

# THE VIṢṆU-PURĀṆAM

## BOOK V

### पञ्चमांशः

#### CHAPTER I

#### प्रथमः अध्यायः

(वसुदेव-देवक्योर्विवाहः, ब्रह्मणः, समीपे पृथिव्या गमनम्,  
विष्णोः स्तोत्रम्, कंसादीन् हन्तुं विष्णोरङ्गीकारश्च)

मैत्रेय उवाच

नृपाणां कथितः सर्वो भवता वंशविस्तरः।  
वंशानुचरितञ्चैव यथावदनुवर्णितम्॥ १॥  
अंशावतारो ब्रह्मर्षे योऽयं यदुकुलोद्भवः।  
विष्णोस्तं विस्तरेणाहं श्रोतुमिच्छाम्यशेषतः॥ २॥  
चकार यानि कर्माणि भगवान् पुरुषोत्तमः।  
अंशाशेनावतीर्योर्व्यां तत्र तानि मुने! वद॥ ३॥

Maitreya said<sup>1</sup>—You have related to me a full account of all the different dynasties of kings and of their successive transactions. I wish now to hear a more particular description, holy Ṛṣi, of the portion of Viṣṇu<sup>2</sup> that came down upon earth and was born in the family of Yadu. Tell me also what actions he performed in his descent, as a part of a part of the supreme, upon the earth.<sup>3</sup>

पराशर उवाच

मैत्रेय! श्रूयतामेतद् यत् पृष्टोऽहमिदं त्वया।  
विष्णोरंशांश-सम्भूति-चरितं जगतो हितम्॥ ४॥

Parāśara said— I will relate to you, Maitreya, the account which you have requested; the birth of a part of a part of Viṣṇu and the benefits which his actions conferred upon the world.

देवकास्य सुतां पूर्वं वसुदेवो महामुने।  
उपयेमे महाभागां देवकीं देवतोपमाम्॥ ५॥  
कंसस्तयोर्वररथं चोदयामास सारथिः।  
वसुदेवस्य देवक्याः संयोगे भोजवर्द्धनः॥ ६॥

अथान्तरीक्षे वागुच्चैः कंसमाभाष्य सादरम्।  
मेघगम्भीरनिर्घोषं समाभाष्येदमब्रवीत्॥ ७॥  
यामेतां वहसे मूढ! सह भर्त्रा रथे स्थिताम्।  
अस्यास्ते चाष्टमो गर्भः प्राणानपहरिष्यति॥ ८॥

Vasudeva formerly married the daughter of Devaka, the illustrious Devakī, a maiden of celestial beauty. After their nuptials, Kamsa, the increaser of the race of Bhoja, drove their car as their charioteer. As they were going along, a voice in the sky, sounding aloud and deep as thunder, addressed Kamsa and said, “Fool that you are, the eighth child of the damsel whom you are driving in the car shall take away your life<sup>4</sup>!” On hearing this, Kamsa drew his sword and was about to put Devakī to death; but Vasudeva interposed, saying, “Kill not Devakī, great warrior; spare her life and I will deliver to you every child that she may bring forth.” Appeased by which promise and relying on the character of Vasudeva, Kamsa desisted from the attempt.

पराशर उवाच

इत्याकर्ण्य समादाय खड्गं कंसो महाबलः।  
देवकीं हन्तुमारब्धो वसुदेवोऽब्रवीदिदम्॥ ९॥  
न हन्तव्या महाबाहो! देवकी भवता तव।  
समर्पयिष्ये सकलान् गर्भानस्योदरोद्भवान्॥ १०॥  
तथेत्याह च तं कंसो वसुदेवं द्विजोत्तम।  
न घातयामास च तां देवकीं तस्य गौरवात्॥ ११॥  
एतस्मिन्नेव काले तु भूरिभारावपीडिता।  
जगाम धरणी मेरौ समाजे त्रिदिवौकसाम्॥ १२॥  
सब्रह्मकान् सुरान् सर्वान् प्रणित्याह मेदिनी।  
कथयामास तत्सर्वं खेदात् करुणभाषिणी॥ १३॥

At that time, Earth, overburdened by her load, repaired to mount Meru to an assembly

of the gods and addressing the divinities, with Brahmā at their head, related in piteous accents all her distress.

### पृथिव्युवाच

अग्निः सुवर्णस्य गुरुर्गवां सूर्यः परो गुरुः।  
 ममार्थंखिललोकानां गुरुर्नारायणो गुरुः॥ १४॥  
 प्रजापतिपतिर्ब्रह्मा पूर्वषामपि पूर्वजः।  
 कला-काष्ठा-निमेषात्मा कालश्चाव्यक्तमूर्तिमान्॥ १५॥  
 तदंशभूतः सर्वेषां समूहो वः सुरोत्तमाः।  
 आदित्या मरुतः साध्या रुद्रा तस्वश्चि-वह्नयः॥ १६॥  
 पितरो ये च लोकानां स्रष्टारोऽत्रिपुरोगमाः।  
 एतत् तस्याप्रमेयस्य रूपं विष्णोर्महात्मनः॥ १७॥  
 यक्ष-राक्षस-दैतेयाः पिशाचोरग-दानवाः।  
 गन्धर्वाप्सरसश्चैव रूपं विष्णोर्महात्मनः॥ १८॥  
 ग्रहर्क्षतारकाचित्र-गगनाग्निजलानिलाः।  
 अहञ्च विषयाश्चैतत् सर्वं विष्णुमयं जगत्॥ १९॥  
 तथाप्यनेकरूपस्य तस्य रूपाण्यहर्निशम्।  
 बाध्यबाधकतां यान्ति कल्लोला इव सागरे॥ २०॥  
 तत् साम्प्रतमिमे दैत्याः कालनेमिपुरोगमाः।  
 मर्त्यलोकं समाक्रम्य बान्धनेऽहर्निशं प्रजाः॥ २१॥  
 कालनेमिर्हतो योऽसौ विष्णुना प्रभविष्णुना।  
 उग्रसेनसुतः कंसः सम्भूतः स महासुरः॥ २२॥  
 अरिष्टो धेनुकः केशी प्रलम्बो नरकस्तथा।  
 सुन्दोऽसुरस्तथात्युग्रो वाणश्चापि बलेः सुतः॥ २३॥  
 तथान्ये च महावीर्या नृपाणां भवनेषु ये।  
 समुत्पन्ना दुरात्मानस्तान् न संख्यातुमुत्सहे॥ २४॥  
 अक्षौहिण्योऽत्र बहुला दिव्यमूर्तिघृतां सुराः।  
 महाबलानां दृप्तानां दैत्येन्द्राणां ममोपरि॥ २५॥  
 तद्भूरिभारपीडार्ता न शक्नोम्यमरेश्वराः।  
 विभर्तुमात्मानमहमिति विज्ञापयामि वः॥ २६॥  
 क्रियतां तन्महाभागाः मम भारावतारणम्।  
 यथा रसातलं नाहं गच्छेयमिति विह्वला॥ २७॥

“Agni,” said Earth, “is the progenitor of gold; Sūrya, of rays of light :<sup>5</sup> the parent and guide of me and of all spheres is the supreme Nārāyaṇa, who is Brahmā, the lord of the lord of patriarchs; the eldest of the eldest born; one

with minutes and hours; one with time; having form, though indiscrete. This assemblage of yourselves, O gods, is but a part of him. The sun, the winds the saints, the Rudras, the Vasus, the Aśvins, fire, the patriarch creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable Viṣṇu. The Yakṣas, Rākṣasas, Daityas, spirits of evil, serpents and children of Danu, the singers and nymphs of heaven, are forms of the great spirit, Viṣṇu. The heavens painted with planets, constellations and stars; fire, water, wind and myself and every perceptible thing; the whole universe itself—consists of Viṣṇu. The multifarious forms of that manifold being encounter and succeed one another, night and day, like the waves of the sea. At this present season many demons, of whom Kālanemi is the chief, have over-run and continually harass, the region of mortals. The great Asura Kālanemi,<sup>6</sup> that was killed by the powerful Viṣṇu, has revived in Kaṁsa, the son of Ugrasena and many other mighty demons, more than I can enumerate, as Ariṣṭa, Dhenuka, Keśin, Pralamba, Naraka, Sunda and the fierce Bāṇa, the son of Bali,<sup>7</sup> are born in the palaces of kings. Countless hosts of proud and powerful spirits, chiefs of the demon race, assuming celestial forms, now walk the earth; and, unable to support myself beneath the incumbent load, I come to you for succour. Illustrious deities, do you so act that I may be relieved from my burden, lest helpless I sink into the nethermost abyss."

### पराशर उवाच

इत्याकर्ण्य धरावाक्यमशेषं त्रिदशैस्ततः।

भुवो भारावतारार्थं ब्रह्मा प्राह प्रचोदितः॥ २८॥

Parāśara said— When the gods had heard these complaints of Earth, Brahmā at their request explained to them how her burden might be lightened.

### ब्रह्मोवाच

यथाह वसुधा सर्वं सत्यमेतद्विद्वौकसः।

अहं भवो भवन्तश्च सर्वं नारायणात्मकम्॥ २९॥

विभूतयस्तु यास्तस्य तासामेव परस्परम्।  
 आधिक्यन्यूनता बाध्याबाधकत्वेन वर्तते॥ ३०॥  
 तदागच्छत गच्छामः क्षीराब्धेस्तदमुत्तरम्।  
 तत्राराध्य हरिं तस्मै सर्वं विज्ञापयाम वै॥ ३१॥  
 सर्वदैव जगत्यर्थे स सर्वात्मा जगन्मयः।  
 स्वल्पांशेनावतीर्यो व्यां धर्मस्य कुरुते स्थितिम्॥ ३२॥

“Celestials,” said Brahmā, “all that Earth has said is undoubtedly true. I, Mahādeva and you all, are but Nārāyaṇa; but the impersonations of his power are forever mutually fluctuating and excess or diminution is indicated by the predominance of the strong and the depression of the weak. Come therefore, let us repair to the northern coast of the milky sea and having glorified Hari, report to him what we have heard. He, who is the spirit of all and of whom the universe consists, constantly, for the sake of Earth, descends in a small portion of his essence to establish righteousness below.”

पराशर उवाच

इत्युक्त्वा प्रययौ विप्र! सह देवैः पितामहः।  
 समाहितमतिश्चैवं तुष्टाव गरुडध्वजम्॥ ३३॥

Parāśara said— Accordingly Brahmā, attended by the gods, went to the milky sea and there, with minds intent upon him, praised him whose emblem is Garuḍa.

ब्रह्मोवाच

द्वे विद्ये त्वमनाम्नाय परा चैवापरा तथा।  
 ते एव भवतो रूपे मूर्तामूर्तात्मके प्रभो॥ ३४॥  
 द्वे ब्रह्मणो त्वणीयोऽतिस्थूलात्मन्! सर्वं सर्ववित्।  
 शब्दब्रह्म परञ्चैव ब्रह्म ब्रह्ममयस्य यत्॥ ३५॥  
 ऋग्वेदस्त्वं यजुर्वेदः सामदेवस्त्वथर्व च।  
 शिक्षा कल्पो निरुक्तञ्च छन्दो ज्योतिषमेव च॥ ३६॥  
 इतिहास-पुराणे च तथा व्याकरणं प्रभुः।  
 मीमांसा न्यायकं तत्त्वं धर्मशास्त्राण्यधोक्षज॥ ३७॥  
 आत्मात्मदेहगुणवद् विचाराचारि यद्वचः।  
 तदप्यादिपते नान्यदध्यात्मात्मस्वरूपवत्॥ ३८॥  
 त्वमव्यक्तमनिर्देश्यमचिन्त्यानामवर्णवत्।

अपाणिपादरूपञ्च शुद्धं नित्यं परात्परम्॥ ३९॥  
 शृणोष्यकर्णः परिपश्यसि त्व  
 मच्युक्षुरेको बहुरूपरूपः।

अपादहस्तो जवनो ग्रहीता  
 त्वं वेतसि सर्वं न च सर्ववेद्यः॥ ४०॥  
 अणोरणीयासमसत् स्वरूपं

त्वां पश्यतोऽज्ञाननिवृत्तिरग्रया।  
 श्रीरस्य धीर्यस्य बिभर्ति नान्य-  
 द्वरेण्य-रूपात् परतः परात्मन्॥ ४१॥  
 त्वं विश्वनाभिर्भुवनस्य गोसा  
 सर्वाणि भूतानि तवान्तराणि।

यद्भूतभव्यं तदणोरणीयः  
 पुमांस्त्वमेकः प्रकृतेः परस्तात्॥ ४२॥  
 एकश्चतुर्धा भगवान् हुताशोर्-  
 वर्धो बिभूतिं जगतो ददासि।  
 त्वं विश्वतश्चक्षुरनन्तमूर्ते!

त्रेधा पदं संनिदधे विधातः॥ ४३॥  
 यथाग्निरेको बहुधा समिध्यते  
 विकारभेदैरविकाररूपः।

तथा भवान् सर्वगतैकरूपो  
 रूपाण्यशेषाण्यनुपुष्यतीश॥ ४४॥

एकस्त्वग्रयं परमं पदं  
 यत् पश्यन्ति त्वां सूरयो ज्ञानदृश्यम्।  
 त्वत्तो नान्यत् किञ्चिदस्ति त्वपीह  
 यद्वा भूतं यद्यं भाव्यं परात्मन्॥ ४५॥

व्यक्ताव्यक्तस्वरूपस्त्वं समष्टिव्यष्टिरूपवान्।  
 सर्वज्ञः सर्वदृक् सर्वशक्तिज्ञानबलर्द्धिमान्॥ ४६॥  
 अनूनश्चाप्यवृद्धिश्च स्वाधीनी नादिमान् वशी।  
 क्लम-तन्द्रा-भय क्रोध-कामादिभिरसंयुतः॥ ४७॥  
 निरवद्यः परप्रीतो निरनिष्टोऽक्षरक्रमः।  
 सर्वेश्वरः पराधारो धाम्नां धामात्मकोऽक्षयः॥ ४८॥

सकलावरणातीत! निरालम्बनभावन!  
 महाविभूतिसंस्थान! नमस्ते पुरुषोत्तम॥ ४९॥  
 नाकारणात् कारणाद् वा कारणाकारणात् च।  
 शरीरग्रहणं वापि धर्मत्राणाय ते परम्॥ ५०॥

"O you," said Brahmā, "who are distinct from holy writ<sup>8</sup>; whose double nature is twofold wisdom<sup>9</sup>, superior and inferior and who are the essential end of both; who, alike devoid and possessed of form, are the twofold Brahma<sup>10</sup>; smallest of the least and largest of the large; all and knowing all things; that spirit which is language; that spirit which is supreme; that which is Brahma and of which Brahma is composed! You are the Ṛk, the Yajuṣ, the Sāman and the Atharvan Vedas. You are accentuation, ritual, signification, metre and astronomy; history, tradition, grammar, theology, logic and law : you who are inscrutable. You are the doctrine that investigates the distinctions between soul and life and body and matter endowed with qualities<sup>11</sup>; and that doctrine is nothing else but your nature inherent in and presiding over it<sup>12</sup>. You are imperceptible, indescribable, inconceivable; without name or colour or hands or feet; pure, eternal and infinite. You hear without ears and see without eyes. You are one and multiform. You move without feet; you seize without hands. You know all, but are not by all to be known<sup>13</sup>. He who beholds you as the most subtle of atoms, not substantially existent, puts an end to ignorance; and final emancipation is the reward of that wise man whose understanding cherishes nothing other than you in the form of supreme delight<sup>14</sup>. You are the common centre of all<sup>15</sup>, the protector of the world and all beings exist in you : all that has been or will be, you are. You are the atom of atoms; you are spirit; you only are distinct from primeval nature<sup>16</sup>. You, as the lord of fire in four manifestations<sup>17</sup>, give light and fertility to Earth. You are the eye of all and wearer of many shapes and unobstructedly traverses the three regions of the universe. As fire, though one, is variously kindled and, though unchangeable in its essence, is modified in many ways, so you, lord, who are one omnipresent form, take upon you all modifications that exist. You are one supreme; you are that supreme and eternal state which

the wise behold with the eye of knowledge. There is nothing else but you. O lord; nothing; else has been or will be. You are both discrete and indiscreet, universal and individual, omniscient, all seeing, omnipotent, possessed of all wisdom and strength and power. You are liable neither to diminution nor increase; you are independence and without beginning; you are the subjugator of all. You are unaffected by weariness, sloth, fear, anger or desire. You are free from soil, supreme, merciful,<sup>18</sup> uniform, undecaying, lord over all, the stay of all, the fountain of light, imperishable. To you, uninvested by material envelopes,<sup>19</sup> unexposed to sensible imaginings, aggregate of elemental substance,<sup>20</sup> spirit supreme, be adoration. You assume a shape, O pervader of the universe, not as the consequence of virtue or vice, nor from any mixture of the two, but for the sole object of maintaining piety in the world.<sup>21</sup>"

पराशर उवाच

इत्येवं संस्तुति श्रुत्वा मनसा भगवानजः।

ब्रह्माणमाह प्रीतात्मा विश्वरूपधरो हरिः॥५१॥

The unborn, universal Hari, having heard with his mental ear these eulogiums, was pleased and thus spoke to Brahmā :

श्रीभगवानुवाच

भो भो ब्रह्मन्! त्वया मत्तः सह देवैर्दिष्यते।

तदुच्यतामशेषं वः सिद्धमेवावधार्यताम्॥५२॥

"Tell me, Brahman, what you and the gods desire : speak boldly, certain of success."

पराशर उवाच

ततो ब्रह्मा हरेर्दिव्यं विश्वरूपमवेक्ष्य तत्।

तुष्टाव भूयो देवेषु साध्वसावनतात्मसु॥५३॥

Parāśara said— Brahmā, beholding the divine, universal form of Hari, quickly prostrated himself and again renewed his praises.

ब्रह्मोवाच

नमो नमस्तेऽस्तु सहस्रमूर्ते!

सहस्रबाहो! बहुवक्त्रपाद।

नमो नमस्ते जगतः प्रवृत्ति  
 विनाश-संस्थानकराप्रमेय॥५४॥  
 सूक्ष्मातिसूक्ष्मातिबृहत्प्रमाणः  
 गरीयसामप्यतिगौरवात्मन्।  
 प्रधानबुद्धीन्द्रियवत्-प्रधान-  
 मूलात् परात्मन्! भगवन्! प्रसीद॥५५॥

“Glory to you, the thousand-formed, the thousand-armed, the many-visaged, many-footed; to you, the illimitable author of creation, preservation and destruction; most subtle of the subtle, most vast of the great : to you, who are nature, intellect and consciousness; and who are other spirit even than the spiritual root of those principles.<sup>22</sup>

एषा मही देव! महीप्रसूतै-  
 महासुरैः पीडित-शैलबन्धा।  
 परायणां त्वां जगतामुपैति  
 भारावतारार्थमपारसारम्॥५६॥  
 एते वयं वृत्ररिपुस्तथायं  
 नासत्यदस्त्रौ वरुणो यमश्च।  
 इमे च रुद्रा वसवः ससूर्याः  
 समीरणाग्निप्रमुखास्तथान्ये॥५७॥  
 सुराः समस्ताः सुरनाथ! कार्य-  
 मेभिर्मया यच्च सदीश सर्वम्।  
 आज्ञापयाज्ञां प्रतिपालयन्त-  
 स्तथैव तिष्ठाम सदास्तदोषाः॥५८॥

Do you show favour upon us. Behold, lord, this earth, oppressed by mighty Asuras and shaken to her mountain basements, comes to you, who is her invincible defender, to be relieved from her burden. Behold me, Indra, the Aśvins, Varuṇa and Yama, the Rudras, the Vasus, the suns, the winds, fire and all other celestials, prepared to execute whatever you shall will that we shall do. Do you, in whom there is no imperfection, O sovereign of the deities, give your orders to your servants : lo, we are ready."

पराशर उवाच

एवं संस्तूयमानस्तु भगवान् परमेश्वरः।

उज्जहारात्मनः केशौ सित-कृष्णौ महामुने॥५९॥  
 उवाच च सुरानेतौ मत् केशो वसुधातले।  
 अवतीर्य भुवो भार-क्लेशहानि करिष्यतः॥६०॥  
 सुराश्च सकलाः स्वांशैरवतीर्य महीतले।  
 कुर्वन्तु युद्धमुन्मत्तैः पुर्वोत्पन्नैर्महासुरैः॥६१॥  
 ततः क्षयमशेषास्ते दैतेया धरणीतले।  
 प्रयास्यन्ति न सन्देहो मददूकपातविचूर्णिताः॥६२॥  
 वसुदेवसस्य या पत्नी देवकी देवतोपमा।  
 तस्यायमष्टमो गर्भो मत्केशो भविता सुराः॥६३॥  
 अवतीर्य च तत्रायं कंसं घातयिता भुवि।  
 कालनेमिं समुद्भूतमित्युक्तवान्तर्दधे हरिः॥६४॥  
 अदृश्याय ततस्तेऽपि प्रणिपत्य महात्मने।  
 मेरुपृष्ठं सुरा जगमुरवतेरुश्च भूतले॥६५॥

When Brahmā had ended, the supreme lord plucked off two hairs, one white and one black and said to the gods, “These my hairs shall descend upon earth and shall relieve her of the burden of her distress.<sup>23</sup> Let all the gods also, in their own portions, go down to earth and wage war with the haughty Asuras, who are there incorporate and who shall every one of them be destroyed. Doubt not of this : they shall perish before the withering glance of mine eyes. This my (black) hair shall be impersonated in the eighth conception of the wife of Vasudeva, Devakī, who is like a goddess; and shall slay Kāṁsa, who is the demon Kālanemi.” Thus having spoken, Hari disappeared; and the gods bowing to him, though invisible, returned to the summit of mount Meru, from whence they descended upon earth.

कंसाय चाष्टमो गर्भो देवक्यां धरणीधरः।  
 भविष्यतीत्याचक्षे भगवान् नारदो मुनिः॥६६॥  
 कंसोऽपि तदुपश्रुत्य नारदात् कुपितस्ततः।  
 देवकीं वसुदेवश्च गृहे गुप्तावधारयत्॥६७॥  
 जातं जातञ्च कंसाय तेनैवोक्तं यथा पुरा।  
 तथैव वसुदेवोऽपि पुत्रमर्पितवान् द्विजः॥६८॥  
 हिरण्यकशिपोः पुत्राः षड्गर्भा इति विश्रुताः।  
 विष्णुप्रयुक्ता तान् निद्रा क्रमाद् गर्भे न्ययोजयत्॥६९॥