



श्रीमद् भगवत का यह सार
भगवद् भक्ति ही आधार

Shrimad Bhagavat Rasik Kutumb

Narayanavtar Stotra



ब्रह्मा जी ने किए जो वर्णित, नारद जी को दिए बता
नारायण निज काज करण को, ये लीला अवतार गता

नारायणं(न) नमस्कृत्य, नरं(ञ) चैव नरोत्तमम्।

देवीं(म्) सरस्वतीं(वँ) व्यासं(न्), ततो जयमुदीरयेत्

nārāyaṇaṁ(n) namaskṛtya, naraṁ(ñ)caiva narottamam

devīm(m) sarāsvatīm(ṽ) vyāsaṁ(n), tato jayamudīrayet

नामसङ्कीर्तनं(यँ) यस्य, सर्वपापप्रणाशनम्।

प्रणामो दुःखशमनस्, तं(न्) नमामि हरिं(म्) परम्

nāmasaṅkīrtanaṁ(ṽ) yaśya, sarvapāpāpraṇāśanam

praṇāmo duḥkhaśamanas, taṁ(n) namāmi hariṁ(m) param

श्रीमद्भागवतमहापुराणम्

द्वितीयः स्कन्धः

॥ अथ सप्तमोऽध्यायः ॥

Śrīmadbhāgavatamahāpurāṇam

dvitīyahskāndhaḥ

.. atha sapṭamo'dhyāyaḥ ..

ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्धरणाय बिभ्रत्,

क्रौडीं(न्) तनुं(म्) सकलयज्ञमयीमनन्तः ।

अन्तर्महार्णव उपागतमादिदैत्यं(न),
तं(न) दं(म)ष्ट्याद्रिमिव वज्रधरो ददार ॥ 1 ॥

brahmovāca

yātrodyataḥ kṣitaloddharaṇāya bibhrat
krauḍīm̐(n) tanuṃ(m) sakalayajñamayīmanāntaḥ .
āntarmahārṇava upāgatamādidaityaṃ(n)
taṃ(n) daṃ(m)ṣṭrayādrimiva vājradharo dadāra .. 1..

kṣitalod+ dharaṇāya, daṃ(m)ṣṭrayā+ drimiva

Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiraṇyākṣa] appeared, and the Lord pierced him with His tusk.

जातो रुचेरजनयत् सुयमान् सुयज्ञ,
आकूतिसूनुरमरानथ दक्षिणायाम् ।
लोकत्रयस्य महतीमहरद् यदाऽऽर्तिं(म),
स्वायम्भुवेन मनुना हरिरित्यनूक्तः ॥ 2 ॥

jāto rucerajanayat suyamān suyajña
ākūtisūnuramarānatha dakṣiṇāyām .

lokātrayāsya mahatīmaharad yadārtiṃ(m)
svāyāmbhuvēna manunā harirityanūktaḥ .. 2..

ākū+ tisū+ nuramarā+ natha, svāyam+ bhuvēna, haririt+ yanūktaḥ

The Prajāpati first begot Suyajña in the womb of his wife Ākūti, and then Suyajña begot demigods, headed by Suyama, in the womb of his wife Dakṣiṇā. Suyajña, as the Indradeva, diminished very great miseries in the three planetary systems [upper, lower and intermediate], and because he so diminished the miseries of the universe, he was later called Hari by the great father of mankind, namely Svāyambhuva Manu.

जज्ञे च कर्दमगृहे द्विज देवहृत्यां(म),
स्त्रीभिः(स) समं(न)नवभिरात्मगतिं(म) स्वमात्रे ।

ऊचे ययाऽऽत्मशमलं(ङ्) गुणसंज्ञपङ्क-
मस्मिन् विधूय कपिलस्य गतिं(म्) प्रपेदे ॥ 3 ॥

jājñe ca kardamagr̥he dvija devahūtyām(m)
strībhiḥ(s) samam(n)navabhirātmagatiṃ(m) svamātre .

ūce yayā'tmaśamalam(ṅ) guṇasaṅgapāṅka-
māsmiṇ vidhūya kapilāsya gatiṃ(m) prapede .. 3..

samam(n)navabhirāt+ magatiṃ(m), yayā't+ maśamalam(ṅ)

The Lord then appeared as the Kapila incarnation, being the son of the prajāpati brāhmaṇa Kardama and his wife, Devahūti, along with nine other women [sisters]. He spoke to His mother about self-realization, by which, in that very lifetime, she became fully cleansed of the mud of the material modes and thereby achieved liberation, the path of Kapila.

अत्रैरपत्यमभिकाङ्क्षत आह तुष्टो,

दत्तो मयाहमिति यद् भगवान् स दत्तः ।

यत्पादपङ्कजपरागपवित्रदेहा,

योगोर्द्धिमापुरुभयीं(यँ) यदुहैहयाद्याः ॥ 4 ॥

ātreraṇpātyamabhikāṅkṣata āha tuṣṭo

datto mayāhamiti yad bhagavān sa dattaḥ .

yātpādapaṅkajaparāgapavitradehā

yogaṛddhimāpurubhayīṃ(ṅ) yaduhaihayādyāḥ .. 4..

atreraṇpat+ yamabhikāṅ+ kṣata, yatpā+ dapaṅkajaparā+ gapavitradehā

yogar+ ddhimā+ purubhayīṃ(ṅ)

The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.

तप्तं(न्) तपो विविधलोकसिसृक्षया मे,

आदौ सनात् स्वतपसः(स) स चतुः(स)सनोऽभूत् ।

प्राक्कल्पसम्प्लवविनष्टमिहात्मतत्त्वं(म्),
सम्यग् जगाद मुनयो यदक्षतात्मन् ॥ 5 ॥

***tāpṭam(n) tapo vividhalokasiṣṭkṣayā me**
ādau sanāt svatapaṣṭ(s) sa catuṣṭ(s)sano'bhūt .
prākkālpasamplavavināṣṭamihātmatattvaṣṭ(m)
sāmyag jagāda munayo yadacāṣṭatman .. 5..

vividhalo+ kasiṣṭkṣayā, prākkalpasam+ plavavinaṣṭamihāt+ matattvaṣṭ(m)

To create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, incarnated in four sanas [Sanaka, Sanatkumāra, Sanandana and Sanātana]. In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्या(न्),
नारायणो नर इति स्वतपः(फ़)प्रभावः ।
दृष्ट्वाऽऽत्मनो भगवतो नियमावलोपं(न्),
देव्यस्त्वनङ्गपृतना घटितुं(न्) न शेकुः ॥ 6 ॥

dharmāṣṭya dakṣaduhitaryajaniṣṭa mūrtyāṣṭ(n)
nārāyaṇo nara iti svatapaṣṭ(ph)prabhāvaṣṭ .
drṣṭvā'tmano bhagavato niyamāvalopaṣṭ(n)
devyastvanāṅgapṛtanā ghaṭituṣṭ(n) na śekuṣṭ .. 6..

dakṣaduhitar+ yajaniṣṭa, devyas+ tvanaṅ+ gapṛtanā

To exhibit His personal way of austerity and penance, He appeared in twin forms as Nārāyaṇa and Nara in the womb of Mūrṭi, the wife of Dharma and the daughter of Dakṣa. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.

कामं(न्) दहन्ति कृतिनो ननु रोषदृष्ट्या,
रोषं(न्) दहन्तमुत ते न दहन्त्यसह्यम् ।

सोऽयं(यँ) यदन्तरमलं(म्) प्रविशन् बिभेति,
कामः(ख) कथं(न्) नु पुनरस्य मनः(श) श्रयेत ॥ 7 ॥
kāmaṃ(n) dāhanti kṛtino nanu roṣadr̥ṣṭyā
roṣaṃ(n) dāhantamuta te na dahantyasahyam .
so'yam(ṽ) yadāntaramalaṃ(m) praviśan bibheti
kāmaḥ(kh) kathaṃ(n) nu punarāsya manaḥ(ś) śrayeta .. 7.

dahan+ tyasahyam

Great stalwarts like Lord Śiva can, by their wrathful glances, overcome lust and vanquish him, yet they cannot be free from the overwhelming effects of their own wrath. Such wrath can never enter into the heart of Him [the Lord], who is above all this. So how can lust take shelter in His mind?

विद्धः(स) सपत्युदितपत्रिभिरन्ति राज्ञो,
बालोऽपि सन्नपगतस्तपसे वनानि ।
तस्मा अदाद् ध्रुवगतिं(ङ्) गृणते प्रसन्नो,
दिव्याः(स) स्तुवन्ति मुनयो यदुपर्यधस्तात् ॥ 8 ॥
viddhaḥ(s) sapatnyuditapātribhirānti rājño
bālo'pi sannupagatāstapase vanāni .
tasmā adād dhruvagatiṃ(ṅ) gṛṇate prasanno
divyāḥ(s) stuvānti munayo yaduparyadhastāt .. 8..

sapat+ nyudita+ patribhi+ ranti, sannupagatas+ tapase

yadupar+ yadhastāt

Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy, took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward.

यद्वेनमुत्पथगतं(न्) द्विजवाक्यवज्र-
विप्लुष्टपौरुषभगं(न्) निरये पतन्तम् ।
त्रात्वार्थितो जगति पुत्रपदं(ञ्) च लेभे,

दुग्धा वसूनि वसुधा सकलानि येन ॥ 9 ॥

yā^{*}ddenamū^{*}t^{*}pathagataṃ(n) dvijavākya^{*}vājra-
viplu^{*}ṣṭapauru^{*}ṣabhagaṃ(n) niraye patāntam .
trātvārthito jagati pū^{*}trapadaṃ(ñ) ca lebhe
dū^{*}gdhā vasūni vasudhā sakalāni yena .. 9..

yadvenamut+ pathagataṃ(n), vipluṣṭapau+ ruṣabhagaṃ(n)

Mahārāja Vena went astray from the path of righteousness, and the brāhmaṇas chastised him by the thunderbolt curse. By this King Vena was burnt with his good deeds and opulence and was en route to hell. The Lord, by His causeless mercy, descended as his son, by the name of Pṛthu, delivered the condemned King Vena from hell, and exploited the earth by drawing all kinds of crops as produce.

नाभेरसावृषभ आस सुदेविसूनुर-

यो वै चचार समदृग् जडयोगचर्याम् ।

यत्पारमहं(म्)स्यमृषयः(फ्) पदमामनन्ति,

स्वस्थः(फ्) प्रशान्तकरणः(फ्) परिमुक्तसङ्गः ॥ 10 ॥

nābherasāvṛṣabha āsa sudevisūnur

yo vai cacāra samadr̥g jaḍayogacaryām .

yā^{*}t^{*}pāramahaṃ(m)syamṛ^{*}ṣayaḥ(ph) pada^{*}māmanānti

svā^{*}sthaḥ(ph) praśāntakaraṇaḥ(ph) parimū^{*}ktasāṅgaḥ .. 10..

yatpā+ ramahaṃ(m)s+ yamṛṣayaḥ(ph)

The Lord appeared as the son of Sudevī, the wife of King Nābhi, and was known as Ṛṣabhadeva. He performed materialistic yoga to equilibrate the mind. This stage is also accepted as the highest perfectional situation of liberation, wherein one is situated in one's self and is completely satisfied.

सत्रे ममास भगवान् हयशीरषाथो,

साक्षात् स यज्ञपुरुषस्तपनीयवर्णः ।

छन्दोमयो मखमयोऽखिलदेवतात्मा,

वाचो बभूवुरुशतीः(श) श्वसतोऽस्य नस्तः ॥ 11 ॥

sātre mamāsa bhagavān hayaśīraṣātho
sākṣāt sa yājñapuruṣāstapanīyavarṇaḥ .
chāndomayo makhamayo'khiladevatā''tmā
vāco babhūvuruśatīḥ(ś) śvasato'sya nāstaḥ .. 11..

yājñapuruṣas+ tapanīyavarṇaḥ, makhamayo'+ khiladevatā''tmā

The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me [Brahmā]. He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

मत्स्यो युगान्तसमये मनुनोपलब्धः,
क्षोणीमयो निखिलजीवनिकायकेतः ।
विस्रं(म्)सितानुरुभये सलिले मुखान्मे,
आदाय तत्र विजहार ह वेदमार्गान् ॥ 12 ॥

matsyo yugāntasamaye manunopalābdhaḥ
kṣoṇīmayo nikhilajīvanikāyakeṭaḥ .
visraṃ(m)sitānurubhaye salile mukhānme
ādāya tātra vijahāra ha vedamārgān .. 12..

nikhilajī+ vanikā+ yaketaḥ, visraṃ(m)sitā+ nurubhaye

At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

क्षीरोदधावमरदानवयूथपाना-
मुन्मथ्न्ताममृतलब्धय आदिदेवः ।
पृष्ठेन कच्छपवपुर्विदधार गोत्रं(न्),
निद्राक्षणोऽद्रिपरिवर्तकषाणकण्डूः ॥ 13 ॥

kṣīrodadhāvamaradānavayūthapānā-

mūnmāthnatāmamṛtalābdhaya ādidevaḥ .
pṛṣṭhena kaccchapavapurvidadhāra gotraṃ(n)
nidrākṣaṇo'driparivartakaṣāṇakāṇḍūḥ .. 13..

kṣīrodadhā+ vamaradā+ navayūthapānā, munmath+ natā+ mamṛtalabdhaya
kacchapavapur+ vidadhāra, nidrākṣaṇo'+ driparivar+ takaṣā+ ṇakaṇḍūḥ

The primeval Lord then assumed the tortoise incarnation in order to serve as a resting place [pivot] for the Mandara Mountain, which was acting as a churning rod. The demigods and demons were churning the Ocean of Milk with the Mandara Mountain in order to extract nectar. The mountain moved back and forth, scratching the back of Lord Tortoise, who, while partially sleeping, was experiencing an itching sensation.

त्रैविष्टपोरुभयहा स नृसिं(म)हरूपं(ङ्),
कृत्वा भ्रमद्भ्रुकुटिदं(म)ष्ट्रकरालवक्त्रम् ।
दैत्येन्द्रमाशु गदयाभिपतन्तमारा-
द्रौ निपात्य विददार नखैः(स) स्फुरन्तम् ॥ 14॥

traiviṣṭaporubhayahā sa nṛsim(m)harūpaṃ(ṅ)
kṛtvā bhramadbhrukuṭidaṃ(m)ṣṭrakarālavaktram .
daityendramāśu gadayābhipātantamārā-
dūrau nipātya vidadāra nakhaiḥ(s) sphurāntam .. 14..

traiviṣṭapo+ rubhayahā, bhramad+ bhrukuṭidaṃ(m)ṣṭra+ karālavaktram
daityen+ dramāśu, gadayā+ bhipatan+ tamārā

The Personality of Godhead assumed the incarnation of Nṛsimhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiraṇyakaśipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.

अन्तः(स)सरस्युरुबलेन पदे गृहीतो,
ग्राहेण यूथपतिरम्बुजहस्त आर्तः ।
आहेदमादिपुरुषाखिललोकनाथ,
तीर्थश्रवः(श) श्रवणमङ्गलनामधेय ॥ 15॥

***antaḥ(s)sarāsyurubalena pade gṛhīto
grāheṇa yūthapatirāmbujahāsta ārtah .
āhedamādipuruṣākhilalokanātha
tīrthāśravaḥ(ś) śravaṇamāṅgalanāmadheya .. 15..**

**antaḥ(s)saras+ yurubalena, yūthapatiram+ bujahasta
āhedamā+ dipuruṣā+ khilalo+ kanātha, śravaṇamaṅ+ galanāmadheya**

The leader of the elephants, whose leg was attacked in a river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord, saying, "O original enjoyer, Lord of the universe! O deliverer, as famous as a place of pilgrimage! All are purified simply by hearing Your holy name, which is worthy to be chanted."

***श्रुत्वा हरिस्तमरणार्थिनमप्रमेयशु-
चक्रायुधः(फ) पतगराजभुजाधिरूढः ।
चक्रेण नक्रवदनं(वँ) विनिपात्य तस्माद्-
धस्ते प्रगृह्य भगवान् कृपयोज्जहार ॥ 16 ॥
śrūtvā haristamaraṇārthinamāprameyaś
cākrāyudhaḥ(ph) patagarājabhujādhirūḍhaḥ .
cākreṇa nākravadanaṁ(ṽ) vinipātya tāsmād
dhāste pragṛhya bhagavān kṛpayojjahāra .. 16..**

haris+ tamarāṇār+ thinama+ prameyaś, patagarā+ jabhujā+ dhirūḍhaḥ

The Personality of Godhead, after hearing the elephant's plea, felt that the elephant needed His immediate help, for he was in great distress. Thus at once the Lord appeared there on the wings of the king of birds, Garuda, fully equipped with His weapon, the wheel [cakra]. With the wheel He cut to pieces the mouth of the crocodile to save the elephant, and He delivered the elephant by lifting him by his trunk.

**ज्यायान् गुणैरवरजोऽप्यदितेः(स) सुतानां(लँ),
लोकान् विचक्रम इमान् यदथाधियज्ञः ।
क्ष्मां(वँ) वामनेन जगृहे त्रिपदच्छलेन,
याच्चामृते पथि चरन् प्रभुभिर्न चाल्यः ॥ 17 ॥**

gyāyān guṇairavarajo'pyaditeḥ(s) sutānām(ī)
lokān vicākrama imān yadathādhiyājñāḥ .
kṣmām(ṽ) vāmanena jagṛhe tripadācchalena
yācñāmṛte pathi caran prabhubhirna cālyāḥ .. 17..

guṇai+ ravarajo'+ pyaditeḥ(s), tripadac+ chalena

The Lord, although transcendental to all material modes, still surpassed all the qualities of the sons of Aditi, known as the Ādityas. The Lord appeared as the youngest son of Aditi. And because He surpassed all the planets of the universe, He is the Supreme Personality of Godhead. On the pretense of asking for a measurement of three footsteps of land, He took away all the lands of Bali Mahārāja. He asked simply because without begging, no authority can take one's rightful possession.

नार्थो बलेरयमुर्कमपादशौच-

मापः(श) शिखा धृतवतो विबुधाधिपत्यम् ।

यो वै प्रतिश्रुतमृते न चिकीर्षदन्य-

दात्मानमङ्ग शिरसा हरयेऽभिमने ॥ 18॥

nārtho balerayamurūkramapādaśauca-
māpaḥ(ś) śikhā dhṛtavato vibudhādhipātyam .
yo vai pratiśrutamṛte na cikīrṣadānya-
dātmānamāṅga śirasā haraye'bhimene .. 18..

bale+ rayamuru+ kramapā+ daśauca, vibudhā+ dhipatyam

Bali Mahārāja, who put on his head the water washed from the lotus feet of the Lord, did not think of anything besides his promise, in spite of being forbidden by his spiritual master. The king dedicated his own personal body to fulfill the measurement of the Lord's third step. For such a personality, even the kingdom of heaven, which he conquered by his strength, was of no value.

तुभ्यं(ञ) च नारद भृशं(म) भगवान् विवृद्ध-

भावेन साधु परितुष्ट उवाच योगम् ।

ज्ञानं(ञ) च भागवतमात्मसतत्त्वदीपं(यँ),

यद्वासुदेवशरणा विदुरञ्जसैव ॥ 19॥

**túbhyaṃ(ñ) ca nārada bhṛśaṃ(m) bhagavān vivṛddha-
bhāvena sādhu paritūṣṭa uvāca yogam .**

jñānaṃ(ñ) ca bhāgavatamātmāsatattvadīpaṃ(ṽ)

yādvāsudevaśaraṇā vidurāñjasaiva .. 19..

bhāgavatamāt+ masatat+ tvadīpaṃ(ṽ), yadvāsude+ vaśaraṇā

O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvātāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead.

चक्रं(ञ) च दिक्ष्विहतं(न्) दशसु स्वतेजो,

मन्वन्तरेषु मनुवं(म्)शधरो बिभर्ति ।

दुष्टेषु राजसु दमं(वँ) व्यदधात् स्वकीर्तिं(म्),

सत्ये त्रिपृष्ठ उशतीं(म्) प्रथयं(म्)श्चरित्रैः ॥ 20 ॥

cākraṃ(ñ) ca dikṣvavihataṃ(n) daśasu svatejo

mānvāntareṣu manuvaṃ(m)śadharo bibharti .

dūṣṭeṣu rājasu damaṃ(ṽ) vyadadhāt svakīrtiṃ(m)

sātye tripṛṣṭha uśatīṃ(m) prathayaṃ(m)ścaritrah .. 20..

As the incarnation of Manu, the Lord became the descendant of the Manu dynasty and ruled over the miscreant kingly order, subduing them by His powerful wheel weapon. Undeterred in all circumstances, His rule was characterized by His glorious fame, which spread over the three lokas, and above them to the planetary system of Satyaloka, the topmost in the universe.

धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्-

नाम्ना नृणां(म्) पुरुरुजां(म्) रुज आशु हन्ति ।

यज्ञे च भागममृतायुरवावरुन्ध,

आयुश्च वेदमनुशास्त्यवतीर्य लोके ॥ 21 ॥

dhānvāntariśca bhagavān svayameva kīrti-

rnāmnā nṛṇām(m) pururujām(m) ruja āsu hānti .

yājñe ca bhāgamamṛtāyuravāvarūndha

āyūṣya vedamanuśāstyavatīrya loke .. 21..

bhāgamamṛtā+yuravā+ varundha, vedamanuśās+ tyavatīrya

The Lord in His incarnation of Dhanvantari very quickly cures the diseases of the ever-diseased living entities simply by His fame personified, and only because of Him do the demigods achieve long lives. Thus the Personality of Godhead becomes ever glorified. He also exacted a share from the sacrifices, and it is he only who inaugurated the medical science or the knowledge of medicine in the universe.

क्षत्रं(ङ्) क्षयाय विधिनोपभृतं(म्) महात्मा,

ब्रह्मध्रुगुज्झितपथं(न्) नरकार्तिलिप्सु ।

उद्धन्त्यसावनिकण्टकमुग्रवीर्यस्-

त्रिः(स्)सप्तकृत्व उरुधारपरश्वधेन ॥ 22 ॥

kṣatram(ṅ) kṣayāya vidhinopabhṛtam(m) mahātmā

brahmādhru-gujjhitapatham(n) narakārtilipsu .

uddhantyasāvavanikaṅṭakamūgravīryas

triḥ(s)saptakṛtva urudhāraparaśvadhena .. 22..

brahmadhru+ gujjhitapatham(n), uddhan+ tyasā+ vavanikaṅ+ ṭakamugravīryas

When the ruling administrators, who are known as the kṣatriyas, turned astray from the path of the Absolute Truth, being desirous to suffer in hell, the Lord, in His incarnation as the sage Paraśurāma, uprooted those unwanted kings, who appeared as the thorns of the earth. Thus He thrice seven times uprooted the kṣatriyas with His keenly sharpened chopper.

अस्मत्प्रसादसुमुखः(ख्) कलया कलेश,

इक्ष्वाकुवं(म्)श अवतीर्य गुरोर्निदेशे ।

तिष्ठन् वनं(म्) सदयितानुज आविवेश,

यस्मिन् विरुध्य दशकन्धर आर्तिमार्च्छत् ॥ 23 ॥

asmatprasādasumukhaḥ(kh) kalayā kaleśa

ikṣvākuvaṃ(m)śa avatīrya guornideśe .

*
tiṣṭhan vanaṃ(m) sadayitānuja āviveśa

*
yāsmiṃ virūdhya daśakāndhara ārtimārcchat .. 23..

asmat+ prasādasumukhaḥ(kh), ikṣvā+ kuvam(m)śa, ārtimār+ cchat

Due to His causeless mercy upon all living entities within the universe, the Supreme Personality of Godhead, along with His plenary extensions, appeared in the family of Mahārāja Ikṣvāku as the Lord of His internal potency, Sītā. Under the order of His father, Mahārāja Daśaratha, He entered the forest and lived there for considerable years with His wife and younger brother. Rāvaṇa, who was very materially powerful, with ten heads on his shoulders, committed a great offense against Him and was thus ultimately vanquished.

*
यस्मा अदादुदधिरूढभयाङ्गवेपो,

मार्ग(म) सपद्यरिपुरं(म) हरवद् दिधक्षोः ।

दूरे सुहृन्मथितरोषसुशोणदृष्ट्या,

तातप्यमानमकरोरगनक्रचक्रः ॥ 24 ॥

*
yāsmā adādudadhirūḍhabhayāṅgavepo

mārgam(m) sapādyaripuram(m) haravaddidhākṣoḥ .

dūre suhṛṇmathitaroṣasuoṇadrṣṭyā

tātapyamānamakaroraganākracakraḥ .. 24..

adād+ udadhirū+ ḍhabhayāṅ+ gavepo, suhṛṇ+ mathitaro+ ṣasuo+ ṇadrṣṭyā

tātapyamā+ namakaro+ raganakracakraḥ

The Personality of Godhead Rāmacandra, being aggrieved for His distant intimate friend [Sītā], glanced over the city of the enemy Rāvaṇa with red-hot eyes like those of Hara [who wanted to burn the kingdom of heaven]. The great ocean, trembling in fear, gave Him His way because its family members, the aquatics like the sharks, snakes and crocodiles, were being burnt by the heat of the angry red-hot eyes of the Lord.

*
वक्षः(स)स्थलस्पर्शरुग्णमहेन्द्रवाह-

*
दन्तैर्विडम्बितककुब्जुष ऊढहासम् ।

*
सद्योऽसुभिः(स) सह विनेष्यति दारहर्तुर्-

विस्फूर्जितैर्धनुष उच्चरतोऽधिसैन्ये ॥ 25 ॥

vākṣaḥ(s)sthalāsparsarūḡṇamahendravāha-
dāntairviḍāmbitakakūbjuṣa ūḍhahāsam .
sādyo'subhiḥ(s) saha vineṣyati dārahartur
visphūrjitairdhanuṣa uccarato'dhisainye .. 25..

vakṣaḥ(s)sthalas+ parśarug+ ṇamahendravāha, dantairviḍam+ bitakakub+ juṣa
visphūr+ jitairdhanuṣa

When Rāvaṇa was engaged in the battle, the trunk of the elephant which carried the King of heaven, Indra, broke in pieces, having collided with the chest of Rāvaṇa, and the scattered broken parts illuminated all directions. Rāvaṇa therefore felt proud of his prowess and began to loiter in the midst of the fighting soldiers, thinking himself the conqueror of all directions. But his laughter, overtaken by joy, along with his very air of life, suddenly ceased with the tingling sound of the bow of Rāmacandra, the Personality of Godhead.

भूमेः(स) सुरेतरवरूथविमर्दितायाः(ख)

क्लेशव्ययाय कलया सितकृष्णकेशः ।

जातः(ख) करिष्यति जनानुपलक्ष्यमार्गः(ख)

कर्माणि चात्ममहिमोपनिबन्धनानि ॥ 26 ॥

bhūmeḥ(s) suretaravarūthavimarditāyāḥ(kh)

kleśāvyaṣyāya kalayā sitakṛṣṇakeśaḥ .

jātaḥ(kh) kariṣyati janānupalakṣyamārgaḥ(kh)

karmāṇi cātmamahimopanibāndhanāni .. 26..

suretaravarū+ thavimarditāyāḥ(kh), janā+ nupalakṣya+ mārgaḥ(kh)

cāt+ mamahimo+ paniban+ dhanāni

When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.

तोकेन जीवहरणं(यँ) यदुलूकिकायास्-
त्रैमासिकस्य च पदा शकटोऽपवृत्तः ।
यद् रिङ्गतान्तरगतेन दिविस्पृशोर्वा,
उन्मूलनं(न्) त्वितरथार्जुनयोर्न भाव्यम् ॥ 27 ॥

tokena jīvaharaṇam(ṅ) yadulūkikāyās
traimāsikāsya ca padā śakaṭo'pavṛttaḥ .
yad riṅgatāntaragatena diviṣṭṣorvā
ūnmūlanam(n) tvitarathārjunayorna bhāvyaṃ .. 27..

riṅgatān+ taragatena, tvitarathār+ junayorna

There is no doubt about Lord Kṛṣṇa's being the Supreme Lord. Otherwise, how was it possible for Him to kill a giant demon like Pūtanā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, or to uproot a pair of arjuna trees so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself.

यद् वै ब्रजे ब्रजपशून् विषतोयपीतान्,
पालां(म्)स्त्वजीवयदनुग्रहदृष्टिवृष्ट्या ।
तच्छुद्धयेऽतिविषवीर्यविलोलजिह्व-
मुच्चाटयिष्यदुरगं(वँ) विहरन् हृदिन्याम् ॥ 28 ॥

Yad vai vraje vrajapaśūn viṣatoyapītān
pālām(m)stvajīvayadanūgrahadṛṣṭivṛṣṭyā .
tacchūddhaye'tiviṣavīryavilolajihva-
muccāṭayīṣyaduragaṃ(ṅ) viharan hrāḍinyām .. 28..

pālām(m)s+tvajī+ vayadanugraha+ dṛṣṭivṛṣṭyā,

tacchud+ dhaye'tiviṣavīr+ yavilolajihva, muccāṭayīṣ+ yaduragaṃ(ṅ)

Then also when the cowherd boys and their animals drank the poisoned water of the river Yamunā, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the river Yamunā He jumped into it as if playing and chastised

the venomous Kāliya snake, which was lurking there, its tongue emitting waves of poison. Who can perform such herculean tasks but the Supreme Lord?

तत् कर्म दिव्यमिव यन्निशि निःशयानं(न्),

दावाग्निना शुचिवने परिदह्यमाने ।

उन्नेष्यति* व्रजमतोऽवसितान्तकालं(न्),

नेत्रे पिधाय्य सबलोऽनधिगम्यवीर्यः ॥ 29 ॥

Tat karma divyamiva yanniśi niḥśayānaṃ(n)

dāvāgninā śucivane paridahyamāne .

unneṣyati vrajamato'vasitāntakālaṃ(n)

netre pidhāyya sabalo'nadhigamyavīryaḥ .. 29..

vrajamato' + vasitān + takālaṃ(n), sabalo' + nadhigam + yavīryaḥ

On the very night of the day of the chastisement of the Kāliya snake, when the inhabitants of Vrajabhūmi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarāma, saved them simply by closing His eyes. Such are the superhuman activities of the Lord.

गृहीत यद् यदुपबन्धममुष्य माता,

शुल्बं(म्) सुतस्य न तु तत् तदमुष्य माति ।

यज्जम्भतोऽस्य वदने भुवनानि गोपी,

सं(वँ)वीक्ष्य शङ्कितमनाः(फ्) प्रतिबोधिताऽऽसीत् ॥ 30 ॥

grhṇīta yad yadupabāndhamamuṣya mātā

śulbaṃ(n) sutasya na tu tat tadamuṣya māti .

yajjambhato'sya vadane bhuvanāni gopī

saṃ(ṽ)vīkṣya śāṅkitamanāḥ(ph) pratibodhitā''sīt .. 30..

yadupaban + dhamamuṣya, pratibo + dhita''sīt

When the cowherd woman [Kṛṣṇa's foster mother, Yaśodā] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Kṛṣṇa, by and by, opened His mouth, wherein the mother found all

the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son.

नन्दं(ञ्) च मोक्षयति भयाद् वरुणस्य पाशाद्,
गोपान् बिलेषु पिहितान् मयसूनुना च ।
अहन्यापृतं(न्) निशि शयानमर्तिश्रमेण,
लोकं(वँ) विकुण्ठमुपनेष्यति गोकुलं(म्) स्म ॥ 31 ॥

nāndaṃ(ñ) ca mokṣyati bhayād varuṇasya pāśād-
gopān bileṣu pihitān mayasūnunā ca .
ahnyāpṛtaṃ(n) niśi śayānamartīśrameṇa
lokaṃ(ṽ) vikunṭhamupaneṣyati gokulaṃ(m) sma .. 31..

vikunṭha+ mupaneṣyati

Lord Kṛṣṇa saved His foster father, Nanda Mahārāja, from the fear of the demigod Varuṇa and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vṛndāvana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Kṛṣṇa awarded promotion to the highest planet in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood.

गोपैर्मखे प्रतिहते व्रजविप्लवाय,
देवेऽभिवर्षति पशून् कृपया रिरक्षुः ।
धर्तोच्छिलीन्द्रमिव सप्त दिनानि सप्त-
वर्षो महीध्रमनघैककरे सलीलम् ॥ 32 ॥
gopairmakhe pratihate vrajavīplavāya
deve'bhivarṣati paśūn kṛpayā rirākṣuḥ .
dhartocchilīndhramiva śapta dināni śapta-
varṣo mahīdhramanaghaikakare salīlam .. 32..

dhartoc+ chilīn+ dhramiva, mahīdhra+ managhaikakare

When the cowherd men of Vṛndāvana, under instruction of Kṛṣṇa, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as Vraja was

threatened with being washed away by constant heavy rains for seven days. Lord Kṛṣṇa, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water.

क्रीडन् वने निशि निशाकररश्मिगौर्या(म्),
रासोन्मुखः(ख) कलपदायतमूर्च्छितेन ।
उद्दीपितस्मररुजां(वँ) व्रजभृद्वधूनां(म्),
हर्तुर्हरिष्यति शिरो धनदानुगंस्य ॥ 33 ॥

krīḍan vane niśi niśākaraśmigauryāṃ(m)
rāsonmukhaḥ(kh) kalapadāyatamūrcchitena .
uddīpitāsmararujāṃ(ṽ) vrajabhṛdvadhūnāṃ(m)
harturhariṣyati śiro dhanadānugaśya .. 33..

nīśā+ kararaś+ migauryāṃ(m), kalapadā+ yatamūrcchitena
uddīpitas+ mararujāṃ(ṽ) vrajabhṛd+ vadhūnāṃ(m)

When the Lord was engaged in His pastimes of the rāsa dance in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śaṅkhacūḍa, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.

ये च प्रलम्बखरददुरकेश्यरिष्ट-
मल्लेभकं(म्)सयवनाः(ख) कुजपौण्ड्रकाद्याः ।
अन्ये च शाल्वकपिबल्वलदन्तवक्त्र-
सप्तोक्षशम्बरविदूरथरुक्मिमुख्याः ॥ 34 ॥
ye cā pralāmbakharadardurakeśyariṣṭa-
mallebhakaṃ(m)sayavanāḥ(kh) kujapaṇḍrakādyāḥ .
ānye ca śālvakapibalvaladāntavaktra-
sāptokṣaśāmbaravidūrātharukmimūkhyāḥ .. 34..

pralamba+ kharadar+ durakeś+ yariṣṭa, kujapaunḍra+ kādyāḥ

śāl+ vakapibal+ valadantavakra, sapto+ kṣaśam+ baravidū+ ratharukmimukhyāḥ

ये वा मृधे समितिशालिन आत्तचापाः(ख),

काम्बोजमत्स्यकुरुकैकयसृञ्जयाद्याः ।

यास्यन्त्यदर्शनमलं(म) बलपार्थभीमं-

व्याजाह्वयेन हरिणा निलयं(न) तदीयम् ॥ 35 ॥

ye vā mṛdhe samitiśālina āttacāpāḥ(kh)

kāmbojamatsyakurusṛñjayakaikayādyāḥ .

yāsyantyadarśanamalaṃ(m) balapārthabhīmā*

vyājāhvayena hariṇā nilayaṃ(n) tadīyam .. 35..

kāmbo+ jamatsya+ kurusṛñjayakai+ kayādyāḥ

yāsyantya+ darśanamalaṃ(m)

All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kaṁsa, Yavana, Narakāsura and Pauṇḍraka, great marshals like Śālva, Dvivida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāmboja, Matsya, Kuru, Sṛñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṅṭha planets.

कालेन मीलितधियामवमृश्य नृणां(म),

स्तोकायुषां(म) स्वनिगमो बत दूरपारः ।

आविर्हितस्त्वनुयुगं(म) स हि सत्यवत्यां(वँ),

वेदद्रुमं(वँ) विटपशो विभजिष्यति स्म ॥ 36 ॥

kālena mīlitadhiyāmavamṛśya nṛṇām(m)

stokāyuṣām(m) svanigamo bata dūrapārah .

āvīrhitastvanuyugaṃ(m) sa hi śatyavātyām(ṽ)

vedādrumaṃ(ṽ) viṭapaśo vibhajiṣyati sma .. 36..

mīlitadhiyā+ mavamṛśya, āvir+ hitas+ tvanuyugaṃ(m)

The Lord Himself in His incarnation as the son of Satyavatī [Vyāsadeva] will consider his compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He will divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.

देवद्विषां(न) निगमवर्त्मनि निष्ठितानां(म),

पूर्भिर्मयेन विहिताभिरदृश्यतूर्भिः ।

लोकान् घ्नतां(म) मतिविमोहमतिप्रलोभं(वँ),

वेषं(वँ) विधाय बहु भाष्यत औपधर्म्यम् ॥ 37 ॥

devādvīṣāṃ(n) nigamavartmani niṣṭhitānām(m)

pūrbhirmayena vihitābhiradṛśyatūrbhiḥ .

lokān ghnatām(m) mativimohamatipralobham(ṽ)

veṣam(ṽ) vidhāya bahu bhāṣyata aupadharmyam .. 37..

vihitā+ bhiradṛś+ yatūrbhiḥ, mativimo+ hamate+ pralobham(ṽ)

When the atheists, after being well versed in the Vedic scientific knowledge, annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord will bewilder their minds by dressing Himself attractively as Buddha and will preach on subreligious principles.

यर्हालयेष्वपि सतां(न) न हरेः(ख) कथाः(स) स्युः(फ),

पाखण्डिनो द्विजजना वृषला नृदेवाः ।

स्वाहा स्वधा वषडिति स्म गिरो न यत्र,

शास्ता भविष्यति कलेर्भगवान् युगान्ते ॥ 38 ॥

yarhyālayeṣvapi satām(n) na hareḥ(kh) kathāḥ(s) syuḥ(ph)

pākhāṇḍino dvijajānā vṛṣalā nṛdevāḥ .

svāhā svadhā vaṣaḍiti sma giro na yātra

śāstā bhaviṣyati kalerbhagavān yugānte .. 38..

yarhyā+ layeṣvapi

Thereafter, at the end of Kali-yuga, when there exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher

castes, and when the power of government is transferred to the hands of ministers elected from the lowborn sūdra class or those less than them, and when nothing is known of the techniques of sacrifice, even by word, at that time the Lord will appear as the supreme chastiser.

सर्गे तपोऽहमृषयो नव ये प्रजेशाः(स),

स्थाने च धर्ममखमन्वमरावनीशाः ।

अन्ते त्वधर्महरमन्युवशासुराद्या,

मायाविभूतय इमाः(फ) पुरुशक्तिभाजः ॥ 39 ॥

sarge tapo'hamṛṣayo nava ye prajeśāḥ(s)

sthāne ca dharmamakhamānvamarāvanīśāḥ .

***ānte tvadharmaharamānyuvaśāsuraḍyā**

māyāvibhūtaya imāḥ(ph) puruśaktibhājaḥ .. 39..

dharmamakhaman+ vamarā+ vanīśāḥ, tvadhar+ maharaman+ yuvaśā+ surādyā

At the beginning of creation there are penance, myself [Brahmā] and the Prajāpatis, the great sages who generate; then, during the maintenance of the creation, there are Lord Viṣṇu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Śiva and the atheists full of anger, etc. All of them are different representative manifestations of the energy of the supreme power, the Lord.

विष्णोर्नु वीर्यगणनां(ङ) कतमोऽर्हतीह,

यः(फ) पार्थिवान्यपि कविर्विममे रजां(म)सि ।

चस्कम्भ यः(स) स्वरहसास्खलता त्रिपृष्ठं(यँ),

यस्मात् त्रिसाम्यसदनादुरु कम्पयानम् ॥ 40 ॥

***viṣṇornu vīryagaṇanāṃ(ṅ) katamo'rhatīha**

yaḥ(ph) pāṛthivānyapi kavirvimame rajāṃ(m)si .

***cāskāmbha yaḥ(s) svarahasāskhalatā tripṛṣṭhaṃ(ṅ)**

***yāsmāt trisāmyasadanāduru kāmpayānam .. 40..**

svarahasās+ khalatā, trisām+ yasadana+ duru

Who can describe completely the prowess of Viṣṇu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.

नान्तं(वँ) विदाम्यहममी मुनयोऽग्रजास्ते,
मायाबल^{*}स्य पुरुष^{*}स्य कुतोऽपरे ये ।
गायन् गुणान् दशशतानन आदिदेवः(श),
शेषोऽधुनापि समव^{*}स्यति नास्य पारम् ॥ 41 ॥

nāntaṃ(ṽ) vidāmyahamamī munayo'grajāste
māyābala^{*}sya puruṣa^{*}sya kuto'pare ye .
gāyan guṇān daśaśatānana ādidevaḥ(ś)
śeṣo'dhunāpi samava^{*}syati nāsyā pāram .. 41..

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

येषां(म) स एव भगवान् दययेदन्तः(स),
सर्वात्मनाऽऽश्रितपदो यदि निर्व्यलीकम् ।
ते दु^{*}स्तरामतितर^{*}न्ति च देवमायां(न),
नैषां(म) ममाहमिति धीः(श) श्वशृगालभक्ष्ये ॥ 42 ॥

yeṣāṃ(m) sa eva bhagavān dayayedantaḥ(s)
sarvātmanā''śritapado yadi nirvyalīkam .
te du^{*}starāmatitar^{*}anti ca devamāyāṃ(n)
naiṣāṃ(m) mamāhamiti dhīḥ(ś) śvaśṛgālabhakṣye .. 42..

sarvātmanā'' + śritapado, dustarā + matitaranti, śvaśṛgā + labhakṣye

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are

attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

वेदाहमङ्ग परमस्य हि योगमायां(यँ),
यूयं(म्) भवश्च भगवानथ दैत्यवर्यः ।
पत्नी मनोः(स) स च मनुश्च तदात्मजाश्च,
प्राचीनबर्हिर्ऋभुरङ्ग उत ध्रुवश्च ॥ 43 ॥

vedāhamāṅga paramāsya hi yogamāyāṃ(ȳ)
yūyaṃ(m) bhavāśca bhagavānatha daityavaryaḥ .
pātnī manoḥ(s) sa ca manuśca tadātmajāśca
prācīnabarhirṛbhuraṅga utā dhruvāśca .. 43..

prācīnabar+ hir+ ṛbhuraṅga

इक्ष्वाकुरैलमुचुकुन्दविदेहगाधि-
रघ्वम्बरीषसगरा गयनाहुषाद्याः ।
मान्धात्रलर्कशतधन्वनुरन्तिदेवा,
देवव्रतो बलिरमूर्तरयो दिलीपः ॥ 44 ॥

ikṣvākurailamucukūndavidehagādhi-
rāghvāmbarīṣasagarā gayanāhuṣādyāḥ .
māndhātralarkaśatadhānvanurāntidevā
devāvratō baliramūrttarayo dilīpaḥ .. 44..

ikṣvākurai+ lamucukunda+ videhagādhi, raghvam+ barīṣasagarā
māndhātralar+ kaśatadhan+ vanurantidevā, baliramūrt+ tarayo

सौभर्युतङ्कशिबिदेवलपिप्पलाद-
सारस्वतोद्धवपराशरभूरिषेणाः ।
येऽन्ये विभीषणहनूमदुपेन्द्रदत्त-
पार्थाष्टिषेणविदुरश्रुतदेवर्याः ॥ 45 ॥

saubharyutāṅkaśibidevalapippalāda-

sārasvatoddhavaparāsarabhūriṣeṇāḥ .
ye'nye vibhīṣaṇahanūmadupendradatta-
pārthārṣṭiṣeṇavidurāśrutadevavaryāḥ .. 45..

saubhar+ yutaṅkaśibide+ valapippalāda, sārasvatod+ dhavaparāsarabhū+ riṣeṇāḥ
vibhīṣaṇahanū+ madupen+ dradatta, pārthārṣṭiṣe+ ṇavidura+ śrutadevavaryāḥ

O Nārada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yoga-māyā potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Śiva, the great king of the atheist family, namely Prahlāda Mahārāja, Svāyambhuva Manu, his wife Śatarūpā, his sons and daughters like Priyavrata, Uttānapāda, Ākūti, Devahūti and Prasūti, Prācīnabarhi, Ṛbhu, Aṅga the father of Vena, Mahārāja Dhruva, Ikṣvāku, Aila, Mucukunda, Mahārāja Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Māndhātā, Alarka, Śatadhanve, Anu, Rantideva, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Sārasvata, Uddhava, Parāśara, Bhūriṣeṇa, Vibhīṣaṇa, Hanumān, Śukadeva Gosvāmī, Arjuna, Ārṣṭiṣeṇa, Vidura, Śrutadeva, etc.

ते वै विदन्त्यतितरन्ति च देवमायां(म्),

स्त्रीशूद्रहूणशबरा अपि पापजीवाः ।

यद्यद्भुतक्रमपरायणशीलशिक्षास्-

तिर्यग्जना अपि किमु श्रुतधारणा ये ॥ 46 ॥

te vai vidantyatitarānti ca devamāyāṃ(m)

strīśūdrahūṇaśabarā api pāpajīvāḥ .

yadyadbhutaḥkramaparāyaṇaśīlaśikṣās-

tiryagjanā api kimu śrutadhāraṇā ye .. 46..

vidan+ tyatitaranti, strīśū+ drahūṇaśabarā

yadyadbhuta+ kramaparā+ yaṇaśī+ laśikṣās

Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.

शंश्वत् प्रशान्तमभयं(म) प्रतिबोधमात्रं(म),
शुद्धं(म) समं(म) सदसतः(फ) परमात्मतत्त्वम् ।
शब्दो न यत्र पुरुकारकवान् क्रियार्थो,
माया परैत्यभिमुखे च विलज्जमाना ॥ 47 ॥

śāśvatpraśāntamabhayaṃ(m) pratibodhamātraṃ(m)
śuddhaṃ(m) samaṃ(m) sadasataḥ(ph) paramātmatattvam .

śābdo na yatra purukārakavān kriyārtho
māyā paraityabhimukhe ca vilajjamānā .. 47..

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and is fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

तद् वै पदं(म) भगवतः(फ) परमस्य पुं(म)सो,
ब्रह्मेति यद् विदुरजस्रसुखं(वँ) विशोकम् ।
सध्यङ् नियम्य यतयो यमकर्तहेतिं(ञ),
जह्युः(स) स्वराडिव निपानखनित्रमिन्द्रः ॥ 48 ॥

Tad vai padaṃ(m) bhagavataḥ(ph) paramāsya puṃ(m)so
brahmeti yad vidurajāsrasukhaṃ(ṅ) viśokam .
sadhryaṅ niyāmya yatayo yamakartahetiṃ(ñ)
jahyuḥ(s) svarāḍiva nipānakhanitramindraḥ .. 48..

nipā+ nakhanitramindraḥ

In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jñānīs and yogīs. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

सं श्रेयसामपि विभुर्भगवान् यतोऽस्य,
भावस्वभावविहितस्य सतः(फ) प्रसिद्धिः ।

देहे स्वधातुविगमेऽनुविशीर्यमाणे,
व्योमेव तत्र पुरुषो न विशीर्यतेऽजः ॥ 49 ॥

**sā śreyasāmapi vibhurbhagavān yato'sya
bhāvasvabhāvavihitāsyā sataḥ(ph) prasiddhiḥ .
dehe svadhātuvigame'nuviśīryamāṇe
vyomeva tātra puruṣo na viśīryate'jaḥ .. 49..**

bhāvasvabhā+ vavihitasya, svadhā+ tuvigame'+ nuviśīr+ yamāṇe

The Personality of Godhead is the supreme master of everything auspicious because the results of whatever actions are performed by the living being, in either the material or spiritual existence, are awarded by the Lord. As such, He is the ultimate benefactor. Every individual living entity is unborn, and therefore even after the annihilation of the material elementary body, the living entity exists, exactly like the air within the body.

सोऽयं(न) तेऽभिहितस्तात, भगवान् विश्वभावनः।

समासेन हरेर्नान्य- दान्यस्मात् सदसच्च यत् ॥ 50 ॥

**so'yam(n) te'bhihitastāta, bhagavān viśvabhāvanaḥ .
samāsenā harernānya- dānyāsmāt sadasacca yat .. 50..**

My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him (Hari, the Lord), there are no other causes of the phenomenal and noumenal existences.

इदं(म) भागवतं(न) नाम, यन्मे भगवतोदितम् ।

सं(ङ्)ग्रहोऽयं(वँ) विभूतीनां(न), त्वमेतद् विपुलीकुरु ॥ 51 ॥

**idaṁ(m) bhāgavatam(n) nāma, yānme bhagavatoditam .
saṅgraho'yam(ṅ) vibhūtīnām(n), tvametad vipulīkuru .. 51..**

O Nārada, this science of God, Śrīmad-Bhāgavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.

यथा हरौ भगवति, नृणां(म) भक्तिर्भविष्यति ।

सर्वात्मन्यखिलाधारे, इति संङ्कल्प्य वर्णय ॥ 52 ॥

yathā harau bhagavati, nṛṇām(m) bhāktirbhaviṣyati .
sarvātmānyakhilādhāre, iti sāṅkalpya varṇaya .. 52..

sarvātman+ yakhilādhāre

Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.

मायां(वँ) वर्णयतोऽमुष्य, ईश्वरस्यानुमोदतः ।

शृण्वतः(श) श्रद्धया नित्यं(म), माययाऽऽत्मा न मुह्यति ॥ 53 ॥

māyām(ṽ) varṇayato'muṣya, īśvarāsyānumodataḥ .

śṛṇvataḥ(ś) śrāddhayā nityam(m), māyayā'tmā na muhyati .. 53..

varṇayato'+ muṣya, īśvarasyā+ numodataḥ

The Lord's activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

॥ इति श्रीमद्भागवते महापुराणे पारमहं(म)स्यां(म) सं(म)हितायां(न)

द्वितीयस्कन्धे ब्रह्मनारदसं(वँ)वादे सप्तमोऽध्यायः ॥

iti śrīmadbhāgavate mahāpurāṇe pāramaham(m)syām(m) sam(m)hitāyām

dvitīyāskandhe brahmanāradasam(ṽ)vāde śaptamo'dhyāyaḥ ..

ॐ पूर्णमदः(फ) पूर्णमिदं(म)पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः(श)शान्तिः(श)शान्तिः ॥

Om Pūrṇamadah(ph) Pūrṇamidam(m) PūrṇātPūrṇamudācyate|

Pūrṇāsyā Pūrṇamādāya Pūrṇamevāvashiṣyate ||

Om Shāntih(ś) Shāntih(ś) Shāntih ||