

॥अथ चतुर्विंशोऽध्यायः॥

### Chapter 24

The conversation between Brahmā and  
Viṣṇu reclining on the couch of Śeṣa  
(Nāga)

वायुरुवाच

चत्वारि भारते वर्षे युगानि मुनयो विदुः।

कृतं त्रेता द्वापरं च तिष्यं चेति चतुर्युगम्॥१॥

In the Bhāratavarṣa, the sages calculate Yugas as four viz. Kṛta, Tretā, Dvāpara and Tīṣya (*i.e.* the Kali age), the group of four Yugas.

एतत्सहस्रपर्यन्तमहर्यद्ब्रह्मणः स्मृतम्।

यामाद्यास्तु गणाः सप्त रोमवन्तश्चतुर्दश॥२॥

सशरीरा श्रयन्ते स्म जनलोकं सहानुगाः।

एवं देवेष्वतीतेषु महर्लोकज्जनं तपः॥३॥

A thousand cycles of these four Yugas constitute a day of god Brahmā. The seven Gaṇas starting from Yāma and others and the fourteen Romavat groups in their physical bodies take shelter in the Janaloka, having auxiliaries equipped as such. This way, the Devas had gone by from the Maharloka to Janaloka and Tapaloka.

मन्वन्तरेष्वतीतेषु देवाः सर्वे महौजसः।

ततस्तेषु गतेषूर्ध्वं सायुज्यं कल्पवासिनाम्॥४॥

The Manvantaras having gone by, the Devas all of great prowess; then all of them having gone overhead, the concomitance of the denizens of the aeons (came about).

समेत्य देवैस्ते देवाः प्राप्ते संकालने तदा।

महर्लोकं परित्यज्य गणास्ते वै चतुर्दश॥५॥

Having gathered with the Devas, the Devas along with fourteen Gaṇas, at the time of dissolution, have left the Maharloka.

भूतादिष्ववशिष्टेषु स्थावरान्तेषु वै तदा।

शून्येषु तेषु लोकेषु महान्तेषु भुवादिषु॥

देवेष्वथ गतेषूर्ध्वं कल्पवासिषु वै जनम्॥६॥

तत्संहृत्य ततो ब्रह्मा देवर्षिगणदानवान्।

संस्थापयति वै सर्वान्दाहवृष्ट्या युगक्षये॥७॥

When the elements and immobiles are left behind, when all the regions from the *Bhuvan-loka* to *Svar-loka* become void; when Devas whose duration of tenure is a Kalpa go upto Janaloka, god Brahmā then collects the Devas, Ṛṣis and Dānavas and establishes them all, at the dissolution of the aeon by burning and rain.

योऽतीतः सप्तमः कल्पो मया वः परिकीर्तितः।

समुद्रैः सप्तभिर्गाढमेकीभूतैर्महार्णवैः॥

आसीदेकार्णवं घोरमविभागं तमोप्रयम्॥८॥

The seventh aeon that passed by and by me that stood enunciated, by the oceans of vast waters, seven (in number) and become one as such— that happened to be a sole single ocean, terrific one, divisionless and gloom enveloped.

मायैकार्णवे तस्मिञ्शङ्खचक्रगदाधरः।

जीमूताभोऽम्बुजाक्षश्च किरीटी श्रीपतिर्हरिः॥९॥

नारायणमुखोद्गीर्णः सोऽष्टमः पुरुषोत्तमः।

अष्टबाहुर्महोरस्को लोकानां योनिरुच्यते॥

किमप्यचिन्त्यं युक्तात्मा योगमास्थाय योगवित्॥१०॥

फणासहस्रकलितं तमप्रतिमवर्चसम्।

महाभोगपतेर्भागमन्वास्तीर्य महोच्छ्रयम्॥

तस्मिन्महति पर्यङ्के श्रेते वै कनकप्रभे॥११॥

In that sole single ocean, the lord is holding conch, discus and mace. The lord of Śrī (Lakṣmī), Hari, looks like cloud gleamed one, the lotus-eyed one and diadem-equipped. The eighth Puruṣottama or best among men issued out from the mouth of Nārāyaṇa. He is eight-armed, broad-chested one, is called as the birth source of lokas. Having thought over something, having soul restrained and having adhered to Yoga, the Yoga knowing one, continued to recline or sleep on that vast couch of the hue of gold, of that one having stretched out the hood of the great lord of hoods, of unparalleled radiance, endowed with thousand hoods and of mighty height.

एवं तत्र शयानेन विष्णुना प्रभविष्णुना।

आत्मारामेण क्रीडार्थं सृष्टं नाभ्यां तु पङ्कजम्॥१२॥

This way reclining by Viṣṇu of powerful norm, taking repose in soul for the sake of sport, the lotus was created in the navel.

शतयोजनविस्तीर्णं तरुणादित्यवर्चसम्।

वज्रदण्डं महोत्सेधं लीलया प्रभविष्णुना॥१३॥

तस्यैवं क्रीडमानस्य समीपं देवमीदृषः।

हेमब्रह्माण्डजो ब्रह्मा रुक्मवर्णो ह्यतीन्द्रियः॥

चतुर्मुखो विशालाक्षः समागम्य यदृच्छया॥१४॥

Having length of a hundred Yojanas, having brilliance of the fresh sun, having staff of the norm of adamant, having the onslaught of high orders by the power-equipped one, by ridiculous ease situate to that very one, sporting as such, the one bountiful god or bountiful unto

the gods, Brahmā, the one born of the primordial egg of the gods, the gold-complexioned one, highly-controlled in senses, four-faced one, having eyes dilated ones, came closer voluntarily.

श्रिया युक्तेन नव्येन सुप्रभेण सुगन्धिना।  
तं क्रीडमानं पद्मेन दृष्ट्वा ब्रह्मा तु भेजिवान्॥१५॥

By the one endowed with glory and laudable, nicely radiant, emitting sweet smell, to that one playing with the lotus, Brahmā adored him.

स विस्मयमथाऽऽगम्य शस्यसंपूर्णया गिरा।  
प्रोवाच को भवाञ्छेते आश्रितो मध्यमम्भसाम्॥१६॥

Then having attained to marvel with a speech endowed with laudability, spoke out—“Who are you, sleeping over the middle region of the waters, having refuge taken as such?”

अथ तस्याच्युतः श्रुत्वा ब्रह्मज्ञस्तु शुभं वचः।  
उदतिष्ठत पर्यङ्काद्विस्मयोत्फुल्ललोचनः॥१७॥

Then that *Acyuta* (Viṣṇu), having heard the auspicious expression, being one as knower of Brahman, rose up from the couch, having eyes dilated owing to marvel.

प्रत्युवाचोत्तरं चैव क्रियते यच्च किञ्चन।  
द्वौरन्तरिक्षं भूश्चैव परं पदमहं प्रभुः॥१८॥

And gave a reply under—“That much is being done the way it is required; the sky, the intermediary space, the earth and I am the highest point, the mastering over.”

तमेवमुक्त्वा भगवान्विष्णुः पुनरथाब्रवीत्।  
कस्त्वं खलु समायातः समीपं भगवान्कुतः॥  
कुतश्च भूयो गन्तव्यं कुत्र वा ते प्रतिश्रयः॥१९॥

Having spoken this way, again the adorable Viṣṇu spoke out—“Who are you that have come over here situate as such, the adorable one and from where? And where else is to be gone and where, verily, is your resort?”

को भवान्विश्रमूर्तिस्त्वं कर्तव्यं किं च ते मया।  
एवं ब्रुवाणं वैकुण्ठं प्रत्युवाच पितामहः॥२०॥

Who are you? Are you one having a universal form? And what purpose have you to serve by me?” This way as he was talking, the adorable Pitāmaha (Brahmā) replied.

यथा भवांस्तथा चाहमादिकर्ता प्रजापतिः।  
नारायणसमाख्यातः सर्वं वै मयि तिष्ठति॥२१॥

“The way you are, I am likewise the same; the creator of the beginning, a Prajāpati or creator of progeny or a lord of the subjects. I am Nārāyaṇa and everything exists in me.”

सविस्मयं परं श्रुत्वा ब्रह्मणा लोककर्तृणा।  
सोऽनुज्ञातो भगवता वैकुण्ठो विश्वसंभवः॥२२॥  
कौतूहलान्महायोगी प्रविष्टो ब्रह्मणो मुखम्।  
इमानष्टादश द्वीपान्ससमुद्रान्सपर्वतान्॥२३॥  
प्रविश्य स महतेजाश्चातुर्वर्ण्यसमाकुलान्।  
ब्रह्मादिस्तम्बपर्यन्तान्सप्तलोकान्सनातनान्॥२४॥  
ब्रह्मणस्तूदरे दृष्ट्वा सर्वान्विष्णुर्महायशाः।  
अहोऽस्य तपसो वीर्यं पुनः पुनरभाषत॥२५॥

With great wonder, having heard the sublime or having heard the utmost object of wonder by the Brahmā, the creator of the world, that one permitted as such by the adorable, Vaikuṇṭha (an epithet of Viṣṇu), the very birth source of the universe, out of curiosity, being a greatly-controlled one, (Mahāyogī), entered into the mouth of Brahmā. And having entered into, he saw the eighteen continents having all the oceans and mountains, the highly radiant one, in the stomach of Brahmā, the seven lokas having the primeval pillar as Brahmā, endowed with the four varṇas *i.e.* the four orders of society, the pristine-gloried ones. On seeing all these, Viṣṇu, the highly-famed one, repeatedly talked of the great prowess of the penance of this one.

पर्यटन्विविधाँल्लोकाव्विष्णुर्नानाविधाश्रमान्।  
ततो वर्षसहस्रान्ते नान्तं हि ददृशे तदा॥२६॥

Promenading about in different worlds, having variety of stages of life (*Āśramas*) or many hermitages, Viṣṇu, then, with the culmination of thousand years, did not see any ending.

तदाऽस्य वक्त्रान्निष्क्रम्य पन्नगेन्द्रादिकेतनः।  
अजातशत्रुर्भगवान्पितामहमथाब्रवीत्॥२७॥

Then having got out of the mouth of this one, the one having abode for the lord of serpents, Pitāmaha, then being one as having the foes, spoke out.

भगवन्नादिमध्यं च अन्तः कालदिशे न च।  
नाहमन्तं प्रपश्यामि ह्युदरस्य तवानघ॥२८॥

“O adorable one! Neither the beginning nor the intermediate interior, nor even the ultimate end, neither the time, nor the directions, do I observe inside your abdomen, O sinless one!”

एवमुक्त्वाऽब्रवीद्भूयः पितामहमिदं हरिः।  
भवानप्येवमेवाद्य ह्युदरं मम शाश्वतम्।  
प्रविश्य लोकान्यश्चैताननौपम्यान्द्बिजोत्तम॥२९॥

Having said so, Hari (*i.e.* Viṣṇu), spoke out once again to Pitāmaha— “O the best of the Brāhmaṇas, you too, enter my belly and see the incomparable world within.”

मनःप्रह्लादनीं वाणीं श्रुत्वा तस्याभिनन्द्य च।  
श्रीपतेरुदरं भूयः प्रविवेश पितामहः॥३०॥

Having listened to that speech causing gladdening of the heart and welcomed, the same Pitāmaha entered into the abdomen of Hari.

तानेव लोकानार्भस्थः पश्यन्सोऽचिन्त्यविक्रमः।  
पर्यटित्वाऽऽदिदेवस्य ददर्शान्तं न वै हरेः॥३१॥

And stationed in the womb as such, looking those very lokas or worlds or people, that one being one as having prowess inscrutable as such, observed the ultimate end of Hari, of the one being the primeval god, having promenaded as such.

ज्ञात्वाऽऽगमं तस्य पितामहस्य  
द्वाराणि सर्वाणि विधाय विष्णुः।

विभुर्मनः कर्तुमियेष चाऽऽशु

सुखं प्रसुप्तोऽस्मि महाजलौघे॥३२॥

Having understood the arrival of that Pitāmaha, Viṣṇu, the omnipotent one, closed all

the pores of his body. The lord then wished to resume his happy deep sleep in the middle of the vast ocean.

ततो द्वाराणि सर्वाणि पिहितान्युपलक्ष्य ते।  
सूक्ष्मं कृत्वाऽऽत्मनो रूपं नाभ्यां द्वारमविन्दत॥३३॥  
पद्मसूत्रानुमार्गेण ह्यनुगम्य पितामहः।  
उज्जहाराऽऽत्मनो रूपं पुष्कराच्चतुराननः॥  
विरराजारविन्दस्थः पद्मगर्भसमद्युतिः॥३४॥

Then having seen all the doors closed as such, having created a subtle form of the self, he found the door in the navel. Then four-faced Brahmā, through the stalk of the lotus, magnified his own form out of the lotus. He was stationed within the lotus having gleam similar to the one held by the hollow of the lotus.

एतस्मिन्नन्तरे ताभ्यामेकैकस्य तु कात्स्न्यतः।  
प्रवर्तमाने संहर्षे मध्ये तस्यार्णवस्य तु॥३५॥

During that very interval, there arose a clash between them on the point of entirety (superiority) in the middle of the ocean.

सूत उवाच

ततो ह्यपरिमेयात्मा भूतानां प्रभुरीश्वरः।  
शूलपाणिर्महादेवो हैमचीराम्बरच्छदः॥  
आगच्छद्यत्र सोऽनन्तो नागभोगपतिर्हरिः॥३६॥

Sūta spoke— Then, the one having soul or self unmeasurable, the master of the living beings or spirits, Īśvara, the trident-wielder, Mahādeva, having coverage of costume in gold-coloured bark-garments as such, arrived there, where the eternal lord Hari was lying on the couch of the hooded serpent’s body.

शीघ्रं विक्रमतस्तस्य पद्भ्यामत्यन्तपीडिताः।  
उद्भूतास्तूर्णमाकाशे पृथुलास्तोयविन्दवः॥  
अत्युष्णाश्चातिशीताश्च वायुस्तत्र ववौ भृशम्॥३७॥

While he was walking quickly, suppressed enormously by the two feet, very stout water drops kicked forcefully got generated in the sky. They were highly hot and highly cold and the breeze blew there vehemently.

तद्दृष्ट्वा महदाश्चर्यं ब्रह्मा विष्णुमभाषत।  
अब्बिन्दवो हि स्थूलोष्णाः कम्पते चाम्बुजं भृशम्॥  
एतं मे संशयं ब्रूहि किंचान्यत्वं चिकीर्षसि॥३८॥

Then having seen that, the great marvel, Brahmā spoke to Viṣṇu— “The drops of water are big and hot. The lotus is also moving terribly. May you reveal this doubt to me? What else you want to accomplish?”

एतदेवंविधं वाक्यं पितामहमुखोद्भवम्।  
श्रुत्वाऽप्रतिमकर्माऽऽह भगवानसुरान्तकृत्॥३९॥

Having heard this type of sentence issued out of the mouth of Brahmā, the one adorable as such, the extirpator of the demons, the irresistible one or one of unequalled deeds thought within himself.

किं नु खल्वत्र मे नाभ्यां भूतमन्यत्कृतालयम्।  
वदति प्रियमत्यर्थं विप्रियेऽपि च ते मया॥४०॥

“Could it be that another living being has taken abode in my umbilicus? It speaks agreeable words though it does disagreeable acts.”

इत्येवं मनसा ध्यात्वा प्रत्युवाचेदमुत्तरम्।  
किं न्वत्र भगवांस्तस्मिन्पुष्करे जातसंभ्रमः॥४१॥

This way then having meditated by mind, he replied in rejoinder— “What may there be, O adorable one, in the lotus, a delirium created as such?

किं मया यत्कृतं देव यन्मां प्रियमनुत्तमम्।  
भाषसे पुरुषश्रेष्ठ किमर्थं ब्रूहि तत्त्वतः॥४२॥

What has been done by me in that, O God, that you are talking agreeable of the inagreeable norm. O best among men! On what purposed, you may dilate upon factually.”

एवं ब्रुवाणं देवेशं लोकमात्रां तु तत्त्वगाम्।  
प्रत्युवाचाम्बुजाभास्कः ब्रह्मा वेदनिधिः प्रभुः॥४३॥

Having told thus by the lord of Devas, in accordance with the convention, Brahmā, having splendour of the lotus, the quarry of Vedas, the omnipotent one replied.

योऽसौ तवोदरं पूर्वं प्रविष्टोऽहं त्वदिच्छया।  
यथा ममोदरे लोकाः सर्वे दृष्टास्त्वया प्रभो॥  
तथैव दृष्टाः कात्स्न्येन मया लोकास्तवोदरे॥४४॥

“O Lord! That one who entered your abdomen earlier at your behest, that very way in my abdomen by you were seen all the lokas. That very way by me were seen all the lokas in your abdomen.

ततो वर्षसहस्रान्त उपावृत्तस्य मेऽनघ।  
नूनं मत्सरभावेन मां वशीकर्तुमिच्छता॥  
आशु द्वाराणि सर्वाणि घटितानि त्वया पुनः॥४५॥

Then at the end of a thousand years, when I was returning as such, O innocent one, surely owing to the idea of jealousy, by you, desirous of making me amenable to yourself, all the pores were once again closed.

ततो मया महाभाग संचिन्त्य स्वेन चेतसा।  
लब्धो नाभ्यां प्रवेशस्तु पद्मासूत्राद्विनिर्गमः॥४६॥

Then by me, O highly fortunate one, having reflected within my own mind, an entry was obtained in the navel and an exit through the lotus stalk.

मा भूते मनसोऽल्पोऽपि व्याघातोऽयं कथंचन।  
इत्येषाऽनुगतिर्विष्णोः कार्याणामौपसर्गिकी॥४७॥

Lest there should be even a little of setback to your mind any way of this type.” On hearing these words of Brahmā, Viṣṇu spoke thus.

यन्मयाऽनन्तरं कार्यं मयाऽध्यवसितं त्वयि।  
त्वां वा बाधितुकामेन क्रीडापूर्वं यदृच्छया॥  
आशु द्वाराणि सर्वाणि घटितानि मया पुनः॥४८॥

“That one which a task by me has been resolved upon for you, with a view to blockading you by me, in a sportive mood, quite voluntarily, all the openings were closed immediately.

न तेऽन्यथाऽवमन्तव्यो मान्यः पूज्यश्च मे भवान्।  
सर्वं मर्षय कल्याणं यन्मयाऽथ कृतं तव॥  
तस्मान्मयोच्यमानस्त्वं पद्मादवतर प्रभो॥४९॥