौ नैर्ऋते च स्थापयेत्केसरे ततः ।
कटेरधस्तदाकारावूर्ध्वं तौ तु नराकृती ।।३२।।
वामे शंखं गदा दक्षे पाणौ च दधतावुभौ ।
श्यामसुन्दरदेहौ च कर्तव्यौ धृतभूषणौ ।।३३।।
धन्वन्तरिं नृसिंहं च पर्ि चमे केसरे न्यसेत् ।
धन्वन्तरिः शुक्लवासा गौरांगोऽमृतकुम्भधृत् ।।३४।।

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of a golden hue and wear white clothes; Varaha should have a human body with four arms and the face of a boar. (30)

He should hold the conch, disc, mace and lotus in his four hands, wearing Pitambara (yellow robes), and be of the hue of honey; He may also have only two arms. (31)

In the southwestern corner, Matsya and Kurma are to be established; they have the body of the fish and the tortoise below the waist, and a human form above the waist. (32)

They should be constructed with a beautiful body of sky-blue hue, wearing ornaments and holding the conch in the left hand and mace in the right hand. (33)

On the west, Dhanvantari and Narasimha should be established; Dhanvantari should be adorned with white clothes, be white hued and should holds the vessel of nectar in his hands. (34)

सिंहवक्त्रो नृसिंहस्तु नृदेहः केसरान्वितः ।
नीलोत्पलाभो द्विभुजो गदाचक्रधरो भवेत् ।।३५।।
वायौ न्यसेदुभौ हंसदत्तात्रेयौ जटाधरौ ।
योगिवेषौ सितौ दण्डकमण्डलुकरौ तथा ।।३६।।
उत्तरे केसरे व्यासं न्यसेद्गणपतिं ततः ।
तत्र व्यासो विशालाक्षः कृष्णवर्णः सिताम्बरः ।।३७।।
द्विभुजो धृतवेदद्र सुपिशङ्गजटाधरः ।
सितयज्ञोपवीतद्र कर्तव्यः सपवित्रकः ।।३८।।
गजास्य एकदन्तद्र रक्तो गणपतिर्भवेत् ।
रक्ताम्बरधर चैव नागयज्ञोपवीतवान् ।।३९।।

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Nrisimha should have the face of a lion with a mane and a human body. The colour of the body should resemble the blue water lily; He should holds a mace and disc in his two hands. (35)

In the northwest petal, Hamsa and Dattatreya having matted hair, the dress of a mendicant, shining white, holding the staff and water pot in their hands, have to be established. (36)

In the North, Vyasa and Ganapati are to be placed; Vyasa should be black-hued with large eyes, wearing a white dress, have two arms holding the Vedas, and have dull-yellow matted hair, Pavitra (a ring of 'Kusha' grass worn on the fourth finger on certain religious occasions) and sacred thread. (37-38)

Ganapati should be elephant-faced having a single tusk, red-

तुन्दिलद्र चतुर्बाहुः पाशाङ्कुशवरान्दधत् ।
करेणैकेन च दधद्रम्यां पुस्तकलेखिनीम् ।।४०।।
न्यसेत्केसर ईशाने कपिलं पूजकस्ततः ।
सनत्कुमारं च मुनिं नैष्ठिकब्रह्मचारिणम् ।।४१।।
शुक्लांगः कपिलः कार्यो धृतचारुसिताम्बरः ।
दधत्कराभ्याममम्भोजमभयं शान्तविग्रहम् ।।४२।।
पञ्चवार्षिकबालाभो दिग्वस्त्रोऽल्पजटाधरः ।
सनत्कुमारद्र मुनिः कर्तव्यः पूजकेन तु ।।४३।।
संस्थाप्य केसरेष्वित्थं देवताः पंकजस्य तु ।
न्यसेच्च दलमध्येषु पार्षदानर्चकोऽष्टसु ।।४४।।

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hued, wearing blood coloured clothes, having a serpent as his sacred thread, a trunk, with a huge belly, and the four arms holding shackles, hook and having the 'varada-mudra' (gesture) and a beautiful book and pen respectively. (39-40)

Then the worshipper has to place in the southeast, Kapila and the eternally celibate sage Sanatkumara. (41)

Kapila has to be made having a white body, wearing pleasingly white clothes, holding a lotus and Varada (gesture granting boons) in his hands and a peaceful face. (42)

The worshipper has to make sage Sanatkumara having a brilliant naked body of a person aged five years, having little matter hair. (43)

Thus, the worshipper should place the Devatas in the petals

विष्वक्सेनं च गरुडं तत्रादौ पूर्वतो न्यसेत् ।
ततो दक्षक्रमेणैव प्रबलं च बलं न्यसेत् ।।४५।।
कुमुदं कुमुदाक्षं च सुनन्दं नन्दमेव च ।
श्रुतदेवं जयन्तं च विन्यसेद्विजयं जयम् ।।४६।।
ततः प्रचण्डं चण्डं च पुष्पदन्तं सात्त्वतम् ।
द्वौ द्वावेवं क्रमेणैव स्थानेष्वष्टसु विन्यसेत् ।।४७।।
चतुर्भुजाः सर्व एते शङ्खर्यब्जगदाधराः ।
कार्याः किरीटिनः श्यामाः पीतवस्त्राः सुभूषणाः ।।४८।।
दलमध्यान्तरालेषु सिद्धीरष्टसु विन्यसेत् ।
नानामंगलवाद्यानां वादने निपुणाः क्रमात् ।।४९।।

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of the lotus and then place the attendants in the centres of the eight petals. (44)

First Viswaksena and Garuda should be placed in the centre of the eastern petal; then in the clockwise direction, the following have to be placed in order - Prabala, Bala, Kumuda, Kumudaksha, Sunanda, Nanda, Srutadeva, Jayanta, Vijaya, Jaya, then Prachanda, Chanda, Pushpadanta, Satvata - these to be placed in groups of two in the eight places. (45-47)

All these should have four arms, holding the conch, disc, mace and lotus, wearing blue crowns and yellow coloured clothes and decorated with ornaments. (48)

In the place below the centre of all the eight petals, the 'Siddhi-devata-s' (representing the eight types of divine accomplish-

अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा ।
ईशिता वशिता चैवाष्टमी कामावसायिता ।।५०।।
एताः सुवर्णवर्णाभाः सर्वाभरणभूषिताः ।
वेणुवीणादिहस्ताश्च कर्तव्याश्चित्रवाससः ।।५१।।
दलाग्रेष्वष्टसु ततो वेदाच्छास्त्राणि च न्यसेत् ।
तत्र वेदान् न्यसेद्दिक्षु शास्त्राणि तु विदिक्षु सः ।।५२।।
पूर्वे न्यसेत्तु ऋग्वेदमक्षमालाधरं सितम् ।
खर्वं लम्बोदरं सौम्यं पद्मनेत्रं सिताम्बरम् ।।५३।।

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ments) viz. Anima, Laghima, Praapti, Praakaamya, Mahima, Ishitva, Vashitva, Kaamaavasaayita, who are experts in playing different auspicious musical instruments should be established in order. (49-50)

These should have bodies of brilliant golden hue, decorated with all ornaments, holding flute, lute and other musical instruments in their hands and wearing clothes of different colours. Then in the edges of the eight petals, the Vedas, Shastras are to be placed; The Vedas should be placed in the principal directions of the east, south, north and west and the Shastras in the intervening directions. (51-52)

In the east the Murthy (icon) representing the Rigveda is to be placed, wearing a garland of beads, white hued, short and pot bellied with a calm face, having eyes like the lotus and dressed in white clothes. (53)

यास्ये न्यसेद्यजुर्वेदं मध्यमांगं कुशोदरम् ।
पिंगाक्षं स्थूलकण्ठं च पीतं चारुणवाससम् ।।५४।।
अक्षस्त्रजं करे वामे दक्षे वज्रं च बिभ्रतम् ।
पश्चिमे सामवेदं च प्रांशुमादित्यवर्चसम् ।।५५।।
दक्षेऽक्षमालां वामे च धृतवन्तं करे दरम् ।
स्वर्णवस्त्रं विशालाक्षं विन्यसेद्गायनोद्यतम् ।।५६।।
अथर्वाणं न्यसेत्सौम्ये सितांगं नीलवाससम् ।
वामेऽक्षसूत्रं दक्षे च खट्वांगं बिभ्रतं करे ।
वह्न्योजसं च ताम्राक्षं वयसा स्थविरं तथा ।।५७।।

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In the south, the Murthy (icon) representing the Yajur-Veda is to be placed having a medium body, lean stomach, with red-eyes, thick neck, yellow hued, dressed in red clothes, holding a garland of beads in the left hand, and a diamond in the right hand. In the west, the Murthy (icon) representing the Sama-Veda is to be placed having a tall countenance, shining like the sun, holding a garland of beads in the right hand and a conch in the left hand, large-eyed, wearing gold hued clothes and engaged in singing. (54-56)

In the north, the Murthy (icon) representing the Atharva-Veda is to be placed, with a white hued body, wearing blue dress, holding a garland of beads in the left hand, ‘Khatvanga’ (an instrument) in the right hand and shining red like fire, with copper hued eyes and controlling deluge. (57)

अग्निकोणे धर्मशास्त्रं न्यसेच्च कमलासनम् ।
श्वेतं च बिभ्रतं दोर्भ्यां मुक्तामालां तथा तुलाम् ।।५८।।
दीर्घकेशनखं सांख्यं नैर्ऋते तुन्दिलं न्यसेत् ।
जपमालां च दण्डं च कराभ्यां बिभ्रतं सितम् ।।५९।।
न्यसेद्वायौ ततो योगं स्वर्णवर्णं कुशोदरम् ।
ऊरुन्यस्तकरद्वन्द्वं स्वनासाग्रकृतेक्षणम् ।।६०।।
पञ्चरात्रं तथेशाने धवलं वनमालि च ।
न्यसेत्कराभ्यां दधतमक्षमालां च लांगलम् ।।६१।।

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In the southeastern corner, the Murthy (icon) representing the Dharma Shastra is to be placed. It should be white hued, wearing plenty garlands made of pearls on the arms and shining. (58)

In the southwestern corner, the Murthy (icon) representing the Sankhya-Shastra is to be placed; he should be white hued, with long hair and nails, holding a garland of beads and a staff in his hands and having a big tummy. (59)

Then, in the northwestern corner, the Murthy (icon) representing the Yoga Shastra is to be placed; he should have a golden hue, with a lean stomach, keeping his hands on the thigh and fixing his sight on the tip of his nose. (60)

In the northeastern corner, the Murthy (icon) representing the Pancha-ratra Shastra is to be placed; he should be white-hued, wearing the 'Vanamala' (garland made of forest flowers), holding a garland of beads and plough in his hands. (61)

एषां चतुर्णां वासांसि श्वेतसूक्ष्मघनानि च ।
कर्तव्यानि तथाक्षीणि पद्मपत्रायतानि च ।।६२।।
अग्राणामन्तरालेषु महर्षीं च सयोषितः ।
विन्यसेत्पठतो वेदान्पूर्वाग्नेयाद्यनुक्रमात् ।।६३।।
मरीचिं कलया युक्तमत्रिं चाप्यनसूयया ।
श्रद्धयाङ्गिरसं साकं पुलस्त्यं च हविर्भुवा ।।६४।।
गत्या युक्तं च पुलहं क्रियया च सह क्रतुम् ।
ख्यात्या भृगुमरुन्धत्या वसिष्ठं सह विन्यसेत् ।।६५।।
द्विभुजाः सर्व एवैते जटाश्मश्रुधराः कृशाः ।
कार्यास्तपस्विनो दण्डान्दधतश्च कमण्डलून् ।।६६।।

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All these four should be made wearing thin and strong white clothes; the eyes should be wide like the lotus. (62)

Great sages with their wives, reciting the Vedas should be placed below the edges of the petals in order from the east, south-east etc. (63)

Marichi with Kala, Atri with Anasuya, Angiras with Sraddha, Pulastya with Havirbhu, Pulaha with Gati, Kratu with Kriya, Bhrigu with Khyati, Vasishta with Arundati - these sages should be placed in order. (64-65)

All these should have two arms, matted locks, beards and moustache; they should be lean and holding a staff and water pot; they should be portrayed as ascetics. (66)

पद्मादृबहिर्न्यसेच्चाष्टौ दिशासु विदिशासु च ।
दिक्पालानिन्द्रप्रमुखान् सहयानान् यथादिशम् ।।६७।।
प्राच्यामैरावतारूढं न्यसेदिन्द्रं चतुर्भुजम् ।
वज्रांकुशाम्बुजवरान् दधतं स्वर्णसन्निभम् ।।६८।।
कौसुम्भरम्यवसनं नानालंकारशोभितम् ।
शोणापांगं विशालाक्षं सर्वलक्षणलक्षितम् ।।६९।।
अग्निकोणे न्यसेदग्निं ताम्रवर्णं चतुर्भुजम् ।
दधानं पाणिभि चैव शूलं शक्तिं स्त्रुचं स्त्रुवम् ।।७०।।
चतुःशुके हैमरथे निषण्णं वायुसारथिम् ।
त्रिनेत्रं धूम्रवसनं पिंगश्मश्रुजटेक्षणम् ।।७१।।

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Outside the lotus in all the directions and intervening directions, Indra and other guardians of eight directions with their vehicles should be established in their respective directions. (67)

In the east, Indra sitting on his elephant 'Iravata', having four arms holding the weapon 'Vajra', a hook, lotus, and having the 'Varada-mudra', brilliant like the gold, wearing a beautiful 'kausumbha' dress, shining with various ornaments should be placed; the edges of his eyes should be red; he should have big eyes and have all the good bodily features. (68-69)

In the south east corner the God of fire, Agni should be placed; he should be copper hued, four armed holding the spear, Sakti, Sruk and Sruva respectively, sitting in a chariot drown by four parrots with Vayu as Charioteer, having three eyes, wearing smoke coloured clothes, having a faded red-hued beard,

यमं न्यसेद्दक्षिणतः श्यामं चामीकराम्बरम् ।
चतुर्भुजं दण्डखड्गपरशुपाशधारिणम् ।
उन्मत्तमहिषारूढं नानाभूषणभूषितम् ।।७२।।
ऊर्ध्वकेशं विरूपाक्षं नैर्ऋतं नैर्ऋते न्यसेत् ।
खड्गं पाशं च दधतं द्विभुजं नरवाहनम् ।।७३।।
हरितश्मश्रुं धूम्रवर्णं परिवीतासिताम्बरम् ।
हाटकानेकभूषाढ्यमवैष्णवभयंकरम् ।।७४।।
ततः प्रतीच्यां वरुणमिन्द्रनीलमणिप्रभम् ।
श्वेताम्बरं चतुर्बाहुं मुक्ताहारविभूषितम् ।।७५।।
सप्तहंसरथारूढं दोर्भ्यां पाशं च बिभ्रतम् ।
अन्याभ्यां रत्नपात्रं च शंखं च दधतं न्यसेत् ।।७६।।

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moustache and matted hair. (70-71)

In the south, Yama the god of death should be placed. He should have a dark blue-hue, wearing golden clothes, four arms holding a staff, sword, pickaxe, and a cord respectively, decorated with a variety of ornaments and sitting on a domineering male buffalo. (72)

In the southwest corner, Nairuta is to be established; he should have roused hair, two arms holding the sword and a cord, and wide-eyes, sitting on a human; he should have a green moustache, smoke-hue, wearing black clothes, decorated with black clothes, many gold hued flowers; Non-Vaishnavas are frightened by his sight. (73-74)

Then in the west, Varuna the god of water, should be placed.

वायौ वायुं हरिद्वर्णं द्विभुजं कृष्णवाससम् ।
पृषत्स्थं मुक्तकेशं च व्यात्तास्यं ध्वजिनं न्यसेत् ।।७७।।
सौम्ये न्यसेत्कुबेरं च स्वर्णवर्णं चतुर्भुजम् ।
गदाशक्तित्रिशूलानि रत्नपात्रं च बिभ्रतम् ।।७८।।
नीलाम्बरं श्मश्रुलं च शिबिकायां समास्थितम् ।
पिशंगवामनयनं नैकभूषं च वर्मिणम् ।।७९।।
ईशानेऽथ महारुद्रमर्धनारीश्वरं न्यसेत् ।
वामार्धे पार्वती कार्या दक्षार्धे तत्र शंकरः ।।८०।।

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He should have a body shining like the gem 'Indra-neela'; he should be wearing a white dress, be four-armed holding a cord in two hands and a gem-vessel and conch in the other two hands and decorated with pearl garlands. (75-76)

In the northwestern direction, Vayu should be placed. He should be of a green hue, with two arms, wearing dark blue clothes, sitting on a rock, united hair, holding a flag and open-mouthed. (77)

In the north, Kubera should be placed. He should be of a golden hue, four-armed, holding a mace, 'Sakti' (a weapon), trident and gem vessel in his hands, wearing blue clothes, having a beard and moustache, sitting in a palanquin, with a fading red left eye, wearing several ornaments. (78-79)

Then, in the northeastern direction, Maharudra (Lord Shiva) who is Ardhanariswara (halfman and halfwoman) is to be placed. The left part of that image should be Goddess Parvati and the right part is to be Lord Sankara have to be placed. (80)

ईश्वरार्धे जटाजूटं कर्तव्यं चन्द्रभूषितम् ।
उमार्धे तिलकं कार्यं सीमन्तमलिके तथा ।।८१।।
भस्मनोद्धूलितं चार्धमर्धं कुंकुमभूषितम् ।
नागोपवीतं चाप्यर्धमर्धं हारविभूषितम् ।।८२।।
वामार्धे च स्तनः पीनः कर्तव्यः कञ्चुकीवृतः ।
कट्यां च रशना हैमी पादे काञ्चननूपुरम् ।।८३।।
कौस्तुभं वसनं चैव करौ कंकणभूषितौ ।
त्रिशूलमक्षसूत्रं च दधतौ रत्नमुद्रिकौ ।।८४।।
दक्षार्धे रशना सार्पी कार्या वस्त्रं गजाजिनम् ।
करौ च नागवलयौ दर्पणोत्पलधारिणौ ।।८५।।

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Lord Ardhanarisvara should have matted locks decorated with the moon, and the other half with Goddess Uma having 'tilaka' and divided hair (81)

Half the portion should be covered with 'Bhasma' (sacred ash), the other half with 'Kumkum'. In one-half the sacred thread will shine forth, the other half will shine with a garland. (82)

On the left half, a round breast covered with a blouse has to be made. The waist should have a golden belt and legs with golden anklets, and is to be decorated with (ornaments) bracelets; they should be adorned with gem rings holding a 'trisul' (trident) and a garland of beads. (83-84)

On the right half, a serpent waist-string has to be made; the elephant skin is to be used as the dress; the two hands should have serpent bracelets and hold a mirror and the 'Utpala' flower (blue water lily). (85)

एवंविधं महादेवं न्यसेद्वृषभवाहनम् ।
इत्थमष्टदिगीशानां कुर्यात्स्थापनमर्चकः ।।८६।।
पुराद्बहिस्तत चाष्टौ स्थापयेदर्चको ग्रहान् ।
स्वस्वदिक्षु स्थितान्स्वस्वान्यारूढान्स्यन्दनानि च ।।८७।।
प्राच्यां दिशि न्यसेत्तत्र भास्करं पीतवाससम् ।
सिन्दूरवर्णं द्विभुजं पद्महस्तं रथे स्थितम् ।।८८।।
एकं चक्रं द्वादशारं रथस्यास्यातितेजसः ।
सप्ताश्वाद्र हरिद्वर्णा वामे सन्ति नियोजिताः ।।८९।।
अग्निकोणे ततः स्थाप्यो भृगुः श्वेतः सिताम्बरः ।
दण्डं कमण्डलुं बिभ्रद्द्विबाहुः सौम्यदर्शनः ।
चित्रवर्णाश्वदशके स्थितो हेममये रथे ।।९०।।

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Thus decorated, Mahadeva has to be placed sitting on a bullock. Thus, the worshipper should establish the guardians of eight directions. (86)

Then, the worshipper should place outside the City, eight planets standing in their respective chariots. (87)

In the east, the Sun is to be established. He should be wearing a yellow dress, with a red-hued 'Sindhura'-like body, the two arms holding a lotus and sitting in his chariot. (88)

His very bright chariot will have only one wheel with 12 spokes; on the left are yoked seven green-hued horses. (89)

In the southwestern corner, Bhrigu (Sukra) has to be placed. He is of white hue, wears white clothes, holding a staff and water-pot in his two hands; he is having tender looks, sitting

दक्षिणे च न्यसेद्भौमं रक्तं रक्ताम्बरं तथा ।
चतुर्भुजं गदाशक्तित्रिशूलवरधारिणम् ।
तत्र हैमं रथं कुर्यादरुणाष्टहयान्वितम् ।।९१।।
राहुद्र नैर्ऋते कोणे नीलवासा चतुर्भुजः ।
करालास्यस्तमोरूप चर्मासिशक्तिशूलधृत् ।
भृङ्गवर्णाष्टतुरगे स्थितः कार्यस्त्वयोरथे ।।९२।।
सौरिद्र पद्रिमे स्थाप्य इन्द्रनीलसमद्युतिः ।
धन्वी त्रिशूली द्विभुजो मन्दाक्ष चासिताम्बरः ।
शबलाष्टाश्वसंयुक्ते स्थितः कार्ष्णायसे रथे ।।९३।।

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in a golden chariot yoked to ten horses of various colors. (90)

In the south, the Mangala (also known as 'Bhouma' or Mars) is to be placed. He should be blood coloured, wearing blood-hued clothes, and four armed holding a mace, Sakti, Trisul and having a 'Varada Mudra'. He should have a golden chariot yoked to crimson-hued eight horses. (91)

In the southwestern corner, Rahu is to be placed. He should have blue clothes, be four armed, have a terrible face, the form of Tamas (darkness), and should hold a shield, sword, Shakti and spike in his hands; Rahu should be made sitting in an iron chariot drawn by eight bee-coloured horses. (92)

In the west soul, Shanaishcara the son of Surya (also known as Saturn) is to be placed. He should have a body shining like the gem 'Indra-neela'. Two-armed, he holds a bow and a 'Trisul'. Thick-eyed and dressed in black clothes,

वायुकोणे तत चन्द्रं स्थापयेच्च सिताम्बरम् ।
श्वेतवर्णं गदाहस्तं द्विभुजं च रथे स्थितम् ।।९४।।
शतारचक्रत्रितये स्यन्दने तस्य चाम्मये ।
कुन्दाभाः सन्त्युभयतो योजितास्तुरगा दश ।।९५।।
उत्तरे द्विभुजः सौम्यो वराभयकरोऽरुणः ।
हरिद्वासाष्टपिंगाश्वे कार्यो हैमरथे स्थितः ।।९६।।
ईशाने च गुरुः स्थाप्यो हेमवर्णः सिताम्बरः ।
द्विभुजः पद्मनयनो धृतदण्डकमण्डलुः ।
पाण्डुराष्टहये हैमे निषण्णः स्यन्दनोत्तमे ।।९७।।

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he sits in a black iron chariot drawn by eight variegated coloured horses. (93)

In the northwestern corner, Chandra (moon) with a white dress, white-hued, holding a mace in his hand, two armed, sitting in a chariot has to be placed. His chariot, which is made of water, should have three wheels with hundred spokes each; they should be yoked on two sides by ten horses each that resemble the 'Kunda' flowers. (94-95)

In the north, Budha with two arms, sporting the gestures of Abhaya and Varada, having the hue of light red, wearing green clothes, sitting in a golden chariot yoked to turmeric-hued eight horses is to be placed. (96)

In the northeastern corner, Guru, with a golden hue, wearing a white dress, two armed, holding a staff and water vessel,

**अंगदेवान्भगवतः स्थापयेदित्थमर्चकः ।**
**कर्णिकादिपुरान्तान्तस्थानेषु क्रमशोऽखिलान् ।।९८।।**
**वासुदेवांगदेवानां न्यसेन्मूर्तिस्तु वैभवीः ।**
**पूगीफलानीतरस्तु न्यसेत्पुष्पाक्षतादि वा ।।९९।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये क्रियायोगे पूजामण्डलरचनाविधिनिरूपणनामा सप्तविंशोऽध्यायः ।।२७।।

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having lotus-like eyes, sitting in a very fine golden chariot, yoked to slightly white-hued eight horses is to be established. Thus, the worshipper should place all the subsidiary Devatas in different places of the Lotus that represent the City. (97-98)

The images of the members of the retinue of Lord Vasudeva should be grand. If that is not possible, beetle nuts or flowers and 'akshata' (rice mixed with turmeric) and other things should be kept to represent them. (99)

**Thus, ends the Twenty-seventh Chapter titled "Procedure of preparing the Pooja-Mandala" in Sri Vasudeva Mahatmya in the second Vaishnava Khanda**

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# अध्याय : २८

श्रीनारायण उवाच

आचम्य प्राणानायम्य ततोऽसौ स्वस्थमानसः ।
नमस्कृत्येष्टदेवादीन्देशकालौ च कीर्तयेत् ।।१।।
एकान्तधर्मसिद्ध्यर्थं वासुदेवस्य पूजनम् ।
करिष्य इति संकल्प्य कुर्यान्न्यासविधिं ततः ।।२।।
न्यासे मन्त्रो द्वादशार्णो गायत्री वैष्णवी तथा ।
नारायणाष्टाक्षरश्च ज्ञेया विष्णुषडक्षरः ।।३।।

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## Chapter - 28: Description of the method of meditation on the form of Sri Radha-Krishna

**Sri Narayana said:**

After performing ablutions like 'Aachamana' (sipping of the water) and 'Pranayama' (breath-control), one should, with a pure and calm mind, prostrate to personal and other deities and pronounce the region and time (according to the procedure). (1)

Then he should perform the 'Sankalpa' (mental resolution) by saying, "I worship Vasudeva for the attainment of inner absolute devotion" and then perform the Nyasa Vidhi (the ritual of assigning different parts of the body to different form of the Lord). (2)

It should be understood that the mantra having twelve syl-

एते द्विजानां विहितास्तदन्येषां त्विह त्रयः ।
वासुदेवाष्टाक्षरश्च हरिपञ्चाक्षरस्तथा ।
षड्वर्णः केशवस्येति न्यासे होमे च सम्मताः ।।४।।
श्रीविष्णुप्रतिमांगेषु स्वांगेष्विव ततोऽखिलान् ।
कुर्यान्न्यासांश्च तैर्मन्त्रैस्ततोऽर्चा वाससा मृजेत् ।।५।।
कलशं वामभागे स्वे संस्थाप्यावाह्य तत्र च ।
तीर्थानि गन्धपुष्पाद्यैरुपचारैस्तमर्चयेत् ।।६।।

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lables viz. the 'Gayatri' related to Vishnu, the mantra having eight syllables viz. the 'Ashtakshara' related to Lord Narayana and mantra having six syllables viz. the 'Shadakshara' related to Lord Vishnu are the sacred ones to be used in the ritual of Nyasa. (3)

These are the prescribed mantras for the Brahmanas; for others, the Vasudeva Ashtakshara (eight syllables), Hari panchakshara (five syllables), Keshava Shadakshara (six syllables) - these three mantras are respectively approved for the performance of the rituals of Nyasa and Homa (fire ritual). (4)

Just as on the parts of our body, the ritual of Nyasa should be observed on the different parts of the image of Lord Vishnu with these mantras. Then 'archana' (worship) should be done and later, the image of the Lord should be wiped with a cloth. (5)

Keeping the vessel to his left, invoking teerthas (sacred waters like the Ganga etc.) in it, sandal-paste, flowers etc should be offered into vessel. (6)

पूजाद्रव्याणि चात्मानां प्रोक्षयित्वा तदम्बुना ।
शंखं घण्टां च सम्पूज्य भूतशुद्धिं समाचरेत् ।।७।।
आभ्यन्तराग्निवायुभ्यां दग्ध्वा पापात्मकं वपुः ।
शुद्धस्य स्वात्मनस्त्वैक्यं भावयेद्ब्रह्मणा स्थिरः ।।८।।
ततोऽक्षरब्रह्मरूपो राधाकृष्णं हृदि प्रभुम् ।
ध्यायेदव्यग्रमनसा प्राणायामं समाचरन् ।।९।।
अधोमुखं नाभिपद्मं कदलीपुष्पवत्स्थितम् ।
विभाव्यापानपवनं प्राणेनैक्यमुपानयेत् ।।१०।।

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He should sprinkling that water on the articles of worship, on himself and worshipping the conch and the bell, the ritual of 'Bhuta-shuddhi' (purification of the elements like earth, water, fire, air and ether that surround us) should be purified. (7)

One should mentally imagine that his sinful body is burnt by the inner fire and air and is thus purified (so that it is ready to worship the Lord). Sitting steadily, he should then think that his pure soul is merged with the Supreme Brahman. (8)

Then, thinking himself to be of the form of 'Akshara Brahma', removing all mental anxieties, performing pranayama (breath-control) he should meditate on Lord Radha-Krishna as dwelling in the heart. (9)

Having meditated on the naval-lotus, which is like that of the plantain flower facing downwards and arresting the downward air (in our body), it should be merged with the 'Prana Vayu', the breath that moves upwards (in our body). (10)

पद्मनाले तमानीय सह तेन तदम्बुजम् ।
आकर्षेदूर्ध्वमथ तन्नदत्तीव्रमुपैति हृत् ।
प्रफुल्लति च तत्रैतद्धृदयाकाश उल्लसत् ।।११।।
तेजोराशिमये तत्र ततोऽप्यधिकतेजसा ।
दर्शनीयतमं शान्तं ध्यायेच्छ्रीराधिकापतिम् ।।१२।।
उपविष्टं स्थितं वा तं दिव्यचिन्मयविग्रहम् ।
ध्यायेत्किशोरवयसं कोटिकन्दर्पसुन्दरम् ।।१३।।
रूपानुरूपसंपूर्णदिव्यावयवलक्षितम् ।
शरच्चन्द्रावदाताङ्गं दीर्घचारुभुजद्वयम् ।।१४।।

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Bringing that air (the breath of our body that moves upwards) through the symbolic lotus stalk of the heart, it is to be attracted by it upwards. Then with an intense sound, it reaches the heart. There it will blossom and shine. (11)

Then one has to meditate upon Sri Radha-Krishna who is brighter than the heart-lotus, is fittest to be seen, and is calmness personified. (12)

One has to meditate upon Radhika-pati, who is either in the sitting or standing posture; He is of the form of pure intelligence, and is as beautiful as crores of Manmatha-s (cupid); He is eternally young; (13)

That Lord of Radha has suitable and completely divine, beautiful physical features; He is shining like the Moon of the autumn and is having two bewitching two long arms. (14)

आरक्तकोमलतलरम्यांगुलिपदाम्बुजम् ।
तुंगारुणस्निग्धनखद्युतिलज्जायितोडुपम् ।।१५।।
शिञ्जत्किङ्किणिमञ्जीरहंसकांघ्रियुगश्रियम् ।
सुवृत्तजंघायुगलं समजानूरुशोभनम् ।।१६।।
सद्रत्नरशनाबद्धपीताम्बरकटिश्रियम् ।
उत्तुङ्गकुक्षिनाभ्यन्तर्निम्ननाभिवलित्रयम् ।।१७।।
विततोत्तुंगहृदयश्रीवत्सावर्तशोभितम् ।
ललन्तीगुच्छगुच्छार्धदेवच्छन्दादिभूषितम् ।।१८।।

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His lotus feet are red hued and the inner part of His feet are soft and the fingers of His feet are very attractive; The red-hued dense lustre emanating from his nails puts to shame the Moon, who is Lord of the stars. (15)

His steps with small anklets of 'Manjira' and 'Hamsaka', giving musical sounds are spreading lustre, with his round calf muscles and proportionate knees and thighs. (16)

He is shining with 'Pitambara' the silk yellow cloth tied around his waist by a fine gemmed string. His stomach is slim and attractive, with three folds, and has a deep navel. He looks brilliant. (17)

He is having a wide, protruding, expansive chest adorned with the sign of 'Srivatsa' and decorated with oscillating 'Lalanti' clusters of ornaments, It is also adorned with 'Devacchanda' and other ornaments. (18)

नानासुगन्धिपुष्पस्त्रक्स्वर्णयज्ञोपवीतिनम् ।
उन्निद्रशोणपद्माभकरकंकणभूषणम् ।।१९।।
सूक्ष्मपर्वाङ्गुलिद्योतन्नैकसद्रत्नमुद्रिकम् ।
निनादयन्तं मधुरं वेणुं सर्वमनोहरम् ।।२०।।
विपुलांसं गूढजत्रुं महाबाह्वङ्गदधुतिम् ।
भ्रमत्सुगन्धलुब्धालिझाङ्कारितवनस्त्रजम् ।।२१।।
कम्बुपमगलभ्राजत्सग्रैवेयककौस्तुभम् ।
शोभमानहनुं बिम्बीफलशोणाधरद्युतिम् ।।२२।।

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He is wearing different kinds of flower garlands giving out sweet scents; He is also wearing golden sacred thread, and bracelets and other ornaments on his wrists, shining like the just-blooming red lotus. (19)

Wearing many sparkling rings having great gems on his fingers with delicate knots, He is playing on the flute, the sound of which is enchanting to all. (20)

He has high shoulders that are shining with armlets around his them and wears 'Vanamala-s' (garlands having the fragrant forest-flowers) full of musical sounds and attracting gathering humming bees. (21)

He wears around his conch-like neck, a shining neck-ornament called 'Kaustubha'; He has auspicious cheeks and pleasing lips that are red like the cherry fruit. (22)

With a disarming smile, face glittering like the full moon, nose

सितस्मितकलाराजत्पूर्णचन्द्रनिभाननम् ।
तिलपुष्पसमाकारदर्शनीयसुनासिकम् ।।२३।।
समान्कर्णविभ्राजन्मकराकृतिकुण्डलम् ।
कर्णोपरिलसच्चित्रपुष्पगुच्छावतंसकम् ।।२४।।
समसूक्ष्मरदज्योत्स्नोल्लसद्गण्डस्थलश्रियम् ।
पद्मपत्रायतारक्तप्रान्तरम्यविलोचनम् ।।२५।।
पृथुतुंगललाटं च कामचापायितभ्रुवम् ।
वक्रसूक्ष्मासितस्निग्धमनोहरशिरोरुहम् ।।२६।।

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shaped like the 'gingelly' flowers that are worth seeing. (23)

He wears on his proportionate ears, shining Kundalas (ear-ornaments) of the shape of Makara (crocodile); the top of the ears are decorated with clusters of coloured flowers. (24)

He has five delicate dentures emanating lustre like the moonlight, cheeks, and eyes wide like the edges of red-hued lotus. (25)

He has a beautiful big high face, eyebrows like the rainbow, soft, black, delicate and attractive curly hair. He wears a crown embedded with different kinds of priceless gems; His steady looks, full of love are pleasing even as he looks at His devotee. Thus meditating on that Sri Krishna, one has to meditate on Radha who is on His left. She has two arms, all parts of her body are of golden hue and white, she wears the pure 'Kausumbha' dress. (26-28)

नानासद्रत्नखचितकिरीटधृतशेखरम् ।
प्रेम्णा निजं वीक्षमाणं प्रसन्नं स्निग्धया दृशा ।।२७।।
ध्यात्वेत्थं कृष्णमथ तद्वामे राधां विचिन्तयेत् ।
द्विभुजां स्वर्णगौरांगीं कौसुम्भामलवाससम् ।।२८।।
समकर्णोल्लसद्रत्नभूषणां शुकनासिकाम् ।
किशोरीं मृगशावाक्षीं पीनोन्नतघनस्तनाम् ।।२९।।
कृशमध्यां पृथुश्रोणिं रत्नकाञ्चीविभूषिताम् ।
अनेकदिव्याभरणां विकचाब्जाननस्मिताम् ।।३०।।
रत्नांगुलीयकेयूरकंकणादिलसत्कराम् ।
शिञ्जद्धंसकमञ्जीरशोभमानांध्रिपंकजाम् ।।३१।।

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On the mutually complementing ears, she wears sparkling gemmed ornaments; she has a parrot-like nose; she is youthful; she has eyes like the young deer and has robust solid breasts. (29)

She has a small waist decorated with a gemmed-belt; she is wearing many beautiful ornaments and emits a child-like smile from her face that is blooming like the lotus. (30)

Her lands are displaying gemmed ring; she is wearing armlets, bracelets and other ornaments; her lotus feet are adorned with rings of 'Hamsaka', 'Manjira' emanating sweet tinkling sounds. Wears a shining 'tilaka' made with saffron on her broad forehead, she has cherry-red lips, beautiful cheeks, and her plaint

**विशालभालविलसत्सत्काश्मीरललाटिकाम् ।**
**बिम्बोष्टीं सुकपोलां च वेणीग्रथितमालतीम् ।।३२।।**
**प्रेक्षमाणां प्रभुं प्रेम्णा दधानामम्बुजं करे ।**
**ध्यात्वैवं राधिकां तत्र प्रभुमर्चेत्तया सह ।।३३।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये क्रियायोगे श्रीराधाकृष्णस्वरूपध्याननिरूपणनामाष्टाविंशोऽध्यायः ।।२८।।

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is adorned with the 'Malati' flower. After meditating on that Radhika who is holding a lotus in her hand and looking at the Lord with love, and shining with beauty, Sri Krishna is to be worshipped along with her. (31-33)

**Thus, ends the Twenty-eighth Chapter titled "Description of the method of meditation the form of Sri Radha Krishna" of the Sri Vasudeva Mahatmya**

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# अध्याय : २९

श्रीनारायण उवाच

उपचारैर्बहुविधैर्मानसैस्तं प्रपूज्य सः ।
आवाह्य स्थापयेत्भक्तो मूर्तौ स्थापनमुद्रया ।।१।।
ततस्तदंगदेवांद्र तत्तन्मन्त्रैः पृथक्पृथक् ।
आवाह्य नाममन्त्रैर्वा सुप्रतिष्ठापयेच्च सः ।।२।।
घण्टादि वादयेद्वाद्यं कुर्याद्वा तालिकाध्वनिम् ।
सुप्तोत्थितमिवाथैनं कारयेद्दन्तधावनम् ।।३।।
श्यामाकविष्णुक्रान्ताभ्यां दूर्वाब्जाभ्यां सहोदकम् ।

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## Chapter - 29: Description of the worship of Sri Vasudeva

**Sri Narayana said:**

Thereafter, worshipping Sri Radha-Krishna with different kinds of services and invoking the Lord in the image, the worshipper should establish the Lord with the gesture known as 'Sthapana Mudra'. (1)

Then the demigods belonging to the retinue of the Lord should be invoked with their respective mantras and names and they should be installed separately. (2)

The Bell and other instruments or the cymbals should be sounded. Then as though serving one just getting up from sleep, the Lord should be served with brushing the teeth. (3)

Water with 'Shyamaka', 'Vishnukranta' and 'Durva' grass,

पाद्यमेतत्प्रभोर्दद्यात्ततोऽर्घ्याचमनीयके ।।४।।
चन्दनाक्षतपुष्पाणि दर्भाग्रतिलसर्षपान् ।
यवान् दूर्वां चार्घ्यपात्रे निक्षिपेदम्बुना भृते ।।५।।
जातिफललवंगैलाकङ्कोलोशीरवासितम् ।
दद्यादाचमनीयाम्बु ततः संस्नपयेद्धरिम् ।।६।।
सुगन्धिपुष्पतैलेन कुर्यादभ्यंगमादितः ।
सुरभिद्रव्यकल्केन कुर्याच्चोद्वर्तनं ततः ।।७।।
क्षीरेण दध्ना चाज्येन मधुना सितया तथा ।

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and lotuses should be offered to the Lord for washing His feet. Then, one should offer the 'Arghya' (water to wash the hands) and later water should be offered for 'Achamana' ablution (water to wash the face / mouth). (4)

Then sandal, unbroken rice, flowers, the upper portion of 'Darbha' grass, sesame, mustard, wheat and 'Durva' grass and other items are to be put into the 'Arghya' vessel filled with water. (5)

Then water scented with 'Jati-phala', clove, cardamom, elaichi, 'Kankola' (Asoka) and 'Usheera' is to be offered for 'Achamana' ablution. Then, Lord Hari should be given the ritual bath. (6)

First, he should be bathed with sweet, scented flower oil, and then with a paste of sweet scented items, He should be washed. Milk, curds, ghee, honey and sugar - with these 'Pancha-amrita' (five items) Lord Sri Hari is to be separately bathed, without haste, chanting respective mantras. (7-8)

स्नपयेद्धरिमव्यग्रस्तत्तन्मन्त्रैः पृथक्पृथक् ।।८।।
सुगन्धिना च शुद्धेन स्नानमुष्णेन चाम्बुना ।
तं कारयित्वा गन्धाद्यैः स्नानपीठेऽर्चयेल्लघु ।।९।।
निर्माल्यपुष्पादि ततो विसृज्योत्तरतो द्विजः ।
श्रीसूक्तविष्णुसूक्ताभ्यामभिषेकं समाचरेत् ।।१०।।
नाम्नां सहस्त्रेण हरेरष्टोत्तरशतेन वा ।
अभिषेकं तु कुर्वीरन्स्त्रियः शूद्राद्र दीक्षिताः ।।११।।
ततः प्रमार्ज्य वस्त्रेण तमनर्घ्यांशुकानि च ।
परिधापयेदतिप्रेमणा राधां चान्यांद्र शक्तितः ।।१२।।
उपवीतं भगवते दद्यात्सूक्ष्मं सितं शुभम् ।

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After bathing with pure, scented hot water, the Lord is to be worshipped on the bathing seat, in a manner that is comfortable to the Lord. (9)

Then the worshipping Brahmin should removing the used flowers etc. and dispose it off to the northern direction; he should then bathe the Lord, chanting the Sri Sukta and Purushasuktas. (10)

Ladies who are initiated and Shudras too can perform the ritual bathing of the Lord chanting the 108 or 1008 names of Sri Hari. (11)

Then the image of Sri Hari should be wiped with a cloth and dressed with priceless dresses with love. The images of Radha and others should also be worshipped according to one’s ability. (12)

रत्नहेमाद्यलंकारान् सांगायास्मै च धारयेत् ।।१३।।
यथाऋतु यथास्थानं चन्दनेन यथोचितम् ।
तिलकानुलेपनं कुर्यात्सकेसरघनादिना ।।१४।।
यथोचितमलंकारान्धारयित्वा च राधिकाम् ।
पत्रलेखां च तिलकं विदध्यात्कुंकुमाक्षतैः ।।१५।।
आदर्शं दर्शयित्वाथ पुष्पस्त्रक्शेखरादिभिः ।
पूजयेत्तं सहस्त्रेण तुलसीमञ्जरीदलैः ।।१६।।
तुलस्या वाथ पुष्पेण प्रत्येकं नाम वैष्णवम् ।

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Then, a delicate, pure, auspicious upper cloth should be offered to Lord Sri Hari and his retinue. The Lord should then be decorated with gold, gems and other ornaments. The Lord should be adorned with a sacred thread that is clean, white and auspicious. (13)

According to the seasons and the weather, the Lord should be adorned in the prescribed places with 'tilakas' made of saffron and sandal. (14)

Radhika should also be suitably decorated and dressed and her 'tilaka' should be constructed with 'Kumkum' and 'akshata' (coloured rice). (15)

Thereafter, after showing the mirror to the Lord, and decorating Him with flowers, garland, crown etc, the Lord should be worshipped with clusters of flowers and 'Tulasi' leaves. (16)

Chanting the names of Vishnu one after another by adding the

नमःप्रान्तचतुर्थ्यन्तं कीर्तयन्नर्चयेत्प्रभुम् ।।१७।।
सुगन्धिद्रव्यचुर्णानि ततः सौभाग्यवन्ति च ।
समर्प्य धूपं कुर्वीत दशांगं वामृतादिकम् ।।१८।।
दीपं घृतेन कुर्वीत वर्तिकाद्वयदीपितम् ।
कृतं स्वशक्तितः शुद्धं महानैवेद्यमर्पयेत् ।।१९।।
संयावपायसापूपशष्कुलीखण्डलड्डुकान् ।
पूरिकाः पोलिका मौग्दमोदनं व्यञ्जनानि च ।
दधिदुग्धघृतादीनि चतुष्पद्यां निधारयेत् ।।२०।।
भोजयेत्तं ततः प्रेम्णा मध्ये पानीयमर्पयन् ।

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word 'namah' at the end of each name, the Lord should be worshipped with 'Tulasi' leaves or flowers. (17)

Thereafter, with auspicious sweet scented powders he should be worshipped. The 'Dasanga' or 'Amrita' form of 'Dhoopa' (incense) should be used for worship. (18)

Two lamps lighted with two wicks soaked in ghee should be kept. Then according to one's capacity, pure food should be offered. (19)

Sweetmeats, rice boiled in milk, a small round cake with sugared spieces, 'Sashkuli' a kind of baked cake, 'laddu', 'puri', 'holige' - a round sweet cake, boiled green gram with sugar etc, seasoned condiments, curds and ghee should be kept on a bench with four legs and then offered to the Lord. (20)

Then the Lord should be served with food, full of love; intermittently pure sweet water is to be offered. After half a

मुहूर्तार्धे गते दद्याद्धस्तप्रक्षालनाम्बु च ।।२१।।
उच्छेषणं भगवतो विष्वक्सेनादिदेवताः ।
उपकल्प्यान्यतः स्थाप्यं स्वार्थं तद्भुवमामृजेत् ।।२२।।
मुखवासं ततो दद्यात्कृतां ताम्बूलवीटिकाम् ।
पूगचूर्णलवंगैलाजातिजादिसमन्विताम् ।।२३।।
फलं च नालिकेरादि दत्त्वा शक्त्या च दक्षिणाम् ।
महानीराजनं कुर्याद्गीतवादित्रपूर्वकम् ।।२४।।
स्तुयात्पुष्पाञ्जलीन्दत्त्वा तत्स्तोत्रेणैव तं ततः ।

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'muhurta' (about half an hour), water should be offered to the Lord for washing the hand. (21)

After the food is offered to the Lord, the remaining items should be offered to Vishvaksena and other 'Devatas' who are seated separately. Afterwards that place should be swept clean. (22)

Thereafter, beetle-nut, clove, and cardamom, 'Jaya-phala-mixed- Thamboolam' (beetle leaf and areca nut) are to be offered to Lord Hari to make His mouth sweet scenting. (23)

After offering coconut and other fruits, 'dakshina' (monetary offering) according to one's own capacity, one should worship the Lord with songs and the playing of musical instruments. Later the final waving of 'Arati' should be done. (24)

Offering flowers with folded hands, prayers are to be offered to Him, chanting his stotras (verses composed in His praise). Then 'Nama Sankirtan' (chanting of His divine names) is to be done by singing and dancing. (25)

नामसंकीर्तनं कुर्याद्गायन्नृत्यंद्र तत्पुरः ।।२५।।
मुहूर्तं स विधायेत्थं कृत्वा चैव प्रदक्षिणाम् ।
प्रणामं दण्डवत्कुर्यात्तिर्यक्तद्दक्षिणे भुवि ।।२६।।
अष्टांगं वापि पञ्चांगं प्रणामं पुरुष चरेत् ।
पञ्चांगमेव नारी तु नान्यथा मुनिसत्तम ! ।।२७।।
पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा ।
वचसा मनसा चेति प्रणामोष्टांग ईरितः ।।२८।।
बाहुभ्यां चैव मनसा शिरसा दृशा ।

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After doing this for a while (48 minutes) and going round the Lord (circumambulating), the worshipper should prostrate at his feet on the right side of the Lord. (26)

Men should prostrate with eight or five parts of the body touching the ground, woman should prostrate with only five parts of the body touching the ground. Oh, Sage! They should not do it in any other manner. (27)

When one prostrates to the Lord with two feet, two hands, two elbows, chest, head, sight, words and mind - it is known as 'Ashtanga' Prostration. (28)

When one prostrates to the Lord with hands, mind, head, words and sight - it is known as 'Panchanga' Prostration. While worshipping, these two are the best methods of prostrations. (29)

"Oh, Lord! I am afraid of 'Samsara'; I have come to You alone and seek refuge in You! Protect me!" - praying thus,

पञ्चांगोऽयं प्रणामः स्यात्पूजासु प्रवराविमौ ।।२९।।
भीतं मां संसृतेः पाहि प्रपन्नं त्वां प्रभो ! इति ।
ततः सम्प्रार्थ्य स्वाध्यायं शक्त्या कुर्वीत नैत्यकम् ।।३०।।
ध्यात्वा शेषां च तद्दत्तां गृहीत्वा शिरसाऽऽदरात् ।
आवाहितं यथापूर्वं राधाकृष्णं हृदम्बुजे ।
संस्थापयेच्चांगदेवान् स्वस्वस्थानं विसर्जयेत् ।।३१।।
करण्डके वा शय्यायां मन्दिरे प्रतिमां हरेः ।
शाययित्वा पिधाय द्वार्वैश्वदेवं समाचरेत् ।।३२।।

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one should, according to his ability, pursue his daily duties. (30)

Thereafter, meditating on the Lord Radhakrishna who was invoked earlier in his heart, the worshipper should receive, with veneration, the remaining 'Prasadam'. The demigods of the Lord's retinue angels should be returned to their respective places. (31)

After keeping the image of Lord Sri Hari in the box or making him sleep on the bed, closing the door, 'Vaisvadeva' should be observed (a Vedic ritual, which involves giving offerings to all the deities). (32)

After distributing the 'Prasadam' in the form of cooked rice among his dependant people, he should take food and spend the remaining part of the day listening to the pastimes of the Lord. (33)

Whoever worships Vishnu everyday according to this great

प्रासादिकं हरेरन्नं स्वपोष्येभ्यो विभज्य सः ।
स्वयं भुक्त्वा तत्कथाद्यैर्दिनशेषमतिक्रमेत् ।।३३।।
महापूजाविधानेन प्रोक्तेनानेन योऽन्वहम् ।
भक्त्या समर्चयेद्विष्णुं स भवेत्तस्य पार्षदः ।।३४।।
दिव्यं विमानमारुह्य भास्वरं देवतेप्सितम् ।
गोलोकाख्यं हरेर्धाम दिव्यांगो याति पूजकः ।।३५।।
फलाभिसन्धिना वापि यस्तमर्चेद्दिने दिने ।
सोऽपि धर्मं काममर्थं मोक्षं चाप्नोत्यभीप्सितम् ।।३६।।
इत्थं पूजाविधिं कर्तुमशक्तो राधया सह ।

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method with devotion becomes the God's attendant. (34)

Such a worshipper boards the brilliantly shining the divine vehicle (plane) that is desired by the Devatas also, and with his divine body goes to Sri Hari's dwelling called **Goloka**. (35)

Even a person who worships the Lord daily, even for the sake of worldly desires also gets his desires of 'Dharma', 'Artha', 'Kama' and 'Moksha' fulfilled. (36)

One who is unable to worship the Lord together with Radha according to this procedure, should worship Hari alone with devotion, with things that are available to him. (37)

Brahmanas with the twelve-syllable mantra, others with 'Nama-mantra' should worship Sri Radha-Krishna. Devotion alone unto the Lord will be fruitful. (38)

On the eleventh day of the fortnight and on Sri Hari's birthday

हरिमेकं यथालब्धैरर्चेद्भक्त्योपचारकैः ।।३७।।
द्वादशाक्षरमन्त्रेण द्विजोऽन्यो नाममन्त्रतः ।
श्रीराधाकृष्णमभ्यर्चेद्भक्तिरेवात्र सिद्धिदा ।।३८।।
एकादश्यां हरेर्जन्मोत्सवादौ तु विशेषतः ।
महापूजैव कर्तव्या स्वशक्त्याखिलवैष्णवैः ।।३९।।
प्रतिष्ठामात्रमपि यः कुर्यादन्यकृतालये ।
स सार्वभौमराज्यं वै प्राप्नुयान्नष्टकिल्बिषः ।।४०।।
कारयेन्मन्दिरं रम्यं धनाढ्यद्र हरेर्दृढम् ।
यः स तु प्राप्नुयाद्राज्यं त्रैलोक्यस्याप्यकण्टकम् ।।४१।।

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and other days too, all the Vaishnavas should do perform the special worship according to their capacity. (39)

Whoever establishes the Lord in a shrine even if it is built by another person, will be freed from all his sins and will get the sovereignty of an empire. (40)

A wealthy person, who builds a strong and beautiful temple for Sri Hari, will become the King of the three worlds without troubles. (41)

Whoever gives endowments and increases the flood of worship, will certainly get great happiness after attaining the 'Vishnu Loka' (world of Lord Vishnu). (42)

Whoever establishes the Lord, or builds a temple, or arranges for worship of the Lord - gets wealth that is equal to the wealth of Vasudeva. This is certain. (43)

वृत्तिदानेन पूजायाः प्रवाहं वर्धयेत्तु यः ।
स पुमान्प्राप्नुयान्नूनं विष्णुलोकं महत्सुखम् ।।४२।।
प्रतिष्ठां मन्दिरं पूजां कारयेत्त्रीण्यपीह यः ।
समानैश्वर्यमाप्नोति वासुदेवस्य स ध्रुवम् ।।४३।।
हरेर्वृत्तिं हरेद्यस्तु कृतां स्वेन परेण वा ।
कल्पमेकं स वै भुंक्ते नरके यमयातनाः ।।४४।।
कर्ता कारयिता यद्र सहाय चानुमोदकः ।
चतुर्णां हि फले भागः सुकृतस्येतरस्य च ।।४५।।
इति क्रियायोगविधिर्मया नारद ! कीर्तितः ।

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Whoever steals the endowments given by him or others to Sri Hari will suffer immensely in Naraka for a period of one 'Kalpa'. (44)

The performer, one who coaxes the performer to perform that deed, the person who helps the performer in performing that deed as well as the person who commends the performer for having performed that deed – all these four persons will be equal recipients of the respective fruits that accrue by performing good or bad deeds. (45)

Oh Narada! Thus, I have described the Kriya-Yoga (practical procedure) (of offering worship to the Lord) to you. By performing this with singular devotion, the person will attain fulfillment. (46)

If a person outwardly worships Sri Hari, but thinks about

**येनैकान्तिकधर्मोऽत्र सिद्ध्येत्तत्प्रवणात्मनाम् ।।४६।।**

**विषयांश्चिन्तयंश्चित्ते बहिः पूजां हरे चरेत् ।**

**सम्भारेणापि महता न यथोक्तं फलं लभेत् ।।४७।।**

**इतस्ततो ग्राम्यसुखे भ्रमत्स्वीयं मनस्ततः ।**

**नियम्य विष्णुपूजायां मुमुक्षुः प्रयतो भवेत् ।।४८।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये क्रियायोगे वासुदेवपूजाविधिनिरूपणनामैकोनत्रिंशोऽध्यायः ।।२९।।

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other things in his mind while doing so, will not get any of the aforesaid fruits even if he uses all the paraphernalia. (47)

A person desiring salvation should control his mind from wandering hither and thither and in mundane pleasures, and engage himself in the worship of Lord Vishnu. (48)

Followers of great vows, observers of great penance, profound Vedic scholars, intellects knowing Sankhya and Yoga, whoever one may be, without worshipping Lord Sri Hari, he can never attain 'Siddhi' (fulfillment). (49)

**Thus, ends the Twenty-ninth Chapter titled "The procedure of the worship of Lord Vasudeva" in Sri Vasudeva Mahatmya**

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## अध्याय : ३०

स्कन्द उवाच

वासुदेवार्चनविधिं निशम्येत्थं स नारदः ।
प्रसन्नः पुनरप्राक्षीत्तं मुनीनां परं गुरुम् ।।१।।

नारद उवाच

सम्यगुक्तो भगवता क्रियायोगो महाफलः ।
एकेन मनसा योऽसौ कार्यः सिद्धिमभीप्सुभिः ।।२।।

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## Chapter - 30: Description of Ashtanga Yoga

**Skanda said:**

Oh Savarni! After listening to the method of worship of Vasudeva, Narada was pleased. He asked Lord Narayana, the preceptor of preceptors, once again. (1)

**Narada asks:**

"You have described the method of practical yoga that bestows great fruits, in a very good manner. Those desirous of attainment should do it single-mindedly. (2)

O great preceptor! When even knowledgeable persons find it very difficult to control the mind what can be said of those who are under the influence of Karma in this world? (3)

Without control of the mind, Lord Sri Hari's worship will not bear the desired fruits. Hence, please tell me the means of controlling the mind" (4)

मनसो निग्रहस्तत्र ज्ञानिनामपि सद्गुरो ! ।
दुष्करः किं पुनस्तर्हि नृणां कर्मात्मनां भुवि ।।३।।
तमृते तु हरेरर्चा नाभीष्टफलदायिनी ।
अतस्तन्निग्रहोपायमपि मे वक्तुमर्हसि ।।४।।

स्कन्द उवाच

इत्यापृष्टः स मुनिना मुनीन्द्रः सर्वदर्शनः ।
नारायणो नरसखो नारदं तमभाषत ।।५।।

श्रीनारायण उवाच

सत्यमेव मुने ! वक्षि मनसोऽस्ति बलं महत् ।
जितेऽपि यस्मिन्विश्वासः शत्रुवन्न विवेकिनाम् ।।६।।

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**Skanda said:**

When Narada requested Narayana, the Lord of the sages, who could visualize everything in this world, in this manner, He (Narayana) addressed Narada as follows. (5)

**Sri Narayana said:**

"O sage! You have spoken the truth. The mind has great power; even though one may be able to conquer and control it, the wise should not trust it; they should look upon it as an enemy. (6)

The mind itself is the main enemy of us all. By practicing meditation on Vishnu, it loses its flaws and becomes calm. (7)

It is very difficult to control the mind, which is like a wild horse. Hence, only persons who are detached towards worldly

मनसा सदृशोऽन्यस्तु शत्रुर्नास्त्येव देहिनाम् ।
विष्णुध्यानाभ्यासयोगान्निर्दोषं तद्धि शाम्यति ।।७।।
अदान्ताश्ववदेवैतद्यतोऽस्ति दुरवग्रहम् ।
अतो वैराग्ययुक्पुम्भिः सदुपायैर्निगृह्यते ।।८।।
उपायास्तत्र बहवः सन्ति तेष्वपि सन्मते ! ।
अष्टांगयोगस्याभ्यासः श्रेष्ठः सद्यःफलप्रदः ।।९।।
यमाद्र नियमा ब्रह्मन्नासनान्यसुसंयमः ।
प्रत्याहारो धारणा च ध्यानमङ्गं तु सप्तमम् ।
समाधि चाष्टमं प्रोक्तं योगस्यानुक्रमेण वै ।।१०।।

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objects can control the mind by good means. (8)

There are many ways for do so; O good minded one! The best among them is the practice of 'Ashtanga Yoga' as it bears fruit immediately. (9)

Oh, Brahmana! 'Yama' (restraining), 'Niyama' (regularity), 'Asana-s' (yogic partners), 'Pranayama' (controlling breath), 'Pratyahara' (restraining the organs), 'Dharana' (retention), 'Dhyana' (meditation) and 'Samadhi' (abstract meditation) are said to be the eight parts of yoga in that order. (10)

Among them, these five are said to be the 'Yama-s' — non-violence, celibacy, truthfulness, overcoming the desire to steal and the desire to possess other's objects. These should be achieved by practice. (11)

Purity, penance, joyfulness, study of the Vedas, 'Vishnu-pooja'

तत्राहिंसा ब्रह्मचर्यसत्यास्तेयापरिग्रहाः ।
एते पञ्च यमाः प्रोक्ताः साधनीयाः प्रयत्नतः ।।११।।
शौचं तपद्र सन्तोषः स्वाध्यायो विष्णुपूजनम् ।
एते च नियमाः पञ्च द्वितीयांगतया मताः ।।१२।।
परिहायांगचाञ्चल्यं यथासुखतया स्थितः ।
तदासनं स्वस्तिकादि प्रोक्तं द्वन्द्वार्तिजिन्मुने ! ।।१३।।
चरतां सर्वतोऽसूनामेकदेशे तु धारणम् ।
गुरुपदिष्टरीत्येव प्राणायामः स उच्यते ।।१४।।
चले वायौ चलं चित्तं स्थिरे तस्मिन्स्थिरं ततः ।

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(worship of Lord Vishnu) - these are the five regulations, considered as the second part. (12)

The happiness that is attained by giving up restlessness and resting in the prescribed bodily postures like 'Swastika' etc are known as 'Asanas' that help the practitioner to overcome the dilemmas in life. (13)

Controlling the 'prana' (air that is in the form of breath) that runs all around the different parts of the body, and restraining it in a particular location by following the techniques preached by the preceptor, is called 'Pranayama'. (14)

If the air is the breath is wavering, the mind wavers; if the breath is firm the mind too will be firm; therefore the breath is to be controlled by the 'Puraka' (breathing in), 'Rechaka' (breathing out) and 'Kumbhaka' (holding the breath). (15)

सुदेशेऽयं सदाभ्यस्यः पूरकुम्भकरेचकैः ।।१५।।
मनसेन्द्रियवृत्तिनां तत्तद्विषयतद्र यत् ।
आकर्षणं प्रतीचीनं प्रत्याहारः स ईरितः ।।१६।।
नाभ्याद्यन्यतमस्थाने प्राणेन सह चेतसः ।
वासुदेवस्वरूपे यद्धारणं धारणोदिता ।।१७।।
एकैकावयवस्यैव चिन्तनं यत्पृथक्पृथक् ।
पदाब्जादेर्भगवतस्तद्ध्यानमिति कीर्तितम् ।।१८।।
निरोधः प्राणमनसोरतिप्रेमणा हरौ तु यः ।

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To draw away the senses from their objects, by the strong will of the mind is known as 'Pratyahara'. (16)

To establish in the Lord Vasudeva, the soul with Prana in the navel or other locations of the body is known as 'Dharana'. (17)

To meditate on the lotus feet and other individual parts of the Lord Vasudeva is known as 'Dhyana' - meditation. (18)

To concentrate both the 'Prana' and the mind with great love in the Lord Hari and retain it there alone is called 'Samadhi'. This is very dear to the yogis. (19)

A person who practices these eight 'angas' after receiving good education from a preceptor who has attained fulfillment through yoga, will attainment fulfillment, which is of the form of mature 'Samadhi'. (20)

O Narada! Understand that there is no other better means to

स समाधिरिति प्रोक्तो योगिनामभिवाञ्छितः ।।१९।।
अंगैरष्टभिरेतैर्हि शिक्षितैः सिद्धसद्गुरोः ।
योगः सिद्ध्यति वै पुंसां समाधेः पक्वतात्मकः ।।२०।।
नैतादृशं परं सम्यङ्मनोनिग्रहसाधनम् ।
पुरुषाणां मुमुक्षूणामिति जानीहि नारद ! ।।२१।।
तपस्विनां महाशत्रोर्ब्रह्माण्डक्षोभकादपि ।
मदनान्न भयं किञ्चिद्योगिनस्त्वस्ति कर्हिचित् ।।२२।।
आयास्यन्तं विदित्वैव सोऽन्तकालं च योगवित् ।
स्वातन्त्र्येणैव देहं स्वं त्यजतीत्थं समाधिना ।।२३।।

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control the mind very well, for those desiring Salvation. (21)

The yogi will have no fear even from cupid, the great enemy of ascetics and the disturber of the world. (22)

The yogi, who knows the time of his end, will give up his body by his own free will, by practicing this kind of Samadhi. (23)

He will tighten his rectum and will gradually withdraw the air that is in the two feet; thus he will slowly proceed to death. (24)

Thinking of Kesava in his mind, repeating the six lettered mantra, he pulls that air to the region of Brahma. (25)

Thereafter, the knower of Yoga, thinking of nothing else except Vasudeva, takes the air from the navel to the heart, chest, throat, and eyebrows in that order. (26)

पार्ष्णिभ्यां गुदमापीड्य वायुं पादद्वयस्थितम् ।
शनैः शनैः समाकृष्य मृत्युस्थानं नयत्यमुम् ।।२४।।
मनसा केशवं ध्यायंस्तन्मनुं च षडक्षरम् ।
जपंस्ततोऽमुं नयति वायुं स्थानं प्रजापतेः ।।२५।।
ततो नाभिं च हृदयमुरः कण्ठं च योगवित् ।
नयति भृकुटिं वायुं वासुदेवपरायणः ।।२६।।
एतेषु षट्सु स्थानेषु त्वेकैकस्मिन्पृथक्पृथक् ।
योगी प्राणमनोक्षाणां निरोधं च विसर्जनम् ।
तावदभ्यसति स्वस्य यावत्स्यात्तत्स्वतन्त्रता ।।२७।।
जितं जितं विहायैव स्थानं याति परं परम् ।

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In every one of these places, the Yogi practices staying and discharging the 'prana' in the mind and senses, as much as he can. (27)

Giving up the conquered regions, he reaches the next higher regions. one after another. When he reaches the sixth place, he will have no difficulty in its practice. (28)

Afterwards, the Yogi closes all the seven openings; he takes the 'Pranas' with senses and mind, to the upper region and to the Brahma-randhra. (an aperture in the topmost portion of the head through which the soul is said to escape on its leaving the body) (29)

Then throwing away all the illusive desires, keeping his mind in Vasudeva alone, he gives up his body. (30)

**प्राप्तस्य स्थानकं षष्ठं तदभ्यासे श्रमो नहि ।।२८।।**
**सप्तच्छिद्राणि रुद्ध्वाथ प्राणमक्षमनोयुतम् ।**
**प्रापय्य तालुं व्रजति ब्रह्मरन्ध्रं स योगवित् ।।२९।।**
**मायामयपदार्थानां ततो हित्वैव वासनाः ।**
**स वासुदेवैकमनास्त्यजति स्वकलेवरम् ।।३०।।**
**ततो भगवतो धाम श्रीकृष्णस्य तमःपरम् ।**
**उपेत्य सेवमानस्तं नन्दते दिव्यविग्रहः ।।३१।।**
**इति ते कथितो ब्रह्मन्योगशास्त्रस्य संग्रहः ।**
**जित्वा तेन मनः स्वीयं तमाराधय सर्वदा ।।३२।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
अष्टांगयोगनिरूपणनामा त्रिंशोऽध्यायः ।।३०।।

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Then he reaches the divine dwelling of Lord Sri Krishna, who is beyond ignorance; he gets a divine body and enjoys the bliss of serving that God. (31)

Oh Brahmana! Thus, I have told you the summary of Yoga-Sastra. Hence, conquering your mind, worship that Supreme Lord constantly. (32)

**Thus, ends the Thirtieth Chapter titled "The Description of Ashtanga Yoga" in the Vasudeva Mahatmya.**

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# अध्याय : ३१

स्कन्द उवाच

श्रुत्वैतत्सकलं धर्म्यं यथावद्भगवद्वचः ।
निःसंशयो मुनिः प्राह तं प्रणम्य कृताञ्जलिः ।।१।।

नारद उवाच

नष्टा मे संशयाः सर्वेः प्रसादाद्भगवंस्तव ।
वासुदेवस्य माहात्म्यं मयाधिगतमञ्जसा ।।२।।
कञ्चित्कालमिहैवाहं तपः कुर्वंस्त्वया सह ।
श्रृण्वंद्र नित्यं ज्ञानादि करिष्ये पक्वमात्मनः ।।३।।

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## Chapter - 31: Description of the prayer of Nara-Narayana

**Skanda said:** Getting rid of all his doubts by listening to these words of God that were full of Dharma, sage Narada saluted the Lord with folded hands and further requested Him as follows: (1)

**Narada said:** "O God! By your grace, all my doubts are cleared and I have completely understood the greatness of Lord Vasudeva. (2)

I will perform penance here together with you for sometime; By listening to the path of knowledge etc, I will strive to wisdom. (3)

**Skanda said:** "Saying thus, sage Narada, with the approval of Lord Naryana also, lived there for a thousand divine years performing penance. (4)

There, everyday, at the proper time, he understood the right

स्कन्द उवाच

इत्युक्त्वा नारदस्तत्र तेन चाप्यनुमोदितः ।
उवास दिव्यवर्षाणां सहस्त्रं स तप चरन् ।।४।।
शुश्राव चानुदिवसं यथाकालं हरेर्मुखात् ।
धर्मज्ञानाद्यथ प्राप पक्वतां तत्र योगिराट् ।।५।।
स्नेहं च परमं प्राप स श्रीकृष्णेऽखिलात्मनि ।
गुणगानपरो नित्यमास भागवताग्रणीः ।।६।।
भक्तिनिष्ठां परां प्राप्तमथ सिद्धयोगिनम् ।
उवास भगवान्प्रीतः श्रेयस्कृत्सर्वदेहिनाम् ।।७।।

श्रीनारायण उवाच

सिद्धोऽसि त्वं महर्षेऽद्य गच्छ लोकहितं कुरु ।

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spirit of dharma, knowledge etc by listening to the words Lord Sri Hari. In due course, Narada, the King of Yogis, attained maturity in yoga. (5)

He attained ardent love for the Supreme-Being Sri Krishna. Narada, he great Bhagavata, engaged himself is constantly singing the qualities of God. (6)

God, the benefactor of all living beings, being pleased with that Siddha Yogi (Narada), who had obtained the greatest ardent devotion, said: (7)

**Sri Narayana said:** O Sage! Now you have become a ‘Siddha’, Go, work for the benefit of the world; spread the Dharma of single-minded devotion everywhere. (8)

**Skanda said:** Accepting the command of that preceptor of

एकान्तधर्मं सर्वत्र प्रवर्तयितुमर्हसि ।।८।।

स्कन्द उवाच

इत्याज्ञां शिरसा तस्य स आदाय जगद्गुरोः ।

गच्छंस्ततस्तमस्तौषीत्प्रणम्य प्राञ्जलिः स्थितः ।।९।।

नारद उवाच

नमो नमस्ते भगवन् ! जगद्गुरो ! नारायणाप्राकृतदिव्यमूर्ते !

अनन्तकल्याणगुणाकरस्त्वं दासे मयि प्रीततरः सदा स्याः ।१०।

त्वं वासुदेवोऽसि जगन्निवासः क्षेमाय लोकस्य तपः करोषि ।

योगेश्वरेशोपशमस्थ आत्मारामाधिपस्त्वं परहंससद्गुरुः ।।११।।

विभुर्ऋषीणामृषभोऽक्षरात्मा जीवेश्वराणां च नियामकोऽसि ।

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the world and getting ready to go, sage Narada wanting to proceed addressed the Lord with folded hands and prayed as follows: 9

**Narada said:** O God! Salutations to you! O, preceptor of the Universe! Narayana! You have divine form! You are the storehouse of endless auspicious qualities! You have constant love for me, your servant. (10)

You are Vasudeva, who dwells everywhere in the world; You perform penance for the welfare of he world; You are the Lord of all the 'yogeswaras' (the premier Yogis); You are in the form of assuagement; You yourself are the preceptor of even the 'Paramahamsa-s' (the greatest of the yogis who attain content within themselves). (11)

You are Vibhu (the all-pervading), the greatest among the sages, the soul of 'akshara' (the imperishable); You are the control-

साक्षी महापूरुष आत्मतन्त्रः कालोऽभवद्यद्भृकुटेर्महांद्र ।।१२।।
सर्गादिलीलां जगतां त्वमीश करोषि मायापुरुषात्मनैव ।
तथाप्यकर्ता ननु निर्गुणोऽसि भूमा परब्रह्म परात्परद्र ।।१३।।
सत्यः स्वयंज्योतिरतर्क्यशक्तिस्त्वं ब्रह्मभूतात्मविचिन्त्यमूर्तिः ।
बृहद्व्रताचार्य ! महामुनीन्द्र ! कन्दर्पदर्पापहरप्रताप ! ।।१४।।
तपस्विनां ये रिपवः प्रसिद्धाः क्रोधो रसो मत्सरलोभमुख्याः ।
अप्याश्रमं तेऽपि कदापि वेष्टुं नेमं क्षमा ह्येष तव प्रतापः ।।१५।।
छन्दोमयो ज्ञानमयोऽमृताध्वा धर्मात्मको धर्मसर्गाभिपोष्टा ।
उन्मूलिताधर्मसर्गो महात्मा त्वमव्यय चाक्षयोऽव्यक्तबन्धुः ।
निर्दोषरूपस्य तवाखिलाः क्रिया भवन्ति वै निर्गुणा निर्गुणस्य ।

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ler of all souls and their master; You are the witness to everything; You are the great 'Purusha', You are controlled by Yourself and nobody else; the great time emanated from your knitted eyebrows. (12)

O Lord! You are engaged in the sport of creation, sustenance and dissolution of the world by your Maya; even then you seem not be the doer; You are beyond the qualities; You are the biggest of all, the Supreme Brahman and the Supreme Soul. (13)

Oh, You are the truth; You shine forth all by Yourself; none can gauge your strength; You are the valorous destroyer of the pride of cupid; Your are the form meditated by those who have attained the form of Brahma. (14)

Anger, desire, jealousy, greed etc. which are the well-known enemies of ascetics are not at all capable of even approaching

धर्मार्थकामेप्सुभिरर्चनीयस्त्वमीश्वरो नाथ ! मुमुक्षुभिद्र ।।१७।।
त्वं कालमायायमसंसृतिभ्यो महाभयात्पातुमेकः समर्थः ।
भक्तापराधाननवेक्षमाणो महादयालुः किल भक्तवत्सलः ।।१८।।
धृतावतारस्य हि नाममात्रं रूपं च वा यः स्मरेदन्तकाले ।
सोऽपि प्रभो ! घोरमहाघसंघात्सद्यो विमुक्तो दिवमाशु याति १९
तं त्वां विहायात्र तु यो मनुष्यो देहे त्रिधातावपि दैहिकेषु ।
जायात्मजज्ञातिधनेषु सज्जते स मायया वञ्चित एव मूढः ।।२०

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Your dwelling even once; such is Your prowess. (15)

You are the embodiment of 'chandas', knowledge, the path of immortality and righteousness; You are the best protector of the righteous; You are the one who roots out unrighteous creation; O great soul! You are imperishable! You are the unseen relative (of your devotees). (16)

You are the form of faultlessness; you are quality-less; all your acts are beyond the control of the qualities; O Lord! You are the Lord fit to be worshipped by those desiring the four 'Purushartha-s', viz. Dharma, Artha, Kama, and Moksha (salvation). (17)

You are the only one capable of protecting us from the illusion of time, death and 'Samsara' and great fear; you are merciful enough not to take cognizance of the sins of your devotees; You are an ardent lover of Your devotees. (18)

O Lord! Anyone who remembers your name or your form, or your incarnations, at the time of death, will immediately be freed from terrific mass of great sins and will instantly attain

**त्वद्भक्तियोग्यो नरदेह एव यं कामयन्तेऽपि च नाकसंस्थाः ।**
**त्वद्भक्तिहीनं हि दिवोऽपि सौख्यमहं तु जाने नरकेण तुल्यम् २१**
**तपस्त्रिलोक्याः कुरुषे सुखाय तत्रापि ते भारतवासिपुंसु ।**
**अनुग्रहो भूरितरो यदत्र कृतावतारो विचरन्विराजसे ।।२२।।**
**तस्याश्रयं ये तव नात्र कुर्वते त एव शास्त्रेषु मताः कृतघ्नाः ।**
**अतस्तवैकाश्रयमेव बाढं कुर्वत्यजस्रं मयि तेऽस्तु तुष्टिः ।।**

इति श्रीस्कन्दपुराणे विष्णुखण्डे श्रीवासुदेवमाहात्म्ये
श्रीनरनारायणस्तुतिनिरूपणनामैकत्रिंशोऽध्यायः ।।३१।।

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the heaven abode. One who is much interested in his own body, its three elements, his wife, children, relatives, wealth and so on without being attracted to You, who are so great — such a fool will surely be cheated by illusion. (19-20)

The human body is the fittest entity thing for your devotion alone; even those dwelling in Heaven desire to have this human body. I believe that without devotion unto You, heavenly happiness too is equal to hell. You perform penance for the happiness of the three worlds. There also, you have a special grace for those living in the land of Bharata (India), since you incarnate and shine forth moving about in this land. (21-22)

Therefore, those who do not take refuge in You, are regarded as ungrateful by the Sastras. Hence, may You be pleased with me, who has taken refuge in You. (23)

**Thus, ends the Thirty-first Chapter titled "The Prayer of Nara-Narayana" in the Vasudeva Mahatmya.**

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अध्याय : ३२

स्कन्द उवाच

इति स्तुत्वा तमीशानं नारदः स ययौ ततः ।
शम्याप्रासाभिधं ब्रह्मन्व्यासस्याश्रममादितः ।।१।।
सादरं मानितस्तेन प्रत्युत्थानासनादिभिः ।

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## Chapter - 32: Explanation of the tradition of the text

**Skanda said:**

O Brahmana! After praising the Lord like this, that Narada proceeded and reached Vyasa's hermitage, called 'Shamyaa-praasada'. (1)

Narada was welcomed by Vyasa, who came forward to receive him and seated him with respect and offered him hospitality. Narada narrated the 'Bhagavata-Dharma' to sage Vyasa, who was desirous of knowing the same. (2)

Later, Narada proceeded to the abode of Brahma. Sage Narada preached the 'Bhagavata-Dharma' to the Devatas and Manes and great Sages assembled there, even as Brahma was listening. (3)

O Sage! The Sun-God, who had heard that Dharma from Lord Narayana earlier, was present there. He wanted to listen to this Dharma once again from Narada. (4)

The Sun-God taught that Dharma with respect to the Valakhilya-s (a category of divine beings) who used to pro-

तस्मा एकान्तिकं धर्मं प्राह जिज्ञासवे स च ।।२।।
ततो ब्रह्मसभां गत्वा ब्रह्मणः श्रृण्वतो मुनिः ।
देवान्पितृन्महर्षीं तत्रस्थांस्तमुपादिशत् ।।३।।
तत्र स्थितो भास्करद्र धर्ममेतं पुनर्मुने ! ।
शुश्राव नारदात्सर्वं श्रुतं नारायणात्पुरा ।।४।।
स प्राहात्माग्रयायिभ्यो वालखिल्येभ्य आदरात् ।
मेरौ ते संगतान्देवानिन्द्रादींद्र न्यशामयन् ।।५।।
तेभ्योऽसितो मुनिः श्रुत्वा धर्ममेतं द्विजोत्तम !।

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ceed before him. They, in turn imparted the same knowledge to Lord Indra and other Devatas who had assembled at Mount Meru. (5)

O great Brahmana! Sage Asita, having listened to this dharma from them, explained it to the Manes in their region, where he had gone once. (6)

The Manes, Aryama and others, in turn, imparted it to King Santanu He told it to his son Bhishma in the correct manner. (7)

Bhishma, lying on the bed of arrows at the end of Mahabharata war, explained it to Dharamaraja, who asked him about it in a big assembly. (8)

Narada who was standing respectfully listening to the description of Dharma, then went to Kailasa and told it to Lord Sankara. Oh, great sage! My father told me the same. (9)

As you are treading the path of righteousness, and you asked

पितृभ्यः कथयामास पितृलोकं गतः क्वचित् ।।६।।
पितरस्ते त्वर्यमाद्या उचिरे शन्तनुं नृपम् ।
स भीष्माय स्वपुत्राय कथयामास तत्त्वतः ।।७।।
सोऽपि भारतयुद्धान्ते धर्मराजाय पृच्छते ।
शयानः शरशय्यायां प्राह संसदि भूयसि ।।८।।
तत्र श्रुत्वा नारदोऽपि स्थितः सदसि सादरम् ।
कैलासे शंकरं प्राह स च मां मुनिसत्तम ! ।।९।।
मया ते कथितं ब्रह्मन्पृच्छते धर्मवर्तिने ।
पात्रायैतत्प्रदातव्यमिति मां हि पिताऽब्रवीत् ।।१०।।

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me, I have told the same to you. My father had told me "tell it to only the fittest". (10)

All those who listen to the greatness of Sri Vasudeva, the Lod of the 'Satvata-s', will have ardent devotion unto him which will result in their salvation. (11)

Even Yudhisthira, the sage-king, who, along with his brothers, listened to the greatness of the son of Devaki (Lord Krishna), as described by Bhishma, was filled with immense joy. (12)

Hearing that his own maternal uncle's son Sri Krishna is the cause of everything, that great intellectual Yudhisthira was immersed in the ocean of wonder. (13)

Yudhisthira, understood now came to understand that Vasudeva and the other Vyuha-s, the form of Varaha etc were the incarnations of none other than Lord Vishnu, the consort of Goddess Lakshmi. (14)

Oh, great Brahmana! Then, along with his brothers, that king

येन येन श्रुतं ह्येतन्माहात्म्यं सात्वतां पतेः ।
स स तस्मिन्परां भक्तिं चकार स्वविमुक्तये ।।११।।
युधिष्ठिरोऽपि राजर्षिः श्रुत्वा भीष्मेण कीर्तितम् ।
माहात्म्यं देवकीसूनोर्मुमुदे भ्रातृभिः सह ।।१२।।
तमात्मनो मातुलेयं सर्वकारणकारणम् ।
निशम्या चर्यजलधौ निममज्ज महामतिः ।।१३।।
वासुदेवादिकं व्यूहं वाराहादींद्र सर्वशः ।
अवतारानपि नृपो मेनेऽस्यैव रमापतेः ।।१४।।
ततः सहानुजो राजा दिव्यमानुषविग्रहे ।

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became an ardent devotee of Sri Krishna who possesses the divine form of a man. (15)

The Brahmarishi-s Rajarishi-s, Devarishi-s and all others who were present in the assembly were filled with amazement after listening to the story. (16)

Understanding that Sri Krishna Himself is the Supreme Brahman in the human form, were filled with devotion and saluted Him with great respect. (17)

Oh, noble-minded one! Such is His greatness. Hence, you too should worship that greatest Vasudeva by all means. (18)

I have told you the greatness of this Lord Vasudeva, which removes all bad instincts and enhances devotion unto God. (19)

O Brahmana! I have told you the essence culled out of all the incidents that are narrated in this epic. (20)

अत्यन्तं भक्तिमान्कृष्णे बभूव द्विजसत्तम ! ।।१५।।
श्रुत्वेमां च कथां सर्वे ब्रह्मराजसुरर्षयः ।
सभायां तत्र ये चासंस्तेऽप्यभूवन् सविस्मयाः ।।१६।।
कृष्णमेव परं ब्रह्म विदित्वा ते नराकृतिम् ।
भक्तिं प्रपेदिरे तस्मिन्प्रणमन्तस्तमादरात् ।।१७।।
इत्थं तस्यास्ति माहात्म्यमतस्त्वमपि सन्मते ! ।
सर्वात्मना वासुदेवं तमेव भज भक्तितः ।।१८।।
श्रीवासुदेवमाहात्म्यमेतत्ते कथितं मया ।
दुर्वासनोपशमनं भगवद्भक्तिवर्धनम् ।।१९।।
कथितानि पुराणेऽत्र मयाख्यानानि यानि ते ।

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Oh, sinless one! This is the essence of the Vedas and Upanishads; this is the essence of Sankhya Yogas, Pancharatra and all Dharma-sastras. (21)

This great story is grand; it bestows success; it augments longevity; it bestows great auspiciousness; it destroys all inauspiciousness, it is told by God Himself. (22)

Whoever listens, tells or recites this meritorious story, will attain purity of mind such that it will stay steadily in Vasudeva. (23)

(By listening to this story), those men will become his ardent devotees. At the end, obtaining the form of Brahma, they will go to the dwelling of Brahma, which is beyond 'Tamas' (darkness of illusion). (24)

तेषां सार इदं ब्रह्मन्निर्मथ्यैव समुद्धृतः ।।२०।।
वेदोपनिषदां चेतद्रसो वै सांख्ययोगयोः ।
पञ्चरात्रस्य कृत्स्नस्य धर्मशास्त्रस्य चानघ ! ।।२१।।
धन्यं यशस्यं चायुष्यमेतत्परममंगलम् ।
साक्षाद्भगवता गीतं सर्वाभद्रविनाशनम् ।।२२।।
य एतच्छृणुयात्पुण्यं कीर्तयेदथ यः पठेत् ।
वासुदेवे भवेत्तेषामचला निर्मला मतिः ।।२३।।
भक्ता एकान्तिकास्ते च भवेयुस्तस्य मानवाः ।
ब्रह्मरूपा व्रजन्त्यन्ते ब्रह्मधाम तमःपरम् ।।२४।।
धर्मार्थी लभतेऽनेन धर्मं कामं च कामुकः ।

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(By listening to this story), one who seeks Dharma will obtain it; one who desires something will have his desires fulfilled; the seeker of money will obtain it; the seeker of salvation will obtain salvation. (25)

(By listening to this story), the pupil desiring knowledge will get knowledge; the sick will be freed from the disease, even by listening to this all sins will perish. (26)

(By listening to this story), a Brahmin will get the lustre of Brahma; the Kshatriya will become the King. A Vysya will beget properity; a Shudra will attain happiness. (27)

The king who goes to the battle after listening to this will be victorious, the woman who listens to this will get auspiciousness, the maid will get the bridegroom whom she hikes. (28)

By listening to this great story, by narrating it, a person, who is

धनार्थी धनमाप्नोति मोक्षार्थी मोक्षमुत्तमम् ।।२५।।
लभेत विद्यां विद्यार्थी मुच्येद्रुग्णद्र रोगतः ।
एतच्छ्रवणमात्रेण सर्वपापक्षयो भवेत् ।।२६।।
ब्रह्मं तेजो लभेद्विप्रः क्षत्रियद्र नरेशताम् ।
धनं वैश्यः सुखं शूद्रः श्रवणादस्य चाप्नुयात् ।।२७।।
एतच्छ्रुत्वा रणं गच्छन्विजयं चाप्नुयान्नृपः ।
प्राप्नुयात्स्त्री च सौभाग्यं कन्या च स्वेप्सितं वरम् ।।२८।।
एतस्य श्रुतिकीर्तिभ्यां शास्त्रजातशिरोमणेः ।
यं यं यः कामयेत्कामं तं तं प्राप्नोति मानवः ।।२९।।
तस्मात्त्वं सर्वदा भक्त्या पठन्नेतद्द्विजोत्तम ! ।
कायवाणीमनोभिस्तं भजेथा भक्तवत्सलम् ।।३०।।

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well-versed in the study of the Sastras, will obtain anything he desire without fail. (29)

Oh, great Brahman! Therefore, by constantly studying this with devotion with your mind, body and words, worship the God who is the lover of devotees. (30)

**Sutapuranika said:**

The great Savarni, listening to this nectar-like of words emanating from the lotus-mouth of the great warrior Shanmukha swamy strengthened his ardent devotion for Vasudeva, the all-auspicious, Supreme Being in the human form. (31)

All of you know the Nigamas and Agamas very well. You are all well established in your Dharmas. Now, I advise all of you to worship Sri Vasudeva, the unique, who alone is fit to be

**सौतिरुवाच**

**एतन्महासेनमुखाब्जनिःसृतं सावर्णिरापीय वचोमृतं सः ।**
**चकार भक्तिं वसुदेवनन्दने नराकृतिब्रह्मणि सर्वमंगले ।।३१।।**
**यूयं च सर्वे निगमागमज्ञा ब्रह्मण्यदेवं भजनीयमीशम् ।**
**भजध्वमेकं तमुदारकीर्तिं श्रीवासुदेवं निजधर्मसंस्थाः ।।३२।।**
**गोलोकधामपतये प्रकाशचयमूर्तये ।**
**नमोऽस्तु वासुदेवाय भक्त्यानन्दविवृद्धये ।।३३।।**

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्त्रयां संहितायां वैयासिक्यां विष्णुखण्डे श्रीवासुदेवमाहात्म्ये ग्रन्थसंप्रदायप्रवृत्तिनिरूपणनामा द्वात्रिंशोऽध्यायः ।।३२।।

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worshipped, the Supreme Ruler, and who is famous as 'Brahmanya-deva'. (32)

I bow to Sri Vasudeva, the Lord of Goloka, who possesses a form full of effulgence, so that my devotion unto Him and joy may flourish. (33)

**Thus, ends the Thirty-second Chapter titled "Explanation of the tradition of the text" in the Vasudeva Mahatmya**

**End of Sri Vasudeva Mahatmya**

**End of Vaishnava Khanda**

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