

61-62. Whatever pleasure they enjoy accrues to them from Devas. Devas have no tamas; they suffer from no pain by coming in contact with the objects of pleasure. Whatever pain they suffer is due to the influence of asuras.

63. Hence, Kali is a sufferer, Vāyu is joyous. Ordinary people and sages have both pleasure and pain.

64. Vāyu enjoys the fruits of his virtuous deeds. He suffers from his sinful actions. It is hard to escape the results of good or bad activities.

65. Partial incarnations of Lord Vāyu from Prāṇa to Sukha are nineteen in number. O lord of birds, the lord has descended on earth several times, each time with a separate identity.

66-67. O lord of birds, I shall explain to you the total incarnations of Vāyu. Listen.

Of the fourteen Indras, the second is called Virocana who is identical with Vāyu. With his eyes expanded all around, he, the partial incarnation of Marut, is also called Rocana.

68. When lord Rāma incarnated on earth, Vāyu was born as Hanūmān¹ for rendering assistance to Rāma.

69. When lord Kṛṣṇa descended on earth, he was born as Bhīma, the offspring of Vāyu.

70-71. Vāyu will be born as Maṇimān daitya, known as Śaṅkara. He will be so called, for he will abolish caste and destroy dharma.

72. Then he will be born as the son of Vasudeva. There will be none equal to him in the fourteen worlds.² He will be fully equipped with wisdom.

1. *Hanūmān*—a monkey-chief. He was the son of Añjanā by the god wind or Marut. He is represented as a monkey of extraordinary strength and prowess which he manifested on several critical occasions on behalf of Rāma whom he regarded as the idol of his heart.

2. The fourteen worlds are divided into two groups: seven higher and seven lower regions. Bhū, Bhuvah, Svah, Mahah, Janah, Tapas, Satya, or Brahma are the upper regions rising from the earth, one above the other; while Atala, Vitala, Satala, Rasātala, Talātala, Mahātala and Pātāla are the lower regions descending from the earth, one below the other.

73. The full incarnations of Vāyu are three. Their creed is one and the same which is propounded in the Bhāgavata.

74. The purpose of each and every incarnation is two-fold : establishment of order and suppression of the wicked. There is no other purpose for the lord to incarnate.

75-76. In the three incarnations of Vāyu, viz. Vairocana etc., O lord of birds, there are no pangs of birth. In the four incarnations there is no fusion of semen and blood. Hence, in these four incarnations there is nothing inauspicious.

77. In the four incarnations, at the hour of birth, the lord, at first, dries up the embryo before he is born out of the womb.

78-80. Of the twenty-three forms of the Supreme lord Brahmā, Vāyu is one. In the enjoyment of eternal bliss, pleasure, etc., Vāyu is at par with Brahmā. This truth knows no variation; listening to this leads to release. O lord of birds, I shall now tell you about the descent of Vāyu.

81. In the Kṛta age, there were born from Pradyumna twins Sāvitrī and Sarasvatī.

82. In between the two, was born Vāṇī. Sāvitrī was married to Viriñca, Sarasvatī to four-faced Brahmā.

83. These are the three forms of Vāṇī. I shall now tell you about the incarnations of *Bhārati*. Please hear attentively.

84. Being the presiding deity of the Vedas she is the Veda itself. She is the mistress of Vāyu, the great meditator.

85. She is also the mistress of Vāyu—knowledge incarnate. Being of the nature of joy she is identical with joy.

86. She is the mistress of Vāyu who is identical with joy. Vāyu is the preceptor of Bhārati. Since she is devoted to Vāyu, the preceptor, she is called *Gurubhakti*. She is the mistress of Vāyu, the great preceptor.

87-88. She has devotion for Hari, hence, she is called *Hari-Priti*. She is the mistress of Vāyu of the form of dhṛti.

89. Since she is the presiding deity of all sacred texts, she is identical with them. She is the wife of lord Vāyu.

90. She presents all objects of senses to lord Viṣṇu for propitiating him or for his enjoyment. Hence, she is called *Bhuji*.

91. She became the mistress of Citra. In the name of Śraddhā she became the mistress of lord Rocana.

92. O lord of birds, Hanūmān, the son of Vāyu, lived in the Tretā age. Then, Bhāratī was born as the daughter of a Brahmin, Śiva by name.

93. Not only Bhāratī and her companions such as Śacī, etc., but also all the rest who were born of him were married to their partners.

94-95. His daughter named Mati was also called *Anyagā* (one who has relations with another than her partner). She was born together with Śacī, etc., at the end of Tretā, O lord of birds. Born of Anala, she is known as Indrasenā. As she delighted Nala, she is called the delighter of Nala.

96-97. She was separated from her lord, since in her previous birth she had illicit relations with Vāyu in human form.

In her previous birth Mati had died as a maiden together with Śacī and others.

98. She was born out of the sacrifice conducted by Drupada and was named Draupadī. She married Bhīmasena. The sin of illicit copulation with a person in her previous life did not visit her in the next birth. Hence, she had no separation from her husband.

99. Bhāratī, the daughter of Kāśīrāja known by her popular name Kālī became the mistress of Bhīmasena.

100. Draupadī, the daughter of Drupada, gave up her body together with her maidens. O lord of birds, she will be born in the Kali age in the house of Śaṅkara in the village of Kāraṭī.

101. She died as a maiden to become the mistress of Vāyu in her third birth.

102. O good one, such are the mistresses of Vāyu and Brahmā. O lord of birds, they are inferior to their husbands in hundreds of merits.