

# Chapter Twenty Four

Chanting the Song Sung by  
Lord Śiva

॥ 4.24.1 ॥

maitreya uvāca  
vijitāśvo 'dhirājāsīt  
pṛthu-putraḥ pṛthu-śravāḥ  
yavīyobhyo 'dadāt kāṣṭhā  
bhrātr̥bhyo bhrātr̥-vatsalaḥ

Maitreya said: Vijitāśva, the eldest son of Mahārāja Pṛthu (**pṛthu-putraḥ vijitāśvaḥ**), who had a reputation like his father's (**pṛthu-śravāḥ**), became the King (**adhirāja āsīt**) and gave his younger brothers (**yavīyobhyo adadāt**) different regions of the world (**kāṣṭhā**), being affectionate to his brothers (**bhrātr̥bhyo bhrātr̥-vatsalaḥ**).

॥ 4.24.2 ॥

haryakṣāyādiśat prācīm  
dhūmrakeśāya dakṣiṇām  
pratīcīm vṛka-samjñāya  
turyām draviṇase vibhuḥ

Vijitāśva gave the eastern region to his brother Haryakṣa (**haryakṣāyā ādiśat prācīm**), the southern region to Dhūmrakeśa (**dhūmrakeśāya dakṣiṇām**), the western region to Vṛka (**pratīcīm vṛka-samjñāya**) and the northern region to Draviṇa (**turyām draviṇase vibhuḥ**).

॥ 4.24.3 ॥

antardhāna-gatiṁ śakrāl  
labdhvāntardhāna-samjñitaḥ  
apatya-trayam ādhatta  
śikhaṇḍinyām susammatam

Receiving (**labdhvā**) the ability to disappear (**antardhāna-gatiṁ**) from Indra (**śakrāt**), Vijitāśva was called Antardhāna (disappearance) (**antardhāna-samjñitaḥ**). In his wife Śikhaṇḍinī (**śikhaṇḍinyām**), he begot three good sons (**susammatam apatya-trayam ādhatta**).

॥ 4.24.4 ॥

pāvakaḥ pavamānaś ca  
śucir ity agnayaḥ purā  
vasiṣṭha-śāpād utpannāḥ  
punar yoga-gatiṃ gatāḥ

The three sons of Antardhāna were named Pāvaka, Pavamāna and Śuci (**pāvakaḥ pavamānaś ca śucir ity**). Formerly they were the devatās of fire (**agnayaḥ purā**), but due to the curse of Vasiṣṭha (**vasiṣṭha-śāpād**), they became the sons of Antardhāna (**utpannāḥ**). Again they attained the powers of devatās of fire (**punar yoga-gatiṃ gatāḥ**).

॥ 4.24.5 ॥

antardhāno nabhasvatyām  
havirdhānam avindata  
ya indram aśva-hartāram  
vidvān api na jaghnivān

Antardhāna (**antardhānah**), who did not kill Indra (**yah indram na jaghnivān**) while Indra was stealing his father's horse (**aśva-hartāram**), though he knew about it (**vidvān api**), in another wife, named Nabhasvatī (**nabhasvatyām**), obtained a son named Havirdhāna (**havirdhānam avindata**).

|| 4.24.6 ||

rājñām vṛttim karādāna-  
daṇḍa-śulkādi-dāruṇām  
manyamāno dīrgha-sattra-  
vyājena visasarja ha

Antardhāna gave up the duties of the King (**rājñām vṛttim visasarja ha**) such as receiving taxing, punishment and fines (**kara-ādāna-daṇḍa-śulka ādi**), since he thought they were giving suffering to the people (**dāruṇām manyamānah**), on the plea of performing a long sacrifice (**dīrgha-sattra- vyājena**).

॥ 4.24.7 ॥

tatrāpi haṁsaṁ puruṣaṁ  
paramātmānam ātma-dr̥k  
yajams tal-lokatām āpa  
kuśalena samādhinā

Though engaged in sacrifice (**tatrāpi**), because he saw ātmā (**ātma-dr̥k**), he worshipped the Supreme Lord, Paramātmā (**puruṣaṁ paramātmānam yajan**), in the form called Haṁsa (**haṁsaṁ**), and thus easily attained the planet of the Lord (**kuśalena tad-lokatām āpa**) by concentration (**samādhinā**).



|| 4.24.8 ||

**havirdhānād dhavirdhānī  
vidurāsūta ṣaṭ sutān  
barhiṣadam gayam śuklam  
kṛṣṇam satyam jitavratam**

O Vidura (**vidura**)! From Havirdhāna, the son of Antardhāna (**havirdhānād**), his wife named Havirdhānī (**havirdhānī**) begot six sons (**āsūta ṣaṭ sutān**), named Barhiṣat, Gaya, Śukla (**barhiṣadam gayam śuklam**), Kṛṣṇa, Satya and Jitavrata (**kṛṣṇam satyam jitavratam**).

|| 4.24.9 ||

barhiṣat sumahā-bhāgo  
hāvirdhāniḥ prajāpatiḥ  
kriyā-kāṇḍeṣu niṣṇāto  
yogeṣu ca kurūdvaha

Best of the Kurus (**kurūdvaha**)! The most fortunate Barhiṣat (**barhiṣat sumahā-bhāgo**), a son of Havirdhāna and a Prajāpati (**hāvirdhāniḥ prajāpatiḥ**), was absorbed in performing sacrifices (**kriyā-kāṇḍeṣu niṣṇātaḥ**) and yoga (**yogeṣu ca**).

|| 4.24.10 ||

yasyedaṁ deva-yajanam  
anuyajñam vitanvataḥ  
prācīnāgraiḥ kuśair āsīd  
āstr̥tam vasudhā-talam

Under Barhiṣat (**yasya**), who proliferated excellent sacrifices (**anuyajñam vitanvataḥ**), each of which was dedicated to all the devatās (**deva-yajanam**), the whole earth was covered with kuśa grass (**vasudhā-talam kuśair āstr̥tam**) with tips pointing east (prācīna) (**prācīna agraiḥ āsīd**).

॥ 4.24.11 ॥

sāmudrīm devadevoktām  
upayeme śatadrutim  
yām vīkṣya cāru-sarvāṅgīm  
kiśorīm suṣṭhv-alaṅkṛtām  
parikramantīm udvāhe  
cakame 'gniḥ śukīm iva

He married the daughter of the ocean named Śatadruti (sāmudrīm śatadrutim upayeme) under the instruction of Brahmā (devadeva uktām). Agni, seeing her (agniḥ yām vīkṣya) with beautiful limbs (cāru-sarvāṅgīm) and youth (kiśorīm), and well decorated (suṣṭhv-alaṅkṛtām), as she went around the fire at the marriage ceremony (parikramantīm udvāhe), became attracted to her (cakame) as he had become attracted to Śukī (śukīm iva).

॥ 4.24.12 ॥

vibudhāsurā-gandharva-  
muni-siddha-naroragāḥ  
vijitāḥ sūryayā dikṣu  
kvaṇayantyaiva nūpuraiḥ

The devatās, demons, Gandharvas (**vibudha-asura-gandharva**), Siddhas, Nāgas and humans (**muni-siddha-nara-uragāḥ**) were captivated (**vijitāḥ**) by the sound of her ankle bells (**nūpuraiḥ sūryayā**) jingling all around (**dikṣu kvaṇayantya iva**).

|| 4.24.13 ||

prācīnabarhiṣaḥ putrāḥ  
śatadrutyām daśābhavan  
tulya-nāma-vratāḥ sarve  
dharma-snātāḥ pracetasah

Prācīnabarhi begot ten children (**prācīnabarhiṣaḥ daśa putrāḥ abhavan**) in the womb of Śatadruti (**śatadrutyām**) called the Pracetās (**pracetasah**), who were all equal to their names in vows (**tulya-nāma-vratāḥ sarve**) and were religious (**dharma-snātāḥ**).

|| 4.24.14 ||

pitṛādiṣṭāḥ prajā-sarge  
tapase 'rṇavam āviśan  
daśa-varṣa-sahasrāṇi  
tapasārcamś tapas-patim

When ordered by their father (**pitra ādiṣṭāḥ**) to beget offspring (**prajā-sarge**), they entered the ocean for austerities (**tapase arṇavam āviśat**), and, through austerity lasting for ten thousand years (**daśa-varṣa-sahasrāṇi tapasā**), began worshipping (**arcan**) the Supreme Lord, master of austerity (**tapas-patim**).

॥ 4.24.15 ॥

yad uktam pathi dr̥ṣṭena  
giriśena prasīdatā  
tad dhyāyanto japantaś ca  
pūjayantaś ca saṁyatāḥ

With complete control (**saṁyatāḥ**), they meditated on, chanted and worshipped (**dhyāyantah japantah ca pūjayantah ca**) the prayers taught by Śiva (**yad giriśena uktam**) whom they met on their way to the ocean (**pathi dr̥ṣṭena**) and had pleased (**prasīdatā**). In this way they worshipped the Lord (**implied**).



॥ 4.24.16 ॥

vidura uvāca

pracetasām giritreṇa

yathāsīt pathi saṅgamaḥ

yad utāha haraḥ prītas

tan no brahman vadārthavat

Vidura said: O Brahmana (**brahman**)! Please clearly tell me (**nah vada arthavat**) what Śiva (**yad haraḥ**), being pleased (**prītas**), spoke (**utāha**) when the Pracetas (**yathā pracetasām**) met him on the path (**giritreṇa pathi saṅgamaḥ āsīt**).

॥ 4.24.17 ॥

saṅgamaḥ khalu vipraṛṣe  
śiveneha śarīriṇām  
durlabho munayo dadhyur  
asaṅgād yam abhīpsitam

O best among brāhmaṇas (**vipra rṣe**)! It is rare in this world (**iha khalu durlabhah śarīriṇām**) to meet with Śiva (**śivena saṅgamaḥ**), the object of desire (**abhīpsitam**) upon whom the sages meditate (**yam munayo dadhyuh**), after giving up all attachments (**asaṅgād**).

|| 4.24.18 ||

ātmārāmo 'pi yas tv asya  
loka-kalpasya rādhasē  
śaktyā yukto vicarati  
ghorayā bhagavān bhavaḥ

Though he appears to the sages by their meditation (**bhagavān bhavaḥ ātmārāmah api**), he also appears in the world (**yah tu vicarati**) accompanied by his dangerous material energy (**ghorayā śaktyā yukto**) to bestow boons to those desiring material benefits (**asya loka-kalpasya rādhasē**).

|| 4.24.19 ||

maitreya uvāca  
pracetasah pitur vākyam  
śirasādāya sādhavah  
diśam praticīm prayayus  
tapasy ādr̥ta-cetasah

Maitreya said: Accepting the words of their father (**pitur vākyam śirasā ādāya**), the well-bred Pracetās (**pracetasah sādhavah**), determined to perform austerities (**tapasy ādr̥ta-cetasah**), went to the west (**praticīm diśam prayayuh**).

॥ 4.24.20 ॥

samudram upa vistīrṇam  
apaśyan sumahat sarah  
mahan-mana iva svaccham  
prasanna-salilāśayam

They saw a huge lake (**apaśyat sumahat sarah**), wide like the small ocean (**samudram upa vistīrṇam**), clear like the mind of a saint (**mahat-mana iva svaccham**), which was the abode of contented fish (**prasanna-salila āśayam**).

॥ 4.24.21 ॥

nīla-raktotpalāmbhoja-  
kahlārendīvarākaram  
hamsa-sārasa-cakrāhva-  
kāraṇḍava-nikūjitam

The lake was a reservoir (**ākaram**) of blue and red night-blooming lotuses (**nīla-rakta utpala**), day lotuses (**ambhoja**), twilight white lotuses (**kahlāra**) and blue day-blooming lotuses (**indīvara**), and resounded with the cries (**nikūjitam**) of swans, cranes, cakravākas, and ducks (**hamsa-sārasa-cakrāhva-kāraṇḍava**).

॥ 4.24.22 ॥

matta-bhramara-sausvaryā-  
hr̥ṣṭa-roma-latāṅghripam  
padma-kośa-rajo dikṣu  
vikṣipat-pavanotsavam

It was surrounded with trees and creepers (**latā-aṅghripam**), whose shoots stood up like hairs standing on end (**hr̥ṣṭa-roma**) because of the humming of intoxicated bees humming (**matta-bhramara-sausvaryā-**). The wind threw (**pavana-vikṣipat**) lotus pollen (**padma-kośa-rajah**) everywhere (**dikṣu**) in a great festival (**utsavam**).

|| 4.24.23 ||

tatra gāndharvam ākarṇya  
divya-mārga-manoharam  
visismyū rāja-putrās te  
mṛdaṅga-pañavādy anu

Hearing (**tatra ākarṇya**) the sound of drums (**mṛdaṅga-pañavādy**) followed by attractive, celestial songs (**anu gāndharvam manoharam**) in classical style (**divya-mārga**), the sons of King Prācīnabarhiṣat became astonished (**te rāja-putrāḥ visismyū**).



॥ 4.24.24-25 ॥

tarhy eva sarasas tasmān  
niṣkrāmantam sahānugam  
upagīyamānam amara-  
pravaram vibudhānugaiḥ

tapta-hema-nikāyābham  
śiti-kaṇṭham tri-locanam  
prasāda-sumukham vīkṣya  
praṇemur jāta-kautukāḥ

At that moment (**tarhy**), they saw (**vīkṣya**) emerging from the lake (**tasmād sarasah niṣkrāmantam**) the chief of the devatās (**amara- pravaram**), beautiful Śiva, effulgent like a pile of molten gold (**tapta-hema-nikāya ābham**), with blue throat (**śiti-kaṇṭham**), three eyes (**tri-locanam**), and brilliant face (**prasāda-sumukham**), accompanied by his followers (**sahānugam**), while being glorified by the followers of the devatās (**vibudha anugaiḥ upagīyamānam**). With curiosity aroused (**jāta-kautukāḥ**), they offered respects (**praṇemuh**).

|| 4.24.26 ||

sa tān prapannārti-haro  
bhagavān dharmā-vatsalaḥ  
dharmā-jñān śīla-sampannān  
prītaḥ prītān uvāca ha

Śiva, who takes away the distress of the surrendered (**sah bhagavān prapannārti-harh**) and who has affection for dharma (**dharmā-vatsalaḥ**), pleased with the Pracetās (**tān prītaḥ**) who knew dharma and had good conduct (**dharmā-jñān śīla-sampannān**), spoke to them (**uvāca ha**), to their delight (**prītān**).

|| 4.24.27 ||

śrī-rudra uvāca

yūyam vedaṣadaḥ putrā

viditam vaś cikīrṣitam

anugrahāya bhadraṁ va

evam me darśanam kṛtam

Śiva said: You are the sons of Barhiṣat (**yūyam vedaṣadaḥ putrā**). I know what you plan to do (**viditam vah cikīrṣitam**). I have auspiciously shown myself to you (**evam me vah bhadraṁ darśanam kṛtam**) to give mercy (**anugrahāya**).

|| 4.24.28 ||

yaḥ param ramhasaḥ sākṣāt  
tri-guṇāj jīva-samjñitāt  
bhagavantam vāsudevam  
prapannaḥ sa priyo hi me

He who has completely surrendered to Vāsudeva (**yaḥ sākṣāt bhagavantam vāsudevam prapannaḥ**), who is superior to māyā (**tri-guṇāt param**), to the jīva-śakti (**jīva-samjñitāt**) and Brahman (**ramhasaḥ**), is dear to me (**sa priyo hi me**).

|| 4.24.29 ||

**sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān**  
**virīñcatām eti tataḥ param hi mām**  
**avyākṛtam bhāgavato 'tha vaiṣṇavam**  
**padam yathāham vibudhāḥ kalātyaye**

A person fixed in dharma (**sva-dharma-niṣṭhaḥ pumān**) attains the post of Brahmā (**virīñcatām eti**) after a hundred births (**śata-janmabhiḥ**), and by more pious acts than that a person attains me, Śiva (**tataḥ param hi mām**). But the devotee (**bhāgavataḥ**) attains the abode of Vaikuṅṭha (**vaiṣṇavam padam**) beyond the material world (**avyākṛtam**) after leaving the body (**kalātyaye**). Similarly I in another form reside there (**yathā aham**), and the devatās who are qualified go there (**vibudhāḥ**) after destroying their subtle bodies (**kalātyaye**).

|| 4.24.30 ||

atha bhāgavatā yūyam  
priyāḥ stha bhagavān yathā  
na mad bhāgavatānām ca  
preyān anyo 'sti karhicit

You devotees (**atha bhāgavatā yūyam**) are dear to me (**priyāḥ stha**) just as the Supreme lord is dear to me (**bhagavān yathā**). The devotees also (**bhāgavatānām ca**) hold me dear, just as they hold the Lord dear (**na mad preyān anyo asti karhicit**).

॥ 4.24.31 ॥

idaṁ viviktaṁ japtavyaṁ  
pavitraṁ maṅgalaṁ param  
niḥśreyasa-karaṁ cāpi  
śrūyatām tad vadāmi vaḥ

Please hear (**śrūyatām**) this distinct (**idaṁ viviktaṁ**), pure, auspicious, supreme (**pavitraṁ maṅgalaṁ param**) mantra to be chanted (**japtavyaṁ**), which bestows the highest benefit (**niḥśreyasa-karaṁ ca-api**). I tell this to you (**tad vadāmi vaḥ**).

|| 4.24.32 ||

maitreya uvāca  
ity anukrośa-hṛdayo  
bhagavān āha tāñ chivaḥ  
baddhāñjalīn rāja-putrān  
nārāyaṇa-paro vacaḥ

Maitreya said: With merciful heart (**anukrośa-hṛdayah**), Śiva, the devotee of Nārāyaṇa (**bhagavān śivaḥ nārāyaṇa-parah**), spoke to the King's sons (**rāja-putrān vacaḥ āha**) who stood with folded hands (**baddhāñjalīn**).



॥ 4.24.33 ॥

śrī-rudra uvāca

jitaṁ ta ātma-vid-varya-  
svastaye svastir astu me  
bhavatārādhasā rāddham  
sarvasmā ātmane namaḥ

Śiva said: You, the Lord, have revealed yourself as supreme (**jitaṁ te**) for producing the most auspicious condition (**svastaye**) for the best of ātmārāmas (**ātma-vid-varya**). Let me also have that auspicious condition (**svastir astu me**)! Let me have perfection (**rāddham**) by worshipping you (**bhavatā ārādhasā**). I offer respects to you (**namaḥ**), who are everyone (**sarvasmai**), including guru (**ātmane**).

॥ 4.24.34 ॥

namaḥ pañkaja-nābhāya  
bhūta-sūkṣmendriyātmane  
vāsudevāya śāntāya  
kūṭa-sthāya sva-rociṣe

I offer respects (**namaḥ**) to the controller of tan-mātras and senses (**bhūta-sūkṣma indriya ātmane**), to the Lord with a lotus sprouting from his navel, to Vāsudeva (**pañkaja-nābhāya**), the deity of citta (**vāsudevāya śāntāya**), to the unchangeable form of beauty (**kūṭa-sthāya**), to the Lord who is capable of making my consciousness steady (**sva-rociṣe**).

॥ 4.24.35 ॥

saṅkarṣaṇāya sūkṣmāya  
durantāyāntakāya ca  
namo viśva-prabodhāya  
pradyumnāyāntar-ātmane

I offer my respects (**namah**) to the unmanifest (**sūkṣmāya**), the infinite Saṅkarṣaṇa, deity of ego (**durantāya saṅkarṣaṇāya**), the destroyer of the universe (**antakāya ca**) and I offer respects to Pradyumna, deity of intelligence (**namah pradyumnāya**), the enlightener of the universe (**viśva-prabodhāya**), dwelling within me (**antar-ātmane**).

|| 4.24.36 ||

**namo namo 'niruddhāya  
hṛṣīkeśendriyātmane  
namaḥ paramahamsāya  
pūrṇāya nibhṛtātmane**

I offer my respects to Aniruddha (**namo namo aniruddhāya**), the lord of the mind (**indriyātmane**), which is the chief sense (**hṛṣīkeśa**). I offer respects to the perfect sun (**namaḥ pūrṇāya paramahamsāya**), who nourishes the jīva (**nibhṛta ātmane**).

॥ 4.24.37 ॥

svargāpavarga-dvārāya  
nityam śuci-ṣade namaḥ  
namo hiraṇya-vīryāya  
cātur-hotrāya tantave

I constantly offer my respects to the sun (**nityam śuci-ṣade namaḥ**), the door to Svarga and liberation (**svarga-apavarga-dvārāya**). I offer respects to Agni (**namo hiraṇya-vīryāya**), who accomplishes actions of the four priests (**cātur-hotrāya**) and expands the fire sacrifice (**tantave**).

|| 4.24.38 ||

nama ūrja iṣe trayyāḥ  
pataye yajña-retase  
tr̥pti-dāya ca jīvānām  
namaḥ sarva-rasātmane

I offer respects to the deity of the moon (**namaḥ yajña-retase**), who is the form of the Pitṛ offerings (**ūrje**), the devatā offerings (**iṣe**), and the lord of the three worlds (**trayyāḥ pataye**). I offer respects to giver of taste for the jīvas (**namaḥ jīvānām tr̥pti-dāya**), to the form of all taste (**sarva-rasātmane**).

॥ 4.24.39 ॥

sarva-sattvātma-dehāya  
viśeṣāya sthaviyase  
namas trailokya-pālāya  
saha ojo-balāya ca

I offer respects to the form of all the jīvas (**sarva-sattvātma-dehāya**) and to the form of all the elements (**viśeṣāya sthaviyase**). I offer respects to the protector of the three worlds, Vāyu (**namah trailokya-pālāya**), and his expansions saha, ojas and bala, which maintain the mind, senses and body (**saha ojo-balāya ca**).

|| 4.24.40 ||

artha-liṅgāya nabhase  
namo 'ntar-bahir-ātmane  
namaḥ puṇyāya lokāya  
amuṣmai bhūri-varcase

I offer respects to ether (**namaḥ nabhase**), which reveals meaning through sound (**artha-liṅgāya**), which supports everything internally and externally (**antar-bahir-ātmane**). I offer respects to the highest planet, Vaikuṅṭha (**namaḥ amuṣmai puṇyāya lokāya**), with the greatest effulgence (**bhūri-varcase**).



॥ 4.24.41 ॥

pravṛttāya nivṛttāya  
pitṛ-devāya karmaṇe  
namo 'dharma-vipākāya  
mṛtyave duḥkha-dāya ca

I offer respects to you (**namah**) who inspire people to enjoy and to renounce (**pravṛttāya nivṛttāya**) through karmas (**karmaṇe**), and who give the results of worshipping Pitṛs (**pitṛ-devāya**). I offer respects to you who give results to those committing sinful acts (**namah adharma-vipākāya**), who award death and sorrow (**mṛtyave duḥkha-dāya ca**).

|| 4.24.42 ||

namas ta āśiṣām īśa  
manave kāraṇātmane  
namo dharmāya bṛhate  
kṛṣṇāyākunṭha-medhase  
puruṣāya purāṇāya  
sāṅkhya-yogeśvarāya ca

O bestower of Svarga (**āśiṣām īśa**)! I offer respects to you (**namas te**). I offer respects to the form of all mantras (**manave**), the cause of all actions (**kāraṇātmane**). I offer respects to the Lord who is dharma personified (**namo dharmāya bṛhate**), to Kṛṣṇa, the omniscient (**kṛṣṇāya akunṭha-medhase**), perfect Lord (**purāṇāya puruṣāya**), who preaches Sāṅkhya and yoga in various avatāras (**sāṅkhya-yogeśvarāya ca**).

|| 4.24.43 ||

śakti-traya-sametāya  
mīdhuṣe 'haṅkṛtātmane  
ceta-ākūti-rūpāya  
namo vāco vibhūtaye

I offer respects to Śiva (**namah mīdhuṣe**), endowed with the three energies (adhidaiva, adhyātma and adhibhauta) (**śakti-traya-sametāya**), the lord of ahaṅkāra (**ahaṅkṛtātmane**), the form of knowledge and action (**ceta-ākūti-rūpāya**). I offer respects to the revealer of the Vedas (**namah vāco vibhūtaye**).

|| 4.24.44 ||

darśanam no didṛkṣūṇām  
dehi bhāgavatārcitam  
rūpam priyatamam svānām  
sarvendriya-guṇāñjanam

Show us (**nah darśanam dehi**) the form worshipped by the devotees (**rūpam bhāgavata arcitam**), the beautiful form most treasured by your devotees (**svānām priyatamam**), endowed with all qualities and senses (**sarva indriya-guṇa añjanam**), for we desire to see it (**didṛkṣūṇām**).

|| 4.24.45-46 ||

snigdha-prāvṛḍ-ghana-śyāmaṁ  
sarva-saundarya-saṅgraham  
cārv-āyata-catur-bāhu  
sujāta-rucirānanam

padma-kośa-palāśākṣam  
sundara-bhru sunāsikam  
sudvijam sukapolāsyam  
sama-karṇa-vibhūṣaṇam

He shines (**snigdha**), dark like a rain cloud (**prāvṛḍ-ghana-śyāmaṁ**), the sum of all beauty (**sarva-saundarya-saṅgraham**), with four long arms (**cāru-āyata-catur-bāhu**) and noble, attractive face (**sujāta-rucirānanam**). He has lotus eyes (**padma-kośa-palāśa-akṣam**), graceful brows (**sundara-bhru**) and nose (**sunāsikam**), fine teeth and forehead (**sudvijam sukapolāsyam**), and well-proportioned ears (**sama-karṇa-vibhūṣaṇam**).

|| 4.24.47-48 ||

prīti-prahasitāpāṅgam  
alakai rūpa-śobhitam  
lasat-paṅkaja-kiñjalka-  
dukūlaṁ mṛṣṭa-kuṇḍalam

sphurat-kirīṭa-valaya-  
hāra-nūpura-mekhalam  
śaṅkha-cakra-gadā-padma-  
mālā-many-uttamarddhimat

His joyful glance indicates his affection (**prīti-prahasita apāṅgam**). His beauty is enhanced by his curling hair (**alakai rūpa-śobhitam**). His cloth glows like lotus pollen (**lasat-paṅkaja-kiñjalka-dukūlaṁ**). He wears glittering earrings (**mṛṣṭa-kuṇḍalam**), crown, bracelets (**sphurat-kirīṭa-valaya**), necklace, anklets and belt (**hāra-nūpura-mekhalam**). His beauty is increased (**uttama rddhimat**) by the conch, cakra, club, lotus (**śaṅkha-cakra-gadā-padma**), garland and jewels (**mālā-many**).

|| 4.24.49 ||

**simha-skandha-tviṣo bibhrat**  
**saubhaga-grīva-kaustubham**  
**śriyānapāyinyā kṣipta-**  
**nikaṣāśmorasollasat**

His lion-like shoulders glitter with reflections from his jewels (**simha-skandha-tviṣo bibhrat**). The Kaustubha jewel enhances his neck with additional beauty (**saubhaga-grīva-kaustubham**). His chest glows (**urasā ullasat**) with the mark of imperishable Lakṣmī (**śriyā anapāyinyā**), deriding the line on a gold-testing stone (**kṣipta-nikaṣa aśma**).

॥ 4.24.50 ॥

pūra-recaka-saṁvigna-  
vali-valgu-dalodaram  
pratisaṅkrāmayad viśvam  
nābhyāvarta-gabhīrayā

His beautiful abdomen is shaped like a banyan leaf (**valgu-dala-udaram**), whose lines move with his inhaling and exhaling (**pūra-recaka-saṁvigna-vali**). The universe seems to enter his body (**pratisaṅkrāmayad viśvam**) through his deep (**gabhīrayā**), twirled navel (**āvarta nābhyā**).



|| 4.24.51 ||

śyāma-śroṇy-adhi-rociṣṇu-  
dukūla-svarṇa-mekhalam  
sama-cārv-aṅghri-jaṅghoru-  
nimna-jānu-sudarśanam

He has especially attractive black hips (**śyāma-śroṇy-adhi-rociṣṇu**) covered with cloth and enclosed by a belt (**dukūla-svarṇa-mekhalam**). He is elegant (**sudarśanam**) with symmetrical feet (**sama-cārv-aṅghri**), calves, thighs and knees (**jaṅgha-ūru-nimna-jānu**).

|| 4.24.52 ||

padā śarat-padma-palāśa-rociṣā  
nakha-dyubhir no 'ntar-aghāṃ vidhunvatā  
pradarśaya svīyam apāsta-sādhvasam  
padam guro mārga-gurus tamo-juṣām

Show your svarūpa (**pradarśaya svīyam padam**), destroyer of fear (**apāsta-sādhvasam**), with a foot beautiful as an autumn lotus petal (**padā śarat-padma-palāśa-rociṣā**), which dissipates the darkness in the heart (**nah antar-aghāṃ vidhunvatā**) by the light from its toenails (**nakha-dyubhir**)! O guru (**guroh**)! You are the teacher of bhakti for us (**mārga-guruh**), who are covered in ignorance (**tamo-juṣām**)!

|| 4.24.53 ||

etad rūpam anudhyeyam  
ātma-śuddhim abhīpsatām  
yad-bhakti-yogo 'bhayadaḥ  
sva-dharmam anutiṣṭhatām

Desiring purification of the jīva (**ātma-śuddhim abhīpsatām**), one should repeatedly meditate on this form (**etad rūpam anudhyeyam**). Devotion to this form (**yad-bhakti-yogah**) gives freedom from fear of death (**abhayadaḥ**), even to those practicing varṇāśrama duties (**sva-dharmam anutiṣṭhatām**).

॥ 4.24.54 ॥

**bhavān bhaktimatā labhyo  
durlabhaḥ sarva-dehinām  
svārājyasyāpy abhimata  
ekāntenātma-vid-gatiḥ**

Desired even by Brahmā (**svārājyasya apy abhimata**), sought by the Kumāras and other knowers of ātmā, who have given up material aspirations (**ekāntena ātma-vid-gatiḥ**), you who are rarely attained by any living being (**bhavān durlabhaḥ sarva-dehinām**) are attained by your devotees (**bhaktimatā labhyo**).

॥ 4.24.55 ॥

tam durārādhyam ārādhya  
satām api durāpayā  
ekānta-bhaktyā ko vāñchet  
pāda-mūlam vinā bahiḥ

Who would desire the happiness of Svarga (**kaḥ vāñchet bahiḥ**), devoid of your lotus feet (**vinā pāda-mūlam**) which are difficult to attain (**durāpayā**), but attained by worshipping you by pure bhakti (**ārādhya satām ekānta-bhaktyā**), which also difficult to attain (**durārādhyam**)?

॥ 4.24.56 ॥

yatra nirviṣṭam araṇam  
kṛtānto nābhimanyate  
viśvam vidhvamsayan vīrya-  
śaurya-visphūrjita-bhruvā

Death (**kṛtāntah**), who destroys the universe (**viśvam vidhvamsayan**) by his brow which quivers with power and determination (**vīrya-śaurya-visphūrjita-bhruvā**), cannot consider as his possession (**na abhimanyate**) the person who has surrendered to those feet (**yatra nirviṣṭam araṇam**).

॥ 4.24.57 ॥

kṣaṇārdhenāpi tulaye  
na svargaṁ nāpunar-bhavam  
bhagavat-saṅgi-saṅgasya  
martyānām kim utāśiṣaḥ

What to speak of any blessings on this earth (**martyānām kim uta āśiṣaḥ**), or on Svarga, even the blessing of liberation (**svargaṁ apunar-bhavam**) cannot compare (**na tulaye**) with even half a moment's association with the devotee of the Lord (**kṣaṇa ardhena api bhagavat-saṅgi-saṅgasya**).

॥ 4.24.58 ॥

athānaghānghres tava kīrti-tīrthayor  
antar-bahiḥ-snāna-vidhūta-pāpmanām  
bhūteṣv anukrośa-susattva-śīlinām  
syāt saṅgamo 'nugraha eṣa nas tava

From this (**atha**), we will attain association (**saṅgamah syāt**) with persons who have been purified externally and internally (**antar-bahiḥ-snāna-vidhūta-pāpmanām**) by the famous Gaṅgā (**kīrti-tīrthayoh**) arising from your lotus foot which destroys sin (**tava anagha aṅghreh**), and with person who have proper conduct, pure hearts (**susattva-śīlinām**) and show mercy to all beings (**bhūteṣu anukrośa**). This is your mercy to us (**eṣa nah tava anugraha**).



|| 4.24.59 ||

na yasya cittam bahir-arthavibhramam  
tamo-guhāyām ca viśuddham āviśat  
yad-bhakti-yogānugṛhītam añjasā  
munir vicaṣṭe nanu tatra te gatim

The devotee (**muniḥ**) whose heart is pure (**yasya cittam viśuddham**), not agitated by external objects (**na bahir-arthavibhramam**), and not subject to falling asleep during worship (**na tamoguhāyām āviśat**), having been blessed by Bhakti-devī herself (**yad-bhakti-yoga anugṛhītam**), certainly sees (**nanu vicaṣṭe**) the Lord's pastimes and beauty (**tatra te gatim**) with ease (**añjasā**).

॥ 4.24.60 ॥

yatredam vyajyate viśvam  
viśvasminn avabhāti yat  
tat tvam brahma param jyotir  
ākāśam iva viśṛtam

The universe is manifested in you (**yatra idam viśvam vyajyate**), and you are manifest within the universe (**viśva asminn avabhāti yat**). You are also the Brahman, the supreme light (**tat tvam brahma param jyotir**), spread everywhere like ether (**ākāśam iva viśṛtam**).

॥ 4.24.61 ॥

yo māyayedam puru-rūpayāsrjad  
bibharti bhūyaḥ kṣapayaty avikriyaḥ  
yad-bheda-buddhiḥ sad ivātma-duḥsthayā  
tam ātma-tantram bhagavan pratīmaḥ

You (**yah**), unchanging, through many forms (**avikriyaḥ puru-rūpayā**), have created this universe (**idam asrjad**), maintain it (**bibharti**) and destroy it repeatedly (**bhūyaḥ kṣapayaty**), using māyā (**māyayā**), which cannot bewilder you (**ātma-duḥsthayā**), and by which knowledge of variety (**yad-bheda-buddhiḥ**), which appears so attractive (**sad iva**), arises in this universe (**implied**). O Bhagavān (**bhagavan**)! We pray to realize you (**tam pratīmaḥ**), who are independent (**ātma-tantram**).

|| 4.24.62 ||

kriyā-kalāpair idam eva yoginaḥ  
śraddhānvitāḥ sādhu yajanti siddhaye  
bhūtendriyāntaḥ-karaṇopalakṣitam  
vede ca tantre ca ta eva kovidāḥ

By various actions (**kriyā-kalāpaiḥ**), yogīs (**idam eva yoginaḥ**) expert in the Vedas and Pañcarātra (**vede ca tantre ca ta eva kovidāḥ**), filled with faith (**śraddhānvitāḥ**) and aiming for perfection (**siddhaye**), worship the Lord (**sādhu yajanti**) who has a form with his body, senses and antaḥkaraṇa under his control (**bhūta-indriya-antaḥ-karaṇa-upalakṣitam**).

॥ 4.24.63 ॥

tvam eka ādyaḥ puruṣaḥ supta-śaktis  
tayā rajaḥ-sattva-tamo vibhidyate  
mahān ahaṁ khaṁ marud agni-vār-dharāḥ  
surarṣayo bhūta-gaṇā idaṁ yataḥ

You are the one original person (**tvam eka ādyaḥ puruṣaḥ**), endowed with a sleeping energy māyā (**supta-śaktiḥ**). By this energy (**tayā**), rajas, sattva and tamas are differentiated (**rajaḥ-sattva-tamo vibhidyate**), and from the guṇas arise the universe (**idaṁ yataḥ**), mahat-tattva (**mahān**), ahaṅkāra (**ahaṁ**), ether, air, fire, water, earth (**khaṁ marud agni-vār-dharāḥ**), the devatās, sages, and all living beings (**sura-rṣayo bhūta-gaṇā**).

|| 4.24.64 ||

**sr̥ṣṭam̐ sva-śaktyedam̐ anupraviṣṭaś  
catur-vidham̐ puram̐ ātmāmśakena  
atho vidus tam̐ puruṣam̐ santam̐ antar  
bhun̄kte hr̥ṣīkair̐ madhu sāra-gham̐ yaḥ**

The Lord has entered the bodies (pura) of four types (**anupraviṣṭah idam catur-vidham puram**) created by māyā (**sva-śaktyā sr̥ṣṭam̐**) along with the jīva (**ātma amśakena**). Therefore the jīva within the body (**atho tam̐ antar santam**) is known puruṣa (**puruṣam̐ viduh**). He enjoys (**yaḥ bhun̄kte**) the honey created by the bee (**madhu sāra-gham̐**) using his senses (**hr̥ṣīkaih**), even though he gets stung (**implied**).

॥ 4.24.65 ॥

sa eṣa lokān aticaṇḍa-vego  
vikarṣasi tvam khalu kālayānaḥ  
bhūtāni bhūtair anumeya-tattvo  
ghanāvalīr vāyur ivāviṣahyaḥ

The Lord, possessing great force (**aticaṇḍa-vegah**), disturbs the places of enjoyment (**sa eṣa lokān khalu kālayānaḥ**) and destroys living beings by other living beings (**bhūtāni bhūtair vikarṣasi**) using the invisible form of time (**anumeya-tattvo**), just an unbearable wind destroys the clouds (**aviṣahyaḥ vāyuh ghanāvalīr ivā**).

॥ 4.24.66 ॥

pramattam uccair iti kṛtya-cintayā  
pravṛddha-lobham viṣayeṣu lālasam  
tvam apramattaḥ sahasābhipadyase  
kṣul-lelihāno 'hir ivākhum antakaḥ

With great attention (**apramattaḥ**), in the form of time (**antakaḥ**), you suddenly seize (**tvam sahasā abhipadyase**) the greedy person (**pravṛddha-lobham**) desiring material objects (**viṣayeṣu lālasam**), who is intensely mad (**pramattam uccaih**) with thoughts of all the things he should do (**iti kṛtya-cintayā**), just as a snake (**ahih iva**), licking its lips (**kṣul-lelihāno**), seizes a mouse (**ākhum**).



॥ 4.24.67 ॥

kas tvat-padābjaṃ vijahāti paṇḍito  
yas te 'vamāna-vyayamāna-ketanaḥ  
viśaṅkayāsmad-gurur arcati sma yad  
vinopapattim manavaś caturdaśa

What intelligent person (**kaḥ paṇḍitaḥ**), whose body (**yaḥ ketanaḥ**) will be destroyed by disrespecting you (**te avamāna-vyayamāna**), would reject your lotus feet (**tvat-padābjaṃ vijahāti**), which Brahmā (**yad asmad-guruh**) worshipped (**arcati sma**) out of fear of rebirth (**viśaṅkayā**) and the fourteen Manus worship (**manavaḥ caturdaśa**) with strong faith (**vinā upapattim**)?

॥ 4.24.68 ॥

atha tvam asi no brahman  
paramātmān vipaścitām  
viśvaṁ rudra-bhaya-dhvastam  
akutaścid-bhayā gatiḥ

O Brahman (**brahman**)! Paramātmā (**paramātmān**)! You are the goal of the wise (**atha tvam vipaścitām**); you are our goal in which there is no fear (**tvam nah akutaścid-bhayā gatiḥ asi**). The whole universe of ignorant jīvas (**viśvaṁ**) is destroyed by fear of time (**rudra-bhaya-dhvastam**).

|| 4.24.69 ||

idaṁ japata bhadraṁ vo  
viśuddhā nṛpa-nandanāḥ  
sva-dharmam anutiṣṭhanto  
bhagavaty arpitāśayāḥ

O princes (**nṛpa-nandanāḥ**)! Being pure (**viśuddhā**), offering your minds to the Lord (**bhagavaty arpita āśayāḥ**), perform your prescribed duties (**sva-dharmam anutiṣṭhanto**) and chant this prayer (**idaṁ japata**). It is auspicious for you (**bhadraṁ vah**).

॥ 4.24.70 ॥

**tam evātmānam ātma-stham  
sarva-bhūteṣv avasthitam  
pūjayadhvam gṛṇantaś ca  
dhyāyantaś cāsakṛd dharim**

Chanting his glories (**tam gṛṇantah**) and meditating on the Lord (**ātmānam dhyāyantah**), repeatedly worship the Supreme Lord (**asakṛd harim pūjayadhvam**) situated in the hearts of all beings (**sarva-bhūteṣv avasthitam**) and in yourself (**ātma-stham**).

|| 4.24.71 ||

yogādeśam upāsādya  
dhārayanto muni-vratāḥ  
samāhita-dhiyaḥ sarva  
etad abhyasatādṛtāḥ

Having obtained this prayer called Yogādeśa, studying it (**yogādeśam upāsādya**), contemplating it (**dhārayantah**), being strong in vows (**muni-vratāḥ**), and concentrating your intelligence (**samāhita-dhiyaḥ**), you should all chant this prayer repeatedly (**sarva etad abhyasata**) with great respect (**ādṛtāḥ**).

॥ 4.24.72 ॥

idam āha purāsmākaṁ  
bhagavān viśvasṛk-patiḥ  
bhṛgv-ādīnām ātmajānām  
sisṛkṣuḥ saṁsisṛkṣatām

Formerly (**purā**) Brahmā, the creator of the universe (**bhagavān viśvasṛk-patiḥ**), desiring to carry out creation (**sisṛkṣuḥ**), spoke this prayer to us (**idam asmākaṁ āha**), his sons (**ātmajānām**), including Bhṛgu (**bhṛgv-ādīnām**), who desired to carry out creation (**saṁsisṛkṣatām**).

॥ 4.24.73 ॥

te vayam noditāḥ sarve  
prajā-sarge prajeśvarāḥ  
anena dhvasta-tamasah  
sisṛkṣmo vividhāḥ prajāḥ

Ordered by Brahmā (**te noditāḥ**), as controllers of the progeny (**prajeśvarāḥ**), we all destroyed ignorance (**vayam sarve dhvasta-tamasah**) by this prayer (**anena**) and created a variety of progeny (**sisṛkṣmo vividhāḥ prajāḥ**) at the time of secondary creation (**prajā-sarge**).

|| 4.24.74 ||

athedaṁ nityadā yukto  
japann avahitaḥ pumān  
acirāc chreya āpnoti  
vāsudeva-parāyaṇaḥ

Hence (**atha**), the person surrendered to Vāsudeva (**vāsudeva-parāyaṇaḥ pumān**) who chants this prayer regularly with great attention (**japann nityadā avahitaḥ**) and concentration (**yuktaḥ**) achieves the highest benefit (**acirāt śreya āpnoti**).



|| 4.24.75 ||

śreyasām iha sarveṣām  
jñānam niḥśreyasam param  
sukham tarati duṣpāram  
jñāna-naur vyasanārṇavam

Of all auspicious items in this world (**śreyasām iha sarveṣām**), knowledge is supremely auspicious (**jñānam niḥśreyasam param**). It is the supreme bliss (**sukham**). The boat of knowledge (**jñāna-nauh**) crosses the ocean of saṁsāra (**tarati vyasana arṇavam**) which is hard to cross (**duṣpāram**).

|| 4.24.76 ||

ya imam śraddhayā yukto  
mad-gītaṁ bhagavat-stavam  
adhīyāno durārādhyam  
harim ārādhayaty asau

He who with faith (**yah śraddhayā yuktah**) studies my song (**adhīyānah imam mad-gītaṁ**) praising the Lord (**bhagavat-stavam**) pleases the Lord (**harim ārādhayaty asau**) who is rarely conquered (**durārādhyam**).

|| 4.24.77 ||

vindate puruṣo 'muṣmād  
yad yad icchaty asatvaram  
mad-gīta-gītāt suprītāc  
chreyasām eka-vallabhāt

From the Lord (**amuṣmād**), the sole object of affection (**eka-vallabhāt**), the steady person (**asatvaram puruṣah**) attains (**vindate**) the best of whatever he desires (**śreyasām yad yad icchaty**) from singing my song (**mad-gīta-gītāt**), which pleases the Lord (**suprītāt**).

|| 4.24.78 ||

idaṁ yaḥ kalya utthāya  
prāñjaliḥ śraddhayānvitaḥ  
śṛṇuyāc chrāvayen martyo  
mucyate karma-bandhanaiḥ

A devotee (**yaḥ martyah**) who, rising early in the morning (**kalya utthāya**) and folding his hands (**prāñjaliḥ**), hears these prayers (**idaṁ śṛṇuyāt**) and lets other hear them (**śrāvayet**) with faith (**śraddhayā anvitaḥ**) certainly becomes free from all bondage of karma (**mucyate karma-bandhanaiḥ**).

॥ 4.24.79 ॥

**gītaṁ mayedaṁ naradeva-nandanāḥ  
parasya puṁsaḥ paramātmanaḥ stavam  
japanta ekāgra-dhiyas tapo mahat  
caradhvam ante tata āpsyathepsitam**

O princes (**naradeva-nandanāḥ**)! With concentration (**ekāgra-dhiyah**), while chanting these prayers concerning the Supreme Lord, Paramātmā (**japanta parasya puṁsaḥ paramātmanaḥ stavam**), sung by me (**gītaṁ mayā idam**), undertake great austerities (**tapo mahat caradhvam**), and in the end you will achieve the desired result (**ante tata āpsyatha īpsitam**).