

7. Yajna

Svāyambhuva Manu begot three daughters in his wife, Śatarūpā, and their names were Ākūti, Devahūti and Prasūti. Ākūti had two brothers, but in spite of her brothers, King Svāyambhuva Manu handed her over to Prajāpati Ruci on the condition that the son born of her be returned to Manu as his son. This he did in consultation with his wife, Śatarūpā.

Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Ākūti.

Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.

Svāyambhuva Manu very gladly brought home the beautiful boy named Yajña, and Ruci, his son-in-law, kept with him the daughter, Dakṣiṇā. The Lord of the ritualistic performance of yajña later married Dakṣiṇā, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children. The twelve boys born of Yajña and Dakṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

During the time of Svāyambhuva Manu, these sons all became the demigods collectively named the Tuṣitas. Marīci became the head of the seven ṛṣis, and Yajña became the king of the demigods, Indra.

8. Rsabhadeva

Prince Priyavrata was a great devotee because he sought the lotus feet of Nārada, his spiritual master, and thus achieved the highest perfection in transcendental knowledge. With advanced knowledge, he always engaged in discussing spiritual subjects and did not divert his attention to anything else. The Prince's father Svāyambhuva Manu then asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing bhakti-yoga by constantly remembering the Supreme Personality of Godhead, thus engaging all his senses in the service of the Lord. Therefore, although the order of his father could not be rejected, the Prince did not welcome it. And was engaged in meditation. Lord Brahmā, accompanied by his associates and the personified Vedas, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata's meditation on his swan. As soon as Nārada saw the great swan, he could understand that Lord Brahmā had arrived. Therefore he immediately stood up, along with Svāyambhuva Manu and his son Priyavrata, whom Nārada was instructing. Then they folded their hands and began to worship Lord Brahmā with great respect. Lord Brahma instructed him to follow his father's instruction of ruling the world. Priyavrata, accepted the order and carried it out with great respect. Svāyambhuva Manu, with the assistance of Lord Brahmā, thus fulfilled his desires. With the permission of the great sage Nārada, he delivered to his son the governmental responsibility for maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material desires. Following the order of the Supreme Personality of Godhead, Mahārāja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Mahārāja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors. Thereafter, Mahārāja Priyavrata married Barhiṣmatī, the daughter of the prajāpati named Viśvakarmā. In her he begot ten sons equal to him in beauty, character, magnanimity and other qualities. He also begot a daughter, the youngest of all, named Ūrjasvatī.

Priyavarta divided all his earthly possessions among his obedient sons. He gave up everything, including his wife, his great and opulent kingdom, and

he completely renounced all attachment. His heart, having been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Kṛṣṇa consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Nārada.

When Mahārāja Priyavrata went off for spiritual realization, his son Āgnīdhra (one of 10 sons) became the ruler of Jambūdvīpa, in accordance with Mahārāja Priyavrata's instructions, and maintained its residents with the same affection a father feels for his sons. Once Mahārāja Āgnīdhra desired to have a son, and therefore he entered a cave of Mandara Mountain to practice austerity. Understanding his desire, Lord Brahmā sent a celestial girl named Pūrvacitti to Āgnīdhra's hermitage. Āgnīdhra married her & in her womb Āgnīdhra begot nine sons. These nine sons married 9 daughters of Meru

Wanting to have sons, Mahārāja Nābhi the oldest son of Āgnīdhra of the 9 sons underwent severe austerities and penances. He performed many sacrifices along with his wife Merudevi daughter of Meru and worshiped Lord Viṣṇu, master of all sacrifices. Being very kind to His devotees, the Supreme Personality of Godhead was very pleased with the austerities of Mahārāja Nābhi. He personally appeared before the King in His four-handed feature, and the priests who were performing the sacrifices, began to offer their prayers unto Him. They prayed for a son like the Lord, and Lord Viṣṇu agreed to take birth in the womb of Merudevī, the wife of King Nābhi, and incarnate as King Ṛṣabhadeva.

Mahārāja Nābhi, the son of Āgnīdhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Mahārāja Nābhi's wife, Merudevī, who had not given birth to any children at that time, also worshiped Lord Viṣṇu along with her husband.

Lord Viṣṇu appeared before King Nābhi with four arms. He was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Śrīvatsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before

them, King Nābhi and his priests and associates felt just like poor people who have suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship. The priests began to offer prayers to the Lord. The priests, who were even worshiped by King Nābhi, the Emperor of Bhārata-varṣa, offered prayers in prose [generally they were in poetry] and bowed down at the Lord's lotus feet. The Lord of lords, the ruler of the demigods, was very pleased with them, and He began to speak as follows.

The Supreme Personality of Godhead replied: O great sages, I am certainly very pleased with your prayers. You are all truthful. You have prayed for the benediction of a son like Me for King Nābhi, but this is very difficult to obtain. Since I am the Supreme Person without a second and since no one is equal to Me, another personality like Me is not possible to find. In any case, because you are all qualified brāhmaṇas, your vibrations should not prove untrue. I consider the brāhmaṇas who are well qualified with brahminical qualities to be as good as My own mouth. Since I cannot find anyone equal to Me, I shall personally expand Myself into a plenary portion and thus advent Myself in the womb of Merudevī, the wife of Mahārāja Nābhi, the son of Āgnīdhra. Consequently He appeared as the son of Merudevī in His original spiritual form, which is above the modes of material nature.

Ṛṣabhadeva, the son of Mahārāja Nābhi, begot a hundred sons, and during the reign of those sons the world was very happy in all respects. When Ṛṣabhadeva appeared as the son of Mahārāja Nābhi, He was appreciated by the people as the most exalted and beautiful personality of that age. His poise, influence, strength, enthusiasm, bodily luster and other transcendental qualities were beyond compare. The word ṛṣabha refers to the best, or the supreme. Due to the superexcellent attributes of the son of Mahārāja Nābhi, the King named his son Ṛṣabha, or "the best." His influence was incomparable.

Indra, the King of heaven, who is very materially opulent, became envious of King Ṛṣabhadeva. Consequently he stopped pouring water on the planet known as Bhārata-varṣa. At that time the Supreme Lord, Ṛṣabhadeva, the master of all mystic power, understood King Indra's purpose and smiled a little. Then, by His own prowess, through yoga-māyā [His internal potency], He profusely poured water upon His own place, which was known as Ajanābha.

Upon receiving Ṛṣabhadeva, who is the Supreme Personality of Godhead, as his son, King Nābhi began to raise Him very carefully. After that, he

entrusted the ruling power to Him and, retiring from family life, lived at Badarikāśrama completely engaged in the worship of Vāsudeva, the Supreme Lord. To follow social customs, Lord Ṛṣabhadeva for a while became a student in the gurukula, and after returning, He followed the orders of His guru and accepted a wife named Jayantī, who had been given to Him by the King of heaven, Indra. He begot a hundred sons in the womb of Jayantī. Of these hundred sons, the eldest was known as Bharata. Since the reign of Mahārāja Bharata, this planet has been called Bhārata-varṣa. Ṛṣabhadeva's other sons were headed by Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrāsena, Indraspṛk, Vidarbha and Kikaṭa. There were also other sons named Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. Instead of ruling the kingdom, these nine became mendicant preachers of Kṛṣṇa consciousness, following the religious precepts of the Bhāgavatam. To teach the general populace, King Ṛṣabhadeva performed many sacrifices and taught His sons how to rule the citizens.

Once while touring the world, Lord Ṛṣabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned brāhmaṇas at that place, and all the King's sons attentively heard the instructions of the brāhmaṇas there. At that assembly, within the hearing of the citizens, Ṛṣabhadeva instructed His sons, although they were already very well-behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly.

In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Ṛṣabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmāvarta to tour the whole world.

After accepting the feature of avadhūta, a great saintly person without material cares, Lord Ṛṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone. Ṛṣabhadeva began to tour through cities, villages, mines, countrysides, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at

Him, and sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone.

Lord Rābhadhadeva's hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth was beautifully decorated with His natural smile, and He appeared all the more lovely with His reddish eyes spread wide like the petals of a newly grown lotus flower covered with dew in the early morning. The irises of His eyes were so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

When Lord Rābhadhadeva saw that the general populace was very antagonistic to His execution of mystic yoga, He accepted the behavior of a python in order to counteract their opposition. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him.

Because Lord Rābhadhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite the contrary, His stool and urine were so aromatic that they filled eighty miles of the countryside with a pleasant fragrance.

In this way Lord Rābhadhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way.

just to show all the yogīs the mystic process, Lord R̥ṣabhadeva, the plenary expansion of Lord Kṛṣṇa, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in transcendental bliss, which increased a thousandfold. Lord Kṛṣṇa, Vāsudeva, the son of Vasudeva, is the original source of Lord R̥ṣabhadeva. There is no difference in Their constitution, and consequently Lord R̥ṣabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers.

He began to wander all over the world. While traveling, He came to the province of Karṇāṭa in South India and passed through Koṅka, Veṅka and Kuṭaka. He had no plan to travel this way, but He arrived near Kuṭakācala and entered a forest there. He placed stones within His mouth and began to wander through the forest, naked and with His hair disheveled like a madman. While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kuṭakācala and the body of Lord R̥ṣabhadeva were burnt to ashes.

The King of Koṅka, Veṅka and Kuṭaka whose name was Arhat, heard of the activities of R̥ṣabhadeva and, imitating R̥ṣabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.

In this Age of Kali, people are overwhelmed by the modes of passion and ignorance. Lord R̥ṣabhadeva incarnated Himself to deliver them from the clutches of māyā.

Learned scholars chant about the transcendental qualities of Lord R̥ṣabhadeva in this way: “Oh, this earthly planet contains seven seas and many islands and lands, of which Bhārata-varṣa is considered the most pious. People of Bhārata-varṣa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations as Lord R̥ṣabhadeva

and others. All these activities are very auspicious for the welfare of humanity.

Lord R̥abhadeva rejected all kinds of yogic perfection, which other yogīs hanker to attain. Who is that yogī who can compare to Lord R̥abhadeva?”

Phalasaruti :This narration of Lord R̥abhadeva’s pastimes is the reservoir of all auspicious things. Whoever attentively hears or speaks of them, following in the footsteps of the ācāryas, will certainly attain unalloyed devotional service at the lotus feet of Lord Vāsudeva, the Supreme Personality of Godhead.

9. Prthu Maharaj

Dhruv Maharaj being terribly insulted by his step mother, went to the forest in order to understand what is God? With a hope that God would give him the benediction of a Kingdom greater than his father and grand father. However he came in contact with Narada Muni and was willing to follow the process of Bhakti and due to the process of Bhakti he became purified completely of all other intentions and desires and simply became the Lord's surrendered devotee. But the Lord, although giving him pure unmotivated love and devotion to his lotus feet and that of the Vaishnavas instructed Dhruva to perform his duty in Krsna Consciousness and he became the King. And his eldest son was named Utkala, but Utkala following in the footsteps of his father was completely detached from kingdom or family life & became a Brahmachari, he just wanted to hear and chant the glories of the Lord, the kingdom was given to another son. who was actually a relatively deserving to be the king. And in this way the descendents of Dhruv Maharaj were very great and powerful kings and one of them was the name Anga.

Maharaj Anga was very exalted devotee and he ruled the kingdom in pure God consciousness but had no son, so he was performing Yagna with the help of great Brahmins in order to have a son. Later by the inconceivable will of the Lord, she became pregnant and after sometime she gave birth. Sunita gave birth to a child whose name was Vena. Maharaj Vena, from his childhood he was a very evil and very corrupted person. So the sages came together with Brahmins and they began to chant special mystical mantras. And those mantras killed Maharaj Vena. So Sunita, Mrutyu's daughter was too much attached to Vena. She took Maharaj Vena's body and she put it in preservatives in different oils to keep it in state of a dead corpse and the sages left they performed their duty but then again the world was out of king and rogues and the thieves they just started plundering everyone and everything the whole planet was in turmoil and the earth herself was being so much exploited. So they decided there has to another king, So they decided this king should be a descendant of Brahma's Svayambhuvamanu, Uttanapada, Dhruva Maharaj so they decided by their mystic powers to get a son from body of Vena. And by chanting mantras they began to first churn the thighs of the legs of Maharaj Vena, they got his body from his mother Sunita and by churning the thighs the very mysterious personality came out. Black complexion, his hair was copper colored, black nose, he was very short, he had a protruding belly, red eyes and his name

was Bahuka then they began to churn his arms, as they churned his arms two most illustrious beautiful personalities emerged, one was Maharaj Prithu - who was the incarnation of Lord Vishnu and other was the incarnation of Goddess of fortune whose name was Arci. They were so beautiful, so full of all good qualities. That the sages decided to immediately coronate him as king and Arci as queen and the sages and Brahmins told the recitors of hymns to begin to praise them.

After the coronation the people of the kingdom approached him and when Maharaj Prithu saw them, he was so compassionate toward them, because everyone in the world was skinny, because there was nothing to eat, they came before Maharaj Prithu and said: "We are starving, there is no food anywhere, there is no rain coming, there is no seeds coming from the earth, we are all in the verge of death, you are our king, we are coming to you for protection, please help us". Maharaj Prithu was very thoughtful after he heard what they had spoken for sometime he just stood in deliberation of meditation on what could be done to serve his citizens. And he became very angry and he took his bow and arrow, he pointed it to the earth and he explained the earth because "you are hiding the seeds, the herbs and the plants and the food grains that Lord Brahma has impregnated within you and you are not giving it to the citizens you are transgressing the principles of compassion and therefore you deserve to be destroyed". And the Goddess of earth began to tremble in fear and just to protect herself she came in personified form of a cow and she started to run away and Prithu Maharaj with his bow and arrow ready to shoot he started chasing after her and this cow was a celestial cow, earth herself, she ran all over the earth and she went to the higher planets and was running in and between the different heavenly planets and wherever she went Prithu was right behind her with his bow and arrow and when the Mother goddess earth understood there was nowhere she can go where Prithu was not there, she turned to him and she said that: "You should not harm me, because it is the duty of a king to protect women and I am a female and besides that a cow is the symbol of religion and the king will never will hurt cow so please it is not right that you to threaten me in this way". King Prithu in great anger he replied: "Because you are sinful and because you are cheating others and causing pain to others therefore you deserve to die" and she said "but consider, I am maintaining everyone on this planet, if you kill me this whole planet will go back into the Garba ocean and everyone will drown". And Prithu replied: "By my own power I will support and maintain the planet earth. You are not performing your service and it is the duty of the king to

make sure everyone performs their duties”. So mother earth in the form of a cow became very humble and she said to Maharaj Prithu: “It is not that I want to hide all the herbs and grains but I have no choice, because I am a devotee of Lord Vishnu, I am the property of Vishnu, when Brahma created me, it was in a service to Lord Vishnu, this whole material existence is simply the property of Vishnu for the satisfaction of Vishnu and whatever grains, fruits, vegetables, whatever comes from me, whatever minerals and jewels that I provide, I am offering them all to the Lord and human society is meant to take these gifts from and on my behalf offer them to God but they are not doing that. Maharaj Vena was king, he stopped all yagna, he was exploiting everything I had and using it for his own personal selfish interest, he was using everything I had to cause pain to others and after Vena left this whole world for long time has been simply run by thieves and rogues and irreligion has been prominent I cannot give anything if it is not offered to the satisfaction of the Lord”

So mother earth explained: “That I will give you everything because you are truly a devotee of the Lord”. So Prithu Maharaj bought Svayambhuva Manu to take the role of a calf and he himself with his cupped hands he placed it under the udder of mother earth and then all the grains and foods and herbs, fruits, vegetables started flowing from her and then all different classes of living beings all wanted to get the benedictions of the earth, the sages they had Brahaspathi take the form of calf and then she started giving all nice ghee for sacrifice and she gave religious principles and teaching of Vedas to the Sages in this way Bhagavatam gives long discussion of all class of people and how she satisfied all their desires because the King Maharaj Prithu who was such a compassionate of God consciousness, she felt confident, in this way Maharaj Prithu was so satisfied with mother earth and mother earth was so satisfied with Maharaj Prithu and the blessings of the Lord were upon everyone in the kingdom.

Then Maharaj Prithu decided for the benefit of all his citizens he would perform one hundred Ashwamedha Yagnas, Srila Prabhupada says that in the age of kali, Chaitanya Mahaprabhu has revealed from the scriptures that there is only one sacrifice that is allowed and effective and that is the congregational chanting of the Mahamantra:

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Because this sacrifice will purify the heart and the Lord will descend in the sound of his name and when offered with devotion in the mood of service

and bring all auspiciousness to the whole world therefore the propagation of the Holy name of Krsna is the most necessary form of welfare in the whole human society and people are freed from greed, when people are compassionate, when people develop godly qualities to the chanting of the Holy names, they want to serve. Because it is the service to the Lord, is compassion to others that pleases the Lord and the chanting of Holy name cleans the hearts to have these qualities and we have to have these qualities

So Maharaj Prithu performed ninety nine Ashwamedha yagnas, so Indra the king of heaven, he was famous throughout the universe as the only person who has ever performed one hundred Ashwamedha yagna and this is very, very prestigious position. So Indra became envious, he saw that Prithu Maharaj was about match him, he did not want that, he wanted to be the exclusive greatest for everyone to adore. So what he did is when the hundredth yagna was about to be performed, Indra disguised himself and stole the sacrificial horse. And Atri muni happened to see it and he told Maharaj Prithu that “Indra has stolen your horse, you must get it back, he must be punished, he should be killed for what he is doing, and he is so envious”. So the son of Maharaj Prithu went on his chariot, he started chasing after Indra and the horse and when Indra saw that he was about to be killed by Prithu Maharaj’s son, he changed his form into that of a Sanyasi, he was wearing saffron clothes and he had matted hair and Prithu Maharaj’s son trained by his father to honor Sadhus, so he started bowing down to Indra. And then he let him go and then Atri Muni said: “he is Indra, he is cheating, he pretending to be a Sadhu,”. So then the son of Prithu Maharaj became very angry again by Atri muni’s words and he started chasing after Indra and Indra disappeared and left the horse. So the horse was brought back and everyone praised the son of Prithu Maharaj and they gave him the name Vijitasva – which means one who is victorious, successful. But Indra kept stealing the horse and Atri muni was very, very upset because he saw that Prithu Maharaj was a compassionate selfless soul and Indra was envious of him, so he should be punished. So finally Prithu Maharaj himself, attacked Indra and he took the horse Prithu just said: “You deserve to die, you will be punished for this irreligious activity” So at that time the great sages, when they saw that Prithu was about to punish Indra, they said “actually this yagna, you are only supposed to kill a horse, you are not suppose to kill Indra, so please you will spoil the whole yagna, if you kill him”, they said: “we will kill him ourselves, in a non-violent way, we will just chant the mantra and through this mantra he will be forced to enter into the fire of yagna and burn”, so Prithu said: “Alright”. And the sages started

chanting their mantras and when they were just about to offer the oblation which will make Indra fall into the fire that moment, Lord Brahma appeared. And Lord Brahma told the sages and told Prithu Maharaj: “You should not harm Indra”. So for the sake of co-operation and unity, so Maharaj Prithu accepted Lord Brahma’s suggestion and he stopped any attempt to perform one hundredth Ashwamedha Yagna. And Lord Krsna, Vishnu was so pleased by this renunciation of Prithu Maharaj that Vishnu personally appeared on his bird carrier Garuda and congratulated Maharaj Prithu. He explained to Maharaj Prithu that: “I am so pleased with you Lord Vishnu said: “You will become more famous than Indra for not performing the yagna than he is for performing all these yagnas”. Prithu Maharaj ki Jai!!!!.

After this Vishnu left after giving him so many blessings upon the Lord and all human society and after Vishnu left Prithu Maharaj after sometime he decided to perform a different type of Yagna not Ashwamedha yagna, different type yagna and in this yagna, he took of all his kingly robes and put on robes of a mendicant & serving the Brahmins and he began to explain and that time before Kumaras descended, effulgence from the sky they just descended into the yagna and Prithu Maharaj worshipped the four Kumaras. He first in great humility he bowed his head at their feet and he sat them in a nice place, washed their feet and offered beautiful prayers to them, and Prithu Maharaj began to extol the glories of the Kumaras who were so merciful that they had come just to purify and sanctify his life and his kingdom. Prithu Maharaj offered prayers to Kumaras, the four Kumaras after hearing beautiful prayers of Prithu Maharaj gave him benediction, the Supreme and only goal of life is to always fix your mind on the Lotus feet of Lord Hari, and the only way to properly worship the feet of Hari is to become the servant of the devotees, to serve the Brahmins, to serve the Vaishnavas is the highest service to the Lord and after bestowing their ultimate benedictions descended to the heavens and after receiving this wonderful benediction, Prithu Maharaj began to instruct all of his citizens, he said that: “Everyone has to follow their particular duties according to Varna and Ashram. The Varnashram Dharma system must be very carefully practiced by all members of the society. And whatever Varna or ashram we have, we should always be done for the purpose of the ultimate goal of life and that is the satisfaction of Krsna. And satisfaction of Krsna can only be done when there is love and respect for his devotees and those who are dear to him and compassion to all living beings”.

10. Matsya Avatar

At the end of Brahmā's day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean. At the end of Brahmā's day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge. Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead.

Satyavrata performed austerities by subsisting only on water. In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

One day while King Satyavrata was performing austerities by offering water on the bank of the river Kṛtamālā, a small fish appeared in the water in his palms. Satyavrata, the King of Draviḍadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata. With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection. The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence. But in one night that fish grew so much that He could not move His body comfortably in the water of the pot. He then spoke to the King as follows.

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably. Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits. The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.

O Mahārāja Parīkṣit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the

water. The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean. While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.

After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us. My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal. My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows. The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds — Bhūḥ, Bhuvaḥ and Svaḥ — will all merge into the water of inundation. When all the three worlds merge into the water, a large boat sent by Me will appear before you.

Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis. Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side. Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā's slumber is over.

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁbrahma, will be manifest within your heart. Thus you will know everything about Me. After thus instructing the King, the Supreme Personality of Godhead

immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish. Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat. The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord. When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the saṁhitās. The Lord explained Himself in all these literatures.

While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth. At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life. One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

11. Kurma Avatar

Once while Durvāsā Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too puffed up, took the garland, and without respect for Durvāsā Muni, he placed it on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and smashed it. Seeing this insulting behavior, Durvāsā Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence.

So the asuras took advantage of the situation and attacked, when the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, went together to the peak of Sumeru Mountain. and the devatas, they tried fighting but it was impossible and all they could do is to run away and hide in sumeru mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.

Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows. Let us go to the Supreme Lord and take shelter of His lotus feet.

He took them with him to the abode of the Supreme Personality of Godhead, which is beyond this material world. The Lord's abode is on an island called Śvetadvīpa, which is situated in the Ocean of Milk. There [at Śvetadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature. One of them was When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

The Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahmā, appeared before them. His bodily effulgence resembled the simultaneous rising of thousands of suns. The vision of all the demigods was blocked by the Lord's effulgence. Thus they could see neither the sky, the directions, the land, nor even themselves, what to speak of seeing the Lord, who was present before them.

Lord Brahmā, along with Lord Śiva, saw the crystal-clear personal beauty of the Supreme Personality of Godhead, whose blackish body resembles a marakata gem, whose eyes are reddish like the depths of a lotus, who is dressed with garments that are yellow like molten gold, and whose entire body is attractively decorated. They saw His beautiful, smiling, lotuslike face, crowned by a helmet bedecked with valuable jewels. The Lord has attractive eyebrows, and His cheeks are adorned with earrings. Lord Brahmā and Lord Śiva saw the belt on the Lord's waist, the bangles on His arms, the necklace on His chest, and the ankle bells on His legs. The Lord is bedecked with flower garlands, His neck is decorated with the Kaustubha gem, and He carries with Him the goddess of fortune and His personal weapons, like His disc and club. When Lord Brahmā, along with Lord Śiva and the other demigods, thus saw the form of the Lord, they all immediately fell to the ground, offering their obeisances & prayers.

When the Lord was thus offered prayers by the demigods, headed by Lord Brahmā, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.

The Supreme Personality of Godhead said: O Lord Brahmā, Lord Śiva and other demigods, please hear Me with great attention, for what I say will bring good fortune for all of you.

As long as you are not flourishing, you should make a truce with the demons and asuras, who are now being favored by time. O demigods, fulfilling one's own interests is so important that one may even have to make a truce with one's enemies. For the sake of one's self-interest, one has to act according to the logic of the snake and the mouse.

Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal. O demigods, cast into the Ocean of Milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vāsuki the rope for churning, churn the Ocean of Milk with undiverted attention. Thus the

demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.

My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal. A poison known as kākakūṭa will be generated from the Ocean of Milk, but you should not fear it. And when various products are churned from the ocean, you should not be greedy for them or anxious to obtain them, nor should you be angry. After advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence.

Then Lord Brahmā and Lord Śiva, after offering their respectful obeisances to the Lord, returned to their abodes. All the demigods then approached Mahārāja Bali.

Mahārāja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Mahārāja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them.

The demigods approached Bali Mahārāja, the son of Virocana, and sat down near him. Bali Mahārāja was protected by the commanders of the demons and was most opulent, having conquered the entire universe. After pleasing Bali Mahārāja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Viṣṇu.

The proposals submitted by King Indra were immediately accepted by Bali Mahārāja and his assistants, headed by Śambara and Ariṣṭanemi, and by all the other residents of Tripura.

O Mahārāja Parikṣit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra. Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the Ocean of Milk.

Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way. The mountain known

as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa. Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies. The Lord very easily lifted the mountain with one hand and placed it on the back of Garuḍa. Then, He too got on the back of Garuḍa and went to the Ocean of Milk, surrounded by the demigods and demons. Thereafter, Garuḍa, the chief of birds, unloaded Mandara Mountain from his shoulder and brought it near the water. Then he was asked by the Lord to leave that place, and he left.

the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the Ocean of Milk. The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed. The leaders of the demons thought it unwise to hold the tail, the inauspicious portion of the snake. Instead, they wanted to hold the front, which had been taken by the Personality of Godhead and the demigods, because that portion was auspicious and glorious. Thus the demons, on the plea that they were all highly advanced students of Vedic knowledge and were all famous for their birth and activities, protested that they wanted to hold the front of the snake.

Thus the demons remained silent, opposing the desire of the demigods. Seeing the demons and understanding their motive, the Personality of Godhead smiled. Without discussion, He immediately accepted their proposal by grasping the tail of the snake, and the demigods followed Him. After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the Ocean of Milk. When Mandara Mountain was thus being used as a churning rod in the Ocean of Milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water. Because the mountain had been sunk by the strength of

providence, the demigods and demons were disappointed, and their faces seemed to shrivel.

Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain. When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island. When the demigods and demons, by the strength of their arms, rotated Mandara Mountain on the back of the extraordinary tortoise, the tortoise accepted the rolling of the mountain as a means of scratching His body, and thus He felt a pleasing sensation. Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy. Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vāsuki and the mountain itself. Because of the strength of the demigods and demons, the Ocean of Milk was so powerfully agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless. Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

When nectar did not come from the Ocean of Milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean. The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranīla.

The fish, sharks, tortoises and snakes were most agitated and perturbed. The entire ocean became turbulent, and even the large aquatic animals like whales, water elephants, crocodiles and timingila fish [large whales that can swallow small whales] came to the surface. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called hālahala.

When that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva. Feeling unsheltered and very much afraid, they sought shelter of him. The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavānī, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect. The prajāpatis said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows. Lord Śiva said: My dear Bhavānī, just see how all these living entities have been placed in danger because of the poison produced from the churning of the Ocean of Milk. It is my duty to give protection and safety to all living entities struggling for existence. Certainly it is the duty of the master to protect his suffering dependents.

People in general, being bewildered by the illusory energy of the Supreme Personality of Godhead, are always engaged in animosity toward one another. But devotees, even at the risk of their own temporary lives, try to save them.

My dear gentle wife Bhavānī, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison, for all the living entities may thus become happy because of me. Śrīla Śukadeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so. Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

As if in defamation, the poison born from the Ocean of Milk manifested its potency by marking Lord Śiva's neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone's heart. Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people. Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little poison had fallen and scattered from Lord Śiva's hand while he was drinking.

After Lord Śiva drank all the poison, both the demigods and demons took courage and resumed their activities of churning. Because of this churning, first a surabhi cow was produced. Great saintly persons accepted this cow to derive clarified butter from its milk and offer this clarified butter in oblations for great sacrifices. Thereafter, a horse named Uccaiḥśravā was generated. This horse was taken by Bali Mahārāja. Then there appeared Airāvata and other elephants that could go anywhere in any direction, and she-elephants also appeared. The gem known as Kaustubha was also generated, and Lord Viṣṇu took that gem and placed it on His chest. Thereafter, a pārijāta flower and the Apsarās, the most beautiful women in the universe, were generated. Then the goddess of fortune, Lakṣmī, appeared. The demigods, great sages, Gandharvas and others offered her their respectful worship.

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas. The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

Viśvakarmā, one of the prajāpatīs, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful. While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them. The goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. Then,

expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives. Lord Brahmā, Lord Śiva, the great sage Aṅgirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead. All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmī's glance upon them, were immediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied. Next appeared Vāruṇī, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.

After the poison what appeared in the ocean?

surabhi cow -brahmanas

a horse named Uccaiḥśravā - was taken by Bali Mahārāja.

Airāvata and other elephants that could go anywhere in any direction, and she-elephants also appeared.

gem Kaustubha - Lord Viṣṇu took that gem and placed it on His chest.

a pārijāta flower

the Apsarās, the most beautiful women in the universe, were generated.

Lakṣmī, goddess of foortune appeared. -Mahavishnu

Vāruṇī, the goddess of drinking,

12. Dhanvantari Avatar

While the sons of Kaśyapa, both demons and demigods, were engaged in churning the Ocean of Milk, a very wonderful male person appeared. He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments. He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar. This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices. Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force. When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari. When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, “Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar.”

A quarrel then arose among the demons over who would get the nectar first. Each of them said, “You cannot drink it first. I must drink it first. Me first, not you!” Some of the demons said, “All the demigods have taken part in churning the Ocean of Milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar.” In this way the weaker demons forbade the stronger demons to take the nectar.

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees

hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her. Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.

Upon seeing the beautiful woman, the demons said, “Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!” Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.

What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

We are now all engaged in enmity among ourselves because of this one subject matter — the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.

All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.

The Supreme Personality of Godhead, in the form of Mohinī, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman. O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.

After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said: My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you. The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. “Yes,” they answered. “What You have said is all right.” Thus the demons agreed to accept Her decision.

The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.

As the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly and She carried a waterpot in Her hand. Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari’s border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons. The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death. Since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her. Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu's head. When Rāhu's head was severed from his body, the body, being untouched by the nectar, could not survive.

Rāhu's head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu's head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon. The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.