

words of Citragupta, the king of the departed spirits bent down his head. He laughed and said this to Śatakratu (Indra):

112-114. "Indeed you are the king of the leading Suras. (Though) old you are too covetous of the kingdom. One good thing of the whole of your life has been earned by you by means of a hundred sacrifices. There is no doubt about it.

You have to request all those sages, Agastya and others, particularly by falling at their feet or offering them monetary compensation in order to get back the elephant and other jewels, whereby you can become happy. You are to hasten."

115. Thinking that it should be so (after hearing) those words, Purandara of indiscriminate vision went back to his city. With his neck bent down in humility, he requested the sages. Then he got back (the tree) Pārijāta.

116. In the same manner, Purandara got back the whole of the kingdom. He became (once again) the king in Amarāvati along with noble-souled (persons).

117. A rebirth was granted to the gambler by Yama. As a consequence of some noble action, he became the son of Virocana.

118. Suruci, the daughter of Vṛṣaparvan, the principal queen of Virocana, became the mother of the gambler. He remained in the womb of that noble-souled lady.

119. From the son of Prahlāda and from Suruci, he inherited the great inclination for virtue and charitable gifts.

120. Even as he was staying in the womb, his own mind was made excellent by the gambler. What is difficult of access even to learned men, O Brāhmaṇas, has been accomplished by that gambler.

121. Śakra once went to Virocana, the lord of Daityas, in the guise of a Brāhmaṇa beggar.¹ He was desirous of killing him.

122. After reaching Virocana's abode, Indra spoke these words on assuming the guise of an old Brāhmaṇa: "O king of good holy rites, O lord of Daityas, you are (the most celebrated) learned man and donor in the whole of the three worlds. Give me (what I am going to ask).

1. VV 121-136 describe how Bali's father Virocana offered his own head to Indra in the guise of a Brāhmaṇa.

123. Standing in the midst of assemblies, O king of excellent fortune, Brāhmaṇas extol your wonderful life-story and spotless fame. I am a beggar, O lord of Daityas of good holy rites; it behoves you to give me (what I beg)."

124. On hearing his words, the lord of Daityas spoke these words: "O holy lord, what should be given (to you). Tell me quickly."

125-126. Indra in the form of a Brāhmaṇa spoke to Virocana: "It is a humiliating thing, yet I beg of you. Whatever is highly pleasing and dear to you, should be given to me. There is no doubt about it."

The Asura, the son of Prahlāda, laughingly spoke these words:

127. "If you desire, O Brāhmaṇa, I shall give you my head. Even this kingdom (I shall give) without any strain. This glory and prosperity shall not go to others. I shall undoubtedly offer everything to you."

128. On being told thus by the Daitya, Indra pondered over it and said: "Give me your own head adorned with the crown."

129. When these words were spoken by Śakra in the form of a Brāhmaṇa, the Asura, the son of Prahlāda, joyously hurried up and cut off his own head with his own hand and gave it to Mahendra.

130. The virtuous action performed by Prahlāda previously was (of course) very difficult to do, but by resorting to *Bhakti* (devotion) alone of Viṣṇu, it was done by him with his mind devoted to him.

131. There is nothing greater than a charitable gift anywhere. That charitable gift offered to persons in distress is highly meritorious.

132. Anything whatsoever within one's capacity, (if offered) is capable of infinite results. There is nothing greater than charitable gift in all the three worlds.

133. There are three types of charitable gifts, viz. *Sāttvika*, *Rājasa* and *Tāmasa*. That charitable gift which is characterized as *Sāttvika*, was performed by him.

134-135. The head was cut off and given to Indra who was in the guise of a Brāhmaṇa. The crown fell down there. So also

the gems and jewels of great lustre fell down simultaneously for the purpose of the groups of Daityas, kings and serpents.

136. That charitable gift of Virocana became well-known in all the three worlds. Even today poets sing about (the charitable gifts) of the noble-souled king of Daityas.

137-138. This gambler of great refulgence became the son of Virocana. He was born after the father had died. His mother, a chaste lady, forsook her body and attained the world of her husband. Then in the very same throne of his father, he was crowned by Bhārgava (Śukra).

139. He earned great fame and he became well-known by the name Bali. All the groups of Śuras of very great strength were terrified by him.

140. It has already been mentioned that they went to the auspicious hermitage of Kaśyapa. At that time Bali of great fame became Indra in the city of Devas.

141. By means of his penance, he became the Sun-god himself and blazed. The Asura became Īśa himself and stayed in the north-eastern quarter protecting it, keeping watch over it.

142. Similarly he himself became Nairṛta and Varuṇa, the lord of the waters. Bali then stayed in the north as the lord of wealth (Kubera). Thus Bali directly enjoyed the three worlds himself.

143. Thus, O Brāhmaṇas, Bali became eagerly devoted to and engaged in munificent charitable gifts due to the previous practice which the gambler had, because he was engaged in the worship of Śiva.

144. Once he was seated in the middle of the assembly along with Bhṛgu. The glorious lord was surrounded by the leading Daityas. He spoke these words to Śaṇḍa and Marka:

145. "Take up your residence along with the Asuras here itself near me. Leave off Pātāla today itself. It does not behove you to delay."

146-147. On hearing it, Bhārgava laughingly said: "One is honoured in the heavenly world only through different kinds of *Yajñas*. Heaven can be enjoyed, O great king, only by those who perform *Yajñas*. O king, my words cannot be otherwise."

148. On hearing the words of the preceptor, the lord of

Daityas spoke these words: "Let all the great Asuras live in heaven for a long time, by virtue of the *Karman* performed by me. There is no doubt about this."

149. Thinking that Bali was childish, Śukra, the holy lord of Bhṛgu clan, whose power of penance was very great and who was the most excellent one among the intelligent people, laughed and said:

150-151. "O Bali, the words uttered by you do not appeal to me. If you wish to come here itself and stay, O Daitya of good holy rites, worship the Fire-god with a hundred horse-sacrifices after going to the land of *Karman* (i.e. the earth). It does not behove (you) to delay."

152. Thinking that it should be so, the noble-souled Bali abandoned heaven. The learned leader of Daityas went to the earth accompanied by Daityas, the preceptor and all attendants.

153. On the banks of the river Narmadā there is a great holy spot of exalted refulgence named Gurukulya. After conquering the entire surface of the earth, the noble-souled lord of Daityas went there.

154. Urged by his preceptor, Bali, son of Virocana of great fame, who was very efficient, had the great initiation. He who was the most excellent one among truthful persons worshipped through many horse-sacrifices.

155. He kept a Brāhmaṇa as his *Ācārya* (preceptor). He had sixteen *Ṛtviks*. All of them were well-tested by the noble-souled Bhārgava.

156. Bali, who was readily initiated, performed ninety-nine *Yajñas*. He decided to complete the hundredth horse-sacrifice too.

157-158. By the time the full merit of the hundred sacrifices was to accrue, the excellent *Vrata* of Aditi as mentioned by me before, was also completed. The powerful lord Hari was delighted at that *Vrata*. He became Aditi's son in the form of a great religious student.

159-162. The sacred thread ceremony of the lord was performed by Kaśyapa himself. When the rite was completed, Brahmā, the grandfather of the worlds, also came there. A sacred thread was given by Brahmā, Parameṣṭhin. A staff was given by the noble-souled Soma (Moon). A girdle was brought and a

wonderfully potent deer-hide too. Similarly two sandals were given to the noble-souled boy by the Earth. Alms were brought by Bhavānī for the sake of the realization of his desired object. Thus (everything) was given to Viṣṇu who was in the form of a *Baṭu* (religious student).

163. The lord of Śrī, in the form of Vāmana (Dwarf), bowed down to Aditi and Kaśyapa. The lord of great refulgence went to the sacrificial chamber of Bali for the sake of deceiving Bali, it is said.

164. Then that great lord went to heaven shaking the earth with the weight of the forepart of his foot. That Lord Vāmana, Viṣṇu himself in the form of the religious student, the Supreme Soul (did so) for the cause of Suras.

165. The noble-souled lord was eulogized by means of truthfull words by the people, leading sages and groups of Devas. Proceeding quickly the lord, the sole kinsman of the universe, reached the sacrificial chamber.

166. Since the lord was in the guise of a *Baṭu*, he sang the Sāman hymns loudly. It was the lord himself, lord Hari who can be realized only through the Vedāntas, who was being sung about in those Sāman hymns.

167. Vāmana whose refulgence was very great had assumed the form of a *Baṭu*. He stood at the entrance and saw that great horse-sacrifice of Bali.

168. The whole of the cardinal points were pervaded by the great Brahminical splendour of the noble-souled Vāmana, the *Baṭu*, the sanctifier of everything.¹

169. On hearing it, the intelligent Bali told Śaṇḍa and Marka: "Let it be looked into as to how many Brāhmaṇas have come."

170. Thinking that it should be so, both Śaṇḍa and Marka hurriedly got up. They came to the entrance of the hall erected for the performance of the sacrifice.

171. They saw the noble-souled Śrī Hari in the form of a *Baṭu*. They returned quickly in order to intimate it to Bali.

172. "A certain *Brahmacārin* (a religious student) alone has

1. Or by the loud sound of the Vedic *Pavamāna* hymn recited by the noble-souled Vāmana.