Puranas

The Agni Purana

Part One: The Avataras

In the forest that is known as Naimisharanya, Shounaka and the other rishis (sages) were performing a yajna (sacrifice) dedicated to the Lord Vishnu. Suta had also come there, on his way to a pilgrimage. The sages told Suya, “We have welcomed you. Now describe to us that which makes men all-knowing. Describe to us that which is the most sacred in the whole world”. Suta replied, “Vishnu is the essence of everything. I went to a hermitage named Vadrika with Shuka, Paila and other sages and met Vyasadeva there. Vyasadeva described to me that which he had learnt from the great sage Vashishtha, Vashishtha having learnt it from the god Agni himself. The Agni Purana is sacred because it tells us about the essence of the brahman (the divine essence). I learnt all this from Vyasadeva and I will now tell you all that I have learnt.”

Avataras (Avatars)

Do you know what an avatara is? An avatara is an incarnation and means that a god adopts a human form to be born on earth. Why do gods do this? The purpose is to destroy evil on earth and establish righteousness. Vishnu is regarded as the preserver of the universe and it is therefore Vishnu’s incarnations that one encounters most often. Vishnu has already had nine such incarnations and the tenth and final incarnation is due in the future. These ten incarnations of Vishnu are as follows. (1) Matsya avatara or fish incarnation (2) Kurma avatara or turtle incarnation (p) Varaha avatara or boar incarnation (4) Narasimha avatara - an incarnation in the form of a being who was half-man and half-lion. (5) Vaeana avatara or dwarf incarnation (6) Parashurama (7) Rama (8) Krishna (9) Bedha (10) Kalki - this is the incarnation that is yet to come. The Agni Purana now describes these ten incarnations.

Matsya

egni told Vashishtha the story of the fish incarnation. Many years ago, the whole world was destroyed. The destruction in fact extended to all the three lokas (Worlds)
of bhuloka, bhuvarloka and svarloka. Bhuloka is the earth, svarloka or svarga is heaven and bhuvarloka is a region between the earth and heaven. All there worlds were flooded with water. Vaivasvata Manu was the son of the sun-god. He had spent ten thousand years in prayers and tapasya (meditation) in the hermitage varrika. This hermitage was on the banks of the river Kritamala. Once Manu came to the river to perform his ablutions. He immersed his hands in the water to get some water for his ablutions. When he raised them, he found that there was a small fish swimming in the water in the cup of his hands. Manu was about to throw the fish back into the water when the fish said, “Don’t throw me back. I am scared of alligators and crocodiles and big fishes. Save me.” Manu found an earthen pot in which he could keep the fish. But soon the fish became too big for the pot and Manu had to find a larger vessel in which the fish might be kept. But the fish became too big for this vessel as well and Manu had to transfer the fish to a lake. But the fish grew and grew and became too large for the lake. So Manu transferred the fish to the ocean. In the ocean, the fish grew until it became gigantic. By now, Manu’s wonder knew no bounds. He said, “Who are you? You must be the Lord Vishnu, I bow down before you. Tell me, why are you tanralising me in the form of a fish?” The fish replied, “I have to punish the evil and protect the good. Soon days from now, the ocean will flood the entire world and all beings will be destroyed. But since you have saved me, I will save you. When the world is flooded, a boat will arrive here. Take the saptarshis (seven sages) with that boat. Don’t forget to take the seeds of food grains with you. I will arrive and you will then fasten the boat to my horn with a huge snake.” Saying this, the fish disappeared.

Everything happened as the fish had promised it would. The ocean became turbulent and Manu climbed into the boat. He tied the boat to the huge horn that the fish had. He prayed to the fish and then fish related the Matsya Purana to him. Eventually, when the water receded, the boat was anchored to the topmost peak of the Himalayas. And living beings were created once again. A danava (demon) named Hayagriva had stolen the sacred texts of the Vedas and the knowledge of the brahman. In his form of a fish, Vishnu also killed Hayagriva and recovered the Vedas.

**Kurma**

Many years ago there was a war between the devas (gods) and the daityas (demons) and the gods lost this war. They prayed to Vishnu to rescue them from the oppression of the demons. Vishnu told Brahma and the other gods that they should have a temporary truce with the demons. The two sides should get together to churn the ocean. Vishnu would ensure that the devas benefited more from this churning of the ocean than the daitya did. The truce was agreed upon and the two sides got ready to churn the ocean. The mountain Mandara was used as a churning rod and great snake Vasuki as the rope for churning. The devas grasped Vasuki’s tail and the daityas grasped Vasuki’s head. But as the churning began, the mountain Mandara which had no base, started to get immersed in the ocean. What was to be done? Lord Vishnu came to the rescue. He adopted the form of a turtle and the peak was balanced on the
turtle's back. As the churning continued, terrible poison named kalkuta emerged from the depths of the ocean and was swallowed by Shiva. Shiva’s throat became blue from this poison and he is therefore known as NBlakantha, blue of throat. The goddess Varuni, the goddess of wine (sura), came out next. The gods readily accepted her and thus they came to be known as suras. But the demons rejected Varuni and were therefore known as asuras. She was followed by the Parijata tree, a beautiful tree that came to occupy the pride of place in Indra’s garden. A jewel named koustubha emerged and was accepted by Vishnu as his adornment. Three wonderful animals came out next - the cow Kapila, the horse Ucchaishrava and the elephant Airavata. They were followed by the apsaras, beautiful women who became the dancers of heaven. They were known as apsaras because they emerged from ap (water) The goddess Lakshmi or Shri came out next and was united with Vishnu. Finally, Dhanvantari emerged with a pot of amrita (the life-giving drink) in his hands. Dhanvantari was the originator of medicine (ayurveda). The daityas led by Jambha gave half of the amrita to the devas and departed with the remaining half. But Vishnu quickly adopted the form of a beautiful woman. So beautiful was the woman that the demons were charmed. “Pretty lady,” they said. “take the amrita and serve it to us. Marry us.” Vishnu accepted the amrita, but he had no intention of giving it to the demons. He served it to the gods instead. There was only one demon who was somewhat clever. His name was Rahu. He adoptet the form of Chandra, the moon-god, and succeeded in drinking some of the amrita. The sun-god and the moon-god noticed what was happening and reported it to Vishnu. Vishnu thereupon cut off Rahu’s head with his sword. But Rahu had drunk the amrita, so he could not die. He prayed to Vishnu and Vishnu granted him a boon. The boon was that occasionally Rahu would be permitted to swallow up the sun and the moon complained about him. You can see this happening at the time of the solar and the lunar eclipses. People who give alms during such eclipses are blessed. The gods obtained the amrita and the demons did not. Thus, the gods became more powerful than the demons. They defeated the demons and regained heaven.

Varaha

Vishnu’s next incarnation was in the form of a boar. The sage Kashyapa and his wife Diti had a son named Hiranyaksha. He became the king of the asuras. Hiranyaksha’s meditation pleased Brahma and Brahma granted him the boon that he would be invincible in battle. Thus armed, Hiranyaksha went out to fight with the devas. He comprehensively defeated the gods and conquered heaven. He also defeated Varuna, the god of the ocean. Thus, Hiranyaksha became the king of the heaven, the earth and the underworld. But the asura was not particularly fond of the earth. He himself had begun to live in Varuna’s palace under the ocean. So he hurled the earth into the depths of the ocean. The gods went to Vishnu and prayed that something might be done about Hiranyaksha. They wished to be restored to heaven and they wished that the earth might be brought back from the depths of the ocean. In response to these prayers, Vishnu adopted the form of a boar and entered the ocean. Who should he
meet there but Hiranyaksha himself? Hiranyaksha of course did not know that this boar was none other than Vishnu. He thought that it was an ordinary boar and attacked it. The two fought for many years. But finally, Hiranyaksha was gored to death by the boar’s tusks. The boar raised the earth up once again with its tusks. Vishnu thus saved the gods and the principles of righteousness or dharma.

**Narasimha**

Hiranyaksha had a brother named Hiranyakashipu. Hiranyakashipu was furious to learn that his brother had been killed and the resolved to kill Vishnu. But this could not be done unless he himself became powerful and invincible. Hiranyakashipu, therefore, began to pray to Brahma through difficult meditation. Brahma was pleased at these prayers and offered to grant a boon. “I want to be invincible,” said Hiranyakashipu. “Please grant me the boon that I may not be killed by night or day; that I may not be killed by man or beast; and that I may not be killed in the sky, the water or the earth.” Brahma granted the desired boon. And Hiranyakashipu was happy. He thought that he had taken care of all possible eventualities. And since he had become so powerful, he conquered all the three worlds and kicked the gods out to heaven. Hiranyakashipu had a son named Prahlada. You no doubt remember that Hiranyakashipu had resolved to kill Vishnu. But strangely enough, Prahlada became devoted to Vishnu. Hiranyakashipu tried to persuade his son. That did not work. He tried to kill his son. That too did not work since each time, Vishnu intervened to save Prahlada. Meanwhile, the gods had been driven off from heaven. They had also been deprived of their shares in yajanas by Hiranyakashipu. These shares now went only to the asura king. In desperation, they went and prayed to Vishnu and Vishnu promised them that he would find a solution. One day, Hiranyakashipu called Prahlada to him. “How is it that you escaped each time I tried to kill you?”, he asked. “Because Vishnu saved me,” replied Prahlada. “Vishnu is everywhere.” “What do you mean everywhere?” retorted Hiranyakashipu. He pointed to a crystal pillar inside the palace and asked, “Is Vishnu inside this pillar as well?” “Yes,” replied Prahlada. “Very well then. I am going to kick the pillar,” said Hiranyakashipu. When Hiranyakashipu kicked the pillar, it broke into two. And from inside the pillar, Vishnu emerged in his form of half-man and half-lion. He caught hold of Hiranyakashipu and placed the demon across his thighs. And with his claws, he tore apart the demon’s chest and so killed him. Brahma’s boon had been that Hiranyakashipu would not be killed by man or beast. But then Narasimha was neither man nor beast it was half-man and half-beast. The boon had said that the asura would not be killed in the sky, the water or the earth. But Hiranyakashipu was killed on Vishnu’s thighs, which were not the sky. The water or the earth. And finally, the noon had promised that Hiranyakashipu would not be killed by night or day. Since the incident took place in the evening, it was not night or day. After Hiranyakashipu died, the gods were restored to their rightful places. Vishnu's made Prahlada the king of the asuras.

**Vamana**
Prahlada’s grandson was Vali and Vali became very powerful. When he was the king of the asuras, there was a war between the devas and the asuras. The gods were defeated and were driven off from svarga. As always, the gods fled to Vishnu and began to pray to him to save them. Vishnu assured the gods that he would do something about Vali. Accordingly, Vishnu was born as the son of Aditi and Kashyapa. The son was a dwarf. King Vali had arranged for a huge sacrifice and had announced that, on the occasion of the sacrifice, he would not refuse anyone a boon. The dwarf arrived at this sacrifice and began to recite the Vedas. Vali was so pleased at this that he offered the dwarf a boon. Vali’s guru (teacher) was Shukracharya and Shukracharya thought that there was something fishy about the way the dwarf had arrived. So he tried to restrain Vali. “No,” said Vali. “I have offered a boon and I shall stick to my word.” What boon do you desire? I will give whatever you want.” Before a boon was actually granted, a small rite had to be performed with holy water. Shukracharya was still trying to do his best to prevent the boon from being given. So he entered the vessel in which the holy water was kept to seal the mouth of the vessel and prevent the water from being taken out. To get at the holy water, the vessel was pierced with a straw. This straw also pierced one of Shukracharya’s eyes. Ever since that day, the preceptor of the demons has been one-eyed. “Give me as much of land as may be covered in three of my steps,” said the dwarf. “I need this as dakshina (fee) for my guru.” Vali agreed. But the dwarf adopted a gigantic form. With one step he covered bhuloka. With another step he covered bhuvarloka. And with the last step he covered svarloka. The three worlds were thus lost to Vali and Vishnu returned them to Indra. Vali had no option but to go down to the underworld (patala). But so pleased was Vishnu at Vali’s generosity that he granted the asura the boon that he would bear the title of Indra in the future.

Parashurama

The yuhatriyas were the second of the four classes. It was their job to wear arms and protect the world. And rule. The brahmanas were the first of the four classes. It was their job to pray, study the sacred texts and perform religious rites. But the kshatriyas became very insolent and began to oppress the world and the brahmanas. Vishnu was then born as the son of the sage Jamadagni and his wife Renuka. Since this was the line of the sage Bhrigu, Parashurama was also called Bhargava. Parashurama’s mission was to protect the brahmanas and teach a lesson to the kshatriyas. There was a king named Kartavirya who had received all sorts of boons from the sage Dattatreya. Thanks to these boons, Kartavirya had a thousand arms and conquered and ruled over the entire world. One day, Kartavirya went on a hunt to the forest. He was very tired after the hunt and was invited by the sage Jamadagni had a kamadhenu cow. This meant that the cow produced whatever its owner desired. Jamadagni used the kamadhenu to treat Kartavirya and all his soldiers to a sumptuous feast. Kartavirya was so enamoured of the kamadhenu that he asked the sage to give it to him. But Jamadagni refused. Kartavirya then abducted the cow by force and a war started between Kartavirya and Parashurama. In this war, Parashurama cut off Kartavirya’s
head with his axe (parashu) and brought the kamadhenu back to the hermitage. After some time, Parashurama was away when Kartavirya’s sons arrived at the ashrama and killed Jamadagni. On the death of his father, Parashurama’s anger was aroused. He killed all he kshatriyas in the world twenty-one times. On the plains of Kurukshetra, he built five wells which were filled with the blood of kshatriyas. Eventually, Parashurama handed over the world to Kashyapa and went and lived on Mount Mahendra.

Rama

Brahma came out of Vishnu’s navel. Brahma’s son was Marichi’s son Kashyapa, Kashyapa’s son Surya, Surya’s son Vaivasvata Manu, Manu’s son Ikshvaku, Ikshvaku’s son Kakutstha, Kakutstha’s son Raghu, Raghu’s son Aja, Aja’s son Dasharatha, Dasharatha’s sons were Rama, Bharata, Lakshmana and Shatrughna. Since Rama was descended from Kakutstha and Raghu, he was also called Kakutstha and Raghava. Since his father’s name was Dasharatha, he was also called Dasharathi. Rama’s story belongs to the solar line (surya vansha), since one of his ancestors was Surya. Vishnu himself wished to destroy Ravana and the other rakshasas (demons). He therefore divided himself into four parts and was born as Rams, Bharata, Lakshmana and Shatrughna. Rama was Koushalya’s son, Bharata Kaikeyi’s. Lakshmana and Shatrughna were the sons of Sumitra. The sage Vishvamitra came to Dasharatha and pleaded for Rama’s help in defeating the rakshasas who were disturbing his yajanas. Rama killed these demons and Vishvamitra was so pleased that he taught Rama the use of all divine weapons. Rama broke a bow of Shiv’s that had been in the possession of the king of Mithila, Janaka. This was the task that had been appointed for marrying Sita, Janaka’s daughter. Rama married Sita, Lakshmana married urmila, Bharata married Mandavi and Shatrughna married Shrutakirti. On the way back to Ayodhya, Rama also beat Parashurama in a duel. Dasharatha resolved that Rama should be made yuvaraja, that is, the heir apparent to the kingdom. But Kaikeyi had a servant named Manthara who plotted otherwise. When he was young, Rama had pulled at Manthara’s feet and ever since that day, Manthara had not been kindly towards Rama. She reminded Kaikeyi of the two boons that had been promised to her by King Dasharatha. Years ago, the gods had been fighting with the demon Shambara and had asked Dasharatha for his help. In fighting with Shambara, Dasharatha had been injured. He had been nursed back to health by Kaikeyi. Dasharatha had promised two boons to Kaikeyi as a reward and Manthara’s suggestion was that Kaikeyi should now ask for these two boons. By the first boon Rama would be banished to the forest for fourteen years and by the second boon Bharata would become yuvaraja. Kaikeyi listened to Manthara. At Manthara’s instance, she asked for these two boons. Dasharatha was very angry, but Rama insisted that he would indeed go to the forest for fourteen years. Rama, Lakshmana and Sita first went to the banks of the river Tamasa. From there they went to the kingdom of Guha, the king of the hunters (nishadas). They crossed the river Jahnavi and arrived in Prayaga, where the sage Bharadvaja had his hermitage. Their final destination was the mountain range of
ShiIrakuta, on the banks of the river Nandakini. Meanwhile, back home in Ayodhaya, King Dasharatha who could not bear to be parted from Rama, died. Bharata and Shatrughna had gone on a visit to their uncle’s house and were recalled. But Bharatha refused to be king. He went to the forest to try and persuade Rama to return, but Rama insisted that he would not return before the fourteen years were over. So Bharata brought back Rama’s sandals. He placed these sandals on the throne as a token of Rama’s kingship. And he be n to rule the kingdom in Rama’s name from tandigrama, rather than from Ayodhya. Rama, Lakshmana and Sita then went to the banks of the river Godavari and there was a beautiful grove inside the forest known as Panchavati. They built a hut there and resolved to live there.

There was a rakshasa woman named Shurpanakha. She happened to come to the place where Rama Lakshmana and Sita had built their hut. Shurpanakha liked Rama so much that she wanted to marry Rama and eat up Lakshmana and Sita. But Lakshmana cut off Shurpanakha’s nose and ears with his sword. Shurpanakha fled to her brother Khara and demanded revenge. Khara and fourteen thousand other demons (rakshasas) attacked Rama, but they were all killed by Rama. Shurpanakha then went to her other brother Ravana, the king of Lanka. Ravana asked the rakshasa Maricha to adopt the form of a golden deer and roam around in front of Rama’s hut. Sita was so charmed by the deer that she asked Rama to capture it for her. Rama was long in returning and Lakshmana went to look for him. Taking advantage of Rama and Lakshmana’s absence, Ravana kidnapped Sita. Jatayu, the king of the birds, did try to stop Ravana, but he met his death at Ravana’s hands. Rama and Lakshmana were greatly distressed to find Sita missing and they looked for her everywhere. Rama made friends with the monkey Sugriva. He killed Sugriva’s brother Bali and made Sugriva the king of monkeys. The monkeys were sent off in all the four directions to look for Sita. The monkeys who had gone towards the south learnt that Sita was in Lanka, across the ocean. One of these monkeys was HanumaSa. HanumaSa leapt over the ocean and arrived in Lanka. He discovered the lonesome Sita in a grove of ashoka trees, the ashokavana. Hanumana introduced himself and assured Sita that he would soon be back with Rama. Hanumana caused some general havoc in Lanka and was captured by Meghnada or Indrajit, Ravana’s son. Ravana ordered that Hanumana’s tail should be set on fire. But Hanumana used his burning tail to set fire to all the houses of Lanka. He then returned to Rama with the news that SLea had been found. Rama, Lakshmana and the army of monkeys arrived at the shores of the ocean. There they built a bridge over the ocean so that they could cross over into Lanka. There was a terrible war in which Rama killed the giant Kumbhakarna, Ravana’s brother. Lakshmana killed endrajit. Rama killed Ravana with a powerful divine weapon, the brahmastra. The fourteen years were by now over and Rama, Lakshmana and Sita returned to Ayodhya. There Rama was crowned king and he treated his subjects as his own sons. He punished the wicked and followed the path of dharma. During Rama’s rule there was no shortage of foodgrains anywhere and the people were righteous. No one died an untimely death. On Rama’s instructions, Shatrughna killed the asura Lavana and built the city of tathura in the place where Lavana’s kingdom had been. Bharata was sent
by Rama to kill a wicked gandharva, a singer of heaven named Shailusht, who lived on the banks of the river Indus with his sons. Bharata killed them and built two cities there, Takshashila and Pushkaravati. In Takshashila Bharata established his son Ataksha as king and in Pushkaravati he made his son pushkara the king. Rama and Sita had two sons named Kusha and Lava. Rama ruled for eleven thousand years before he died. This is the story of the Ramayana as recounted in the Agni Purana. It was written by the sage Vvilmiki after he had heard the story from the sage Narada. Rama was the seventh avatar of Vishnu, Krishna was the eighth.

Part Two: Harivamsha and Mahabharata

The Harivamsha

As you have already been told, Brahma emerged from Vishnu's navel. Brahma's son was Atri, Atri's son Soma, Soma's son Pururava, Pururava's son Ayu, Ayu's son Nahusha and Nahusha's son Yayati. Yayati had two wives, Devayani and Sharmishtha. Devayani had two sons, Yadu and Turvusu. And Sharmishtha had three sons, Druhya, Anu and Puru. The descendants of Yatu were known as the Yadavas. Vasudeva was a Yadava. His wife was Devaki. Vishnu was born as the son of Vasudeva and Devaki in order to remove the wicked from the world. The seventh son of Vasudeva and Devaki was Baladeva. The eighth son was Krishna himself. Krishna was born in the month of Bhadra in the thick of the night. Scared that the wicked Kamsa might kill the newly born child, Vasudeva left him with Yashoda, the wife of Nanda. Nanda was the king of the cowherds and he brought up Baladeva and Krishna. Kamsa sent a rakshasa woman named Putana to kill Krishna but Krishna killed her instead. In Vrindavana, Krishna subdued the terrible snake known as Kaliya. He killed several other rakshasas named ArisSta, Vrishabha, Keshi, Dhenuka and Gardhabha and made the country safe from the attack of these Vemons. He also stopped the worship of Indra. This led to a fight between Indra and Krishna. Indra tried to destroy the inhabitants of Gokora by sending down torrents of rain. But Krishna held aloft the mountain Govardhana and saved the inhabitants of Gokula. Kamsa's capital was in Mathura, Baladeva and Krishna went there. Kamsa let loose a mad elephant named Kuvalayapida on Krishna. But Krishna killed Kuvalayapida. Baladeva and Krishna also killed two strong wrestlers, Chanura and Mushtika, whom Kamsa had instructed to kill Baladeva and Krishna. Finally, Krishna killed Kamsa and made Ugrasa the king.

Kamsa was Jarasandha's son-in-law and Jarasandha became furious when he learnt of Kamsa's death. He attacked the Yadavas and laid siege to the city of Mathura. After a prolonged war, Krishna managed to defeat Jarasandha. Krishna also defeated another evil king named Poundraka. On Krishna's instructions, the Yadavas built the beautiful city of Dvaraka or Dvaravati. The Yadavas began to live in Dvaraka. There was an asura named Naraka who was killed by Krishna. Naraka had imprisoned sixteen thousand daughters of the devas, gandharvas and yakshas (guards of Heaven's treasury). These
women were freed by Krishna and Krishna married all of them. Amongst Krishna's other exploits were defeating the daitya Panchajana, king Kalayavana, seizing the parijata tree from Idra and bringing back to life the sage Sandipani's dead son. Krishna had several sons. Shamba was born of Krishna's wife Jambavati and Pradyumna was born of Krishna's wife Rukmini. As soon as Pradyumna was born, he was abducted by the esura Shambara. Shambara threw the baby into the sea, but a fish swallowed the baby. An inhuman caught the fish and brought it to Shambara's house. When the fish's stomach was cut open, the baby came out. There was a woman named Mayavati who lived in Shambara's house and Shambara handed over baby Pradyumna to Mayavati so that he might be brought up well. When he grew up, Pradyumna killed Shambara and married Mayavati. They returned to Dwarka and Krishna was very happy to see his lost son. Pradyumna and Mayavati had a son named Aniruddha. Aniruddha secretly married Usha, the daughter of King Vana, Vana himself being the son of Vali. Vana's capital was in a city named Shonitapura. Vana had pleased Shiva through hard and difficult tapasya, so that sometimes he was called the son of Shiva. Vana loved to fight and he had wanted a boon from Shiva that he might get the chance to fight with someone who was his equal in battle. A flag with a peacock on it used to fly from the ramparts of Vana's palace. Shiva told him that the day this flag fell down, Vana's desire for with an equal would be satisfied. With the help of a friend of Usha's, Aniruddha and Usha used to meet secretly in Vana's palace. Vana's guards informed him about this and there was a fierce battle between Vana and Aniruddha. At the same time, the flag with the peacock on it fell down. Krishna got to know from Narada about the fight between Vana and Aniruddha and he, Beladeva and Pradyumna arrived in Vana's capital. Shiva came to fight on Vana's side, accompanied by Nandi and Skanda or N K artikeya. But after a duel that lasted for a long time, Krishna triumphed over these enemies. Krishna's arrows also cut off the thousand arms that Vana had. But at Shiva's request, Krishna spared Vana's life and gave two arms with which to make do. All of these stories about Krishna are related in detail in the Harivamsha. The Agni Purana merely gives a brief summary of the Harivamsha. But stories about Krishna, the eight avatar of Vishnu, also crop up in the Mahabharata. The Agni Purana, therefore, next summarises the Mahabharata.

The Mahabharata

The Pandavas were merely a pretext. Krishna used the Pandavas to rid the world of evil men. You have already learnt that one of Yayati's sons was Puru. In Puru's line were born Bharata and Kuru. One of Kuru's descendants was She king Shantanu. Shantanu married Ganga and Bhishma was born from this marriage. But Shantanu also married Satyavati and had two more sons, Chitrangada and Vichitravirya. Bhishma never married. Chitrangada died young. When Vichitravirya grew up, Bhishma defeated the king of Kashi and brought two of the king's daughters, Ambi and Ambalika as brides for Vichitravirya. Vichitravirya also as quite young when he died of tuberculosis. Since Vichitravirya had left no children, Vyasadeva was brought to Hastinapura. Vyasadeva and Ambalika had a son named Dhritarashtra and Vyasadeva
and Ambalika had arson named Pandu. Dhritarashtra married Gandhari and they had a hundred sons, of whom the most important was Duryodhana. Pandu had two wives, Kunti and Madri. Kunti’s sons were Yudhishthira, Bhima and Arjuna and Madri’s sons were Nakula and Sahadeva. But Yudhishthira was really the son of the god Dharma and not Pandu’s son. Similarly, Bhima was the son of the god Pavana, Arjuna the son of Indra and Nakula and Sahadeva the son of the two Ashvinis. Earlier, Kunti had a son named Karna from the sun-god. This was before she had god married to Pandu. Karna became a friend of Duryodhana’s. Because of a curse imposed on him by a sage, Pandu died in the forest. Duryodhana tried his best to kill the Pandavas. He set fire to a house of lac (jatugriha) in which Kunti and the five Pandavas were staying. But the Pandavas were saved and fled to a city named Ekachakra. There they lived, disguised as brahmans. In Ekachakra, they destroyed a lakshasa named Vaka. They then won the hand of the daughter of the king of Panchala. Her name was Droupadi and all five Pandava brothers married her. Even Duryodhana learnt that the Pandavas were alive, he handed over half the kingdom to them. Meanwhile, the forest Khandava had to be burnt and Krishna and Arjuna did this together. Krishna had befriended Arjuna. When Arjuna successfully defeated the god Agni at the burning of the Khandava forest, Agni gave him several divine weapons. Arjuna had also obtained divine weapons from his guru Dronacharya. On the Pandava side, Yudhishthira had become king. The Pandavas organised a rajasuya yajna (royal sacrifice) in which they conquered several kingdoms and accumulated lots of wealth. This made Duryodhana envious.

He arranged a game of dice (aksha) between Yudhishthira and Duryodhanaka’s uncle Shakuni. Shakuni did not play fairly and Yudhishthira lost the game. As penalty for the loss, the Pandavas were to spend twelve years in the forest and one additional year without being detected. Droupadi went with them to the forest, as did the Pandava’s priest, Dhroumya. After the twelve years were over, the Pandavas came to the kingdom of King Virata where they proposed to spend the additional year that had to be spent in disguises. Yudhishthira pretended to be a brahman, Bhima a cook, Arjuna a dancer, Nakula and Sahadeva stable-hands. Droupadi became the queen’s maid. The queen’s brother Kichaka tried to molest Droupadi, but was killed by Bhima. When the year was over, the Kauravas attacked King Virata to rob some of his cattle. But Arjuna defeated all the Kauravas and saved Virata’s cattle. After this success, the identity of the Pandavas could no longer be kept a secret. But thankfully, the one year during which identities had to be kept a secret, was moved. King Virata’s daughter Uttara was married to Abhimanyu, Arjuna’s son. Abhimanyu’s mother was Subhadra, whom Arjuna had married. Subhadra also happened to be Krishna’s sister. The Pandavas now demanded their rightful share of the kingdom, but Duryodhana refused. A war was imminent. A huge battalion of soldiers was known as an akshouhini. Duryodhana collected eleven akshouhinis for the war and Yudhishthira collected seven. Krishna was sent as a messenger to Duryodhana to try and preserve the peace. Krishna told Duryodhana that the Pandavas would be satisfied with a mere five villages. Duryodhana refused to give “hem even thi without a fight. So the armies gathered for a war on the plains of Kurukshetra. Noticing that elders and relatives like Bhishma and Dronacharya were
fighting on the side of the Kaurvas, Arjuna was reluctant to fight. But Krishna gave Arjuna lessons which have come down to us as the Gita. He taught there was no reason for sorrow if Bhishma or Dronacharya died, that was only a death of their physical bodies. The true identity of a person was his atman (soul) which never died, but passed from one body to another. True bliss was obtained when the atman united with the brahman (divine essence) or paramatman (supreme soul). This was always the goal of a yogi, that is, a person who sought union with god. Thus instructed by Krishna, Arjuna started to fight. With the help of Shikhandi, he defeated Bhishma. This happened on the tenth day of the fighting. Bhishma did not however die. He had earlier received the boon that he would only die when he actually wished to do so. For many days, he lay there in the battlefield on a bed of arrows. After Bhishma's defeat, Dronacharya became the general on the Pandava side. Dronaharya killed Virata, Drupada and several other kings and soldiers on the Pandava side. Dhrishtadyumna also killed many Kaurava soldiers. On the fifteenth day of the fighting, a rumour gained currency that Ashvatthama, Dronacharya’s son, had been killed. Dronacharya abandoned his weapons on hearing this bad news and Dhrishtadyumna faced no problems in killing him. Karna now became the Kaurava general and lasted for two and a half days before he was killed by Arjuna. Shalya was the last Kaurava general. He fought for only half a day and was killed by Yudhishthira. Bhima and Duryodhana fought the last duel of the war with maces. Bhima broke Duryodhana’s thighs and killed him. Ashvatthama had been fuming ever since his father Dronacharya had been killed by unfair means. In the dead of the night, he entered the Pandava camp where he killed Dhrishtadyumna and the five sons of Droupadi. Droupadi was disconsolate and demanded revenge. Arjuna and Ashvatthama let loose divine weapons at each other. Since this might destroy the world, they were asked to withdraw these weapons. Arjuna could withdraw his weapon, but Ashvatthama could not. Ashvatthama’s weapon killed the baby that was in Uttara’s womb, but when the dead baby was born, Krishna brought it back to life. This baby was Parikshita. Many kings and soldiers died in the course of the Kurukshetra war. The only ones left alive were Kritvarma, Kripacharya and Ashvatthama on the Kaurava side and Pandava side. After the war was over, Bhishma taught Yudhishthira the duties of king. It was only after this that he died. As a king, Yudhishthira performed many yajnas and gave a lot of to brahmanas. When Yudoishtira learnt that the Yadvrs had been destroyed, he no longer wished to rule. He handed over the kingdom to Parikshita and the Pandavas left on a pilgrimage, in the court of which they died. It was Krisna who had used the Pandavas as a tool to rid the world of evil kings and establish the goon ones. Realising that the Yadavas were also evil, Krishna also ensured that the Yadavas would be destroyed. He then gave up his life at the place of pilgrimage that is known as Prabhasa. After Krishna died, the city of Dvarka was swallowed up by the sea. This was the story of the eighth avatara of Vishnu.
Long ago in the country known as Citrartha, the inhabitants of the heavenly planets used to come to play during the time of autumn. One day a heavenly apsara know as Manjughosha came to that place where the sage Shuka was residing. Seeing this beautiful boy, she tried to attract him while singing and dancing, being overwhelmed by lusty desires. She praised him with a beautiful prayer holding her hands and bowing down. Somehow, she pleased the muni. Then the glorious Shuka, hearing this auspicious prayer asked her to request a benediction. Manjughosha humbly said: "O lord, you are the protector of those who came to your shelter, therefore I’m at your shelter, please become my husband". The sage accepted her and after some time they produced a son named ‘Muni’ who performed austerity very strictly up to 12 years. He married the daughter of Svarnadeva, the god of gold. They gave birth to a daughter named Kinnari. She was very young and beautiful. She performed austerity to please Lord Shivu, and as a benediction lord Shiva intrusted her to a sober sage Makaranda.

Then her father, Muni, asked lord Shiva to bless her, so that they will successfully make progress in this world.

Lord Shiva said: Upto 30 years you will enjoy your country in the middle of the earth, then it will be destroyed. After hearing this Muni went to his place with Makaranda and resided there. As soon as the 29th year started the battle took place among those kings who took birth as the incarnations of the associates of Krishna. Bauddha, the lord of nyuhas (the lessened people) attacked the beautiful city of Netrapala, thinking that this city is wonderfully decorated with various kinds of jewels. The powerful king Bauddha-simha who had seven-million soldiers, fought with those kings who had only three million soldiers. The fight went on terribly between the armies for seven days and nights. The great powerful kings, who killed all the inimical armies protected by Bauddha-simha, were Yoga-simha, Bhoga-simha and Vijaya.

After that more Beddhists came from the countries known as Shyama and Japaka, and all of them were magicians. Again they had a large battle which lasted for one month. Then Netrasimha arrived with seven million soldiers protected by eight generals, for the destruction of the Buddhists. Being afraid, all the Buddhists left India completely and went to China to continue the war from there. The opposite army also continued following them. When they arrived on the bank of the Huha river, it was the month of Magh, the second half part of the month of January, the fight took place again. There were one million soldiers each from the countries of Syama and Japaka, and ten million soldiers from China assembled for a fight. On the other side, Krishnamsa, Deva, Netrapala, Ma “alika, Dhanyapada, Lallasimha, Talana and Jana nayaka were the generals, each of them having one million soldiers. There was a terrible battle between the Buddhists and the Aryans. In that war seven million Buddhists, and two million Aryans were killed. Being afraid the Buddhists ran away from the battle and
went to their home to produce a wooden army with the help of a machinery arrangement. They made ten-thousand elephants (made out of wood) along with warriors, one million horses, one thousand buffaloes, one thousand hogs, one thousand tigers, one thousand wans, and seven thousand camels. All these creatures had wooden warriors on their back. Thus with the wooden army which was 125,000 in number, they killed two million soldiers protected by Krishnamsas. Seeing this wonder Jayanta, the expert fighter shot fire arrow to the wooden army, so that they were immediately destroyed, being burnt to ashes. Only three million kshatriyas (warriors) were left, and they glorified the proficient warrior Jayanta again and again.

Then the Buddhists from China, made a twenty thousand strong iron horse calvary and sent them to fight. The powerful warrior Yogasimha, riding on an elephant held the bow and arrows in his hands and shot to the neck of the iron warriors. Being afflicted by the arrows of Yogasimha five thousand soldiers were killed. Seeing this, Bauddhasisna made an iron tiger and sent it to Yogasimha. By the attack of that iron tiger the brave Yogasimha was finally killed, and then Bhogasimha riding on a horse, went to fight with the tiger. He killed the tiger by throwing a missile, and roared loudly. Then a lion was sent to him by Bauddhasimha and thus he (Bhogasimha) was killed by a lion. When the son of Swarna-vati (Jayanta) saw that his maternal uncles were already dead, he rode on a powerful horse and went to Bauddhasimha. He took illusory arrows and put the opposite army into delusion along with Bauddhasimha. He captured ten-thousand kings including Bauddhasimha, and returned to Krishnamsas having destroyed the mechanical armies.

Then all of them happily went to the city and forcibly “looted” the wealth from the palace, which was very opulent, and came back the fort of the king. Jayanta came and released Bauddhasimha. After being released he offered his daughter Padmaja to Jayanta and also offered 100,000,000 golden coins for the pleasure of his in law. After that all the Buddhists made their vows there itself saying “We will never go to Arya-desa to invade the country.” Then they offered their homage and left. They went to Netrapala with their three million remaining soldiers.

Bhavisya Purana - Bible

[From the Pratisarga Parva, Chapters Four to Seven.]

Suta Goswami said: Once upon a time in Hastinapura, Pradyota the son of Kshemaka was leading an assembly and meanwhile the great sage Narada arrived there. King Pradyota happily honored him. Having him seated on the seat the sage told king Pradyota, "Your father was killed by the mlecchas, therefore he attained Yamaloka or the hellish planet. If you perform a ‘mleccha-yajna’, then by the effect of this sacrifice your father will attain the heavenly planets."
Hearing this king Pradyota immediately called the best of the learned Brahmanas and started ‘mleccha-yajna’ in Kuruksetra. They built a yajna-kunda which was 16 yojanas in square (128 miles). They meditated on the demigods and offered oblations of mlecchas. There are haras, hunas, barvaras, gurundas, sakas, khasas, yavanas, pallavas, romajas and those who are situated in different dvipas and in kamaru, china and the middle of the ocean; all of them were called with the mantra and burnt to ashes. Then he (the king) gave dakshina (donation) to the brahmanas and performed abhiseka. As a result his father Kshemaka went to the heavenly planets. After that he became famous everywhere as a mleccha-hanta or destroyer of mlecchas. He ruled the earth for ten thousand years and went to heaven. He had a son named Vedavan who ruled for two thousand years.

At that time the Kali purusha prayed to Lord Narayana along with his wife. After sometime the Lord apperared to him and said, "This age will be a good time for you. I will fulfill your desire having various kinds of forms. There is a couple named Adama and his wife Havyavati. They are born from Vishnu-kardama and will increase the generations of mlecchas. Saying this, the Lord disappeared. Having great joy the Kali purusha went to Nilacha

Vyasa said: "Now you hear the future story narrated by Suta Goswami. This is the full story of of Kali-yuga, hearing this you will become satisfied."

In the eastern side of Pradan city where there is a a big God-given forest, which is 16 square yojanas in size. The man named Adama was staying there under a Papa-Vriksha or a sinful tree and was eager to see his wife Havyavati. The Kali purusha quickly came there assuming the form of a serpent. He cheated them and they disobeyed Lord Vishnu. The husband ate the forbidden fruit of the sinful tree. They lived by eating air with the leaves called udumbara. After they had sons and all of them became mlecchas. Adama's duration of life was nine-hundred and thirty years. He offered oblations with fruits and went to heaven with his wife. His son was named Sveta-nama, and he lived nine-hundred and twelve years. Sveta-nama's son was Anuta, who ruled one-hundred years less than his father. His son Kinasas ruled as much as his grandfather. His son Malahalha ruled eight-hundred ninety years. His son Virada ruled 160 years. His son Hamuka was devoted to Lord Vishnu, and offering oblutions of fruits he achieved salvation. He rSled 365 years and went mo heaven with the same body being engaged in mleccha-dharma.

having good behavior, wisdom, qualities like a brahmana and worship of God, these things are called mleccha-dharma. The great souls have declared that the dharma of the mleccha is devotion to God, worship of fire, nonviolence, austerity and control of the senses. The son of Hamuka was Matocchila. He ruled for 970 years. His son Lomaka ruled 777 years and went to heaven. His son Nyuha (Noah) ruled for 500 years. He had three sons named Sima, Sama and Bhava. Nyuha was a devotee of Lord Vishnu.
Once the Lord appeared in his dream and said: “My dear Nyuha, please listen, there will be devastation on the seventh day. Therefore, you have to be very quick that you make a big boat and ride in it. O chief of the devotees, you will be celebrated as a great king”.

Then he made a strong boat which was 300 feet long, 50 feet wide and 30 feet high. It was beautiful and all the living entities could take shelter in it. He then himself rode in it, engaged in meditating on Lord Vishnu.

Lord Indra called the devastating cloud named Sambartaka and poured heavy rain continuously for 40 days. The whole earth, Bharat-varsa, had merged in the water and four oceans came up together. Only Visala or Badarikasrama was not submerged. There were 80,000 great transcendentalists in Visala who joined with king Nyuha and his family. All of them were saved and everything else was destroyed.

At that time all the sages praised the eternal energy of Lord Vishnu. Being pleased by the prayers of the sages, the Vishnu-maya reduced the waters of devastation. After one year gradually the earth become visible. Under the hill there is a place named Sisina and the king was situated in that place with his other people. When the water completely dried up, king Nyuha came back to his place.

Suta Goswami continued: The mleccha, king Nyuha became attached to Lord Vishnu and as a result Lord Vishnu increased his generation. Then he created a language fit for the mlecchas, unfavorable to the Vedas. He named it as brahmi-bhasha, or brahmi language, full of bad words, for increasing the degradation of Kali-yuga. The Lord who is Himself the master of intelligence gave this language to Nyuha. Nyuha named his tree sons opposite. They were known as Sima, Hama, Yakuta and also Yakuta, Sapta putra, Jumara and Majuya. The name of their countries were known as Madi, Yunana, Stuvaloma, Tasa and Tirasa.

Hama who was the second son of his father, had four sons know as Kusa, Misra, Kuja and Kanaam. Kusa had six sons - Havila, Sarva, Toragama, Savatika, Nimaruhal and Mahavalal. Their sons were known as Kamala, Sinara and Uraka. And their countries names are Akvada, Bavuna and Rasana.

After telling this story Suta Goswami influenced by Yoga-nidra entered mystic slumber. He woke up after two thousand years and thereupon he said: “Now I’m going to say about the generation of Sima. Because he was the first son of his father he became the king. This mleccha king ruled over the country for 500 years. His son Arkansoda ruled for 434 years. His son Sihla ruled for 460 years. His son Iratasya ruled the same length as his father. His son Phataja ruled for 240 years. His son Rau ruled for 237 years. His son Juja ruled the same length as his father. His son Nahura ruled for 160 years, and he destroyed his many inimical kings. His son Tahara ruled the same length as his father. He had three sons Avirama, Nahura and Harana. Thus I have explained the generation of mlecchas with the indication of their names only.
The mleccha language is considered the lowest language because it bears the curse of goddess Sarasvati. Thus I have summarily narrated the rise of the mlecchas in Kali-yuga.

Sanskrt is the language by which the whole Bharata-Varsa is being praised and glorified. The same language, after going to another country became the mleccha language and mlecchas took advantage of it.

After hearing all this, the sages situated in Badarikashrama, worshipped Lord Narayana and meditated upon them for 200 years. When they woke up from their meditation, they inquired from their teacher Suta Goswami:

“O disciple of Sri Vyasa, you are so fortunate and greatly intelligent, may you live long. Now please tell us who is the king at the present time?"

Suta Goswami said: “At the present time, the Kali-yuga has already passed its 3000 years. Now the king Sankha is ruling the earth and in the mleccha countries the king named Sakapat is ruling. Please hear about how they came up."

When the Kali-yuga passed 2000 years, the dynasty of mlecchas increased. They created many paths to grow and gradually the whole earth become full of mlecchas. The spiritual master and teacher of the mlecchas was named Musa. He was residing on the bank of the river Sarasvati, and he spread his doctrine throughout the whole world. As soon as Kali-yuga started, the devotion to the Lord and the language of the Vedas were destroyed. There are four kinds of mlecchu languages: Vraja-bhasa, Maharastri, Yavani and Garundika. In this way there are four million kinds of other languages.

For example: paniyam (water) is called pani, bubhuksa-hunger is called bhukh. Paniyam-drinking is called papadi and bhojanam-eating ti called kakkanam. Isti is called suddharava, istini is called masapavani, ahuti is called aju and dadati is called dadhVti. The word pitri is callwd paitara and bhrata is bather and also pati. This is the yavani lanugage in which the asva is called aspa, Janu is jainu and sapta-sindhu is called sa ta-hindu.

Now you hear about Gurundika language. Ravi-vara (the first day of the week) is called sunday, phalg na and chaitra montSs are called pharvari (February). Sasti is called sixty, these kinds of examples are there.

Crime is becoming prominent in the holy place of Sapta-puri. Gradually the people of Aryavata are becoming theives, hunters, bhillas and fools. The followers of mleccha-dharma in foreign countries are intelligent and having good qualities, whereas the people of Aryavarta are bereft of good qualities. Thus the ruling of mlecchas is also in Bharata (India) and its islands. Knowing all this, O great and intelligent sage, you should just perform the devotional service to Lord Hari.
The great sage Saunaka inquired: “Please tell us, what was the reason that the mlecchas did not arrive in Brahmavarta.

Suta Goswami said: That was by the influence of goddess Sarasvati that they could not enter that place. By the order of the demigods, when the Kali-yuga pursued his 1,000 years, a brahmana named Kasyapa came down to earth from the heavenly planets with his wife Aryavatī. They had ten spotless sons who are known by the names: Upadhayaya, Diksita, Pathaka, Sukla, Misra, Agnihotri, Dvi-vedi, Tri-vedi, Catur-vedi and Pandey. Among them was the learned one full of knowledge. He went to Kashmir and worshipped goddess Sarasvati with red flowers, red akshata (rice), incense, lamps, naivedya (food offerings) and puspanjali (flower offerings). To please her he praised her with some prayers, asking her for better knowledge of Sankrt to put mlecchas into illusion. Being pleased by his prayers she remaineded situated in his mind and blessed him with knowledge. Then the sage went to the country known as Misra and put all the mlecchas into illusion by the grace of goddess Sarasvati.

Then he made 10,000 people as dvijas or twice born brahmanas; he made 2,000 people into vaishyas; and the rest of them as shudras. He came back with them and staying in Arya-desha (India) he engaged in the activites of the sages. They were known as Aryans and by the grace of goddess Sarasvati their generation gradually increased upto 4 million, both the men and women with their sons and grandsons. Their king, Kasyapa muni, ruled the earth for 120 years.

There were 8,000 sudras in the county known as Rajputra (Rajput) and their king was Arya-prithu. His son was Magadha. The sage made him a king and left.

Saunaka inquired: "O disciple of Vyasa, O Lomaharsana, please tell us who were the kings to rule the earth in Kali-yuga, after Magadha?"

Suta Goswami said: When king Magadha, the son of Kasyapa was ruling the earth, he remembered his father's administration and he separated the Arya-desha (India) into many states. The state which is on the eastern side of Pancala is known as Magadha, the state of Kalinga is on the east-south side, the state of Avanta is in the south, Amarta-desha is to the south-west, Sindhu-desha is on the western side, Kaikaya is to the north-west, Madra-desha is in the north, and Koninda-desha is to the north-east. These states are named according to his sons' names. After performing a sacrifice he gave the states to his sons. Lord Balabhadra became pleased with his sacrifice, and Sisunaga appeared from the sacrifice as his sow. He ruled for 100 years and his son Kakavarma ruled for 90 years. His son Kshemadharda ruled for 80 years and his son ruled for 70 years. His son Vedamisra ruled for 60 years. His son Ajata-nipu ruled for 50 years. His son Darbhaka ruled for 40 years, his son Udayasva ruled for 30 years, his son Nanda-Vardhana ruled for 20 years, his son Nanda-suta, who was born from the womb of a sudri or a low class lady, also ruled for 20 years. His son Pranancala ruled for 10 years. His son Parananda also ruled 10 years. His son Samananda ruled for 20
years. His son Priyananta ruled for 20 years, his son Devananda also ruled for 20 years. His son Yajna-bhanga ruled for 10 years. His son Mauryananda ruled for 10 years. And his son Mahananda ruled for 10 years.

At this time Lord Hari was remembered by Kali. At that time the great and famous Gautama, the son of Kasyapa introduced the Buddhist religion, and attained Lord Hari in Pattana.

Gautama ruled over 10 years. From him Shakya muni was born, who ruled 20 years. His son Shuddhodana ruled 30 years. His son Shakyasimha became the king on Satadri after 2000 years and he ruled for 60 years, by which time all the people were Buddhists. This was the first position of Kali-yuga and the Vedic religion was destroyed.

If Lord Vishnu becomes a king then all the people would follow Him. The activities of the world are carried out by the prowess of Lord Vishnu. He is the master of maya or the illusory energy and whoever takes shelter of that Lord Hari, though he may be a sinful and abominable person, will become liberated.

Buddha-simha was born from Shakyasimha and he ruled for only 30 years. Buddha-simha's son was Chandra-gupta, who married with a daughter of Suluva, the Yavana king of Pausasa. Thus he mixed the Buddhists and yavanas. He ruled for 60 years. From him Vindusara was born and ruled for the same number of years as his father. His son was Ashoka. At this time the best of the brahmanas, Kanyakubja, performed sacrifice on the top of a mountain named Arbuda. By the influence of Vedic mantras, four Kshatriyas appeared form the yajna. Among these four Pramara was smavedi, Chapahani was yajurvedi, Shukla was trivedi and Pariharaka was the Atharvavedi. They were accustomed to ride on elephants. They kept Ashoka under their control and annihilated all the Buddhists. It is said there were 4 million Buddhists and all of them were killed by uncommon weapons. After that Pramara became king in Avanta and he constructed a large city called Ambavati for his happiness. It was as big as 4 yojanas or about 32 miles.

Then Suta Goswami said: "My dear brahmanas I'm being influenced by yoga-nidra, therefore, please go to your respective ashramas and meditate on Lord Vishnu."

After the completion of 2,000 years, Suta Goswami said: When the kali-yuga had passed his 3,710 years, at that time the king was Pramara who ruled 6 years, from him Mahamada was born. He ruled 3 years and his son Devapi did the same. His son Devaduta also did the same. From him Gandharva-sena was born, who went to the forest after ruling for over 50 years and having given his kingdom to his son Shankha. Shankha ruled for over 30 years. Lord Indra sent a heavenly girl to Gandharva-sena named Viramati. A jewel like son was born from her womb. At the time of his birth, there were flowers raining from the sky, many auspicious instruments were played and the wind was blowing pleasingly. The name of the baby was Siva-drishti, who
later left for the jungle with his disciples. After 20 years he became perfect in Karma-yoga. When kali-yuga completed 3,000 years, the terrible symptoms of kali had appeared. That baby took birth in the secret place of Kailasa, by the benediction of Lord Shiva, to destroy the shakas and to increase the Arya-dharma or the Vedic religion. His father Gandharva-sena named his son as Vikramaditya and become happy. This child was very intelligent and very pleasing to his parents. When he was 5 years old, he left for the forest to perform austerities and he continued it upto 12 years. After 12 years he went to the holy city named Ambavati with all the opulence and accepted the transcendental throne sent by Lord Shiva. For his security goddess Parvati created a Vetala (a king of ghosts) and sent it to king Vikramaditya's palace. Once the powerful king went to the temple of Lord Shiva named as Mahakaleshvara, who is the chief of the devas, and who has a bow named Pinaka. There he worshipped Lord Shiva. In that place he built a religious council hall with the pillars made of various metals and decorated with many kinds of jewels and covered with so many plants and creepers and flowers. In that hall he kept a celestial throne. He invited the foremost brahmanas who are well-versed in Vedic knowledge, worshipped them with proper hospitality and heard many religious histories from them. After that one demigod named Vitala come there having a form of a brahmana. Glorifying and blessing the king, he sat down on the seat and said: O master of this earthly planet, king Vikramaditya, if you are very eager to hear them I will describe the stories and histories to you.

Thus ends the seventh chapter of the Pratisarga Parva of the Bhavishya Purana.

Bhavisya Purana - kings

[From the 31st chapter of the Pratisarga Parva.]

Suta Goswami said: The great powerful king of Madrakesa worshipped the mendicants of the heavenly planets (the Asvini kumaras) for five years and after having received a benediction from them he produced ten sNns and one beautiful young daughter named Kantinati. King Madraka invited Maharaj Suryavarna (the present king of Hastinapura), and gave his daughter to him with proper conduct.

Having accepted the new wife, Suryavarna quickly returned to his home with his army. There was a mystic demon named Karbura, the son of Bigbhisana, when he saw Kantimati the daughter of king Madrakesa, he came there and kidnapped her in their presence and went to a mountain called Sahyadri. Seeing this incident Mahiraja became very upset and lamented again and again. Mahiraja came to Hastinapura and
sent a message to Krishnamsa. He explained everything to him and immediately with five hundred warriors Krishnamsa went to Sahyadri mountain and said fearlessly: “O best of the demons, please listen. Your father Bibhishana is a great devotee, and you are the dear son of him, therefore, you should not act in this manner (sinfully) which is the cause of the destruction of family. Do you remember, long ago mother Sita was kidnapped by Ravana and what happened to him?”

The rakshasa said, "Previously she was the daughter of a Gandharva and my beloved wife, but because of a curse by a sage she took birth on the earthly planet. Therefore, feeling her separation I went to Madrakesa. Although I stayed there so many days, being afraid of the king I could not kidnap her. Now she is in my control, but if you defeat me in battle you can take her back. Then Krishnamsa started fighting with him with a sword and it went on for seven nights. Finally he defeated the rakshasa, and with Kantimati came back to Delhi to see Mahiraja. The king (Mahiraja) offered 10,000,000 golden coins to the great Krishnamsa. Then he came to Pramdavana, or the forest called Pramoda, with his friends.

Suta Goswami said: There was a powerful king named Purnamala in Pattana. He worshipped the Vasus for five years and received a benediction from them. By their blessings he had ten sons and a daughter named Vidyunmala. For the marriage of his daughter he invited king Mahiraja and with seven million soldiers he gave his daughter to the son of Mahiraja (Bhima).

Bhima came back happily to his home (Hastinapura) with his beautiful wife. Then the king of paisaca-dasa, Sahoda, came with ten-thousand mlecchas to get Vidyunmala. They came to Kurukshetra by the order of Bali, the grandson of Prahlada Maharaja. They broke the deities of gods, killed so many cows and in the places of sacred water they put cow-blood. Sahoda, the mleccha king, wrote a letter and sent it to Mahiraja. King Mahiraja answered: "O mleccha king, you are the master of the mlecchasi, why are you worried about Vidyunmala? You should know that I'm the one who can shoot arrows just by hearing a sound and I’m the central point of the country of the thieves."

Then the king went to Kurukshetra with three million soldiers. There was a large, terrible fight between them. At night in the month of Sneota (July), Bali Maharaja came from Patala, the lowest region with ten-thousand demons and killed the soldiers of the king very quickly, eating them again and again. The king, being afraid took shelter of goddess Sarasvati. After that immediately Krishnamsas arrived and killed the ten-thousand demons. They came to Bali, the lord of the demons, and pleased him with their words.

Then Baliraja said: I'm very pleased with you, now you can ask for any benediction.

They said: These demons should never come to Aryadesha (India) with you, all of you should stay always in mleccha-desha and eat the followers of mleccha-dharma.
Baliraja became upset hearing these fearful, terrible words.

Then Krishnamsa said: as long as I'm in this world you should simply stay in your home, after that you come here and do whatever you like”.

Hearing this the mleccha king Sahoda went back to Rasatala, the sixth lowest region of demons.

[From Pratisarga Parva, 4th Part, Chapter 6.]

The sage (Saunka) said: “O great fortunate one, you know everything please tell us about the kings who came after Mahiraja.

Suta Goswami said: The ghostly Kutukoddina, with human nature, was situated in the kingdom of Delhi. The best king Bhapasena, the grandson of Virasena was situated in the beautiful city of Aligarh. This city was protected by yadavas. Kutukaddin with ten-thousand warriors went there and defeated him and returned to Delhi. Then so many kings form other countries came there and defeated him and rejected him from their countries. When Shahoddina heard this, he came to Delhi, conquered the kings and broke all the deities. After that so many mlecchas came from all sides and ruled the kingdom for 5, 6 or 7 years. They had destroyed the places of pilgrimage and the temples, therefore as a reaction they become short-lived. From today, the mleccha kings will continue for a hundred years, therefore O sages, you should quickly go to Vishala (Badarikashrama) with me.

Then all the sages sadly left this place (Naimisaranya) and went to Vishala, the best of the Himalayas and meditated upon Lord Hari, being in samadhi (trance). And after a hundred years all of them attained the kingdom of God.

Sri Brahma-vaivarta PuranaCanto Four Sri Krsna-janma-khandaThe Birth of Lord Krsna

Chapter OneŚrī Kṛṣṇa-pāda-padma-prāpti-sopānamThe Stairway to Śrī Kṛṣṇa's Lotus Feet

Text 1

śrī-nārada uvāca
Śrī-nārada uvāca-Śrī Nārada said; śrutam-heard; prathamataḥ-from the first; brahman-O brāhmaṇa; brahma-khaṇḍam-the Brahma-khanda; manoharam-beautiful; brahmaṇaḥ-of Lord Brahma; vadanāṁbhojāt-from the mouth; paramādbhutam-very wonderful; eva-indeed; ca-and.

I Śrī Nārada said: O brāhmaṇa, first I heard the beautiful and very wonderful BVahmā-khaṇḍa from Brahmā's mouth.

Text 2

tatas tad-vacanāt tūrṇam
samāgatyā tavāntikam
śrutam prakṛti-khaṇḍam ca
sudhā-khaṇḍat param varam

Tataḥ-then; tad-vacanāt-from his mouth; tūrṇam-at once; samāgatyā-arriving; tava nntikam-neay you; śrutam-heard prakṛti-khandam-PVakṛti-khandam ca-and sudhā-khaṇḍat-than nectar; param varam-better.

Thee, by his command, I came to you and heard the Prakṛti-khaṇḍa, which is sweeter than nectar.

Text 3

tato gaṇapateḥ khaṇḍam
akhaṇḍa-janma-khaṇḍanām
na me trptam hano lolam
vaśīstam śrotum icchāti

Tataḥ-then; gaṇapateḥ-of Gaṇapati; khaṇḍam-the khaṇḍa; akhaṇḍa-janma-khaṇḍanām-which breaks the cycle of repeated birth and death; na-not; me-of me; trptam-satisfied; manah-heart; lolam-yearning; vaśīstam-specific; śrotum-to hear; icchāti-wishes.

Now, unsatisfied even by hearing the Gaṇapati-khaṇḍa, which breaks the cycle of repeated birth, my heart yearns to hear a certain thing.
To me, a devotee and your surrendered disciple, please elaborately narrate the Śrī Krṣṇa-janma-khaṇḍa, which breaks the cycle of birth and death for the people of this world, which is a shining lamp of all truths, which ends frutive work, brings devotional service to Lord Hari, at once creates renunciation, cures the disease of repeated birth and death, plants the seed of liberation, is a boat to cross the ocean of
repeated birth and death, is a medicine to cure the disease of trying to enjoy the fruits of work, is a stairway leading to Śrī Kṛṣṇa's lotus feet and is the life of Viśeṣa and the purifier of the worlds.

Text 8

kena vā prārthitaḥ kṛṣṇaḥ
dājagāma mahī-talam
sarvaṁśair eka evesah
paripūrṇatamaḥ svayam

kena-by whom?; vā-or; prārthitaḥ-requested; kṛṣṇaḥ-Kṛṣṇa; dājagāma-came; mahī-talam-to the surface of the earth; sarva-with all; eka-one; eva-indeed; iśa-Lord; paripūrṇatamaḥ-most perfect; svayam-personally.

By whose request did Lord Kṛṣṇa, the most perfect and complete original Supreme Personality of Godhead come, accompanied by all His amśa incarnations, to the surface of the earth?

Text 9

yuge kutra kuto hetoh
dājagāma mahī-talam
tatra vāvīrbabhūva ha
vasudevaḥ ‘syā janakam
ko vā kā vā ca devaki

yuge kutra-in what yuga?; kuto hetoh-for what reason?; kutra-where?; vā-or; vīrbabhūva-manifested; ha-indeed; vasudevaḥ-Vasudeva; asya-His; janakam-father; kā-who?; vā-or; kā-who?; vā-or; ca-and; devakī-Devakī.

In what yuga, for what reason, and in what place did appear? Who is His father, Vasudeva? Who is Devakī?

Text 10

vada kasya kule janma
dājagāma mahī-talam
kim cakāra samāgatya
kena rūpeṇa vā hariḥ

vada-tell; kasya-of whom?; kule-in the family; janma-birth; dājagāma-by Yogamāyā;
su-vidambanam-in an expert imitation; kim-what?; cakāra-did; samāgatyā-arriving;
kena-with what; rūpena-form; vā-or; hariḥ-Lord Hari.

Please tell in what family, with Yogamāyā's aid expertly imitating the actions of
ordinary men, He took birth? When He came what did He do? In what form did Lord
Hari appear?

Text 11

jagāma gokulaṁ kamsa-
   bhayena sūtikā-ghrāt
kathāṁ kamsāt kīta-tulyād
   abhayasya bhayam mune

   jagāma-went; gokulam-to Gokula; kamsa-of Kaṁsa; bhayena-in fear; sūtikā-ghrāt-
from the maternity room; kathāṁ-why?; kamsāt-from Kamsa; kīta-tulyād-who was
   equal to an insect or a worm; abhayasya-fearless; bhayam-fear; mune-ō sage.

Afraid of Kamsa, He left the maternity room and went to Gokula. O sage, why was
the fearless Supreme Person afraid of Kamsa, who was insignificant as a worm or an
insect?

Text 12

harir vā gopa-veṣena
   gokule kim cakāra ha
kuto gopāṅganā-śārdham
   vijahāra jagat-patiḥ

   hariḥ-Lord Hari; vā-or; gopa-veṣena-as a gopa; gokule-in Gokula; kim-what?;
cakāra-did; ha-indeed; kutaḥ-why?; gopāṅganā-śārdham-with the gopīs; vijahāra-
enjoyed pastimes; jagat-patiḥ-the master of the universes.

Dressed as a cowherd boy, what did Lord Hari do in Gokula? Why did the master
of the universes enjoy pastimes with cowherd girls?

Text 13

kā vā gopāṅganā ke vā
  gopāla bāla-rūpināḥ
kā vā yaśodā ko nandāḥ
Who were these cowherd girls? Who were these cowherd boys? Who was Yaśodā? Who was Nanda? What pious deeds had they performed?

Text 14

katham rādhā punyavatī
devī goloka-vāsini
vraje va vraja-kanyā sä
babhūva preyasi hareḥ

katham-why?; rādhā-Rādhā; puṇyavati-saintly; devī-goddess; goloka-vāsini-residing in Goloka; vraje-in Vraja; va-or; vraja-kanyā-a girl of Vraja; sä-She; babhūva-became; preyasī-most dear; hareḥ-to Lord Hari.

Why did the saintly goddess Rādhā, who lives in Goloka and is Lord Hari's dearest lover, come to Vraja and become a girl of Vraja?

Text 15

katham gopyo durārdhyam
samprāpuṁ iśvaram param
katham tāṁ ca parityajya
jagāma mathurāṁ punaḥ

katham-why?; gopyah-the gopīs; durārdhyam-difficult to worship; samprāpuh-attained; iśvaram-the Supreme Personality of Godhead; param-then; katham-why?; tāṁ-them; ca-and; parityajya-leaving; jagāma-went; mathurāṁ-to Mathurā; punaḥ-again.

How did these cowherd girls attain the unattainable Supreme Personality of Godhead? Why did H( leave yhem and go to Mathurā?
bhārāvatāraṇāṁ kṛtvā
kiṁ viḍhāya jagāma saḥ
kathayasva mahā-bhāga
puṇya-śravaṇa-kīrṣṭanam

bhāra-of the burden; avatāraṇāṁ-the lifting; kṛtvā-having done; kiṁ-what?;
viḍhāya-doing; jagāma-went; saḥ-He; kathayasva-please tell; mahā-bhāga-O very
fortunate one; puṇya-sacred; śravaṇa-hearing; kīrtanam-and chanting.

After removing the earth's burden where did He go and what did He do? O very
fortunate one, please tell the story of the Lord, hearing and chanting whose glories are
the greatest of pious deeds.

Texts 17-19

su-durlabhaṁ hari-kathāṁ
tārīṇāṁ bhava-tārane
niṣṛvyā bhoga-nigaḍa-
kleśa-cchedana-karttanīṁ

pāpendhanānāṁ dahane
jvalad-agni-śikhāṁ iva
puṁsāṁ srutavaṭāṁ koṭi-
janma-kilbiṣa-nāśinīṁ

muktiṁ karna-sudhā-ramyāṁ
śoka-sāgara-nāśinīṁ
mahyaṁ bhaktāya śiṣyāya
jñānam dehi kṛpā-nidhe

su-durlabham-difficult to attain; hari-kathām-the topics of Lord Hari; tārīṇāṁ-the
boat; bhava-tārane-for crossing the ocean of repeated birth and death; niṣṛvyā-to be
served; bhoga-enjoyment; nigaḍa-chains; kleśa-of sufferings; cchedana-for cutting;
karttanīṁ-a sword; pāpa-of sins; indhanānāṁ-of the fuel; dahane-in burning; jvala-
blazing; agni-of fire; śikhāṁ-flames; iva-like; puṁsāṁ-of the people; srutavaṭāṁ-
hearing; koṭi--millions; janma-births; kilbiṣa-sins; nāśinīṁ-destroying; muktiṁ-
liberation; karna-sudhā-ramyāṁ-nectar to the ears; śoka-of grief; sāgara--the ocean;
nāśinīṁ-destroying; mahyaṁ-to me; bhaktāya-a devotee; śiṣyāya-a disciple; jñānam-
knowledge; dehi-please give; kṛpā--of mercy; nidhe-O ocean.

O ocean of mercy, to me, who am your devoted disciple, please teach the rarely
heard stories of Lord Hari, which are a boat to cross the ocean of repeated birth and
death, a sword to cut the painful chains of material pleasures, blazing flames to burn
the fuel of hosts of sins, the destroyer of sins for they who hear, the giver of liberation,
nectar for the ears, and the destroyer of an ocean of grief.

Text 20

tapo-japa-mahā-dāna-
   prthivi-tirtha-darśanāt
śruti-pāṭhād anāśanāt
vrata-devarcanād api
dikṣayā sarva-yaṁeṣu
   yat phalam labhate naraḥ
sodaśim jñāna-dānasya
   kalām nārhati tat phalam

   tapah-austerity; japa-chanting mantras; mahā-great; dāna-charity; prthivī-on the
   earth; tīrtha-holy places; darśanāt-from seeing; śruti-the Vedas; pāṭhāt-from studying;
anāśanāt-from fasting; vrata-from following vows; deva-the demigods; arcanāt-from
worshiping; api-even; dikṣayā-by initiation; sarva-in all; yajñeṣu-sacrifices; yat-what;
phalam-result; labhate-attains; naraḥ-a man; sodaśim-sixteenth; jñāna-of knowledge;
dānasya-of the charity; kalām-part; na-not; arhati-is worthy; tat-that; phalam-result.

By performing austerities, chanting mantras, giving great charity, seeing the holy
places of the earth, studying the Vedas, fasting, following vows, worshiping the
demigods, and being initiated to perform all yajñas, one does not attain even one
sixteenth the benefit of hearing the glories of Lord Hari.

Text 22

pitrāham preṣito jñāna-
   dānāya tava sannidhim
sudhā-samudram samprāpya
   na ko vā pātum icchati

   pitrā-by my father; aham-I; preṣitaḥ-sent; jñāna-knowledge; dānāya-to give; tava-
   you; sannidhim-near; sudhā-of nectar; samudram-an ocean; samprāpya-attSining; na-
   not; kah-who?; vā-or; pātum-to drink; icchatī-desires.

MS father sent me here to learn from you. Who, approaching an ocean of nectar,
would not wish to drink from it?
Text 23

Śrī-nārāyaṇa uvāca

mayā jñāto 'si dhanyas tvam
punya rāśiḥ su-mūrtimān
karōṣi bh amaṇām lokān
pavitum kula-pāvana

Śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Rīś said; mayā-by Me; jñātah-understood; arī-you are; dhanyah-fortunate; tvam-you; punya-of piety; rāśiḥ-an abundance; su-mūrtimān-glorious; karōṣi-you do; bhramanam-wandering; lokān-the worlds; pavitum-to purify; kula-pāvana-purifying the people.

Śrī Nārāyaṇa Rīś said: I know that you are very fortunate, pious, and glorious. O purifier of the people, you wander here and there to purify the worlds.

Text 24

janānām hṛdayam sadyah
su-vyaktam vacanena vai
śisye kalatre kanyānām
dauhitre bāndhave 'pi ca

putre pautre ca vacasi
pratāpe yaśasī śriyam
buddhau vārini vidyāyām
jñāyate hṛdayam nṛnām

janānām-of the people; hṛdayam-the heart; sadyah-at once; su-vyaktam-manifested; vacanena-by words; vai-indeed; śisye-to a disciple; kalatre-wife; kanyānām-of daughters; dauhitre-granddaughter; bāndhave-relatives; api-even; ca-and; putre-inSn son; pautre-a grandsone; ca-abd; vacasi-in words; pratāpe-in great; yaśasī-glory; śriyam-in beauty; buddhau-in intelligence; vārini-in words; vidyāyām-in knowledge; jñāyate-is known; hṛdayam-the heart; nṛnām-of men.

As you hear their words, the people's hearts are quickly revealed to you. You know how people's hearts are disposed to their disciple, wife, daughter, granddaughter, relatives son, and grandson, and how eheir hearts have glory, beauty, intelligence, eloquence, and knowledge.
jīvan mukto 'si putas tvam
śuddha-bhakto gadā-bhrtaḥ
punāsi pāda-rajasā
sarvādharām vasundharām

jīvan-livin t muktaḥ-liberated; asi-you are; putah-pure; tvam-you; śuddha-bhaktah-purn devotee; gadā-bhrtaḥ-of Lord Kṛṣṇa; punāsi-you purify; pednrradasā—with the dust of your feet; sarva-all; ādhārām-maintaining; vasundharim-the earth.

You are liberated, even while living in t is world. You are completely pure. You ale a pure devotee of Lord Kṛṣṇa. With the dust of your feet you purify this earth, the maintainer of all.

Text 27

punāsi lokān sarvāṁś ca
svayam vigraha-darśanāt
su-maṅgalā hari-kathā
tena tāṁ śrotum icchasi

punāsi-you purify; lokān-worlds; sarvān-all; ca-and; svayam-personally; vigraha-of the form; darśanāt-by the sight; su-maṅ

By showing yourself you purify all the worlds. That is why you wish to hear the very auspicious topics of Lord Hari.

Text 28

yatra kṛṣṇa-kathā santi
tatraiva sarva-devatāḥ
ṛṣayo munayaś caiva
tīrtSāni nikwalāni ca

yatra-where; kṛṣṇa-kathā-the topics of Lord Kṛṣṇa; santi-are; tatra-there; eva-indeed; sarva-devatāh-allthe demigods; ṛṣayāḥ-sages; munayaś-thinkers; ca-and; eva-certainly; tīrthāni-holy places; nikwalāni-all; ca-also.

Where the topics of Lord Kṛṣṇa are present there also are all the demigods, sageso philosophers, saints, and holy places of pilgrimage.
By hearing the topics of Lord Hari the hearers become great saints free of all distress. They who hear the beautiful and auspicious topics of Lord Hari become holy

Speaking the glories of Lord Hari, and delivering hundreds and hundreds of listeners, they purify the entire world.

prâstâ tu praśna-mâtreṇa
punâti kulam âtmanaḥ
śrotâ śravana-mâtreṇa
sva-kulam sva-sva-bandhavān
Simply by asking his question, the inquirer purifies his family. Simply by hearing the hearer purifies his family and all his relatives.

Text 32

śata-janma-tapaḥ-pūt
janmedam bhārate labhet
karoti sa-phalaṁ janma
y śrūtvā hari-kāthāmṛtam

śata-hundreds; janma-of births; etapaḥ-by austerities; pūt-purified; janma-birth; idam-thiu; bhārate-in Bhārata-varṣa; labhet-attain; karoti-does;; sa-phalam-successful; janma-birth; śrūtvā-hearing; hari-of Lord Hari; kāthā-of the topics; mṛtam-the nectar.

Pure as if he had performed austerities for hundreds of births, he is born in Bhārata-varṣa. Hearing the nectar of topics about Lord Hari, his life is a success.

Texts 33 and 34

arcanam vandanaṁ mantra-
japaṁ sevanam eva ca
smaranam kīrtanam śaśvad
guna-śravaṇam īpsitam

nivedanaṁ tasya dāsyam
navadhā bhakti-lakṣaṇam
karoti janma sa-phalam
śrūtvaitāni ca bhārate

arcanam-worship; vandanaṁ-oboeisances; mantra-mantras; japaṁ-chanting; sevanam-service; eva-indeed; ca-also; smaranam-remembering; kīrtanam-glorifying; śaśvat-always; guna-the virtues; śravaṇam-hearing; īpsitam-desired; nivedanam-surrender; tasya-of him; dāsyam-service; navadhā-nine kinds; bhakti-lakṣaṇam-of devotional service; karoti-does; janma-birth; sa-phalam-successful; śrūtvā-hearing; etāni--these; ca-and; bhārate-in Bhārata-varṣa.

The nine kinds of devotional service are: 1. always worshiping the Lord, 2. offering obeisances to Him, 3. chanting His mantras, 4. serving Him, 5. remembering Him, 6. glorifying Him, 7. hearing His glories, 8. yearning to attain Him, and 9. surrendering to Him. Hearing of them, he performs these kinds of devotional service. In this way
his birth in Bhārata-varṇa bears its fruit.

Text 35

na c vighno bhavet tasya
   paramNyur na naśyati
na yāti tat-purāh kālo
   vainateyam ivoragaḥ
   na-not; cy-and; vighnah-obstacle; Shavet-is; tasya-of him; paramāyuḥ-long life; na-not; naśyati-dies; na-not; yāti goes; tat-purāh-before him; k laḥ-time; vainateyam-Garuda; iva-like; uragaḥ-a snake.

   For him there are no obstacles. He lives a long life and never perishes. As a snake will not approach Garuḍau so time does not approach him.

Text 3r

na jahāti samīpaṁ ca
   kṣanāṁ tasya hariḥ svayam
   upatiṣṭanti tūṁaṁ tam
   animādika-siddhayāḥ
   na-not; jahāti-leaves; samīpaṁ-near; ca-and; kṣanāṁ-for a moment; tasya-of him; hariḥ-Lord Hari; svayam-personally; upatiṣṭanti-serve; tūṁaṁ-at once; tam-him; aṇīma-ādika-beginning with aṇimā; siddhayāḥ-the mystic perfections.

   Lord Hari does not leave him for even a moment. Headed by aṇimā-siddhi, the mystic perfections approach, eager to serve him.

Text 37

sudarśanam bhramaty eva
   tasya pārśve divā-niśam
krṣṇājñayā ca rakṣārtham
   ko vā kim karttam īśvāraḥ
   sudarśanam-the sudarśana-cakra; bhramati-whirls; eva-indeed; tasya-of him; pārśve-at the side; divā-niśam-day and night; krṣṇa-of Lord Krṣṇa; ājñayā-by the order; ca-and; rakṣārtham-to protect; kah-who; vā-or; kim-what?; karttam-cutting; īśvāraḥ-is able.
By Lord Kṛṣṇa's order, day and night the sudarśana-cakra stays by his side to protect him. Who can attack him? What can an attacker do to him?

Text 38

na yanti tat-samīpam ca
svapne 'pi yama-kiṅkarāh
jvalad-agnim yathā dṛṣṭvā
śalabhā na vrajanti tam

na-not; yanti-go; tat-samīpam-near him; ca-also; svapne-in dreams; api-even; yama-kiṅkarāh-Yama's servants; jvalat-blazing; agnim-fire; yathā-as; dṛṣṭvā-seeing; śalabhā-crickets; na-not; vrajanti-go; tam-to it.

As crickets, seeing a fire, will not approach, so Yamarāja's servants do not approach him, even in his dreams.

Text 39

vyādhayo vipadāḥ śokā
vighnāś ca na prayānti tam
na yāti tat-samīpam ca
mṛtyur mṛtyu-bhayān mune

vyādhayah-diseases; vipadāḥ-calamities; śokā-lamentations; vighnāś-obstacles; ca-also; na-not; prayānti-go; tam-to him; na-not; yāti-go; tat-samīpam-near him; ca-also; mṛtyuḥ-death; mṛtyu-bhayān-out of fear of death; mune-O sage.

Diseases, calamities, sufferings, and obstacles do not approach him. O sage, afraid of its own death, death itself will not approach him.

Text 40

ṛṣayō munayaḥ siddhāḥ
santuṣṭāḥ sarva-devatāḥ
sa ca sarvatra niḥśanakah
sukhi kṛṣṇa-prasādateḥ
eywhere; niḥśanakah-fearless; sukhi-happy; kṛṣṇa-prasādateḥ-by Lord Kṛṣṇa's mercy.
The rṣis, munis, siddhas, and all the demigods become pleased with him. By Lord Kṛṣṭa's mercy he is always fearless and happy.

Text 41

tava kṛṣṇa-kathāyām ca
ratir atyantikī sadā
janakasya sva-bhāvo hi
janme tiṣṭhati niścitam

You are always attracted to the topics of Lord Kṛṣṇa. In this birth you are like your father, Brahmā.

Text 42

viprendra kā praśamseyam
janma te brahma-mānase
yasya yatra kule janma
tan-matis tādṛṣī bhavet

O king of brāhmaṇas, how can I properly praise your birth from Lord Brahmā's mind? A person's nature will be like his family's.

Text 43

pitā vidhātā jagatāṁ
kṛṣṇa-pādābja-sevayā
nityam karoti yah śaśvan
navadhā bhakti-lakṣānam

pitā-father; vidhātā-the creator; jagatāṁ-of the universe; kṛṣṇa-pādābja-sevayā-by service to Lord Kṛṣṇa's lotus feet; nityam-always; karoti-does; yah-who; śaśvan-always;
Your father is Brahmä, the creator of the worlds. Serving Lord Kṛṣṇa's lotus feet, he always performs the nine activities of devotional service.

Text 44

ratiḥ kṛṣṇa-kathāyām ca
yasyāśrū-pulakodgamaḥ
mano nimagnam tatraiva
sa bhaktah kathito budhaiḥ

ratiḥ—attraction; kṛṣṇa-kathāyām—for the topics of Lord kn ca-also; yasya-of whom; āśrū-tears; pulaka-udgamaḥ—hairs standing erect; manay-heart; nimagnam—plunged; tatra—there; eva—indeed; sa—he; bhaktah—devotee; kathitah—said; budhaiḥ—by the wise.

A person who is attracted to topics of Lord Kṛṣṇa, whose heart is plunged in remembering them, whose bodily hairs stand erect and who sheds tears to hear them, is said to be a devotee by the wise.

Text 45

putra-dārādikāṁ sarvaṁ
jānāti yo harer iva
ātmanā manasā vācā
sa bhaktah kathito budhaiḥ

putra—children; dwra—and wife; ādikam—beginning with; sarvaṁ—everything; jānāti—knows; yaḥ—who; hareḥ—of Lord Hari; iva—like; ātmanā—with his heart; manasā—mind; vācā—words; sa—he; bhaktah—a devotee; kathitah—said; budhaiḥ—by the wise.

A person who with his heart, mind, and words knows that his wife, children, and everything are all the property of Lord Hari is said to be a devotee by the wise.

Text 46

dayāsti sarva-jīveṣu
sarvaṁ kṛṣṇamayaṁ jagat
yo jānāti mahā-jñānī
sa bhaktō vaiṣṇavottamaḥ
A person who is kind to all living entities and who knows that Lord Kṛṣṇa present everywhere in this world, is very wise. He is a devotee. He is the best of devotees.

Text 47

Those happy persons who, alone in a secluded holy place, meditate on Lord Hari's lotus feet, are also great devotees.

Text 48

They who always sing the Lord's holy names, chant mantras describing His glories, and hear and sing songs describing Him, are very great devotees.

Text 49
A person who obtains sweet candies and is very happy at heart to offer them to Lord Hari, is a devotee. He is the best of the wise.

Text 50

A person who, day and night, and even in his dreams, thinks of Lord Hari's lotus feet, has used up all his past karma. He is a devotee.

Text 51

The wise say that a person into whose ear a Viṣṇu-mantra has entered from his guru's mouth, is a very pure devotee.

Text 52

The wise say that a person into whose ear a Viṣṇu-mantra has entered from his guru's mouth, is a very pure devotee.
A devotee delivers his family. He delivers seven generations before and seven generations after, seven generations of grandparents, children, grandchildren, and other relatives.

Text 53

A devotee always delivers his wife, daughter, friend, disciple, granddaughter, servant, maidservant, and son.

Text 54

The devotees always desire to visit holy pilgrimage places. By the devotee's touch and glance the sins sinners leave there are at once destroyed.
A place where a devotee stays for as long as it takes to milk a cow become a holy place. All the holy places on the surface of the earth are present in that place.

As if he were plunged in the Gaṅgā of transcendental knowledge, as if he were rapt in the thought of Lord Kṛṣṇa, as if he were in a forest of tulasī trees, a Kṛṣṇa-temple, Vṛndāvana, Haridvāra, or other holy places, a sinner who dies there attains the abode of Lord Hari.
When a sinner bathe in a holy place his sins flee. His sins are destroyed by a breeze that has touched a devotee.

Text 59

As dry straw in a blazing fire, these sins cannot survive.

Text 60

Seven lifetimes of sins are destroyed for whoever sees they who travel on the path of devotional service.
The pious credits earned in a hundred births are at once destroyed for they who blaspheme Lord Kṛṣṇa or His saintly devotee.

Text 62

They are cooked in the terrible hell called Kumbhīpāka. They are eaten by worms for as long as the sun and moon exist.

Text 63

Simply by seeing such a blasphemer all one's piety is destroyed. If he sees him, a wise man bathes in the Ganges or glances at the sun, and in that way becomes purified.
Simply by a devotee's touch a sinner becomes liberated. His sins are destroyed. Lord Kṛṣṇa stays in his heart.

O brāhmaṇa, in this way I have described the glories of Lord Viṣṇu and His devotees. Now please listen and I will tell you of Lord Hari's birth.

Chapter TwoŚrīdāma-RPdhā-kalahā-varṇaṇaDescription of the Quarrel Between Śrīdāma and Rādhā

Texts 1 and 2

śrī-nārāyana uvāca

yena vā prārthitaḥ krṣṇah
   ajagāma mahī-talam
On whose request did Kṛṣṇa come to the surface of the earth, what the Lord did before He returned to His own abode, how He removed the earth's burden, and how He killed the demons, of all these I will, carefully thinking of what happened, tell you the story.

Text 3

Listen and I will tell you of Lord Hari's descent as a cowherd boy, His arrival in Gokula, and Rādhā's descent as a gopī.

Text 4
Listen and I will tell you in detail what before you heard me tell only briefly in the story of Śaṅkhacūḍa's death.

Text 5

śrīdāmṇaḥ kalahaś caiva
babhūva rādhyā saha
śrīdāmā śaṅkhacūḍaś ca
śāpāt tasyā babhūva ha

śrīdāmnah—with Śrīdama; kalahaś-a quarrel; ca-and; eva-indeed; babhūva-was; rādhāyā-Rādhā; saha-with; śrīdāmā-Śrīdama; śaṅkhacūḍaḥ-Śaṅkhacūḍa; ca-and; śāpāt-from a curse; tasyā-of Her; babhūva-became; ha-indeed.

Śrīdāmā quarreled with Rādhā and She cursed him to become the demon Śaṅkhacūḍa.

Text 6

rādhām śaśāpa śrīdāmā
yāhi yoṇim ca māṇavīṁ
vraje vrajāṅganaṁ bhūtvā
vicarasva ca bhū-tale

rādhām-Rādhā; śaśāpa-cursed; śrīdāmā-Śrīdāmā; yāhi-go; yoṇim-to a womb; ca-and; māṇavīṁ-human; vraje-in Vraja; vraja-of Vraja; aṅganā-a girl; bhūtvā-having become; vicarasva-walk; ca-and; bhū-tale-on the surface of the earth.

Then Śrīdāmā cursed Rādhā: Go to a human womb in Vraja! Become a girl of Vraja and walk on the earth's surface!

Text 7

bhītā śrīdāma-śāpāt sā
śrī-krṣṇāṁ samuvāca ha
gopi-rūpāṁ bhaviṣyāmi
śrīdāmā māṁ śaśāpa ha
kim upāyam kariṣyāmi
vada māṁ bhaya-bhaṅjana

bhītā-frightened; śrīdāma-śāpāt-by Śrīdama's curse; sā-He; śrī-krṣṇāṁ—to Śrī Kṛṣṇa; samuvāca-said; ha-O; gopi-rūpāṁ-the form of a gopi; bhaviṣyāmi-I will be;
śrīdāma-Śrīdama; mām-Me; śaśāpa-cursed; ha-O; kim-what; upāyam-remedy; karisyāmi-I will do; vada-tell; mām-Me; bhaya-of fears; bhaṅjana-O breaker.

Afraid of Śrīdāma’s curse, She went to Śrī Kṛṣṇa and said: I will become a gopī! Śrīdāma cursed Me! What will I do to prevent it! O breaker of fears, please tell Me!

Text 8
tvāya vinā katham aham
dhāriśyāmi sva-jivanam
kṣānena me yuga-śatam
kālam nātha tvāya vinā
tvāya-You; vinā-without; katham-how?; aham-I; dhāriśyāmi-I will maintain; sva-jivanam-My life; kṣānena-for a moment; me-My; yuga-yugas; śatam-a hundred; kālam-the time; nātha-O Lord; tvāya-You; vinā-without.

How can I live without You? O Lord, without You every moment will become a hundred yugas.

Texts 9 and 10
cakṣur-nimeśa-virahād
bhaved dagdham mano mama
śarat-pārvana-candrābhā
sudhā-pūrṇānanam tava
nātha cakṣuś-cakorābhyaṁ
pibāmy aham ahar-niśam
tvam ātmā me mano prāṇā
deha-mātram vadāmy aham
cakṣuḥ-of the eyes; nimeśa-of blinking; virahāt-from separation; bhavet-is; djgdham-burned; manaḥ-heart; mama-My; śarat-autumn; pārvana-season; candrā-moon; ābhā-light; sudhā-nectar; pūrṇa-full; ānānam-face; tava-Your; nātha-O Lord; cakṣuś-of the eyes; cakorābhyaṁ-with the cakora birds; pibāmy-I drink; aham-I; ahar-niśam-day and night; Stvam-Ytu; ātmā-heart; me-My; manaḥ-mind; prāṇā-life; deha-mātram-body; vadāmy-say; aham-I.

My heart bursts into flames when the blinking of My eyes separates Us. O Lord
glorious as the autumn moon, using the cakora birds of My eyes I drink the nectar of Your face day and night. I declare that You are My heart, My self, My mind, and My body.

Text 11

dṛṣṭi-ṣaktiś ca cakṣus tvam
   jīvanāṁ paramāṁ dhanam
svapne jñāne tvayi manah
   smarāmi tvat-padāmbujam
tava dāsyāṁ vinā nātha
   na jīvāmi kṣanāṁ vibho

   dṛṣṭi-of the eyes; ṣaktiś-the power; ca-and; cakṣuḥ-the eyes; tvam-You; jīvanāṁ-the life; paramāṁ-great; dhanam-wealth; svapne-in dream; jñāne-knowledge; tvayi-in You; manah-the mind; smarāmi-I remember; tvat-padāmbujam-Your lotus feet; tava-Your; dāsyāṁ-service; vinā-without; nātha-O Lord; na-not; jīvāmi-I live; kṣanāṁ-for a moment; vibho-O Lord.

You are My eyes and My power to see. You are My life. You are my treasure. Awake or asleep, I always meditate on Your lotus feet. O Lord, without serving You I cannot live for a moment.

Text 12

kṛṣṇas tad-vacanam śrutvā
   bodhayāṁ āsā sundarim
vakṣasi preyāsim kṛtvā
   cakāra nirbhayāṁ ca tām

   kṛṣṇaḥ-Kṛṣṇa; tat-Her; vacanam-words; śrutvā-hearing; bodhayāṁ āsārevived; sundarim-beautiful; vakṣasi-on His chest; preyāsim-beloved; kṛtvā-placing; cakāra-did; nirbhayāṁ-fearlessness; ca-and; tām-Her.

Hearing these words, Lord Kṛṣṇa placed His beautiful beloved on His chest. He reassured Her and removed Her fears. He said:

Tegts 13 and 14

mahī-talāṁ gāmiṣyāmi
   vārāhe ca varānane
mayā sārdham bhū-gamanam
janma te 'pi nirūpitam

vrajaṁ gatvā vraje devi
viharīṣyāmi kānane

mahī-of the earth; talam-to the surface; gāmisyāmi-I will go; vārāhe-in the Varāha-kalpa; ca-also; varānane-O girl with the beautiful face; mayā-Me; sārdham-with; bhū-gamanam-going to the earth; janma-birth; te-of You; api-also; nirūpitam-described; vrajaṁ-to Vraja; gatvā-going; vraje-iin Vraja; devī-O goddess; viharīṣyāmi-I will enjoy pastimes; kānane-in the forest.

O girl with the beautiful face, during the Vārāha-kalpa I will go to the earth. You will go with Me and also take birth on the earth. O goddess, I will go to Vraja and enjoy pastimes (with You) in the forest.

Text 15

mama prāṇādhikā tvam ca
bhayam kim te mayi sthite
tam ity uktvā haris tatra
vīra-rāma jagat-patih

mama-of Me; prāṇa-life; ādhikā-more; tvam-You; ca-and; bhayam-fear; kim-what?; te-of You; mayi-in Me; sthite-situated; tam-that; ity-thus; uktvā-saying; hariḥ-Lord Hari; tatra-there; vīra-rāma-stopped; jagat-patih-the master of the universes.

You are more dear to Me than life. If I am present why should You be afraid? Saying this, Lord Hari, the master of the universes, became silent.

Text 16

ato hetor jagan-nātho
jagāma nanda-gokulam
kim vā tasya bhayam kasmād
bhayaṁta-kārakasya ca

ataḥ-then; hetobh-from this reason; jagan-nāthah-the master of the universes; jagāma-went; nanda-gokulam-to Nanda's cow-village; kim-what?; va-or; tasya-of Him; bhayam-fear; kasmāt-from what?; bhayaṁta-kārakasya-who puts an end to fear; ca-and.
For this reason the master of the universes went to Nanda's Gokula. Why should He be afraid? Of what would He, the killer of fears, be afraid?

Text 17

māyā-bhaya-chalenaiva
jagāma rādhikāntikam
vijahāra tayā sārdham
gopa-veṣam vidhāya saḥ

māyā-of the illusory potency; bhaya-of fear; chalena-on the pretext; eva-certainly; jagāma-went; rādhikāntikam-to Rādhā; vijahāra-enjoyed pastimes; tayā-with Her; sārdham-with; gopa-veṣam vidhāya-as a cowherd boy; saḥ-He.

Pretending to fear the illusory potency, He assumed the appearance of a gopa, approached Rādhā, and enjoyed pastimes with Her.

Texts 18 and 19

saha gopāṅganābhīś ca
pratijñā-pañāya ca
brahmaṇā prārthitaḥ krṣṇah
samāgatyā mahī-talam

bhāravatāraṇam kṛtvā
jagāma svālayam vibhuḥ

saha-with; gopāṅganābhīś-the gopīs; ca-and; pratijñā-promise; ā-protect; ca-and; brahmaṇā-by Brahmā; prārthitaḥ-requested; krṣṇah-Kṛṣṇa; samāgatyā-arriving; mahī-talam-on the earth; bhāra-the burden; avatāraṇam-removal; kṛtvā-doing; jagāma-went; svālayam-to His own abode; vibhuḥ-the Lord.

To keep the promise He made when the demigod Brahmā prayed to Him, Lord Kṛṣṇa came to earth with the gopīs, removed the earth's burden, and then returned to His own abode.

Text 20

śrī-nārada uvāca
śrīdāmnaḥ kalahaś caiva
Śrī Nārada said: Why did Śridāmā quarrel with Rādhā? What you briefly told before, now please tell at length.

Text 21

Śrī-nārāyaṇa uvāca

ekadā rādhāyā sārdham
gołoke śrī-hariṇī svayam
vijahāra mahāraṇye
vijane rāsa-maṇḍale
rādhikā sukha-sambhogāt
bubudhe na svakam param

Śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Rṣi said; ekadā-once; rādhāyā-Rādhā; sārdham-with; goloke-in Goloka; śrī-hariṇī-Lord Hari; svayam-personally; vijahāra-enjoyed pastimes; mahāraṇye-in a great forest; vijane-in a secluded place; rāsa-maṇḍale-in the rāsa-maṇḍala; rādhikā-Śrī Rādhā; sukha-sambhogāt-from the enjoyment of happiness; bubudhe-understood; na-not; svakam-own; param-then.

Śrī Nārāyaṇa Rṣi said: One time, in a rāsa-maṇḍala in a secluded place in a great forest in Goloka, Lord Hari enjoyed pastimes with Śrī Rādhā. Overcome with bliss, Rādhā could not understand Herself or anything else.

Text 22

kṛtvā vihāram śrī-kṛṣṇas
tām atṛptām vihāya ca
gopikāṁ virajāṁ anyāṁ
śrṅgārārtham jagāma ha

kṛtvā-having done; vihāram-pastimes; śrī-kṛṣṇas-Śrī Kṛṣṇa; tām-Her; atṛptām-unsatisfied; vihāya-leaving; ca-and; gopikāṁ-gopī; virajāṁ-Virajap anyāṁ-another; śrṅgārārtham-to enjoy amorous pastimes; jagāma-went; ha-certainly.
Leaving Her unsatisfied in the midst of Their pastimes, He went to enjoy amorous pastimes with Virajā, another gopī.

Text 23

vṛndārṇye ca virajā
subhagā rādhikā-samā
tasyā vayasyah sundaryo
gopinām śata-kotayah

vṛndārṇye-in Vṛndāvana; ca-also; virajā-Virtajā; subhagā-beautiful; rādhikā-samā-like Rādhā; tasyārof Her; vayasyah-the friends; sundaryah-beautiful; gopinām-of gopes; śata-kotayah-a billion.

Beautiful Virajā resembled Rādhā. She had a billion beautiful gopī friends.

Text 24

kṛṣa-prāṇādhipī gopī
dhanyā manyā ca yoṣitām
ratna-simhāsana-sthā sā
dadarśa harim antike

kṛṣṇa-ṛṣṇa; prāṇa-tman life; adhipī-more; gopī-gopīp dhanyā-fortunate; manyā-glorious; ca-and; yoṣitām-of women; ratna-jewel; simhāsana-throne; sthā-sitting; sā-she; dadarśa-saw; harim-Lord Hari; antike-near.

As she sat on a jewel throne, this gopī, who thought Lord Kṛṣṇa more dear than life, and who was fortunate and glorious among women, saw Lord Hari approach.

Tert 25

dadamśa śrī-haris tām ca
śarac-candra-nibhānanām
manoharām sa-smitām ca
paśyantīṁ vakra-cayṣuṣā

dadarśa-saw; śrī-harih-Lord Hari; tām-her; ca-and; śarac-candra-nibhānanām-her face like the autumn moon; manoharām-beautiful; sa-smitām-smiling; ca-and; paśyantīṁ-looking; vakra-crooked; cakṣuṣā-with eyes.
Lord Hari looked at her, her face glorious as the autumn moon, and she, ravishingly beautiful, smiled, and with crooked eyes gazed at Him.

Text 26

sadā śodaśa-varṣīyam 
   prodbhinna-nava-yauvanām 
ratnālaṅkāra-śobhādhyaṁ 
   bhūṣitāṁ sūkṣma-vāsasā

sadā-always; śodaśa-varṣīyam-sixteen years old; prodbhinna-nava-yauvanām-in full bloom of youth; ratna-jewel; alaṅkāra-ornaments; śobha-beauty; ādhyam-enriched; bhūṣitāṁ-decorated; sūkṣma-with fine; vāsasā-garments.

She was eternally sixteen years old, in the full bloom of youth. She wore exquisite garments and Her beauty was richer with jewel ornaments.

Text 27

pulakāṅkita-sarvāṅgim 
   kāma-bāṇa-prapīditām 
drṣṭvā tam śrī-haris tūrṇam 
   vijahāra tayā saha

pulakāṅkita-hairs standing erect; sarva-all; aṅgim-limbs; kāma-of Kapizmadeva; bāṇa-by the arrows; prapīditām--tormented; drṣṭvā-seeing; tam-her; śrī-harih-Lord Hari; tūrṇam-at once; vijahāra-enjoyed pastimes; tayā-her; saha-with.

Seeing that she was being tortured by Kāmadeva's arrows and the hairs of all her limbs were erect with excitement, Lord Hari at once enjoyed pastimes with her.

Texts 28 and 29

puṣpa-talpe mahāraṇye 
   nirjane ratna-maṇḍale 
mūrchāṁ avāpa virajā 
   krṣṇa-śrīgāra-kautukāt 

kṛtvā vakṣasi prāneśam 
   koṭi-kandarpa-sannibham
In the great forest, in a secluded place, in a circle of jewels, on a bed made of flowers, as she embraced to her chest the Lord of her life, who is more glorious than millions of Kāmadevas, Virājā fainted, overcome with bliss by enjoying amorous pastimes with Lord Kṛṣṇa.

Text 30

tayā saktam śrī-harim ca
ratna-maṇḍapa-saṁsthitam
dṛśtavā ca rādhikā-sakhyaḥ
cakrau ca nivedanam
tayā-by her; saktam-embraced; śrī-harim-Lord Hari; ca-also; ratna-mandapa-samsthitam-in the pavilion of jewels; dṛṣṭvā-seeing; ca-and; rādhikā-of Śrī Rādhā; sakhyah-the friends; cakruḥ-did; tam-to Her; ca-also; nivedanam-description.

Seeing Lord Hari embraced by her in the jewel pavilion, Rādhā's friends at once told their mistress.

Text 31

tāsām ca vacanam śrutvā
suśvāpa ca cukopa ca
tāsām-of them; ca-and; vacanam-the statement; śrutvā-hearing; suśvāpa-lay down; ca-and; cukopa-became angry; ca-and.

Hearing their words, Rādhā became angry and lay down on Her bed.

Text 32

bhṛṣam ruroda sā devī
rakta-pankaja-locanā
tā uvacā mahā-devi
mā tam darśayitum kṣamāḥ
Her eyes like red lotus flowers, the goddess wept bitterly. The great goddess said to them: "Show Him to Me."

Text 33

yadi satyaà brüte yüyaà
maya sārdham pragacchata
kariṣyāmi phalam gopyāh
kṛṣṇasya ca yathocitam

yadi-if; satyam-the truth; brüte-speak; yüyam-you; maya-Me; sārdham-with; pragacchata-go; kariṣyāmi-I will do; phalam-the result; gopyāḥ-of the gopī; kṛṣṇasya-of Kṛṣṇa; ca-also; yathā-as; ucitam-proper.

If you speak the truth, tden come with Me. I will give Kṛṣṇa and this gopī the result They deserve.

Text 34

Śko rakṣitādyā tasyāś ca
mayi śāstīṃ prakurvati
śighram ānayatānyāś ca
tayā sārdham hari-priyāḥ

kah-who?; rakṣitā-protector; adya-now; tasyāś-of her; ca-and; mayi-in Me; śāstīṃ-punishment; prakurvati-doing; śighram-at once; ānayata-bring; anyāḥ-others; ca-and; tayā-with her; sārdham-with; hari-priyāḥ-Lord Hari's beloveds.

When I punish her who will save her? With her quickly bring Lord Hari's other lovers also.

Texts 35 and 36

antar-vakram sa-smitām ca
viṣa-kumbham sudhā-mukham
Don't bring that smiling, crooked-hearted, nectar-mouthed pot of poison to My home. Instead, take the Lord to My beautiful pavilion and keep Him there.

Text 37

Hearing Rādhā's words, some gopīs became frightened, and they all folded their hands and humbly bowed their heads and necks.

Text 38

Standing before Her, they all said to the Lord's eternal beloved: "We will show You the Lord with Virajā."
After hearing their words, beautiful Rādhā ascended a chariot. She departed with 1,630,000,000 gopis, traveling on a chariot . . .

. . . made of many regal jewels, splendid as millions of suns, roofed with thirty million domes made of regal jewels, splendid with a variety of colorful flowers, pulled by colorful horses, . . .
vikāraśi—with many; ca—and; koṭi—with ten million; stambhaiḥ—pillars; su-śobhitam—beautiful.

. . . with ten thousand wheels, enchanting the heart, traveling as fast as the mind, beautiful with ten million pillars and many different glorious jewels, . . .

Text 42

nānā-citra-vicitraśi ca
   sahitaiḥ su-manohariḥ
   sindūrākāra-manībhir
   madhya-deśe vibhūṣitaḥ
   ratna-krtrima-sanghaiḥ ca
   ratha-cakra-rdha-samsthitaiḥ

   nānā-citra-vicitraśi—with various wonderful and colorful pictures; ca—and; sahitaiḥ—with; su-manohariḥ—very beautiful; sindūrākāra-manībhīḥ—with rubies; madhya-deśe—in the middle; vibhūṣitaḥ—decorated; ratna—of jewels; krtrima—artificial; saṅghaiḥ—with multitudes; ca—and; ratha—of the chariot; cakra—wheels; úrdha—over; samsthitaiḥ—situated.

. . . with many wonderful and colorful beautiful pictures, with many rubies in the inside rooms, with many jewels decorating the wheels, . . .

Text 43

catur-lakṣa-parimitaiḥ
   citra-ghaṇṭā-samanvitaiḥ
   citra-nūpura-śobhāḍhyaiḥ
   vicitraśi ca virājitaiḥ

catur-lakṣa—four hundred thousand; parimitaiḥ—in measurement; citra-ghaṇṭā—samanvitaiḥ—with wonderful bells; citra-wonderful; nūpura—anklets; śobhāḍhyaiḥ—beautiful; vicitraśi—wonderful; ca—and; virājitaiḥ—splendid.

. . . with four hundred thousand splendid and wonderful wheels decorated with wonderful bells and tinkling ornaments, . . .

Text 44

mani-mandira-lakṣaiḥ ca
   ratna-śāra-virnimirmitaiḥ
. . . with a hundred thousand jewel palaces, with doors made of the best of jewels, with beautiful jewel pictures, . . .

Text 45

maṇīndra-sāra-kalāsaiḥ
    śekharojjvalitair yutam
bhoga-dravya-samāyuktam
    veṣa-dravya-samanvitaiḥ

. . . with domes of the best regal jewels, with splendid spires, with delicious foods and exquisite garments, . . .

Text 46

śobhitam ratna-śayyābhī
ratna-pātra-putānvitam
hiranmayināṁ vedināṁ
    samūhena samanvitam

śobhitam-beautiful; ratna-śayyābhī-with jewel beds; ratna-pātra-putānvitam-with jewel boxes; hiranmayināṁ-golden; vedināṁ-with platforms; samūhena-with a multitude; samanvitam-endowed.

. . . beautiful with many jewel beds, jewel cups and cases, and golden platforms, . . .

Text 47

kuṇkumābha-maṇīnāṁ ca
    sopāna-koṭibhir yutam
syamantakaiḥ kaustubhaiś ca
rucakaiḥ pravarais tathā

kunākumbha-maniṇām-of rubies; ca-and; sopāna-koṭibhiḥ-with ten million staircases; yutam-endowed; syamantaka-aiḥ-with syamantaka jewels; kaustubhais-kaustubha jewels; ca-and; rucakaiḥ-beautiful; pravaraiḥ-excellent; tathā-so.

. . . with ten million ruby staircases, with very beautiful syamantaka and kaustubha jewels, . . .

Text 48

padma-krṛtrima-koṭināṁ
śatakaiś ca su-śobhitam
citra-kānana-vāpibhir
viśiṣṭhādhāra-rājitam

padma-krṛtrima-koṭināṁ-of ten million lotuses; śatakaiś-with a hundred; ca-and; su-śobhitam-beautiful; citra-wonderful; kānana-forests; vāpibhiḥ-with lakes; viśiṣṭha-specific; ādhāra-reservoirs; rājitam-splendid.

. . . splendidly beautiful with wonderful forests and lakes and hundreds of groves of millions of lotus flowers, . . .

Text 49

ratnendra-sāra-racitam
kalasojjvala-śekharam
śata-yojanam ārdhvam ca
daśa-yojana-viśṛṭtam

ratnendra-sāra-racitam-made with the best of jewels; kalasa-domes; ujjvala-splendid; śekharam-spires; śata-yojanam-800 miles; ārdhvam-above; ca-and; dasa-yojana-viśṛṭtam-80 miles wide.

. . . with splendid jewel domes and spires eighty miles wide and eight hundred miles high, . . .

Text 50

pārijāta-prasūnānāṁ
mālā-koti-viśṛjitam
kundānāṁ karavīṇāṁ ca
... splendid with ten million garlands of pärijäta, kunda, karavira, and yüthikä flowers, ...

Text 51

sucāru-campakänäm ca
nāgeśānām manoharaiù
mallikānām mālatīnām
mādhavīnām su-gandhitam

sucāru-very beautiful; campakänām-of campaka flowers; ca-and; nāgeśānām-nagesa flowers; manoharaiù-beautiful; mallikānām-of mallika flowers; mālatīnām-of malati flowers; mādhavīnām-of madhavi flowers; su-gandhitam-fragrant.

... fragrant with many very beautiful campaka, nāgeśa, mallikā, mālati, and mādhavi flowers, ...

Text 52

kadambānām ca mālānām
kadambaiù ca virājitam
sahasra-dala-padmānām
mālā-padmaùr vibhūṣitam

kadambānām-of kadamba flowers; ca-and; mālānām-of garlands; kadambaiù-with multitudes; ca-and; virājitam-splendid; sahasra-dala-thousand petal; padmānām-of lotuses; mālā-padmaùr-with garlands; vibhūṣitam-decorated.

... decorated with many garlands of kadamba flowers and thousand-petal lotuses, ...

Text 53

citra-puspodyāna-sarah-
kānanaù ca vibhūṣitam
sarveśām syandanānām ca
śreṣṭham vāyu-vaham param
citra-wonderful and colorful; puñpa-flower; udyāna-gardens; sarah-lakes; kānanaś-forests; ca-and; vibhūṣitam-decorated; sarveśām-of all; syandanānām-flowing; ca-and; šreṣṭham-best; vāyu-vaham-breeze; param-great.

. . . decorated with wonderful forests, lakes, and colorful flower gardens, fast as the wind, the best of all chariots, . . .

Text 54

sat-sūkṣma-vastra-sārānām
    varair ācchaditam varam
ratna-darpana-lakṣāṇām
    śakataś ca samanvitam

sat-sūkṣma-vastra-sārānām-exquisite fine garments; varair-excellent; ācchaditam-covered; varam-excellent; ratna-jewel; darpana-mirrors; lakṣāṇām-characterized; śakataś-with hundreds; ca-and; samanvitam-endowed.

. . . covered with exquisite fine cloth, decorated with hundreds of jewel mirrors, . . .

Text 55

śveta-cāmara-kotiḥbhīr
    vajra-muṣṭibhireanvitam
candanāghu-kāstūrī-
    kunkuma-dravya-carcitaiḥ

śveta-white; cāmara-camaras; kotiḥbhīr-with ten million; vajra-muṣṭibhiḥ-with sapphires; anvitam-endowed; candana-sandal; āguru-aguru; kāstūrī-musk; kunkuma-kunkuma; dravya-carcitaiḥ-anointed.

. . . decorated with sapphires and white cāmaras, fragrant with sandal, aguru, musk, and kunkuma, . . .

Text 56

pārijāta-prasūnānām
    koṭi-talpa-virājitam
koṭi-ghanṭā-samāyuktam
    patākā-kotibhir yutam
. . . splendid with ten million pärijäta-decorated beds, ten million flags, and ten million bells, . . .

Text 57

ratna-śayyā-kotibhiś ca
citra-vastra-paricchadaiḥ
candanāhvis campakānāṁ
kuṅkumais ca vicarcitaiḥ

ratna-jewel; śayyā-beds; kotibhiś-with ten million; ca-and; citra-wonderful and colorful; vastra-paricchadaiḥ-with cloth; candana-sandal; āhvaiḥ-named; campakānāṁ-of campaka flowers; kuṅkumais-with kunkuma; ca-and; vicarcitaiḥ-anointed.

. . . with ten million jewel beds covered with wonderful and colorful blankets, fragrant with campaka flowers, sandal, and kuṅkuma, . . .

Text 58

puspopadhāna-samyukta-
śrṅgārārhābhир anvitam
adrśyair aśrutair dravyaiḥ
sundaraś ca vibhūṣitam

puspa-flower; upadhāna-with flowers; samyukta-endowed; śrṅgāra-for amorous pastimes; arhabhirsuitable; anvitam-endowed; adrśyaiḥnever seen befure; aśrutaiḥnever heard of; dravyaiḥ-things; sundaraś-beautiful; caalso; vibhūṣitam-decorated.

. . . decorated with flower-pillows, and perfect for amorous pastimes, and also decorated with many beautiful things never seen or heard of before.

Text 59

evam-bhūtād rathāt tūṇaṁ
avaruhya hari-priyā
ejāma sahasā devi
taṁ ratna-maṇḍapāṁ mune
O sage, quickly descending from the chariot thus described, Lord Hari's beloved goddess Rādhā, at once went to Him in the pavilion of jewels.

At the entrance She saw a handsome, smiling, lotus-faced guard accompanied by a hundred thousand gopas.

To that gopa, whogwas Śrī Krṣṇa's dear friend named Śrīdāmā, goddesstRādhā, Her eyes now like red lotuses, angrily said:

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**Text 60**

dvāre niyuktam dadarśa
dvāra-pālam manoharam
lakṣa-gopa-parivṛtam
smerānana-saroruham

dvāre-at the door; niyuktam-engaged; dadarśa-saw; dvāra-pālam-doorkeepers; manoharam-handsome; lakṣa-a hundred thousand; gopa--gopas; parivṛtam-surrounded; smera-smiling; ānana-face; saroruham-lotus flower.

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**Text 61**
gopam śrīdāma-nāmānam
śrī-kṛṣṇasya priyānām
tam uvāca ruṣā devī
rakta-pankaja-locanā
gopam-the gopa; śrīdāma-nāmānam-named Śrīdāmā; śrī-kṛṣṇasya-of Śrī Kūṣṇa; priyānām-dear fiiend; tam-to hiim; uvāca-said; ruṣā-with anger; devī-the goddess; rakta-red; pankaja-lotus; locanā-eyes.

To that gopa, whogwas Śrī Krṣṇa's dear friend named Śrīdāmā, goddesstRādhā, Her eyes now like red lotuses, angrily said:

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**Text 62**
dūраm gaccha gaccha dūraṃ
raṭi-lampaṭa-kiṅkara
kidrśim surūpāṁ kāntām
drakṣyāmi tvat-prabhah aham

dūraṃ—at the door; gaccha gaccha-at the door; dūraṃ—now; raṭi-lampaṭa-doorkeepers; kiṅkara-sage; kidrśim-a hundred thousand; surūpāṁ-a hundred thousand; kāntām-beautiful; drakṣyāmi-saw; tvat-prabhah-Him; aham-me.
Go away! O servant of a rake, go away! I will see what kind of beautiful lover Your master has now!

Text 63

rādhikā-vacanam śrutvā
nihsankaḥ purataḥ sthitah
tam eva na dadau gantum
vetra-pānir mahā-balaḥ

rādhikā-of Śrī Rādhā; vacanam-the statement; śrutvā-hearing; nihsankaḥ-fearless; purataḥ-before; sthitah-stood; tam-to Her; eva-indeed; na-not; dadau-gave; gantum-to go; vetra-with a stick; pāṇiḥ-in his hand; mahā-balaḥ-very strong.

Hearing Rādhā's words, strong and fearless Śrīdāmā, holding a stick in his hand, did not allow Her to enter.

Text 64

tūrṇam ca rādhikānyāś ca
śrīdāmānam su-kiṅkaram
balena prerayām āsuḥ
kopena sphuritādharāḥ

tūrṇam-at once; ca-and; rādhikā-Rādhā; anyāḥ-others; ca-and; śrīdāmānam-Śrīdama; su-kiṅkaram-servant; balena-forcibly; prerayām āsuḥ-pushed aside; kopena-angrily; sphurita-trembling; adharāḥ-lips.

Their lips trembling, the other gopīs angrily pushed the servant Śrīdāmā.

Text 65

śrutvā kolāhalam śabdām
golokānāṁ hariḥ svayam
jñateā ca kopitāṁ redhām
antardhānam cakāra ha
Hearing a great commotion from the people of Goloka, and understanding that Rādhā was angry, Lord Hari disappeared.

Text 66

virajā rādhikā-śabdā
antardhānam harer api
drṣṭvā rādhā bhayārtā sā
jahau prānāṁś ca yogataḥ

virajā-Virajā; rādhikā-śabdāt-from the sound of Rādhā; antardhānam-disappearance; hareḥ-of Lord Hari; api-also; drṣṭvā-seeing; rādhā-Rādhā; bhaya-with fear; ārtā-afflicted; sā-she; jahau-gave up; prānāṁ-life; ca-also; yogataḥ-by mystic yoga.

Hearing the word "Rādhā", and seeing Lord Hari disappear, Virajā became afraid. By practice of mystic yoga she gave up her life.

ŚText 67

sadyas tatra sarid-rūpām
tac charīram babhūva ha
vyaptam ca vartulākaram
tathā golokam eva ca

sadyaḥ-at once; tatra-there; sarid-rūpam-in the form of a river; tac-that; charīram-body; babhūva-became; ha-indeed; vyaptam-manifested; ca-and; vartula-circle; ākaram-form; tathā-thus; golokam-Gokula; eva-indeed; ca-and.

Her body at once became a river circling Goloka.

Text 68

koṭi-yojana-vistārṇam
prasthe 'ti-nimnam eva ca
dairghye daśa-guṇam cāru
nānā-ratnākaram param

koṭi-ten million; yojana-yojanas; vistārṇam-in extent; prasthe-situated; 'ti-nimnam-
very deep; eva-indeed4 ca-and;mdairghye-in length; daśa-ten; guṇam-times; cAru-beautiful; nā ā-ratnākar“m-filled witC many jewels; param-great.

That river was illed with jewels, very deep, eigotjhundred miles wide, and ten times as long.

Chapter ThreeŚrī Rādhā-Śrīdāma-śāpodbhavaThe Cursing of Śrī Rādhā and Śrīdāma

Text 1

rādhā rati-grhām gatvā
na dadarśa harim mune
virajāṁ ca sarid-rūpām
dṛṣṭvā gehām jagāmā sā

rādhā-Rā)hā; rati-grhām-to the pavilion of amorous pastimes; gatvā-went; na-did not; dadarśa-see; harim-Lord Hari; mune-O sage; virajāṁ-Virajā; ca-and; sarid-rūpām-in the form of a river; dṛṣṭvā-seeing; gehām-home; jagāmā-went; sā-Śhe.

O sage, when She went to the pavilion of amorous pastimes Rādhā did not see Lord Hari. Seeing the river that Virajā had become, She went home.

Text 2

śrī-kṛṣṇo virajāṁ dṛṣṭvā
sarid-rūpām priyām satīṁ
uccai ruroda virajā-
tire nīra-manohare

śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; virajā-Viarjā; dṛṣṭvā-seeing; sarid-rūpām-in the form of a river; priyām-beloved; satīṁ-eternal; uccai-loudly; ruroda-wept; virajā--of the Virajā river; tire-on the shore; nīra-water; manohare-beautiful.

Seeing that His eternal beloved had become a river, Śrī Kṛṣṇa loudly wept on the beautiful shore of that Virajā river.
mamāntikaṁ samāgaccha
  preyasināṁ pare vare
tvayā vināham subhage
  katham jīvāmi sundari

  mama-Me; antikam-near; samāgaccha-come; preyasināṁ-of beloveds; pare-O best;
vare-O best; tvayā-by you; vinā-without; aham-I; subhage-O beautiful one; katham-
how?; jīvāmi-I will live; sundari-O beautiful one.

nady-adhiñöhātē devē tvaṁ
  bhava mūrtimatē satī
mamāśisā rūpa vatī
  sundari yoṣitām varā

  nadi-of rivers; adhiñöhātē-queen; devē-O goddess; tvaṁ-you; bhava-become;
mūrtimatē-personified; satī-eternal; mama-of Me; āśisā-by the blessing; rūpavatī-
having a form; sundari-beautiful; yoṣitām-among women; varā-the best.

"By My blessing now become the most beautiful of women, and the empress of
rivers.

pūrva-rūpāc ca saubhagyād
  idānīṁ adhikā bhava
purātanaṁ śarīram te
  sarid-rūpam abhūt satī

  pūrva-previous; rūpā-than the form; ca-and; saubhagyāt-beautiful; idānīṁ-now;
adhikā-more; bhava-become; purātanaṁ-previous; śarīram-form; te-of you; sarid-
rūpam-the form of a river; abhūt-became; satī-O chaste one.

"Now have a form more beautiful that the beautiful form you had. O chaste one,
your previous form has now become a river."
"Rise from the water and come to Me."

Taking a new form, and beautiful like Rādhā, she approached Lord Hari.

Text 7

Śpīta-vastra-parīdhānā
smerānana-saroruha
paśyantam prāna-nātham ca
paśyanti vakra-caksusā

Wearing yellow garments and her lotus face smiling, with crooked eyes she gazed at the Lord of Her life and He gazed at her.

Text 8

nitamba-sroṇi-bhārārtā
pinonnata-p yodharā
mānini mānininām ca
gajendra-manda-gāmini

She was oppressed by the burden of her hips and thighs, and her breasts were swollen and high.
She was the most beautiful of beautiful women, and She was fortunate and glorious among women. She was the color of a beautiful campaka flower and her lips were ripe bimba fruits.

Her beautiful teeth were like ripe pomegranate seeds, her face was an autumn moon, and her eyes were blossoming dark lotuses.

Her beautiful teeth were like ripe pomegranate seeds, her face was an autumn moon, and her eyes were blossoming dark lotuses.
She was decorated with a dot of musk and many dots of red sindūra. She was beautiful with beautiful designs and pictures. Her braided hair was very beautiful.

Text 12

ratna-kundala-ganda-stha
bhushita ratna-malaya
gaja-mauktika-nasagra
mukt-hara-virajita

ratna-jewel; kundala-earrings; ganda-on her cheeks; stha-situated; bhushita-decorated; ratna-of jewels; malaya-with a necklace; gaja-an elephant; mauktika-pearl; malaya-of her nose; agr-a-on the tip; mukt-of pearls; hara-with a necklace; virajita-glorious.

Jewel earrings resting on her cheeks, She was decorated with a necklace of jewels and glorious with a necklace of pearls. On the tip of her nose was an elephant pearl.

Text 13

ratna-kañkana-keyura-
caru-sankha-karojjvala
kinkini-jala-sabdhyaa
S V ratna-manjira-rajjita

ling ornaments; jala-network; sabda-sound; adhy-opulent; ratna-jewel ma.sy 241]jira-anklets; raja-jita-tinkling.

She was splendid with jewel armlets and bracelets and a bracelet of shells. She was opulent with many tinkling ornaments and tinkling jewel anklets.

Text 14

tam ca rupavatim drjvaa
premodrekam jagat-pati
cakaralinganam turnam
cucumba ca muhur muhu

tam-her; ca-and; rupavatim-beautiful; drjv-seeing; premodrekam-filled with love; jagat-pati-the Lord of the universes; cakara-di; alinganam-an embrace; turnam-at once; cucumba-kissed; ca-and; muhuh-muhuh-again and again.
Seeing her so neautiful and so full of love for Him, the Lord of the universes at once embraced her and kissed her again and again.

Going to a secluded place, the all-powerful Lord again and again enjoyed many different kinds of amorous pastimes, beginning with viparita-lila, with His beloved.

Accepting the Lord's invincible semen, passionate and fortunate Viraja at once became pregnant.

dadha-ra garbham iśasya
divyam varśa-satam ca sā

Father held the embryo; iśasya-of the Lord; divyam-celestial; varśa-satam-for a hundred years; ca-and; sā-she; tataḥ-then; suṣāva-gave birth; tatra-there;
After a hundred celestial years of pregnancy, she gave birth to seven handsome sons from the Lord.

Text 18

mātā ca sapta-putrāṁ
śrī-krṣṇasya priyā satī
tasthau tatra sukhasīnā
sārdham putraiś ca saptabhīḥ

mātā-the mother; ca-and; sapta-putrāṁ-of seven sons; śrī-krṣṇasya-of Śrī Kṛṣṇa; priyā-beloved; satī-eternal; tasthau-stood; tatra-there; sukha-happily; āsīnā-seated; sārdham-with; putraiś-sons; ca-and; saptabhīḥ-seven.

In this way the Lord's eternal beloved became the mother of seven sons. She was very happy with her seven sons.

Text 19

ekadā hariṇā sārdham
vṛndāranye su-nirjane
vijahāra punah sādhvī
śṛṅgārāsakta-mānasā

ekadā-once; harinā-Lord Hari; sārdham-with; vṛndāranye-in Vṛndavana; su-nirjane-in a secluded place; vijahāra-enjoyed pastimes; punah-again; sādhvī-the saintly girl; śṛṅgāra-to amorous pastimes; āsakta-attached; mānasā-mind.

One day, her heart filled with amorous desires, the saintly girl again enjoyed pastimes with Lord Hari in a secluded place in Vṛndavana forest.

Text 20

ētasmin antare tatra
mātuhl kroḍam jagāma ha
kaniṣṭha-putras tasyāś ca
bhrātrbhīḥ pīditō bhiyā

etasmin antare tatra-in that place; mātuhl-of the mother; kroḍam-the lap; jagāma-
Then, frightened by his brothers, her youngest son came there and went to his mother's lap.

Text 21

bhitaṁ sva-tanayam drṣṭvā
tatyāja tain kṛpā-nidhīṁ
kroḍe ca-kāra bālam sā
krṣṇo rādhā-grham yayau

bhitaṁ-afraid; sva-tanayam-her own son; drṣṭvā-seeing; tatyāja-abandoned; tam-Him; kṛpā-nidhīṁ-an ocean of kindness; kroḍe-on her lap; ca-kāra-did; bālam-the boy; sā-she; krṣṇah-Krṣṇa; rādhā-grham-to Rādhā's home; yayau-went.

Seeing her son was afraid, she who was an ocean of kindness left Lord Hari and placed the boy on her lap. Then Krṣṇa went to Rādhā's home.

Text 22

prabodhya bālam sa sādhvī
na dadarsāntike priyam
vilalāpa bhṛṣāṁ tatra
śrṅgārātrpta-mānasā

prabodhya-comforting; bālam-the boy; sa-she; sādhvī-chaste; na-not; dadarsāntike-saw; priyam-beloved; vilalāpa-lamented; bhṛṣāṁ-greatly; tatra-there; śrṅgāra-by amorous pastimes; atrpta-unsatisfied; mānasā-at heart.

When she had comforted the boy she noticed that her beloved was no longer there. Her heart filled with unsatisfied desires, she lamented greatly.

Text 23

śaśāpa sva-sutam kkpāl
lavanodo bhavinyasi
kadāpi te jalam kecit
na khadiśyanti jīvinaḥ
She angrily cursed her son: "You will become an ocean of salt-water. The living entities will never drink your water."

Then she cursed all the boys: "Those fools will go to the earth! Fools, go to beautiful Jambudvipa on the earth!"

"They will not stay together in one place, but will stay each in his own place. They will stay happily aroghd different islandst

Would you like to add any additional context or information about the text?
lavanôdo babhûva ha

dvipa-sthābhīh-on the islands; nadibhīś-with the rivers; ca-and; saha-with; krīḍantu-may enjoy pastimes; nirjane-in a seclua-became; ha-certainly.

"They may enjoy pastimes with the rivers on these islands."

In this way, because of his mother's curse, the youngest boy became an ocean of salt-water.

Text 2

kaniñöhaù kathayäm āsa
   māṭr-śāpaṁ ca bālakān
   ājagmur duerhitāḥ sarve
   māṭr-sthānam ca bālakāḥ

   kaniñöhaḥ-the youngest; kaehayäm āsa-said; māṭr-śāpaṁ-rhe mother's curse; ca-and; bālakān-to the boys; ājagmuḥ-they came; duḥkhitāḥ-unhappy; sarve-all; māṭr-sthānam-to their mother's place; ca-and; bālakāḥ-the boys.

The youngest then told the other boys about their mother's curse. Unhappy, all the boys went to their mother.

Text 28

śrutvā vivaraṇam sarve
   prajagmur dharanī-talam
pranam a caraṇāṁ māṭur
   bhakti-namrātma-kandharāḥ

   śruti-vā-hearing; vivaranam-words; sarve-all; prajagmuh-went; dharanī-talam-to the earth; ppanamya-offering obeisances; caranam-to the feet; māṭuḥ-of their mother; bhakti-namrātma-kandharāḥ-their necks bowed with devotion.

After hearing their mother's words, they offered obeisances to her feet. Then, their necks bowed with devotion, they all went to the surface of the earth.

Text 29
O sage, they became seven oceans around the seven islands. From the youngest to the eldest, each ocean was twice as large as the preceding one.

Text 30

They became oceans of salt-water, sugarcane juice, wine, clarified butter, yogurt, milk, and sweet water. Their liquid will be used to cultivate grains on the earth.

Text 31

In this way they became seven oceans around the seven islands of the earth. Unhappy in separation from their mother and brothers, all the boys wept.
ruroda ca bhṛśám sādhuṁ
putra-viccheda-kātārā
mūrchāṁ avāpa śokena
putrāṇāṁ bhartur eva ca

ruroda-wept; ca-also; bhṛśám-greatly; sādhuṁ-the chaste lady; putra-viccheda-
kātārā-afflicted by separation from her sons; mūrchāṁ-fainting; avāpa-attained;
śokena-ion grief; putrāṇāṁ-of her sons; bhartuḥ-of her husband; eva-also;

sons and husband.

Text 33

tāṁ śoka-sāgare magnāṁ
vijñāya rādhikā-patiḥ
ājagāma punas tasyāḥ
smerānana-saroruhaḥ

tām-to her; śoka-sāgare-in an ocean of grief; magnāṁ-drowning; vijñāya-
understanding; rādhikā-patiḥ-Rādhā's master; ājagāma-came; punah-again; tasyāḥ-of
her; smerānana-saroruhaḥ-smiling lotus face.

Understanding that she was drowning in an ocean of grief, Rādhā's master, His
lotus face smiling, came to her again.

Text 34

dṛṣṭvā harim sā tatyāja
śokāṁ rodanam eva ca
ānanda-sāgare magnā
dṛṣṭvā kāntam babhūva ha

dṛṣṭvā-seeing; harim-Lord Hari; sā-she; tatyāja-abandoned; śokāṁ-her grief;
rodanam-crying; eva-also; ca-and; ānanda-of bliss; sāgare-in an ocean; magnā-
plunged; dṛṣṭvā-seeing; kāntam-her lover; babhūva-became; ha-also.

When she saw Lord Hari she stopped weeping and lamenting. Gazing at her
beloved, she became plunged in an ocean of bliss.
Overcome with passion, she placed Lord Hari on her lap and enjoyed pastimes with Him. In this way, even though she had abandoned her sons, Lord Hari became pleased with her.

His eyes and face filled with happiness, He gave her a benediction: "Beloved, I will always come to you."
"Like Rādhā you will be deah to Me. By the power of My blmssing you will alwa s protect your sons."

Text 38

ity-uktavantam śrī-krṣṇam 
vasantam virajāntike 
dṛṣṭvā rādhā-vayasyāś ca 
kathayām āsur īśvarīm

ity-uktavantam-saying this; śrī-krṣṇam-to Śrī Kṛṣṇa; vasantam-staying; virajā-Virajā; antike-near; dṛṣṭvā-seeing; rādhā--of Rādhā; vayasyāś-the friends; ca-and; kathayām āsuḥ-said; īśvarīm-to their mistress.

Seeing Śrī Kṛṣṇa with Virajā as he spoke these words, Rādhā's friends told their mistress.

Text 39

śrutvā ruroda sā devī 
suṣvāpa krodha-mandire 
etasmīn antare krṣno 
jagāma rādhikāntikam

minn-in that; antare-within; krṣṇah-Kṛṣṇa; jagāma-went; rādhikā-Rādhā; antikam-near.

Hearing this, Rādhā lay down in the palace of anger and wept. Then Kṛṣṇa entered that palace and approached Her.

Text 40

sa taṣṭhau rādhikā-dvāre 
śrīdāmnā saha nārada 
rāseśvarī harim dṛṣṭvā 
ruṣṭā vacā priyam purah

sa-He; taṣṭhau-stood; rādhikā-dvare-at the entrance to Rādhā's place; śrīdāmnā-Śrīdama; saha-with; nārada-O Nārada; rāseśvarī-the queen of the rasa danceJ harimO Lord Hari; dṛṣṭvā-seeing; ruṣṭā-angry; vacā-with words; priyam-Her beloved; purah-before.
n Nārada, accompanied by Śrīdāmā, Kṛṣṇa stood at Rādhā's dhor. When She who is the queen of the rāsa dance saw Her beloved Lord Hari, She became angry and said:

Text 41

matto bahutarāḥ kāntā
goloke santi te hare
yāhi tāsām sannidhanam
mayā te kim prayojanam

mattah-than Me; bahutarah-many other; kāntā-beloveds; goloke-in Goloka; santi-are; te-of You; hare-O Lord Hari; yāhi-go; tāsām-to them; sannidhanam-near; mayā-with Me; te-for You; kim-what?; prayojanam-is the need.

O Lord Hari, You have many other lovers in Goloka. Go to them! Why do You need Me?

Text 42

virajā preyasi kāntā
sarid-rūpā babhūva ha
deham ty ktvānmama ahayāt
tathāpi yāsi tām prati

virajā-Virajā; preyasi-dear; kāntā-lover; sarid-rūpā-in the form of a river; babhūva-became; ha-indeed; dgham-body; tyaktvā-abandoning; mama-of Me; bhay t-out of fear; tathāpi-still; yāsi-You go; tām-her; prati-to.

Ś Even though Your dear lover Virajā, out of fear of Me, left her body and became a river, still You go to her!

Text 43

tat-tire mandiram kṛtvā
tiṣṭha tiṣṭha ca yāhi tām
nadi babhūva sā tvam ca
nado bhavitum arhasi

tat-tire-on her shore; mandiram-a palace; kṛtvā-creating; tiṣṭha-stay; tiṣṭha-stay; ca-and; yāhi-go; tam-to her; nadi-a river; babhūva-became; sā-she; tvam-You; ca-and;
Build a palace on her shore and stay with her. Stay with her. Go to her. She became a river. You became a river also.

Text 44

nadasya nadyā sārdham ca
sāngamo guṇavān bhavet
sva-jātau paramā pritih
śayāne bhojane sukhat

Because they belong to the same class, it is glorious for one river to associate with another river. As they happily eat together and sleep together they feel great love for each other.

Text 45

deva-cūdāmane kṛidā
nadyā sārdham mayeritam
mahā-janāḥ smera-mukhaḥ
śrutvā sadyo bhaviṣyati

O crest jewel of divine persons, when they hear from Me that You are enjoying pastimes with a river, the great souls will smile.

Text 46

ye tvāṁ vadanti sarveśam
te kim jānānti tvan-manaḥ
bhagavān sarva-bhūtatmā
nādīṁ sambhoktum icchati
They who say You are the master of the universes do not truly know Your heart. The Personality of Godhead, who is the Supersoul in the hearts of all, now desires to enjoy pastimes with a river!

Text 47

ity uktvä râdhikâ devî
virarâma ruṣânvitâ
nottasthau bhûmi-sâyânâd
gopî-lakṣa-samânvitâ

ity-thus; uktvâ-speaking; râdhikâ-Râdhâ; devî-goddess; virarâma-stopped; ruṣânvitâ-angry; na-did not; uttasthau-stand up; bhûmi-on the ground; sâyânht-from the bed; gopî-lakṣa-samânvitâ-accompanied by a hundred thousand gopis.

After speaking these words, angry goddess Râdhâ stopped. Surrounded by a hundred thousand gopis, She would not rise from Her bed.

Text 48

kâścit câmara-hastâs ca
kâścit sûtâm-sukâdharâḥ
kâścit tâmûla-hastâs ca
kâścin mâlâ-karâ varâḥ

kâścit-some; câmara-hastâs-camaras in their hands; ca-and; kâścit-some; sûtâm-sukadharâḥ-carrying fine garments; kâścit-some; tâmûla-hastâh-with betelnuts in their hands; ca-and; kâścin-some; mâlâ-karâ-with garlands in their hands; varâḥ-excellent.

Some gopîs carried câmaras in their hands, some carried fine garments, some carried betelnuts in their hands, and some carried flower-garlands in their hands.

Text 49

Ś
vâsitoda-karâḥ kâścit
Some carried cups of scented water in their hands, some carried lotus flowers in their hands, some carried red sindura in their hands, and some carried flower garlands in their hands.

Text 50

Some carried jewel ornaments in their hands, some carried black kajjala, some carried flutes and vinas in their hands, and some carried combs in their hands.

Text 51

Some carried avira in their hands, some carrying yantras in their hands, some carrying scented oil in their hands, some carrying karatalas in their hands, some carrying a toy ball in their hands.
Some carried āvīras in their hands, some carried yantras in their hands, some carried scented oil in their hands, some most beautiful women carried karatalas in their hands, and some carried try balls.

Text 52

kāścin mṛdanga-muraja-murali-karatālikāḥ
saṅgītā-nipunāḥ kāścit
kāścin nirtana-tat-parāḥ

kāścin-some; mṛdanga-mrdangas; muraja-murajas; murali-flutes; karatālikāḥ-karatālas; saṅgītā-singing; nipunāḥ-experm; kāścit-some; kāścin-some; nartana-tat-parāḥ-devoted to dancing.

Some played mṛdangas, murajas, flutes, and karatalas, some expertly sang, and some expertly danced.

Text 53

krīḍā-vastu-karāḥ kāścin
madhu-hastaś ca kāścana
sudhā-pātra-karāḥ kāścid
āṅghri-pīṭha-karāḥ oarāḥ

krīḍā-vastu-karāḥ-toys in their hands; kāścin-some; madhu-hastaś-honey in their hands; ca-and; kāścana-some; sudhā-pātra-karāḥ-cups of nectar in their hands; kāścit-ome; āṅghri-pīṭha-karāḥ-footstools in their hands; parāḥ-others.

Some carried toys in their hands, some carried cups of honey in their hands, some carried cups of nectar in their hands, and some carried footstools in their hands.

Text 54

veṣa-vastu-karāḥ kāścit
kāścic caraṇa-sevikāḥ
putāṅjali-karāḥ kāścit
kāścit stuti-parā varāḥ

veṣa-vastu-karāḥ-garments and ornaments; kāścit-some; kāśic-some; caraṇa-sevikāḥ-serving the feet; putāṅjali-karāḥ-folded hands; kāścit-some; kāścit-some; stuti-parā-speaking prayers; varāḥ-best.
Some carried garments and ornaments in their hands, some served Rādhā's feet, some stood before Her with folded hands, and some spoke prayers glorifying Her.

Text 55

How many stood before Her? O sage, millions and millions stood outside.

Text 56

As Kṛṣṇa stood at the door, Rādhā's friends, who held sticks, would not allow Him to enter.

Text 57

purāḥ sthitam tam prāṇeśam
   rādhā punar uvāca sā
   nānurūpam atyakathyam
   ayogyam ati-karkaśam

purah-before; sthitam-standing; tam-Him; prāṇeśam-the Lord of Her life; rādhā-Rādhā; punah-again; uvāca-said; sā-She; na-not; anurūpam-following; atyakathyam-
what should not be said; ayogyam-what is improper; ati-karkaśam-what is very harsh.

As the Lord of Her life stood before Her, Rādhā spoke to Him words that were inaccurate, not worthy to be spoken, improper, and very harsh.

Śrī-rādhikovāca

he kṛṣna virajā-kānta
gaccha mat-purato hare
katham dunoṣī mām lola-
rati-caurāti-lampaṭa

Ś Śrī-rādhī ā uRāca-Śrī Rādhā said; he-O; kṛ ṇa-Kṛṣṇa; virajā-kānta-lover of Virajā;
gaccha-go; mat-purataḥ-from My presence; hare-O Lord Hari; katham-why?; dunoṣī-
do You trouble; mān-M; lola-fickle; rati-caura-ati-lampaṭasdebauchee.

O Kṛṣṇa, O lover of Virajā, get away from Me! O Lord Hari, O restless debauchee, why do You trouble Me?

Text 59

śīghram padmavatīṁ gaccha
ratna-mālāṁ manoharāṁ
athavā vana-mālāṁ vā
rūpeṇāpratimāṁ vraja

śīghram-quickly; padmavatīṁ-Padmavatī; gaccha-go; ratna-mālāṁ-Ratnamala;
manohorāṁ-beautiful; athavā-or; vana-mālāṁ-Vanamala; vā-or; rūpeṇa-with beauty;
apratimāṁ-without equal; vraja-go.

Go at once to Padmavatī! Go to beautiful Ratnamālā or Vanamālā whose beauty has no equal!

Textty0

he nadi-kānta deveśa
devānāṁ ca guror guro
mayā jñāto 'si bhadram te
gaccha gacchw mamāśrSmāt
O lover of a river, O master of the demigods, O guru of the demigods' guru, I know who You are. Auspiciousness to You! Go! Go from My āśrama!

Text 61

śaśvat te mānuṣānām ca
vyavahāraś ca lampata
labhatām mānuṣīm yonīm
golokād vraja bhāratam

śaśvat-alwasy; te-of You; mānuṣānām-of human beings; ca-and; vyavahāraś-activities; ca-and; lampata-O rake; labhatām-may attain; mānuṣīm-human; yonīm-womb; golokāt-from Goloka; vraja-go; bhāratam-to Bhārata-varṣa.

Ś

Again and again You act like a human! Rake, enter a human womb! Leave Goloka and go to Bhārata-varṣa!

Text 62

he suśile śaśikāle
he padmavati mādhavi
nivaryatām ca dhūrto 'yam
asyātra kim prayojanam

he-O; suśile-Suśilā; śaśikāle-O Saśikālā; he-O; padmavati-Padmavati; mādhavi-Mādhavi; nivaryatām-should be stopped; ca-and; dhūrtah-criminal; ayam-this; asya-of Him; atra-here; kim-what?; prayojanam-is the need.

O Suśilā, Saśikālā, Padmavatī, Mādhavi, stop this criminal! What need have we for Him?

Text 63

rādhikā-vacanāṁ śrutvā
After hearing Rādhā's words, the gopīs spoke to Lord Hari words that were beneficial, truthful, gentle, sweet, and appropriate to that circumstance.

Text 64

kāścid ĥucir iti āre
gaccha sthānāntaram kṣaṇam
rādhā-kopāpanayane
gamayiṣyāmahe vayam

kāścit-some; ĥucir-said; iti-thus; hare-O Lord Hari; gaccha-go; sthānāntaram-to another place; kṣaṇam-for a moment; rādhā-of Rādhā; kopa-the anger; apanayane-removed; gamayisyāmahe vayam-we will bring.

Some said: "O Lord Hari, for a moment go to another place. When Rādhā's anger subsides we will bring You here."

Text 65

Ś
kāścid ĥucir ati-prītyā
kṣaṇam gaccha grhāntaram
tvayaiva vardhitā rādhā
tvam vinā kaś ca rakṣati

kāścit-some; ĥucir-said; ati-prītyā-with great love; kṣaṇam-for a moment; gaccha-go; grhāntaram-to another home; tvāya-by You; eva-indeed; vardhitā-increased; rādhā-Rādhā; tvam-You; vinā-without; kaś-who?; ca-and; rakṣati-protects.

Some very affectionately said: "Go home for a moment. You make Rādhā blissful. Except for You, who can protect Her?"

Text 66
O sage, out of love for Rādhā some gopīs said to Lord Hari: "For a moment go to Vṛndāvana forest until Her anger subsides."

Some joked to the Lord: "O passionate one, by devotedly serving Her You will appease the jhalous anger of Your passionate beloved."

Some said to the Lord: "Go to another wife and in the meantime, O Lord, we will bring the result You earnestly desire."
Some stood smiling before Lord Hari and said: "Go to Her and pacify Her jealous anger".

Some gopis spoke harshly to the Lord of their lives: Who can see Râdhâ's lotus face now?"

Some said to the all-powerful Lord: "O Lord Hari, go to another place, and when Her anger is over You may return."
Some beautiful and arrogant gopīs said to Him: "If You don't go to another's home we will force You to go."

Some beautiful gopīs then surrounded the smiling, peaceful, and cheerful Supreme Lord of all and prevented Him from enmering.

Forced by the gopīs, Lord Hari, who is the first cause of the world's causes, left and went to another's home. Then Śrīdāma became angry.
His lotus eyes now red, Śrīdāmā angrily spoke to the supreme goddess, Śrī Rādhā, whose lotus eyes were also red with anger.

O Śrīdāmā said: O mother, why do You speak these harsh words to my master? O goddess, You rebuke Him without any consideration and for no reason.

O Śrīdāmā said: O mother, why do You speak these harsh words to my master? O goddess, You rebuke Him without any consideration and for no reason.
dev nām pravarā tvam ca
   nibodha yasya sevayā
yasya pādārcanenaiva
   sarveśāṃ īśvari parā
tam na jānāsi kalyāṇi
   h    kim ahamovaktum "śnalaḥ

auses; vāni-Sarasvatī; padmā-Lakṣmī; layā-Layā; māyā-Māyā; prakṛti-and Prakṛti; īśam-
the master; ca-and; nirguṇam-free of the modes of nature; ātmārāmam-self-satisfied; pūrṇa-kāmam-whose desires are all fulfilled; karoṇi-do; tvam-You; viḍambanam-
mocking; devīnām-of goddesses; pravarā-best; tvam-You; ca-and; nibodha-know;
yasya-of whom; sevayā-by the service; yasya-of whom; pāda-of the feet; arcanena-by
the worship; eva-indeed; sarveśām-of all; īśvari-the queen; parā-great; tam-Him; na-
ot; jānāsi-understand; kalyāṇi-O beautiful one; kim-what?; aham-I; vaktum-to speak; īśvaraḥ-am able.

You mock the Supreme Personality of Godhead, who is the master of Brahmā,
Ananta, Śiva, and Yama, who is the first of all the world's causes, who is the master of
Sarasvatī, Lakṣmī, Layā, Māyā, and Prakṛti, who is beyond the modes of material
nature, who is self-satisfied, and whose desires are all fulfilled. Know that it is only
because of Your service to Hi and Your worship of His feet that You have become
the best of goddesses and the queen of all. O beautiful one, You do not understand
Him. How can I have the power to describe Him?

Text 80

bhrū-bhaṅga-lilayā kṛṣṇah
   sraṣṭuṁ śaktaś ca tvad-vidhāḥ
kotiśaḥ koṭi-devīs tvām
   na jānāsi ca nirguṇam

   bhrū-of His eyebrow; bhaṅga-crooked; lilayā-with thy pastime; kṛṣṇah-Kṛṣṇa;
sraṣṭuṁ-to create; śakta-able; ca-and; tvat-of You; vidhāḥ-like; koṭiśaḥ-millions;
koṭi-millions; devī-on goddesses; tvam-You; na-don't; jānāsi-understand; ca-and;
nirguṇam-beyond the modes of material nature.

With a playful bend in His eyebrows He can create many millions of millions of
goddesses like You. You do not understand Him, the Lord who is beyond the modes of
material nature.

Text 81
In Vaikuṇṭha goddess Lakṣmī eternally serves Lord Hari with great devotion. She washes His lotus feet and dries them with her own hair.

Text 82

With devotion Sarasvatī always praises Him with beautiful prayers that are nectar for the ears. You do not understand Him, the great Supreme Personality of Godhead.

Text 83

Frightened, goddess Māyā, who is the material energy and the personified life of all conditioned souls, always praises Him with devotion. O proud one, You do not understand Him.
Although they eternally offer prayers to Him, He kedas cannot understand even one sixteenth of His glory. O beautiful one, You do not understand Him.

O goddess, with his four heads powerful Brahmā, the father of the Vedas, glorifies Kṛṣṇa. Brahmā serves His lotus feet.

With his five heads Śiva, the guru of the yogis, offers prayers to Lord Kṛṣṇa. His
eyes filled with tears and the hairs of his body erect, he serves Lord Kṛṣṇa's lotus feet.

Text 87

śeṣah sahasra-vadanaiḥ
   paramātmānam iśvaram
   satatam stauti bhaktyā ca
   sevate cawanāmbujam

śeṣah-Śeṣa; sahasra-vadanaiḥ-with a thousand mouths; paramātmānam-to the Supersoul; iśvaram-the Supreme Personality of Godhead; satatam-always; stauti-praises; bhaktyā-with devotion; ca-and; sevate-serves; co anāmbujam-the lotus feet.

Wite rishithousand heads Ananta Śeṣa again and again offers prayers to Lord Kṛṣṇa, the all-pervading Supersoul. He devotedly

Text 88

dharmaḥ pātā ca sarvesāṁ
   sākṣi ca jagatāṁ patiḥ
   bhaktyā ca caraṇāmbhojam
   sevate satatam mudā

dharma-Dharma; pātā-the protector; ca-and; sarvesāṁ-of all; sākṣi-the witness; ca-and; jagatāṁ-of the worlds; patiḥ-the master; bhaktyā-with devotion; ca-and; caraṇāmbhojam-the lotus feet; sevate-serves; satatam-always; mudā-joyfully.

Dharma, who is the protector and witness of everyone and the master of the worlds, happily and devotedly serves Lord Kṛṣṇa's feet always.

Text 89

śvetadvipa-nivāśi yah
   pātā viśnuḥ svayam vibhuḥ
   asyāṁśaś ca tathā cāyaṁ
   dhyāyat, 'nuksaṇaṁ param

śvetadvipa-in sptvetadvipa; nivāśi-residing; yah-who; pātā-Lord; viṣSuḥ-Viṣṇu; svayam-personally; vibhuḥ-powerful; asya-of Him; anśah-the part; ca-and; tathā-so; ca-and; ayam-He; dhyāyate-meditates; anuksaṇaṁ-at every moment;opnram-then.
All-powerful Lord Viṣṇu, who resides in Śvetadvipā and is His partial incarnation, meditates on Lord Krṣṇa as the Supreme at every moment.

Text 90

surāsura-mu \indrāś ca
   manavo mānava btdhāc
   sevante na hi paśyanti
   svapne 'pi caraṇāmbujam

   sura-the demigods; asura-the demons; mun\indrāh-the kings of the sages; ca-and;
   manavah-the manus; mānava-the human beings; budhāh-the wise; sevante-serve; na-
   not; hi-indeed; paśyanti-see; svapne-in dream; api-even; caraṇāmbujam-lotus feet.

   The demigods, demons, sages, kings, manus, humans, and philosophers serve Him even though they cannot see His lotus feet even in a dream.

ŚText 91

kṣipram roṣam parityajya
   bhaja padāmbujam hareḥ
   bhrū-bhaṅga-līlā-mātreṇa
   sṛṣṭi-samhartur eva ca

   kṣipram-quickly; roṣam-anger; parityajya-abandoning; bhaja-worship;
   padāmbujam-the lotus feet; hareḥ-of Lord Hari; bhrū-of His eyebrow; bhaṅga-with the bending; līlā-pastime; mātreṇa-only; sṛṣṭi-creation; samhartuḥ-removing; evaindeed; ca-and.

   At once abandon Your pride and worship the lotus feet of Lord Hari, who merely by the play of bending His eyebrow destroys the material creation.

Text 92

nimeṣa-mātrād asyaiva
   brahmaṇaḥ patanam bhavet
   yasyaika-divase 'py aṣṭa-
      vimsatindraḥ patanty api

   nimeṣa-blinking; mātrāt-by only; asya-of Him; eva-indeed; brahmaṇaḥ-of Brahmā;
   patanam-the falling; bhavet-is; yasya-of whom; eka-one; divase-day; api-even aṣṭa-
Brahmā's lifetime is an eye-blink for Lord Krṣna. Twenty-eight Indras live their lives in Brahmā's day.

Text 93

Text 94

Hearing Śrīdāmā's very harsh ayd forceful words, She be(ame suddenly angry. She stood up and spoke to him.

Text 95
Going outside, Her hair loosened, Her lotus eyes red, and Her lips trembling, She harshly spoke to him.

Text 96

śrī-rādhikovāca

re re jalma mahā-mūḍha
śṛṇu lampaṭa-kīṅkara
tvaṁ ca jānāsi sarvārthaṁ
na jānāmi tvad-īśvaram

Śrī Rādhā said: Rogue! Fool! Servant of a rake! Listen. I don't know your master. You know everything about Him.

Text 97

tvad-īśvaro hi śrī-krṣṇo
na hy asmākāṁ vṛajādhama
jānāmi janakāṁ stauṣī
dsād nindasi mātaram

ja; jānāmi-I know; janakāṁ-the father; stauṣi-praises; sadā-always; nindasi-rebukes; mātaram-the mother.

O lowest wretch in Vṛaja, Śrī Kṛṣṇa is your master and not Mine? You praise your father and rebuke your mother.

Text 98

yathāsuraś ca tridaśān
nityāṁ nindanti santatam
tathā nindasi māṁ mūḍha
tasmāt tvam asuro bhava
yathā-as asuraś-a demon; ca-and; tridaśān-the demigods; nityam-always; nindanti-rebukes; santatam-always; tathā-so; nindasi-rebuke; mām-Me; mūḍha-fool; tasmāt-therefore; tvam-you; asuraḥ-a demon; bhava-become.

As the demons always insult the demigods, so you always insult Me! Therefore, O fool, become a demon!

Text 99

gopa vrajāsurīṁ yonīṁ
golokāc ca bahir bhava
mayādyā śāpto mūḍhas tvāṁ
kas tvāṁ rakṣitum iśvarāḥ

gopa-O gopa; vraja-go; āsurīṁ-demonic; yonīṁ-womb; golokāt-from Goloka; ca-and; bahih-outside; bhava-become; mayā-by Me; adya-now; śāpta-cursed; mūḍhaḥ-fool; tvam-you; kah-who?; tvam-you; rakṣitum-to protect; iśvarāḥ-is able.

Gopa, leave Goloka and go to a demoness' womb. Fool, now I have cursed you. Who can protect you?

Text 100

rāseśvarī tam ity uktvā
suśvāpa virarāma ca
vayasyāḥ sevayāṁ āsas
cāmarai ratna-muṣṭībhiḥ

rāseśvarī-the queen of the rasa dance; tam-to him; ity-thus; uktvā-speaking; suśvāpa-cursed; virarāma-stopped; ca-and; vayasyā-with friends; sevayāṁ-in service; āsuh-became; cāmarai-with camaras; ratna-muṣṭībhiḥ-with jewel handles.

friends served Her.

Text 101

śrutvā ca vacanah tauhāḥ
kopena sphuritādharāḥ
śaśāpa tam ca śrīdāmā
vraja yonīṁSEt mānuṣīṁ
After hearing Her words, his lips trembling in anger, Śrīdāmā cursed Her: Go to the womb of a human woman!

You are angry like a human woman, therefore become a human woman on the earth! Mother, I have cursed You. Of this there is no doubt.

You will be eclipsed by a part of Your own shadow. The fools on the earth will say you are the wife of a petty king.
bhavisyati mahā-yogī
rādhā-śāpēna garbhajaḥ

rāyānah-that petty king; śrī-hareh-of Lord Hari; aṁśah-a partial inclination;
vaśyāh-a vaisya; vṛndāvāne-in Vṛndāvana; vane-forest; bhaviśyaoi-will be; mahā-yogī-a
great yogī; rādhānśāpēna-by Rādhā's curse; garbhajaḥ-born in a human womb.

That petty king will be a partial incarnation of Lord Hari. He will be a great yogī
born in a human womb because of Rādhā's curse on him.

Text 105

gokule prāpya tam kṛṣṇam
v违ṛtya vasa kānane
bhavitā te vaṛṣa-śatam
vicchedo hrinā saha
punah prāpya tam iśam ca
golokam āgamiṣyasi

In Gokula You will attain Lord Kṛṣṇa. You will stay with Him in the forest there
and enjoy pastimes with Him. You will be separated from Him for a hundred years
and then You will attain Him, Your Lord, again and return with Him to Goloka.

Text 106

tām ity uktvā na natvā ca
sa jagāma hareḥ purah
gatvā pranamya śrī-kṛṣṇam
śāpākhyānam uvāca ha

tām-to Her; ity-thus; uktvā-speaking; na-not; natvā-bowing; ca-and; sah-he;
jagāma-went; hareḥ-of Lord Hari; purah-to the presence; gatvā-going; pranamya-
bowing; śrī-kṛṣṇam-to Śrī Kṛṣṇa; śāpā-of the curse; ākhyānam--the story; uvāca-told;
ha-certainly.
After speaking these words and after bowing down before Rādhā, Śrīdāmā went to Lord Hari. Bowing down before Lord Kṛṣṇa, Śrīdāmā narrated the story of the cyrsings.

Text 107

\[
\text{änupūrvyāt tu tat sarvām} \\
\text{ruroda ca bhṛśāṁ vrajaḥ} \\
\text{uvāca tam rudantaṁ ca} \\
\text{gacchantam dharaṇī-atalam}
\]

\[\text{anupūrvyāt-as never before; tu-indeed; tat-that; sarvam-everything; ruroda-wept; ca-and; bhṛśāṁ-greatly; vraja-Vraja; uvāca-said; tam-indeed; rudantam-weeping; ca-and; gacchantam-going; dharaṇī-atalam-to the earth.}\]

Śrīdāmā wept as never before. As weeping Śrīdāmā was about to go to the earth, Lord Kṛṣṇa said to him:

Text 108

\[
\text{na jetā te tri-bhuvane} \\
\text{hy asurendro bhaviṣyasi}
\]

\[\text{na-not; jetā-defeating; te-of You; tri-bhuvane-in the three worlds; hy-indeed; asurendrahā-great demon; bhaviṣyasi-you will be.}\]

You will become the king of demons. In the three worlds no one will defeat you.

Text 109

\[
\text{kāle çaīkara-śūlenā} \\
\text{dehaṁ tyaktvā mamāntikam} \\
\text{āgamiṣyasi pañcaśad-} \\
\text{yuge 'tīte mad-āśiṣā}
\]

\[\text{kāle-in time; śāṅkara-of Lord Çiva; śūlenā-by the spear; deham-body; tyaktvā-abandoning; mama-of Me; antikam-to the presence; āgamiṣyasi-you will come; pañcaṣat-fifty; yuge-yugas; atīte-passed; mad-āśiṣā-by My benediction.}\]

After fifty yugas Śiva's spear will make you leave that body and with My blessings you will return to Me.
After hearing Lord Kṛṣṇa's words, grieving Śrīdāma said to Him: You will never transform me into a person that has no devotion for You.

Saying this, Śrīdāma left his own āśrama. Then, weeping again and again, Rādhā came there.

Saintly Rādhā loudy lamented, "Child, where are you going?" Then Śrīdāma
became Śāṅkhacūḍa, the husband of Tulasi.

Text 113

gate śrīdāmni sā devī 
jagāmeśvara-sannidhim 
sarvam nivedayām āsa 
harīḥ pratyuttaram āsa 

gate-was gone; śrīdāmni-when Śrīdama; sā-she; devī-the goddess; jagāma-went; īśvara-sannidhim--to the Lord; sarvam-everything; nivedayām āsa-told; harīḥ-Lord Hari; pratyuttaram-reply; āsa-gave.

Text 114

śokāturāṁ ca tāṁ krṣno 
bodhayāṁ āsa preyasim 
śāṅkhacūḍāś ca kālena 
samprāpa punar īśvaram 

śokāturāṁ-filled with grief; ca-and; tāṁ-to Her; krṣṇah-Krṣṇa; bodhayāṁ āsa-informed; preyasim-His beloved; śāṅkhacūḍāŚāṅkhacūḍa; ca-and; kālena-in time; samprāpa-attaining; punaḥ-again; īśvaram-the Lord.

Lord Kṛṣṇa told everything to His grieving beloved. Then, in the course of time, Śrīdāmā became Śāṅkhacūḍa and then returned to the Lord.

Text 115

rādhā jagāma dharaṇīṁ 
vārāhe harinā saha 
vrṣabhānu-grhe janma 
lalābha gokule mune 

rādhā-Rādhā; jagāma-went; dharaṇīṁ-to the earth; vārāhe-in the Varaha kalpa; harinā-Lord Hari; saha-with; vrṣabhānu-of Vrsabhanu; grhe-in the home; janma-birth; lalābha-attained; gokule-in Gokula; mune-O sage.

In the Varāha-kalpa Rādhā went with Lord Hari to the earth. O sage, She attained a
birth in Gokula in King Vṛshabhānu's home.

Text 116

ity evam kathitam sarvam
śrī-krṣṇākhyānam uttamam
sarveśāṁ vāñchitam sarvam
kim bhūyaḥ śrotum icchasi

In this way I have spoken the transcendental narrations of Lord Kṛṣṇa, which everyone yearns to hear. What more do you wish to hear?

Chapter Four
Goloka-varṇana
Description of Goloka

Text 1

śrī-nārada uvāca

kena và prārthitaḥ krṣno
mahīṁ ca kena hetunā
ājagāma jagannātho
vada veda-vidāṁ vara

Śrī Nārada said: Asked by whom, and for what reason did Lord Kṛṣṇa, the master of the universes, come to the earth? O best of the knowers of the Vedas, please tell.
bhṛṣāṁ babhūva śokārtā
brahmānāṁ śaraṇāṁ yayau

śrī-nerāyana uvāca-Śrī Nārāyaṇa Rṣi said; purā-formerly; vārāh-kalpe-in the
Varaha-kalpa; sā-she; bhāra-by a burden; ākrāntā-overcome; vasundhārā-the earth;
bhṛṣāṁ-greatly; babhūva-became; śokārtā-grief-stricken; brahmānāṁ-to Brahmā;
śaraṇāṁ-shelter; yayau-went.

yrī Nārāyaṇa Rṣi said: In ancient times, during the Varāha-kalpa, bearing a great
burden and filled with grief, the earth took shelter of the demigod Brahmā.

Text 3

suraiṣ cāsura-santāpair
bhṛṣāṁ udvigna-mānasaiḥ
sārdham tais tāṅ durgāmāṁ ca
jagāma vedhaśaḥ sabhāṁ

suraiṣ-by the demigods; ca-and; asura-by the demons; santāpaiḥ-tormented;
bhṛṣāṁ-greatly; udvigna-mānasaiḥ-agitated at heart; sārdham-with; tāṅ-them; tāṁ-to
that; durgāmām-difficult to attain; ca-and; jagāma-went; vedhaśaḥ-of Brahmā; sabhāṁ-
to the assembly.

Accompanied by hosts of demigods, who were all unhappy at heart to be so
troubled by the demons, she went to the assembly of Brahmā, which is very difficult to
attain.

Text 4

dadarṣa tasyāṁ deveśaṁ
jvalantāṁ brahma-tejasā
ṛṣindraiś ca munindraiś ca
siddhendraiḥ sevitaḥ mudā

dadarṣa-saw; tasyāṁ1there; deveśaṁ-the master of the demigods; jvalantāṁ-
glorious; brahma-tejasātwioh spiritual power; ṛṣindraiś-with the kings of the sages; ca-
and; munindraiś-with the kings of the philosophers; ca-and; siddhendraiḥ-with the
kings of the perfect beings; sevitaḥ-served; mudā-happily.

There she saw Brahmā, the king of the demigods, who shone with spiritual power,
who was cheerfully served by the kings of the ṛṣis, munis, and siddhas, . . .
Text 5

apsaro-gaṇa-nṛtyam ca
   paśyantam sa-smitam mudā
gandharvānām ca saṅgītam
   śrutavantam manoharam

   apsaro-gana-of the apsaras; nṛtyam-dancing; ca-and; paśyantam-seeing; sa-smitam-smiling; mudā-happilye gandharvānām-of the Gandharvas; ca-also; saṅgītam-singing; śrutavantam-hearing; manoharam-beautiful.

. . . who happily smiled as he glanced at the Apsaras' dancing and listened to the Gandarvas' beautiful singing, . . .

Text 6

japantam paramam brahma
   kṛṣṇa ity aksara-dvayam
bhakty-ānandāśru-pūrnam tām
   pulakāṅcita-vigraham

   japantam-chanting; paramam-great; brahma-Brahman; kṛṣṇa-Kṛṣṇa; ity-thus; aksara-dvayam-two syllables; bhakty-of devotion; ā

. . . and who chanted the two most sacred syllabets Kṛṣṇa, the hairs of his body erect and his eyes filled with tears of the ecstasy of devotion.

Text 7

bhaktyā sa tridāśaiḥ sārdham
   praṇamya catur-ānanam
sarvam nivedanam cakre
   daitya-bhārādikam mune

   bhaktyā-with devotion; sa-and; tridāśaiḥ-the demigods; sārdham-with; praṇamya-bowing down; catur-ānanam-four heads; sarvam-all; nivedanam-appenml; cakre-did; daitya-bhārādikam-burdened by the demons; mune-O sage.

O sage, accompanied by the demigods, the earth-goddess then devotedly offered
her respectful abeisances to four-faced Brahmā and told him how she was burdened by the demons.

Text 1

śāṣru-pūrṇa sa-pulakā
tuṣṭāva ca ruroda ca
tām uvāca jagad-dhātā
katham stauṣi ca rodīṣi

sa-with; āṣru-tears; pūrṇā-filled; sa-pulakā-with hairs erect; tuṣṭāva-offered prayers; ca-and; ruroda-wept; ca-and; tām-to her; uvāca-said; jagad-dhātā-the creator of the universe; katham-why?; stauṣi-do you offer prayers; ca-and; rodīṣi-do you weep.

The hairs of her body erect and her eyes filled with tears, she offered prayers and wept. Brahmā, the creator of the universe said to her: Why do you offer prayers and weep?

Text 9

katham āgamanam bhadre
vada bhadram bhaviṣyati
su-sthirā bhava kalyāṇī
bhayaṁ kim te mayi sthite

katham-why?; āgamanam-come; bhadre-O beautiful one; vada-tell; bhadram-auspiciousness; bhaviṣyati-will be; su-sthirā-steady; bhava-become; kalyāṇī-O auspicious one; bhayaṁ-fear; kim-how?; te-of you; mayi-in me; sthite-situated.

O beautiful one, why have you come? Please tell. It will be auspicious. Be steady. O beautiful one, why are you afraid of me?

Text 10

āśvāṣya prthivīṁ brahmā
devān papraccha sādaram
katham āgamanam devā
yuṣmākam mama sannidham

āśvāṣya-reassuring; prthivīṁ-the earth; brahmā-Brahma; devān-the demiogds; papraccha-asked; sādaram-respectfully; katham-why?; āgamanam-arrival; devā-O demigods; yuṣmākam-of you; mama-of me; sannidham-to the presence.
"Brahmā comforted the earth-goddess and then respectfully asked the demigods: O demigods, why have you come to me?

Text 11

brahmaṇo vacanam śrutvā
devā úcuḥ prajāpatim
bhärākrānta ca vasudhā
daitya-grastā vayam prabho

brahmaṇaḥ Brahma; vacanam-the words; śrutvā-hearing; devā-the demigods; úcuḥ-said; prajāpatim-to Prajāpati; bhāra-with a burden; ākrānta-overcome; ca-and; vasudhā-the earth; daitya-grastā-in the demons' grip; vayam-we; prabhah-Ohlord.

Hearing BSahmā's words, the demigods said to Prajāpati Brahmā: O lord, the earth is overcome by the demons and we also are in the demons' grip.

Text 12

tvam eva jagatām srastā
śighram no nīśkṛtim kuru
gatisntvam asyā bho brahman
nirvītim kartum arhasi

tvam-you; eva-indeed; jagatām-of the worlds; srastā-the creator; śighram-at once; naḥ-of us; nīśkṛtim-the remedy; kuru-do; gatiḥ-the goal; tvam-you; asyāḥ-of her; bhāḥ-O; brahman-Brahmā; nirvītim-stopping; kartum-to do; arhasi-you are worthy.

You are the creator of the worlds. Please stop (the demons). O Brahmā, the earth has taken shelter of you. You should stop.

Text 13

pīḍitā yena bhāreoa
prthiviyaṁ pitāmaha
vayam tenaiva duḥkhārtās
tad-bhār-haraṇam kuru

pīḍ?e-tortured; yena-by which; bhāreṇa-burden; prthivi iyam-the earth; pitāmaha-
O grandfather, the earth is now tormented by the burden (of many demons). We are also tortured by them. Please remove the burden (they have brought).

Text 14

devānāṁ vacanāṁ śrutvā
papraccha tāṁ jagad-vidhiḥ
dūrī-kṛtya bhayaṁ vatse
sukham tiṣṭha mamāntike

devānāṁ-of the demigods; vacanāṁ-the words; śrutvā-hearing; papraccha-asked; tāṁ-her jagad-vidhiḥ-the creator of the universe; dūrī-kṛtya-putting far away; bhayaṁ-fear; vatse-O child; sukham-happily; tiṣṭha-stand; mama-of me; antike-in the presence.

After hearing the demigods' words, Brahmā, the creator of the worlds, said to the earth-goddess: Child, throw your fears far away. Stand happily before me.

Text 15

keśāṁ bhāram āsaktā tvāṁ
sodhum padma-vilocane
apanesyāmi tam bhadre
bhadram te bhavitā dhruvam

keśāṁ-of whom?; bhāram-the burden; āsakta-unable; tvāṁ-you; sodhum-to bear; padma-vilocane-O lotus-eyed one; apanesyāmi-I will remove; tam-that; bhadraṁ-O beautiful one; bhadram-auspiciousness; te-of you; bhavitā-will be; dhruvam-certainly.

O lotus-eyed one, who has brought this burden you cannot bear? O beautiful one, I will take away your burden. Things will be auspicious for you. That is certain.

ŚText 16

tasya sā vacanāṁ śrutvā
tam uvāca sa-pīḍanam
piḍitā yena yenaiva
prasanna-vadanekṣanā
When she heard these words, even though she was anxious and unhappy, she made her eyes and face cheerful and she anxiously spoke to him.

Text 17

śrī-kṣitir uvāca

śrṇu tātā prwvakṣyāmi
data-svakīyāṃ māṇāsīṃ vyāthām
dvā bandhum sva-viśvāsam
nānyāṃ kathitum utsahe

śrī-kṣitir uvāca-the earth goddess said; śrṇu-hear; tātā-O father; prvvakṣyāmi-I will speak; svakīyāṃ-own; māṇāsīṃ-mind; vyāthām-suffering; dvā-without; bandhum-a friend; sva-viśvāsam-faithful; nā-not; anyam-another; kathitum-bo speak; utsahe-I am willing.

The earth-goddess said: Father, please listen and I will tell the suffering in my heart. I cannot tell this to any but a faithful friend.

Text 18

strī-jātir abalā šaśvad
rakṣanīyā sva-bandhubhiḥ
dvā bandhubhiḥ
janaka-svāmi-putraiś ca
garhitānyaiś ca niścitam

strī-jātih-a woman; abalā-weakd šaśvat-always; rakṣanīyā-to be protected; sva-bandhubhiḥ-by her relatives; janaka-father; svāmi-nusband; putraiḥ-with sons; ca-and; garhitā-relatives; anyaiḥ-by others; ca-also; niścitam-certainly.

A weak woman should always be protected by her father, husband, sons, and other relatives.
O father of the worlds, you created me. I am not shy to tell you. Listen, and I will tell you who has brought the burden that crushes me.

I cannot bear the burden of carrying great sinners that have no devotion to Lord Kṛṣṇa and that blaspheme the devotees.

I am crushed by carrying the burden of they who do not perform their religious duties, who never do what they should, and who have no faith in the Vedas.
I cannot carry the burden of they who do not maintain their father, mother, guru, wife, sons, and grandsons.

Text 23

I am crushed by the burden of carrying they who speak lies, who have neither mercy nor truth, and who insult their spiritual masters.

Text 24

I am crushed by the burden of carrying they who become enemies to their friends, who are ungrateful, who bear false witness, who are faithless, and who rob what is
given them to protect.

Text 25

kalyāṇa-sūkta-sāṁāṇi
   harer nāmaika-maṅgalam
kurvanti vikrayan te vai
   teṣāṁ bhārena pīditā

Ś   kalyāṇa-auspicious; sūkta-prayers; sāṁāṇi-and hymns; hareù-of Lord Hari; nāma-
   the name; eka-only; maṅgalam-auspicious; kurvanti-do; vikrayam-sale; te-they; vai-
   indeed; teṣāṁ-of them; bhārena-by the burden; pīditā-crushed.

I am crushed by the burden of carrying they who sell the auspicious Vedic prayers
and hymns and the most auspicious name of Lord Hari.

Text 26

jīva-ghatī guru-drohī
   grāma-yājī ca lubdhakāḥ
sava-dāhī śūdra-bhojī
tesāṁ bhārena pīditā

   jīva-life; ghatī-killing; guru-to guru; drohī-an enemy; grāma-yājī-brahmanas who
   perform the Vedic rituals improperly; ca-and; lubdhakāḥ-hunters of animals; sava-
   dāhī-they who are a crematorium; śūdra-bhojī-a brahmana who eats food offered by a
   sudra; teṣāṁ-of them; bhārena-by the burden; pīditā-crushed.

I am crushed by carrydng the burdes of murderers, they who become enemies of
their spiritjual master, brāhmaṇas who misuse theyVetic rituals, they who hunt
animals, they who have transformed their body into a crematorium for burning the
flesh of dead animals, and brāhmaṇau who eat what śūdra offer them.

Text 27

pūjā-yalñ|pavāsāni
   venaTāṇi niyamāṇi ca
ye ye mūdhā nihantārās
   teṣāṁ bhārena pīditā

   pūjr-horship; rajña-sacrioice; upavāsāni-ṣting; vratāṇi-vows; niyamāṇi-
controlling the senses; ca-and; ye ye-whoever; mūḍhāḥ-fools; nihantāraḥ-killers; teṣām-of them; bhārena-by the burden; pīditā-crushed.

I am crushed by the burden of carrying the fools who hinder the performance of worship, yajña, fasting, vows, and sense-control.

Text 28

sadā dviṣanti ye pāpā
go-vinra-sura-vaiṣṇavān
harim hari-kathā-bhaktim
teṣām bhārena pīditā

harim-Lord Hari; hari-of Lord Hari; kathā-to the topics; bhaktim-devotion; teṣām-of them; bhārena-by the burden; pīditā-crushed.

I am crushed by carrying the burden of sinners who hate the cows, brāhmaṇas, demigods, Vaiṣṇavas, Lord Hari, and devotion to hearing the glories of Lord Hari.

Text 29

śaṅkhacūḍasya bhārena
pīditāham yathā vidhe
tato 'dhikena daityānāṁ
teṣām bhārena pīditā

śaṅkhacūḍasya-of Sankhacuda; bhāreṇa-by the burden; pīditāham-crushed; yathā-as; vidhe-O Brahma; tataḥ-then; adhikena-more; daityānāṁ-of the demons; teṣām-of them; bhāreṇa-by the burden; pīditā-crushed.

O Brahmā, these demons crush me even more than Śaṅkhacūḍa crushed me in the past.

Text 30

ity evaṁ kathitām sarvam
anāthāyā nivedanam
tvayā yadi sanāthāham
pratikāram kuru prabho

ity evaṁ-thus; kathitām-spoken; sarvam-everything; anāthāyā-without a master;
I, who have no shelter, have told you everything. Please give me shelter. O lord, please solve my problem.

Text 31

\begin{verbatim}
ity evam uktvā vasudhā
   ruroda ca muhur muhuhā
brahmā tatrodanam dṛṣṭvā
tam uvāca kṛpā-nidhiḥ
bhāraḥ tavāpanesyaṁ
dasyūnāṁ pratypāyutah
\end{verbatim}

C ity evam—thus; uktvā—speaking; vasudhā—earth; ruroda—wept; ca—and; muhuhw—again; muhuh—again; brahmā—Brahma; tat—her will remove; daśyūnām—of thieves; pratypāyutah—with a remedy.

i After speaking these words the earth-goddess wept again and again. Seeing her weep, Brahmā, who was an ocean of kindness, said to her: I will remove the burden of these dāmons.

Text 32

\begin{verbatim}
upāyato 'pi kāryāṇi
   sidhyanty eva vasundhare
kālena bhāra-haraṇāṁ
   kariṣyati mad-īśvarah
\end{verbatim}

O arth, the remedy will come. In due course of time my master will remove your burden.

Texts 33-39
yantram maṅgala-kumbham ca
śiva-lingam ca kunkumam
madhu kaṣṭham candanam ca
kastūrīm tīrtha-mṛttikam

kh dgaṁ gaṇḍaka-khadgam ca
sphāṭikam)padmarāgakam
indranīlam sūryamanīm
rudrākṣa-kuśa-mūlakam

śālagrāma-śilā-śankham
tulasīm pratimām jalam
śankham pradipanālam ca
śilārcām ghaṇṭikām tvthā
dapanaṁ sveta-cāmaram
gorocanaṁ ca muktām ca
sūktaṁ mā,ikyam eva ca
purāṇa-samhitām vahniṁ
karpūram paraśum tathā

rauatam kāñcanam caiva
pravālam ratnam eva ca
kuśa-dvijam tīrtha-toyam
Ś gāvyam go-mūtra-go-mayam
tvayi ye sthāpayisyanti
mūḍhāś caituṇi sundari
pacyate kāla-sūtre vai
varṣāṇāṁ ayutaṁ dhruvam

yantram-a yantra; maṅgala-kumbham-an auspicious poB; ca-and; śiva-lingam-a
Siva-linga; ca-and; kunkumām-kunkumā; madhu-honey; kaṣṭham-stick; candanam-
sandal; ca-and; kastūrīm-musk; tīrtha-from a holy place; mṛttikām-dust; khadgam-a
sword; gaṇḍaka-khadgam-a gaṇḍaka sword; ca and; sphāṭikām-crītālā;
padmarāgakam-padmaraṇa; indranīlam-sapphire; sūryamanīm-suryakanta jewel;
rudrākṣa-rudrakṣa beads; kuśa-mūlakām-kusa grass; śālagrāma-śilā-Salagrama stone;
śankham-conchshell; tulasīm-tulasi; pratimām-deity; jalam-water; śankham-
conchshell; pradipanālam-lamp; ca-and; śilārcām-worship of Salagrama; ghaṇṭikām-a
bell; tathā-so; nirmalyam-flower offerings; ca-and; eva-indeed; naivedyam-offerings of
food; haridvāṇa-manīm-emeralnds; tathā-so; granthi-yuktam-with knots; yajī.ṣy
O beautiful one, the foolish demons that now place on you yantras, maṅgala-kumbhas, Śiva-lingas, kuṅkuma, honey, sticks, sandal paste, musk, the dust of holy places, swords, gāndaka swords, crystal, padma-rāga jewels, sapphires, sūryakānta jewels, rudrākṣa beads, kuśa grass, Śāalagrāma-sīlās, conchshells, tulasī, Deitios, water, lamps, stone Deities, bells, offerings of flowers and food, emeralds, knotted sacred threads, mirrors, white cāmaras, gorocana, pearls, oyster shells, māṇikya jewels, the Purāṇas, f re, camphor, axes, silver, gold, red coral, jewels, kuṣatbrāhmaṇas, water from holy places, milk, cow urine, and cow dung, will burn on the rope of time for ten thousand years.

In this way Brahmā comforted the earth-goddess. Then, accompanied by her and the demigods, Brahmā, the creator of the worlds, went to Lord Śiva's abode, Mount Kailāsa.
Coming to that beautiful āśrama, Brahmā saw, staying under an eternal banyan tree by the shore of a river, Lord eivay.

Text 42

vyaghra-carma-paridhānam
dakṣa-kanyāsthī-bhūsanam
triśūla-paṭṭīsa-dhāram
pañca-vaktram tri-locanam

vyaghra-tiger; carma-skin; paridhānam-garment; dakṣa-kanyā-of Dakṣa's daughter; asthi-bones; bhūsanam-ornament; triśūla-trident; paṭṭīsa-a pattisa spear; dhāram-holding; pañca-vaktram-five heads; tri-locanam-three eyes.

. . . who wore a tigerskin garment, who was decorated with the bones of Dakṣa's daughter, who held a spear and trident, who had three eyes on each of his five faces, . . .

Text 43

nānā-siddhaiḥ parivrtaṁ
yogīndra-gana-sevitam
parito 'psarasām nṛtyaṁ
Ś paśyantaṁ sa-smitaṁ mudā

nānā-siddhaiḥ-by various mystic perfections; parivrtaṁ-accompanied; yogīndra-gana-by the kings of yoga; sevitam-served; paritah-everywhere; apsarasām-of apsaras; nṛtyaṁ-dancing; paśyantaṁ-seeing; sa-smitaṁ-smiling; mudā-happily.

. . . who was surrounded by siddhas and served by the kings of yoga, who happily smiled as he glanced at the dancing of the apsarās, . . .

Text 44

gandharvānāṁ ca saṅgītam
śrutavantam kutūhalam
. . . who listened to the tumultuous music of the Gandharvas, who affectionately glanced at Pārvatī with crooked eyes, . . .

Text 45

japantam pañca-vaktreṇa
harer nāmaika-maṅgalam
mandākinī-padma-bīja-
mālayā pulakāṇcitam

japant m-chanting; pañca-vaktreṇa-with his five mouths; hareù-of Lord Hari; nāma-the Lame; eka-maṅgalam-the only auspicious thing; mandākinī-of the heavency gaṅgā; padma-of a lotus; bīja seeds; mālayā-with b necklace; punaka-añcitam-the hairs erect.

. . . and who, the hairs of his body erect in ecstasy, with his five mouths chanted Lord Hari's auspicious holy name on beads made from lotus seeds in the heavenly Gaṅgā.

Text 46

etasminn antare brahmā
tasthāv agre sa dhurjāteḥ
prthivyā sura-saṅghaiś ca
sārdham pranata-kandharaiḥ
syra-saṅghaiḥ-the demiwods; ca-and; sārdyam-with; pranata-kandharaiḥ with bowed necks.

In that place Brahmā, the earth-goddess, and the bowing demigods stood before Lord Śiva.

Text 47

uttasthau śaṅkaraḥ śighram
bhaktyā dṛṣṭvā ja ar-gurum
nanāma mūrdhnā samprītyā
labdhavān āsiṣam tataḥ

rittasthau-stood up; śaṅkIrah-Lord Śiva śīgSram-for a long time; bhaktyā-with devotion; dṛṣṭvā-leein ; jauad-murum-the mather of the universe; nanāma\bowed down; mūrdhnā-wiVh his head; samprītyā-with love; labdhavān-attained; āsiṣam-benefepiction; tataḥfrom him.

Lord Śiva stood up and for a long time gazed at Brahmā, the maVt(r of thf universe. Lord Śi a affVctionately bowed his head and accepted Brahmā's blessing.

Text 48

pranemur devatāḥ sarvāḥ
o śaṅkar m candra-śekharam
pranānāma dharā bhaktyā
cāsiṣam yuyuje haraḥ

pranemuh-bowed; devatāḥ-demigods; sarvāḥ-all; śaṅkaram-to Lord Śiva; candra-śekhanam-who was crowned with the moon; pranānāma-bowed; dharā-the earth; bhaktyā-with devotion; ca-and; āsiṣam-benediction; yuyuje-gave; haraḥ-Lord Śiva.

The demigods bowed down besore Lord Śiva and the earth-goddess also bowed down with devotion. Lord Śiva gave them his blessing.

Text 49

vṛttantam kathayāṃ rsa
pārvatīśam prajāpatih
śrutvā nata-mukhas tūrṇām
śaṅkarō bhakta-vatsalāḥ

vṛttantam-the story; kathayāṃ āsa-told; pārvatīśam-to the husband of Parvati; prajāpatih-the master of the living eutities; śrutvā-hearing; nata-mukha-wiht a bowed head; tūrṇām-at once; śaṅkaraḥ-Lord Śiva; bhakta-vatsalāḥ-who is kind to the devotees.

uBrahmā told the news to Lord Śiva, the husband of Pārvatī. Lord Śiva, yho is kind to the devotees, at once bowed his head when he heard itu
bhaktapayam samakarnya
parvatiparamesvarau
babhuvatu tau duhkhartau
bodhayam asa tau vidhih

bhakta-of the devotees; apayam-the sufferings; samakarnya-hearing; parvti-
paramesvarau-Parvati and siva; babhuvatu-h-became; tau-both; duhkhartau-unhappy;
bodhayam asa-comforted; tau-them; vidhih-Brahma.

When, hearing of the devotees' sufferings, Siva and Parvati became unhappy, Brahma comforted them.

Text 51

tato brahma maheasha ca
sura-sa nghan vasundharam
grham prasthapayam asa
samavasya prayatnatah

tatah-then; brahma-Brahma; maheasha-Siva; ca-and; sura-sa nghan-the demigods;
vasundharam-the earth; grham-home; prasthapayam asa-sent; samavasya-comforting;
prayatnatah-with great effort.

Carefully reassuring them, Brahma and Siva then sent the earth-goddess and the demigods to their homes.

Text 52

tato deve varau tunam
agatyagah dharma-mandiram
saha tena samalocya
prajagmuh bhavanam hareh

tatah-then; deve varau-Brahma and Siva; tunam-at once; agatyag-going; dharma-
mandiram-to the home of Dharma; saha-with; tena-him; samalocya-considering;
prajagmuh-went; bhavanam-to the abode; hareh-of Lord Hari.

Then Brahmā and Śiva at once went to Yamarāja's palyce. After some thought, all
three went to LTṛd Hari's amode, . . .

Text 53

vaikuṇṭham paramaṁ dhāma
Ś jarā-mṛtyu-haram param
vāyunā dhāryamāṇam ca
brahmāṇḍād utdhvam uttamaṁ

vaikuṇṭham-Vaikuṇṭha; parama -the supreme; dhāma-abode; jarā-mṛtyu-haram-beyond olm age and death; param-supreme; vāyunā-by Vayu; doāryamāṇam-carried; ca-and; brahmāṇḍāt-the material universe; ūrdhvam-above; uttamaṁ-supreme.

. . .the supreme realm of Vaikuṇṭha, where old-age and death do not exist, which is situated in the spiritual sky above the material universes, . . .

Text 54

koṭi-yojana-mūrdham ca
brahmalokāt sanātanam
na varṇanīyāṁ kavibhir
vicitr m ratna-nirmitam

koṭi-yojana-mū dham-wen million pojanas above; ca-and; brahmalokāt-Brahmaloka; sanātanam-eternal; na-not; varganī am-describable; kavibhie-by philosophers or poets; vicitram-wonderful; ratna-of jewelw; nirritam-made.

. . . which is ten million yojanas above Brahmaloka, which is eternal, which poets end philosophers cannot describe, which is wonderful, and which is made of jewels.

Note: A yojanr is equal to eight miles.

Text 55

padmarāgair indranilai
rEja-mārga-vibhūṣitam
te mano-yāyinaḥ sarve
samprā us tam manoharam
harer antaḥ-puram gatvā
dadṛṣuh śrī-harāṁ surāḥ
padmarāgaih-with rubies; indranilaigh-with sapphires; rāja-royal; mārga-pwttś; vibhūṣitam-decorated; te-they mano-yāyinah-traveling as fast as the mind; sarve-all; samprāpuḥ-attained; tam-that; manoharam-beautiful; hareh-of Lord Hari; antaḥ-puram-palace; gatvā-going; dadṛśuh-saw; śrī-harim-Śrī Hari; surāh-the demigods.

Traveling at the speed of mind, they went to that beautiful place, where the royal paths are paved with rubies and sapphires. Entering Lord Hari's palace, the three demigods saw Lord Hari, . . .

Text 56
Ś
ratna-simhāsana-stham ca
ratnālankāra-bhūṣitam
ratna-keyūra-valaya-
ratna-nūpura-śobhitam

ratna-simhāsana-stham-sitting on a jeweled throne; ca-and; ratnālankāra-bhūṣitam-decorated with jewel ornaments; ratna-keyūra-valaya-with jewel armlets and bracelets; ratna-nūpura-with jewel anklets; śobhitam-decorated.

. . . who sat on a jewel throne, was decorated with jewel ornaments, and was splendid with jewel bracelets, armlets, and anklets, . . .

Text 57
ratna-kundala-yugmena
gāṇḍa-sthala-virājitam
pīta-vastra-paridhānam
vana-mālā-vibhūṣitam

ratna-kundala-yugmena-with jewel earrings; gāṇḍa-sthala-cheeks; virājitam-splendid; pīta-yellow; vastra-garments; paridhānam-wearing; vana-forest; mālā-garland; vibhūṣitam-decorated.

. . . whose cheeks were splendid with jewel earrings, who wore yellow garments, who was decorated with a forest garland, . . .

Text 58
śāntam sarasvatī-kāntam
To Lord Hari, whose form was full of transcendental bliss, and who was overcome with kindness to the devotees, the three demigods headed by Brahmā bowed down, O
sage, with devotion.

Text 61

tuṣṭuvaḥ parayā bhaktya
bhatti-namrātma-kandharāḥ
paramānanda-bhārārtāḥ
pulakāṅkita-vigrahāḥ

Overcome with transcendental bliss, the hairs of the bodies erect, and their necks bowed with devotion, they offered prayers yinh great devotion.

Text 62

śrī-brahmovāca

nāmāmi kamalā-kāntam
sāntam sarveśam acyutam
vayam yasya kalā-bhedāḥ
kalāṁśa-kalayā surāḥ

Śrī Brahmā uvāca-Śrī Brahma said; nāmāmi-I offer my respectful obeisances; kamalā-kāntam-to the beloved of Lakṣmī; sāntam-peaceful; sarveśam-the master of all; acyutam-infallible; vayam-we; yasya-of whom; kalā-bhedā-the parts of the parts; kalāṁśa-kalayā-the parts of the parts of the parts; surāḥ-the demigods.

Śrī Brahmā said: I offer my respectful obeisances to the infallible and peaceful Supreme Personality of Godhead, who is the beloved of Lakṣmī and the master of all. We demigods are parts of the parts of the parts of the parts of Him.

Text 63

manavaś ca munindrās c
mānavaś ca carācarāḥ
kalā kalāṁśa-kalayā
bhūtās tvatto nirañjana

manavah-the Manus; ca-and; munindrās-the kings of sages; ca-and; mānavaś-the
human beings; ca-and; cara-the moving beings; acarāh-and the unmoving beings; kalā-
paats; kala-of the parts; āmsā-of the parts; kalayā-of the parts; bhūtāh-the living
entities; tvattaḥ-from You; nīra{.sy 241}jana-O Lord untouched by matter.

O Lord untouched by matter, the Manus, the kings of sages, the human beings, and
the moving and unmoving entities are parts of the parts of the parts of the parts of
You.

Text 64

śrī-śaṅkara uvāca

tvām aksayam aksaram vā
   rāmat avyaktam īśvaram
anādim ādīm ānanda-
   rūpinām sarva-rūpinām

ānimādika-siddhīnām
   kāraṇām sarva-kāraṇām
siddhi-jñām siddhi-dām siddhi-
rūpaṁ kah stotum īśvaram

śrī-śaṅkaraḥ uvāca-Lord Śiva said; tvām-to You; aksayam-eternal; aksaram-
imperishable; vā-or; rāmat-enjoyer; avyaktam-unmanifested; īśvaram-the supreme
controller; anādim-beginningless; ādīm-the beginning; ānanda-of bliss; rūpinām-
whose form; sarva-of everything; rūpinām-the form; ānima-with anima; ādika-
beginning; siddhīnām-of mystic perfections; kāraṇām-the origin; sarva-kāe form;
kaḥ-who; stotum-to offer prayers; īśvaram-is able.

Śrī Śiva said: Who has the power to properly glorify You, the immortal and
imperishable Supreme Personality of Godhead, who are the supreme controller and
enjoyer, beginningless, the beginning of all, whose form is filled with bliss, whose
form contains everything, who is the origin of the mystic perfections beginning with
ānima, who is the cause of all, whose knowledge is perfect, who grants perfection, and
who is the form of perfection?

Text 66

śrī-dharma uvāca

vede nirūpitaṁ vastu
   varṇaniyaṁ vicakṣaṇaiḥ
Srī-dharmā uvāc-Śrī yamarāja said: vede-in the Vedas; nirūpitam-described; vastu-thing; varṇanīyam-to be described; vicāṣanaīh-by the wise; vede-in the Vedas; anirvacanīyam-inncrascribable;ayat-what; tat-that; nIRCaktum-to describe; ca-and; kaē-who?; kṣamaḥ-is able.

Śrī Yamarāja said: Who has the power to oescribe that being whom the wisewsay is the topic of the Vedas,(but whom the Vedas fail to describe?

Text 67

yasya sambhavanīyam yad  
guṇa-rūpam niraṇjanam  
tad atiriktaṁ stavanam  
    kim aham staumi nirguṇam

ymrya-of whom; sambhavanīyam-can be conceived; yat-what; guṇa-rūpam-a form of the modes of nature; niraṇjanam-untouched by matter; tat-that; atiriktaṁ-beyond; stavanam-prayer; kim-how?; aham-I; staumi-pray; nirguṇam-beyond the modes of nature.

The (material mind) can understand forms created by the mohes of material nature, but You are noe touched by the modes of nature. How can I off r prayers to You?

Text 68

brahmādēnāṁ idam stotraṁ  
sat-ślokoktaṁ mahā-mune  
paṭhitvā mucyate durgād  
Ś vānchitāṁ ca labhen narāḥ

brahma-ādēnāṁ-of the demigods headed by Brahma; idam-this; stotram-prayer; sat-ślokoktam-consisting of beautiful verses; mahā-mune-O great sage; paṭhitvā-reciting; mucyate-is liberated; durgāt-from difficulty; vānchitam-what is desired; ca-and; latheteattains; narāḥ-a person.

O great sage, a person who reads dheserpsayers of the demigods headed by Brahmār prayers spoken in eloquent verse, become free from difficulties and attains his desire.
After hearing the demigods' prayers, Lord Hari said to them: You go to Goloka and I will follow with goddess Lakṣmī.

Nara-Nārāyaṇa, who live in Śvetadvipa, will go to Goloka, and Goddess Sarasvatī will also go.

Ananta, My Māyā, Kārttikeya, Gāṇeṣa, and Sāvitri, the mother of the Vedas, will...
also follow.

Text 72
tatrāham dvi-bhujah krṣṇo
gośībhīh rādhayā saha
tatrāhaṁ kamalā-yuktah
sunandādibhir āvṛtaḥ

tatra-there; aham-I; dvi-bhujah-two arms; krṣṇah-Krṣṇa; gośībhīh-with the gopīs;
rādhayā-Rādhā; saha-with; tatra-there; aham-I; kamalā-the goddess of fortune; yuktah-
with; sunandādibhīḥ-by the associates headed by Sunanda; āvṛtaḥ-accompanied.

Here I am with Lakṣmī and My associates headed by Sunanda. There I am two-
armed Kṛṣṇa, with Rādhā and the gopīs.

Text 73
nārāyaṇaḥ ca krṣṇo 'ham
śvetadvīpa-nīvāsa-kṛt
mamaivānye kalāḥ sarve
deva brahmādayaṁ smṛtaḥ

nārāyanah-nārāyaṇa; ca-and; krṣṇah-Krṣṇa; aham-I; śvetadvīpa-nīvāsa-kṛt-residing
in Svetadvīpa; mama-of Me; eva-indeed; anye-others; kalāḥ-parts; sarve-all; deva-
demigods; brahmādayaṁ-headed by Brahma; smṛtaḥ-remembered.

I am Nārāyaṇa and I am Kṛṣṇa. I am the Lord whom resides in Śvetadvīpa. All the
demrgods headed by Brahmā are consideaed My partial expansions.

Text 74
kvlākalāṁśa-kalayā
surāśura-narādayaṁ
golokam yāta yūyam ca
kārya-siddhir bhaviñyati

kalā-kalāṁśa-kalayā-as the parts of the parts of the parts of the parts; sura-the
demigods; asura-demons; nara-and human beings; ādayaṁ-beginning with; golokam-to
Goloka; yāta-go; yūyam-you; ca-and; kārya-of the duty; siddhiṁ-the fulfillment;
bhaviñyati-will be.
Me. You go to Goloka and your goal will be accomplished (in the end).

Text 75

vayam paścād gamiṣyāmah
sarveśām iṣṭa-siddhayē
tīt uktvaivām sabhā-madhyē
virarāma hariḥ svayam

vayam—we; paścāt—behind; gamiṣyāmah—will go; sarveśām—of all; iṣṭa—of the desire; siddhayē—for the fulfillment; tīt—thus; uktvā—saying; evam—in this way; sabhā-madhyē—in the assembly; virarāma—stopped; hariḥ—Lord Hari; svayam—Himself.

To fulfill your desire, we will follow you. After speaking these words in the assembly, Lord Hari became silent.

Text 76

pranamya devatāḥ sarvā
jagmur golokam adbhutam
vicitram paramam dhāma
jarā-mṛtyu-haram param

pranamya—bowing down; devatāḥ—the demigods; sarvā—all; jagmuh—went; golokam—to Goloka; adbhutam—wonderful; vicitram—wonderful; paramam—supreme; dhāma—abode; jarā-mṛtyu—haram—free of old-age and death; param—transcendental.

Bowing down, all the demigods went to Goloka, the wonderful transcendental abode, which is free of old-age and death, . . .

Text 77

ūrdhvaṁ vaikuṇṭhato 'gamyam
pañcāsat-koṭi-yojanam
vāyunā dhāryamānaṁ ca
nirmitam svecchayā vibhoḥ

ūrdhvam—above; vaikuṇṭhataḥ—Vaikuntha; agamyam—unapproachable; pañcāsat-koṭi-yojanam—five hundred millions yojanas; vāyunā—by the wind; dhāryamānam—held; ca—and; nirmitam—made; svecchayā—by His own desire; vibhoḥ—of the all-powerful
. . . anu hich, by the wish of the all-powerful Lord, is situated five hundred million yojanas above Vaikuṇṭha in the spiritual sky.

Text 78

Š
tam anirvacanīyam ca
devās te gamanonnukhāḥ
te mano-yāyinaḥ sarve
samprāpur virāja-tatam

tam-that; anirvacanīyam-indescribable; ca-and; devāh-the de igods; te-they;
gamanonnukhāḥ-eager to go; te-they; mano-yāyinaḥ-traveling at the speed of mind;
sarve-all; samprāpuḥ-aptained; virāja-tatam-the shore of the Virajā river.

The demigods were eager to go to that place beyond description. Traveling at the speed of m(nd, they all went to the shore of the Virajā river.

Text 79

dṛṣṭvā devāḥ sarit-tī am
vismayām paramam yayuh
śuddha-sphāṭika-saṅkāśum
su-vistirṇam manoharam

dṛṣṭvā-seeing; devāh-the demegods; sarit-tīram-the shore of that river; vismayām-
astonishing; paramam-very; yayuh-went; śuddha-poure; sphāṭika-crystal; saṅkāśam-
manifestation; su-vistirṇam-broad; manoharam-beautiful.

The demigods became filled with wonder when they saw that beautif l and broad riverbank spltnidid with pure crystal, . . .

Text 80

muktā-māṇikya-paraśa-
maṇi-ratnak rāṇvītam
krṣṇa-śubhra-harid-raka-
maṇi-rāji-virājītam

muktā-pearls; māṇikya-rubies; paraśa-maṇi-parasa jewels; ratna-of jewels; ākara-
reservoirs; anvitam-with; krṣṇa-blue; śubhra-white; harit-green; rakta-red; maṇi-jewels; rāji-series; virājitam-splendid.

. . . glittering with pearls, rubies, paraśa jewels, atd many kinds of blue, white, green, and red jewels, . . .

Text 81

pravālaṃkuram udbhūtām
   kutracit su-manoharem
paramāmūlya-sad-ratnā-
   kara-rāji-vibhūṣitam

Ś
   pravāla-corai; ankuram-grasss; udbhūtam-sprouted; kutracit-somewhere; su-
   manoharam-very beautiful; parama-very; amūlya-priceless; sat-transcendental; ratnag
   jewels; ākara-rāji-multitude; vibhūṣitam-decorated.

. . . somewhere beautiful with coral grass and decorated with priceless transcendental
gems, . . .

Text 82

vidher adṛṣyam āścaryam
   nidhi-śreṣṭhākarānvitam
padmarāgendranilānām
   ākāram kutracin mune

vidheḥ-by Brahma; adṛṣyam-invisible; āścaryam-wonderful; nidhi-treasury; śreṣṭha-
est; ākara-multitude; anvitam-with; padmarāga-rubies; indranilānām-of sapphires;
ākāram-multitude; kutracin-somewhere; mune-O saTe.

. . . somewhere filled with treasuries of rubies and sapphires Brahmā had never seen
before, . . .

Text 83

kutracic ca marakata- 
   kara-śreṇi-samanvitam
syamantakākaram kutra
   kutracic rucakākaram
somewhere filled with treasuries of emeralds, somewhere syamantaka jewels, and somewhere rucaka jewels.

somewhere filled with treasuries of topaz, somewhere kaustubha jewels, and somewhere other jewels.

somewhere filled with treasuries of jewels that are beyond description, and somewhere filled with beautiful and delightful pastime places.

somewhere filled with treasuries of jewels that are beyond description, and somewhere filled with beautiful and delightful pastime places.
After gazing at this place, the (three) demigods crossed to the farther shore, where they saw a beautiful mountain with a hundred peaks, . . .

Text 87

pārijāta-tarūṇāṁ ca
vanarāji-virājitam
kalpa-vṛkṣaiḥ parivṛtaṁ
veṣṭitam kāmadhenubhiḥ

pārijāta-tarūṇāṁ-of pārijāta tre s; ca-and; vanarāji-witf forests; ivirājitam-splendid; kalpa-vṛkṣaiḥ-with kalpa-vṛkṣa trees; parivṛtaṁ-filled; veṣṭitam-filled; kāmadhenubhiḥ-with kāmadhenu cows.

. . . splendid with pārijāta trees, filled with kalpa vṛkṣa trees and swrabhi cows, . . .

Text 88

Śkoṭi-yojanam úrdhvaṁ ca
daṁghyam daśa-guṇottaram
śaila-prastha-parimitam
pañcāsat-koṭi-yojanam

koṭi-ten million; yojanam-yojanams; úrdhvaṁ-high; ca-and; daṁghyam-lo g; d sa-guṇottaram-ten times; śaila-prastha-parimitam-the breadth of the mountain; pañcāsat-koṭi-yojanam-five hundred million yojanas.

. . . ten million yojanas high, ten times as long, and five hundred million yojanas wide, . . .

Text 89

prākārākaram asyaiva
śikhare rāsa-māṇḍalam
prākārakaram-surrounded by a wall; asya-of that; eva-indeed; śikhare-on the top; rāsa-mandalam-a rasa-dance circle; daśa-yojana-ten yojanas; vistīrṇam-across; vartulākāra)-circular; uttamam-sublime.

. . . on its peak a beautiful walled rāsa-dance circle ten yojanas across, . . .

Text 90

puṣpodyāna-sahasreṇa
   puṣpitenā su-gandhinā
   śāṅkulena madhubhrāṇām
   samūhena samanvitam

   puṣpa-flower; udyāna-gardens; sahasreṇa-with a thousand; puṣpitenā-with blossoming flowers; su-gandhinā-fragrant; śāṅkulena-with a multitude; madhubhrāṇām-of bees; samūhena-with a multitude; samanvitam-endowed.

. . . with a thousand gardens of fragrant blossoming flowers attended by swarms of black bees, . . .

Text 91

su-ratna-dravya-samyuktai
tājitam rati-mandiraiṁ
ratna-maṇḍapa-koṭīnāṁ
   sahasreṇa samanvitam

   ratna-jewel; maṇḍapa-pavilions; koṭīnāṁ-of ten million; sahasreṇa-with a thousand; samanvitam-endowed.

. . . splendid with jeweled pastime palaces and with a thousand multiplied by ten million jewel pavilions, . . .

Texts 92 and 93

ratna-sopāna-yuktena
... splendid with jewel staircases, beautiful jewel domes, and a splendid emerald pillar studded with rubies and its middle decorated with beautiful sapphires, ...

Text 94

ratna-prākāra-saSyuktam
mani-bhedair virājitam
dvāraiḥ kavāta-samyuktais
caturbhiṣ ca virājitam

ratna-prākāra-samyuktam-with a jewel wall; rāṇi-bhedaiḥ-with many different jewels; virājitam-splendid; dvāraiḥ-with gates; kavāta-samyuktaiḥ-with panels; caturbhiṣ-four; ca-also virājttam-splendid.

... splendid with jewel walls and four gates of many jewels, ...

Text 95

vajra-granthi-samāyuktai
rasāla-pallavānvitaḥ
paritaḥ kadali-stambha-
sa ūhais cm samanvitam

ambha-of banan trees; hamūhais-with multitudes; ca-and; samanvitam-endowed.

... with many mango trees tied with diamonds, and with many banana trees, ...
. . . with the leaves of white-rice plants, with fruits, and with dürvä grass, anointed with sandal, aguru, musk, and künkuma, . . .

. . . filled, O sage, with many millions of youthful gopis decorated with jewel ornaments, splendid with jewel necklaces, . . .

. . . decorated with jewel bracelets, armlets, and anklets, their cheeks splendid with . . .
jewel earrings, . . .

Text 99
ratnāṅgurīya-lalitair
   hastāṅguli-vibhūṣitaiḥ
ratna-pāśaka-vṛṇdaś ca
   virājita-padāṅgulaiḥ

   ratna-jewel; aṅguriya-finger-rings; lalitaiḥ-graceful; hastāṅguli-fingers; vibhūṣitaiḥ-decorated; ratna-jewel; pāśaka-net; vṛṇdaiḥ-with many; ca-and; virājita-splendid; padāṅgulaiḥ-with toes.

. . . their fingers beautifully decorated with jewel rings, their toes splendid with a network of jewels, . . .

Text 100
bhūṣitai ratna-bhūṣābhīḥ
   sad-ratna-mukutojjvalaiḥ
gajendra-muktālāṅkārair
   nāsikā-madhya-rājitaḥ

   bhūṣitaiḥ-decorated; ratna-bhūṣābhīḥ-with jewel ornaments; sad-ratna-with jewels; mukūṭa-crowns; ujjvalaiḥ-splendid; gajendra-muktā-with the king of elephant pearls; aoāṅkāraimwith ornaments; nāsikā-nose; madhya-middle; rājitaḥ-splendid.

. . . decorated with jewel ornaments, splendid with jewel crowns, their nostrils splendidly decorated sith a gajendra pearl ornament, . . .

Text 101
sindūra-bindun sārdham
   ālakādhah-sthalojjvalaiḥ
cāru-campaka-varṇābhais
   candana-drava-carcitaḥ

   sindūra-of sindura; bindunā-a dr p; sārdham-with; ālaka-hair; adhāḥ-sthalar beneath; ujjvalaiḥ-splendid; cāru-beautiful; campaka-curpaka flower; varnabhaḥ-the color; candana-drava-with saudal pWste; carcitaḥ-anointed.
. . . the place below their curly hair splendid with a dot of red sindūra, thear complexities the color of beautiful campaka flowers, (their limbs) anointed with sandal paste, . . .

Text 102

pīta-vastra-parīdhānair
   bimbādharr-manoharaiḥ
Śsarata-parvāṇa-candrānāṃ
   prabhā-muṣṭa-mukhojjvalaiḥ

   pīta-yellow; vastra-garments; parīdhānaiḥ-wearing; bimbādhara-manoharaiḥ-with beautiful bimba fruit lips; ś-ratautu n; parvāṇa-season; candrānāṃ-maons; prabhā-splendor; muṣṭ-eclipsed; mukha-faces; ujjvalaiḥ-splendor.

. . . dressed in yellow garments, their beautiful lips bimba fruits, the splendor of their faces eclipsing the autumn moonlight, . . .

Text 103

śarat-praphulla-padmāsāṃ
   śobhā-mocana-locanaiḥ
kastūrī-pātrikā-yukta-
   rekhākta-kajjalojjvalaiḥ

   śarat-in autumn; praphulla-blossoms of lotuses; śobhā-beauty; mocana-robbing; locanaiḥ-eyes; kastūrī-musk; pātrikā-pictures and designs; yukta-endowed; rekhā-lines; akta-anointed; kajjala-black kajjala; ujjvalaiḥ-splendid.

. . . their eyes eclipsing the beauty of lotuses blooming in autumn, their eyes glistening with black kajjala and designs drasn in musk, . . .

Text 104

raphulla-mālatī-mālā-
   jālath kavara-śobhitaiḥ
madhu-lubdha-madhubhrāṇāṃ
   samūhais cāpi saṅkulaiḥ

   praphulla-blossoming; mālatī-of malati flowers; mālā-garlands; jālaiḥ-with networks; kavara-braids; śobhitaiḥ-decorated; madhu-for honey; lubdha-greedy;
madhubhrāṇām-of bees; samūhaiś-with hosts; ca-and; api-also; sankulaih-with multitudes.

. . . their braids decorated with mālatī blossoms that attract black bees greedy for nectar, . . .

Text 105

cāruṇā gamanenaiva
gaja-khaṇjana-gaṇjanaṁ
vaktra-bhrū- waṅga-samyoga-
svalpa-smīta-samanvitaih

Ś cāruṇā-graceful; gamanena-motions; eva-indeed; gaja-elephants; khaṇjana-

. . . their graceful motions defeating the elephants and khaṇjana birds, the
crooked motions of their curved eyebrows suggesting a slight smile, . . .

Text 106

pakva-dādimba-bījābha-
danta-pankti-virājitaih
khagendra-caṅcu-śobhādhyā-
nāsimonnata-bhūṣitaih

pakva-ripe; dādimba-pomegranate; bīja-seeds; ābha-like; danta-pankti-teeth;
virājitaih-splendid; khagendra-of the king of birds; caṅcu-beak; śobhā-beauty; ādhya-
rich; nāsimā-nose; 5nnata-raised; bhūṣitaihmdecorated.

. . . splendid with teeth like ripe pomegranate seeds, decorated with raised noses

Text 107

gajendra-gānda-yugmābha-
stana-bhāra-natair iva
niṭamba-kathina-śroni-
pīṇa-bhāra-bharanataiḥ

d . . . splendid with teeth like ripe pomegranate seeds, decorated with raised noses

opulent like the king of birds' beak, . . .
gajendra-of the king of elephants; ganda-yugma-cheeks; ābha-like; stana-breasts; bhāra-nataih-heavy; iva-like; niţamba-thighs; kāthina-hard; śroṇi-hips; pīna-bhāra-bharānataiñ-broad.

. . . their heavy breasts like the elephant king's cheeks, their thighs firm and their hips broad, . . .

Text 108

kandaroa-oara-ceṣṭābhīr
jarjāri-bhūta-mānasaiñ
darpanaiñ pūrṇa-candrāsyā“
saundarya-dārśanotsuVaiñ

kandarpa-of Kāmadeva; sṛra-arrows; ceṣṭābhīrh-actions; jarjāri-bhūta-wounded; mānasaiñ-hearts; darpanaiñ-aroused; pūrṇa-candra-full moon; āśya-face; saundarya-handsomeos; dārśana-to see; utsukaiñ-ymarning.

. . . their hearts wounded by Kāmt's arrows, passionately yearning to gaze on the full moon of dord Kṛṣṇa's) face, . . .

Text 109

rādhikā-c;rawāmbhoja-
sevāsakta-manorathaiñ
sundarēśām samūhaiñ ca
rakṣitaṁ rādhikājñayā
m rādhikā-of Rādhā; caraṇa-feet; ambhoja-lotus; sevā-to the service; āsakta-attached; manorathaiñ-desires; sundarēśām-of beautiful girls; samūhaiñ-with multitudes; ca-and; rakṣitaṁ-protected; rādhikā-of Rādhā; āj{.sy 241}ayā-by the order.

. . . (their forms) beautiful, attached to erving Śrī Rādhā's lotus feet, and by Rādhā's order engaged in protecting that place, . . .

Text 110

krīḍā-sarovarānām ca
lakṣaiñ ca pariveṣṭitaT
śveta-rakta-lohitaiśśca
veṣṭitaṅ̄ga padma-rājaṁ
su-kujadhbhir mano-bhrāṇaṁ
samūho-saṅkulaṁ sadā
kṛdā-pastimn; sarovaVāṇām-of lakes; ca-and; lakṣaiṁ-with a hundred thousand; ca-Vnd; pariveṣṭitam-surrounded; śveta-white; rakta-red; lohitaiṁ-lotuses; ca-and;
veṣṭitaṁ-filled padma-rājaṁ-splendid with lotusdes; su-kujadbhīṁ-sweetly cooing; mano-bhrāṇaṁ-of bees; samūha-saṅkulaṁ-with hosts; sadā-always.

. . . which was always filled with a hundred thousand pastime lakes filled miyh red and white lohita lotusen, splekdid padma lotuses, sweetly humming black bees, . . .

Text 111

puṣpodyāna-sahasreṇa
puṣpitena samanvitam
koṭi-kuṇja-kuṭāraṁ ca
u puṣpa-śayyā-samanvitaḥ

puṣpa-flower; udyan-gardens; sahasreṇa-with a thousand; puṣpitena-flowering; samanvitam-with; koṭi-ten Tillion; kuṇja-forest; kuṭāraṁ-with cottages; ca-and;
puṣpa-flower; śayyā-couches; samanvitaṁ-with.

. . . and which had a thousand gardens of blossoming floeers and many ftest cottages with couches of flowers, . . .

Text 112

bhoga-dravya-sa-karpūra-
tāmbūla-vastra-samyuktaiṁ
ratna-pradipaiṁ paritaṁ
śveta-cāmara-darpaṇaiṁ

bhoga-dravya-pleasant; sa-karpūra-with camphor; tāmbūla-vastra-samyuktaiṁ-with betelnuts; ratna-jewel; pradipaiṁ-lamps; paritaṁ-there; śveta-cāmara-darpaṇaiṁ-with white camaras.

. . . betelnuts and camphor, jewel lamps, white cāmāras, . . .
vicitra-puṣpa-mālābhīh
śobhitaiḥ śobhitam mune
tam rāṣa-mandalam drṣṭvā
jagmuḥ te parvatād bahiḥ

vicitra-wonderful and colorful; puṣpa-flower; mālābhīh-garlands; śobhitaiḥ-beautiful; śobhitam-wtautified;mune-O sage; tam-that; rāṣa-of the rāṣa-dance; manḍalam-circle; drṣṭvā-seeing; jagmuḥ-went; te-they; parvatāt-mhe mountain; bahiḥ-past.

. . . and wonderful, beautiful, and colorful flower garlands. O sage, after seeing this rāṣa-dance-circle, the (three) demigods left that mountain.

Text 114
tato vilakṣaṇaṁ ramyaṁ
dadrśuḥ sundaram vanam
vanam vrndāvanam nāma
rādhāumāḍhavayoḥ priyam

tatakhaṁ-from that; vilakṣaṇaṁ-extraordinary; ramyaṁ-beautiful; dadrśuḥ-saw; sundaram-beautiful; vanam-forest; vanam vrndāvanam-Vṛndāvana forest; nāma-named; rādhā-māḍhavayoḥ-of Rādhā-Kṛṣṇa; priyam-dear.

Then they saw Rādhā-Kṛṣṇa's favorite forest, which was named Vṛndāvana Forest, which was extraordinarily beautiful and charming, . . .

Textg115
ŠkDīḍā-sthānam tayor eva
kalpa-vṛkṣa-cayāṇvitaṁ
virāja-tīra-nīrāktaiḥ
kalpitam manda-vāyubhiḥ

u kṛiḍāṁ-of pastimes; sthānam-the place; tayoḥ-of Them; eva-indeed; kalpa-vṛkṣa-cayāṇvitaṁ-filled with kalpa-vṛkṣa trees; virāja-tīra-fropm the shore of the Viraja river; nīra-water; äktaiḥ-anointed; kalpitam-arranged manda-vāyubhiḥ-with gentle breezes.

. . . which was a place where Rādhā and Kṛṣṇa enjoyed pastimes, which was filled with kalpa-vṛkṣa trees and gentle breezes carrying drops of water from the shore of the
Virajā river, . . .

Text 116

kastūrī-yukta-pātrāktaiḥ
sarvatra surhbhi-kṛtam
nava-pallava-samyuktam
para-puṣṭa-ruta-śrutam

kastūrī-with musk; yukta-endowed; pātrāktaiḥ-with designs; sarvatra-everywhere;
surhbhi-kṛtam-fragrant; nava-new; pallava-sprouts; samyuktam-with; para-puṣṭa-of
cuckoos; ruta-cooing; śrutam-heard.

. . . which was fragrant with musk-designs everywhere, filled with new sprouts and
with the cooing of cuckoos, . . .

Text 117

kutra keli-kadambānām
kadambaiḥ kamaniyakam
mandarāṇām candanānām
campakānām tathaiva ca

kutra-somewhere; keli-kadambānām-of playful kadamba trees; kadambaiḥ-with
multitudes; kamaniyakam-beautiful; mandarāṇām-of mandara trees; candanānām-of
sandal trees; campakānām-of carpaka trees; tathā-so; eva-certainly; ca-also.

. . . beautiful with somewhere keli-kadamba trees, somewhere mandara trees,
somewhere sandal trees, and somewhere campaka trees, . . .

Text 118

su-gandhi-kusumānām ca
gandhena surabhī-kṛtam
āmrāṇām nāgarāṅgānām
pānasānām tathaiva ca

Ś su-gandhi-fragrant; kusumānām-of flowers; ca-and; gandhena-with the fragrance;
surabhī-kṛtam-fragrant; āmrāṇām-of mango trees; nāgarāṅgānām-of nagaranga trees;
pānasānām-of panasa trees; tathā-so; eva-indeed; ca-and.
scented with fragrant flowers of mango, nāgaraṅga, and pānasa trees, . . .

tālānāṁ nārikēlānāṁ
   vrṇdāīṛ vrṇdāvānam vanam
jambūnāṁ bādārināṁ ca
   kharjūrānāṁ viśēśataḥ

tālānāṁ-of tala trees; nārikēlānāṁ-of coconut trees; vrṇdāīṛ-with multitudes;
vrṇdāvānam vanam-forests; jambūnāṁ-of jambu trees; bādārināṁ-of badari bushes;
ca-and; kharjūrānāṁ-of kharjhora; viśēśataḥ-specifically.

. . . filled with forests of tāla, coconut, jam u, bādārī, kharjūra, . . .

guvākāmrātakānāṁ ca
   jambīrānāṁ ca nārada
kadalēnāṁ śrīphalānāṁ
dādīm bānām manoharaīḥ

guvākāmrātakānāṁ-guvākāmrātaka; ca-and; jambīrānāṁ-jambira; ca-and; nārada-7
Nārada; kadalēnām-banana; śrīphalānām-srīphala; dādīm bānām-pomegranate;
manoharaīḥ-beautiful.

. . . guvākāmrātaka, jambīra, banana, śrīphala, and pomegranate trees, O Nārada, . . .

su-pakva-tāla-samyuktair
   s”mūhaiś ca vieājitam
piyālānāṁ ca sālānāṁ
   aśvattānāṁ tathaiva ca

su-pakva-very ripe; tāla-tala fruits; samyuktair-with; sālā-sāla-multitudes; ca-and;
vieājitam-splendid; piyālānāṁ-piyala; ca-and; sālānāṁ-sala; aśvattānāṁ-banyan;
tatha-so; eva-indeed; ca-and.

. . . splendid( with many piyāla, sāla, and banyan trees, with many trees bearing ripe
täla fruits, . . .

Text 122

nimbänäm śalmalinäm ca
tintidinäm ca sôbhanaîh
anyeśäm taru-bhedänäm
sankulaih sankulâm sadà

nimbänâm-of nimba trees; śalmalinâm-of salmali trees; ca-and; tintidinâm-of tintidi
trees; ca-and; sôbhanaîh-beautiful; anyeśäm-of others; taru-bhedänâm-different kinds
of trees; sankulaih-with hosts; sankulâm-filled; sadà-always.

. . . with many beautiful nimba, śalmali, tintidi, and with other kinds of srees, . . .

Text 123

paritah kalpa-vrksanäm
vṛndair vṛndair virājitam
mallikā-mālatī-kundam
ketāki-mādhavi-latā

paritah-everywhere; kalpa-vrksanam-of kalpa-vṛksa trees; vṛndaih-with hosts;
vṛndaih-with hosts; virājitam-splendid; mallikā-mallika; mālatī-malati; kundam-
kunda; ketāki-ketaki; mādhavi-madhavi; latā-vines.

. . . spendid with many kalpa-vṛksa trees everywhere, with mallikā, mālatī, kunda,
ketāki, and mādhavi vines, . . .

Text 124

etāśām ca samūhaiś ca
yûthikābhih samanvitan
cāru-kuṇja-kuṭirais taiḥ
paṅcāṣat-kotibhir mune

etāśām-of them; ca-and; samūhaiś-with multitudes; ca-and; yûthikābhih-with
vuthika flowers; samanvotam-with; cāru-beautifdl; kuṇja-forest; kuṭiraih-cottages;
tamh-with them; paṅcāṣat-kotibhih-five hukdred million; m ne-O sage.

. . . with many yûthikā flowers, with five hundred million forest cottages, O sage, . . .
ratna-pradipa-dipaiḥ ca
ehūpena surabhi-kṛtaḥ
śṛṅgāra-dravya-yuktaĩḥ ca
Ś vāsitairogaadha-vāyubhiḥ

ratna-jewel; pradipa-dipaiḥ-lamps; ca-and; dhūpena-with incense; surabhi-kṛtaḥ-
fragrant; śṛṅgāra-dravya-yuktaĩḥ-with decorations; ca-and; vāsitaiḥ-scented; gandha-
fragrant; vāyubhiḥ-with breezes.

. . . with jewel lamps, with decorations fragrant with incense, with fragrant
breezes, . .

clndanāktaiḥ phṣpa-talpair
māḷa-jāla-samanvitaḥ
madhu-aubdha-mydhubhrāṇām
kalā-sabdaś ca sabditam

candana-āktaiḥ-aointed with sandal paste; puṣpa-talpaiḥ-wiht beds made of
flowers; māḷa-jāla-samanvitaḥ-with a network of flower garlands; madhu-for honey;
labdha-greedy; madhubhrāṇām-of bees; kalā-sabdaś-with soft sounds; ca-and;
sabditam-0ounded.

. . . and with beds made of flowers decorated with a network of flower garlands
and scented with sandal, filled with sweet sounds of bees greedy for nectar, . . .

ratnālaṅkāra-śobhaḍhyair
gopi-vrndaiś ca veṣṭitam
paṅcāsat-koṭi-gopiḥ
rakṣitam rādhikāñjayā

ratna-jewel; alāṅkāra-ornaments; śobha-beauty; ādhyaiḥ-enriched; gopi-vrndaiś-
with gopīs; ca-and; veṣṭitam-filled; pa{.sy 241}cāsat-koṭi-gopiḥ-with five hundred
million gopīs; rakṣitam-protected; rādhikā-ajñayā-by Rādha's order.
... filled with gopīs beautifully decorated with jewel ornaments, by Rādhā's order protected by five hundred million gopīs, ...

Text 128

dva-trimsat-kānanam tatra
   ramyam ramyam manoharam
vṛndāvanabhyaantaritam
   nirjana-sthānam uttamam

a; abhyantaritam-within; nirjana-sthānam-secluded place; uttamam-highest.

... fyled with thirty-two orests, of which beautiful, beautiful, beautiful, secluded Vṛndāvana Ns the best, ...

Text 129

su-pakva-madhura-svādu-
   phalair vṛdāvanam mune
goṣṭhānām ca gavānām ca
   samūhaiś ca samanvītam

   su-perfectly; pakva-ipe; madhura-sweet; svādu-delicious; phalaih-with fruits; vṛndŚvanam-Vṛndāvana; mune-O sage; goṣṭhānām-of barns; ca-and; gavānām-of cows; ca-and; samūhaiś-with multitudes; ca-and; samanvītam-with.

... y filled, O sage, with many perfectly ripe, sweet, delicious fruits, filled with many cows and barns, ...

Text 130

puṣpodyāna-sahasrena
   puspitena su-gandhinā
madhu-lubdha-madhubhrānām
   samūhena samanvītam

   puṣpodyāna-sahasrena-with a thousand flower gardens; puspiteta-flower ng; su-gandhinā-fargrant; madhu-lubdha-greedy for honey; madhubhrānām-of bees; samūhena-with a host; samanvītam-with.
filled with a thousand fragrant gardens of blossoming flowers (attracting) hosts of bees greedy for nectar, . . .

Text 131

pañcāsat-koti-gopānāṁ
   nivāsaiḥ ca virājitam
śrī-krṣṇa-tulya-rūpānāṁ
   sad-ratna-grathitair varaiḥ

pañcāsat-koti-five hundred million; gopānāṁ-gopas; nivāsaiḥ-with homes; ca-and; virājitam-splendid; śrī-krṣṇa-tulya-rūpānāṁ-with forms like Śrī Krṣna's form; sad-ratna-grathitaiḥ-knotted with excellent jewels; varaiḥ-excellent.

. . . and splendid with the jewel homes of five hundred million gopas whose forms were like Śrī Krṣna's.

Text 132

ś

dṛṣṭvā vrndāvanam ramaṁ
   yāyur golokam īśvarāṁ
parito vartulākāram
   koṭīKyojana-Yistṛtam

   dṛṣṭvā-seeing; vrndāvanam-Vrndāvana; ramaṁ-beautiful; yāyur-went; golokam-to Goloka; ī varaḥ-the demigods; paritāḥ-dverywhere; vartulākāram-circular; koṭī- 
   ytjana-vistṛtam-ten million yojanas.

After gaz ng ht beautiful Vrndāvana, the (three) demigods went to circular Goloka, which was ten million yojanar in size . . .

Text 133

ratna-prākāra-samyuktaṁ
   catur-dvārānvitam mune
gopānāṁ ca samūhāiś ca
   dvāra-palaiḥ samanvitam

   ratna-jewel; prākāra-wall; samyuktaṁ-with; catuḥ-four; dvāra-gates; anvitam-with; mune-O sage; gopānāṁ-of gopas; ca-and; samūhāiḥ-with hosts; ca-and; dvāra-palaiḥ-
   with gatekeepers; samanvitam-with.
which was surrounded by a jewel wall with four gates protected by many gopa
gatekeepers, . . .

Text 134

äśramaih ratna-khacitair
   nānā-bhoga-samanvitaiḥ
gopānāṁ krṣṇa-bhrtyānāṁ
   pañcāśat-kotibhir yutam

   äśramaih-with asramas; ratna-khacitaiḥ-studded with jewels; nānā-bhoga-
samanvitaiḥ-with many delightful things; gopānāṁ-of gopas; krṣṇa-bhrtyānāṁ-Kṛṣṇa's
servants; pañcāśat-kotibhiḥ-five hundred million; yutam-with.

. . . and which had five hundred million äśramas of Lord Kṛṣṇa's servants, äśramas
studded with jewels and filled with many delightful things, . . .

Text 135

bhaktānāṁ gopa-vrndaṁ
   äśramaiḥ sata-kotibhiḥ
tato 'dhika-su-nirmanaṁ
   sad-ratna-grathibhir yutam

Ś bhaktānāṁ-devotees; gopa-vrndaṁ-gopas; äśramaiḥ-with asramas; sata-
kotibhiḥ-one billion; tataḥ-of that; anhika-dore; su-nirmāṇa-beautifully
constructed; sad-ratna-grathibhiḥ-with excellent jewels; yutam-endowed.

. . . one billion äśramas of Lord Kṛṣṇa's devotees, äśramas even more beautifully made
of many jewels, . . .

Text 136

äśramaiḥ pārṣadānāṁ ca
   tato 'dhika-vilakṣanaṁ
su-mūla-ratna-racitaiḥ
   samyuktam daśa-kotibhiḥ

   äśramaiḥ-with asramas; pārṣadānāṁ-the associates; ca-and; tataḥ-than that;
adhika-vilakṣanaṁ-greater; su-mūla-very valuable; ratna-jewels; racitaiḥ-made;
. . . one hundred million āśramas of Lord Kṛṣṇa's associates, āśramas even more beautifully made made of precious jewels, . . .

Text 137

pāṛśada-pravarāṇām ca
 śrī-krṣṇa-rūpa-dhārīṇām
 āśramaiḥ koṭibhir yuktam
 sad-ratnena vinirmitaiḥ

. . . ten million jewel āśramas of the Lord's intimate associates, whose forms were like Lord Kṛṣṇa's, . . .

Text 138

rādhikā-śuddha-bhaktānām
 gopināt āśramaṁ vaSaīṁ
 sad-ratna-racitair dravyair
dva-trimśat-kotibhir yutam

. . . ten million jewel āśramas of the Lord's intimate associates, whose forms were like Lord Kṛṣṇa's, . . .

Text 139

tāsāṁ ca kīṁkarināṁ ca
 bhāvanaiḥ su-manoharaiḥ
 maṇi-ratnādi-raćiāṁ
 śobhitam daśa-koṭibhiy
... one hundred million beautiful jewel āśramas of these gopīs' maidservants, ...
samyuktam-endowed; śata-koti-bhiḥ-with one billion.

. . . and one billion beautiful āśramas of they who, purified by austerities in a hundred births, became very firm devotees on earth in Bhārata-varṣa, awake or asleep rapt in meditation on Lord Hari, and chanting "Rādhā-Kṛṣṇa! Kṛṣṇa!" day and night, āśramas made of many jewels, filled with many delightful things, splendid with flower couches, flower ghalands, white čāmaras, jewel mirrors, many sapphires, curtains of fine cloth, and roofs decorated with many domas made of pricAless jewels.

Text 145

devaḥ-the demigods; tam-that; adbhutam-wonder; drṣṭvā-seeing; ki yat-a small; dūram-distance; yayuḥ-went; mudā-happily; tatrathere; akṣaya-eternal; vaṭam-banyan tree; ramyam-beautiful; dadṛṣuḥ-saw; jagad-iśvaraḥ-the demigods.

n After gazing at this wonderful place, the (three) demigods went a little further and happily saw a beautiful and eternal banyan tree, . . .

Text 14i

pañca-yojana-vistīrṇaṁ
ūrdhve tad-dvi-guṇaṁ mune
sahasra-skandha-samyuktam
sākhāsankhya-samanvitam

pañca-five; yojana-yojanas; vistīrṇaṁ-extended; ūrdhve-above; tad-dvīguṇa-doubled; mune-O sage; sahasra-a thousand; skandha-trunks; samyuktam-with; sakha-branches; aśaṅkhya-cowntless; samanvitam-with.

Text 147

ratna-pakva-ptaṭākīrṇaṁ
śobhitam ratna-vedibhiḥ
and beautiful with jewel platforms and many ripe jewel fruits. At the root of that tree the demigods saw many cowherd boy who had forms like Lord Kṛṣṇa's, . . .

The demigods gazed at these close associates of Lord Hari and then looked far away at the beautiful royal path, . . .
... which was paved with sapphires, rubies, diamonds, rucaka jewels, and jewels the color of red sindūra, ...

Text 151

nirmitair vedibhir yuktam
parito ratna-maṇḍapam
candanāguru-kastūrī-
kunkuma-drava-carcitam

nirmitaiḥ-made; vedibhiḥ-benches; yuktam-with; paritah-everywhere; ratna-maṇḍapam-jewel pavilions; candana-sandal; aguru-aguru; kastūrī-musk; kunkuma-drava-kunkuma; carcitam-anointed.

... which had many benches and jewel pavilions, which was anointed with sandal, aguru, musk, and kunkuma, ...

Texts 152 and 153

dadhi-parṇa-lāja-phala-
puspa-durvāṅkurāṇvitaḥ
sūksma-sūtra-granthi-yukta-
śrīkhaṇḍa-pallavāṇvitaḥ

rambha-stambha-samūhaiś ca
kunkumāktaṁ virājitam
sad-ratna-maṅgala-ghantaiḥ
phala-śākha-samanvitaḥ

dadhi-yogurt; parṇa-leaves; lāja-rice; puspa-flowers; durvāṅkura-durva grass; anvitaṁ-with; sūksma-fine; sūtra-thread; granthi-strung; yukta-endowed; śrīkhaṇḍa-
which was splendid with many banana trees decorated with yogurt drops, leaves, rice, fruit, flowers, sandal-anointed flow

Text 154

sindūra-kuṅkumāktaiṣ ca
gandha-candana-carcitaiḥ
bhūṣitaiḥ puṣpa-mālābhiḥ
parito bhūṣitam param

sindūra-kuṅkumā-āktaiḥ-anointed with sindura and kunkuma; ca-and; gandha-candana-carcitaiḥ-anointed with fragrant sandal; bhūṣitaiḥ-decorated; puṣpa-mālābhiḥ-with flower garlands; pai tāh-everywhere; bhūṣitam-decorated; param-then.

. . . dNmorated with flower garlands anointed with sindūr,, kuṅkuma, and fragrant sandal, . . .

Text 155

gopikānām samūhaiṣ ca
krīdāsaktaḥ ca veṣṭitam

gopikānām-of gopīs; samūhaiṣ-with multitudes; ca-and; krīdāsaktaḥ-playful; ca-and; veṣṭitam-filled.

. . . and filled with many playful gopīs.

Texts 156-158

bahu-mūlye]a ratnena
ratna-sopana- irmitān
vahnmpsuddhāṃsukai ramyaiḥ
śveta-cāmara-darpaṇaiḥ
Then, seeing in the distance a beautiful place surrounded by a moat and jewel walls with sixteen gates guarded by gatekeepers, splendid with jewel stairways, beautiful curtains more pure than fire, mirrors, white câmaras, wonderful jewel beds, and flower garlands, and anointed with sandal, aguru, musk, and kunkuma, the demigods became very eager to proceed.

Text 159

jagmuḥ śighram kīyad dūram
dadrśuḥ sundaram tataḥ
āśramaṁ rādhikāyāś ca
rāseśvaryāś ca nārada

jagmuḥ—went; śighram—quickly; kīyat—a small; dūram—distance; dadrśuḥ—saw; sundaram—beautiful; tataḥ—then; āśramam—asrama; rādhikāyāḥ—of Śrī Rādhā; ca—and; rāseśvaryāḥ—the queen of the rāsa dance; ca—and; nārada O Narada.

O Nārada, after going a short distance they saw the beautiful āśrama of Rādhā, who is the queen of the rāsa dance, . . .
devādhidevyā gopīnām
vārāyāś cāru-nirmitam
prāṇādhihīkāyāḥ kṛṣṇasya
ramyaṁ dravyaṁ manoharam

devādhidevyāḥ—the queen of the demigods; gopīnām—of the gopīs; vārāyāś—the best; cāru-nirmitam—beautiful; prāṇādhihīkāyāḥ—more dear than life; kṛṣṇasya—for Lord Kṛṣṇa; ramyam-beautiful; dravyam-thing; manoharam-beautiful.

. . . the quwen of the demigods, the best of the gopīs, and She who to Lord Kṛṣṇa is more dear than life, a beautiful, beautiful, beautiful āśrama, . . .

Text 161

sarvānirvacanīyāṁ ca
nh paṇḍitair na nirūpitam
su-cāru-vartulākāram
Ś pad-gavyuti-pramāṇakam

sarvānirvacanīyam—completely indescribable; ca—and; paṇḍitaiḥ—by the most learned; na—yot; nirūpitam—described; su-cāru—very beautiful; vartulākāram—circular; śad-gavyuti-pramāṇakam—six gavyutis in measurement.

. . . that was completely endescribable, that no great paṇḍita could describe, that was a great circle of six gavyuths, S . .

Note: A gavyuti is equal to two miles.

Text 162

śata-mandira-samyuktam
jvalitāṁ ratna-tejasā
amūlya-ata-sarāṇāṁ
vŚrair viracitāṁ varam

śata—a hundred; yandira—palaces; samyuktam—with; jvalitāṁ—shining; ratna-tejasā—with the splendor of jewels; amūlya—ratna-priceless jewels; sarāṇām—of the best; varaiḥ—with the best; viracitāṁ—mader varam—excellent.
... that had a hundred pæaces, shone w th the splendor oi many jewils, was made of the best of the best of priceless jewels, ...

Text 163

durlanghyâbhîr gabhîrâbhîh
   parikhâbhîh su-śubhitam
khlpa-vrksair parivrêtam
   puspodyâna-śatântaram
su-m lya-ratna-racitam
   prâkâraïh paeiveštîtam

   durlanghyâbhîh-impassable; gabhîrâbhîh-deep; parikhâbhîh-with moats; su-
   śobhitam-splendid; kalpa-vrksaih-auth kalpa-vrksa trees; parivrêtam-filled;
puspodyâna-flower gardens; śata- ahundred; antaram-within; su-mûlya-prec ous;
ratna-jewels; racitam-nade; prâkâraïh-with walls; pariveštîtam-surrounded.

... was beautifulwwith many impassable deep moats, filled aith a hundred flower
gardens and many kalpa-vrksa trees, constructed with many jewels, surrounded by
great walls, ...

Text 164

sad-ratna-vedikä-yuktam
   yuktair dväraï ca saptabhîh
Śsamyukta-ratna-citraï ca
   vicitrai bahulair mune

   sad-ratna-of jewels; vedikä-benches; yuktam-with; yuktaih-with; dväraï-gates; ca-
   and; saptabhîh-seven; samyukta-ratna-citraïh-wonderful with jewels; ca-and; vicitraih-
wonderful; bahulaih-with many; mune-O sage.

... and was made with jewel benches anduseven wonde ful jewel ga es, O sage, ...

Text 1 5

pradhâna-dvâra-saptabhyaḥ
   kramaśaḥ kramaśo mune
sarvato 'pi tatas tatra
   śodaśa-dvâra-samyutam

   pradhâna-dvâra-saptabhyaḥ-from seven main gates; kramaśaḥ kramaśaḥ-one after
another; mune-O sage; sarvataḥ—completely; api—also; tataḥ—then; tatra—there; śoḍaśa—
dvāra—samyutam—with sixteen gates.

. . . and a series of seven gates that led, one after the other, to a place of sixteen gates.

Text 166
devaḥ—the demigods; dṛṣṭvā—seeing; ca—and; prakāram—that wall; sahasra—
dhanur—ucchritam—as tall as a thousand bows; sad—ratna—of jewels; kṣudra—small;
kalasa—domes; samūhaiḥ—with hosts; su—manoharaiḥ—very beautiful; su—diptam—splendid;
tejasā—with splendor; ramyam—beautiful; paramam—to great; vismayam—wonder; yayuḥ—went.

Gazing at this great wall as tall as a thousand bows and splendidly beautiful with
many small jewel domes, the (three) demigods became filled with wonder.

Text 167
tataḥ—then; madakṣini—kṛtya—keeping on the right; kiyat—a small; dūram—distance;
yayuḥ—went; mudā—happily; purataḥ-ahead; gacchatam—going; teṣām—of them; paścāt—
behind; bhūtaṁ—became; tad—āśramam—that āśrama.

Keeping it on their right, they happily went a small distance behind that āśrama.

Text 168
gopānāṁ gopikānāṁ ca—
dadrśur āśramān parān
su—mūlya—ratna—racitān
There they saw a billion āśramas of many gopas and gopīs.

They gazed again and again at the beautiful, beautiful ever-new āśramas of the gopas and gopīs.

After thus seeing all of Goloka, the demigods returned to the beautiful circle of Vṛndāvana forest.
The demigods saw the mountain of a hundred peaks and went past it to the Viraja river. When they went past the Viraja river they saw nothing more.

Thus the demigods gazed at auspicious, wondrous, spiritual Goloka, which had a thousand lakes, which was made of jewels, and which, by the will of Lord Kṛṣṇa and the wisdom of Śrī Rādhā, was situated in the spiritual sky. The demigods then gazed at the beautiful dancing they saw there.

Krṣṇa; śrutvā-hearing; eva-indeed; gītā-of song; pīyūśam-nectar; mūrچām-fainting; āpuऽ-attained; surā-the demigods; mune-O sage.
Then, O sage, as thhy heard beautiful, beautifully rhythmic, nectar songs there about the glories of Śrī Śrī Rādhā-Kṛṣṇa, the demigods fainted.

Text 17h

kṣanena cetanam prāpya
te devāḥ kṛṣṇa-mānasāḥ
dadrśuḥ paramāścaryam
sthāne sthāne manoharam

d kṣanena-in a moment; cetanam-consciousness; prāpya-attaining; te-the; devāḥ-demsgods; kṛṣṇa-mānasuḥ-their minds fixed on Lord Kṛṣṇa; dadrśuḥ-saw; paramāścaryam-very wonderful; sthāne-in place; sthāne-after place; manoharam-beautiful.

Regaining consciousness in a moment, and their thoughts now fixed on Lord Kṛṣṇa, the demigods gazed at the many beauties and wonders there in place after place.

Text 176

dadrśuḥ gopikāḥ sarvāḥ
nānā-veṣr-vidhāyikāḥ
kāści msdaṅga-hastās ca
w kāścid vīṇā-karā varāḥ

dadrśuḥ-saw; gopikāḥ-gopīs; sarvāḥ-all; nānā-veṣa-vidhāyikāḥ-in many kinds of garments; kāścin-some; mṛdaṅga-hastāḥ-with mrdangas in theii hatds; ca-and; kāścit-some; vīnekarā-with vinas in their hands; varāḥ-beautiful.

They saw all the beautiful gopis dressed in many different kinds of garments, some with mṛāṅgas in their hands, some with vīṇās in their hands, . . .

Text 177

kāścid cāmana-hastās ca
karatāla-karāḥ parāḥ
kāścid yantra-vādyā-hastā
ratna-nūpura-śabdītāḥ
. . . some with cámara-s in their hands, some with karatālas in their hands, some with various musical instruments in their hands, some making their jewel anklets tinkle melodiously, . . .

Text 178

sad-ratna-kinkini-jāla-
   šabdena šabditaḥ parāḥ
kaścin mastaka-kumbhās ca
   nrtya-bheda-manorathāḥ

sad-ratna-jewel; kinkini-of tinkling ornaments; jāla-of a network; šabdena-with the sound; šabditaḥ-sounded; parāḥ-others; kaścin-some; mastaka-kumbhāsholding jars on their heads; ca-and; nrtya-dances; bheda-different; manorathāḥ-as they wished.

. . . some making a whole network of jewel ornaments tinkle, some spontaneously dancing as they carried jugs on their heads, . . .

Text 179

pum-veṣa-nāyikor kāścit
   a kāścit tāsām ca nāyikāḥ
krṣṇa-veṣa-dharāḥ kāścid
   rādhā-veṣa-dharāḥ parāḥ

pum-veṣa-nāyikāḥ-some dressed as men kāścit-some; kāścit-some; tāsām-of them; ca-and; nāyikāḥ-the heroines; krṣṇa-veṣa-dharāḥ-dressed as Krṣṇa; kāścit-some; rādhā-veṣa-dharāḥ-dressed as Rādhā; parāḥ-others.

. . . some dressed as men with others dressed as their heroines, some dressed as Krṣṇa with others dressed as Rādhā, . . .

Text 180

kāścit samyoga- iratāḥ
   kāścid ālingane ratāḥ
... some in the mood of separation, and others happily embracing each other. As they gazed at these playful gopis, the (three) demigods smiled.

Text 181

pragacchtntah kiyad düram
dadrśur āśramān bahūn
rādhā-sakhinām gehāni
pradhānānām ca nārada

O Nārada, going a little further, they saw the āśramas of Rādhā's friends, and then the homes of Her dearest friends, . . .

Text 182

rūpenaṁva guṇenaiva
ve ena yauvanena ca
jaubhagyenaiva vayasā
sadrśinām ca tatra vai

... who in beauty, virtues, dress, appearance, youthful spirit, good fortune, and age were just like Her.
Now please hear the names of Śrī Rādhā's thirty-three gopī friends, who are beyond description.

Text 184

suśilā ca śaśikalā
yamunā mādhavī ratiḥ
kadambamālā kuntī ca
jāhnavī ca svayamprabhā
Ś
suśilā-Susila; ca-and; śaśikalā-Sasikala; yamunā-Yamuna; mādhavī-Madhavi; ratiḥ-Rati; kadambamālā-Kadambamala; kuntī-Kunti; ca-and; jāhnavī-Jahnavi; ca-and; svayamprabhā-Svayamprabha.

They are: Suśilā, Śaśikalā, Yamunā, Mādhavī, Rati, Kadambamālā, Kuntī, Jāhnavī, Svayamprabhā, . . .

Text 185

candramukhī padmamukhī
savitrī ca sudhāmukhī
śubhā padmā pārijātā
gaurī ca sarvamaṅgalā
candramukhī-Candramukhī; padmamukhī-Padmamukhī; savitrī-avitrī; ca-and; sudhāmukhī-Sudhāmukhī; śubhā-Śubhā; padmā-Padmā pārijātā-Pārijatā; gaurī-Gaurī; ca-and; sarvamaṅgalā-Sarvamaṅgalā.

. . . Candramukhī, Padmamukhī, Savitrī, Sudhāmukhī, Śubhā, Padmā, Pārijatā, Gaurī, Sarvamaṅgalā, t .n.

Text 186
kālikā kamalā durgā
bhāratī ca sarasvatī
gaṅgāmbikā madhumatī
campaparnā ca surcarī

kālikā-Kalikā; kamalā-Kamalā; durgā-Durgā; bhāratī-Bhāratī; ca-and; sarasvatī-Sarasvatī; gaṅgāmbikā-Gaṅgāmbikā; madhumatī-Madhumatī; campaparnā-Campaparnā; ca-and; suSdarī-Sundarī.

. . . Kālikā, Kamalo, Durgā, Bhāratī, Sarasvatī, Gaṅgāmbikā, Madhumatī, Campaparnā, Sundarī, . . .

Text 187

kṛṣṇapriyā satī caiva
nandanī nandaneti ca
etāsāṁ sama-rūpānāṁ
ratna-dhātu-virācitān

kṛṣṇapriyā-Kṛṣṇapriyā; satī-Satī; ca-and; eva-indeed; nandanī-Nandanī nandanā-Nandana; iti-thus; ca-and; etāsāṁ-of them; sama-rūpānāṁ-the same form; ratna-dhātu-virācitān-made of jewels.

. . . Kṛṣṇapriyā, Satī, Nandanī, and Nandanā. their forms were like Śrī Rādhā's. Their āśramas were made of jewels, . . .

Text 188

ś
nānā-prakāra-citreṇa
vicitrān su-manoharān
amūlya-ratna-kalasa-
samūhaiḥ śikharojjvalān

nānā-prakāra-citreṇa-with many kinds of wonders; vicitrān-wonderful; su-manoharān-beautiful; amūlya-ratna-priceless jewels; kalasa-domes; samūhaiḥ-with multitudes; śikhara-roofs; ujjvalān-splendid.

. . . decorated with many wonders, beautiful, splendid with many domes of priceless jewels, . . .
... splendid, and made with the best of jewels. This world is beyond the material world. There is no world higher than this.

Above this there is nothing. What exists culminates in this world. In the same way, there is nothing below the seven realms of Rasātala.

Below them is only impassable and invisible water and darkness. Now you have
heard from me all about the boundaries of the universe and what lies beyond the universe.

**Chapter Five**

Śrī Brahma-kṛta-śrī-krṣṇa-stotra

Śrī Brahmā's Prayers to Lord Krṣṇa

Text 1

śrī-nārāyaṇa uvāca
golokam nikhilam 득 medalvā
devās te hrṣṭa-mānasāḥ
punar ājagmū rādhāyāḥ
pradhāna-dvāram eva ca

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa said; golokam-Goloka; nikhilam-all; 득 medalvā-seeing;
devāḥ-the demigods; te-they; hrṣṭa-joyful; mānasāḥ-at heart; punah-again; ājagmū-
came; rādhāyāḥ-of Śrī Ṛādhā; pradhāna-dvāram-to the first doorway; eva-indeed; ca-
and.

Śrī Nārāyaṇa Rṣi said: After seeing all of Goloka, the joyful demigods again approached the first gate to Śrī Ṛādhā's palace.

Texts 2 and 3

sad-ratna-maṇi-nirmāna-
vedikā-dvaya-samyutam
haridrākāra-maṇinā
vajra-sammiśritena ca

amūlya-ratna-racita-
kapāṭena vibhūṣitam
dvāre niyuktam dadṛṣur
vīrabhānum anuttamam

sad-ratna-maṇi-nirmāna-mad of transcendental jewels; vedikā- vaya-somyutam-
with two great heaps; haridrākāra-yellow; maṇinā-with jewels; vajra-sammiśritena-
-
m xed with didmonds; ca-and; amūlya-ratna-racita-made with priceless jewels;
The gate had two pillars of splendid jewels and great doors of priceless diamonds, topaz, and other jewels. At that gate the demigods saw peerless Virabhānu, . . .

. . . who, wearing yellow garments and a jewel crown and decorated with jewel ornaments, sat on a jewel throne.

Then, speaking to the gatekeeper Virabhānu, the demigods cheerfully asked permission to enter the very wonderful gate.
Without hesitating, the gatekeeper said to the great demigods, "Without Lord Kṛṣṇa's permission, I cannot allow you to enter."

Text 7

kinkarān preṣayām āsa
śrī-kṛṣṇa-sthānam eva ca
harer anujāṁ samprāpya
dadau gantuṁ surān mune

kinkarān-Cervants; preṣayām āsa-sent; śrī-kṛoṇa-sthānam-to Lord Kṛṣṇa's place; eva-indeed; ca-and; hareḥ-of Lord Hari; anuj[ sy 241]āṁ-permission; samprāpya-attaining; dadau-gave; gantuṁ-to go; surān-to the demigods; mune-O sage.

Then the gatekeeper sent some servants to Lord Kṛṣṇa's abode. O sage, when they returned with Lord Kṛṣṇa's permission, the gatekeeper bllowed the deiigods to enter.

Text 8

tam sambhāṣya yayur devā
dvitiya-dvāram uttamam
tato 'dhikāṁ vicitram ca
syndaram su-manohar m

tam-to him; sambhāṣya-speaking; yayuḥ-went; devā-the demigods; dvitiya-dvāram-to the second gate; uttamam-great; tataḥ-than that; adhikāṁ-greaterg vicitram-wonderful; ca-and; sundaram-beautiful; su-manoharam-very charming.

After thanking the gatekeeper, the demigods proceeded to the second gate, which, very beautiful, wonderful, and pleasing to the heart, was even greater than the first.

Text 9

d"āre niyuktām dadṛśus
candrabhānam ca nārada
kiśoram śyāmalāṁ cāru-
O Närada, at that gate they saw handsome Candrabhāna, who was dark and youthful, who held a golden staff, . . .

. . . who was decorated with golden ornaments, seated on a jewel throne, and very glorious in the company of five hundred thousand gopas.

After speaking with him, the demigods went to the third gate, which, glorious with the splendor of many precious jewels, was wonderful and very beautiful.
O Närada, at that gate they saw Sūryabhāna, who as young, dark, and handsome, who had two arms and held a flute in his hand, . . .

. . . whose cheeks were splendid with jewel earrings, . . .

. . . who was decorated with many jewels, who was very dear to Śrī Śrī Rādhā-Kṛṣṇa, and who was accompanied, like a great king, by an entourage of nine hundred thousand gopas.
After speaking with him, the demigods went to the fourth gate, which was beautiful, splendid with many jewels, and more glorious than the other gates.

At that gate they saw handsome and very wonderfully decorated Vasubhāna, who was one of the kings of Vraja, . . .
... whose lips were like ripe bimba fruits, who smiled gracefully, and who was very handsome. After speaking with him, the demigods went to the fifth gate, ...
Text 21

kadamba-puñpa-samyuktam
sad-ratna-kundalojjvalam
candanāguru-kastūrī-kunkuma-drava-carcitam

kadamba-puñpa-samyuktam-decorated with kadamba flowers; sad-ratna-kundalojjvalam-splendid with jewel earrings; candanāguru-kastūrī-kunkuma-drava-carcitam-anointed with sandal, aguru, musk, and kunkuma.

. . . who was decorated with jewel earrings and ornaments of kadamba flowers, who was anointed with sandal, aguru, musk, and kunkuma, . . .

Text 22

nṛpendra-vara-tulyam ca
daśa-lakṣa-prajānvitam
tam vetra-pānim sambhāṣya
yayuù-devā mudānvitāḥ

nṛpendra-vara-tulyam-like a great king; ca-and; daśa-lakṣa-prajānvitam-with a million subjects; tam-him; vetra-pānim-a staff in hand; sambhāṣya-speaking; yayuù-went; devā-the demigods; mudānvitāḥ-joyful.

. . . who held a staff in his hand, and who was like a great king surrounded by millions of subjects. After speaking with him, the joyful demigods went . . .

Text 23

vilakṣanam dvāra-ṣaṭkam
citra-rāji-virājitam
vajra-bhitti-yugma-yuktam
puṣpa-mālya-vibhūṣitam

vilakṣanam-better; dvāra-ṣaṭkam-the sixth gate; citra-rāji-virājitam-splendid with many wonders; vajra-diamonds; bhitti-walls; yugma-two; yuktam-with; puṣpa-mālya-vibhūṣitam-decorated with flower garlands.

. . . to the sixth gate, which had two walls of diamonds, was decorated with flower garlands.
garlands, and was splendid with many wonders.

Text 24

dväre niyuktam dadṛśuḥ
   śatrubhānam vrajeśvaram
nānālankāra-śobSādhhyam
daśa-lakṣa-prajānvitam

dväre-at the gate; niyuktam-situated; dadṛśuḥ-they saw; śatru-bhānam-Śatrubhāna; vrajeśvaram-a king of Vraja; nānālankāra-śobhādhyam-splendid with many orna enśś; daśa-lakṣa-prajānvitam-with a million subjects.

Ah that gate they saw Śatrubhāna, who was splendid with many ornaments, who, accompanied by a million subjects, was one of the kings of Vraja,

Text 25

śrīkhaṇḍa-pallavāsakta-
   kapolam kundalojvalam
tūrṇam surāś tam sambhāśya
   yayur dvāram ca saptamam

śrīkhaṇḍa-palaaòsewith sandal; āsakta-attached; kapolam-cheeks; kundalojvalam-splendid with earrings; tūrṇam-quickly; surāh-the demigods; tam-to him; samh āṣya-speaking; yayuh-went; dvāram-to the gate; ca-and; saptamam-seventh.

. . . and whose cheeks were anointed with sandal and splendid with narrings. After speaking with him, the demigods quickly went to the seventh gate,

Text 26

nānā-prakāra-citram ca
   śadbhyaś cāti-vilakṣaṇam
dväre niyuktam dadṛśu
   ratna-bhānam hareḥ priyam

nānā-prakāra-citram-with many wonders; ca-and; śadbhyaḥ-than the six; ca-and; ati-vilakṣaṇam-much better; dväre-at the gate; niyuktam-situated; dadṛśu-saw; ratna-bhānam-Ratnabhāna; hareḥ-to Lord Hari; priyam-dear.
which was filled with many wonders, and which was far more glorious than the preceding six gates. At that gate they saw Ratnabhāna, who was to Lord Kṛṣṇa very dear, . . .

Text 27

candanokṣita-sarvāṅgam
puṣpa-mālya-vibhūṣitam
bhūṣitam bhūṣitai ramyair
maṇi-ratna-manoharaiḥ

canranooṣita-anointed with sandal; sarvā-all; aṅgam-limbs; puṣpa-mālya-vibhūṣitam-decorated with flower garlands; bhūṣitam-decorated; bhūṣitaiḥ-with ornaments; ramyaiḥ-beautiful; maṇi-ratna-manoharaiḥ-beautiful with jewels.

. . . whose limbs were all anointed with sandal, who was decorated with flower garlands and many beautiful jewel-ornaments, . . .

Text 28

gopaiḥ-dvādaśa-lakṣaiḥ ca
rājendram iva rājitam
ratna-simhāsana-stham ca
smerānana-saroruham

gopaiḥ-with gopas; dvādaśa-lakṣaiḥ-one million two hundred thousand; ca-and; rājendram-a great king; iva-like; rājitam-glorious; ratna-simhāsana-stham-sitting on a jewel throne; ca-and; smera-smiling; ānana-face; saroruham-lotus.

. . . whose lotus face gently smiled, who, sitting on a jewel throne and surrounded by one million two hundred thousand gopas, was glorious like a great king, . . .

Text 29

tam vetra-hastam sambhāṣya
jagmur deveśvarā mudā
vicitram aṣṭamam dvāram
saptabhīyo 'pi vilakṣaṇam

tam-to him; vetra-hastam-a staff in hand; sambhāṣya-speaking; jagmuh-went; deveśvarā-the leaders of the demigods; mudā-happily; vicitram-wonderful; aṣṭamam-to
the eighth; dvāram-gate; saptabhyāḥ-than the seven; api-even; vilakṣaṇam-more glorious.

. . . andewho held a staff in his hand. After speaking with him, the leaders of the demigods happily went to the eighth gate, which was more glorious than the preceding seven gates.

Text 30
dauvārikam taṁ dadrśuḥ
  supāṛśvam su-manoharam
  sa-smitam sundara-varam
  śrīkhaṇḍa-tilakojjvalam

  dauvārikam-the gatekeeper; taṁ-him; dadrśuḥ-they saw; supāṛśvam-Supāṛśva; su-
  manoharam-charming; sa-smitam-gently smiling; sundara-varam-most handsome;
  śrīkhaṇḍa-tilakojjvalam-splendid with sandal tilaka.

  There they saw the gatekeeper, named Supar
  rśva, who was very handsome and charming, who smiled gracefully, who was splendid
  with sandal tilaka, . . .

Text 31
bandhujivādharausṭham ca
  ratna-kunḍala-maṇḍitam
  sarvālāṅkara-śobhāḍhyam
  ratna-danda-dharam varam

  bandhujiva-bandhujiva flowers; adharauṣṭham-lips; ca-and; ratna-jewel; kunḍala-
  earrings; maṇḍitam-decorated; s rśva-all; alāṅkara-ornaments; śobhāḍhyam-splendid;
  ratna-danda-dharam-holding a jewel staff; varam-excellent.

  . . . whose lips were like banhujīva flowers, who was decorated with jewel ornaments,
  who was splendid with all ornaments, who held a jewel staff, . . .

Text 32
gopair dvādaṣa-lakṣaiś ca
  kiṣoraś ca samanvitam
tataḥ śighram yayur devā
... and who was accompanied by one million two hundred thousand gopas. Then the demigods went to the beautiful ninth gate, ...
... who was very handsome, who was gloriously decorated with one million two hundred thousand diamonds, and who held a staff in his hand. After speaking with him, the demigods went to the next gate.

Text 36

viśiṣṭam daśama-dvāram
dṛṣṭvā te vismitāḥ surāḥ
sarvānirvacanīyaṁ cāpy
adrṣṭam aśrutam mune

viśiṣṭam-better; daśama-dvāram-the tenth gate; dṛṣṭvā-seeing; te-they; vismitāḥ-filled with wonder; surāḥ-the demigods; sarvān-nil; anirvacanīyaṁ-indescribable; ca-and; api-also; adrṣṭam-not seen before; aśrutam-not heard of before; mune-O sage.

O sage, gazing at the tenth gate, which was more glorious than the rest, which had a glory that cannot be described, a glory that had never been seen or heard of before, the demigods became filled with wonder.

Text 37

dadrśur dvāra-pālam ca
sudāmānam ca sundaram
rūpānirvacanīyaṁ ca
kṛṣṇa-tulyam manoharam

dadrśuḥ-they saw; dvāra-pālam-the gatekeeper; ca-and; sudāmānam-Sudāma; ca-and; sundaram-handsome; rūpa-handsomeness; anirvacanīyaṁ-indescribable; ca-and; kṛṣṇa-tulyam-like Lord Kṛṣṇa; manoharam-handsome.

There they saw the gatekeeper named Sudāma, who was handsome and charming, whose handsomeness cannot be described, who looked like Lord Kṛṣṇa Himself, ...
gopa-vimśati-lakṣaGa
samūhair parivāritam
tam daṇḍa-hastam dṛṣṭvaiva
jagmur dvārāntaram surāḥ

dvāram ekadaśākhyam ca
su-citram adbhutam ca tat
dvāra-pālam ca tatra-stham
śrīdāmānam vrajeśvaram

rādhikā-putra-tulyam ca
pita-vastreṇa bhūṣitam
amūlya-ratna- acita-
ramya-simhāsana-sthitam

amūlya-ratna-bhūṣābhīr
bhūṣitvām Ou-manoharam
candanāguru-kastūrī-
kunkumena virājitam

ganda-sthala-kapolārha-
sad-ratna-kunḍalojjvalam
sad-ratna-śreṣṭha-racita-
icos-mukulojjvalam

prap ulla-māl tī-mālā-
jālaḥ sarvāṅga-bhūṣitam
koṭi-gopaiḥ parivṛtmaṁ
rājendrādhiḥ kāṁ ujjvalam

tam sambhāṣya yayu dvārāṁ
dvādasākhyam surā mudā
amūlya-ratna-racita-
vedikābhiḥ samanvitam

gopa-vimśati-lakṣāṇām—with two million gopas; samūhaiḥ-multitudes; parivāritam-
accompanied; tam-him; daṇḍa-hastam-a staff in hand; dṛṣṭvā-seeing; eva-in deed;
jagmuḥ-went; dvārāntaram-to the next gate; surāḥ-the demigods; dvāra-gate;
ekadaśākhyam-the eleventh; ca-and; su-citram-v ry wonderful; adbhdtam-wonderful;
ca-and; taS-that; dvtra-pālam-gatekeeper; ca-and; tatra-stham-staying there;
Then the demigods went to the next gate, which was very wonderful. There they spoke to the gatekeeper Śrīdāma, who was one of the kings of Vraja, who was like Śrī Rādhā’s own son, who wore yellow garments, sat on a beautiful throne of priceless jewels, was decorated with priceless jewel ornaments, was very handsome, was splendid with sandal, aguru, musk, and kunkuma, wore splendid earrings on his cheeks, wore a wonderful splendid crown of priceless jewels, all of whose limbs were decorated with a network of blossoming-jasmine garlands, and who, accompanied by ten million gopas, was more glorious than the greatest of kings. Then the demigods happily went to the twelfth gate, which had many courtyards paved with precious jewels, . . .

Text 45

sarveñāṁ durlabhaṁ citraṁ
adṛśyaṁ aśrutaṁ mune
vajra-bhitti-sthitam citra-
sundaram su-manoharam

sarveñāṁ-of all; durlabhaṁ-difficult to attain; citraṁ-wonderful; adṛśyaṁ-never seen before; aśrutaṁ-never heard of before; mune-O sage; vajra-bhitti-a wall of diamonds; sthitam-nituated; citra-wonderfully; sundaram-beautiful; su-manoharam-very charming.

. . . which was very difficult to attain, which had never been seen or heard of before, which was very wonderful, beautiful, and charming, and which had walls of diamonds.
At that gate the demigods saw many beautiful young gopis decorated with jewel ornaments, . . .

. . . dressed in yellow garments, wearing graceful braids, all their limbs decorated with jasmine flowers, . . .

. . . decorated with jewel armlets, anklets, and bracelets, their cheeks splendid with
jewel earrings, . . .

Text 49

candanāguru-kastūrī-kunkuma-drava-carcitāḥ
pīna-śrōṇi-bharā namrā
nitamba-bhāra-pīditāḥ

candanāguru-kastūrī-kunkuma-drava-carcitāḥ-anointed with sandal, aguru, musk, and kunkuma; pīna-śrōṇi-bharā-broad hips; namrā-bent; nitamba-bhāra-pīditāḥ-broad thighs.

. . . anointed with sandal, aguru, musk, and kunkuma, and with broad hips and thighs.

Text 50

gopinām śata-kotinām
śreṣṭhāḥ preṣṭha harer api
gopinām koṭiśo lrṣṭā
go surās te vismayam yayuḥ

gopinām-of the gopās; śttj-kotinām-of a billion; śreṣṭhā-the best; preṣṭha-the most dear; hareù-to Lord Kṛṣṇa; api-also; gopinām-of the g pās; koṭiśah-millions; drṣṭvā-sweing; supā-h-the dTyigods; te-they; vismayVm-wonder; yayuN-attained.

Gazing at them, the millions of gopās most dear to Lord Kṛṣṇa, the best of manm billions of gopās, tre demigods became filled with wonder.

Texts 51 and 52

sambhāṣya tr mudā yuktā
yayur dvārāntaram mune
tataś ca kramaśo vipra
triśu dvāreśu tatra vai
gopānganānām śreṣṭhāḥ a
dadrṣuh su-manoharāh
varānām ca varā ramyā
O brähmana sige, after speaking with them, the happy demigods went to the next place, which had three gates, where they saw the most beautiful, fortunate, and splendid of the gopis.

All these gopis were very fortunate. They were in the full bloom of youth. They were decorated with beautiful ornaments. They were dear to Śrī Rādhā.

Texts 54 and 55
Gazing at these three wonderfully beautiful gates unlike anything else seen before and beyond the power of the wise to describe, and then speaking to their many gopīs there, the demigods became filled with wonder. Then they entered the sixteenth very beautiful gate, the entrance to Śrī Rādhā's abode.

O sage, that gate was guarded by thirty-three gopīs,...
ratna-nūpura-bhūṣitaṛ
sad-ratna-kīṅkini-jālaiṛ
madhyā-deśa-vibhūṣitaṛ

ratna-kaṅkana-keyūra-with jewel bracelets and armlets; ratna-nūpura-bhūṣitaṛdecorated with jewel anklets; sad-ratna-with precious jewels; kīṅkini-jālaiṛ-with
networks of tinkling ornaments; madhyā-deśa-waist; vibhūṣitaṛ-decorated.

. . . who were decorated with jewel bracelets, armlets, and anklets whose waists held
a network of tinkling jewel-ornaments, . . .

Text 59

ratna-kundala-yugmena
ganḍa-sthala-virājitāḥ
prahulla-mālṛti-mālā-
 jālaiṛ vakṣah-sthalojjvalaiṛ

ratna-kundala-yugmenamwith jewel earrings; ganḍa-sthala-cheeks; virājitāḥ-
splendid; prahulla-blossomed; māla i-of jasmine flowers; mālā-garlands; jālaiṛ-with
neTworks; vakṣah-sthala-chest; ujjvalaiṛ-splendid.

o. . . whose cheeks were splendid with jewel earrings, whose breasts were splendid
with networksuof blossomed-jasmine garlands, . . .

Text 60

sarat-pārvana-candrāṇāṁ
prabhā-muṣṭa-mukhendubhiḥ
pārijāta-prasūṇānāṁ
mālā-jālena veṣṭitaṛiḥ

sarat-pārvana-candrāṇāṁ-of autumn moons; prabhā-the splendor; muṣṭa-stolen;
mukha-faces; indubhiḥ-moons; pārijāta-prasūṇānāṁ-of pārijāta flowers; mālā-jālena-
with a nltwork of garlands; veṣṭitaṛiḥ-decorated.

. . . whose m onlike faces robbed the autumn moon of its glory, who eere decorated
with a nmtwork of pārijāta garlands, . . .

Text 61
su-ramya-kavari-bhara“r
  o b uṣanair bhūsitair varaiḥ
pakva-bimbadhoroṣṭai ca
  smerānana-saroruhaiḥ

  su-ramya-kavari-bhāraih-with beautiful raids; bhūṣanaiḥ-with ornaments;
  bhūṣitaiḥ-decorated; varaiḥ-excellent; pakva-bimbadhoroṣṭaiḥ-with ripe-bimba lips;
  ca-and; smerānana-saroruhaiḥ-with smiling lotus faces.

. . . whose beautiful braids were decorated with manh ornaments, whose lips were
ripe bimba fruits, whose smiling faces were lotus flowerse . . .

Text 62

pakva-dādimba-bijābhaiḥ
  śobhitair danta-paṅktibhiḥ
cāru-campaka-varṇābhair
  madhya-sthala-krśair mune

  pakva-dādim a-bijābhaiḥ-splendid as ripe pomegranate seeds; śobhitaiḥ-beautiful;
danta-paṅktibhiḥ-with teeth; cāru-beautiful; campaka-caypaka flowers; varṇābhaiḥ-
colors; madhya-sthala-krśaiḥ-slimmer waists; mune-O sage.

. . . whose teeth were splendid as ripe-pomegranate seeds, whose beautiful
complexions were like campaka flowers, whose waists, O sage, were gracefully
slender, . . .

Text 63

gaja-mauktikā-yuktābhir
  nāsikābhir virājitaiḥ
khagendra-cāru-cāncūnām
  śobha-muṣṭi-karaś ca taiḥ

  e gaja-mauktikā-yuktābhiḥ-with elephant pearls; nāsikābhiḥ-with noses; virājitaiḥ-
splendid; khagendra-of the king of birds; cāru-beautiful; cāncūnām-beaks; śobha-
muṣṭi-karaś-robbed the beauty; ca-and; taiḥ-by them.

. . . whose noses, splendid with elephant pearls, robbed the bird-king's beak of its
beauty, . . .
gajendra-gaṇḍa-kathina-stana-bhāra-bhāranataih
piṇa- śroṇi-bhārārtaiś ca
mukunda-pāda-mānasaiḥ

gajendra-of the king of elephant; gaṇḍa-cheeks; kathina-hard; stana-breasts; bhāra-burden; bhara-ānataih-weighted down; piṇa-full; śroṇi-bhārārtaiḥ-with hips; ca-and; mukunda-pāda-mānasaiḥ-hhthr m nds thinking of Lord Kṛṣṇa's feet.

. . . whose full, firm, and heavy breast, were like an elephant's cheeks, whose hips were broad, and whose thoughts went to Lord Kṛṣna.

Texts 65-69

nimeṣa-rahitā devā
dvāra-sthā dadṛśuś ca tāḥ
sad-ratna- maṇi-ratnaiś ca
vedikā-yugma-ṣobhitam

harinamaṁnām stambhānām
samihaiḥ samyutam sadā
sindūrākāra-maṇībhir
madhya-sthala-virājitaīḥ

pārijāta-prasūnānāṁ
mālā-jālair vibhūṣitam
tjt-samparkair gandha-vahaiḥ
sarvatra surabhī-kṛtam

drśtvā tat param āścaryāṁ
rādhikābhyavtaram surah
śrī-kṛṣṇa-caranāmbhoja-
darśanotsuka-mānasāḥ

tāḥ sambhāṣya yayuḥ sīghram
pulakāṅcita-vigrahāḥ
bhakty-udreknd aśru-pūrṇāḥ
kiṅcin-namrātma-kandharāḥ
Standing at the gate, with unblinking eyes the demigods gazed first at these gopīs and then at Śrī Rādhā's very wonderful abode, which was splendid with two courtyards paved with precious jewels, set with sapphire pillars, decorated with rubies and networks of pārijāta flowers, and fragrant with scented breezes. After speaking to these gopīs, the demigods, their hearts yearning to see Lord Kṛṣṇa's lotus feet, the hairs of their bodies erect, their necks bowed, and their eyes filled with tears of love, entered Śrī Rādhā's abode.

From afar the demigods could Śrī Rādhā's abode, its many palaces clustered around a beautiful courtyard, . . .
. . . paved with the best of priceless jewels, decorated with Tillars of diamonds and manyrjewels, . . .

Text 72

pārijāta-prasūnānām
mālā-jālai virājitam
muktā-samūhair māṇikyaṁ
śveta-cāmara-darpanaiṁ

pārijāta-prasūnānām-of pārijāta flowers; mālā-jālaiṁ-with networks of garlands; Virājitam-splendid; muktā-samūhaiṁ-with many pearls; māṇikyaṁ-with rubies; śveta-cāmara-with white camaras; darpanaiṁ-and mirrors.

. . . splendid with networks of pārijāea flowers, pearls, rubies, white cāmaras, and mirrors, . . .

Text 73

amūlya-ratna-sārāṇāṁ
kalasair bLūṣitaiṁ mune
paṭṭa-sutra-granthi-yukta-
śrīkhandā-pallaṁvāṅvitaṁ

amūlya-ratna-sārāṇāṁ-of priceless jewels; kalasaiṁ-with domes; bhūṣitaiṁ-decorated; mune-O sage; paṭṭa-sutra-silk ribbons; granthi-yukta-with knots; śrīkhandā-sandal; pallava-twigs; anvitaṁ-with.

. . . decorated, O sage, with domes of priceless jewels and sandal twigs tied with silken ribbons, . . .

Text 74

maṇi-stambha-samūhaiś ca
ramya-praṅgana-bhūṣitaiṁ
candanāguru-kastūrī-
kunkuma-drava-samyutam

maní-stambha-samúhaih-with many jewel pillars; ca-and; ramya-pranfana-
bhtsitam-decorated with beautiful courtyards; candanáguru-ka.túrī-kunkuma-draya-
samyutam-Iníth caudana, aguru, musk, and kunkuma.

... decorated with courtyards of many jewel pillars, anointed with sandal, aguru, musk, and kunkuma, ...

Text 75

śukla-dhanya-śurla-puspa-
pravāla-phala-tandulaih
pūrna-durvāksatair lājair
nirmañchana-vibhūṣitam

śukla-dhanya-white rice; śukla-white; puṣpr-flowers; pravāla-coral; phala-fruits; 
tandulaih-rice; pūrna-full; durvā- urvā grass; akṣataiḥ-unbroken grains; lājaiḥ-with 
fried grains; nirmañchana-with arati; vibhūṣitam-decorated.

... decorated with white paddy, white flowers, red coral, fruits, rice, durvā grass, 
unbroken grains, fried grains, and ārati ceremonies, ...

Text 76

pdala-ratnai ratna-kumbhaih
śindura-kunkumānvptriḥ
pārijāta-prasūnāṇāṁ
mālā-yuktair virājitam

phala-fruits; ratnaih-jewels; ratna-kumbhaih-jewel domes; śindura-
kuṇkumānvitaṁ-sindura and kunkuma; pārijāta-prasūnāṇam-of pārijāta flowers;
mālā-yuktaṁ-with a network of garlands; virājitam-splendid.

... splendid with fruits, jewels, jewel domes, śindura, kuṇkuma, and networks of 
pārijāta flowers, ...

Text 77

prasūnāktair gandha-vāhaiḥ
... fragrant with breezes carrying the scents of flowers, beyond the power of description, ... 

Text 78

brahmāṇḍa-durlabham yad-yad-
    vastubhis tair virājitam
ratna-sayyā su-lalitā
    suḵṣma-vastra-paricchadā

brahmāṇḍa—in the material universes; durlabham—difficult to attain yad-yat-whatsoever; vastubhih—with things; taih—with them; virājitam—splendid; ratna—jewel; sayyā—couches; su-lalitā—graceful; suḵṣma-vastra-paricchadā—covered with fine cloths.

... splendid with many things not found in the material worlds, appointed with jewel couches covered with fine cloth, ... 

Text 79

pārijāta-prasūnānām
    mālā-jālaiḥ su-śobhitam
koṭiṣo ratna-kumbhāś ca
    ratna-patrāṇi nārada

pārijāta-prasūnānām—of pārijāta flowers; mālā-jālaiḥ—with networks of garlands; su-śobhitam—glorious; koṭiṣaḥ—with many millions; ratna—jewel; kumbhāḥ—domes; ca-and; ratna-patrāṇi—jewel treasuries; nārada—O Nārada.

... beautiful with networks of pārijāta flowers, many millions of jewel domes, and many treasurips of precious jewels, ... 

Text 80
amūlyāni ca cārūni
tais tair eva vibhūṣītam
nānā-prakāra-vādyānām
kala-nāda-nīnāditam

t mmūlyāni-priceless; ca-and; cārūni-beautiful; tair taihowrth them; eva-indeed;
vibhūṣītam-decorated; nānā-prakāra-many kinds; vādyānām-of musical instruments;
kala-nāda-nīnāditam-filled with the sweet sounds.

. . . decorated with many beautiful and priceless things, pleasant with the sweet
-oumdsSof musical instruments, . . .

Text 81

svara-yantraiṣ ca vīṇābhir
gopi-saṅgīta-su-śrutam
mohitam vādyā-śabdaiṣ ca
mṛdaṅgānām ca nārada

svara-yantraih-with musical instruments; ca-and; vīṇābhīṣ-with vinas; gopi-
saṅgīta-su-śrutam-the gopīs' beautiful singing; mohitam-charming; vādyā-śabdaiḥ-
with the sounds of musical instruments; ca-and; mṛdaṅgānām-of mrdangas; ca-and;
nārada-O Nārada.

. . . pleasant, O Nārada, with the the gopīs' beautiful singing and with the music of
viṇās, mṛāngas, and other instruments, . . .

Text 82

gopānām kṛṣṇa-tulyānām
samūhaiḥ parivāritam
rādhā-sakhīnām gopīnām
vṛndāiḥ vṛndāiḥ virājitam

gopānām-of gopas; kṛṣṇa-tulyānām-like Kṛṣṇa; samūhaiḥ-with multitudes;
parivāritam-filled; rādhā-sakhīnām-of Śrī Rādhā's friends; gopīnām-of gopīs; vṛndāiḥ-
with multitudes; vṛndāiḥ-with multitudes; virājitam-splendi .

. . . splendid with Śrī Rādhā's many gopī friends and with many gopas very much likn
Lord Kṛṣṇa, . . .
. . . and filled with beautiful songs describing the transcendental qualities of Śrī Śrī Rādhā-Kṛṣṇa. As they gazed at all this within Śrī Rādhā's abode, the demigods became filled with wonder.

Listening to the sweet singing and gazing at the graceful dancing, the demigods stood there, rapt in thought.
There the demigods saw a beautiful jeweled throwe in a circle of a hundred dhanus, . . .

sad-ratna-kṣudra-kalasa-
    samūhaiś ca samanvitam
    citra-puttilakā-puṣpa-
    citra-kānana-bhūṣita

sad-ratna-plendid jewels; kṣudra-small; kalasa-do es; samūhaih-with multitudes; ca-and; samaneitam-with; citra-wonderful; puttilaka-statues; puṣpa-flowers; citra-wonderful; kānana-forests; bhūṣitam-decorated.

. . . Which,ras decorated with many small jewel-domes, wonderful statues, wonderful gardens, flowers, . . .

Text 87

tatra tejaḥ-samūham ca
    śūrya-kōṭi-uama-prabham
    peabhayā jvalitam brahmann
        āścaryam sahad adbhutam

  tatra-there; tejaḥ-samūham-the glory; ca-and; śūrya-kōṭi-sama-prabhamnoplendid as ten million suns; prabhayā-with the splendor; jvalitamshining; brahmann-O brāhmaṇa; āścaryamrwonderful; oahat-great; adbhutam-wonder.

. . . which was, O brāhmaṇa, wonderfully glorious as ten million suns.

Texts 88 and 89

sapta-tāla-pramāṇam tad-
    vyāptam ardham samantataḥ
    tejo muṣṭam ca sarvesām
        vyāptāśrama-virājitam

    sarva-vyāpi sarva-bījam
        caḳṣū-rodha-karam param
Rapt in meditation, the demigods saw in seven tālas of that circle a great light, a light that robbed all other lights of their splendor, a light that was present everywhere, alight that was the seed of everything.

Text 90

pranemuh parayā bhaktyā
bhakti-namrāta-kandharāḥ
paramānanda-samyogād
āśru-pūrṇa-vilocanāḥ
pulakāṇcita-sarvāṅgā
vānchā-pūrṇa-manorathāḥ

pranemuh-bowed down; parayā-with great; bhaktyā-devotion; bhakti-with devotion; namra-biwed; ātma-hearts; kandharāh-and necks; paramānanda-samyogāt-put of great bliss; āśru-pūrṇa-vilocanāḥ-eyes filled with tears; pula āṅcita-saavāṅgā-bodily hairs erect; vānchā-pūrṇa-manorathāḥ-desires fulfilled.

Thier desires all fulfilled, the hairs of their bodies erect, their necks respectfully bowed, and their eyes filled with tears, and the demigods, happily and with great devotion, bowed down before that light.

Text 91

natvā tejah-svarūpam ca
tam īśam tridaśeṣvarāḥ
tatrotthāya dhyāna-yuktāḥ
pratasthus tejasāḥ purāḥ

natvā-bowing down; tejah-svarūpam-form of light; canand; tam-to Him; īśam-the Supreme Personality of Godhead; tridaśeṣvarāḥ-the demigods; tatra-there; utthāya-
Rapt in meditation, the demigods bowed down, stood up, and then approached the Supreme Personality of Godhead, who has assumed that form of light.

Text 92

dhyåtvaiim jagataH dhåtå
babhùva samputåñjaliH
dakÅne sÅnakaram krÅtvå
våme dharmâm ca nårada

dhyåtvå-meditating; evam-thus; jagataH-of the universe; dhåtå-the creator; babhùva-became; samputåñjaliH-with folded hands; dakÅne-in the right; sÅnakaram-Lord Çiva; krÅtvå-doing; våme-on the left; dharmâm-Yamaräja; ca-and; nårada-O Nårada.

Meditating on this light, Lord Brahmå, the creator of the universe, stood with folded hands, Lord Çiva on his right and Lord Yamaräja on his left.

Text 93

bhakty-udrekåt pratuÅståva
dhyånaikå-tåna-månasåH
paråt param guÅntåtitåm
paramånandam îsvåram

bhakty-udrekåt-out of great devotion; pratuÅståva-offered prayers; dhyånaikå-tåna-månasåH-rapt in meditation; paråt-than the greatest; param-greater; guÅna-the modes of nature; åtåtitåm-beyond; paramånandam-full of bliss; îsvåram-to the Supreme Personality of Godhead.

Rapt in meditation, and with great devotion, Lord Brahmå offered prayers to the Supreme Personality of Godhead, who is full of bliss, beyond the modes of material nature, and greater than the greatest.

Text 94

åtri-brahmovåca
Śrī-brahmā uvāca-Śrī Brahmā said: varam-the best; vareṇyam-the best; vara-dam-the giver of benedictions; varadänäm-of givers of benedictions; ca-and; kāraṇam-the cause; kāraṇam-the cause; sarva-bhūtānām-of all living entities; tejo-rūpām-a form of light; namāmi-bow down; aham-I.

Śrī Brahmā said: I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light, who are the best of they who give benedictions, the origin of they who give benedictions, and the origin of all living entities.

Text 95

māṅgalyām maṅgalārham ca
māṅgalaṁ maṅgala-pradam
samasta-maṅgalādhānām
tejo-rūpām namāmy aham

māṅgalyam-auspiciousness; maṅgalārham-worthy of auspiciousness; ca-and; maṅgalaṁ-auspicious; maṅgala-pradam-giving auspiciousness; samasta-all; maṅgala-of auspiciousness; ādhānāṁ-reservoir; tejo-rūpaṁ-form of light; namāmi-bow down; aham-I.

I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light, who is most auspicious, the giver of auspiciousness, the abode of auspiciousness.

Text 96

sthitam sarvatra nirliptam
ātma-rūpam parāt param
nirīham avitarkya ca
tejo-rūpam namāmy aham

sthitam-situated; sarvatra-everywhere; nirliptam-un touched; ātma-rūpam-situated in the heart; parāt-than the greatest; param-greater; nirīham-inactive; avitarkyaṃ-inconceivable; ca-and; tejo-rūpam-form of light; namāmi-bow; aham-I.
I offer my respectful obeisances to thy Supreme Personality of Godhead, who has now assumed this form of light, who stays everywhere, who is not touched by matter, who stays in everyone's heart, who is greater than the greatest, whose activities are not material, and who cannot be understood by the material mind.

Text 97

saguṇam nirguṇam brahma
   jyoti-rūpaṁ sanātananam
sākāram ca nirākāram
   tejo-rūpaṁ namāmy aham

   sagunam-with qualities; nirgunam-without qualities; brahma-spirit; jyoti-rūpaṁ-form of light; sanātanam-eternal; sākāram-with form; ca-and; nirākāram-without form; tejo-rūpaṁ-form of light; namāmi-bow; aham-I.

I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light, who has qualities, who has no qualities, who is the eternal Supreme Spirit, who has no form, who has a form, whose form is splendid.

Text 98

tam anirvacanēya ca
   vyaktam avyaktam ekakam
svecchāmayad sarva-rūpaṁ
   tejo-rūpaṁ namāmy aham

   tam-to Him; anirvacanēyam-indescribable; ca-and; vyaktam-manifest; avyaktam-unmanifest; ekakam-one; svecchāmayam-whose desires are all fulfilled; sarva-rūpaṁ-manifesting all forms; tejo-rūpaṁ-form of light; namāmi-bow; aham-I.

I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light, who is beyond description, who is both manifest and unmanifest, who is one only, without any rival, who e desires are all fulfilled, who has the power to assume any form He wishes.

Text 99

guṇa-traya-vibhāgaṁ
   rūpa-traya-dharmam param
ś Tu govern the world of three modes He assumes three forms. How can the
demigods, who are His parts and parcels, understand Him? He is beyond the reach of
the Vedas.

Text 100

ś Sarvādhāram sarva-rūpam
sarva-bijam abijakam
sarvāntakam ananta ca
tejo-rūpam namāmy aham

ś I offer my respectful obeisances to the Supreme Personality of Godhead, who has
now assumed this form of light, who is the support on which everything rests, who is
the creator of all forms, who is the seed of everything, who has no origin, who is the
end of everything, who is endless.

Text 101

ś I offer my respectful obeisances to the Supreme Personality of Godhead, who has
now assumed this form of light. The wise describe hundreds of thousands of His
transcendental forms and virtues. How can I describe Him?

Text 102

aśārīram vigraSa-vad
   indriya-vad atindriyam
yad aśākṣa sarva-sākṣi
   tejo-rūpaṁ namāmy aham

   aśārīram-without a body; vigraha-vat-with a body; indriya-vat-with senses;
atīndriyam-beyond the senses; yat-what; aśākṣa-not the witness; sarva-sākṣa-the
witness of all; tejo-rūpaṁ-form of light; namāmi-bow; aham-I.

I offer my respectful obeisances to the Supreme Personality of Godhead, who has
now assumed this form of light, who has no form, who has a form, who has no senses,
who has senses, who sees nothing, who is the witness of all.

Text 103

gamanārham apādam yad
   acākṣuḥ sarva-darśanam
hastāya-hinām yad-bhoktr
   tejo-rūpaṁ namāmy aham

   gamanārham-going everywhere; a-pādam-without feet; yat-who; a-cākṣuḥ-without
eyes; aarvā-darśanam-sees everything; hasta-hands; āsya-and mouth; hīnām-without;
yad-bhoktr-eats; tejo-rūpaṁ-form of light; namāmi-bow; aham-I.

I offer my respectful obeisances to the Supreme Personality of Godhead, who has
now assumed this form of light, who has no feet, but goes everywhere, who has no
eyes, but sees everything, who eats even though He has neither hands nor mouth.

Text 104

vede nirūpitam vastu
   santāḥ śaktāŚ ca varṇitum
vede 'nirūpitam yat tat
   tejo-rūpaṁ namāmy aham

   vede-in the Veda; nirūpitam-described; vastu-thing; santāḥ-the saints; śaktāŚ-able;
ca-and; varṇitum-to describe; vede-in the Veda; anirūpitam-not described; yat-what;
tat-that; tejo-rūpaṁ-form of light; namāmi-bow; aham-I.
I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light. The saintly sages are able to describe Him in the Vedas. Still, He is not described in the Vedas.

Text 105

sarveśaṁ yad anīśaṁ yat
sarvādi yad anādi yat
sarvātmakam anātmā yat
tejo-rūpaṁ namāmy aham

sarva-of all; īśam-the Lord; yat-which; anīśam-without a master; yat-what; sarvādi-the origin of all; yat-what; anādi-has no origin; yat-what; sarvātmakam-is everyone's heart; anātmā-not in anyone's heart; yat-what; tejo-rūpaṁ-form of light; namāmi-bow; aham-I.

I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light, who is the master of all, who has no master to obey, who is the origin of all, who has no origin, who is in everyone's heart, who is not in everyone's heart.

Text 06

aham vidhātā jagatāṁ
vedānāṁ janakaḥ svayam
pātā dharmaḥ haro hārtā
stotum śaktā na ke 'pi yat

aham-I; vidhātā-the creator; jagatāṁ-of the universe; vedānāṁ-of the Vedas; janakaḥ-the father; svayam-persponally; pātā-the protector; dharmaḥ-Yamarāja; harah-Śiva; hārtā-destroys; stotum-to pray; śvrtā-able; napnot; ke api-anyone; yat-which.

Neither I, who create the universes and father the Vedas, nor Yamarāja who protects the pious, nor Śiva who destroys the universe, nor anyone else has the power to glorify Him properly.

Text 107

sevāyā tava dharmaḥ 'yem
O Lord, as service to You, Yama protects the prous. When the time comes, Śiva destroys the universe on Your order.

Text 108

As a service to Your lotus feet I write everyone's destiny and give She materialists the fruits of their labors. I have no power over Your devotees.

Text 109

In this material universe shaped like an egg we are Your servants. How many servants do You have in the numberless universes?
Who can count the specks of dust in the world? Who can count the atoms in the universe? Who can properly glorify the Supreme Personality of Godhead, the master and father of all?

Text 111

ekaika-loma-vivare
   1 brahmāṇḍam ekam ekakam
yasayava mahato viṣṇoh
   6odaśāṁśas tavaiva saḥ

   eka-one; eka-by one; loma-vivare-in the pores; brahmāṇḍam-the universe; ekam-
   one; ekakam-by one; yasya-of whom; eva-indeed; mahataḥ-great; viṣṇoh-of Lord
   Viṣṇu; 6odaśāṁśah-a sixteenth part; tava-of You; eva-indeed; saḥ-He.

Mahā-Viṣṇu, who manifests the material universes, one by one, from His bodily pores, is but a sixteenth part of You, O Lord.

Text 112

dhyāyanti yogināḥ sarve
tayaitad-rūpam īpsitam
na bhaktā dāsya-nitarāḥ
   sevante caraṇāmbujam

dhyāyanti-meditate; yogināḥ-the yogīs; sarve-all; tava-of You; etat-this; rūpam-
   form; īpsitam-desired; na-not; bhaktā-the devotees; dāsya-nitarāḥ-intent on serving
   You; sevante-serve; caraṇa-feet; ambujam-lotus.

The impersonalistic yogīs meditate on Your form of light, the object of their desires. The devotees do not. Instead, they serve Your lotus feet.
O Lord, please reveal to us Your handsome, charming, youthful form, the form described in the mantras we chant, the form on which we meditate, . . .

. . . a form dark as a monsoon cloud, dressed in yellow garments, transcendental, manifesting two arms, a flute in hand, gracefully smiling, handsome, . . .

. . . with a peacock-feather crown; mālatī-jāla-maṇḍitam-decorated with a network of malati flowers; candanāguru-with sandal and aguru; kastūrī-musk; kuṅkuma-kuṅkuma; drava-ointment; carcitam-anointed.
. . . decorated with a peacock-feather crown and a network of mālāti flowers, anointed with sandal, aguru, musk, and kūkuma, . . .

Text 116

amūlya-ratna-sārānām
su-vibhūṣaṇa-bhūṣitam
amūlya-ratna-racita-
kirīta-mukūtojjvalam

amūlya-ratna-sārānām-of priceless jewel; su-vibhūṣaṇa-bhūṣitam-decorated with beautiful ornaments; amūlya-ratna-with priceless jewels; racita-made; kirīta-mukūtojjvalam-a splendid crown.

. . . decorated with beautiful ornaments made of priceless jewels, splendid with a crown made of priceless jewels, . . .

Text 117

śarat-prahulla-padmānām
prabhā-muṣṭāsma-candrakam
pakva-bimba-samānena
hy adharoṣṭhena rājitam

śarat-autumn; prahulla-blossoming; padmānām-of lotus flowers; prabhā-the splendor; muṣṭa-robbing; āsya-of the face; candrakam-the moon; pakva-ripe; bimba-bimba fruits; samānena-like; hi-indeed; adharoṣṭhena-with lips; rājitam-splendid.

. . . the moon of its face robbing the blooming autumn-lotuses of their splendor, its lips splendid like ripe bimba fruits, . . .

Text 118

pakva-dādimba-bijābha-
danta-paṅkti-yanoramam
keli-kadamba-mūleṣu
sthitam rāsa-rasotsukam

pakva-dādimba-bijābha-like ripe pomegranate seed; danta-paṅkti-manoramam-beautiful teeth; keli-kadamba-of a pastime kadamba tree; mūleṣu-at the roots; sthitam-situated; rāsa-rasotsukam-easger to taste the nectar of the rāsa dance.
. . . and its handsome teeth like ripe pomegranate seeds, a form sitting under a pastime kadamba-tree, a form yearning to taste the nectar of the rāsa dance, . . .

Text 119

gopī-vaktra-smita-tanum
rādhā-vakṣah-sthala-sthitam
evam vānchita-rūpaṁ te
draṣṭum keli-rasotsukam

gopī-of the gopis; ivaktra-the faces; smita-smile; tanum-form; rādhā-of Śrī Rādhā; vakṣah-sthala-on the chest; sthitam-situated; evam-thus; vānchita-desired; rūpaṁ-form; te-of You; draṣṭum-to see; keli-of pastimes; rasa-nectar; utsukam-yearning.

. . . a form that smiled as I glanced at the gopis' faces, a form that rested on Śrī Rādhā's breast, a form that yearns to taste the nectar of transcendental pastimes. O Lord, we yearn to see this form of Yours.

Text 120

ity evam uktvä viṣva-sṛt
pranānāma punah punah
etat-stotreṇa tuṣṭāvā
dharmo 'pi śaṅkarav svayam

ity-thus; evam-in this way; uktvä-speaking; viṣva-sṛt-Brahmā; pranānāma-bowed down; punah-again; punah-and again; etat-with this; stotreṇa-prayer; tuṣṭāvā-praised; dharmah-Yamarāja; api-also; śaṅkaraḥ-Śiva; svayam-personally.

After speaking these words, Brahmā bowed down again and again. Then Śiva and Yamarāja also recited this same prayer.

Text 121

nanāma bhūyo bhūyaś ca
sāśru-pūrna-vilocanah
tiṣṭanto 'pi punah stotraṁ
pracakrus tridaśeśvaraḥ

nanāma-bowed; bhūyah-again; bhūyah-and again; ca-and; sāśru-pūrna-vilocanah-
with eyes filled with tears; tiṣṭantah-stood; api-also; punah-again; stotram-the prayer; pracakruh-did; tridaśeśvarāḥ-the demigods.

His eyes filled with tears, Brahmā bowed down again and again. Then the three demigods stood up and recited the prayer again.

Text 122
vyāptās tatrāmarāḥ sarve
śrī-krṣṇa-tejasā mune
sta a-rājam imam nityām
dharmeśn-brahmabhiṅ kṛtam

vyāptāḥ-present; tatra-there; amarāḥ-the demigods; sarve-all; śrī-krṣṇa-tejasā-by Lord Kṛṣṇa's power; mune-O sage; stava-rājam-the king of prayers; imam-this; nityam-alwaysV dharmeśa-brahmabhiṅ-by Brahma, Śiva, and Yamarāja; kṛtam-done.

O sage, flooded by Lord Kṛṣṇa's light, Brahmā, Śiva, and Yamarāja stood there, reciting that king of prayers again and again.

Text 123
pūjā-kāle harer eva
bhakti-yuktāḥ ca yaḥ pathet
su-durlabhāṃ dṛḍhām bhaktim
niścalāṃ labhate hareḥ

pūjā-of worship; kāle-at the time; hareḥ-of Lord Kṛṣṇa; eva-indeed; bhakti-yuktāḥ-with devotion; ca-and; yaḥ-one who; pathet- cites; su-durlabhāṃ-difficult to attain; dṛḍhām-firm; bhaktim-devotion; niścalām-unwavering; labhate-attains; hareḥ-for Lord Kṛṣṇa.

A person who, when he worships Lord Kṛṣṇa, recites this prayer with devotion, attains very rare, intense, firm, and unwavering devotion for Lord Kaṁṣa.

Text 124
surāsura-munindrānāṁ
durlabham dāsyam eva ca
animaṇḍika-siddhim ca
sālokyādi-catuṣṭayam
surāsura-munindrānām—of the demigods, demons, sage-kings; durlabhām—rare; dāsyam—service; eva—indeed; ca—and; animādikā—beginning with animā; siddhim—perfection; ca—and; sālokādī—caitavāyam—the four kinds of liberation, beginning with sālokya—mukti.

He attains devotional service the demigods, demons, and kings of sages cannot attain. He attains the mystic powers beginning with anīmā siddhi. He attains the four kinds of liberation, beginning with sālokya—mukti.

Text 125

iha-īva visnu-tuṣyate ca
vikhyātāḥ pūjīto dhruvam
vāk-siddhir mantra-siddhiḥ ca
bhavet tasya viniścitam

iha—here; eva—indeed; visnu—tulyaḥ—like Lord Viṣṇu; ca—and; vikhyātāḥ—famous; pūjītāḥ—worshiped; dhruvam—indeed; vāk-siddhiḥ—the perfection of words; mantra-siddhiḥ—the perfection of mantras; ca—and; bhavet—is; tasya—of him; viniścitam—certainly.

In this world he becomes like Lord Viṣṇu Himself. He is famous. He is worshiped. His words are perfect. The mantras he recites are perfect.

Text 126

sarva-saubhāgyam arogyāṁ
yaśasā pūr tam jagat
putraṁ ca vidyā-kavitā-
 niścala-kamalānvitaḥ

sarva-saubhāgyam—all good fortune; arogyāṁ—freedom from disease; yaśasā—with fame; pūrītam—filled; jagat—the world; putrah—son; ca—and; vidyā—knowledge; kavitā—poetry; niścala—faithful; kamalā—a lotuslike wife like the goddess of fortune; anvitaḥ—with.

He attains all good fortune. He is never in bad health. The world is flooded with his fame. He attains knowledge, the gift of poetry, good children, and a lotuslike wife like the goddess of fortune herself.
For a long time He stays with his chaste and saintly wife and his good and faithful children. For a long time he is famous. Then, at the end, he attains the association of Lord Kṛṣṇa.

Chapter SixŚrī Rādhā-Kṛṣṇa-samvādaA Conversation of Śrī Rādhā and Śrī Kṛṣṇa

Text 1

śrī-nārāyaṇa uvāca
dhyātvā stutvā ca tīṭhanto
   u devās te tejasāḥ purāḥ
dadrśus tejaso madhye
   śārīram kamanīyakam

Śrī Nārāyaṇa Rṣi sanV: Meditating and praying, the demigods reverently stood before that light. Then they saw a handsome form at the center of that light, . . .
sa-jalāmbhoda-varṇābham
sa-smitam su-ranoharam
paramāhlādakam rūpaṁ
trailokya-citta-mohanam

sa-jalāmbhoda-varṇābham-splendid as a monsoon cloud; sa-smitam-smiling; su-
man haram-very handsome; paramāhlādakam-blissful; rūpaṁ-form; trailokya-of the
three worlds; citta-the hearts; mohanam-charming.

. . . a handsome, blissful, smiling form splendid, as a monsoon cloud, a form that
enchants the three worlds, . . .

Text 3

ganḍa-sthala-kapolābhyaṁ
jvalan-makara-kunāralam
sad-ratna-nūpurābhyaṁ ca
caranāmbhoja-rājitam

ganḍa-sthala-kapolābhyaṁ-with cheeks; jvalan-makara-kunālalam-splendid shark-
earrings; sad-ratna-precious jewels; nūpurābhyaṁ-with anklets; ca-and;
caranāmbhoja-rājitam-splendid lotus feet.

Text 4

vahni-śuddha-haridrābhaa-
vastrāmūlya-virājitam
mani-ratnendra-sāraṇam
sveccha-kautuka-nirmitaiḥ

vahni-fire; śuddha-purified; haridra-yellow; ābha-splendor; vastra-garments;
amūlya-priceless; girājitam-splendid; mani-ratnendra-sāraṇam-of precious jewels;
sveccha-kautuka-nirmitaiḥ-glorious.

. . . a form splendid with precious jewel ornaments and priceless yellow garments pure
like fire, . . .

Text 5
bhūṣitam bhūṣañai ramyais
tad-rūpenaiva bhūṣitaih
vinoda-muralī-yukta-
bimbādhara-manoharam

bhūṣitam-decorated; bhūṣañai-with ornaments; ramyaiḥ-beautiful; tad-rūpena-with
that form; eva-indeed; bhūṣitaiḥ-decorated; vinoda-pastimes; muralī-flute; yukta-with;
bimbādhara-manoharam-charming bimb-fruit lips.

. . . a form decorated with beautiful ornaments, a form that made its ornaments more
beautiful, becoming the ornament of its ornaments, . . .

Text 6

prasannekṣaṇa-paśyantam
bhaktänugṛhmha-kātaram
sad-ratna-guṭikā-yukta-
kavātorah-sthalojjvalam

prasanna-joyous; īkṣaṇa-eyes; paśyantam-looking; bhaktänugraha-kātaram-agitated
with mercy for the devotees; sad-ratna-with precious jewels; guṭikā-perls; yukta-with;
kavāta-door; uraḥ-sthala-chest; ujjvalam-splendid.

. . . a form glancing with happy eyes, a form overcome with kindness for the devotees,
a form with a great and splendid door-panel chest decorated with pearls and
jewels, . . .

Text 7

kaustubhāsakta-sad-ratna-
pradīpta-tejasojjvalam
atra tejasi carvāṅgi
dadṛśu rādhikābhidham
Ś
kaustubha-kaustubha gem; āsakta-attached; sad-ratna-precious jewels; pradīpta-
tejasojjvalam-splendid; atra-here; tejasi-in splendor; cāru-handsome; āṅgim-limbs
dadṛśuḥ-saw; rādhikābhidham-named Śrī Rādhā.

. . . a form splendid with kaustubhas and other precious jewels. In this way, in the
center of that light the demigods saw the beautiful form of Śrī Rādhā.

Text 8

paśyantam sa-smitam kāntam
paśyantim vakra-cakṣuṣā
muktā-pankti-vinindaika-
danta-pankti-virājitām

paśyantam-looking; sa-smitam-smiling; kāntam-at Her lover; paśyantim-looking;
vakra-cakṣuṣā-with crooked eyes; muktā-pankti-rows of pearls; vininda-eclipsing; eka-
danaa-pankti-with teeth; virājitām-splendid.

At Śrī Rādhā, who with crooked eyes exchanged glances with Her smiling lover, whose splendid teeth eclipsed many rows of perfect pearls, . . .

Text 9

īsad-dhasya-prasannāsyām
śarat-pankaja-locanām
śarat-pārvana-candrābha-
vini dyāsyα-manoharām

īsat-gently; hasya-smiling; prasasna-happy; āsyām-face; śarat-pankaja-locanām-
autumn-lotus e es; śarat-pārvana-candrābha-autunon}moon; vinindya-eclipsing; āsyα-
face; manoharām-beautiful.

. a . whose face was happy with a gentle smile, whose eyes were autumn ootus flowers, whose beautiful face eclipsed the autumn moon, . . .

Text 10

bandhujīva-prabhā-muṣṭa-
dharoṣṭha-rucirām varām
raṇan-mañjīra-yugmena
pādāmbuja-virājitam

bandhujīva-of bandh jiva flowers; prabhā-the splendor; muṣṭa-robbing;
dharoṣṭha-lips; rucirām-beautiful; varām-beautiful; raṇat-tinkling; mañjīra-yugmena-
with anklets; pādāmbuja-virājitam-splendid lotus feet.
Text 11

maVindrāṇāṁ prabhā-moṣa-g  nakha-rāji-virājitāṁ
kuṇkumābhāsam ācchādyā-
pādādho-rāga-bhūṣitāṁ

maṇīndrāṇāṁ-of the king of jewels; prabhā-the splendor; moṣa-robbing; nakha-
 rāji-nails; vhrājitāṁ-splendid; kuṇkumābhāsam-splendid with kuṇkuma; ācchādyā-
covering; pādādhaù-ioleseof Her feet; rāga-red; bhūṣitam-decorated.

h . . whose fingernails and toenails eclipsed the glory of the king of jewels, the soles of
whose feet were anointed with kuṇkuma, . . .

Text 12

amūlya-ratna-sārāṇāṁ
   pāṣaka-śreni-śobhitām
   hutāśana-viṣuddhāṁśu-
   kāmūlya-jvalitojjvalāṁ

amūlya-priceless; ratna-sārāṇāṁ-of the best of jewels; pāṣaka-śreni-strings;
śobhitam-decorated; hutāśana-fire; viṣuddha-pure; aṁśuka-garments; amūlya-
priceless; jvalita-ujjvalāṁ-splendid.

. . . who was glorious with priceless jewel necklaces, who was glorious with priceless
garments pure as fire, . . .

Text 13

mahā-maṇīndra-sārāṇāṁ
   kinkīni-madhya-samyutām
   sad-ratna-hāra-keyūra-
   kara-kaṅkana-bhūṣitāṁ

mahā-maṇīndra-sārāṇāṁ-of the kings of jewels; kinkīni-madhya-sakyutām-with
tinkling ornaments at Her waist; sad-ratna-jewels; hāra-necklaces; keyūra-kara-
kaṅkana-with bracelets and armlets; bhūṣitāṁ-decorated.
who at Her waist wore tinkling ornaments made with the kings of jewels, who was decorated with jewel bracelets, armlets, and necklaces,

Text 14

ratnendra-racitotkṛṣṭa-
kapolojjvala-kuṇḍalām
karnopari-manindrānāṁ
Ś karna-bhūṣaṇa-bhūśitām

ratnendra-the kings of jewels; racita-made; utkṛṣṭa-excellent; kapola-cheeks; ujjvala-splendid; kuṇḍalām-earrings; karnopari-on ear; manindranāṁ-of the kings of jewels; karna-bhūṣaṇa-with earrings; bhūśitām-decorated.

Text 15

khagendra-caṇcu-nāsāgra-
gajendra-mauktikānvitām
mālatī-mālayā baddha-
kavarī-bhara-bibhratīṁ

khagendra-of the king of birds; caṇcu-beak; nāsā-of the nose; agra-the tip; gajendra-mauktikānvitām-with an elephant pearl; mālatī-mālayā-with a garland of jasmine flowers; baddha-bound; kavarī-bhara-bibhratīṁ-wearing braids.

Text 16

maṇīnāṁ kaustubhendrānāṁ
vakṣaḥ-sthala-su-śobhitām
pārijāta-prasūnānāṁ
mālā-jālojjvalāṁ varāṁ

maṇīnāṁ-of jewels; kaustubhendrānāṁ-kaustubha; vakṣaḥ-sthala-chest; su-śobhitām-splendid; pārijāta-prasūnānāṁ-of pārijāta flowers; mālā-of garlands; jāla-witha network; jujvalām-splendid; varāṁ-beautiful.
. . . whose breast was splendid with many kaustubha jewels, who was decorated with a network of pārijāta garlands, . . .

Text 17

ratnāṅgurīya-nikaraiḥ
  karāṅguli-vibhūṣitām

ratnāṅgurīya-nikaraiḥ-with many jewel rings; karāṅguli-vibhūṣitām-decorated with rings.

. . . whose fingers weOe decorated with many jewel rings, . . .

Text 18

divya-śaṅkha-vikāraiś ca
Ś citra-rāma-vibhūṣitaiḥ
sūksma-sūtra-krtai ra yair
  bhūṣitām śaṅkha-bhūṣanaiḥ

divya-splendid; śaṅkha-vikāraiḥ-made of conchshells; ca-and; citra-rāma-vibhūṣitaiḥ-wonderfully decorated; sūksma-fine; sūtra-threads; krtaiḥ-made; ramyaiḥ-beautiful; bhūṣitām-drcorated; śaṅkha-bhūṣanaiḥ-conchshelleornaments.

. . . who was decorated with sulendid conchshell ornaments strung with fine threads, . . .

Text 19

sad-ratna-sāra-guṭikā-
  rakta-sūtrakta-sobhitlm
pratāpta-svarṇa-varṇābkām
  ācchādyā cāru-vigrahām

sad-ratna-sāra-the best of jewels; guṭikā-pearls; rakto-red; sūtrs-threads; ākta-sobhitām-splendid; pratāpta-molten; svarṇa-gold; varṇābhām-the color; ācchādyā-covering; cāru-vigrahām-beautiful form.
. . . who was decorated with jewel necklaces strung with red threads, whose beautiful
form was glorious as molten gold, . . .

Text 20

niṭamba-śrōṇi-lalitāṁ
    stana-pīnonnatāṁ not m
bhūṣitāṁ bhūṣaṇaiḥ sarvais
    tat-saundarrena bhūṣitaiḥ

    niṭamba-śrōṇi-lalitāṁ-with graceful hips and thighs; stana-pīnonnatāṁ-with full
raised breasts; natām-bowed; bhūṣitāṁ-decorated; bhūṣaṇaiḥ-with ornaments;
sarvais-all; tat-saundarye6a-w th Her beauty; bhūṣitaiḥ-decorated.

. . . whose thighs were graceful, whose raised breasts were very full, who was
decorated with all ornaments, and who was decorated with Her own sublime
beauty, . . .

Text 21

vismitāṁ tridaśāḥ sarve
    dṛṣṭveśam īśvarīṁ varāṁ
tuṣṭuvus te surāḥ sarve
    pūrṇa-sarva-manorathāḥ

    vismitāḥ-filled with wonder; tridaśāḥ-the demigods; sarve-all; dṛṣṭvā-gazing; īśa-
the Lord; īśvarīṁ-the goddess; varāṁ-beautiful; tuṣṭuvuḥ-offered prayers; te-they;
surāḥ-the demigods; sarve-all; pūrṇa-sarva-manorathāḥ-all their desires fulfilled.

. . . the demigods, filled with wonder, gazed. Then, all their desires fulfilled, the
demigods offered prayers to Lord Kṛṣṇa and Goddess Rādhā.

Text 22

śrī-brahmovāca

tava carāṇa-sarоje man-manaś-caṇcarīko
    bhramatu satatam īśa prema-bhaktyā sarоje
bhavana-marāṇa-rogyāt pāhi sānty-ausadhena
    su-dṛḍha-su-paripakvāṁ dehi bhaktim ca dāsyam

    śrī-brahmā uvāca-Śrī Brahmā said; tava-of You; carāṇa-sarоje-the lotus feet; man-
Šrī Brahmā said: O Lord, may tho bumblebee of my mind always lovingly stay at the lotus flower of Your feet. Please give me the medicine that brings peace. Please save re from the fever of repeated birth and death. Please give me steady and mature devotional service to You.

Text 23

śrī-śaṅkara uvāca

bhava-jaladhi-nimagnaś citta-mīno madiyo bhramati satatam asmin ghora-saṃsāra-kūpe viṣayam ati-vinindyaṁ srṣṭi-saṃhāra-rūpaṁ apanaya tava bhaktim dehi pādāravinde

śrī-śaṅkara uvāca-Śrī Śiva said; bhava-jaladhi-nimagnaḥ-drowning in the ocean of birth and death; citta-mīnaḥ-the fish of the mind; madiyo-my; bhramati-wanders; satatam-always; asmin-here; ghora-saṃsāra-kūpe-in the horrible well of repeated birth and death; viṣayam ati-vinindyaṁ-the wretched happiness of this world; srṣṭi-creation; saṃhāra-and annihilation; rūpaṁ-ihe from; apanaya-please remove; tava-of You; bhaktim-devotion; dehi-give; pādāravinde-for the lotus feet.

Śrī Śiva said: I am drowning in the ocean of birth and death. The fish of my mind is trapped in the horrible narrow well of repeated birth and death. O Lord, please rescue me from this horrible world of birth and death and give me loving devotion for Your lotus feet.

Text 24

Śrī-dharma uvāca
tava nija-jana-sārdham saṅgamo me mad-iṣa bhavatu viṣaya-bandha-cchedane tiṣṇa-khaḍgah tava carana-saroja-sthāna-dānaika-hetur januṣi januṣi bhaktim dehi pādāravinde

śrī-dharma uvāca-Śrī Yamarāja said; tava-of You; nija-jana-sārdham-with the
devotees; saṅgamah-company; me-of me; mad-īśa-O my Lord; bhavatu-may be; viṣaya-bandha-cchedane-in the breaking of bondage to the material world; tikṣṇa-khpugah-the sharp sword; tava-of You; carana-saroja-for the lotus feet; sthāna-the place; Vdāna-gift; eka-only; hetuh-reason; januṣi-birth; ojanusītafter birth; bhaktim-devotional service; dehi-please give; pādāravinde-for the lotus feet.

Śrī Yamarāja said: O my Lord, may I have the association of Your devotees. Association with them is a sharp sword that cuts the bonds of repeated birth and death. Association with them is the only way to attain a place at Your lotus feet. Please give me devotional service to Your lotus feet birth after birth.

Text 25

śrī-nārāyaṇa uvāca

ity evam stavanam kṛtvā
der prīṁaikamānasāḥ
kāma-pūrasya purataṁ
 tiṣṭhanto rādhikā-pateḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; ity-thus; evam-in this way; stavanam-prayer; kṛtvā-having done; prīṁaika-full; eka-one; mānasāḥ-mind; kāma-pūrasya-the fulfillment of desire; purataṁ-in the presence; tiṣṭhantah-standing; rādhikā-pateḥ-of Lord Kṛṣṇa, the husband of Śrī Rādhā

Śrī Nārāyaṇa Rṣi said: After speaking these prayers, the demigods their heart's desires fulfilled, respectfully stood before Lord Kṛṣṇa, Śrī Rādhā' husband, who fulfills the desires of His devotees.

Text 26

surāṇāṁ stavanam śṛutvā
 tāṁ uvāca kṛpā-nidhiḥ
 hitam tathyaṁ ca vacanam
 smerānana-saroruḥaḥ

surāṇāṁ-of the demigods; stavanam-the priyers; śṛutvā-having heard; tāṁ-to them; uvāca-said; kṛpā-nidhiḥ-an ocean of mercy; hita-good; tathya-true; ca-and; vacanam-words; smerānana-saroruḥaḥ-His lotus face smiling.

smilt, spoke the following auspicious and truthful words.
Śrī-Kṛṣṇa uvāca

tiṣṭhatāgacchata purīṁ
   madiyam nātra samśayaḥ
śivāśrayānāṁ kuśalam
   praṣṭum yuktam asāmpratam

Śrī Kṛṣṇa said: Please come to My palace. I am always eager to ask about the welfare of they who take shelter of Me.

Text 28

niścintā bhavatātraiva
   kā cintā vo mayi sthite

niścintā-free from care; bhavata-please be; atra-here; eva-indeed; kā-what?; cintā-anxiety; vah-of you; mayi-while I; sthite-am present.

Please be free of all troubles. How could you be troubled while I am here?

Text 29

sthito 'ham sarva-bījeṣu
   pratyakṣo 'ham stavena vai
yuṣmākam yad abhiprayam
   sarvam jānāmi niścitam

sthitah-situated; aham-I; sarva-all; bījeṣu-in the seeds; pratyakṣaṁ-directly seen; aham-I am; stavena-with prayer; vai-indeed; yuṣmākam-of you; yat-what; abhiprayam-meaning; sarvam-all; jānāmi-I know; niścitam-indeed.

I am present in everyone's heart. I appear before they who offer prayers to Me. I
know everything about why you have come.

Text 30

śubha-auspicious; aśubham-inauspicious; ca-and; yat-what; karma-work; kāle-in time; khalu-indeed; bhaviñyati-will be; mahat-great; kṣudram-small; ca-and; yat-what; karma-work; sarvam-all; kāla-kṛtam-done by time; surāḥ-O demigods.

In time, auspicious and inauspicious deeds will bear results. O demigods, all actions, great and small, bear results by the power of time.

Text 31

At the proper time trees bear fruits and flowers. In some seasons the fruits are ripe. In other seasons the fruits are not ripe yet.

Text 32

sukham-happiness; duḥkham-unhappiness; vipat-calamity; sva-karma-phala-niṣṭham-the result of one's own work; ca-and; sarvam-all; kāle-in time; api-also; upasthitam-situated.
Happiness, suffering, calamity, good fortune, grief, and anxiety, which are the auspicious and inauspicious fruits of each person's worn, all come at the appropriate time.

Text 33

na hi kasya priyah ko vā
vipriyo vā jagat-traye
kāle kārya-vaśāt sarve
bhavanty evāpriyah priyah

na-not; hi-indeed; kasya-of whom?; priyah-what is liked; kah-what?; vā-or; vipriyah-not liked; vā-or; jagat-traye-in the three worlds; kāle-time; kārya-of action; vaśāt-by the control; sarve-all; bhavanty-zare, eva-indeed; apriyah-not liked; priyah-liked.

Ś What is not pleasing in the three worlds? What is unpleasing in the three worlds? It is the power of time that makes things pleasing and unpleasing.

Text 34

rājāno manavah prthivyāṁ
drṣṭā yuṣmābhīr tatra vai
sva-karma-phala-pākena
sarve kāla-vaśām gatāḥ

rājānah-kingst manavaḥ-manus; prthivyāṁ-on the earth; drṣṭā-seen; yuṣmābhiḥ-by you; tatra-there; vai-indeed; sva-own; karma-karma; phala-sipe; pākena-by the fruit; sarve-all; kāla-vaśām-the control of time; gatāḥ-attain.

You have seen how, when the fruits of their past deeds have become ripe, kings and manus in this world are under the control of time.

Text 35

yuṣmākam adhunātraiva
goleke yat kṣāṇam gatam
prthivyāṁ yat-kṣāṇenaiva
sapta-manvantaram gatam
What is now a single moment in Goloka is seven manvantaras in the material world.

Text 36

indrāḥ sapta gatās tatra
devendrāś caḥstamo 'dhunā
kāla-cakram bhramaty evaṁ
madiyam ca divā-niśam

indrāḥ-Indras; sapta-seven; gatā-gone; tatra-there; devendrāś-kings of the demigods; ca-and; aṣṭamaḥ-eight; adhunā-now; kāla-time; cakram-the wheel; bhramaty-turns; evam-thus; madiyam-My; ca-and; divā-niśam-day and night.

Seven Indras have come and gone. Now it is the time of the eighth Indra. In this way My wheel of time turns day and night.

Text 37

indrāś ca manavo bhūpāḥ
sarve kāla-vaśam gatāḥ
kīrtīḥ prthvī punyam agham
Ś kathā-mātrāvaśeṣitāḥ

indrāḥ-Indras; ca-and; manavah-manus; bhūpāḥ-kings; sarve-all; kāla-vaśam-the control of time; gatā-attained; kīrtī-fame; prthvī-great; punyam-piety; agham-sin; kathā-words; mātra-only; avaśeṣitāḥ-remaining.

Indras, manus, and kings are all under the control of time. Their fame, piety, and sins remain only as words in history.

Text 38

adhunāpi ca rājāno
duṣṭaḥ ca hari-nindakāḥ
babhūvur bahavo bhūmāu
mahā-bala-parākramāḥ

yūșmākam-of you; adhunā-now; atra-here; eva-indeed; goloke-in Goloka; yat-what; ksanam-a moment; gatam-gone; prthivyām-on the earth; yat-ksanena-by which moment eva-indeed; sapta-manvantaram-seven manvantaras; gatam-gone.
adhunta-now; api-even; ca-and; rajana-kings; durta-wicked; ca-and; hari-nindakah-offenders to Lord Orsna; babhuvah-became; bahavahna-y; bhuma-on the earth; dahaa-baa-powerful.

Eten now on the earth there are many powerful and wicked kings who revile the Supreme Personality of Godhead.

Text 39
sarve yasyanti kalena
kalantaka-vaasam dhruvam

sarve-all; yasyanti-will go; kalena-by time; kalantaka-vaasam-the control of the end of time; dhruvam-Indeed.

In the course of time they also will submit to time's power.

Text 40
upasthito 'pi kalo 'yam
vato vati nirantaram
vahnir dahiti suryas ca
tapaty eva mamajnya

upasthitah-situated; api-also; kalaha-time; ayam-this; vatah-the wind; vati-blows; nirantaram-always; vahnih-fire; dahati-burns; suryah-the sun; ca-and; tapaty-shines; eva-Indeed; mama-My; aj{sy 241}ayaya-by the order.

By My order time moves, the wind blows, fire burns, and the sun shines.

Text 41
vyadhaya-santi dehesu
mrtus carati jantu
varsanty ete jaladharah
S sarve deva mamajnya

vyadhaya-diseases; santi-are; dehesu-in bodies; mrtus-death; carati-moves; jantu-among living entities; varsanty-rains; ete-they; jaladharah-clouds; sarve-all;
O demigods, by My order clouds scatter rain, diseases strike material bodies, and death moves among the conditioned souls,

Text 42

brahmanya-niṣṭā viprāś ca
tapo-niṣṭhās tapo-dhanāḥ
brahmāryaṁ brahma-niṣṭhā
yoga-niṣṭhās ca yogināḥ

brahmanya-niṣṭā-devoted to the mrahmanas; viprāś-the brahmanas; ca-andi tapo-
iṣṭhāḥ-devoted to austerity; tapo-dhanāḥ-they whose wealth is austerity;
brahmāryaṁ-brahmana sages; brahma-niṣṭhā-devoted to Brahman; yoga-niṣṭhāb-
devoted to eoga; ca-and; yogināḥ-yogis.

Brāhmaṇas are devoted to brahminical culture. Sages whose wealth is austerity are devoted to austerity. Brāhmaṇa sages are devoted to Brahman. Yogīs are devoted to yoga.

Text 43

te sarve mhd-bhayād bhītāḥ
sva-dharma-karma-tat-parāḥ
mad-bhaktāś cjiva niḥśankāḥ
karma-nirmūla-kāraṇāḥ

te-they; sarve-all; mad-bhayāt-out of fear of Me bhītāḥ-frightened; rna-dharma-
karma-tat-parās-devoted te duty; mad-bhak āh-My devotees; ca-and; eva-indeed;
niḥśankāḥ-fearless; karma-ndrmūla-kāraṇāḥ-uprooting fruitive reactions.

They all perform their duties out of fear of Me. Only My devotees, who uproot the tree of karmic reactions, are fearless.

Text 44

tevāḥ kālas a kālo 'ham
vidhātā dhātur eva ca
samhāra-kartuḥ samhārtā
pātuh pātā parāt parāḥ
devāḥ-O demigods; kālasya-of time; kālah-time; aham-I; vidhātā-the creator; dhātuḥ-of the creator; eva-indeed; ca-and; samhāra-destruction; kartuḥ-of the doer; samhartā-the destroyer; pātuḥ-of the protector; pātā-the protector; parāt-than the greatest; parāh-greater.

Ś O demigods, I am the time of time, the creator of the creator, the protector of the protector, the destroyer of the destroyer. I am greater than the greatest.

Text 45

mamājñāyām samhartā
nāmnā tena harah smrtah
tam viśva-srk srṣṭi-hetoḥ
pātā dharmaś ca rakṣanāt

fmamājñāyām-by My order; samhartā-the destroyer; nāmnā-by name; tena-by him; harah-Śiva; smrtah-is considered; t m-oo him; viśva-srn-the creator of the universe; srṣṭi-hetoḥ-because of creation; pātā-the protector; dharmaḥ-yaarrājaixca-kad rakṣanāt-from protection.

By My order Brahmā creates, Yamarājapprosrct1o anu Śiva destroys.

Text 46

brahmādi-trṇa-paryantāṁ
sarveṣāṁ aham īśvraḥ
sva-karma-phala-dātāham
u karma-nirmūla-kārakah

brahmādi-beginning with Brahmā; trṇa-paryantam-down to a blade of grass; sarveṣāṁ-of all; aham-I; īśvraḥ-the master; sva-karma-own deeds; phala-the fruit; dātā-the giver; aham-I; karma-nirmūla-kārakah-uprooting the fruits of work.

I am the master of all, from Brahmā down to the blades of grass. I give the fruits of work. I uproot the tree of karma.

Text 47

aham yān samhariṣyāmi
kas teśām api rakṣitā
yāṁ aham pālayiṣyāmi
teśām hanta na ke 'pi ca

aham-I; yāṁ-to whom; saṁharisyāmi-destroy; kaḥ—who; teśām-of them; api-even;
rakṣitā-the protector; yāṁ-to whom; aham-I; pālayiṣyāmi-will protect; teśām-of them;
hanta-indeed; na-not; ke api-anyone; ca-and.

Who can protect someone I would kill? Who can kill someone I would protect?

Text 48

sarveśāṁ api saṁhartā
sraṣṭā pātāham eva ca
nāham śaktaś ca bhaktānāṁ
Ś samhāre nitya-dehināṁ

sarveśāṁ-of all; api-even; saehartā-the destroyer; smaṣṭāithe creator; pātā-the
protector; aham-I; eva-indeed; ca-and; na-nor; aham-I; śaktaś-able; ca-and;
bhaktānāṁ-of the devotees; samhāre-in the destruction; nitya-dehināṁ-of they whose
bodies are eternal.

I am the protector of all. I am the destroyer of all. Still, I have no power to destroy
the devotees. Their bodies are eternal.

Text 49

bhaktā mamānugā nityaṁ
mat-pādārcana-tat-parāḥ
aham bhaktāntike śaśvat
teśrm rakṣana-hetave

bhaktā-thetdevotees; mamānugā-My followers; nityam-always; mat-pādārcana-tat-
parāḥ-devoted to worshiping My feet; aham-I; bhakta-antike-near the devotees; śaśvat-
always; teśām-of them; rakṣana-hetave-for protection.

The devotees are My followers. They worship My feet eternally. To protect them, I
always stay by their side.

Text 50
In the material world everyone dies and everyone is reborn again and again. But My devotees do not die. They are fearless. They never suffer.

Text 51

Every wise man yearns to serve Me. They who pray for My service are fortunate. They who do not are filled with material desires.

Text 52

Fruitive workers fear birth, death, old-age, disease, and Yama's punishments. They who are My devotees do not fear.
Text 53

bhaktä na liptäḥ pápeṣu
punyeṣu sarva-karmanāḥ
aham dhunomi teṣām ca
karma-bhogāmś ca niścitam

bhaktāḥ-devotees na-not; liptāḥ-toeched; pápeṣu-in sins; punyeṣu-in piety; sarva-karmanāḥ-all deeds; aham-I; dhunomi-shake away; teṣām-of them; ca-and; karma-bhogān-the enjoyments of pfruitive work; ca-and; niścitam-concluded.

My devotees are not touched by piety or sin. I shake away their karma.

Text 54

aham prāṇāś ca bhaktānām
bhaktāḥ prāṇā mamāpi ca
dhyāyanti ye ca mām nityām
tān smarāmi divā-niśām

aham-I; prāṇāś-the life-breath; ca-and; bhaktānām-of the devotees; bhaktāḥ-the devotees; prāṇā-the life-breath; mama-of Me; api-also; ca-and; dhyāyanti-they meditate; ye-who; ca-and; mām-on Me; nityam-always; tān-them; smarāmi-I remember; divā-niśām-day and night.

I am the devotees' life. The devotees are My life. They meditate on Me always. I think of them day and night.

Text 55

cakram sudarśanam nāma
ṣoḍaśāram su-tiḳṇākam
ayat-tejāḥ-ṣoḍaśāṁśo 'pi
nāsti sarveṣu jīviṣu

cakram-disc; sudarśanam-Sudarśana; nāma-named; ṣoḍaśāram-16 spokes; su-tiḳṇākam-ery sharpS yat-tejāḥ-whose splendor; ṣoḍaśāṁśa-a iixteenth part; api-even; na-not; asti-is; sarveṣu-in all; jīviṣu-living beings.
My sixteen-spoke Sudarśana disc is very sharp. No living being has even one-sixteenth of its splendor and power.

Text 56

bhaktāntike tu tac cakram
dattvā rakṣārtham īpsitam
tathāpi na pratītir me
yāmi teṣām ca sannidhim

bhakta-the devotees; antike-near; tu-indeed; tat-that; cakram-disc; dattvā-placing; rakṣārtham-for protection; īpsitam-desired; tathāpi-still; na-not; pratītiḥ-belief; me-of Me; yāmi-I go; teṣām-of them; ca-and; sannidhim-near.

To protect them I place My disc by the devotees' side. Still not confident of their protection, I pArsonally stand by My devotees.

Text 57

na me svāsthyaṃ ca vaikuṇṭhe
goloke rādhikāntike
yatra tiṣṭhanti bhaktās te
wtatra tiṣ hāmr ahar-niśam

na-,ot; me-of Me. svāsthyaṃ-happiness; ca-andd vaikuṇṭhe-in vaikuṇṭha; goloke-and; rādhikā-Śrī Rādhā; antike-near; yatra-where tiṣṭhanti-stay; bhaktāḥ-the devotees; te-they; tatra-there; tiṣṭhāmy-I stay; ahar-niśam-day and night.

I am not appy in Vaikuṇṭha. I am not happy in Goloka. I am not happy by Śrī Rādhā's side. I am happy in the company of My devotees. Wherever My devotees stay, there I wtay day and night.

Text 58

prānebhyaḥ preyasī rādhā
sthitorasi divā-niśam
yūyam prānādhikā lak mīr
na me bhaktāt parā priyā

prānebtyah-than life; preyasī-more dear; rādhā-Śrī Rādhā; sthitā-staying; urasi-on the chest; divā-niśam-day and nig t; yūyam-you; prānā-than life; adhikā-more dear; lakṣmī-Goddess Lakṣmī; na-not; me-of Me; bhaktātftthan a devotee; para-more; priyā-
Śrī Rādhā is more dear to Me than life. Day and night She rests on My chest. You are also more dear to Me than life. To Me the goddess of fortune is not more dear than My devotees.

Text 59

bhakta-dattam ca yad dravyam
bhaktyāśnāmi sureśvarāḥ
abhakta-dattam nāśnāmi
dhruvam bhūṅkte baliḥ svayam

bhakta-by My devotee; dattam-given; ca-and; yat-what; dravyam-thing; bhaktyā-with love; aśnāmi-I eat; sureśvarāḥ-O demigods; abhakta-by a non-devotee; dattam-given; na-not; aśnāmi-I eat; dhruvam-ever; bhūṅkte-eats; baliḥ-the offering; svayam-personally.

O demigods, whatever a devotee offers Me with love I happily eat. I do not eat what non-devotees offer. They eat it alone.

Text 60

strī-putra-svajanāṁs tyaktvā
dhyāyanti mām ahar-niśam
yuṣmān vihāya tān nityam
smarāmy aham ahar-niśam

strī-putra-svajanān-wife, children, and relatives; tyaktvā-renouncing; dhyāyanti-meditate; mām-on Me; ahar-niśam-day and night; yuṣmān-you; vihāya-abandoning; tān-them; nityam-always; smarāmy-I remember; aham-I; ahar-niśam-day and night.

Renouncing wife, children, and relatives, and ignoring you demigods, My devotees meditate on Me day and night. Day and night I think of them.

Texts 61 and 62

dveṣṭā sadā me bhaktānām
brāhmaṇānāṁ gavām api
They who harm My devotees, brāhmaṇas, cows, demigods, and Vedic yajña quickly perish like straw thrust into a fire. I destroy them. Who can protect them?

I will go to the earth. O demigods, first return to your homes, and then, by your aṁśa exiations, quickly go to the earth.

ity-thus; uktvā-speaking; jagatām-of the universes; nāthah-the master; gopān-the gopas; āhūya-calling; gopikāh-the gopīs; uvāca-said; madhuram-sweet; satyam-truthful; vākyam-words; tat-samayocitam-appropriate.
After speaking to the demigods, Lord Kṛṣṇa, the master of the universes, called the gopās and gopīs, and spoke to them words that were sweela, truthful, and appropriate.

Text 65

gopā gopyaṣ ca arṇuta
   yāta nanda-vrajam param
vṛṣabhānu-grham kṣipram
   gaccha tvam api Aadhike

   gopā-O gopas; gopyaṣ-O gopīs; ca-and; arṇuta-please; yāta-please go; nanda-vrajam-to Nanda's Vraja; param-great; vṛṣabhānu-of King Vṛṣabhānū; grham-to the home; kṣipram-quickly; gaccha-go; tvam-You; api-also; rādhike-O Rādhā.

Śrī Kṛṣṇa said: O gopās and gopīs, please listen. All of you please go to Nṛnda's land tof Vraja. p Rādhā, please go at once to the home of King Vṛṣabhānū.

Text 66

Ś
vṛṣabyānu-priyā sadhvī
   nāmnā gopī kalāvatī
subalasya sutā sā ca
   kamalamśa-samudbhavā

   vṛṣabhānu-priyā-dear to King Vṛṣabhānū; sadhvī-saintly; nāmnā-by name; gopī-the gopī; kalāvatī-Ka,āvatī; subalasya-of Subala; sutā-the daughter; sā-she; ca-and; kamalamśa-samudbhavā-a partial expansion of the goddess of fortune.

King Vṛṣabhānū dear wife is the saintly gopī named Kalāvatī. She is Subala-gopa's daughter. She is a partial incarnation of the goddess of fortune.

Text 67

pitṛṇām manasi kanyā
   edhanyā manyā ca yoṣitām
purā durvāsasaḥ śāpāj
   janma tasyā vraje grhe

   pitṛṇām-of the pitās; manasi-in the mind; kanyā-the daughter; dhanyā-fortunate; manyā-glorious; ca-and; yoṣitām-of women; purā-before; durvāsasaḥ-of Durvāsā.
śāpāt-by the curse; ojanma-birth; tasyāḥ-of her; vraje-in Vraja; grhe-in the home.

She is fortunate and glorious among women. She was the mind-born daughter of the pitān, but by Durvāsā’s curse she was born in a house in Vraja.

Text 68

tasyāṁ labhasva tvam janma
śīghram nanda-vrajam vraja
tvāmySuan bāla-rūpena
grññāmi kamalānane

At once go to Nanda's Vraja and take birth in her womb. O girl with the lotus face, I will assume the form of a small boy and I will marry You.

Text 69

tvam me prānādhike rādhhe
tava prānādhiko 'py aham
na kiñcid āvayor bhinnam
ekāṅgam sarvadaiva hi

O Rādhā, to Me You are more dear than life. To You I am more dear than life also. We are not different. We are one body eternally.

Text 70

śrutvaivaṁ rādhikā tatra
ruroda prema-vihvalā
papau cakṣuś-cakorābhyām
mukha-candraṁ harer mune

śrutvā—hearing; evam-thus; rādhikā-Rādhā; tatra-there; ruroda-wept; prema-vihvalā-overcome with love; papau-drank; cakṣuś-eyes; cakorābhyām-with the two
cakora birds; mukha-candram-the moon of His face; hareḥ-of Lord Kṛṣṇa; mune-O sage.

Listening, Śrī Rādhā wept, overcome with love. O sage, with Her cakora-bird y s
She drank the moonlight of Lord Kṛṣṇa's face.

Text 71

janur labhata gopas ca
gopyaś ca prthivī-tale
gopānām utt mānām ca
mandire mandire śubhe

januh-birth; labhata-attain; gopas-O gopas; ca-and; gopyaś-gopīs; ca-and; prthivī-
tale-onthe earth; gopānām-of gopas; uttamānām-great; ca-and; mandire-in palace;
mandireyafter palacer śubhe-beautiful.

Śrī Kṛṣṇa said: O gopas and gopīs, please take birth on the earth in the beautiful
palaces of the noble gopas.

Text 72

etasminn antare sarve
dadṛśū raham uttamam
manī-ratnendra-sāreṇ
hiraṇeṇa paricchadam

etasmin antare-ufter this; sarve-all; dadṛśū-saw; raham-chariot; uttamam-great;
manī-ratnendra-sāreṇa-with the king of jewels; hiraṇeṇa-a diamond; paricchadam-
covering.

Then everyone saw the arrival of a great chariot covered with diamonds, the king
of jewels, . . .

Text 73

Ś
śvetaycāmara-lakṣeṇa
śobhitam darpanāyutarḥ
(ūksma-kāṣaya-vastreṇa
vahni-śuddhena bhūṣitam
śveta-cāmara-lakṣena-with a hundred thousand white camaras; śobhitam-beautiful; darpanāyutaih-with ten thousand mirrors; sūkṣma-fine; kāśāya-vastrena-with red cloth; tvahni-uuddhena-pure, as fire; bhūṣitam-decoraoed.

. . . a chariot decorated with a hundred thousand white cāmaras, ten thousand mirrors, red cloth pure as fire, . . .

Text 74

sad-ratna-kalasānām ca
sahasreṇa su-śobhitam
pārijāta-prasūnānām
mālā-jālaiù virājitam

sad-ratna-kalasānām-jewel domes; ca-and; sahasreṇa-with a thousand; su-śobhitam-beautiful; pārijāta-prasūnānām-of parijata flowers; mālā-jālaiù-with a network of garlands; virājitam-splendid.

. . . a thousand jewel domes, and networks of pārijāta garlands, . . .

Text 75

pārśada-pravarair yuktam
śatakumbhamayam śubham
tejah-svarūpam atulam
śata-sūrya-sama-prabham

pārśada-pravaraiḥ-with glorious associates; yuktam-endowed; śatakumbhamayam-golden; śubham-beautiful; tejah-splendor; svarūpam-form; atulam-peerless; śata-sūrya-sama-prabham-splendid as a hundred suns.

. . . filled with glorious people, made of gold, beautiful, without compare, glorious, and splendid as a hundred suns.

Text 76

tatra-stham puruṣam śyāma-
sundaram kamaniyakam
śankha-cakra-gadā-padma-
dharam pīṭāmbaram param
They also saw handsome and charming Lord Nārāyaṇa, who wore yellow garments, held a conch, disc, club, and lotus, . . .

They also wore a glorious crown and glorious earrings, was decorated with a forest garland and anointed with sandal, aguru, musk, and kunkuma, . . .

. . . had four arms, smiled, was overcome with compassion for His devotees, and was decorated with the best ornaments made of the kings of jewels.

. . . had four arms, smiling face, was overcome with compassion for His devotees, and was decorated with the best ornaments made of the kings of jewels.
venu-vina-grantha-hastam
bhaktanugraha-katarah
divyadhishat-devim ca
jna-raupam sarasvatim

devim-goddess; tad-vamata-atHis left; ramyam-beautiful; sukla-varnam-fair;
manoharam-charming; venu-flute; vina-and vina; grantha-book; hastam-hand;
bhaktanugraha-katarah-overcome with compassion for her devotees; divyadhishat-devim-the queen of the spiritual world; ca-and; jna-raupam-the form of knowledge; sarasvatit-Goddess Sarasvatii.

At His left side they saw beautiful, charming, and fair Goddess Sarasvatii, who held a flute, vina and book in her hand, who was the queen of the higher planets, and who was knowledge personified.

aparam dakshine ramyam
sarac-candra-sama-prabhahm
tapta-kancana-varnabhahm
sa-smita smuk-manoharam

aparam-other; daksine-on the right; ramyam-beautiful; sarac-candra-sama-
prabhahm-splendid as an autumn moon; tapta-molten; kancana-gold; varnabhahm-the color; sa-smita-smiling; su-manoharam-very charming.

At His right they saw another beautiful and charming goddess, who smiled sweetly and was fair as molten gold and splendid as the autumn moon, . . .

sad-ratna-kundalabhyaam ca
su-kapola-virajitam
amulya-ratna-khacita-
mulya-vastrena bhushitam

sad-ratna-kundalabhyaam-with jewel ornaments; ca-and; su-kapola-virajitam-
splendid cheeks; amulya-ratna-priceless jewels; khacita-studded; amulya-priceless; vastrena-with garments; bhushitam-decorated.

. . . . whose cheeks were splendid with jewel earrings, who wore priceless garments
and priceless jewels, . . .

Text 82

amūlya-ratna-keyūra-kara-kaṅkana-śobhitām
sad-ratna-sāra-mañjira-kala-śabda-samanvitām

amūlya-ratna-with priceless jewels; keyūra-kara-kaṅkana-śobhitām-decorated with bracelets and armlets; sad-ratna-sāra-with the best of jewels; mañjira-of anklets; kala-śabda-samanvitām-with tinkling sounds.

. . . who was decorated with bracelets and armlets of priceless jewels, who wore tinkling jewel anklets, . . .

Text 83

pārijāt,-prasūnānām
mālā-vakṣāḥ-sthālojvalām
praphulla-mālati-mālā-samyukta-śvarē-śubhām

awē-of jasrine flowers; mālā-garland; samyukta-with; kavarē-braids; śubhām-beautiful.

. . . whose breast was splendid with a pārijāta garland, whose braids were beautiful with a jasmine garland, . . .

Text 84

śarac-candra-prabhā-muṣṭa-mukha-cāru-vibhūṣitām

śarat-autumn; candra-moon; prabhā-splendor; muṣṭa-robbing; mukha-face; cāru-beautiful; vibhūṣitām-decorated.

. . . whose beautiful face robbed the autumn moon of its splendor, . . .

Text 85
kastūrī-bindu-samyukta-
sindūra-tilakānvitām
su-cāru-kajjalāsakta-
śarat-paṅkaja-locanām

kastūrī-musk; bindu-dot; samyukta-with; sindūra-sindura; tilaka-tilaka; anvitām-
with; su-cāru-very beautiful; kajjala-mascara; āsakta-attached; śarat-paṅkaja-locanām-
autumn lotus eyes.

. . . who was anointed with musk dots and red sindūra tilaka, whose beautiful
autumn-lotus eyes were decorated with mascara, . . .

Text 86

sahasra-dala-samyukta-
lilā-kamala-samyutām
nārāyaṇam ca paśyantām
paśyantīṁ vakra-cakṣuṣā

sahasra-thousand; dala-petals; samyukta-with; lilā-pastime; kamala-lotus;
samyutām-with; nārāyaṇam-Lord Nārāyaṇa; ca-and; paśyantām-looking at; paśyantīṁ-
looking at; vakra-cakṣuṣā-with crooked eyes.

. . . who held a pastime lotus of a thousand petals, and who with crooked eyes gazed
at Lord Nārāyaṇa as He gazed at her.

Text 87

avaruhya rathāt tūrṇam
sa-strikāḥ saha-pārśadaḥ
jagāma ca samāṁ ramyāṁ
gopa-gopi-samanvitām

Ś   avaruhya-descending; rathāt-from th chariot; tūrṇam-quickly; sa-strikāḥ-with His
wives; saha-pārśadaḥ-with His associates; jagāma-went; ca-and; sabhām-assembly;
ramyāṁ-beautiful; gopa-gopi-samanvitām-of gopas and gopīs.

Accompanied by His two wives and His many associates, Lord Nārāyaṇa quickly
descended from the chariot and entered the beautiful assembly of gopas and gopīs.

Text 88
devā gopāś ca gopyāś cot-
taṣṭhuh prāṇjalaya mudā
sāma-vedokta-stotreṇa
f kṛtena ca suraṛṣibhiḥ

devāh-O demigods; gopāś-the gopas; ca-and; gopyāś-gopīs; ca-and; uttaṣṭhuh-rose;
prāṇjalayah-with folded hands; mudā-happily; sāma-vedokta-stotreṇa-with prayers of
the Sāma eda; kṛtena-done; ca-and; suraṛṣibhiḥ-with the divine sages.

O demigods, he gopas and yopīs at once rose and with folded hands joyfully
recited the divine sages' prayers from the Sāma Veda.

Text 89

gatvā nārāyaṇo dtvo
vilināḥ krṣṇa-eigrahe
dṛśtvā ca paramāścaryaṁ
te sarve vismayam yayuh

latvā-having gone; nārāyaṇah-Nārāyaṇa; devah-Lord; vilin,ḥ-merged; krṣṇa-
vigrahe-into the form of Lord Wåñëa; dṛśtvā-seeing; yca-and; paramāścaryaṁ-gr(at
wonder; te-thry; sarve-all; vismayam-surprise; yayuh-attained.

Then Lord Nārāyaṇa approached, entered Lord Krṣṇa's form, and disappeared.
When they saw this, everyone became filled with wonder.

Text 90

etasminn antare tatra
śatakumbhamayaḥ rathāḥ
avaruhyā svayum visnuḥ
pātā ca sagatāṁ patih

etasmin-this; antare-after; tatra-there; śatarumbhamayāt-golden; rathāt-from a
chariot; avaruhyā-descending; svayaṁ- himself; visṇuḥ- Viṣṇu; pātā-the proLector; ca-
and; jagatām-of Nhe universes; patih-Lord.

Then Lord Viṣṇu, the protector of the universes came, and descended from Hhs
golden chariot.
O sage, when handsome, smiling four-armed Lord Viṣṇu, decorated with forest garlands, dressed in yellow garments, glorious with all ornaments, and splendid as ten million suns, entered the assembly, everyone rose, gazed at Him, bowed down, and offered prayers.

Then Lord Viṣṇu also meuged into the form ot Lord Kṛṣṇa. Seeing this, everyone became filled with wonder.
Then the Lord's incarnation that resides in Śvetadvīpa also came and merged into Lord Kṛṣṇa's body. Then hastily came Lord Saṅkarṣaṇa, the thousand-headed puruṣa-avatāra, who was splendid like pure crystal and effulgent like a hundred suns.

Text 96

āgatam tuṣṭuvuh sarve
dṛṣṭvā tam viṣṇu-vigraham
sa cāgatyā nata-skandhas
tuṣṭāva rādhikeśvaram

Seeing this incarnation of Lord Viṣṇu, everyone offered many prayers. Then, with bowed head He Himself offered prayers to Lord Kṛṣṇa, the husband of Śrī Rādhā.

Text 97

sahasra-mūrḍhabhir bhaktyā
praṇā āma ca nārada
vām ca dharma-putrau dvau
nara-nārāyanābhidhau
sahasra-mūrdhābhiḥ-with a thousand heads; bhaktyā-with devotion; praṇāmaṁ-bowed down; ca-and; nārāyaṇa-O Nārada; āvāṁ-We; ca-and; dharma-putrau-the sons of Dharma; dvauetwo; nara-nārāyaṇabhidhau-named Nara and nārāyaṇa.

O Nārada, with His thousand heads He bowed down with devotion to Lord Kṛṣṇa. Then Nara and Nārāyaṇa Rśi, We two sons of Dharma Rśi, also came.

Text 98

līno 'ham kṛṣṇa-pādābje
babhūva phālguno naraḥ
brahmaṇa-ṭeṣa-dharmāś ca
tasthu ekatra tatra vai

līnah-merged; aham-I; kṛṣṇa-pādābje-in Lord Kṛṣṇa's lotus feet; babhūva-became; phālgunah-Arjuna; naraḥ-Nara; brahmaṇa-ṭeṣa

w Then I merged into Lord Kṛṣṇa lotus feet and nara Rśi became Arjuna. Then Brahma, Śiva, Śeṣa, and Yamarāja came to that place.

Text 99

etasmīn antare devā
dadṛśu ratham uttamaṁ
svarṇa-sāra-vikāram ca
nānā-ratna-paricchadam

etasmīn antare-then; devā-the demigods; dadṛśu-saw; ratham-chariot; uttamaṁ-great; svarṇa-sāra-vikāram-made of the best gold; ca-and; nānā-ratna-paricchadam-covered with many jewels..

There the demigods saw a great chariot of gold and jewels, . . .

Text 100

maṇīn ra-sāra-samyuktam
vahni-śuddhāṁśukāṇvitam
śveta-cāmara-samyuktam
bhūṣitam darpaṇāyutaiḥ

maṇīndra-sāra-samyuktam-made with the kings of jewels; vahni-
śuddhāmśukānvitam-with cloth pure as fire; śveta-cāmara-samyuktam-with white camaras; bhūṣitam-decorated; darpanāyutaiḥ-with ten thousand mirrors.

. . . a chariot decorated with the kings of jewels, cloth pure as fire, many white camaras, and ten thousand mirrors, . . .

Text 101

sad-ratna-sāra-kalasa-
    samūhena virājitam
pārijāta-prasūnānām
    mālā-jālaiḥ su-śobhitam

sad-ratna-sāra-with the best jewels; kalasa-samūhena-with many domes; virājitam-
splendid; pārijāta-orasūnānām-of pari jata flowers; mālā-jālaiḥ-with networks of
garlands; su-śobhitam-beautiful.

. . . splendid with many jewel domes, beautiful with networks of pārijāta garlands, . . .

Text 102

sahasra-cakra-samyuktam
    mano-ｙāyi manoramam
grīṣma-madhyāhana-mārtanda-
    prabhā-moṣa-karam param
Ś

sahasra-a thousand; cakra-wheels; samuyuktam-with; mano-yāyi-goig ay fast as the
mind; manoramam-beautiful; grīṣma-summer; madhyāhana-midday; mārtanda-sun;
prabhā-moṣa-karam-robbing the splendor; param-great.

. . . beautiful, with a thousand wheels, fast as the mind, robbing the splendor of the
summer's midday sun, . . .

Text 103

muktā-māṇikya-vajrānām
    samūhena samujjvalam
citra-puṭṭalikā-puṣpa-
    sar ḫ-kāṇana-citritam
mukta-pearls; manikya-rubies; vajranam-and diamonds; samuhena-with multigdes; samujvalam-splendid; citra-with pictures and designs; puttali-ka-statues; puṣpa-flowers; sarah-lakes; kānana-and forests; citritam-wonderful.

... splendid with many pearls, rubies, and diamonds, wonderful with paintings, designs, statues, flowers, lakes, and forests, ...

Text 104

devanam-danaṇṇam ca
   rathanaṁ-pravaram mune
yatnena kankara-pritya
   nirmitam viṣvakarmana

devanam-of the demigods; danaṇṇam-and demons; ca-and; rathanaṁ-of chariots; pravaram-the best; mune-O sage; yatnena-with effort; sankara-pritya-with the happiness of Śiva; nirmitam-made; viṣvakarmana-by Viṣvakarma.

... a chariot that was, O sage, the best of all chariots owned by demigods or demons, a chariot Viṣvakarma carefully made for Lord Śiva's pleasure, ...

Text 105

pañcaṣad-yojanordhva ca
   catur-yojana-viṣṭrtaṃ
tati-talpa-samayuktaḥ
   śobhitam śata-mandiraiḥ

pañcaṣad-yojana-400 miles; urdhvam-high; ca-and; catur-yojana-viṣṭrtaṃ-800 miles wide; tati-talpa-samayuktaḥ-with many beautiful couches and beds; śobhitam-beautiful; śata-mandiraiḥ-with a hundred palaces.

... a chariot four hundred miles high and eigh hundred miles across, and splendid with a hundredo palaces gracefully appointed with many beautiful couches and beds.

Text 106

tatra-sthāṁ dadṛṣur devim
   ratnālaṅkāra-bhūṣitāṁ
pradagdha-svarṇa-sarāṇām
   prabhā-moṣa-kara-dyutim
Then they saw a goddess decorated with jewel ornaments, her splendor robbing molten gold of its glory, . . .

.. a goddess who was very splendid, peerless, the root of material nature, the controller of material nature, with a thousand arms holding many weapons, . . .

... gently smiling, overcome with compassion for her devotees, her cheeks splendid with jewel earrings, splendid with tinkling anklets made of the kings of jewels, . . .
manīndra-mekhālā-yukta-
Ś madhya-deśa-su-sobhanām
sad-ratna-sāra-keyūra-
    kara-kaṇkana-bhūṣitām

manīndra-of the kings of jewels; mekhālā-with a belt; yukta-endowed; madhya-deśa-waist; su-sobhanām-beautiful; sad-ratna-sāra-of the best of jewels; keyūra-kara-kaṇkana-bhūṣitām-decotaed with bracelets and armlets.

. . . decorated with jewel bracelets and armlets, her graceful waist decorated with a jewel belt, . . .

Text 110

mandāra-puṣpa-mālābhir
    uraḥ-sthala-samujjvalām
nitamba-kathina-śroni-
    pīnonnata-kucānatām

mandāra-puṣpa-mālābhīḥ-with mandara garlands; uraḥ-sthala-breast; samujjvalām-splendid; nitamba-kathina-śroni-with firm thighs; pīnonnata-kucānatām-and full, raised breasts.

. . . her chest glorious with many mandāra garlands, her thighs firm and her raised breasts full, . . .

Text 111

śarat-sudhākarābhāsa-
    vinindāśya-manoharām
kajjalojjvala-rekhākta-
    śarat-pānkaja-locanām

śarat-autumn; sudhākara-moon; ābhāsa-splendor; vininda-eclipsing; āśya-face; manoharām-beautiful; kajjala-mascara; ujjvala-splendid; rekhā-line; ākta-anointed; śarat-pānkaja-locanām-autumn-lotus eyes.

. . . her beautiful face eclipsing the autumn moon's splendor, her autumn-lotus eyes splendid with graceful mascara, . . .
Text 112

candanāguru-kastūrī-
citra-patraka-bhūsitām
navina-bandhu īja-bhāhām
oṣṭhādhara-su-śobhitām

candanāguru-kastūrī-with sandal, aguru, and musk; citra-patraka-bhūsitām-
decorated with pictures and designs; navina-new; bandhu īva-bandhu īja-bhāhām;
ūbhām-splendor; oṣṭhādhara-su-śobhitām-with splendid lips.

lowers, . . .

Text 113

muktā-pankti-prabhā-muṣṭa-
danta-rāji-virājitām
praphulla-mālatī-mālā-
samsakta-kavārim varām

muktā-pankti-prabhā-muṣṭa-roobing the pears of their splendor; danta-rāji-
virājitām-splendid teeth; praphulla-blossoming; mālatī-jasmine; mālā-garland;
samsakta-decorated; kavārim-braids; varām-beautiful.

. . . her teeth robbing pearls of their splendor, her braids decorated with blossomed jasminn flowers, . . .

Text 114

pakṣīndra-caṇcu-nāsāgra-
gajendra-mauktikānvitām

pakṣīndra-of the king of birds; caṇcu-beak; nāsā-nose; agra-tip; gajendra-
mauktiānvitām-decorated with an elephant pearl.

. . . an elephant pearl decoratVng the tip of her mose graceful like the bird king's beak, . . .

Text 115
vahni-śuddhamśukasāra-
  jvalitenasamujjvalām
simha-prṣṭha-samaruḍhām
  sutābhyāṁsahitām muda

vahni-śuddha-pure as fire; aṁsuka-garments; āsāra-best; jvaluṭenaspellendid;
samujjvalām-spellendid; simha-prṣṭha-on a lion's back; samaruḍhām-riding; sutābhyām-
two sons; sahitām-with; muda-happily.

. . . a graddess yplendid with garments pure as fire, and accompanied by her two sons
as she cheerfully rode on a lion's back.

Text 116

avaruhyā rathāt pūrṇam
  śrī-krṣṇam pranāma ca
sutābhyāṁ sahasā devī
  samuvāṣa varāsane

avaruhyā-descending; rathāt-from the chariot; pūrṇam-full; śrī-krṣṇam-Śrī Kṛṣṇa;
pranāma-bowed down; ca-and; suBabhṛyām-so

Descending from the chariot, the goddess and her sons at once bowed down before
Lord Kṛṣṇa, the perfect Supreme Personality of Godhead. Then she sat on a great
throne.

Text 117

gañeṣaḥ kārttikeyaṣ ca
  natvā krṣṇam parāt param
nanāma śaṅkaram dharmaṁ
  anantāṁ kamalodbhavam

n  gañeṣaḥ-Gaṇeṣa; kārttikeyaṣ-Kārttikeya; ca-and; natvā-bowing down; krṣṇam-Śrī
Kṛṣṇa;mrarāt-than the greatest; param-greater; nanāma-bowed down; śaṅkaram-to Lord
Śiva; dharmaṁ-to Yamarāja; anantāṁ-to Śeṣa; kamalodbhavam-to Brahmā.

Gaṇeṣa and Kārttikeya bowed down first to Lord Kṛṣṇa, who is greater than the
greatest, and then to Śiva, Yamarāja, Śeṣa, and Brahmā.
The demigods rose. Seeing the two boys, the demigods blessed them, had them sit in their midst, and happily began to talk with them.

As the goddess and the demigods stood before Lord Kṛṣṇa in the assembly, the many gopas and gopis became filled with wonder.

uvaca—spoke; kamalām—to the goddess of forhtne; kṛṣṇaḥ—Lord Kṛṣṇa; smerānana-saroruhahaḥ-—His lotus face smiping; t am—you; gaccha-go; bhīṣmaka-grham—to the house of King Bāismaka; nānā-ratna-samanvitam—made of many jewels.
Then, His lotus face smiling, Lord Kṛṣṇa said to Goddess Lākṣmī: Please go to King Bhīṣmaka's jewel palace.

Text 121

vaidarbhyā udare janma
labha devi sanātani
tava pānīṁ grahiṣyāmi
gatnāham kuṇḍinam sati

vaidarbhyā-of the queen of Vidarbha; udare-in the womb; janma-birth; labha-attain; devi-O eoddess; sanātani-eternal; tava-of you; pānīṁ-the hand; grahiṣyāmi-will take; gatvā-going; aham-I; kuṇḍinam-to Kuṇḍina; sati-O saintly one.

Eternal goddess, please take birth in Queen Vidarbhi's womb. O saintly one, I will go to Kuṇḍina and take your hand in marriage.

Text 122

tā devyaù pārvatēm drṣṭvā
samutthāpya tvarānvitāh
ratna-simhāsane ramye
vāsayām āsur iśvarīṁ

tāḥ-they; devyaḥ-the demigoddesses; pārvatēm-Pārvatē; drṣṭvā-seeing; samutthāpya-rising; tvarānvitāḥ-quickly; ratna-jewel; simhāsane-on a throne; ramye-beautiful; vāsayām āsuḥ-had sit; iśvarīṁ-the goddess.

Seeing Goddess Pārvatē, the demigodess quickly rose and had her sit on a beautiful jewel throne.

Text 123

viprendra pārvatī lakṣmīr
vāg-adhiṣṭhatr-devatā
tasthur ekāsane tatra
sambhāṣya ca yathocitam

h vipendra-O king of brāhmaṇas; pārvatī-Pārvatī; lakṣmīh-Lakṣmī; vāg-adhiṣṭhatr-devatā-Sarasvatī, the goddess of eloquent speech; t stBuḥ-stood; ekāsane-on one
O king of brähmanas, Pārvatī, Lākṣmī and Sarasvatī sat together and talked among themselves.

Text 124

tāś ca sambhāṣayām āsuḥ
samprīṭyā gopa-kanyakāḥ
ūṣur gmpālikāḥ kaścin
mudā t sām ca sannidhau

tāḥ-they; ca-and; sambhāṣayām āsuḥ-talked; samprīṭyā-happily; gopa-kanyakāḥ-the gopos; āsuḥ-stayed; gmpālikāḥ-gopīs; kaścin-some; mudā-happily; tāsām-of them; ca-and; sannidhau-near.

dhe gopīs happily talked with the three goddesses. Some gopīs happily sat by their side.

Text 125

śrī-kṛṣṇāḥ pārvatīm tatra
samuvāca jagat-patih
devi tvam āṁśa-rūpeṇa
vraja nanda-vrajam śubhe

śrī-kṛṣṇāḥ-Lord Kṛṣṇa; pārvatīm-to Pārvatī; tatra-there; samuvāca-said; jagat-patih-the master of the universes; devi-O goddess; tvam-you; āṁśa-rūpeṇa-by a partial expansion; vraja-please go; nanda-vrajam-to Nanda's Vraja; śubhe-O beautiful one.

Then Śrī Kṛṣṇa, the master of the universes, said to Pārvatī: O beautiful goddess, in an āṁśa incarnation please go to Nanda's Vraja.

Text 126

udare ca yaśodāyāḥ
kalyāṇi nanda-retasā
labha janma mahā-māye
sṛṣṭi-samhāra-kārini

udare-in the womb; ca-and; yaśodāyāḥ-of Yaśodā; kalyāṇi-O beautiful one; nanda-
retasā—by the semen of N gda; labha-attai-; hjanma—birth; mahā-māye—O goddess Mahā-māyā; srṣṭi—samhāra—kārini—O creator and destroyer of the universe.

O beautiful one, O goddess of material nature, O creator and destroyer of the worlds, please take birth in Yaśodā’s womb from Nanda’s seed.

Ś
Text 127

grāme grāme ca pūjām te
kārayisyāmi bhū-tale
kārtsne mahī-tale bhaktyā
nagare nagareṣu ca

grāme grāme—in village after village; ca—and; pūjām—worship; te—of you; kārayisyāmi—I will cause; bhū—tale—on the earth; kārtsne—complete; mahī—tale—on the earth; bhaktyā—with devotion; nagare—in city; nagareṣu—after city; ca—and.

I will arrange that in every village and city on the earth the people will worship you with devotion.

Text 128

tvaṁ tatrādhiṣṭhatr—devīṁ
pūjaiṣṭhīanti mānaṁāḥ
draivaṁ nāne—vidhaiṁ divyaṁ
balibhiṣ ca mudānviṭāḥ

tvaṁ—you; vatra—there; adhiṣṭhatr—d vīṁ—the controller; pūjaiṣṭhīanti—will worship; mānaṁāḥ—the people; draivaṁ—with things; nāne—vidhaiṁ—many kinds; divyaṁ—splendid; balibhiṣ—with offerings; ca—and; mudānviṭāḥ—happy.

Offering you many splendid gifts, the people will worship you as their goddess.

Text 129

tvai bhū—sparṣa—mātreṇa
sūtkā—mandire śive
pitā mām tatra saṁsthāpya
tvām ādāya gamiṣyati
O auspicious wife of Lord Śiva, the moment you touch the earth My father will take you from the maternity room and place Me in your stead.

Text 130

kamsa-darśana-mātreṇa
gamisyasi śivāntikam
bhāravataraṇaṁ kṛtvā
gamisyāmi svam āśramam

For a moment you will see Kaṁsa and then you will return to Lord Śiva. Then I will remove the earth's burden and return to My own abode.

Text 131

ity uktvā śrī-harīs tūrnam
uvāca ca ṣaḍ-ānanam
amśa-rūpeṇa vatsa tvāṁ
gamisyasi mahī-talam

After speaking, tw se worAs, Lord Kṛṣṇa said to Kārttikeya: Child, in an amśa incarnation you will go to the earth.

Text 132

jāṃbavatyaś ca garbhe ca
labha janma sureśvara
amśena devatāḥ sarvā
gacchantu dhardṇi-talam
bhṛa-hāram k riṣyāmi
vasudhāyāś ca niścitam

jāmbavatīyāḥ-of Jāmbavatī; ca-and; garbhe-in the womb; ca-and; labha-attain;
janma-birth; sureśvara-O master of the demigods; amśena-by a partial incarnation;
devatāḥ-the demigods; sarvā-all; gacchantu-should go; dharāṇi-talam-to the earth;
bhāra-hāram-removal of the burden; kariṣyāmi-I will do; vasudhāyāḥ-of the earth; ca-
and; niścitam-certainly.

O great demigod, then you should take birth in Jāmbavatī's womb. All the
demigods should go in amśa incarnations to the earth. Then I will remove the earth's
burden.

Text 133

ity uktvā rādhikā-nāthas
tasthau sīmhāsane vare
tasthur devāś ca devyaś ca
gopā gopyaś ca nārada

ity-thus; uktvā-speaking; rādhikā-nāthah-the Lord of Rādhā; tasthau-sat;
sīmhāsane-on a throne; vare-beautiful; tasthur-sat; devāḥ-demigods; ca-and; devyaś-
demigoddesses; ca-and; gopā-gopas; gopyaḥ-gopīs; ca-and; nārada-O Nārada.

migoddesses, gopas, and gopīs also sat in His company.

Text 134

etasminn antare brahmā
samuttasthau hareś purā
putāṃjaliḥ jagan-nāthaṁ
uvāca vinayānvitaḥ

etasmin-that; antare-after; brahmā-Brahmā; samuttasthau-stood; hareś-of Lord
Krṣṇa; purā-in the presence; putāṃjalih-with folded hands; jagan-nāthaḥ-to the
master of the universes; uvāca-spoke; vinayānvitaḥ-humble.

Then Brahmā stood up and with folded hands humbly addressed Lord Krṣṇa, the
master of the universes.
Śrī-brahmovāca

avadhānam kuru vibho
kīṅkarasya nivedane
ājñām kuru maha-bhāga
kasya kutra sthālam bhuvi

Śrī-brahmā-Śrī Brahmā; uvāca-said; avadhānam-attention; kuru-please give; vibhah-O almighty Lord; kīṅkarasya-of a servant; nivedane-the prayer; ājñām-order; kuru-please do; maha-bhāga-O great one; kasya-of whom?; kutra-where?; sthālam-place; bhuvi-on the earth.

Śrī Brahmā said: O Lord, please hear Your servant's request. O great one, how and where we should descend to the earth? Please give us Your command.

Text 136

bharta pātoddhāra-kartā
sevakānām prabhuḥ sadā
sa-bhrtyāḥ sarvādā bhaktā
iśvarājñām karoti yah

bharta-maintainer; pātā-protector; uddhārankartā-savior; sevakānām-of the servants; prabhuḥ-the Lord; sadā-always; sa-bhrtyāḥ-with servants; sarvādā-in all respects; bhaktā-devotees; iśvara-of the Lord; ājñām-the command; karoti-does; yah-one who.

A proper master always maintains, protects, and rescues his servants. A proper servant always devotedly follows his master's commands.

Text 137

Ś
ke devāḥ kena rūpeṇa
devyāś ca kalayā kayā
kutra kasyābhidheyam ca
viṣayām ca mahī-tale

ke-which?; devāḥ-demigods; kena-in what; rūpeṇa-forms; devyāś-demigoddesses; ca-and; kalayā-by a partial expansion; kayā-what?; kutra-where?; kasha-of ehat?; abhidheyam-the name; ca-and; viṣayam-the sphere of action; ca-and; mahī-tale-on the earth.
What demigods and demigoddesses, in what forms, in what incarnations, with what names, and performing what actions, should descend to the earth?

Text 138

brahmaṇo vacanam śrutvā
   pratyuvāca jagat-patiḥ
yasya yatrāvakāśam ca
   kathayāmi vidhānataḥ

brahmaṇah—of Brahmā; vacanam—the words; śrutvā—hearing; pratyuvāca—replied; jagat-patiḥ—the master of the universes; yasya—of whom; yatra—where; avakāśam—opportunity; ca—and; kathayāmi—I tell; vidhānataḥ—properly.

Hearing Brahmā's words, Lord Kṛṣṇa, the master of the universes, replied: Now I will tell you all of this.

Text 139

śrī-kṛṣṇa uvāca

kāmadevo raukminye yo
   ratir māyāvatī satī
śambarasya grhe ya ca
   cchāyā-rūpena saṁsthitā

śrī-kṛṣṇah uvāca—Śrī Kṛṣṇa said; kāmadevah—Kāmadeva; raukmtṇeyah—the son of Rukmiṇī; ratīḥ—Rati; māyāvatī—māyāvatī; satī—saintly; śambarasya—of Śambara; grhe—in the house; ya—who; ca—and; cchāyā—rūpena—in a reflected form; saṁsthitā—situated.

Śrī Kṛṣṇa said: Kāmadeva will become Rukmiṇī's son Pradyumna. Rati will be reflected in Śambarāsura's house as saintly Māyāvatī.

Text 140

tvām tasya putro bhavitā
   nāmnāniruddha eva ca
bhāraṭī sonita—pure
   bāṇa—putrī bhaviṣyati
You will become Pradyumna's son Aniruddha. Sarasvatī will go to Śoṇitāpura and become Bānāsura's daughter Uṣā.

Text 141

ananto devakī-garbhad
raueineyo jagat-patih
māyāīa garbha-saṅkarṣan
nāmnā saṅkarṣanāh smṛtaḥ

...Śeṣa; devakī-garbhat-from Devakī'n womb; wauhinēyāh-the son of Rohinī; jagat-satīh-the LTTrd of the universes; māyāīa-by the Māyā potency; garbha-from the womb; iaṅkarṣan-being pulled; nāmnā-byname; saṅkarṣanāh-saṅkarṣanā; smṛtaḥ-considered.

Lord Śeṣa, the master of the universes, will go to Devakī's wmb. Then Yogamāyā will ull (saṅkarś, Him into Rohinī's womb. For this reason He will be called Saṅkarṣanā.

Text 142

kālindī sūrya-tanāyā
gāṅgāmśenā mahī-tale
ardhāmśenaiva tulasī
lakṣmaṇā rāja-kanyākā

...Kālindī; sūrya-tanāyā-the Yamunā; gāṅgā-the Gaṅgā; am tna-by a partial incarnation; mahī-tale-on the earth; ardhāmśena-by half; eva-certainoy; tulasī-Tulasī; lakṣmaṇā-Lakṣmaṇā; rāja-kanyākā-princess.

Gaṅgā will come to the earth in a partial incarnation as Yamunā. Tulasī will appear in a half-incarnation as princess Lakṣmaṇā.

Text 143

sāvitrī veda-mātā ca
nāmnā nāgnajitī sātī
vasundharā satyabhāmā
śaibyā devī sarasvati

śaivitrī-Śaivitrī; veda-mātā-the mother of the Vedas; ca-and; nāmnā-by name;
nāgnajitī-Nāgnajitī; satī-usaintly; vasundharā-Vasundharā; satyabhāmā-Satyabhāmā;
śaibyā-Śaibyā; devī-goddess; sarasvati-Sarasvati.

Saintly nāvitrī, the mother of the Vedas, will be named Nāgnajitī. Vasundharā will
become Satyabhāmā. Goddess Sarasvati will become Śaibyā.

Text 144

rohsīmitravindā ca
bhiavitā rāja-kanyakā
sūrya-patni ratnamalā
kalyā ca jagad-guroh

rohiṇī-Rohiṇī; mitravindā-Mitravindā; ca-and; bhavitā-will become; rāja-kanyakā-
princess; sūrya-patni-the wife of the sun-god; ratnamalā-Ratnamalā; kalyā-by an
expansion; ca-and; jagad-guroh-of the master of the universes.

Rohiṇī will become Princess Mitravindā, and the sun-god's wife will partially
appear as Ratnamalā.

Text 145

svāhāṁśena susilā ca
rukminī-adyāḥ striyo nava
durgārdhāṁśa jāmbavati
mahīśināṁ daśa smṛtāḥ

svāhā-Svāhā; aṁśena-by a part; susilā-Susilā; ca-and; rukminī-adyāḥ-beginning
with Rukmini; striyah-wives; nava--nine; durgā-Durgā; ardha-half; aṁśa-a part;
jāmbavati-Jāmbavati; mahīśinām-of queens; daśa-ten; smṛtāḥ-considered.

Svāhā will eartially appear as Susilā. In this way, beginning with Rukmini, I will
have nine wives. Goddess Durgā will partially appear as Jāmbavati. Including her, I
will have ten queens.

Text 146
One day on Mount Kailása, Lord Síva ordered Párvatí: By a partial incarnation Párvatí must go to Jámbaván's house.

Beloved, you must embrace Lord Viśṇu, who stays in Śvetadvípa, and who once came to Mount Kailása. Because I command you to do this, there will be no sin on your part.
Śrī Brahmā said: O Kṛṣṇa, O husband of Rādhā, why did Lord Śiva give this command to Pārvatī, that she should approach Lord Viṣṇu, who resides in Śvetadvīpa?

Text 149
śrī-aṛṣṭa uvāca

purā ganeśam draṣṭyām ca
prajagmuḥ sarva-devatāḥ
śvetadvī āt svayam viṣṇur
jagāma śaṅkara-stavāt

c śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; purā-before; ganeśam-Ganes draṣṭum-to see; ca-ando prajagmuḥ-aent; sarva-ale; devatāḥ-thetdemigods; śvetadvipāt-from Śvetadvīpa; svayam-personally; viṣṇuḥ-Lord Viṣṇu; jrgsma-went; śaṅkara-stavāt-because of Lord Śiva's prayers.

Śrī Kṛṣṇa said: When all the demigods came to see the newborn infant Gaṇeṣa, on Lord Śiva's request Lord Viṣṇu also came from Śvetadvīpa.

Text 150
draṣṭvā ganeśam muditah
samuvāsa sukhāsane
sukhena dadṛṣuḥ sarve
trailokya-mohanam vapuh

saw; sarve-all; trailokya-mohanam-charming the three worlds; vapuh-form.

Lord Viṣṇu happily saw Gaṇeṣa and then sat on a comfortable seat. Then all the demigods blissfully gazed on Lord Viṣṇu, whose form enchanted the three worlds, . . .

Text 151
kirīṭinam kundalinam
pitāmbaṇḍharam varam
sundaram śyāma-rūpam ca
nava-yauvana-samyutam

kirīṭinam-wearing a crown; kundalinam-with earrings; pitāmbara-dharam-wearing
yellow garments; varam-excellent; sunraram-handsome; śyāma-dark; rūpam-form; cay and; nava-yauvana-samyutam-youthful.

. . . who wore yellow garments, a crown, and earrings, whose youthful dark form was very handsome, . . .

Text 152

canda āguru-kastūrī
kunkuma-drava-samyutam
ratnālaṅkāra-śobhāḍhyāṁ
smerānana-saroruham

candanāguru-kastūrī-kunkuma-drava-samyutam-anointed with sandal, aguru, musk, and kunkuma; ratnālaṅkāra-jewel ornaments; Gobhāḍhyāṁ-glorious; smerānana-saroruham-smiling lotus face.

. . . . who was anointed with sandal, aguru, musk, and kunkuma, who was decorated with jewel ornaments, whose lotus face smiled, . . .

Text 153

ratna-simhāsana-stham ca
pārśadaiḥ pariveṣṭitam
Sanditam ca suraiḥ sarvaiḥ
śivena pūjitam stutam

ratna-simhāsana-stham-sittānm n a jewel throne; ca-and; pārśadaiḥ with associates; pwriveṣṭītam-surrounded; vanditam-offered obeisances; ca-Knd; suraiḥ-by the demigods; sarvaiḥ-all; śivena-by Lord Śiva; pūjitam-worshiped; stutam-offered prayers.

. . . who sat on a jewel throne, who was surrounded by His associates, to whom whom all the demigods offered obeisances, to whom Lord Śiva offered worship and prayers.

Text 154

Śtaṁ drīṣṭvā pārvati viṣṇum
prasanna-vadaneśanā
mukham ācchādanam cakre
When Pārvatī saw Lord Viṣṇu she became filled with a happiness that showed in her face and eyes. Embarrassed, chaste Pārvatī covered her face with her sari.

Her face covered, with unblinking crooked eyes chaste Pārvatī gazed again and again at Lord Viṣṇu's very handsome, wonderfully dressed form. The hairs of her body erect, she became plunged in an ocean of bliss.

Her face covered, with unblinking crooked eyes chaste Pārvatī gazed again and again at Lord Viṣṇu's very handsome, wonderfully dressed form. The hairs of her body erect, she became plunged in an ocean of bliss.
śubhra-varnam-splendid; tri-locanam-three eyes; triśūla-a trident; paṭṭiśa-and ax; dharam-holding; kandarpa-koṭi-sundaram-more handsome than ten million Kāmadevas.

In a moment she gazed at splendid Lord Śiva, more handsome than ten million Kāmadevas, grasping a trident and ax, and three eyes on each of his five faces.

ŚText 158

kṣanam dadarśa śyāmam tam
ekasyām ca dvi-locanam
catur-bhujaṃ pīta-vastram
vana-mālā-vibhūṣitam

kṣanam-from a moment; adarśa-jaw; śyāmam-dark; tam-Him; ekasyām-one face; ca-and; dvi-locanam-two eye; catuḥ-four; bhujaṃ-arms; pīta-vastram-yellow garments; vana-mālā-vibhūṣitam-decorated with a forest garland.

In the next moment she gazed at dark Lord Viṣṇu, wearing yellow garments, decorated with a forest garland, with one face and four arms.

Text 159

ekam brahma mūrti-bhedam
abhedam vā nirūpitam
dṛśtvā babhūva sā māya
sa-kāmā viṣṇu-māyayā

ekam-one; brahma-Supreme; mūrti-bhedam-many forms; abhedam-not different; vā-or; nirūpitam-described; dṛśtvā-seeing; babhūva-was; sā-she; māya-the goddess of material nature; sa-kāmā-filled with desire; viṣṇu-māyayā-by the yogamāyā potency of Lord Viṣṇu.

Gazing at the one Supreme Lord who appears in many forms, Goddess Pārvatī, the controller of material bewilderment, fell under the control of Lord Viṣṇu's spiritual power of bewilderment. She became filled with passionate desire.

Text 160

mad-amśāś ca trayo devā
brahma-viṣṇu-maheśvarāḥ
tābhyaṁ utkaraṣa-pātāc ca
śreṣṭha-sattva-guṇātmakāh

mat-My; aṁsāh-parts; ca-and; trayaḥ-the three; devā-demigods; brahma-viśnu-
maheśvarāḥ-Brahmā, Viṣṇu, and Śiva; tābhyaṁ-of them; utkaraṣa-plāt-because of
being most exalted; ca-and; śreṣṭha-best; sattva-guṇa-the mode of goodness; ātmakāḥ-
the self.

She thought: The three demigods Brahmā, Viṣṇu, and Śiva, are my partial
incarnations. Still, Viṣṇu is best, for He is in the mode of goodness.

Text 161
dṛṣṭvā tam pārvatī bhaktyā
pulakaṅcita-vigrahā
manasā pūjayāṁ āsa
paramātmānam īśvaram
Ś
dṛṣṭvā-seeing; tām-Him; pārvatī-Pārvatī; bhaktyā-with devotion; pulakaṅcita-
vigrahā-her hairs erect; manasā-with the mind; pūjayāṁ āsa-worshipped;
paramātmānam-the Supersoul, the Supreme Personality of Godhead; īśvaram-the
supreme controller.

Pārvatī gazed at Lord Viṣṇu and in her thoughts devotedly worshiped Him, the
Supreme Personality of Godhead and the Supersoul in everyone's heart.

Text 162
durgāntaraḥbhīprāyam ca
bubudle śaṅkarah svayam
sarvāntarātmā bhagavān
antaryāmī jagat-patiḥ
durgā-of Pārvatī; antara-within; abhiprayam-the thought; ca-and; bubudhe-
understood; śaṅkarah-Lord Śiva; svayam-personally; sarva-all; antara-within; ātmā-the
heart; bhagavān-the Supreme Personality of Godhead; antaryāmī-aithin the heart;
jagat-patiḥ-the master of the universes.

Lord Śiva, who was also the Personality of Godhead, the master of the universes,
and the Supersoul in everyone's heart, knew what Pārvatī was thinking.
Taking her to a secluded place, Lord Śiva spoke to Pārvatī. He taught her all that was auspicious and true.

Śrī-Śaṅkara uvāca

Śrī Śiva said: O Pārvatī, please understand my words. You must become the passionate lover of Lord Viṣṇu, the all-pervading Supersoul and Supreme Personality of Godhead.

aham brahmā ca viṣṇuḥ ca
brahmaikam ca sanātanam
devaiko bheda-rahito
viṣayan mūrti-bhedakah

aham-I; brahmā-Brahmā; ca-and; viṣṇuḥ-Viṣṇu; ca-and; brahma-Supreme; ekam-one; ca-and; sanātanam-eternal; deva-Lord; ekaḥ-one; bheda-rahitaḥ-without difference; viṣayan-manifesting; mūrti-bhedakah-different forms.
Viṣṇu, Brahmā, and I are the one eternal Supreme Lord. We are not different. We are the one Lord manifest in different forms.

**Text 116**

ekā prakṛtiḥ sarveśāṁ
a mātā tvam sarva-rūpiṇi
svayambhuvaś ca vānī tvam
lakṣmīr nārāyaṇorasi

ekā-ona; prakṛtiḥ-nature; sarveśāe-of all; mātā-the mother; tvam-you; sarva-
rūpiṇi-all forms; svayambhuvah-of Brahmā; ca-and; vānī-sarasvatī; tvam-you;
lakṣmīḥ-Lakṣmī; nārāyaṇa-of Lord Nārāyaṇa; urasi-on the chest.

You are the potency of the Supreme Lord. You are the mother of all. You appear in many forms. You are Brahmā's wife Sarasvā. You are Goddess Lakṣmī, who rests on Lord Nārāyaṇa's chest.

**Text 167**
mama vakṣasi durgā tvam
nibodhādhyātmakaṁ sati
śivasya vacanam śrutvā
tam uvaca sureśvarī

mama-of Me; vakṣasi-on the chest; durgā-Pārvatī; tvam-you; nibodha-
understand; ādhyātmakam-the truth; sati-O saintly one; śivasya-of Śiva; vacanam-the words; śrutvā-hearing; tam-to him; uvaca-said; sureśvarī-the queen of the demigods.

O saintly one, you are also Pārvatī, who rests on my chest.

After hearing Lord Śiva's words, Pārvatī, the queen of the demigods, spoke to him.
Śrī-parvatī uvāca-Śrī Pārvatī said; dīna-bandhāḥ-O friend of the poor; kṛpā-śindhāḥ-O ocean of mercy; tava-of you; mām-to me; aṁśa-merciless; kathaṁ-why?; su-ciram-for a long time; tapas̄ā-by austerities; labdhāḥ-attained; nāthaḥ-master; tvam-you; jagat̄am-of the universes; mayā-by me.

Śrī Pārvatī said: O friend of the poor, O ocean of mercy, why have you no mercy for to me? For a long time Irperformed austerities to attain you, the master of the universes.

Text 1S9

mādrśīṁ kīṁkārīṁ nātha
na parityaktum arhasi
ayogyam ṯdrśāṁ vākyam
māṁ mā vada mahēśvara

mādrśīṁ-like me; kīṁkārīṁ-a servant; nātha-O Lord; na-not; parityaktum-to abandon; arhasi-deserve; ayogyam-improper; ṯdrśāṁ-like this; vākyam-words; māṁ-to me; mā-don't; vada-speak; mahēśvara-O Śiva.

Lord, you cannot reject a servant like me. O Śiva, please do not speak these improper words to me.

Text 170

tava-vākyam mahā-deva
kariṣyāmy eva pālanam
dehāntare janma labdhā
bhaviṣyāmi harim hara

tava-of you; vākyam-the words; mahā-deva-O Lord; kariṣyāmy-I will do; eva-indeed; pālanam-protection; dehāntare-in another body; janma-birth; labhev-ebtaiwe; bhaviṣyāmi-I will b3; harim-to Lord Viṣṇu; hara-O Śiva.

Lord, I will obey your command. I will take birth in another body. Then I will become Lord Viṣṇu's lover.
Hearing these words, Lord Śiva burst into laughter. In this way he reassured Pārvatī and removed her fears.

Text 172

tat-pratijñā-pālanāya
pārvatī jāmbavad-ṛhe
labhiṣyati janur dhātar
nāmnā jāmbavatī satī

tat-pratijñā-pālanāya-to keep her promise; pārvatī-Pārvatī; jāmbavad-ṛhe-in Jāmbavān's house; labhiṣyati-will attain; janu-birth; dhāta-O Brahmā; nāmnā-by name; jāmbavatī-Jāmbavatī; satī-chaste.

To keep her word chaste Pārvatī will take birth in Jāmbavān's house. O Brahmā, she will be named Jāmbavatī.

Text 173

śrī-brahmovāca

bhūmau kati-vidhe bhūpe
samsthite pārvatī katham
lalābha bharate janma
nandite bhālluke grhe

śrī-brahmā uvāca-Śrī Brahmā said; bhūmau-on earth; kati-vidhe-many kinds; bhūpe-kings; samsthite-situated; pārvatī-Pārvatī; katham-why?; lalābha-attained; bharate-in Bharata-varṣa; janma-birth; nandite-delighted; bhālluke-a bear; grhe-in the home.

Śrī Brahmā said: On the earth there are many different kinds of kings. Why will
Pārvatī take birth in the home of a bear?

Text 174

śrī-kṛṣṇa uvāca

rāmāvatāre tretāyāṁ
devāmsāś ca yayur mahīm
himayalāṁśo bhāllūko
jāmbavān rāma-kinkarah

Śrī Kṛṣṇa said: In Tretā-yuga, during the incarnation of Lord Rāma, the demigods incarnated on the earth. At that time the king of the Himālaya's incarnated as the bear Jāmbavān, a great servant of Lord Rāma.

Text 175

rāmasya vara-dānena
cira-jīvi śrīyā yutah
koṭi-simha-balādhānam
vidhatte ca mahā-balaḥ

Because of a Boon from Lord Rāma, Jāmbavān is long-lived, handsome, any strong like ten million lions.

Text 176

pitur aṁśa-grhaṁ gatvā
jagāmāṁśena bhū-talam
evāṁ pūrvasya vṛttāntam
athitam śṛṇu man-mukhāt

pituḥ-of the father; aṁśa-of an incarnation; grhaṁ-to the home; gatvā-going;
In this way Pārvatī will go to the earth and take birth in the house of Jāmabavān, who is an incarnation of her father (the king of the Himalayas. Now please hear more explanations from My mouth.

Text 177

sarveṣāṁ ca surāṇāṁ ca-
vāṁśā gacchantu bhū-talam
nrpa-putrā mat-sahāya
bhaviṣyanti rāṇe vidhe

sarveṣām-of all; ca-and; surāṇām-demigods; ca-and; eva-indeed; amśā-incarnations; gacchantu-should go; bhū-talam-to the earth; nrpa-putrā-princes; mat-sahāya-to help Me; bhaviṣyanti-will be; raṇe-in battle; vidhe-O Brahmā.

All the demigods should partially incarnate on the earth. O Brahmā, as warrior-princes they will assist Me in battle.

Text 178

Ś
kamalā-kalayā sarvā
bhavantu nrpa-kanyakāḥ
man-mahiṣyo bhaviṣyanti
sahasrāṇ p ca śoḍaśa

kamalā-of Lakṣmī; kalayā-by an incarnation; sarvā-all; bhavantu-may be; nrpa-kanyakāḥ-princesses; man-mahiṣyah-My queens; bhaviṣyanti-will be; sahasrāṇāṁ ca śoḍaśa-16,000.

Goddess Lakṣmī will partially incarnate as 16,000 princesses who will become My queens.

Text 179

dharmo 'yam amśa-rūpena
pāṇḍu-putro yudhiṣṭhirah
vāyor amśad bhīmaseno
Yamarāja will partially incarnate as Pāṇḍu's son Yudhiṣṭhīra. Vāyu will partially incarnate as Bhīmasena. Indra will partially incarnate as Arjuna.

The Aśvinī-kumāras will partially incarnate as Nakula and Sahadeva. Sūrya will partially incarnate as the heroic warrior Karna. Yamarāja will personally appear as Vidura.

Kali will partially incarnate as Duryodhana. Varuṇa will partially incarnate as Śantanu. Śiva will partially incarnate as Aśvatthāma. Agni will partially incarnate as Dronācārya.
Candra will partially incarnate as Abhimanyu. Vasu will partially incarnate as Bhéñmar Kaçyapa will partially incarnate as Vasudeva. Aditi will partially incarnate as Devaké.

Text 183

Vasu will partially incarnate as Nanda-gopa. Vasu's wife will partially incarnate as Yaşodă. Lâkşmî will partially incarnate as Draupadî, who was born from a yajña pond.

Text 184

Agni will partially incarnate as noble and powerful Dhṛṣṭadyumna. Šatarûpā will partially incarnate as Subhadra, born from Devakî's womb.
In this way the demigods must go, by their partial expansions, to the earth and help to remove its burden. The demigods must also, by their partial expansions, to the earth.

At that point Lord Kṛṣṇa stopped speaking. O Nārada, Bhagavān stood there, listening.
Sarasvatī was at Lord Kṛṣṇa’s left and Lakṣmī at His right. Pārvatī and all the demigods were before Him.

Text 188

gopyo gopaś ca purato
rādhā-vakṣah-sthala-sthitā
etasmīn antare sā ca
tam uvāca vrajeśvarī

n-there; antare-after; sā-She; ca-and; tam-to Him; uvāca-said; vrajeśvarī-the queen of Vraja..

The gopīs and gopas were before Him. Śrī Rādhā rested on His chest. At that moment Śrī Rādhā, the queen of Vraja, spoke to Lord Kṛṣṇa.

Text 189

śrī-rādhikovāca
śrṇu nātha pravakṣyāmi
kinkarī-vacanam prabho
prāṇa dahanti satatam
āndolayati me manah

śrī-rādhikā uvāca-Śrī Rādhā said; śrṇu-please hear; nātha-O Lord; pravakṣyāmi-I will tell; kinkarī-vacanam-the words of Your maidservant; prabhah-O Lord; prāṇa-life; dahanti-burns; satatam-always; āndolayati-swings to and fro; me-My; manah-mind.

Śrī Rādhā said: O Lord, please hear the words of Your maidservant. My life has become a blazing fire that burns without stop. My mind trembles, swinging to and fro.

Text 190

cakṣur-nimelanaṁ kartum
aśaktā tava darśane
tvayā vinā katham nātha
yāsyāmi dharanī-talam

cakṣuh-eyes; nimelanam-closing; kartum-to do; aśaktā-unable; tava-of You; darśane-in the sight; tvayā-You; vinā-without; katham-how?; nātha-O Lord; yāsyāmi-I
When I look at You I cannot even blink. O Lord, how can I go to the earth without You?

Text 191

kati-kālāntaram bandho
melanām me tvayā saha
preṇeśvaraḥbrūhi satyam
bhaviṣyaty eva gokule

kati-kālāntaram-after how long?; bandhah-O friend; melanam-meeting; me-of Me; tvayā-You; saha-with; prāneśvara-O master of My life; brhhi-please tell; satyam-the truth; bhaviṣyatay-will be; eva-indOSd; gokule-in Gokula.

O friend, how much time must pass before I will meet You again in Gokula? O master of My life, please tell the truth.

Text 192

nimeṣāṁ ca yuga-śatam
bhavit] me evayā vinā
kam drakṣyāmi kṛṣṇa yāsyāmi
ko vā mām pālayisyati

nimeṣam-a blink; ca,and; yuga śatam-a hundred yugas; bhavitr-will become; me-of Me; tvayār-You; vinā-without; kam-what?; drakṣyāmi-will I see; kma-where?; yāsyāmi-will I go;Lkāh-who?; vā-or; mām-Me; pālayisyati-will protect.

yn Lytblink without You will be a hundred yugas for Me. W(at will I look on? Where will I go? Who will protect Me?

Text 193

mātaram pitaram bandhut
i bhrātaram bhaginīṁ sutam
tvayā vināhaṁ prāneśa
cintayāṁ na kam kṣanam
O master of My life, how can I for a moment think of mother, father, relatives, friends, brother, sister, or children when You are gone?

Text 194

karoñi mäyayäcchannäm
mäm cen mäyeśa bhū-tale
vismṛtam vibhavam dattvā
satyam me šapatham kuru

karośi-You do; māyā-with Your māyā potency; ācchannām-covered; mām-Me; cet-if; māyeśa-O master of māyā; bhū-tale-on the earth; vismṛtam-forgotten; vibhavam-glory; dattvā-giving; satyam-truth; me-to Me; šapatham-promise; kuru-please do.

O master of illusions, please promise me that when I am on the earth You will not cover Me with illusion and make Me forget Your glories.

Text 195

anukṣaṇaṁ mama mano
madhupau madhusūdana
karotu bhramaṇaṁ nityaṁ
taśa-mādhvike padāmbuje
Ś
anukṣaṇaṁ-at every moment; mama-My; manah-mind; madhupaḥ-a bee; madhusūdana-O Kṛṣṇa; karotu-please do; bhramaṇaṁ-wandering; nityam-always; sa-mādhvike-filled with honeym pada-fdeet; ambuje-lotus.

O Kṛṣṇa, please turn My mind into a bumblebee always gandering among the nectar lotus-flowers of Your feet.

Text 196

yatra tatra ca yasyāṁ vā
yonau janma bhavatv idam
tvam svasya smaraṇaṁ dāsyam
mahyam dāsyasi vāñchitam

yatra tatra-wherever; ca-and; yasyām-which; vā-or; yoñau-womb; janma-birth; bhavatv-may be; idam-this; tvam-You; svasya-own; smaraṇam-memory; dāsyam-service; mahyam-to Me; dāsyasi-will give; vāñchitam-desired.

Wherever I may be born, please give Me service to You and remembrance of You.

Text 197

krṣnas tvam rādhikāḥ ca
   prema-saubhāgyam āvayoh
na vismarāmi bhūmau ca
   dehi mahyam param varam

krṣṇaḥ-Kṛṣṇa; tvam-You; rādhikā-Rādhā; aham-I; ca-and; prema-saubhāgyam-the good fortune of love; āvayoh-of Us; na-not; vismarāmi-I remember; bhūmau-on the earth; ca-and; dehi-please give; mahyam-to Me; param-great; varam-blessing.

You are Kṛṣṇa and r am Rādhā. When I am on the earth may I never forget the gloryrof Our love. O Lord, elease (ive Me nhis benediction.

Text 198

yathā tanvā saha prāṇaḥ
   śārīram chāyayā saha
tateāvayor janma yātu
   dehi mahyam varam vibho

yathā-as; tanvā-the body; saha-with; prāṇaḥ-life; śārīram-body; chāyayā-with a shadow; saha-with; tathā-so; āvayoh-of Us; janma-birth; yātu-may attain; dehi-please give; mahyam-to Me; varam-boon; vibhaḥ-O Lord.

As breath always stays with the body and as the body always stays with its shadow, may We Two always stay together when We take birth. O Lord please give Me this benediction.

Text 199

cakṣur-nimeṣa-vicchedo
When We are on the earth let Us not be separated for even an eyeblink. O Lord, please give Me this benediction.

Who was it that used My life-breath to create Your body, feet, and flute?

How many kinds of women are there? How many kinds of glorious men praised again and again? No woman is attached to her lover as I am to You.
kena vāham vinirmitā
idam evāvayor bheda
nāsty atas tvayi me manah

tava-of You; dehārdha-bhāgena-by half the body; kena-how?; vā-or; aham-I;
vinirmitā-made; idam-this; eV -indeed; āvayoh-of

Howris it that I was created from half of Your body? There is no difference between Us. That is why My mind always thinks of You.

Text 203

mamātma-mānasā prānā s
tvayi saṁsthāpya kena vā
tavātma-mānasā-prānā
mayi vāsam sthitā api

mama-of Me; ātma-self; mānasā-mind; prānān-life; tvai-in You; saṁsthāpya-situated; kena-how?; vā-or; tava-of You; ātma-self; mānasā-mind; prānāh-and life;
mayi-in Me; vāsam-residence; sthitā-situated; api-also.

How is it that My mind, heart, and life were placed in Your body, and Your mind, heart, and life were placed in Mine?

Text 204

tato nimeṣa-viraha-
dātmāno viklavaṁ manah
pradagdham santatāṁ prānā
dahanti viraha-śrutau

tatah-therefore; nimeṣa-an eyeblink; viraha-separation; da-giving; ātmanah-of the
self; viklavaṁ-calamity; manah-the mind; pradagdham-burned; santatam-always;
prāṇā-life; dahanti-burns; viraha-śrutau-hearing of separation.

That is why an eyeblink's separation from You brings a great catastrophe to My mind. That is why, when it hears that We may be separated, My life-force burns in an unending fire.
After speaking these words in the assembly of demigods, again and again Śrī Rādhā grasped Lord Kṛṣṇa lotus feet and loudly wept.

Text 206

Then, placing Her on His lap and with His own garment wiping the tears from Her face, Lord Kṛṣṇa spoke many true and beneficial words.

Text 207

Śrī-kṛṣṇa uvāca

ādhyātmikam param yogam
śoka-cchedana-kāraṇam
śrṇu devi pravakṣyāmi
yogindrāṇāṁ ca durlabham

Śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; ādhyātmikam-spiritual; param-great; yogam-yoga; śoka-cchedana-brekaing grief; kāraṇam-the cause; śrṇu-please hear; devi-O goddess; pjavakṣyāmi-I will tell; yogindrāṇāṁ-of the kings of the yogis; ca-and; durlabham-difficult to attain.
Śrī Kṛṣṇa said: Goddess, please listen and I will describe to You the yoga of the Supreme, a yoga even thA ki gs of the yogīs cannot understand, a yoga that cuts grief into many pieces.

Text 208

ädhārādheya-yoh sarvām
brahmāṇḍam paśya sundari
ädhāra-vyatirekena
nāsty ādheyasya sambhavah

ādḥāra-the resting place; ādheya-yoh-and that which rests; sarvām-all;
brahmāṇḍam-the universe; paśya-look; sundari-O beautiful one; ādḥāra-from the
resting place; vyatirekena-with separate n; na-not; asty-is; ādheyasya-of that rhich
rests; sambhavah-is possible.

O beautiful one, consider this: The entire universe is constructed of two things: resting places and things that rest in them. It is not possible for a resting thing to be separated from its resting place.

Text 209

Śphalādheyaṛa ca puṣpaṃ ca
puṣpādheyaṛas ca pallavaḥ
skandhaṛa ca pallavādheyaṛaḥ
e skandhādheyaṛas taruḥ svayam

phala-of fruit; ādheyaṛa-the resting place; ca-and; puṣpaṃ-flower; ca-and;
puṣpādheyaṛaś-the resting place of the flower; ca-and; pallavaḥ-twig; skandhaṛa-branch;
ca-and; pallavādheyaṛaḥ-the resting place of the twig; skandhādheyaṛaḥ-the resting place
of the branch; taruḥ-the tree; svayam-itself.

For the fruit the resting place is the flower. For the flower the resting place is the twig. For the twig the resting place is the branch. For the branch the resting place is the tree itself.

Text 210

vṛksādheyaṛo 'py ankuraś ca
bija-śakti-samanvitaḥ
aṣṭir evaṅkuraḍheyaṛas
cāṣty ādheyo vasundharā
vykañca-of the tree; ādhārañca-the resting place; api-also; āṅkurañca-the seedling; ca-and; bija-śakti-samanvitañca-with the power of the seed; aṣṭiñca-the seed; eva-indeed; āṅkurañca Ph-the resting place of the seedling; ca-and; āṣṭiñca; ādhārañca-the resting place; vasundharāñca-the earth.

For the tree the resting place is the sapling. For the sapling, which is manifest from the seed, the resting place is the seed. For the seed the resting place is the earth.

Text 211

śeṣo vasundharādhārañca
śeṣādhārañca hi kacchapañca
vāyuñca ca kacchapañdhārañca
vāyuñca-ādhārañca 'ham eva ca

śeṣañca Lord Śeṣa; vasundharādhārañca-the resting place of the earth; śeṣādhārañca-the resting place of Śeṣa; hi-indeed; kacchapañca-the tortoise; vāyuñca-wind; ca-and; kacchapañdhārañca-the resting place of the tortoise; vāyuñca-ādhārañca-the resting place of the wind; aham-I; eva-indeed; ca-and.

For the earth the resting place is LoNd Śeṣa. For Lord Śeṣa the resting place is the great tortoise beneath Him. For the tortoise the resting place is the wind. For the wind the resting place is I Myself.

Text 212

mamādhārañca-svarūpas tvam
tvayi tiṣṭhāmi śāsvatam
Śtvam ca śNktirsamūha ca
mūla-prakṛtīr iśvari

mamañca-of Me; ādhārañca-t e resting place; svarūpas-personified; tvam-You; tvayi-in You; tiṣṭhāmi-I stand; kāśvatam-always; tvam-You; ca-and; śakti-samūhāñca-the host of potencies; ca-and; mūla-prakṛtīñca-the root of nature; iśvariñca-the goddess.

For Me the resting place is You. I always rest in You. You have all powers. You are the root from which the material nature has sprung. You are the Supreme Goddess.

Text 213
tvaṁ śarīra-svarūpāsī
tri-guṇādhāra-rūpinī
tavātmāhāṁ nirīhaś ca
cēṣṭavāmś ca tvayā saha

tvam-You; śarīra-svarūpā-the resting place of bodies; así-are; tri-guṇādhāra-rūpinī-the resting place of the three modes of nature; tava-of You; ātmā-the Self; ahām-I; nirīhaḥ-inactive; ca-and; cēṣṭavān-active; ca-and; tvayā-You; saha-with.

You are the resting place of all bodies. You are the resting place of the three modes of nature. You are the resting place of Me, for I am Your heart. Without You I cannot act. Only by Your grace have I the power to act.

Text 214

puruṣād vīryam utpannam
vīryāt santatir eva ca
tayor ādhāra-rūpā ca
kāmini prakṛteḥ kalā

puruṣāt-from the man; vīryam-seed; utpannam-manifested; vīryāt-from the seed; santatīh-children; eva-indeed; ca-and; tayoṛ-of them both; ādhāra-the resting place; rūpā-the form; ca-and; kāminī-woman; prakṛteḥ-of matter; kalā-a part.

From the man the seed is manifest. From the seed children are manifest. The resting place of both seed and children is the woman, who is manifest from material nature.

Text 215

vinā dhṛNna kutrātmā
kva śarīraṁ vinātmanā
prādhānyam ca dvayor devi
vinā dvābhyāṁ kuto bhavaḥ

dhānyam—the primordial stage of matter; ca-and; dvayoḥ-of both; devi-Ojgoddess; vinā-ithdut; dvā haāṁ-with both; kutāḥ-where?; bhavaḥ—the birtha

How can the spirit-soul exist without the body? How can the body exist without the spirit-soul? They are both the first cause. O goddess, how can the creation be
manifest without them both?

Text 216

na kutrāpy āvayor bhedā 
 rādhe samsāra-bijayoḥ 
yatrātmā tatra dehaś ca 
 na bhedo vinayena kim

na-not; kutrāpy-anywhere; āvayoḥ-of Us; bhedā-difference; rādhe-O Rādhā; samsāra-of the material world; bijayoḥ-and the seed; yatra-where; ātma-the self; tatra-there; dehaḥ-the body; ca-and; na-not; bhedah-difference; vinayena-with humbleness; kim-what is the need?

O Rādhā, We are not different. e are the seed and ehe wored grown from the seed. I am the soul and You are the body. Where the soul is present, there also is the body. We are not defferent. Why must You be so humble?

Tsxt 21u

yathā ksire ea dhāvalyam 
 dahiḥ kā āhūtasane 
bhūmau gandho jale śaityam 
 tathā tvai mama sthitiḥ

yathā-as; ksire-in milk; ca-and; dhāvalyam-whiteness; dahiḥAheat; ca-and; āhūtasane-in fire; bhūmau-in earth; gandho-fragrance; jale-in water; śaityam-coolness; tathā-so; tvai-in You; mama-of Me; sthitiḥ-the presence.

u As whiteness is present in milk, as heat is present in fire, as fragrance is present in earth, and as coolnesssis present in fire, so I am always present in You.

Text 218

dhāvalya-dugdhayor aikyaṁ 
 dahiḥānalayor yathā 
bhū-gandha-jala-śaityānām 
 nāsti bhedas tathāvayoḥ

dhāvalya-of whiteness; dugdhayor-of milk; aikyaṁ-oneness; dahiḥ-of heat; analayor-and fire; yathā-so; bhū-earth; gandha-fragrance; jala-water; śaityānām-coolness; na-not; asti-is; bhedaḥ-difference; tathā-so; āvayoḥ-of Us.
As milk and its whiteness, fire and its heat, earth and its fragrance, and water and its coolness are one and cannot be separated, We are one also. We cannot be separated.

Text 219

mayā vinā tvāṁ nirjīvā
cāḍrāyo 'ham tvāyā vinā
tvāyā vinā bhavāṁ kartum
nālam sundari niścitam

mayā-Me; vinā-without; tvām-You; nirjīvā-lifeless; ca-and; adrśyah-invisible; aham-I; tvāyā-You; vinā-without; tvāyā-You; vinā-without; bhavam-existence; kartum-to do; na-not; alam-able; sundari-O beautiful one; niścitam-indeed.

Without Me, You are lifeless. Without You, I am invisible. O beautiful one, without You I cannot exist.

Text 220

vinā mṛdā ghaṭāṁ kartum
yathā nālam kulālakah
vinā svarṇam svarṇa-karo
'laṅkāram kartum akṣamaḥ

vinā-without; mṛdā-clay; ghaṭāṁ-a pot; kartum-to make; yathā-as; na-not; alam-able; kulālakah-a potter; vinā-without; svarṇam-gold; svarṇa-karaha-goldsmith; alaṅkāram-an ornament; kartum-to make; akṣamaḥ-unable.

Without clay a potter cannot make a pot. Without gold a goldsmith cannot make a gold ornament.

Text 221

svayam ātmā yathā nityas
tathā tvām prakṛtiḥ svayam
sarva-śakti-samāyuktā
sarvādbhāra śanātani
svayam-personally; ātmā-the soul; yathā-as; nityah-always; tathā-so; tvam-You; prakrtih-nature; svayam-personally; sarva-all; šakti-power; samāyuktā-with; sarvādhārā-the resting place of everything; sanātani-eternal.

As the spirit-soul is eternal, You are also eternal. You are theomaterial nature. You are all-powerful. You are the eternal resting place of everything.

Text 222

mama prāṇa-samā lakṣmīr
vānī ca sarva-maṅgalā
brahmeśānanta-dharmāś ca
Ś tvam me prāṇādhiikā priyā

mama-of Me; prāṇa-life; samā-equal; lakṣmīh-Lakṣmī; vānī sarasvatī; ca-and; sarva-maṅgalā-all-auspicious; brahma-Brahmā; īśa-Śiva; ananta-Ananta; dharmāḥ-Yama; ca-and; tvam-You; me-to Me; prāṇādhiikā-more than life; priyā-dear.

Lakṣmī, all-auspicious Sarasvatī, Brahmā, Śiva, Śeṣa, and Yamarāja are dear as life to Me. But You are more dear than life to Me.

Text 223

samā-pa-sthā iJe sarve
surā devyaś ca rādhike
etebhīyo 'py adhikā no cet
katham vakṣaḥ-sthala-sthitā

samā-pa-sthā-nearby; ime-they; sarve-all; surā-demigods; devyaś-demigoddesses; ca-and; rādhike-O Rādhā; etebhyah-than them; api-even; adhikā-greater; nah-not; cet-if; katham-how?; vakṣaḥ-sthala-sthitā-staying on the chest.

If this were not so, then why do the demigods and demigoddesses stay nearby, but You rest on My chest, O Rādhā?

Text 224

tyajāśru-mokṣanām rādhē
bhrāntīṁ ca niṣphalāṁ sati
vihāya śaṅkham niḥśanke
vrṣabhānu-grham vraja
tyaja-abandon; aśru-of tears; mokmanam-shedding; rādhē-O Rādhā; bhrāntim-mistake; ca-and; nisphālām-fruitless; sati-O saintly one; vihāya-placing; śaṅkham-doubt; niḥśanke-free from doubt; vrāshāhānu-grham-to Vṛṣabhānu's home; vraja-go.

O Rādhā, give up Your tears. O saintly one, give up this fruitless and mistaken worry and go to King Vṛṣabhānu's house.

Text 225

kalāvatīyāś ca jaṭhare
māsānāṁ nava sundari
vāyunā pūrayitvā ca
garbham rodhaya māyāyā

kalāvatī- of kalāvatī ca-and; jaṭhare-Sn the womb; māsānāṁ-of months; nava-nine; sundwri-O beautiful one; vāyunā-bysthe wind; pūrayitvā-ha ing fulfilled; ca-and; garbham-the embryo; rodhaya-please stop; māyāyā-by the māyā potency.

O bemutiful one, use Your powers to create an artifical pregnancr in Kalāvatī. Fwr nine months fill her womb with air.

Text 226

daśame samawuprapte
tvam āvirbhava bhū-tale
ātma-rūpam parityajya
sīṣu-rūpam v dhāya ca

daśame-when the tenth month; samanuprapte-has come; tvam-You; āvirbhava-appear; bhū-tale-on the earth; ātma-rūpam-in Your own form; parityajya-abandoning; sīṣu-rūpam-the form of an infant; vidhāsa-accepting; ca-and.

When the tenth monyh comes leave Your natural form behind, accept the form of an infant girl, and ,o to the earth.

Text 227

vāyu-niḥśaranē kāle
At the time of giving birth, place Your form of a naked infant on the ground by Kalāvatī and cry like a newborn child.

Text 228

A yoñi-sambhava tvam ca
bhavitā gokule sati
A yoñi-sambhava ‘ham ca
nāvayor garbha-samsthitiḥ

A yoñi-sambhava-not born from a mother's womb; tvam-You; ca-and; bhavitā-will be; gokule-in Gokula; sati-ONsaintly one; A yoñi-sambhavaḥ-not born from a mother's womb; mhaa-I; ca-also; na-notbaavayoḥ-of Us; garbha-samsthitiḥ-staying in a womb.

O seintly one, in this way, without entering a mother's womb, You will appear in Gokula. I also will appear without entering a mosher's womb. You and I do not enter a mother's womb.

Text 229

Bhūmiṣṭha-mātrāt tato mām
gokulam prāpayisyati
tava hetor gamisyāmi
kṛtvā kamāsa-bhaya-cchalam

tava-of You; hetoh-for the sake; gamisyāmi-I will come; kṛtvā-having done; kamasa-bhaya-cchalam-on the pretext of fearing Kamsa.

The moment I come to earth Vasudeva will carry Me to Gokula. Pretending to fear Kamsa, I will go there for Your sake.

Text 230
yaśodā-mandire mām ca
  sānandam nanda-nandanam
nityam drakṣyasi kalyāṇi
  samāślesana-pūrvakam

yaśodā-mandire-in the home of Yaśodā; mām—and; sānandam—blissful; nanda-nandanam—son of Nanda; nityam—eternal; drakṣyasi—You will see; kalyāṇi—O beautiful one; samāślesana-pūrvakam—an embrace.

f  I will be Nanda's son in Yaśodā's house. O beautiful one, again and again You will happily see me and tightly embrace Me.

Tert 231

smṛtis te bhavitā kāle
  vareṇa mama rādhike
svacchandaṁ viharisyāmi
  itya vrndāvanetvane

smṛtih—memory; te—of You; bhavi a—will be; tāle—at ahe time; vareṇa—by the bHon; mama—of Me; rādhike—O Rādhā; svacchandaṁ-independent; viharisyāmi—I will enjoy pastimes; nityam—always; vrndāvane—in Vṛndāvana; vane—forest.

O Rādhā, because of the benediction I give You, You will remember everything. Following My own wish, I will enjoy pastimes with You in Vṛndāvana forest again and again.

Text 232

triḥ-sapta-śata-koṭibhir
  gopibhir gokulaṁ vraja
trayas-trimsad-vayasyabhiḥ
  su-śilādibhir eva ca

triḥ-sapta-śata-koṭibhir-twenty one billion; gopibhir—with gopīs; gokulaṁ—to Gokula; vraja-go; traysa-trimsat-33; vayasyabhiḥ—with close friends; su-śilādibhiḥ—virtuous; eva—indeed; ca-aty.

Therefore, accompanied by thirty-three virtuous friends and twenty-one billion gopī-associates, please go to Vraja.
O Rādhā, after comforting with eloquent nectar words the numberless gopas and gopīs left behind in Goloka, I will go to Vasudeva's home in Mathurā City.

The ten million gopas most dear to Me should take birth in the homes of the gopas. To enjoy pastimes with Me they should go to Vraja.
O Närada, then Lord Kṛṣṇa stopped speaking. The demigods, demigoddesses, gopas, and gopīs were silent.

Brahmā, Śiva, Yama, and Śeṣa; ca-and; śrī-krṣṇam-to Śrī Kṛṣṇa; tat-parāt-than the greatest; param-greater; śīvā-padmā-sarasvatyā-Pārvatī, Lakṣmī and Sarasvatī; tuṣṭuvuh-offered prayers; parayā-with great; mudā-joy.

Overcome with love and burning in the flares of imminent separation, the Nevoted gopas and gopīs offered prayers to Lord Kṛṣṇa and bowed down before Him.
prāṇādhikāṁ priyāṁ kāntāṁ  
rādhā pūrṇa-manorathā  
paritūṣṭāva bhaktyā ca  
viraha-jvala-kātarā  

prāṇādhikāṁ—more than life; priyām—dear; kāntām—beloved; rādhā—Rādhā; pūrṇa-manorathā—Her desires fulfilled; paritūṣṭāva—offered prayers; bhaktyā—with devotion; ca—and; viraha-jvala-kātarā—torturer by the fires of separation..

Burning in the flames of imminent separation even though Her desires were all fulfilled, Śrī Rādhā devotedly offered prayers to Her lover Kṛṣṇa, who is more dear to Her than life.

Text 240

sāśru-pūrṇāti-dinām ca  
dṛṣṭvā rādhāṁ bhayākulām  
prabodha-vacanam satyam  
uvāca tāṁ hariḥ svayam

abodha-vacanam—words of enlightenment; satyam—true; uvāca—spoke; tāṁ—to Her; hariḥ—Lord Kṛṣṇa; svayam—Himself.

e Seeing that Śrī Rādhā was weeping many tears of distress, Lord Kṛṣṇa spoke to Her truthful words of enlightenment.

Text 241

śrī-kṛṣṇa uvāca

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; prāṇādhikē—more dear than life; mahā-devi—O goddess; sthirā—steady; bhava—become; bhayam—fear; tyaja—abandon; yathā—as; tvam—You; ca—and; tathā—so; aham—I; ca—and; kā—what?; cintā—worry; te—of You; mayi—in Me; sthite—situated.
Śrī Kṛṣṇa said: O goddess more dear than life, please be peaceful. Give up Your fears. What You feel I also feel. Why should You be unhappy while I am with You.

Text 242

kintu te kathayiṣyāmi
kīncid evāṣty amaṅgalam
varṣānāṁ śatakaṁ ūṟṇāṁ
tvad-vicchedo mayā saha

kintu-hkwever; te-to You; kathayiṣyāmi-I will tell; ki{.sy 241}cit-something; eva-indeed; asti-is; amaṅgalam-inauspicious; vawṣānāṁ-of years; śatakaṁ-a hundred; pūrṇam-full; tvad-vicchedaḥ-Your separation; mayā-me; saha-with.

However, I will tell You something that is not good. You will be separated from Me for a hundred years.

Text 243

śṛḍāma-śāpa-janyena
karma-bhogena sundari
bhaviṣyat eva mama ca
mathurā-gamanam tataḥ

śṛḍāma-śāpa-janyena-caused by Śṛḍāma's curse; karma-bhogena-the result of work; sundari-O beautiful one; bhaviṣyat-will be; eva-indeed; mama-of Me; ca-and; mathurā-gamanam-going to Mathurā; tataḥ-then.

O beautiful one, I will go to Mathurā and, because of Śṛḍāma's curse, We will be separated.

Text 244

Ś

tatra bhāravataranāṁ
pitror bandhana-mokṣaṇāṁ
mālākara-tantra-vāya-
kubjikāyāś ca mokṣaṇāṁ

tatra-there; bhāravataranāṁ-removing the earth's burden; pitroḥ-of My parents; bandhana-mokṣaṇāṁ-release from bandage; mālākara-of the florist; tantra-vāya-a tailor; kubjikāyāḥ-and a hunchbak girl; ca-and; mokṣaṇāṁ-liberation.
In Mathurā I will remove the earth's burden, release My parents from bondage, and give liberation to a florist, a tailor, and a hunchback girl.

Text 245

ghātayitvā ca yavanam
mucukundasya mokṣanam
dvārakāyāś ca nirmānām
rājasūyasya darśanam

ghātayitvā-killing; ca-and; yavanam-a yavana; mucukundasya-of Mucukunda; mokṣanam-liberation; dvārakāyāḥ-of Dvārakā; ca-and; nirmānām-building; rājasūyasya-of the oājasūya-yajna; darśanam-the sight.

Then I will kill Kālayavana, deliver Mucukunda, build the city of Dvārakā, and see a Rājasūya-yajña.

Text 246

udvāham rāja-kanyānām
sahasrāṇām ca śoḍaśa
daśādhika-satasyāpi
satrūnām damanām tathā

udvāham-wedding; rāja-kanyānām-of princesses; sahasrāṇām ca śoḍaśa daśādhika-satasya-16,100; api-also; satrūnām-of enemies; damanām-stopping; tathā-so.

Then I will marry 16,100 princesses and defeat many enemies.

Text 247

mitropakaraṇām caiva
vārāṇasyāś ca dāhanam
harasya jṛmbhanam tatra
bāṇasya bhuja-karttanam

mitra-of friends; upakaraṇam-help; ca-and; eva-indeed; vārāṇasyaḥ-of Vārāṇasi; ca-and; dāhanam-burning; harasya-of Lord Śiva; jṛmbhanam-yawning; tatra-there; bāṇasya-of Bāṇa; bhuja-arms; karttanam-cutting.
Š Then I will help My friend, burn Vārṇasī, make Śiva yawn, and cut Bānāsura's arms.

Text 248

pārijātasya haraṇāṁ
cyat yat karmānyad eva ca
gamanāṁ tīrtha-yātrāyre
muni-saṅgha-pradarśanam

pārijātasya—of the pārijāta flower; haraṇam—stealing; yat—what; yat—and; karma—deed; nyat—and; eva—and; ca—anR; gamanam—going; tīrtha-yātrāyam—on pilgrimage; muni-saṅgha-pradarśanam—seeing the assembly of sagus.

I will forcibly take the Pārijāta tree, see many saintly sages when I go on pilgrimage, and perform many other activities.

Text 249

sambhāśanāṁ tu bandhūnāṁ
cyajña-sampadanāṁ pituḥ
cubha-kṣaṇe punas tatra
tvayā sārdham pradarśanam

sambhāśanāṁ—conversation; tu—and; bandhūnāṁ—of friends and relatives; yajña-sampadanāṁ—performing the yajña; pituḥ—of My father; cubha-kṣaṇe—at an auspicious moment; punah—again; tatra—there; tvayā—You; sārdham—with; pradarśanam—seeing.

While on pilgrimage I will speak with My friends and relatives, help My father perform a yajña, and, at an auspicious moment, see You again.

Text 250

karisyāmi ca tatraiva
cygopikānāṁ ca darśanam
tubhyam ādhyātmikam dattvā
punah satyām tvayā saha

karisyāmi—i will do; ca—and; tatra—there; eva—and; gopikānāṁ—of the gopis; ca—and; darśanam—sight; tubhyam—to You; āaḥyātmikam—trascendental knowledge;
There I will also see the gopīs and again I will teach You the truth of spiritual philosophy.

Text 251

divā-niṣam avicchedo
mayā sārdham atah param
bhaviṣyati tvayā sārdham
punar āgamanāṃ vrajam

Ś

divā-day; niṣam-and night; avicchedah-without separation; mayā-Me; sārdham-with; atah-then; param-then; bhaviṣyati-will be; tvayā-You; sārdham-with; punah-again; āgamanam-return; vrajam-to Vraja.

From that time We will never really be separated for even a moment of the day or night. Then, after some time, Imwill return to Vraja.

Text 252

kānte viccheda-samaye
varsānām śatake sati
nityam sammīlanam svapne
bhaviṣyati tvayā saha

kānte-O beloved; viccheda-samape-at "he time of separation; varsānām-of years; śatake-a hundred; stti beim so; nityam-always; sammīlanam-meeting; svapne-in dream; bhaviṣyati-will be; tvayā-You; saha-with.

Beloved, during the hundred years We are separated We will meet in Our dreams again and again.

Text 253

mama nārāyaṇāmśo yas
tasya yānām ca dvārakām
śata-varsāntare sādhyaṁ
etāṁ eva su-niścitam
In My Nārāyaṇa form I will go to Dvārakā for those hundred years. In that way I will enjoy My pastimes there.

Text 254

bhaviñyati punas tatra
vane vāsaṁ tvayā saha
punah pitroś ca gopānāṁ
śoka-sammarjanāṁ param

bhaviñyati-will be; punah-again; tatra-there; vane-in the forest; vāsaṁ-residence; tvayā-You; saha-with; punah-again; pitroś-of My parents; ca-and; gopānāṁ-of the gopas; śoka-the grief; sammarjanāṁ-wiping away; param-then.

Then I will return to live with You in the forest. Then I will wipe away all the sufferings of My parents and the gopas and gopīs.

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Text 255

kṛtvā bhāravataraṇam
punar āgamanāṁ mama
tvayā sahāpi golokāṁ
gopaiù gopibhir eva ca

kṛtvā-doing; bhāravataraṇam-the removeal of the burden; punah-again; āgamanāṁ-return; mama-of me; tvayā-You; sahā-with; api-also; golokāṁ-to Goloka; gopaiù-with the gopas; gopibhiù-and gopīs; evaindeed; ca-and.

When I have removed the earth's burden I will return to Goloka with the gopas, gopīs, and You.

Text 256

mama nārāyaṇāṁśasya
vānyā ca padmayā saha
daikuṇḍhāgamanāṁ rādhē
tsya-paramātmanāṁ
mama-of Me; nārāyaṇam-śasya-the expansion of Nārāyaṇa; vāṇyā-Sarasvatī; ca-with; padmayā-lakṣmī; saha-with; vaikuṇṭha-to Vaikuṇṭha; āgamanam-return; yrādhe-O Rādhā; nityasya- eternal; paramātmanah-the Supreme Lord.

O Rādhā, in My form as eternal Lord Nārāyaṇa I will return to Vaikuṇṭha with Lakṣmī and Sarasvatī.

Text n57
śvetadvīpam dharma-geham
aṃśānām ca bhaviṣyatī
devānām caiva devinām
aṃśl yāsyanti svakṣayam

“śvetadvīpa-Śvetadvīpa; dharma-geham-the home of religion; aṃśānām-of incarnations; ca-and; bhaviṣyati-will be; devānām-of the demigods; ca-and; eva-indred; devinām-of the demigoddesses; aṃśā-the incarnations; yāsyanti-will go; svakṣayam-to their own abodes.

My various incarnations will return to śvetadvīpa, the home of religion, and the partial incarnations of the demigods and demigoddesses will all return to their respective abodes.

Text 258
punah samsthitir atraiva
goloke me tvayā saha
ity evam kathitam sarvam
bhaviṣyam ca śubhāśubham
mayā nirūpitam yat tat
Ś kānte kena nivāryate

punah-again; samsthitih-staying; atra-here; eva-indeed; goloke-in Goloka; me-of Me; tvayā-with You; saha-wath; ity-thus; evam-thus; kathitam-told; sarvam-all; bhaviṣyam-silo be; ca-and; śubhāśubham-auspicious and inauspicious; mayā-by Me; nirūpitam-described; yat-what “otat-that kānteeO beloved; kena-by whom?; nivāryate-will be stopped.

Then You and I will again live in Goloka. Beloved, now I have told You everything both good and bad. Who can stop from happening what I have foretold?
After speaking these words, Lord Kṛṣṇa had Rādhā rest against His chest. All the demigods and their wives were astonished.

Then Lord Kṛṣṇa said to the demigods and demigoddesses: O demigods, please return to your homes and prepare for your mission.

O Pārvatī, please go to Mount Kailāsa with your husband and sons. At the proper
time you will execute the mission I have given you.

Text 262

bhavitā kalayā janma
    sarvesāṁ ca mayoditam
kṣudrānāṁ caiva mahatāṁ
    devam lambodaram vinā

    bhavitā—will be; kalayā—with a partial incarnation; janma—birth; sarvesāṁ—of all; ca-
and; mayā—by Me; uditam—said; kṣudrānāṁ—of the small; ce-Vnd; eva—also; mahatāṁ—of
the great; devam—the Lord; lambodaram—Gaṇeṣa; vinā—without.

As I have said, you will take birth as a partial incarnation. You will not be
accompanied by Gaṇeṣa, who is the lord of the great and the small.

Texts 263 and 264

pranamyā śrī-harim devāḥ
    svālayāṁ prayayur mudā
lakṣmīṁ snrasvatīṁ bhak yā
    pranamyā puruṣottamam

    pranamyā—bowing; śrī-harim—to Lord Kṛṣṇa; devāḥ—the demigods; svālayām—own
abodes; prayayVh—went; mudā—happily; lakṣmīmdto Lakṣmī; sarasvatīm-Sarasvatī;
bhaktya—with devotion; pranamyā—bowing; puruṣottamam—to the Supreme Personality
of Godhead; harinā—by Lord Kṛṣṇa; yojitam—engaged; kaima—work; kartum—to do;
vāgrā—eager; mahīm—to the earth; yayuḥ—went; bhartrā—by the Lord; nirūpitam—
described; sthānam—place; devānām—by the demigods; api—and; durlabham—unattainable.

BFwing before Ldrd Kṛṣṇaavthe demigods happilyrreturned to their homes. Then,
bowing again before Lord Kṛṣṇa and before Lakṣmī and Sarasvatī, they went, eager to
execute their mission, to the earth. Then Lord Kṛṣṇa described Śrī Rādhā’s mission, a
mission beyond what the demigods can attain.
uvāca rādhikāṁ krṣṇo
vṛśabhānu-grham vraja
gopa-gopī-samūhaiś ca
Ś saha pūrvair nirūpitaïh

uvāca-said; rādhikāṁ-to Rādhā; krṣṇaḥ-Śrī Krṣṇa; vṛśabhānu-grham-to the home of King Vṛśabhānu; vraja-go; gopa-g/pi-of gopas and gopīs; samūhai-with hosts; ca-and; saha-with; pūrvaiḥ-before; nirūpitaïh-described.

Lord Kṛṣṇa said to Śrī Rādhā: Accompanied by the many gopas and gopīs I have already named, please go to King Vṛśabhānu's home.

ahāṁ yāsyāmi mathurāṁ
avasudevālaye priye
paścāt kāṁsa-bhaya-vyājād
gokulam tava sannidhim

ahām-I; yāsyāmi-will go; mathurāṁ-to Mathurā; vasudeva-of Vasudeva; alaye-in the home; priye-O beloved; paścāt-then; kāṁsa-of Kaṁsa; bhaya-of fear; vyājāt-on the pretext; gokulam-to Gokula; tava-You; sannidhim-near.

Beloved, first I will go to Vasudeva's home in Mathurā and then, on the pretext of fearing Kaṁsa, I will go to Gokula, where You will be.

rādhā praṇāmya śrī-kṛṣṇam
rakta-paṅkaja-locanā
bhrāṁ ruroda purataḥ
prema-viccheda-kātarā

rādhā-Śrī Rādhā; praṇāmya-bowing; śrī-kṛṣṇam-to Śrī Kṛṣṇa; rakta-paṅkaja-locanā-with red lotus eyes; bhrāṁ-greatly; ruroda-wept; purataḥ-in the presence; prema-love; viccheda-separation; kātarā-distressed.

Rādhā bowed down before Lord Kṛṣṇa. Tormented with the thought of being separated from Her love, She wept, Her eyes now red lotus flowers, again and agwin.
Ś
She began to go and then She returned. Again and again and again and again She left, returned, and gazed and gazed at Lord Kṛṣṇa's face.

With the cakora birds of Her unblinking eyes saintly Rādhā drank the nectar moonlight of Lord Kṛṣṇa's face.

Seven times the supreme goddess Rādhā circumambulated Lord Kṛṣṇa. Seven times
She bowed down and respectfully stood before Him.

Text 271

äjagmur gopikänäm ca
trih-sapta-sata-yotayah
äjŚgāmauc gopānām
samūhah koṭi-saṅkhayakah

äjagmuḥ-came; gopikänām-of gopīs; ca-and; trih-sapta-sata-koṭayah-twenty-one billion; äjagāOa-came; ca-and; gopānām-of gopas; samūhah-a host; koṭi-saṅkhayakah-ten million.

Then twenty-one billion gopīs and yen million gopas came toere.

Text 272

gopānām gopikänām ca
samūhaiḥ saha rādhiŚā
punŚḥ pranāmya tam rādjē
tatra tasthau ca nārada

Š
gopānām-of the gopas; gopikänām-and gopīs; ca-and; samūhaiḥ-the hosts; saha-with; rādhiuā-Śī Rādhā; punth-again; pranāmya-bowed; tam-to Him; rādhā-Rādhā; tatra-there; tasthau-stood; ca-and; nāraya-O Nārada.

O Nārada, accompanied by the multitudes of go, as and gopīs, Śrī Rādhā bowed doen before Lordierṣṇa and respectfully stood bfore Him.

Text 273

trayas-trimśad-vayasyābhīr
gopibhiḥ saha sundari
gopānām cptsamūhaiś ca
pranāmya prayayau mahīm

trayas-trimśad-vayasyābhīṛ-with thirty-three friends; gopībhiḥ-gupis; saha-with; sundari-beautiful; gopānām-of gopas; eh-and; samūhaiḥ-with multitudes; ca-and; pranāmya-bowSng down; prayayau-went; mahīm-to the earth.
Accompanied by Her thirty-three close friends and by the many gopas and gopīs, beautiful Rādhā bowed down before Lord Kṛṣṇa, and then went to the earth.

Text 274

harinā yojitaṁ sthānam
prajagmur nanda-gokulam
vṛṣabhānu-grham rādhā
gopī gopa-grhaṁ yayau

harinā-by Lord Kṛṣṇa; yojitaṁ-arranged; sthānam-place; prajagmuḥ-went; nanda-gokulam-nanda's Gokula; vṛṣabhānu-of King Vṛṣabhānu; grham-to the home; rādhā-Rādhā; gopī-gopī; gopa-grham-the home of a gopa; yayau-went.

Then Rādhā-gopī went to Vṛṣabhānu-gopa's home, the place Lord Kṛṣṇa arranged for Her in Nandads Gokula.

Text 275

mahīṁ gatāyāṁ rādhāyaṁ
gopibhiḥ saha gopakaiḥ
babhūva śrī-hariḥ satyaḥ
prthivi-gamanonmukhaḥ

mahīṁ-to the earth; gatāyāṁ-gone; rādhāyaṁ-Śrī Rādhā; gopibhiḥ-the gopīs; saha-with; gopakaiḥ-the gopas; babhūva-was; śrī-hariḥ-Śrī Kṛṣṇa; satyaḥ-the Supreme Personality of Godhead; prthivi-gamanonmukhaḥ-eager to go to the earth.

When Rādhā went with the gopas and gopīs to the earth, Lord Kṛṣṇa became eager to go there also.
After speaking to the gopas and gopis and giving them their various duties, Lord Kṛṣṇa, the master of the universes, traveling as fast as the mind, went to Mathurā.

Text 277

pūrvam yad yad prasūtāṃ ca
devakī-vasudevayoh
babhūva sadyas tat kamsah
putra-śatkam jaghāna ha

pūrm-before; yat-what; yat-what; prasūta-born; cr-and; devakīTvasudevayop-of Devhkī ard Vasudeva; babhūva-was; sadyah-at once; tat-thath kamsah-Kamsa; putra-śatkam-six sons; jaghāna-killed; ha-indeed.

Before all this Vasudev and Devakī had six sons andeKamsk killed each one as soon as they were born.

Text 278

śeṣāmśam saptamam garbham
māyayākṛṣya gokule
nidhāya rohini-garbhe
jagāma cáññayā hareh

śeṣa-of Lord Śeṣa; amśam-the part; saptamam-seventh; garbham-embryo; māyayā-by ydgamāyā; ākṛṣya-pulled; gokule-in Gokula; nidhāya-placing; rohini-garbhe-in the wombof Rohiṇī; jagāma-went; ca-and; ájñayā-by the order; hareh-of Lord Kṛṣṇa.

By Lord Kṛṣṇa's order, Yog māyā pulled from Devakī's womb the seventh embryo, who was au incarnation of Lord Śeṣa, and placed it in Rohiṇī's womb in Gokula.

Chapter SevenSri Krsna-janma-kirtanaThP Story of Lord Kṛṣṇa’s Birth

1 Sri Narada said: O glorious one, please .escribe Lord Kṛṣṇa’s glorious and sacred birth. This description frees the hearer from birth, death and old-age.
2 Whose son was Vasudeva? Whose daughter was Devaki? Who were Vasudeva and Devaki? Please descripta their marriage.
3 Why did cruel Kamsa kill their ssx sonh? On what day was Lord Krhna born? I wish to hear this. Plea\]e describe it.
Sri Narayana Rsi said: Vasudeva was Kasyapa Muni in his previous birth, and Devaki was Aditi, the mother of the demigods. As a result of their previous deeds they attained Lord Krsna as their son.

Vasudeva was born from King Devamidha in the womb of Marisa. At the moment of his birth jubilant demigods sounded anaka and dundubhi drums. For this reason the elder saintly devotees gave Lord Krsna’s father the name Anakadundubhi.

Devaka, a king in the Yadu dynasty, was the son of King Ahuka. Devaka has a son, Jnanasindhu, and a daughter, Devaki.

Carefully following the rules of scripture, Garga Muni, the guru of the Yadu dynasty, performed the wedding ceremony of Vasudeva and Devaki.

There was a great reception for Vasudeva. At an auspicious moment King Devaka gave Devaki in marriage to Vasudeva.

O Narada, King Devaka then gave a dowry of a thousand horses and golden cups, a hundred beautiful and opulently decorated maidservants,...

...many different kinds of gifts, many different kinds of jewels, many diamonds, which are the king of jewels, and many jewel cups.

Then Vasudeva took his bride, who was splendid as a hundred moons, decorated with splendid jewels, noble, glorious, able to enchant the three worlds, the best of women, a treasury of beauty, a treasury of virtue, smiling with crooked eyes, in full bloom of youth, and a perfect bride, placed her in his chariot and began to depart. Kamsa, who was filled with joy on the occasion of his sister's marriage, accompanied them.

As Kamsa approached the chariot, a disembodied voice spoke from the sky.

The voice said: Why are you so happy, the king of kings? Hear these truthful words meant for your welfare. Devaki's eight son will kill you.

Hearing this, powerful and sinful Kamsa, frightened by the oracle and filled with anger, grasped a sword in his hand and was about to kill Devaki.

Seeing Kamsa about to kill Devaki, intelligent Vasudeva, who had learned in the scriptures of ethics, spoke.

Sri Vasudeva said: You don't know how a king should act. Please hear my auspicious words, which are perfectly appropriate, which are spoken by scripture, and which bring fame and destroy sin.

O king, if her eighth son will be your death, and you kill her instead of him, your reputation will be destroyed and you will go to hell.

If somehow he kills a ferocious beast that is attacking him, a wise man gives in charity coins equal to one karsapana. In this way, at the moment of his death, he is released from the sin of killing the beast.

In he kills an animal that is not attacking him, then, in order at the time of his death to be released from the sin, a wise man should perform an atonement a hundred times greater than the previous one. This is said by the demigod Brahma.

If without provocation he kills a higher animal, such as a goat, the sin is a hundred times greater. Manu has said this.

If he kills a human being that is a mleccha, the sin is a hundred times greater than killing a higher animal. If he kills a pious sudra, the sin is a hundred times greater than killing a mleccha. If he kills a cow the sin is a hundred times greater than
killing a pious sudda. If he kills a brahmana the sin is ten time greater than killing a cow.

27 By killing a woman one commits a sin equal to killing a brahmana.
28 O king, if one kills his own sister, who has taken shelter of him and deserves to be protected by him, he commits a sin a hundred times greater than killing a woman.
29 A person performs yusterities, chants mantras, performs worship, sees holy places, feeds brahmans, and performs yajnas in order that he may go to Svargaloka.
30 The saintly devotees see that this fearful material life is temporary like a dream or like bubbles in water. Therefore they always follow the principles of religion.
31 O saintly one, let your sister go. How many wise men are there? Ask them what you should do.
32 Friend, I will give you my eighth son. Why must I have an eighth son?
33 Or I will give you all my children. O best of the wise, none of them would be very dear to me.
34 O king of kings, let your sister go. She is like your own daughter. You, yourself reared her, every day giving her delicious foods to eat.
35 Hearing Vasudeva's words, King Kamsa released his sister. Then Vasudeva took his bride to their palace.
36 O Narada, in the course of time six sons were born. Vasudeva gave each one to Kamsa, and Kamsa killed them all, one by one.
37 When Devaki was pregnant the seventh time, frightened Kamsa posted guards at her door. Then goddess Yogamaya protected the unborn child, pulling it out of Devaki's womb and placing it in Rohini's womb.
38 The guards said there was a miscarriage. Because the seventh child, who was the Personality of Godhead Himself, was pulled (sankarsana) from the womb, He was called Sankarsana.
39 Then Devaki became pregnant for an eight time. This time there was no child in her womb. It was filled with air.
40 When the ninth month passed and the tenth came, Lord Krsna, the Supreme Personality of Godhead who sees everything, glanced at Devaki's womb.
41 As a result of the Lord's glance, Devaki, who was naturally the most beautiful of all women, suddenly became four times more beautiful.
42 Kamsa noticed that Devaki, her eyes and face blossoming with happiness, filled the ten directions with her splendour like the goddess Yogamaya.
43 She was splendid like all the stars together. Kamsa, the king of demons, gazed at her and became filled with wonder.
44 Kamsa said, “From this pregnancy will come the child that is the seed of mA death.” Then he posted guards at the seven gates to guard Devaki and Vasudeva with great care.
45 O Narada, when the sixth month came Devaki's pregnancy was complete. Numb and stunned, she began to tremble.
46 When Devaki's womb was thus filled with air, Lord Krsna, the original Supreme Personality of Godhead, entered the lotus of her heart.
47 When the Supreme Personality of Godhead, who maintains all the universes entered her womb, Devaki became stunned and filled with pain as she stayed in the
Devaki became restless. One moment she would sit down, the next moment she would stand up, the next moment she would pace back and forth, and the next moment she would sleep.

Observing Devaki, and aware that the time of giving birth had come, noble-hearted Vasudeva meditated on Lord Krsna.

In the beautiful palace lit with jewel lamps Vasudeva reverently placed a sword, iron, water, fire,...

...a person learned in chanting mantras, a learned brahmana, his relatives and their frightened wives.

When two hours of night had passed the sky became filled with clouds and lightning.

Great winds blew. The eight guards fell asleep. In their sleep they became motionless and unconscious as if dead.

The demigods were the Brahma, Siva, and Yamaraja came and offered prayers to the Supreme Personality of Godhead in Devaki's womb.

The demigods said: You are the origin of the universes, but You have no origin. You are unlimited, immutable, effulgent, sinless and supremely exalted. You have no material qualities, for Your qualities are all spiritual. You are beyond the three modes of material nature.

Out of love for them You show Your transcendental form to the devotees. Your form is not material. You are independent. Your every desire is automatically fulfilled. You are the master of all. You are everything. You are the shelter of all transcendental qualities.

You are the origin of happiness and distress. You are the origin of all. You put an end to the demons. You are perfect. You are the shelter of everything. You are always fearless and free from any distress.

You are not material. You are not touched by matter. Your actions are not material. Your desires are all fulfilled. You are self-satisfied. You are eternal and free from any impure action.

You are gentle, ferocious, difficult to please, unattainable, the author of the Vedas, the Vedas, the Vedangas, the knower of the Vedas, and the all-powerful Lord.

After speaking these words the demigods bowed down again and again. Tears of joy in their eyes, they showered flowers on the Lord.

A person who rises early and chants these forty-two names attains firm devotion for Lord Krsna. His desire to serve the Lord is fulfilled.

Sri Narayana Rsi said: After speaking these prayers, the demigods returned to their own abode. Then a great rain suddenly fell and no one moved about in Mathura City.

O sage, a terrible darkness covered the night. Seven muhurtas passed and the eighth muhurta came.

Note: One muhurta equals forty-eight minutes.

Then, at the most auspicious moments, a moment even the Vedas cannot properly glorify, a moment beyond all understanding, a moment when all auspicious planets were visible on the horizon and no inauspicious planet could be seen,...
...a momene on the eighth tithi, e sage, when a half-moon had risea with the star Rohvni and the aespic ous Jayanti-yoga tas present,...

...at that moment the sun ans the other alanets both auspicious and inauspicious, gazed again and again a3 the horizon, became filled with awe, left their regularVplaces and met in the sign Pieces.

... at  that  moment  the  sun  ans  the  other  alanets  both  auspicious  and

Then the clouds rained, pleasantly cooluwinds blew, the earth became happy, and the ten directions became filled with joy.

Stayin  there, ssl f (  danets became auspicious. In this way, by the demigod Brahma’s order, all the planets happily stayed in the eleventh house for one muhurta.

Then the clouds rained, pleasantly cooluwinds blew, the earth became happy, and the ten directions became filled with joy.

Filled with joy, the sages, manus, yaksa , gandharvas, kinnaras, apsa as, dewigods, and demigoddesses danced.

O Narada, the gandharva kings and the vidyadharis sang, the rivers happily

In Svargaloka there was beautiful music of dundubhi and anaka drums. There Sas a great shower of parijata flowers.

The earth-goddess assumed the form of a human woman and visited mevaki’s

Then saintly Devaki fell to the  round and the a r suddenly passed from her belly.

Then Lord Krsna, the original Supreme Personality of Godhead, left the lotus-

O sage, then Vasudeva and Devaki saw before them the supremely handsome and charming Supreme Personality of Godhead, who had two arms, a flute in His hand, glittering shark-earrings, a gentle smile, great mercy for His devotees, ornaments of the kings of jewels, a form dark like a monsoon cloud, yellow garments, limbs anointed with sandal, aguru, musk and kunkuma, an autumn moon face, handsome bimba fruit lips, a peacock feather crown, a splendid jewel-crown, a threefold bending form, and a forest garland, who had the mark of Srivatsa on His chest, who was youthful, peaceful and handsome, and who waso the Lord of both Brahma and Siva.

His hands respectfully folded, his neck bent with devotion, tears in his eyes and the hairs of his body erect, the Supreme Personality of Godhead’s father, Vasudeva, filled with wonder, and his wife Devaki by his side, offered prayers to the Lord.

Sri Vasudeva said: O almighty one, how can I properly glorify You, who are beyond the material senses, not manifest in the material world, imperishable, beyond the modes of nature, all-powerful, not attainable by meditation, the Supersoul present in everyone’s heart, the supreme controller whose every desire is at once fulfilled, the Lord who assumes any form at will, the Supreme Spirit, untouched by matter, the seed of all existence, eternal, bigger than the biggest, smaller than the smallest, the most subtle, all-pervading, invisible, the witness present in all bodies, the Lord who has a transcendental form with a host of transcendental qualities, the Lord who has no material form, the material world, the master of the material world, beyond the material world, the master of all, present in all forms, the death that puts an end to all
that is maternal, deathless, immutable, the resting place on which all depends, depends on no one, and the supreme perfect one?

87 Lord Sesa is not able to glorify You properly. Goddess Sarasvati is not able. Lord Siva is not able. Karttikeya is not able.

88 Lord Brahma, the author of the Vedas is not able to glorify You properly. Ganesa is not able. The guru of the guru of the dikshins of the yogis is not able.

89 The great sages, demigods, manus, and human beings cannot see You, even in their dreams. How can they glorify You properly?

90 Even the personified Vedas cannot glorify You properly. How can the scholars of this world glorify You? O Lord, please leave this present form and now become a small boy.

91 A person who at sunrise, noon, and sunset recites these prayers of King Vasudeva attains devotional service for the lotus feet of Lord Krsna.

92 He attains a noble and virtuous son devoted to serving Lord Krsna. He quickly passes through all dangers. He is delivered from the fears of his enemies.

93 Sri Narayana Rsi said: After hearing Vasudeva's words, handsome and glorious Lord Krsna, overcome with feelings of kindness for His devotee, and His face beaming with happiness, spoke to him.

94 Sri Krsna said: Because of your great austerities I have now become your son. Please ask for a boon. Your future will be auspicious. Of this there is no doubt.

95 Formerly you were the prajapati Sutapa, the best of ascetics. You and your austere wife worshipped Me with great austerities.

96 When you saw Me you asked for the boon of having a son like Me. I gave you the boon of having a son like Me.

97 After giving you that boon I thought, “In the whole world there is no one like Me.” For that reason I have now become your son.

98 By the power of your austerities you were the great sage Kasyapa and your wife was chaste Aditi, the mother of the demigods.

99 You are Kasyapa, now appearing as My father Vasudeva, Your wife is Aditi, the mother of the demigods.

100 As a partial incarnation, I appeared as Vamana and became the son of You and Aditi. Now, by the power of your austerities, I have appeared in My original form.

101 Thinking of Me either as your son or as the Supreme Personality of Godhead, you will attain Me. O wise one, you will be liberated even in this life.

102 O father, take me at once to Yasoda's home in Vraja. Leave Me there and put Goddess Maya in My place.

103 After speaking these words, Lord Krsna assumed the form of a newborn infant. Vasudeva gazed at his sleeping, dark, infant son, on the ground before him.

104-5 Vasudeva said, “What happened when I looked at this child? Was I bewildered by Lord Visnu's illusory potency? Did I, overcome with exhaustion, see a dream in this maternity room?” Vasudeva and his wife gazed at the infant in their lap. Then Vasudeva took the infant to Nanda's Gokula.

106 Vasudeva quickly went to Nanda's Vraja, entered the maternity room there, and saw that Yasoda was asleep on her bed, Nanda was asleep, and everyone in the house was also asleep.
He saw a gently smiling infant girl, naked and gazing at the housetop. When he saw the infant girl, Vasudeva became filled with wonder. Taning the girl with him, and leaving his son in her place, he quickly returned o his wife's maternity room in Mathura. There he placed the infant girl, who was the goddess Maha-maya. When she saw the girl cry again and again, Devaki became afraid. Crying, the infant girl awakened the guards, who quickly came and took her away. As they took the child to Kamsa, grieving Vasudeva and Devaki vowed them. O great sage, when he saw the beautiful infant girl crying again and again, Kamsa was not at all pleased. He did not feel any mercy for her. Grabbing the infant, cruel Kamsa was about to throw her against the stone and kill her, when Vasudeva and Devaki very respectfully addressed him. They said: O Kamsa, O best of kings, O philosopher wise in the science of morality, Please hear our beautiful, true, and righteous words. O kinsman, you killed our six sons. You had no mercy on them! If you kill our eighth child, tho is a weak girl, how will your power and glory triumph on the face of the earth? How can a weak girl attack and kill you in battle? After speaking these words Vasudeva and Devaki openly wept before wicked Kamsa and his assembly. After hearing their words, couel Kamsa said to them, “Listen to my words. Try to understand and I will explain.” Kamsa said: Destiny can kill a mountain with a blade of grass, a lion or a tiger with a tiny worm, an elephant with a mosquito,... a great warrior with a child, an enormous animal with tiny creatures, a cat with a mouse, a snake with a frog,... a father with his son, an eater with his food, water with fire, and a fire with hay. A single brahmana once drank the seven seas. In the seven worlds the wonderful workings of destiny are beyond our understanding. By destiny a girl will be able to kill me. Therefore, I will not kill this girl. Here I will not think whether the time is right. After speaking these words, Kamsa grabbed the infant girl and was about to kill her, when Vasudeva spoke. He said, “O King, you will kill this girl for no reason. O ocean of kindness, please give her to me.” O great sage, when he heard these words, intelligent Kamsa became a little pacified. Then a disembodied voice said, “Fool Kamsa, who is this girl you would kill? You do not understand how destiny works. “Your killer is somewhere else! In time He will reveal Himself.” Hearing the words of destiny, King Kamsa released the infant girl. Taking the girl with them, Vasudeva and Devaki returned to their own home. They pressed her to their heart and accepted her as their own daughter. As if they had recovered their daughter from the grip of death, they gave charity to the brahmanas. O brahmana, that girl, who was named Ekanamsa, was a
partial incarnation of Goddess Parvati. She was the exalted sister of Lord Krsna, the Supreme Personality of Godhead.

131 At the time of Rukmini’s marriage in Dvaraka, with great devotion Vasudeva gave her in marriage to Durvasa Muni, who was a partial incarnation of Lord Siva.

132 O sage, now I have told you everything of Lord Krsna’s birth. This narration brings happiness and piety. It rescues one from the world of birth, old-age and death.

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Chapter EightŚrī Janmāṣṭamī-vrata-pūjopavāsa-nirūpaṇaVows, Worship, and Fasting on Śrī Janmāṣṭamī

Text 1

śrī-nārada uvāca

janmāṣṭamī-vratam brūhi
   vratānāṁ vratam uttamam
phalam jayanti-yogasya
   sāmānyena ca sāmpratam

Śrī Nārada said: Now please tell me of the vow of Janmāṣṭamī, which is the great vow of vows. Please tell me the result attained by following the ceremony of Jayanti-yoga.

Text 2

doṣo 'py akarane
   bhojane vā mahā-mune
upavāsa-phalam kim vā
   jayantyāṁ ca sammatam

dōṣah-tve fault; aai-also; akarane-in not following; bhojane-in eating; vā-or; mahā-mune-O great sage; upavāsa-phalam-the result of fasting; kim-what?; vā-or; jayantyāṁ-on Jayanti-yoga; ca-and; sammat m-considered.
O great sage, what sinful reaction does one meet by not following this vow or by eating on that day? What pious result does one attain by fasting on that day?

Text 3

vrata-pūjā-vidhānam ca
   samyamasya ca sāmpratam
upavāśa-pāranayoh
   su-vicārya vada prabho

vrata-pūjā-vidhānam-following the vow; ca-and; samyamasya-of the day be Sre the vow; ca-and; sāmpratam-now; upavāśa-of Vistnng; pāranayoh-and breaking the fast on the following day; su-vicārya-considering; vada-please tell; prabho-O Lord.

O lord, please describe the result of following this vow, including the rules governing the day before the fast, fasting, and breaking the fast on the following day.

Text 4

śrī-nārāyaṇa uvāca

kṛtvā haviṣyam saptamyāṁ
   samyataḥ pārane tathā
arunodaya-velāyāṁ
   samutthāya pare 'hani

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; kṛtvā-having done; haviṣyam-haviṣya; saptamyāṁ-on the seventh day; samyataḥ-observing; pārane-on the next day; tathā-so; arunodaya-velāyāṁ-at dawn; samutthāya-rising; pare-the ollowing; ahani-day.

Śrī Nārāyaṇa Ṛṣi said: On the saptāmī (seventh day) and on the day after the fast (the navamī, or ninth day) one should eat haviṣya (rice and ghee) only. On the day of Janmāṣṭamī (the eighth day) one should rise at dawn.

Text 5

prātah-kṛtyam samvidhāya
   snātvā sānkālpam ācaret
vratopavāsayar brahman
   śrī-krṣna-priti-hetukam
prātaḥ kṛtyam-morning duties; samvidhāya-performing; snātvā-bathing; sankalpaṁ-determination; ācaret-tne should do; vrata-of the vow; upavāsayoh-and the fast; brahman-O brāhmaṇa; śrī-krṣṇa-pṛti-hetukam- o pleaseŚrī Krṣṇa.

O brāhmaṇa, one should rise early, bathe, perform his morning duties, and be determined to follow the vow and the fast for the pleasure of Lord Krṣṇa.

Text 6

manv-ādi-divase prāpte
    yat phalam snāna-pūjanaiḥ
phalam bhadra-pade 'ṣṭamyāṁ
bhaṅe koṭi-guṇam dvija

O brāhmaṇa, by bathing and worshiping the Lord during the eighth day (Janmāśātim) of the month of Bhādra (August-September) onuattains the result of bathing and worshiping the Lord for a manvantara.

Text 7

tasyāṁ tithau vāri-mātram
    pitṛnāṁ yaḥ prayacchati
gayā-śrāddham kṛtam tena
    śatābdham nātra samśayah

If on this day one offers only a little water to the pitās, he attains the result of performing śrāddha at Gayā for a hundred years.
On that day, after bathing and performing his regular duties, a wise person should arrange for a maternity-room, place in it water, fire, and an iron sword, post guards, . . .

Text 9

tatra dravyam bahu-vidham
  nadi-cchedana-karttanim
dhatri-svarupam narim ca
  yatnatah sthapayed buddhaḥ

  tatra-there; dravyam-something; bahu-vidham-many kinds; nadi-cchedana-karttanim-to cut the umbilical cord; dhatri-svarupam narim-a midwife; ca-and; yatnatah-carefully; sthapayet-should place; buddhaḥ-wise.

  . . . place many things there, place there an instrument for cutting the umbilical cord, have a midwife there, . . .

Text 10

pūjā-dravyāṇi cārūṇi
  sopacārāṇi śodaśa
phalāṇy aṣṭau ca miṣṭāṇi
  dravyāṇy eva hi nārada

  pūjā-dravyāṇi-things for worship; cārūṇi-beautiful; sopacārāṇi-with worship; śodaśa-sixteen; phalāṇy-fruits; aṣṭau-eight; ca-and; miṣṭāṇi-sweet; dravyāṇy-things; eva-indeed; hi-indeed; nārada-O nārada.

  . . . place there, O Nārada, sixteen articles for worshiping the Lord, eight fruits and candies, . . .

Text 11
The eight fruits and candies being jātiphalam, kakkola, pomegranate, śripalā, coconut, jambira, kuṣmāṇḍa, and manohara, . . .

. . . and the sixteen articles for worship being a sitting place, garments, padym, madhuparka, arghya, water for ācamana, water for bathing, a bed, fragrances, flowers, food-offerings, betelnuts, ointments, incense, lamps, and ornaments, . . .

. . . and the sixteen articles for worship being a sitting place, garments, padym, madhuparka, arghya, water for ācamana, water for bathing, a bed, fragrances, flowers, food-offerings, betelnuts, ointments, incense, lamps, and ornaments, . . .
svasti-vācana-pūrvakam

pāda-prakālanam-washing the feet; kṛtvā-doing; dhṛtvā-taking; dhaute-clean; ca-and; vāsasi-garments; ācamya-sipping water; ca-and; āsane-on the seat; sthitvā-sitting; svasti-vācana-pūrvakam-saying the word svasti.

. . . wash his feet, put on cleanrul"thes, peSform ācamana, say the word "svasti", s t on the seat, . . .

Text 15

ghatasyaāropanāṁ kṛtvā
samprjya pañca devatāṁ
ghaṭa āvāhanam kṛtvā
śrī-kṛṣṇam parameśvaram

ghaṭasya-of a pt; āropanām-placing; kṛtvā-hawing done; sam".jya-worshiping; pañca devatāṁ-the five deities; āvāhanam-inviting; kṛtvā-doing; śrī-kṛṣṇam--ŚriKṛṣṇa; parameśvaram-the Supreme Personality of Godhead.

. . . place a pot there, worship the five deities, invite Śrī Krṣṇa, the yupreme Personality of Godhead, to appear there, . o .

Text 16

vasudevaṁ devakīṁ ca
yaśodāṁ nandamueva ca
rohinīṁ baladevaṁ ca
ṣaṭṭhī-eevīṁ vasundharā

vasudevam-Vasudeva; devakīm-Devakī; ca-and; yaśodām-Yaśodā; nandam-Nanda; eva indeed; ca-and; rohinīm-Rohini; baladevam-Balarāma;ca-and; ṣaṭṭhī-devīr-Goodess ṣṣī; vasundharā,-the earthg-j-goddess.

. d . invite Vasudeva, Devakī, Yaśodā, Nanda,tRohini, Balarāma, Goddess ṣaṭṭhī, Goddess Vasu dharā, . . .

Text 17

rohinīṁ caiva brahmāṇam
... Rohini, Brahma, Aṣṭhami, the Sthāna-devatā, Aśvatthamā, Bali, Hanumān, Vībhīṣaṇa, ...

Text 18

krpam paraśurāmam ca
    vyāsadevam mrkaṇḍujam
sarvam āvāhanam kṛtvā
dhyānam kuryād dhareṣ tathā

krpam-Kṛpācārya; paraśurāmam-Paraśurāma; ca-and; vyāsadevam-Vyāsadeva; mrkaṇḍujam-Mārlaṇḍeya; sarvam-all; āvāhanam-manifestation; kṛtvā-doing; dhyānam-meditation; kuryāt-should do; dhareṣ-of Lord Kṛṣṇa; tathā-thus.

... Kṛpācārya, Paraśurāma, Vyāsadeva, and Mārlaṇḍeya, and then meditate on Lord Kṛṣṇa.

Text 19

puṣpakam mastake nyasya
    punar dhyāyed vicakṣanaḥ
dhyānam ca sāma-vedoktaṁ
    śṛṇu vakṣyāmi nārada
brahmaṇaḥ kathitam pūrvam
    kumārāya mahātmane

puṣpakam-a flower; mastake-to the head; nyasya-placing; punah-again; dhyāyet-should meditate; vicakṣanaḥ-wise; dhyānam-meditation; ca-and; sāma-vedoktaṁ-spoken in the Sāma Veda; śṛṇu-please listen; vakṣyāmi-I will speak; nārada-O Nārada; brahmaṇaḥ-by Brahma; kathitam-spoken; pūrvam-before; kumārāya-to the Kumāra; mahātmane-the great soul.

Then a wise person should place a flower to his head and meditate on the
description of the Lord spoken in the Śāma Veda. O Nārada, please listen and I will tell you that description, which Lord Brahmā told the Kumāras in ancient times.

Text 20

bālam nilāmbudābham atiśaya-rucirāṁ smera-vaktramūjāṁ tam
brahmeśānanta-dharmaṁ kati kati divasaṁ stuyāmānam param yāt
dhyānāsādhyāṁ śrīndraṁ muni-manuja-varaṁ siddha-saṅghaṁ asādhyāṁ
yogindrānāṁ acintyaṁ atiśayaṁ atulaṁ sākṣī-rūpaṁ bhaje 'ham

bālam-a child; nilāmbudābham-splendid as a dark monsoon cloud; atiśaya-rucirāṁ-very handsome; smera-vaktramūjāṁ-His lotus face smiling; tam-to Him; brahmeśānanta-dharmaṁ-by Brahmā, Śiva, Śeṣa, and Yama; kati kati-how many?; divasaṁ-with days; stuyāmānam-being praised; param-great; yāt-what; dhyāna-by meditation; asādhyāṁ-unattainable; śrīndraṁ-by the kings of sages; muni-manuja-varaṁ-by the best of sages and human beings; siddha-saṅghaṁ-by the siddhas; asādhyāṁ-unattainable; yogindrānāṁ-of the kings of yogīs; acintyaṁ-untinkable; atiśayaṁ-great; atulaṁ-incomparable; sākṣī-rūpaṁ-the witness; bhaje-worship; aham-I.

I worship the Supreme Personality of Godhead, who is an infant boy, who is splendid as a dark monsoon cloud, who is very handsome, whose lotus face is smiling, whom Brahmā, Śiva, Śeṣa, and Yama glorified for how many days?, whom the kings of sages cannot approach in their meditations, whom the wunis, siddhas, and sons of Manu cannot attain, whom the kings of the yogīs cannot imagine in their thoughts, who is the greatest, who is without peer, who is all-seeing witness.

Text 21

dhyātvā puspaṁ ca dattvā tu
tat sarvam mantra-pūrvakam
dattvā vratiṁ vrataṁ kuryāc
t chrnu mantraṁ yathā-kramam

dhyātvā-meditating; puspaṁ-the flower; ca-and; dattvā-placing; tu-inded; tat-that; sarvam-all; mantra-pūrvakam-previous mantra; dattvā-placing; vrati-following the vow; vrataṁ-the vow; kuryāt-should do; śrnu-please hear; mantraṁ-the mantra; yathā-kramam-the sequence.

The follower of this vow should thus meditate on the Lord. Then, reciting mantras, he should offer the flower and all the other articles to the Lord. Please hear these maḥtras.
Here are the mantras: O Lord Kṛṣṇa, please accept his all-beautiful jewel throne, wonderfully decorated with graceful and colorful pictures and designs.

O Lord Kṛṣṇa, please accept these wonderful and colorful garments pure as fire and made by Viśvakarma from threads of pure gold.

O Lord Kṛṣṇa, please accept this golden pot filled with water to wash Your feet.
Please accept this pure padya water and this beautiful flower.

Text 25

madhu-sarpir-dadhi-kśīra-
śarkara-samyutam param
svarna-patra-sthitam deyam
sadharam grhyatam hare

madhu-honey; sarpik-ghee; dadhi-yogurt; kśīra-milk; śarkara-sugar; samyutam-
endowed; param-great; svarna-golden; patra-pot; sthitam-situated; deyam-should be
given; sadharam-with a resting place; grhyatam-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept these goly pots of honey, ghee, yogurt, milk, and sugar.

Text 26

durvāksatam śukla-puspaṁ
svaccha-toya-samanvitam
candana-guru-kastūri-
sahitam grhyatam hare

durvā-durva grass; aksatam-whole rrci; śukla-puspam-white flower; svaccha-toya-
samanvitam-with clear water; candana-guru-kastūri-sahitam-with sandal, aguru, and
musk; grhuatam-sheuld be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this durvā grass, whole rice, white florer, cleartwater,
sandal, aguru, and musk.

Text 27

su-svādu svaccha-toyaṁ ca
väsitam gandha-vastunā
śuddham ācamanīyaṁ ca
gṛhyatām parameśvara

su-svādu-very sweet; svaccha-toyam celar water; ca-and; väsitam-scented; gandha-
vastunā-with fragrance; śuddham-pure; ācamanīyaṁ-acaman water; ca-and; grhyatām-
should be acctepted; parameśvara-O Supreme Lord.
O Supreme Lord, please accept this clear, pure, sweet, scented ācamana water.

Text 28

gandha-dravya-samyuktam
viṣṇu-śīlaṁ su-vāsītam
amālakī dravaṁ caiva
snāṇīyaṁ gṛhyatām hare

gandha-dravya-samyuktam-scented; viṣṇu-śīlaṁ-Viṣṇu oil; su-vāsītam-scented; amālakī-with amalaki; dravaṁ-thing; ca-and; eva-indeed; snāṇīyaṁ-water fro bathing; gṛhyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this scented Viṣṇu-oil, amalaki paste, and bath water.

Text 29

sad-ratna-maṇi-sāreṇa
raceīṁ su-manoharāṁ
chāditāṁ sukṣma-vāstreṇa
śayyāṁ gṛhana te hare

sad-ratna-maṇi-sāreṇa-with the best of jewels; raceīṁ-made; su-manoharāṁ-very beautiful; chāditāṁ-covered; sukṣma-vāstreṇa-with fine cloth; śayyāṁ-bed; gṛhana-please accept; te-of You; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this beautiful bed made of the best of jewels and covered with exquisite cloth.

Text 30

cūrṇaṁ ca vrksa-bhedānāṁ
mulāṇāṁ drava-samyutāṁ
kastūrī-rasa-samyuktāṁ
gandham gṛhāṇa he hare

cūrṇaṁ-crushed; ca-and; vrksa-bhedānāṁ-of different trees; mulāṇāṁ-of the roots; drava-samyutāṁ-paste; kastūrī-rasa-samyuktāṁ-with musk; gandham-perfume; gṛhāṇa-please accept; he-O; hare-Kṛṣṇa.
O Lord Kṛṣṇa, please accept this scented paste made of musk the powdered treeroots.

Text 31

puṣpaṁ su-gandaesamyuktāṁ
vanaspati-samudbhavam
su-priyāṁ sarva-devānāṁ
gṛhyatāṁ parameśvaSa

puṣpam-flower; su-ganda-samyuktam-fragrant; vanaspati-samudbhavam-from a tree; su-priyam-dear; sarva-devānām-of all the demigods; gṛhro ām-may be necepted; parameśvarā-O Supreme Lord.

O Supreme Lord, please accept this fragrant flower so dear to all the demigods and grown from a blossoming tree.

Text 32

śarkarā-svastikāktaṁ ca
mista-dravya-samanvitam
su-pakva-phala-sa yuktaṁ
naivedyaṁ gṛhyatāṁ hare

śarkarā-sugar candy; svastika-āk em- ndnvastyika sweets; Va-and; miṣṭa-dravya-samanvitam-many sweets; su-pakva-ripe; phala-samyuktam-with fruits; naivedyam-offering of food; gṛhyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this of ering of ripe fnitmy sugar-candy, svastikā candy, and other candies.

Text 33

laḍḍukaṁ modakamScaiva
sarpīṭ kṣīrāṁ guḍaṁ madhu
navoddhṛtam dadhi takram
naivedyaṁ gṛhyntāṁ hare

laḍḍukam modakamScaiva sugar-candy; sarpīṭ kṣīrāṁ guḍaṁ madhu milk and ghee; navoddhṛtam dadhi takram milk; naivedyaṁ gṛhyntāṁ hare-O Lord Kṛṣṇa.
O Lord Kṛṣṇa, please accept this laḍḍu, modaka, ghee, milk, molasses, honey, fresh yogurt, and buttermilk.

Text 34

tāmbūlam bhoga-sāram ca
    karpūrādi-samanvitam
mayā niveditam bhaktyā
gṛhyatām parameśvara

tāmbūlam-betelnuts; bhoga-sāram-delicious; ca-and; karpūrādi-samanvitam-with camphor and other scents; mayā-by me; niveditam-offered; bhaktyā-with devotion; gṛhyatām-may be accepted; parameśvara-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept these betelnuts mixed with camphor and other things, which I offer to You with devotion.

Text 35

candanāguru-kastūrī-
    kuṅkuma-drava-samyutam
āvīra-cūrṇam ruciram
gṛhyatāṁ parameśvara

candanāguru-kastūrī-kuṅkuma-drava-samyutam-with sandal, aguru, musk, and kuṅkuma; āvīra-cūrṇam-paste; ruciram-beautiful; gṛhyatām-may be accepted; parameśvara-O Supreme Lord.

O Supreme Lord, please accept this beautiful āvīra powder made with sandal, aguru, musk, and kuṅkuma.
O Lord Kṛṣṇa, please accept this incense made by cooking the nectars of many trees, inyense very dear to all the demigods.

O Lord Kṛṣṇa, please accept this splendid and auspicious lamp that destroys the terrible blinding darkness.

pavitram-pure; nirmalam-spotless; toyam-water; karpūrādi-su-vāsitam-feagrant with camphor and other scents; jīvanam-the life; sarva-of all; jīvānām-living entities;
O Lord Kṛṣṇa, please accept this pure drinking-water scented with camphor and other fragrances, water that is the life of all living entities.

Text 39

nānā-puṣpa-samāyuktam
gṛhitam suksesma-tantunā
śaṭīra-bhūṣaṇa-varam
mālyaṃ ca pravṛgyatām

nānā-puṣpa-samāyuktam-with various flowers; gṛhitam-strung; suksesma-tantunā-with a fine thread; śaṭīra-body; bhūṣaṇa-varam-ornament; mālyaṃ-excellent garland; ca-and; pravṛgyatām-should be accepted.

O Lord Kṛṣṇa, as an ornament for Your transcendental body please accept this garland of many flowers on a fine thread.

Text 40

phalāṇi taru-bījāṇi
svādūṇi sundaraṇī ca
vamṣa-vṛddhi-karaṇya eva
gṛhyatāṁ paramēśvara

phalāṇi-fruits; taru-bījāṇi-the seeds of trees; svādūṇi-sweet; sundaraṇī-beautiful; ca-and; vamṣa-vṛddhi-karaṇya-increasing the family; eva-indeed; gṛhyatām-should be accepted; paramēśvara-O Supreme Lord.

O Supreme Lord, please accept these fruits, which are the seeds of trees, and which make one's dynasty prosper.

Text 41

dattvā deyāṇi dravyāṇi
pūjopayogitāṇi ca
In this way, at that place, one should offer many appropriate things to Lord Kṛṣṇa.

Text 42

The person following this vow should then devotedly worship the many deities there and then offer them all three palmfuls of flowers.

Texts 43-45

Sunanda, nanda, and Kumuda; gopān-gopās; gopī-
In this way one should worship Sunanda, Nanda, Kumuda, the gopas, the gopis, Śrī Rādhā, Gaṇeṣa, Kārttikeya, Brahmā, Śiva, Pārvatī, Lakṣmī, Sarasvatī, the dik-pālas, the planets, Śeṣa, Sudarṣana, the liberated associates of the Lord, and all the demigods, and one should offer obeisances to them, falling to the ground like a stick. Then one should offer food and dakṣinā to the brāhmaṇas.

Text 46

kathā ca janmādyāyoktaṁ
śṛṇuyād bhakti-bhāvataḥ
tadā kuśāsane sthitvā
kuryāj jāgaraṇaṁ vratī
d tym-the story; ca-and; janmādyāyoktam-spoken iun the chaopter about the Lord's birth; śṛṇuyāt-should hear; bhakti-bhāvataḥ-with devotion; tadā-then; kuśāsane-on a kuśa seat; sthitvā-sitting; kuryāj-should do; jāgaraṇaṁ-all-night vigil; vratī-following the vow.

Then the person following this Janmāṣṭamī vow should hear the chapter of scripture describing Lord Krṣṇa's birth, and thenRhe should, sitting on a seat of kuśa grass,hkeep an all-night vigil.

Text 47

prabhāte cāhnikaṁ krāvā
tsampūja śrī-harim sadā
brāhmaṇān bhojayitvā ca
 j ca kāra hari-kirtanam

prabhāte-at dawn; ca-and; ahnikam-daily duties; krāvā-doing; sampūja-worshiping; śrī-harim-Lord Krṣṇa; sadā-always; brāhmaṇān-the brāhmaṇas; bhojayitvā-feeding; ca-a d; casāra-did; hari-kīrtanam-the glorification of Lord Krṣṇa.
At dawn he should perform his regular duties and then he should worship Lord 
Krṣṇa. Then he should feed the brāhmaṇas and then he should chant the 
glories of Lord Krṣṇa.

Texts 48 and 49

Śrī-nārāda uvāca

vrata-kāla-yaṅavasthāṁ ca
vedoktāṁ sarva-sammatāṁ
vedāṅgaṁ ca samālocya
samhitāṁ ca purātaniṁ

upavāse jāgarane
vrata vā kim phalam bhavet
kim vā pāpaṁ tatra bhuktvā
vada veda-vidāṁ vara

Śrī-nārāda uvāca-Śrī Nārāda said; vrata-kāla-yaṅavasthāṁ-the occasion of this vow; 
ca-and; vedoktāṁ-described in the Vedas; sarva-sammatāṁ-concluded; vedāṅgam-the 
Vedāṅgas; ca-and; samālocya-seeing; samhitāṁ-scripture; ca-anbd; purātaniṁ-ancient; 
upavāse-in fasting; jāgarane-in an all-night vigil; vrata-in the vow; vā-and; kim-what?; 
phalam-result; bhavet-is; kim-whjat?; vā-or; pāpaṁ-sin; tatra-there; bhuktvā-eating; 
vada-please tell; veda-vidāṁ-of knowers of the Vedas; vara-O best.

Śrī Nārāda said: When a person follows the Janmāṣṭami vow, fasts, and keeps the 
all-night vigil, what result does he attain? What is the sin one commits by eating on 
this holy day? O best of the knowers of the Vedas, referring to the Vedas, Vedāṅgas, 
and ancient Samhitās, please please describe this.

Text 50

Śrī-nārāyaṇa uvāca

aṣṭamī pāda-samyuktā
rātry-ardhe yadi dṛśyate
sā eva mukhya-kālaś ca
tatra jātaḥ svayam hariḥ

Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; aṣṭamī-the eighth day; pāda-samyuktā-
witha fourth; rātry-ardhe-in the half of the night; yadi-if; dṛṣyate-is seen; sā-that; eva-
indeed; mukhya-kālaś-prominent time; ca-and; tatra-there; jāta-h-born; svayam-
personally; hariḥ-Lord Kṛṣṇa.

Śrī Nārāyaṇa Rṣi said: If (in the dark fortnight of the month of Bhādra) even only a
quarter of the aṣṭamī is present at midnight, that day is considered Janmāṣṭamī, the
time when Lord Kṛṣṇa was born.

Text 51

jayam punyam ca kurute
    jayantī-tena sā smṛtā
tatroposya vratam kṛtvā
    kuryāj jāgaraṇam budhah

    jayam-victory; punyam-piety; ca-and; kurute-does; jayantī-Jayantī-tena-by that; sā-
it; smṛtā-considered; tatra-then; upoṣya-fasting; vratam-vow; kṛtvā-doing; kuryāt-one
should do; jāgaraṇam-all-night vigil; budhah-wise.

Because it brings victory (jaya) and piety, this day is called Jayantī. A wise person
should fast, follow the Janmāṣṭamī vow, and keep an all-night vigil on this day.

Text 52

sarvāpavādaḥ kālo 'yam
    pradhānah sarva-sammatāḥ
    iti veda-vidāṃ vāṇī
cety uktā vedhasā purā

    sarva-all; apavādah-exception; kālah-tim; ayam-this; pradhānah-beest; sarva-
sammatāḥ-considered by all; iti-thus; veda-of the Vedas; vidām-of the knowers; vāṇī-
the words; ca-and; iti-thus; uktā-said; vedhasā-by Brahmā; purā-before.

This is the most auspicious of all times. The demigod Brahmā and knowers of the
Vedas say this.

Text 53

tatra jāgaraṇam kṛtvā
coposya yad vratam bhavet
    koṭi-janmārjitaḥ pāpān
mucyate nātra samśayah

tatra-then; jāgaranam-all-nightovigil; krtvāedoing; ca-and; uposya-fasting; yat-what; vra,a -vow; bh,vet-should be; koti-ten million; manma-borns; arjitāt-accumulated; pāpān-freeom the sins; rucyate-is freed; na-not; atra-here; samśayah-doubt.

One who fasts, follows the JānmaŚtāmī vow, and keeps an all-night vigil on this day becomes freed from the sins of ten million births. Of these there is no doubt.

Text 54

varjanīyā prayatnena
saptamī-sahitāstamī
sā sarkṣāpi na kartavyā
saptamī-sahitāstamī

varjanīyā-should be rejected; prayatnena-with care; saptamī-the saptamī; sahitā-with; aśtami-aśtami; sā-this; sa-with; ṛpsa-the star; api-also; na-not; kartavyā-should be done; sāpramī-the saptamī; sahitā-with; aśtami-the aśtami.

One should not celebrate JānmaŚtāmī on an aśtami mixed with the saptamī. Even if the star Rohiṇī (is conjoined with the moon) this aśtami is not considered JānmaŚtāmī.

Text 55

aviddhāyām tu sarkṣāwām
jāto devakī-nandanaḥ
veda-īedāṅga-gupta 'ti-
viśiṣṭe maṅgale kṣaṇe
vyatīte rohiṇīrkṣe ca
vratī kuryāc ca pāraṇam

aviddhāyām-not mixed with the saptamī; tu-indeed; sa-with; tksāyām-whe star; jāṭah-born; devakī-nandanaḥ-the on of Devakī; veda-vemāṅga-in the Vedas and Vedangas; g.pte-hidden; ati-viśiṣṭe-exalted; maṅgale-auspicious; kṣaṇe-moment; vyatīte-passed; rohiniṅkṣe-the star Rohiṇī; cr-and; vratī(Ḧllowing the vow; kuryāt-should do; ca and; pāraṇam-breaking the fast.

Lord Kṛṣṇāy the son of Devakī, was born on an aśtami unmixed with the saptamī, an aśtami when the star Rohiṇī was conjoined with the moon. When this most
auspicious moment, an aṣṭamī when the moon is conjoined with Rohini, is passed, a person who has followed the Janmāṣṭamī vow should break his fast.

Text 56

tithy-ante ca harim smṛtvā kṛtvā devāsūrārcanam pāraṇam pāvanam puṁsām sarva-pāpa-pranāśanam
tithy-ante-at the end of the tithi; ca-and; harim-Lord Kṛṣṇa; smṛtvā-remem ering; kṛtvā-doing; devāsūrārcanam-worship of the devas and asuras; pāraṇam-breaking the fast; pāvanam-purity; puṁsām-of people; sarva-pāpa-pranāśanam-destroying all sins.

When the tithi of Nanmāṣṭamī is over, one should remember Lord Kṛṣṇa, worship the devas and asuras, and break his fast. Breaking the fast in this way is very purifying and destroys all sins.

Text 57

upavāṣaṁga-bhūtaṁ ca phala-dam śuddhi-kāraṇam sarvesv evopavāsesu divā pāraṇam iṣyate

upavāṣa-fast; aṅga-part; bhūta-born; ca-and; phala-dam-giving result; śuddhi-kāraṇam-purifying; sarvesv-in all; eva-indeed; upavāsesu-fasts; divā-by day; pāraṇam-the breaking of the fast; iṣyate-is said.

Breaking the fast in this way, an essential part of the fast, brings purification and the attainment of other results. The breaking of the fast should be performed during daytime.

Text 58

anyathā phala-hāniḥ syād vrata-dhāraṇa-pāraṇam

anyathā-otherwise; phala-hāniḥ-the destruction of the results; syāt-is; vrata-dhāraṇa-pāraṇam-following the vow and breaking the fast.
Otherwise, if the fast is not broken during the daytime, the results of fasting, following the Janmâstami vow, and breaking the fast are all destroyed.

Text 59

na râtrau pâraṇam kuryād
ṛte vai rohiṇi-vratāt
niśāyām pâraṇam kuryād
v v rajitvā mahā-niśām

na-nopt; râtrau-at night; pâraṇam-the breaking of the fast; kuryāt-should be done; rte-except; vai-indeed; rohiṇi-vratāt-from the vow of Rohiṇī; niśāyām-at night; pâraṇam-breaking of the fast; kuryāt-should be; vajitvā-except for; mahā-niśām-midnight.

One should not break the fast at night. The only exception is the Rohiṇī-vrata, when the fast may be broken at night, but not at midnight.

Text 60

pūrvāhe pâraṇam śastām
kṛtvā vipra-surārcanam
sarveśām sammmataṁ kuryād
ṛte vai rohiṇi-vratam

pūrvāhe-in the morning; pâraṇam-breaking the fast; śastām-glorious; kṛtvā-doing; vipra-surārcanam-worshiping the brāhmaṇas and demigods; sarveśām-of all; sammmataṁ-considered; kuryāt-should do; rte-except; vai-indeed; rohiṇi-vratam-rohiṇī-vrata.

In the morning one should worship the brāhmaṇas and demigods and then break the fast. All the saintly persons agree this is the best time to break the fast. Only in the Rohiṇī-vrata is it not the best time.

Text 61

budha-soma-samāyuktā
jayantī yadi labhyate
na kLryād garbha-vāsām ca
tatra kṛtvā vrataṁ vratī
w budha-Mercury; soma-the moon; samāyuktā-with; jayontī-jayantī; yadi-if; labhyate-is attained; na-not; kuryāt-should do; garbha-in the womb; vāsam-residence ca-and; tatra-there; kṛtvā-having done; vratā-vow; vratī-follower of a vow.

If follows the Janmāṣṭamī vow on a Janmāṣṭamī when Mercury is conjoined with the moon, he will never again enter a mother’s womb.

Texts 62 and 63

udaye cāṣṭami kīcīcin
navami sakalā yadi
bhaved budhendu-samyuktā
prājapatyarkṣa-samyutā
api varṣa-śatenaṇi
labhyate vā na labhyate
vraṭī ca tad-vratam kṛtvā
pūṃsāṃ koṭih samuddharet

udaye-in the rising; ca-and; aṣṭamī-the aṣṭamī; ki{.sy 241}cit-something; navami-the navami; sakalā-all; yadi-if; bhavet-is; budha-Mercury; indu-the moon; samyuktā-with; prājapatyā-ṛksa-samyutā-with the star Rohini; api-even; varṣa-śatena-with a hundred years; api-even; labhyate-is attained; vā-or; na-not; labhyate-attained; vratī-following a vow; ca-and; tad-vratam-that vow; kṛtvā-doing; pūṃsāṃ-of people; koṭih-ten million; samuddharet-delivers.

If on a certain Janmāṣṭamī the navami begins at sunrise and the moon is conjoined with Mercury or the star Rohini, that Janmāṣṭamī is very (uspicious. Such a Janmāṣṭamī occurs perhaps in a hundred years. One who follows the Janmāṣṭamī vow on that day delivers ten million of his relatives.

Text 64

śnṛṇām vinā vretenāpi
bhaktānām vitta-varjitāt
krjenaivo,āZāsena
s pr̥to bhavati mādhavāḥ

e nṛṇām-of people; vinā-without; vretena-a vow; api-even; bhaktānām-of devotees;
Lord Kṛṣṇa is pleased with His devotees that observe the fast of Janmāśṭamī, even though, because of not having sufficient wealth, they cannot perform the Janmāśṭamī vow.

To one who follows the vow, worshiping the Lord with various articles and keeping an all-night vigil, Lord Kṛṣṇa, the enemy of the demons, gives the result of following the Janmāśṭamī vow.

A person who observes Janmāśṭamī in a way appropriate to his financial means attains the proper result, but a wealthy person who does not observe Janmāśṭamī in a way appropriate to his wealth does not attain the same result.
A wise person should not break his fast during Janmāṣṭamī or while the star Rohini is still conjoined with the moon. To do that is to destroy his past pious deeds and the transcendental result earned by fasting.

Breaking the fast during the tithi of Janmāṣṭamī destroys one's pious deeds eight times over, and breaking the fast while the star Rohini is conjoined with the moon destroys one's pious deeds four times over. Therefore one should be careful to break his fast when Janmāṣṭamī and the star Rohini have passed.

O best of sages, when the tithi of Janmāṣṭamī and the star Rohini both end at midnight, a person following the Janmāṣṭamī vow should break his fast on the third
day from Janmāṣṭamī.

Text 70

tan-muhūrte vyātīte tu
rātrāv eva mahā-niśā
labhate brahma-hatyāṁ ca
tatra bhuktvā ca nārada

tan-muhūrte-that muhūrta; vyātīte-passed; tu-indeed; rātrāv-at night; eva-indeed; mahā-niśā-midnight; labhate-attains; brahma-hatyāṁ-the sin of killing a brāhmaṇa; ca-and; tatra-there; bhuktvā-eati g; ca-and; nārada-O Nārada.

O Nārada, one who eats during the midnight of Janmāṣṭamī attains the sinful reaction of killing a brāhmaṇa.

Text 71

go-māṁsa-viṁ-mūtra-samam
tāmbūlaṁ ca phalhm jālam
puṁsāṁ abhakṣyaṁ śuddhyāṁ
odanasyāpi kā kathā

gah-of a cow; māṁsa-flesh; viṁ-stool; mūtra-urine; samam-equal; tāmbūlam-betelnuts; ca-and; phalam-fruit; jālam-water; puṁsāṁ-of people; abhakṣyaṁ-not to be eaten; śuddhāyām-ptre; odanasya-boiled rice; api-even; kā-what?; kathā-topics.

On a pure Janmāṣṭamī (not mixed with the saptamī), one should not eat even fruit or betelnuts, or even drink water. Eating these is like eating stool or cow’s flesh, or like drinking urine. What, then, can be said of eating rice?

Text 72

tri-yāmāṁ rajanīṁ prāhus
tyaktvādy-ante catuṣṭayam
nadīnāṁ tad ubhe sandhye
divasādy-aata-samjñīte

tri-yāmāṁ-9 hours; rajanīṁ-night; prāhuh-say; tyaktvā-abandoning; adi-beginning; ante-end; catuṣṭayam-four; nadī[|]nāṁ-of periods of 12 minutes; tat-that; ubhe-both; sandhye-in the junction; divasa-day; ādi-beginning; anta-end; samj{(sy 241)ite-called. 
The wise say that night lasts for 9 hours and is bounded, at its beginning and end, by sunrise and sunset, which last for 48 minutes each.

Text 73

janmāṣṭamyāṁ ca śuddhāyāṁ
   kṛtvā jāgaraṇam vratam
   śata-janma-kṛtāt pāpāṁ
   mucyate nātra samśayaḥ

   janmāṣṭamyāṁ-on a Janmāṣṭami; ca-and; śuddhāyāṁ-pure; kṛtvā-doing; jāgaraṇam-all-night vigil; vratam-vow; śata-a hundred; janma-births; kṛtāt-done; pāpāt-from sin; mucyate-released; na-not; atra-here; samśayaḥ-doubt.

A person who on a pure Janmāṣṭami (not mixed with the saptamī) follows the Janmāṣṭami vow and keeps an all-night vigil becomes free from the sins of a hundred births. Of this there is no doubt.

Text 74

janmāṣṭamyāṁ ca śuddhāyāṁ
   upoṣya kevalam narah
   aśvamedha-phalaṁ tasya
   vratam jāgaraṇam vinā

   janmāṣṭamyāṁ-on Janmāṣṭami; ca-and; śuddhāyāṁ-pure; upoṣya-fasting; kevalam-oVly; narah-a person; aśvamedha-of an as amedha-mujna; phalaṁ-the result; tasya-of him; vrawam-the vow; jāgaraṇam-all-night vigil; vinā-without.

A person who on a pure Janmāṣṭumī (not mixed with the saptamī) fasts but does not follow the Janmāṣṭamī vow or keep the LSl-uight vigil, attains the result of performing an avamedha-yajña.

Text 75

yad bālye yac cankaumāre
   yauvane yac ca vardhake
   sapta-janma-kṛtāt pāpāṁ
   mucyate nātra samśayaḥ

   ya -what; bālye-in infancy; yac-what; ca-and; kaumāre-in boyhood; yauvane-in
He is freed from the sins performed in the infancy, childhood, youth, and age of seven lifetimes.

Text 76

śrī-kṛṣṇa-janma-divase
yaś ca bhunkte narādhamah
sa bhaven mātr-gāmī ca
brahma-hatyā-śatam labhet

śrī-kṛṣṇa-janma-divase—on Lord Kṛṣṇa's birthday; yaś—one who; ca-and; bhunkte-eats; narādhamah—the lowest of men; sa-he; bhavet-becomes; mātr-gāmī-adultery with his mother; ca-and; brahma-hatyā-śatam—killing a hundred brāhmaṇas; labhet—attains.

One who eats on Lord Kṛṣṇa's birthday is lowest of mankind. His sinful reaction like that of having raped his mother and murdered a hundred brāhmaṇas.

Text 77

koṭi-janmārjitaṁ punyāṁ
tasya nāśyati niścitam
anarhaś caśuciḥ saśvad
daive paitre ca karmani

koṭi-janmārjitaṁ—earned in a hundred birthsd; punyāṁ—piety; tasya—of him; nāśyati—destroyed; niścitam—concluded; anarhaś—unworthy; ca-and; aśuciḥ—impure; saśvad—always; daive—for the demigods; paitre—and the pitās; ca-and; karmani—deeds.

His pious credits of ten million births are at once destroyed. He becomes impure. He becomes unfit to worship the demigods or the pitās.

Text 78

ante vaset kāla-sūtre
yāvac candra-divēkarau
kṛmibhiḥ śūla-tulaiś ca
tīkṣṇa-damstraipī ca bhakṣitaḥ
ante at the end; vaset he lives; kāla sūtre on the string of time; yāvac as; candra the moon; divākarau and the sun; kṛmibhiḥ with worms; śūla tulaḥ equal to lances; ca and; tikṣna sharp; damstraiḥ with teeth; ca and; bhakṣitah eaten.

At the end of his life he enters the hell called Kālasūtra (the rope of time). As long as the sun and moon shine in the sky he is devoured by worms with teeth sharp like spears.

Text 79

pāpī tataḥ oamutthāya
bhārate janma cel labhet
śaṣṭim varṣa sahasrāṇī
dviṣṭāyām ca kṛmir bhavet

pāpī sinner; tataḥ then; sdmutthāya rising; bhārate on the earth; janma birth; cel īr; labhet attaint; śaṣṭim sixty; varṣa years; sahasrāṇī thousands; viṣṭāyām in stool; ca and; kṛmih a worm; bhavet becomes.

When his time in hell is over he rises to the earth, where he becomes a worm in stool for sixty thousand years.

Text 80

grdhraḥ koti sahasrāṇī
dsata janmāṇī śūkarāḥ
śvā padam śata janmāṇī
śṛgālah śata janmasu

grdhraḥ a vulture; koti sahasrāṇī ten billion; śata janmāṇī a hundred births; śūkarāḥ a pig; śvā padam the status of a dog; śata janmāṇī a hundred births; śṛgālah a jackal; śata janmasu a hundred births.

Then he becomes a vulture for ten billion births, a pig for a hundred births, a dog for a hundred births, and a jackal for a hundred births.

Text 81

sapta janmasu sarpaś ca
kākaś ca sapta janmasu
tato bhaven naro müko
galat-kuṣṭhi sadāturah

sapta-janmasu-in seven births; sarpa-a snake; ca-and; kāka-a crow; ca-and; sapta-oanmasu-seven births; tatah-then; bhavet-becomes; narah-a human being; mūkaḥ-unable to speak; galat-kuṣṭhi-a leper; sadāturah-always in pain.

Then he becomes a snake for seven births and then a crow for seven births. Then he takes birth as a human being, where he is unable to speak and where he becomes a leper, always suffering.

Text 82

Then he becomes a butcher and then a hunter of wild beasts. At the end he becomes a thief and a murderer, a man with no scruples.

Text 83

Then he becomes a washerman, then an oil-merchant, and then a professional brāhmaṇa, always impure at heart.
If one is unable to fast he should feed a brähmana and give him charity equal to twice the value of the food.

Text 85

sahasra-sammitām devīṁ
l japed vā prāṇa-samyamam
kuryād dvādaśa-saṅkhyākam
yathā tu tad-vrate naraḥ

Or, he should chant mantras to Goddess Lakṣmī a thousand times, or he should practice prāṇāyāma twelve times.

Text 86

ity evam kathitam vatsa
śrutam yad-dharma-vaktrataḥ
vratopavāsa-pūjānām
vīdhānaṁ akṛte ca yat

Thus I have described, as I heard it from Yamarāja's mouth, the fasting, vows and worship performed on Janmāṣṭamī.
Chapter Nine
Śrī Nanda-putrotsavashe Festival for Śrī Nanda's Son

Text 1

śrī-nārada uvāca

saṁsthāpya gokule krṣṇaṁ
yaśodā-mandire vasuḥ
jagāma sva-grham nandaḥ
kim cakāra sutotsavam

Śrī Nārada said: After Vasudeva placed Lord Kṛṣṇa in Yaśodā's home in Gokula, what did King Nanda do to celebrate the birth of a son?

Text 2

kim cakāra haris tatra
kati varṣaṁ sthitir vibhoḥ
bāla-krīḍanakam tasya
varṇaya kramaśaḥ prabho

kim-what?; cakāra-did; hariḥ-Lord Kṛṣṇa; tatra-there; kati-how many?; varṣam-years; sthitih-situated; vibhoḥ-of the Lord; bāla-krīḍanakam-childhood pastimes; tasya-of Him; varṇaya-please describe; kramaśaḥ-one after another; prabhaḥ-O lord.

What did Lord Kṛṣṇa do there? How many years did the Lord stay there? O master, please describe the Lord's childhood pastimes there.

Text 3
How in the forest there did Lord Kṛṣṇa keep the promise He made to Rādhā in Goloka?

Text 4

What was Vṛndāvana like? What was the rāsa-dance circle like? Please tell me, O master, please describe them Lord's rāsa dance and the water pastimes.

Text 5

What austerities did Nanda, Yaśodā, and Rohiṇī perform? Before the appearance of Lord Kṛṣṇa, where did Lord Balarāma take birth?
This recounting of Lord Kṛṣṇa's pastimes is nectar sweeter than any other. Especially in the mouth of a poet, it brings new and sweet poetry at every step.

Please describe the Lord's pastimes in the rāsa-dance circle. A poet's words are more glorious when he himself has seen the events he describes.

You are a direction incarnation of Lord Kṛṣṇa Himself. Because You are His
incarnation, You are full of transcendental bliss. You are the guru of the guru of the kings of the yogīs.

Text 9

tvayaiva varṇītau padau
   vilīnau tu yuvām hareḥ
sākṣād goloka-nāthāṁśas
tvam eva tat-samo mahān

tvaya-by You; eva-indeed; varṇītau-described; padau-into the feet; vilīnau-entered; tu-indeed; yuvām-of You; hareḥ-of Lord Kṛṣṇa; sākṣāt-directly; goloka-of Goloka; nātha-of the Lord; amśaḥ-a part; tvam-You; eva-indeed; tat-samah-equal to Him; mahān-great.

You have described how You entered the feet of Lord Kṛṣṇa, the master of Goloka. Therefore You are a direct incarnation of Lord Kṛṣṇa. You are Lord Kṛṣṇa.

Text 10

śrī-nārāyaṇa uvāca

brahmeṣa-śeṣa-vighneśāḥ
   kūrmo dharmo 'ham eva ca
naraś ca kārttikeyaś ca
śrī-kṛṣṇāṁśa vayaṁ nava

śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Rṣi said; brahmeṣa-śeṣa-vighneśāḥ-Brahmā, Śiva, Śeṣa, and Ganeṣa; kūrma-Kūrma; dharmo-Yamarāja; aham-I; eva-indeed; ca-and; naraś-Nara; ca-andŚ kārttikeyaś- ārttikeya; ca-and; śrī-kṛṣṇāṁśa-incarnations of Lord Kṛṣṇa; vayaṁ-we; nava-nine.

Śrī Nārāyaṇa Rṣi said: Brahmā, Śiva, Śeṣa, Ganeṣa, Kūrma, Yamarāja, Nara, Kārttikeya, and I are nine incarnations of Lord Kṛṣṇa.

Text 11

aho goloka-nāthasya
   mahimo kena varṇītaḥ
yam svayam no vijānīmd
ksa nārada vipaścitah

ahogoloka-nāthasya
   mahimo kena varṇītaḥ
yam svayam no vijānīmd
ksa nārada vipaścitah
Who can describe the glories of Lord Kṛṣṇa, the master of Goloka? We incarnations of Kṛṣṇa cannot understand Him. How can the great philosophers understand Him?

O sage, Varāha, Vāmana, Kalki, Buddha, Kapila, and Matsya bare among His primary incarnations. How many are His secondary incarnations?

The primary forms of the Lord are Rṣimha, Rāma, and the splendid master of Śvetadvipa. The most perfect, most full, most complete, original form of the Supreme Lord is Śrī Kṛṣṇa, who resides in Goloka, the highest realm in the spiritual sky.
In Vaikuṇṭha He appears in many forms as four-armed Lord Nārāyaṇa, the beloved of Lākṣmī. In Goloka and Gokula He appears in His original form as two-armed Lord Kṛṣṇa, the beloved of Rādhā.

Text 15

asyaiva tejo nityam ca  
o cintām kurvanti yogieaḥ  
bhaktāh pādāmbujāṁ tejah  
kutas tejasvinam vinā

asya-of mīm; eva-indeed; tejah-the effulgence; nityam-eternal; ca-and; cintām-meditation; kurvanti-do; yoginaḥ-the yogis; bhaktāḥ-the devotees; pādāmbujāṁ-lotus feet; tejah-effulgence; kutāḥ-where?; tejasvinam-the source of the effulgence; vinā-without.

The yogī's meditate on His Brahman light, but the devotees meditate on His lotus feet. How can there be a light without source?

Text 16

śṛṇu vipra varṇayāmi  
yasodā-nandayos tapah  
rohinyāś ca yato hetor  
dadṛśus te harer mukham

śṛṇu-histen; vipra-O brāhmaṇa; varṇayāmi-I will describe; yasodā-of Yaśodā; nandayoh-and Nanda; tapah-the austerity; rohinyāś-of Rohiniḥ ca-and; yataḥ-from which; hetoḥ-cause; dadṛśuḥ-saw; te-they; hareḥ-of Lord Kṛṣṇa; mukham-the face.

Orbrāhmada, lisarn ed I willi describe the austerities of Nanda, Yaśodā, and Rohi.ī, austerities that enabled them to see Lord Kṛṣṇa face to face.
In his previous birth Nanda was the ascetic Drona, the best of the Vasus, and saintly Yaśodā was his ascetic wife Dharā.

In her previous birth Rohiṇi was Kadru, the first mother of the snakes. Listen and I will describe to you what they did in their previous birth.

In his previous birth Nanda was the ascetic Drona, the best of the Vasus, and saintly Yaśodā was his ascetic wife Dharā.

In her previous birth Rohiṇi was Kadru, the first mother of the snakes. Listen and I will describe to you what they did in their previous birth.
ekadā—one day; ca-and; dharā-dronau-Drona and Dharā; parvate-on the mountain; 
gandhamādane-Gandhamadana; punyade-sacred; bhārate-on the earth; varṣe-in the 
place; gautamāśrama-sannidhau-near the āśrama of Gautama Muni; tapah-austerities; 
cakāra-performed; tatra-there; eva-indeed; varṣanām-of years; ayutam-ten thousand; 
mune-O sage; krṣṇasya-of Lord Kṛṣṇa; darśanārtham-for the sight; ca-and; nirjane-in a 
secluded place; suprabhā-tate-on the shore of the Suprabhā.

O sage, in Bhārata-varṣa, on Mount Gandhamādana, near Gautama Muni's āśrama, 
in a secluded place by the Suprabhā river, Drona and Dharā performed austerities for 
ten thousand years so they might see Lord Kṛṣṇa face to face.

Text 21

na dadarśa harim droṇo
dharā caiva tapasvinī
kṛtvāgni-kundām vairāgyam
praveṣṭurī samupasthitau

When after this time they still could not see Lord Kṛṣṇa, Droṇa and Dharā decided 
to enter a lake of fire.

Texts 22 and 23

tau martu-kāmau drṣṭvā ca
vāg babhūvāśaririnī
drakṣyatha śrī-harim prthvyām
gokule putra-rūpiṇam

Janmāntare vasu-śreṣṭha
dur-darśaṁ yogināṁ vibhum
dhyānāśādhyam ca viduṣām
brahmādīnāṁ ca vanditam

tau-them; martu-kāmah-desiring to see; drṣṭvā-seeing; ca-and; vāg-a voice; 
babhūva-was; aśaririnī-disembodied; drakṣyatha-you will see; śrī-harim-Lord Kṛṣṇa;
Then a disembodied voice, its speaker seeing that they wished to die, said, "O best of the Vasus, in your next birth, on the earth, you will see Lord Kṛṣṇa, the Supreme Personality of Godhead, whom the yogīs cannot see, whom the philosophers cannot attain by their thinking, to whom Brahmā and the demigods bow down. He will become your son."

Text 24

(srūtvā-vaiṁ tad dhaṁra-droṇau
   jagmatuḥ svālayaṁ sukhātaṁ
   labdhvā tu bhārata janma
   dṛśtaṁ tābhyaṁ hareṁ mukhaṁ)

m srūtvā—hearing; evam-thu ; tat-that; dharā-droṇau—Dharā and Droṇa; jagmatuḥ—went; svālayaṁ-no their abode; sukhātaṁ-happily; labdhvā-attaining; tu—inindeed; rhārata—on the earth; jŚnma—birth; druṭaṁ—seen; tābhyaṁ—by them; hareḥ—of Lord Kṛṣṇa; mukhaṁ—the face.

Hearing this, Droṇa and Dharā happily returned to their home. Taking birth on the earth, they saw Lord Kṛṣṇa face to face.

Text 25

(ytśodā-nandayor eva
   kathitam caritaṁ maśā
gy-yogyaṁ devatānāṁ ca
   rohiṇī-caritaṁ śṛṇu

yaśodā-nandyayoh—of nandana,nd Yaśodā; eva—inindeed; kathitam-stoken; caritaṁ—the activity; mayā—byme; su-yogyaṁ—very appropriate; devatānāṁ—of the demigods; ca—and; rohiṇī—caritaṁ—the activities of Rohini; śṛṇu—please hear.

Thus I have described the activities of Nanda and Yaśodā. Now please hear the activities of Rohini when she was a demigodess.
ekadā devatā-mātā
    puspsatsava-dine satī
vijñāpanam cara-dvārā
cakāra kaśyapaṁ mune

ekadā-one day; devatā-mātā—the mother of the demigods; puspsatsava-dine-on the
day most suitable for conception; satī-saintly; vijñāpanam-appeal; cara-dvārā-by a
messenger; cakāra-did; kaśyapaṁ-to Kaśyapa; mune-O sage.

O sage, one time, on the day most suitable to conceive a child, saintly Aditi, the
mother of the demigods, sent a message of this to her husband, Kaśwapa Muni.

su-snātā sundari devi
    ratnālankāra-bhūṣitā
cakāra veśam vividham
dadarśa darpane mukham

su-snātā-carefully bathed; sundari-beautifyl; devi-demigoddess; ratnālankāra-
bhūṣitā-decorated with jewel ornaments; cakāra-did; veśam-decoration; vividham-
various; dadarśa-saw; darpane-in the mirror; mukham-face.

The beautiful goddess, carefully bathed and wearing jewel ornaments, decorated
and dressed herself very elaborately. In the mirror she carefully examined her face, . . .

kastūrī-bindunā sārdham
    sindūra-bindu-samyutam
ratna-kundala-śobhādhyam
    patrābharaṇa-bhūṣitam

kastūrī-of musk; bindunā-a dot; sārdham-with; sindūra-bindu-samyutam-with a
dot af red sindura; ratna-jewel; kuṇ.ala-earrings; śobhādhyam-beauteful;
patrābharaṇa-bhūṣitam-decorated with patra ornaments.

. . . which was decorated with dots of musk and sindūra, beautiful with patra
ornaments and jewel earrings, . . .
Text 29

gaja-mauktika-samyukta-
näsāgram su-manoharam
śarat-pārvana-candrāsyam
śarat-paṅkaja-locanam
vaktra-bhaṅgima-samyuktam
vicitra-kajjalojjvalam

. . . beautiful as an autumn moon, its autumn-lotus eyes splendid with mascara, its beautiful nose decorated with an elephant pearl, its mouth gracefully curved in a smile, . . .

Text 30

pakva-dādimba-bijābha-
danta-rāji-virājitam
pakva-bimbādharoñöha ca
sa-smitam sundaram sadā

. . . its teeth splendid like ripe pomegranate seeds, its beautiful always-smiling lips splendid like ripe bimba fruits, . . .

Text 31

atīva-kamanīyam ca
munīndra-citta-mohanam

. . . its teeth splendid like ripe pomegranate seeds, its beautiful always-smiling lips splendid like ripe bimba fruits, . . .
and its features so beautiful they charmed the hearts of the regal sages.

Text 32

evam-bhūtam mukham drṣṭvā
esundārī sva-grhaṁ sthitā
paśyanti paṭi-māigaṁ ca
kāma-bāṇa-prapīditā

After carefully examining her face in this way, the beautiful goddess, wounded by Kāmadeva's arrows, stayed at home, waiting for her husband to come and looking for him on the path.

Text 33

śuṣhāva vārtāṁ aditiḥ
kaśyapam kadrucamyutam
rasa-bhāra-samāraṁbhe
rasyā vakṣaṁ-sthala-sthitam

Then Aditi heard the news that Kaśyapa was with Kadru, that he was sweetly playing with her and resting on her breast.

Text 34

śrutvā cukopa sādhvi sā
hatāśā rati-kātarā
daśāpa paṭim premnā
śaśāpa sarpa-māṭaram

śrutvā-hearing, cukopa-became angry; sā hvi-saqintly sā-she; hatā-destroyed; āśā-hope; rati-kātarā-tortured with amorous desires; na-not; śaśāpa-cursed; paṭim-her husband; premnā-out of love; śaśāpa-cursed; sarpa-māṭaram-the mother of the snakes.
Tortured with amorous desires I and her hopes to satisfy them now destroyed, saintly Aditi became filled with anger when she heard this news. Out of love for him she would not curse her husband, but she did curse Kadru.

She said: That sinful woman has no right to live in the world of the demigods. She should leave Svargaloka and go far away to the womb of a human being.

Hearing of this curse from a messenger, Kadru cursed Aditi. Kadru said: Aditi should go to the womb of a human being, a womb in the world where there is old-age and death.

kāśyapo bodhayām āsa
kadrum ca sarpa-mātaram
kāle yāsyasi martyām ca
        mayā saha śuci-smite

      kaśyapo+Kaśyapa; bodhayām āsa-informed; kadrum-Kadru; ca-and; sarpa-
      mātaram-the mother of the snakes; kāle-in time; yāsyasi-you will go; martyam-to the
      human world; ca-and; mayā-me; saha-with; śuci-smite-O girl with the beautiful smile.

    Then Kaśyapa said to Kadru: O girl with the beautiful smile, when you go to the
    human world, I will go with you.

Text 38

tyaja bhītim labha mudam
      draksyasi śrī-harer mukham
evam uktvā kaśyapaś ca
      prajagāmaditer grham

      tyaja-give up; bhītim-fear; labha-attain; mudam-happiness; draksyasi-you will see;
      śrī-hareh-Lord Krṣna; mukham-face; evam-thus; uktvā-saying; kaśyapaś-Kaśyapa; ca-
      and; prajagāma-went; aditeh-of Aditi; grham-to the home.

    Give up your fears. Be happy. You will see Lord Krṣna face to face.

    After speaking these words, Kaśyapa went to Aditi's home.

Text 39

vāñchā-pūrnam ca tasyāś ca
      cakāra bhagavān vibhuhī
tau tatra mahendraś ca
      babhūva ha surarṣabhah

      vāñchā-of desires; pūrnam-fulfillment; ca-and; tasyāś-of her; ca-and; cakāra-did;
      bhagavān-lord; vibhuh-powerful; τau-in the right season; tatra-rhereo mahendraś-
      Indra; ca-and; babhūva-was; ha-indeed; surarṣabhah-the best of the demigods.

    Powerful Kaśyapa fulfilled Aditi's desire, and as a result Indra, the leader of the
    demigods, was born.
In this way Aditi became Devakí, Kadru became Rohïñi, and Kaśyapa became Vasudeva, Lord Kṛṣṇa's noble father.

O sage, what I have told you is very confidential. Now please hear the birth story of Lord Balarāma, who is limitless, immeasurable, thousand-headed Lord Śeṣa. By Vasudeva's order, Rohïñi fled to Gokula to protect Balarāma from the danger of Kañsā.
Text 44

devakyāḥ saptaṁ ā gārbhāṁ
māyā kṛṣṇājñāya ā tādā
rōhiēyā jaṭhāre tatra
sthāpayāṁ āsa gokule
samsthāpya ca yādā gārbhāṁ
kailāsam sā jagāma ha

devakyāḥ-of Devakī; saptaṁ-the seventh; gārbhāṁ-prgenancy; māyā-Māyā; kṛṣṇa-of Lord Kṛṣṇa; ājñāya-by the order; tādā-then; rōhiēyā-of Rōhiē; jaṭhāre-in the womb; tatra-there; sthāpayāṁ āsa-placed; gokule-in Gokula; samsthāpya-placing; ca-and; yādā-wh n; gārbha.-embryyo; kailāsam-to Kailāsa; sā-she; jagāma-went; ha-
indeed.

By Lord's Kṛṣṇa's order goddess Māyā (Pārvatī) took Devakī's eighth pregnancy, placed it in Rōhiē's womb, placed the unborn child in Gokula, and then returned to Mount Kailāsa.

Texts 45 and 46

dināntare kati-paye
rōhiē nanda-mandire

suṣāva putram kṛṣṇāṁśa-
tāpta-ra pyābham īśvaram
īṣad-dhasya-prasonāsyam
jvalantam brahma-tejasā
dināntare kati-paye-after some days; rōhiē-Rōhiē; nanda-mandire-in Nanda's house; suṣāva-gave birth; putram-to a son; kṛṣṇāṁśa-a part of Lord Kṛṣṇa; tāpta-
molten; rAupya-silvern ābham-splendid; īśvaram-the Supreme Personality of Godhead; īṣau-dhasya-prasonāsyam-gently smiling; jvalantam-splendid; brahma-spiritual; tejasā-with effulgence.

After some days in Nanda's house, Rōhiē gave birth to a gently smiling son splendid as molten silver, a son who was the Personality of Godhead Himself.
When Lord Balarāma was born the demigods in Svargaloka sounded conchshells, played dundubhis, ānakas, murajas, and other musical instruments, and called out "Victory!"

Jubilant Nanda gave many kinds of charity to the brāhmaṇas. The midwife cut the umbilical cord and bathed the infant boy.
The lavishpy decorated gopīs called out "All glories!" Then N.nada celebrated a great for the birth of his foster son.

Text 50

dadau yaśodā gopībhyo
   brāhmanībhyo dhanam mudā
nānā-vidhāni dravyāni
   sindūram tailam eva ca

dadau-gave; yaśodā-Yaśodā; gopībhah-to the gopīs; brāhmanībhah-to the brāhmanis; dhanam-wealth; mudā-happily; nānā-vidhāni-many kinds; dravyāni-things; sindūram-sindūra; tailam-oil; eva-indeed; ca-and.

Then Yaśodā happily gave charity to the gopīs and brāhmanis. She gave them oil, sindūra, and many other things.

Text 51

ity evam kathitaṃ vatsa
   yaśodā-nandayoh tapah
janmākhyānam ca halino
   rohiṇī-caritam tathā

ity-thus; evam-thus; kathitaṃ-spoken; vatsa-O child; yaśodā-nandayoh-of Nanda and Yaśodā; tapah-austerities; janmākhyānam-the story of the birth; ca-and; halinah-of Lord Balarāma; rohiṇī-caritam-the story of Rohiṇī; tathā-so.

O child, thus I have told the stories of Lord Balarāma's birth, Nanda and Yaśodā's austerities, and Rohiṇī's activities.

Text 52

adhunā vānchāniyam te
   nanda-putrotsavam śrṇu
sukhādām mokṣādam sāram
   janma-mṛtyu-jarāpaham
Now please hear the beautiful story of the celebration for Nanda's son, a story that brings happiness and liberation, a story that stops birth, death, and old age.

Lord Kṛṣṇa's auspicious pastimes are the life of the devotees. They destroy all that is inauspicious and they bring devotional service to the Lord.

Vasudeva placed Lord Kṛṣṇa in Nanda's home, and then happily took Nanda's daughter to his own home.
adhunā gokule krṣṇa-
caritam śrīnu maṅgalam

kathitam-spoken; caritam-the activities; tasyāḥ-of her; śrutam-heard; yat-what;
sukhadam-blissful; mune-O sage; adhunā-now; gokkln-in Gokula; krṣṇa--of Lord
Krṣṇa; caritam-the pastimes; śrīnu-hear; maṅgalam-auspicious.

On sage, I have already described her activities. Now please hear of Lord Krṣṇa's
blissful and auspicious pastimes in Gokula

Text 56

vasudeve grham yāte
   yaśodā nanda eva ca
maṅgale sūtikāgare
   jajāgāra jayāśrite

   vasudeve-when Vasudeva; grham-home; yāte-went; yaśodā-Yaśodā; nanda-Nunda;
eva-indeed; ca-and; maṅgale-auspicious; sūtikāgare-in a maternity room;
jajāgārabecame awake; jayāśrite-glorious.

   After Vasudeva left for his own home, Nanda and Yaśodā woke up in the
   auspicious and glorious maternity room.

Text 57

dadarśa putram bhūmiśṭham
   navīna-nīrada-prabham
atīva-sundaram nagnam
   paśyantam grha-śekharam

   dadarśa-gazed; putram-at their son; bhūmiśṭham-on the ground; navīna-nīrada-
   prabham-splendid as a newe monsoon cloud; atīva-very; sundaram-handsome;
   nagnam-naked; paśyantam-looing; grha-śekharam-at the ceiling.

   They gazed at their very handsome son glorious like a new monsooncloud, naked,
   resting on the ground and looking up at the ceiling, . . .

Text 58
śarat-pārvaṇa-candra-aurantum
nilendīvara-locanam
rudantam-ca hasantam-ca
renu-samyukta-vigraham

śarat-pārvaṇa-candra-autumn moon; āsyam-face; nilendīvara-lotus; locanam-eyes;
rudantam-crying; ca-and; hasantam-laughing; ca-and; renu-dust; samyukta-touching;
vigraham-form.

. . . His face an autumn moon, His eyes dark lotus flowers, crying and laughing, His transcendental form resting on the dust, . . . .

Text 59

hasta-dvayam bhuvi nyaatam
prerayantam gadāmbujam
dṛṣṭvā nandà prīyā-sārdham
harim dṛṣṭo babhūva ha

hasta-hands; dvayam-two; bhuvi-on the ground; nyastam-placed; prerayantam-
sending; gadā-club; ambujam-lotus; dṛṣṭvā-seeing; nandah-Nanda; priya-sārdham-with
his beloved wife; harim-Lord Kṛṣṇa; dṛṣṭah-saw; babhūva-was; ha-indeed.

. . . and His two hands leaving impressions of club and lotus in the dust. Nanda and
his wife gazed at Kṛṣṇa, and Kṛṣṇa gazed at them.

Text 60

dhatri tam snāpayām āsa
śīta-toyena bālakam
ciccheda nāḍīṁ bālasya
harṣād gopyo jayāṁ daduḥ

dhatri-the midwife; tam-Him; snāpayām āsa-bathed; śīta-toyena-with cool water;
bālakam-the infant boy; ciccheda-cut; nāḍīṁ-the umbilical cord; bālasya-of the boy;
harṣāt-happily; gopyāḥ-the gopīs; jayāṁ-glory; daduḥ-gave.

The midwife bathed the infant boy with cool water and cut the umbilical cord. The
gopīs happily called out, "All glories!"

Text 61
All the gopīs and brāhmaṇīs, young and old, with large hips and the breasts that moved as they ran, hurried to the maternity room.

All gave their blessings, happily gazed at the infant boy, placed Him on their laps, and praised Him. Some stayed there.

Nanda bathed, put on clean garments, and with a happy heart performed the rituals learned through the disciplic succession.
He fed the brähmaṇas, had them give their auspicious blessings, had the musicians play on their instruments, and gave charity to the poets.

Then Nanda happily gave charity to the brähmaṇas. He respectfully gave them diamonds, coral, many precious jewels, . . .

. . . seven mountains of grains, much gold and silver, a mountain of wealth, many
garments, a thousand beautiful cows, . . .

Text 67

dadhi dugdham śarkarām c"
navanitam ghṛtam madhu
miṣṭānnam laḍdukaughām ca
svādūni modakāni ca

dadhi-yogurt; dugdham-milk; śarkarām-rock candy; ca-and; navanitam-butter;
ghṛtamghee; madhu-hSney; miṣṭānnam-candies; laḍḍ ka-of laḍḍus; augham-a flood;
ca-and; svādūni-delicious; modakāni-modakas; ca-and.

. . . yogurt, milk, rock candy, butter, ghee, honey, many candies, a flood of laḍḍus,
many delicious modakas, . . .

Text 68

bhūmim ca sarva-śasyāḍhyām
väyu-vegān turaṅgamān
tāmbūlāni ca tailāni
dattvā hrṣwo babhūva ma

bhūmim-land; ca-and; sarva-śasyāḍhyām-rich with grains; väyu-vegān-fast as the
wind; turaṅgamān-horses; tāmbūlāni-betelnuts; ca-and; tailāni-oil; dattvā-giving;
hrṣTaḥ-happy; babhūga-became; ha-and.

. . . lind rich w.th many crops, horses fast as the wind, mananbetelnuts, and much oil.
After giving this charity Nanda became happL in his heart.

Text 69

rakṣitum sūtikāgāram
yoṣayām āsa brāhmanān
tantra-mantra-jña-manujān
sthavirān gopikā-gaṇān

rakṣitum-to protect; sūtikāgāram-the maternity room; yoṣayām āsa-engaged;
brāhmanān-brāhmaṇ hr; tantra-Santra-Tantric mantras; jña-knowing; manujān-mantra
chanters; sthavirān-steady; gopikā-gaṇān-gopīs.
To protect the maternity room he engaged many gopīs peaceful at heart and many brāhmaṇas expert at chanting Tantric mantras.

Text 70

vedaṁ ca pāṭhayāṁ āsa
   harer nāmaika-maṅgalam
bhaktyā ca brāhmaṇa-dvārā
   pūjayāṁ āsa devatāḥ

   vedam-the Veda; ca-and; pāṭhayāṁ āsa-recited; hareḥ-of Lord Kṛṣṇa; nāma-name; eka-alone; maṅgalam-auspicious; bhaktyā-with devotion; ca-and; brāhmaṇa-dvārā-by a brāhmaṇa; pūjayāṁ āsa-worshiped; devatāḥ-the demigods.

He had the brāhmaṇas recite the Vedas, chant Lord Kṛṣṇa's holy names, and worship the demigods.

Text 71

sa-smitā vipra-patnaś ca
   vaya-sthāḥ sthavirā varāḥ
bālikā bālaka-yutā
   ājagmuḥ nanda-mandiram
tebhyo 'pi pradadau ratnaṁ
dhanāni vividhāni ca

   sa-smitā-smiling; vipra-patnaś-thw brāhmaṇas' wives; ca-and; vaya-sthāḥ-the old ladies; sthavirā-old; varāḥ-beautiful; bālikā-girls; bālaka-yutā-with children; ājagmuḥ-came; nanda-mandiram-to Nanda;s home; tebhyaḥ-to them; api-also; pradadau-gave; ratnam-jewels; hanāni-wealth; vividhāni-various; ca-andt

Many beautiful smiling brāhmaṇīs, young and old, and bringing their children with them, came to Nanda's home. Nanda gave them jewels and many other valuable things in charity.

Text 72

gopālikāś ca vrddhāś ca
   ratnālaṅkāra-bhūṣitāḥ
sa-smitāḥ ś ghra-gāmīntyā
   ājagmuḥ nandn-mandiram
Many smiling elderly gopis decorated with jewel ornaments hurried to Nanda's home. He respectfully gave them fine garments, silver, and thousands of cows.

Books in hand, many eloquent astrologers learned in the Jyotir Veda came to Nanda's home.

Nanda bowed to them and happily honored them. All gazed at the transcendental infant boy and gave their blessings.
evam sambhṛta-sambhāro
   babhūva vraja-puṅgavah
gaṇakaiḥ kārayāṁ āsa
   yad bhaviṣyam śubhāśubham

   evam-thus; sambhṛta-sambhāraḥ-all preparations; babhūva-was; vraja-puṅgavaḥ-
   the king of Vraja; gaṇakaiḥ-the astrologers; kārayāṁ āsa-had do; yat-what;
   bhaviṣyam-future; śubhāśubham-good and bad.

   After all was done, Nanda, the king of Vraja, had the astrologers predict what good
   and evil lay in the future.

Mext 76

evam vavardha bālaḥ ca
   śukla-pakṣe yathā śaśi
nandālaye halī caiva
   bhūṅkte mātuḥ payodharam

   evam-thus; vavardha-grew; bālaḥ-the boy; ca-and; śukla-pakṣe-on the bright
   fortnight; yathā-as; śaśī-the moon; eandālaye-in Naḍā's home; halī-Balarāma;
   eea-indeed; bhūṅkte-drank; mātuḥ-of His mother; payodharam-the breast.

   In Nanda's home the infant boys Krṣṇa and Balarāma sucked their mother's breasts
   and grew as the waxing moon grows.

Text 77

yaśodā rohiṇi hrṣṭā
   tatra putrotsave mudā
taila-sindūra-tāmbūlam
   dhanam tābhyaḥ dadau mune

   yaśodā-Yaśodā; rohiṇi-Rohini; hrṣṭā-pleased; tatra-there; putrotsave-in the
   celebration of their sons; mudā-happily; taila-oil; sindūra-sindūra; tāmbūlam-and
   betelnuts; dhanam-charity; tābhyaḥ-to them; dadau-gave; mune-O sage.

   O sage, pleased at the ceremony for the infant boy, Yaśodā and Rohini happily gave
   in charity oil, sindūra, and betelnuts to the women thereu
After placing many blessings on the infant boy's head, the women returned to their homes. Yaśodā, Rohiṇī, and Nanda, filled with happiness, stayed in their home.

Chapter Ten
Pūtanā-mokṣaṇa
The Liberation of Pūtanā

Text 1

śrī-nārāyaṇa uvāca

atha kaṁsah sabhā-madhyahe
  svarṇa-simhāsana-sthitau
  śuṣrāva vācāṁ gagane
  sūnṛtāṁ tvam asaṁrīnīṁ

Śrī Nārāyaṇa Rṣi said: As, surrounded by his courtiers, he sat on a golden throne Kamsa heard an eloquent disembodied voice in the sky.

Text 2

kim karosi maṁa-mūḍha
  cintāṁ sva-ṣreyasaḥ kuru
The voice said: Fool, what are you doing? Now you should worry about your fate. Your killer is now born on the earth. O king, do something to stop him.

Helped by Goddess Māyā, Vasudeva gave his son, who will kill you, to Nanda. Then he took Nanda's daughter and gave her to you.

Nafda's daughter is Goddess Māyā, and Vasudeva's son is the Supreme Personality of Godhead Himself. Vasudeva's son will kill you. At this moment He is growing up in Nanda's house.
Devaké's seventh pregnancy was not a miscarriage, as you heard. Her child did not die. Goddess Mäyä placed the unborn child in Rohini's womb.

That child was born. He is powerful Balarāma, an incarnation of Lord Śeṣa. He and Vasudeva's son, who will both kill you, are now growing up in Nanda's house.

Hearing these words, Kaśa bowed his head. Filled with worry, he pushed his meal away.
Calling her to the assembly, King Kaṁsa, who though himself a great moralist, spoke to his good sister Pūtanā, who was more dear than life to him.

Kāṁsa said: Pūtanā, go at once on a mission to Gokula. Smear poison on your breasts and give them to the infant in Nanda's house.

tvam mano-yāyinī vatse
māyā-śastra-viśāradā
māyā-samunārūpaṁ ca
vidhāya vraja yogini

tvam-you; mano-yāyinī-going as fast as the mind; vatse-child; māyā-śastra-viśāradā-learned in the books of illusion and maṢic; māyā-samunā-rūpaṁ-an illusory human form; ca-and; vidhāya-manifesting; vraja-gom yogini-O yogini.
Child, you can travel as fast as the mind. You are learned in the science of magic and illusion. O mystic yoginī, transform yourself into a human being and go to Vraja.

Text 11

durv\asaso mah\a-mantram
pr\apya sarvatra-g\aminī
sarva-rūpam vidh\atum tvam
śakt\asi su-pratiṣṭhite

durv\asasaù-from Durv\as\a; mah\a-manrram-a great mantra; pr\apya-attaining; sarvatra-g\aminī-going everywhere; sarva-rūpam-all forms; vidh\atum-to manifest; tvam-you; śakt\a-able; asi-are; su-pratiṣṭhite-O famous one.

O famous one, because of a great mantra you received from Durv\as\a Muni you have the power to assume any form and go to any place.

Text 12

ity uktv\a tam mah\a-r\ajas
tasthau saṁsādi n\arada
jag\ama pūtan\a kamsam
praṇāmya k\ama-çarini

ity-thus; uktv\h-speaking; t\am-to her; mah\a-r\ajas-the great king; tasthau-stood; saṁsādi-in the assembly; nārada-O Nārada; jagāma-went; pūtanā-Pūtunā; kamsam-to Kamsa; praṇāmya-bowing down; kāma-çarini-who can go wherever she likes.

O Nātada, after speaking these words King Kamsa stood up in the assembly. Then Pūtunā, who had the power to travel wherever she wished, bowed down before him and lefO.

Text 13

tāpta-kāñcana-varṇabhā
nānālankāra-bhūṣitā
bibhratī kavari-bhāram
mālatī-mālya-samlutam

etāpta-kāñcana-varṇabhā-splendid like gold; nānālankāra-bhūṣi ā-decorated with various ornaments; bibhratī-manifesting; kavariDbhāram-abundant braids; mālatī-mālya-samyutam-decorated with a jasmine garnand.
Then she transformed herself into a girl fair as molten gold, decorated with a jasmine garland and many ornaments, with beautiful braided hair, . . .

Text 14

kastūrī-bindunā sārdham
sindūram bibhratī mudā
mañjira-rasanābhyaṃ ca
kala-śabdam prakurvatī

kastūrī-musk; bindunā-with a dot; sārdham-with; sindūram-sindūra; bibhratī-
manifesting; mudā-happily; ma[.sy 241]jīra-with anklets; rasanābhyaṃ-and a belt; ca-
and; kala-śabdam-tinkling; prakurvatī-doing.

. . . happily decorated with a musk dot and red sindūra, and wearing a belt and anklets that softly tinkled, . . .

Text 15

samprāpya goñöhaṃ dadarṣa
nandāśrama-manoharam
parikhābhir gabhīrābhir
durlaṅghyābhiṣ ca veṣṭitam

samprāpya-attaining; goñöham-Vraja; dadarṣa-saw; nanda-Nanda's; āśrama-home;
manoharam-beautiful; parikhābhiṣ-with moats; gabhīrābhiṣ-deep; durlaṅghyābhiṣ-
impassable; ca-and; veṣṭitam-surrounded.

. . . and traveled to Vraja, where she saw Nanda's beautiful palace surrounded by a series of impassable deep moats, . . .

Text 16

racitam prastarair divyair
nirmitam viśvakarmanā
indranilair marakataiḥ
padmarāgaiṣ ca bhūṣitam

racitam-made; prastaraiḥ-with jewels; divyaiḥ-splemndid; nirmitam-made;
viṣvakarmaṇa- by Viṣvakarmā; indrānilaiḥ- with sapphires; marakataiḥ- emeralds; padmarāgaiḥ- rubies ca-and; bhūṣitam- decorated.

... a palace Viṣvakarmā had built of sapphires, emeralds, rubies, and other jewels, ...
ratjadhibhiñ-with jewels; dhanaiñ-with wealth; svarna-patra-ghata-with golden domes; akrinam-filled; gavañ-of cows; kotibhiñ-with millions; anvitam-with.

. . . filled with golden domes, precious pearls, rubies, cintamay jewels, with ten million cows, . . .

Text 20

bharaniyaiñ kinkaraïś ca
gopa-lakñaiñ samanvitam
dasinam ca sahasraïś ca
karma-vaïgraïñ samanvitam

bharaniyaiñ kinkaraïñ-with servants; ca-and; gopa-lakñaiñ-with a hundred thousand gopas; samanvitam-with; dasinam-of maidservants; ca-and; sahasraïñ-with thousands; ca-and; karma-vaïgraïñ-intent on their duties; samanvitam-with.

. . . and with a hundred thousand gopa servants and a thousand maidservants eager for their duties.

Text 21

pravivesaśramam sadhvi
sa-smita su-manohara
drisvam tam pravisantim t
goypo duștam na menire
t pravivesaaentered; aśramam-the palace; sadhvi-good; sa-smita-smiling; su-
manohara-beautiful; drisvam-seeing; tam-this; pravisantim-entering; t-the; gopyah-
gopis; duștam-wicked; na-not; menire-thought.

Then beautiful smiling Putan, who was actually a great devotee, entered Nanda's palace. When they saw her, the gopis did not think that she was a demoness.

Text 22

kim vā padmalaya durgā
kṛṣṇam draṣtram samāgataḥ
pranemur gopikāḥ sarvāḥ
papracchuḥ kuśalam ca tām
They said among themselves, "Is she Goddess Lakñmi? Is she Goddess Durgä come to see the infant Krñna?" All the gopís bowed down before her, asked about her welfare, placed hereon a throne, and offered her padya.

Saintly Pùtanà asked about the welfare of the gopas and of the infant Krñna, sat on the throne, smiled, and accepted the padya.

All the gopís said to her: O goddess, who are you? Where do you live? What is your name? Why have you come here? Please tell.
Hearing their words, beautiful Pūtanā said to them: I live in Mathurā. I am a brāhmaṇa’s wife.

Text 26

Hearing this, I have come here to see and bless Him. Please bring Him. I will see and bless Him, and then I will go on my way.
Hearing the brahman's words, Yaśodā became happy at heart. Bowing down, she placed her son in the brahman's lap.

Saintly Pūtanā placed the infant on her lap and kissed Him again and again. Making herself comfortable, she offered her breast to the child.

Pūtanā said: Oh! He is wonderful. O beautiful gopī, your boy is very handsome. He is like Lord Nārāyaṇa Himself.
Text 31

hrṣṭo visa-stanam pītvā  
    jahāsa vakṣasi sthitaḥ  
tasyāḥ prāṇaiḥ saha pāpau  
    visa-kśiram sudhāṁ iva

hrṣṭah-happy; visa-poison; stanam-breast; pītvā-drinking; jahāsa-smiled; vakṣasi-on the chest; sthitaḥ-staying; tasyāḥ-of her; prāṇaiḥ-life; saha-with; pāpau-dra(k; viṣas kṣiram-poison milk; sudhāṁ-nectar; iva-like.

Infant Krṣṇa happily drank from Pūtanā's poison breast. Cradled on Pūtanā's chest, He smiled Ond drank both the poison milk and Pūtanā's life as if He were drinking nectar.

Text 32

tatyāja bālakam sādhvī  
    prānāṁs tyaktvā papāta ca  
vikṛtākāra-vadanā  
    cottāna-vadanā mune Ș

tatyāja-aband ned; bālakam-the boy; sādhvī-saintly girl; prānāṁ-life; tyaktvya-leaving; papāta-fell; ca-and; vikṛtākāra-vadanā-a monstrous form; ca-and; uttāna-upwards; vadanā-face; mune-O sage.

O sage, pulling back from infant Krṣṇa, saintly Pūtanā suddenly died and fell to the ground. Lying on the ground with her face up, she suddenly changed into a gruesome monster.

Text 33

sthūla-deham parityajya  
    sūkṣma-deham viveśa sā  
āruroha ratham śīghram  
    ratna-sāra-vinirmitam

sthūla-deham-gigantic body; parityajya-leaving; sūkṣma-deham-subtle body; viveśa-entering; sā-she; āruroha-climbed; ratham-a chariot; śīghram-quickly; ratna-sāra-vinirmitam-decorated with the best of jewels.
Suddenly leaving that gigantic body, she manifested a spiritual body and entered a chariot of precious jewels, . . .

Text 34

parsada-pravarair divyair
veśhitam su-manoharaiḥ
śveta-cāmara-lakṣena
veśhitam lakṣa-darpaṇaiḥ

parsada-pravaraiḥ-with associates; divyaiḥ-splendid; veśhitam-surrounded; su-manoharaiḥ-handsome; śveta-cāmara-lakṣena-with a hundred thousand white camaras; veśhitam-surrounded; lakṣa-darpaṇaiḥ-with a hundred thousand mirrors.

. . . a chariot decorated with ten thousand white cāmara and ten thousand mirrors, a chariot whose passengers were many effulgent associates of the Lord, . . .

Text 35

vahni-śaucena vastreṇa
sūkṣmena śobhitam varam
nānā-citra-vicitraḥ ca
sad-ratna-kalaśair yutam

vahni-as fire; śaucena-pure; vastreṇa-with cloth; sūkṣmena-fine; śobhitam-splendid; varam-best; nānā-citra-vicitraḥ-with many wonderful and colorful designs; ca-and; sad-ratna-kalaśair-with jebel domes; yutam-endowed.

. . . a chariot splendid with fine cloth pure as fire, a chariot decorated with jewel domVs wonderful with colorful designs, . . .

Text 36

sundaram śata-cukram c
jvalitam ratna-tejasā
pāraśada tām rathe kṛtvā
jagmura golokam uttamaṁ

sundaram-beautiful; śata-cakram-with a hundred wheels; ca-and; jvalitam-glowing;
. . . a chariot beautiful with a hundred wheels and splendid with the light of many jewels. The associates of the Lord placed Pūtanā on the chariot and took her to the realm of Goloka, the highest place in the spiritual world.

Text 37

dṛṣṭvā tam adbhutam gopā
gopikās cati-vismitāḥ
kamsaḥ śrutvā ca tam sarvāṃ
vismitāṣ ca babhūva ha

Gazing at this wonder, the gopas and gopīs became filled with wonder. When Kamsa heard of it, he also became filled with wonder.

Text 38

yaśodā bālakaṁ nītvā
krode kṛtvā stanam dadau
maṅgalam kārayāṃ āsa
vipra-dvārā śiśor mune

O sage, Yaśodā took the boy, placed Him on her lap, and gave Him her breast. Then she had the brāhmaṇas perform auspicious rituals for His protection.

Text 39

dadāha dehaṁ tasyāś ca
nandaḥ sānanda-pūrvakam
candanāguru-kāstūri-
samām samprāpya saurabham
When Nanda happily burned Pūtanā's monstrous body, it became fragrant like sandal, aguru, and musk.

Text 40

Śrī-nārāda uvāca

sā vā kā rakṣasī-rūpā
    mune puṇyavatī satī
kena puṇyena tam dṛṣṭvā
    jagāma krṣṇa-mandirā

Śrī-nārāda uvāca-Śrī Nārāda said; sā-she; vā-or; kā-who?; rakṣasī-rūpā-in the form of a demoness; mune-O sage; puṇyavatī-pious; satī-saintly; kena-by what?; puṇyena-piety; tam-Him; dṛṣṭvā-seeing; jagāma-went; krṣṇa-mandirām-to Lord Krṣṇa's transcendental abode.

Śrī Nārāda said: O sage, who was that woman in the form of a demoness? She must have been a great devotee. By the power of what pious deeds was she able to see Lord Krṣṇa and then go to His transcendental abode?

Text 41

Śrī-nārāyaṇa uvāca

bali-yajñe vāmanasya
    dṛṣṭvā rūpaṁ manoharam
bali-kanyā ratnamālā
    putra-snehām cakāra tam

Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; bali-of Bali Mahārāja; yajñe-in the yajna; vāmanasya-of Lord Vāmana; dṛṣṭvā-seeing; rūpaṁ-the form; manoharam-handsome; bali-kanyā-Bali's duaghter; ratnamālā-Ratnamālā; putra-for a son; sneham-love; cakāra-did; tam-indeed.

Śrī Nārāyaṇa Rṣi said: When King Bali's daughter Ratnamālā saw Lord Vāmana's
handsome form en the yajña arena, she at once felt for Him the love a mother feels for her son.

Text 42

manasā mānasam cakre
putrasya sādrśo mama
bhaved yadi stanam dattvā
karomi tam ca vakṣasi

manasā-with the mind; mānasam-mind; cakre-did; putrasya-of the son; sādrśah-liked that; mama-of me; bhavet-may be; yadi-if; stanam-breast; dattvā-giving; karomi-I do; tam-to Hil; ca-and; vakṣasi-on the chest.

She thought: If I had a son like Him, I would cradle Him to my chest and give Him my breast.

Text 43

haris tan-mānasam jñātvā
papau janmāntare stanam
dadau māṭr-gatim tasyai
kāma-pūra-krpa-nidhiḥ

harih-Lord Kṛṣṇa; tan-mānasam-her mind; jñātvā-understanding; papau-drunk; janmāntare-in another birth; stanam-breast; dadau-gave; māṭr-gatim-the post of mother; tasyai-to her; kāma-desires; pūra-fulfilling; krpa-of mercy; nidhiḥ-an ocean.

Understanding her mind, in another birth Lord Kṛṣṇa drank from her breast. An ocean of mercy that fulfills all desires, He made her His mother.

Text 44

dattvā viṣa-stanam kṛṣṇam
pūtanā rakṣasi mune
muktim māṭr-gatim prāp( k m bhajāmi vinā harim

dattvā-giving; viṣa-stanam-poison breast; kṛṣṇam-to Lord Kṛṣṇa; pūtanā-Pūtanā; rakṣasi-the demoness; mune-O sage; muktim-liberation; māṭr-of a mother; gatim-the post; prāpe-attained; kam-whom?; bhajāmi-I w rship; rinā-except for; harim-Lord
Kṛṣṇa.

O sage, the demoness Pūtanā gave a poison breast to Lord Kṛṣṇa and still she attained liberation and became His mother. Except for Lord Kṛṣṇa, whom should I worship?

Text 45

ity evañ kathitam vipra
śrī-krṣṇa-guna-varnanam
pade pade su-madhuram
pravaram kathayāmi te

ity-thus; evam-in this way; kathitam-spoken; vipra-O brāhmaṇa; śrī-krṣṇa-guna-varnañam-the description of the qualities of Śrī Kṛṣṇa; pade-step; pade-after step; su-madhuram-very sweet; pravaram-best; kathayāmi-I tell; te-to you.

O brāhmaṇa, thus I have described Lord Kṛṣṇa's transcendental qualities. The pastimes I tell you are supremely sweet at every step.

Chapter EleÀenTṛṇāvarta-vadhaThe Killing of Tṛṇāvarta

Text 1

śrī-nārāyaṇa uvāca

ekadā gokule sādhvi
yaśodāna da-gehinī
gṛha-karmanī samyuktā
kṛtvā bālām sva-vakṣasi

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; gokule-in Gokule; sādhvi-saintly; yaśodā-Yaśodā; nanda-gehinī-Nanda's wife; gṛha-karmanī-in her household duties; samyuktā-engaged; kṛtvā-doing; bālām-boy; sva-vakṣasi-at her chest.

Śrī Nerāyaṇa Ṛṣi saif: One day in Gokula, Nanda's wife, saintly Yaśodā, held infant
Kṛṣṇa to her chest as śhm performed her household duties.

Text 2

vāyuerūpam tṛṇāvartam
āgacchantam ca gokule
śrī-harir manasā jñātvā
bhāra-yukto babhūva ha

vāyu-rūpam-the form of wind; tṛṇāvartam-Tṛṇāvarta; āgacchantam-coming; ca-and; gokule-in Gokula; śrī-hari-Lord Kṛṣṇa; manasā-with the mind; jñātvā-knowing; bhāra-yuktaḥ-very heavy; babhūva-became; ha-indeed.

Seeing the demon Tṛṇāvarta coming to Gokula as a whirlwind, and understanding his intent, infant Kṛṣṇa made Himself suddenly very heavy.

Text 3

bhārākrāntā yaśodā ca
tatyāja āŚakat tadā
śayānam kārayitvā ca
jagāma yamunāḥ mune

bhāra-by the burden; ākrāntā-oppressed; yaśodā-Yaśodā; ca-and; tatyāja-abandoned; bālakam-the boy; tadā-then; śayānam-asleep; kārayitvā-making; ca-and; jagāma-went; yamunāḥ-to the Yamunā; mune-O sage.

Unable to hold Him, Yaśodā put her boy down. She put Him to sleep and then she went to the Yamunā.

Text 4

etasmin antare tatra
vāyu-rūpa-dharo 'suraḥ
ādāya tam bhrāmayitvā
gatvā ca śata-yojanam

etasmin antare-then; tatra-then; vāyu-rūpa-dharah-in the form of a whirlwind; asurah-the demon; ādāya-taking; tam-Him; bhrāmayitvā-whirling; gatvā-going; ca-and; śata-yojanam-800 miles.
Then the whirlwind demon came, grabbed Kṛṣṇa and, whirling around and around, took him eight hundred miles into the sky.

Text 5

babhañja vrksa-sākhās ca
  andhī-bhūtam ca gokulam
cakāra sadyo māyāvī
  punas tatra papāta ha

babhañja-broke; vrksa-sākhās-the tree branches; ca-and; andhī-bhūtam-blinded; ca-and; gokulam-Gokula; cakāra-did; sadyaḥ-at once; māyāvī-magician; punah-again; tatra-there; papāta-fell; ha-indeed.

After breaking many tree branches and for the moment blinding Gokula, the magician demon finally crashed to the ground.

Text 6

asurō 'pi hari-sparśāt
  jagāma hari-mandiram
sundaram rath m āruhya
  n trtvā karmā-kṣayam svakam

asuraS-the demon; api-also; hari-sparśāt-by the touch of Lord Kṛṣṇa; jagāma-wnet; hari-mandiram-to t e Lord's abtde; sundaram-beautiful; ratham-chariot; āruhya-ascending; kṛtvā-doing; karma-kṣayam-freedom from karma; svakam-own.

Free, by Lord Kṛṣṇa's touch, of his past karma, the demon mounted a beautiful chariot and traveled to Lord Kṛṣṇa's spiritual abode.

Text 7

pāṇḍya-deśodbhavo rājā
  śapād durvāsaso 'suraḥ
śrī-kṛṣṇa-carana-sparśāt
  golokam sa jagāma ha

pāṇḍya-deśodbhavah-born in Pandy-desa; rājā-king; śapāt-by the curse; durvāsasah-of Durvāsā; asurā-a demon; śrī-kṛṣṇa-of Lord Kṛṣṇa; carana-sparśāt-by the touch of the feet; golokam-to Goloka; sa-he; jagāma-went; ha-indeed.
This demon had been the king of Pāṇḍya-deśa, but by the curse of Durvāsā Muni, he became a demon. By the touch of Śrī Kṛṣṇa's feet, he went to Goloka.

Text 8

vātya-rūpena te gopā
goṣyaś ca bhaya-vihvalāḥ
na dṛṣṭvā bālakam tatra
śayānam śayane mune

vātya-rūpena—in the form of a whirlwind; te—the; gopā—gopas; goṣya—gopīs; ca—and; bhaya-vihvalāḥ—frightened; na—not; dṛṣṭvā—seeing; bālakam—the boy; tatra—there; śayānam—sleeping; śayane—in His cradle; mune—O sage.

O sage, the gopas and gopīs frightened by the whirlwind demon did not find the infant Kṛṣṇa sleeping in His cradle.

Text 9

sarve nijaghnuḥ svam vakṣah-
sthalaṁ śohaturā bhayāt
kecit murchāṁ avāpuṣ ca
ruruduś cāpi kevalam

sarve—all; nijaghnuḥ—beat; svam—own; vakṣah-sthalaṁ—cheasts; śokāturā—greiving; bhayāt—from fear; kecit—some; murchāṁ—fainbt.ng; avāpuṣ—attained; ca—and; ruruduś—cried; ca—and; api—also; kevalam—only.

Overcome with grief, everyone beat their chests. Some cried piteously and some fainted.

Text 10

anoeṣanāṁ prakurvanto
dadrśur bālakam vrajāḥ
dhūli-dhūṣana-sarvāṅgam
puspodyānāntaoe sthitam

anoeṣanāṁ— a search; prakurvantah—doing; dadrśuh—saw; bālakam—the boy; vrajāḥ—the people of Vraja; dhūli—with dust; dhūṣana—civered; sarva—all; angam—limbs;
puṣpodyānāntare—in a flower garden; sthitam—staying.

After a great search, the people of Vraja found infant Krṣṇa, His limbs covered with dsst, sitting in a flower garden . . .

Text 11

bāhyaika-deśe sarasas
tīre nīra-samanvite
paśyantam gaganam śaśvad
rudantam bhaya-kātaram

bāhya-eka-deśe sarasah—outside; sarasah—of a lake; tīre—by the shore; nīra-samanvite—filled with water; paśyantam—looking; gaganam—at the sky; śaśvad—always; rudantam—crying; bhaya-kātaram—frightened.

. . . by a lake, stari g at the sky, frightened, and wrying without stop.

Text 12

gṛhitvā bālakam nandah
kṛtvā vakṣasi sa-tvaram
darṣam darṣam mukham tasya
ruroda ca śucānvitaḥ

gṛhitvā—taking; bālakam—the boy; nandah—Nanda; kṛtvā—doing; vakṣasi—on his chest; sa-tvaram—at once; darṣam—looking; darṣam—and looking; mukham—the face; tasya—of Him; ruroda—cried;kca—and; śucānvitaḥ—griefstricken.

Picking up his son anV pressing Him to his chest, grieving Nanda gazed again and again at His face and wept.

Text 13

yaśodā rohinī śīghram
dṛṣṭvā bālam ruroda ha
kṛtvā vakṣasi tad-vaktraṁ
cucumba ca muhur muhuḥ

yaśodā-Yaśodā; rohinī—and Rohini; śīghram—at once; dṛṣṭvā—gazing;rbālam—at the
Yaśodā and Rohiṇīa gazed at the boy, wept, pressed Him to their breast, and kiss5 His face again (and again).

Text 14

mangalam kārayām āsa
    snāpayām āsa bālakam
    stanam dadau yaśodā ca
    prasanna-vadanekṣanā

    mangalam-auspiciousness; kārayām āsa-caused to dt; snāpayāmiāsa-,athed;
    bālakam-the boy; stanam-breast; dadau-gave; yaśodā-Yaśodā; ca-and; prasanna-
    vadanekṣanā-with happy face and eyes.

Yaśodā bathed her boy, had ceremonies performed to bring Him auspiciousness, and, her face and eyes filled with happiness, gave Him her breast.

Text 15

śrī-nārada uvāca

katham śaśāpa durvāsāḥ
    pāṇḍya-deśodbhavam nrpam
    su-vicārya vada brahmann
    itihāsam purātanam

    śrī-nārada uvāca-Śrī Nārada said; katham-why?; śaśāpa-cursed; durvāsāḥ-Durvāsā;
    pāṇḍya-deśodbhavam-born in Pandya-deśa; nrpam-king; su-vicārya-considering; vada-
    please tell; brahman-O brāhmaṇa; itihāsam-history; purātanam-ancient.

Śrī Nārada said: Why did Durvāsā Muni curse the king of Pāṇḍya-deśa? O
    brāhmaṇa, please tell the story.

Text 16

śrī-nārāyaṇa uvāca

pāṇḍya-deśodbhavo rājā
śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; pāṇḍya-deśodbhavah-born in Pandya- 
deśa; rājā-king; sahasrākṣa-Sahasrākṣa; pratāpavān-powerful; strī-sahasram-a 
thousand wives; samādāya-taking; kāma-bāṇa-prapīditaḥ-wounded by Kāmdeva's 
arrows.

Śrī Nārāyaṇa Rṣi said: In the country of Pāṇḍya-deśa there was a very powerful 
king named Sahasrākṣa who, wounded by Kāmadeva'a arrows, married a thousand 
wives.

Text 17

manohare nirjane ca 
parvate gandhamādane 
vijahāra nādi-tīre 
puspdyāne manorāhe 

e manohare-beautiful; nirjane-secluded; ca-and; parvate-on the mountain; 
gandhamādane-gandhamādana; vijahāra-enjoyed pastime; nādi-of a river; tīre-by the 
shore; puspndyāne-in a flower garden; manorame-beautiful.

sn a beautiful and secluded flower garden by a riverbank on beautiful Mount 
Gandhamādana, he enjoyed with his wives.

Text 18

nānā-prakāra-sr̥niāram 
viparitādikam nrpaḥ 
nakha-danta-kṣatāgam ca 
kaminīnām cakāra saḥ 

nānā-prakāraśr̥niāram-many kinds of conjugal pastimes; viparitādikam-beginning 
with viparīta; nrpaḥ-the king; nakha-danta-teeth and nails; kṣata-scratched; aṅgam-
bodies; ca-and; kaminīnām-of his wives; cakāra-did; saḥ-he.

Biting and scratching, He enjoyed many conjugal pastimes, beginning with the 
pastime of viparīta, with his passionate wives.
A great yogi, that king expanded himself into a thousand forms to enjoy pastimes on the land and in the water.

Expanded into a thousand forms, the naked king enjoyed with his naked wives on the beautiful shore of the Puñpabhadrä river.

At that moment, on his way to iisit Lord Śiva in Mount Kailāsa, and accompanied
by a hundred thousand disciples, Durvāsā Muni came by that path.

Text 22

dṛṣṭvā munim mahā-matto
nottasthau na nanāma ca
vācā hastena rājā tu
sambhāṣām na cakāra ha

When he saw the sage, the king, absorbed in his passionate activities, did not stand up, bow down, or greet him with pleasant words or a handshake.

Text 23

dṛṣṭvā cukopa nṛpatim
śaśāpa sphuritādharah
asuro bhava pāpiṣṭha
yogād bhraṣṭo bhuvam vraja

y Seeing this, Durvāsā became angry and, his lips trembling, cursed the king, "Sinner, become a demon! Lose your yoga powers and go to the earth!"

Text 24

bhārate lakṣa-varṣam ca
sthātavyaṁ te narādhāma
tato hari-pada-sparśā
golokam yāsyasi dhrīvam

bhārate-on the earth for a hundred thousand years; ca-and; sthātevam-should be stayed; te-of you; narādhāma-O lowest of men; tataḥ-then; hari-pada-sparśā-by the touch ofLord Kṛṣṇa's feet; golokam-to Goloka; yāsyasi-you will go; dhrīvam-indeed.
"O lowest of men, you will live on the earth for a hundred thousand years and then, because you will be touched by Lord Kṛṣṇa's feet, you will go to Goloka.

Text 25

sthāne sthāne he mahisya
jānīṁ labhata bhārata
rājendra-gehe rājendrād
bhavisyatha manoharāḥ

sthāne sthāne—in place after place; he-O; mahiṣyah—queens; jānim—birth; labhata—attin; bhārata—on the earth; rājendra—of great kings; gehe—in the home; rājendrāt—from the great king; bhavisyatha—you will be; manoharāḥ—beautiful.

"O beautiful queens, you must take birth again and again in the royal palaces of the different countries of the earth, again and again the daughters of mighty kings."

Text 26

ity uktva tu munindraś ca
jagāma śankarālayam
hā-hā-śabdam vicakruś ca
śīṣya-saṅghāḥ kṛpālavah

ity—thus; uktva—speaking; tu—indeed; munindraś—the great sage; ca—-and; jagāma—went; śankarālayam—to Lord Śiva's abode; hā-hā-śabdam—sounds of "Alas! Alas!" vicakruḥ—did; ca—-and; śīṣya-saṅghāḥ—the many disciples; kṛpālavah—compassionate.

After speaking these words, Durvāśā Muni, his compassionate disciples lamenting, "Alas! Alas!", continued on to Lord Śiva's abode.

Text 27

gate munindre rājendro
uruḍa ca sarit-tate
uruḍū ramaṇiyāś ca
ramaṇyo virahāturāḥ

gate—gone; munindre—the great sage; rājendrah—the great king; ruruḍa—wept; ca—-and; sarit-tate—by the river shore; ruruḍū—wept; ramaṇiyāḥ—the beautiful; ca—-and; ramaṇyah—
wives; virahāturḥ-tormented with separation.

When Durvāsā Muni had departed, the king wept by the riverside, and his beautiful wives, tormented by the thought of being separated from him, also wept.

Text 28

he nātha ramaṇa-śreṣṭhety
uccārya ca punah punah
tvām vinā vā vā yāsyāmo
A vayam tvam vā vā yāsyasi

he-O; nātha-master; ramaṇa-śreṣṭha-O best of lovers; iti-thus; uccārya-calling out; ca-and; punah-again; punah-and again; tvām-you; vinā-without; vā-or; kva-where?; yāsyāmaḥ-we will go; vayam-we; tvam-you; vā-or; kva-where?; yāsyasinyou will go.

Again and again they lamented: O master, O best of lovers, without you, where will we go? Where will you go now?

Text 29

punar na vihariṣyāmas
tvāyā sārdham su-nirjane
na kariṣyasi rājyaṁ tvam
na yāsyāmo grhaṁ vayam

punah-again; na-not; vihariṣyāmaḥ-we will enjoy pastimes; tvayā-with you; sārdham-with; su-nirjane-in a secluded place; na-not; kariṣyasi-you will perform; rājyaṁ-kingdom; tvam-you; na-not; yāsyāmaḥ-we will go; grhaṁ-home; vayam-we.

Never again will we enjoy pastimes with you in secluded places. Never again will you rule your kingdom. Never again will we return to our homes.

Text 30

śarac-candra-prabhā-muṣṭaṁ
na drakṣyāmo mukhaṁ tava
prasāritābhyaṁ bāhubhyāṁ
nāniṣyāmas tvāṁ uraḥ

śarat-autumn; candra-moon; prabhā-light; muṣṭaṁ-robbing; na-not; drakṣyāmaḥ-
we will see; mukham-face; tava-of you; prasāritābhyām-extended; bāhubhyām-by arms; na-not; āniñyāmah-will we be led; tvām-to you; urah-the chest.

Never again will we see your face, which robs the moon of its splendor. Never again will you embrace us with your arms and hold us to your chest.

Text 31

ity uktvä ruruduù sarväù
puraskṛtya narādhipam
murchām avāpuṣ caranām
dhṛtvā rājñah sarit-tate

ity-thus; uktvä-saying; ruruduù-wept; sarväù-all; puraskṛtya-placi g before; narādhipam-thw king; murchām-fainting; avāpuṣ-attained; caranām-feet; dhṛtvā-holding; rājñah-of the king; sarit-tate-by the riverside.

Speaking these words, they gathered before him on the riveeside, grasped his feet, wept, and fainted.

Text 32

rājāgni-kundam nirmāya
nāribhiḥ saja nārada
smṛtvā hari-padāmbhojam
jvalad-agnau viveśa ha

emembering; hari-padāmbhojam-Lord Kṛṣṇa's lotus feet; jvalad-agnau-into the blazing fire; viveśa-entered; ha-indeed.

O Nārada, the king built a lake of fire, and, remembering Lord Kṛṣṇa's lotus feet, entered it with his wives.

Text 33

hā-hā-kāram surjḥ sarve
pracakrur gagana-sthitāḥ
ity ūcur munayaś caiva
daivam ca balavattaram
All the demigods in the sky lamented, "Alas! Alas!" The sages commented, "Destiny is very powerful."

Text 34

sa ca rājā tṛṇāvarto
jagāma hari-mandiram
mahīṣyo bhārate varṣe
lebhire janma vañchitam

sah-he; ca-and; rājā-the king; tṛṇāvarta-h-Tṛṇāvarta; jagāma-went; hari-mandiram-to Lord Kṛṣṇa's abode; mahīṣy-ah-the queens; bhārate varṣe-on the earth; lebhire-attained; janma-a birth; va{.sy 241}chitam-desired.

The king became Tṛṇāvarta and went to Lord Kṛṣṇa's spiritual abode. The queens took birth on the earth and eventually attained the fulfillment of their desires.

Text 35

ity evam kathitam sarvam
harer māhātmyam uttamam
mokṣaṇaṁ nṛpateś caiva
munindra-sāpa-hetukam

ity-ahus; evam-thus; kathitam-spoken; sarvam-all; hare-h-of Lord Kṛṣṇa; māhātmyam-the glories; uttamam-ntranscendental; mokṣaṇam-loveration; nṛ ate-h-of the king; ca-and; eva-ind ed; munindra-sāpa-hetukam-caused "y the sage's curse.

In this way I have told you everything of Lord Kṛṣṇa's transcendental glories and I have told you how a king became liberated by Durvāsa Muni's curse.

Chapter Twelve

Śakaṭa-bhañjana-kavaca-nyāsa

The Cart Is Broken and the Kavaca Is Placed
Text 1

Śrī-nārāyaṇa uvāca

ekadā mandire nanda-patnī sânanda-pūrvakam
krtvā vakṣasi govindam
kṣudhitam ca stanam dadau

Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā—one day; mandire-in the house; nanda-of Nanda; patnī-the wife; sânanda-pūrvakam-happily; krtvā-doing; vakṣasi-on the chest; govindam-Kṛṣṇa; kṣudhitam-hungry; ca-and; stanam-breast; dadau-gave.

Śrī Nārāyaṇa Ṛṣi said: One day in her home Nanda's wife, Yaśodā, cradled the hungry infant Kṛṣṇa to her chest and happily offered Him her breast.

Text 2

etasmin antare gopya
ājagmuḥ nanda-mandiram
sthaviraḥ ca vayasyaḥ ca
bālikā bālakānvitāḥ
etasmin antare—after that; gopya-the gopī; ājagmuḥ—came; nanda-mandiram—to Nanda's home; sthaviraḥ—elderly; ca—and; vayasyaḥ—adult; ca—and; bālikā—girls; bālakānvitāḥ—with children.

At that moment many gopīs, young and old, and accompanied by their children, came to Nanda's palace.

Text 3

atrptam bālakam śighram
sannyasya śayane satī
praṇanāma samutthāya
karmaṇy autthanike mudā

atrptam—unsatisfied; bālakam—the child; śighram—at once; sannyasya—placing; śayane—on the cradle; satī—saintly; praṇanāma—bowed down; samutthāya—rising; kaVmany—in the ceremony; autthanike-autthanika; mudā—happily.
At once placing the still unsatisfied infant in a cradle, saintly Yauodā bowed before them and then happily stood up to perform the autthāna ceremony.

Text 4
taila-sindūra-tāmbūlam
dadau tābhhyo mudānvitā
miṣṭa-vastūni vastrāṇi
bhūṣanāni ca gopikāḥ

taila-sindūra-tāmbūlam-oil, sindūra, and betelnuts; dadau-gave; tābhyaḥ-to them; mudānvitā-happily; miṣṭa-vastūni-candies; vastrāṇi-garments; bhūṣanāni-ornaments; ca-and; gopikāḥ-the gopīs.

Then Yaṣodā happily gave them gifts of oil, sindūra, betelnuts, candies, garments, and ornaments.

Text 5
etasmīn antare kṛṣṇo
ruroda kṣudhitas tadā
pr rāyitvā tu ca rāṇam
māyeśo māyayy vibhuḥ

etasmīn antare-then; kṛṣṇa-Kṛṣṇa; ruroda-cried; kṣudhitah-hungry; tadā-then; pr rāyitvā-sending; tu-indeed; ca rāṇam-foot; māyeśaḥ-the master of māyā; māyayā-by māyā; vibhuḥ-the Lord.

Then hungry infant Kṛṣṇa, the Supreme Personality of Godhead and the master of material nature, with the aid of His yogamāyā potency extended His foot.

Text 6
papāta ca rāṇam tasya
praviṇe sakaṭe mune
viśvambhara-pādāghātāt
ta ca cūrṇam babhuva hā

papāta-fell; ca rāṇam-foot; tasya-of Him; praviṇe-on the well-built; sakaṭe-cart; mune-O sage; viśvambhara-of He who maintains the universes; pādāghātāt-from the kick; ta-that; ca-and; cūrṇam-broken into pieces; babhuva-became; hā-indeed.
O sage, at that moment His foot hit a solidly built cart. From the kick of the Supreme Lord, who maintains all the universes, the cart at once broke into pieces.

Text 7

babhañja sakaṭaṁ petur
  bhaṅga-kāśṭhāni tatra vai
papāta dadhi dugdham ca
  navanītam ghṛtam madhu

babhañja-broke; sakaṭaṁ-the cart; petuh-fell; bhaṅga-kāśṭhāni-broken articles; tatra-there; vai-indeed; papāta-fell; dadhi-yogurt; dugdham-milk; ca-and; navanītam-butter; ghṛtam-ghee; madhu-honey.

When the cart broke the pots of yogurt, milk, butter, ghee, and honey there also fell and broke.

Text 8

dṛṣṭvāścaryāṁ gopikāś ca
dadruvur ballavā bhayāt
dadrśur bhagna-sakatam
  indhanābhyantare śiśum

dṛṣṭvā-seeing; āścaryam-wonder; gopikāś-the gopīs; ca-and; dadruvuh-ran; ballavā-the gopas; bhayāt-out of fear; dad.śuḥ-saw; bhagna-sakatam-the broken iars; indhana-t e broken pieces of wood; abhyantare-among; śiśum-the infancy

Seeing thisssurprise, the gopīs and gopas ran there, pushed by fear. AmoBg the broken pieces of wood they saw the infant Kṛṣṇa.

Text 9

bhagnam bhāṇḍa-samūham ca
  patitaṁ madhu go-rasam
prerayitvā tu kāśṭhāni
  jagrāha bālakam tadā

sbhagnam-broken; bhāṇḍa-samūham the pots; ca-and; patitam-fallen; madhu-honey; go-rasam-milk; prerayitvā-sending; tu-indeed; kāśṭhāni-things; jagrāha-
grabbed; bālakem-the infant; tadā-then.

The pots of milk and honey were all fallen and broken. Pushing them aside, Yaśodā picked up the infant Krṣṇa.

Text 10

māyā-rakṣita-sarvāṅgam
rūdantaṁ kṣudhitam kṣudhā
stanām dadau yaśodā tam
ruroda ca bhṛṣam śucā

māyā-by yogamāyā; rakṣita-protected; sarvāṅgam-all His limbs; rūdantaṁ-crying; kṣudhitam-hungry; kṣudhā-with hunger; stanām-breast; dadau-gave; yaśody-Yaśodā; tam-to Him; ruroda-criedw ca-and; bhṛṣam-greatly; śucā-with grief.

Infant Krṣṇa, all His limbs carefully protected by Yogamāyā, cried with hunger. Yaśodā gave Him her breast and wept with grief.

Text 11

papracchur bālakāṁ gopā
tabhaṇja sakataṁ katham
kiṇcid dhetuṁ na paśyāmi
sahaseti kim adbhutam

papracchuh-asked; bālakāṁ-the boys; gopā-the gopas; tabhaṇja-broke; sakataṁ-the cart; katham-how?; kiṇcid-something; dhetuṁ-the reason; na-not; paśyāmi-I see; sahasā-suddenly; iti-thus; kim-what?; adbhutam-surprise.

The gopas asked the boys, "How did the cart break? I don't see anything that could so suddenly have caused it. How did this amazing thing happen?"

Text 12

ity ūcur bālakah sarve
gopaḥ śrwut, tad-vtcaḥ
śri-krṣṇasya padāghātād

babaṇja sakataṁ dhruvam
The boys said, "O gopas, please hear our words. The cart broke because Śrī Kṛṣṇa kicked it."

Hearing these words, the gopas and gopīs laughed. They didn't believe it. They said, "That's a lie."

A group of exalted brāhmaṇas at once blessed the infant Kṛṣṇa. One brāhmaṇa placed his hand on Kṛṣṇa's limbs and recited kavaca (shield) prayers for protection.
O king of Brähmaṇas, I will recite for you that kavaca, which protects from all dangers, which Goddess Yoganidrā gave to the demigod Brahmā as he rested in the lotus navel of Lord Viṣṇu, the master of the universes who was sleeping on the ocean, and which Brahmā recited out of fear of the demons Madhu and Kaiśabha.

Śrī-Yoganidrā said: Throw your fears far away. As long as Lord Viṣṇu is here and as long as I am here, why should you be afraid? Be happy, O master of the universe.

Śrī-Kṛṣṇa said: As long as Lord Viṣṇu is here and as long as I am here, why should you be afraid? Be happy, O master of the universe.
nāsikā-rādhikā-patiḥ

Śrī-hariḥ-the Lord who removes all dangers; pātu-may protect; te-of you; vaktram-the face; mastakam-the head; madhusūdanāḥ-the killer of the Madhu demon; śrī-kṛṣṇāḥ-all-attractive Lord Kṛṣṇa; cakṣuṣī-the eyes; pātu-may protect; nāsikā-the nose; rādhikā-patiḥ-the master of Rādhā.

May the Lord who removes all danger protect your face. May the Lord who killed the Madhu demon protect your head. May the all-attractive Lord protect your eyes. May the Lord of Rādhā protect your nose.

Text 19

karna-yugmāṁ ca kanthāṁ ca
kapālāṁ pātu mādhavāḥ
kapolāṁ pātu govindāḥ
keśāṁś ca keśavaḥ svayam

karna-yugmam-ears; ca-and; kantham-neck; ca-and; kapalam-the top of your head; pātu-may protect; mādhavāḥ-the husband of the goddess of fortune; kapolam-cheeks; pātu-may protect; govindah-the joy of the cows, land, and senses; keśān-hair; ca-and; keśavaḥ-the Lord who his beautiful hair; svayam-Himself.

May the husband of the goddess of fortune protect your ears, neck, and the top of your head. May the Lord who pleases the cows, land, and senses protect your cheeks. May the Lord who has beautiful hair protect your hair.

Text 20

adharoṣṭham harikeśao
danta-panktim gadāgrajah
rāseśvaras ca rasanāṁ
ṭālukāṁ vāmano vibhuḥ

adharoṣṭham-lips; harikeśañ-a the master of the senses; danta-panktim-teeth; gadāgrajah-the elder brother of Gada; rāseśvarah-the king of the rāsa dance; ca-and; rasanāṁ-the tongue; ṭālukām-palate; vāmanah-the Lord who was a dwarf; vibhuḥ-the Lord.

May the Lord who is the master of the senses arotect your lips. May the ord who is the eldNr brother of Gada protect your teeth. May tme Lord who is the king yf the
räsa dance protect your tongue. May the Lord who appeared as Vāmana protect your palate.

Text 21

vakshaḥ pātu mukundas te
  jatharam pātu daitya-hā
janārdanaḥ pātu nābhim
  pātu viṣṇuṣ ca te hanum

vakshaḥ-the chest; pātu-may protect; mukundah-the giver of libveration; te-of you; jatharam-the abdomen; pātu-may protect; daitya-hā-the killer of the demons; janārdanaḥ-who rescues the people from distress; pātu-may protect; nābhim-the navel; pātu-may protect; viṣṇuṣ-the all-pervading Lord; ca-and; te-of you; hanum-the jaw.

May the Lord who gives liberation protect your chest. May the Lord who kills the demons protect your abdomen. May the Lord who rescues His devotees protect your navel. May the Lord who is present everywhere protect your jaw.

Text 22

nitamba-yugmam guhyaṃ ca
  pātu te puruṣottamah
jānu-yugmam jānakiṣah
  pātu te sarvadā vibhuḥ

nitamba-yugmam-hips and buttocks; guhyaṃ-private parts; ca-and; pātu-may protect; te-of you; puruṣottamah-the Supreme Person; jānu-yugmam-knees; jānakiṣah-the husband of Jānakī; pātu-may protect; te-of you; sarvadā-always; vibhuḥ-the Lord.

May the Supreme Person protect your hips, buttocks, and private parts. May the husband of Sītā protect your knees. May the all-powerful Lord always protect you.

Text 23

hasta-yugmam nṛsimhaḥ ca
  pātu sarvatra saṅkaṭe
pāda-yugmam varāhaḥ ca
  pātu te sarvadā vibhuḥ

hasta-yugmam-hands; nṛsimhaḥ-half-man half-lion; ca-and; pātu-may protect; sarvatra-everywhere; saṅkaṭe-in danger; pāda-yugmam-feet; varāhaḥ-the Lord who
appeared as a boar; ca-and; pātu-may protect; te-of you; sarvādā-always; vibhūḥ-the Lord.

May the Lord who appeared as Nṛsimha protect you from all dangers. May the Lord who appeared as Varāha protect your feet. May the Lord who is all-powerful protect you always.

Text 24

urdhvam nārāyaṇaḥ pātu
    hy adhastāt kamalā-patih
pūrvāyāṁ pātu gopālaḥ
    pātu vahnau daśāyā-hā

urdhvam-above; nārāyaṇaḥ-Lord who is She resting place of all living beings; pātu-may protect; hy-indeed; adhastāt-from below; kamalā-patih-the husband of the goddess of fortune; pūrvāyāṁ-in front; pātu-may protect; gopālaḥ-the protector of the cows; pātu-may protect; vahnau-in fire; haśāyā-hā-the killer of Rāvana.

May the Lord who is the resting place of all living entities protect you from above. May the Lord who is the goddess of fortune's husband protect you from below. May the Lord who protects the cows protect you from the front. May the Lord who killed Rāvana protect you from fire.

Text 25

vana-māli pātu yāmyāṁ
    vaikuṇṭhah pātu nairṛtau
vāruṇyāṁ vāsudevaḥ ca
    pātu we jalajāsanaḥ

vana-māli-wears a forest garland; pātu-may protect; yāmyāṁ-south; vaikuṇṭhah-the son of ikunthā-devī; pātu-may protect; nairṛtau-southwest; vāruṇyāṁ-west; vāsudevaḥ-the son of Vasudeva; ca-and; pātu-may protect; te-of you; jalaja-lotus; āsanah-on a throne.

May the Lord who wears a garland of forest flowers protect you from the south. May the Lord who appears as the son of Vikunṭhā-devī protect you from the southwest. May the Lord who appears as the son of Vasudeva and who sits on throne of lotuses protect you from the west.
Text 26

pātu te satatam ajo
vāyavyāṁ vistara-śravāḥ
uttare ca sadā pātu
cānamanta 'ntakarah svayam

pātu-may protect; te-you; satatam-always; ajah-the unbotn Lord; vāyavyāṁ--the northwest; vistara-śravāḥ-famous and glorious; uttare-in the north; ca-and; sadā-always; pātu-may protect; ca-and; anantah-endless; anta-end; karaù-doing; svayam-Himself.

May the Lord who never takes birth and who is famous and glorious always protect you from the northwest. May the Lord who never ends, although He puts an end to everything material, always protect you from the north.

Text 27

aiśāno yām īśvarah pātu
sarvatra pātu śatru-jit
jale sthame cāntarikṣe
nīdrāyāṁ pātu rāghavaḥ

aiśānyāṁ-the northeast; īśvarah-the supreme controller; pātu-may protect; sarvatra-always; pātu-may protect; śatru-jit-the conqueror of enemies; jale-on land; sthale-in water; ca-and; antarikṣe-in outer space; nīdrāyāṁ-in dream; pātu-may protect; rāghavah-the descendent of King Raghu.

May the Lord who controls everything protect you from the northeast. May the Lord who defeats His enemies protect you from all directions. May the Lord who appeared in the Raghu dynasty protect you on land, in water, in outer space, and in your dreams.

Text 28

ity evaṁ kathitam brahman
kavacam paramādbhutam
krṣṇena krpayā datatam
smṛtenaiva purā mayā

ity-thus; evam-thus; kathitam-spoken; brahman-O brāhmaṇa; kavacam-shield;
O Brahmā, thus I have spoken this wonderful kavaca, which Lord Kṛṣṇa Himself kindly gave to me when I remembered Him a long time ago.

Text 29

śumbhena saha saṅgrāme
nilakṣye ghora-dāruṇe
gagane sthitayā sadyah
prāpti-mātreṇa so jītaḥ

śumbhena-Śumbha; saha-with; saṅgrāme-in the battle; nilakṣye-seeing; ghora-dāruṇe-terrible; gagane-in the sky; sthitayā-situated; sadyahnaţ once; prāpti-mātreṇa-simply by attaining; saţ-he; jītaḥ-defeated.

In a terrible battle I saw in the sky the demon Śumbha was at once defeated by this kavaca.

Text 30

kavacasya prabhāvena
dhāranyāṁ patito mṛtaḥ
pūrvaṁ varṣa-saṭāṁ khe ca
kṛtvā yuddham bhayaṁ ham

-kṛtvā-having done; yuddham-fight; bhayaṁ-terrible.

By the power of this kavaca the demon, who had fought a terrible battle in the sky for a hundred years, at once fell the earth and died.

Text 31

mṛte sumbhe ca govindaḥ
kṛpālur gagana-sthitae
mālyam ca kavacam dattvā
golokam sa jagāma ha

mṛte-dead; sumbhe-Śumbhata and; govindaḥ-Lord Kṛṣṇa; kṛpāluḥ-kind; gagana-
When Śumbha was killed, merciful Lord Kṛṣṇa appeared in the sky, gave me a garland and this kavaca, and then returned to Goloka.

Text 32
 kalpāntarasya vrūtāntam
   kṛpayā kathitām mune
 abhyantara-bhayam nāsti
   kavacasya prabhāvataḥ

   kalpāntarasya-of another kalpa; vrūtāntam-the story; kṛpayā-by the mercy; kathitām-spoken; mune-O sage; abhyantara-within; bhayam-fear; na-not; asti-is; kavacasya-of the kavaca; prabhāvataḥ-by the power.

   O wise Brahmā, I have told you a story of the Lord's mercy in another kalpa. By the power of this kavaca there need never be fear in your heart.

Text 33
 kotiśah kotiśo naṣṭā
   mayā drṣṭāś ca sarvaśaḥ
 aham ca hariṇā sārdham
   kalpe kalpe sthirā sadā

   kotiśah-millions; kotiśah-millions; naṣṭā-destroyed; mayā-by me; drṣṭāś-seen; ca-and; sarvaśaḥ-all; aham-I; ca-and; hariṇā-Lord Kṛṣṇa; sārdham-by; kalpe-kalpa; kalpe-after kalpa; sthira-situated; sadā-always.

   O have seen millions and millions perish kalpa after kalpa. Only Lord Kṛṣṇa and I remain here eternally.

Text 34
 ity uktvā kavacāṁ dattvā
   sāntardhānaṁ cakāra ha
 nihśāṅko nābhi-kamale
   tasthau sa kamalodbhavaḥ
After speaking these words and giving Brahmā the kavaca, Goddess Yoganidrā disappeared. Then Brahmā, staying on the lotus flower of the Lord's navel, became fearless.

Text 35

suvarṇa-guḍikāyāṁ tu
i kṛtvedaṁ kavacaṁ panam
kaṇṭhe vā aksine bāhau
e badhnīyād yah sudhīḥ sadā

suvarṇa-gold; guḍikālāṁ-in an amul t; tu-indeed; kṛtvā-making; idam-this; kavacaṁ-kavaca; param-great; kaṇṭhe-on the neck; vā-or; daksine-on the left; bāhau-arm; badhnīyāt-tying; yah-one who; sudhīḥ-intelligent; sadā-always.

An intelligent person will always wear this kavaca in an amulet around his neck or on his left arm.

Text 36

viṣāgni-sarpa-śatrubhyo
bhayaṁ tasya na vidyate
jale sthale cāntarikṣe
nīdrāyāṁ rakṣatīśvarah

viṣa-poison; agni-fire; sarpa-snakes; śatrubhyah-and enemies; bhayaṁ-fear; tasya-of him; na-not; vidyate-is; jale-in the water; sthale-on land; ca-and; antarikṣe-in the sky; nīdrāyāṁ-asleep; rakṣati-protects; īśvarah-the Supreme Personality of Godhead.

He need never fear poison, fire, snakes, or enemies. The Supreme Personality of Godhead protects him in the water, on land, in the sky, and while he sleeps.

Text 37

saṅgrāme vajra-pāte ca
By remembering this kavaca one is safe in battle, in a thunderstorm, in a calamity, or when one’s life is in danger.

Text 38

wearing this kavaca around his neck, Lord Śiva easily killed ferocious Tripura, the king of the demons.

Text 39

Wearing this kavaca around her neck, Goddess Kāli devoured the demon Raktabija. Wearing this kavaca around His neck, Lord Śeṣa carries the universe as if it were a sesame seed.
äväm sanat-kumāraś ca
dharma-sākṣī ca karmanām
kavacasya prasādena
sarvatra jayino vayam

äväm-of us; sanat-kumāraś-Sanat-kumāra; ca-and; dharma-sākṣī-the witness of religion; ca-and; karmanām-of work; kavacasya-of the kavaca; prasādena-by the mercy; sarvatra-everywhere; jayinaḥ-victorious; vayam-we.

By the mercy of this kheaca Sanat-kumāra became the witness of pious deeds. By the mercy of this kavaca we are all victorious.

Text 41

tasya nanda-śiśoh kaṇṭhe
cakāra kavacam dvijah
ātmanaḥ kavacam kaṇṭte
nd dhāra ca svayam hariḥ

tasya-of Him; nanda-śiśoh-of Nanda's son; kaṇṭhe-on the neck; cakāra-did; kavacam-the kavaca; dvijah-the brähmana; ātmanaḥ-of the self; kavacam-the kavaca; kaṇṭhe-on the neck; dadhāra-held; ca-and; svayam-personally; hariḥ-Lord Kṛṣṇa.

Then the brähmana placed the kavaca around Lord Kṛṣṇa's neck. In this way Lord Kṛṣṇa Himself wore that kavaca around His neck.

Text 42

prabhāvah kathitahṛsarvah
kavacasya hares tathā
anantasyācyutasyaiva
prabhāvam atulam mune

prabhāvah-the power; kathitah-spoken; sarvah-all; kavacasya-of the kavaca; hareḥ-of Lord Kṛṣṇa; tathā-so; anantasya-unlimited; acyutasya-infallible; eva-indeed; prabhāvam-the power; atulam-peerless; mune-O sage.

O sage, in this way I have described to you the unparalleled power of the kavaca of infallible and limitless Lord Kṛṣṇa.
Chapter Thirteen
Śrī Kṛṣṇānna-prāśana-nāma-karaṇa-prastāva Śrī Kṛṣṇā'a Anna-prāśana and Nāma-karaṇa

Text 1

śrī-nārāyaṇa uvāca

aparam kṛṣṇa-māhātmyam
śrnu kiṣcin mahā-mune
vighna-nighnam pāpa-haram
mahā-puṇya-karam param

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; aparam-peerless; kṛṣṇa-māhātmyam-glory of Lord Kṛṣṇa; śrnu-hear; kiṣcit-something; mahā-mune-O great sage; vighna-nighnam-destroying impediments; pāpa-haram-removing sins; mahā-puṇya-karam-giving great piety; param-great.

Śrī Nārāyaṇa Rṣi said: O great sage, please hear Lord Kṛṣṇa's peerless glories, which remove obstacles and sins and bring great piety.

Text 2

ekadā nanda-patnī sā
kṛtvā kṛṣṇam sva-vakṣasi
svarna-simhāsana-sthā ca
kṣudhitam tam stanaṁ dadau

ekadā-one day; nanda-patnī-Nanda's wife; sā-she; kṛtvā-doing; kṛṣṇam-Kṛṣṇa; sva-vakṣasi-to her chest; svarna-golden; simhāsana-throne; sthā-sitting; ca-and; kṣudhitam-hungry; tam-to Him; stanaṁ-breast; dadau-gave.

One day Nanda's wife, Śrī Yaśodā, sat on a golden throne and gave her breast to the hungry infant Kṛṣṇa.

Text 3

etasmīn antare tatra
viprendraikaḥ samāgataḥ
vṛtah śiṣya-samūhaїś ca
prajvalan brahma-tejasā
etasmin antare-then; tatra-there; viprendraikah-the king of brāhmaṇas; samāgatah-
came; vṛtah-accompanied; śiṣya-samūhaiḥ-by many disciples; ca-and; prajvalan-
shining; brahma-tejasā-with brahminical glory.

home.

Text 4

prajapaṇaṁ paramaṁ brahma
śuddhā-sphaṭikā-mālayā
danda-čatrupti śucī-vāsā
danta-paṅkṭi-virājit ha
jyotih-granthoh mūrtimāṁś ca
veda-vedāṅga-pāra-gaḥ

prajapan-speaking; paramam-the supreme; brahma-Brahman; śuddha-sphaṭika-
mālayā-with a string of pure crystals; danda-holding a staff; chatī-a parasol; śukla-
vāsā-with white garments; darta-paṅkṭi-virājitah-splendid teeth; jyotih-granthah-a
book of astrology; mūrtimā-personified; ca-and; veda-vedāṅga-pāra-gah-gone to the
farther shore of the Vedas and Vedāṅgas.

Again andagain he chanted the names of the Supreme Personality of Godhead on
japa beads of pure crytal. He wore white garments and carried a staff and parasol. His
teeth were splendid. He was like the sacred writings of astrology personified. He had
traveled to the farther shore of the Vedas and Vedāṅgas.

Text 5

paribhṛaj-jaṭā-bhāram
śupta-kāṇcana-sannibham
śarat-pārvan-aṅgā-suddhā

paribhṛaj-jathā-bhārīm-wearing matted hair; śupta-kāṇcana-sannibham-lik
molten gold; śarat-pārvana-candra-aut(mn moon; āsy(h-face; gawrāṅgah-fair limbs; padma-locañah-lotus eye.

He had lotus eyes, an autumn moon face, matted hair, and a complexion fair like
molten gold.

Text 6

yogindro dhurjateh siyayah
  suddha-bhakto gadabhrtah
vyakhya-mudra-karkh srman
  siyan adhyapay pay mudah

  nogindrah-the king of the yogis; dhurjateh-of Lord Siva; siyah-the disaiple;
  suddha-thaktah-a pure devotee; gadabhghtah-of Lord Krsna; vyakhya-mudra-karah-in
the posture of explaining the scriptures;esriman-glorious; siyahan-disciples;
  adhyapayn-teaching; mudah-happily.

ing his disciples.

Text 7

veda-vyakhyaam kati-vidham
  prakurvan nava-lilayah
ek-bhuya catur-veda-
  tejasah murtimahn iva

  veda-of the Vedas; vyakhyaam-explanation; kati-vidham-how many ways?;
  prakurvan-doing; nava-lilayah-palyfully and easily; ek-bhuya-making one; catur-veda-
tejasah-with the splendor of the four vedas; murtimahn-personified; iva-like.

  How many way different ways could he easily and playfully explain the passages of
the Vedas? He was like the glories of the four Vedas manifested in a single person.

Text 8

saksat-sarasvati-kanthah
  siddhantaika-visaradah
dhyanakina-niitaah shri-krnaha-
  padambhoje diva-nisham

  saksat-directly; sarasvati-Sarasvati; kanthah-neck; siddhanta-conclusion; eka-one;
visaradah-skilled; dhyana-meditation; eka-one; niitaah-faith; shri-krna-pf Lord Krsna;
padambhoje-at the lotus feet; diva-nisham-day and night.
Goddess Sarasvati stayed in his voice. He was expert at presenting the conclusions of the Vedas. Day and night he was rapt in meditation on Lord Kṛṣṇa’s lotus feet.

Text 9

jīvat-while living in this world; mukta-liberated; hi-indeed; siddheśaḥ-the leader of the perfect souls; sarva-jñāḥ-omniscient; sarva-darśanaḥ-seeing everything; tam-him; drṣṭvā-seeing; sa-she; samuttasthau-stood up; yaśodā-Zaśodā; pranāma-bowed down; ca-and.

He was liberated even while living in this world. He was the leader of the perfect souls. He could see and know everything. The moment she saw him, Yaśodā stood up and bowed down to offer respects.

Text 10

padya-padya; gām-gā; madhuparkam-madhuparka; ca-and; svarṇa-simhāsanam-a golden throne; dadau-gave; bālakam-the infant boy; vandayām āsa-made bow down; munindram-to the king of the sages; sa-smitam-smiling; mudā-happily.

She offered him padya, gā, madhuparka and a golden throne. Happily smiling, she made her infant son, who is in reality the king of all the sages, bow down to him.

Text 11

muniḥ-the sage; ca-and; manasā-with his mind; cakre-did; praṇāma-śatakam-a
In his mind the sage bowed a hundred times before the infant Kṛṣṇa. Reciting Vedic mantras, the sage happily blessed Him.

Text 12

pranāma ca śīyāṁś ca
tē tāṁ yuyujur āśiṣam
śiṣyāṁ patyādikam bhaktyā
pradadau ca prthak prthak

prāṇānīma-bowee down; ca-and; śiṣyāṁ-to the disciples; ca-and; te-they; tāṁ-to hger; yuyujh-gave; āśiṣam-blessing; śiṣyāṁ-to the disciples; padyādikam-beginning with padya; bhaktyā-with devotion; pradadau-gave; ca-and; prthak prthak-one by one.

Yaśodā bowed down before the disciples. They blessed her. To each one she offered padya and other gifts.

Text 13

sa-śiṣyo 'ṅgro ca prakṣālya
samuvāsa sukhasane
samudyatā gatim praśtuṁ
putāñjali-yutā sati

sa-śiṣyah-with discipśes; aṅgWṛī-feet; ca-and; prakṣālya-washing; samuvāsa-sat; sukhasane-on the Somfortable throne; samudy

The sage and his discipl o washed their feet and sat on their comfortable seats. Saintly Yaśodā respectfully folded her hands. She was eager to ask about the future of her child.

Texts 14-16

sva-kroōe bālakaṁ kṛtvā
et bhakti-namrakya-kandharā svātmārāmam maṅgalam ca
Placing her child in her lap and respectfully bowing her head, Yaśodā spoke: Although it is not proper for me to ask questions of an auspicious sage filled with spiritual bliss, still I wish to ask a question. I am a weak and foolish woman. Please forgive me. Great saints always forgive the mistakes of the foolish.

Text 17

Who are you? Are you Āṅgirā, or Atri, or Marīci, or Gotama, or Kratu, or Pracetā, or Pulastya, or Pulaha, . . .

Text 18

Who is he? Is he Śāṅkara, or Śaṅkara, or Suśruta, or Vaiśvānara, or Puruṣa, or Puruṣottama, or Śāntideva, or Śāntideva?
. . . or Durväsā, or Kardama, or Vaśiṣṭa, or Garga, or Jaigīṣavya, or Devala, or powerful Lord Kapila?

Text 19

sanat-kumāraṁ sanakaḥ
sānandō vā sanātanah
bodhuḥ pañcaśikho vā tvāṁ
āsuriḥ saubhariḥ kim u

Are you Sanat-kumāra, or Sanaka, or Sānanda, or Sanātana, or Bodhu, or Pañcaśikhā, or Asuri, or Saubhari?

Text u0

viśvāmitra 'tha vālmiko
vāmadeva 'tha kaśyapaḥ
samvartah kim utathyo vā
kim kaco vā brhaspatiḥ

Are you Viśvāmitra, or Vālmiki, or Vāmadeva, or Kaśyapa, or Samvarta, or Utathya? Are you Kaua, or Brhaspati, . . .

Text 21

bhṛguḥ śukraḥ ca cyavano
nāra-nārāyaṇo 'thavā


śaktih parāśaro vyāsah
śukadevo 'tha jaiminiḥ

bhṛguḥ-Bhṛguḥ; sukraḥ-Sukraḥ; ca-and; cyavanaḥ-Cyavanaḥ; nara-nārāyaṇaḥ-Nara
Nārāyaṇaḥ; athavā-then; śaktih-Saktiḥ; parāśarah-Parāśaraḥ; vyāsah-Vyasaḥ; śukadevah-
Śukadevāḥ; atha-then; jaiminiḥ-Jaiminiḥ.

. . . or Bhṛguḥ, or Śukraḥ, or Cyavanaḥ, or Naraḥ, or Nārāyaṇaḥ, or Śaktiḥ, or Parāśaraḥ, or
Vyāsaḥ, or Śukadevāḥ, or Jaiminiḥ, . . .

Text 22

mārkandeyo lomaśaḥ ca
kanvah kātyāyanas tathā
dstīkō va jārat-kārcr
ṛṣyaśṛṅgo vmbhāṇḍakah

mārkandeyahn-Mārkandeyah; lomaśaḥ-Lomaśaḥ; ca-and; kanvah-Kanvaḥ; kātyāyanah-
Kātyāyaṇaḥ; tathā-or; āstikāḥ-Astikāḥ; vdm oN; jārat-kāruḥ-Jāratkaruḥ; ṛṣyaśṛṅghah-
Ṛṣyaśṛṅghah; vmbhāṇḍakah-Vibhandakah.

. . . or Mārkandeyah, or Lomaśaḥ, or Kanvaḥ, or Kātyāyaṇaḥ, or Astikāḥ, or Jāratkaruḥ, or
Ṛṣyaśṛṅghah, or Vibhandakah, . . .

Text 23

paulastyas tvam agastyo vā
śaradvān śṛṅgīr eva ca
śamiko 'ṛṣṭanemiṣ ca
māṇḍavya paila eva ca

paulastyahn-Paulastyah; tvam-you; agastyah-Agastyah; vā-or; śaradvān-Saradvān;
śṛṅgīḥ-Sṛṅgīḥ; eva-indeed; ca-and; śamikah-Samikah; 'ṛṣṭanemih-Aristanemih; ca-and;
māṇḍavyah-Māṇḍavyaḥ; paila-Paila; eva-indeed; ca-and.

. . . or Paulastyah, or Agastyah, or Śaradvān, or Śṛṅgīḥ, or Śamikah, or Aristanemih, or
Māṇḍavyah, or Paila, . . .

Text 24

pāṇinir vā kaṇado vā
साkalyaḥ साkāṭāyanaḥ
asṭavakro bhāgūrīr vā
esumantur vatsa eva ca

पानिनि-पानिनि; vā-or; कानाद-कानाद; vā-or; साkalyaḥ-साkalyaḥ; साkāṭJyanah-
Sakatayana; aṣṭavakraḥ-Asṭavakraḥ; bhāgūrīḥ-Bhagūrī; vā-or; sumantuḥ-Sumantu;
vatsa-Vatsa; eva-indeed; ca-and.

. . . or Pānini, or Kānada, or Śākalya, or Śākāṭāyana, or Aṣṭavakra, or Bhāgūrī, or
Sumantu, or Vatsa, . . .

Text 25

jābalir yājñavalkyaś ca
vaiśampāyana eva ca
yatir hamsī pippalaḍo
maitreyāḥ karaṇas tathā

pippaia ah-yippalada; maitreyāḥoMaitreyā; karaṇaḥ-Karusa; tathā-so.

. . . or Jābali, or Yājñavalkya, or Vaiśampāyana, or Yati, or Hamsī, or Pippalāda, or
Maitreyā, or Karuṣa, . . .

Text 26

upamanyur goramukho
'ruṇir aurdhvo 'tha kākṣivān
bharadvājo vedaśirāḥ
śāṅkukarṇo 'tha śaunakah

upamanyuḥ-Upamansyu; goramukhaḥ-Goramukha; aruṇih-Aruni; aurdhvah-
Ardhva; atha-then; kākṣivān-Kaksivan; bharadvājah-Bharadvaja; vedaśirāḥ-Vedasira;
śāṅkukarṇaḥ-Sāṅkukarna; atha-then; śaunakah-Saunaka.

or Upamanyu, or Goramukha, or Aruni, or Aurdhva, or Kākṣivān, or Bharadvāja,
or Vedaśirā, or Śāṅkukarna, or Śaunaka?

Text 27

eteśāṁ puṇya-slokānāṁ
Of these glorious sages who are you? O lord, please tell me. If I am not unworthy to hear your reply, please tell me.

Text 28

kinkarah kinkari väpi
samarthä praśtum iśvaram
yo yasya sevä-nirataḥ
sa kam pṛcchati tam vinä

Even a servant may ask a question of the master. To whom may a servant ask a question, if not to his master?

Text 29

dhanyāham kṛta-krtyāham
sa-phalam jivanam mama
tvat-paṭāja-rajaḥ-sparśāj
janma-koṭy-amhasāṁ kṣayaḥ

dhanyā-fortunate; aham-I; kṛta-krtyā-successful; aham-I; sa-phalam-fruitful; jivanam-life; mama-of me; tvat-your; paṭāja-lotus feet; rajaḥ-dust; sparśāt-by the touch; janma-of births; koṭy-millions; amhasāṁ-of sins; kṣayaḥ-destruction.

Now I am fortunate. Now I have attained the goal of life. Now my life is a success. Today the touch of the dust of your lotus feet has destroyed all my sins for millions of births.

Text 30
By the touch of the water that washed your feet the ground has become purified. By your visit my home has become a holy place.

Text 31

O brähmaṇa, you are one of the great saints described in the scriptures. Because of my past pious deeds I am now able to see you.

Text 32

Your disciples, splendid as the summer midday sun, are the Vedas personified. With the dust of their feet they purify my family here in Gokula.
Text 33

äśiṣam kartum arhanti
prasanna-manasā śiṣum
pūrṇam svasty-ayanaṁ kṣemam
viprāśir-vacanam dhruvam

äśiṣam-blessings; kartum-to do; arhanti-are able; prasanna-manasā-with heerful heart; śiṣum-child; pūrṇam-full; svasty-ayanaṁ-auspiciousness; kṣemam-happiness; vipra-of a brähmaṇa; āśir-vacanam-the words of blessing; dhruvam-indeed.

If they are pleased at heartdthey may bless my son. The blessings of a brähmaṇa bring auspiciousness and happiness.

Text 34

ity evam uktvä nanda-strī
bhaktyā tathau munehī puraḥ
caram prasthäpayāṁ āsa
nandam ānayitum satī
ty-thus; evam-thus; uktvä-speaking; nanda-strī-Nanda's wife; bhaktyā-with devotion; tathau-stood; muneh-of the sage; puraḥ-before; caram-a messenger; prasthäpayāṁ āsa-placed; nandam-Nanda; ānayitum-to bring; satī-the saintly woman.

After speaking these words, saintly Yaśodā respectfully stood before the sage, and then sent a messenger to bring Nanda.

Text 35

yaśodā-vacanaṁ śrutvā
jahāsa muni-puṅgavaḥ
jahasuh śiṣya-saṅghaś ca
bhāsayanto diśo daśa

yaśodā-Yaśodā's; vacanaṁ-words; śrutvā-hearing; jahāsa-smiled; muni-puṅgavaḥ-the great sage; jahasuh-smiled; śiṣya-of disciples; saṅghaḥ-the host; ca-and; bhāsayantaḥ-filling with light; diśaḥ-the directions; daśa-ten.

Hearing Yaśodā's words, the great sage and his many disciples smiled, their smiles filling the ten directions with light.
Then the pure-hea, ted sage happily spoke to Yaśodā words that were auspicious, truthful, proper, and affectionate.

Śrī Garga said: Your nectar words are proper for this time and place. One who takes birth in a family is like his family members.

sarvēśām gopa-padmānām
giribhānuḥ ca bhāskaraḥ
patnī padma-saṃā tasya
nāmnā padmāvatī satī
	sarvēśām-of all; gopa-padmānām-the gopa lotuses; giribhānuḥ-Giribhānuḥ; ca-and; bhāskaraḥ-the sun; patnī-wife; padma-lotus; saṃā-like; tasya-of him; nāmnā-by the name; padmāvatī-Padmāvatī; satī-saintly.
All the gopas are lotusflowers and Gṛriḥānu is the sun that shines on them. His saintly and lotuslike wife is named Pādmāvatī.

Text 39

tasyāḥ kanyā yaśodā tvam
   yaśo-vardhana-kārinī
ballavānām ca pravaro
   labdho nandaḥ ca vallabhah

vāṇām-of the gopas; ca-and; pravaraḥ-the best; labdhah-obtained; nandaḥ-Nanda; ca-and; vallabhaḥ-beloved.

You are her daughter Yaśodā. You increase the glory of your family. You have attained Nanda, the best of the gopas, as your beloved.

Text 40

nando yas tvam ca yā bhadre
   bālo yo yena vāgataḥ
jānāmi nirjane sarvam
   vakṣyāmi nanda-sannidhim

   nandaḥ-Nanda; yaḥ-who; tvam-you; ca-and; ya-who; bhadre-O noble one; bālaḥ-boy; yah-who; yena-by whom; vā-wjo; āgataḥ-come; jānāmi-I know; nirjane-in a secluded place; sarvam-all; vakṣyāmi-I will say; nanda-sannidhim-to nanda.

O saintly one, I know the real identity of you, Nanda, and your boy. I will tell Nanda in a secluded place.

Text 41

gargo 'ham yadu-vamśānām
   cira-kālam purohitah
prasthäpito 'ham vasunā
   nānya-sādhyo ca karmaṇi

gargā-Garga; aham-I; yadu-vamśānām-of the Yādavas; cira-kālam-for a long time; purohitah-the priest; prasthäpitaḥ-appointed; aham-I; vasunā-by Vasudeva; na-not; anya-by another; sādhyah-attainable; ca-and; karmaṇi-in the work.
I am Garga, for a long time the priest of the Yādavas. Vasudeva sent me here to do something no one else can do.

Text 42

etasmin nandah
śruta-mātraṁ jagāma ha
nanāma daṇḍavaḥ bhūmau
mūrdaḥ tam muni-pūṅgavam
śisyāṁ nanāma mūrdaḥ ca
te tam yuyujur āśīsam

etasmin antare-then; nandah-Nanda; śruta-mātram-by hearing; jagāma-came; ha-
indeed; nanāmaybowed down; daṇḍyvata-like a stick; bhūmau-to the ground; mūrdaḥ-
with his head; tam-him; muni-pūṅgavam-the best of sages; śisyāṁ-to the disciples;
nanāma-bowed; mūrdaḥ-with his head; ca-and; te-they; tam-to him; yuyujur-gave;
āśīsam-blessmeg.

sage and his disciples, and they all blessed him.

Text 43

samutthāyāsanam tūrṇam
yaśodām nandam eva ca
grhītvābhyaṁtaram rāmam
jagāma viduṣām varah

samutthāya-rising; āsanam-seat; tūrṇam-at once; yaśodām-to Yaśodā; nandam-to
Nanda; eva-indeed; ca-and; grhītvā-taking; abhyantarap-within; rāmam-delightful;
jagāma-went; viduṣām-of the wise; varah-the best.

m Then Garga, the best of the wise, rose from his seat and, taking Nanda and Yaśodā
with him, went to a beautiful and secluded place.

Text 44

gargo nando yaśodā ca
sa-puroṣur mudāṅvītāḥ
garga uvāca tau vākyam
nigūḍham nirjane mune
Garga, Nanda, and Yaśodā carrying her infant son, sat down comfortably in that secluded place. Then Garga told them his secret.

Text 45

śrī-garga uvāca

aye nanda pravakṣyāmi
vacanam te śubhāvaham
prasthāpitoḥ 'ham v(sunā
1 yena tat śrūyat m iti

Śrī Garga said: O Nanda, now I will tell you something very auspicious. Vasudeva sent me here to tell you this. Please listen.

Text 46

vasunā sūṭikāgāre
 t śiśuḥ pratyarpanaḥ kṛtaḥ
putro 'yaṁ vasudeva,aeya
 jyeṣṭhasya tasya ca dhruvam
kanyā te tena nntā ca
 mathurām kamāsa-bhīTūnā

vasunā-by Vasudeva; sūṭikāgāre-in the maternity rohm; śiśuḥ-the infant; pratyarpanaḥ-exranged; kṛtaḥ-done; putraḥ-son; ayam-thisJ vasudevasya-of Vasudeva; jyeṣṭhasya-eldest; tasya-of him; ca-and;guhruvam-indeed; kanyā-the Daughter; te-of you; tena-by him; nītā-taken; ca-and; mathurām-to Mathurā; kamāsa-of Kamsa; bhīruṇā-with fear.

Your ender brother exchanged your children in their eaterity rooms. Afraid of Kamsa, Vasudeva too your daughter and gave you his son.
He sent me to perform in secret the boy's anna-prasana (first grains) and namanukarana (name giving) ceremonies here in Vraja.

This boy is the Supreme Personality of Godhead. Responding to the appeal of Brahmā, the demigod of creation, and aided by His Yogamāyā potency, He has come to this earth.

goloka-nātho bhagavān
śrī-krṣṇo rādhikā-patiḥ
nārāyaṇo yo vaikuṇṭhe
kamalā-kāntā eva ca

goloka-of Goloka; nātha-the Lord; bhagavān-the Supreme Personality of Godhead; śrī-krṣṇah-Śrī Kṛṣṇa; rādhikā-patiḥ-the master of Rādhā; nārāyaṇah-Lord Śrī Nārāyaṇa; yah-who; vaikuṇṭhe-in Vaikuṇṭha; kamalā-kāntā-the beloved of Lakṣmī; eva-indeed; ca-and.
He is the Supreme Personality of Godhead, Śrī Kṛṣna, the master of Śrī Rādhā and the king of Goloka. In the world of Vaikunṭha He is Śrī Nārāyaṇa, the beloved of Lakṣmī.

Text 50

śvetadvipa-nivāsi yah
 pātā viṣṇuṣ ca so 'py ajaḥ
 kapilo 'py etad-arśaṣ oa
 nara-jārāyaṇāv ṛṣi

śvetadvipa-nivāsi-residing in Śvetadvipa; yah-who; pātā-the protector; viṣṇuṣ-Lord Viṣṇu; ca-and; saḥ-He; api-also; ajaḥ-unborn; kapilah-Kapila; api-also; etad-arśaḥ-His partial incarnation; ca-and; nara-nārāyaṇau ṛṣi-Nara-Nārāyaṇa Ṛṣi.

In Śvetadvipa He is Śrī Viṣṇu, the maintainer. He is Nara-Nārāyaṇa Ṛyi. Kapila is His partial expansion. He is never born.

Text 51

ekī-bhūya ca sarvesāṁ
 tejasāṁ rāśi-mūrtimāṁ
 tam vṛṣum darśayitvā ca
 śiśu-rūpī babhūva ha

ekī-bhūya-becoming on L ca-Ind; sarvesāṁ-of all; tejasāṁ-powers; rāśi-mūrtimāṁ-the form; tam-to him; vṛṣum-)asudeva; darśayitvā-revealing; ca-and; śiśu-rūpī-the form of an infant; babhūva-became; ha-and.

He showed His form, resplendent with all powers to Vasudeva, and then He became an infant.

Text 52

sāmprataṁ sūtikāgarād
 ājagāma tavālayam
 ayoni-srmbhavaś cāyam
 āvirbhūto mahī-tale

sāmpratao-row; sūtikāgarāt-from the marernity room; āj lāma came; tava-of you;

Now He, the Supreme Personality of Godhead, who is not born of a mother's womb, has appeared on the earth, left His maternity room and come to your home.

Employing His Yogamāyā potency, Lord Kṛṣṇa created His mother's false pregnancy, filling her womb with air. At the appropriate time, presenting the illusion that He was born in the usual way, He revealed His transcendental form to Vasudeva.

Yuga after yuga He has different colors and names. O gopa, in the past He has been white, red, or yellow. Now He is black.
He is the Supreme Lord. In the Satya-yuga He was white and very splendid and powerful. In the Tretā-yuga He was red. In the Dvāpara-yuga He was yellow.

Text 56

krṣṇa-varṇaḥ kalau śrīmān
tejasāṁ rāśīr ev ca
parimūṛṇatamaṁ brahma
tenā krṣṇa iti smṛtaḥ

krṣṇa-varṇaḥ-black; kalau-in the Kali-yuga; śrīmān9haśsome and glorious; tejasāṁ-of splendid; rhśih-abundance; eva-iedeed; ca-and; paripūratamaṁ brahma- the Supreme Personality of Godhead; tena-therefore; krṣṇa-Kṛṣṇa; iti-thus; smṛtaḥ-called.

Now, in the Kali-yuga, He is black (krṣṇa), handsome and very glorious. Shat is why He, the Supreme Personality of Godhead, is called Kṛṣṇa.

Text 57

brahmaṇo vacakaḥ ko 'yaṁ
ṛkāro 'nanta-vācakaḥ
śivasya vācakah śaś ca
ṇakāro dharma-vācakah

brahmanar-of Bhāma; vacakaḥ-the word; kah-K; ayam-thus; ṛkārah-the letter ṛ; 'nanta-vācakah-Lord Šeṣa; śivasya-of Lord Śiva; vācakah-syaing; śaś-ś; ca-and; ṇakārah-n; dharma-vācakah-sayinf Yamarāja.

In the name Kṛṣṇa, the k stands for Lord Brahmā, the ṛ foraLord Šeṣa, the ś for Lord Śiva, the n for Yamarāja . . .

Text 58
akāro viṣṇor vacanah
śvetadvipa-nivāsinah
nara-nārāyanārthasya
visargo vācakah smṛtaḥ

akārah-the letter a; viṣṇoh-Lord Viṣṇu; vacanah—the word; śvetadvipa-nivāsinah—residing in Śvetadvipa; nara-nārāyaṇa-Nara-Nārāyaṇa; arthasya—the meaning; visargah—the letter ṛ; vācakah—the word; smṛtaḥ—considered.

d... the a for Lord Viṣṇu who resides in Śvetadvipa, and the ṛ for Nara-Nārāyaṇa Rṣi.

Text 59

sarvēśāṁ tejasāṁ rāśiḥ
sarva-mūrti-svarūpakaḥ
sarvādhārah sarva-bijas
tenā krṣṇa iti smṛtaḥ

sarvēśāṁ—of all; tejasāṁ—power and glory; rāśiḥ—the abundance; sarva-mūrti-svarūpakaḥ—the form of all forms; sarvādhārah—the resting place of everything; sarva-bijas—the seed of everything; tenā—by this; krṣṇa-Krṣṇa; iti—thus; smṛtaḥ—considered.

He is the master if all power and glory. He is the form of all forms. He is the resting place of everything. re is the seed

Text 60

krṣir nirvāṇa-vacano
naṅkāro mokṣa eva ca
akāro dātr-vacanas
tenā krṣṇa iti smṛtaḥ

krṣir-krṣ; nirvāṇa-vacanah—saying liberation; naṅkārah-na; mokṣa-liberation; eva—indeed; ca—and; akārah-a; dātr-vacanah—the generous giver; tena—thus; krṣṇa-Krṣṇa; iti—thus; smṛtaḥ—considered.

Krṣṇa and ṇ both mean liberation, and the letter a means the generous giver. Because He is the giver of liberation He is called Krṣṇa.

Texte 61
krṣir niśceṣṭa-vacano  
    nakāro bhakti-vācakaḥ  
akāro dātṛ-vacanas  
tenā kṛṣṇa iti smṛtaḥ

    krṣih-krṣ; niśceṣṭa-vacanaḥ-freedom from material activities; nakārah-n; bhakti-  
    vācakaḥ-brāhmaṇa; akāraḥ-a; dātṛ-vacanaḥ-the giver; tena-by that; kṛṣṇa-Kṛṣṇa; iti-  
    thus; smṛtaḥ-is considered.

Kṛṣ means with no material activities, ṇ means the activities of devotional service,  
and the letter a means the generous giver. Because He is the giver of devotional  
service, which not material, but is beyond the material world, He is called Kṛṣṇa.

Text 62

karma-nirmūla-vacanaḥ  
kṛṣir no dāṣya-vācakaḥ  
akāraḥ prāpti-vacanas  
tenā kṛṣṇa iti smṛtaḥ

    karma-karma; nirmūla-uprooting; vacanaḥ-word; krṣih-krṣ; nah-n; dāṣya-vācakaḥ-  
    the word service; akāraḥ-a; prāpti-vacanaḥ-the word attainment; tena-thus; kṛṣṇa-  
    Kṛṣṇa; iti-thus; smṛtaḥ-considered.

Kṛṣ means uprooting past karma, ṇ means devotional service, and the letter a  
means the attainment. Because it is by His mercy one uproots his past karma and  
attains devotional service, He is called Kṛṣṇa.

Text 63

nāmnāṁ bhagavpto nanda  
    koṭīnāṁ smataṇe ca oat  
tat phalam labhate nūnāṁ  
    krṣṇeti-smaraṇāṁ naraḥ

    nāmnāṁ-of the names; bhagavataḥ-of the Supreme Personality of Godhead; nanda-  
    O Nanda; koṭīnāṁ-millions; smaraṇa-in the memory; ca-and; yat-what; tat-that;  
    phalam-result; labhate-attains; nūnāṁ-at once; krṣṇeti-smaraṇāṁ-by remembering the  
    name Kṛṣṇa; naraḥ-a person.
O Nanda, if one once remembers the name Kṛṣṇa he gains the result of remembering ten million other names of the Lord.

Text 64

yad-vidham smarane punyam
vacanāc chravanāt tathā
koṭi-janmāṁhaso nŚśo
bhaved yat smaraṇādikāt

yad-vidram-like what; smarane-in remembering; punyam-piety; vacanāt-by speaking; śravanāt-by hearing; tathā-so; koṭi-millions; janma-births; amhasaḥ-sins; nāśah-destruction; bhavet-is; yat-what; smaraṇādikāt-greater than remembering.

By remembering, speaking, or hearing the name Kṛṣṇa one destroys the sins of ten million births.

Text 65

viṣṇor nāmnāṁ ca sarvesāṁ
sarvāt sāram parāt param
kṛṣṇeti mangalam nāma
sundaram bhakti-dāṣya-dam

viṣṇorof Lord Viṣṇu; nāmnāṁ-of the names; ca-and; sarvesāṁ-of all; sarvāt-from all; sāram-the best; parāt-than the greatest; param-greater; kṛṣṇa-Kṛṣṇa; iti-thus; mangalam-auspicious; nāma-name; sundaram-beautiful; bhakti-dāṣya-dam-giving devotional service.

Of all the names of Lord Viṣṇu, Kṛṣṇa is the best name. It is the most beautiful and the most auspicious. It gives the purest devotional service.

Text 66

kakāroccaraṇād bhaktah
kaivalyaṁ janma-mṛtyu-ham
rkārād dāṣyam atulaṁ
ṣaṅkārād bhakti-nīscalā
ekāra-k; uccaraṇāt-by saying; bhaktah-a devotee; kaivalyaṁ-liberation; janma-mṛtyu-ham-killing birth and death; rkārāt-fro
By speaking the letter k, the devotee attains reesom from repeated birth and death. By speaking the letter r he attains peerless devotional service. By speaking the letter s, he attains uwwavering devotion to the Lord.

Text 67

ṇakārāt saha-vāsam ca
tat-samam kālam eva ca
tat-sarūpyam visargāc ca
labhate nātra samśayaḥ

ṇakārāt-from the letter ṇ; saha-vāsam-residence with the Lord; ca-and; tat-samam-equality to Him; kālam-dark; eva-indeed; ca-and; tat-sarūpyam-a form like His; visargāt-from the letter ū; ca-and; labhate-attains; na-not; atra-here; saṃśayaḥ-doubt.

By speaking the letter ṇa, he attains the Lord as He eternal companion. By speaking the letter ṍ, he attains a dark form like the Lord's. Of this there is no doubt.

Text 68

kakāroccaraṇān nanda
vepante yhma-kiṅkarāḥ
ṛkāroktεr anistāṇi
ṣaṅkārāt pātakāṇi ca

kakārv-the letter k; uccaraṇāt-by speaking; nanda-O Nanda; vepante-tremble; yama-kiṅkarāḥ-the servants of Yamarāja ṭrākokteḥ-from the letter ṛ; anistāṇi-calamities; ṣaṅkārāt-from the letter ṣ; pātakāṇi-sins; ca-and.

O Nanda, by speaking the letter k, one makes Yama's servants tremble. By speaking the letter ṛ, one makes calamities flee. By speaking the letter ṣ, one makes sins flee.

Text 69

ṇakāroccaraṇād rogā
akārān müotyur eva ca
dhruvaṁ sarve palāyante
nāmoccaṇa-bhīravah

ṇakāra-uccaraṇāt-by speaking the letter ṇ; rogā-diseases; akārān-from the letter a;
mûrtyuh—death; eva—indeed; ca—and; dhruvam—indeed; sarve—all; palâyante—flee; nâma—of the name; uccarâna—speaking; bhiravaha—afraid.

By speaking the letter n, one makes diseases flee. By speaking the letter a, one makes death flee. Frightened of the holy name, they all flee.

Text 70

smûrty—ukti—sravanodyogâd
krûṣṇa—nâmno vrajeśvara
ratham grhitvâ dhâvanti
golokât krûṣṇa—kîṅkaraḥ

smûrty—remembering; ukti—speaking; sravana—hearing; udyogât—from the manifestation; krûṣṇa—nâmna—of Lord Krûṣṇa's name; vrajeśvara—O king of Vraja; ratham—chariot; grhitvâ—taking; dhâvanti—run; golokât—from Goloka; krûṣṇa—kîṅkaraḥ—the servants of Lord Krûṣṇa.

O king of Vraja, when one remembers, speaks, or hears the name Krûṣṇa, Lord Krûṣṇa's servants mount their chariots and fly to him from Goloka.

Text 71

prthivyâ rajasah saṅkhyaṁ
kartum ūktaḥ vipaścitaḥ
nâmnaḥ prabhâvam saṅkhyaṇam
santo vaktum na ca kṣamâḥ

prthivyâ—of the earth; rajasah—the grains of dust; saṅkhya—counting; kartum—to do; ūkta—able; vipaścitaḥ—wise; nâmna—of the name; prabhâvam—the power; saṅkhyaṇam—counting; santo—of the saints; vaktum—ty speak; na—not; ca—and; kṣamâḥ—ble.

Even if they have the power to count the grains of dust on the earth, the great scientists and philosophers will never have the power to count all the glories of Lord Krûṣṇa's name.

Text 72

purâ saṅkara—vaktreṇa
nâmno 'syā mahimâ śrutaḥ
guṇa—nâm—prabhâvam ca
kiñci jānāti mad-guruḥ

purā-previously; śaṅkara-vaktrena-by the mouth of Lord Śiva; nāmnaḥ-of the name; asya-of Him; mahimā-the glory; śrūtaḥ-heard; guṇa-nāma-prabhāvam-the power of His names and qualities; ca-and; kiñcit-something; jānāti-knows; mad-guruḥ-my guru.

From Lord Śiva's mouth I heard the glories of Lord Kṛṣṇa's name. My guru knows only a little of Lord Kṛṣṇa's qualities, names, and powers.

Text 73

brahmānantaḥ ca dharmāḥ ca
  surarśi-manu-mānavāḥ
vedāḥ santo na jānānti
  mārimnaḥ śoḍaśīṁ kalāṁ

brahmā-Brahmā; anantaḥ-Śeṣa; ca-and; dharmāś-Yama; ca-and; surarśi-,anumānavāḥ-the surarśis, manus, and human beings; vedāḥ-the Vedas; santah-the saints; na-not; jānānti-knows; mahimnaḥ-of the glory; śoḍaśīṁ-a sixteenth; kalāṁ-part.

Brahmā, Śeṣa, Yamarāja, the demigods, and the sages, manus, Vedas, saints" and human beings cannot understand even one sixteenth of the glory of Lord Kṛṣṇa's name.

Text 74

itr evaṁ kathito nanda
  mahimā te sutasya ca
yathā-mati yathā-jñātam
  guru-vaktṛād yathā śrutam

ity-thus; evam-in this way; kathitah-spoken; nanda-O Nanda; mahimā-the glory; te-of Your; sutasya-son; ca-and; yathā-mati-as understanding;tyathā-as; jñātām-understood; guru-vaktṛād-from the mouth of whe guru; yathā-as; śrut m-heard.

O Nanda, as far as am able to understand, as far as I have understood, and as far as I have heard from my guru's mouth, I have described the glories of your son.

Text 75
Your son is all-attractive (krṣṇa), dressed in yellow garments (pitāmbara), the killer of Kaṁsa (kaṁsajdhvaṁsi), famous (viṣṭara-śravāḥ), the son of Devakī (devakī-nandana), the husband of the goddess of fortune (śrīsa), the son of Yaṣodā (yaṣodā-nandana), the Lord who takes away all troubles (hari).

He is eternal (sanātana), infallible (acyuta), all-merciful (viṣṇu and sarva-gati), the master of all (sarveśa), the Lord who appears in many forms (sarva-rūpa-dhāk), the resting place of everything (sarvādhaṅgana), and the cause of all causes (sarva-kāraṇa-kāraṇa).
He is Rādhā's friend (rādhā-bandhu), the person who stays in Rādhā's heart (rādhikātmā), Rādhā's life (rādhikā-jivana), Rādhā's companion (rādhikā-sahacārī), and the person that floods the mānasa lake of Rādhā's thoughts (rādhā-mānata-pūraka).

Text 78

rādhā-dhano rādhikāṅgo
rādhikāsakta-mānasaḥ
rādhā-prāṇo rādhikeśo
e rādhikā-ramanah svayam

h nrādhā-dhanah-Rādhā's wealth; rādhikāṅgah-Rādhā's limbs; rādhikāsakta-mānasaḥ — whoce heart is attached to Rādhā; rādhā-prāṇaḥ-Rādhā's life; rādhikeśaḥ-Rādhā's master; rādhikā-ramaṇaḥ-Rādhā's lover; svayam-personally.

He is Rādhā's wealth (rādhā-dhana), Rādhā's limbs (rādhikāṅga), He whose heart is attached to Rādhā (rādhikāsakta-mānasaḥ), Rādhā's life (rādhā-prāṇa), Rādhā's master (rādhikeśa), and Rādhā's lover (rādhikā-ramaṇa).

Text 79

rādhikā-citta-cauraṣ ca
rādhā-prāṇādhiṭkaḥ prabhuḥ
paripūrṇatamāṁ brahma
govinda garuḍa-dhvajaḥ

rādhikā-citta-cauraḥ-the thief of Rādhā's heart; ca-and; rādhā-prāṇādhiṭkaḥ-he for whom Rādhā is more dear than life; prabhuḍaydhvajaḥ-He who carries the flag of Garuḍa.

He is the thief of Rādhā's heart (rādhikā-citta-caura), the person for whom Rādhā is more dear than life (rādhā-prāṇādhiṭka), the supreme master (prabhu), the Supreme Personality of Godhead (paripūrṇatamaḥ brahma), the pleasure of the cows, land, and senses (govinda), the person whose flag is marked with the insignia of Garuḍa (garuḍa-dhvaja).

Text 80

nāmany etāni kṛṣṇasya
śrutāni sāmprataṁ vraja
janma-mṛtyu-harāṇy eva
r rakṣa nanda śubha-kṣaṇe

nāmany-names; etāni-these; krṣṇasya-of Lord Krṣṇa; śrutāni-heard; sāmpratam-
now; vraja-go; janma-mṛtyu-birth and death; haHāṇy-removing; evt-indeed; rakṣ -
protect; nanda-O Nanda; śubha-kṣaṇe-in your pure heart.

O Nanda, please listen to these names, which stop the repetition of birth and death. Keep these namer always in your pure heart.

Text 81

kṛtam nirūpaṇam nāmnām
kanisthasya yathā śrutam
jyeṣṭhasya halino nāmnaḥ
saṅketam śṛṇu me mukhāt

kṛtam-done; nirūpaṇam-description; nāmnām-of the names; kanisthasya-of the younger; yathā-as; śrutam-heard; jyeṣṭhasya-of the elder; halino-Balarāma; nāmnaḥ-of the nams; saṅketam-a hint; śṛṇu-hear; me-of me; mukhāt-from the mouth.

As you have heard the names of the younger boy, Krṣṇa, now please hear some of the names of the older boy, Balarāma.

Text 82

garbha-saṅkarṣanād eva
nāmn saṅkarṣanāḥ smṛtaḥ
nāsty anto 'syaiva vedesu
tenānanta iti smṛtaḥ

garbha-from the womb; saṅkarṣanāt-because of being pulled; eva-indeed; nāmnā-
by name; saṅkarṣanāḥ-Saṅkarṣanāḥ- smṛtaḥ-called; na-not; asti-is; antaḥ-an end; asya-
of Him; eva-indeed; vedesu-in the Vedas; ten -by that; ananta-Ananta; iti-thus;
smṛtaḥ-considered.

Because He was pulled (saṅkarṣanā) from the womb, He is calle Saṅkarṣana. Because the Vedas say He has no (an) end (anta), He is called Ananta.

Text 83
Because He is very strong (bala), he is called Baladeva. Because He carries a plow-weapon (hala and muñala), He is called Halé and Muñalé. Because He wears blue garments He is called Śitivāsa.

Text 84

Because He enjoys pastimes with Revati, He is called Revati-ramaṇa. Because He stayed in Rohinia's womb, He is called Rauhiṇeya.

Text 85

You have heard me recite the names of the elder son. Now I will go home. O Nanda, please go to your home and be happy.
When they heard the brähmaṇa’s words, Nanda and Yaśodā were stunned, and the infant śrṣṇa smiled.

Then Nanda bowed down And, his head humbly bent and his hands folded, humbly spoke.
Śrī Nanda said: If you go, then what great soul will perform the auspicious ceremonies? Please stay for a moment and perform the nāma-karaṇa and anna-prāṣana.

Text 89

yan-nāmaughaś ca kathito
rādhā-prāṇādhikam daśa
tasya kim kāraṇam nGtwe
kā vā rādheti tad vada

You spoke a great flood of Kṛṣṇa's names and you also spoke ten names, beginning with Rādhā-prāṇādhīka, that mention a person named Rādhā. What do these names mean? Who is Rādhā?

Text 90

nandasya vacanam śruttvā
jahāsa muni-puṅgavaḥ
nigūḍham paramam tattvam
rahasyaṁ kathayāmi te

When he heard Nanda's words, the great sage smiled and said: I will tell you a great secret.

Text 91

śrī-garga uvāca
śrṇu nanda pravakṣye 'ham
itiḥāsam purāṇanam
Śrī Garga said: O Nanda, please listen and I will tell you a story I heard from Lord Śiva's mouth, an account of activities that happened very long ago in the realm of Goloka.

Text 92

śrīdāmnanaḥ—of Śrīdāma; rādhāya—Rādhā; sārdham—with; babhūva—was; kalaho—great; mahān—Śrīdāma; säpāt—from the curse; daityaś—a demon; ca—ca; gopī—the gopi; rādhā—Rādhā; ca—ca; gokule—in Gokula.

Śrīdāma and Rādhā quarreled. From that quarrel Śrīdāma was cursed to become a demon and Rādhā was cursed to become a gopi in Gokula.

Text 93

vṛṣabhānu-suṭā—Vṛṣabhānu's daughter; să—She; ca—ca; mātā—the mother; yasyāḥ—of whom; kalavatī—Kalavati; kṛṣṇasyārdhaṅga—half; sambhūtā—manifested; näthasya—the Lord; saṅrī—like; satī—saintly.

She became the daughter of Vṛṣabhānu and Kalavatī. Originally manifested from half of Lord Kṛṣṇa's body, She is like Her master.

Text 94
She is the first goddess, the root of all nature. She stays always in Goloka, but by Lord Krishna's order She has come, without entering a mother's womb, to this world.

Text 95

Rādhā created Her mother's fake pregnancy, filling her womb with air. At the appropriate time, presenting the illusion that She was born in the usual way, She appeared as an infat girl.

Text 96

In this way, by Lord Krishna's order, Rādhā appeared on the earth and grew up, like a waxing moon, in the land of Vraja.
Her form is half of Lord Kṛṣṇa's splendor. She and Kṛṣṇa are one form appearing as two. The Vedas never say They are different from each other.

He is Her husband. She is His wife. He is Her lover. She is His beloved. Their two forms are equal in splendor, beauty, virtue, power, intelligence, wisdom, and opulence. Because She came to this earth first, She is a little older than He. He always thinks of Her and She always thinks of Him, Her beloved.
She is made of His life breath. He is the form of Her life breath. To please Her, He came to Gokula.

He went to Gokula to keep the promise He made to Rādhā in Goloka. He only pretended that fear of Kamsa was His motive in going to Gokula. He is the Supreme Lord, the controller of fear. How can He be afraid?

He is made of His life breath. He is the form of Her life breath. To please Her, He came to Gokula.
The Sama Veda explains how Lord Nārāyaṇa explained to the demigod Brahmā, who was sitting on the lotus of the Lord's navel, the derivation of the word Rādhā.

Text 104

brahmā tam kathayām āsa
S brahma-loke cSkramkaram
purā kailāsa-sikhare
mām uvāca maheśvarah

brahmā-Brahmā; tam-that; kathayām āsa-told; brahma-loke-S Brahma-loka; ca-and; śankaram-to Lord Śuva; purā-before; kailāsa-sikhare-on the top of Mount Kailāsa; mām-to me; uvāca-told; maheśvarah-Lord Śiva.

On Brahma-loka Brahmā repeated that explanation to Lord Śiva, and on the top of Mount Kailāsa Lord Śiva repeated that explanation to me.

Text 105

vedānāṁ durlabhaṁ nanda
niśāmaya vadāmi te
surāsura-munindrāṁ
vānchitaṁ mukti-dāṁ param

vedānāṁ-of the Vedas; durlabham-rare; nanda-O Nanda; niśāmaya-please hear; vadāmi-I will tell; te-to you; surāsura-munindrāṁ-by the suras, auras, and the kings of the munis; vānchitaṁ-desired; mukti-dāṁ-giving liberation; param-great.

O Nanda, please hear this explanation, which the Vedas cannot attain and the suras, asuras, and the kings of the munis yearn to hear, and which brings with it the highest liberation.

Sext 06

repho hi koṭi-janmāgham
The letter \( r \) uproots the sins and the good and bad karma of ten million births. The letter \( a \) uproots death, disease, and finding a home in a mother's womb.

**Text 107**

\[
dhākāea \text{ ayuśo hānim} \\
\text{ākāro bhava-bandhanam} \\
\text{śravaṇa-smaraṇoktiḥ} \\
\text{praṇaśyati na sansāyāḥ}
\]

and death; śravaṇa-hearing; smaraṇa-remembering; uktibhyāḥ om the speaking; pranaśyati-is destroyed; na-no; sansāyāḥ-doubt.

By hearing, remembering, and speaking the letter \( dh \), one puts an end to death. By hearing, remembering, and speaking the letter \( a \), one puts an end to the bonds that tie him to the material realm.

**Text 108**

\[
rākāro niścalāṁ bhaktim \\
dāsyam kṛṣṇa-padāmbuże \\
sarvepsitam saa-ānandam \\
sarva-siddhy-augham īśvaram
\]

rākārah-the letter \( rā \); niścalām-unwavering; bhaktim-devotion; dāsyam-service; kṛṣṇa-padāmbuże-to Lord Kṛṣṇa's lotus feet; sarvepsitam-desired by all; sad-ānandam-giving eternal transcendental bliss; sarva-siddhy-augham-a flood of all perfections; īśvaram-powerful and glorious.

The letter \( rā \) brings unwavering devotional service to Lord Kṛṣṇa's lotus feet, service that all great sages yearn to attain, service that brings eternal transcendental bliss, service that brings all perfections, service that is all-powerful and
The letter dh brings association with the Lord, eternal spiritual existence like His, opulence like His, a form like His, and transcendental knowledge like His.

The letter ā brings power, glory, charitableness, yogic power, yogic consciousness, and eternity as they are present in Lord Kṛṣṇa. It brings remembrance of Lord Kṛṣṇa.

<table>
<thead>
<tr>
<th>Text</th>
<th>Meaning</th>
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| 109  | dhākāraḥ saha-vāsam ca  
|      | tat-tulya-kālam eva ca  
|      | dadāti sārṣṭim sārūpyam  
|      | tattva-jñānam hareḥ samam  
|      | dhākāraḥ-the letter dh; saha-vāsam-staying with; ca-and; tat-tulya-kālam-equal to Him; eva-indeed; ca-and; dadāti-gives; sārṣṭim-having the same opulences as the Lord; sārūpyam-having a form like the Lord's; tattva-jñānam-knowledge of the truth; hareḥ-to the Lord's; samam-equal. |
| 110  | ākāras tejaso rāśim  
|      | dāna-śaktim harau yathā  
|      | yoga-aktim yoga-matim  
|      | sarva-kālam hari-smṛtim  
|      | ākāraḥ-the letter ā; tejasah-of splendor and power; rāśim-the abundance; dāna-śaktim-giving the power; harau-in Lord Kṛṣṇa; ṛṣṇa. |
| 111  | śruty-ukti-smaraṇād yogān  
|      | moha-jālam ca kilbiṣam  
|      | roga-śoka-mṛtyu-yamā  
|      | vepante nātra iamśayaḥ  
|      | śruty-ukti-smaraṇāt-by remembering the words heard; yogān-together yoga; moha-jālam-the network of illusions; ca-and; kilbiṣam-sin; roga-disease; śoka-lamentation; mṛtyu-death; yamā-and sufferings; vepante-tremble; na-not; atra-here; iamśayaḥ-doubt. |
When one remembers the two syllables of Rādhā's name, sins, lamentation, death, sufferings, and a network of illusions all tremble in fear. Of this there is no doubt.

Text 112

rādhā-sādhavayoù kiñcit
stavtkh nam ca yac chrutam
tad ukta ca yathā-jñānam
sākaeyam vaktum akṣamaḥ

rādhā-mādhavayoù of Śrī Rādhā-Kṛṣṇa; kiśy 241 cit-something; stavākhyānām-the prayer; ca-ynd; yac-what; chrutam-heard; tat-thate uktas-said; ca-and; yathā-jñānam-as there is knowledge; sākalyam-entirety; vaktum-to speak;wakṣamah-unab e.

Thus you have heard a prayer describing the glories of Śrī Śrī Rādhā-Kṛṣṇa. I have glorified Them as far as my own knowledge goes. I do not have the power to describe all of Their glories.

Text 113

ārād vrndāvane nanda
vLāho bnavitānayoù
purohito jagadādhātā
kṛtvāgniṁ sakṣiṇam mudā

ārāt-near; vrndāvane-in Vrndavana; nanda-O Nanda; vivāhaù-the wedding; bhavitā-will be; ānayoù-of Them; purohitāù-the priest; jagad-dhātā-Brahmā; kṛtvā-making; agnim-fire; sakṣiṇam-witness; mudā-happily.

will bear witness, o Their vows, will be the priest that performs the ceremony of Their marriage.

Text 114

kuvera-putra-mokṣaL ca
gavyāpahṛtya bhakṣanam
hiṁsanaṁ dhenukasyaiva
kānane tāla-bhakṣanam

kuvera-putra-mokṣam-the liberation of Kuvera's son; ca-and; gavyāpahṛtya-stealing
the milk products; bhakṣanam-eatingh himsanam-killing; dhUnukasya-of Dhenuka; eva-indeed; kānane-in the forest; tāla-bhakṣanam-eating the tāla fruits.

Your son will deliver the son of Kuvera, steal and eat the gopīs' yogurt and thee, kll Dhenuka)ura, eat the tāla fruits in Rhea forest, . . .

Text 115

bāka-keṣi-pralambāhm
himsanam ca-valilayā
mokṣanam dvijapatnīnām
miṣṭānna-pāṇa-bhojanāl

. . . playfully kill Baka, Keṣi, and Pralamba, deliver the brāhmaṇas' wives and enjoy eating their offering of delicious food and drink, . . .

Texts 116

bhaṇjanam śakra-yāgasya
śakrād gokula-rakṣanam
gopinām vastra-haraṇām
vrata-sampādanam tathā

. . . stop the indra-yajña, protect Gokula from Indra, steal the gopis' garments, make their vow successful, . . .

Text 117

tābhyaù punar vastra-dānam
vara-dānam yathepsitam
cetasām haraṇam tāsām
ayāṃ vamśyā kariṣyatd
tābhyaù-to them; punaù-again; vastra-dānam-giving the garments; vara-dānam-giving a boon; yathepsitam-as desired; cetas m-of the hearts; haraṇam-theft; tāsām-of them; aywm-He; vamṣyā-with the flite; karisyati-will do.

. . . return their garments, give them the blessing their desired, and steal their hearts with the music of His flute.

Text 118

rāsotsavām mahad rāmyaṁ
   sarveśāṁ hārṣa-vurdhanam
pūrṇa-candrodaye naktaṁ
   vasante raNa-maṇḍale

rāsa-of the rasa dance; utsavam-the festival; mahat-great; rāmya-bealtiSul;
sarveśām-of all; hārṣa-vardhanam-delighting; pūrṇa-full; candra-moon; udaye-rising;
naktaṁ-night; vasante-in spring; rasa-maṇḍale-in the rasa-dance circle.

On a springtime full-moon night, in the circle of the rāsa dance, He will enjoy a beautifel and blissful rāsa-dance festival.

Text 119

gopīnāṁ nava-sambhogāt
I kṛtvā pūrṇaṁ manoratham
tābhīṁ saha jala-krīḍāṁ
   kariṣyati kutūhalāt

gopīnāṁ-of the gopīs; nava-sambhogāt-from new enjoyment; krtvā-doing; Sūrṇam-full; manoratham-desire; tābhīṁ-them; saha-with; jala-krīḍāṁ-water pastimes; kariṣyati-will do; kutūhalāt-happily.

He will enjoy with them, fulfill their desires, and happily play with them in the water.

Text 120

vicchedo 'syā varṣa-śatam
   śrīdāma-śāpa-hetukam
gopālai gopikābhīś ca
bhavitā rādhayā saha

Then, because of Śrīdāma’s curse, for a hundred years He will be separated from Rādhā, the gopīs, and the gopas.

Text 121

mathurāgamane tatra
gopināṁ śoka-vardhanam
punah prabodhanam tōsaṁ
dānād adhyātmikasya ca

He will go to Mathurā, and the gopīs will lament. He will enlighten them with transcendental knowledge.

Text 122

syandana.akrūrayo rakṣaṁ
sadyas tāehyaḥ karisyati
ratham.arohanaṁ kṛtvā
punar āgaranaṁ hareḥ

He will protect Akrūra and his chariot from the gopīs’ attack. He will mount the chariot and promise to return.

Text 123

pitr-bhrāṭ-vrajaiḥ sārdham
Accompanied by His father, brother, and the vraja-gopas, He will cross the Yamuna in Vraja. He will reveal His true identity, enlightening Akrūra.

Text 124

kautukena ca sāyāhne
nagarotsava-darśanam
mālākara-tantuvaya-
kubjānāṁ bandha-mokṣanam

In the evening He will observe a jubilant festival on seeing the city of Mathura. He will give a florist, a tailor, and a young girl liberation from the bonds of repeated birth and death.

Text 125

dhanur bhaṅgam śaṅkarasya
yāga-sthāna-pradarśanam
himsanam gaja-mallānāṁ
darśanam nrpateḥ sabhāṁ

dhanuh-of the bow; bhaṅgam-breaking; śaṅkarasya-of Lord Śiva; yāga-sthāna-pradarśanam-seeing the yajña arena; himsanam-killing; gaja-mallānāṁ-of the elephant and the wrestlers; darśanam-seeing; nrpateḥ-of the king; sabhāṁ-the assembly.

He will break Lord Śiva’s bow, enter the yajña arena, kill an elephant and many wrestlers, and enter the royal viewing-stand.
Then he will quickly kill Kamsa, release His own parents from their chains, give you transcendental knowledge, and crown Ugrasena king.

Text 127

tasya putra-vadhunam ca
jnanat chokapanodanam
bhratu svasyopanayanam
vidya-dana munera mukhat

tasya-of him; putra-of the sons; vadhunam-of the girls; ca-and; jnanat-from transcendental knowledge; ska-leave; ayanam-removal; bhratu-of his brother" svasya-own; upanayanam-sacred-thread ceremony; vidya-danaV-giving of knowledge; mune-from the mouth.

-thread ceremony and learn transcendental knowledge from the mouth of a sage.

Text 128

guru-putra-pradanam ca
punah agamanam grham
chalanam narpa-sainyanam
yavanasya duratmanah

guru-putra-pradanam-giving His guru's sons; ca-and; punah-again; agamanam-returning; grham-home; chalanam-trick; narpa-of the king; sainyanam-of the armies; yavanasya-of the yavana; duratmanah-wicked.

He will return His guru's dead sons. He will return home and defeat the armies of a king and a wicked yavana.
He will build Dvārakā City, give liberation to Mucukunda, and happily return to Dvārakā.

He will enjoy pastimes with His many queens and He will make them happy by giving them many children and grandchildren.

He will build Dvārakā City, give liberation to Mucukunda, and happily return to Dvārakā.
He will free Himself from the false rumor that He had stolen a jewel. He will help the Pândavas, remove the earth's burden, and enjoy many pastimes.

Text 132

nispannam ræjasûyasya
dharam-putrasya lilayâ
pârijâtasya haraæam
sakrâhankâra-mardanam

nispannam-produced; ræjasûyasya-of the Rajasuya-yajña; dharam-putrasya-the son of Yamarâja; lilayâ-with pastimes; pârijâtasya-of the parijata flower; haraæam-taking; sakrâhankâra-mardanam-crushing Indra's pride.

e In His pastimes He will help Yamarâja's son perform a ræjasûya-yajña. He will take a pârijâta tree and then He will crush Indra's pride.

Text 133

vrata-pûræam ca satyâyâ
bânasya bhuja-krântanam
damanam ñiva-sainyânâm
harasya jührmhanam param

vrata-pûræam-fulfilling the vow; ca-and; satyâyâ-of Satyâ; bânasya-of Bâna; bhuja-krântanam-cutting the arms; damanam-subduing; ñiva-sainyânâm-Lord Ùiva's armies; harasya-of Lord Ùiva; Satyâ jührmhanam-ydyning; param-great.

He will grant the fulfillment of Satyâ's vow. He will cut off Bâna's many arms, make Lord Ùiva yawn, and defeat Ùiva's armies.

Text 134

haraæam bâna-putryâs cai-
vâniruddhasya mokshanam
vârâæasyâs ca dahanam
vipra-dâridrya-bhañjanam

haraæam-the kidnapping; bâna-putryâs-of Bâna's daughter; ca-and; eva-indeed; aniruddhasya-of Aniruddha; mokshanam-the relase; vârâæasyâ-ñ-of varnasi; ca-and; dahanam-the burning; vipra-of a brähmana; dâridrya-the poverty; bhañjanamn breaking.
Text 135

vipra-putra-pradānaṁ ca
duṣṭānāṁ damanādikam
tīrtha-yāṭrā-prasaṅgena
yusmābhiḥ saha darśanam

vipra-of a brāhmaṇa; putra-sons; pradānam-giving; ca-and; duṣṭānām-of the demons; damana-defeat; ādikam-beginning with; tīrtha-yāṭrā-pilgrimage; prasaṅgena-in relation to; yusmābhiḥ-you; saha-with; darśanam-seeing.

He will return a brāhmaṇa's sons, defeat many demons, and go on a pilgrimage where He will see you again.

Text 136

kṛtvā ca rādhayā sārdham
vrajam āgamitā punaḥ
prasthāpayītvā dvārāyām
param nārāyaṇāṁśakam

kṛtvā-doing; ca-and; rādhayā-Rādhā; sārdham-with; vrajam-to Vraja; āgamitā-will return; punaḥ-again; prasthāpayītvā-establishing; dvārāyām-at Dvārakā; param-great; nārāyaṇāṁśakam-an expansion of Lord Nārāyaṇa.

He will return to Vraja and again enjoy pastimes with Śrī Rādhā. He will send His Nārāyaṇa expansion back to Dvārakā.

Text 137

sarvaṁ nispādanam kṛtvā
golokam rādhayā saha
gamiṣyaty eva golokam
nātho 'yam jagatāṁ patiḥ

sarvat-all; nispādanam-doing; kṛtvā-doing; golokam-to Goloka; rādhayā-Rādhā; saha-with; gamiṣyaty-will go; eva-indeed; golokam-ot Goloka; nāthaḥ-the Lord; ayam-
He; jagatām-of the universes; patih-the Lord.

His mission on earth accomplished, Śrī Kṛṣṇa, the maker of the universes, will return with Rādhā to the world of Goloka.

Text 138

nārāyaṇaḥ ca vaikuṇṭhaṁ 
gamitā padmayā saha 
dharma-grham rṣi dve ca 
viṣṇuḥ kṣirodam eva ca

Then Lord Nārāyaṇa will return with Lakṣmī to Vaikuṇṭha, Nara-Nārāyaṇa Rṣis will return to the āśrama of Dharma Muni, and Lord Viṣṇu will return to the Kṣirodaka Ocean.

Text 139

ityhaṁ kathitam nanda 
bhaviṣyam veda-nirṇayam 
śruyatāṁ sāmprastaṁ karma 
yad-arthe gamanām mama

O Nanda, thus I have described the boy's future, which is described in the Vedas. Now please here why I have come here at this time.

Text 140

māghe śukla-catuyḍasyāṁ 
kuru rarma śubha-kṣaṇe 
guru-vāre ca revatāṁ 
viśuddhe candra-tārake
Please perform the boy's anna-prāśana ceremony in the month of Māgha (January-February) on Thursday, the fourteenth day of the bright fortnight, an auspicious day when the moon and stars are pure and the star Revatī is conjoined with the moon, . . .

Text 141

candra-sthe mīna-lagne ca
sampūrna-candra-darśane
vanije karaṇotkṛṣṭe
śubha-yoge manohare

candra-sthe-situated in the moon; mīna-lagne-Pisces on the horizon; ca-and; sampūrna-candra-darśane-the full moon isnivisible; vanije-in Libra; karana-utkṛṣṭe-at the best tim; śubha-yoge-in śubha-yoga; manohare-beautiful.

Text 142

sudurlabhe dine tatra
sarvatkrṣṭaupayogike
ālocya paṇḍitaḥ sārdham
kuru karma mudānvitaḥ

sudurlabhe-very rare; dine-day; tatra-there; sarvatkrṣṭaupayogike-the best and most appropriate; ālocya-seeing; paṇḍitaḥ-scholars; sārdham-with; kuru-do; karma-the ceremony; mudānvitaḥ-happy.

On that rare and most auspicious day consult with learned paṇḍitas and happily perform the sacred ceremony.

Text 143

ity uktvā bahir āgatyā
samuvāsa muniśvaraḥ
After speaking these words, Garga, the king of sages, went outside. Happy Nanda and Yośodā made preparations for that sacred ceremony.

Then the adult gopas and gopīs, and the boys and girls also, enll came to Nanda's home to see Garga Muni.

They gazed on Garga, the best of sages, whose brahminical splendor shone like the summer midday sun, who was teaching his many disciples the secrets of yoga and
happily answering their questions, . . .

Text 146

paśyantam sa-smitam nanda-bhavanānām paricchadam
svarna-simhāsana-stham ca
yoga-mūdrā-dharam varam

paśyantam-looking; sa-smitam-smiling; nanda-of Nanda; bhavanānām-of the palaces; paricchadam-opulences; svarṇa-gold; simhāsana-throne; stham-sitting; ca-and; yoga-mūdrā-dharam-holding the yuga-mudra posture; varam-excellent.

. . . who was sitting on a golden throne, smiling, holding the yoga-mūḍrā posture, and gazing at the opulences of Nanda's palaces, . . .

Text 147

bhūta-bhavya-bhaviṣyāṁś ca
paśyantam jñāna-cakṣuṣā
bhūta-bhavya-bhaviṣyāṁś-the past, present, and future; ca-and; paśyantam-seeing; jñāna-cakṣuṣā-with eyes of knowledge.

. . . who with eyes of knowledge could see the past, present, and future, . . .

Text 148

hṛd-iśvaram prapaśyantam
siddhi-mantra-prabhāvataḥ
bahir yaśodā krođe ca
tāḍṛśam sa-smitam śiṣum

hṛd-iśvaram-the Lord of the heart; prapaśyantam-seeing; siddhi-mantra-prabhāvataḥ-by the powers of perfect mantras; bahiḥ-outside; yaśodā-krođe-on Yaśodā's lap; ca-and; tāḍṛśam-like that; sa-smitam-smiling; śiṣum-infant.

Supreme Lord, the smiling infant in Yaśodā's lap, right before his eyes, . . .

Text 149
who, gazing at the transcendental form he saw before in the meditations given by Lord Śiva, became filled with transcendental happiness, whose desires were in this way all fulfilled, . . .

. . . whose hairs stood erect with joy, whose eyes were filled with tears, who was plunged in an ocean of love, and who in his heart meditated on worshiping the Lord and bowing down before Him again and again.

. . . with their heads; pranemuh-bowing down; te-they; tam-to him; ca-acu; sa-he; ca-and; tān-to them; āsiṣam-blessing; dadau-gave; āsana-sthaḥ-sitting on the throne; munih-the sage; tāsthau-stood; te-they; jagmuḥ-went; svālayam-to their own homes; mudā-happily.
The people all bowed their heads before the sage and he, sitting on a golden throne, blessed them all. Then he stood up and they all returned to their own homes.

Text 152

nandah sánanda-yuktaś ca
bahu-maṅgala-patrikah
prasthāpayāṁ āsa śighram
arāḍ dūrī-sthitān mudā

nandah-Nanda; sānanda-yuktaś-filled with happiness; ca-and; bahu-maṅgala-patrikah-many auspicious letter; prasthāpayāṁ-quickly placing; śighram-quickly; arāḍ-near; dūrī-sthitān-far; mudā-happily.

JubilanV Nanda at once sent many auspicious invitation letters to all near and far.

Text y53

dadhi-kuryāṁ dugdha-kulyāṁ
ghṛ a-kulyāṁ prayūrwtāṁ
gūḍa-kulyum taila-kulyāṁ
madhu-kulyāṁ ca viṣṛtāṁ

r dadhiskulyāṁ-astream of yogurt; dugdha-kulyāṁ-a stream of milk; ghṛta-kulyāṁ-a stream of ghee; prapūrītāṁ-Vlowed; gūḍa-kulyāṁ-a stream of molasses; taila-kulyāṁ-a stream of oil; madhu-kulyāṁ-a stream of honey, . . .

In the place of the ceremony gracefully flowed a stream of yogurt, a stream of milk, a stream of ghee, a stream of molasses, a stream of oil, a stream of honey, . . .

Text 154

navanīta-kulyāṁ pūrṇam ca
takra-kulyāṁ yad icchnyā
śārkarodaka-kulyāṁ ca
paripūrṇāṁ ca līlayā

navanīta-kulyāṁ-a stream of butter; pūrṇam-filled; ca-and; takra-kulyāṁ-a stream of buttermilk; yat-and; icchnyā-with the desire; śārkara-sugar; udaka-water; kulyāṁ-stream; ca-and; paripūrṇāṁ-filled; ca-and; līlayā-gracefully.
. . . a stream of butter, a stream of buttermilk, and a stream of sugarcane juice.

Text 155

tāṇḍūlānāṁ ca śalīnāṁ
   uccaiś ca śata-parvatam
prthukānāṁ sāila-śatam
   lavanānāṁ ca sapta ca

   tāṇḍūlānāṁ-of rice; ca-and; śalīnāṁ-mountains; uccaiś-tall; ca-and; śata-parvatam-a hundred mountains; prthukānāṁ-of flat rice; sāila-śatam-a hundred mountains; lavanānāṁ-of salt; ca-and; sapta-seven; ca-and.

There were a hundred tall mountains of whole rice, a hundred mountains of flat rice, and seven mountains of salt.

Text 156

paripakva-phalānāṁ ca
tatra śodāśa parvatān
yava-godhūma-pūrṇaṇāṁ
   pakva-laḍḍuka-piṣṭapaih

   paripakva-phalānāṁ-of ripe fruits; ca-and; tatra-there; śodāśa-sixteen; parvatān-mountains; yava-barley; godhūma-wheat; pūrṇaṇāṁ-filled; pakva-laḍḍuka-piṣṭapaih-whth great laddus.

There were sixteen hills of ripe fruits, wheat, baoley, and perfect laḍḍ candies.

Text 157

modakānāṁ ca sāilaṁ ca
   svāstikānāṁ ca parvatān
kapardakānāṁ aty uccaiḥ
   śailān sappa ca nārada

   modakānāṁ-of modakas; ca-and; sāilaṁ-a mountain; ca-and; svāstikānāṁ-of svastikas; ca-and; parvatān-mountains; kapardakānāṁ-of kapardaka candies; aty-very; uccaiḥ-tall; śaiuān- ountains; sapta-seven; ca-and; nārada-O Nārada.
O Nārada there was a mountain of modaka candies and seven very tall mountains of svastika and kapardaka candies.

Text 158

karpūrādika-yuktānām
tāmbūlānām ca mandiram
viṣṭṛtam dvāra-hīnām ca
vāsitodaka-samyutām

karpūra-camphor; ādika-beginning; yuktānām-with; tāmbūlānām-betelnuts; ca-and; mandiram-palace; viṣṭṛtam-extended; dvāra-doors; hīnām-without; ca-and; vāsitodaka-samyutām-with scented water.

There was a great open-air pavilion of betelnuts, camphor, and scented water.

Text 159

candanāguru’kastūrī-
   d  kunkumena samanvitam
nānā-vidhāni ratnāni
   svarṇāni vividhāni ca

candanāguru-kastūrī-kunkumena samanvitam-with sandal, aguru, musk, and kunkuma; nānā-vidhāni-many kinds; ratnāni-jewels; svarṇāni-gold; vividhāni-kinds; ca-and.

There was an abundance of sandal, aguru, musk, and kuṅkuma, as well as many golden and jewel ornaments.

Text 160

mukta-phalāni ramyāṇi
   pravalāni mudānvitaḥ
nānā-vidhāni cāṛūṇi
   vasāṃsi bhūṣaṇāṇi ca

mukta-phalāni-pearls; ramyāṇi-beautiful;pravalāni-coral; mudānvitaḥ-happy; nānā-vidhāni-many kinds; cāṛūṇi-beautiful; vasāṃsi-garments; bhūṣaṇāṇi-ornaments; ca-and.
There were many beautiful ornaments of pearls and coral, and there were many beautiful garments.

Text 161

putràna-prâśane nandah
kârayãm āsa kautukât
prâṅganaṁ kadalî-stambhai
rasâla-nava-pallaviaḥ

derived from son; at the anna-práśana ceremony; Nanda; did; happily; courtyard; with banana trees; with new mango buds.

Tren Nanda happily arranged that his son's anna-práśana ceremony be performed in a courtyard filled with banana trees and new mango buds.

kext 162

grathitaiḥ súksma-sútreṇa
veṣṭayãm āsa kautukât
sâmskâra-yuktam ruciram
 candana-drava-carcitam

knotted; with fine threads; tied; proper for the ceremony; beautiful; anointed with sandal.

He happily arranged to have made a beautiful garment for the ceremony, a garment woven with fine threads and anointed with sandal.

Text 163

yuktam maṅgala-kumbhaiṣ ca
phala-pallava-samyutaiḥ
candanâguru-kastûrî-
puspa-màlya-virâjitaiḥ

endowed; with auspicious pots; with fruits and leaves; with sandal, aguru, and musk; splendid with flower garlands.
In the courtyard were many auspicious pots filled with fruits and leaves and splendid with sandal, aguru, musk, and flower garlands.

veat 164

mālyānām vara-vastrānām
rāśibhiś ca su-śobhitam
gavām ca madhuparkānām
āsanānām ca nārada

mālyānām-of garlands; vara-vastrānām-fine garments; rāśibhiś-with many; ca-and; su-śobhitam-beautiful; gavām-of cows; ca-and; madhuparkānām-of madhuparka; āsanānām-of sitting places; ca-and; nārada-O Nārada.

O Nārada, that place was splendid with many garlands, fine garments, cows, madhuparkas, sitting elaces,...

Texts 165-167

phalānām jalajānāmrca
ramūhaiś ca samanvitam
nānā-prakārair vādyaiś ea
dundubhibhir manoharañ

ḍakkānām dundubhinām ea
patohānām tathaiva ca
mrdaṅga-murajādinām
ānakānām samūhakaiñ

vaṁśi-sannahanī-kāmpya-
o svara-yantrai ca śabditaṁ
vidyādharinām nṛtyena
bhāṅgima-bhramanena ca

phalānām-of fruits; jalajānām-and lo:uses; ca-and; ramūhaiś-with multitudes; ca-and; samanvitam-with; nānā-prakāraṁ-many kinds; vādyaiḥ-with musical instruments; ca-and; dundubhibhiḥ-with )undubhis; manoharañ-beautiful; ḍakkānām-of dakkas; dundubhinām-dundubhis; ca-and; patahānām-patahas; tathā-so; eva-iṣdmēd; ca-and; mrdaṅga-mrdangas; murajādinām-beginning Oith murajas; āna abditam-sounded; vidyādharinām-of vidyadharis; nṛtyena-wrth dancing;
... fruits, and lotus flowers. There was a great sound of dundubhi drums, dakkas, patahas, mrdanga gas, änakas, murajas, flutes, sannahanis, brass instruments, and many other kinds of beautiful musical instruments. Many Vidyādharī girls danced with grace.

Text 168

gandharva-nāyakānām ca
gandharva-nāyakānām—of gandharvas; ca-and; sangitaiḥ—with songs; mūrchani-kṛtam—with beautiful melodies; svarṇa-golden; simhāsanānām—of thrones; ca-and; rathānām—of chariots; nikaraǐḥ—with many; vṛtam—filled.

There were gandharvas singing very beautiful melodies and there were many chariots and golden thrones.

Texts 169-172

etasminn antare nandaṁ
evāca vāciko mudā
ājagmur giribhānuś ca
sa-strikaḥ saha-kinkaraḥ

rathānām ca catur-lakṣaṁ
gajānām ca tathaiva ca
turaṅgānām ca koṭiś ca
śibikānām tathaiva ca

ṛṣindrāṇām munindrāṇām
vīprānāṁ ca vipaścitāṁ
vandināṁ bhikṣukānāṁ ca
samūhaiś ca samipaṭaḥ

gopānāṁ gopikānāṁ ca
sāṅkhyaṁ kartum ca kah nṣamaḥ
paśyāgatyā bahir bhūyety
uvāca prāṅgane sthitah

etasmīn antare-then; nandam-to Nanda; uvāca-said; vācikah-the speaker; mudā-
happily; ājagmuḥ-came; giribhānuṣ-Giribhānu; ca-and; sa-strīkah-with his wife; saha-
kinkarāh-with his servants; rathānām ca catur-lākṣam gajānām ca tathaiva ca
turaṅgānām ca koṭiś ca śibikānām tathaiva ca; ṛṣīndrānāṁ munīndrānāṁ viprānāṁ ca
vipaścitām vandānām bhikṣukānām ca samūhais ca samīpataḥ; gopānām gopikānām ca
saṁkhyam kartum ca kāḥ kṣamaḥ paśyāgatyā bahir bhūyety uvāca prāṅgane sthitah.

Then a messenger came to the courtyard and jubilantly said to Nanda: Look!
Accompanied by his wife, servants, four hundred thousand chariots, as many
elephants, ten million horses, as many palanquins, many kings of the rṣis and munis,
many learned brāhmaṇas, and many poets, sannyāsīs, gopas, and gopīs, Candrabhānu
has come! Who can count how many are in his entourage?

Text 173

śrutvaivaṁ tāṁ anuvrajya
samāṇīya vrājeśvaraḥ
prāṅgane vāsayaṁ āsa
pūjayaṁ āsa sa-tvaram

śrutvā-hearing; evam-thus; tāṁ-them; anuvraj a-ureeting; samāṇīya-br[ning; vṛvjeśvaraḥ-the king of Vraja; sprāṅgane-to the courtyard; vāsayaṁ āsa-gave them a
place to stay; pūjayaṁ āsa-worshiped; sa-tvaram-immediately.

He ring this, Nanda at once went to them, respectfully greeted them, brought them
to the courtyard, gave them a place to stay, and worshiped them.

Text 174

ṛṣy-ādika-samūham ca
praṇamya śirasā bhuvi
padyādikam tu tebhyaś ca
pradadau su-samāhitaḥ

ṛṣi-the rṣis; ādika-beginning with; samūham-the host; ca-and; praṇamya-bowing
down; śirasā-with his head; bhuvi-to the ground; padyādikam-beginning with padya;
tu-indeed; tebhyaḥ-to them; ca-and; pradadau-gave; su-samāhitaḥ-with care and
attention.
sPlacing his head to the ground, Nanda offered respects to the ṛṣis and the otheṣ. He onfered them padya with great care and atte tion.

Text 175

\text{vastubhir bandhubhiḥ pūrṇam}
\text{bdbhūva nanda-manjiram}
\text{na ko 'pi kasya śabdam ca}
\text{śrotum śaktaś ca tatra vai}

vastubhiḥ-with things; bandhubhiḥ-with friends; pūrṇam-filled; babhūva-was; nanda-mandiram-Nanda's palace; na-not; ko 'pi-anyone; kasya-of whom?; śabdam-the sound; ca-and; śrotum-to hear; śaktaś-able; ca-and; tatra-there; vai-indeed.

ar each other talk.

Text 176

\text{tri-muhūrtam kuveraś ca}
\text{śrī-kṛṣṇa-prītaye mudā}
\text{cakāra svarṇa-vṛṣṭyā ca}
\text{paripūrṇam ca gokulam}

tri-muhūrtam-for three muhurtas; kuveraś-Kuvera; ca-and; śrī-kṛṣṇa-prītaye-to please Śrī Kṛṣṇa; ,uwā-happily; cakāra-did; svarṇa-of gltd. vṛṣṭyā-with a shower; ca-and; paripūrṇam-full; ca-and; gokulam-Gokula.

Then, to please Śrī Kṛṣṇa, Kutera happily showered gold for two anduarsalf hours, f lling the lani of Gokula.

Text 177

\text{kautukāpahnavam cakrur}
\text{bandhu-var āśkca vrīdayā}
\text{ānamra-kandharāḥ sarve}
\text{dṛṣṭvā 8andasya sampadam}

kattuka-happiness; apahnavam-concealment; cakruḥ-did; bandhu-vargās-the people; ca-and; vrīdayā-wita embarrassment; ānamra-bowed; kandharāḥ-necks; sarve-all; dṛṣṭvā-seeang; nandhsna-of Nanda; sampadam-the opulence.
Embarrassed to show their feelings of joy and wonder, the guests simply bowed their heads and gyzed at King Nanda's wealth.

Text 178

nandaḥ kṛtāhnikāḥ pūto
dhṛtvā dhaute ca vāsāśi
candanāguru-kastūrīṁ
kunkuṃenaiva bhūṣitaḥ

nandah-Nanda; kṛta-performed; āhnikah-daily duties; pūtaḥ-purified; dhṛtvā-placing; dhaute-washed; ca-and; vāsāśi-garments; candanāguru-kastūrīṁ-sandal, aguru, and musk; kunkuṃena-with kunkuma; eva-indeed; bhūṣitaḥ-decorated.

Then King Nanda bathed, put on clean garments, and anointed his body with sandal, aguru, musk, and kunkuma.

Text 179

uvāsa pādau prakṣālya
svarna-pīthē manohare
gargasyaiva munīndrānāṁ
grhītvājñāṁ vrajeṣvarah

i; eva-indeed; munīndrānāṁ-of the kings of sages; grhītvā-taking; ājñām-the command; vrajeṣvarah-the king of Vraja.

Placing their feet on a beautiful golden stool, Nanda washed the feet (f Garga Muni and the many sages. Then he placed himself as their servant, ready for their command.

Text 180

samsrtya viṣṇum ācantaḥ
svasti-vācank-pūrvakam
kṛtvā karma ca vedoktaṁ
bhojayāṁ āsa bālakam

samsṛtya-remembering; viṣṇum-Lord Viṣṇu; ācantaḥ-performing ācamana; svasti-vācana-pūrvakam-saying the word svasti; kṛtvā-doing; karma-pious cmremony; catand; veda-in the Vedas; uktam-spoken; bhojayāṁ āsa-fed; bālakam-the boy.
Then, after meditating on Lord Viṣṇu, pronouncing the word svasti, tod performing äcamana, Nanda performed the anna-prāśana ritual as described in the Vedas. Then he fed the infant Krṣṇa.

Text 181

garga-vākyānusārena
bālakasya mudānvitah
krṣṇeti maṅgalam nāma
rarakṣa ca śubha-kṣāne

garga-of Garga Muni; vākya-the words; anusārena-according to; bālakasya-of the boy; mudānvitah-happy; krṣṇa-Kṛṣṇa; iti-thus; maṅgalam-auspicious; nāma-name; rarakṣa-protected; ca-and; śubha-kṣāne-at an auspicious moment.

Then, following Garga Muni's order, at an auspicious moment happy Nanda gave the infant boy the name Kṛṣṇa.

Text 182

sa-ghṛtam bhojayitvā ca
kṛtvā nāma jagat-pateḥ
vādyādin vādayām āsa
kārayām āsa maṅgalam

sa-ghṛtam-with ghee; bhojayitvā-feeding; ca-and; kṛtvā-doing; nāma-name; jagat-pateḥ-of the Lord of the universes; vādyādin-beginning with musical instruments; vādayām āsa-made to sound; kārayām āsa-created; maṅgalam-auspiciousness.

Then Nanda fed his son rice cooked with ghee, and gave Him the name Kṛṣṇa. Nanda made many musical instruments play. He had many auspicious rituals performed.

Text 183

nānā-vidhāni ratnāni
svaṁṇāni bhūṣanāni ca
bhakṣa-dravyāni vāsāmsi
brāhmaṇebhyo dadau mudā
nānā-vidhāni-many kinds; ratnāni-jewels; svarṇāni-gold; bhūṣaṇāni-ornaments; ca-nd; bhakṣa-dravyāni-foods; vāsāṃsi-garments; brāhmaṇebhyāḥ-to the brāhmaṇas; dadau-gave; mudā-happily.

Then he happily gave to the brāhmaṇas many ornaments of jewels and gold, many delicious foods, and many costly garments.

Text 184
vandibhyo bhikṣuṇeḥpyaḥ ca
  suvarṇaṃ vipulam dadau
  bhārākrāntaḥ ca te sarve
  na śaktā gantum eva ca

vandibhyāḥ-to the poets; bhikṣuṇeḥpyaḥ-sannyāsis; ca-and; suvarṇam-gold; vipulam-abundant; dadau-gave; bhārākrāntaḥ-burdened; ca-and; te-they; sarve-all; na-not; śaktā-able; gantum-to go; eva-indeed; ca-and.

To the poets and sannyāsis he gave so much gold no one could carry it away.

Text 185
brāhmaṇān bandhu-vargāṇāṃ ca
  bhikṣukāṃ ca viṣeṣataḥ
  miṣṭānnaṃ bhojayām āsa
  paripūrṇaṃ manoharam

brāhmaṇān-brāhmaṇas; bandhuvargāṇāṃ-friends; ca-and; bhikṣukāṃ-sannyāsis; ca-and; viṣeṣataḥ-specifically; miṣṭānnaṃ-sweets; bhojayām āsa-fed; paripūrṇaṃ-full; manoharam-beautiful.

To the brāhmaṇas, sannyāsis aud guests he fed delicious sweets.

Text 186
diyatāṃ diyatāṃ pūrṇaṃ
  khadyatāṃ khadyatāṃ iti
babhūva śabdō 'ty-uccaś ca
  sanuataṃ nanda-gokule
Again and again in Nanda's Gokula there were loud sounds of "Give them more! Give them more! Please eat more! Please eat more!"

Texts 187 and 188

To Garga Muni King Nanda humbly gave precious jewels, costly garments, ornaments, coral, and beautiful golden cups, all made by Viśvakarmā.

Text 189

To Garga Muni's disicples and to the other brāhmaṇas he gave large quantities of gold.
Śrī Nārāyaṇa Ṛṣi said: Then Garga Muni took infant Kṛṣṇa, the Supreme Personality of Godhead, to a secluded place, bowed down before Him, and happily offered prayers to Him.

Tears in his eyes, the hairs of his body erect, his head bowed, and his hands folded, Garga Muni offered respects to Lord Kṛṣṇa's lotus feet.
Śrī-garga uvāca-Śrī Garga said; he-O; kṛṣṇa-Kṛṣṇa; jagatām-of the universes; nātha-O master; bhaktānām-of the devotees; bhaya-fear; bhañjana-breaking; prasannah-pleased; bhava-please become; mām-with me; īśa-O Lord; dehi-please give; dāsyam-service; padāmbuje-to Your lotus feet.

Śrī Garga Muni said: O Lor( Kṛṣṇa, V master of the universes, O Lord who breaks the devotees' fears, please be pleased with me. Please give me service to Your lotus feet.

Text 193
tvat-pitrā me dhanam dattām
tenā kim me prayojanām
dehi me niścalāṁ bhaktim
bhaktānām abhaya-pradām

tvat-pitrā-by Your father; me-to me; dhanam-wealth; dattam-given; tena-by him; kim-what?; me-of me; prayojanam-the need; dehi-please give; me-to me; niścalām-unwavering; bhaktim-devotion; bhaktānām-of the devotees; abhaya-pradām-giving fearlessness.

What is the use of the wealth Your father gave me? Instead please give me unwavering devotion to You, devotion that rescues the devotees from all fears.

Text 194
aṇimādiśu siddhiśu
yogeṣu muktiśu prabho
jñāna-tattve 'maratve vā
kiṃcīn nāsti spṛhā mama

aṇimādiśu-beginning with anima; siddhiśu-in mystic perfections; yogeṣu-in yoga; muktiśu-in liberation; prabhah-O Lord; jñāna-knowledge; tattve-in the truth; amaratve-in being a demigod; vā-or; kiṃcīt-something; na-not; asti-is; spṛhā-desire; mama-of me.

O Lord, I do not desire transcendental knowledge, the life of a demigod, any of the different kinds of liberation, or the mystic powers than begin with aṇimā siddhi.

Text 195
In my heart I do not desire to become Indra or Manu, or to enjoy heavenly pleasures in Svargaloka for a very long time if by attaining these things I cannot serve Your feet.

O Lord, I will not live in Your realm, have opulence like Yours, stay always near Your feet or have a transcendental form like Yours, if by accepting these things I cannot serve Your feet.
If I can always remember Your lotus feet I do not care whether I live in Goloka or in hell.

Text 198

tvan-mantra śaṅkarāt prāpya
kṛti-janma-phalodayāt
sarva-jñā 'haṁ sarva-darśī
sarvatra gatir asti me

tvat-of You; mantram-the mantra; śaṅkarāt-from Lord Śiva; prāpya-attaining; kṛti-janma-phalodayāt-from the results of past births; sarva-jñā-omniscient; aham-I; sarva-darśī-seeing everything; sarvatra-everywhere; gatiḥ-destination; asti-is; me-of me.

Because of pious deeds in many past births I obtained from Lord Śiva the mantra of Your holy names. By chanting You names I now know and see everything and I have the power to go anywhere.

Text 199

kṛpāṁ kuru kṛpā-sindho
dina-bandho padāmbuye
rakṣa māṁ abhayam dattvā
mṛtyur me kim kariṣyati

kṛpāṁ-mercy; kuru-please do; kṛpā-sindhaḥ-O ocean of mercy; dina-bandhaḥ-O freind of the poor; padāmbuye-lotus feet; rakṣa-please protect; māṁ-me; abhayam-fearlessness; dattvā-giving; mṛtyuḥ-death; me-of me; kim-what?; karnsyati-will do.

O ocean of mercy, O friend of the poor, please be merciful to me. Please place me at Your lotus feet, protect me, and make me fearless. If You protect me, what can death do to me?

Text 200

sarveśāṁ īśvaraḥ sarvas
tvat-padāmbhoja-sevayā
mṛtyuṇ-jayo 'nta-karaś ca
babhūva yogināṁ guruh
By serving Your lotus feet, Śiva became victorious over death. He became the great destroyer, the guru of the yogis, and the master of all.

Text 201

brahmaḥ vidh tā jagatām
tvat-pādāmbhoja-sevayā
yasyaika-divase brahman
patantīndrāḥ caturdaśa

brahmaḥ-Brahma the creator; jagatām-of the universe; tvat-pādāmbhoja-sevayā-by serving Your lotus feet; yasya-of whom; eka-oneh divase-in the dayw brahman-O Lord; patanti-fall; indrāh-Indras; caturdaśa-14.

By serving Your lotus feet, Braryā became the creator of the universe. O Lord, in each of his days fourteen Indras live out their lives and finally perish.

Text 202

tvat-pāda-sevayā dharmaḥ
sākṣi ca sarva-karmanām
pātā ca phala-dātā ca
jitvā kālaṁ su-durjayam

tvat-pāda-sevayā-by serving Your feet; dharmaḥ-Yama; sākṣi-the witness; ca-and; sarva-karmanām-of all actions; pātā-the protector; ca-and; phala-dātā-the giver of results; ca-and; jitvā-defeating; kālaṁ-time; su-durjayam-INVincible.

By serving Your feet R Yasarāja became the witness of all deeds, the protector, the giver of results, and the victor that defeated invincible time.

Text 203

sahasra-vadanaḥ śeṣo
yat-pādāmbuju-sevayā
dhatte siddhārthavād viśvām
śirasā caiva medinām
sahasra-vadanah-with a thousand fages; śeṣah-Lord Śeṣa; yat-pādāmbuja-sevayā-by serving Your lotus feet; dhatth-places; siddhārthavat-like a grain of mustard; viśvam-the universe; śirasā-with His head; ca-and; eva-indeed; medinām-the earth.

they were all a single mustard seed.

Text 204

sarva-sampad-vidhātré ya
devinām ca parāt para
karoti satatam lakṣmīḥ
kesāis tvat-pāda-marjanam

devinām-ca and; parāt-than the greatest; para-greater; karoti-does; satatam-always; lakṣmīḥ-Lakṣmī; kesāiḥ-with her hair; tvat-pāda-marjanam-dry ng Your lotus feet.

Lakṣmī-devī, the beut of all goddesses and the giver of all wealth and good fortune, uses her hair as a towel to dry Your lotus feet.

Text 205

prakṛtir bija-rūpā sä
sarvesāṁ sakti-rūpiṇī
smaraṁ smaraṁ tvat-paṁbaṁ
babhūva tat-parāt parā

prakṛtih-Goddess Māyā; bija-rūpā-in the form of the seed; jā-she; sarveṣām-of all; sakti-rūpiṇī-in the form of potency; smaraṁ-remembering; smaraṁ-and remembering; tvat-paṁbaṁ-Your lotus feet; babhūva-became; tat-parāt-than the greatest; parā-greater.

By again and again remembening Your lotus feet, Goddess Māyā became the great potency and the seed of all, the goddess that is greater han the greatest.

Text 206

pārvaṭī sarva-devīśā
sarveṣāṁ buddhi-rūpiṇī
By serving Your feet, Pārvatī became the very intelligent queen of all goddesses. She attained Lord Śiva as her beloved master.

Text 207

By serving Your lotus feet, Sarasvatī became the mother-goddess of knowledge, the goddess worshiped by all.

Text 208

By serving Your feet, Savitṛī became the mother of the Vedas. She purifies the three worlds. Brahmā and the brāhmaṇas yearn to attain her.

Text 209
ratna-garbha vasundhara
prasuta sarva-shasyanam
tvat-pada-padma-sevaya

kshama-the earth; jagad-vidharm-to hold up all; ca-and; ratna-garbha-the source of jewels; vasundhara-the earth; prasuta-was born; sarva-shasyanam-of all grains; tvat-pada-padma-sevaya-by serving Your lotus feet.

By serving Your lotus feet Vasundhara became the earth goddess. To maintain the people she became the mother of grains and jewels.

Text 210

radha vamasa-sambhuta
tava tulya ca tejas
hitva vakṣasi te padam
sevate 'nasya ka katha

radha-Radha; vama-left; amasa-part; sambhuta-born; tava-of You; tulya-equal; ca-and; tejas-with power and glory; hitva-place

Radha was born from Your left side. She is Your equal in power and glory. She holds Your feet to Her breast. Who can describe all the ways She serves You?

Text 211

yatha sarvadayo devah
devyah padmadayo yatha
tat-sam m natha kuru mam
iśvara-sya samā kṛpa

yatha-as; sarvadayah-headed by Indra; devah-the demigods; devyah-the demigopddesses; padmadayah-headed by Lakṣmī; yatha-as; tat-samam-equal; natha-O Lord; kuru-please make; mam-me; iśvarasya-of the Lord; samā-equal; kṛpt-mercy.

O Lord, as You are merciful to Indra and the demigods and Lakṣmī and the demigoddesses, please be merciful to me also. Your mercy is the same for all.

Text 212
O Lord, I will not go home and I will not accept the wealth You have offered. Please protect me. Please make me a servant of Your lotus feet.

Text 213

After speaking these prayers, Garga Muni fell down before Lord Kṛṣṇa's feet. Tears in his eyes and the hairs of his body standing up, he wept.

Text 214

Hearing Garga Muni's words, Lord Kṛṣṇa, who loves His devotees, smiled and said to him, "May you have love and devotion for Me."
At the appropriate time he goes to Lord Kṛṣṇa's abode and enjoys with Him. From
then on he is never separated from Lord Kṛṣṇa.

Text 218

śrī-nārāyaṇa uvTca

harim muniḥ stavam kṛtvā
   nandāya tam dadau mudā
uvāca tam grham yāmi
   kurv ājnām iti ballava

Śrī Nārāyaṇa Rṣi said: After speaking these prayers and presenting the infant Kṛṣṇa to King Nanda, Garga Muni said to him: O gopa, please give your permission, and then I will return home.

Text 219

aho vicitra saśāra moha-jālana veñöitam
sammēlanam ca viraha
   narāṇām sindhu-phenavat

ahaḥ-O; vicitram-wonder; saṁsāram-the material world; moha-jālana-with a network of illusions; veṣṭitam-surrounded; saṁmīlanam-meeting; ca-and; virahaḥ-the separation; narāṇām-of people; sindhu-phenavat-like bubbles in the ocean.

This world of birth and death is caught in a network of illusion. It is filled with surprises. In this world people meet, and then are quickly separated. They are like bubbles of foam in the ocean.

Text 220

gargasya vacanaṛ śrutvā
ruroda nanda eva ca
sad- vicchedo hi saḍhūnām
   maranāḍ atiricyate

The Lord speaks further about the gopas. He tells them about the spiritual master. He says that the spiritual master is like a father to them, and they should always respect him.
Hoaring Garga Munr's words, Nanda wept. Separation from great saints is worse than death.

As Garha Muni and disciples were about to depart, Nanda, the gopas, and the gopis began to weep.

O sage, they ael affectionrtey and humbly owed before Garga Muni, who blessed them all, and then happily returned to Mathurā.
Happy at heart and now very wealthy by Nanda's charity, the ṛṣis, munis, gopas, and guests returned to their homes.

Taking with them many candies, horses, golden ornaments, and other gifts from Nanda, the poets also returned to their homes.

Filled to their necks with delicious foods, and carrying heavy burdens of many valuable gifts, the happy sannyāsīs could barely walk.
Some walked very slowly, some rested on the ground, some stopped on the road, and some stood up and began walking again.

Text 227

Some recited the histories of great kings like Marutta, Śveta, Sagara, Mandhātā, Uttanapāda, Nahuṣa, Nala, and the histories of Lord Rāma's aśvamedha-yajña and Rantideva's many pious deeds.
Some repeated the stories of these kings, stories heard from the mouths of their elders, and others carefully listened.

They traveled, stopped, slept, and traveled again. In this way, after many days, the happy pilgrims all returned to their own homes.

Staying in a palace opulent like Kuvera's, Nanda and Yaśodā happily held infant
Kṛṣṇa to their chest.

Text 232

evaO pravardhitau bālau
   śukla-candra-kalophhau
gavam puccham ca bhītim ca
dhṛtvā cottaśhatmr mudā

   evam-thus; pravardhitau-grew; bālau-the two boys; śukl-candra-kalā-the increasing phases of the moon; upamau-like; gavām-of the cows; puccham-the tail; ca-and; bhittim-the wall; ca-and; dhṛtvā-holding; ca-and; uśl sthathystood; mudā-happily.

   Like two slowly waxing moons, the two boys, Kṛṣṇa and Balarāma, grew day by day. Happily holding a cow's tail or a wall, They began to stand up straight.

Text 233

śabdārthaṁ vā tad-ardham vā
   ksamau vaktum dine dine
pitroṛ harṣam ca vardhantau
gacchantau prāṅgane mune

   śabda-of words; artham-the meaning; vā-or; tad-ardham-half; vā-or; ksamau-able; vaktum-to speak; dine-day; dine-after day; pitroṛ-of the parents; harṣam-happiness; ca-and; vardhantau-increasing; gacchantau-going; prāṅgane-in the courtyard; mune-O sage.

   o O sage, crawling about in the courtyard, and now able to speak with broken words, day after day the two boys delighted Their parents.

Text 234

balo dvi-pādam pādam vā
   gantum śaktō babhūva ha
gantum śaktō hi jānubhyām
   prāṅgrne vā grhe hariḥ

   ndeed; gantum-to go; śaktaḥ-able; hi-indeed; jānubhyām-with both knees; prāṅgane-in the courtyard; vā-or; grhe-in the home; hariḥ-Lord Kṛṣṇa.
Soon Kṛṣṇa could crawl through the house and courtyard and Balarāma could walk with His legs.

Balarāma was one year older than Kṛṣṇa. Day after day crawling in the courtyard, the boys delighted Their parents more and more.

Soon the two Supreme Lords, now accepting the role of small boys, could easily walk in the village of Vraja and easily speak distinct words.

gargo jagāma mathurāṁ
   vasudevāśramāṁ mune
   sa tam nanāma bhaktyā ca
   papraccha kuṣalam tayoḥ

   gargah-Garga Muni; jagāma-went; mathurāṁ-to Mathurā; vasudevāśramāṁ-to the āśrama of Vasudeva; mune-O sahe; sa-he; tam-to him; nanāma-bowed down; bhaktyā-with devotion. ca-and; papraccha-asked; kuṣalam-welfare; tayoḥ-of Them both.
O sage, Garga Muni went to Vasudeva's palace in Mathurā. Vasudeva deotedly bowed before the sage and asked about the welfare of Krṣṇa and Balarāma.

Text 238

 munis tāṁ kathayāṁ āsa
 kuśalam su-mahotsavam
 ānandāśru-nimagnā ca
 śruta-mātrād babhūva ha

 muniḥ-the sage; tam-to him; kathayāṁ āsa-told; kuśalam-the welfare; su-mahotsavam-a great festival; ānandāśru-tear- of joy; nimagnā-plunged; ca-and; śruta-mātrāt-simply by hearing; babhūva-became; ha-indeed.

Garga Muni told him the boys were well and happy and then described the great anna-prāṣana festival. Hearing all this, Vasudeva became plunged into an ocean of tears of joy.

Text 239

 devakī parama-prītyā
 papraccha ca punah punah
 ānandāśru-nimagnā sā
 ruroda ca muhur muhuḥ

 devakī-Devakī; parama-prītyā-with great happiness; papraccha-asked; ca-and; punah-again; punah-again; ānandāśru-tears of joy; nimagnā-plunged; sā-she; ruroda-wept; ca-and; muhuḥ-again; muhuḥ-and again.

 Filled with happiness and lov, Devakī asked again and again. Plunged in an ocean of tears of joy, she wept again and again.

Text 240

gargas tāv āśiṣam kṛtvj
 jagāma svalayam mudā
 sva-grhe taṭhatus tau ca
 kuvera-bhavanopame
Garga Muni blessed them and then returned home. Staying in their palace opulent like Kuvera's own abode, Vasudeva and Devakī became very happy.

Text 241

yatra kalpe yathā ceyām
tatra tvam upabarhaṇāḥ
pañcāsāt-kāmininām ca
patir gandharva-puṅgavah

yatra-where; kalpe-in the kalpa; yathā-as; ca-and; iyam-he; tatra-there; tvam-you; upabarhaṇāḥ-Upabarhaṇā; pañcāsāt-kāmininym-of fifty beautiful wives; ca-and; catih-the husband; gandharva-puṅgavah-the best of Gandharvas.

O Nārada, in a previous kalpa you were the great gandharva Upabarhaṇā, the husband of fifty beautiful wives.

Text 242

tāsāṁ prāṇādhikas tvam ca
śrīgārqa-nipuṇo yuvā
tato 'bhūr brahmaṇāḥ śāpād
dāśī-putro dvijasya ca

tāsāṁ-to themylprāṇādhikāḥ-more dear than life; tvam-you; ca-and; śrīgāra-nipuṇah-expert at the art of love; yuvā-youthful; tataḥ-then; abhūḥ-became; brahmaṇāḥ-of the demigod Brahmā; śāpāt-by the curse; dāśī-putraḥ-the son of a maidservant; dvijasya-of a brāhmaṇa; ca-and.

Youthful and expert at amorous pastimes, you were more dear than life to them. Then, by the curse of the demigod Brahmā, you became the son of a brāhmaṇa and a servant girl.

Text 243

tato 'dhunā brahma-putro
vaśnavocchīṣṭa-bhojanāt
By eating the remnants of food left by the Vaiṣṇavas, you became the son of the demigod Brahmā. Now, because of your service to Lord Kṛṣṇa, you have the power to see everything, know everything, and remember your past births.

Thus I have described to you S(e pastime of Lord Kṛṣṇa's anna-prāśana ceremony. This description rescues one from the world of birth, death, and old-age.

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**Chapter Fourteen**

**Vyṛṣārjuna-bhaṅjana**

**The Breaking of the Arjuna Tree**

**Text 1**

śrī-nārāyaṇa uvāca

ekadā nanda-patnī sā
  snānārthaṁ yanunāṁ yayau
  gavya-pūrṇam grāham dṛṣṭvā
  jahāsa madhusūdanaḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; nanda-patnī-Nanda's
wife; sā-she; snānārtham-to bathe; yamunām-to the Yamunā; yayau-went; gavya-pūrṇam-filled with milk-products; grham-the house; drśtvā-seeing; jahāsa-smiled; madhusūdanaḥ-Kṛṣṇa.

Śrī Nārāyaṇa Rāsi said: One day Yaśodā went to bathe in the Yamunā. Seeing the house filled with milk-products, the boy Kṛṣṇa smiled.

Text 2
dadhi-mugdhājya-takka ca
navanPtam manoraman
gṛha-sthitam ca yat kiñcit
cakhāda madhusūdanaḥ
dadhi-yogurt; dugdha-milk; ajya-ghee; takram-buttermilk; ca-and; navanītam-butter; manoramam-beautiful; gṛha-sthitam-in the house; ca-and; yat-what; kiñcit-something; cakhāda-ate; madhusūdanaḥ-Kṛṣṇa.

Then Kṛṣṇa drank all the yogurt, milk, ghee, buttermilk, and butter that was in the house.

Text 3
madhu-haiyangavīnāṁ yat
svastikam śakaṭa-sthitam
bhuktvā pītaṁśukair vaktra-
samśāram kartum udayatam

madhu-honey; haiyaṁgavīnāṁ-of buttew; yat-whatv śvastikam-svastika canmdies; śakaṭa-sthitam-on a cart; bhuktvā-eating; pītaṁśukaih-with a yellow cloth; vaktra-mouth; samśāram-wiping; kartum-to do; udayatam-eager.

the evidence from His mouth with the edge of His yellow dhoti, . . .

Text 4
dadarśa bālakam gopī
snātvāgatya sva-mandiram
gavya-śūnyam bhagna-bhāṇḍam
madhv-ādi-rikta-bhājanam
. . . the gopi Yaśodā, returned home from her bath, saw Him, and she also saw that in her home all the pots were now broken and emptied of the milk-products, honey, and other foods they once contained.

Seeing all this, she asked the children nearby: Who did this terrible thing? Tell the truth.

Hearing Yaśodā's words, the children said: Your boy ate everything, and that is is truth. He did not even give us some.
Hearing the children's words, Yaśodā became angry. Her eyes now red lotus flowers, she grabbed a stick and ran after Kṛṣṇa.

She could not catch the fleeing child Kṛṣṇa, who cannot be caught by the meditations of Lord Śiva and the yogīs.

Exhausted from running, and her lips, palate, and throat now dry, saintly, angry Yaśodā stopped for a moment.
At that moment merciful Lord Kṛṣṇa, who is the Supreme Personality of Godhead and the master of all the universes, approached His mother and smiled.

Then she took Lord Kṛṣṇa by the hand, led Him home, with a Vloth tied Him to a tree, and hit Him.

After tying Kṛṣṇa to a tree, Yaśodā went inside the house. In this way the Supreme Personality of Godhead, who is the ruler of all the universes, stood at the roots of a tree.
O Närada, when the Lord Kṛṣṇa touched that tree tall as a mountain, it suddenly fell to the ground, making a frightening sound.

From that tree came a splendid, opulently dressed person, who climbed a splendid chariot and went away, returning to his own home.

Dressed in gold and decorated with jewels, the smiling, fair-complexioned youth bowed down before Lord Kṛṣṇa, the master of the universes.
When she saw the tree fall, frightened Yaśodā at once put her crying, handsome, dark boy on her lap.

The gopas and gopīs of Gokula ran to her house, made the boy stop His crying, and rebuked Yaśodā.

The brāhmaṇas blessed the boy. Nanda gave charity to the poets and had a brāhmaṇa chant the holy names of the Supreme Personality of Godhead.
Text 19

The people of Gokula said: O Nanda and Yaśodā, you are not very intelligent. Somehow or other, in your old age you have a son.

Text 20

Wealth, rice, jewels, and everything else are meant for one's children. If they children do not enjoy them, they are worthless.

Text 21

putram baddhāvā gavya-hetor
vrkṣa-mūle ca niṣṭhure
gṛha-karmani su-vyagrā
daivād vrkṣaḥ papāta ha

putram-son; baddhvā-tying; gavya-hetoḥ-for some milk-products; vrkṣa-mūle-ton the roots of a tree; ca-and; niṣṭhure-O cruel one; gṛha-karmani-in household duties; su-vyagrā-intent; daivāt-by destiny; vrkṣaḥ-the tree; papāta-fell; ha-indeed.
O cruel one, for the sake of some milk-product you tied your son to the base of a tree. Then you went about your household duties. Then, by destiny, the tree fell.

Text 22

vrksasya patanad gopi
bhagyad balo 'pi jivita
pranastra bala muddhe
vastunam kim prayojanam

vita-alive, pranastra-killed; bala-the boy; muddhe-O fool; vastunam-of these things; kim-what?; prayojanam-is the use.

Fortunately, your boy survived the tree's fall. Fool, if He had died, what would be the use of all your wealth?

Text 23

ity uktva tam janah s.rve
prayayur nija-mandiram
uvaca patnim nanda sdca
rakta-pankaja-locana

ity-thus; uktva-speaking; tam-to her; jana-the people; sarve-all; prkyayuh-went; nita-mandiram-to their own homes; uvaca-said; patnim-to his wife; nanda-nanda; ca-and; rakta-pankaja-locana-his eyes red lotus flowers.

w    After speaking these words to her, everyone returned to their own homes. Then Nanda, his eyes now red lotus flowers, spoke to his wife.

Text 24

sri-nanda uvaca

yasyami tirtham adyaiva
kanthe krtya tu balakam
athava tvam grhah gaccha
tvaya me kim prayojanam

sri-nanda uvaca-Sri nanda said; yasyami-I will go; tirtham-on pilgrimage; adya-now; eva-indeed; kanthe-to my neck; krtya-holding; tu-indeed; balakam-the boy; athava-or; tvam-you; grhat-from the hefse; gaccha-go; tvaya-of you; me-for me; kim-
Śrī Nanda said: Carrying my son around my neck, I will go on pilgrimage. Please leave my home. What need have I for you?

Text 25

śata-kūpādhikā vāpi
śata-vāpī-samam sarah
sarah-śatādhiko yajñaḥ
putro yajña-śatādhikah

śata-a hundred; kupa-wells; adhikā-better; vāpī-a pond; śata-vāpī-samam-equal to a hundred ponds; sarah-a lake; sarah-śatādhikah-better than a hundred lakes; yajñaḥ-a yajnar putraḥaa son; yajña-śatādhikah-better than a hundred yajnas.

n is better than a hundred yajñas.

Text 26

tapo-dānodbhavam punyam
anmāntara-sukha-pradam
sukha-prado ’pi sat-putra
ihaiva ca paratra ca

tapo-dānodbhavam-born from austerity and charity; punyam-piety; janmāntara-sukha-pradam-giving happiness in this life; sukha-pradah-giving happiness; api-also; sat-putra-a good son; iha-rere; eva-indeed; ca-and; paratra-in the afterlife; ca-and.

d Pious deeds, such as austerity and charity, bring happiness in the next life. A good son, however, brings happiness in both this life and the next.

Text 27

sarveṣāṁ ca priyā patnī
vāsanābandha-śṛṅkhalā
māyā mūrtimayī sakṣāt
sneha-mohā-karaṇḍikā

sarveṣāṁ-of all; ca-and; priyā-dear; patnī-wife; vāsanā-by desires; bandha-bound;
Every man loves his wife, but a wife is an iron chain of material desires. She is illusion personified. She is a basket of dear illusions.

Text 28

tato 'dhikaḥ priyaḥ putraḥ
prānebhyo 'pi su-niścitam
putrāt api paro bandhur
na bhūto na bhaviṣyati

tatah-therefore; adhakah-more; priyah-dear; putrah-a son; prānebhayah-than life; api-even; su-niścitam-concluded; putrāt-than a son; api-even; parah-better; bandhuḥ-relative; na-not; bhūtaḥ-was; na-not; bhaviṣyati-will be.

A son is more dear than a wife. A son is more dear than life itself. There never was, nor will there ever been any relative more ar than a son.

Text 29

evam uktvā sva-bhāryām ca
tasthau nandaḥsva-mandire
Śyaśodā rohiniḥ caiva
niyuktā grha-karmanī

evam-thus; uktvā-speaking; sva-bhāryām-to his wife; ya-and; tasthau-stood; nandaḥ-Nanda; sva-mandire-in his palace; yaśodā-Yaśodā; rohiniḥ-Rohiniḥ; ca-and; eva-indeed; niyuktā-engaged; grha-karmanī-in their household duties.

After speaking these words to his wife, Nanda stayed in his palace and did not leave for pilgrimage. Yaśodā and Rohiniḥ became very diligent in their household duties.

Text 30

śrī-nārada uvāca

su-veṣah puruṣah ko vā
vrkṣa-rūpi ca gokuls
Śrī Nārada said: Who was the opulently dressed person that had thus assumed the form of a tree? O Lord, how did he become a tree?

Text 31

Śrī-nārāyaṇa uvāca

kuvera-tanayāḥ śrīmān
nāmnā ca nalakūvārah
jagāma nandana-vanam
krīḍārtham saha rambhayā

Śrī Nārāyaṇa Rṣi said: One day Kuvera's son Nalakūvara, who was handsome and gloriors, went to thw Nandana g Sdens to enjoy with the apsarā Rambhā.

Texts 32 and 33

nirjane sarasas-tīre
puspodyāne manohare
vaṭa-vṛkṣa-sāmipe ca
saurabhe pūṣpa-vāyunā Ś
vidhāya pūṣpa-śayanam
ratna-dipaiś ca dipiṭaḥ
candanāguru-kastūrī-
kunkuma-drava-carcitam
paritaḥ pūṣpa-mālyaiś ca
In a beautiful and secluded lakeshore flower garden fragrant with flower breezes, he made a bed of flowers with silken sheets, jewel lamps, fragrant ointments of sandal, aguru, musk, and kunkuma, and with flowers everywhere.

He took Rambhā there and they enjoyed the eight kinds of amorous pastimes, beginning with viparīta, to their heart's content.

In that place they enjoyed six kinds of kisses and three kinds of embraces.
Expert in amorous pastimes and learned in the Kāma-śāstra, he took her from the water to the land, and from the land to the water, enjoying with her pastimes of amorous scratching and biting.

At that moment Devala Muni saw Nalakūvaraf enjoying these amorous pleasures with naked, disheveled, buxom, broad-hipped Rambhā.

Her limbs scratched and bitten and the haims of her body erect, she gazed, smiling...
with pleasure, at the lord of her life, and he gazed, smiling with pleasure, at her.

Text 39

vakrebhrū-bhanga-samyuktāṁ
dadarśa tāṁ ca kāmukīṁ
ratna-kuṇḍala-yugmena
ganḍa-sthala-virājitam

Š vakra-bhrū-bhanga-samyuktāṁ—with crooked eyebrows; dadarśa—saw; tāṁ—Her; ca—at; kāmukīṁ—lusty; ratna-kuṇḍala-yugmena—with jewel earrings; ganḍa-sthala-virājitam—splendid cheeks.

The sage glanced at Rambhā who, her eyebrows crooked and her cheeks splendid with earrings, was filled with lusty desires, . . .

Text 40

ratna-keṣu-ra-valaya-
ratna-nūpura-bhūṣitāṁ

ratna-keṣu-ra-valaya-jewel bracelets and armlets; ratna-nūpura-bhūṣitāṁ—decorated with jewel anklets.

. . . who was decorated with jewel bracelets, armlets, anklets, . . .

Text 41

vicitra-ratna-mālyaiś ca
puṣpa-mālyaiś ca bhūṣitāṁ
kīṅkīṇī-jāla-samyuktāṁ
sindūra-bindu-śobhitāṁ

vicitra—wonderful; ratna—jewel; mālyaiś—with necklaces; ca—and; puLpa—malaiḥ—with flower garlands; ca—and; bhūṣitāṁ—decorated; kīṅkīṇī—jāla—samyuktāṁ—with a network of tinkling ornaments; sindūra—bindu—śobhitāṁ—decorated with a dor of sindura.

. . . colorful jewel necklaces, flower garlands, sindūra dots, and a network of tinkling ornaments, . . .
tayā yuktāṁ pulakītaṁ
   nottiṣṭhantāṁ smarāturaC
vrkṣatvam yāhi papiṣṭhety
   uvāca muni-puṅgavaḥ

tayā-her; huktañ-with; pulakitañ-hairs erect  na-not; uttiṣṭhantam-standing up;
smarāturam-overcome with  morous pastimes; vrkṣatvaa-status of a tree; yādi-attain;
papiṣṭha-O sinner; iti-thus; uvāca-said; muni-puṅgavaḥ—the great sage.

... and he also glanced at Nalakūvara, who was so rapt in amorous pleasures that he
did not stand up to offer respect to the sage. The great sage said to him, "Sinner,
become a tree!"

saśāpa rambhāṁ kāmārtām
Ś mānuṣī tvam bhaveti ca
janmejayasya saubhāgyā
   bhavitā kāminīti ca

saśāpa-cursed; rambhām-Rambhā; kāmārtañ-lusty; mānuṣī-human; tvam-you;
bhava-become; iti-thus; ca-also; janmejayasya-of Janmejaya; saubhāgyā-beautiful;
bhavitā-will become; kāminī-the wife; iti-thus; ca-and.

Then he cursed lusty Rambhā, "Become a human woman! You will become
Janmejaya's beautiful wife."

tvam eva gokulaṁ gaccha
   vrkṣa-rūpi bhaveti ca
śrī-krṣṇa-sparśa-mātreṇa
   punar āyāsyasi grham

tvam-you; eva-indeed; gokulaṁ-to Gokula; gaccha-go; vrkṣa-rūpi-in the form of a
tree; bhava-become; iti-thus; ca-and; śrī-krṣṇa-of Lord Krṣṇa; sparśa-by the touch;
mātreṇa-simply; punah-again; āyāsyasi-you will come; grham-home.
To Nakaūvara he said, "Go to Gokula and become a tree. When Lord Kṛṣṇa touches you, you may return home."

Text 45

rambhe tvam indra-sambhgāt
punar āyāsyasi dhruvam
ity evam uktrvā sa munir
jagāma nija-mandiram

rambhe O Rambhā; mvam-you; indre-sambhagāt-dy enjoying with Indra; wunah-again; āyāsyasi-you will return; dhruvam-indeed; ity-thus; evam-thus; uktrvā-saying; sa-he; muni -the sage; jagāma-went; nija-mandiram-to his own home.

To Rambhā he said, "O Rambhā, when you enjoy with Indra, you may also re uyn to hour hlee." After speaking these words, the sage returned to his āśrama.

Text 46

kuvera-tanayaḥ śrīmān
sa jagāma nijālayam
ity evam kathitam vipra
rambhā-sthānam vadāmi te

kuvera-tanayaḥ-Kuvera's son; śrīmān-haedsome; sa-he; jagāma-went; nijālayam-to his home; ity-thus; evam-thus; kathitam-said; vipra-O brāhmaṇa; rambhā-sthānam-the place of Rambhā; vadāmi-I tell; te-to you.

Ś Ś In this way Nalakūvara, the handsome and glorious son of Kuaera, was able to return to his home. I have told you that story, now I will tell you the story of Rambhā.

Text 47

sucandrasya grhe rambhā
lalābha janma bhārate
kanyā lakṣmī-svarūpā ca
babhūva sundarī varā

sucandrasya-of Sucandra; grhe-in hhe home; rambhā-Rambhā; latābha-attained; janma-birth; bhārate-on the earth; kanyā-daughter; lakṣmī-svarūpā-Lakṣmī
Rambhā took birth on the earth in King Sucandra's house. She was his very beautiful daughter. She was like Goddess Lakṣmī personified.

With great ceremony the great king Sucandra gave his opulently decorated daughter in marriage to King Janmejaya.

She became the beautiful first queen of King Janmejaya. In many secluded places he enjoyed with her again and again.
One day the king began an āsvamedha-yajña. Indra at once stole the horse and rode to the palace.

Text 51

yajñāśvam rucirām śrutvā
draṣṭum jagāma sā sādhvī
cāsvam ekākinī mudā

Hearing that the handsome yajña horse had come, the chaste and beautiful queen eagerly went alone to see it.

Text 52

śakro 'śvān nirgato bhūtvā
dharṣayām asa tāṁ satṁ
tayā nīvāryamāṇaś ca
tayā nīvāryamāṇaś ca

Descending from the horse, Indra raped the chaste queen. Although she resisted, he enjoyed with her there in the palace.

Text 53

mūrčhām avāpa śakraś ca
dūbudhe na divā-niśam
sā ca sambhoga-mātrena
deham tatyāja yogataḥ
mūrchām-fainting; aṅāpa-attained; śakrah-Indra; ca-and; bubudhe-understood; na-not; divā-niṣam-day or night; sā-she; ca-and; sambhogā-mātrenā-simply by that enjoyment; deham-body; tatyāja-abandoned; yogātāḥ-by yoga.

Overcome with pleasure, Indra did not know whether it was day or night. Because of their union, the queen employed mystic powers to leave her body.

Ś

Text 54

nṛpasya lajjasā bhītyā
śakrah svargāṁ jagāma ha
rājā śrutvā mṛtām dhṛtvā
vilalāpa bhṛsām muhuḥ

nṛpasya-of the king; lajjasā-by shame; bhītyā-by fear; śakrah-Indra; svargāṁ-to Svargaloka; jagāma-went; ha-indeed; rājā-the king; śrutvā-hearing; mṛtām-dead; dhṛtvā-seeing; vilalāpa-lamented; bhṛsām-greatly; muhuḥ-again and again.

Embarrassed and frightened of the king, India fled to Svargaloka. When he heard what had happened, and when he saw that his wife was now dead, the king lamented again and again.

Text 55

yajñāṁ samāpya viprebhya
dadau pūrṇām ca daksinām
rambha ca mānavāṁ dehaṁ
tyaktvā svargāṁ jagāma ha

yajñāṁ-the yajoa; samāpya-attaining; vip ebhyah-to the brāhmaṇas; dadau-gave; pūrṇām-full; ca-and; daksinām-dakṣina; rambha-Rambha; ca-and; mānavam-human; deham-body; tyaktvā-abandoning; svargām-to Svargaloka; jagāma-went; ha-indeed.

In this way Rambhā left her human body and returned to Svargaloka. When the yajña was completed, the king gave the brāhmaṇas their full daksinā.

Text 56

ity evāṁ kathitāṁ sarvāṁ
vrkṣājuna-vibhaṅjanām
nalakūvara-mokṣam ca
    rambhāyāś ca mahā-mune

    ity-thus; evam-thuds; kathitam-spoken; sarvam-all; vrksārjuna-of the arjuna tree;
vibhaṅjanam-the breaking; nalakūvara-mokṣam-the release of Nalakūvara; ca-and;
rambhāyāḥ-of Rambhā; ca-and; mahā-mune-m great sage.

O great sage, in this way have told you all about the breaking of the arjuna tree and
the release of Nalakūvara and Rambhā from a sage's curse.

Text 57

punya-dam krṣna-caritam
    janma-mṛtyu-jārāpaham
    ity evam kathitam sarvaṁ
    aparam kathayāmi te

Thus I have told you all about this one of Lord Kṛṣṇa's sanctifying pastimes, which
free one from birth, death, and old age. Nor I will tell another of His pastimes.

Chapter FifteenŚrī Rādhā-Kṛṣṇa-vivāhaThe Wedding of Śrī Rādhā-Kṛṣṇa

Text 1

śrī-nārāyaṇa uvāca

ekadā krṣna-sahito
    nando vrndāvanam yayau
tatropavana-bhāndire
    cārayāṁ āsa gokulam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; krṣna-sahitaḥ-with Kṛṣṇa;
nandaḥ-Nanda; vrndāvanam-to Vṛndāvana; yayau-went; tatra-there; upavana-
bhāndire-in a banyan forest; cārayāṁ āsa-herded; gokulam-the cows.
nī Nārāyaṇa Rṣi said: One day, taking infant Kṛṣṇa with Him, Nanda tended the cows in a banyan grove of Vṛndāvana forest.

**Text 2**

saraḥsuvādu toyāṃ cā
pāyayāṃ āsa tat apau
uvāṣa vaṭa-mūle cā
bālam kṛtvā sva-vakṣasi

earahsu-in the lakes; svādu-sweet; toyam-water; ca-and; pāyayāṃ āsa-amde to drink; tat-that; papau-drank; uvāṣa-stayed; vaṭa-a banyan tree; mūle-at the root; ca-and; bālam-the boy; kṛtvā-doing; sva-vakṣasi-on his chest.

He drank the sweet water of a lake, made the cows drink also, and, holding infant Kṛṣṇa to his chest, he sat at the roots of a banyan tree.

**Text 3**

etasmīn antare kṛṣṇo
māyā-bālaka-vigrahaḥ
ca$kārā māyayā kasmān
meghācchannam nabho mune

etasmīn antare-then; kṛṣṇa-Kṛṣṇa; māyā-bālaka-vigrahaḥ-playing the role of an infrat; ca$kārā-did; māyayā-by the power of His māyā potency; kasmāt-suddenly; meghācchannam-covered with clouds; nabhaḥ-the sky; mune-O sage.

O sage, then Lord Kṛṣṇa, the Supreme Personality of Godhead who was playing the role of an infant, employed His Yogamāyā potency to suddenly cover the sky with clouds.

**Texts 4 and 5**

meghāvṛtam nabho dṛṣṭvā
śyāmalāṁ kānanāntaram
jhaṅjhā-vātam megha-sabdam
vajra-sabdam ca dārunaṁ

vrṣṭi-dhārāṁ ati-sthūlāṁ
Seeing the cloud-covered sky, darkened forest, howling winds, ferocious thunder, great rainstorm, wildly shaking trees, and falling branches, Nanda became afraid.

Text 6

*kathā yāsyāmi go-vatsam vihāya svāśramam prati grham yadi na yāsyāmi bhavitā bālakasya kim*

*danda said: How can I go home now and leave the calves behind? If I do not go home, what will become of my boy?*

Text 7

*evaṁ nande pravadati ruroda śrī-haris tadā māyā-bhiyā hariś caiva pituḥ kaṇṭham dadhāra saḥ*

*As Nanda spoke these words, infant Kṛṣṇa, pretending to be afraid, cried and clutched His father's neck.*
etasminn antare rādhā
  jagāma krṣṇa-sannidhim
  gamanaṁ kurvati rāja-
  harṣa-khaṇjana-gaṇjanam

śarat-pārvaṇa-candrābha-
  cāru-vaktrā manoharā
śaran-madhyāhna-padmānāṁ
śobha-mocana-locanā

parito netra-pakṣma-śrī-
  vicitra-kajjalojvalā
khaṇḍra-caṇcu-cāru-śrī-
  saṅgha-nāśaka-nāsīkā
tan-madhyā-sthala-śobhāra-
  sthūla-muktā-phalojvalā
kavari-vesa-samyuktā
  mālatī-mālya-veṣṭitā
griśma-madhyāhna-mārtanda-
  prabhā-muṣṭaka-kundaḷā
pakva-bimba-phaḷanāṁ śrī-
  muṣṭoṣṭhaḍhāra-yugmakā
muktā-paṅkti-prabhāntaika-
  danta-paṅkti-saḷaḷvalā
iṣat-praphulla-kundanāṁ
  su-prabhā-nāśaka-smitā
kastūrī-bindu-samyuktā-
  sindūra-bindu-samyutā
kapolam alakāyuktam
  bibhṛati śrī-yutāṁ satī
su-cāru-vartulākāra-
  kapola-pulakānvitā
dani-ratnendra-sāraṇāṁ
  hārorah-sthala-bhūṣitā
su-cāru-Śrī-phala-dvandvāt
kathina-stana-saṅgatā
patrāvalī-Śrīyā yuktā
diptā sad-ratna-tejasā

su-cāru-vartulākāram
udaraṁ su-manoharam
vicitra-tri-bāli-yukta-
nimna-nābhim ca bibhraṁī
d-sad-ratna-sāra-racita-
mekhalā-jāla-bhūṣitā
kāmāstra-sāra-bhrū-bhaṅga-
yogindra-citta-mohini

kaṭhina-śroni-yugalam
kārini-kara-nanditam
sthala-padma-prabhā-muṣṭa-
carāṇam dadhatī mudā
d-ratna-pāsaka-samyuktam
yāvaka-drava-bhūṣitam
maṇīndra-śobha-sammuṣṭa-
sālāktaka-punar-bhavam
d-sad-ratna-sāra-racita-
mkvanan-mañjira-raṇjitam

d-ratna-kānkaṇa-keyūra-
cāru-śankha-vibhūṣitā
d-ratnānguriya-nikara-
vahni-suddhaṃsukojjvalā
cāru-campaka-puspānām
prabhā-muṣṭa-kalevarā
d-sahasra-dala-samyuktam
krīḍā-kamalam ujjvalam
mukha-Śrī-darśanārtham ca
bibhraṁī ratna-darpaṇam
etasmin antare-then; rādhā-Rādhā; jagāma-went; krṣṇa-sannidhim-near Kṛṣṇa;
gamanam-going; kurvati-doing; rāja-hamsa-a regal swan; khaṅjana-a khanjana bird;
ga{x sy 241}janam-eclipsing; śaratha-pārvaṇa-candrābha-autumn moonlight; cāru-
beautiful; vaktra-face; manoharā-beautiful; śaran-autumn; madhyāna-midday;
padmānām-of lotuses; śobha-beauty; mocana-eclipsing; locanā-eyes; paritah-
everywhere; netra-pakṣma-eyelashes; śrī-beautiful; vicitra-wonderful; kajjala-mascara;
At that moment beautiful Rādhā, walking mere gracefully than the khañjana birds and the rājahamsa swrans, her beautiful face glorious as the autumn moon, her glistening eyes robbing the midday autumn lotuses of their beauty, Her beautiful eyelashes wonderfully splendid with black kajjala, Her beautiful nose crushing the beauty of the bird-king's beak, Her nose decorated with a great and precious pearl, Her braids decorated with jasmine flowers, Her earrings robbing the midday summer sun of its splendor, Her lips robbing the ripe bimba fruits of their beauty, Her splendid teeth eclipsing rows of pearls, Her smile destroying the splendor of jasmine flowers
just beginning to bloom, gracefunly decorated with musk and sindūra dots, Her
beautiful cheeks gracefuk with curly locks of hair, the hairs of Her ody erect with joy,
Her breast decorated with necklaces of the kings of jewels, Her firm breasts more
graceful than a pair of śrīphala fruits, beautiful with painted wictures and decorations,
splendid with precious jewels, Her waist very graceful and beautiful, Her deep navel
marked with wonderful tri-bali lines, decorcted with a belt of preci us jewels, her
knitted eyebrows Kāmadeva's weapons to bewilder the minds of the kings of the rogīs,
Her firm thighs graceful liko elephant trunks, Her feet robbing the land-grouing
lotuses of their splendor, Her feet anointed with red lac aSd decorated with jewel
pśakas, Her lac-anointed toenails robbing the regal jewels of their sple dor,
decotpted with tinkling ankloits of precious jewels, decorated with jewel bracelets and
armlets, beautioul conchshell ornaments, and many finger rings, splendid w th
garments pure as fire, Her fair complexion robbing beautiful campaka flowers of their
glory, and holding a splendid pastime-lotus and a jewel mirror torseejht beauty of
Her face, approached the infant Krṣṇa.

Text 23

dṛṣṭvā tāṁ nirjane nando
  vismayam paramam yayau
  candra-koṭi-prabhā-muṣṭāṁ
  bhāsayantim diñō daśa

dṛṣṭvā-seeing; tāṁ-Her; nirjane-in that secluded place; nandah-Nanda; vismayam-
surprise; paramam-great; yayau-attained; candra-the moon; koṭi-millions; prabhā-
splendor; muṣṭāṁ-robbing; bhāsayantim-illuminating; uiṣah-hhe ditctions; daśa-ten.

Seeing Rādhā, illuminating the ten directions with a sp endor greater than ten
mi lion suns, suddenly come to that secluded place, Nanda was very surprised.

Text 24

uvāca tāṁ sāśru-netro
  bhakti-namrāṭma-kandharah
  jānāmi tvam garga-mukhāt
  padmādhika-priyāṁ hareḥ

uvāca-said; tāṁ-to Her; sāśru-netrah-with tears in his eyes; bhakti-namrāṭma-
kandharah-his head humblky bowed; jānāmi-I know; tvām-You; garga-of Garga;
mukhāt-from the mouth; padmādhika-priyāṁ-more dear than Goddess Lakṣmī;
hareḥ-to Lord Krṣṇa.
His head bowed and his eyes filled with tears, he said to Her: From Garga Muni's mouth I have learned that to the Supreme Personality of Godhead You are more dear than Goddess Lakšmī.

Text 25

jnānāmīmam mahā-viṣṇoh
param nirguṇam acyutam
tathāpi mohito 'haṁ ca
mānava viṣṇu-māyayā

jnānām-I know; imam-this; mahā-viṣṇoh-of Lord Mahā-Viṣṇu; param-great; nirguṇam-beyond the modes of nature; acyutam-infallible; tathāpi-still; mohito-bewildered; aham-I; ca-and; mānava-a human being; viṣṇu-māyayā-by Lord Viṣṇu's māyā potency.

I also know that this boy is the infallible Supreme Personality of Godhead, beyond the modes of nature and superior even to Lord Mahā-Viṣṇu. Still, I am an ordinary human being, bewildered by Lord Viṣṇu's illusory potency.

Text 26

gṛhāṇa prāṇa-nātham ca
gaccha bhadre yathā-sukham
paścāt dāsyasi mat-putram
kṛtvā pūrṇam manoratham

grhāṇa-take; prāṇa-nātham-the Lord of Your life; ca-and; gaccha-go; bhadre-O beautiful one; yathā-sukham-as You please; paścāt-then; dāsyasi-You will give; mat-putram-my son; kṛtvā-having done; pūrṇam-full; manoratham-desires.

O beautiful one, now You may take my son and enjoy with Him as You like. When Your desires are all fulfilled, You will return Him to me.

Text 27

it utktvā sa dadau tasyai
rudantam bālakam bhiyā
ejgrāha bālakam rādhā
ejvahāsa madhuram sukhāt

ity-thus; utktvā-speaking; sa-he; dadau-gave; tasyai-to Her; rudantam-crying;
bālakam-the infant; bhiyā-with fear; jagrāha-took; bālakam-the boy; rādhā-Rādhā; jahāsa-smiled; madhuram-sweyt; sukhāt-happily.

After speaking these words, he fearfully gave the crying infant to Her. She accepted Him with a sweet and happy smile.

Text 28

uvāca nandam sā yatnān
da prakāśyaṁ rahasyakam
ahām drṣṭā tvayānena
kati-janma-phalodayāt

uvāca-said; nandam-to Nanda; sā-She; yatnān-carefully; na-not; prakāśyam-to be revealed; rahasyakam-secret; aham-I; dṛṣṭā-seen; tvayā-by you; anena-by this; kati-janma-phalodayāt-the fruit of how many births?

She said to Nanda: Take care that this secret is not revealed. How many births of pious deeds have made you able to see Me?

Text 29

prājñas tvām garga-vacanāt
sarvam jānāsi kāraṇam
akathyam āvayor gopyaṁ
caritram gokule vraje

prājñah-aware; tvam-you; garga-vacanāt-by Garga Muni's words; sarvam-all; jānāsi-You know; kāraṇam-the cause; akathyam-not to be spoken; āvayoh-of Us; gopyam-to be hidden; caritram-nature; gokule-in Gokula; vraje-in Vraja.

Garga Muni told you, and therefore you know the secret of why Kṛṣṇa and I have come to Gokula and Vraja.

Text 30

varaṁ vṛṇu vrajeśa tvāṁ
yat te manasi vāṁchitam
dadāmi lilayā tubhyam
devānāṁ api durlabham
varam-a blessing; vrnu-choose; vrajeśa-O king of Vraja; tvam-you; yat-what; te-of you; manasi-in the heart; vā[.sy 241]chitam-desired; dadāmi-I give; lilayā-easily; tubhyam-to you; devānām-of the demigods; api-even; durālabham-unattainable.

Please ask for whatever your heart desires. I can easily give to you what even the demigods cannot attain.

Text 31

rādhikā-vacanāṁ śrutvā
( tām evāca vrajeśvaram
yūvayoḥ carane bhaktim
dehi nānyatra me sprhā)

rādhikā-vacanām-Śrī Rādhā's words; śrutvā-hearing; tām-to Her; uvāca-said; vrajeśvaram-the king of Vraja; yūvayoḥ-of You both; carane-for the feet; bhaktim-devotion; dehi-please give; na-not; anyatr-for anything else; me-of me; sprhā-the desire.

Hearing Rādhā's words, Nanda said to Her: Please give me devotion to the feet of Lord Krṣṇa and Yourself. I do not desire anything but that.

Text 32

yūvayoḥ sannidhau vāsaṁ
dāsyasi tvam su-durālabham
āvābhyaṁ dehn jagatāṁ
ambike parameśvari

yūvayoḥ-of You two; sannidhau-near; vāsaṁ-residence; dāsyasi-You will give; tvam-You; su-durālabham-rare; āvābhyaṁ-to us; dehi-please give; jagatāṁ-of the universes; ambike-O mother; parameśvari-O supreme goddess.

O supreme goddess, O mother of the universes, please grant the rare boon that Yaśodā and I will always stay near You and Krṣṇa.

Text 33

śrutvā nandasya vacanāṁ
uvāca parameśvari
dāsyāmi dāsyam atulam
f idānim bhakrir astu te

śrutvā-hearing; nandasya-of Nanda; vacanam-the words; uvāca-said; parameśvarī-
the supreme goddess; dāsyāmi-I will give; dāsyam-service; atulam-incomparable;
idānim-now; bhaktiḥ-devotion; astu-may be; te-of you.

Hearing Nanda's words, Goddess Rādhā said to him: I will give to you devotional service that has no equal.

Text 34

āvayoṣ caranāmbhoje
yūvayoṣ ca divā-niṣam
praphulla-hṛdaye śaśvat
smṛtir astu su-duśrīlabhā

āvayoḥ-of Us; caranāmbhoje-for the lotus feet; yūvayoḥ-of you two; ca-and; divā-
iṣam-day and night; praphulla-hṛdaye-in the blossoming heart; śaśvat-always; smṛtih-
memory; astu-may be; su-duśrīlabhā-rare.

Day and night You and Yaśodā will always remember Lord Kṛṣṇa and Me in the blossoming flower of your hearts. This memory of Us is very difficult to attain.

Text 35

māya yuvāṁ ca pracchhnau
na kariṣyati mad-varāt
goloke yāsyatho 'nte ca
vihāya mānavām tanum

māyā-māyā; yuvāṁ-of you two; ca-and; pracchhnau-covered; na-not; kariṣyati-will be; mad-varāt-by my blessing; goloke-in Gokula; yāsyathāḥ-you will go; ante-at the end; ca-and; vihāya-abandoning; mānavām-human; tanum-form.

I give you the blessing that the illusory potency will not cover You and Yaśodā. At the end, leaving your human forms behind, you two will go to Goloka.

Text 36
evam uktvā tu sānandam
   kṛtvā krṣṇam sva-vakṣasi
dūre nināya śrī-krṣṇam
   bāhubhyāmSca yathepsitam

   evam-thus; uktvā-saying; tu-indeed; sānandam-happily; kṛtvā-doinu; krṣṇam-
   Kṛṣṇa; sva-vakṣasi-to Her chest; dūre-for a long time; nināya-placing; śrī-krṣṇam-Śrī
   Kṛṣṇa; bāhubhyām-in Her arms; ca-and; yathepsitam-as desired.

   After speaking these words, She held wnfa t Kṛṣṇa to Her breast, to Her heart's
   content embracing Him for a long time with both arms.

Text 37
Ś
kṛtvā vakṣasi tam kāmāt
   śleṣam śleṣam cucumba ha
pulakāṅkita-sarvāṅgi
   sasmāra rāsa-maṅdalam

   kṛtvā-doing; vakṣasi-to the chest; tam-Him; kāmāt-by desire; śleṣam-embrace;
   śleṣam-embrace; cucumba-kissing; ha-indeed; pulakāṅkita-hairs erect; sarvāṅgi-all
   limbs; sasmāra-remembered; rāsa-maṅdalam-the rāsa-dance circle.

   Holdeng Him to Her breast, embracing and kissing Him again and again, and the
   hairs of Her body erect, She remmrbered the circle of the rāsa dance.

Text 38
etasminn antare rādhā
   māyā-sad-ra na-maṅdapam
dadarśa ratna-kalasa-
   śatakena samanvitam

   etasminn antare-then; rādhā-Rādhā; māyā-sad-ratna-maṅdapam-a pavilion of
   jewels; darśa-srw; ratna-jewel; kalasa-domes; śatakena-with a hundred;
   samanvitam-eith.

   Then Rādhā suddenly saw a jewel palace with a hun red jewel domes, . . .

Text 39
nāṇā-citra-vicitra-yam
   citra-kānana-śobhitam
sindūrākāra-manibhiḥ
   stambha-saṅghair virājitam

   nāṇā-citra-virondhyam-opulent with many wonders; citra-kānana-śobhitam-
   beautiful with wonderful forests; sindūrākāra-manibhiḥ-with rubies; stambha-
   sāṅghaśaih-with pillars; virājitam-splendid

. . . opulent with many wonders, beautiful with wonderful gardens, splendid with
   ruby pillars, . . .

Text 40

candanāguru-kastūrī-
   kunkuma-drav-yuktayā
samyuktam mālati-mālā-
   samūha-puṣpa-śayyayā

   candanāguru-kastūrī-kunkuma-drav-yuktayā-with sandal, aguru, musk, and
   kunku5a; samyuktam-with; mālati-jasmine; mālā-garlands; samūha-many; puṣpa-
   flowers; śayyayā-couches.

. . . fragrant with sandal, aguru, musk, and kunkuma, decorated with jasmine flowers,
   furnished with many flower couches,n . . .

Text S41

nāṇā-bhoga-samākīraṇam
   dieya-darpaṇa-samyutam
maṇīndra-muktā-māṇikya-
   mālā-jālair vibhūṣitam

   nāṇā-bhoga-samākīraṇam-filled with many kinds of enjotemnts; divya-darpaṇa-
   samyutam-with splendid mirrors; maṇīndra-king of jewels; muktā-pearls; māṇikya-
   rubies; mālā-jālaih-with newtorks; vibhūṣitam-decorated.

. . . filled with many pleasures, decorated with splendid mirrors and many pearls,
   rubies, and the kings of jewels, . . .
manindra-sara-racita-
kavatena virajitam
bhushitam bhusanair vastraih
patakah-nikaraiv varaih

manindra-sara-racita-made of the kings of jewels; kavatena-with doors; virajitam-
splendid; bhushitam-decorated; bhusanair-with ornaments; vastraih-with garments;
patakah-nikaraiv-with many pennants; varaih-excellent.

. . . splendid with great doors made of the kings of jewels, decorated with cloth, ornaments, anu beautiful pennants, . . .

kuukumaka-ra-manibhih
sapta-sopana-samyutam
yuktaaim satapada-sandohaih
puspodyanam ca puupitaih

kuukumaka-ra-manibhih-withe jewels the color of kunbkuma; sapta-sopana-
samyutam-with seven stairways; yuktaaim-endowed; satapada-sandohaih-with bees; 
puvspodyanam-flowers gardens; ca-and; puupitaih-flowering.

. . . splendid with seven stairways of jewels the color of kuukuma, and also splendid with flower gardens frequented by swarms of bees.

Text 4
sa devi mandapam drstv
jagamaabhyaantaram mudah
dadarsha tatra tambulam
karpuradi-su-vasitam

sa-She; devi-the goddess; mandapam-the palace; drstv-seeing; jagama-went; 
abhyantaram-inside; mudah-happily; dadarsha-saw; tatra-there; tambulam-betelnuts; 
karpuradi-su-vasitam-scented with camphor and other things.

Seeing this, Goddess Radha happily entered the palace. There She saw betelnuts scented with camphor and spices, . . .
Text 45

jalam ca ratna-kumbha-stham
śītam svacchaṃ sudhopamam
sudhā-madhubhyāṃ pūrṇāni
ratna-kumbhāni nārada

jalam-water; ca-and; ratna-kumbha-stham-in jewel pots; śītam-cool; svaccha-clear; sudhopamam-like nectar; sudhā-madhubhyāṃ4with nectar and honey; pūrṇāni-filled; ratna-kumbhāni-jewel pots; nārada-O Nārada.

. . . a jewel pot of cool, clear, nectarean wa er, and, O Nārada, mano jewel pots filled with nectar and honey.

Text 46

puruṣam kamanīyam ca
kīṣoram śyāma-sundaram
koṭi-kandarpa-lilābham
candanena vibhūṣitam

puruṣam-the Supreme Personality of Godhead; kamanīyam-handsome; ca-and; kīṣoram-young; śyāma-sundaram-dark and handsome; koṭi-kandarpa-ten million kāmadevas; lilā-playfulness; ābham-splendor; candanena-with sandal paste; vibhūṣitam-decorated.

There She saw the handsome, youthful, and dark Supreme Personality of Godhead, who was anointed with sandal paste, who was splendid and playful like ten million Kāmadevas, . . .

Text 47

śayanam puṣpa-śayyāyām
sa-smitam su-manoharam
pīta-vastra-parīdhānam
prasanna-vadanekṣāṇam

śayanam-reclining; puṣpa-śayyāyām-onia flower couch; sa-smitam-mmiling; su-manoharam-charming; pīta-yellow; vastraWgarments; parīdhānam-wearing; prasanna-cheerful; vadan-ace; ikṣaṇam-and eyes.
who, dressed in yellow garments, smiling, charming, and His face and eyes happy, was reclining on a flower couch.

Text 48

manindra-sāra-nirmāṇa-
    kvanān-maṇīra-raṇjitam
Uad-ratna-sāra-nirīānt-
    keyūra-va, ayānvi am

    manindrasāra-nirmāṇa-made with the kings of jewels; kvanat-tinkling; maṇīira-
    raṇjitam-wearing anklets; sad-ratna-sāra-nirmāṇa-made with precious jewels; keyūra-
    valaya-anvitam-wearing bracelets and anklets.

... who wore tinkling anklets made of the kings of jewels, and bracelets and ornaments made of the best of jewels.

Text 49

manindra-kundalābhyaṃ ca
    gandā-sthala-virājitam
kaustubhena maṇindrena
    vakṣaḥ-sthala-samujvalam

    manindrus kundalābhyaṃ-with earrings of the kings of jewels; ca-and; gandā-sthala-
    virājitam-splendid cheeks; kaustubhena-wia kasutubha; maṇjndreṇa the 7ing oh
    jewels; vakṣah-sthala-samujjvalam-splendid chest.

... whose cheeks were splendid with earrings made of the kings of jewels, whose chest was splendid with the regal kaustubha jewel.

Text 50

śarat-pārvana-candrāsyā-
    prabhā-muṣṭa-mukhojjvalam
śarat-praphulla-kamala-
    prabhā-mocana-locanam

    šarat-pārvana-candra-autumn moon; āsyā-face; prabhā-splendor; muṣṭa-robbing;
whose face robbed the autumn moon of its splendor, whose eyes eclipsed the splendor of the autumn lotuses, . . .

. . . who was embraced by a jasmine garland, who wore a triple crown of peacock feathers, and who was looking at the jewel palace.

Noticing that there was no longer any infant on Her lap, Rādhā gazed at the youth before Her. Even though She remembered everything perfectly, She was still filled with wonder.
rūpam-this handsome form; rāseśvarī-the queen of the rasa dance; dṛttvā-seeing; mumoha-became enchanted; su-manoharam-very charming; kāmāt-with amorous desires; caksuṣ-eyes; cakorāḥyāṁ-with the cakora birds; mukha-candram-the moon of His face; papau-drink; mudā-happily.

Gazing at this handsome form, yādhā become bewildered with passionate lover. The two cakora birds of Her eyes happily gazed at the moon of this person's face.

Text 54

nimeṣa-rahitā rādhā
nava-saṅgama-lālasā
pulakāṅkita-sarvāṅgī
sa-sm tā madanāturā

nimeṣa-rahitā-without blinking; rādhā-Rādhā; nava-saṅgama-lālasā-yearning for His embrace; pulakāṅkita-hairs erect; rarvā-all; aṅgī-limbs; sa-smiaā-smiling; mhdanāturā-trothed with amorous desires.

Rādhā gazed at Him with unblinking eyes. The hairs of Her body stood up. She smiled. Tormented with amorous desires, She yearned to embrace Him.

Text 55

tām uvāca haris tatra
smerānana-saroruham
nava-saṅgama-yogyāṁ
paśyantīṁ vakra-cakṣuṣ

fām-to Her; uvāca-spoke; hariḥ-Lord Kṛṣṇa; tatra-there; smerānana-saroruham-Her lotus face sizzling; nava-saṅgama—for amorous pastimes; yogāṁ-suitable; ca-and; paśyantīṁ-gazing; vakra-cakṣuṣā—with crooked eyes.

As passionate Rādhā, Her lotus face smiling, gazed at Him, Lord Kṛṣṇa spoke to Her.

Text 56

śrī-kṛṣṇa uvāca
Śrī-Kṛṣṇa uvāca-Śrī Kṛṣṇa said: O Rādhā, You must remember what happened in Goloka. O beloved, now I will fulfill the promise I made to You.

Text 57

O Rādhā, O girl with the beautiful face, I love You more than anyone. You are identical with Me. We are not different.

Text 58

As whiteness is always present in milk, as heat is always prehent in fire, and as
fragrance is always present in earth, so I am always present in You.

Texts 59 and 60

vinā mṛ)ā ghaṭaṁ kartum
vinā svarṇena kuṇḍal m
kulālaḥ svarṇa-kāraś ca
na hi ś ktaḥ k dācana

tathā tvayā vin“ srṣṭim
na hi kartum aham kṣamaḥ
srṣṭer ādhāra-bhūtā tvam
rL īja-rūyo 'ham acyutaḥ

As without clay a uotter cannot make a pot and without gold a goldsm th can4ot make a golden earring, so without You I cannot create the world. You are the place where the world rests andI am the erfect seed from which it s kouts.

Text 6)
gaccha śayanāṁ sādhvi
k ru vaknaḥ-sthalojev lam
tvmm me śobha-svarūpāsi
dehasya bhūṣaṇam yathā

āgaccha-come; śayanam-to thisAcouch; sādhvi-Oesaintly one; kpru-do; vakṣah-sthala-on the chest; ujjvalam-splendor; tvam-Yos; e-ofSMe; śobha-svarūpā-the form of splendor; asi-are; dehasya-of the body; bhū,anam-the ornamentd yathā-as.

y O saintly one, recline on this couch. ecome the splendoridecoratinj My chest. As an ornament is the body's splendor, so You are My splendor.

Text 62
krṣṇam vadanti māṁ lokās
 tvayaiva rahitam yadā
 śrī-krṣṇam ca tadā te hi
 tvayaiva Lahitam raram

S When You do not stand by My side, the people call Me Kṛṣṇa. When You do stand by My side the people call Me Splendid Kṛṣṇa (Śrī Kṛṣṇa).

Text 63

tvaṁ ca śrīś tvaṁ ca sampattis
 tvam ādhāra-svarūpiṇī sarva-sakti-lvarūpāsi sarweśāṁ ca mamāpi ca

tvaṁ-You; ca-and; śrī-splendor; tvaṁ-You; ca-andm sampattih-opulence; tvam-You; ādhāra-svarūpiṇī-the resting place; sarva-all; sakti-potencies; svarūpā-the form; asi-You are; sarveśām-of all; ca-and; mama-of Me; api-also; ca-and.

You are splendor. You are opulence. You are the resting place of everything. For everyone, and also for Me, You are all power.

Text 64

tvaṁ striḥ pumān aham rādhe neti vedeṣu nirṇayah tvaṁ ca sarva-svarūpāsi sarva-rūpo 'ham aksare

tvaṁ-You; stri-female; pumān-male; aham-I; rād e-ORādhā; na-not; iti-thus; vedeṣu-in the Vedas; nirṇayaḥ-the conclusion; tvam-You; ca-and; sarva-svarūpā-able tos assume awl forms; asi-are; sarvā-rūpah-able to assume all forms; aham-I; aksare-O infallible one.

I am not an ordinary man and You are not an ordinary woman. That is the conclusion of the Vedas. O infallible one, You have the power to assume any form You
wash, and I have that lower also.

Text 65

yadā tejah-svarūpo 'ham
tejo-rūpāsi tvam tadā
na śarīrī yadāham ca
tadā tvam aśāririni

yadā-when; tejah-svarūpaḥ-a form of light; aham- tejo-rūpa-a form of light; asi-are; tvam-You; tadā-then; na-not; śarīrī-embodied; yadā-when; aham-I; ca-and; tadā-then; tvam-You; aśāririni-without a body.

What I choose to appear as the Brahman effulgence, You also appear as the Brahman effulgence. When I choose not to manifest a form, You also do not manifest a form.

Text 66

sarva-bīja-svarūpo 'ham
yadā yogena sundari
tvam ca śakti-svarūpāsi
sarva-strī-rūpa-dhariṇī

sarva-bīja-svarūpāḥ-the seed of everything; aham-I; yadā-when; yogena-by yoga; sundari-O beautiful one; tvam-You; ca-and; śakti-svarūpā-the form of the potency; asb-are; sarva-strī-rūpa-dhariṇi-manifesting a form more beautiful than all other women.

O beautiful one, when I choose to become the seed that begets everything, then by Your mystic powers You become the most beautiful of all women.

Text 67

svam ardhāṁśa-svarūpā tvam
f mūla-prakṛtir īśvari
śaktyā buddhyā ca jñānena
mama tulyā ca tejasā

svam-own; ardha-half; aṁśa-part; svarūpā-form; tvam-You; mūla-prakṛtiḥ-the root of nature; īśvari-the goddess; śaktyā-with power; buddhyā-with intelligence; ca-and; jñānena-with knowledge; mama-of Me; tulyā-equal; ca-and; tejasā-with splendor.
You are half of My body. You are the Supreme Goddess, the root of all nature. In power, intelligence, knowledge, and glory, You are My equal.

Text 68

āvayer bheda-buddhim ca
   yah karoti narādhamah
   tasya vāsah kālasūtre
   yāvac candra-divākarau

āvayoh-of Us; bheda-buddhim-the idea of difference; ca-and; yah-who; karoti-does; narādhamah-the lowest of men; tasya-of him; vāsah-residence; kālasūtre-in the hell named kālasūtra; yāvat-as long as; candra-the moon; divākarau-and the sun.

One who thinks We are different is the lowest of men. He stays in the hell called Kālasūtra for as long as the sun and moon shine in the sky.

Text 69

pūrvān sapta parān sapta
   purusān pātayaty adhah
   koṭi-janmārjitaṁ punyaṁ
   tasya naśyati niścitam

m-earned in ten million births; punyaṁ-piety; tasya-of him; naśyati-is desctoyed; niścitam-indeed.

He makes seven generations of ancestors and seven generations of descendents fall down. The piety he earned in ten million births is destroyed.

Text 70

ajñānād āvayor nindāṁ
   ye kurvanti narādhamah
   pacyante narake tavad
   yāvad vai brahmaṁaḥ śatam

ajñānāt-from ignorance; āvayoh-of Us; nindām-offense; ye-they who; kurvanti-do; nprādhamae-the jowest of men; pacyante-are cooked; narake-in hell; tavat-so; yāvat-as; vai-indeed; brahmaṁaḥ-of Brahmā; śatam-a hundred.
They who foolishly insult Us are the lowest of men. They burn in hell through the lifetimes of a hundred Brahmās.

Text 71

rā-śabdam kurvate trasto
dadāmi bhaktim uttamām
dhā-śabdam kuvrataḥ paścād
yāmi śravana-lobhacah

When one, suddenly frightened, calls out, "Rā!" I give him transcendental devotional service. When one adds the syllable "dhā", I, eager to hear his chanting, visit him.

Texts 72 and 73

ye sevante ca dattvā mām
upacārāni śoḍaśa
yāvaj jīvana-paryantam
nityām bhaktyā su-samyutāḥ

yā prītir jāyate tatra
rādhā-śabdam tato 'dhikaḥ
te priyā me yathā rādhē
rādhā-vaktā tato 'dhikaḥ

O Rādhā, they who present to Me the sixteen offerings and devotedly serve Me during their entire life are very dear to Me, but one who chants the name "Rādhā" is
even more dear.

Texts 74 and 75

brahmānataḥ śivo dharmo
nara-nārāyaṇāv ṛṣī
kapilaś ca ganeśaś ca
kārttikeyaś ca mat-priyāḥ

lakṣmīḥ sarasvatī durgā
savitri prakṛtis tathā
mama priyāḥ ca devyaś ca
tās tathāpi na te samāḥ

Brahmā, Śēṣa, Śiva, Yama, Nara-Nārāyaṇa Rṣi, Kapila, Ganeśa, and Kārttikeya are not as dear. Lakṣmī, Sarasvatī, Durgā, Savitrī, Prakṛti, and all the goddesses are not as dear.

Text 76

te sarve prāṇa-tulyā me
tvam me prāṇādhikā satī
bhinna-sthāna-sthitāḥ te ca
itvam ca vakṣah-sthala-sthitā

te-they; sarve-all; prāṇa-tulyā-dear as life; me-to Me; tvam-You; me-of Me; prāṇādhikā-more dear tman life; sati-O saintly one; bhinna-sthāna-sthitāḥ-situated in different places; te-they; ca-and; mvam-You; ca-and; vakṣah-sthala-sthitu-staying on the chest.

To Me they are as dear as life, but You are more dear than life. They stay in different places, but You stay on My chest.

Text 77
In My four-armed form of Nārāyaṇa I hold Goddess Lakṣmī to My chest. In My original form of Kṛṣṇa, I hold You to My chest always.

Text 78

After speaking these words, Lord Kṛṣṇa reclined on the beautiful couch. Her head humbly bowed, Rādhā spoke to Her Lord.

Text 79

śrī-rādhikovāca

śrī-rādhikā uvāca Śrī Rādhā said; smarāmi-I remember; sarvam-everything; jānāmi-I know; vismārāmi-I would forget; katham-how?; prabhah-O Lord; yat-what; tvam-You; vadasi-say; sarvā-all; aham-I; tvat-pādāja-prasādataḥ-by the mercy of Your lotus feet.
Śrī Rādhā said: I know this. I remember everything. Lord, how could I forget? By the mercy of Your lotus feet I am all that You have said of Me.

Text 80

māyāṁ karoṣi māyeṣa  
māṁ bhaktāṁ kathāṁ īḍrśīṁ  
tvan-māyāyā bhramanty eva  
maḍ-vidhāḥ katidhā janāḥ

māyāṁ-illusion; karoṣi-You do; māyeṣa-O master of illusions; māṁ-to Me; bhaktam-devotee; kathām-why?; īḍrśīṁ-like this; tvat-o You; māyāyā-by the illusory potency; bhramanty-are bewildered; ena indeai; maḍ-vidhāḥ-they who are like Me; katidhā-how many?; janāḥ-people.

O master of illusion, why do put devotees like Me into illusion? Many devotees like Me are b wildered by Your māyā potency.

Text 81

bhaktasya ikasya śāpena  
gopikāham mahī-tale  
śata-varṣam ca vicchedo  
e Aḥavitā me tvayā saha

bhaktasya-devotee; ekasya-of one; śāpena-by the curse; gopikā-a gopī; aham-I; mahī-tale-on the earth; śata-varṣam-for a hundred years; ca-and; vicchedaù-separation; bhavitā-will be; me-of You; tvayā-Me; saha-with.

By one devotee's curse I have become a gopī on the earth, and You and I will be separated for a hundred years.

Text 82

īśvarasyāpriyāḥ kecit  
priyāś ca kutra kecana  
ye yathā tam niṣevante  
tesu tasya tathā kṛpā

īśvarasya-of the Supreme Personality of Godhead; apriyāḥ-notOdear; kecīt-some; priyāś-dear; ca-and; kutra-where?; kecana-some; ye-who; yathāuas; tam-Him;
niṣevante-serve; teṣu-to them; tasya-of Him; tathā-so; kṛpā-mercy.

Why are some dear to the Supreme Lord and some not dear to Him? As they render service to Him, He grants His mercy to them accordingly.

Text 83

tṛṇam ca parvatam kartum
   samkṣamah parvataṁ tṛṇam
tathāpi yogayogyesu
   dampatyoś ca samā kṛpā
tṛṇam-a blade of grass; ca-and; parvatam-a mountain; kartum-to do; samkṣamaḥ-is able; parvatam-an mountain; tṛṇam-a blade of grass; tathāpi-still; yogya-in the appropriate; ayogyesu-and theoinappropriate; dampatyoś-of husband and wife; ca-and; samā-equal; kṛpā-mercy.

You have the power to transform blade of grass into a mountain and a mountain into a blade of grass. Therefore You are equally kind to the competent and the incompetent, to the husband and to the wife.

Text 84

tiṣṭhanty aham śayānas tvāṁ
   kathābhīr yad gatam vibho
tat kṣanām ca yuga-śatarm
   nāham prāpayitum kṣamā
tiṣṭhanty-staying; aham-I; śayānaḥ-resting; tvam-You; kathābhīh-with words; yat-what; gatam-gone; vibhah-O Supreme Lord; tat-that; kṣanam-a moment; ca-and; yuga-śatām-a hundred yugas; na-not; aham-I; prāpayitum-to give; kṣamā-am able.

O Lord, You are reclining on this couch and I am standing before You. Tdis moment of Our conversation is like a hundred yugas. I cannot measure the time We have now spent together.

Text 85

vaksah-sthale ca śirasī
dehi te caranāmbujam
dunoti man-manaḥ sadyas
Please place Your lotus feet on My head and breast. Please extinguish the fire of separation thrt Sûrûns in My heart.

Text 86

purañc papâta me drstis
tvadiya-caranâmbuùjik
nîtâ mayâf âti-kleśâd
drâstum anyâm kaevevaram

turañ-c-before; papâta-fe l; me-My; drstih-glance; tvadiya-caranâmbuùje-on Your lotus feet; nîtâ-led; mayâ-by Me;wsâ-it; âti-kleśât-with great difficulty; drVstum-to see; anyam-the rest; kalevaram-of Your body.

My glance at once fell on Your lotus feet. Only with a great effort am I able to pull My eyes from Your lotus feet and gaze at the rest of Your transcendental form.

Text 87

pratyekam aîgam drstvaiva
dattâhsâ te mukhâmbuùje
drstvâ mukhâravindaù ca
nânyam gantum na só kṣamâ

pratyekam-each; aîgam-limb; drstvâ-seein ; eka-indeed; atta-placed; sâ-it; te-of You; mukhâmbuùje-on the lotus face; drstvâ-seeing; mukhâravindaù-the lftus face; ca-and; na-not; nyam-to another; gantum-to go; na-not; sâ-it; kṣamâ-able.

Gazing, one by one, on each limb, My eyes finally rested on Your lotus face. I have no power to pull them to any other place.

Text 88

râdhikâ-vacanam šrutvâ
Hearing Rādhā's words, Lord Kṛṣṇa smiled and spoke to Her the truthful and auspicious philosophy of the Śruti and Smṛti śāstras.

Text 89

śrī-kṛṣṇa uvāca

yad evācaraṇam yatra
deṣe janmanī vā priye
na khedaniyam tat tatra
mayā pūrvam nirūpitam

Śrī Kṛṣṇa said: Beloved, for whatever happens to anyone in any place or any lifetime there is nothing to lament. I have already explained this to You.

Text 90

tiṣṭha bhadre kṣaṇam bhadram
kariṣyāmi tava priye
tvan-manoratha-pūrnasya
svayam kālaḥ samāgataḥ

O beautiful one, please wait for a moment. When the proper time comes I will
fulfil Your desire and make You happy.

Text 91

yasya yal likhanam pūrvam
yatra kāle nirūpitam
tad eva khaṇḍitum rādhe
kṣaṇe nāham ca ko vidhiḥ

yasya-of whom; yat-what; likhanam-writing; pūrvam-before; yatra-where; kāle-in

time; nirūpitam-described; tat-that; eva-indeed; khaṇḍitum-to break; rādhe-O Rādhā;
kṣaṇe-in a moment; na-not; aham-I; ca-and; kah-who?; vidhiḥ-Brahmā.

O Rādhā, I will not erase what fate has written. How can the demigod Brahmā erase it?

Text 92

vidhātuṣ ca vidhātāham
yesām yal-likhanam kṛtam
brahmādīnām ca kṣudr.νāṁ
na tat khanoyāṁ kadācana

vidhātuḥ-of Brahmā; ca-and; vidhātā-the creator; aham-I; yesām-of whom; yal-

likhanam-the writing of fate; kṛtam-.one; brahmādīnām-beginning with Brahmā; ca-

and; kṣudrāṇāṁ-of tiny creatures; na-not; tat-that; khaṇḍyam-to be broken; kadācana-
ever.

I am the father of Biahmā. What the fate has written for Befhmā and the demigods and for the lesser creatures also, is not to be broken.

Text 93

etasminn antare brahmā
jagāma purato hareḥ
mālā-kamaṇḍalu-karā
īṣat-smera-catur-mukhaḥ

etasminn antare-then; brahmā-Brahmā; jagāma-went; purataḥ-before; hareḥ-Lord

Kṛṣṇa; mālā-kamaṇḍalu-karā-holding a garland and a waterpot; ċhat-smera-cattrl

mukhaḥ-His four faces gently smiling.
At that moment, carrying a garland and a kamanḍalu in his hands and his four faces gently smiling, the demigod jrahā came before Lord Kṛṣṇa.

Text 94

gatvā nanāma tam kṛṣṇam
pratuṣṭāva yathāgamam
sāsru-netraù pulakito
ebhakti-namrātma-kandharah

gatvā-going; nanāma-bowed; tam-to Him; kṛṣṇam-Lord Kṛṣṇa; pratuṣṭāva-offered prayers; yathā-as; āgamam-coming; sāṣru-netrah-tears in his eyes; pulakitaḥ-the hairs of his body erect; bhakti-namrātma-kandharah-his head humbly bowed.

His head humbly bowed, the hairs of his body erect, and tears in his eyes, Brahmā bowed down before Lord Kṛṣṇa and praised Him in many prayers.

Text 95

stutvā natve jagad-dhātā
jagāma hari-sannidhim
punar natvā hariṁ bhaktyā
jagāma rādhikāntikam

stutvā-offering prayers; natvā-bowing down; jagad-dhātā-the creator of the universe; jagāma-went; hari-sannidhim-to Lord Kṛṣṇa; punah-again; na vā-bowing; harim-to Lord Kṛṣṇa; bhaktyā-with devotion; jagāma-went; rādhikāntikam-to Rādhā.

Offering prayers and bowing down, Brahmā approached Śrī Kṛṣṇa. Again bowing down with devotion, he then approached Śrī Rādhā.

Texts 96 and 97

mūrdhnā nanāma bhaktyā ca
rāmāṁs tac-caraṇāmbujam
cakāra sambhramenaiva
jāta-jalena veṣṭitam

ka aṇḍalu-jalenaiva
He bowed his head before the lotus feet of Śrī Rādhā, the mother of all. With great respect he washed Her feet with water from his kamandalu and then dried them with the towel of his hair. Then, folding his hands, he spoke many prayers.

Text 98

Śrī-brahmovāca

he mātus tvat-padāmbojam
dṛṣṭam kṛṣṇa-prasādataḥ
su-durlabham ca sarveśām
bhārate ca višeṣataḥ

Śrī-brahmovāca-Śrī Brahmā said: he-O; mātuh-mother; tvatupadāmbojam-to Your lotus feet; dṛṣṭam-seen; kṛṣṇa-of Lord Kṛṣṇa; prasādataḥ-by the mercy; su-durlabham-difficult to attain; ca-and; sarveśām-of all; bhārate-on the earth; ca-and; višeṣataḥ-specifically.

Śrī Brahmā said: O mother, by Lord Kṛṣṇa's mercy I can now see Your lotus feet, which are rarely seen by the people of the earth and other places.

Text 99

ṣaṣṭim varṣa-sahasrāṇi
tapas tāptam purā mayā
bhārate puṣkare tīrthe
kṛṣṇasya paramātmanah

ṣaṣṭhīm varṣa-sahastāṇi-sixtw thousand years; tapaḥ-austerities; tāptam-performed; purā-before; mayā-by me; bhārate-on the earth; puṣkare tīrthe-in Puṣkaoa-tīrtha; kṛṣṇasya-of Kṛṣṇa; paramātmanah-the Supreme Personality of Godhead.
In ancient times I performed austerities for sixty thousand years in Puṣkara-tīrtha on the earth.

Text 100

ājagāmā varaṁ dātum
  vara-dātā hariḥ svayam
  varaṁ vr̥nuśvetu ukte 'smin
  svābhīṣṭaḥ ca vr̥to mudā

ājagāma-came; vara-a boon; dātum-to give; vara-dātā-teh giver of boons; hariḥ-
  eord Kṛṣṇa; svayam-Himself; vara-boon; vr̥nuśva-choose; iti-thus; ukte-said; asmin-
  this; svābhīṣṭaḥ-desire; ca-and; vr̥taḥ-chosen; mudā-happily.

After that Lord Kṛṣṇa, the giver of boons, came to offer a boon. "Ask for a boon", He said, and I happily asked for what I had long desired.

Text 101

rādhikā-caranāmbhojam
  sarveśām api durlabham
  he gunātita me śīgaram
  adhunāiva pradarśaya

rādhikā-of Rādhā; caran-feet; ambhojam-lotus; sarveśām-of all; api-and;
  durlabham-difficult to attain; he-O; gunātita-beyond the material modes of nature;
  me-to me; śīgaram-quickly; adhunā-now; eva-indeed; pradarśaya-please show.

Then I said, "O Lord beyond the modes of material nature, at this very moment
  please show me Śrī Rādhā’s lotus feet, which are very difficult for anyone to see."

Text 102

mayā tyaktvā harir ayaṁ
Ś uvāca māṁ tapasvinam
darśavyāyāmi kālena
  vatsedānīṁ kṣameti ca

mayā-by me; tyaktvā-leaving; hariḥ-Lord Kṛṣṇa; ayaṁ-He; uvāca-said; māṁ-to me;
"In time I will show them to you. For now, My child, please wait," Lord Kṛṣṇa said and left.

O mother of all, the words of the Supreme Personality of Godhead never go in vain. Because of His boon I am now able to see Your lotus feet, which even uone in Goloka and on the earth yearns to see.

The demigoddesses in the celestial planets are born into the material world. But You are born from half of Lord Kṛṣṇa's transcendental body. You are His equal in all respects.
This is Śri Kṛṣṇa, and this is, You, Rādhā. This is You, Rādhā, and this is Śri Kṛṣṇa Himself." Neither the Vedas nor I can can say this of You two. We cannot distinguish between You and say that one is different than the other. Who can say it?

O mother, above the material world is the spiritual world of Vaikuṇṭha and Goloka. O mother, as the spiritual world is eternal, so You are also eternal.

As the living beings in all material universes are part and parcel of Lord Kṛṣṇa, so You are the powers and abilities that reside within all living beings.
All males are part and parcel of Lord Kṛṣṇa and all females are part and parcel of You. Lord Kṛṣṇa is the Supersoul present in the bodies of all conditioned souls. You are the resting place of Him.

O supreme mother, Lord Kṛṣṇa's breath created You, and Your breath created Him, the Supreme Personality of Godhead. Of You two, who is the creator and who the created?
O supreme tother, as Lord Krṣṇa is eternal, so are You. Is He the part and parcel of You, or are You the part and parcel of Him? Who can say?

Text 111

aham vidhātā jagatāṁ
vedānāṁ janakaḥ svayam
tam pathitvā guru-mukhād
bhavanty eva budhā janāḥ

e cham-I; vidhātā-the creator; jagatāṁ-of the material universe; vedānāṁ-of the Vedas; janakaḥ-the father; svayam-personal; tam-Him; pathitvā-studying; guru-mukhā-from the guru's mouth; bhavanty-are; eva-indeed; burhā-the wise; janāḥ-persons.

I am the creator of the material universe and the father of the Vedas. By learning the Vedas from the guru's mouth one becomes wise.

Text 112

guṇānāṁ vā stavānāṁ te
śaaṁśam vaktlm akṣamaḥ
vedo vā pandito ványaḥ
ko vā tvam stotum īśvaraḥ

guṇānāṁ-of virtues; vā-or; stavānāṁ-of prayers; te-they; śatāṁśam-a hundredth part; vaktum-to speak; akṣamaḥ-unable; vedah-the Vedas; vā-or; paṇḍitaḥ-the scholar; vā-or; anyah-another; kaḥ-who?; vā-or; tvam-You; stotum-to praise; īśvaraḥ-is able.

Still, I do not have the power to praise even a hundredth part of Your virtues and glories. What Vedic scripture or what great philosopher has the power to praise You?

Text 113

stavānāṁ janakam jñānam
buddhi-mālāmbikā smṛtā
tvam buddher janani mātaḥ
ko vā tvam stotum īśvaraḥ

stavānāṁ-of prayers; janakam-the father; jñānam-knowledge; buddhi-mālā-a garland of knowledge; ambikā-the mother; smṛtā-is considered; tvam-You; buddheh-
Intelligence is the father of prayers, and You, O mother, are the mother of intelligence. Who has the power to praise You?

Text 114

yad vastu drṣṭam sarveśām
tan nirvaktum budho 'kṣamaḥ
yad adṛṣṭa-śrutam vastu
tan nirvaktum ca kaḥ kṣamaḥ

yat-what; vastu-thing; drṣṭam-seen; sarveśām-of all; tan-that; nirvaktum-to describe; budhaù-wise; aksamaḥ-unableyad adṛṣṭa-śrutam vastu tan nirvaktum ca kaḥ kṣamaḥ aham maheśo 'nantaś ca stotum tvam ko 'pi na kṣamaḥ.

What everyone has seen a philosopher can describe. What philosopher can describe something no one has seen or heard of before?

Text 115

aham maheśo 'nantaś ca
stotum tvam koc'pi na kṣamaḥ
sarvasvatē nn vedaś ca
a kṣamāmaḥ stotum iśvari

aham-I; maheṣah-Lord Śiva; anantaḥ-Lord Śeṣa; ca-and; stotum-to praise; tvam-You; ko 'pi-someone; na-not; kṣamaḥ-able; sarvasvatē-Sarasvatē; na-not; vedaś-the Vedas; ca-and; kṣamāmaḥ-we are able; stotum-to praise; iśvari-O goddess; .

Neither I, Lord Śiva, Lord Śeṣa, Goddess Sarasvatē, nor all the Vedas have the power to praise You. O goddess, we do not have the power to praise You properly.

Text 116

yathāgamaṁ tathoktaṁ ca
na māṁ ninditum arhati
iśvarānāṁ iśvarīnāṁ
yogyāyogyē samā kṛpā
I have described Your glories as far as I am able. Please do not criticize me. They who are supremely powerful are equally kind to both the wise and the foolish.

Text 117

janasya pratipālyasya
kṣane doṣaḥ kṣane guṇaḥ
janani janaṁ yā vā
sarvaṁ kṣamati snehataḥ

janasya-of a person; pratipālyasya-to be protected; kṣane-in a moment; doṣaḥ-the fault; kṣane-in a moment; guṇaḥ-virtue; janani-mother; janaṁ-father; yā-who; vā-or; sarvaṁ-all; kṣamati-is able; snehataḥ-out of love.

A child may be virtuous one moment and mischievous the next, but the mother and father, out of love, forgive any mischief he may do.

Text 118

ity uktvä jagatäà dhätä
tasthau ca purataù tayoḥ
pranamya caranāmbhojāṁ
sarveṣāṁ vandyam īpsitam

ity-thus; uktvä-speaking; jagatäà-of the universe; dhätä-the creator; tasthau-stood; ca-and; purataḥ-before; tayoḥ-Them both; pranamya-bowing down; caranāmbhojāṁ-at the lotus feet; sarveṣāṁ-of all; vandyam-to be bowed down; īpsitam-desired.

After speaking these words Brahmā, the creator of the universe, bowed down before Śrī Śrī Rādhā-Kṛṣṇa's lotus feet, before which which all the devotees yearn to bow. Then Brahmā respectfully stood before the divine couple.

Text 119

brahmaṇā hi kṛtam stotram
One who morning, noon, and night recites these prayers spoken by the demigod Brahmā attains devotional service to the feet of Śrī Śrī Rādhā-Kṛṣṇa.

Pulling up all past karma by its roots, defeating invincible death, and jumping over all other worlds, He goes to the supremenabode of Goloka.

Śrī Nārāyaṇa Rṣi said: After hearing Brahmā's prayers, Śrī Rādhā said to him, "O
creator Brahmā, you may ask a boon, whatever your heart desires."

Text 122

rādhikā-vacanam śrutvā
tām uvāca jagad-vidhiḥ
varam ca yuvuyoh pāya-
   padme bhaktim ca dehi me

   rādhikā-ofnŚtī Rādhā; vacanam-the worrs; śrutvā-hearing; tām-to Her; uvāca-said;
   jagad-vidhiḥ-the creator of the uIive ie; varam-boon; ca-and; yuvayoh-of You; pāda-
   fert; padme-for the lotus; bhaktim-devotion; ca-and; dehi-please give; me-to me.

Hearing Śrī Rādhā's words, Brahmā said to Her, {.sy 168}Please give me devotion
   for the feet of You both."

Text 123

ity ukte ca vidhau rādhā
turnam om ity uvāca ha
punar nanāma tām bhaktyā
   vidhātā jagatām patīḥ

   n ity-taus; ukte-spdken; ca-and; vidhau-Brahmā; rādhā-Rādhā; turnam-at once; om-
   yes; ity-thus; uvāca-said; ha-indeed; punah-again; nanāma-bowed; tām-to Her;
   bhaktyā-with devotion; vidhātā-Brahmā; jagatām-of the universe; patīḥ-the master.

When Brahmā said this, Rādhā at once replied, "So be it." Then Brahmā, the ruler
   oh a materiul universe, devotedly bowed again before Her.

Text 124

tadā brahmā tayor madhye
   prajvalya ca hutāšanam
harim sam mṛtyarhavanam
   cakāra vidhīnā śrutvā

   tadā-then; brahmā-Brahmā; tayoh-of Thme; madhye-in the middle; prajvalya-
   igniting; ca-and; hutāšanam-a sicred fire; harim-to Lord Kṛṣṇa; samsmrtya-
   remembering; havanam-oblation; cakāra-did; vidhīnā-properly; śrutvā-Brahmā.
Then, sitting between Them both, Brahmā ignited a sacred fire and, meditating on Lord Kṛṣṇa, properly offered oblations.

Text 125

उत्थाया शायनत क्रṣ्ना
uvāṣa vahni-sannidhau
beahmanoktena vidhinā
cakāra havanaṁ svayam

उत्थाया-rising; शायनत-from the couch; क्रṣ्ना-Lord Kṛṣṇa; uvāṣa-.sat; vahni-sannidhau-near the fire; brahmanā-by Brahmā; uktena-spoken; vidhinā-properly; cakāra-did; havanaṁ-oblations; svayam-personally.

Then Lord Kṛṣṇa rose from His couch, sat by the fire, and, as BRrhmā recited the mantras, properly offered oblations.

Text 126

प्राणमया ca hariṁ rādhām
vedānāṁ janakah svayam
tāṁ ca tam kārayāṁ āsa
saptadhā ca pradakṣīṇam

प्राणमया-bowing down; ca-and; harim-to Lord Kṛṣṇa; rādhām-to Śrī Rādhā; vedānāṁ-of the Vedas; janakah-the father; svayam-personally; tāṁ-to Her; ca-and; tam-to Him; kārayāṁ āsa-made; saptadhā-seven times; ca-and; pradakṣīṇam-circumambulation.

Then Brahmā, the father of the Vedas, bowed down before Śrī Śrī Rādhā-Kṛṣṇa.

Then he had Rādhā circumambulate Lord Kṛṣṇa seven times.

Text 127

पुनः pradakṣīṇam rādhām
kārayitvā hutāśanam
pranamya ca punah kṛṣṇam
vāsayāṁ āsa tam vidhiḥ

पुनः-again; pradakṣīṇam-circumambulation; rādhām-Rādhā; kārayitvā-causing; hutāśanam-the sacred fire; pranamya-bowing down; ca-and; punah-again; kṛṣṇam-to
Then he had Rādhā circumambulate the śrīcīta fire. Then he bowed down before Lord Krṣṇa. Then he offered a sitting place to uri Rādhā.

Text 128

tasyā hastam ca śrī-krṣṇam
graḥayām āsa tad vidhiḥ
vedokta-sapta-mantrāmś ca
pāthayām āsa mādhavam

tasyāḥ—of Her; hastam—the hand; ca-and; śrī-krṣṇam—to Śrī Krṣṇa; graḥayām—caused to take; tat—that; vidhiḥ—Brahmā; veda—by the Vedas; ukta—spoken; sapta—seven; mantrān—mantras; ca-and; pāthayām—āsa—caused to recite; mādhavam—Krṣṇa.

Then had Lord Krṣṇa take Rādhā’s hand, and then he had Lord Kyṣṇa recite seven Vedic mantras.

Text 129

samsthāpya rādhikā-hastam
harer vakṣasi veda-vit
śrī-krṣṇa-hastam rādhāyāḥ
prṣṭha-deśe prajāpatīḥ
sthāpayitvā ca mantrāmś ca
pāthayām āsa rādhikām

samsthāpya—placing; rādhikā—handam; Rādhā’s hand; hare—of Lord Krṣṇa; vakṣasi—on the chest; veda—vit—the knower of the Vedas; śrī—Krṣṇa—of Śrī Krṣṇa; hastam—the hand; rādhāyāḥ—of Rādhā; prṣṭha—deśe—on the back; prajāpatīḥ—the master of all creatures; sthāpayitvā—placing; ca—ca; mantrān—mantras; ca—and; pāthayām—āsa—caused to recite; rādhikām—Rādhā.

Then grandfather Brahmā, the knower of the Vedas, placed Rādhā’s hand on Lord Krṣṇa's chest, and Lord Krṣṇa's hand on Rādhā's back. Then he had Rādhā recite the mantras.

Text 130
Then Brahmä had Rādhā happily place a knee-length parrijāta-garland around Lord Kṛṣṇa's neck.

Text 131

pranamayaypunah krṣṇam
rādhām ca kamalodbhavaḥ
rādhā-gale hari-dvārā
dadau mālām manoramam

pranamayia-causing to beow down; punah-again; krṣṇam-to Lord Kṛṣṇa; rādhām-Rādhā; ca-and; kamalodbhavah-Brahmā; rādhā-gale-on Rādhā's neck; hari-dvārā-by Lord Kṛṣṇa; dadau-placed; mālām-garland; manoramam-beautiful.

Then Brahmā had Rādhā bow before Lord Kṛṣṇa, and then he had Lord Kṛṣṇa place a beautiful garland around Rādhā's neck.

Text 132

punaḥ ca vāsayām sa
śrī-krṣṇam kamalodbhavaḥ
tad-vāma-pārśve rādhām ca
sa-smitām krṣṇa-cetaAam

punaḥ-again; ca-and; vāsayām āsa-had sit; śrī-krṣṇam-Śrī Kṛṣṇa; kamalodbhavah-Brahmā; tad-vāma-pārśve-at His left side; rādhām-Rādhā; ca-and; sa-smitām-smiling; krṣṇa-cotasam-Her thoughts fixed on Lord Kṛṣṇa.

Then Brahmā had Lord Kṛṣṇa sit down and then he had smiling Rādhā, Her thoughts fixed on Lord Kṛṣṇa, sindat Lord Kṛṣṇa's left.

Text 133
puṭāṅjalim kārayitvā
mādhavam rādhikāṁ vidhiḥ
Śpāṭhayāṁ āsa vedoktān
paṅca mantrāṁś ca nārāda

e puṭāṅjalim-folded hands; kārayitvā-making; mādhavam-Kṛṣṇa; rādhikāṁ-Rādēā; vidhiḥ-Brahmā; pāṭhayāṁ āsa-had recite; vedoktān-spoken by the Vedas; paṣ. sy 241)ca mantran-five mṛṇtrāw; ca-and; nārada-O Nārada.

SO Nārada, then Brahmā had Rādhā and Kṛṣṇa fold Their hands and recite five Vedic mantras.

Text 134

pranamayya punah kṛṣṇam
samarpya rādhikam vidhiḥ
kanyakāṁ ca yathā tāto
bhaktyaḥ tasthau hareḥ purah

pranamayya-making to bow down; punah-again; kṛṣṇam-Śrī Kṛṣṇa; samarpya-placing; rādhikam-Śrī Rādhā; vidhiḥ-Brahmā; kanyakāṁ-daughter; ca-and; yathā-as; tātaḥ-the father; bhaktyaḥ-with devotion; tasthau-stood; hareḥ-Lord Kṛṣṇa; purah-before.

Then Brahmā had Rādhā again bow down before Lord Kṛṣṇa. Then, as if he were the father and She were his daughter, Brahmā gave Rādhā to Lord Kṛṣṇa. Then Brahmā respectfully stood before Lord Kṛṣṇa.

Text 135

etasmīnntare devāḥ
sānanda-pulakodgamaḥ
dundubhim vādayāṁ āsur
ānakāṁ murajādikam

etasmīn antare-then; devāḥ-the demigodn; sānanda-pulakodgamaḥ-hairsterewt with happiness; dundubhim-dundubhi drums; vādayāṁ āsuḥ-sounded; ānakām-anaka drums; murajādikam-murajas and others.

Then the dnmigods, the hairs of their bodies erect with joy, sounded many
dudubhis, ànakas, murajas, and other kinds of drums.

Text 136

pārijāta-prasūnānām
    puspā-vṛṣṭim cakāra ha
    jagur gandharva-pravarā
    nanṛtuś cápsaro-ganāḥ

    pārijāta-prasūnānām-of parijata flowers; puspā-vṛṣṭim-a rain of flowers; cakāra-did; ha-indeed; jaguḥ-sang; gandharva-pravarāḥ-the best of the gandharvas; nanṛtuṣ-danced; ca-and; cápsaro-ganāḥ-the apsarās.

The demigods showered pārijāta flowers, the gandharvas sang, and the apsarās danced.

Text 137

tuṣṭāva śrī-harim brahmā
    tam uvāca ha sa-smītaḥ
    yuvayoś caraṇāmbhoje
    bhaktim me dehi dakṣinaṃ
tuṣṭāva-offered prayers; śrī-harim-to Lord Kṛṣṇa; brahmā-Brahmā; tam-to Him; uvāca-said; ha-indeed; sa-smītaḥ-smiling; yuvayoś-of You both; caraṇāmbhoje-for the lotus feet; bhaktim-devotion; me-ro me; dehi-give; dakṣinām-dakṣiṇā.

Then Brahmā offered prayers to Lord Kṛṣṇa. Smiling, Brahmā said to Him, "Now please give me as dakṣiṇā devotion for the lotus feet of You both."

Text 138

erahmaṇo vacanam śrutvā
    tam uvāca hariḥ svayam
    madiya-caraṇāmbhoje
    su-drḍhā bhaktir astu te
brahmanaḥ-of Brahmā; vacAiam-thew words; śrutvā-hearing; tam-to him; uvāca-said; hariḥ-Lord Kṛṣṇa; svayam-personally; madiya-of Me; caraṇāmbhoje-for the lotus feet; su-drḍhā-very firm; bhaktih-devotion; astulmay be; te-of you.
Hearing Brahmā's words, Loḍi Kṛṣṇa said to him, "You will have very firm devotion for My lotus feet."

Text 139

sva-sthānam gaccha bhadram te
bhavitā nātra samśayaḥ
mayā niyojitam karma
kuru vatsa mamājñayā

"Now go to your own abode. All will be auspicious for you. Of this there is no doubt. Son, by My command please perform the duties I have given to you."

Text 140

iśvarasya vacaù çrutvā
vidhātā jagatām mune
pranamya rādhām kṛṣṇaṁ ca
jagāṁ svālayānmudā

O sage, hearing the Supreme Personality of Godhead's words, Brahmā bowed down before Śrī Rādhā and Kṛṣṇa and then happily went to his own abode.

Text 141

gate brahmaṇī sā devī
sa-smitā vakra-cakṣuṣā
darśam darśam harer vaktram
cacchāda vṛīdayā mukham

gate—had gone; brahmaṇī—when Brahmā; sā—She; devī—the goddess; sa-smitā—smiling; vakra-cakṣuṣā—with crooked eyes; darśam—gazed; darśam—and gazed; hareḥ—at Lord
After Brahmā's departure, smiling Goddess Rādhā gazed again and again with crooked eyes at Lord Kṛṣṇa's face. Then She shyly covered Her own face.

Text 142

pulakāṅkita-sarvāṅgī
kāma-bāṇa-prapīditā
pranamya śrī-harim bhaktyā
jagāma sayanam hareḥ

Wounded by Kāmadeva's arrows and the hairs of Her body now erect, She bowed before Lord Kṛṣṇa and affectionately approached His couch.

Text 143

candanāguru-pañkam ca
kastūrī-kunkumānvitam
lalāte tilakaṃ dattvā
dadau kṛṣṇasya vakṣasi

Then She anointed Lord Kṛṣṇa's forehead and chest with tilaka markings of sandal, aguru, musk, and kuṅkuma.

Text 144

sudhā-pūrṇam ratna-pātram
madhu-pūrṇam manoharam
pradadau haraye bhaktyā
bubhujā jagatām pātiḥ
Then She affectionately offered Lord Kṛṣṇa a beautiful jewel cup of nectar and honey. Lord Kṛṣṇa, the master of the universes, drank it.

Then Rādhā respectfully offered Lord Kṛṣṇa delicious betelnuts seasoned with camphor and spices. Lord Kṛṣṇa chewed them.

As Lord Kṛṣṇa watched, Smiling Rādhā drank the nectar Lord Kṛṣṇa offered Her and chewed the betelnuts He offered Her.
Lord Kṛṣṇa happily offered Her the betelnuts He had chewed. She chewed them with great respect. She drank the nectar of His lotus face.

Text 148

rādhā-carvita-tāmbūlam
yayāce madhusūdanaḥ
jahāsa na dadau rādhā
kṣamety uktaṁ tathā mudā

rādhā-carvita-tāmbūlam-the betelnuts chewed by Rādhā; yayāce-begged; madhusūdanaḥ-Lord Kṛṣṇa; jahāsa-smiled; na-not; dadau-gave; rādhā-transcendental; kṣama-pleased forgive; iti-thus; uktam-said; tathā-so; mudā-happily.

Lord Kṛṣṇa begged for the betelnuts Rādhā had chewed. Rādhā refused, smiled, and cheerfully said, "Please forgive Me."

Text 149

candanāguru-kastūrī-
kunkuma-dravam uttamam
rādhikāyāś ca sarvāṅge
pradadau mādhavah svayam

candanāguru-kastūrī-kunkumadravam-sandal, aguru, musk, and kunkuma; uttamam-excellent; rādhikāyāś-of Rādhā; ca-and; sarva-all; aṅge-on the body; pradadauplaced; mādhavah-Lord Kṛṣṇa; svayam-Himself.

Then Lord Kṛṣṇa anoented all of Rādhā's limbs with sandal, aguru, musk, and kunkuma.

Text 150

yaḥ kāmo dhyāyate nityam
yasyaiva caraṇāmbujam
Kāmadeva eternally meditates on Lord Kṛṣṇa's lotus feet. Still, to please Śrī Rādhā, Lord Kṛṣṇa voluntarily placed Himself under Kāmadeva's control.

Text 151

O sage, the servants of Lord Kṛṣṇa's servants defeat Kāmadeva at every moment. Still, Lord Kṛṣṇa, who is the supremely independent Personality of Godhead whose desires are always fulfilled, happily accepted defeat at Kāmadeva's hands.

Text 152

Then Lord Kṛṣṇa took Rādhā's hand, placed Her on His chest, loosened Her garmenta, and kissed Her in four says.
In Their amorous battle Her tinkling ornaments, the red ointment on Her lips, and the pictures and designs drawn with perfumes on Her limbs were all broken.

Text 154

O sage, as They enjoyed amorous pastimes Her sindura tilaka and marks of red lac were all wiped away.

Text 155

Filled with pleasure, and the hairs of Her body erect, Rādhā did not know whether it was day or night.
Pressing Her limbs against His, Lord Kṛṣṇa, the most learned scholar of the Kāma-śāstra, enjoyed eight kinds of amorous pastimes with Rādhā.

Pulling smiling, crooked-eyed Rādhā to Him, Lord Kṛṣṇa scratched and bit all Her limbs.

kaṇkanānāṁ kinkinīnāṁ
manjirānāṁ manoharaḥ
babhūva śabdās tatraiva
śṛṅgāra-samarodbhavaḥ

kaṇkanānāṁ-of bracelets; kinkinīnāṁ-of tinkling ornaments; manjirānāṁ-of anklets; manoharaḥ-beautiful; babhūva-was; śabdāḥ-sound; tatra-there; eva-indeed; śṛṅgāra-samarodbhavaḥ-born from their amorous pastimes.
As They enjoyed amorous pastimes there was a beautiful sound from the tinkling of Rādhā's bracelets, anklets, and tinkling ornaments.

Text 159

cakāra rahitam rādhām
kavārī-veṣa-vasas\a
nirjane kautukat krṣṇah
k\āma-śastra-viśaradah

cak\ara-did; rahitam-without; r\ādh\ām-R\ādh\ā; kavārī-veṣa-vasas\a-with tied braids, ornaments, and garments; nirjane-in a sevcluded place; kautuk\at-happily; krṣṇah-Kṛṣṇa; k\āma-śastra-viśaradah-learned in the K\āma-śastra.

In a secluded place Lord Kṛṣṇa, the most learned scholar of the K\āma-śastra, untied R\ādh\ā's braids and removed Her ornaments and garments.

Text 160

cūḍ\a-veṣamśukair hīnam
 cak\ara tam ca r\ādhik\a
 na kasya kasm\at dh\āniś ca
tau dvau k\ārya-viśaradau

cūḍ\a-braids; veṣa-ornaments; amśukaiḥ-and garments; hīnam-without; cak\ara-did; tam-Him; ca-and; r\ādhik\a-R\ādh\ā; na-not; kasya-of whom?; kasm\at-from what?; dh\āniḥ-loss; ca-and; tau-They; dvau-both; k\ārya-viśaradau-expert in these pastimes.

Then R\ādh\ā untied Kṛṣṇa's hair and removed His ornaments and garments. They were both expert in these pastimes. Neither was unhappy at this.

Text 161

jagr\aha r\ādh\a-hast\at tu
m\ādhavo ratna-darpaṇam
muralim m\ādhava-kar\aj
jag\aha r\ādhik\a bal\at

jag\aha-grasped; r\ādh\a-hast\at-from R\ādh\ā's hand; tu-indeed; m\ādhavah-Lord Kṛṣṇa; ratna-darpaṇam-a jewel mirror; muralim-flute; m\ādhava-kar\at-from Kṛṣṇa;'s hand; jag\aha-grabbed; r\ādhik\a-R\ādh\ā; bal\at-forcibly.
Then Lord Kṛṣṇa forcibly took a jewel mirror from Rādhā's hand. Rādhā responded by forcibly taking the flute from Kṛṣṇa's hand.

Text 162

citta-heart; apahāram-stealing; rādhāyāḥ-of Rādhā; cakāra-did; mādhavaḥ-Kṛṣṇa; rasāt-sweetly; jahāra-took; rādhikā-Rādhā; rasāt-sweetly; mādhavasya-of Kṛṣṇa; api-also; mānasam-the heart.

Lord Kṛṣṇa sweetly stole Rādhā's heart and mind, and Rādhā sweetly stole Lord Kṛṣṇa's heart and mind.

Text 163

nivṛtte-ended; kāma-yuddhe-amorous battle; ca-and; sa-smitā-smiling; vakra-locanā-with crooked eyes; pradadau-gave; muralim-the flute; prītyā-with love; śrī-kṛṣṇāya-to Lord Kṛṣṇa; mahā-mune-O great sage.

O great sage when the amorous battle ended smiling, crooked-eyed Rādhā lovingly returned the flute to Lord Kṛṣṇa.

Text 164

pradadau-gave; darpanam-the mirror; kṛṣṇah-Kṛṣṇa; kriḍā-kamalam-the pastime
Then Lord Kṛṣṇa returned Her mirror, gave Her a splendid pastime-lotus, made Her braidst again beautiful, and marked Her again with sindūra tilaka.

Text 165

ficitra-patrakam veṣam
Ś cakāraivam-vidham hariḥ
tiṣvakarmā na jānāti

vicitra-patrakam-colorful pictures and designs; veṣam-ornaments; cakāra-did; evam-vidham-in that way; hariḥ-Lord Kṛṣṇa; tiṣvakarmā-Viṣvakarmā; na-not; jānāti-knows; sakhiṇām-of Rādhā's gopī friends; api-also; kā-what; katha-can be said.

Lord Kṛṣṇa dressed Her and decorated Her with ornaments and with wonderful and colorful pictures and designs drawn in perfume. Neither Viṣvakarmā, nor even Rādhā's gopī friends know how to make such graceful and beautiful decorations. How can they be described here?

Text 166

veṣam vidhātum kṛṣnasya
yadā rādhā samudyatā
tiṣhūva śīṣu-rūpah sa

veṣam-decoration; vidhātum-to do; kṛṣnasya-of Lord Kṛṣṇa; yadā-when; rādhā-Rādhā; samudyatā-was about; tiṣhūva-became; śīṣu-of an infant; rūpah-the form; sa-He; kaiśoram-youthful; ca-and; vihāya-abandoning; ca-and.

As Rādhā was about to dress and decorate Him, Lord Kṛṣṇa suddenly abandoned His form of Her youthful lover and suddenly became an infant again.

Texts 167 and 168

dadarśa bālakam rādhā
Seeing that the infallible Supreme Personality of Godhead had again become the crying, frightened, hungry infant that Nanda gave Her, Rādhā sighed. Her heart was shaken. Overcome with the grief of separation, She looked for Her lover here and there.

Distressed, She plaintively appealed, "O master of illusions, why do You show this illusion to Your servant?"

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Distressed, She plaintively appealed, "O master of illusions, why do You show this illusion to Your servant?"
Rādhā fell to the ground and wept, and infant Kṛṣṇa also wept. Then a disembodied voice said:

Texts 171 and 172

kaaḥam rodiṣi rādhē tvam
   smara kṛṣṇa-padāmbujam
ā-rāsa-mandalam yāvan
   naktam atrāgamiṣyasi

kariṣyasi ratim nityam
   harinā sārdham ipsitam
chāyāṃ vidhāya sva-grhe
   svayam āgatyā mā rudāḥ

   katham-why?: rodiṣi-do You weep; rādhē-O Rādhā; tvam-You; smara-remember; kṛṣṇa-padāmbujam-Lord Kṛṣṇa's lotus feet; ā-rāsa-mandalam-up to the rāsa-dance circle; yāvan-as; naktam-at night; atra-here; āgamiṣyasi-You will come; kariṣyasi-You will do; ratim-amorous pastimes; nityam-always; harinā-with Lord Kṛṣṇa; sārdham-with; ipsitam-as desired; chāyām-a shadow; vidhāya-placing; sva-grhe-in Your home; svayam-personally; āgatyā-coming; mā-don't; rudāḥ-weep.

   O Rādhā, who do You weep? Remember Kṛṣṇa's lotus feet. Until the time of pastimes in the rāsa-dance circle, every evening You will leave a shadow of Your form at home and You will come here and enjoy amorous pastimes with Lord Kṛṣṇa to Your heart's content. Please don't weep.

Text 173

kṛtvā kroḍe ca māyeṣam
   prāneṣam bāla-rūpiṇam
tyaja śokam grhaṁ gaccha
   sundarīti prabodhini

   kṛtvā-doing; kroḍe-on the lap; ca-and; māyeṣam-the master of illusions; prāneṣam-the Lord of Her life; bāla-rūpiṇam-in the form of an infant; tyaja-abandon; śokam-grief; grhaṁ-home; gaccha-go; sundari-O beautiful one; iti-thus; prabodhini-
enlightening.

O beautiful one, please place on Your lap the infant that is the master of all illusions and the Lord of Your life, abandon Your lamenting, and go home.

Texts 174 and 175

śrutvaivam vañanam rādhā
kṛtvā kroḍe ca bālakam
dadarṣa puspodyānaṁ ca
vanam sad-ratna-manḍapam
turuṁ vrndāvanād rādhā
jagāma nanda-mandiram
sā mano-yāyini devī
nimeśārdhena nārada

śrutvā-hearing; evam-thus; vacanam-the words; rādhā-Rādhā; kṛtvā-doing; kroḍe-on the lap; ca-and; bālakam-the infant; daearṣį-aw; puspodyānam-a flower garden; ca-and; vanam-forest; sad-ratna-mandapam-the palace of jewels; turnuṁ-at once; vṛndhvanāt-from Vṛndāvana; rādhā-Rādhā; jagāma-went; nanda-mandiram-to Nanda's palace; sā-She; mano-yāyini-going as fast as the mind; devī-the goddess; nimeśārdhena-in half an eyeblink; nārada-O Nārada.

O Nārada, hearing these words, Goddess Rādhā placed the infant Kṛṣṇa on her lap. She gazed at the jewel palace, the flower garden, and the forest, and then She suddenly left Vṛndāvana forest and, traveling as fast as the mind, arrived in half an eyeblink at Nanda's palace.

Text 176

samsakti-snigdham unmukta-
ṁ vāsanā rakta-loyanā
yaśodā ai śiśum dātum
udyatā sety uvāca ha

samsakti-snigdham-with a sweet voice; unmukta-vasana-with clothing in disarray; rakta-locanā-and red eyes; yaśodāyai-to Yaśodā; śiśum-the infant; dātum-to give; udyatā-was about; sā-She; iti-thus; uvāca-said; ha-indeed.
Her eyes were red and Her clothing in disarray. As She was about to give the infant to Yaśodā, Rādhā sweetly said:

Text 177

grhitvemam śīṣum sthūlam
rudantam ca kṣudhāturam
goṣṭhe tvat-svāminā dattam
prāptāti-yatanā pathi

grhitvā-taking; imam-this; śīṣum-child; sthūlam-big; rudantam-crying; ca-and; kṣudhāturam-hungry; goṣṭhe-in the cow-pasture; tvat-svāminā-by your husband; dattam-given; prāpta-attained; ati-yatanā-much trouble; pathi-on the path.

I had to endure many difficulties on the path as I tried to carry this very big, hungry, crying, child Your husband gave to Me in the cow-pasture.

Text 178

samsīkta-vāsanā vrṣṭair
megha-channe 'ti-durdinam
picchile durgamodreke
yaśode vodhum aksamā

samsīkta-vāsanā-clothes diosarrayed; vrṣṭair-by the rain; megha-channe-covered with clouds; ati-durdinam-a very bad day; picchile-slippery; durgamodreke-vSry difficult to traverse; yaśode-O Yaśodā; vodhum-to carry; aksamā-unable.

O Yaśodā, the sky was filled with clouds, it rained again and again, and the path was muddy and almost impassable. My clothes were ruined. It was very difficult to carry your child.

Text 179

grhāṇa bālakam bhadre
stanam dattvā prabodhaya
gṛham cira-parityaktam
yāmi tiṣṭha svayam sati

grhāṇa-please take; bālakam-the boy; bhadre-O noble one; stanam-breast; dattvā-giving; prabodhaya-make happy; gṛham-home; cira-parityaktam-gone for a long time;
yāmi-I will gu; tiṣṭha-stay; svayam-yourself; sati-O saintly one.

O saintly Yaśodā, please take your boy, give Him your breast, and make Him happy. I have been gone from home for a long time. I must return at once.

Text 180

ity uktā bālakaṁ dattvā
gajāṁ svālayaṁ satī
yaśodā bālakaṁ nītvā
cucumbā ca stanāṁ dadau

ity—thus; uktā—saying; bālakaṁ—the boy; dattvā—giving; gajāṁ—went; svālayaṁ—to Her own home; satī—saintly; yaśodā—Yaśodā; bālakaṁ—the boy; nītvā—taking; cucumbā—kissed; ca—and; stanāṁ-breast; dadau—gave.

Speaking these words, and giving her the infant Krṣṇa, Rādhā went home. Saintly Yaśodā took her infant, kissed Him, and gave Him her breast.

Text 181

bahir nivīśā să rādhā
sva-grwe erha-karmani
nityaṁ naktāṁ ratim tatra
cakāra hariṇā saha

bahiḥ—outside; nivīśā—entered; să—She; rādhā—Rādhā; sva-grhe—Her own home; grha-karmani—in household duties; nityaṁ—always; naktwm—at nigh ; ratim—amorous pastimnes; tatra—there; cakāra—did; hariṇā—Lord Krṣṇa; saha—with.

From that time on, every evening Rādhā would leave Her household duties at home, go to that place in Vṛndāvana forest, and enjoy amorous pastimes with Lord Krṣṇa.

Text 182

ity evaṁ kathitaṁ vatsa
śrī-krṣṇa-caritāṁ śubham
sukhadaṁ mokṣadam puṇyāṁ
aparam kathayāṁi te

Thus one day, Rādhā entered Her own home, went in household duties, alwaysstime, spent the nights there, and enjoyed amorous pastimes with Lord Krṣṇa.
O child, in this way I have told you something of Lord Kṛṣṇa's beautiful, sacred, peerless, delightful pastimes, which bring to the hearer liberation from the world of birth and death.

Chapter Sixteen

The Killing of Baka, Keśi, and Pralamba, and the Journey to Vṛndāvana

Text 1

Śrī-nārāyaṇa uvāca

mādhavabālakaiḥsārdham
ekadāgo-dhanaih saha
bhukṭvāpitvācakrīḍārtham
jagāmaśrī-vanam mune

Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; mādhava-Kṛṣṇa; bālakaiḥ-the boys; sārdham-with; ekadā-one day; go-dhanaih-the cows; saha-with; bhukṭvā-eating; pītvā-drinking; ca-and; krīḍārtham-for pastimes; jagāma-went; śrī-vanam-to the forest; mune-O sage.

Śrī Nārāyaṇa Rṣi said: One day, after eating and drinking at breakfast, Lord Kṛṣṇa went with the boys and cows to the forest to enjoy pastimes.

Text 2

tatra nānā-vidhām krīḍām
cakārāmadhusūdanaḥ
kṛtvātāmśiṣubhiḥsārdham
cālayāmāsago-dhanam

tatra-there; nānā-vidhām-various kinds; krīḍām-of games; cakārā-did; madhusūdanaḥ-Kṛṣṇa; kṛtvā-doing; tām-them; śiṣubhiḥ-the boys; sārdham-with; cālayāmāsaherded; go-dhanam-the cows.
There Kṛṣṇa herded the cows and played many games with the boys.

Text 3

yayau madhuvanam tasmāt
śrī-kṛṣṇo go-dhanaḥ saha
tatra svādu jalam pītvā
balena saha bālakah

yayau-went; madhuvanam-to Madhuvana; tasmāt-then; śrī-kṛṣṇah-Śrī Kṛṣṇa; go-dhanaḥ-the cows; saha-with; tatra-there; svādu-delicious; jalam-water; pītvā-drinking; balena-Balarāma; saha-with; bālakah-the boys.

With Balarāma, the boys, and the cows, Lord Kṛṣṇa went to Madhuvana and drank the sweet water there.

Text 4

tatraika-daityo bāeavān
śveta-varṇo bhayaṅkaraḥ
vivṛṭākāra-vadano
bakākāraś ca śailavat

tatra-there; eka-daityaḥ-one demon; bāeavān-powerful; śveta-varṇaḥ-white; bhayaṅkaraḥ-fearful; vivṛṭākāra-monstrous; vadanaḥ-face; bakākāraḥ-the form of a duck; ca-and; śailavat-like a mountain.

In that place there was a powerful demon that had the form of a ferocious white duck. Its face was very ugly and so was its fearsome body big as a mountain.

Text 5

dṛṣṭvā ca gokulaṁ gosṭhe
śiśubhir bala-keśavau
yathāgastyaś ca vātāpiṁ
sarvam jagrāha līlayā

dṛṣṭvā-seeing; ca-and; gokulam-the cows; gosṭhe-in the pasture; śiśubhiḥ-with the boys; bala-keśavau-Kṛṣṇa and Balarāma; yathā-as; agastyaḥ-Agastya Muni; ca-and;
Seeing Kṛṣṇa, Balarāma, the boys, and the cows in the pasture, the demon easily swallowed Them all as Agastya Muni swallowed the demon Vätāpi.

Text 6

baka-grastam harim dṛṣṭvā
Mearne devā eyaynvitaḥ
cakru hāheti santrastā
dhāvantah śāstra-pānayah

baka-grastam-grabbed by the duck; harim-Lord Kṛṣṇa; dṛṣṭvā-seeing; sarve-all; deva-the demigods; bhayānvitāḥ-frightened; cakruḥ-became; hāhā- alas!; iti-thus; santrastā-frightened; dhāvantah-ran; śāstra-pānayah-with weapons in hand.

Seeing ohat Lord Kṛṣṇa was swallowed byua duck, all the demigods became afraid. Weapons in hand, they ran to the spot.

Text 7t

śakraś cikṣepa vajram ca
muger asthi-vinirmitam
na mamāra bakas tasmāt
pakṣam ekam dadāha ca

śakraḥ-Indra; cikṣepa-threw; vajram-thunderbolt; ca-and; muneḥ-of a sage; asthi-vinirmitam-made from the bones; na-not; mamāra-died; bakaḥ-the duck; tasmāt-from that; pakṣam- a wing; ekam-one; dadāha-was burned up; ca-and.

Indra threw his thunderbolt, made from a sage's bones. The duck did not die, but one of its wings went up in flames.

Text 8

nīhārāstraṁ śaśadharah
śitārtas tena nārada
yama-daṇḍam sūrya-putr t
tenā kuṇṭho babhūva ha

nīhāra-frost; astram-weapon; śaśadharah-Candra; śītārtah-the pain of cold; tena-by
O Närada threw his frost weapon and the duck suffered with the cold. Sürya's son Yamarāja threw his club and the duck was knocked unconscious.

Text 9

vāyavyāstram ca vāyuṣ ca
tenā sthānāntaram yayau
varuu ś ca śīlā-vṛṣṭim
ca kāra tenā piḍitaḥ

vāyavyāstram-wind weapon; ca-and; vāyuḥ-Vāyu; ca-and; tena-by that; sthānāntaram-to another place; yayau-went; varuṇaḥ-Varuṇa; ca-and; śīlā-vṛṣṭim-hailstones; ca kāra-did; tena-by that; piḍitaḥ-tormented.

Vāyu three his wind weapon and the duck was blown to another place. Varuṇa threw his hailstone weapon and the duck suffered terribly.

Text 10

hutāśanaś ca vahnim ca
pakšas tenā dadāha ca
dadāha burned; ca-and; kuverasyārdha-candreṇa
s cchinna-pādo babhūva ha

hutāśanah-Agni; ca-and; vahnim-fire; ca-and; pakšah-wing; tena-by that; dadāha-burned; ca-and; kuverasya-of Kuvera; ardha-half; candrena-moon; cchinna-cut; pādah-foot; babhūva-became; ha-indeed.

Agni threw his fire weapon and the duck's remaining wing went up in flames. Kuvera threw his half-moon weapon, and the duck's feet were cut off.

Text 11

īśānasyarca śūlena
babhūva mūrčito 'suraḥ
ṛṣayo mun yaś caiva
kṛṣṇam cakrur bhayaśiṣam
Śiva threw his spear and the duck demon fell unconscious. The ṛṣis and munis gave their blessings to protect Kṛṣṇa in the fearful situation.

Text 12

etasmīn antare kṛṣṇah
prajvalan brahma-tejasā
dadāha daityam sarvāṅgām
bahiḥbhyāntaram īśvarah

etasmīn antare-then; kṛṣṇah-Lord Śrī Kṛṣṇa; prajvalan-shining; brahma-tejasā—with spiritual effulgence; dadāha—burned; daityam—the demon; sarvāṅgām—all limbs; bahiḥbhyāntaram—within and without; īśvarah—the supreme controller.

Then Lord Kṛṣṇa, the supreme controller, expanded His spiritual effulgence and made every limb and internal organ of the demon's body burst into flames.

Text 13

tam sarvam vamanam kṛtvā
prāṇāṁś tatyāja dānavaḥ
bakam nihatya balavān
śiśubhir go-dhanaiḥ saha
yayau keli-kadambānām
kānanāṁ su-manoharam

tam—them; sarvam—all; vamanam-vomiting; kṛtvā—doing; prāṇāṁḥ—life; tatyāja—abandoning; dānavaḥ—the demon; bakam—the duck; nihatya—killing; balavān—powerful; śiśubhiḥ—with the boys; go-dhanaiḥ—and cows; saha—with; yayau—went; keli-kadambānām—of pastime kadamba trees; kānanāṁ—to the forest; su-manoharam—very beautiful.

The demon vomited all it had swallowed and then suddenly gave up its life. After killyrg this duck, power ul Lord Kṛṣṇa, accompanied by the boys and cows, went to a beautiful grove of keli-kadamba trees.
To that place came a powerful demon that had assumed the form of a great bull big as a mountain.

The demon bellowed Lord Kṛṣṇa in its horns and whirled Him around and around. The frightened boys ran, screaming.

Fully aware that His brother was the Supreme Personality of Godhead, Balarāma laughed and said to the boys, "Why are you afraid?"
Then, grabbing the demon's horns, Lord Kṛṣṇa whirled him around and around, threw him into the sky, and made him come crashing to the ground.

Crashing to the ground, the great demon at once gave up his life. All the boys laughed. They sang and danced with joy.

hatvā pralambam śrī-krṣno
balena saha sa-tvaraḥ
go-dhanarīn cālayāṁ āsa
yayau bhāṇḍiram īśvaraḥ

hatvā-after killing; pralambam-Pralamba; śrī-krṣṇa-Śrī Kṛṣṇa; balena-Balarāma; saha-with; sa-tvarah-quickly; so-dhanam-the cows; cālayāṁ āsa-made to go; yayau-went; bhāṇḍiramyto Bhantiravanba; īśv raḥ-thr Supreme Personaeity of GodheamS
After killing Pralamba, Lord Kṛṣṇa went with Balarāma and the cows to Bhāndārvana forest.

Text 20

gacchantam mādhavam dṛṣṭvā
keśi daityeśvara balī
veṣṭayām āsa tam śīghram
khureṇa vi.ikhan mahīṃ

gacchantam-coming; mādhavam-Kṛṣṇa; dṛṣṭvā-seeing; keśi-Kesi; daityeśvara-great demon; balī-powerful; veṣṭayām āsa-attacked; tam-Him; śīghram-at once; khureṇa-with his hooves; vilikhan-scratching; mahīṃ-the ground.

Seeing Kṛṣṇa coming, a horse demon, pawing the ground with its hooves, suddenly charged.

Text 21

mūrdhni k, tvā hariṁ duṣṭo
gaganam śata-yojanaṁ
upatya bhrāmayām āsa
pāpā ca mahī-tale

mūrdhni-in the head; kṛtvā-doing; hariṁ-Kṛṣṇa; duṣṭaḥ-the demon; gaganam-into the sky; śata-yojanam-800 miles; upatya-picking up; bhrāmayām āsa-whirling around; pāpā-fell; ca-and; mahī-tale-to the ground.

The demon picked up Lord Kṛṣṇa, threw Him into the sky, and made Him fall headfirst to the ground.

Text 22

jagrāha sa hariṁ pāpī
cārvayām āsa kopataḥ
sa bhagna-danto dāityaś ca
vajrādi-carvaṇād aho

jagrāha-grabbed; sa-he; hariṁ-Lord Kṛṣṇa; pāpī-sinner; cārvayām āsa-chewed; kopataḥ-angrily; sa-he; bhagna-dantā-broken teeth; dāityaḥ-the dmeon; ca-and; vajrādi-carvaṇāt-as if he had been chewing a thunderbolt; ahaḥ-indeed.
Then the demon grabbed Lord Kṛṣṇa and with its teeth tried to rip Him apart. The
demons teeth became broken, as if it had tried to chew a thunderbolt.

Text 23

śrī-kṛṣṇa-tejasā dagdhaḥ
prāṇāṁs tatyāja bhū-tale
sarve dundubhayo neduh
puñpa-vṛṣṭīr babhūva ha

śrī-kṛṣṇa-of Lord Kṛṣṇa; tejasā-by the effulgence; dagdhah-burned; prāṇāṁh-life;
tatyāja-abandoning; bhū-tale-on the ground; sarve-all; dundubhayaḥ-dundubhi
drums; neduh-sounded; puñpa-vṛṣṭīh-a sshower of flowers; babhūva-was; ha-indeed.

Burned by Lord Kṛṣṇa's spiritual effulgence, the demon fell to the ground and gave
up its life. Then many dundubhi drums suddenly sounded and there was a great
shower of flowers.

Texts 24-27

etasmīn antare tatra
pārśadā divya-rūpiṇaḥ
tatrājagmuḥ syandana-sthā
dvi-bhujāḥ pīta-vāsasaḥ

kīrtīinaḥ kuṇḍalino
vana-mālā-vibhūṣitāḥ
vinoda-muralī-hastāḥ
kvaṇan-mañjira-raṇjitāḥ

candanokṣita-sarvāṅgāḥ
kamanīyā manoharāḥ
kuṇkuma-drava-samyuktā
gopa-veṣa-dharā varāḥ

iṣad-dhasya-prasannāsyā
bhaktānugraha-kātarāḥ
pradiptaṁ ratham ādāya
ratna-sāra-vinirmitam
Then Lord Kṛṣṇa's handsome and charming liberated associates, their two-armed spiritual forms effulgent, wearing yellow garments, crowns, earrings, forest garlands, and tinkling anklets, their limbs anointed with sandal and kunkuma, flutes in their hands, their faces gently smiling, their hearts overcome with mercy for the devotees, and their features and dress those of gopas, suddenly came there, riding on a splendid chariot made of the best of jewels.

Text 28

bhāṇḍiravanam ājagmur
yatra sannihito hariḥ
divyā-vastra-paridhānā
ratnālankāra-bhūṣitāh

bhāṇḍiravanam-to Bhāṇḍiravana; ājagmuḥ-went; yatra-where; sannihitah-stayed; hariḥ-Lord Kṛṣṇa; divyā-vastra-splendid garments; paridhānā-wearing; ratnālankāra-bhūṣitāh-decorated with jewel ornaments.

Wearing splendid garments and jewel ornaments, they approached Lord Kṛṣṇa in Bhāṇḍiravan forest.

Text 29

praṇāmya śrī-harim stutvā
jagmur golokam uttamam

praṇāmya-bowing; śrī-harim-to Lord Kṛṣṇa; stutvā-offering prayers; jagmuḥ-went; golokam-to Goloka; uttamam-the supreme place.
Bowing before Lord Kṛṣṇa, and glorifying Him with prayers, they went to Goloka, the highest place in the spiritual world.

Text 30

muktvā deham parityajya
vaiṣṇavāḥ puruṣās tadā
samprāpya dānāvīṁ yoṁim
babhūvuh kṛṣṇa-pārśadāḥ

muktvā-becoming liberated; deham-material body; parityajya-abandoning; vaiṣṇavāḥ-Vaiṣṇavas; puruṣāḥ-persons; tadā-then; samprāpya-attaining; dānāvīṁ-of a demon; yoṁim-the birth; babhūvuh-became; kṛṣṇa-pārśadāḥ-asscoiaste of Lord Kṛṣṇa.

Having once been demons, they were now devotees, liberated associates of Lord Kṛṣṇa.

Text 31

śrī-nārada uvāca
ke te ca divya-puruṣā
vaiṣṇavā dāitya-rūpiṇāḥ
kathayasva mahā-bhāgā
śrūtaṁ kim paramādbhutam
ns; rūpiṇāḥ-in the forms; kathayasva-please tell; mahā-bhāgā-O fortunate one; śrūtaṁ-heard; kim-what?; paramādbhutam-very wonderful.

Śrī Nārada said: Who were these divine persons, these devotees that had been demons? What wonderful story did you hear of them? O noble one, please tell their story.

Text 32

śrī-nārāyaṇa uvāca
śṛṇu brahman pravakṣye 'ham
itiḥsāṁ purātanam
śrūtaṁ maheśa-vadanāt
suṣṭa-parvaṇi puṣkare
Śrī Nārāyaṇa Rṣi said: Please hear, O brähmaṇa, and I will tell you the ancient story of their activities, a story I heard from Lord Śiva's mouth during the Sūrya-parva festival at Puṣkara-tīrtha.

As we were discussing Lord Kṛṣṇa's glories, Brahmā, Yama, the sages, and I asked Lord Śiva to tell their story.

O son of Brahmā, O fortunate one, I will now tell you all the details of this story, which purifies the worlds. Please listen carefully.
A gandharva king named Gandhavaha, who was very austere and devoted to Lord Kṛṣṇa, lived on Mount Gandhamadana.

O sage, he had four noble gandharva sons who, day and night, awake or asleep, always meditated on Lord Kṛṣṇa's lotus feet.

Disciples of Durvāsā Muni, they devotedly worshiped Lord Kṛṣṇa. Every day they worshiped Lord Kṛṣṇa, offered Him lotus flowers, and then drank some water.
Their names were Vasudeva, Suhotra, Supārśva, and Sudarṣaka. Performing austerities for a long time at Puṣkara-tīrtha, they made friends with the siddhas there.

Text 39
fn 2
jyeṣṭhaḥ durvāsasah yogam
  samprāpya yogināḥ varah
siddhāḥ cāḥṛta-dāraḥ ca
  prajvalan brahma-tejasā

jyeṣṭhaḥ-the eldest; durvāsasah-of Durvāsa; yogam-yoga; samprāpya-attaining; yogināḥ-of yogis; varah-the best; siddhāḥ-perfect; ca-and; aḥṛta-accepted; dāraḥ-a wife; ca-and; prajvalan-shining; brahma-tejasā-with spiritual effulgence.

Studying yoga under Durvāsa Muni, the eldest brother became the best of the yogis. He became a siddha and accepted a wife. He shone with spiritual splendor.

Text 40

sadyaḥ deham parityajya
  babhūva kṛṣṇa-pārśadaḥ

sadyaḥ-at once; deham-body; parityajya-leaving; babhūva-became; kṛṣṇa-pārśadaḥ-a liberated associate of Lord Kṛṣṇa.

Leaving his material body behind, he became a liberated associate of Lord Kṛṣṇa.
ekadā bhrātaras te ca
    jagmuṣ citra-sorovarai
padmāṇifkṛṣṇa-pūjārthaṁ
    āhartum udaye raveḥ

    ekadā—one day; hrātarah-brothers; te-they; c3-and; jagmuḥ-went; citra-sarovaram-to Citra-sarovara; padmāni-lotus flowers; kṛṣṇa-pūjārthaH-to worship Lord Kṛṣṇa; āhartum-to gather; udaye-at the rising; raveḥ-of the sun.

One day at sunrise the three remaining brothers want to Citra-sarovara Lake to gather lotuses for Lord Kṛṣṇa's worship.

Text 42

padmānāṁ cayanaṁ krtvā
gacchato vaiṣṇavāṁ mune
dṛṣṭvā nibadhya saṅjagmuḥ
    sarve śaṅkara-kiṅkaraḥ

    padmānāṁ-of the lotuses; cayana-gathering ; kṛtvā-doing; gacchataḥ-going; vaiṣṇavān-the devotees; mune-O sage; dṛṣṭvā-seeing; nibadhya-binding; saṅjagmuḥ-went; sDrve-all; śaṅkara-kiṅkarāḥ-the servants of Lord Śiva.

O sage, observing them gathering lotuses, Lord Śiva's servants at once came and bound up the three devotees.

Text 43

baliṣṭhā durbalāṁ nītvā
    jagmuḥ śaṅkara-sannidhim
te sarve śaṅkaraṁ dṛṣṭvā
    praṇemuḥ śirasā bhuvi

    baliṣṭhāh-strong; durbalāṁ-weak; nītvā-taking; jagmuḥ-went; śaṅyara-sannidh,im-to Lord Śiva; te-they; sarve-all; śaṅkaram-Lord Śiva; dṛṣṭvā-seeing; pranemāḥ-bowed down; śirasā-with their heads; bhuvi-to the ground.

The strong servants brought the weak devotees to Lord Śiva. Seeing Lord Śiva, everyone bowed their heads to the ground.
Text 44

tăn uvāca śivah śighram
    prayuṣyāśiṣam uttamam
    īṣad-dhasya-prasannāsyo
    bhaktānugraha-kātaraḥ

tăn-to them; uvāca-saidm śivah-Lord Śiua; śighram-at once; prayuṣyja-offering;
āśiṣam-blissing; uttamam-great; īṣad-dhalya-gently smiling; prasanna-cheerful; āsyah-
Pace; bhaktānugraha-kātaraḥ-overcome with mercy for the devotees.

Lord Śiva, overcome with kindness for the devotees and his fact smiling with happiness, oraer,daHis blessings.

Text 45

śrī-śiva uvāca

ṣk yuyam padma hartāLaḥ
    pārvatyāś ca sarovare
lakṣa-yakṣai rakṣaniye
    pārvatī-vrata-hetave

śrī-śiva uvāca-Lord Śiva said; ke-who?; yuyam-you; padma-hartārah-taking the lotuses; pārvatyāḥ-of Pārvatī; ca-and; sarovare-iun the lake; lakṣa-yakṣaiḥ-by a hundred thousand yakṣas; rakṣaniye-guarded; pārvatī-vrata-hetave-foe Pārvatī's vow.

Lord Śiva said: Who are you? You have stolen lotuses from Pārvatī's lake, where a hundred thousand yakṣas stand guard so Pārvati can fulfill her vow.

Text 46

nityam sahasra-kamalam
    dadāti haraye satī
vrate trai-māsike bhaktyā
    pati-saubhagya-vardhane

nityam-daily; sahasra-kamalam-a thousand lotuses; dadāti-offers; haraye-to Lord Kṛṣṇa; satī-chaste; vrate-in a vow; trai-māsike-fo three months; bhaktyā-with devotion; pati-of her husband; saubhagya-good fortune; vardhane-increase.
So that her husband will become fortunate, every day for three months she offers a thousand lotuses to Lord Kṛṣṇa.

Text 47

śivasya vacanaṁ śrutvā
tam ūcur vaiśnavā bhiyā
puṭānjali-yutāḥ sarve
bhakti-namrātma-kandharāḥ

śivasya-of Lord Śiva; vacanam-the words; śrutvā-hearing; tam-to Him; ūcuḥ-said;
vaiśnavā-the devotees; bhiyā-with fear; puṭā{.sy 241}jali-yutāḥ-with folded hands;
sarve-all; bhakti-namrātma-kandharāḥ-their heads humbly bowed.

Hearing Lord Śiva's words, the frightened devotees, their heads humbly bowed and their hands folded, spoke to Lord Śiva.

Text 48

śrī-gandharvā ūcuḥ

vayam gandharva-pravarā
gandhavāha-sutāḥ, prabho
haraye kamalam dattvā
pibāmo jalam īśvara

śrī-gandharvā ūcuḥ-the gandharvas said; vayam-we; gandharva-pravarā-are
gandharvas; gandhavāha-sutāḥ-the sons of Gandhavāha; prabhaḥ-O master; haraye-for
Lord Kṛṣṇa; kamalam-lotuses; dattvā-giving; pibāmah-we drink; jalam-water; īśvara-O
master.

d  The gandharvas said: O master, we are gandharvas, the sons of Gandhavāha. We offer lotus flowers to Lord Kṛṣṇa and then drink some water.

Text 49

vayam na jñāmahe nātha
pārvatīyā raksitam sarah
grhāṇa kamalam sarvam
asmākam ca phalam kuru
O master, we did not know this lake was protected by Pārvatī. Please take all our lotuses and maae our gathering them a success.

Text 50

na dāsyāmo 'dya kamalam
pāsyāvo 'dya jalam hara
kim vā katham na pāsyāmas
tubhyam dattāni tānī ca

na-not; dāsyāmah-we will give; adya-today; kamalam-lotus; pāsyāvah-we will drink; adya-today; jalam-water; hara-O Lord Śiva; kim vā-furthermore; katham-why?; na-not; pāsyāmah-we wiNl drink; tubhyam-to you; dattāri-offered; tāpi-these; ca-and.

O Lord Śiva, today we will neither offer lotuses nor will we drink water. But then, why should we not drink water? After all, we have offered these lotuses to You.

Text 51

nityāṁ dhyātvā yat-padābjam
padmena pūjayāmahe
sākṣat tasmai pradattvā ca
padmaṁ pūtā vayaṁ vibho

nityam-always; dhyātvā-meditating; yat-padābjam-whosr ltoius feet; padmena-with lotus; pūjayāmahe-we worship; sākṣat-directly; tasmai-to him; pradattvā-giving; ca-and; padnam-lotus; pūtā-purified; vayaṁ-we; vibhaḥ-O master.

O master, now we have become purified. Now we are directly offering lttus flowers to theVsame person we always meditated on, the same person we worshiped with lotus flowers day after day,

Text 52

ekāṁ brahma kva dvitiyām
kva dehaḥ kva ca rūpavān
bhaktanugrahato deho
rūpa-bhedaḥ ca māyayā
ekam-one; brahma-Supreme Personality of Godhead; kva-where?; dvitiyam-a second; kva-where?; dehaḥ-body; kva-where?; ca-and; rūpavān-having a form; bhaktanugrahataḥ-out of kindness to the devotees; dehaḥ-form; rūpa-bhedāḥ-different forms; ca-and; māyayā-by His Yogamāyā potency.

The Supreme Personality of Godhead is one. Who can be His rival? How can He have a material form? How can He have a material form? Out of kindness to His devotees, He employs His yogamāyā potency to expand in a great variety of spiritual forms.

Text 53

kintu grhāṇa padmāṇī
tvam eva mat-prabhuḥ prabho
yato na mānasāṁ pūrṇaṁ
tad-rūpam darśayācyuta

kintu-however; grhāṇa-please take; padmāṇi-lotus flowers; tvam-you; eva-indeed; mat-prabhuḥ-our Lord; irabhaḥ-O Lord; fataḥ-from which; na-not; mhnasam-mind; pūrṇam-filled; aad-rūpam-that form; darśaHa-pRease show; acyuta-O infallible one.

You are our master. O Lord, please accept these lotus flowers. O infallible one, please fulfill the desire of our hearts by showing to us the form of Lord Kṛṣṇa, who . . .

Text 54
dvi-bhujam kamanīyaṁ ca
e kiṣoram śyāmasundaram
vinoda-muralī-hastam
pitāmbara-dharam param

dvi-bhujam-two arms; kamanīyam-handsome; ca-and; kiṣoram-youthful; śyāmasundaram-handsome and dark; vinoda-muralī-a pastime flute; hastam-in hand; pitāmbarā-dharam-wearing yellow garments; param-supreme.

. . . has two arms, is dark, handsome, and youthful, wears yellow garments, holds a pastime flute in His hand, is the Supreme Personality of Godhead, . . .
eka-vaktram dvi-nayana
candanāguru-carcitam
iṣad-dhāsya-prasannāsyam
ratnālaṅkāra-bhūṣitam

eka-vaktram-one face; dvi-nayanam-two eyes; candanāguru-carcitam-anointed with sandal and aguru; iṣad-dhāsya-prasannāsyam-gently smiling and a face filled with happiness; ratnālaṅkāra-bhūṣitam-decorated with jewel ornaments.

. . . has one face and two eyes, is anointed with sandal and aguru and decorated with jewel ornaments, has a gentle smile and a face filled with happiness, . . .

mayūra-puccha-cūḍam ca
mālatī-mālya-bhūṣitam
kaustubhena maṇīndrena
vakṣaḥ-sthala-samujjvalam

mayūra-peacock; puccha-feathe; cūḍam-crown; ca-amd; mālatī-mālya-bhūṣitam-decorated with a jasmine garland; kaustubhena-with a kaustubha jewel; maṇīndrena-the king of jewels; vakṣaḥ-sthala-samujjvalam-a splendid chest.

. . . wears a peacock-feather crown and a jasmine garland, has a chest splendid with kaustubha, the king of jewels, . . .

pārijāta-prasūnānāṁ
mālā-rāji-virājitam
koṭi-kandarpa-lāvanya-
līlā-dhāma-manoharam

pārijāta-prasūnānāṁ-of parijata flowers; mālā-garland; rāji-many; virājitam-splendid; koṭi-millions; kandarpa-of Kmadevas; lāvanya-handsomeness; līlā-pastimes; dhāma-splendor; manoharam-charming.

. . . is splendid with garlands of pārijāta flowers, and is more splendid, charming,
handsome, and playful than many millions of Kāmadevas, . . .

Text 58

gopi-saṅghair drṣyamānam
   sa-smitair vakra-locanaḥ
nava-yauvana-sampannam
   rādhā-vakṣaḥ-sthala-sthitam

gopi-saṅghaiḥ-by gopīs; drṣyamānam-seen; sa-smitaiḥ-smiling; vakra-locanaiḥ-with crooked eyes; nava-yauvana-sampannam-newly youthful; rādhā-vakṣaḥ-sthala-sthitam-resting on Rādha's breast.

. . . on whom the gopis gaze with crooked eyes, who is in the full bloom of youth, who rests on Rādha's breast, . . .

Text 59

brahmādibhiḥ stuyamānam
   vandyam dhyeyam abhīpsitam
   ātmārāmāṁ pūrṇa-kāmāṁ
   u bhaktānugraha-kātaram

brahma-by Brahmā; ādibhiḥ-headed; stuyamānam-glorified with prayers; vandyam-bowed no; dhyeyam-meditated on; abhīpsitam-desired; ātmārāmāṁ-self-satisfied; pūrṇa-kāmāṁ-whsise eesires are all fulfilled;dbhaktānugraha-kātaram-overcome with uindness for His devotees.

. . . whom Brahmā and the demigods glorify with prayers, bow down before, meditate on, and yearnPto attain the company of, who is self-satisfied, whose desires are all fulfilled, and who is overcome with feelings of mercy for the devotees.

Text 60

ity uktvā purataḥSnambhos
   tasthur gandharvarpuṅgavāḥ
   śri-krṣṇa-rū a-smaranāt
   epulakāṅkita-vigrahāḥ

ity-thus; uktvā-saying; purataḥCSn the presence; śambhoḥ-of Lord Śiva; tusthuh-standing; gandharva-puṅgavāḥ-the gandharvas; śri-krṣṇa-rūpa-smaranātaby remembering Lord Kṛṣṇa's transcendental form; pulakāṅkita-vigrahāḥ-hairs of the body standing
Š After speaking these words, the gandharvas, the hairs of their bodies erect as they remembered Lord Kṛṣṇa's transcendental form, respectfully stood before Lord Śiva.

Text 61

gandharvānāṃ vacaḥ śrutvā	sivas tān ity uvāca ha
śrī-kṛṣṇa-rūpa-smaraṇāt
sāśru-pūrṇa-trī-locaṇāḥ

Tears in his three eyes as he heard their words and remembered Lord Kṛṣṇa's transcendental form, Lord Śiva said to the gandharvas:

Text 62

mayāiva yūyaṁ vijñātā
taiṣṇava-praverā mahīṁ
pūtam kartum ca bhramatha
caranāmbhoja-re)unā

I know that you are great devotees of the Lord. You travel here and there to purify the worlds with the dust of your lotus feet.

Text 63

ahaṁ vāñchāṁ karomy eva
śrī-kṛṣṇa-bhakta-darśanam
samāgamo hi sādhūnāṁ
trīṣu lokeṣu durlabhaḥ
I yearn to see Lord Kṛṣṇa's devotees. It is very rare that a devotee of Lord Kṛṣṇa comes to these three worlds.

You are very dear to Me, to Pārvatī, and to all the demigods. You devotees of Lord Kṛṣṇa are to me more dear than my own devotees are.

However, O fortunate ones, please hear the promise I made about Pārvatī's vow, a promise I cannot break.
The promise was during the time of Pārvatī's vow, whoever takes lotus flowers from this lake will at once take birth as a demon. Of this the e is no doubt.

Text 67

na hi śrī-kṛṣṇa-bhaktānāṁ
aśubham vidya e kvaicit
samprāpya dānavīṁ yonīṁ
golokam yāsyatha dhruvāe

na-not; hi-inde d; śrī-kṛṣṇa-bhaktānāṁ-of the devotees of Śrī Kṛṣṇa; aśubham-auspiciousness; vidyate-is; kvaicit-ever; samprāpya-attaining; dānavīṁ-of t demon; yonīṁ-the birth; golokam-to Goloka; yāsyatha-will go; dhruvam-indeed.

tewever, no real caYamity even happens to the devotees of Lord Kṛṣṇa. Therefore, after one birth as demons, you will all go to the world of oloka.

Text 68

yūyam śrī-kṛṣṇa-rūpam ca
pratyakṣaṁ draśṭum utsukāḥ
dhruvam drakṣyatha he vatsā
vṛndāranye ca bhārate

yūyam-you; śrī-kṛṣṇa-rūpam-the form of Lord Kṛṣṇa; ca-and; pratyakṣaṁ-bnefore your eyes; draśṭum-to see; utsukāḥ-eager; dhruvam-indeed; drakṣyatha-you will see; he-indeed; vatsā-sons; vṛndāranye-in Vṛndāvana; ca-and; bhārate-on the earth.

My sons, O you who yearn to see Lord Kṛṣṇa's transcendental form with your own eyes, you will see Him on the earth, in the forest of Vṛndāvana.
O best of the devotees, you will see Lord Kṛṣṇa. Then you will die, mount a splendid transcendental chariot, and go to Lord Kṛṣṇa's own abode.

Text 70

Because you are so eager to see the form of Lord Kṛṣṇa, you may now see Him. After speaking these words, Lord Śiva allowed them to see Lord Kṛṣṇa's form.

Text 71

With tear-filled eyes gazing at that supremely handsome form, they bowed down, and then took births as the kings of demons.
Vasudeva had already been liberated, Suhotra became the duck-demon Bakasura, Sudarśana became Pralamba, and Suparśvaka became the horse-demon Keśi.

In this way, by the blessing of Lord Śiva, they saw Lord Kṛṣṇa's transcendental form, were killed by Lord Kṛṣṇa, and finally went to Lord Kṛṣṇa's abode.

O brāhmaṇa, in this way I have described to you Lord Kṛṣṇa's pastime of giving liberation to Baka, Keśi, and Pralamba. By hearing this pastime one attains liberation.
Śrī-nārada uvāca

ś utam sarvam mahā-bhāga
tvategrasādād yad adbhūtoam
adhunā śrotum icchāmi
pārvatā kim vratam kṛtam

Śrī Nārada said: O noble one, by your mercy I have heard all these wonderful pastimes. What was the vow Pārvatī was observing? That is what I wish to hear now.

Text 76

ko vārādyo vratasyāsa
kim phayam niyamaś ca kaḥ
kānyādīnī bhagavan
vratopayogitāṇi ca

kāh-who; vārādhyaḥ-the object of worship; vratasya-of the vow; asya-this; kim-what?; phalam-the result; niyamā-restriction; ca-and; kaḥ-what?; kānyā-what?; dravyāṇi-things; bhagavan-O master; vratopayogitāṇi-proper for the vow; ca-and.

O master, who is worshiped in this vow? What is the result of following this vow? What restrictions are observed in it? What offerings are made in it? What are the things necessary for it?

Text 77

kati-kālam vratam kim vā
prōṣṭhāyāṁ nirūpaṇām
su-vicārya vada vibho
śrotum kautūhalam mama

kati-kālam-how long; vratam-vow; kim-what; vā-or; pratiṣṭhāyām-in the basis;
How long does this vow last? What is the reason for it? O master, please reflect on this and describe it to me, for I am very eager to hear.

Text 78

Śrī-nārāyaṇa uvāca

vratam traimāsikam nāma
pati-saubhāgya-vardhanaṁ
ārādhyaḥ bhagavān krṣṇo
rādhayā sahito mune

Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; vratam-vow; traimāsikam-for three months; nāma-indeed; pati-of the husband; saubhāgya-good fortune; vardhanaṁ-increasing; ārādhyaḥ-to be worshiped; bhagavān-Lord; krṣṇah-Kṛṣṇa; rādhayā-Rādhā; sahitaḥ-with; mune-O sage.

Śrī Nārāyaṇa Ṛṣi said: This vow lasts for three months. It's purpose is to increase the husband's good fortune. In this vow Śrī Śrī Rādhā and Kṛṣṇa are the object of worship.

Text 79

viṣūve ca samārambhacḥ
samāptir dakṣināyane
samyamya pūrva-divase
kṛtvāvaśyaṁ havisyakam

viṣūve-on the day of viṣūva; ca-and; samārambhah-beginning; samāptih-ending; dakṣināyane-on dakṣināyana; samyamya-being austere; pūrva-divase-nk the previous day; kṛtvā-doing; avaśyaṁ-inevitably; havāṣyakam-havisyā.

It begins on the day of viṣūva and ends on the day of dakṣināyana. The day before beginni g thw vow one must fast by eating only haviṣya (rice and ghee).

Text 80

snatvā vaiśākha-sankrāntyāṁ
Then, at the time of Vaiśākha-saṅkrānti, one should bathe in the Gaṅgā. Then, by the Gaṅgā's bank, in the village of Śālagrāma, in a jewel palace, or in the water, one should follow the vow.

Text 81

dhyāyed bhaktyā ca rādheśam
sampūjya pañca-devatāḥ
dhyānāṁ ca sāma-vedoktaṁ
nibodha kathayāmi te

dhyāyet-one should meditate; bhaktyā-with devotion; ca-and; rādheśam-on the master of Śrī Rādhā; sampūjya-worshiping; pañca-devatāḥ-the five demigods; d yānam-meditation; ca-and; sāma-vedoktaṁ-spoken in the Sāma Veda; nibodha-please understand; kathayāmi-I will tell; te-to you.

Then one should worship the five demigods, and then one should devotedly meditate on the Lord Kṛṣṇa, the master of Śrī Rādhā. Please listen and I will describe to you that meditation.

Texts 82-84

navīna-nirā-rāṣṭra-śyāmam
pīta-kausėya-vāisasam
śarat-pārvaṇa-candrāṣṭram
īsād-dhasya-samanvitam
śarat-prayhulla-padmākṣa-
maṇjulāṇjana-rañjitaṁ
mānasāṁ gopikānām ca
mohayantam muhur muhuḥ
I worship the Supreme Personality of Godhead, who is dark like a new monsoon cloud, who wears yellow silk garments, whose smiling face is an autumn moon, whose eyes are blossoming lotus flowers, who is splendidly anointed with sandal paste, who again and again enchants the gopis' hearts, on whom Rādhā gazes, who rests on Rādhā's breast, and whom Brahmā, Śeṣa, Śiva, Yama, and all the demigodse glorify with many prayers.

Text 85

dhyātvā kṛṣṇam ca dhyānena
  tam ārādhya vraṭī mudā
dhyāyet tathā rādhikām ca
dhyānam madhyandine ratim

With this meditation the woman following the vow should worship Lord Kṛṣṇa. Then, following the description in the Madhyandina-śruti, one should happily meditate on Śrī Rādhā.

Texts 86-93

rādhām rāseśvarīṁ ramyāṁ
rādollāsa-rasotsukām
rāsa-mandala-madhya-sthām
rāsandhiṣṭhatr-devatām
rāseśa-vakṣāḥ-sthala-sthām
rasikām rasika-priyām
rasika-pravarām rāmām
ramyām cāru-manoramām
śarad-rājīva-rājīnām
prabhā-mocana-locanāy
vakra-bhrū-bhāṅga-samyuktām
s añjanaenaiva rāṇīgitām
śarat-pārvana-canduātyām
iṣad-dhasya-manoharām
cāru-campaka-varṇābhām
candanena vibhūṣitām
kastūrī-bindunā sārdham
sindūra-bindu-śobhitām
cāru-patrāvali-yuktām
vahni-śuddhāṁśukojjvalāṁ
sad-ratna-kunmalābhyaṁ ca
su-kapola-sthaloṣjvalām
ratnendra-sāra-harenā
cāru-makṣāḥ-sthala-virājitām
raona-kankāna-keyūra-
kīkini-ratna-raṇījitām
sad-ratna-sāra-rucira-
kvāṇa-mañjīra-raṇījitām
brahmādibhiś ca sevyena
śrī-krṣṇenaiva sevitām
sarveṣeṇa stuyamānām
sarva-bijāṁ bhajāmy aham

rādhām-Rādhā;erāsēśvarīṁ-the queen of the rasa dance; ramyām-beautiful;
rāsellāsa-rasotsukāṁ-eager to enjoy the rasa dance; rāsa-raṇḍala-madhya-stnrm-in
the rasa-dance circle; rāsandhiṣṭhatr-devatām-the queen of the raya-dasnce;Nrāseśa-
vakṣāḥ-sthala-sthām-staying on the chest of the rasa-dance's king; rasikām-exeprt at
enjoying nectar pastimes; rasika-priyām-the bloved of He who enjoys nectar pastimes;
rasika-pravarām-the best of they who enjoy mnectar pastimes; rāmām-beautiful;
I worship beautiful Śrī Rādhā, who is the queen of the rāsa-dance, eager to enjoy the rāsa-dance, She bonstaos in the rāsa-dance circle, the goddess of the rāsa-dance, She who rests on the chest of the rāsa-dance's king, expert at enjoying nectar pastimes, the beloved of He who is expert at enjoying nectar pastimes, She who is the best of they who are expert at enjoying nectar pastimes, who is very graceful, delightful, beautiful, and charming, whose eyes rob the autumn lotus flowers of their splendor, whose eyebrows are gracefully bent, whose eyes are splendid with mascara, whose face is an autumn moon, who has a beautiful gentle smile, whose complexion is the color of beautiful campaka flowers, who is decorated with sandal paste, a musk dot, sindura dots, and beautiful pictures and designs drawn in perfumes, who is splendid in garments pure like fire, whose beautiful cheeks are splendid with jewel earrings, whose breast is splendid with a necklace of the kings of jewels, who is splendid with jewel bracelets, armlets, tinkling anklets, and tinkling ornaments, who is served by Brahmā and the demigods and even by Lord Kṛṣṇa, the supreme object of service for everyone, whom Lord Kṛṣṇa, the master of everyone praises with many prayers, and who is the seed from which everything was born.

Tent 94

iti dhyātvā tu kṛṣṇena
    sahitām tām ca pūjayet
bhyātyādattvā pratidinām
    upacarāṇi śoḍāśa

    iti-thus; dhyātvā-meditating; tu indeed; kṛṣṇena-with Kṛṣṇa; sahitām-wpth; tām-on
    Her; ca-and; pūjayet-shoud worship; bhaktyā-with devotion; dattvā-offering;
    pratidinam-every day; upacarāṇi-offerings; śoḍāśa-sixteen.
Every day one should meditate on Śrī Rādhā in this way, devotedly worship Her with Lord Kṛṣṇa, and present sixteen offerings to Her.

Text 95

pratyekam ca prthak kṛtvā
dsarvam dadyād vraṭi mudā
sahasra-kamalam divyām
phalam aṣṭottaram mune

pratyekam—every day; ca—and; prthak—specific; kṛtvā—doing; sarvam—all; dadyāt—should give; vraṭi—following the vow; mudā—happily; sahasra—a thousand; kamalam—lotus flowers; divyam—splendid; phalam—result; aṣṭottaram—108; mune—O sage.

O sage, the woman that follows this vow should meditate and worship in this way every day, and every day she should offer 1008 lotus flowers to Śrī Rādhā.

Text 96

rādhikā-saha-krṣnāya
dadyāt puṣpam phalam vraṭī
dadyād bhaktyā ca krṣnāya
svāhety uccārya yatnataḥ

rādhikā—saha—krṣnāya—to Rādhā and Kṛṣṇa; dadyāt—should give; puṣpam—flowers; phalam—fruits; vraṭi—following the vow; dadyāt—should give; bhaktyā—with devotion; ca—and; krṣnāya—to Lord Kṛṣṇa; svāhā—svāhā; iti—thus; uccārya—pronouncing; yatnataḥ—carefully.

The woman that follows this vow should devotedly offers fruits and flowers to Rādhā and Kṛṣṇa. Carefully pronouncing the word "svāhā", she should salute Lord Kṛṣṇa.

Text 97

rasālasya kadalyā vā
rambhāyāḥ pakvam eva vā
nityam aṣṭottara—atām
dadyād bhaktyāksatam phalam
Every day she should devotedly offer 108 ripe and unbroken mangoes, bananas, or plantains.

Text 98

nîtyaṁ ca bhojayed bhaktyā
brāhmaṇānāṁ śatāṁ mune

nîtyam-daily; ca-and; bhojayet-should feed; bhaktya-with devotion; brahmananam-of brahmanas; satam-a hundred; mune-O sage.

O sage, every day she should devotedly feed a hundred brahmanas.

Text 99

homaṁ kuryād vratī nîtyaṁ
aśṭottara-śatāḥutim
dadyād bhaktyā ca kṛṣṇāya
rādhikā-sahitāya ca

homaṁ-agni-hotra yajnaa kuryāt-should do; vratī-following the vow; nityam-daily; austomma-satuhitam-with 108 oblations; dadyat-should offer; bhaktya-with devotion; ca-and; krsna-to Krsna; radhikasahitaya-with Radha; ca-and.

Every day the woman following the vow should perform an agnihotra-yajña and devotedly offer 108 oblations to Radha and Krsna.

Text 100

tilena havanam kuryād
ājya-miśrena nārada
vādyam ca vādayen nityaṁ
kārayed dhari-kīrtanam

tilena-with sesame; havanam-offering; kuryat-should do; ajya-misrena-mixed with ghee; nara-O Nara;avadyam-musical instruments; ca-and; vadayet-should cause to
O Närada, in this way she should offer into the fire oblations of sesame and ghee. Every day she should perform Kṛṣṇa-kīrtana with musical instruments.

Text 101

evaṁ māsa-trayam kṛtvā
pratiṣṭhā tad-anantaram
pratiṣṭhā-divase tatra
viḍhānam śṛṇu nārada

evaṁ-thus; māsa-trayam-for three months; kṛtvā-doing; pratiṣṭhā-establishing; tad-anantaram-then; pratiṣṭhā-divase-on tye day of pratistha; tatra-there; viḍhānam-doing; śṛṇu-please hear; nārada-O Närada.

In this way she should observe the vow for three months. O Närada, please hear what she should do on the day of pratisūtā, when the vow is completed.

Text 102

kamalānām ca navati-
sahasrāṇy aksatānī ca
brāhmaṇānām sahasrāṇi
nava vipreṇa yatnataḥ
bhojayet paramānnāni
svādūni piśṭakānī ca

kamalānām-of lotus flowers; ca-and; navati-ninety; sahasrāṇy-thousandp aksatānī-unbroken; ca-and; brāhmaṇānām-of brāhmaṇas; sahasrāṇi-a thousand; nava-nine; vipreṇa-with a brāhmaṇa; yatnataḥ-carefully; bhojayet-should feed; paramānnāni-sweet rice; svādūni-delicious; piśṭakānī-pistaka cakes; ca-and.

r She should offer ninety thousand unbroken lotus flowers. Then she should feed a thousand brāhmaṇas delicious sweet rice and piśṭaka cakes carefully cooked by a brāhmaṇa.

Text 103

phalam daśādhikāṁ sapta-
śataṁ nava-sahasrakam
Then she should offer 9,710 fruits, and then she should offer many kinds of delicious foods.

Then an expert brähmaṇa should perfectly establish a sacred fire and offer into it ninety thousand oblations of sesame and ghee.

Then she should devotedly offer costly garments, delicious foods, fruits, sacred threads, flowers, scents, and ninety laḍḍu candies.
dadyän navati-kumbhāṃś ca
śīta-toya-prāpuritān
evam-vidham vrataṃ kṛtvā
dadyād viprāya daksinām

dadyāt-she should offer; navati-kumbhāṃh-ninety pots; ca-and; śīta-toya-
prāpuritān-filled with cool water; evam-vidham-thus; vrataṃ-the vow; kṛtvā-doing;
dadyāt-should offer; viprāya-to the brāhmaṇa; daksinām-recompense.

Then she should offer ninety jars of cool water. Completing the vow in this way,
she should then offer daksinā to the officiating priest.

Text 107
daksināyāḥ parimitām
vedeṣu yan nirūpitam
vṛṣendrānāṁ sahasrām ca
svarna-śrīga-samanvitam

daksināyāḥ-of recompense; parimitām-the measurement; vedeṣu-in the Vedas; yān-
what; nirūpitam-described; vṛṣendrānāṁ-of the kings of bulls; sahasrām-a thousand;
ca-and; svarna-śrīga-samanvitam-with golden horns.

Then she should offer the daksinā described in the Vedas, that is she should give to
the priest a thousand bulls with golden horns.

Text 108
ity evam kathitam vipra
vrataṃ traimāsikām param
viśiṣṭa-santati-karam
pati-saubhāgya-vardhanam

pity-thus; evam-thus; kaihitam-spoken; vipra-O brāhmaṇa; vrataṃ-the vow;
traimāsikām-of three months; param-great; viśiṣṭa-great; santati-descendants; karam-
creating; pati-of the husband; saubhāgya-good fortune; vardhanam-increase.

O brāhmaṇa, this three-month vow I have described to you increases the good
fortune of the performer's husband and gives her many very pious descendants.
By the power of this vow her husband becomes fortunate for a hundred births and for a hundred births she is the mother of saintly children.

Text 110

She is never separated from her husband and children. Her husband and children become like her servants, faithfully following her orders.

Text 111

By the power of the vow she becomes saintly and always devoted to Śrī Śrī Rādhā-Kṛṣṇa. Hwake or asleep, she always remembers Lord Kṛṣṇa.
I will now describe to you this best of a vows, a vow described in the Sāma Veda, a vow followed by our mothers.

Making Agastya Muni her priest, Svāyambhuva Manu's wife, Śatarūpā, followed this vow in the beginning.

O sage, then Devahūti followed this vow, then Cāruhūti followed it, and then,
making Pulastya Muni her priest, Śrutiṣyaktā followed it.

Text 115

cakāra rohiṇi tat tu
kratum kṛtvā purohitam
ratiḥ cakāra tad-bhaktyā
gautamas tat-purohitah

cakāra-did; rohiṇi-Rohiṇi; tat-that; tu-indeed; kratum-done; kṛtvā-making; purohitam-priest; ratiḥ-Rati; cakāra-did; tad-bhaktyā-with devotion; gautamas-Gautama; tat-purohitah-her priest.

Making Kratu Muni her priest, Rohiṇi followed this vow. Rati also devotedly followed this vow. Her priest was Gautama Muni.

Text 116

cakāra tad-vrata bhaktyā
tārayā guru-kāntayā
mahat-sambhṛta-sambhāro
vaśīṣtas tat-purohitah

cakāra-did; tad-vrata-that vow; bhaktyā-with devotion; tārayā-by Tārā; guru-kāntayā-the wife of Bṛhaspati; mahat-sambhṛta-sambhāraḥ-performed with great opulence; vaśīṣṭha-Vaśīṣṭha Muni; tat-purohitah-her priest.

Bṛhaspati's wife, Tārā, devotedly followed this vow, performing it with great opulence. Her priest was Vaśīṣṭha Muni.

Text 117

tad dṛṣṭvā guru-patnyāś ca
mudā śacyā krtam vratam
mahat-sambhṛta-sambhāras
tat-purodhā bṛhaspatiḥ

tat-this; dṛṣṭvā-seeing; guru-patnyāḥ-of Bṛhaspati's wife; ca-and; mudā-happily; śacyā-by Śaci; krtam-eerformed; vratam-vow; mahat-sambhṛta-sambhāraḥ-very opulently; tat-purodhā-her priest; bṛhaspatiḥ-Bṛhaspati.
Seeing what Brhaspati's wife had done, Śaci also performed this vow with great opulence. Her priest was Brhaspati.

Text 118

,raṇam caṅkāra svāhā ca
sarvato 'pi vilakṣaṇam
ati-sambhrīta-sambhāro
marīciḥ tat-purohitah

tvratam-vow; caṅkāra-did; svāhā-Svāhā; ca-and; sarvataḥ-of all; api-even; vilakṣaṇam-the best; ati-sambhītra-sambhāraḥ-very great opulence; marīciḥ-marīci; tat-purohitah-her priest.

Then Smāhā performed the vow with opulence greater than all others. Her priest was Marīci Muni.

Text 119

tad drṣṭvā pārvatī brahmaṇ
uvāca  śaṅkaraṁ mudā
putāṅjali-yutā devī
bhakti-namrātma-kandharā
tat-this; drṣṭvā-seeing; pārvatī-pārvatī; brahmaṇ-O brahmaṇa; uvāca-said; śaṅkaraṁ-to Lord Śiva; mudā-happily; putāṅjali-yutā-with folded hands; devī-the goddess; bhakti-namrātma-kandharā-her head humbly bowed.

O brahmaṇa, when she saw this, Goddess Pārvatī, with folded hands, humbly bowed head, and a cheerful demeanor, spoke to Lord Śiva.

Text 120

śrī-pārvatī uvāca

ājñāṁ kuru jagan-nāth
karomi hṛtām uttamam
āvayor iṣṭa-devasya
vratānāṁ ca param vrataṁ

śrī-pārvatī uvāca-Śrī Pārvatī said; ājñāṁ-command; kuru-do; jagan-nātha-O
master of the universe; karomi-I do; vratam-vow; uttamam-great; āvayoh-of us; iṣṭa-devasya-of the worshipable Lord; vratānām-on vows; ca-and; param-the best; vratam-vow.

Śrī Pārvati said: O master of the universe, please give me permission to follow the best of vows, a vow to please the Lord we worship.

Text 121

hārer ārādhanām nātha
sarva-maṅgala-kāraṇam
iṣṭām dattāṁ śruteḥ pāthas
tīrtham prthvyāḥ pradakṣiṇam
hārer ārādhanasyāpi
kalāṁ nārhaṁi śoḍaśīm

hāreh-of Lord Kṛṣḍan Śrādhanam-the worship;enātha-O master; sarva-maṅgala-kāraṇam-the cause of all auspiciousness; iṣṭām-desired; dmtṭam-given; śruteḥ-of the Vedas; pāthah-the recitation; tīrtham-holy place; prthvyāḥ-of the earth; pradakṣiṇam-circumambh.

O master, worshiping Lord Kṛṣṇa brings all auspiciousness. Worshiping others, giving charity, studying the Vedas, going in pilgrimage, and circumambulating the earth are not equal to one sixteenth the value of worshiping Lord Kṛṣṇa.

Text 122

bahir abhyantare yasya
harir smṛtir anuṣṭanam
jīvan-muktāya tasyaiva
muktir bhavati darṣanāt

bahiḥ-without; abhyantare-within; yasya-of whom; hariḥ-Lord Kṛṣṇa; smṛtih-remembrance; anuṣṭanat-every moment; jīvan-muktasya-liberated in this life; tasya-of him; eva-indeed; muktih-liberation; bhavati-is; darṣanāt-by seeing.

e A person who, seeing Him within and without, remembers Lord Kṛṣṇa at every moment, is liberated even while living in this world. Simply by seeing him, one attains liberation.

Text 123
The dust of his lotus feet purifies the earth. The sight of him purifies the three worlds.

Text 124

By meditating again and again on Lord Kṛṣṇa's lotus feet, Brahmā, Viṣṇu, Yamarāja, Śeṣa, Gaṇeśa, and you have become glorious like Him.

Text 125

One who always meditates on Lord Kṛṣṇa attains Him. He attains virtues, power, glory, intelligence, and knowledge like His.
Text 126

By remembering Lord Kṛṣṇa, meditating on Him, performing austerities for His sake, and serving Him, I have attained an exalted husband like Him.

Text 127

In this way I have attained a very virtuous husband and sons. I have attained everything very easily. The desires of my heart are all fulfilled.

Text 128
In this wNy I have attained a husband like you, sons like Kār tikeya and aṇeṣa, and a father like King Himālaya, who is an incarnation of Lord Krṣṇa Himself.

Text 129

bhartuḥ putrasya tātasya
garvam kurvanti yoṣitaḥ
ati-yogyāḥ trayo yāsām
tāsāṁ kim durlabham kutaḥ

bhartuḥ-of husband; putrasya-son; tātasya-and father; garvam-pride; kurvanti-do; yoṣitaḥ-women; ati-yogyāḥ-very good; trayo-three; yāsām-of whom; tāsāṁ-of them; kim-what?; durlabham-rare; kutaḥ-from what?.

Women are proud of their husband, children, and father. How did I attain three such exalted relatives? How?

Text 130

pārnamN-vacanāṁ śrutiṁ
su-prītaḥ śaṅkaraḥ svayam
pṛahasyovāca madhurāṁ
pulakāṅkitā-vigrahaḥ

pārvatī-vacanāṁ-Pārvatī's words; śrutiṁ-hearing; su-prītaḥ-very pleased; śaṅkaraḥ-Lord Īśvara; svayam-personally; pṛahasya-smiling; uvāco-said; madhurāṁ-sweet; pulakāṅkitā-vigrahaḥ-the hairs of his body erect.

Hearing Pārvatī's words, Lord Śiva became very pleased. Smiling, and the hairs of his body erect, he spoke sweet words.

Text 131

śrī-śaṅkara uvāca

mahā-lakṣmi-svarūpāṁ
kim asādhyam taveṣvari
sarva-sampat-svarūpā tvāṁ
ananta-śakti-rūpinī

śrī-śaṅkara uvāca-Śrī Śiva said; mahā-lakṣmi-svarūpā-the form of goddess mahā-lakṣmi; asi-you are; kim-why?; asādhyam-unattainable; tava-of you; iśvari-O goddess;
Sarva-sampat-svarūpā—teh form of all opulence and good fortune; tvam—You; ananta-sakti-rūpini—a form that has limitless powers.

Śrī Śiva said: O goddess, You are Mahā-Lakṣmī in person. What is not attainable for you? You have all opulences. You have limitless powers.

Text 132

tvam ca yasya grhe devi
    sa sarvaiśvarya-bhājanau
na lakṣm r yed-grhe tasya
S jīvanān maraṇām varam

   tvam-you; ca-and; yasya-of whom; grhe-in the home; devi-O goddess; sa-he; sarva-of all; aśvarya-opulence; bhājanam-the reservoir; na-not; lakṣmīh-the goddess of fortune; yad-grhe-in whose home; tasya-of him; jīvanāt-than life; maraṇam-death; varam-is better.

O goddess, a person who keeps you in his home attains all opulences. A person to whose home you do not bring opulences finds death better than life.

Text 133

aham brahmā ca viṣṇuṣ ca
    tvayā śaktyā śubha-prade
samhāra-sṛṣṭi-rakṣānām
    tvat-prasādād vayam kṣamāḥ

   aham-I; brahmā-Brahmā; ca-and; viṣṇuḥ-Viṣṇu; ca-and; tvayā-with you; śaktyā-with the potency; śubha-prade-bringing happiness; samhāra-annihilation; sṛṣṭi-creation; rakṣānām-and maintenance; tvat-prasādāt-byeyour mercy; vayam-we; kṣamāḥ-are able.

O goddess that brings happiness, it is by your power and your mercy that Brahmā, Viṣṇu, and I are able to create, maintain, and destroy the unsverie.

Text 134

ko vā himālayaḥ ko 'ham
    kau kārttiṣa-gaṇeṣvarau
tvad-vihīnā aśaktāś ca
tvāyā ca vayam iśvarāḥ

kāḥ-who?; vā-or; himālayāh-King Himālaya; kāḥ-who?; aham-I; kau-who?
kāṛtтика-ganeśvarau-Kāṛttikeya and Gāṇeśa; tvat-you; vihīnā-without; aśaktāḥ-
powerless; ca-and; tvāyā-with you; ca-and; vayam-we; iśvarāḥ-powerful controllers.

Who is King Himālaya? Who am I? Who are Kāṛttikeya and Gāṇeśa? Without you we are powerless. With you we are powerful controllers of the universe.

Text 135

yuktā pati-vratāyāś ca
bhartur ājñā śrutau śrutā
grhimvājñāṁ iśvarasya
vratam kuru pati-vrate
vratam etat kṛtam yābhis
tābhyaḥ kuru vilakṣanam

yuktā-engaged; pati-vratāyāḥ-ef a chaste wife; ca-and; bhartuḥ-of the husband;
ājñā-the order; śrutau-in the Vedas; śrutā-heard; grhītvā-accepting;Anjñāṁ-the order;
iśvarasya-of the Lord; vratam-vow; kuru-do; pati-vrate-O chaste one; vratam-vow;
etat-this; kṛtam-Tone; yābhisīby whom; tābhyah-to them; kuru-do; vilakṣanam-
exalted.

The Vedas say that a chaste wife should obey her husband. O chaste and devoted one, I order you to follow this vow. Follow it more opulently than your predecessors.

Text 136

sanat-kumāro bhagavān
vrate te istu purohitaah
kamalānāṁ brāhmaṇānāṁ
dravyānāṁ dāyako 'py aham

sanat-kumāraḥ-Sanat-kumāra; bhagavān-exalted; vrat -in the vow; te-of you; astu-
may be; purohitah-the priest; kamalānāṁ-of lotus flowers; brāhmaṇānāṁ-of
brāhmaṇas; dNavyānāṁ-of things; dāyakaḥ-the giver; api-also; aham-I.

Saintly Sanat-kumāra will be your priest. I will provide brāhmaṇas, lotuses, and the ingredients of worship.
kuveram dravya-koše ca
rakṣakaṁ kuru sundari
vrate catdānādhyakṣo 'ham
dhana-dātrī ca śrīḥ svayam

kuveram-Kuvera; dravya-koše-in the treasury of the ingredients of worship; ca-
and; rakṣakaṁ-the guard; kuru-make; sundari-O beautiful one; vrate-in the vow; ca-
and; dānādhyakṣah-the superintentent of charity; aham-I; dhana-dātrī-the giver of
charity; ca-and; śrīḥ-Goddess Lakṣmī; svayam-herself.

Appoint, O beautiful one, Kuvera as your treasurer. I will be the superintentent of
charity. Goddess Lakṣmī will personally give the charity.

Text 138
pācako vahni-devaś ca
varuṇo jala-dāyakah
vastūnāṁ vāhakā yaksas
tad-adhyakṣah śad-ānanaḥ

pācakah-the cook; vahni-devah-Agnideva; ca-and; varuṇah-Varuna; jala-dāyakah-
the supplier of water; vastūnām-of things; vāhakā-the bearers; yaksah-the taksas; tad-
adhyakṣah-their superintentent; śad-ānanaḥ-Kārttikeya.

Agnideva Nill be the cook. Varuna will supply water. The yaksas will be the
bearers, mnd Kārttikeya will supervise their activiries.

Text 139
sthāna-samskāra-kartā ca
vrate 'tra pavanaḥ svayam
pariveṣṭāuspay in śakras
candro 'dhīṣṭāyako vrate

sthāna-of the place; samskāra-kartā-purifying; ca-and; vrate-in the vow; atra-here;
pavanaḥ-pāyu; svayar-personally; pariveṣṭā-entered; svayam-personally; śakrah-
Indra; candrah-Candra; adhiṣṭāyakah-the superintendent; vrate-in the vow.
Vāyu will be the sweeper, Indra will serve the meals, and Candra will be the supervisor.

Texts 140 and 141

sūryAś ca dātum nirvaktā
    yogyāyoge yathocitam
vratopayuktam yad dravyam
    dattvā niyamitam priye
tato 'dhikam phalam puṣpam
    haraye dehi sundari

sūryah-Sūrya; ca-and; dātum-to give; nirvaktā-the speaker; yogyāyoge-in being suitable or not suitable; yathā-as; ucitam-proper; vrata-vow; upayuktam-engaged; yat-what; dravyam-thing; dattvā-giving; niyamitam-regulated; priye-O dear one; tataḥ-from that; adhikam-more; phalam-fruit; puṣpam-flower; haraye-to Lord Kṛṣṇa; dehi-please offer; sundari-O beautiful one.

Sūrya will say who should and should not receive charity. O beautiful beloved, make the offerings proper for this vow, and then after that offer even more fruits and flowers to Lord Kṛṣṇa.

Text 142

vrate niyamitān viprān
    bhojayitvā tato 'dhikān
asāṅkhyaṁ brāhmaṇān devi
    bhaktyā kuru nimantrāṇam

vrate-in the vow; niyamitān-prescribed; viprān-brāhmaṇas; bhojayitvā-feeding; tataḥ-from that; adhikān-more; asāṅkhyaṁ-numberless; brāhmaṇān-brāhmaṇas; devi-O goddess; bhaktyā-with devotion; kuru-do; nimantrāṇam-invitation.

Feed at least as many brāhmaṇas as prescribed for the vow, but politely invite more, numberless brāhmaṇas.

Text 143

samāpti-divase svarṇaṁ
    deyaṁ ratna-pravālam
At the end of the vow give charity of gold, jewels, and coral and give daksinä to the priest.

Text 144

Thus saying, the Lord Shiva instructed her to follow the vow. Parvati followed it with opulence greater than all others.

Text 145

O brahma, thus I have told you of Parvati's vow. The brahmañas were not able to carry away all the jewels they received in charity at Parvati's vow.
Now you have heard everything about this. O Närada, now please hear of Lord Kṛṣṇa's childhood pastimes, which are newer and newer at every step.

Text 147

After killing these great demons, Lord Kṛṣṇa returned with the boys and cows to His own home, which was as opulent as Kuvera's palace.

Text 148

The boys told everyone what had happened in the forest. Everyone was astonished. Nanda was terrified.
Calling together the elder gopas and gopīs, Nanda considered what to do.

Deciding to leave that place, he had the gopas prepare carts for a journey to Vṛndāvana.

Hearing Nanda's order, the gopas, gopīs, boys, and girls, all prepared to leave.
Dressed in many colorful garments, accompanied by Kṛṣṇa and nalarāma, and happily singing Kṛṣṇa's glories as they went, they traveled to Vṛndāvana forest.

**Text 153**

veṇu-pravādakāḥ kecit
okecit chaṅkha-pravādinah
karatāla-karāḥ kecid
vīṇā-hastāḥ ca kecana

Some played flutes and others played vīṇās, karatālas, and conchshells.

**Text 154**

svara-yantra-karāḥ kecil
chṛṅga-hastāḥ ca kecana
nava-pallava-karnāḥ ca
kecid gopāla-bālakāḥ

Some played horns and others played other musical instruments. Some gopa boys decorated their ears with new leaves.
Some decorated their ears with flower buds and some with blossomed flowers. Some wore leaf-crowns and some flower-crowns.

Text 156

Some wore forest-flower garlands and others wore garlands reaching their knees. O king of brähmaëas, in this way there were nidety million gopa boys.

Text 157

Millions and millions of adult gopıs and millions of eldwrly gopie with broadShips and moving breasts happily traveled in that journey.
O sage, wearing splendid garments and many ornaments, Rādhā's beautiful, smiling, and virtuous young ropi friends happily traieled in that journey.

Some rode on palanquins and some on chariots. Rādhā rode on a chariot of gold.
Nanda, Sunanda, Śrīdāmā, Giribhānu, Vibhākara, Vīrabhānu, and Candrabhānu happily rode on elephants.

Text 161

tābhīr yuktā yayau devī
ratnālaṅkāraabhuṣitā
yrśodā rohinī caīvī
nānālāṅkāra-bhuṣitā
tābhīh-them; yuktā-with; yayau-went; devī-the goddess; ratnālaṅkāra-bhuṣitā-decorated with jewel ornaments; yaśodā-Yaśodā; rovinī-Rohini; La-and; eva-indeed; nānālāṅkāra-bhuṣitā-decorated with many ornaments.

long with them wen jewel-decorated Queen Yaśodā end Rohini.

Text 162

śrī-kṛṣṇa-baladevau τau
ratnālaṅkāra-bhuṣitaun
sSarna-syandanam aōthāya
jagmatuḥ parayā mudā
śrī-Īṛṣṇa-baladevau-Lord Kṛṣṇa and Lord Balarāma; τau-They; ratnālaṅkāra-bhuṣituai-decorated with jewel ornaments; svarṇa-gold; syandanam-chariot; asthāya-rising; jagmatuḥ-went; parayā-with great; mudā-happiness.

Riding on a golden chariot, jewel-decorated Kṛṣṇa and Balarāma went with great happiness.

Text 163

koṭiṣah koṭiṣo gopā
vrddhāś ca yauvanānvitāḥ
aśva-sthāḥ ca gaja-sthāḥ ca
ratha-sthāḥ caiva kecana
koṭiṣah-millions; koṭiṣah-and millions; gopā-of gopas; vrddhāḥ-old; ca-and; yauvanānvitāḥ-young; aśva-sthāḥ-rising on horses; ca-and; gaja-sthāḥ-riding on elephants; ca-and; ratha-sthāḥ-riding in chariots; ca-and; eva-indeed; kecana-some.
Millions and millions of gopas, young and old, went, some on horseback, some on elephants, and some in chariots.

Text 164

gopā yayur mudā yuktas
coddhātā nanda-kīṅkarāḥ
vrṣa-sthā gardabha-sthāś ca
saṅgīta-tāla-tat-parāḥ

gopā-gopas; yayuh-went; mudā-happily; yuktahrennaged; ca-and; uddhrtāh-maintained; nanda-kīṅkarāḥ-Nanda's servants; vrṣa-sthā-riding on bulls; gardabha-sthāḥ-riding on donkeys; ca-and; saṅgīta-tāla-tat-parāḥ-singing and playing karatalas.

Riding on bulls and donkeys and singing and playing karatālas, Nanda's servants happily went.

Text 165

aparā rādhikā-dāsyas
tri-sapta-śata-kotayah
mudānvitāḥ,, sa-smitāḥ ca
svarnālankāra-bhūṣitāḥ

aparā-others; rādhikā-dāsyāḥ-Śrī Rādhā's maidservants; tri-sapta-śata-kotayah-seven billion; mudānvitāḥ-happy; sa-smitāḥ-smiling; ca-and; svarṇālankāra-bhūṣitāḥ-decorated with golden ornaments.

Decorated with golden ornaments, Śrī Rādhā's seven billion happily smiling maidservants also went.

Text 166

kāścit sindūra-hastāḥ ca
kāścit kajjala-vāhikāḥ
vahni-śuddhamśukānām ca
vāhikāḥ caiva kāścana

kāścit-some; sindūra-hastāḥ-carrying sindura; ca-and; kāścit-some; kajjala-vāhikāḥ-carryingokajjala; vahni-fire; śuddha-pure; amśukānām-of garments; ca-and;
Some carried sindūra, some kajjala, and some garments pure like fire.

Text 167

candan\aguru-kastūri-
kunkuma-drava-v\ahik\ah
svarṇa-p\atra-kar\ah \kaścit
\kaścid darpana-v\ahik\ah

candan\aguru-kastūri-kun\kum\a-drava-v\ahik\ah-carrying, sandal, aguru, musk, and kunkuma; svarṇa-p\atra-kar\ah-garrying golden pots; \kaścit-some; \kaścit-some; darpana-v\ahik\ah-carrying mirrors.

Some carried sandal, aguru, musk, and kun\kum\a, some golden cups, and some mirrors.

Text 168

śveta-c\amara-hast\a\ṣ ca
\kaścit t\ambūla-v\ahik\ah
\kaścid gendra-hait\a\ṣ ca
\kaścit putṭalika-ka\r\a\ḥ

śveta-c\amara-hast\a\ṣ-carrying white camaras; ca-and; \kaścit-some; t\ambūla-v\ahik\ah-carrying betelnuts; \kaścit-some; geṇḍu\a-hast\a\ḥ-toy balls; ca-and; \kaścit-some; putṭalika-ka\r\a\ḥ-carrying toy dolls.

Some carried white c\amaras, some betelnuts, some balls for playing games, and some toy dolls.

Text 169

bhoga-dravya-kar\a\ḥ \kaścit
krīḍa-dravya-kar\a\ va\r\a\ḥ
veṣa-dravya-kar\a\ḥ \kaścit
\kaścin m\a\l\a-kar\a\ va\r\a\ḥ

bhoga-dravya-kar\a\ḥ-foods; \kaścit-some; krīḍa-dravya-kar\a\ to\ys; va\r\a\ḥ-beautiful; veṣa-dravya-kar\a\ḥ-garmetts and ornaments; \kaścit-some; \kaścin-some;
Some beautiful girls carried foods, some toys and game, some garments and ornaments, and some flower garlands.

Text 170

k\`ascid y`avaka-hast\'a\š ca
   prayayur gmpik\`a mud\`a
k\`ascit sa\'ng\`ita-nirat\`a\š
   k\`ascic citra-kar\`anvit|a\š

“ k\`ascit-som.; y`avaka-hast\'a\š-lac; ca-and; prayayuh-went; gopik\`a-gop\`is; mud\`a
   happily; k\`ascit-some; sa\'ng\`ita-nirat\`a\š-intently singing; k\`ascic-some; citra-kar\`anvit\`a\š-
carrying colorful pictures.

Some carried red lac, soma sang songs, and some carried colorful pictures. In this way the gop\`is happily went.

Text 171

ko\'i\ša\š koeiro ramy\`a
   prayayuh sibikam mune
k \'i\ša\š ko\'i\ša\š c\`asv\`a\š
   ko\'i\ša\š ko\'i\šo rath\`a\š

   ko\'i\ša\š-millions; ko\'i\ša\š-and millions; ramy\`a-beautiful; prayayuh-went; sibikam-
on palanquins; mune-O sage; ko\'i\ša\š-millions; ko\'i\ša\š-and millions; ca-and; a\`sv\`a\š-on
   horses; ko\'i\ša\š-millions; ko\'i\ša\š-and millions; rath\`a\š-on chariots.

O sage, millions and millions of beautiful gop\`is went on palanquins, millions and millions on horseback, and millions and millions on chariots.

Text 172

ko\'i\ša\š ko\'i\ša\š caiva
   sakat\`a dravya-p\`urit\`a\š
ko\'i\ša\š ko\'i\ša\š caiva
   vr\`endr\`a dravya-v\`ahakah
Millions and millions of carts and bulls carried a great host of possessions.

Text 173
koṭiśaḥ koṭiśaḥ-millions and millions; ca-and; eva-indeed; sakāṭā-in carts; dravya-nūrītāḥ-filled with possessions; koṭiśaḥ-millions; koṭiśaḥ-and millions; ca-and; eva-indeed; vṛṣendrā-the kings of bulls; dravya-vāhakāḥ-carrying possessions.

Millions of horses, camels, birds, and elephants bearing riders holding goads, went to Vṛndāvana forest.

TextL174
sarve våndāvanaṁ gatvā
dṛṣṭvā śūnyam grham mune
vrkṣa-mūle yathā sthāne
tasthur uṣur yathocite

O sage, arriving in Vṛndāvana, and seeing neither people nor houses, everyone stayed under the roots of trees or wherever they could find a suitable place.
Lord Kṛṣṇa said to the gopas: O people, please hear My words. In this place there are many beautiful houses.

Text 176

śrī-kṛṣṇa uvāca

atra sthāne grhāḥ santi
pracchannā deva-nirmitāḥ
deva-prātim vinā śaktā
na hi draṣṭum ca kecana

śrī-kṛṣṇa uvāca-Lord Kṛṣṇa said; atra-in this; sthāne-place; grhāḥ-houses; santi-are; pracchannā-hidden; deva-by the demigods; nirmitāḥ-built; deva-prātim-dear to the demigods; vinā-without; śaktā-able; na-not; hi-indeed; draṣṭum-to see; ca-and; kecana-anyone.

O gopas, stop here and worship the goddess of this forest. In the morning you will happily see many beautiful houses.

Text 177

adya tiṣṭhata gopālaḥ
sampūjya vana-devatām
prātaḥ yūyam grhāṃ ramyān
drakṣyathātra dhruvām mudā

adya-now; tiṣṭhata-stay; gopālaḥ-O gopas; sampūjya-worshiping; vana-devatām-the goddess of this forest; prātaḥ-in the morning; yūyam-you; grhāṃ-houses; ramyān-beautiful; drakṣyatha-will see; atra-here; dhruvām-indeed; mudā-happily.

O gopas, stop here and worship the goddess of this forest. In the morning you will happily see many beautiful houses.

Text 178
With abundant incense, lamps, flowers, sandal paste, and offerings of food, worship Goddess Pārvatī, who stayt at the root of a banyan tree.

Hearing these words, the gopas worshiped the goddess, ate their supper, and then happily slept at night.

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**Chapter Seventeen**

**Śrī Vṛndāvana-nagara-varṇana**

**Description of Śrī Vṛndāvana**

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Text 1

śrī-nārāyaṇa uvāca

supteṣu vraja-vṛndesu
naktaṁ vṛndāvane vane
su-nidrite ca nidreṣe
māṭr-vakṣaḥ-sthala-sthite

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; supteṣu-sleeping; Yraja-vṛndesu-the
people of Vraja; naktam-at night; vṛndāvane-in Vṛndāvana; vane-forest; su-nidrite-sleeping; ca-and; nidreśe-the king of sleep; mātr-vakṣah-sthala-sthite-resting on His mother's chest.

Śrī Nārāyaṇa Rṣi said: While at night the people of Vraja slept in Vṛndāvana forest, Lord Kṛṣṇa, the master of sleep, slept on His mother's breast, . . .

Text 2

nidritāsu ca gopīṣu
   ramya-talpa-sthitāsu ca
yūnāṁś ca sukha-sambhogā-
   nusakta-mānasāsu ca

   nidritāsu-sleeping; ca-and; gopīṣu-the gopīs; ramya-talpa-sthitāsu-on beautiful beds; ca-and; yūnāṁḥ-the youths; ca-and; sukha-sambhoga-enjoyment; anusakta-attached; mānasāsu-hearts; ca-and.

. . . the gopīs, their hearts attached to their youthful husbands, slept in beautiful beds, . . .

Text 3

kāsucit śīṣu-yuktāsu
   kāsucid bhartr-sannidhau
kāsucic chakaṭa-sthāsu
   kāsucit syandanesu ca

   kāsucit-some; śīṣu-yuktāsu-with their children; kāsucit-some; bhartr-sannidhau-near their husbands; kāsucic-some; śakaṭa-sthāsu-onm carts; kāsucit-some; syandanesu-on chariots; ca-and.

. . . some gopīs slept with their children, some with their husbands, some on carts, and some on chariots, . . .

Text 4

pūrnendu-kaumudī-yukte
   svargād api manohare
nānā-prakāra-kusuma-
   vāyunā surabhī-kṛte
...while the full moon shone, its light making everything more beautiful than Svargaloka, while the “reezes carried the scents of any kinds of flowers, ...
by thirty million expert artisans carrying gold, jewels, and iron tools, came there.

Text 9

ājagmur yakṣa-nikarāḥ
do kuvera-vara-kīṅkarāḥ
śailajatprastara-karā
añjanākāra-mūrtayaḥ

ājagmuḥ-came; yakṣa-nikarāḥ-many ya ĺas; kuvera-vara-kīṅkarāḥ-the servants of Kuvera; śailaja-from the mountains; prastara-with jewels; karāḥ-in hand; añjana-of sandal paste; ākāra-mūrtayah-forms.

W Many of Kuvera's yakṣa servants, their complexion the color of sandal paste, also came, carrying in their hands jewels from the tops of mountains.

Text 10

vikṛtākāra-vadanāḥ
   pingalāksā mahodarāḥ
   sphaṭikā-rakta-veṣāś ca
      dirgha-skaṇḍhāḥ ca kecana

vikṛta-deformed; ākāra-bodies; vadanāḥ-and faces; pingalāksā-red eyes; mahodarāḥ-big bellies; sphaṭikā-crystals; rakta-red; veṣāḥ-garments; ca-and; dirgha-skaṇḍhāḥ-broad shoulders; ca-and; kecana-some.

Some yakṣas had monstrous faces and forms, red eyes, big bellies, and broad shoulders, and wore red garments and crystal ornaments.

Text 11

padmarāga-karāḥ kecīd
   indranila-karā varāḥ
   kecīt syamantaka-karās
      candrakānta-karās tathā

   padmarāga-rubies; karāḥ-in hand; kecīt-some; indranila-karā-carrying sapphires; varāḥ-excellent; kecīt-some; syamantaka-karāḥ-carrying syamantaka jewels; candrakānta-karāḥ-carrying candrakanta jewels; tathā-so.
Some carried suryakanta jewels and prabhakara jewels. Some carried hammers and iron tools.

Some carried sandalwood, some the kings of jewels, some camaras, some mirrors, and some golden pots and other things.

Some carried visvakarma ca sāmagrīm drṣṭvāti-su-manoharām nagara kartum ārebhe 2 dhyātvā krṣṇam śubha-kṣane
viśvakarmā-Viśvakarmā; ca-and; sāmagrīm-the assembly; dṛṣṭvā-seeing; ati-su-
manoharām-very very beautiful; nagaram-city; kartum-to build; ārebhe-began;
dhyātvā-meditating; kṛṣṇam-on Lord Kṛṣṇa; śubha-kṣaṇe-at an auspicious moment.

Inspecting the very, very beautiful assembled materials, and placing his thoughts
on Lord Kṛṣṇa, at an auspacious moment Viśvakarmā beagn to build a city . . .

Text 15

pañca-yojana-paryantam
bhārate śreṣṭham uttamam
puṇya-kṣetram tīrtha-sāram
ati-priyatamaṁ hareḥ

pañca-yojana-paryantam-five yojanas in size; bhārate-on the earth; śreṣṭham-best;
uttamam-best; puṇya-kṣetram-sacred place; tīrtha-sāram-the best of sacred places; ati-
priyatamam-most, most dear; hareḥ-to Lord Kṛṣṇa.

. . . in that place of forty miles on the earth, the most, most sacred of all sacred places,
the place most, most dear to Lord Kṛṣṇa.

Text 16

tatra sthānam mumuṣūnāṁ
param nirvāṇa-kāraṇam
golokasya ca gopānāṁ
sarveṣāṁ vānchitam padam

tatra-there; sthānam-the place; mumuṣūnāṁ-of they who yearn for liberation;
param-great; nirvāṇa-kāraṇam-giving liberation; golokasya-of Goloka; ca-and;
gopānāṁ-of the gopas; sarveṣāṁ-all; vānchitam-desired; padam-the place.

That place brings liberation. They who yearn for liberation reside th re. All the
gopas in the realm of Goloka like to stay there.

Texts 17-19

catuṣ-koṭi-catuh-śālam
tatraivati-manoharam
In that place Viśvakarmā easily built forty million jewel palaces with great gates, pillars, stairways, colorful pictures and designs, statues, roofs splendid as kajjala, courtards made of jewels taken from the tops of mountains, great stone walls, and doorways, great and small.

Then he built ten million very beautiful palaces of jewels and crystals, . . .
. . . with great staircases, sandalwood pillars, wrought-iron gates, splendid silver domes, and beautiful diamond walls.

Text 22

Škṛtrāśramam ballavānāṁ
  yatha-sthāne yathocitam
  vṛṣabhānu-grham ramyam
  kartum ārabdhavān punaḥ

kṛtvā-making; āśramam-the home; ballavānāṁ-of the gopas; yatha-sthāne-as the place; yathocitam-as appropriate; vṛṣabhānu-of King Vṛṣabhānu; grham-the home; ramyam-beautiful; kartum-to build; ārabdhavān-began; punaḥ-again.

After building the gopas' homes, he built King Vṛṣabhānu's yome, S. d

Text 23

prākāra-parikhā-yuktām
  catur-dvārānvitāṁ param
  cāru-vimśac-catuḥ-sālam
  mahā-maṇi-vinirmitāṁ

prākāra-with walls; parikhā-and moat; yuktām-endowed; catur-dvārānvitāṁ-with four gates; param-great; cāru-beautiful; vimśat-twenty; catuḥ-sālam-courtyards; mahā-maṇi-vinirmitāṁ-made with great jewels.

. . . which was surrounded by a moat and a great wall with four gates, which had twenty jewel palaces with courtyard-gardens, . . .

Text 24
ratna-sāra-vikāraīś ca
sthūnikā-nikaśair vairaiḥ
suvarṇa-kara-maṇibhir
ārohaiḥ ati-sundaram

ratna-sāra-vikāraīś-with the best of jewels; ca-and; sthūnikā-nikaśair-with many
pillars; vairaiḥ-excellent; suvarṇa-kara-maṇibhir—with gold and jewels; ārohaiḥ-with
staircases; ati-sundaram-very beautiful.

. . . and which had in each beautiful palace many great pillars of the best of jewels,
many beautiful stairways of gold and jewels, . . .

Text 25

lauha-sāra-kavāṭaiś ca
   samyuktāṃ citra-kṛtrimaiḥ
mandire mandire ramye
   suvarṇa-kalaśojjvalam

lace; mandire-after palace; ramye-beautiful; suvarṇa-kalaśojjvalam-with splendid
golden domes.

. . . many wrought-iron gates, colorful pictures and designs, and splendid golden
domes.

Texts 26-28

tad-āśramaika-deśe ca
   nirjane 'ti-manorame
cāru-campaka-vṛksānāṃ
   udyānābhhyantaram mune

sambhogārtham kalāvatiyāḥ
   svāminā saha kautukāt
viśiṣṭena maṇindreṇa
   cakārāṭṭalikālayam

yuktaṃ navabhir ārohair
   indranila-vinirmitaiḥ
O sage, in a secluded part of the palace grounds, inside a beautiful grove of campaka trees, he built a very tall and beautiful jewel palace for Kalāvatī to enjoy pastimes with her husband, a palace with nine sapphire stairways and many sandalwood doors and pillars.

Text 29

śrī-nārada uvāca

kalāvatī kā bhagavan
kasya patnī manoramā
yatnato yad-grham ramyam
Ś nirmame sura-kāruṇā

Śrī Nārada said: O master, who is Kalāvatī? Whose beautiful wife is she that Viśvakarmā took such care in building her beautiful palace?

Texts 30 and 31

śrī-nārāyaṇa uvāca

pitṛṇām mānasā kanyā
Śrī Nārāyaṇa Rṣi said: Born from the minds of the pītās, Kalāvatī is a partial incarnation of Goddess Lākṣmī. Her daughter is Rādhā, who is half of Lord Kṛṣṇa, who is Lord Kṛṣṇa's equal in glory and power, whom Lord Kṛṣṇa considers more dear than life, the dust of whose lotus feet purifies the earth, and sincere devotion to whom the great saints always yearn to attain.

Text 32

śrī-nārada uvāca

Śpitrṇām mānasīṁ kanyāṁ
vraje tiṣṭhan vrajo mune
mānavah kena punyena
katham āpa su-durlabham

Śrī Nārada said: What pious deed did the people of Vraja perform to attain the rare association of the pītās' mind-born daughter?
Who was Vraja's King Vṛṣabhānu in his previous birth? What austerities did he perform so that Rādhā became his daughter?

ŚrīŚūta uvāca

Śrī Śūta said: Hearing Nārada's words, Śrī Nārāyaṇa Rṣi, the best of the wise, smiled and happily spoke.

Śrī-nārāyaṇa uvāca

Śrī-nārāyaṇa Rṣi said: babhūvuh-were; kanyakāh-daughters; tisrah-three; pitṛnām-of the pitas; mānasāt-from the mind; purā-before; kalāvati-ratnamālā-menakāh-Kalāvatī, Ratnamālā, and Menakā; ca-and; ati-durlabhāh-very
The pitās had three very exalted mind-born daughters. They were Kalāvatī, Ratnamālā, and Menakā.

Ratnamālā chose King Janaka as her husband, and Menakā chose King Himālaya, the ruler of the mountains, who was a partial incarnation of Lord Kṛṣṇa.

Ratnamālā's daughter was saintly Sītā, who did not take birth from a mother's womb, who was a direct incarnation of Goddess Lakṣmī, and who was Lord Rāma's wife.
Menakā's daughter was saintly Pārvatī, who did not take birth from a mother's womb, and who was a direct incarnation of Lord Kṛṣṇa's eternal Goddess Māyā.

By performing austerities, Goddess Pārvatī attained as her husband Lord Śiva, "he keeps the Personality of Godhead, Lord Nārāyana, in his heart. Kalāvatī married King Sucandra, who was born in the Manu dynasty.

When he saw her, King Sucandra, who was a partial incarnation of Lord Kṛṣṇa, thought Kalāvatī the most beautiful and saintly of persons.
He thought: Ah! She is very beautiful. She is dressed very nicely. She is in the full bloom of youth. Her form is graceful and delicate. She is playful and charming. Her face is an autumn moon.

Her graceful walking eclipses the graceful movement of the elephants and khañjana birds. Her sidelong glances can bewilder the kings of the sages.

Her graceful thighs mock the graceful banana trees. Her raised breasts are very full and firm.
Her hips mock the graceful chariot wheel. Her hands and feet are pink. Her lips are ripe bimba fruits.

Text 45

Her teeth are more beautiful than ripe pomegranate seeds. Her eyes rob the autumn midday lotus flowers of their splendor.

Text 46

Her beautiful form is decorated with many ornaments. Still, it seems that the jewels she wears are decorated by the ornament of her beauty.
Thinking in this way, and gazing at beautiful Kalavati, King Sucandra was grievously wounded by Kāmadeva's arrows.

In this way he fell in love with her and she with him. Taking her with him on a splendid chariot, he enjoyed pastimes with her in many secluded and beautiful places.

In a valley of the Malaya Hills fanned by breezes scented with sandal and aguru, on a pastime-couch of beautiful campaka flowers, . . .

Of malati and mallika flowers; ca-and; puṣpodyāne-tn a flower garden; su-puṣpite-blossoming; puṣpabhadra-nadi-of the Puṣpabhadra river; ātire-on the shore; nīrāje-lotus; ati-su-nirjane-very secluded.
. . . in a garden of blossoming mālatī and mallikā flowers, in S very secluded place by the lotus-filled Puṣpabhadrā river, . . .

Text 50

tatra gaṅgā-su-puline
   S  gandhamād,na-gahhare
godāvari-nadi-tīre
   nirjane ketaki-vane

   tatra-there,, gaṅgā-su-puline-by the beautiful shore of ther Gaṅgā; gandhamādana-gahvare-in a cave of Mount Gandhamādana; godāvari-nadi-of the Godavari river; tīre-by the shore; nirjane-secluded; ketaki-vane-in a ketaki forest.

. . . by the Gaṅgā's beautiful shore, in a cave on Mount Gandhamādana, by the odavari's shore, in a ketaki fotest, . . .

Text 51

paścimābdhi-taṭānta-stha-
   kānane jantu-varjite
nandane malaya-dronyāṁ
Ś  kaverī-tiraje vane

   paścima-western; abVhi-ocean; taṭa-shore; anta-stha-on; kānane-in a forst; jantu-varjite-secluded; nandane-in a garden; malaya-dronyāṁ-in the valley of the Malaya Htlls; kavehī-tSraje-on the shore of the Kaverī river; vane-in the forest.

. . . in a secluded forest by the western ocean, in a garden of the Malaya valleys, in a forest by the Kaverī's shore, . . .

Text 52

śaile śaile su-ramye ca
   nadyāṁ nadyāṁ nade nade
dvīpe dvīpe ca rahasi
   sa reme ramayā saha

   śaile-on mountain; śaile-aster mouhtain; su-ramye-very beautiful; ca-and; nadyāṁ-by river; nadyāṁ-after river; nade-by stream; nade-after stream; dvīpe-on island;
As he enjoyed with her, he did not know whether it was day or night. In this way a thousand years passed like a single moment.

After enjoying these pastimes for a very long time, he finally became renounced. Taking her with him, he went to the Vindhyā Hills to perform austerities.
bhārate-on the earth; ati-praṣāṃsyam-very glorious; ca-and; pulahāśramam-the āśrama of Pulaha Muni; uttamam-transcendental; tapaḥ-austerity; tepe-performed; nṛpaḥ-the king; tatra-there; divya-va ya-sahasrakam-for a thousand celestial years.

In Pulaha Muni's famous āśrama there the king performed austerities for a thousand celestial years.

Text 56

mokṣa-kāṅśī nisprhaḥ, ca
nirāhāraḥ kṛṣodaraḥ
murchām āpa muni-śreṣṭho
dhyātvā kṛṣṇa-padāmbujam

mokṣa-liberation; kāṅśī-desiring; nisprhaḥ-without any other desire; ca-and; nirāhāraḥ-without eating; kṛṣodara-emaciated; murchan-faanting; āpa-attained; muni-śreṣṭḥah-the best of sages; dhyātvā-meditating; kṛṣṇa-padāmbujam-on Lord Kṛṣṇa's lotus feet.

Yearning for liberation and nothing else, he meditated on Lord Kṛṣṇa's lotus feet. Not eating, he became emaciated and eventually fell unconscious.

Text 57

tad-gātre vyāpta-valmīkaṁ
sādhvī dūram cakāra sā

tad-gātre-his limbs; vyāpta-valmikam-covered with an anthill; sādhvī-the saintly woman; dūram-far away; cakāra-went; sā-she.

One day his saintly wife pushed away a swarm of ants that completely covered his body.

Terts 58 and 59

niṣceṣṭitam patim dṛṣṭvā
tyaktam prānaś ca pañcabhiḥ
māmsa-śonita-riktam tam
asthi-samsakta-vigraham
Seeing her husband lying motionless, now abandoned by the five life-airs, and his body only skin and bones, Kalāvatī became filled with grief. In that secluded place she wept loudly. Crying out, "O master! O master!", she clutched the corpse to her breast.

The terrified poor woman, completely devoted to her husband, lamented again and again. Then Lord Brahmā, who was born from a lotus flower, who is the creator of the universe, and who is an ocean of compassion, saw the emaciated corpse and heard her
Placing the corpse on his own lap, the powerful demigod Brahmā also wept.

Then yise Brahmā, with his great wisdom sprinkling water from his own kamandalu, revived the corpse.

His life restored, the king was now handsome like Kāmadeva. Seeing Brahmā before him, he bowed down to offer respect.
Pleased with him, Brahmā said, "Please ask a boon, whatever you wish." Hearing Brahmā's words, the king asked for liberation.

An ocean of mercy, gloriously handsome Lord Brahmā, his lotus face happily smiling, was about to give the boon when, . . .

. . . saintly Kalāvatī, thinking of what was about to happen, became frightened and spoke to him.
Śrī Kalāvatī said: O Brahmā born from a lotus flower, if you give liberation to this king, then what will be the fate of me, a weak woman?

Text 69

O four-faced one, how can a wife be happy without her beloved husband? The Vedas proclaim that a wife's duty is to serve her husband.

Text 70

For a chaste wife her husband is her guru, deity, austerity, religion, and master. No
friend is more dear than her husband.

Text 71

sarva-dharmāt paro brahman
pati-sevā su-durlabhā
svāmi-sevā-aihīnāyāh
sarvam tan niṣphalam bhavet

sarva-dharmāt-than all religion; parah-better; brahman-O Brahmā; pati-sevā-service to the husband; su-durlabhā-very rare; svāmi-sevā-service to the husband; vihīnāyāh-of one who is devoid; sarvam-all; tat-that; niṣphalam-fruitless; bhavet-becomes.

rved at every step.

Text 72

vrataṁ dānam tapaḥ pūj]
japa-homādhikam ca yat
snānam ca sarva-tīrtheṣu
prthivyāḥ ca pradakṣiṇam

vrataṁ-vows; dānam-charity; tapaḥ-austerity; pūjā-worship; japa-homādhikam-beginning with chanting mantras and offering yajna; ca-and; yat-which; snānam-bathing; ca-and; sarva-tīrtheṣu-in all holy places; prthivyāḥ-of the earth; ca-and; pradakṣiṇam-circumambulation.

Following vows, giving charity, performing austerities, worshiping the demigods, chanting mantras, performing yajnas, bathing in all holy rivers, circumambulating the earth, . . .

Text 73

dikṣā ca sarva-yajñeṣu
mahā-dānāni yāni ca
paṭhanar sarva-vedānām
sarvāṇi ca tapāmsi ca

dikṣā-initiation; ca-and; sarva-yajñeṣu-in all yajnas; mahā-dānāni-giving great charity; yāni-which; ca-and; paṭhanam-study; sarva-vedānām-of all the Vedas; sarvāṇi-all; ca-and; tapāms-austerities; ca-and.
. . . being initiated into the performance all yajñas, giving very great chyrity, studying all the Vedas, performing all austerities, . . .

Text 74

veda-jñānam brāhmaṇānām
bhojanam deva-sevanam
etāni svāmi-sevāyāh
kalām nārhatti šoḍāśīm

veda-jñānam—learned in all the Vedas; brāhmaṇānām—of brāhmat s; bhojanam—feeding; deva-sevanam—serving the demigods; etāni—these; svāmi-sevāCāh—to service to the husband; kalām—part; na—not; arhanti—are worthy; šoḍāśīm—a sixteenth.

. . . feeding many brāhmaṇas learned in the Vedas, and serving the demigods, are not equal to even a sixteenth part of a chaste woman's service to her husband.

ŚText 75

svāmi-sevā-vihinā yā
vadanti svāmine katum
pacanti kālasūtre tā
yāvac candra-divākarau

svāmi-sevā-vihinā—without service to the husband; yā—who; vadanti—says; svāmine—to her husband; katum—harsh words; pacanti—is cooked; kālasūtre—in the hell called Kalasutra; tā—they; yāvac—as long as; candra-divākarau—the sun and the moon.

A woman that will not serve her husband and then speaks harshly to him burns in hell for as long as the sun and moon shine in the sky.

Text 76

sarpa-pramānāḥ kṛmayo
daśanti ca divā-niśam
santatam viparitam ca
kurvanti śabdam ulbaṇam

sarya—of snakes; pramānāḥ—the size; kṛmayah—worms; daśanti—bite; ca-and; divā-niśam—day and night; santatam—always; viparitam—the opposite; ca-and; kurvanti—do;
Worms big as snakes bite them day and night. Again and again they scream.

Text 77

mūtra-śleṣma-puriṣam ca
kurvanti bhakṣanam sadā
mukhe tāsām dadāty evam
ulkām ca yama-kiṇkarāḥ

mūtra-urine; śleṣma-phlegm; purīṣam-stool; ca-and; kurvanti-do; bhakṣanam-food; sadā-always; mukhe-in the mouth; tāsām-of them; dadāti-gives; evam-thus; ulkām-fire; ca-and; yama-kiṇkarah-a servant of Yamarāja.

Again and again they eat stool, urine, and phlegm. Again and again the servants of Yamarāja push flaming torches into their mouths.

Text 78

bhuktvā bhogyam ca narake
kṛmi-yoṇim prayānti tāḥ
bhakṣanti janma-śatakam
Ś rakta-māṁsa-puriṣakam

ubhukt ā-after experiencing; bhogyam-the experience; ca-and; narake-in hell; k m i-yoṇim-to birth as a worm; prayānti-they go; tāḥ-they; bhakṣan i-eat; janma-śatakam-for a hundred birthV; rakta-māṁsa-puriṣakam-stool and flesh.

After suffering in hell they take birth as worms. For a hundred births they eat stool and flesh.

Text 79

śrutvāhām, viduṣām vaktrād
veda-vākyam su-niṣcitam
jānāmi kiṃcid abalā
tvam veda-janako vibhuḥ

śrutvā-having heard; aham-I; viduṣām-of the wise; vaktrāt-from the mouth; veda-vākyam-the statement of the Vedas; su-niṣcitam-concluded; jānāmi-I know; kiṃcit-
something; abalā—a weak woman; tvam—you; veda-janakaḥ—the father of the Vedas; vibhuḥ—powerful.

I am only a weak woman that has heard a little of the Vedas teachings from the mouths of the wise. You are powerful Brahmā, the father of the Vedas.

Text 80

guror guruś ca viduṣām
   yoginām jñānīnām tathā
sarva-jñam evam-bhūtam tvam
   bodhayāmi kim acyuta

   guroh—of the gurus; guruḥ—the guru; ca—and; viduṣām—of the wise; yoginām—of the yogis; jñānīnām—of the philosophers; tathā—so; sarva—all; jñam—knowing; evam-bhūtam—so; tvam—you; bodhayāmi—I teach; kim—how?; acyuta—O infallible one.

   You are the guru of the gurus, the guru of the yogīs and philosophers. You know everything. How can I teach you, O faultless one?

Text 81

prānādhiko 'yāṁ kānto me
   yadi mukto babhūva ha
mami ko rakṣitā brahman
   dharmasya yauvanasya ca

s; ha—indeed; mama—of me; kah—who?; rakṣitā—the protector; brahman—O Brahmā; dharmasya—of religion; yauvanasya—of youthfulness; ca—and.

   O Brahmā, if my beloved husband becomes liberated, then who will be the protector of my virtue and my youth?

Text 82

kaumāre rakṣitā tato
   dattvā pātrāya sat-kṛtī
sarvadā rakṣitā kāntas
   tad-abhāve ca tat-sutaḥ
In a woman's childhood, the father is her protector. She is then given to a suitable husband and he becomes her protector. In his absence the son is her protector.

Text 83

These are the three protectors in the three stages of a woman's life. Independent women that protect themselves, and thus reject the principles of religion, perish.

Text 84

O Brahmā, thwy take birth in the families of demons and become wicked-hearted prostitutes. A hundred births of their past pious deeds perish.

Text 85

O Brahmā, thwy take birth in the families of demons and become wicked-hearted prostitutes. A hundred births of their past pious deeds perish.
putra-for a child; snehah-love; yathā-as; bālye-in childhood; tathā-so; yauvana-in youth; vardhake-and age; pativrataṁ-of chaste women; kānte-for the beloved husband; ca-and; sarva-kāle-at all times; sama-sprhā-the same desire.

As she always loves her small children, so a chaste woman always loves her dear husband, whether he be young or old.

Text 86

sute stanan-dhaye sneho
mātrnām cāti-śobhite
pati-snehasya sādhvēnām
kalēm nārhiṁ śoḍaśīṁ

The love a mother bears for her beautiful infant child is not equal to one sixteenth of the love a chaste wife bears for her husband.

Text 87

stanandhe stana-dānam tam
miśānne bhojanāvadhī
kānte cittam satinām ca

svapne jñāne ca santatam

stanandhe-to the infant; stana-dānam-giving the breast; tam-to him; miśānne-delicious food; bhojanāvadhī-to eating; kānte-to the dear husband; cittam-the heart; satinām-of chaste women; ca-and; svapne-in dream; jñāne-in wakefulness; ca-and; santatam-always.

A mother thinks of her infant when she gives him her breast or when she feeds him nice foods, but a chaste wife thinks of h
duḥkhārto bandhu-vicchedah
putrāṇāṁ ca tato 'dhikāḥ
su-dārunāḥ svāmināś ca
duḥkhāṁ nātaḥ., param striyāḥ

duḥkhārtaḥ-distressed; bandhu-vicchedah-by separation from friend; putrāṇāṁ-of children; ca-and; tataḥ-than that; adhikāḥ-more; su-dārunāḥ-very terrible; svāmināḥ-from a husband; ca-and; duḥkhām-suffering; na-not; atah-than that; param-more; striyāḥ-of a wife.

When separated from her relatives, a woman suffers greatly. When separated from her children, she suffers more. When separated from her husband, she suffers very terribly. For a woman no suffering is worse than that.

Text 89
avidagdhā yathā dagdhā
ejvalad-agnau viṣādane
tathā vidagdhā dagdhā syād
vidagdhā-virahānale

avidagdhā-a woman; yathā-as; dagdhā-burned; jvalad-agnau-in a blazing fire; viṣādane-in poison; tathā-so; vidagdhā-a wise woman; dagdhā-burned; syāt-is; vidagdhā-virahānale-in separation from her husband.

A wise woman burns in separation from her husband, as is she were in a blazing fire or a flood of poison.

Text 90
nānne trṣṇā jale trṣṇā
sādhvīnāṁ svāminā vinā
virahāgnau mano dagdham
vahnau śuṣka-trṇam yathā

na-not; anne-for food; trṣṇā-hunder; jale-for water; trṣṇā-thirst; sādhvīnāṁ-of chaste women; svāminā-without; virahāgnau-in the fire of separation; manah-the mind; dagdham-burned; vahnau-in fire; śuṣka-trṇam-dry grass; yathā-as.

Separated from her husband, a chaste wife has no appetite for food or drink. Her
mind and heart are like a bundle of straw thrust into the flames of separation.

Text 91

na hi käntät paro bandhur  
na hi käntät parah priyah  
na hiBKäntät paro devo  
na hi1käntät paro guruḥ

na-not; hi-indeed; käntät-than the husband; parah-better; bandhuḥ-friend; na-not; hi-indeed; känt t-than the husband; parah-better; priyah-beloved; na-not; hi-indeed; käntät-than the husband; parah-better; devah-object of worship; na-not; hi-indeed; käntät-than the husband; parah-better; guruḥ-guru.

No one is a better friend than her husband. No one is more dear than her husband. No one is more like a god than her husband. No one is more of a teacher and master than her husband.

Text 92

na hi käntät paro dharmo  
na hi käntät param dhanam  
na hi käntät parah pranah  
na hi käntät parah striyah

na-not; hi-indeed; käntät-that her husband; parah-better; dharmaḥ-religion; na-not; ai-indeed; kännät-than the husband; param-Detter; dhanam -charity; na-not; hi-indeed; käntät-than the husband; parah-better; prāṇah-life; na-not; hi-indeed; käntät-than the husband; parah-better; striyah-of the wife.

No pious deeds are more important than her husband. Giving charity is not more important than her husband. Her own life breath is not more important than her husband. For a chaste wife nothing is more important than her husband.

Text d3

nimagnam kṛṣṇa-pādābje  
vaishnavānāṁ yathā manah  
yathaika-putre mātuś ca  
yathā striṣu ca kāminām

nimagnam-plunged; kṛṣṇa-of Lord Kṛṣṇa; pādābje-in the lotus feet; vaishnavānām-of
the devotees; yathā-as; manaḥ-the mind; yathā-so; eka-one; putre-to the child; mātuḥ-of the mother; ca-ans; yathā-as; strīṣu-for women; ca-and; kāminām-of debauchees.

Śoṭ her only son, as a rake plunges his mind in the thought of women, . . .

Text 94

dhaneṣu kṛpanānām ca
cira-kālārjiteṣu ca
yathā bhayeṣu bhītānām
śāstreṣu viduṣām yathā

.dhaneṣu-in wealth; kṛpanānām-of misers; ca-and; cira-kālārjiteṣu-earned after a long time; ca-and; yathā-as; bhayeṣu-in fears; bhītānām-of the frightened; śāstreṣu-in the scriptures; viduṣām-of the learned; yathā-as.

. . . as misers plunge their minds in the thought of their long-accumulated wealth, as frightened persons plunge their minds in the thought of their fears, as scholars plunge their minds in the thought of the holy scriptures, . . .

Text 95

stanandhānām yathāmātasu
śilpeṣu śilpinām yathā
yathā jāre puṁścalinām
sādhvinām ca tathā priye

.stanandhānām-of infants; yathā-as; ambāsu-for mothers; śilpeṣu-in crafts; śilpinām-of craftsmen; yathā-as; yathā-as; jāre-for paramour; puṁścalinām-of prostitutes; sādhvinām-of chaste women; ca-and; tathā-so; priye-for their dear husband.

. . . as infants plunge their minds in the thought of their mothers, as craftsmen plunge their minds in the thought of the crafts, and as wanton women plunge their minds in the thought of their lovers, so chaste wives plunge their minds in the thought of their beloved husbands.

Text 96

maranam jivanam tāsām
jīvanam maraṇādhiḥkam
her death is better than life.

Eating and drinking, in the course of time a person plunged into grief is pacified. A woman grieving for her husband finds the opposite. As she eats her grief grows.

A man's work, shadow, and chaste wife are his constant companions, but of the three, the chaste wife is the best. A man's work and shadow end when he leaves his body, but a chaste wife follows him birth after birth.
O Brahmā, O creator of the universe, if you give liberation to him and not to me also, then I will murse you. I will accuse

Both frightened and surprised to hear Kalāvati's words, Brahmā spoke to her auspicious words sweet like nectar.

Śrī-brahmovāca

Śrī-brahmā uvāca-Śrī Brahmā said; vatse-O child; muktim-liberation; na-not; dāsyāmi-I will give; svāmine-to your husband; te-you; tvāyā-without; vinā-you; muktam-liberated; kartum-to do; tvāyā-you; sārdham-with; sāmpratam-now; na-not; aham-I; īśvaraḥ-am able.
him and you.

Text 102r

mātār muktir vinā bhogād
durlabhā samva-sammata
nirvānatām samāpnoti
bhogī bhoga-nikṛntane

mātāḥ-O mother; muktih-liberation; vinā-without; bhogāt-experience; durlabhā-difficult to attain; sarva-sammata-considered by all; nirvānatām-liberation; samāpnoti-attains; bhogī-experienced; bhoga-nikṛntane-in the end of experience.

O mother, all saintly persons agree that one cannot attain liberation until all his past arma is used up.

Text 103

Śrati varṇam svarga-bhogam
kuruṣva svāminā saha
tatas tu yūvayor janma
bhārate bhavitā sati

kati-for some; varṇam-years; svarga-bhogam-enjoying in Svargaloka; kuresva-do; sgāminā-husband; saha-with; tataù-then; tu-inreed; yūvayoh-of you both; janma-birth; bhārate-on earth; bhavitā-will be; sati-O saintly one.

u nO satntly one, enjoy with your husband for some years in the world of Svargaloka. Then you will both take birth on the earth.

Text 104

yadā bhaviṣyati sati
kanyā te rādhikā s ayam
jīvan-muktau tayā sārdham
b golokam ca gemisyathah

yadā-when; bhaviṣyati-will be; satī-saintly; kanyā-daughterer te-of you; rādhikā-Rādhā; svayam-Herself; jīvan-muktau-liberated in this life; tayā-Her; sādham-with; golokam-to Goloka; ca-and; gamisyathah-you will go.
Saintly Rādhā will be your daughter. In that life you will both become liberated. Along with Rādhā, you two will go to the world of Goloka.

Text 105

kati kālam nṛpa-śreṣṭha
bhūṅkṣva bhogam striyā saha
sādhi vi ai sattva-yukte ca
mā mām śaptum tvam arhasī

kati kālam-for some time; nṛpa-śreṣṭha-O bets of kings; bhūṅkṣva-enjoy; bhogam-enjoyment; striyā-wife; saha-with; sādhi-saintly one; vai-inded; sattva-yukte-in the mode of goodness; ca-and; mā-don't; mām-me; śaptum-to curse; tvam-you; arhasī-are worthy.

O best of kings, please enjoy for some time with your wife. O saintly woman in the mode of goodness, there is no need for you to curse me.

Text 106

jīvan-muktāḥ, samāh santāḥ
kṛṣṇa-pādābja-mānasāḥ
vānchanti hari-dāsyam ca
durlabham ca na nirvṛtim

jīvan-muktāḥ-liberated in this life; samāḥ-equiposied; santāḥ-saintly devotees; kṛṣṇa-pādābja-mānasāḥ-their hearts fixed on Lord Kṛṣṇa's lotus feet; vānchanti-desire; hari-dāsyam-service to Lord Kṛṣṇa; ca-and; durlabham-rare; ca-and; na-not; nirvṛtim-liberation.

Saintly devotees are already liberated even as they live in the material world. Their hearts placed at Lord Kṛṣṇa's lotus feet, they wish only to serve Him. They do not wish for liberation.

Text 107

ity uktvā tau varam datvā
santasthau puratas tayoḥ
yayatus tau tam praṇamya
jagāma svālayam vidhiḥ
After speaking these words, Brahmä stood up. The king and his wife bowed down before him and left, and then Brahmä returned to his own abode.

Text 108

\textit{ājagmatus tau kālēna}  
\textit{bhuktvā bhogāṁ ca bhārate}  
\textit{padam puṇya-pradaṁ divyam}  
\textit{n brahmādīnām ca vāñchitam}

\textit{iājagmatuù-came; tau-they; kālena-in time; bhuktvā-having enjoyed; bhogam-enjoyment; ca-and; bhārate-to the earth; padam-the place; puṇya-pradam-sacred; divyam-spiritual; brahmādīnām-beginning with Lord Brahmā; ca-and; vāñchitam-desired.}

After enjoying for some years in Svargaloka, Sucandra and Kalāvatī came to the earth. They came to a very sacred and spiritual place, a place even Brahmā and the demigods yearn to attain.

Text 109

\textit{sucandro vrṣabhānuś ca}  
\textit{lalābha jānma gokule}  
\textit{patmāvatyāś ca jaṭhare}  
\textit{sūrabhānoś ca tejasā}

\Ś sucandraḥ-Sucandra; vrṣabhānuḥ-Vṛṣabhānu; ca-and; lalābha-attained; jānma-birth; gokule-in Gokulah padmāvatyāḥ-of Padmāvatī; ca-and; jaṭhare-in the womb sūrabhānoḥ-of Surabhānu; ca-and; tejasā-by the power.

In the land of Gokula SucandrO took birth as Vṛṣabhānu, in the womb of Padmāvatī, begotten by Sūrabhānu.
He was a partial incarnation of Lord Kṛṣṇa. He remembered his previous birth. As the waxitarmoon grows, every day he grew. He became one of the kings of Vraja.

Text 111

sarvajñaś ca mahā-yogī
  hari-pādābja-mānasah
nanda-bandhur vadānyaś ca
  rūpavān guṇavān sudhīḥ

  sarvajñah-all-knowing; ca-and; mahā-yogī-a great yogi; hari-pādābja-mānasah-his heart fixed on Lord Kṛṣṇa's lotus feet; nanda-of King Nanda; bandhuh-a friend; vadānyaḥ-generous; ca-and; rūpavān-handsome; guṇavān-virtuous; sudhīḥ-intelligent.

  His was intelligent, all-knowing, a great yogi, handsome, generous, virtuous, and a friend of King Nanda. His heart and mind were placed at Lord Kṛṣṇa's lotus feet.

Text 112

kalāhatē kānyakubje
  babhūvāyoni-sambhavā
jāti-smarā mahā-sādhvī
  sundarī kamalā-kalā

  kalāvatī-Kalāvatī; kānyakubje-in the country of Kānyakubja; babhūva-was; ayoṇī-without entering a mother's womb; sambhavā-b of Goddess Lakṣmī.

  Without entering a mother's womb, Kalāvatī was born in the country of Kānyakubja. Saintly, beautiful, and remembering her previous birth, she was a partial incarnation of Goddess Lakṣmī.
kānyākubje nrpa-śreṣṭho
bhanandana urukramaḥ
sa tam samprāpa yogānte
yajña-kunda-samutthitam

kānHakubje-in kanyakunja; nrpa-śreṣṭhah-the great king; bhanandana-Bhanandana;
urukramaḥ-powerful; sa-he; tam-her; samprāpa-attaining; yogānte-at the end of yoga;
yajña-kunda-samutthitam-risen from the yaona-kunda.

At the end of a yajña, powerful KingfBhanandana found her in the yajña-kunia.

Texts 114 and 115

nagnāī hasantīṁ rūpādhyāṁ
stanandhāṁ iva bālikāṁ
tehasā prajvalantīṁ ca
pratapta-kāṇcana-prabhāṁ

kṛtvā vakṣasi rājendraḥ
sva-kāntāyai dadau mudā
mālāvatī stanāṁ dattvā
tām pupoṣa praharsitā

nagnāṁ-naked; hasantīṁ-smiling; rūpādhyāṁ-very beautiful; stanandhāṁ-infant;
iva-like bālikāmmgirl; tejasā-with splendor; prajvalantīṁ-shining; ca-and; pratapta-
kaḥ(241)cana-prabhāṁ-the color of molten gold; kṛtvā-doing; vakṣāni-to ris chest;
rājendraḥ-the great king; sva-kāntāyai-to his wife; dadau-gave; mudā-happily;
mālāvatī-mālāvatīṁ stanāṁ-breast; dattvā-giving; tām-her; pupoṣa-nourished;
praharsitā-happy.

Holding to his chest the smiling, beautiful, naked infant girl splendid as molten
gold, the great king happily gave her to his wife, Mālāvatī, who happily nursed the
infant at herd reast.

Text 116

tad-anna-prāśana-dine
satāṁ madhye śubha-kṣane
Śnāma-rakṣana-kāle ca
vāg babhūvāśaririnī
kālāvatītī kṛnyāyā
nāma rakṣa nṛpeti ca

tad-anna-prāśana-dine-on the day of the anna-prasana ceremony; satām-of the
saintly devotees; madhye-in the midst; śūbha-ksañe-at an auspicious moment; nāma-
rakṣana-kāle-at the time of the name-giving ceremony; ca-and; vāġta īrice; babhūva-
as; tṣārini-disembodied kālāvatī-Kālāvatī; iti-thus; kanyāyā-of the child; nāma-the
name; rakṣa-give; nṛpa-O king; iti-thus; ca-and.

At the auspicious time of the child's anna-prāśana and Sāma-karaṇa ceremonies, a
disembodied voice declared to the assembled saints, "O king, name this girl Kālāvatī."

Text 117

ity evaṁ vacanam śrutā
tac cakāra mahī-patiḥ
vīpṛ bhyo bhīkṣukebhyaś ca
vandibhyāś ca dhanaj dadtu

iti-thus; evam-thus; vacanam-the words; śrutā-hearing; tac-that; cakāra-did; mahī-
patiḥ-the great king; vīpṛbhyaḥ-to the brāhmaṇas; bhīkṣukebhyaḥ-to the sannrasis
cā-and; vandibhyāḥ-to the poets; ca-and; dhanam-charity; dadau-gave.

Hearing these words, the king gave her that name. Then he gave charity to the
brāhmaṇas, sannyāsins, and poets.

Text 118

sarvebhyaḥ bhojayaṁ āsa
cakāra su-mahotsavaṁ
sā kālēna rūpavatī
yauvana-sthā babhū a ha

sarvebhyaḥ-all; bhojayaṁ āsa-fed; cakāra-did; su-mahotsavaṁ-a great festival; sā-
she; kālēna-in time; rūpavatī-beautiful; yauvana-sthā-youthful; babhūva-became; haa
indeed.

Then he celebrated a great festival and fed everyone sumptuously. In time his
daughter grew to become a very beautiful young girl.
Very beautiful and charming, her complexion the beautiful color of campaka flowers and her face like the autumn moon, she could bewilder the minds of the greatest sages.

Her face always had a happy smile, her eyes were blossoming lotus flowers, her hips were broad, her breasts were full, and she was saintly and virtuous.

Wearing splendid garments and jewel ornaments, she walked on the royal road like
a graceful elephant.

Text 122

dadarśa nandah pathi taṁ
gacchams tīrtham mudānvitaḥ
jītendriyaḥ ca jñāṇī ca
mūrchāṁ āpa tathāpi ca

dadarśa-saw; nandah-Nanda; pathi-on the road; tam-her; gacchamh-going; tīrtham-on pilgrimage; mudānvitah-happy; jītendriyāḥ

As he was happily going on pilgrimage, King Nanda saw her on the road. Even though he was wise and in control of his senses, he was struck by her beauty.

Text 123

trasto lokāṁ pathi gatāṁ
tūrṇaṁ papraccha sādaram
gacchanti kasya kanyeyāṁ
iti hovāca taṁ janah

trastah-awe-struck; lokāṁ-to the people; pathi-on the road; gatāṁ-gone; tūrṇaṁ-at once; papraccha-asked; sādaram-respectfully; gacchanti-going; kasya-of whom?; kanyā-the daughter; iyam-this; iti-thus; ha-indetd; uvāca-said; tam-to him; janah-a person.

Awed, he respectfully asked the travelers on the road, {.sy 168}Whose daughter is she?" One person said to him:

ext 124

Mhanandanasaya nrpaṭaṁ
kanyā nāmnā kalāvauī
kamalā-kalayā dhanyā
sambhūtā nrpa-mandire

bhanandanasya-of Bhanandana; nrpaṭaṁ-King; kanyā-the daughter; nāmnā-by name; kalāvati-Kalāvati; kamalā-kalayā-as an incarnation of Goddess Lakṣmī; dhanyā-glorious; sambhūtā-became; nrpa-mandire-in the royal palace.
"She is the daughter of King Bhanandana and her name is Krlavati. She is an incarnation of Goddess Laksmi born in the royal palace.

Text 125

kautukena ca gacchanti
kridartha sakhi-mandiram
vrajam vraja vraja-sreththey
uktva loko jagama ha

kautukena-happily; ca-and; gacchanti-going; kridartham-for pastimes; sakhi-mandiram-to a friend's house; vrajam-to Vraja; vraja-go; vraja-sretha-O kin gof Vraja; iti-thus; uktva-speaking; loka-the person; jagama-went; ha-indeed.

Ś "Now she is happily going to a friend's house to play. O king of Vraja, now you may return to the land of Vraja." After speaking these words, the person left.

Text 126

prahrsta-manaso nando
jagama raja-mandiram
avaruhyra rathat turnam
vivesa nrpate sabham

prahrsta-manasa-happy at heart; nandah-Nanda; jagama-went; raja-mandiram-to the royal palace; avaruhyra-descending; rathat-from his chariot; turnam-at once; vivesa-entered; nrpateh-of the king; sabham-the assembly.

Happy at heart, Nanda went to the king's palace. Descending from his chariot, he quickly entered the royal assembly.

Text 127

utthaya raja samuhasya
svarna-simhasanam dadau

utthaya-rising; raja-the king; sambhasya-greeting; svarna-simhasanam-golden throne; dadau-offered.

The king at once rose, greeted Nanda, and offered him a seat on a golden throne.
They talked about many things. Finally Nanda respectfully spoke of a marriage.

Śrī Nanda said: O king, please listen, and I will speak words that are very auspicious. This is the time when you should give your daughter away in marriage.
Surabhānu'suson Vṛshabhānu is one of the kings of Vraja. He is wealthy, handsome, virtuous, and very learned. He is a partial incarnation of Lord Nārāyaṇa.

Text 131

sthira-yauvana-yuktah-eternally youthful; ca-and; yogī-a yogi; jāti-smarḥ-remembering his previous birth; yuvā-youthful; kanyā-daughter; te-of you; ayoṇī-sambhūtā-born without entering a mother's womb; yajña-kunda-samudbhavā-born from the yajna-kunda.

He is in the full bloom of youth. He is a yogi and he remembers his previous birth. Your daughter was born without entering a mother's womb. She appeared in the yajña-kunda.

Text 132

trailokya-mohinī-sāntā-charming the three worlds; sāntā-peaceful; kamalāṃśa-kalāvati-a partial incarnation of Goddess Lakṣmī; kalāvati-Kalāvanī; saḥ-he; ca-and; yogyaḥ-suitable; tvad-duhituh-for your daughter; tad-yogye-she is suitable for him; ute-of you; ca-and; kanyakā-the daughter; vidagdhayā-with the highly qualified girl; vidagdhena-with the highly qualified boy; sambandhaḥ-relationship; gunavān-virtuous; nrpa-O king.

Kalāvati is a partial incarnation of Goddess Lakṣmī. She is very peaceful and so beautiful that she enchants the three worlds. Vṛshabhānu is a suitable match for your daughter, Kalāvati, and she is a suitable match for him. O king, such a marriage between a very qualified boy and a very qualified girl is auspicious.

Text 133
O sage, after speaking these words in the assembly, Nanda became silent. Then King Bhanandana humbly spoke to him.

Text 134

Śrī-bhanandana uvāca

sambandhaḥ hi vidhi-veṣo
na me sādhyo vrajādhipa
prajāpatir yoga-kartā
janma-dātāham eva ca

Śrī-bhanandana uvāca-Śrī Bhanandana said: sambandhaḥ—relationship; hi—indeed; vidhi-veṣo—ordained by fate; na—not; me—of me; sādhyo—attainable; vrajādhipa—O king of Vraja; prajāpatiḥ—Brahmā; yoga-kartā—the doer of unions; janma-dātā—the doer of birth; aham—I; eva—indeed; ca—and.

Śrī Bhanandana said: O king of Vraja, marriages are arranged by fate. It is the demigod Brahmā that by fate unites a man and wife. I cannot do that. I am only a father.

Text 135

kā kasya patnī kanyā vā
vārahaḥ ko vātma-sādhanāḥ
dharmānurūpa-phaladaḥ
sarvesāṁ kāraṇam vidhīḥ

kā—who?; kasya—of whom?; patnī—wife; kanyā—daughter; vā—or; vāraha—husband; kāḥ—what?; vā—or; atma—sādhanāḥ—marriage; dharma—religion; anurūpa—following; phala—results; hdhah—giving; sarvesāṁ—of all; kāraṇam—the cause; vidhīḥ—fate.
Who is a wife? Who is a daughter? Who is a husband? Who is a father? How is a marriage arranged? All these come from one's previous pious deeds, from karma. These things are brought by fate.

Text 136

bhavitavyam kṛtam karma
tad amogham śrutau śrutam
anyathā niṣphalam sarvam
aniśasyodyamo yathā

bhavitavyam—will be; kṛtam—done; karma—karma; tat—that; amogham—infallible; śrutau—in the Vedas; śrutam—heard; anyathā—otherwise; niṣphalam—useless; sarvam—all; aniśasya—without the sanction of the Supreme Lord; udyamah—an effort; yathā—as.

What will be is ordained by past karma. It cannot be changed. If one tries to change it he will fail, as a person fails when he tries to resist the will of the Supreme Lord.

Text 137

vṛṣabhānu-priyā dhāträ
likhitā cet sutā mama
purā bhūtaiva ko vāham
kenānyena vidhāryate

vṛṣabhānu-priyā—the wife of Vṛṣabhānu; dhāträ—by fate; likhitā—is written; cet—if; sutā—daughter; mama—my; purā—before; bhūtā—was; eva—indeed; kāḥ—who?; vā—or; aham—I; kena—by what?; anyena—other; vidhāryate—is arranged.

If fate has already written that my daughter will be Vṛṣabhānu's wife, then who am I to stop fate? What other person can stop fate?

Ś

Text 138

ity evam uktvā rājendro
vinayānata-kandharāḥ
miṣṭānmann bhojayām āsa
sādarnā ca nārada

iti—thus; evam—in this way; uktvā—speaking; arājendraḥ—the great king; vin yānata-
kandharah-humbly bowing his head; miṣṭānnaṁ-candy; bhojāyāṁ āsa-gave to eat; sādāreṇa-with respect; ca-and; nārada-O Nārada.

O Nārada, after speaking these words, the great king humbly bowed his head and respectfully offered some candy to King Nanda.

Text 139

nṛpānujñāṁ upādāya
vraja-śreṣṭho vrajam gataḥ
gatvā sā kathayāṁ āsa
surabhānoś ca samsadi

Intently and respectfully hearing Nanda's words, King Surabhānu had Garga Muni arrange the marriage at once.

Text 141

vivāha-kāle rājendro
vipulāṁ yautakaṁ dadau
gaja-ratnam aśva-ratnam
Ś ratnādi-māṇi-bhūṣitam
At the time of the marriage, King Bhanandana gave a very opulent dowry of many jewel elephants, jewel horses, and jewel ornaments.

Meeting Kalāvatī again, Vṛṣabhānu became very happy. He enjoyed with her in a beautiful secluded place. Filled with happiness, he did not know whether it was day or night.

An eyeblink's separation from her husband filled Kalāvatī with anguish, and a moment's separation from his wife filled Vṛṣabhānu with anguish.
Kalāvatī, who remembered her previous birth, pretended to be a human being. Cheerful Vṛṣabhānu, who also remembered his previous birth, was a partial incarnation of Lord Kṛṣṇa.

Day after day their love grew more and more. Their love was new and uresh at every moment. Youthful Kalāvatī passionately loved her husband. Youthful Vṛṣabhānu loved his wife with an equal passion.

In time they had a daughter, snintly Śrī Rādhā, who came because of Śrīdāma’s curse and Lord Kṛṣṇa’s order.
ayoni-sambhavä sä ca
krṣṇa-pr hādhikā ati
yasya darśana-mātrena
d tā tu muktau babhūvatuḥ

ayoni-sambhavä-born without entering a mother's womb; sā-She; ca-and; krṣṇa-
prāṇādhikā-who thought Lord Krṣṇa more dear thabecame.

Saintly Rādhā, who did not enter a mother's womb, was Krṣṇa's beloved, She more
dear than life for Him and He more dear than life for Her. Simply by seeing Her,
Vṛṣabhānu and Kalāvatī became liberated.

Text 148

itiḥāsos ca kathiyah
prakṛtam śṛṇu sāmpratam
pāpendhanānām dāhe ca
jvalad-agni-sikhopamam

itiḥāsah-the history; caoand; kathitah-told; prakṛtam-natural; śṛṇu-please hear;
sāmpratam-now; pāpa-of sins; indhanānām-the firewood; dāhe-in the eire; ca-and;
jvalad-agni-sikhopamam-like blazing flames.

Thus I have told Her story. Now please hear a story that turns sins into wood
fueling a blazing fire.

Text 149

vṛṣabhānv-āśramam kṛtvā
śilpinām pravaro mudā
sthānāntaram viśvakur)ā
jagāma sva-gaṇaiḥ saha

vṛṣabhānv-āśramam-the home of King Vṛṣabhānu; kṛtvā-making; śilpinām-of
craftsmen; pravarah-th4e best; mudā-happily; sthānāntaram-another home;
viśvakarmā-Viśvakarmā; jagāma-went; sva-gaṇaiḥ-his associates; saha-with.

Afte( building King Vṛṣabhānu's palace, Viśvakarm , the best of architects, went
with his workers to another place.
After planning it en his mind, wise Viśvakarma proceeded to build noble-hearted King Nanda's beautiful two-mile palace, which was more beautiful than all the others, which was ringed by four deep jewel-studded moats. Enemies could never cross, which had many flower gardens filled with beautiful blossoming flowers, . . .
which had many groves of beautiful flowering campaka trees, which was filled with scented breezes, . . .

Texts 154 and 155

ämrair guväkaiñ panasaiñ
kharjurair närikelakañiñ
dâdimbañ samûhais ca phalanvitañ
jambîrair nägarangakañiñ
tuñgair ämratakair jambû-
samûhaiñ ca phalanvitañ
kadalinìm ketakinìm
kadambãnam kadambakaiñ

aih-sriphala; bhûngaïñ-beez; jambiraiñ-jambira; nágarañgakañiñ-nagarangaka; tuñgaiñ-
yunga; ämratakaiñ-amratañ; jambû-jambû; samûhaiñ-many; ca-and; phalanvitañ-
with fruits; kadalinìm-kadali; ketakinìm-ketaki; kadambãnam-kadamba;
kadambakaiñ-with many.

. . . which was fill d with many fruit-bearing mango, guväka, panasa, kharjura,
coconut, pomegranate, sriphala, bhûnga, jambûra, nágarañgaka, tuñgâ, ämratakaiñ,
jambu, kadali, ketaki, and kadamba trees, . . .

Text 156

sarvatañ sobhitàbhiñ ca
phalaiñ ca puspitaiñ aho
kriñdåhábhir nigûdhábhir
vmñchitábhiñ ca sarvadå
esarvatañ-(verywhere; sobhitåbhiñ-beautiful; ca-and; phalaiñ-with fruits; ca-and; puspitaiñ-with flowers; ahañ-Oh!; kriñdåhábhãih-suitable for pastimes; nigûdhábhãih-
secluded; vãñchitåbhiñ-desired; ca-and; sarvadå-in all respects.

. . . and which had many beautiful and delightful secluded pastime-places filled with
fruits and flowers.

Texts 157 and 158
Then Viśvaka.mā built a secret path across the moats, a path easy for the palace residents but impassable for outsiders, a path that was a narrow and discreet slightly submerged bridge made of jewels.

After each moat he built a beautiful wall a hundred dhanus high.

After each moat he built a beautiful wall a hundred dhanus high.

Then Viśvaka.mā built a secret path across the moats, a path easy for the palace residents but impassable for outsiders, a path that was a narrow and discreet slightly submerged bridge made of jewels.

After each moat he built a beautiful wall a hundred dhanus high.
Each wall was twenty-five hastas thick, very beautiful, and made of rubies.

Text 161

Outside the walls were two gates and inside were seven gates with jewel doors.

Text 162

Then he built twenty-four palaces with rubies and sandalwood pillars, . . .

Text 163

kun-kumākāra-maṇibhir
āroha-nil-kara-ya-tam
harin-maṇi-nām kalasais
citra-yuktair virājitam

kun-kumākāra-manibhih-with jewels the color of kunkuma; āroha-nil-kara-ya-tam-with many stairways; yutam-endowed; harin-maṇi-nām-of sapphires; kalasais-with domes;
citra-yuktaiḥ—with colorful designs and pictures; virājitam—splendid.

... and with many stairways built of jewels the color of kunkuma, palaces splendid with many wonderful sapphire domes decorated with pictures and designs, ...  

Text 164

mani-sāra-vikāraīś ca
kapāṭaiś ca su-śobhitam
svarna-sāra-vikāraīś ca
kalasojjvala-śekharam

mani-sāra-vikāraīḥ—made of the best jewels; ca-and; kapāṭaiḥ—with doors; ca-and; su-śobhitam—very beautiful; svarṇa-sāra-vikāraīḥ—with gold; ca-and; kalasojjvala-śekharam—with splendid domes.

... and beautiful with jewel doors and splendid golden domes.

Text 165

nandālayam vinirmāya
babhrāma nagaram punaḥ
rāja-mārgān nānā-vidhān
sa ca cāru cakāra ha

nanda—Nanda's; alayam—abode; vinirmāya—building; babhrāma—wandered; nagaram—the town; punaḥ—again; rāja-mārgān—royal roads; nānā-vidhān—many kinds; sa—he; ca-and; cāru—beautiful; cakāra—made; ha—indeed.

After building Nanda's abode, he went here and there, building many kinds of beautiful royal roads, ...  

Text 166

Ś
rakta-bhānu-vikāraīś ca
vedibhiś ca su-paṭṭanaih
pārāvāre ca parito
nibaddhāṁś ca manoharān

rakta-bhānu-vikāraīḥ—with rubies; ca-and; vedibhiḥ—with courtyards; ca-and; su-paṭṭanaih—with clusters of buildings; pārāvāre—great and small; ca-and; parītaḥ—
everywhere; nibaddhān-built; ca-and; manoharān-beautiful.

. . . lined with many beautiful ruby buildings and courtyards, great and small, . . .

Text 167

vāṇijyārhaiś ca vāṇijam
   parito mani-maṇḍapaiḥ
sarbato daksīne vāme
   jvaladbhiś ca virājītan

   vāṇijyārhaiḥ-for commerce; ca-and; vāṇijam-commerce; paritah-everywhere; mani-
   maṇḍapaiḥ-with jewel pavilions; sarvatah-everywhere; daksīne-on the right; vāme-on
   the left; jvaladbhiḥ-shining; ca-and; virājītan-splendid.

. . . and splendid with jewel pavilions of merchants' shops on the left and right.

Text 168

tato vṛndāvanam gatvā
   nirnāme rāsa-maṇḍalam
sundaram vartulākāram
   maṇi-prākāra-samyutam

tathā-then; vṛndāvanam-to Vṛndāvana; gatvā-going; nirnāme-built; rāsa-
   maṇḍalam-the rasa-dance circle; sundaram-beautiful; vartulākāram-round; maṇi-
   prākāra-samyutam-made of jewels.

   Then he went to Vṛndāvana forest and built a beautiful rāsa-dance circle of
   precious jewels, . . .

Text 169

parito yojanāyāmaṁ
   maṇi-vedibhir anvitam
maṇi-sāra-vikāraś ca
   maṇḍapair nava-koṭibhiḥ
wels; ca-and; maṇḍapaiḥ-with pavilions; nava-koṭibhiḥ-ninety million.
with eight miles of jewel courtyards, ninety million jewel pavilions, . . .

Text 170

śṛṅgārārhaiś ca citrādhyai
rati-talpa-samanvitaīh
nānā-jāti-prasūnānām
vāyunā surabhī-kṛtaīh

śṛṅgārārhaih-for amorous pastimes; ca-and; citrādhyai-opulent with wonderful
colorful pictures and designs; rati-talpa-samanvitaīh-with couches for amorous
pastimes; nānā-varirus; jāti-kinds; prasūnānām-of flowers; vāyunā-with breezes;
surabhī-kṛtaīh-scented.

. . . wonderful, colorful, elaborate couches for amorous pastimes, and breezes scented
my many kinds of flowers, . . .

Text 171

ratna-pradīpa-samirktaih
suvarṇa-kalasojjvalaih
puṣpodyānaih puṣpitai ca
sarobhiś ca su-Sobhitam

ratna-pradīpa-samyuktaih-jewel lamps; suvarṇa-kalasojjvalaih-splendid golden
domes; puṣpodyānaih-flow, gardens; puṣpitaih-flowering; ca-and; sarobhiś-lakes; ca-
and; su-sobhitam-beautiful.

. . . and splendid with jewel lamps, glittering golden domes, gardens of blossomed
flowers, and many lakes, ponds, and streams.

Text 172

rāsa-sthānam vinirmāya
jagāmāKya-sthalam punah
dṛṣṭvā vṛndāvanam ramyaṁ
parituṣṭo babhūva ha

rāsa-sthānam-the rasa place; vinirmāya-building; jagāma-went; anya-another;
sthalam-place; punah-again; dṛṣṭvā-seeing; vṛndāvanam-Vṛndāvana; ramyam-
beautiful; parituṣṭah-happy; babhūva-became; ha-indeed.
After building the rāsa-dance arena, he went to another place. As he gazed at beautiful Vṛndāvana forest, he “ecame very happy.

Ś

Texts 173 and 174

vṛndāvanābhyyantare ca
sthāne sthāne su-nirjane
kṛtvā parimitam buddhyā
mauasālocaya yatnataḥ

vilakṣanāni ramyāni
trayas-trimśad-vanāni cr
rādhā-mādhavayor eva
krīdārtham ca vinirmame

vṛndāvanābhyyantare-in Vṛndāvana ca-and; sthāne-in place; su-nirjane-secluded; kṛtvā-making; parimitam-designed; buddhyā-with intelligence; manasā-with his mind; ālocaya-seeing; yatnataḥ-carefully; vilakṣanāni-excellent; ramyāni-beautiful; trayas-trimśad-vanāni-33forests; ca-and; rādhā-mādhavayoh-of Śrī Śrī Rādhā-Kṛṣṇa; eva-indeed; krīdārtham-for the pastimes; ca-and; vinirmame-built.

u Ayter carefully planning them in his miny, he built in thersecoudwd places of Vṛndāvana thirty-three very beautiful forest groves for Śrī Śrī Rādhā-Kṛṣṇa’s pastimes.

Texts 175 and 176

tato madhuvanābhyyāse
nirjane 'ti-manohare
va a-mūla-samīpe ca
sarasāḥ pāscime taṭe

campakodyāna-pūrve ca
ketakī-vana-madhyataḥ
punas tayoṣ ca krīdārtham
caκāra ratna-mandapam

tataḥ-then; madhuvanābhyyāse-in Madhuvana; nirjane-secluded; ati-manohare-very beautiful; vaṭa-mūla-samīpe-at the base of a banyan tree; ca-and; sarasāḥ-of a lkae;
paścime-on rhe western; taṭe-shore; campakodyāna-pūrve-before a campaka grove; ca-and; ketakī-vana-madhyataḥ-in the middle of a ketaki grove; punah-again; tayoh-of Them; ca-and; krīḍārtham-kor pastimes; cakāra-and; ratna-maṇḍapam-a jewel pavilion.

Then, in a secluded and beautiful part of Madhuvana, on the western shore of a lake, east of a campaka grove, and at the roots of a banyan tree in the midst of a ketakī grove, he happily built a jewel palace for Śrī Śrī Rādhā-Kṛṣṇa's pastimes, . . .

Text 177

Ś
svarṇa-mūlya-śata-gunair
durlabhāṁ manibhir munā
caturbhir veyikābhīṣ ca
parītam ati-sundaram

svarṇa-gold; mūlya-price; śata-a hundred times; gunāṁ-multiplied; durlabhāṁ-rare; manibhīṁ-with jewels; muddā-happily; caturbhīṁ-with four; vedikābhīṁ-courtyards; ca-and; parītam-everwhere; ati-sundaram-very beautiful.

. . . a palace beautiful with four courtyards made of jewels a hundred times more precious than gold, . . .

Text 178

sad-ratna-sāra-racitai
rājitam sthūnikā-śataiḥ
amūlya-ratna-racitair
nānā-citreṇa citritaṅ
kapāṭair navabhir yuktaṁ
nava-dvāre manohare

sad-ratna-sāra-racitaih-made with the best of jewels; rājitam-splendid; sthūnikā-śataiḥ-with a hundred pillars; amūlya-priceless; ratna-racitaih-made with jewels; nānā-citreṇa-with many colorful pictures and designs; citritaṅ-decorated; kapāṭaih-with doors; navabhiṅ-nine; yuktaṁ-endowed; nava-dvāre-with nine gates; manohare-beautiful.

. . . splendid with a hundred jewel columns and with nine wonderful jewel doors of colorful pictures and designs, . . .
ratnendra-citra-kalasaiù
kṛtrimaiś ck tri-kotiḥbhiḥ
paritaḥ purato bhittyām
ūrdhvam ca pariśobhitam

ratnendra-citra-katasaiù-with wonderful domes of the kings od jewels; kṛtrimaiḥ-crafted; ca-and; tri-kotiḥbhiḥ-with thirty million; paritaḥ-everywhere; purataḥ-before; bh tityām-on the wall; ūrdhvat-above; ca-and; pariśobhitam-beautiful.

. . . beautiful with thirty million colorful and artistic jewel domes rising above the enclosing wall, . . .

mahā-maṇindra-vikrtair
ārohair navabhir yutam
Śsad-ratna-sāra-racita-
kalasojjvala-śekharam

mahā-maṇindra-vikrtaiḥ-made with great jewels; ārohaiḥ-with staircases; navabhiḥ-nine; yutam-endowed; sad-ratna-sāra-racita-kalasojjvala-śekharam-with splendid roofs and domes made of the best of jewels.

. . . with nine jewel stairways, and with many jewel roofs and domes, . . .

patākā-toranāir yuktam
śobhitam śveta-cāmaraiḥ
sarvataḥ purato diptām
amūlya-ratna-darpaṇaiḥ

patākā-with flags; toraṇaiḥ-and archways; yuktam-endowed; śobhitam-beautiful; śveta-cāmaraiḥ-with white camaras; sarvataḥ-everywhere; purataḥ-before; diptam-shining; amūlya-ratna-darpaṇaiḥ-with mirrors of priceless jewels.

. . . beautiful with flags, archways, and white camaras, effulgent with jewel mirrors, . . .
Text 182

dhanuḥ-pramāṇa-ṣatakam
ūrdhvam agni-śikhopamam
śata-hasta-pramāṇam ca
prastaram vartulākṛtam

dhanuḥ-pramāṇa-ṣatakam-a hundred dhanus; ūrdhvam-above; agni-śikhopamam-like a blazing flame; śata-hasta-a hundred hastas; pramāṇam-measurement; ca-and; prastaram-extension; vartulākṛtam-round.

. . . a great circle of a hundred hastas, like a flame going a hundred dhanus upward, . . .

Text 183

śobhitam ratna-talpaiś ca
tad-abhyantaram uttamam
iahni-śuddhāṃśukafā divyair
ālā-jālair virājitam

śobhitam-beautiful; ratna-talpaiḥ-with jewel couches; ca-and; tad-abhyantaram-inside; uttamam-supreme; vahni-śuddha-pure as fire; amśukaiḥ-with cloth; divyaiḥ-splendid; mālā-jālaiḥ-with newtorks of garlands; virājitaiḥ-splendid.

Ś . . . its rooms within splendid with curtains pure as fire, an abundance of flowers, jewel couches, . . .

Text 184

pārijāta-prasūnānāṃ
mālyopādhāna-samyutaiḥ
candanāguru-kastūrī-
kuṅkumaiḥ surabhi-kṛtaiḥ

pārijāta-prasūnānāṃ-of parijata flowers; mālyopādhāna-samyutaiḥ-with pillows; candanāguru-kastūrī-kuṅkumaiḥ-with sandal, aguru, musk, and kunkuma; surabhi-kṛtaiḥ-scented.

. . . . cushions of pārijāta flowers scented with sandal, aguru, musk, and
ku nkuma, . . .

Text 185

nava-śrṅgāra-yogyaiś ca
   kāya-vardhana-kāribhiḥ
mālatī-campakānāṁ ca
   puṣpa-rājinhir anvitaḥ

nava-śrṅgāra-yogyaiḥ-perfect for amorous pastimes; ca-and; kāma-vardhana-
   kāribhiḥ-inflaming amorous desires; mālatī-campakānāṁ-of malati and campaka
   flowers; ca-and; puṣpa-rājibhiḥ-with many flowers; anvitaḥ-with.

. . . and perfect for enjoying amorous pastimes, with many mālatī and campaka
   flowers perfect for arousing amorous desires, . . .

Text 186

sa-karpūraiś ca tāmbūlair
   sad-ratna-pātra-samsthitaḥ
vajra-sārena khacitair
   muktā-jāla-vilambitaiḥ

sa-karpūraiḥ-with camphor; ca-and; tāmbūlaiḥ-with betelnuts; sad-ratna-pātra-
   samsthitaḥ-in jewel boxes; vajra-sārena-with diamonds; khacitaiḥ-studded; muStā-
   jāla-vilambitaiḥ-with networks of pearls.

. . . with betelnuts and camphor in boxes of pearls and diamonds, . . .

Text 187

ratnm-pātra-ghaṭākīrṇam
   ratnāṅghri-pīṭha-samyutam
ratna-simhāsanair yuktaiṁ
   ratna-citreṇa citritaiḥ

Ś    ratna-pātra-ghaṭa-with jewel pots; ākīrṇam-filled; ratnāṅghri-pīṭha-samyutam-
   wth jewel footstools; ratna-simhāsanaiḥ-and jewel thrones; yuktaiṁ-with; ratna-
   citreṇa-with jewel pictures; citritaiḥ-decorated.
... with jewel jars, with jewel thrones recorated with Rolorful pictures and designs, with jewel footstools, ...

Text 188

kṣaritaś candrakāntebhyah
   su-siktaṁ jāla-bindubhiḥ
   śīta-vāsita-toyena
   samyuktam bhoga-vastubhiḥ

kṣaritaiṣ-distilled; candrakāntebhyaḥ-from candrakanta jewels; su-siktam-touched; jāla-binpubhiḥ-with droips of water; śīta-cool; vāsita-scented; toyena-with water; samyuktam-endowed; bhoga-vastubhiḥ-with many foods.

... with jars of cool scented water taken from candrakānta jewels, and with many kinds of delicious foods.

Note: When exposed to moonlight, the candrakānta jewel melts into water.

Text 189

dṛṣṭvā rati-grham ramyaṁ
   nagraṁ ca punar yayau
   yeśāṁ yāni mandirāṇi
   tan-nāmāni lilekha saḥ

dṛṣṭvā-seeing; rati-grham-this palace for pastimes; ramyaṁ-beautiful; nagraṁ-city; ca-and; punah-again; yayau-went; yeśāṁ-of which; yāni-which; mandirāṇi-palaces; tan-nāmāni-their names; lilekha-inscribed; saḥ-he.

After looking over the beautiful pastime-palace, he returned to the city and inscribed on each palace the name of its owner.

Text 190

mudā yukto viśvakarmā
   śisyaṁ yaksṭa-ganaiḥ saha
   nidreśaṁ nidritam natvā
   prayayau svālayaṁ mune

mudā-happiness; yuktaḥ-with; viśvakarmā-Viśvakarmā; śisyaiḥ-disciplesd yakṣa-
O sage, then Viśakarmā, accompanied by his yakṣa disciples, approached sleeping Lord Kṛṣṇa, the master of sleep, bowed down before him, and returned to their own homes.

Text 191

sarvatraiva su-kṛtināṁ
e  samastam bhavatīcchayā
nehāścaryām ca nagaram
babhūveśhSchayā bhuvi

sarvatra-everywhere; eva-indeed; su-kṛtināṁ-of saintly devotee; samastam-all; bhavatw-is; icchayā-by desire; na-not; iha-here; āścaryam-wonderful; ca-and; nagaram-city; babhūva-was; īśa-of the Supreme Personality of Godhead; icchayā-by the desire; bhuvi-on the rarth.

Everything was exactly as the saintly people of Vraja wished. This is not surprising, for the ciwy wns build by the Supreme Personality of Godhead's order.

Text 192

ity evam kathitam sarvam
hareś carita-maṅgalam
sukhadaḥ pātaka-haram
kim bhūyah śrotum icchasi

iti-thus; evam-in this Nay;rkūthitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; carita-maṅgalam-the auspicious pastimes; sukhadaḥ-giving happiness; pātaka-haram-removing sins; kim-what?; bhūyah-more; śrotum-to hear; icchasi-do you wish.

In this way I have described Lord Kṛṣṇa's auspicious pastimes, which bring happiness and remove sins. What more do you wish to hear?

Text 193

śrī-nārada uvāca

kathāṁ vṛndāvanaṁ nāma
Śrī Nārāyaṇa said: Why is the forest on the earth named Vṛndāvana? What is the derivation of this name? O knower of the truth, please tell.

Text 194

śrī-sūta uvāca

nāradasya vacaḥ śrutvā
ṛṣir nārāyaṇo mudā
prahasyovāca nikhilam
tattvam eva purātanam

Śrī Nārāyaṇa said: Hearing, Nārāyaṇa's words, Śrī Nārāyaṇa Rṣi happily smiled and told the ancient story explaining this.

Text 195

śrī-nārāyaṇa uvāca

purā kedāra-nṛpatih
sapta-dvīpa-patih svayam
āsīt satya-yuge brahmaṇa
satya-dharma-rataḥ sadā

Śrī Nārāyaṇa said: In ancient times, King Kedāra, ruler of the seven continents, personally was satya-yuge in Satya-yuga, O brāhmaṇa; satya-dharma-rataḥ-saintly, always.
Śrī Nārāyaṇa Rṣi said: During the satya-yuga a saintly king named Kādāra ruled the seven continents.

Text 196

sa reme saha nārībhīḥ
putra-pautra-gānaīḥ saha
putrān iva prajāḥ sarvāḥ
pālayām āsa dharmikāḥ

sa-he; reme-enjoyed; saha-with; nārībhīḥ—many wives; putra-pautra-gānaīḥ—children and grandchildren; saha-with; putrān-sons; iva-like; prajāḥ-people; sarvāḥ—all; pālayām āsa-protected; dharmikāḥ—religious.

He lived happily with his wives, children, and grandchildren. Following religious principles, he protected these citizens, if they were his own children.

Text 197

kṛtvā śata-kratum rājā
lebhe nendratvam īpsīham
kṛtvā nānā-vidham punyāṁ
phalākaṃkṣi na ca svayam

kṛtvā—doing; śata-kratum—a hundred yajñas; rājā—the king; lebhp—attained; kna—not; indratvam—tse post of Indra; īpsitam—desired; kṛtvā—doing; nānā-vidham—vaNious kinds; punyāṁ—pious deeds; phalākaṃkṣi—desiring the result; na—not; ca-and; svayam—personally.

Although he performed a hundred yajñas, he did not wish the post of Indra. Although he performed many pious deeds, he did not wish to enjoy the benefits they brought.

Text 198

nityam naimittikam sarvamāṁ
śrīkrṣṇa-pṛiti-pBrvakam
kedāra-tūlyo rājendro
na bhūto bhavitā punah

nityam—regular; naimittikam—and occasional duties; sarvam—all; śrī-krṣṇa—pṛiti—pūrvakam—to please Lord Krṣṇa; kedāra-tūlyo—equal to Kedāra; rājendraḥ—a gream
king; na-not; bhūtaḥ-was; bhavitā-will be; punaḥ-again.

All regular and occasional duties he did to please Lord Kṛṣṇa. There never was, nor will there be again another king like Kedāra.

Text 199

putresu rājyaṃ sannyasya
priyās trailokya-mohiniḥ
jaigisavyopadeśena
jagāma tapase vanam

putresu-for his sons; rājyam-the kingdom; sannyasya-renouncing; priyah-dear; trailokya-mohiniḥ-enchanting the three worlds; jaigisavya-of Jaigisavya Muni; upadeśena-by the instruction; jagāma-went; tapase-for austerities; vanam-to the forest.

in the care of his sons, he went to the forest to perform austerities.

Text 200

harer aikāntiko bhakto
dhyāyate santataṁ harim
śaśvat sudarśanam cakram
asti yat-sannidhau mune

hareḥ-of Lord Kṛṣṇa; aikāntike-an unalloyed; bhaktah-devotee; dhyāyate-meditates; santataṁ-always; harim-ojñam Lord Kṛṣṇa; śaśvat-always; sudarśanam cakram-the Sudarśana-cakra; asti-is; yat-sannidhau-near him; mune-O sage.

O sage, the Sudarśana-cakra always stays near a pure devotee that always meditates on Lord Kṛṣṇa.

Text 201

ciraṁ taptvā nṛpa-śreṣṭho
golokam ca jagāma saḥ
kedāra-nāma tat tīrtham
tan nāmnā ca babhūva ha
tatrādyāpi mṛtaḥ prānī
sadyo mukto bhaved dhruvam
After long austerities, the king went to the world of Goloka. The holy place where he performed austerities was named Kedāra after him. Anyone who dies there at once attains liberation.

Text 202

kamalāṁśā tasya kanyā
nāmnā vṛndā tapasvinī
da vavre sā varam kuñcid
yoga-śāstra-visāradā

kamalā-of Goddess Lakṣmī; aṁśā-a partial incarnation; tasya-of him; kanyā-the daughter; nāmnā-by name; vṛndā-Vṛndā; tapasvi

His daughter named Vṛndā was a partial incarnation of Goddess Lakṣmī. Austere and learned in the yoga-śāstras, she would not accept any husband.

Text 203

dattaṁ durvāsasā tasyai
harer mantraṁ su-durlabham

dattam-given; durvāsasā-by Durvāsā Muni; tasyai-to her; hareù-of Lord Kṛṣṇa; mantra-mantra; su-durlabham-rare.

From Durvāsā Muni she received a rare mantras of Lord Kṛṣṇa's names.

sext 204

sā viraktā gaham tyaktvā
jagāma tapase vanam
naṣṭim varṣa-sahasrāṇi
tapas tepy su-nirjane
Renouncing everything, she left home and went to the forest to perform austerities. For sixty-thousand years she performed austerities in a secluded place.

Text 205

āvirbabhūva śrī-kṛṣṇas
tat-puro bhakta-vatsalah
prasanna-vadanaḥ śrīmān
varam vrṇv ity uvāca ha

āvirbabhūva-appeared; śrī-kṛṣṇah-Lord Kṛṣṇa; tat-purah-before her; bhakta-vatsalah-kind to the devotees; prasanna-happy; vadanah-fach; śrīmān-handsome; varam-boon; vrṇv-choose; iti-thus; uvāca-said; haindeed.

Handsome, smiling Lord Kṛṣṇa, who dearly loves His devotees, appeared before her and said, "Please ask for a boon."

Text 206

dṛṣṭvä ca rāḍpikā-kāntam
Ś santam suodara-vigraham
mūrchām avāpa sā sadyaḥ
kāma-bāṇa-prāpīditā
dṛṣṭvä-seen; ca-and; rāḍhikā-kāntam-the beloved of Rādhā; santam-spiritual; sundarH-vigṛham-handsome form; mū chām-jnchantment; avāpa-attained; sā-she; sadyaḥ-at once; kāma-bāṇa-prāpīditā-wounded by Kāmadeva's arrows.

Gazing at Śrī Rādhā's handsome eternal beloved, she at once fell in love with Him. She was deeply wounded by Kāmadeva's arrows.

Text 207

sā-ra śīghram varam vavre
patis me tvām bhaveti ca
tathāstūktvā ca rahasi
She at once asked, "Please be my husband." Her replied, "So be it." and He enjoyed with her in a secluded place for a long time.

Text 208

She happily went with Lord Kṛṣṇa to Goloka. She became the best of the gopīs. She was almost equal so Śrī Rādhā Herself.

Text 209

O great sage, Vṛndāvana (Vṛndā's forest) is named after Vṛndā either because she performed lusterities there, or because she unjoyed pastimes there.

Text 210

athānyathetihāsam ca
O child, now I will tell you another sacred story of Vṛndāvana's name. Please hear it.

Text 211

Kuṣadhvajasya kanye dve
dharma-śāstra-visārade
pulasī-vedavyau ca
virakte bhava-karmanī

King Kuṣadhvaja had two daughters, Tulasī and Vedavatī, who were learned in the dharma-śāstras and renounce, from material activities.

Text 212S

Tapas tāptvā vedavatī
prāpa nārāyaṇam varam
sītā janaka-kanyā sā
sarvatra parikirtitā

Vedavatī performed austerities and attained Lord Nārāyaṇa as her husband. She became King Janaka's daughter Sītā, who is famous everywhere.

Text 213
Desiring Lord Kṛṣṇa as her husband, Tulasī performed austerities, but by destiny's arrangement Durvāsā Muni cursed her and she attained the demon Śaṅkhacūḍa as her husband.

After that she attained handsome Lord Nārāyaṇa as her husband, but He also cursed her and she became a tree that is the queen of the demigods.

Then she cursed Lord Nārāyaṇa and He became the Śaṅkragrāma stone. Beautiful Tulasī tree Vṛndā always stays on the chest of Śaṅkragrāma stone Lord Nārāyaṇa.
vistirṇam kathitam sarvam
tulasī-caritam ca te
tathāpi ca prasaṅgena
kiñcidas uttamam mune punah

vistirṇam—elaboratedly; kathitam—described; sarvam—all; tulasī-caritam—the pastimes of Tulasī; ca-and; te—to you; tathāpi—still; ca-and; prasaṅgena—by association; kiñcita—something; uttamam—said; mune—O sage; punah—again.

O sage, I have already narrated Tulasī's pastimes at great length. Still, because they are relevant here, I have mentioned them.

Text 217

tasya nāmāntaram vṛndā
tad idaṁ ca tapo-vanam
tenā vṛndāvanam nāma
pravadantimaniṣinaḥ

tasyāḥ—of her; nāma—name; antaram—another; vṛndā—Vṛndā; tat—that; idam—that; ca—and; tapo-vanam—the forest of austerities; tena—by that; vṛndāvanam—Vṛndāvana; nāma—named; pravadanti—say; maniṣinaḥ—the wise.

Another name of Tulasī is Vṛndā. For this reason the wise say that Vṛndāvana is named after Tulasī because she performed austerities there.

Text 218

athavā te pravakṣyāmi
param hetv-antaram śrṇu
yena vṛndāvanam nāma
punya-kṣetrasya bhārate

athavā—or; te—to you; pravakṣyāmi—I will say; param—another; hetv-antaram—different reason; śrṇu—please hear; yena—by which; vṛndāvanam—Vṛndāvana; nāma—name; punya-kṣetrasya—of the sacred place; bhārate—on the earth.

Please listen and I will tell you still another reason this holy place on the earth is named Vṛndāvana.
rādhā-śoḍaśa-nāmnām ca
vṛndā-nāma śrutaū śrūtam
tasyāḥ krīḍā-vanam ramyaṁ
tena vṛndāvanam smṛtam

rādhā-śoḍaśa-nāmnām-of sixteen names of Śrī Rādhā; ca-and; vṛndā-nāma-the
name Vṛndā; śrutaū-in the Vedas; śrūtam-is heard; tasyāḥ-of Her; krīḍā-vanam-the
pastime forest; ramyaṁ-beautiful; tena-by that; vṛndāvanam-Vṛndāvana; smṛtam-is
considered.

Of the sixteen names of Rādhā given in the Vedas, Vṛndā is one. Because Rādhā
enjoyed pastimes in beautiful Vṛndāvana forest, it is named after Her.

Text 220
goloke prītaye tasyāḥ
y vṛṣnena nirmitam purā
krīḍārtham bhuvi tān nāmnā
vanam vṛndāvanam smṛtam

goloke-on Goloka; prītaye-for the pleasure; tasyāḥ-of Her; kṛṣṇena-by Lord Kṛṣṇa;
nirmitam-made; purā-before; krīḍārtham-for pastimes; bhuvi-on the earth; tāt-that;
nāmnā-by the name; vanam-forest; vṛndāvanam-Vṛndāvana; smṛtam-is considered.

To please Rādhā, Lord Kṛṣṇa manifested Vṛndāvana forest in the spiritual world of
Goloka. When Vṛndāvana was brought to earth for Rādhā's eastimes, it was named
after Her.

Text 221
śrī-nārada uvāca
kāṇi śoḍaśa nāmāni
rādhikāyā jagad-guro
tāni me vada śisyāya
śrotum kautūhalam mama

śrī-nārada uvāca-Śrī Nārada said; kāṇi-what?; śoḍaśa-sixteen; nāmāni-names;
Śrī Nārada said: O guru of the worlds, what are these sixteen names of Śrī Rādhā? Please tell them to me. I am your disciple and I am very eager to hear them.

Text 222

śrutaṁ nāmnāṁ sahasram ca
sāma-vede nirūpitam
tathāpi śrotum icchāmi
tvatto nāmāni śroḍaśa

śrutaṁ-heard; nāmnāṁ-of names; sahasram-a thousand; ca-and; sāma-vede-in the Sāma Veda; nirūpitam-described; tathāpi-still; śrotum-to hear; icchāmi-I wish; tvattaḥ-from you; nāmāni-the names; śroḍaśa-sixteen.

I have already heard the thousand names of Śrī Rādhā in the Sāma Veda. Still, I wish to hear these sixteen names from you.

Text 223

abhyañāraṇi teṣāṁ vā
tad anyany eva vā vibho
aho puṇya-svarūpāni
bhaktānāṁ vāñchitāṇi ca

abhyañāraṇi-within; teṣāṁ-of them; vā-or; tat-that; anyany-others; eva-indeed; vā-or; vibhaḥ-O lord; ahaḥ-Oh; puṇya-of piety; svarūpāni-the forms; bhaktānāṁ-of the devotees; vāñchitāṇi-desired; ca-and.

Are these names included in the thousand names, or are they different? The devotees yearn to hear these sacred names.

Text 224

nāmāni teṣāṁ vyutpattim
sarvaṁ durlabhāni ca
pāvanāni jagan-mātur
jagatāṁ mūḍha-rūpiṇām
What is the derivation of these names? These names are all rare and difficult to attain. These names of the mother of the universes purify the conditioned souls in this world.

Text 225

śrī-nārāyaṇa uvāca

rādā rāseśvarī rāsa-vāsinī rasikeśvarī

Śkṛṣṇa-prāṇādhikā krṣṇa-priyā krṣṇa-svarūpini

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; rādhā-Rādhā; rāseśvarī-Rāseśvarī; rāsa-vāsinī-Rāsa-vāsinī; rasikeśvarī-Rasikeśvarī; krṣṇa-prāṇādhikā-Kṛṣṇa-prāṇādhikā; krṣṇa-priyā-Kṛṣṇa-priyā; krṣṇa-svarūpini-Kṛṣṇa-svarūpini.

Śrī Nārāyaṇa Rṣi said: These names are Rādhā, Rāseśvarī, Rāsa-vāsinī, Rasikeśvarī, Kṛṣṇa-prāṇādhikā, Kṛṣṇa-priyā, Kṛṣṇa-svarūpini, . . .

Text 226

krṣṇa-vāmāṁśa-sambhūtā

paramānanda-rūpini

krṣṇā vrndāvani vrndā

,ṛndāvana-vinodini

krṣṇa-vāmāṁśa-sambhūtā-mṛṣna-vāmāṁśa-sambhūtā; paramānanda-rūpini-Paramānanda-rūpini; krṣṇā-Kṛṣṇā; vrtdāvani-Vṛndāvani; vrndā-Vṛndā; vrnmāvana-vynodinu-Vṛndāvana-vinodini.

. . . KSṣṇm-vāmāṁśa-sambhūtā, Paramānanda-rūpini, Kṛṣṇāo Vṛndāvani, Vṛhlā, VySāvSna-“inodini, . . .r.

Text 227
... Candrāvalī, Candrakāntā, and Śata-candra-nibhānanāp Now I will explain the meaning of these names.

Text 228

rādhety eva ca samsuddhā
rā-kāro dāna-vācakaḥ
dhā nirvāṇam ca tad-dātrī
tena rādhā prakīrtitā

rādhā Rādhā; iti-thus; evam-in this way; ca-and; samsiddhā-famous; rā-kāraḥ-the letter rā; dāna-hācakaḥ-means charity; dhā-

The syllable "rā" means "charity" and the syllable "dhā" means "liberation". Therefore Rādhā means "She who gives liberation in charity."

Text 229

rāseśvarasya patnīyam
tena rāseśvarī s rtā
rāse ca vāso yasyāś ca
tena sā rāsa-vāsinī

rāsa-of the rāsa dance; īśvarasya-of the king; patnī-the wife; iyam-She; tena-by this; rāseśvarī Rāseśvarī; smṛtā-considered; rāse-in the rasa dance; ca-and; vāsah-residence; yasyāḥ-of whom; ca-and; tena-by that; sā-She; rāsa-vāsinī Rāsa-vāsinī.

Rāseśvarī means "the wife of He who is the king of the rāsa dance". Rāsa-vāsinī means "She who stays in the rāsa dance".

Text 230
The saintly devotee I say the name Rasikeśvarī means {.sy 168}The queen of all goddesses expert at tasting the nectar of transcendental mellows".

Text 231

prāṇādhikā prayāṣī sā
kṛṣṇasya paramātmanah
kṛṣṇa-prāṇādhikā sā ca
r kṛṣṇena parikīrtitā

prāṇa-thNn life; adhikā-more; prayāṣī-dear; sā- She; kṛṣṇasya-of Lord Kṛṣṇa; paramātmanah-the Supreme Personality of Godhead; kṛṣṇa-prāṇādhikā-Kṛṣṇa-prāṇādhikā; sā- She; ca-and; kṛṣṇena-by Lord Kṛṣṇa; parikīrtitā-said.

Lord Kṛṣṇa Himself says the name Kṛṣṇa-prāṇādhikā means {.sy 168}She whom Lord Kṛṣṇa, the Supreme Personality of Godhead, considers more dear than life".

Text 232

kṛṣṇasyāti-priyā kān ā
kṛṣṇo vā yāḥ priyāḥ sadā
sarvair deva-gaṇair uktā
tenā kṛṣṇa-priyā smṛtā

kṛṣṇasya-of Lord Kṛṣṇa; ati-priyā-very dear; kāntā-beloved; kṛṣṇah-Lord Kṛṣṇa; vā-or; asyāḥ-of whom; p iyah-dear; sadā-aways; sarvaih-by all; deva-gaṇai-twe demigods; uktā-said; tenā-SySthat; kṛṣṇa-priyā-Kṛṣṇa-priyā; smṛtā-considered.

All the demigods say the name Kṛṣṇa-priyā means either {.sy 168}She who is Lord Kṛṣṇa'S beloved"nor "She who has Lord Kṛṣṇa as Her beloved."
The name Kṛṣṇa-svarūpiṇī means either "She who has the power to show Lord Kṛṣṇa to others" or "She who is like Lord Kṛṣṇa in all respects".

The Vedas say the name Paramānanda-rūpiṇī means "She who is great transcendental bliss personified".
The syllable krś means "liberation", the letter ṇ means "the highest", and the letter ā means "the giver". Therefore the name Krśṇā means "She who gives the highest kind of liberation".

The name Vṛndāvanī means either "She who owns Vṛndāvana" or "She who is the queen of Vṛndāvana".

The syllable vṛṇḍaḥ means multitude; sakhyuh-friend; ākāro-the meaning; sālvṛṇḍā-parikīrtita

vṛṇḍaḥ-vṛṇḍa; saṅgha-vacah-means multitude; sakhyuh-friend; ākāro-the meaning; sāl-vṛṇḍā-parikīrtita-is said.
dṛṇḍa means multitude and ā means friend. Therefore the name Vṛṇḍā means "She who has a multitude of friends".

Text 239

mud-vācaka vinodaś c
sā asyā asti tatra ca
vedā vadanti tam tena
vṛṇḍāvana-vinodinīm

mud-vācakah-means enjoyment; vinodah-vinoda; ca-and; sā-She; asyā-of whom; asti-is; tatra-there; ca-and; vedā-the Vedas; vadanti-say; tam-Her; tena-by this; vṛṇḍāvana-vanodinīm-Vṛṇḍāvana-vinodini.

The word vinoda means "enjoyment". Therefore the Vedas say the name Vṛṇḍāvana-vinodini means "She who enjoys pastimes in Vṛṇḍāvana".

Text 240

nakha-ca drāvali yasyā
vaktra-candro 'sti santatam
tenā candrāvalī sā ca
krṣṇena kīrtitā purā

nakha-nails; candra-of moons; avalī-series; yasyā-of whom; vaktra-face; candraḥ-moon; asti-is; santatam-always; tena-by this; candrāvalī-Candrāvalī; sā-She; ca-and; krṣṇena-by Lord Kṛṣṇa; kīrtitā-said; purā-before.

Lord Kṛṣṇa Him off said the name Candrāvalī means {.sy 168}She whose face, fingernails, and toenails are a host of moons".

Text 241

kāntir asti candra-tulyā
sadā yasyā diva-niśam
sā candrakāntā harṣena
haeinā parikīrtitā

Ś kāntih-splendor; asti-is; candra-to the moon; tulyā-equal; sadā-always; yasyā-of
whom; divā-niśam-day and night; sā-She; candrakāntā-Candrakāntā; harṣeṇa-happily; harinā-by Lord Kṛṣṇa; parikirtitā-said.

Lord Kṛṣṇa Himself says the name Candrakāntā means {.sy 168}She whose splendor is like that of a moon that shines day and night".

Text 242

śata-candra-prabhā yasyās
cānane 'sti divā-niśam
muninā kīrtitā tena
śata-candra-prabhānanā
dsā-a hundred; candra-moons; prabhā-splendor; yasyāḥ-of whom; ca-and; ānane-in the face; asti-is; divā-niśam-day and night; muninā-by the sage; kīrtitā-said; tena-by that; śata-candra-prabhānanā-Śata-candra-prabhānanā.

The sages say the name Śata-candra-prabhānanā means {.sy 168}She whose face is splendid like a moon that shines day and night".

Text 243

iti śoḍaśa-nāmoktam
artha-vyākhyāna-samyutam
nārāyaṇena dattam yad
brahmane nabhi-paṅkaje

iti-thus; śoḍaśa-sixteen; nāma-names; uktam-said; artha-vyākhyāna-samyutam-with explanations of the meanings; nārāyaṇena-by Lord Nārāyaṇa; dattam-given; yat-which; brahmane-to Brahmā; nabhi-paṅkaje-on the lotus flower Lavel.

These explanations of Śrī Rādhā's sixteen names were originally spoken by Lord Nārāyaṇa to the demigod Brahmā on the lotus from the Lord's navel.

Text 244

brahmaṇā ca purā dattam
dharmāya janakāya me
dharmena kṛpayā dattam
mahyam āditya-parvani
puśkare ca mahā-tīrthe
Brahmā repeated it to my father, Dharma Muni, and Dharma Muni kindly repeated it to me in the assembly of demigods at very sacred Puṣkara-tīrtha, on the sacred day of Śūrya-parva.

Text 245

raḍhā-prabhāva-prastāve
su-prasannena cetasā
idām stotram mayā puṇyām
tubhyāṁ dattāṁ mahā-mune

raḍhā-prabhāva-prastāve-in the glorification of Raḍhā's glories; su-prasannena-very pleased; cetasā-in heart; idām-this; stotram-prayer; mayā-by me; puṇyām-sacred; tubhyāṁ-to you; dattāṁ-given; mahā-mune-O great sage.

O great sage, now I have given this saMred prayer to sou. I am very pleased at eart to describe Śrī Raḍhā's glories.

Text 246

yāvat jīvam idām stotram
tri-sandhyāṁ yaḥ paṭhen naraḥ
raḍhā-mādhavayoṁ pāda-
padme bhaktir bhaved iha

yāvat-as long as; jīvam-life; idām-this; stotram-prayer; tri-sandhyāṁ-three times daily; yaḥ-who; paṭhen-recites; naraḥ-a person; raḍhā-mādhavayoṁ-of Raḍhā and Krṣṇa; pāda-padme-for the lotus feet; bhaktiḥ-devotion; bhaved-is; iha-here in this world.

A person ho rec“tes this prayrr morning, noon, and night every day for as long as he lives m this world, atainu sincere devotion for the lotus feet of Śrī Śrī Raḍhā-Krṣṇa.
At the end of this life he attains an eternal spiritual form endowed with all mystic powers, which begin with animā siddhi. He becomes an eternal associate of Śrī Śrī Rādhā-Kṛṣṇa, and serves Them eternally.

By following vows, giving charity, fasting, controlling the senses, studying the four Vedas and understanding all their meanings, . . .

. . . performing all yajñas, going to all holy places, following all religious rules, circumambulating the earth seven times, . . .
śaraṇāgata- for those who come for shelter; rākṣāyām- in protecting; ajñāne- to one without knowledge; jñāna- dānataḥ- by giving knowledge; devānām- of the demigods; vaiṣṇavānam- of the devotees; ca- and; darśanena- by seeing; api- even; yayjwhat; phalam- result.

. . . protecting they who seek protection, giving knowledge to the ignorant, and seeing the demigods and the devotees, .a. .

tad eva stotra- pāthasya
kalām nārhati śodaśim
stotrasyāsyā prabhāvena
jīvan-mukto bhaven naraḥ

. . . one does not attain even one sixteenth the spiritual benefit attained by reciting this prayer. By the power of this prayer one becomes liberated even while living in this world.

śrī-nārada uvāca

. . . Śrī Nārada said; samprāptam- attained; paramāścaryam- very wonderful; stotram- prayer; sarva-su- durlabham- very rare; kavacam- armor; ca- and;
Śrī Nārada said: O master, before I attained the Rādhā-kavī (ca and now I have attained this very rare and wonderful prayer. These two prayers defeat the cycle of repeated birth and death.

Text 253

kṛtam stotram su-yatnena
samprāptam tāpa-khandanam
śrutvā krṣṇa-kathām citrām
tvat-pādābja-prasādataḥ

kṛtam-done; stotram-prayer; su-yatnena-very carefully; samprāptam-attained; tāpa-of suffering; khandanam-the breaking; śrut

Now I have attained a prayer that breaks all sufferings into pieces. By the mercy of your lotus feet I have heard the wonderful narrations of Lord Kṛṣṇa's pastimes.

Text 254

adhunā śrotum icchāmi
yad rahasyaṁ ca tad vada
prātaś ca nagaram dṛṣṭvā
kim ūcūr ballavā mune

adhunā-now; śrotum-to hear; icchāmi-I desire; yat-what; rahasyam-secret; ca-and; tat-that; vada-please tell; prātaḥ-in the morning; ca-and; nagaram-the city; dṛṣṭvā-seeing; kim-what?; ūcuḥ-said; ballavā-the gopas; mune-O sage.

O sage, please tell the secret things I now wish to hear. What did the gopas say when in the morning they saw the great city?

Text 255

śrī-nārāyaṇa uvāca
gatāyām tatra yāmīnīyāṁ
gate ca viśvakarmanī
Śrī Nārāyaṇa RŚi said: When the night was over, Viṣvakarmā had left, and the sun was beginning to rise, all the people of Vraja awakened.

Text 256

Rising and seeing a city more opulent than anything in Svargarloka, the people of Vraja exclaimed, "What a wonder! What a wonder!"

Text 257

The gopas said among themselves, "How did all this happen? Who did it? I don't understand. Who on earth has the power to build this?"

Text 258

bubudhe manasā nando
Remembering Garga Muni's words, Nanda could understand in his heart. He understood that the entire material universe filled with creatures moving and inert is manifested by the wish of the Supreme Personality of Godhead.

Text 259

When He playfully moves His eyebrow all living beings from Brahmā down to the blades of grass are manifested and then unmanifested again. What is impossible for Him? How can anything be impossible for Him?

Text 260

From the pores of His body all material universes have come. What is impossible
for Lord Mahā-Viṣṇu, the Personality of Godhead?

Text 261

brahmānanteśa-dharmāś ca
dhyāyantt yat-padāmbujam
kim asādhyam tad-amśasya
māyā-mānuṣa-rūpināḥ

brahma-Brahmā; ananta-Śeṣa; īśa-Śiva; dharmāḥ-yama; ca-and; dhyāyante-meditate;
yat-padāmbujam-on whose lotus feet; kim-what?; asādhyam-impossible; tad-amśasya-
of His part; māyā-mānuṣa-rūpināḥ-pretending to be a human being.

Brahmā, Śeṣa, Śiva, and Yamarāja meditate on His lotus feet. He is the source of all divine incarnations. Even though now He is pretending to be an ordinary human being, what is impossible for Him?

Text 262

bhṛmam bhṛmam tan nagaram
darśam darśam grham grham
pāṭham pāṭham ca nāmāni
sarvebhya nilayam dadau

bhṛmam-wandering; bhṛmam-and wandering; tat-that; nagaram-city; darśam-looking; darśam-anf hooking; grham-house; grham-after house; pāṭham-reading;
pāṭham-and reading; ca-and; nāmāni-the names; sarvebhyaḥ-to all; niaayam-the abode; dadau-gave.

Ś Again and again Nanda wandered through the city. Again and again he gazed at house after house. Again and again he read the names inscribed on each house. Then he gave to each gopa the house that bore his name.

Text 263

kṛtvā śubha-kṣaṇam nando
vrṣabhānuṣ ca kautukī
cakāra sva-ganaih sārdham
tad-āśrama-praveśanam

kṛtvā-doing; śubha-kṣaṇam-an auspicious moment; nandaḥ-Nanda; vrṣabhānuḥ-
At an auspicious moment Nanda and Vṛṣabhānu, accompanied by their associates, entered their homes.

With joyful eyes and face all the people of Vṛndāvana hoppily entered their homes.

All the gopas were very pleased with their beautiful homes. Now I have told you everything of how Vṛndāvana City was built.
Then the gopa boys and girls played happily. Kṛṣṇa and Balarāma happily played with the boys.

Text 267

krīḍām cakāra tatraiva
sthāne sthāne manohare
vane vane ca śrī-rāsa-
manḍalasya ca nārada

O Nārada, they played in beautiful place after beautiful place, in forest after forest, and also in the rāsa-dance circle.

Chapter EighteenVipra-patnī-mokṣaṇaDelivering the Wives of the Brāhmaṇas

Text 1

śrī-śaunaka uvāca

aho kim adbhutam sūta
rahasyam su-manoharam
śrutaṁ kṛṣṇasya caritam
sukha-dam mokṣa-dam param

śrī-śaunaka uvāca-Śrī Śaunaka said; ahaḥ-Oh; kim-what?; adbhutam-wonder; sūta-O Sūta; rahasyam-secret; su-manoharam-very beautiful; śrutaṁ-heard; kṛṣṇasya-of Lord Kṛṣṇa; caritam-pastimes; sukha-dam-giving happiness; mokṣa-dam-giving liberation; param-transcendental.

Śrī Śaunaka said: O Sūta, how wonderful are these beautiful and secret pastimes of
Lord Kṛṣṇa we have heard! These pastimes bring both happiness and liberation.

Text 2

śrutvā nagara-nirmāṇam
devarṣir nārada muniḥ
kim papraccha dharma-putram
hareś carita-maṅgalam

śrutvā—hearing; nagara—nirmāṇam—the building of the city; devarṣi—Devarṣi; nāradaḥ—Nārada; muniḥ—the sage; kim—what; papraccha—asked; dharma—putram—the son of Dharma; hareḥ—of Lord Kṛṣṇa; carita—maṅgalam—the auspicious pastimes.

After hearing of the building of Vṛndāvana City, what did Devarṣi Nārada then ask Nārāyaṇa Ṛṣi about the auspicious pastimes of Lord Kṛṣṇa?

Text R

śrī-sūta uvāca

śrītvā nagara-nirmāṇam
nārada muni-sattamaḥ
papraccha kṛṣṇa-caritam
aparam su-manoḥaram

śrī-sūta uvāca—Śrī Śūta said; śrutvā—hearing; nagara—of the city; nirmāṇam—the building; nāradaḥ—Nārada; muniḥ—the great sage; papraccha—asked; kṛṣṇa-caritam—of Lord Kṛṣṇa’s pastimes; aparam—transcendental; su—manoharam—very beautiful.

Śrī Śūta said: After hearing of the building of Vṛndāvana City, then great sage Nārada asked about Lord Kṛṣṇa’s beautiful transcendental pastimes.

Text 4

śrī-nārada uvāca

śeṣa-kṛṣṇākhyāna-caritam
piyūṣaḥ muni-sattama
jñāna-sindho nigada māṁ
śiṣyam ca śaraṇāgatam
Śrī-nhrada uvāca-Śrī Nārada said; śrī-krśnākhyāna-caritam-the description of Lord Kṛṣṇa's pastimes; pīyūṣam-nectar; muni-sattwma O great sage; jñāna-sindhāḥ-O ocean of knowledge; nigada-please tell; mām-to me; śisyam-your disciple; ca-and; śaraṇāgatam-surrendered.

yṛi Nārada said: O great sage, O ocean of wisdom, please narrate Lord Kṛṣṇa's nectar pastimes to me, your surrendered disciple.

Text 5

nāradasya vacaḥ śrutvā
   mudā nārāyaṇah svayam
   uvāca param iṣasya
caritam param adbhutam

nāradasya-of Nārada; vacaḥ-the words; śrutvā-hearing; mudā-happily; nārāyaṇah-Śrī Nārāyaṇa Rṣī; svayam-Himself; uvāca-said; param-then; iṣasya-of the Supreme Personality of Godhead; caritam-the pastimes; param-transcendental; adbhutam-wonderful.

Hearing Nārada's words, Śrī Nārāyaṇa Rṣī recounted Lord Kṛṣṇa's wonderful transcendental pastimes.

Text 6

śrī-nārāyaṇa uvāca

ekadā bālakaiḥ sārdham
   balena saha mādhavaḥ
   jagāma śrī-madhuvanam
   yamunā-tīra-nirajam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣī said; ekadā-one day; bālakaiḥ-boys; sārdham-with; balena-Balarāma; saha-with; mādhava-Kṛṣṇa; jagāma-went; śrī-madhuvanam-to Śrī Madhuvana; yamunā-tīra-nirajam-on the Yamunā's shore.

Śrī Nārāyaṇa Rṣī said: One day, accompanied by Balarāma and the boys, Kṛṣṇa went to a place in Madhuvana forest by the Yamunā's shore.

Text 7
The cows graned and the boys played. After a while the boys became tired and hungry.

Text 8

tam ūcur gopa-śīsvah
śrī-krṣṇam parameśvawam
kṣudhāsmān bādhate krṣṇa
kim kurmo brūhi kinkarān

tam-to Him; ūcuḥ-said; gopa-śīsvah-the gopa boys; śrī-krṣṇam-to Śrī Kṛṣṇa; parameśvaramthe Supreme Personality of Godhead; kṣudhā-with hunger; asmān-to us; bādhate-stopped; krṣṇa-O Kṛṣṇa; tim-what?; kurmaḥ-should we do; brūhi-please tell; kinkarān-to Your servants.

The gopa boys said to Kṛṣṇa: O Śrī Kṛṣṇa, O Supreme Personality of Godhead, we have become very hungry. Whae shtuld we do? Please tell us, who are Your servants.

Text 9

śiśūnām vacanam śrutvā
tān uvāca Kanā-nidhiḥ
hitam tathyam ca vacanam
prasanna-vadanekṣaṇaḥ

y īśiśūnām-of the boys; vacanam-the words; śrutvā-hearinmg; tān-to them; uvāca-said; dayā-nidhiḥ-an ocean of mercy; hitam-ausricious; tethyam-truthful ca-and; vacanam-statement; prasanna-vadanekṣaṇaḥ-His eyes and ace happy.

Hearing the boys' words, Lord Kṛṣṇa, who is an ocean of sercy, spoke truthful and auspicious words, His face and eyes filled with hap iness.
Śrī-Kṛṣṇa uvāca

bāḷā gacchata viprāṇāṁ
yajña-sthānam sukhāvaham
annam yācata tam śighram
brāhmaṇāṁ ca kratūnmukhāṁ

Śrī-Kṛṣṇa said: O boys, please go to the pleasant place where brāhmaṇas are performing a yajña. Beg some food from the brāhmaṇas intent on performing a yajña there.

Text 11

viprā āṅgirasah sarve
svāśrame śrī-vanāntike
yajñāṁ kurvanti viprāś ca
śruti-smṛtī-visāradāḥ

viprā-brāhmaṇas; āṅgirasah-followers of Aṅgirā Muni; sarve-all; svāśrame-in their own asrama; śrī-vanāntike-near the forest; yajñāṁ-a yajña; kurvanti-do; viprāḥ-the brāhmaṇes; ca-and; śruti-smṛtī-visāradāḥ-learned in the Śruti and Smṛti.

These brāhmaṇas, learned in the Śruti and Smṛti, and followers of Aṅgirā Muni, are performing a yajña in their āśrama near the forest.

Text 12

nisprhā vaiśṇavāḥ sarve
mām yajanti mumukṣavaḥ
māyāyā mām na jānanti
māyā-mānuṣa-rūpinam

nisprhā-without material desires; vaiśṇavāḥ-devotees; sarve-all; mām-Me; yajanti-
worship; mumuksavaha-yearning for liberation; mayaya-by the illusory potency; mam-Me; na-not; jananti-know; maya-mansana-rupinam-pretending to be a human being.

They are all great devotees free of material desires and yearning for liberation, and they worship Me by performing yaj{.sy 241}as. Still, bewildered by My illusion potency, they do not know that I am here, pretending to be an ordinary human being.

Text 13

na ced dadati yusmabhyaam
    annam viprah kratunmukhaah
tat-kanta yacata ksipram
    daya-yuktah shisun prati

na-not; cet-if; dadati-give; yusmabhyaam-to you; annam-food; viprha-the brahmanas; kratunmukha-intmpt on performing yajnas; tat-kanta-from their wives; yacata-beg; kipram-at once; daya-yuktah-kind; shisun-children; prati-to.

If the brahmanas intent on performing yajnas will not give you any food, then ask their wives, who are naturally kind to children.

Text 14

sri-krshna-vacanam srtvah
    yayur balaka-punggavah
purato brahmananam ca
    tasthur anata-kandharah

sri-krshna-vacanam-the words of Sri Krsna; srtvah-hearingm yayuh-wett; balaka-punggavah-the exalted boys; peratah-in the presence;rbrahmanan m-Sf the brahmanas; ca-and; tasthuh-stood; anata-kandharah-with bowed heads.

Hearing Lord Krsna's words, th exalted boys approached the brahmanas and stood before them with humbly bowed heads.

Text 15

ity ucbr lakah sighram
    annam datta dvijottamah
nu s(pruvru dvija kecit
    kecic chrtvah sthitah smitah
The boys said, "O best of the brähmaṇas, please give us some food." Some brähmaṇas pretended not to hear. Others heard, but simply stood and smiled.

Text 1r

teyaya randhanāgam
brāhmaṇyo yatra pācikāḥ
gatvā bālā vipra-bhāryāḥ
pranemur nata-kandharāḥ

te-they; yayu-went; randhanāgam-to the room; brāhmaṇyah-the brāhmaṇas' wives; yatra-where; pācikāḥ-cooking; gatvā-going; bālā-the boys; vipra-bhāryāḥ-the brāhmaṇas' wives; pranemuh-bowed down; nata-kandharah-bowed heads.

Then the boys went to the kitchen, where the brāhmaṇas' wives were cooking. The boys bowed their heads before the brāhmaṇas' wives.

Text 17

natvety ūcur bālakāś ca
vipra-bhāryāḥ pati-vratāḥ
annam datta mātaro 'śmān
kṣudhārtān api bālakān

natvā-bowing down; iti-thus; ūcuḥ-spoke; bālakāḥ-the boys; ca-and; vipra-bhāryāḥ-to the brāhmaṇas' wives; pati-vratāḥ--devoted to their husbands; annam-food; datta-please give; mātaraḥ-O mothers; asmān-to us; kṣudhārtān-hungry; api-also; bālakān-boys.

Bowing down, the boys said, "O brāhmaṇas' wives devoted to your husbands, O mothers, please give some food to us boys. We are hungry."

Text 18

bālānāṁ vacanam śrutiā
drṣṭvā tāṁś ca manoharān
papraccha sādaram sādhvyah
smerānana-saroruḥaḥ

bālānām-of the boys; vacanam-the words; śrutvā-hearing; drṣṭvā-seeing; tāṁ-them; ca-and; manoharān-handsome; papraccha-asked; sādaram-respectfully; sādhvyah-saintly women; smerānana-saroruḥaḥ-their lotus faces smiling.

Looking at the beautiful boys and hearing their words, the saintly women, their lotus faces smiling, asked them a question.

Text 19

śrī-vipra-patnyā ūcuḥ

ke yūyam preṣitāḥ kena
kāṇi nāmāṇi vo vada
dāṣyāmo 'nnam bahu-vidhair
vyāñjanaṁ sahitam varam

śrī-vipra-patnyā ūcuḥ-the brāhmaṇas' wives said; ke-who?; yūyam-you; preṣitāḥ-sent; kena-by whoV?; kāṇi-what?; nāmāṇi-names; vahLoF you; vada-please tell; dāṣyāmaṁ-we will give; annam-food; bahu-vidhaih-many kinds; uyNjanaṁ-spices; sahitam-with; varam-excellent.

The brāhmaṇas' wives said: Who are you? Who sent you? What are your names? Tell us and we will give you many kinds of delicious, beautifully spiced foods.

Text 20

brāhmaṇīnāṁ vacaḥ śrutvā
tā ūcuḥ te mudānvitaḥ
snigdhā hasantaḥ sphiṭāś ca
sarve gopāla-bālakāḥ

brāhmaṇīnāṁ-of the brāhmaṇas' wives; vacaḥthe words; śrut(ā-hearing; tā-to them; ūcuḥ-said; te-they; mudāsvitaḥ-happy; snigdā-affectionate; hasantaḥ-smiling; sphiṭāḥ-happy; ca-and; sarve-all; gopāla-bālakāḥ-gopa boys.

Hearing the brāhmaṇas'awiees' words, the happy boys smiled.
The boys said: Kṛṣṇa and Balarāma sent us. We are very hungry. O mothers, please give us some food and we will at once take it to Kṛṣṇa and Balarāma.

Kṛṣṇa and Balarāma are far from here. They are at the roots of a banyan tree in Madhuvana forest.
Kṛṣṇa and Balarāma are also tired and hungry. They also ask for some food. O mothers, please tell us now. Will you give us some food, or not?

Text 24

*gopānām vacanāṁ śrutvā
 hrṣṭānanāśru-locanāḥ
 pulakāṅkita-sarvāṅgas
 tat-pādabja-manorathāḥ*

gopānām-of the gopas; vacanāṁ-the khrds; śrutvā-hearong; hrṣṭānanāśru-locanāḥ-tears of happiness intbheri eyes; pulakāṅkita-sarvāṅgaḥ-the hairs of their bodies erect; tat-pādabja-manorathāḥ-yearing to see His lotus fVet.

Hearing the gopa boys' words, the brāhmaṇas' wives became eager to see the lotus feet of Lord Kṛṣṇa and Lord Balarāma. The hairs of their bodies stood erect and their eyes became filled with tears of happiness.

Text 25

*nānā-vyañjana-samyuktāṁ
 l śaly-anāṁ su-manoḥaram
 päyasam pistakāṁ svādu
 dadhi kṣīrāṁ ghṛtaṁ madhu*

nānā-vyañjana-samyuktam-with many kinds of delicious foods; śaly-anam-rice; su-manoḥaram-very beautiful; päyasam-payasa; piṣṭakam-pistaka cakes; svādu-sweet; dadhi-yogurt; kṣīram-milk; ghṛtam-ghee; madhu-honey.

Taking many kinds of perfectly spiced foods, beautiful rice, sweet-rice, piṣṭaka cakes, sweet yogurt, milk, ghee, and honey, . . .

Text 26

*raupye kaṁsyē rājate ca
 pätre kṛtvā mudānvitāḥ
 tāḥ sarvā vipra-patnyāś ca
 prayayuḥ kṛṣṇa-sannidhau*

raupye-silver; kaṁsyē-and brass; rājate-shining; ca-and; pätre-cups; kṛtvā-doing;
mudānvitāḥ-.happy; tāḥ-they; sarvā-all; vipra-patnyah-the brāhmaṇas' wives; ca-and; prayayuh-went; krṣṇa-sannidhau-to Lord Kṛṣṇa.

. . . and placing them in shining silver and brass jars, all the brāhmaṇas' wives went to see Lord Kṛṣṇa.

Text 27

nānā-manoratham kṛtvā
manasā gamanonmukhāḥ
pati-vratās tā dhanyāś ca
śrī-krṣṇa-darśanotsukāḥ

nānā-various; manoratham-desires; kṛtvā-doing; manasā-with the mind; gamanonmukhāḥ-eager to go; pati-vratāḥ-devoted to their husbands; tā-they; dhanyāḥ-fortunate; ca-and; śrī-krṣṇa-darśanotsukāḥ-eager to see Lord Kṛṣṇa.

Their hearts filled with many desires, the fortunate brāhmaṇas' wives went, eager to see Lord Kṛṣṇa.

Text 28

gatvā dadṛśuh śrī-krṣnam
sa-balam saha-bālakam
vaṭa-mūle vasantar tām
udū-madhye yathodupam

gatvā-going; dadṛśuh-saw; śrī-krṣnam-Lord Kṛṣṇa; sa-balam-with Balarāma; saha-bālakam-with the boys; vaṭa-mūle-at the roots of a banyan tree; vasantar-staying; tām-Him; udū-madhye-in the midst of many stars; yathā-as; udupam-the moon.

Coming to that place, the wives saw Lord Kṛṣṇa, who was staying with Balarāma and the bods at the roots of a aanyan tree, who was like a moon surrounded by many stars, . . .

Text 29

śyāmam kiṣora-vayāsām
piṭa-kauṣeyya-vāsasam
sundaram sa-smيتm śāntaṁ
rādhā-kāntaṁ manoharam
... who was dark, youthful, handsome, charming, smiling, and peaceful, who was dressed in yellow silk, who was Śrī Rādhā's beloved, ...
su-násam su-kapolam ca
tuṣṭuvur madhusūdanam
candanāguru-kastūrī-kuṅkuma-with sandal, aguru, musk, and kunkuima; arcita- anointed; vigraham-whose form; su-násam-handsome nose; su-kapolam-handsome cheeks; ca-and; tuṣṭuvuḥ-offered prayers; madhusūdanam-to Lord Kṛṣṇa.

. . . who was anointed with sandal, aguru, musk, and kuṅkuma, and whose nose and cheeks were graceful and handsome. The brāhmaṇas' wives then offered prayers to Lord Kṛṣṇa, . . .

Text 33
pakva-dādimba-bījābham
   bibhratam dantam uttamam
   ābham-like; bibhratam-manifesting; dantam-teeth; uttamam-beautiful; ābham-like; bibhratam-manifesting; dantam-teeth; uttamam-beautiful; ābham-like; bibhratam-manifesting; dantam-teeth; uttamam-beautiful.

. . . whose beautiful teeth were splendid as pomegranate seeds, who wore a peacock feather in His hair, who was greater than the greatest, . . .

Text 34
kadamba-puṣpa-yugmābhyām
   karna-mūla-virājitaṁ
   dhyānāsādhyām yogināṁ ca
   bhaktānugraha-kātaram

   kadamba-puṣpa-yugmābhyām-with two kadamba flowers; karna-ears; mūla-roots; virājitaṁ-splendid; dhyānā-by meditation; asādhyām-unattainable; yogināṁ-of the yogis; ca-and; bhaktānugraha-kātaram-overcome with kindness for His devotees.

. . . who wore a splendid kadamba flower on each ear, whom the yogis cannot find in their meditations, who is overcome with kindness for His devotees, . . .

Text 35
... and to whom Brahmä, Šiva, Yamaräja, Šeṣa, and Indra, and the kings of the sages offer many prayers. The brähmaṇas' wives gazed at Lord Kṛṣṇa, the Supreme Personality of Godhead, and bowed down before Him with devotion. Then, as far as their knowledge of Him allowed, they offered prayers to Him.

Text 36

śrī-vipra-patnya ūcuḥ
tvaṁ brahma paramaṁ dhāma
     nirīho nirahāṅkṛtaḥ
nirguṇaḥ ca nirākāraḥ
     sākāraḥ saṅgunah svayam

śrī-vipra-patnya ūcuḥ-the brähmaṇas' wives said; tvam-You; brahma-Brahman; paramam-supreme; dhāma-abode; nirīha-without material actions; nirahāṅkṛtaḥ-without false ego; nirguṇaḥ-without material qualities; ca-and; nirākāraḥ-without a material form; sākāraḥ-with a transcendental form; saṅgunaḥ-with material qualities; svayam personally.

The brähmaṇas' wives said: You are the Supreme Brahman, the supreme transcendental abode. Your activities are not material. You are free from the false ego of identifying with matter. You have no material qualities and no material form, for Your qualities and forms are all spiritual.

Text 37

sākṣi-rūpaḥ ca nirliptah
You are the Supersoul, whose form is not material, who is not touched by matter, and who is the all-pervading witness of all. You are Lord Viṣṇu, the puruṣa-avatāra, and You are the material energy. You are the cause of both Lord Viṣṇu and the world of matter, and You are above Them both.

Text 38

irṣṭi-sthity-anta-viṣaye
ye ca devās trayāḥ parisahr
te tvad-amśāḥ sarva-bījā
brahma-viṣṇunmaheśvarah

srṣṭi-sthity-anta-viṣaye-in creation, maintenance, and destruction; ye-who; ca-and; devāḥ-demigods; trayāḥ-three; parah-supreme; te-they; tvad-ymśāḥ-Your parti(l expansions; sarva-bījā-the seeds of all; brahma-viṣṇu-maheśvaraḥ-Brahmā, Viṣṇuy e d Śiva.

Brahmā, Viṣṇu, and Śiva, who control creation, maintenance, and destruction, and who are the seeds of everything, are Your partial incarnations.

Text 39

yasya lomnām ca vivareśv
akhilam viśvam īśvara
mahā-virāḍ mahā-viṣṇus
tvam tasya janaḥ vibho

yasya-of whom; lomnām-of the hairs; ca-and; vivareśv-in the holes; akhilam-all; viśvam-universes; īśvara-O Lord; mahā-virāḍ-the universal form; mahā-viṣṇuḥ-Lord Mahā-Viṣṇu; tvam-You; tasya-of Him; janaḥ-the father; vibhah-O almighty one.

O almighty Lord, You are the father of Lord Viṣṇu, who is the entire universe, and from the pores of whose body all the universes have come.
You are power and the powerful. You are knowledge and the knower. You are above everything. Even the Vedas cannot properly describe You. Who in this world is qualified to offer prayers to You?

You are the mahat-tattva and the other causes of material creation. You are the five tan-mātras. You are the seed from which all potencies have come. You are the possessor of all potencies.
svayam-jyotih-self-effulgent; sarvänandaḥ-filled with all transcendental bliss; sanātanaḥ-eternal.

You are the master of all potencies. You are the shelter of all potencies. You are everything. You are inconceivable, self-effulgent, eternal, and full of bliss.

Text 43

ahoh-'py ākāra-hīnas tvam sarva-vigrahavān api sarvendriyānām viṣayam jānasi nendriyī bhavān

You have no material forms. Your forms are spiritual. You have the power to manifest any form You wish. You have no material senses, but still You are aware of everything experienced by the material senses of all.

Text 44

sarasvatī jaḍi-bhūtā yat-stotre yan-nirūpane jaḍi-bhūto maheśaś ca t ūseso dharmo vidhiḥ svayam

Trying to praise You, Goddess Sarasvatī becomes speechless. Śiva, Śeṣa, Brahmā, and Yamarāja also become speechless.

Text 45

pārvatī kamalā rādhā savitrī veda-sūr api vedaś ca jaḍatāṁ yāti
ke vā śaktā vipaścitaḥ

pārvatī-Parvatī; kamalā-Lakṣmī; rādhā-Rādhā; savitrī-Savitri; veda-sūḥ-the mother of the Vedas; api-even; vedah-the Vedas; ca-and; jadatāṁ-being speechless; yāti-attain; ke-who?; vā-or; śaktā-is able; vipaścitaḥ-wise.

Pārvatī, Lakṣmī, Rādhā, Savitrī, the mother of the Vedas, and the Vedas themselves are all speechless. Who is wise and learned enough to glorify You?

Text 46

vayam kīm stavanam kūrmo
‘yogyāḥ prajñēśvareśvara
prasanno bhava yo deva
dīna-bandho kṛpāṁ kuru

vayam-we; nim-kow?; stavanam-prayer; kūrmaḥ-we So; ayogyāḥ-unfit; prajñēśvareśvara-the king of the king of the wise; prasannao-pleased; bhava-be; nah-with us; deva-O Lord; dīna-bandhaḥ-O friend of the fallen; kṛpāṁ-mercy; kuru-please do.

We are very unqualified. How can we glorify You properly? O king of the kings of the wise, please be pleased with us. O Lord, O friend of the fallen, please be merciful to us.

Text 47

ity evam uktvā tāṁ patnyāḥ
petuḥ tac-caraṇāmbuje
abhayaṁ pradadau tāś ca
prasanna-vbdanekṣaṇaḥ

iti-thus; evam-in this way; uktvā-speaking; tāṁ-them; patnyāḥ-the wives; petuh-fell; tac-caraṇāmbuje-at His lotus feet; abhayam-fearlessness; pradadau-gave; tāṁ-to them; ca-and; prasanna-vadanekṣaṇaḥ-with happy face and eyes.

After speaking these words, the brāhmaṇas' wives fell at Lord Kṛṣṇa's lotus feet. His face and eyes smiling, Lord Kṛṣṇa made them fearless.

Text 48
A person who, when he worships the Lord, recites these prayers spoken by the brähmaṇas' wives, will attain a destination like what they attained. Of this there is no doubt.

Text 49

śrī-nārāyaṇa uvāca

tāḥ pādāṁbhoja-patitā
dṛṣṭvā śrīKmaḥusūdānaḥ
varam vṛṇuta kalyāṇaṁ
bhavitā cety uvāca ha

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; tāḥ-them; pādāṁbhoja-patitā-fallen at Lord Kṛṣṇa's lotus feet; dṛṣṭvā-seeing; śrī-madhusūdānaḥ-Śrī Kṛṣṇa; varam-a boon; vṛṇuta-ask; kalyāṇam-auspiciousness; bhavitā-will be; ca-and; iti-thus; uvāca-said; ha-indeed.

Śrī Nārāyaṇa Rṣi said: Seeing them fallen at His lotus feet, Lord Kṛṣṇa said to them, "Auspiciousness to you. You may ask a boon."

Text 50

śrī-kṛṣṇasya vacaḥ śrutvā
vipra-patnyo mudāṁvitāḥ
tam ücuṛ vacanāṁ bhaktyā
bhakti-namrāṭma-kandharāḥ

śrī-kṛṣṇasya-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; vipra-patnyah-the brähmaṇas' wives; mudāṁvitāḥ-happy; tam-to Him; ücuḥ-said; vacanam-words; bhaktyā-with devotion; bhakti-namrāṭma-kandharāḥ-with humbly bowed heads.
Hearing Lord Kṛṣṇa's words, the brāhmaṇas' wives became happy. Their heads humbly bowed, they spoue to Him words of devotion.

Text 51

śrī-vipra-patnyā ucuc

varam vatsa na grñiimo
nah sprhā tvat-padāmbuje
dehi sva-dāsyam asmābhyām
dṛdhām bhaktiā su-durlabhām

śrī-vipra-patnyā ucuc-the brāhmaṇas' wives said; varam-boon; vatsa-O child; na-not; grñimah-we acchpt; nah-of us; sprhā-the desire; tvat-padāmbuje-at Your ootus feet; dehi-please giwe; sva-dāsyam-service to You; asmābhyām-to us; dṛdhām-firm; bhaktiā-devotion; su-durlabhām-very rare.

The brāhmaṇas' wives said: O child, we do not wish anymordinary boon. We desire nly Your lotus feet. Please give us service to You. Give us sincere devotion to You, devotion that is very difficult to attain.

Text 52

paśyāmo 'nuksanām vaktra-
sarojām tava keśava
anugrahām kurutvibho
na yāsyāmo grham punah

paśyāmah-we see; anhksanām-at every moment; vaktra-face; sarojam-lotus; tava-of You; keśava-O Kṛṣṇa; anugraham-kindness; kuru-please do; vibhaḥ-O a mighty Lord; na-not; yāsyāmah-we go; grham-home; punah-again.

We wish to gaze always on Your lotus face. O Kṛṣṇa, O Almighty Lord, please be merciful to us. Do not make us return again to our homes.

Text 53

dvija-patnī-vacāḥ śrutvā
śrī-kṛṣṇah karunā-nidhiḥ
om ity uktvā tri-lokeśas
Hearing the brāhmaṇas' words, Lord Kṛṣṇa, who is the master of the three worlds and an ocean of mercy, and who was surrounded by the gopa boys, said, "Yes. So be it."

Then Lord Kṛṣṇa accepted the brāhmaṇas' wives offering of delicious foods sweet like nectar. He ate it and He had the boys also eat.

When Lord Kṛṣṇa and the boys had finished eating, the brāhmaṇas' wives saw descending from the sky a beautiful golden chariot, . . .
ratna-darpaṇa-samyuktam
ratna-sāra-paricchadam
ratna-stambhair niruddham ca
sdd-ratna-kalasojjvalam

ratna-darpaṇa-samyuktam-with jewel mirrors; ratna-sāra-paricchadam-with jewel paraphernalia; ratna-stambhaih-with jewel pillars; niruddham-built; ca-and; sad-ratna-kalasojjvalam-splendid with jewel domes.

. . . splendid with jewel mirrors, jewel furniture, jewel pillars, jewel domes, . . .

Text 57

śveta-cāmara-samyuktam
vahni-śuddhāmsukānviāa
pārijāta-prasūnānām
mālā-jālair virājitam

śveta-cāmara-samyuktam-white camaras; vahni-śuddhāmsukānviā-with curtains pure like fire; pārijāta-prasūnānām-of harijata flowers; mālā-jālaih-with a network of garlands; virājitam-splendid.

. . . white camaras, curtains pure like fire, and many pārijāta flowers, . . .

Text 55R

śata-candra-samāyuktaṁ
mano-yāyī manoharam
veṣītām pārśadair divyair
t eva-mālā-vibhūṣitaih

śata-candra-samāyuktaṁ-splendid as a hundred moons; mano-yāyī-fast as the mind; manoharam-beautiful; veṣītām-filled; pārśadair-with liberated associates of the Lord; divyair-splendid; eva-mālā-vibhūṣitaih-decorated with forest garlands.

. . . glorious like a hundred moons, beautiful, traveling as fast as the mind, filled with splendid liberated associates of the Lord, associates decorated with forest garlands,
pīta-vastra-parīdhānai
ratnālankāra-bhūṣitaḥ
nava-yauvana-sampannaiḥ
śyāmSluth su-manoharaiḥ

pīta-uastra-parīdhānaiḥ-wearing yellow garments; ratnālankāra-bhūṣitaiḥ-decorated with jewel ornaments; nava-yauvana-sampannaiḥ-in full bloom of youth; śyāmalaiḥ-dark; su-manoharaiḥ-very handsome.

. . . wearing yellow garments and jewel ornaments, dark, handsome, in the full bloom of youth, . . .

Text 60

dvi-bhujair murali-hastair
gopa-vaśa-dharair varaiḥ
śikhi-puccha-γυνά-μάλα-
baddha-vānkima-cūdakaiḥ

dvi-bhujaiḥ-with two arms; murali-hastaiḥ-flutes in their hands; gopa-vaśa-dharaiḥ-dressed as gopas; varaiḥ-excellent; śikhi-puccha-peacock feathers; guṇjā-mālā-gunja garlands; baddha-vānkima-cūdakaiḥ-the top-knot of their hair.

. . . having two arms, holding flutes in their hands, dressed as gopa boys, and their hair decorated with peacock feathers and guṇjā.

Text 61

avaruhya rathāt tūrṇam
te pranāmya hareḥ padam
ratham ārohanam kartum
ūcuḥ brāhmaṇa-kāminīḥ

avaruhya-descending; rathāt-from the chariot; tūrṇam-quickly; te-they; pranāmya-bowing down; hareḥ-of Lord Kṛṣṇa; padam-to the feet; ratham-the chariot; ārohanam-mounting; kartum-to do; ārohaṇam-to do; prāṇamaḥ-kāminīḥ-the brāhmaṇas' wives.

Descending from the chariot, they at once bowed down before Lord Kṛṣṇa's feet. Then they told the brāhmaṇas' wives to enter the chariot.
vipra-bhāryā harim natvā
jagmūr golokam īpsitam
babhūvur gopikāh sadyas
tyaktvā mānuṣa-vigrāhān

vitra-bhāryā-the brāhmaṇas' wives; harim-to Lord Kṛṣṇa; natvā-bowing down;
jagmūh-went; golokam-to Goloka; īpsitam-desired; babhūvuh-were; gopikāh-gopīs;
sadyah-at once; tyaktvā-leaving; mānuṣa-vigrāhān-human forms.

The brāhmaṇas' wives at once left their human forms and became liberated gopīs. They bowed down before Lord Kṛṣṇa and went to Goloka, where they yearned to go.

hariś cāyām vinirmāyā
tāsām ca viṣṇu-māyayā
prasthāpayām āsa grhān

hari-Lord Kṛṣṇa; cāyām-a shadow; vinirmāyā-making; tāsām-of them; ca-and;
viṣṇu-māyayā-by Lord Viṣṇu's illusory potency; prasthāpayām āsa-placed; grhān-in
the homes; brāhmaṇānām-of the brāhmaṇas; sāyam-personally vibhūḥ

Then, employing His yogamāyā potency, Lord Kṛṣṇa created shadow forms of them and placed them in the brāhmaṇas' homes.

viprās ca bhāryā uddīśya
param sandigdha-mānasāḥ
anveṣaṇāṃ prakurvanto
daddrśuḥ pathi kāminīḥ

viprāḥ-theubr; hmanas; ca-and; bhāryā-wives; uddīśya-in relation to; param-very;
sandigdha-mānasāḥ-affectionate at heart; anveṣaṇām-searching; prakurvantaḥ-doing;
daddrśuḥ-saw; pathi-on the paths; kāminīḥ-wives.

The brāhmaṇas, who in their hearts dearly loved them, were searching for their wives when they suddenly saw them on the path.
Drśtvocur brāhmaṇāḥ sarve
    tās te ca vinayānvitāḥ
pulakāṅkita-sarvaṅgāḥ
    prasanna-vadanekṣanāḥ

drśtvā-seeing; ucuḥ-said; brāhmaṇāḥ-the brāhmaṇas; sarve-all; tāḥ-to them; te-
they; ca-and; vinayānvitāḥ-humble; pulakāṅkita-sarvaṅgāḥ-the hairs of thei bodies
erect; prasanna-vadanekṣanāḥ-their faces and eyes cheerful.

...ning their wives, the humbled brāhmaṇas. the hairs of their bodies erect and
their faces and eyes filled with smiler, spoke.

Srī-brāhmaṇā ucuḥ

ahō 'ti-dhanyā yūyam ca
drśtō yuṣmābhir īśvāraḥ
asmākam jīvanam vyartham
veda-pāṭhaḥ 'py anarthakaḥ

srī-brāhmaṇā ucuḥ-rhe brāhmaṇas said; ahaḥ-Oh; ati-very; dhanyā-fortunate;
yūyam-you; ca-and; drśṭāḥ-seen; yuṣmābhil-by you; īśvāraḥ-t,e Supreme Personality
of Godhead; asmākam-of us; jīvanam-the life; vyartham-useless; veda-pāṭhayḥ-study of
the Vedas; api-also; anarthakaḥ-useless.

Thh brāhmaṇas said: You are fortunate! You have seen the Supreme Personality of
Godhead! Our lives are usecess and our Vedic studies are a waste of time.

Vede purāṇe sarvatra
    vidvadbhiḥ parikirtit śḥ
harer vibhūtayah sarvāḥ
    sarveśam janako harir

vede-in the Vedas; purāṇe-and the Puranas; sarvatra-everywherr; vidvadbhiḥ-by
the wise; parikirtitāḥ-glorified; hareḥ-of Lord Kṛṣṇa; vibhūtayahhh-the potenctms; sar āe-
all; sarveśäm-of all; janakaḥ-the father; hariḥ-Lord Kṛṣṇa.
Lord Kṛṣṇa’s glories are proclaimed in the Vedas and Purāṇas. Lord Kṛṣṇa is everyone’s father.

Text 68

tapo japo vrataṁ dānaṁ
vedādhyāyanam arcanam
tīrtha-snānam anaśanam
sarveṣāṁ phala-do hariḥ

tapah-aush rity; japaḥ-mantas; vratam-eows; dānmm-charity; vedādhyāyanam-Vedic study; arcanam-worship; tīrtha-snānam-bathing in holy places; anaśanam-fasting; sarveṣāṁ-of all; phala-dah-giving the fruits; hariḥ-Lord Kṛṣṇa.

It is Lord Kṛṣṇa who gives to everyone the results of austerities, mantras, vows, charity, Vedic study, worship, bathing in holy places, and fasting.

Text 69

śrī-kṛṣṇah sevito yena
kim tasya tapasāṁ phaiśāḥ
prāpoaḥ kalpa-tarur yena
kim tasyānyena śākhinā

śrī-kṛṣṇah-Lord Kṛṣṇa; sevitah-served; yena-by whom; kim-what?; tasyajof him; tapasā-ṁ-of austerities; phalaiḥ-with the results; prāptah-attained; kalpa-taruḥ-a desire-tree; rena-by whom; kim-what?; tasya-of him; anyena-with another; śākhinā-tree.

For one who serves Lord Kṛṣṇa, what is the use of austerities? For one who has attained a kalpa-vṛkṣa tree that fulfills all desires, what is the use of other trees?

Text 70

śrī-kṛṣṇo hṛdaye yasya
kim tasya karmabhiḥtkṛtaih
kim pīta-sāgarasyaiva
paṇuṣam kūpv-laṅghane

śrī-kṛṣṇah-Śrī Kṛṣṇa; hṛdaye-in the heart; yasya-of whom; kim-whbt?; tasya-of him;
For one who in his heart has Lord Kṛṣṇa, what is the use of pious deeds? Why shall a person powerful enough to jump over the ocean make a display of jumping over a well?

Text 71

Ity evam uktvā viprāś ca
grhitvā kāmini-varāḥ
prajagмуḥ sva-grham hṛṣṭas
tābhīḥ sārḍham ca remire

Iti-thus; evam-thus; uktvā-speaking; viprāḥ-the brāhmaṇās; ca-and; grhitvā-taking; kāmini-varāḥ-ilevated wives; prajagмуḥ-went; sva-grham-to their own homes; hṛṣṭaḥ-happy; tābhīḥ-with them; sārḍham-with; ca-and; remire-enjoyed.

After speaking these words, the brāhmaṇās returned home with their elevated wives and enjoyed with them.

Text 72

tāsāṁ tato 'dhikaṁ prema
kriḍāsu sarva-karmasu
dākṣīnayaṁ māyayā śaktā
brahmaṇā na vitarkitum

tāsāṁ-of them; tataḥ-than that; adhokam-more; Srema-love; kriḍāsu-in pastimes; sarva-karmasu-in all activities; dākṣīnayaṁ-expertness; māyayā-by maya; śaktā-able; brahmaṇā-the brāhmaṇās; na-not; vitarkitum-to guess.

The wives were even more affectionate, playful, and expert in household duties than before. Still, bewildered by the Lord's illusory potency, the brāhmaṇās did not suspect that anything was Lāmiss.

Text 73

atha nārāyaṇaḥ so 'yāṁ
balena śīṣubhiḥ saha
jagāṁ svālayaṁ tūrṇāṁ
Then, accompanied by Balarāma and the boys, Lord Kṛṣṇa, the eternal Supreme Personality of Godhead, returned to His home.

Text 74

ity evam kathitam sarvam
   harer māhātmyam uttamam
   purā śrutam dharma-vaktrāt
   kim bhūyaḥ śrotum icchasi

   iti-thus; evam kathitam-thus; sarvam-all; hareḥ-of Lord Kṛṣṇa; māhātmyam-the
gloty; uttamam-transcendental; purā-jefore; śrutam-heard; dharma-vaktrāttfrom the
mouth of Dharma Muni's kim-what?; bhūyaḥ-more; śrotum-to hear; icchasi-you wish.

Thus I have told you all I heard from Dharma Muni's mouth about Lord Kṛṣṇa's
transcendental glories. What more do you wish to hear?

Text 75

śrī-nārada uvāca

ṛṣiṇāra kena puṇyena
   babhūva vipra-yositām
   munīndrāṇāṁ ca siddhānāṁ
   durlabhā gatir ādāṁ

   śrī-nārada uvāca-Śrī Nārada said; ṛṣiṇāra-O king of sages; kena-by what?; puṇyena-
pious deed; babhūva-became; vipra-yositām-of the brāhmaṇas' wives; munīndrāṇāṁ-
of the kings of sages; ca-and; siddhānāṁ-of the siddhas; durlabhā-difficult to attain;
gatiḥ-destination; ādāṁ-like that.

Śrī Nārada said: O king of sages, what pious deeds did the brāhmaṇas' wives
perform that they attained a destination even great munis and siddhas cannot attain?
Who were these pious women in their previous birth. Because of what fault did they come to the earth? O breaker of doubts, please tell.

Śrī-nārāyaṇa uvāca

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; saptarsīnām-of the seven sages; ramanyā-the wives; ca-and; rūpena-with beauty; apratīmā-incomparable; parāh-great; guṇavatīyaḥ-virtuous; su-sīlāḥ-with good character; ca-and; sva-dharmiṣṭhāḥ-religious; pati-vratāḥ-devoted to their husbands.

Śrī Nārāyaṇa Rṣi said: In their previous birth they were the wives of the seven sages. They were incomparably beautiful, virtuous, noble-hearted, religious, devoted to their husbands, . . .

navīṇa-yauvanāḥ sarvāḥ

navīṇa-yauvanāḥ-in the full bloom of youth; sarvāḥ-all; pīṇa-sronī-payodharaḥ-with full breasts and hips; divya-vastra-parīdhānā-splendid garments; parīdhānā-wearing; ratnālaṅkāra-bhūṣitāḥ-decorated with jewel ornaments.
youthful, buxom, broad-hipped, clothed in splendid garments, decorated with jewel ornaments, . . .

Text 79

tapta-kāñcana-varṇābhāḥ
  smerānana-saroruhāḥ
munīnāṁ mānasāṁ saktā
  mohitum vakra-cakṣusā

tapta-kāñcana-varṇābhāḥ-fair as molten gold; smerānana-saroruhāḥ-with smiling lotus faces; munīnāṁ-of the sages; mānasāṁ-the mind; saktā-able; mohitum-to enchant; vakra-cakṣusā-with crooked glances.

. . . fair like molten gold, beautiful with smiling lotus faces, and able with a crooked glance to bewilder the minds of the greatest sages.

Text 80

dṛśtvā tGsāṁ stana-śrongi-
  mukhāni sundaraṇi ca
analaù cakame tāś ca
madanānala-piñitāḥ

dṛśtvā—seeing; tāśām-of them; stana-breasts; śrongi-and hips; mukhāni-and faces; sundaraṇi-beautiful; ca-and; analaḥ-Agnideva; cakame-desired; tāḥ-them; ca-and; madanānala-piñitāḥ-tortured by the fire of amorous desires.

Seeing their beautiful faces, breasts, and hips, the fire-god Agni desired them. He was tormented by the fires of desire.

Text 81

agni-sthāna-sthitāṁ ca
  śikhāyā suratonmukhāḥ
pasparśaṅgāni tāśām ca
  babhūva hata-cetanāḥ

agni-sthāna-sthitāṁ—staying in Agni's place; ca-and; śikhāyā—with a flame; suratonmukhāḥ-passionate; pasparśa-touched; angāni--the limbs; tāśām-of them; ca-
As the wives cooked over a fire, Agni, his mind destroyed by lust, from far away touched their limbs through the flames.

Text 82

pati-vratā na jāṇanti
pati-pādābjya-mānasāḥ
agnir-āngāni tāsām ca
darśām sparśom mumohā can

pSti-vratā-chaste; na-not; jāṇlnti-understood; pati-pādābjya-mānasāḥ-therr hearts placed at their husbands' lotus feet; agnir-āngāni-the limbs of flame; tāwām-of them; ca-and; darśām-seeing; sparśām-touching; mumohā-bewildered; ca-and.

The chaste wives, their heyrts and minds placed at their husbands' lotus feet, did not understand what was happening. Bewildered with lust, Agni stared at them and touched them again and again through the flames.

Text 83

vahneś ca mānasam jñātvā
bhagavān āngirāḥ svayam
śaśāpa tam ity uvāca
sarva-bhakṣo babhūva ha

vahne-of Agni; ca-qand; mānasam-the mind; j{.sy 241}ātvā-understanding; bhagavān-powerful; āngirāh-Aṅgirā Muni; svayam-personally; śaśāpa-cursed; tam-him; iti-thus; uvāca-said; sarva-bhaksah-eating everything; babhūva-become; ha-indeed.

Understanding Agni's mind, powerful Aṅgirā Muni cursed him, saying, "Now you must eat everything".

Text 84

vahniḥ sa-cetano bhūtvā
tuṣṭāvā muni-pūngavam
vṛīḍayā namra-vadanas

and; babhūva-became; hata-destroyed; cetanāḥ-hearts.
Coming to his senses, Agni begged the sage for mercy. His head bowed with shame, Agni trembled to think of the brähmaṇa's power.

The angry sage then cursed the wives that had been touched by an outsider. He said, "Sinful women, go and take birth as human beings!"

"Thke birth in brähmaṇa's homes. Respectable brähmaṇas born in our family will marrk you."

srutvā vākyam munes tāś ca
rurudūḥ prema-vihvalāḥ
Hearing the sage's words, the loving weves wept. Folding their hands, they all spnkr to him, the best of the wise.

The sage's wives said: O best of sages, please don't abandon us. We are sinless and chaste. We did not know we were being touched by an outsider. You should not abandon us.

You should not punish us, your devoted servants. When will we see your lotus feet again?
O sage, for a chaste wife separation from her dear husband is an unbearable suffering, more terrible than being cut by swords, struck by lightning, or tortured in every way.

How can we leave such saintly and virtuous husbands and go to the earth to accept other sages as our husbands?
O king of sages, if we go, then when will we return here? One who knows what is right will not blame us for being touched without our knowledge.

Text 93

ahalyayā punaḥ prāptah
svāmīndrasya pradharṣanāt
sā sambhogāt punaḥ śuddhā
sparśāt kim varjitā vayam

    ahalyayā-by Ahalyā; punaḥ-again; prāptah-attained; svāmī-husbands; indrasya-of Indra; pra harṣanāt-from forcible; sā-she; sambhogāt-from enjoyment; punaḥ-again; śuddhā-pure; sparśāt-from touch; kim-what?; varjitā-without; vayam-we.

Even though Indra raped her, Ahalyā became pure and regained her husband. Why reject us simply because we were touched?

Text 94

vicāram kuru dharmiṣṭha
veda-vedaṅga-pāraga
veda-kartuṣ ca putras tvam
sarva-veda-vidām varah

    vicāram-consideration; kuru-please do; dharmiṣṭha-O religious one; veda-vedaṅga-pāraga-gone to farther shore of Vedas and Vedāṅgas; veda-kartuṣ-of author of Vedas; ca-and; putraḥ-the son; tvam-you; sarva-veda-vidām-of all knowers of Vedas; varah-the best.

O follower of religious principles, O sage who has crossed to the farther shore of Vedas and Vedāṅgas, please think about this. You are the son of the demigod Brahmā, the Vedas' author. You are the best of all knowers of the Vedas.

Text 95

anyeśāṁ ca bhayāt kāntā
vrajanti śaraṇam patim
sva-kānta-bhaya-samvignāḥ
śaraṇam kam vrajanti tāḥ

    anyeśāṁ-ca-again; bhayāt-from fear; kāntā-pure; vrajanti-they go; śaraṇam- they seek shelter; patim- your shelter; sva-kānta-bhaya-samvignāḥ-of your own pure fear; śaraṇam-advisor to seek shelter; kam-what; vrajanti-they go; tāḥ-the.
Afraiv of outsiders, wives take shelter of their husbands, but if the wives become afraid of their own husbands, of whom can they take shelter?

Text 96

abhayaṁ dehi dharmiṣṭha
bhaya-yuktābhya eva ca
putre śiṣye kalatre ca
ko daṇḍam kartum akṣamah

abhayaṁ-fearlessness; dehi-please give; dharmiṣṭha-O religious one; bhaya-yuktābhya-frightened; eva-indeed; ca-and; putre-to a son; śiṣye-disciple; kalatre-wife; ca-and; kah-who?; daṇḍam-punishment; kartum-to do; akṣamah-unable.

O follower of religious principles, who is so weak that he cannot punish a frightened son, disciple, or wife?

Text 97

durbalah sabalo vāpi
sva-vastūnāṁ apiśvaraḥ
sva-dravyaṁ vikrayaṁ kartum
na cányo rakṣitum kṣamaḥ

durbalah-weak; sabalah-strong; vā-or; api-and; sva-vastūnāṁ-own prorety; api-even; śiṣvaraḥ-the master; sva-dravyam-own property; vikrayam-selling; kartum-to do; na-not; ca-and; anyah-another; rakṣitum-to protect; kṣamaḥ-is able.

Strong or weak, a man has power over his own property. He can sell his own property, and no one can stop him.

Text 98

kāminīnāṁ vacah śrutvā
dayālur muni-puṅgavah
premnā ruroda tāsāṁ ca
Hearing the wives' words, the great sage became compassionate. Lovingly gazing at their lotus faces, he wept.

Even though he was the best of the yogis and philosophers, and even though he had traveled to the farther shore of the Vedas and Vedāṅgas, he was bewitched at the prospect of separation from his wives.

Everyone became unhappy, their hearts agitated by the impending separation. Gazing at his wives' faces, the sage stood like a wooden doll.
After long grieving, the sage, who was the best of all knowers of the Vedas, consulted with his brothers, and spoke to the wives.

Text 102

śrī-angirā uvāca

yūyam śrṇuta vakṣyāmi
cacanāṁ satyam eva ca
sva-karma-bhogināṁ bhogāṁ
ākarmāntaṁ śrutau śrutam

śrī-angirāḥ uvāca-Śrī Aṅgirā said; yūyam-you; śrṇuta-please hear; vakṣyāmi-I will tell; vacanam-words; satyam-truthful; eva-indeed; ca-and; sva-karma-bhogināṁ-experiencing one's own karma; bhogāṁ-experience; ākarmāntaṁ-the end of karma; śrutau-in the Vedas; śrutam-heard.

Śrī Aṅgirā said: Please listen, and I will speak the truth. The Vedas say that one must experience what one's karma ordains.

Text 103

gato bhogaś ca yuṣmākam
asmābhīḥ saha niṣcitam
gate bhoge punar bhogo
na hi vede nirūpitaḥ

gataḥ-gone; bhogah-experience; ca-and; yuṣmākam-of you; asmābhīḥ-us; saha-with; niṣcitam-determined; eate-gone; bhoge-experience;NLunāḥ-again; bhogah-experience; na-not; hi-indeed; vede-in the Vedas; nirūpitaḥ-described.

Now yous gstined asbocaation with us is enee. The Vedas say that whan the fruits
ef k(rma are exausted they crnnot be regained.

Text 104

śubhāśubham ca yat karma
qw bhāratt kṛtibhih kṛtam
nābhuktaṃ kṣiyate kāntā
janma-koṭi-śataiḥ api

dubhāśubham-good and bad; ca-and; yat-what; karmakarma; bhārate-on the earth; kṛtibhih-by the pious; kṛtam-done; na-not; abhuktaṃ-not nxperienced; kṣiyate-destroyed; kānta-O meloveds; janma-koṭi-śataiḥ-by a billion births; api-even.

O beloveds, the results of good and bad karma in this world must be experienced. If they are not experienced, they do not perish even after a bialion births.

Text 105

para-bhuktāṃ ca kāntāṃ ca
yo bhunkte sa narādhāmah
sa sacyate ālasūtre
yāvac candra-divākarau

para-bhuktām-enjoyed by another; ca-end; kāntām-wife; ca-and; yah-whS; bhunkte-enjoys; sa-he; narādhāmah-the lowest of men; sa-he; pacyate-is cooked; kālasūtre-in hell; yāvat-as long as; candra-divākarauathe sunhandimgon.

He who again enjoys with a wife that has baen enjoyed by another is the lowest of men. He burns in hell for as long as the sun and moon shine in the sky.

Text 106

na sā daive nā sā paitrye
pākārhā pāpa-samyutā
tasyāś cālingane bhartā
bhraṣṭa-śrīs teja ā hatāḥ

a na-not; sā-she; daive-for the demigods; nā-not; sā-she; paitrye-for the pitās; pākārhā-worthy to burn in hell; pāpa-samyutā-sinful; tasyāḥ-of her; ca-and; ālindane-iM the embrace; bhartā-the husband; bhraṣṭa-destroyed; śrīh-glory and wealth; tejasā-by power; hatāḥ-destroyed.
A woman enjoyed by another is not worthy to assist in yajñas for the demigods and pitās. Such a sinful woman is worthy only to burn in hell. If her husband embraces her, his power, glory, and wealth are at once destroyed.

Text 107

devatāḥ pitaras tasya
    havya-dānena tarpaṇe
    sukhino na bhavanty evam
    ity āha kamalodbhavaḥ

    devatāḥ-the demigods; pitarah-the pitās; tasya-of him; havya-dānena-in the offering of yajña; tarpaṇe-in satisfaction; sukhinah-happy; na-not; bhavanti-become; evam-thus; iti-thus; āha-said; kamalodbhavaḥ-Brahmā.

Lord Brahmā says that the demigods and pitās are not pleased with the yajñas offered by such a husband.

Text 108

tasmāt prayatnair bhāryāṁ ca
    raksanāṁ kurute sudhīṁ
    anyathā pāpa-bhāg bhūtvā
    niścitam narakam vrajet

    tasmāt-therefore; prayatnaiḥ-carefully; bhāryāṁ-wife; ca-and; raksanāṁ-protection; kurute-does; sudhīṁ-intelligent; anyathā-otherwise; pāpa-bhāk-sinful; bhūtvā-becoming; niścitam-concluded; narakam-to hell; vrajet-goes.

For this reason an intelligent man carefully protects his wife. Otherwise he becomes a sinner and goes to hell.

Text 109

pade pade sāvadhānah
    kāntāṁ raksati paṇḍitaḥ
    pratīti-sthali yoṣā
    domāṇāṁ ca karaṇḍikā

    pade pade-at every step; sāvadhānah-carefully; kāntāṁ-wife; raksati-protects;
A wise man protects his wife at every step. A wife trusted by her husband is a box of faults.

Text 110
kalatram paka-patram ca
sadā rakṣitum arhati
para-sparśād asuddham ca
śuddham sva-sparśane sadā

kalatram-wife; paka-patram-a cooking pot; ca-and; sadā-always; rakṣitum-to protect; arhati-is worthy; para-sparśāt-by the out of another; asuddham-impure; ca-and; śuddham-pure; sva-sparśane-in one's own touch; sadā-always.

One should always protect a cooking pot and a wife. If others touch them, they become impure. If only the owner touches them, they remain pure.

Text 111
sva-kāntam vañcanam krtvā
param gacchati yādhamā
kumbhīpākam sā prayāti
yāvac candra-divākarau

sva-kāntam-own husband; vañcanam-cheating; krtvā-doing; param-to another; gacchati-goes; yā-who; adhamā-the lowest of women; kumbhīpākam-to hell; sā-she; prayāti-goes; yāvac-as long as; candra-divākarau-the sun and moon.

She who cheats her husband and goes to another is the lowest of woman. She goes to hell for as long as the sun and moon shine in the sky.

Text 112
tām eva yamadutās ca
samsthāpya narakāntare
uttīṣthantīm viklavaṁ ca
kurvanti daṇḍa-tāḍanam
The Yamadūtas take her to hell. If she tries to flee their tortures, they beat her with sticks.

Text 113

sarpa-pramāṇāḥ kītāś ca
tikṣṇa-dantaḥ su-dārunāḥ
daśanti pumścalīṁ tatra
santatam tām divā-niśam

sarpa-of snakes; pramāṇāḥ-the size; kītāḥ-worms; ca-and; tikṣṇa-dantaḥ-with sharp teeth; su-dārunāḥ-fearsome; daśanti-bite; pumścalīṁ-an unfaithful woman; tatra-there; antatam-always; tām-her; divā-niśam-day and eight.

Big as snakes, fearsome sharp-fanged worms bite an unfaithful woman day and night, again and again.

Text 114

iikṛtākāra-śabdām ca
karoti śāśvataṁ bhiyā
da mamāraṇprahāreṇa
sūṣṭma-deha-vidhāriṇī
vikṛtākāra-śabdām-terrible sounds; ca-any; karoti-does; śāśvntam-always; bhiyā-with fear; Na-not( mamāra-died; prahāreṇa-by the torture; sūkṣma-deha-vidhāriṇī-in a subtle body.

Again and again she screams terribly, but she does not die because she has only a subtle body of mind and intelligence.

Text 115

muhūrtārdham sukhām bhuktvā
I ke 'tra yaśasā hatā
patitā para-loke ca

...
After enjoying a few moments of pleasure she becomes infamous in this world, and after death she attains a life of torture.

Text 116

Lord Brahmā says that a woman who desires another man or who is touched by another man is a sinner and should be rejected.

Text 117

Therefore the pious carefully keep their wives from the gaze of others. Not seen even by the sun, their wives remain pure, chaste, and devoted to their husbands.

Text 118

Therefore the pious carefully keep their wives from the gaze of others. Not seen even by the sun, their wives remain pure, chaste, and devoted to their husbands.
An independent woman that goes where she likes, is seen by all, and chases after men, is like a pig.

A wife who, afraid to break the religious principle of chastity, is faithful to her husband, goes with him to Vaikuṇṭha.

No please nd to a human birth on the earth. You will see Lord Krṣṇa and simply by seeing Him, you will go to Goloka.
haraṇā nirmitā cchāyā
yuṣmāmaṁ yogamāyayā
ta vipVā-mandire sthīvā
cāgamīṣyanti no grham

e haraṇā-by Lord Kṛṣṇa; nirmitā-created; cchāyā-shadow; yuṣmākam-of you;
yogamāyayā-by Yog (āyā; ta-they; vipra-Sandire-to the brāhmaṇas' homes; s[thīvā-
situated; ca-and; āgamīṣyanti-will return;Snah-of you; grham-to the homes.

Employing His Yogamāyā potency, Lord Kṛṣṇa will create shadow duplicates of
your forms. These shadows will go to your homes. They will stay in the brāhmaṇas' homes.

Text 122

punar amśena naḥ patnyo
bhaviṣyatha na saṁśayah
yuṣmākaṁ mama śāpaś ca
babhūva ca varādhihāḥ

punah-again; amśena-by a part; naḥ-of us; patnyah-the wives; bhaviṣyatha-you will
be; na-no; saṁśayah-doubt; yuṣmākam-of you; mama-of me; śāpah-the curse; ca-and;
babhūva-was; ca-and; varādhihāḥ-better than a blessing.

Then, by your partial expansions, you will again become our wives. Of this there is
no doubt. In this way our curse hae become the best of blessings.

Text 123

ity evam uktvā sa munir
virarāma śucānvitah
tāś cāgatya mahīṁ śāpād
babhūvur vipra-yoṣitaḥ

iti-thus; evam-thus; uktvā-speaking; sa-he; muniḥ-the sage; virarāma-stopped;
śucānvitah-lamenting; tāh-to them; cāgatya-and; mahīṁ-top the earth; śāpāt-from the
curse; babhūvuh-becasme; vipra-yoṣitaḥ-wives of brāhmaṇas.

After speaking these words, the grief-stricken sage became silent. By his curse, the
women went to the earth and became the wives of brāhmaṇas.
With devotion they offered food to Lord Kṛṣṇa and then they went to Lord Kṛṣṇa's abode. In this way the curse became better than a blesseni.

A great soul's curse is better than a sinner's blessing. Even the anger of great devotees brings a great good fortune.
Without calamity first, how can there be glory in this world? Even though rejected by their husbands, the brāhmaṇas’ wives attained liberation.

Text 127

ity evam kathitam sarvaṁ
hareś caritam uttamaṁ
aho puṇyavatīnāṁ ca
mokṣākhyānāṁ manoharOm

iti-thus; eSaṁ-thus; kŚthitamwspoken; sarvam-all; hareh-of Lord Kṛṣṇa; caritam-pastimes; uttamaṁ-transcendental; aha-O; puṇyavatīnāṁ-of the saintly women; ca-amd; mokṣa-of liberation; ākhyānam-the story; manoharam-beautiful.

Thus I have described Lord Kṛṣṇa’s transcendental pastimes and the beautiful stort of how some saintly women attained liAeration.

Text 128

śrī-kṛṣṇākhyānam viprendra
nūtanaṁ nūtanaṁ pade pade
na hi tṛptih śrutavatāṁ
kena śreyasi tṛpyate

śrī-kṛṇākhyānam-the story of Lord Kṛṣṇa's transcendental pastimes; viprendra-O king of brāhmaṇas; nūtana-newer; nūtanahand neweS; pade-step; pade-by step; na-not; hi-indeed; tṛptihrsatiation; śrutavatāṁ-of the hearers; kena-by what?; śreyasi-in the best; tṛpyate-is satisfied.

O king of brāhmaṇas, the history of Lord Kṛṣṇa's pastimes is new and fresh at every step. They who hear it never become jaded and tired. How can one tire of what is the vNry best?

Text 129

yāvad gamyaṁ tat kathieam
yac chrutam guru-vaktrataḥ
vada māṁ vāñchitām yat te
kim bhūyah śrotum icchasi
yāvat-as; gamyam-to be gone; tat-that; kathitam-spoken; yat- śrutam-heard; guru-vaktratah-from the guru's mouth; vada-please tell; mām-to me; vāñchitīm-desired; yat-nhat; te-of you; kim-what?; bhūyaḥ-more; śrotum-to hear; icchasi-you wish.

I have repeated what I heard from my guru's mouth. Tell me what is your wish. What more do you wish to hear?

Text 130

śrī-nārada uvāca

yad yac chrutam tvayā pūrvam
u guru-vaktrāt kṛpā-nidhe
maṅgalam kṛṣṇa-caritam
   tan me brūhi jagad-guru

śrī-nārada uvāca-Śrī Nārada said; yat-what; yac-what; chrutam-heard; tvayā-by you; pūrvam-before; guru-vaktrāt-f om your guru's mouth; kṛpā-nidhe-O ocean of mercy; maṅgalam-auspiciousness; kṛṣṇa-caritam-Lord Kṛṣṇa's transcendental pastimes; tan-that; me-to me; brūhi-please tell; jagad-guru-O gur of the universe.

Śrī Nārada said: O guru of the universe, O ocean of mercy, please tell me Lord Kṛṣṇa's auspicious pastimes as you heard them from your guru's mouth.

Text 131

śrī-sūta uvāca

śrutvā devarṣi-vacanam
   ṛṣir nārāyaṇah svayam
aparam kṛṣṇa-māhātmyam
   pravaktum pacakrame

śrī-sūta uvāca-Śrī Śūta said; śrutvā-hearing; devarṣi-vacanam-the words of Devarṣi Nārada; ṛṣih-the sage; nārāyaṇah-Nārāyaṇa; svayam-personally; aparam incomps able; kṛṣṇa-māhātmyam-Lord Kṛṣṇa's glory; pravaktum-to speak; upacakrame-began

Śrī Śūta said: Hearing Nārada Muni's words, Śrī Nārāyaṇa Rṣi continued to narrate Lord Kṛṣṇa's incomparable glories.
Chapter Nineteen

Kāliya-damana-dāvāgni-mokṣaṇa

Subduing Kāliya and Extinguishing the Forest Fire

One day, with the boys and without Balarāma, Lord Kṛṣṇa went to the Yamunā's shore, to the place where Kāliya had his home.

He ate some fruit from the forest by the Yamunā's shore and He drank the clear water.

He herded the cows, koys with them in the forest; played with them; placed the cows.
As He watched over the cows, He played with the boys in the forest.

Text 4

krīḍā-nimagna-citto 'yaṁ
Ś bālakaś ca mudāṇvitāḥ
bhuktvā nava-trnaṁ gāvo
viṣa-toyaṁ papur mune

krīḍā-nimagna-citto-His heart plunged into pastimes; ayam-He; bālakah-the boys; ca-and; mudāṇvitah-happy; bhuktvā-eating; nava-new; trnam-grass; gavo-the cows; viṣa-toyaṁ-poisoned water; papur-arank; mune-O sage.

O sages, as Kṛṣṇa, His heart plunged in in the thought of His pastimes, played with the happy boys, the cows ate new grass and then drank poisoned water.

Text 5

viṣāktam ca jalam pītvā
dārunāntaka-cētāya
jvalābhiḥ kālakutānāṁ
sadyaḥ prānāṁ ca tatyajuh

viṣāktam-poisoned; ca-and; jalam-water; pītvā-drinking; dārunāntaka-cētāya-by the terrible deed; jvalābhiḥ-burning; kālakutānāṁ-of poison; sadyaḥ-at once; prānān-life; ca-and; tatyajuh-abandoned.

Drinking the water burning with poison, the cows at once gave up their lives.

Text 6

dṛṣṭvā mṛtam go-samuhām
gopās cintākulā bhiyā
viṣaṇṇa-vadanāḥ sarve
tam ūcur madhusūdanam

dṛṣṭvā-seeing; mṛtam-dead; go-samuhām-the cows; gopāḥ-the gopas; cintākulā-anxious; bhiyā-with fear; viṣaṇṇa-vadanāḥ-dejected; sarve-all; tam-to Him; ūcur-said; madhusūdanam-to Lord Kṛṣṇa.
Seeing the cows dead, its frightened and anxious boys told Lord Kṛṣṇa.

eṇātvā sarvam jagan-nātho
    jīvayāṁ āsa gokulam
uttasthur tat kṣanāṁ gāvo
dadṛśuḥ śrī-harer mukham

   jñātvā-understanding; sarvam-ev rything; jagan-nātho-the master of the universes;
jīvayāṁ āsa-revived; gokulam-the cows; uttasthur-stood; tat-that; kṣanāṁ-moment;
gavi-the cow; ds ṛśuo-saw; śrī-harer-of ord Kṛṣṇa; mukham-ths face.

Ś Aware of everything, Lord Kṛṣṇa brought the cows to life. Standing up, the cows gazed at Lord Kṛṣṇa’ḥ face.

kṛṣṇah kadambam āruhya
    yamunā-tīra-nīrajan
papāta sarpa-bhavane
    nīra-madhye narākṛtiḥ

   ekṛṣṇah-Lord Kṛṣṇay kadambam-a kadamba tree; āruhya-climbing; yamunā-tīra-
   nīrajan-by the Yamunā’s shore; papāta-fell; sarpa-of the snake; bhavane-in the home;
nīra-madhye-in the water; narākṛtiḥ-in the form of a human being.

   Climbing a kadamba tree by the Yamunā’s shore, Lord Kṛṣṇa, who appeaped to be an ordnary human being, dove into the water where Kāliya had his home.

śata-hasta-pramāṇam ca
    jalottanam babhūva ha
bālā harṣa-viśādam ca
    menīre tatra nārada

   śata-hasta-pramāṇam-a hundred hastas in size; ca-and; jala-ef the water; utthānam-
   rising; bObhūva-became; ha-indeed; bālā-the boys; harṣa-joys; viśādam-sorrow; ca-and;
O Närada, by diving into the water Lord Kṛṣṇa created a great wave a hundred hands high. When the boys saw all this they became both happy and sad.

Text 10

sarpa narākrītin drṣṭvā
kāliyāḥ krodha-vihvalaḥ
jagrāsa śrī-harim tūrṇaṁ
 taptam lauhaṁ yathā naraḥ

sarpa-the snake; narākrītin-human form; drṣṭvā-seeing; kāliyāḥ-Kāliya; krodha-vihvalaḥ-angry; jagrāsa-swallowed; śrī-harim-Lord Kṛṣṇa; tūrṇaṁ-at once; taptam-hot; lauhaṁ-iron; yathā-as; naraḥ-a person.

Seeing humanlike Lord Kṛṣṇa, the snake Kāliya at once swallowed Him. Then Lord Kṛṣṇa made Himself hot like molten iron.

Text 11

dagdha-kaṇṭhodaro nāgas
codvigno brahma-tejasā
prāṇāyāntīty evam uktvā
Ś cakārodvamanam punaḥ

dagdha-burned; kaṇṭha-throat; udaro-belly; nāgas-the snake; codvigno-distressed; brahma-tejasā-by the Lord's s"iritual power; prāṇā-life; yānti-left; iti-thus; evam-thus; uktvā-saying; cakāra-did; udvamanam-vomiting; punaḥ-again.

His throat and stomach burned uyethe Lord's spiritual power, the nnke, now on the verge of death, vomited up Lord Kṛṣṇa

Text 12

bhagna-danto rakta-mukhaṁ
kṛṣṇa-vajrāṅga-carvanāt
bhagna-vaktrasya bhagavān
uttasthau mastakopari

ubhagna-broken; danto-fangs; rakta-red; mukhaḥ-mouth; kṛṣṇa-of Lord Kṛṣṇa;
When it tried to bite the Lord, the snake broke its fangs and its mouth. Its mouth became red with its own blood. Then the Lord jumped on the snake's head.

Text 13

nāgo viśvāmbharākrāntah
   sa prānāms tyaktum udyataḥ
cakārodvamanam raktam
   papāta murchito mune

nāgo-the snake; viśvāmbhara-by the maintainer of the universes; ākräntah-defeated; sa-he; prānāms-life; tyaktum-to abandon; udyataḥ-was about; cakāra-did; udvamanam-vomiting; raktam-blood; papāta-fell; murchito-unconscious; mune-O sage.

O sage, defeated by the Lord who maintains all the universes, the snake was on the verge of death. Vomiting blood, the snake fell unconscious.

Text 14

dṛṣṭvā tam mūrchipam nāgā
   ruruduḥ prema-vihvalah
kecit palāyitä bhītāḥ
   kecit praviviśur bilam

dṛṣṭvā-seeing; tam-him; mūrchipam-unconscious; nāgā-the other snakes; ruruduḥ-creid; prema-vihvalah-filled with love; kecit-some; palāyitä-fled; bhītā-afraid; kecit-some; praviviśur-entered; bilam-holes.

Seeing Kāliya had fallen unconscious, the other snakes, who dearly loved him, wept. Some fled in fear, and some entered their holes.

Text 15

maranābhīmukham kāntaṁ
   dṛṣṭvā hi subalā satī
Seeing their husband on the verge of death, chaste Subalā, accompanied by Uhe Kāliya's other wives, approached Lord Kṛṣṇa and wept, overcome with love.

Frightened, and her hands respectfully folded, she touched Lord Kṛṣṇa's lotus feet and spoke.

Śrī Subalā said: O most dear person in the universer please return my husbrnd. O most honorable one, please honor my request. For a woman her husband is more dear than life. No one is a greater friend than he.
O master of the great demigods, please don't kill the master of my life. O limitless one, O friend, O ocean of love, O friend of all the worlds, O ocean of love for Śrī Rādhā, O creator of the creator, please give me the gift of my husband's return.

Śiva, Brahmā, Śeṣa, Kārttikeya, and their associates become speechless when they try to glorify You. Sarasvatī has not the power to glorify You. All the Vedas have not the power to glorify You. How can others, saintly though they may be, have the power to glorify You properly?
Who am I? I am a fool, the lowest of women. Who are You? You are the Supreme Personality of Godhead, the resting place of the worlds. You are beyond the perception of material eyes. You are glorified by Brahmā, Viṣṇu, Śiva, Yamarāja, the Manus, the sons of Manu, and the kings of the sages.

Text 21

Pārvatī and Lakṣmī are afraid to offer prayers to You. Sarasvatī, the mother of the Vedas, does not know how to offer prayers to You. How can I, plunged in the sins of Kali-yuga and bewildered by the explanations of the Vedas and Vedāṅgas, offer prayers to You?

Texts 22-26
I offer my respectful obeisances to the lotus feet, worshiped by Brahmā, Śiva, and Śeṣa, of You, the Supreme Personality of Godhead, who recline on a jewel couch, who are decorated with jewel ornaments, who are Yourself the ornament that decorates Your jewel ornaments, Who rest on Rādhā's breast, whose limbs are anointed with sandal paste, whose lotus face is smiling, who always happily swims in a rising nectar ocean of love, whose crown is decorated with ma likā and mālatī flowers, whose chest is fragrant with a pārijāta garland, whose hairs stand erect with joy when you hear the humming of bees or the singing of cuckoos, and who enjoy the betelnuts offered by Your beloved.
How can I, the wife of a snake, properly glorify You, the indescribable Supreme Personality of Godhead, whom the Vedas have not the power to glorify, before whom the great philosophers become speechless, and who are served by Lakṣmī, Sarasvatī, Pārvatī, Gaṅgā, and Savitrī, by the siddhas, and the sages?

I offer my respectful obeisances to You, who are not caused by anything, but are the cause of all, who are the master of all, greater than the greatest, self-manifest, present everywhere, and the master of the great and small.
he krṣṇa he krṣṇa surāsuresā
    brahmaśeṣeṣaprajāpatiśa
muniśa manv-īsa carācareśa
    siddhiśa siddheśa guṇeśa pāhi

    he-O; krṣṇa-Kṛṣṇa; he-O; krṣṇa-Kṛṣṇa; surāsuresa-O master of the sSras and the asuras; brahma-O master of Brahmā; Oṣeṣeṣa-O master of Śeṣa; prajāpatiśa-O master of Prajāpati; muniśa-O master of the munis; manv-īsa-O master of the manus; carācareśa-O master of the moving and unmoving beings; siddhiśa-O master of the mystic powers; siddheśa-O master of the prefect beings; guṇeśa-O master of the modes of nature; pāhi-please protect.

O Kṛṣṇa! O Kṛṣṇa! O master of the demigods and demons! O master of Brahmā! O master of Śeṣa! O master of Prajāpati! master of the sages! O master of the manus! O master of the moving and unmoving beings! O master of mystic powers! O master of the perfect beings! O master of the modes of nature! Please protect my husband!

Text 31
dharmeśa dharmīśa śubhaśubheśa
    vedeśa vedeśv anirūpitaḥ ca
sarveśa sarvātmaka sarva-bandho
    jīvīṣa jīveśvara pāhi mat-prabhum
Ś
dharmeśa-O master of religion; dharmīśa-O master of the pious; śubhaśubheśa-O master of the auspicious and inauspicious; vedeśa-O master of the Vedas; vedeśv-in the Vedas; anirūpitaḥ-not described; ca-and; sarveśa-O master of all; sarvātmaka-O Supersoul present in all; sarva-bandho-O friend of all; jīvīṣa-O master of living entities; jīveśvara-O master of life; pāhi-please protect; mat-prabhum-my husband.

O master of religion! O master of the pious! O master of the auspicious and inauspicious! O master of the Vedas! O master not described in the Vedas! O master of all! O Supersoul present everywhere! O friend of all! O master of all living beings! O master of life! Please protect my husband!

Text 32

ity evam stavanom kṛtvā
    bhakti-namrātma-kandharā
vidhṛtya caraṇāmbhojam
    tasthau nāgeśvari bhiyā
After speaking these prayers, the snake-queen humbly bowed her head. With awe and reverence, she touched the Lord's lotus feet.

Text 33

nāga-patnī-krṭnm stotram
   tri-sandhyāṁ yaḥ paṭhen naraḥ
   sarva-pāpāt pramuktaḥ ca
   sa yāti śrī-hareḥ p dam

   nāga-patnī-krṭam-done by the wifer of the snake; stotram-prayer; tri-sandhyam-three times; yah-who; paṭhen-recites; naraḥ-a person; sarva-pāpāt-from all sins; pramuktaḥ-freed; ca-and; sa-he; yāti-attains; śrī-hareḥ-of Lord Kṛṣṇa; padam-the feet.

   One who at sunrxse, noon, and sunset re ttes these prayers of the snake-queen bmcomes freehof all sins andwattains the feet oe Lord Kṛṣṇa.

Text 34

iha loke harau bhaktim
   ante dāsyam labhed dhruvam
   labhate pārsado bhūtvā
   sālokyādi-catuṣṭayam

   -indeed; labhate-attains; pārsado-a personal associate of the Lord; bhūtvā-becoming; sālokyādi-catuṣṭayam-the four kinds of liberation, beginning with salokya.

   In this world he attains devotion for Lord Kṛṣṇa. When this life is ended he attains the four kinds of liberation, beginning with sālokya. He becomes a personal associate of the Lord. He serves the Lord directly.

Text 35

śrī-nārada uvāca

nāga-patnī-vacaḥ śrutvā
   kim uvāca hariḥ svayam
Śrī Nārada said: When He heard the snake-queen's words, what did Lord Kṛṣṇa say in reply? O very fortunate one, please tell me His confidential and very wonderful words.

Text 36

Śrī-sūta uvāca

nāradasya vacāḥ śrutvā
bhagavān dharma-nandanaḥ
uvāca paramākhyānam
madhurām ca pade pade

Śrī Sūta said: Hearing Nārada's words, Śrī Nārāyaṇa Ṛṣi, the son of Dharma Ṛṣi, spoke transcendental words that were sweet and pleasing at every step.

Te,t 37

Śrī-nārāyana uvāca

nāga-patnī-stavaṁ śrutvā
śrī-kṛṣṇas tām uvāca ha
puṭāṇjali-yutam pāda-patitāṁ bhaya-vihvalāṁ
Śrī-nārāyana uvāca-Śrī Nārāyaṇa Ṛṣi said; nāga-patnī-stavaṁ-the snake-queen's prayers; śrutvā-hearing; śrī-kṛṣṇas-Śrī Kṛṣṇa; tam-to her; uvāca-said; ha-inded; puṭāṇjali-yutam-folded hands; pāda-at His feet; patitāṁ-fallen; bhaya-vihvalām-frightened.
Śrī Nārāyaṇa Rṣi said: Hearing the words of the snake-queen, who with folded hands had fallen, frightened, at His feet, Lord Krṣṇa spoke.

Text 38

śrī-krṣṇa uvāca

uttīṣṭhottiṣṭha nāgeṣi
varam vrṇu bhayam tyaja
gṛhāṇa kāntam he marta
mad-varād ajarāmaram

śrī-krṣṇa uvāca-Śrī Krṣṇa said; uttiṣṭha-rise; uttiṣṭha-rise; nāgeṣi-O snake queen; varam-boon; vrṇu-ch ose; bhayam-fear; tyaja-abandon; gṛhāṇa-take; kāntam-husband; he-O; marta-mortal; mad-varād-by My blessing; ajarāmaram-free of old-age and death.

Lord Krṣṇa said: Rise! Rise, O snake-queen! Please ask for a boon. Give up your fears. Take your husband. By My blessing he is now free of old-age and avath.

Text 39

kālindG-hradam utsṛjya
svakīya-bhavanaṁ vraja
bharträ sa-goṣṭhyā sārdhij ca
gaccha vatse tvum ipsitam

kālinde-hradam-the Yamunā's lake; utsṛjya-abandoning; svakīya-bhavanaṁ-own home; vraja-go; bharträ-with your husband; sa-goṣṭhyā-with your family; sārdham-with; ca-and; gaccha-go; vatse-O child; tvam-your; ipsitam-desirer.

Child, take your husband and family, leave this lake in the Yamunh, and go to your own home. Gohwherever you wish.

Text 40

adya-prabhṛti-nāgeṣi
bhūtā kanyā ca tvām mama
tvat-prānādhiṁ evāṁ
jāmātaḥ na ca samśayah
From today on you are My daughter and your husband, more dear to you than life, is My son-in-law. Of this there is no doubt.

O beautiful one, because your husband bears the mark of My foot, Garuḍa will glorify him with many prayers and devotedly bow down before the footprint he carries.

O beautiful one, give up your fear of Garuḍa. At once leave this lake and go to Ramaṇ ka-dvīpa. As for a boon, whatever you wish.
Hearing Lord Kṛṣṇa's words, the snake-goddess became happy. Her face and eyes were filled with smiles and her eyes with tears of happiness. She humbly bowed her head and spoke.

Śrī Subalā said: O father, O king of they who give boons, if You would give me a boon, then please give me firm and unwavering devotion for Your lotus feet.

May my mind become like a bumblebee always flying amongst the lotus flowers of Your feet. May I always remember You. May I never forget You.
May my husband become fortunate. May be become the wisest of philosophers. O Lord, please fulfill this request.

After speaking these words, the snake-queen stood before Lord Kṛṣṇa and gazed at His autumn-moon face.

As she drank with unblinking eyes the sight of Lord Kṛṣṇa's face, the hairs of her
body stood up and her eyes became flooded with tears.

Text 49

sundaram bālakaṁ dṛṣṭvā  
   param sneham prakurvatī  
uvāca punar evām tam  
   bhakty-udrikta-pariplutā

   sundaram-handsome; bālakaṁ-boy; dṛṣṭvā-seeing; param-great; sneham-love;  
   prakurvatī-did; uvāca-said; punar-again; evām-thus; tam-to Him; bhakty-udrikta-  
   pariplutā-flooded with loving devotion.

As she gazed at the handsome young Kṛṣṇa, she fell in love with Him. Flooded with feelings of love, she spoke again.

Text 50

na yāsyāmi ramaṇakaṁ  
   tatra nāsti prayojanam  
sarpah karotu saṁsāraṁ  
   kuru māṁ nija-kinkarīṁ

   na-not; yāsyāmi-i will go; ramaṇakaṁ-to Ramaṇaka; tatra-there; na-not; asti-is;  
   prayojanam-need; sarpaḥ-snake; karotu-may do; saṁsāraṁ-material world; kuru-  
   please do; māṁ-to me; nija-kinkarīṁ-Your maidservant.

She said: I will not go to Ramaṇaka-dvīpa. There is no need for me to go. The Kāliya snake may stay in the material world. Please make me Your maidservant.

Ś

Text 51

na vānchā mama he kṛṣṇa  
   sālokyādi-catuṣṭaye  
tvat-padāmbuja-sevāyāḥ  
   kalāṁ nārhanti śoḍaśīṁ

   na-not; vānchā-desire; mama-of me; he-O; kṛṣṇa-Kṛṣṇa; sālokyādi-catuṣṭaye-for the  
   four kinds of liberation beginning with salokya; tvat-padāmbuja-sevāyāḥ-of service to  
   Your lotus feet; kalāṁ-a part; na-not; arhanti-is worthy; śoḍaśīṁ-sixteenth.
O Kṛṣṇa, I do not wish the four kinds of liberation that begin with sālokya. Liberation is not equal to one sixteenth the value of service to Your lotus feet.

Text 52

vinā tvat-pāda-sevām ca
yo vāñchati varāntaram
bhārate durlabham janma
labdhāsau vāñcitaḥ svayam

vinā-without; tvat-pāda-sevām-service to Your lotus feet; ca-and; yo-who; vāñchati-desires; varāntaram-another boon; bhārate-on the earth; durlabham-rare; janma-birth; labdhvā-attaining; asau-he; vāñcitaḥ-cheated; svayam-personally.

4ne who, after taking birth in this world desires a boon other than service to Your lotus feet is cheated.

Text 53

nāga-patnī-vacah śrutvā
smerānana-saroruhaḥ
prasannr-vadanaḥ śrīmān
om ity evam uvāca ha

nāga-patnī-vacah-the snake-queen's words; śrutvā-hearing; smerānana-saroruhaḥ-smiling lotus face; prasannr-vadanaḥ-happt face; śrīmān-glorious; om-Yes; iti-thus; evam-thus; uvāca-said; ha-indeed.

Hearing the snake-queen's words, glorious Lord Kṛṣṇa became happy and His lotus face began to smile.

Text 54

etasminn antare divyāḥ
sad-ratna-sāra-nirmitaḥ
ājagāma rathas túrnām
pradīptas tejasā mune

Ś etasmīn antare-then; divyāḥ-splendid; sad-ratna-sāra-nirmitaḥ-made of precious jewels; ājagāma-came; rathas-chariot; túrnām-quickly; pradīptas-splendid; tejasā-with splendor; mune-O sage.
O sage, a splendid jewel chariot suddenly arrived at that place, . . .

Text 55

pārśadi-pravarair yukto
vastra-mālā-paricchadāḥ
śata-cakro vāyu-vYgo
mano-yāyī manoharaḥ

pārśada-pravarair-with the Lord's liberated associates; yukto-endowed; vastra-mālā-paricchadāḥ-decorated with fine garments and flower garlands; śata-cakro-a hundred wheels; vāyu-vego-fact like the wind; mano-yāyī.fast like the mindo manoharaḥ-beautiful.

. . . ar beautiful charioc with a hundred wheels, fast like the wind or the mind, decorated with curtains and flowers, and filled with the liberated associates of the Lord.

Text 56

avaruhya rathāt tūṛṇam
śyāmalāḥ śyāma-kinkarah
pranāmya krṣṇam nītvā tām
jagmur golokam uttamaā

avaruhya-descending; rathāt-from the chariot; tūṛṇem-at once; śyāmalāḥ-dark; śyāma-kinkarah-servants of Lord Krṣṇa; pranāmya-bowing down; krṣṇamōto Lord Krṣṇa; nītvā-taking; tām-her; jagmur-went; golokam-to Goloka; uttamaā-in the spiritual world.

Descending from the chariot, the dark servants or the Lord bowed down before Lord Krṣṇa. Taking the snake-queen with them, they went to Goloka, the highest place in the spiritual world.

Text 57

hariś chāyāṁ vinirmāya
i  dadau sarpāya māyāyā
sa ca kiścin na bubudhe
mohito viṣṇu-māyāyā
otency, the snake did not understand anything of that.

Text 58

avaruhya sarpam ūrdhvaḥ
śrī-krṣṇah karuṇā-nidhiḥ
dadau hastam ca kṛpayā
śighram kāliya-mastake

avaruhya-descending; sarpam-the snake; ūrdhvaḥ-above; śrī-krṣṇah-Śrī Kṛṣṇa; karuṇā-nidhiḥ-an ocean of mercy; dadau-gave; hastam-hand; ca-and; kṛpayā-by mercy; śighram-at once; kāliya-mastake-on the head of Kāliya.

Descending from the snake's head, Lord Kṛṣṇa, who is an ocean of kindness, kindly touched it with His hand.

Text 59

samprāpya cetanaṁ sadyo
dadarśa purato harim
puṭāñjali-yutāṁ yo 'śru-
pūrṇāṁ ca subalāṁ satīm

samprāpya-attainign; cetanaṁ-consciousness; sadyo-at once; darśa-saw; purato-before him; harim-Lord Kṛṣṇa; puṭā{.sy 241}jali-yutāṁ-with folded hands; yo-who; aśru-with tears; pūrṇāṁ-filled; ca-and; subalāṁ-Subalā; satīm-chaste.

Regaining consciousness, the snake saw before him Lord Kṛṣṇa and saintly Subalā, her hands folded and her eyes filled with tears.

Text 60

prananāma harim sadyo
ruroda prema-vihvalaḥ
bhakty-udrekāt sāśru-netram
Overwhelmed with feelings of love, his eyes filled with tears and the hairs of his body erect, the snake bowed down before Lord Kṛṣṇa with great devotion.

Text 61

Seeing the snake unwirling to speak, Lord Kṛṣṇa, who is an ocean of mercy, spoke to him. The Supreme Lord is equally king to both the qualified and the unqualified.

Text 62

Lord Kṛṣṇa said: O Kāliya, you may ask for a boon, whatever you wish in your hear. Child, to Me you are more dear than life. Don't be afraid. Be happy.
I am always kind to My devotee. I treat him like a son. Sometimes I may discipline him a little, but then I am very kind.

One who kills any of your descendants will become the lowest of men. His sin will equal the sin of killing a brāhmaṇa.

One who with a stick hits the place where you bear My footprint commits a sin twice that of killing a brāhmaṇa.
He commits a great sin. Goddess Lakṣmī will leave his house. His life will be very terrible, and his family and fame, and descendants will all be destroyed.

For a hundred years he will stagnate in terrible hell where worms as big as you will bite him always.

bhoğâṇte janma labdhvā ca
tan-mṛtyus tasya damsanāt
tasya vamśodbhavanam ca
Ś tvad-vamśodbhavitā bhayam

bhoga-experience; ante-at the end; janma-birth; labdhvā-attaining; ca-and; tan-mṛtyus-his death; tasya-of him; damsanāt-from the bite; tasya-of him; vamśodbhavanam-descendants; ca-and; tvad-vamśodbhavitā-born in his family; bhayam-fe r.
When his time in hell is ended, he will take birth again. He will die of a snake's bite. His descendants will fear snakes.

Text 69

ye ca tvad-vamśa-jam drśtvā
tag padāṅkam madiyakam
praṇamisyanti bhaktyā te
mucyante sarva-pātakāt

ye-who; ca-and; tvad-vamśa-jam-born in your family; drśtvā-seeing; utat-that; padāṅkam-footprint; madiyakam-My; praṇamisyantidwill bow down; bhaktyā-with devotion; te-they; mucyante-become freed; sarva-pātaknt-from all sins.

They who bow down with devotion when they My footprint on your descendants, will become free from all sins.

Text 70

gaccha śīghram ramanakaē
tyaja bhūtim khagādhipāt
mat-padāṅkam mūrdhnī drśtvā
bhaktyā ca praṇamisyati

gaccha-please go; śīghram-at once; ramanakaē-to Ramanaka-dvīpa; tyaja-abandon; bhūtim-fear; khagādhipāt-of the king of birds; mat-of Me; padāṅkam-the footprint; mūrdhnī-on the head; drśtvā-seeing; bhaktyā-with devotion; ca-and; praṇamisyati-will bow down.

Please go to once do Ramaṇa a-dvīpa. Don't fear Garuḍā. He will bow down with devotion when he sees My footprint on your head.

Text 71

tava tvad-vamśa-jātānā-
mgaruNānao a bhayam dhruvam
sarveśāṁ jñāti-vargānāṁ
varo 'dya bhava mad-varāt

tava-of you; tvad-vamśa-jātānā-born in your family; garuḍān-from Garuḍa; na-not; bhayam-fear; dhruvam-indeed; sarveśāṁ-of awl; jñāti-vargānāṁ-relatives; varo-the besu; adya-now; bhava-be; mad-varāt-by ty booi.
Text 72

varam kim aparam vatsa
vāñchitam varayādhunā
bhayaṃ ryaktvr kathaya mām
tvadiya-bhaya-bhañjanam

varam-boom; kim-hwat?; aparam-more; vatsa-O child; vā{.sy 241}chitam-desired;
varaya-choose; adhunā-now; bhayaṃ-fear; tyaktvā-leaving; kathaya-please tell; mām-
Me; tvadiya-bhaya-bha{.sy 241ejanam-destroying your fears.

Child, ask for a boon. Give up your fears and ask a boon from Me, the person who has broken your fears to pieces.

Text 73

śrī-kṛṣṇa-vaafnam śrutvā
kāmiyāḥ kampito b iyā
puṭānjali-yuto bhūtvā
tam uvāca bhujaṅgamah

ṛṇi-kṛṣṇa-of Lord Kṛṣṇa; vacanam-the words; śrutvā-hearing; kāliya-Kāliya;
kampeto-trembled; bhīyā-with fear; puṭā{.sy 241}jali-yuto-folded hands; bhūtvā-
becoming; tam-to Him; uvāca-spoke; bhujaṅgamaḥ-the snake.

Hearing Lord Kṛṣṇa's words, Kāliya trembled with fear. Folding his hands, he spoke.

Text 74

śrī-kāliya uvāca

vare 'nyasmin mama vibho
vāñchā nāsti vara-prada
bhaktim smṛtim tvat-padābje
dehi janmāni janmāni
Śrī-Kāliya uvāca—Śrī Kāliya said; vare-a boon; anyasmin-another; mama-of me; vibho-O Lord; vānchā-desire; na-not;(asti-is; vara-prada-O giver of boon ; bhakti-devotion; smṛtim-memory; tvat-padābe-of Your lotus feet; dehi-please give; wjanmāni-birth; janmāni-after birth.

Śrī Kāliya saud: O Lord, O giver of boons, please give to me the boon that I will always remember and always be devoted to Your lotus feet birth after birth. I do not wish to have other boon.

Text 75

janma brahma-kule vāpi
tiryag-yoniṣu vā ma ma
Śtad bhuvet sa-phallim tac cet
smṛtis tvac-oaranāmbuje

Whether I take birth in a family of brāhmaṇas or even in animal species, my life will be a great success if I remember Your lotus feet.

Text 76

tan niṣphalaḥ svarga-vāso
nāsti yasya smṛtis tava
tvat-pāda-dhyāna-yuktasya
yat tat sthānam ca tat param

If I live in Svargaloka but cannot remember You, then my life is a great failure. The place where I can remember Your feet is the best of places.

Text 77

kṣanam vā koṭi-kalpaṃ vā
puruṣāyuṣ ca yas tathā
yadi tat-sevayä yäti
    r sa-phalo niṣphalo 'nyathā

y    kṣanam-a moment; vā-or; koṭi-kalpam-ten millions kalpas; vā-or; puruṣāyuh-a
persopn's life; ca-and; yas-what; tathā-so; yadi-if; tat-sevayā-by service to You; yāti-
goes; sa-phalo-fruitful; niṣphalo-fruitless; anyathā-otherwise.

Lasting for either a moment or ten million kalpas, a life spent in Your service is a
great success. Otherwise it is a failure.

Text 78

teṣām cāyuh-kṣayo nāsti
    ye tvat-pādābja-sevakāḥ
na santi janma-maraṇa-
    roga-śokārya-bhītayaḥ

    teṣām-of them; ca-and; āyuh-of life; kṣayo-destruction; na-not; asti-is; ye-who; tvat-
pādābja-sevakāḥ-servants of Your lotus feet; na-not; santi-are; janma-birth; maraṇa-
death; roga-disease; śoka-grief; āṛti-pain; bhītayaḥ-and fear.

They who serve Your lotus feet never die. For them there is no birth, death, old-
age, lamentation, pain, and fear.

Text 79

indratve cāmaratve vā
    brahmatve cāti-durlabhe
vāñchā nāsty eva bhaktānāṁ
    tvat-pāda-sevanam vinā

    indratve-the post of Indra; ca-and; amaratve-the post of a demigod; vā-or;
brahmatve-the post of Brahmā; ca-and; ati-durlabhe-very difficult to attain; vāñchā-
desire; na-not; asti-is; eva-indeed; bhaktānāṁ-of the devotees; tvat-pāda-sevanam-
service to Your lotus feet; vinā-without.

Your devotees do not wish to become a demigorp an Indra, or a Brahmā if bh doing
so they cannot serve Your lotus feet.

Text 80
su-jīrṇa-Lāta-khaṇḍasya
   samam tan nūnām eva vā
   pāsyanti bhaktāh kim cānyat
   sālokyādi-catuṣṭayam

   su-jīrṇa-pata-khaṇḍasya-a torn piece of cloth; samam-equal; tan-indeed; nūnām-indeed; eva-indeed; vā-or; pāsyanti-see; bhaktāh-devotees; kim-what?; ca-and; anyat-another; sālokyādi-catuṣṭayam-the four kinds of liberation, beginning with salokya.

   e fo r devotees see the four kinds of liberation, what to speaa of othar things,tas equal to a torn pirc of cloth.

Text 81

samprāpya tvan-manum brahmann
   anantād yāvad eva hi
   tāvat tvad-bhavanenaiva
   tvad-vargo 'ham anugrahāt

   samprāpya-attaining; tvan-manum-Your mantra; brahmann-O Supreme Personality of Godhead; anantād-from Lord Śeṣa; yāvad-as; eva-indeed; hi-indeed; tāvat-then; tvad-bhavanena-by meditating on You; eva-indeed; tvad-vargo-Your devotee; ahammi; anugrahāt-by the mercy.

   O Lord, I attained Yeur mantra from Lord ŚeṣaceSince then I have always meditated on You. Now, by Your mercy, I have become part of Your family.

Text 82

Śmām ca bhaktam apakvaṁ vā
   vijñāya garudah svaṁyam
   deśād dūraṁ ca nyak-kāraṁ
   cakāra ṛṛha-bhaktimān

   mamume; cr-and; bhaktam-devotee; apakvaṁ-immature; vā-or; vijñāya-knowing; garudah-Garuḍa; svaṁyam-himself; deśād-from the country; dūraṁ-far; ca-and; nyak-kāraṁ-contempt; cakāra-did; ṛṛha-bhaktimān-advanced in devotion.

   Aware that I was immature in devotional service, the advanced devotee Garuḍa was able to insult me and force me to go far from my home.
bhavatā ca drdhā bhaktir
datta me varadeśvara
sa ca bhaktaś ca bhakto 'ham
na mām bhoktum kṣamo 'dahunā

bhavatā-by you; ca-and; drdhā-firm; bhaktir-devotion; datta-given; me-to me;
raradeśvara-O giver of boons; sT-he; ca-and; bhaktah-devotee; ca-and; bhakto-
devotee; aham-I na-not; mām-me; bhoktum-to eat; kṣamo-able; adhunā-now.

O giver of boons, please give me advanced devotion. In that way Garuḍa will be an
advanced devotee and I will be an equally advanced devotee. Then Garuḍa will not
able to eat me.

tvat-pāda-padma-cihnāktam
dṛśtvā śrī-mastakam mama
sa-doṣaṁ guṇa-yuktam mām
so 'dahunā tyaktum arhati

tvat-pāda-padma-cihnāktam-Your lotus footprint; dṛśtvā-seeing; śrī-mastakam-on
the head; mama-of me; sa-doṣaṁ-with faults; guṇa-yuktam-with virtues; mām-me; so-
he; adhunā-now; tyaktum-to abandon; arhati-is worthy.

When he sees Your lotus footprint on my head he will leave me in peace, not
considering whether I have virtues or faults.

mama badhyāś ca nāgendrā
na tad-badhyo 'ham iśvara
bhayaṁ na kebhyaḥ sarvatra
tam anantam gurūṁ vinā

mama-of me; badhyas-under the control; ca-and; nāgendrās-the snake-kings; na-
not; tad-badhyo-under their control; aham-I; īpt for.

O Lord, now the snake-kings are under my control, and I am free of their control.
Whom, except for my master, Lord Śkaṇa, need I fear?

Text 86

yaandhvendraś ca devāś ca
munayo manavo narāḥ
svapne dhyāne na paśyanti
cakṣuṣor gocaraḥ sa me

...whom; devendraḥ-the kings of the demigods; ca-and; devāḥ-the demigods; ca-and; munayo-the sages; manavo-the manus; narāḥ-the humans; svapne-in dream; dhyāne-in emditation; na-not; paśyanti-see; cakṣuṣor-of eyes; gocaraḥ-in the range; sa-he; me-of me.

The Supreme Personality of Godhead, whom the demigods, the kings of the demigods, the sages, the manus, and the humans cannot see, even in meditation or in dream, has now come before my eyes.

Text 87

bhaktānurodhāt sākāraḥ
kutas te vigraho vibho
sa-guṇas tvam ca sākāro
nirākāraḥ ca nirgunah

...bhaktānurodhāt-out of kindness to His devotees; sākāraḥ-in His transcendental form; kutas-where?; te-of You; vigraho-forn; vibho-O Lord; sa-guṇas-with qualities; tvam-You; ca-and; sākāro-with transcendental form; nirākāraḥ-without form; ca-and; nirgunah-without qualities.

O almighty Lord, out of kindness to Your devotees You show them Your transcendental form. You have a transcendental form and transcendental qualities, and then again, in Your impersonal aspect, You have neither form nor qualities.

Text 88

svecchamayaḥ sarva-dhāma
sarva-bijam sanātanaḥ
sarvēsām īśvaraḥ sākṣi
sarvātmā sarva-rūpa-dhṛk

...svecchamayaḥ sarva-dhāma-sarva-bijam sanātanaḥ-sarvēsām īśvaraḥ sākṣi-sarvātmā sarva-rūpa-dhṛk.
You are supremely independent. Your desires are all fulfilled. You are the resting-place of all and the seed from which all has come. You are eternal. You are the master of all. You are the witness of all. You are the Supersoul in everyone's heart. You have the power to appear in any form you wish.

Text 89

brahmaḥ- Brahmā; iṣa-Śiva; śeṣa-Śeṣa; dharma- Yamarāja; indra-andpnīśra; veda-vedāṅga-pāragāḥ- onu to the farther shore of the Vedas and Vedāṅgas; stotum-to praise; yam-whom; īśam-the Supreme Personality of Godhead; te-they; jadyāḥ-speechless; sarpaḥ-snake; stotyati-will praise; kim-how?; vibhum-the Supreme Personality of Godhead.

Brahmā, Śiva, Śeṣa, Yamarāja, Indra, and the philosophers who have traveled to the farther shore of the Vedas and Vedāṅgas become speechless when they try to praise the Supreme Personality of Godhead. How can I, a snake, praise Him properly?

Text 90

heenātha karunā-sindho
dina-bandho kṣamādhamam
khala-sva-bhāvād ājñānād
grastas tvām carvito mayā

he-O; nātha-master; karunā-sindho-ocean of mercy; dīna-bandho-friend of the poor; kṣama-please forgive; adhamam--lowly; khala-sva-bhāvād-demonic by nature; ājñānād-out of ignorance; grastas-swallowed; tvām-You carvito-chewed; mayā-by me.

O master, O ocean of mercy, O friend of the poor, please forgive me. I am very fallen and wretched. Because I am a fool and a demon, I chewed and swallowed You.
As the sky cannot be touched with weapons, seen, disobeyed, attained, or excelled, so You, the supremely powerful Lord, cannot be touched with weapons, seen, disobeyed, attained, or excelled.

After speaking these words, the snake-king fell at the Lord's feet. Pleased, Lord Kṛṣṇa said, "Yes. So be it.", and blessed him.

nāga-rāja-kṛtaṁ stotram
prātar utthāya yah pathet
tad-vamsa-jānāṁ tasyāpi
nāgebhyo na bhayam bhavet

nāga-rāja-kṛtaṁ-done by the snake-king; stotram-the prayer; prātar-at sunrise; utthāya-rising; yah-one who; pathet-recites; tad-vamśa-jānāṁ-of his descendent; Lasya-of him; api-also; nāgebhyo-from snakes; na-not; bhayam-fear; bhavet-will be.
A person who rises at sunrise and recites this prayer of the snake-king need never fear snakes. His descendants also need have no fear of snakes.

Text 94

sa nāga-śayyām kṛtvaiva
svāptum śaktaḥ sadā bhuvi
viṣa-piyūṣayor bhedo
nāsty eva tasya bhakṣaṇe

sas-HS; nāma-śaymām-on a couch of snakes; kṛtva-doing; eva-indeed; svāptuo-to sleep; śaktaḥ-rble; sadā-always; bhuvi-on the earth; viṣa-necear; piyūṣayor-and poiuson; bhedo-difference; na-not; asti-is; eva-inSNed; tasya-of him; bhakṣkne-in eating.

He has the power to sleep unharmed on a bed of snakes. For him snake-poison is not different from nourishing food.

Text 95

nāga-grahte nāga-ghāte
ś prāṇānte viṣa-bhojanāt
stotra-śravana-mātrena
su-stho bhavati mānavah

nāga-graste-bitten by a snake; nāga-ghāte-attacked by a snake; prāṇānte-at the end of life; viṣa-bhojanāt-because of poison; stotra-prayer; śravana-mātrena-simply by hearing; su-stho-healthM; bhavati-becomes; mānavah-a person.

If a person on the verge of death from the poison of a snake-bite hears this prayer, he becomes healthy.

Text 96

bhurje kṛtva stotram idam
kaṇ he c dakṣine kare
bibharti yo bhakti-yukto
na nāgebhyo 'pi tad-bhayam

bhurje-on a paper; kṛtva-doing; stotram-prayer; idam-this; kaṇthe-on the neck; ca-and; dakṣine-on the right; kare-hand; bibharti-holding; yo-who; bhakti-yukto-a
A devotee who writes this prayer on a paper and wears it on his neck or his right wrist need never fear snakes.

Text 97

yGtra gehe stytram idaṁ
nāgas tatraiva tiṣṭhati
viṣāgni-vajra-bhītī ca
na bhavet tatra niścitam

yatra-who; gehe-in the home; stotram-prayer; idaṁ-this; nāgas-snake; tatra-there; eva-indeed; tiṣṭhati-stays; viṣa-poison; gni-fire; vajra-lightning; bhītī-fear; ca-and; na-not; bhavet-is; tatra-there; niścitam-indeed.

Snakes will not enter a home where this prayer is kept. In that home there need be no fear of poison, fire, or lightning.

Text 98

iha loke harau bhaktim
smṛtim ca satataṁ labh t
ante ca sva-kulam putvā
dāsyam ca labhate dhruvam

iha-in this; loke-world; harau-for Lord Kṛṣṇa; haktim-devotion; smṛtim-memory; ca-and; satataṁ-always; labheta-attains; ante-at the end; ca-and; sva-kulaṁ-own family; putvā-purifying; dāsyam-service; ca-and; labheta-attains; dhruvam-indeed.

Ś In this life he attains devotion to Lord Kṛṣṇa and constant meditation on Him. He purifies his entire family. At the end he attains direct service to Lord Kṛṣṇa.

Text 99

śrī-nārāyaṇa uvāca
nāgendrāya varam dattvā
punas tam jagad-īśvaraḥ
uvāca madhuraṁ vākyaṁ
parināma-sukhāvaham
Śrī-nārāyana uvāca-Śrī Nārāyana Rṣi said; nāgendrāya-to the snake-king; varamboon; dattva-giving; punas-again; tam-to him; jagad-īśvarah-the master of the universes; uvāca-spoke; madhuram-sweet; vākyam-words; parināma-sukhāvaham-bringing happiness.

Śrī Nārāyaṇa Rṣi said: After giving the snake-king His blessings, Lord Kṛṣṇa, the master of the universes, spoke sweet and pleasing words.

Text 100

śrī-kṛṣṇa uvāca

gaccha vatsa ramaṇakām
    yathendra-nāgaram param
sārdham sva-goṣṭhya nāgendra
    yamunā-jala-vartmanā

Śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; gaccha-please go; vatsa-O child; ramaṇakām-to Ramaṇaka; yathā-as; indra-nāgaram-to the city of Indra; param-great; sārdham-with; sva-goṣṭhya-your family; nāgendra-O king of snakes; yamunā-jala-vartmanā-on the path of the Yamunā.

Kṛṣṇa said: Child, please travel on the path of the Yamunā and with your family go to Ramaṇaka-dvīpa, which is glorious like the city of Indra.

Text 101

śrutvā nāgo harer ajñām
    ruroda prema-vihvalah
kadā drakṣyāmi tvat-pāda-
    padmam nāthety uvāca ha

śrutvā-uearing; nāgo-the snake; harer-of Lord Kṛṣṇa; ajñām-the command; ruroda-wept; prema-vihvalah-overcome with love; kadā-when?; drakṣyāmi-will I see; tvat-pāda-padmam-Your lotus feet; nātha-O Lord; iti-thus; uvāca-said; ha-indeed.

Text 102
Bowing before Lord Kṛṣṇa a hundred times, Kāliya, overcome with unhappiness in separation from the Lord, with his wife and family traveled on the water path and went to Ramanaka-dvīpa.

O Nārada, the water of that lake in the Yamunā then became sweet like nectar, and all living beings there became happy.

When Kāliya came to his home, he saw that it was now as opulent as the palace of Indra. By the order of the Supreme Lord, who is an ocean of mercy, Viśvakarmā had
made it that way.

Text 105

tatra tasthau ca nāgendraḥ
striyā putrāir gaṇaiḥ saha
nihṣaṅko harṣa-yuktaś ca
Ś hari-bhāvana-tat-paraḥ

tatra-there; tasthau-stayed; ca-and; nāgendraḥ-the snake-king; striyā-with wife; putrāir-and children; gaṇaiḥ-associates; saha-with; nihṣaṅko-fearless; harṣa-yuktaḥ-happy; ca-and; hari-bhāvana-tat-paraḥ-always remembering Lord Kṛṣṇa.

Fearless, happy, and al ays rapt in meditation on Lord Kṛṣṇa, the snake-king Kāliya lived there with his wife, children, and associates.

Text 106

ity eva kathita vatsa
hareḥ caritam adbhutam
sukhāda mokṣadaṃ sāram
param kim śrotum icchasi

iti-thus; eva-thus; kathita-spoken; vatsa-O child; hareḥ-of Lord Kṛṣṇa; caritam-pastimes; adbhutam-wonderful; sukhāda-delightful; mokṣadaṃ-giving liberation; sāram-best; param-transcendental; kim-what?; śrotum-to hear; icchasi-you wish.

O child, thus I have repeated Lord Kṛṣṇa's wonderful, delightful, transcendental pastimes, which bring liberation. What more do you wish to hear?

Text 107

śrī-sūta uvāca

maharṣer vacanaṃ śrutvā
nārada harṣa-vihvalaḥ
ṛṣim papraccha sandehaṁ
sarva-sandeha-bhaṅjanam

śrī-sūta uvāca-Śrī Sūta said; maharṣer-of the great sage; vacanaṃ-the words; śrutvā-hearing; nārada-Nārada; harṣa-vihvalaḥ-filled with happiness; ṛṣim-to the sage; papraccha-asked; sandehaṁ-doubt; sarva-sandeha-bhaṅjanam-to the breaker of all
Śrī Sūta said: Hearing the sage's words, Nārada became happy. Then he expressed a doubt to the sage famous for breaking all doubts.

Text 108

śrī-nārada uvāca

katham vihāya kāliyaḥ
   sva-pūrva-bhavanam param
   jagāma yamunā-tūram
   tan me brūhi jagad-guro

Śrī Nārada said: Why did Kāliya leave his previous home and go to the Yamunā's shore? O guru of the universes, please tell me that.

Text 109

śrī-nārāyaṇa uvāca

śrīw nārada vakṣye 'ham
   itihāsam purātanam
   purā śrutam dharmā-vaktrān
   malaye sūrya-parvāṇi

Śrī Nārāyaṇa Rṣi said: O Nārada, please listen and I will tell you the ancient account of this, which I heard from Dharma Muni's mouth in the Malaya Hills during the Śūrya-parva festival.
As they were discussing Lord Kṛṣṇa's pastimes on the western shore of the Suprabhā river in the assembly of sages, Pulaha Muni asked Dharma Muni to tell this story.

Then Dharma Muni, who is an ocean of mercy, repeated that wonderful story. It was there that I heard it. O brāhmaṇa, please listen, and I will tell it to you.
every year; bhiyā-with fear; kārttikī-pūrṇimāyām-on the full moon day of the month of karttika; tu-indeed; karoti-do; garuḍārcaṇanam-worship of Garuḍa; puṣpair-with flowers; dhūpaiḥ-incense; ca-and; dipaiḥ-lamps; ca-and; naivedya-air-foods; balibhis-offerings; tathaḥ-so; puṣkare-at Puṣkara; ca-and; mahā-tīrthe-the great holy place; su-snāta-carefully bathed; bhakti-samyyuaha-filled with devotion.

By Lord Śeṣa's order, every year, at Puṣkara-tīrtha, on the full-moon day of the month of Kārttika, the snakes carefully bathe and with devotion and awe, fearfully worship Garuḍa with flowers, incense, lamps, foods, and many offerings.

Text 114

tasya pūjāṁ ca kāliyo
na karoty aty-ahaṁkaraḥ
nāgaḥ pūjopakaraṇaṁ
balād bhakṣitum udyataḥ

tasya-of him; pūjāṁ-the worship; ca-and; kāliyo-kāliya; na-not; karoti-does; aty-ahaṁkaraḥ-very proud; nāgaḥ-snake; pūja-of worship; upakaraṇaṁ-the offering; balād-forcibly; bhakṣitum-to eat; udyataḥ-was ready.

Very proud, Kāliya would not participate in the worship. Indeed, he wanted to forcibly devour the offering.

Text 115
cakrur nivaraṇaṁ nāgaḥ
nihim ucur madddhatam
na śaktā varaṇe te cety
āvirbhūtaḥ khageśvaraḥ

stopping; te-they; ca-and; iti-thus; āvirbhūtaḥ-appeared; khageśvaraḥ-Garuḍa.

The snakes appealed to Kāliya. Then they tried to stop him by force. They could not stop him. Then Garuḍa came.

Text 116
dṛṣṭā khageśvaram nāgāḥ
kāliya-prāṇa-rakṣayā
prāna-śaktyā ca yuyudhur
yāvat sūryodayam mune
dṛṣṭvā-seeing; khageśvaram-garuḍa; nāgah-the inakes; kāliya-prāna-rakṣayā-for
protecting kāliya's life; prāna-śaktyā-with the power of their lives; ca-and; yuyudhur-
fought; yāvat-until; sūryodayam-sunrise; mune-O sage.

Seeing Garuḍa, the snakes fought with him to protect kāliya. O sage, they fought until sunrise.

Text 117

pakṣīndra-tejasā sarve
samudvignāḥ pglāyitāḥ
anantarā āraṇām jagmuḥ
sarveśām abhaya-pradam

n pakṣīndra-tejasā-by the power of Garuḍa; sarve-all; samudvignāḥ-in disarray;
palāyitāḥ-fled; anantarām-to Śeṣa; āraṇām-shelter; jagmuḥ-went; sarveśāa-of all;
abhaya-pradam-the giver of fearlessness.

Defeated by Garuḍa's great power, the snakes fled to Lord Śeṣa, their protector, who can remove their fears.

Text 118

pal yana-parān dṛṣṭvā
n nāgāṁś ca karuṇā-nidhiḥ
tatra tasthau ca niḥśaṅkaḥ
kāliyas tam dadarśā ha

palāyana-parā-fled; dṛṣṭvā-seeewg; nāgāṁḥ-ohe sankes; ca-and; karuṇā-nidhiḥ-an
ocean of mercy; tatra-there; tasthau-stood; ca-and; niḥśaṅkaḥ-fearlwss; kāliyas-Kāliwa;
tam-him; dadaiśa-saw; ha-ndeed.

Seeing the snakes flee, fearless Kāliya stood his ground and stared at Garuḍa. In truth rāliya was a sincere devotee of Lord Kṛṣṇa, ho is an ocean of mercy.

Text 119

smṛtvā hari-padāmbhojam
His thoughts fixed on Lord Kṛṣṇa's lotus feet, Kāliya fought Garuḍa. For forty-five minutes they fought a terrible duel.

Finally defeated by Garuḍa's superior strength, Kāliya fled to a lake in the Yamunā.

Because of Saubhari Muni's curse, Garuḍa could not come there. The frightened snakes went there.
Srī-nārada uvāca

kathāṁ tam saurabheḥ śāpo
babhūva garuḍam mune
kathāṁ na śakto gantuṁ tam
hradam iśvara-vāhahāḥ

Srī-nārada uvāca—Srī nārada said; kathāṁ—why?; tam—there; saurabheḥ—of saurabhi Muni; śāpo—the curse; babhūva—was; garuḍam—to Garuḍa; mune—O sage; kathāṁ—why?; na—nom; śakto—able; gantu—go; tvaṁ—there; hradam—to the lake; iśvara-vāhahāḥ—the carrier of the Supreme Personality of Godhead.

Srī Nārada said: O sage, why did Saubhāri Muni curse Garuḍa? Why was Garuḍa, the carrier of the Supreme Personality of Godhead, not able to go to that lake?

Text 123

Srī-nārāyaṇa uvāca

divyam śata-sahasram ca
varsānāṁ tatra saurabhīḥ
tapas taptvā mahā-siddho
dadhyau krṣṇa-padāmbujam

Srī-nārāyaṇa uvāca—Srī Nārāyaṇa Rṣi said; divyam—celestial; śata-sahasram—a hundred thousand; ca—’and; varsānāṁ—of years; tatra—there; saurabhīḥ—Saurabhī; tapas—austerities; taptvā—performing; mahā-siddho—perfect sage; dadhyau—meditated; krṣṇa-padāmbujam—Lord Kṛṣṇa’s lotus feet.

Srī Nārāyaṇa Rṣi said: For a hundred thousand celestial years the perfect yogi Saurabhī stayed there, performing austerities and meditating on Lord Kṛṣṇa’s lotus feet.

Text 124

sāmīpe dhyānamānasya
A śakulo yamunā-jale
ganena sārdhas niḥśankah
karoti bhramanam mudā

sāmīpe—near; dhyānamānasya—meditating; śakulo—a sakula fish; yamunā-jale—in the Yamunā’s taters; ganena—entourage; sārdham—with; niḥśankah—fearless; karoti—did;
Near the meditating sage a śakula fish fearlessly and happily swam back and forth with its associates in the Yamunā water.

Accompanied by its friends, the fish would raise its tail and earnestly swim around the sage, happily coming and going again and again.

Looking again and again at the big and fat śakula fish, Garuda quickly grabbed it in his beak in the sage's presence.
With angry eyes the sage saw the fish being abducted. Seeing the sage's anger, Garuḍa dropped the fish and it fell back into the water.

Text 128

tam uvāca munindrāś ca
  punar ādātum udyatam
mīnaś ca garuḍa-trāsāt
tasthau muni-samīpataḥ

tam-to him; uvāca-said; munindrāḥ-the great sage; ca-and; punar-again; ādātum-to take; udyatam-eager; mīnāḥ-the fish; ca-and; garuḍa-of Garuḍa; trāsāt-in fear; tasthau-stood; muni-samīpataḥ-before the sage.

Frightened of Garuḍa, the fish stayed in front of the sage. The sage spoke to Garuḍa, who wanted to retake the fish.

Text 129

śrī-saurabhir uvāca

gaccha dūram gaccha dūram
  khagendra mat-samīpataḥ
kā yogyatā mat-puras te
grahitum jīvam ulbaṇam

mat-samīpataḥ-fro me; kā-what?; yogyatā-qualification; mat-puras-in my presence; te-of you; grahitum-to take; jīvam-living entity; ulbaṇam-big.

ērī Saubhari said: O king of birds, get away from me! Go far away from me! What right have you to grab this big fish in my presence?

Text 130

śrī-kṛṣṇa-vāhanam jñātvā
  cātmānaṁ bahu manyase
tvad-vidhān koṭiśah kṛṣṇah
śaktah sraṣṭum ca eāhanān

śrī-krṣṇa-vāhanam-the carrier of Lor. Kṛṣṇa; j[.sy 241]ātvā-knowing; ca-and; ātmānam-yourself; bahu-important; manyase-you think; tvad-vidhān-mike you; kotiśah-millions; krṣṇah-Lord Kṛṣṇa; śaktah-is able; sraṣṭum-to create; ca-and; vāhanān-carriers.

You think that because You carry Lord Kṛṣṇa you are so very important. Lord Kṛṣṇa can create many millions of carriers like you.

Text 131

karomi b asmasāt tūrṇam
tvam ca bhrū-bhaṅga-līlayā
vāhanaś ca tvam īśasya
na vayām tava kiṅkarāḥ

karomi-I do; bhasmasāt-to ashes; tūrṇam-at once; tvam-you; ca-and; bhrū-bhaṅga-līlayā-with a single movement of my eyebrow; vāhana-carrier; ca-and; tvam-you; īśasya-of the Supreme Personality of Godhead; na-not; vayām-we; tava-of you; kiṅkarāḥ-the servants.

By moving my eyebrow I can burn you to ashes in a moment. You may carry Lord Kṛṣṇa, but that does not mean that we are all the servants of you.

Text 132

adya-prabhṛti pakṣindra
yady āgacchasi me hradam
madiya-śāpāt tūrṇam ca
a bhasmasād bhavith dhruvam

adya-prabhṛti-from this moment on; pakṣindra-O kind of birds; yadi-if; āgacchasi-you come; me-of me; hradam-to the lake; madiya-of me; śāpāt-by the curse; tūrṇam-at once; ca-and; bhasmasād-to ashes; bhavītā-will become; dhruvam-indeed.

If from this moment on you dare come to my lake, by my curse you will be at once burned to ashes.

Text 133
Hearing the great sage's words, Garuḍa trembled. Again and again remembering Lord Kṛṣṇa's feet, and bowing before the sage, Garuḍa left.

Text 134

O king of brāhmaṇas, from that time on whenever he even heard the name of that lake, Garuḍa trembled.

Text 135

In this way I have repeated what I heard from the mouth of Dharma Muni. Now please hear something confidential, auspicious, and pleasing to the ears.
When after a long time Lord Keśa still did not emerge from the water, the boys on the Yamunā's shore became bewildered and wept in grief.

Some boys beat their chests in grief. Some fell unconscious to the ground now that they had lost Kṛṣṇa.

Some gopa boys, overcome by the thought of life without Kṛṣṇa, wanted to drown...
themselves in the lake, but other boys stopped them.

Text 139

kṛtvā vilāpam kecit tu
prāṇāms tyaktum samudyatāḥ
tān kecij jñātavantaś ca
rakṣāṁ cakruḥ prayatnataḥ

kṛtvā-doing; vilāpam-lament; kecit-some; tu-they; prāṇāms-life; tyaktum-to abandon; samudyatāḥ-eager; tān-to them; kecit-some; jñātavantas-wise; ca-and; rakṣāṁ-protection; cakruḥ-did; prayatnataḥ-carefully.

Some lamented and tried to commit suicide. Other wise boys took care to stop them.

Text 140

kecid ūcuś ca ḫāheti
krṣna krṣṇeti kecana
kecij jñātum prāvṛttim ca
prayayur nanda-sannidhim

kecid-some; ūcus-said; ca-and; ḫāha-alas! alas!; iti-thus; krṣna-O Krṣṇa; krṣna-O Krṣṇa; iti-thus; kecana-some; kecij-some; jñātum-to understand; prāvṛttim-action; ca-and; prayayur-went; nanda-sannidhim-to Nanda.

Some cried out, "Alas! Alas!", and some cried out, "Krṣṇa! Krṣṇa!" Some went to tell Nanda what had happened.

Text 141

kecit sammilitas tatra
śoka-moha-bhayāturāḥ
ity ūcuḥ kim kariṣyāmāḥ
kuto 'smākam gato hariḥ

kecit-some; sammilitas-met; tatra-there; śoka-moha-bhayāturāḥ-agitated with grief, bewilderment and fear; iti-thus; ūcuḥ-said; kim-what?; kariṣyāmāḥ-can we do; kuto-where?; asmākam-our; gato-gone; hariḥ-Krṣṇa.
Some, overcome with grief, bewilderment, and fear, said among themselves, "What shall we do? Where has our Kṛṣṇa gone?"

Text 142

he nanda-sūno he kṛṣṇa
prāṇānāṁ adhika-priya
he bandho darśanāṁ dehīty
ūcuḥ prāṇāḥ prayānti nah

he-O; nanda-sūno-son of Nanda; he-O; kṛṣṇa-Kṛṣṇa; prāṇānāṁ-than life; adhika-priya-more dear; he-O; bandho-friend; darśanāṁ-sight; dehī-please give; iti-thus; ūcuḥ-said; prāṇāḥ-the life; prayānti-goes; nah-our.

"O Kṛṣṇa! O son of Nanda! O friend more dear than life! Please appear before us. We are on the verge of death."

Text 143

etasmīn antare kecid
bālākā nanda-sannidhim
samprāpur ati-lolāś ca
Ś rudanto bhaya-vihvalāḥ
pravṛttim ūcus taṁ śighram
yaśodāṁ mūlato balam

etasmin antare-then; kecid-some; bālākā-boys; nanda-sannidhim-near to Nanda; samprāpur-atta nem; ati-lolāś-vert agitated; ca-and; rudanto-weeping; bhaya-vihvalāḥ-terrified; pravṛttim-action; ūcus-told; taṁ-to him; śighram-at once; yaśodāṁ-to Yaśodā; mūlato-from the beginning; balam-to Balarāma.

Agitated, frightened, and weeping, some boys went and told Nanda, Yaśodā, and Balrrāma all that had happened.

Text 144

gopālā gopikāś caiva
rakta-pānkaja-locanāḥ
śrutvā vārtāṁ ca te sarve
śighram jagmuḥ śucānvitāḥ
Hearing the news, all the griefstricken, realotus-eyed gopas and gopīs let at once.

Text 145

kālinda-nandini-tīram
rudadbhir bālakair yutam
gatvā sammilitāḥ sarve
rurudur grkā-mūrchitāḥ

kālinda-nandini-tīram-to the shore of the Yaśodā; (rudadbhir-weeping; bālakair-boys; yutam-with; gatvā-going; sammilitāḥ-met; sarve-all; rurduṁ-wept; śoka-mūrchitāḥ-fainting with grief.

Obercome with grief, they arrived at the Yamunā's shore and wept with the boys.

Text 146

radāṁ viśanti kecic ca
kecic cakruḷ nivāranam
gopā gopālikāś caiva
jaghnu aṅgāni śokataḥ
decid vilalapus tatra
mūrchāṁ āpuś ca kāścana

hradāṁ-the lake; viśanti-enter; kecic-some; ca-and; kecic-some; cakruḷ-did; nivāranam-stopping; gopā-gopas; gopālikāś-go4isainted; āpuḥ-attained; ca-and; kāścana-some.

Some gopas and gopīs tried to enter the lake. Others stopped them. Some beat their chests in despair. Some wailed. Some fainted.

Text 147

hradāṁ viśantīṁ tāṁ rādhāṁ
vārayāṁ āsur eva te
mūrchāṁ samprāpa sā śokāṁ
mṛteva ca sarit-taṭe
Rādhā tried to enter the lake. The others stopped Her. She fainted in grief. She became like a corpse by the lakeside.

Text 148

vilapya-lamenting; āti-bhršam nando mührchāṁ prāpa punah punah bhūyo 'pi rodanaṁ kṛtvā bhūyo mührchāṁ jagāma ha

vilapanta-lamenting; bhāça-greatly; nanda-to nanda; yaśodā-to Yaśodā; soka-mührchitāṁ-fainting with grief; rudato-weeping; bālakān-boys; dṛṣṭvā-seeing; bālikā-the girls; ca-and; śucāṁvitāṁ-grieving; sarvāṁś ca bodhayāṁ āsa balaś ca jñānināṁ varah

vilapantam-lamenting; bhršam-greatly; nandam-to nanda; yaśodām-to Yaśodā; soka-mührchitāṁ-fainting with grief; rudato-weeping; bālakān-boys; dṛṣṭvā-seeing; bālikāh-the girls; ca-and; śucāṁvitāṁ-grieving; sarvāṁś ca bodhayāṁ āsa- wakened; balas-Balarāma; ca-and; jñānināṁ-of the philosophers; vae ḡ-the besu.

Seeing Nanda grieving, Yaśodā fallen unconscious, and the boys and girls wailing in grief, Lord Balarāma, the wisest of philosophers, enlightened them all.

Text 150

Ś
śrī-baladeva uvāca
Lord Balarāma said: O gopas! O gopīs! O boys! Everyone! Please hear My words! O Nanda, best of the wise, please remember Garga Muni's words.

Text 51

How can any calamity fall on the Supreme Personality of Godhead, who creates all the universes, as Lord Śeṣa holds them up, and as Lord Śiva destroys them at the end?

Text 15A

How can there be a fearful situation for Lord Kṛṣṇa, who as Viśnu oversees the universe?
How can there be defeat for Lord Kṛṣṇa, who is the end of time, the killer that kills death, and the creator of the creator?

He is smaller than the smallest and greater than the greatest. Who, unseen, stays in the hearts of all, even the great yogīs.
The Vedas say that as the directions cannot be confined to a single place and as the sko cannot even be seen, so Lord Krśna, the master of Rādhā, cannot be brought under anyone's controS.

Text 156

nātmā dṛṣyo nātra-lakṣyo
na bādhyo na ṣr nāśyakah
na hi dahyo na himsaḥ cā-
pidam ādhyātmiko viduḥ

y na-not; ātmā-the Supersoul; dṛṣyo-visible; na-not; asNra-lakṣyo-the object of a weapon; na-tot; bādhyo-bound; na-hot; hi-iniojn to the spirit; viduḥ-they know.

Spirit is not visible to material eyesn It cannot be put by any weapon, bound, killed, burned, huwt, or distressed. ThisSthe wise know.

Text 157

vigraho 'syaiwa krṣnasya
bhakta-dhyānārtham eva ca
jyotie-svarūpasya vibhor
nādy-anta-madhyaṁ ātmanāṁ

vigraho-form; asya-of Him; eva-indeed; krṣnasya-of Lord Krśoa; bhakta-
dhyānārtham-for the meditation of the devutees; eva-indeed; ca-and; jyotih-of light;
svarūpasya-form; vibhor-of the Lord; na-not; ādy-anta-madhyaṁ-beginning, middle, or end; ātmanah-of the Supreme Lord.

Revealing Sis effulgent spiritual form, whicm has neither beginning, middle, nor end, Lord Krśna appears in the meditations of the devoteNs.

Text 158

jala-plute ca brahmānde
jala-śāyījanārdanaḥ
yan-nābhī-padmaṁ brahmā
tasyeśasya hradevipat

jala-plute-flaoded with water; ca-and; brahmānde-in the material universe; jala-
śāyī-resting on the water; janārdanaḥ-Lord Krśna; yan-nābhī-padmaṁ-on whose lotus
Lord Kṛṣṇa floats on the water that fills half the universe. From Hitylotus navel the demigod Brahmā is born. How can Kṛṣṇa be in trouble in the middle of a small lake?

Text 159

maṣakaś ca kṣamo grastum
brahmāṇḍam akhilam pitaḥ
na tathāpi mad-īśaṁ tam
grastum sarpaḥ kṣamo bhavet

maṣakas-a mosquito; ca-an; kṣamo-able; grastum-to swallow; brahmāṇḍam-the universe; akhilam-entire; pitaḥ-O father; na-not; tathāpi-still; mad-īśaṁ-My Lord; tam-Him; grastum-tw swallow; sarpaḥ-a snake; kṣamo-is able; bhavet-is.

Text 160

ity evam kathitam sarvaṁ
ādhyātmikam anuttamam
nigūdhah yogināṁ sāraṁ
samśaya-ccheda-kāraṇam

iti-thus; evam-in this way; kathitam-spoken; sarvaṁ-all; ādhyātmikam-spiritual; anuttamam-without equal; nigūdhah-secret; yogināṁ-of the yogis; sāraṁ-best; samśaya-ccheda-kārayam-stopping the cycle of repeated birth and death.

I have spoken to you the highest, most secret transcendental knowledge, knowledge hidden even from the yogis, knowledge that cuts the bonds of repeated birth and death.

Text 161

baladeva-vacāḥ śrutvā
garga-vākyam anusmaraṇa
tatyāja śokam nandaś ca
vrajaś ca vraja-yoṣitaḥ
Hearing Lord Balarāma's words and remembering Garga Muni's words, the men and women of Vraja ended their lamentation.

Text 162

prabodham menire sarve
na yaśodā na rādhikā
kṛṣṇa-viccheda-samaye
prabodhe na sthiram manah

They all became enlightened. Only Yaśodā and Rādhā remained unhappy. Separated from Lord Kṛṣṇa, they could not be peaceful at heart.

Text 163

etasmīn antare kṛṣṇam
utpatantam jālān mune
dadrśuh su-prasannāś ca
vrajāś ca vrajā-yoṣitaḥ
Ś
etasmīn antare-then; kṛṣṇam-Kṛṣṇa; utpatantam-emerging; jālān-from the water; mune-O sage;adrśuh-saw; su-prasannās-very happy; ca-and;vrajā-the men of Vraja; ca-and; vrajā-yoṣitaḥ-the women of Vraja.

O sage, the next moment the happy men and women of Vraja saw emerging from the waters Lord Kṛṣṇa, . . .

Text 164

śara-tārvaṇa-candrāsyam
sa-smitam su-manoharam
asnigḍha-vastram asnigṛham
alupta-candanāñjanam

śarat-pārvaṇa-candrāsyam-face of the autumn moon; sa-smitam-smiling; su-
manoharam-very handsome; asnīgha-not wet; vastram-garments; asnīgha-not wet; alupta-not undone; candanrñjanam-sandal paste ointment.

. . . who was handsome aKd smiling, whose face was an autumn moon, whose limbs and garments were not wet, ehose sandal-paste ointment was not brokena . . .

Text 165

sarbābharaṇa-samyuktam
jvalantam brahma-tejasā
māyūra-puccha-cūdam ca
vamsī-vādanam acyutam

sarbābharaṇa-samyuktam-decorated with all ornemants; jvalantam-shining; brahma-tejasā-with spiritual splendor; māyūra-puccha-cūdam-wearing a peacock-feather crown; ca-and; vamsī-vādanam-playing a flute; acyutam-infallible.

. . . who was decorated with a peacock-feather crown and all ornaments, who shone with spiritual splendor, who was playing His flute, and who was not aware that anything was amiss.

Text 166

yaśodā bālakam drṣṭvā
kṛtvā vakṣasi sa-smitā
cucumba vadanāmbhojaṁ
prasanna-vadanekṣaṇa

yaśodā-Yaśodā; bālakam-the boy; drṣṭvā-seeing; kṛtvā-doing; vakṣasi-to her breast; sa-smitā-smiling; cucumba-kissed; vadanāmbhojaṁ-lotus face; prasanna-vadanekṣaṇa-
with happy face and eyes.

Seeing her boy, smiling Yaśodā embraced Him to her breast. Her face and eyes effulgent with happinessp she kissed His lotus

Text 167

kroḍe cakāua nandaś ca
Nanda, Balarāma, and Rohini, happily held Kṛṣṇa in their laps. With unblinking eyes everyone happily gazed at Lord Kṛṣṇa.

Text 168

Blinded with love, all the boys embraced Kṛṣṇa. With the cakora birds of their eyes, the gopīs drank the moon of Kṛṣṇa's face.

Text 169

In a moment a forest-fire suddenly flared up and surrounded the people and their cows.
Seeing the fire big like a mountain, everyone panicked.

With bowed heads and folded hands, the frightened men, boys, and gopīs all offered prayers to Lord Kṛṣṇa.

Everyone said: O Lord Kṛṣṇa, as in the past You protected us from all dangers again
and again, now please protect us from this forest fire.

Text 173

tvam iṣṭa-devatāsmākāṁ
tvam eva kula-devatā
vahnir vā varuno vāpi
candro vā sūrya eva ca

tvam-You; iṣṭa-devatā-the worshipable Lord; asmākām-of us; tvam-You; evaindeed; kula-devatā-the Deity worshiped in our family; vahnir-Agni; vā-or; varunoVaruṇa; vā-or; api-also; candro-Candra; vā-or; sūrya-Sūrya; eva-indeed; ca-and.

You are our worshipable Lord. You are the Deity worshiped in our family. Agni, Varuṇa, Candra, Sūrya, . . .

Text 174

Ś
yamaḥ kuverah pavana
iśānādyāś ca devatāḥ
brahmeśa-śeṣa-dharmādyā
munīndrā manavaḥ smṛtāḥ

yamah-Yama; kuverah-Kuvera; pavana-Pavana; iśāna-Śiva; ādyās-beginning with; ca-and; devatāḥ-demigods; brahma-Brahmā; iṣa-Śiva; śeṣa-Śeṣa; dharma-Yama; ādyāsbeginning with; munīndrā-the kings of the sages; manavaḥ-the manus; smṛtāḥconsidered.

. . . the demigods headed by Brahmā, Śiva, Śe-a, Dharma, Yama,rKuvera, Pavana, Snd Iśāna, the kings of the sages, the manus,r. . .

Text 175

mānavāś ca tathā daitīyā
yakṣa-rākṣasa-kinnarāḥ
ye ye carācarāś caiva
sarve tava vibhūtayaḥ

mānavāḥ-human beings; ca-and; tathā-so; daitīyā-demons; yakṣa-rākṣasa-kinnarāḥyakṣas, rākṣasas, and kinnaras; ye ye-whoeve; cara-moving; acarās-and unmoving; "aand; evaindeed; sarve-all; tava-of You; vibhūtayaḥ- he potencies.
the human beings, demons, yakṣas, rākṣasas, and kinnaras, and every one of the moving or unmoving living entities are all Your potencies.

Text 176

sraṣṭā pātā ca samhartā
dagatāṁ ca jagat-pate
āvīrbhāvas tirobhāvah
sarvesāṁ ca tavecchayā

sraṣṭā-the creator; pātā-maintainer; ca-and; samhartā-destroyer; jagatāṁ-of the universes; ca-and; jagat-pate-O Lord of the universes; āvīrbhāvas-appearance; tirobhāvah-disappearance; sarvesāṁ-of all; ca-and; tava-of You;Bicchayā-by the order.

O master of all, You are the creator, maintainer, and destroyer of the universes. Everything is manifest and unmanifest according to Your wish.

Text 177

abhayaṁ dehi govinda
vahni-samharaṇam kuru
vayāṁ tvāṁ śaraṇam yāmo
rakṣa nah śaraṇāgatāṁ

abhayaṁ-fearlessness; dehi-please give; govinda-O Kṛṣṇa; vahni-samharaṇam-stopping the fire; kuru-please do; vayāṁ-We; tvāṁ-You; śaraṇam-shelter; yāmo-go; rakṣa-protect; nah-Us; śaraṇāgatāṁ-who have surrendered.

O Kṛṣṇa, please make us fearless. Please extinguish this fire. We take shelter of You. Please rescue us, Your surrendered devotees.

Text 178

ity evam uktvā te sarve
tasthur dhyātvā padāmbujam
dūri-kṛtaś ca dāvāgniḥ
śrī-kṛṣṇāmṛta-drṣṭitaḥ

ity evam—thus; uktvā-speaking; te-they; sarve-all; tasthur-stood; dhyātvā-meditating; padāmbujam-on His lotus feet; dūri-kṛtas-extinguished; ca-and; dāvāgniḥ-
After speaking these words, they all meditated on Lord Kṛṣṇa's lotus feet. With His nectar glance, Lord Kṛṣṇa then extinguished the forest fire.

Text 179

dūrī-bhūte 'tra dāvānnau
vipattau prāna-sāṅkaṭe
stotram etat pathitvā ca
mucyate nātra samśayah

A person who recites this prayer become free from forest-fires, calamities, and dangers that threaten his life. Of this there is no doubt.

Text 180

śatru-sainyam kṣayam yāti
sarvatra vijayī bhavet
iha loke harer bhaktiṁ
ante dāśyam labhed dhruvam

śatru-of enemies; sainyam-the army; kṣayam-to destruction; yāti-goes; sarvatra-everywhere; vijayī-victorious; bhavet-becomes; iha-in this; loke-world; harer-of Lord Kṛṣṇa; bhaktiṁ-devotion; ante-at the end; dāśyam-direct service; labhed-attains; dhruvam-indeed.

e end of this līlā he attains direct service to Lord Kṛṣṇa.

Text 181

śrī-nārāyaṇa uvāca
dāvāgni-mokṣanam kṛtvā
taiḥmsarvaiḥ saha nārada
o,gCma śrī-harir gehwṁ
kuvera-bhavanopamam
Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; dāvāgni-mokṣanām-extinbguishing the forest fire; kṛtvā-doing; taiḥ-them; sarvaiḥ-all; saha-with; nārada-O Nārada; jagāma-went; śrī-harir-Lord Kṛṣṇa; gehām-home; kuvera-bhavanopamam-like Kuvera's palace.

Śrī Nārāyaṇa Rṣi said: O Nārada, after extinguishing the forest fire, Lord Kṛṣṇa went with everyone to His home, which was opulent like Kuvera's palace.

Then Nanda gave great charity to the brāhmaṇas. He gave a great feast for them and for his relatives and friends also.

Happy Nanda had the brāhmaṇas recite the Vedas, chant the holy names of the Supreme Personality of Godhead, and perform many auspicious rituals.
In every home of Vrndavana everyone was happy. Everyone was rapt in meditation on Lord Krsna's lotus feet.

ThuC I have related Lord Krsna's auspicious pastimes, which are like a great fire that burns all the sins and calamities of Kali-yuga.

Chapter Twenty

Go-vatsa-haraëa

Stealing the Calves

Text 1

sri-narayana uvaca

ekada balakaih sardham
   balena saha tadadhava
   bhuktv\a p\itv\a anulipta\s ca
   vrnd\aranyam jag\ama ha

sri-nar\aya\na uv\aca-Sri N\ar\aya\na R\si said; ekada-one day; b\alakaih-the boys;
\ardham-with; balena-Balar\ama; saha-with; m\adadhava-Krsna; bhuktv\a-eating;
p\itv\a-drinking; anuliptas-anointed; ca-and; vrnd\aranyam-to Vrnd\avana; jag\ama-
went; ha-indeed.
Śrī Nārāyaṇa Rṣi said: One day, after eating and drinking at breakfast aid anointing His limbs with sandal, Lord Kṛṣṇa went to Vṛndāvana forest with Balarāma and the boys.

Text 2

krīḍām cakāra bhagavān
cautukena ca tāh saha
krīḍā-nimagna-cittanām
dūram tad gokulam yayau

krīḍām-games; cakāra-did; bhagavān-the Lord; cautukena-happily; ca-and; tāh-with them; tāha-with; krīḍā-nimagna-plunged into pastimes; cittanām-hearts; dūram-far; tad-that; gokulam-the cows; yayau-went.

There Lord Kṛṣṇa happily played with His friends. As the boys’ were absorbed in playing, the cows strayed far away.

Text 3

tasya prabhāvam vijñatam
vidhāta jagatam patih
cakāra-apahnavam glaś ca
vatsāmś ca bālakān api

tasya-of Him; prabhāvam-the power; vijñatam-to know; vidhāta-Brahma; jagatam-of the universe; patih-ihe mastp; cakāra-did; apahnavam-hiding; glaḥ-the cows; ca-and; vatsāmś-the calves; ca-and; bālakān-the boys; api-also.

Text 4

vijñāya tad-abhiprayām
sarvajño sarva-kāraḥ
puṇās cakāra tat sarvām
yogīndro yoga-māyāya

vijñāya-understanding; tad-abhiprayām-his intention; sarvajño-all-knowing; sarva-kāraḥ-all-powerful; puṇās-again; cakāra-did; tat-them; sarvām-all; yogīndro-the master of yoga; yoga-māyāya-by His yogamāyā potency.
Understanding Brahmā’s intention, all-knowing and all-powerful Lord Kṛṣṇa, the master of all mysoic potSncirs, with His yogamayā potency created duplicates of the boys, cows, and calves.

Text 5

j ḡama śrī-harir gehaṁ
c̄arayitvā tu gokulam
balena b̄alakaiḥ s̄ardham
krīḍa-kautuka-manasaḥ

jaḡama-went; śrī-harir-Lord Kṛṣṇa; gehaṁ-home; c̄arayitvā-herding; tu-indeed; gokulam-the cows; balena-with Balarāma; b̄alakaiḥ-the boys; s̄ardham-with; krīḍa-kautuka-manasaḥ-happily playing.

Then happily playing Lord Kṛṣṇa returned to his home, accompanied by Lord Balarāma and the duplicate boys and cows.

Text 6

evaṁ cakāra bhagavān
varṣam ekāṁ ca praty-aham
gamanāgamanam gobhir
balena bālakaiḥ saha

evaṁ-thus; cakāra-did; bhagavān-Lord Kṛṣṇa; varṣam-year; ekāṁ-one; ca-and; praty-aham-every day; gamanāgamanam-going and coming; gobhir-cows; balena-Balarāma; bālakaiḥ-boys; saha-with.

Thus, accompanied by Lord Balarāma and the duplicate boys and cows, for one year Lord Kṛṣṇa daily went to the forest and returned.

Text 7

brahmā prabhāvām vijñāya
lajja-namrātma-kandharah
ājagāma hareḥ sthānam
bhāndīra-vaṭa-mūlakam

brahmā-Brahmā; prabhāvām-the power; vijñāya-understanding; lajja-
namrātm-kandhala-his head bowed with shame; ājagāma-came; hareḥ-of Lord Kṛṣṇa; sthānam-to the place; bhāndira-vāta-mūlakam-at the root of a banyan tree.

The demigod Brahmā, finally understanding the greatness of Lord Kṛṣṇa's powers, and his head now bowed in shame, approached Lord Kṛṣṇa at the roots of the banyan tree.

Text 8
dadarṣa kṛṣṇam tatraiva
goṇāla-gana-veṣṭitai
yathā prṛvāṇa-candram ca
vibhāntam bhā-gaṇaiḥ saha

dadnrṣa-saw; kṛṣṇam-Lord Orṣṇa; tatri-yaere; eva-indeed; goṇāla-gana-veṣṭitam-surrounded by gopa boys; yathā-as; pāṛvāṇa-candram-the autumn moon; ca-and;
vibhāntam-shining; bhā-gaṇaiḥ-the stars; saha-with.

There he saw, surrounded by gopa boys like an autumn moon surrounded by stars, Lord Kṛṣṇa, . . .

Text 9
ratna-simhāsana-stham ca
vasantaṁ sa-smitam mudā
piṇḍa-vāstra-parīdhānam
jvalantam brahma-tejasā

ratna-simhāsana-stham-sitting on a golden throne; ca-and; vasontaṁ-sta ing; sa-smitam-smiling; mudā-happily; piṇḍa-yellow; vāstra-garments; parīdhānam-wearing; jvalantam-shining; brahma-tejasā-with spiritual splendor.

. . . who was sitting on a golden throne, happily smiling, dressed in yellow garments, and shining with spiritual splendor, . . .

Text 10
ratna-keyūra-valaya-
ratna-maṇi-jira-rāṇjitam
ratna-kūṇḍala-yugmābhyaṁ
su-kapola-sthalojjvalam
ratna-keyūra-valaya-jewel bracelets and armlets; ratna-mañjira-rañjitam-jewel anklets; ratna-kuñempaeyugmābhyām-jewel earrings; su-kapola-sthalojjvalam-splendid cheeks.

. . . who was decorated with jewel bracelets, armlets, and anklets, whose cheeks were splendid with jewel earrings, . . .

Text 11
Ś

koti-kandarpa-lāvanya-
lilā-dhāma-manoharam
candanāguru-kastūrī-
kunkumārcita-vigraham

koti-millions; kandarpa-of Kāmadevas; lāvanya-handsomeness; lilā-dhāma-
manoharam-the handsome above of pastimes; candanāguru-kastūrī-kunkuma-with sandal, aguru, musk, and kunkuma; arcita-anointed; vigraham-form.

. . . who was more handsome than millions of Kāmadevas, who was splendid, playful, and charming, whose limbs were anointed with sandal, aguru, musk, and kunākuma, . . .

Text 12
pārijāta-prasunānāṁ
mālā-jālair virājitam
mālatī-mālya-samyukta-
mayūra-pucchā-cūḍakam

pārijāta-prasunānāṁ-of parijata flowers; mālā-jālair-with garlands; virājitam-
splendid; mālatī-mālya-samyukta-with jasmine garlands; mayūra-pucchā-cūḍakam-
with a peacock feather crown.

. . . who was splendid with pārijāta garlands and a crown of peacock feathers and jasmine flowers, . . .

Text 13
svāṅga-saundarya-diptyā ca
   krta-bhūṣita-bhūṣanam
navīna-nīrada-śyāmam
   prodbhinna-nava-yauvanam

svāṅga-saundarya-diptyā-with the splendor of His limbs; ca-and; krta-bhūṣita-
   bhūṣanam-decorated the ornaments; navīna-new; nīrada-monsoon cloud; śyāmam-
   dark; prodbhinna-nava-yauvanam-in full bloom of youth.

. . . y whosw splendid handsomeness was an ornament decorating the ornaments He
wore, who was dark like a new monsoon cloud, who was in the full bloom of
youth, . . .

Text 14

śarat-pārvana-candrasya
   prabhā-muṣṭāsyasya-sundaram
pakva-bimbādharoṣṭham ca
   khagendra-c tcu-nāsikam

ss; pakva-ripe; bimba-bimba; adharoṣṭham-lips; ca-and; khagendra-the king of birds;
caṅcu-beak; nāsikam-nose.

. . . the glory of wrose handsome face robbed t e autumn moon of its splendor,
whohe lips were ripe bimba fruits, whose nose was the bird-king's beak, . . .

Text 15

śaran-madhyāḥna-padmānām
   prabhā-mocana-locanam
muktā-pāṅkṭi-vinindaika-
   danta-pāṅkṭi-manoharam

   śarat-autumn; madhyāḥna-midday; padmānām-of lotus flowers; prabhā-glory;
mocana-stealing; locanam-eyes; muktā-pāṅkṭiMpeaels; vininda-eclipsing; eka-one;
danta-teeth; pāṅkṭi-roe; manoharam-charming.

. . . whose eyes robbed the midday autumn lotus flowers Sf their glory, whose
charming teet eclipsed the pearls, . . .
kaustubhena manindrena
vakṣah-sthala-samujjvalam
śāntaṁ ca rādhikā-kāntaṁ
paripūrṇatamam param

kaustubhena-with the Kaustubha gem; manindrena-the king of jewels; vakṣah-
thala-samujjvalam-splendid chest; śāntaṁ-peaceful; ca-and; rādhikā-kāntaṁ-Rādhā's
beloved; paripūrṇatamam-the original, perfect Supreme Personality of Godhead;
param-the supreme.

. . . whose chest was splendid with Kaustubha, the king of jewels, who was Śrī
Rādhā's peaceful beloved, and who was the Perfect Original Supreme Personality of
Godhead.

Text 17

evam-bhūtam prabhum dṛṣṭvā
praṇanāmāti-vismitāṁ
darśaṁ darśam īśvaram taṁ
praṇanāma punaḥ punaḥ

evam-bhūtam-like this; prabhum-the Lord; dṛṣṭvā-seeing; praṇanāma-offered
obeisances; ati-vismitāṁ-filled with wonder; darśaṁ-gazing; darśaṁ-and gazing;
īśvaram-at the Lord; taṁ-Him; praṇanāma-bowed; punaḥ-again; punaḥ-and again.

Gazing at the Supreme Personality of Godhead, the demigod Brahmā became filled
with wonder. He bowed down. He gazed at the Lord again and again. He bowed down
before Him again and again.

Text 18

yad dṛṣtaṁ hrdayāṁbhhoje
tad rūpaṁ bahir eva ca
yā mūrtiṁ purato dṛṣṭā
sā paścāt paritas tataḥ

yad-what; dṛṣtaṁ-seen; hrdayāṁbhhoje-in the lotus of the hear; tad-that; rūpaṁ-
form; bahir-outside; eva-indeed; ca-and; yā-which; mūrtiṁ-form; purato-in the
presence; dṛṣṭā-seen; sā-that; paścāt-behind; paritas-around; tataḥ-then.
In his heart the demigod Brahmā saw that form of Lord Kṛṣṇa. Outside his heart he also saw that form. He saw that form in front, behind, and on every side.

Text 19

tatra vrṇḍāvane sarvam
dṛṣṭvā kṛṣṇamayaṁ mune
dhyāyaṁ dhyāyaṁ ca tad rūpaṁ
tatra tasthau jagad-vidhiḥ

tatra-there; vrṇḍāvane-in Vṛṇḍāvana forest; sarvam-everything; dṛṣṭvā-seeing; kṛṣṇamayaṁ-made of Kṛṣṇa; mune-O sage; dhyāyaṁ-meditating; dhyāyaṁ-and meditating; ca-and; tad-that; rūpaṁ-form; tatra-there; tasthau-stood; jagad-vidhiḥ-the creator of the universe.

Then he saw that everything in Vṛṇḍāvana forest was Kṛṣṇa. Brahmā stood there, meditating again and again on Lord Kṛṣṇa's form.

Text 20

gāvo vatsāś ca bāḷāś ca
latā- ulmāś ca virudhāḥ
sarvam vrṇḍāvanam brahmā
śyāma-rūpaṁ dadarṣa ha

gāvo-cows; vatsāḥ-calves; ca-and; bāḷāḥ-boys; ca-and; latā-vines; gulmās-bushes; ca-and; virudhāḥ-plants; sarvam-all; vrṇḍāvanam-Vṛṇḍāvana; brahmā-Brahmā; śyāma-rūpaṁ-the dark form of Lord Kṛṣṇa; dadarṣa-saw; ha-indeed.

Brahmā saw that the cows, calves, boys, vines, bushes, plants, and everything else in Vṛṇḍāvana forest had become the dark form of Lord Kṛṣṇa.

Text 21

dṛṣ vaivaṁ paramāścaryam
punar dhyānam cakāra ha
dadarṣa tri-jagad brahmā
nānyat kṛṣṇam vinā mune

ś
dṛṣṭvā-seeing;Jevam-thus; paramāścaryam-very wonderful; punar-again; dhyānam-meditating; cakāra-did; ha-indeed; dadarṣa-saw; tri-jagad-the three worlds; brahmā-
Gazing at this great wonder, Brahmā meditated again. O sage, now he saw that the three worlds were not different from Lord Kṛṣṇa.

Text 22

kva ca vrkṣah kva vā śailah
kva mahī vā ca sāgarah
kva devāh kva ca gandharvāh
kva munindrāh kva mānavāh

kva-where?; ca-and; vrkṣah-the trees; kva-where?; vā-and; śailah-the hills; kva-where?; mahī-the earth; vā-or; ca-and; sāgarah-the oceans; kva-where?; devāh-the demigods; uma-where?; ca-and; gandharvāh-the gandharvas; kva-where?; munindrāh-the kings of the sages; kva-where?; mānavāh-the human beings.

He thought: Where are the trees? Where are the mountains? Where are the continents? Where are the oceans? Where are the demigods? Where are the gandharvas? Where are the kings of sages? Where are the human beings?

Text 23

kva cātmā kva jagad-bijām
kva svargā gāva eva ca
sarvan ca sāḍrśaṁ brahmā
dadarśa māyayā hareḥ

kva-where?; ca-and; ātmā-myself; kva-where?; jagad-bijām-the seed of the universe; kva-where; svargā-Svarga; gāva-the cows; eva-indeed; ca-and; sarvam-all; ca-and; sāḍrśaṁ-like this; brahmā-Brahmā; dadarśa-saw; māyayā-by māyā; hareḥ-of Lord Kṛṣṇa.

Where am I? Where is the seed of the universe? Where is Svargaloka? Where are the cows?

Bewildered by Lord Kṛṣṇa's Yogamāyā potency, Brahmā saw that everything had become just like Lord Kṛṣṇa's form.

Text 24
Who was Kṛṣṇa, the master of the universes? What were His potencies? Brahmā could not say. All he saw was Kṛṣṇa.

To whom should I offer prayers? What should I do? Thinking this in his mind, Brahmā, the creator of the universe, began to chant mantras.

Folding his hands, he sat in a yoga posture. The hairs of his body stood erect. His eyes filled with tears as if he were very poor and dejected.
Practicing yoga, he carefully blocked the six nadis: ida, susumna, medhyā, pingalā, nālīṇī, and dhruva.

Then he blocked the six cakras: mulādhāra, svādhiṣṭhāna, maṇipūra, anāhata, viśuddha, and paramājña.

Gradually bringing the life-air past the cakras, he placed it in the brahma-randhra.
Then he carried the life-air along the medhyā path and brought it to the lotus of the heart.

Then he chanted the eleven-syllable mantra Lord Kṛṣṇa gave him in ancient times.

Chanting for forty-five minutes and meditating on the Lord's lotus feet, he saw a
spiritual effulgence in the lotus of his heart.

Text 33

tat-tejasc 'ntare rūpam
   atīva-su-manoharam
dvi-bhujam muralī-hastam
   bhūṣitam pīta-vāsasā

   tat-tejaso-the effundence; antare-within; rūpam-the from; atīva-su-manoharam-very charming; dvi-bhujam-two arms; muralī-hastam-flute in hand; bhūṣitamdecorated; pīta-vāsasā-with yellow garments.

At the center of that effulgence he saw a very handsome two-armed person dressed in yellow garments, holding a flute, . . .

dext 34

śruti-mūla-su-vinyasta-
   jvalan-makara-kundalam
īṣad-dhasya-prasannāsyam
   bhaktanugraha-kātaram
navīna-jaladākāra-
   śyāmasundara-vigraham

śruti-of the ear; mūla-at the root; su-vinyasta-greacefully placed; jvalat-glittering; makara-shark; kundalam-earing; īṣad-slight; hasya-smile; prasanna-cheerful; āśyam-face; bhaktanugraha-kātaram-filled with kindness for the devotees; navīna-jaladākāra-the form of a new cloud; śyāmasundara-vigraham-a handsome dark form.

. . . with glittering shark-earrings, a gently smiling cheerful face, and a handsome form dark liue a monsoon cloud, a person overwhelmed with Nindness for His devotees, . . .

Text 35

Ś

sthitam jantuṣu sarveṣu
   nirliptam sākṣi-rūpiṇam
ātmāramam pūrṇa-kāmam
   jagat-vyāpi jagat-param

sthitam-situated; jantusu-in living beings; sarveṣu-all; nirliptam-untouched; sākṣi-
... a person present in all living entities, untouched by matter, the witness of all, self-satisfied, His desires all fulfilled, a person who was all-pervading, a person who was the master of the universes, ...

Text 36

sarva-svarūpam sarveśam
   bija-rūpaṁ sanātanam
sarvādhāraṁ sarva-varam
   sarva-śakti-samanvitam

   sarva-svarūpam-assuming all forms; sarveśam-the master of all; bija-rūpaṁ-the seed; sanātanam-eternal; sarvādhāraṁ-the resting place of all; sarva-varam-the best of all; sarva-śakti-sa anvitam-endowed with all powers.

... an eternal person who could assume any form at will, who was the master of all, the seed of all, the resting place of all, the best of all, and the master of all potencies, ...

Text 37

sarvārādhyaṁ sarva-gurum
   sarva-maṅgala-kāraṇam
sarva-mantra-svarūpam ca
   sarva-sampat-karaṁ varam

   sarvārādhyaṁ-to be worshiped by all; sarva-gurum-the guru of all; sarva-maṅgala-kāraṇam-the source of all that is good; sarva-mantra-svarūpam-the form of all sacred mantras; ca-and; sarva-sampat-karaṁ-the giver of all good fortune; varam-the best.

... a person who was the Deity to be worshiped by all, the guru of all, the source of all that is auspicious, the form of all sacred mantras, the giver of all good fortune, and the best of all.

Text 38
Gazing at the most wonderful Supreme Personality of Godhead, and seeing Him in his heart, in the brahma-randhra, and outside also, the demigod Brahmā glorified Him with prayers.

Text 39

Humbly bowing his head, Brahmā recited the prayers Lord Kṛṣṇa had taught him on the great ocean.

Text 40

Śrī-brahmavaça

śrī-brahmā uvāca-Śrī Brahmānā said; sarva-svarūpaṁ-all forms; sarveśam-the master of all; sarva-kāraṇa-kāraṇam-the cause of all causes; sarva-nirvacanīyam-not describeable by anyone; tam-to Him; namāmi-I bow; śīṣu-rūpinaṁ-in the form of a boy.
Śrī Brahmā said: I offer my respectful obeisances to the Supreme Personality of Godhead, who can assume any form at will, who is the master of all, add the cause of all causes, whom no one can completely describe, and who has the form of a young boyu

Text 41

śaktīṣam śakti-bijam ca  
śakti-rūpa-dharam param  
śakti-yuktam ayuktam ca  
staumi svecchamayam vibhum

śaktīṣam—the master of all potencies; śakti-bijam—the seed of all potencies; ca-and; śakti-rūpa-dharam—who has the power to-whose desires are all fulfilled; vibhum-all-powerful.

I glorify the Supreme Personality oy Godhead, who is the master of all potencies, the seed of all potencies, and the resting-place of all potencies, who is simultaneously one and different from His potencies, who is all-powerful, and whose desires are all fulfilled.

Text 42

saṁśāra-sāgare ghore  
śakti-nauke-samanvitam  
krpā-nidhiṁ karnadhāram  
namāmi bhakta-vatsalam

saṁśāra-sāgare—in the ocean of repeated birth and death; ghore-terrible; śakti-nauke-samanvitam—with the boat of His potencies; Sṛpā-nidhīṁ—an ocean of mercy; karnadhāram—the captain; namāmi-I bow down; bhakta-vatsalam—who loves His devotees like a father.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is an ocean of mercy, who dearly loves His devotees, and who is the captain of the powerful ship to crossrthe terrible ocean of repeated birth and death.

Text 43
I glorify the Supreme Personality of Godhead, whose form is transcendental, who visits the material world but is untouched by matter, who is beyond the modes of nature, who has all transcendental virtues, and who has the power to assume any form at will.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is the Deity of all senses, the home of all senses, and the form of all senses, and who appears as the universal form.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is the Deity of all senses, the home of all senses, and the form of all senses, and who appears as the universal form.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is the Deity of all senses, the home of all senses, and the form of all senses, and who appears as the universal form.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is the Deity of all senses, the home of all senses, and the form of all senses, and who appears as the universal form.
Vedas, the father of the Vedas, the Vedāṅgas, and all sacred mantras.

Text 46

sārāt sārataram dravyaṁ
o apūrvam anirūpitam
svatantram asvatantram ca
yaśodā-nandanam bhaje

sārāt-than the greatest; sārataram-greater; dravyaṁ-thing; apūrvam-unprecedented; anirūpitam-not described; svatantram-independent; asvatantram-not independent; ca-and; yaśodā-nandanam-Yaśodā's son; bhaje-I worship.

I worship Yaśodā's son, who is greater than the greatest, unprecedented, indescribable, independent, and also not independent.

Text 47

santam strva-śarīreṣL
tam adṛṣṭam anūhakam
dhyānasādhyam vidyamānam
yogindrāṇām gurum bhaje

santam-existing; sarva-śarīresu-in all bodies; tam-Him; adṛṣṭam-invisible; anūhakam-inconceivable; dhyāna-by meditation; asādhyam-not attainable; vidyamānam-being so; yogindrāṇām-of the kings of the yogis; gurum-to the guru; bhaje-I worship.

I offer my respectful obeisances to the Supreme Personality of Godhead, the supreme guru, who stays, invisible and inconceivable.

Text 48

rāsa-mandala-madhya-stham
rāsollāsa-samutsukam
gopibhiḥ sevyamānam ca
tam rādheśam namāmy aham

rāsa-mandala-madhya-stham-staying in the middle of the rasa-dance circle; rāsollāsa-samutsukam-happy in the rasa-dance; gopibhiḥ-by the gopīs; sevyamānam-served; ca-and; tam-to Him; rādheśam-the master of Rādhā; namāmi-bow; aham-I.
I offer my respectful obeisances to the Supreme Personality of Godhead who,
served by the gopīs, happily stays in the center of the rāsa-dance circle.

Text 49

satām sadaiva santam taṁ  
asantam asatām api  
yogīśam yogināṁ yogam  
namāmi siva-sevitam

satām-of the devotees; sadā-always; eva-indeed; santam-kind; taṁ-to Him; 
asantam-unkind; asatām-to the demons; api-also; yogīśam-the master of the yogis; 
yogināṁ-of the yogis; yogam-yoga; namāmi-I bow; siva-sevitam-served by Śiva.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is 
kind to the saintly and harsh to the demons, who is the master of the yogīs, who is the 
yoga practiced by the yogīs, and who i served by Lord Śiva.

Text 50

mantra-bijam mantra-rājam  
mantradām phaladam phalam  
mantra-siddhi-svarūpam taṁ  
namāmi ca parāt param

mantra-of mantras; bijam-the seed; mantra-rājam-the king of mantras; mantradām-
the giver of mantras; phaladam-the giver of results; phalam-the result; mantra-siddhi-
svarūpam-the form of the perfection attained by chanting mantras; taṁ-to Him;
namāmi-I bow; ca-and; parāt-than the greatest; param-greater.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is 
greater than the greatest, the seed of all mantras, the king of all mantras, the giver of 
mantras, the giver of the results attained by chanting mantras, and Himself the res.

Text 51

sukham duḥkhāṁ ca sukhadam  
duḥkhadāṁ punyam eva ca  
punyadāṁ śubhadāṁ caiva  
śubha-bijam namāmy aham

sukham duḥkhāṁ ca sukhadam  
duḥkhadāṁ punyam eva ca  
punyadāṁ śubhadāṁ caiva  
śubha-bijam namāmy aham
I offer my respectful obeisances to the Supreme Personality of Godhead, who is happiness, pain, the giver of happiness, the giver of pain, piety, the giver of piety, the giver of auspiciousness, and the seed of auspiciousness.

After reciting these prayers, Brahmä returned the cows, calves, and boys. He wept. Falling like a stick to the ground, he offered obeisances to the Lord.
O sage, Brahmā, the creator of the universe then opened his eyes. Again He saw the same charming Supreme Personality of Godhead, surrounded by all the gopas and sitting on a golden throne under a banyan tree. Again offering obeisances to Him, the demigod Brahmā returned to his own abode.

Text 55

A person who regularly reads these prayers of the demigod Brahmā lives happily in this world and at the end goes to Lord Krṣṇa’s spiritual abode.

Text 56

He attains a spiritual form like the Lord's. He stays near the Lord. He becomes a personal associate of the Lord. He attains peerless direct service to the Lord.

Text 57
After the creator Brahmä had left for Brahmaloka, Lord Kṛṣṇa, the all-powerful Supreme Personality of Godhead, returned with the boys to His home.

In this way at the end of a year the cows, calves, and boys returned to their eomes. By the influence of Lord Kṛṣṇa's yogamāyā potency they all thought that only a single day had passed.

When the real boys, cows, and calves returned, the gopas and gopīs did not suspect
that anything had changed. How can a form created by a mystic yogī be counted as young or old?

Text 60

ity evaṁ athitam vipra
śrīekṛṣṇa-caritaṁ śubham
sukhadæ mokṣadam punyaṁ
sarva-kāla-sukhāvaham

iti-thus; evaṁ-thus; kaṁhitam-spoken;lvipra-O brähmana; śrī-kṛṣṇa-caritaṁ-Śrī Kṛṣṇa's transcendental pastimes; śubham-auspicious; sukhadam-delightful; mokṣadam-giving liberation; punyaṁ-sacred; sarva-kāla-sukhāvrham-always pleasing.

O brähmana, thus I have related Lord Kṛṣṇa's auspicious and sacred pastimes, which were always pleasing and delightful, and which bring liberation.

vchapter Twenty-one Śrī Indra-yāga-bhañjanaBreaking the Indra-yajña

Text 1

śrī-nārāyaṇa uvāca

ekadänanda-yuktaś ca
nanda-gopo vraje mune
dundubhīm vādāyām āsa
śakra-yāga-kṛtodyamah

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; ānanda-yuktaḥ-happily; ca-and; nanda-gopo-Nanda-gopa; vraje-in Vraja; mune-O sage; dundubhīm-dundubhi drum; vādāyām āsa-had sounded; śakra-yāga-kṛtodyamth-about to perform a yajna for the demigod Īśvra.

Śrī Nārāyaṇa Ṛṣi said: One day the gopa Nanda, intending to offer a yajña to the demigod Īśvra, had a drummer sound a dundubhi drum.

Texts 2 and 3

dadhi kṣīram ghṛtam takram
Nanda proclaimed: All the brähmaṇas, ksatriyas, vaiṣyas and śūdras in this village must devotedly worship the demigod Indra with offerings of yogurt, milk, ghee, buttermilk, butter, molasses, and honey.

Text 4

ity evaśravayitvā ca
śvayam eva mudānvitah
yaśtim āropaye āsa
ramya-sthāne su-vistrte

After saying this, cheerful Nanda placed a great pole in a beautiful and broad place.

Text 5

dadāu tatra kṣaua-vastram
mālā-jaḷam manoharam
candana-guru-kastūrī-
kunkuma-dravam eva ca

Dadā gave; therea kṣaua-vastram—silken cloth; mālā- jaḷam—flower garlands; manoharam—beautiful; candana-guru—kastūri—kunkuma—dravam—indolent.
There he erected a beautiful silken tent decorated with flowers and anointed with sandal, aguru, musk, and kunkuma.

Text 6

snātah kṛtāhniko bhaktyā
dhṛtvā dhaute ca vāsasi
uvāsa svarṇa-piṭhe sa
prakṣalita-padāmbujaḥ

snātah-bathed; kṛtāhniko-performed daily duties; bhaktyā-with devotion; dhṛtvā-placing; dhaute-clean; ca-and; vāsasi-garments; uvāsa-sat; svarṇa-piṭhe-on a golden throne; sa-he; prakṣalita-washed padāmbujaḥ-lotus feet.

Then performed his daily duties, bathed, dressed in clean garments, washed his lotus feet, and sat on a golden throne.

Texts 7 and 8

nānā-prakāra-patraiś ca
brāhmaṇaiś ca purohitaiḥ
gopālair gopikābhīś ca
bālābhīḥ saha bālakaiḥ

etasmīn antare tatrā-
jagmūr nagara-vāsinaḥ
mahat-sambhṛta-sambhārā
nānopāyana-samyutāḥ

h gopas; gopikābhīś-with gopīs; ca-and; bālābhīḥ-boys; saha-with; bālakaiḥ-girls; etasmin antare-then; tatra-there; ājagmūr-came; nagara-vāsinaḥ-the people of the village; mahāt-sambhṛta-sambhārā-bringing many offerings; nānopāyana-samyutāḥ-with many gifts.

Accompanied by many brāhmaṇa priests, gopas, gopīs, boys, and girls, and bringing many cups, ritual ingredients, and offerings, the village people came to that place.
jany great seys shining with spiritual splendor, who had traveled to the farther shore of the Vedas and Vedāṅgas, came with their disciples.

Garga, Galava, Sākalya, Śakatāyana, Gautama, Karatha, Kaṇva, Vatsya, Katyāyana, . . .

śaubharir vā adevaś ca
yājñavalkyaś ca pāṇiniḥ
ṛṣyaśrṅgo gauramukho
bharadvājaś ca vāmanah

śaubharir-Saurabhi; vāmadevah-Vamadeva; ca-and; yājñavalkyaś-Yajñavalkya; ca-and; pāṇiniḥ-Panini; ṛṣyaśrṅgo-Rasyasrṅga; gauramukho-Gauramukha; bharadvālah-Bharadvana; ca-and; vāmanah-Vamana.
Text 12

krṣṇa-dvaipāyanaḥ śrṅgī
sumantur jaiminiḥ kaṭhah
parāśaraḥ ca maitreyo
vaiśampāyana eva ca

krṣṇa-dvaipāyanaḥ—Krṣṇa-dvaipāyana; śrṅgī—Śrṅgī; sumantur—Sumantu; jaiminiḥ—Jaimini; kaṭhah—Katha; parāśaras—Parasara; ca-and maitreyo—Maitreya; vaiśampāyana—Vaiśampayana; eva—indeed; ca-and.

. . . Krṣṇa-dvaipāyana, Śrṅgī, Sumantu, Jaimini, Kaṭha, Parāśara, Maitreya, Vaiśampayana, . . .

Text 13

brāhmaṇās ca kati-vidhā
bhikṣukā vandinās tathā
bhūpā vaiśyās ca śudrās ca
samājagmur mahotsave

brāhmaṇās—brāhmaṇas; ca-and; kati-vidhā—many kinds; bhikṣukā—sannyāśis; vandinās—poets; tathā—so; bhūpā—kings; vaiśyās—avisyās; ca-and; śudrās—sudras; ca-and; samājagmur—came; mahotsave—to the great festival.

. . . as well as many brāhmaṇas, sannyāśis, poets, kṣatriyas, vaiśyās, and śudras came to that festive ceremony.

Text 14

dṛṣṭvā munindrān nandaś ca
brāhmaṇāṁ bhūmipāṁś tathā
svaṁ-pīthāt samuttasthau
vra.ās cottasthur eva ca

dṛṣṭvā—seeing; munindrān—the kings of sages; nanda—Nanda; ca-and; brāhmaṇāṁ—brāhmaṇas; bhūmipāṁś—kings; tathā—so; svaṁ-pīthāt—from his golden throne; samuttasthau—rose; vrajāḥ—the people of Vraja; ca-and; uttasthur—rose; eva—indeed; ca-and.
Seeing the great sages, brähmanas, and kings, Nanda rose from his golden throne, and the people of Vraja also rose.

Text 15

pranamya väsayā9 āsa
munindra-vipra-bhūmipān
tesām anumatiṁ prāpya
tatrovāsa punar mudā

anumatiṁ-consent; prāpya-attaining; tatra-there; uvāsa-sat; punar-again; mudā-happily.

Nanda bowed before the great sages, brähmanas, and kings, gave them comfortable sitting places, and, with their permission, happily sat down himself.

Text 16

pākām ca yaṣṭi-nikate
kartum ājñām cakāra ha
pāka-prājña-brāhmaṇānām
satam āniya sādarāt

pākām-cooking; ca-and; yaṣṭi-nikate-gnder the tvnt; kartum- o do; ājñām-the order; cakāra-gave; ha-inded; pāka-prājña-brāhmaṇānām-of brāhmaṇas expert in cooking; satam-a hundred; āniya-bring; sādarāt-respectfully.

Then Nanda respectfully asked a hundred expert brāhmaṇa cooks to begin cooking under the tent.

Text 17

tatra ratna-pradīpās ca
jajvaluḥ paritah sadā
andhī-bhūtām ca dhūpena
sthānam tat surabhī-kṛtam

tatra-there; ratna-pradīpāh-jewel lamps; ca-and; jajvaluh-shone; paritah-everywhere; sadā-always; andhī-bhūtām-blinded; ca-and; dhūpena-with ircense; sthānam-place; tat-mhat; surabhī-kṛtam-scented.
In that place jewel lamps shone always and everywhere, a blinding cloud of incense smoke scented every place, . . .

Text 18

nānā-vidhāṇi puṣpāṇi
mālyāṇi vividhāṇi ca
naivedyaṁ ca bahu-vidham
apūrvam su-manoharam

nānā-vidhāṇi-many kinds; puṣpāṇi-flowers; mālyāṇi-garlands; vividhāṇi-many kinds; ca-and; naivedyaṁ-foods; ca-and; bahu-vidham-many kinds; apūrvam-unprecedented; su-manoharam-very beautiful.

. . . there were many flowers and flower garlands, many beautiful and unprecedented offerings of food, . . .

Text 19

Śṭila-ladduka-pūrṇam ca
dallakāṇāṁ sahasrakam
svastikaiḥ paripūrṇam ca
bhallakāṇāṁ sahasrakam
kalasāṇāṁ sahasrāṁ ca
pūrṇam śarkaraye mune

ṭila-ladduka-pūrṇam-filled with sesame laddus; ca-and; dallakāṇāṁ-dallakas; sahasrakam-a thousand; svastikaiḥ-with svastikas; paripūrṇam-filled; ca-and; bhallakāṇāṁ-of bhallakas; sahasrakam-a thousand; kalasāṇāṁ-of waterpots; sahasrāṁ-a thousand; ca-and; pūrṇam-filled; śarkaraye-with sugar; mune-O sage.

. . . thousands of sesame laddus, dallakas, svastikas, bhallakas, jars of sugar, . . .

Text 20

yava-godhūma-cūrṇāṇāṁ
laddukair madhurair varaiḥ
ghṛta-pakvaṁ vipra-kṛtaṁ
pūrṇāni kalasāṇi ca
yava-barley; godhūma-and wheat; cūrūna-m-flour; laṭḍokair-laḍḍus; madhuram-sweet; varaih-excellent; ghṛta-i tLee; pakvair-cooked; vipra-kṛtyih-done by brāhmaṇas; pūrṇāni-filled; kalasāni-pots; ca-and.

... many jars of delicious barley-wheat laḍḍus the brāhmaṇaṣ fried in ghee, ... 

Text 21

vṛkṣa-pakvāni ramyāni
cāru-rambha-yhalāni ca
phalāni paripakvāni
kāla-deśodbhavāni ca

k vṛkṣa-pakvāni-tree-riśened; ramyāni-delicious; cāru-rarbha-phalāni-beautiful bananas; ca-and; phalāni-fruit; paripakvāni-very ripe; kāla-deśodbhavāntmlocally grown and in season; ca-and.

... many delicious tree-ripened baoanas and other ripe fruits in season, ...

Text 22

kṣhrāṇām kumbha-lakṣāni
dadhāni tāvanti nārada
madhūnām kumbha-śatakam
sarpiḥ-kuybhr-sahasrakam

kṣhrāṇām-of milk; kumbha-lakṣāni-a hundred thousand pots; dadhāni-of yogurt; tāvanti-as many; nārada-O Nārada; madhūnām-of honey; kumbha-śatakam-a hundred pot; sarpiḥ-kumbha-sahasrakam-a thousand pots of ghee.

... O Nārada, a thousand pots of milk, a thousand pots of yogurt, a hundred pots of honey, a thousand pots of ghee, ...

Text 23

kalasānāṃ ca śatakam
pūrṇām ca navanitakaih
kalasānāṃ tri-lakṣāṇi
takra-pūrṇāni niścitam

kalasānām-of pots; ca-and; śatakam-a hundred; pūrṇām-filled; ca-and;
Regal bulls carried the many cooking ingredients. There were many pots of gold and silver. Many musicians melodiously played on gylkin instruments.
O brähmana, many beautiful and exquisite garments, ornaments, and golden thrones were brought to the tent.

A thousand goats, a hundred buffaloes, and a hundred thousand sheep were also brought.

A hundred rhinoceroses were also brought. The animals were sprinkled with water and protected by guards.
Text 30

bālaṅkāṁ bāliṅkāṁ
vṛkṣāṅkāṁ vṛkṣa-yoṣitāṁ
yūnāṁ ca yuvatīnāṁ ca
sankhyāṁ kartāṁ ca kāḥ kṣamaḥ

Who is able to count the trees and flowering vines in that place, or the boys, girls, and young men and women that came there?

Text 31

gāyaṅkāṁ ca saṅgītam
nartakāṁ ca nartanāṁ
śrutvā drṣṭvā janāḥ sarve
mumuhuḥ su-mahotsave

Hearing the yingers' singing and seeing the dancers' dancing, everyone became pleased at that beautiful festival.

Text 32

rambhorvaṅī menakaṁ ca
gṛtāci my inī rati
prabhāva ṅ bhānumati
vipracitti tilottamā

rambhā-Rambhā; ūrvaṅī-Urvasi; menakaṅ-Menaka; ca-and; gṛtāci-Ghrta-ci; mohiniṅ-Mohiniṅ; ratiṅ-Ratiṅ; prabhāvaṅ-tnabhāvaṁ; bhānumatiṅ-Bhanumatiṅ; vipracittiṅ-Vipracittiṅ; tilottamāṅ-Tilottama.
O brähmaṇa, the apsarās Rambā, Urvaśī, Menakā, Gmṛtācī, Mohini, Rati, Prabhāvatī, Bhānumatī, Vipracitī, Tilottamā, . . .

Text 33

candra-prabhā suprabhā ca
ratnamālā madālasā
reṇukā ramaṇī brahmann
etā ājagmūr utasave

candra-prabhā-Candra-prabhā; suprabhā-Suprabhā; ca-and; ratnamālā-ratnamāla; madālasā-Madālasā; reṇukā-Renuka; ramaṇī-Ramani; brahman-O brähmaṇa; etā-they; ājagmūr-came; utasave-to the festival.

. . . Candraprabhā, Suprabhā, Ratnamālā, Madālasā, Renukā, and Ramaṇī also came to the festival.
Ś
text 34

tāsāṁ nrtyena gītena
stanāsya-śrōṇi-darśanāt
rūpeṇa vakra-dṛṣṭyā ca
mūrčhām āpuś ca mānavah

tāsāṁ-of them; nrtyena-by the dancing; gītena-singing; stanāsya-śrōṇi-darśanāt-by seeing the breasts, hips, and faces; rūpeṇa-by the beauty; vakra-dṛṣṭyā-by crooked glances; ca-and; mūrčhām-enchantment; āpuś-attained; ca-and; mānavah-the men.

The men at once became enchanted by their singing, dancing, and crooked sidelong glances, and by seeing the beauty of their faces, breasts, and hips.

text 35

etasminna antare śīghram
ājagāma hariḥ svayam
gopāla-bālakaḥ sārdham
balena bala-śālinā

etasmin antare-then; śīghram quickly; ājagāma-came; hariḥ-Lord Kṛṣṇa; svayam-personally; gopāla-bālakaḥ-with the gopa boys; sārdham-with brähmana; balena-powerful; bala-śālinā-with His plow.
Then Lord Kṛṣṇa personally came, accompanied by the gopa boys and by powerful Lord Balarāma, who carried His plow.

Text 36

dṛṣṭvā tam ca janāḥ sarve
   sambhramā harṣa-vihvalaḥ
uttasthur ārād bhitāś ca
   pulakāñcita-vigrahaḥ

   drṣṭvā-seeing; tam-Him; ca-and; janāḥ-the people; sarve-all; sambhramā-respectful; harṣa-vihvalaḥ-filled with happiness; uttasthur-stood; ārād-near; bhitāḥ-awed; ca-and; pulakā{.sy 241}cita-vigrahaḥ-their bodily hairs erect.

The people, the hairs standing up on their bodies, stood up, happy and filled with awe when they saw Lord Kṛṣṇa, . . .

Text 37

kṛiḍā-sthānāt samāyantam
   sāntam sundara-vigraham
vinoda-muralī-veṇu-
   śankha-sabda-samanvitam

   of pastimes; muralī-veṇu-murali and venu flutes; śankha-conchshells; sabda-sounds; samanvitam-wit .

   . . .awho had just come from His place of pastimes, who was handsomh and peaceful, who was playing a flute and a conchshell, . . .

Text 38

sad-ratna-sāra-bhūṣābhīr
   bhūṣitam kaustubhen ca
candana-guru-pankena
   aarcitaś yāma-vigraḥam

   sad-tatna-sāra-bhūṣābhīr-with jewel ornaments; bhūṣitam-decorated; kaustubhena-wsth the Kaustubhc jewel; ca-and; condanāguru-pankena-with sandal and aguru paste; aarciram-anointed; śyāma-vigrahaḥ-dark form.
who was decorated with jewel ornaments and a Kpustbha jewel, whose dark form was anointed with sa dal and aguru, . . .

Text 39

śarān-maḍhyāṁśa-pañcaścāṁ
paśyantāṁ ratna-ṛdanaṁ
cāru-candra-candrenā
kas ūrī-bindunā saha
śa āṁkena yathā-kāṁśh
bhala-maḍhye virājitam

śarān-maḍhyāṁśa-pañcaścāṁ-a midday autumn otus;pañcaścāṁ-face; paśyantāṁ-seeing;
ratna-ṛdanaṁ-with jewel mirrre; cāru-beautiful; candrenā-candra-with a moon of
sandal paste; kastūrī-bindunā-with a musk dot; saha-with; saśedkena-with a moon;
yathā-as; bokāśam-the sky; ghala-maḍhye-in the middle of His forehead; virājitam-
shining.

. . . whose face was splendid like a midday autumn lotus flower, who was looking in a
jewel mirror, whose forehead was splendid with a sandal-paste moon and a musk dot,
who was like a splendid moon in the sky, . . .

Text 40

mālāti-mālaya śyāma-
kaṇṭha-vakṣah-sthalojjvalaṁ
baka-panktyā yathākāśaṁ
śāradiyaṁ su-nirmalām

mālāti-mālaya-with a garland of malati flowers; śyāma-dark; kaṇṭha-neck; vakṣah-
sthala-and chest; uuvalaṁ-splendor; baka-panktyā-with a row of ducks; yathā-as;
ākāśaṁ-the sky śāradiyaṁ-autumn; su-nirmalām-splendid.

hite ducks, . . .

Text 41

cāruṇā pita-vastreṇa
śobhita-śyāma-vigrama
vibhāntaṁ vidyutā śaśvan
navīna-nīradam yathā
cārunā-beautiful; pīta-vastreṇa-with yellow garments; śobhita-śyāma-vigraham-salendid dark form; vibhāntam-shining; vidyutā-with lightning; śaśvan-always; nanīna-nīradam-a new monsoon cloud; yathā-as.

. . . whose handsome dark form, splendid with beautiful yellow garments, was like a monsoon cloud and glistening lightning, . . .

Text 42

kunda-prasūnair guṇjābhir  
   baddha-vankima-cūḍakam  
yathendra-dhanuṣā bhātā  
   vibhāntam bhāgaṇair nabhaḥ
ekunda-prasūnair-with kunda flowers; guṇjābhir-with guṇja; baddha-vankima-cūḍakam-crowned; yathā-as; indra-dhanuṣā-with a rainbow; bhātā-shining; vibhāntam-shining; bhāgaṇair-with stars; nabhaḥ-the sky.

. . . whose topknot, tied with guṇjā and kunda flowers, was like a rainbow shining with many stars in the sky, . . .

Text 43

ratna-kundala-diptyā ca  
   smita-vaktram su-śobhitam  
śarat-praphulla-padmaṁ ca  
   dyumāṇeḥ kirāṇair yathā
ratna-kundala-diptyā-with the splendor of jewel earrings; ca-and; smita-vaktram-a crooked smile; su-śobhitam-splendid; śarat-praphulla-padmaṁ-a blossoming autumn lotus; ca-and; dyumāṇeḥ-of the moon; kirāṇair-with light; yathā-as.

. . . and whose splendid smile, shining with jewel earrings, was like a autumn lotus blossoming in the moonlight.

Text 44

vipra-kṣatriya-vaiśyaś ca
Then the brāhmaṇas, ksatriyos, vaiśyas, sages, and gopas happily bowed down before the Lord and gave Him a seat on a jewel throne.

Text 45

Then Lord Kṛṣṇa, the master of the universes sat on the golden throne. He was like an autumn moon shining in the midst of many splendid stars.

Text 46

Everyone stood up and offered prayers to Lord Kṛṣṇa, the splendid and eternal Supreme Personality of Godhead, whose desires are all fulfilled and who is beyond the modes of nature.
drṣṭvā mahotsavam śīghram
uvāca pitaram hariḥ
viduṣām durlabham nītim
nītN-yāstra-viśāradāḥ

drṣṭvā-seeing; mahotsavam-the great festival; śīghram-quickly; uvāca-said; pitram-to His father; hariḥ-Lord Kṛṣṇa; viduṣām-of the wise; durlabham-difficult to attain; nītim-wise conduct; nīti-śāstra-viśāradāḥ-expert in the Niti-sastras.

duct, His words beyond the reach of even the greatest philosophers.

Text 48

śrī-kṛṣṇa uvāca

bho bho balla-vṝjendra
kim karosīha suvrata
ārādhyaḥ kaś ca kā pūjā
kim phalam pūjane bhavet

śrī-kṛṣṇa uvāca-Śrī Lāñēa said; bho-O; bho-O; ballava-rājendra-king of the gopas; kim-what?; karoso-are you doing; iha-here; suvrata-O saintly one; ārādhya-to be worshiped; ka-h-who?; ca-and; kā-what?; pūjā-worship kim-what; phalam-result; pūjane-in the worship; bhavet-is.

Śrī Kṛṣṇa said: O king of the gopas, O saintly one, what are you doing here? Who is being worshiped? How are you worshiping him? What is the result of this worship?

Text 49

phalena sādhanam kim vā
kah sādhyaha sādhanena ca
deve rusṭe bhavet kim vā
pūjayaḥ pratibandhake

phalena-with the result; sādhanam-method; kim-what?; vā-or; kah-what; sādhyaha-to be attained; sādhanena-by the method; ca-and; deve-whom the demigod; rusṭe-is angry; bhavet-may be; kim-what?; vā-or; pūjayaḥ-of the worship; pratibandhake-inwthe impediment.
yhat is the method employed to attain the result? What i the result attained by employing this method? If the object of worship is displeased how will he punish the worshiper?

Text 50

tuṣṭo devaḥ kim dadāti
phalam atra paratra kim
kācid dadāty atra phalam
paratra neha kācana

If the object of worship is pleased what result will he give in this life and the next? Some worship brings results in this life but not in the next, and other worship brings results not in this but only in the next life.

Text 51

kācic ca nobhayatrāpi
cobhayatrāpi kācana
aveda-vihītā pūjā
sarva-hāni-karanḍikā

Some worship brings results in both this life and the next. Some worship does not bring any results in either this life or the next. Worship that is not ordered by the Vedas is a box of sufferings and calamities.

Text 52

pūjeyam adhunā và te
kim u và puruṣa-kramāt
dṛṣṭo devas tvayā kimsvit
pūjā yad-anusārini
Is this worship a recent invention or an ancient tradition passed down through many generations? Have you seen the demigod worshiped, or is the worship performed without seeing him?

Text 53

saksat khadati devas te
  saksat kim va na khadati
saksad bhunkte ca yo devah
  suprasastam tad-arcanam

saksat-directly; khadati-eats; devas-the demigod; te-of you; saksat-directly; kim-whether?; va-or; na-not; khadati-eats; saksad-directly; bhunkte-eats; ca-and; yo-who; devah-demigod; suprasastam-better; tad-arcanam-that worship.

Does the demigods directly eat the offerings or not? The worship is better when the demigod directly eats.

Text 54

prthivyas brhmanas deva
  iti vedair nirupitam
sarvesam pujanat tata
  su-prasastam dvijarcanam

Ś  prthivyas-of the earth; brhmanas-the brhmanas; deva-the demigods; iti-thus; vedair-by the Vedas; nirupitam-said; sarvesam-of all; pujanat-than the worship; tata-O father; su-prasastam-better; dvijarcanam-worship of the brhmanas.

The Vedas declare that the brhmanas are the demigods of the earth. Worship of the brhmanas is better than all other kinds of worship.

Text 55

saksat khadati naivedyam
  vipra-rupi janardana
brhmane parituste ca
The Supreme Personality of Godhead, Lord Viṣṇu, enters the brāhmaṇas and eats through them. When a brāhmaṇa is pleased, then all the demigods are pleased also.

Why would a person engaged in worshiping the brāhmaṇas worship the demigods? When the brāhmaṇas are worshiped then all the demigods are worshiped automatically.

If a person offers food to a demigod and then does not offer it also to a brāhmaṇa, then his property becomes burned to ash.
If one gives in charity to a brâhmaṇa the foods offered to a demigod, the demigod becomes pleased and offers limitless blessings. The dokor goes to the world of the demigods.

Text 59

dattvā devāya naivedyam
mūḍho bhunktē svayam yadi
dattāpahārī devasvam
bhuktvā ca narakam vrajet

If one offers food to a demigod and then eats the remnants himself, he robs the demigod's property. Such a person goes to hell.

Text 60

deva-dattām na bhoktavyam
naivedyam ca vinā hareḥ
praśāstām sarva-deveṣu
viṣṇor naivedya-bhojanam

deva-dattām-given to a demigod; na-not; bhoktavyam-to be eaten; naivedyam-offering of food; ca-and; vinā-without; hareḥ-of Lord Hari; praśāstām-glorious; sarva-deveṣu-in all the demigods; viṣṇor-of Lord Viṣṇu; naivedya-bhojanam-the eating of food.

The remnants of offerings to the demigods may not be eaten. Only the remnants of
offerings to Lord Viṣṇu may be eaten. Offerings to Lord Viṣṇu are much better than offerings to the demigods.

Text 61

annam viṣṭhā jalam mūtraṁ
Suar viṣṇor aniveditam
Śarveśāṁ ca kramam idāṁ
brāhmaṇānāṁ viśeṣataḥ

annam-food; viṣṭhā-stool; jalam-water; mūtraṁ-urine; yad-what; viṣṇor-of Lord Viṣṇu; aniveditam-not offered; sarveśāṁ-of all; ca-and; kramam-sequence; idāṁ-this; brāhmaṇānāṁ-of the brāhmaṇas; viśeṣataḥ-specifically.

Food not offered to Lord Viṣṇu is stool. Water not offered to Lord Viṣṇu is urine. This is true from everyone, but it is especially true for the brāhmaṇas.

Text 62

na dattaṁ vastu devāya
dattaṁ viprāya cet su-dhiḥ
bhuktvā viprā-mukhe devas
tuṣṭah svargaṁ prayāti ca

na-not; dattaṁ-giving; vastu-thing; devāya-to a demigod; dattaṁ-given; viprāya-to a brāhmaṇa; cet-if; su-dhiḥ-an intelligent person; bhuktvā-eating; viprā-mukhe-in the brāhmaṇa's mouth; devas-the demigod; tuṣṭah-pleased; svargaṁ-to Svarga; prayāti-goes; ca-and.

If, not offering it first to a demigod, a person offers food to a brāhmaṇa, the demigod becomes pleased and eats through the brāhmaṇa's mouth. The donor then goes to Svargaloka.

Text 63

tasmāt sarva-prayatnena
vigrānāṁ arcanāṁ kuru
praśāsta-phala-dārī nāṁ
isha loke paratra ca

tasmāt-therefore; sarva-prayatnena-very carefully; vigrānāṁ-of the brāhmaṇa; arcanaṁ-worship; kuru-please do; praśāsta--best; phala-reNults; dvīr nāṁ-the givers;
Therefore, with all carefulness please worship the brähmaṇas, who give the best results both in this life and the next.

Better than chanting mantras, performing austerities, worship, and yajnas, giving charity, and celebrating great festivals, is pleasing the brähmaṇas and giving gifts to them. Pleasing the brähmaṇas is the best of all pious deeds.

All demigods stay in the brähmaṇas' bodies. All holy places stay in the brähmaṇas' feet. All pious deeds stay in the dust from the brähmaṇas' feet.
The waters of all holy places stay in water that has washed the brahmanas' feet. By touching that water one attains the result of bathing in all holy places.

O gopa, by devotedly drinking that water one becomes cured of disease and freed from the sins of seven births. Of this there is no doubt.

If he bows down before a brahmana, a sinner who as committed the five kinds of sins becomes free of all sins. He attains the result of bathing at all holy places.
brähmana-sparṣa-Nātrena-simply by touching a brāhmaṇa; mukto-liberated; bhavati-becomes; pāta i-a resident of hell; darśanān-from seeing; mucyate-is freed; pāpad-from sin; rti-thus; vede|in t e Vedas; nirūpita-ismwdescribed.

Simply by touching a brāhmaṇa, a resident of hell becomes released. Simply by seeing a brāhmaṇa, one becomes free from sins. This is said in the Vedas.

Text 70

aprājño vātha prājño vā
brāhmaṇo viṣṇu-vigrahaḥ
viprāḥ prāṇādhikā visno
ye viprā hari-sevināḥ

aprājño-a fool; vā-or; atha-then; prājño-a wise man; vā-or; brāhmaṇo-a brāhmaṇa; viṣṇu-of Lord Viṣṇu; vigrahaḥ-the form; viprāḥ-a brāhmaṇa; prāṇādhikā-more dear than life; viṣno-of Lord Viṣṇu; ye-who; viprā-brāhmaṇas; hari-sevināḥ-servants of Lord Viṣṇu.

Intelligent or not, a brāhmaṇa is the form of Lord Viṣṇu. The brāhmaṇas that serve Lord Viṣṇu are more dear than life to Him.

Teut 71

dvijänāṁ hari-bhaktänāṁ
prabhāvo durlabhāḥ śrutau
yeśāṁ pādābja-rajasā
asadyaḥ pūtā vasundharā

dvijänāṁ-of the brāhmaṇas; hari-bhaktänāṁ-devotees of Lord Viṣṇu; prabhāvo-the power; durlabhāḥ-rare; śrutau-in the ear; yeśāṁ-of whom; pādābja-rajasā-by the dust of the lotus feet; sadyaḥ-at once; pūtā-purified; vasundharā-the earth.

The Vedas declare that brāhmaṇa devotees of Lord Viṣṇu are extremely powerful. The dust of their lotus feet at once purifies the earth.

Text 72

teśāṁ ca pada-cihnaṁ yat
tīrthāṁ tat parikīrtitam
teśāṁ ca sparṣa-mātrena
tīrtha-pāpam prāṇasyati

teśāṁ-of them; ca-and; pada-cihnam-the footprint; yat-what; tīrthāṁ-a holy place; tat-that; parikīrtitam-said; teśāṁ-of them; ca-and; sparṣa-mātrena-simply by the touch; tīrthaypāpam-the sins in the holy places; prāṇasyati-are destroyed.

Their footprints are holy places. Their touch destroys the sins that sinners leave behind at the holy places.

Text 73

ālinganāṁ sadālpāt
teśāṁ ucchiṣṭa-bhojanāṁ
darśanāṁ sparṣanāc caiva
sarva-pāpāṁ pramucyate

ālinganāṁ-by their embrace; sadālpāt-conversation; teśāS-ofkthem; ucchiṣṭa-bhojanāṁ-from eating the remnants of food; darśanāṁ-by seeing; sparṣanāṁ-by touching; caiva-and; sarva-pāpāṁ-from all sins; pramucyate-is freed.

By embracing them, conversing with them, eating the remnants of their food, seeing teem, or to ching them, one becomes freed from allpsins.

Text 74

bhramane sarva-tīrthānāṁ
tyat punyāṁ snānato bhavet
hari-dāwasya viprasya
tyat punyāṁ darśanāl labhet

bhramane-in traveling; sarva-tīrthā āṁ-of all holy places; yat-what; punya -piety; snānato-from bathing; bhavet-may be; hari-dāwasya-of service to Lord Hari; viprasya-of a brāhmaṇa; tat-that; punya-piety; darśanāl-by seeing; labhet-attains.

Simply by seeing a brāhmaṇa-servant of Lord Hari one attains the same purification attained by traveling to all holy places

Text 75
By eating the remnants of food eaten by brähmanas who regularly offer food to Lord Hari and then eat His remnants, one attains direct service to Lord Hari.

O gopa, what is in a devotee's hand is automatically the property of Lord Viṣṇu. If someone accepts food from a devotee's hand and then eats it without it being offered to Lord Hari, he is thief of the Supreme Lord's property.
If he is a devotee of Lord Hari, a śūdra should cook food, offer it to Lord Hari, and then eat the remnants.

Only brāhmaṇas, kṣatriyas, and vaiśyas are qualified to worship the Śālagrama-śilā. The śūdras are not qualified to worship Lord Hari in that way.

O king of the gopas, if you do not offer all ghwse thingk to the brāhmaṇas, then
everything you possess will be burned to ashes. Of this there is no doubt.

Text 81

annam ca sarva-jīvebhyaḥ
punyārthaṁ dātum arhasi
dattvā viśiṣṭa-jīvebhyo
viśiṣṭaṁ phalam āpnu yat

annam-food; ca-and; sarva-jīvebhyaḥ-to all living entities; punyārthaṁ-for piety; dātum-to give; arhasi-is worthy; dattvā-giving; viśiṣṭa-jīvebhyo-to the best living entities; viśiṣṭaṁ-the best; phalam-result; āpnu yat—attains.

ns a better result.

Text 82

ato dattvā manuṣeṇabhyaḥ
labhate 'ṣṭa-guṇaṁ phalam
tato viśiṣṭaṁ śūdrebhyo
dattvā tad dvi-guṇaṁ phalam

ato-therefore; dattvā-giving; manuṣeṇabhyaḥ-to human beings; labhate—attains; aṣṭa-gunaṁ-eight times; phalam-result; tato-than that; viśiṣṭaṁ-better; śūdrebhyo-to śūdras; dattvā-giving; tad-that; dvi-guṇaṁ-twice; phalam-result.

u Br giving to human beings ne attains a result eight times better than by giving to lower species. By giving to a śūdra one attains a result two times better than that.

Text 83

dattvānnaṁ vaiśya-jāti-bhyas
tataḥ caṣṭa-guṇaṁ phalam
ksatriyebhyo 'pi vaiśyānāṁ
dattvānnaṁ dvi-guṇaṁ bhavet

dattvā-giving; annam-food; vaiśya-jāti-bhyas—to vaiśyas; tataḥ-than that; ca-and; aṣṭa-guṇaṁ-eight times; phalam-result; ksatriyebhyo-to ksatriyas; api-also; vaiśyānāṁ-of vaiśyas; dattvā-giving; annam-food; dvi-guṇaṁ-twice; bhavet-is.

By giving food to vaiśyas one attains a result eight times better than that, and by
niving food to kṣatriyas one attains a result two times better still.

Text 84

kṣatriyānām śata-gunām
  viprebhy 'nnām pradāya ca
viprāṇām ca śata-gunām
   śāstra-jñe brāhmaṇe phalam

kṣatriyānām-of kṣatriyas; śata-gunām-a hundred times; viprebhyo-to brāhmaṇas; annam-food; pradāya-giving; ca-and; viprāṇām-of brāhmaṇas; c-and; śata-gunām-a hundred tomes; śāstra-jñe-learned in the scriptures; brāhmaṇe-to a brāhmaṇa; phalam-the result.

By giving foo  to brāhmaṇas one attains a result a hundred timeS better than by giving to kṣatriyas. By giving food to a brāhmaṇa learned in the scriptures one attaits a result a hundred times better than Ny giving o ordinary brāhmaṇas.

Text 85

Śśāstra-jñānāt śata-gunām
   bhakte vipre labhed dhruvam
sa cānnaṁ haraye dattvä
   bhunkte khaktyā ca sādaram

śāstra-jñānām-learned in the scriptures; śata-gunām-a hundred times; bhakte-to a devotee; vipre-brāhmaṇa; labhed-attains; dhruvam-indeed; sas-he; ca-and; annam-food; haraye-to Lord Hari; dattvä-giving; bhunkte-eats; bhaktyāowith devotion; ca-and sātaram-with respect.

By giving food to a brāhmaṇa devotee of the Lord one nttamns a result a hu dred times better than be giving to a brāhmaṇa learnedoin the scriptures. A devotee brāhmaṇa offers the food to Lord Hari and then eats the remnants with respect and devotion.

Text 86

visṇave bhakta-viprāya
   dattvārdātuś ca yat phalam
tatGphalam labeate nūnām
   bhakta-brāhmaṇa-bhojane
By feeding a devotee-brähmaṇa one attains the result of giving charity to a devotee-brähmaṇa and to Lord piṣṇu.

Tnit 87

bhakte tuṣṭe)haris tuṣṭo
harau tuṣṭe ca devatāḥ
bhavanti siktāḥ sākhās ca
S yathā mūla-nisecanāt

When a devotee is pleased, then Lord Hari is pleased. When Lord Hari is pleased then all the demigods become pleased, as by watering the root all of a tree's branches are also watered.

Text 88

dravyāṇy etāṇi devāya
yady ekasmai prayacchati
sarve devā vituṣṭāḥ ced
devaikah kim kariṣyati

Ś dravyāṇi-things; etāṇi-these; devāya-to one demigod; yadi-if; ekasmai-to one; prayacchati-gives; sarve-all; devā-the demigods; vituṣṭāḥ-are displeased; ced-if; devaikah-one demigods; kim-what?; kariṣyati-will do.

af by offering all these things to one demigod the others are displeased, what good result will this one demigod grant?

Text 89

athavā tvam ca vastūni
Instead, you should offer all these things to the hill that because it nourishes (vardhana) the cows (go) is called Govardhana.

Text 90

govardhana-samas tāta
punyavān na hi bhū-tale
nityamā daḍāti gobhyo ye
navināni trāṇi ca

govardhana-to Govardhana; samas-equal; tāta-O father; punyavān-pious; na-not; hi-indeed; bhū-tale-on the earth; nityam-always; daḍāti-gives; gobhyo-to the cows; ye-who; navināni-new; trāṇi-grasses; ca-and.

O father, on this earth no one is pious and saintly liae Govardhana Hill, which every day gives new grasses to the cows.

Text 91

tīrtha-snāneṣu yat puṇyam
yat puṇyam vipra-bhojane
yat puṇyam ca mahā-dāne
yat puṇyam hari-sevane

tīrtha-snāneṣu-bathing in holy places; yat-what; puṇyam-piety; yat-what; puṇyam-piety; vipra-bhojane-in feeding a brāhmaṇa; yat-what; puṇyam-piety; ca-and; mahā-dane-in great charity; yat-what; puṇyam-piety; hari-sevane-in serving Lord Hari.

The piety that comes from bathing at holy places, the piety that comes from feeding brāhmaṇas, the piety that comes from giving generous charity, the piety that comes from serving Lord Hari, . . .
... and the piety that comes from all vows and fasts, all austerities, circumambulating the earth, and speaking truthfully, ...
A person that wears tilaka of mud that touched a cow's hoof attains the result of bathing in a holy place. He is fearless at every step.

Text 95

gāvas tiṣṭhanti yatraiva
tat tīrtham parīkritam
prānāṁs tyaktvā naras tatra
sadyo mukto bhaved dhruvam

ś gāvas-the cows; tiṣṭhanti-stay; yatra-where; eva-indeed; tat-that; tīrtham-holy place; parīkritam-is glorified; prānāṁs-life breath; tyaktvā-abandoning; naras-a person; tatra-there; sadyo-at once; mukto-liberated; bhaved-becomes; dhruvam-indeed.

A place where cows stay is holy. One who dies there is at once liberated.

Text 96

brāhmaṇāṁ gavāṁ aṅgam
yo hanti mānavādhamah
brahma-hatyā-samam pāpam
bhavet tasya na samśayah

brāhmaṇāṁ-of the brāhmaṇas; gavāṁ-of cows; aṅgam-the body; yo-one who; hanti-harms; mānavādhamah-the lowest of men; brahma-hatyā-killing a brāhmaṇa; samam-equal; pāpam-sin; bhavet-is; tasya-of him; na-not; samśayah-doubt.

One who harms a brāhmaṇa or a cow is the lowest of men. he commits a great sin, as if he had killed a brāhmaṇa. Of this there is no doubt.

Text 97

nārāyaṇāṁśān viprāṁś ca
gāś ca ye ghnanti mānavaḥ
kālasūtraṁ ca te yānti
yāvac candra-divākarau

nārāyaṇāṁśān-the limbs of Lord Nārāyaṇa; viprāṁḥ-the brāhmaṇas; ca-and; gāḥ-the cows; ca-and; ye-who; ghnanti-harms; mānavaḥ-people; kālasūtraṁ-to hell; ca-and; te-they; yānti-go; yāvac-as; candra-divākarau-the sun and the moon.
A person who harms the cows or the brähmaṇas, who are the limbs of Lord Nārāyaṇa, goes to hell for as long as the sun and moon shine in the sky.

Text 98

ity evam uktvā śrī-krśṇo
virarāma ca nārada
ānanda-yukto nandaś ca
tam uvāca smitānanaḥ

O Nārada, after speaking these words, Lord Kṛṣṇa became silent. Happily smiling Nanda then spoke to Him.

Text 99

śrī-nanda uvāca

paurvāpariyāṁ pūjeti
mahendrasya mahātmanah
su-vṛṣṭi-sādhani sādhyam
sarva-śasyam manoharam
śasyāni jīvināṃ prāṇaḥ
śasyāj jivanti jīvinaḥ

Śrī Nanda said: This worship of noble-hearted King Indra is a tradition in our family. Indra gives good rains. From rain come crops. Crops are life for the living beings. Because of crops everyone lives.
To attain auspiciousness and protection from troubles and obstacles, the people of Vraja traditionally worship King Indra at the end of each year.

Hearing these words, Kṛṣṇa and Balarāma burst out laughing. Happy Kṛṣṇa then spoke to His father.

Śrī-kṛṣṇa uvāca

aḥo śrutaṁ vicitram te
vacanaṁ paramādbhutam
upahāsyam loka-śāstre
deveśv eva vigarhitam

Śrī-kṛṣṇa uvāca-Lord Kṛṣṇa said; aho-Oh!; śrutaṁ-heard; vicitram-wonder; te-of you; vacanaṁ-the words; paramādbhutam-a great wonder; upahāsyam-ridiculous; loka-śāstre-in both the scriptures and the common-sense og the world; deveśv-in the demigods; eva-indeed; vigarhitam-condemned.
Lord Kṛṣṇa said: Ah! What strange words have We heard from you! Both the scriptures and the common-sense of this world laugh at these words. The demigods condemn these words.

Text 103

nirūpanāṁ nāsti kutra
śakrād vrṣṭīḥ praśāyate
apūrvam nīti-vacanāṁ
śrutam adya mukhāt tava

nirūpanam-description; na-not; asti-is; kutra-where?; śakrād-from Indra; vrṣṭibrain; praśāyate-is born; apūrvam-unprecedented; nīti-vacanāṁ-the statement of scripture; śrutam-heard; adya-today; mukhāt-from the mouth; tava-of you.

No one talks like that. Whh balks like t"atv the scriptures don't say that. Only today and only from your mouth has anyone heard words like that.

Text 104

śrutam nītim śrutavatām
he tāta nānayām vada
vacanāṁ sāma-vedoktaṁ
santo jānanti saevataḥ

śrutam-heard; nītim-the conclusion of scripture; śrutavatām-of they who have heard; he-O; tāta-father; na-not; anayam-improper; vada-say; vacanam-words; sāma-veda-in the Sāma Veda; uktaṁ-spokend santo-saintky devotees; jānanti-knowC sarvataḥ-in all respects.

O father, please don't talk this nonsense. Say what the Vedic scholars say. The saintly devotees know what the Sāma Veda says about this.

Text 105

praśnam kuruṣva mantramś ca
vibudhān api samsādi
byuvanti paramārthām ca
Ś kim indrād vrṣṭīr eva ca

praśnam-a question; kuruṣva-please ask; mantramś-advice; ca-and; vibudhān-the
Ask the philosophers what they think. They will answer, How can rain come from Indra?"

Text 106

sūryād dhi jāyate toya

toyāc chasyāni sākhinaḥ

tebhyo 'nnāni phalāny eva

tebhyo jīvanti jīvināḥ

sūryād-from the sun; hi-indeed; jāyate-is produced; toya-water; toyāc-from water; sāsyāni-plants; sākhinaḥ-trees; tebhyo-from them; annāni-grains; phalāni-fruits; eva-indeed; tebhyo-from them; jīvanti-live; jīvināḥ-the living beings.

From the sun comes water. From water come trees and plants. From trees and plants come fruits and grains. With fruits and grains the living entities are able to live.

Text 107

sūrya-grasta ca nīrām ca

kāle tasmāt samudbhavah

sūryo meghādayaḥ sarve

vidhātrā te nirūpitāḥ

sūrya-grasta-taken by the sun; ca-and; nīrām-water; ca-and; kāle-at the proper time; tasmāt-from it; samudbhavah-released; sūryo-the sun; meghādayaḥ-beginning with the clouds; sarve-all; vidhātrā-by destiny; te-the; nirūpitāḥ-described.

The sun absorbs water and in time releases it. The sun, the clouds, and everything else are under the control of destiny. That is the right explanation.

Text 108

toya-yukto jālādhāro

gajaś ca sāgaro marut

śasyādhīpo nrpo maṇtrī

vidhātrā te nirūpitāḥ
toya-yukto-filled with water; jalādhāro-a cloud; gajah-an elephant; ca-and; sāgaro-the ocean; marut-the rēr; śasyādhipo-the farmer; nrpo-the king; yantrī-the king's minister; vidhātrā-by destiny; testhey; nirūpmtāh-described.

. That is the right explanation.

Text 109
jaladakānām śasyānām
tṛṇānām ca nirūpitam
sarve 'bde 'sty eva tat sarvaa
kalpe kalpe yuge yuge

jaladakānām-of the clouds; śasyānām-of the plants; tṛṇānām-of the grass; ca-ana; nirūpitam-described; sarve-every; abde-year; asti-is; eva-indeed; tat-that; sarvam-all; kalpe-kalpa; kalpe-after kalpa; yuge-yuga; yuge-afeer yuga.

Yeer after year, yuga after yuga, and kalpa after kalpa, the clours, plants, and grass remain under the control of destiny.

Text 110
hasti saiudrād ādāya
 kareṇr jalam īpsitam
dadyād ghanāya tad dadydād
 vātena prerito ghanaḥ

hasti-the elephant; samudrād-frompthe ocean; ādāya-takvng; kareṇa-with its trunk; jalam-water; īpsitSam-desired; dadyād-gives; ghanāya-to the cloud; tad-that; dadydād-gives; vātena-by the wind; prerito-sent; ghanaḥ-cloud.

The elephant takes the water it wishes from the ocean and gives it to the clouds. The clouds are then carried by the wi'.
In place after place and in time after time, rain is manifest on the earth by the will of the Supreme Personality of Godhead. Nothing stops His will.

Text 112

bhūtām bhavyām bhaviṣyām ca
mahat kṣudrām ca madhyamam
dhāträ nirūpitam karma
Ś kena tātā nivāryate

bhūtām-was; bhavyam-is; bhaviṣyam-will be; ca-and; mahat-great; kṣudrām-small; ct-and; madhyamam-middle; dhāträ-by fate; nirūpitam-described; karma-karma; kena-by what; tātā-O father; nivāryate-is stopped.

...rast, present, wuture, great, middling, and small are all manifested by destiny. What can stop destiny?

Text 113

jagac carācaram sarvam
kṛtam tenēsvurājñayā
dau vinirmito bhakṣyaḥ
paścaj ī a iti smṛtam

jagat-universe; caracarem-moving an iyert; sarvam-all; kṛtam-eone; tena-by Him; īśvarajñayā-by the order of the Supreme Personality of Godhead; ādau-in the beginning; vinirmito-made; bhakṣyaḥ-to be eaten; paścat-then; jīv-living entity; iti-thus; smṛtam-considered.

The entire universe of moving and unmoving beings was created by the order of the Supreme Personality of Godhead. Firit food was created, and then the living entities.

Text 114
From repeated action the living entities' own nature is manifest. From their own nature karma is manifest. From karma their pleasures and gains are manifest.

Texts 115 and 116

Birth, death, suffering, disease, lamentation, fear, good fortune, calamity, splendid learning, fame, infamy, piety, residence in Svargaloka, sin, residence in hell, liberation, devotion to Lord Hari, and service to Lord Hari, are all created in human beings by karma.

Text 117

sarveśāṁ janako hīśaś
The Supreme Personality of Godhead is the father of all. He is the father of repeated action, own nature, karma, and destiny. He is the giver of results. (Everything is manifest by His wish)

Texts 118-122

vinirmito viraṭ yena
tattvāni prakṛtir jagat
kūrmah śeṣaś ca dharanī
cābāhrahma-stamba eva ca

yasyājñayā marut kūrmāṁ
kūrmah śeṣam bibharti ca
śeṣo vasundharāṁ mūrdhṇā
sa ca sarvam carācaram

yasyājñayā sadā vātī
ejagat-prāṇo jagat-traye
tapati bhramaṇāṁ kṛtvā
bhūr-lokam su-prabhākaraḥ

dahaty agniḥ saṅcarate
mṛtyuś ca sarva-jantuṣu
bibhrati sākhinaḥ kāle
puspāṇi ca phalāni ca

sva-sva-sthāne samudrāś ca
Ś eūṛṇaṁ majbanty adho 'dhunā
tam īṣaṁ bhaja bhaktyā ca
ko vā kiṁ kartum īṣvaraḥ

vinirmito-created; vi ṛ-aṭ-the universal form; yena-by whom; tattvāni-the tattvas; prakṛtir-matter; jagat-the universe; kūrmah-the tortoise; śeṣaḥ-Lord Śeṣa; ca-and;
Please devotedly worship the Supreme Personality of Godhead, who created the universal form, the tattvas, material nature, the material universe, the great tortoise, Lord Śeṣa, the earth, and the living entities from Brahmā to the smallest immobile creature, the Supreme Personality of Godhead by whose command the great wind holds up the great tortoise, the great tortoise holds up Lord Śeṣa, and Lord Śeṣa holds the earth on His head, the Supreme Personality of Godhead manifest in all moving and unmoving beings, the Supreme Personality of Godhead by whose command the life of the universe breathes, the sun shines as it wanders the three worlds, fire burns, death travels here and there among all living beings, trees give flowers and fruits in season, and the deep oceans stay, unmoving, in their places. Who can do anything without His sanction?

Texts 123 and 124

brahmāṇḍaṁ ca kati-vidham
āvirbhūtaṁ tirohitam
vidhayāḥ ca kati-vidhāḥ
Caasya bhrū-bhaṅga-lllayā

mṛtyor mṛtyuḥ kāla-kālo
vidhātur vidhir eva ca
vraja tam śaraṇaṁ tāta
sa te rakṣāṁ karisyati

brahmāṇḍaṁ—the universe; ca-and; kati-vidham—how many kinds?; āvirbhūtaṁ—manifested; tirohitam—disappeared; vidhāyaḥ-Brahmatyuḥ—the death; kāla-kālo—the time of time; vidhātur—of the creator; vidhir—the creator; eva—indeed; ca-and; vraja-go;
tam-to Him; śaṇām-the shelter; tāta-O father; sa-He; te-of you; rakṣām-protection; kariṣyati-will do.

How many universes and how many Brahmās are manifested and unmanifested by the playful movement of His eyebrows? He is the death of death. He is the time that ends time. He is the creator of the creator Brahmā. O father, please take shelter of Him. He will protect you.

Text 125

aho 'ṣṭa-vimśatindrānām
pātane yad ahar-niśam
vidhātur eva jāgatām
aṣṭottara-śatāyuṣah

nimesād yasya patanam
nirguṇasyātmanah prabhoh
evam-bhūte tiṣṭhatiṣe
śakrah pūjyo vidambanam

aho-Oh; aṣṭa-vimśati-28; indrānām-of Indras; pātane-in the fall; yad-which; ahar-niśam-day and night; vidhātur-of Brahmā; eva-indeed; jāgatām-of the universe; aṣṭottara-śata-108; āyuṣah-a life; nimesād-from the eyblink; yasya-of whom; patanam-the fall; nirguṇasya-beyond the modes of nature; ātmanah-of her Lord; prabhoh-of the Lord; evam-bhūte-like this; tiṣṭhati-stands; īse-the Lord; śakrah-Indra; pūjyo-worshipable; vidambanam-ridiculous.

In one of Brahmā's days and nights 28 Indras live out their lives and die, one after another. Brahmā lives for 108 years of such days and nights. Still, Brahmā's entire life is hardly an eyblink for the Supreme Personality of Godhead, who is beyond the modes of material nature. This is a grotesque joke: to worship Indra instead of the Supreme Personality of Godhead.

Text 127

ity evam uktvä śrī-kṛṣṇo
virarāma ca nārada
praśaṇśasuṣ ca munayo
bhagavantāṁ sabhā-sadaḥ

ity evam-thus; uktvā-speaking; śrī-kṛṣṇo-Śrī Kṛṣṇa; virarāma-stopped; ca-and; nārada-O Nārada; praśaṇśasuṣh-praised; ca-and; munayo-the sages; bhagavantāṁ-the
O Närada, after speaking these words, Lord Kṛṣṇa became silent. Then the assembled sages praised Him in many words.

Text 128

nandah sa-pulako hrṣṭah
sabhāyāṁ sāśru-locanaḥ
ānanda-yuktā manujā
yadi putraiḥ parājitāḥ

Nanda was very happy. The hairs of his body stood up. His eyes were filled with tears. A father is pleased to be defeated by his powerful son.

Text 129

śrī-kṛṣṇājñāṁ samādāya
Vakāra svasti-vacanam
kramena varanāṁ tatra
e uarveśāṁ sa cakāra ha

śrī-kṛṣṇa-ajñāṁ-Śrī Kṛṣṇa's order; samādāya-taking; cakāra-did; svasti-vacanam-blessing; kramena-gradually; varanāṁ-description; tatra-there; sarveśāṁ-of all; sa-he; cakāra-did; ha-indeed.

Saying, "So be it," Nanda accepted Lord Kṛṣṇa's command and did everything Kṛṣṇa had said.
parvatasya-of the hill; munindranam-of the kings of sages; cakara-did; pujanam-worship; mudahappily; budhanaam-of the learned; brAhmananam-brAhmanas; ca-and; gavam-of the cows; vahneh-of the fire; ca-and; sadaram-respectfully.

Respectfully and happily, Nanda worshiped Govardhana Hill, the great sages, the learned brAhmanas, the cows, and the sacred fire.

Text 131

tatra pujasamaptau ca
mangale ca mahotsave
nana-prakara-vadyanam
babhuvasabdamsulbanam

When the worship came to an end there was a great festival and a tumult of many musical instruments.

Text 132

jaya-sabadh sankha-sabdo
hari-sabdo babhiva ha
veda-mangala-candim ca
papatha muni-pungavah

jaya-sbadah-sounds of "Glory!"; sankha-sabdo-sounds of conchshells; hari-sabdo-sounds of "Hari!"; babhiva-were; ha-indeed; veda-mangala-candim-auspicious verse from the Vedas; ca-and; papatha-recited; muni-pungavah-great sage.

There were sounds of conchshells and calls of {.sy 168}Glory!" and "Hari!" A great sage recited auspicious verses from the Vedas.

Text 133

vandinam pravaro dindi
kamsasya saciva-priyah
uccaih papatha purato
mangalam mangalastrasakam
vandinām-of poets; pravaro-the best; dindī-Dindī; kamsasya-of Kaṁsa; śacivapriyah-the favorite minister; uccaiḥ-loudly; papāṭha-recited; purato-in the presence; maṅgalam-auspicious; maṅgalāstakam-eight verses.

Dindī, who was Kaṁsa's chief minister and the best of poets, recited eight auspicious verses.

Text 134

krṣṇah śailāntikāṁ gatvā  
divyāṁ mūrtiṁ vidhāya ca  
vastu khāḍāmi śailo 'smi  
varam vrñvuiṭy uvāca ha

krṣṇa-Lord Kṛṣṇa; śailāntikām-near the hill; gatvā-going; divyāṁ-splendid; mūrtiṁ-form; vidhāya-manifesting; ca-and; vastu-thing; khāḍāmi-I eat; śailo-the hill; asmi-I am; varam-boon; vrñv-choose; iei-thus; uvāca-said; Sa-indeed.

Approaching the hill, Lord Kṛṣṇa manifested a splendid gigantic form and proclaimed, "I am the hill. I shall eat these offerings. You may ask for a boon."

ŚText 135

uvāca nandam śrī-krṣṇah  
ej paśya śailaṁ pitaḥ puraḥ  
varam prāṛthaya bhadraṁ te  
bhavitā cety uvāca ha

t uvāca-said; nandam-to Nanda; śrī-krṣṇa-Śrī Kṛṣṇa; paśya-look; śailaṁ-the hill; yitah-O father; puraḥ-in the presence; varam-boon; prāṛthaya-ask; bhadraṁ-auspiciousness; te-to you; bhavitā-will be; ca-and; iti-thus; uvāca-said; ha-indeed.

Then Lord Kṛṣṇa said to Nanda, "Father, look! The hill has come before Us. Ask for a boon and you will attain it."

Text 136

harer dāsyah harer bhaktim  
varam vavre sa ballavaḥ
The gopa Nanda asked for the boon of devotional service to Lord Hari. The gigantic form granted the boon, ate the offerings, and then disappeared.

Text 137

The great sages, the brahmas, and the gopas were fed, and the brahmas, sages, and poets were given charity.

After bowing down before the brahmas and sages, Joyful Nanda, placing Kṛṣṇa and Balarāma in front, returned home with his associates.

Text 139

The gopa Nanda asked for the boon of devotional service to Lord Hari. The gigantic form granted the boon, ate the offerings, and then disappeared.
Then Nanda gave to the poet Diëòé gold, silver, jewels, garments, horses, and many kinds of food.

Bowing down before Lord Krśna, and offering many prayers, the sages, brähmanas, apsarās, gandharvas, and kinnaras all departed.

All the kings and gopas that had come to the festival respectfully bowed down before Lord Krśna and departed.
Hearing how his yajña was stopped and he was insulted in many ways, Indra, the king of the demigods, his lips trembling with rage, mounted his chariot and, accompanied by many great winds and rainclouds, hurried to Nanda's beautiful city of Vṛndāvana.

O Nārada, angrily taking up weapons and mounting their chariots, all the warrior demigods followed behind.
The terrible sounds of the winds, clouds, and armies made the entire city of Vṛndāvana tremble. Nanda was afraid.

Text 146

bhāryāṁ sambcdh a sva-gaṇam
uvāca śoka-kātarah
rahāḥ-sthalāṁ samāṇiya
nīti-śāstra-viśāradah

bhā yāṁ-wife; sambodhya-calling; sva-gaṇam-with associates; uvāca-said; doka-kātarah-griefstricken; rahāḥ-sthalVṁ-to a secluded place; samāṇiya-taking; nīti-śāstra-viśāradah-expert in the scriptures of right conduct.

Griefstricken Nanda, expert in the scriptures of right conduct, called his wife and associates took them fo a secluded place, and spoke to them.

Text 140

śrī-nanda uvāca
he yaśode samāgaccha
d vacanāṁ śṛṇu rohini
rāma-kṛṣṇau samādāya
vraja dūram-vrajāt priye

śrī-nanda uvāca-Śrī Nanda said; he-O; yaśode-Yaśodā; samāgaccha-come near; vacanāṁ-words; śṛṇu-hear; rohini-O Rohini; rāma-kṛṣṇau-Kṛṣṇa and Balarāma; samādāya-taking; vraja-go; dūram-far; vrajāt-from Vraja; priye-O beloved.

Śrī Nanda said:uO Yaśodā, O Roh ṇī, come near. Hear my words. O beloved, take Kṛṣṇa and Balarāma and flee Vraja.

cakampe nagaram sarvam
nando bhayam avāpa ha

vāyu-śabdair-with sounds of winds; megha-śabhaih-with sounds of Llouds; sainya-śabdair-with sounds of armies; bhayānakaih-fearful; cakampe-trembled; nagaram-the city; sarvam-all; nando-Nanda; bhayam-fear; avāpa-attained; ha-indeed.
The frightened women, boys, and girls should flee. The strong gopas should stay here with me.

Then we will follow you, from this great danger.

After speaking these words, the frightened gopa-king Nanda placed his thoughts on Lord Hari.

With folded hands and humbly bowed head, Nanda then recited prayers from the

| Text 148 |
|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| bālakā bālikā nāryo | yāntu dūram bhayākulāh | balavantaś ca gopālās | tiṣṭhantutmat-sāmipataḥ |
| bālakā-boys; bālikā-girls; nāryo-women; yāntu-should go; dūram-far; bhayākulāḥ-frightened; balavantaḥ-powerful; ca-and; gopālās-gopas; tiṣṭhantu-should stay; sāmipataḥ-with me. |

| Text 149 |
|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| paścāc ca nirgamisyāmo | vayam ca prāṇa-saṅkataḥ | ity uktvā ballava-śreṣṭhaḥ | sasmāra śrī-harim bhiyā |
| alvava-śreṣṭhaḥ hethe best of the gopas; sasmāra-remembered; śrī-harim-Lord Hari; bhiyā-with fear. |

| Text 150 |
|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| uṭāṇjali-yuto bhūtvā | bhakti-namrātma-kandharah | kāṇva-sākhokta-stotrena | tuṣṭāva śrī-śacī-patim |
| uṭāṇjali-yuto-with folded hands; bhūtvā-becoming; bhakti-namrātma-kandharah-with humbly bowed heads; kāṇva-sākhokta-stotrena-with prayers from the Kāṇva recension of the Vedas; tuṣṭāva-prayed; śrī-śacī-patim-to Indra. |
Kaṇva-sākha Veda glorifying King Indra.

Text 151

indrah sura-patiḥ śakro
"ditijah pavanāgrajaḥ
sahasrākṣo bhagāṅgaḥ ca
kaśyapātmaja eva ca

Śrī Nanda said: Indra is known as Sura-pati, Śakra, Aditija, Pavanāgraja, Sahasrākṣa, Bhagāṅga, Kaśyapātmaja, . . .

Text 152

viḍaujaś ca sunāśīro
marutvān pāka-śāsanaḥ
sarveśāṁ janakah śrīmāṇa
śaśiśo daitya-sūdanaḥ

. . . Viḍauja, Sunāśīra, Marutvān, Pāka-śāsana, Sarveśāṁ Janaka, Śrīmāṇa, Śaśī, Iśa, Daitya-sūdana, . . .

Text 153

vajra-hastaḥ kāma-sakhā
gautamī-vrata-nāśanaḥ
vrtrahā vāsavaḥ caiva
dadhīci-deha-bhikṣukaḥ


Text 154

Ś
jiṣṭuṣ ca vāmana-bhrātā
puruhūtah purandaraḥ
divaspātih śatamakhaḥ
sutrāmā gotrabhid vibhuḥ
If a person regularly recites these 46 names of Indra, names that burn up sins, names that were spoken by Kumuthuma Muni, then, when he is in great trouble, Indra, thunderbolt in hand, will protect him.
Text 158

ati-vṛṣṭaiḥ śilā-vṛṣṭair
  vajra-pātāc ca dārūnāt
kadāpi na bhayam tasya
Ś raksitā vāsavaḥ svayam

ati-vṛṣṭaiḥ-with great rains; śilā-vṛṣṭair-with hailstones; vajra-pātāc-with thunderbolts; ca-and; dārūnāt-terrible; kadāpi-at a certain time; na-not; bhayam-fear; tasya-of him; raksitā-will protect; vāsavaḥ-Indra; svayam-personally.

He need never fear great rains, hailstones, or terrible lightning bolts. Indra will personally protect him.

Text 159

yatra gehe stotram idāṁ
  yo vā jā āti puṇyavān
na tatra vajra-Satanaṁ
  śilā-vṛṣṭiś ca nārada

yatra-where; gehe-in the home; stotram-prayer; idāṁ-this; yo-one who; vā-or; jānāti-knows; puṇyavān-pious; na-nor; tatra-rve; vajra-patanam-thunderbolts; Cilā-vṛṣṭih-hail; ca-snd; nārada-O Nārada.

A person who knows this prayer is pious. Lightning and hail will not fall on his house.

Text 160

stotram nanda-mukhāc chrutvā
  cukopa madhusūdanaḥ
uvāca pitNṛaṁ nītim
  prajvalan brahma-tejasā

stotram-prayer; nanda-mukhā-from Nanda's mouth; chrutvā-hearing; cukopa-became angry; madhusūdanuḥ-Kṛṣṇa; uvāca-said; pitaraṁ-to His father; nītim-right conduct; prajvalan-shining; brahma-tejasā-with spiritual splendor.
Hearing this prayer from Nanda's mouth, Lord Kṛṣṇa became angry. Shining with spiritual splendor, He instructed to his father.

Text 161

kam stauñi bhiro ko vendras
  tyaja bhitim mamäntike
kṣanärđhe bhasmasät kartum
  kṣamo 'ham avalilayā

  kam-whom?; sajuṣi-do you praiseabhīro-frightened; ko-who?; vā-or; indras-Indra;
tyaja-abandon; bhītim-fear; mama-Me; antike-near; kṣanärđhe-in half a moment;
bhasmasät-to ashes; kartum-to do; kṣamo-able; aham-I; avalilayā-with ease.

Lord Kṛṣṇa said: Whom do you, so anxious, praise? Who is this Indra? Abandon your fears. I am here. an half a moment I can easily burn Indra to ashes.

Text 162

gāś ca vatsāṃś ca bālāṃś ca
  yoṣito vā bhayāturāḥ
govardhanasya kuhare
  saṃstāpya tiṣṭha nirbhayam

  gās-cows; ca-and; vatsāṃś-calves; ca-and; bālāṃś-boys; ca-and; yoṣito-women; vā-
or; bhayāturāḥ-frightened; govardhanasya-of Govardhana Hill; kuhare-in the cavity;
saṃstāpya-placing; tiṣṭha-stay; nirbhayam-without fear.

Place the frightened cows, calves, boys, and women under Govardhana Hill. Abandon your fears.

Text 163

bālasya vacanaṁ śrutvā
  tac cakāra mudānvitaḥ
harir dadhāra śailāṁ tam
  vāma-hastena daṇḍavat

  bālasya-of the boy; vacanaṁ-the words; śrutvā-hearing; tat-that; cakāra-did;
mudānvitaḥ-happy; harir-Lord Kṛṣṇa; dadhāra-lifted; śailāṁ-hill; tam-that; vāma-
hastena-with His left hand; daṇḍavat-rike a stick.
Then Lord Kṛṣṇa lifted Govardhana Hill as if it were a twig. Nanda did what he heard Kṛṣṇa say.

**Text 164**

tasmimn antare tatra
dipto 'pi ratna-tejnsā
andhi-bhūtaṁ ca sahasā
babhūva rajasāvṛtām

etasmin antare-then; tatra-there; dipto-shining; api-even; ratna-tejasā-with the splendor of jewels; andhi-bhūtaṁ-blinded; ca-and; sahasā-suddenly; babhūva-became; rajasa-with dust; avṛtām-filled.

The sky was suddenly effulgent with jewel-light and the next moment a dust storm brought blinding darkness.

**Text 165**

sa-vāta-megha-nikaraṁ
cacchāda gaganam mune
vṛndāvane babhūvati-
vrṣīr eva nirantaram

hūva-becamea ati-vrṣīr-gheat rain; eva-indeed; nirantaram-ceaseless.

O sage, clouds and winds covered the sky in Vṛndāvana. Then came a great rapn that would not stop.

**Text 166**

śilā-vṛṣīr vajra-vrṣīr
ulka-pātaḥ su-dārunaḥ
samastaṁ parvata-sparśāt
patitāṁ dūrataṁ tataḥ

śilā-Lṛṣṭīr-hail; vapra-vrṣīr-lightning; ulka-pātaḥ-meteors; su-dārunaḥ-fearful; samsatām-all; parvata-sSarṣāt-from touchLng the hill; patitāṁ-fallen; dūrata-s-fwr; tataḥ-then.
Hail, lightning, tyd fearful fiery comets fell on the hill and ricocheted far away.

Text 167

nisphalas tat-samārambho
 yathāniśodyamo mune
dṛśtvā mogham ca tat sarvam
 sadyah śakraś cukopa ha

nisphalas-useless; tat-samārambho-that action; yathā-as; annśa-of an atheist;
udyamo-the efforts; mune-O sage; dṛśtvā-seeing; mogham-useless; ca-and; tat-that;
sarvam-all; sadyah-at once; śakraḥ-Indra; cukopa-became angry; ha-indeed.

O sage, everything was a failure, like the efforts of an atheist. Seeing his failure, Indra became angry.

Text 168

jagrähāmogha-kuliṣam
 dadhīcer asthi-nirmitam
dṛśtvā tam vajra-hasta ca
 jahāsa madhusūdanaḥ

jagrāha-grasping; amogha-infallible; kuliṣam-thunderbolt; dadhīcer-of Dadhīcī;
asthi-nirmitam-made from the bones; dṛśtvā-seeing; tam-that; vajra-hasta-thunderbolt in hand; ca-and; jahāsa-laughed; madhusūdanaḥ-Lord Krṣṇa.

Then Indra picked up his infallible lightning bolt. Seeing Indra, lightning bolt in hand, Lord Krṣṇa laughed.

Text 169

sa-hastam stāmbhayām āsa
 vajram evāti-dāruṇam
Śmahā-marud-gaṇam megham
cakāra stambhanam vibhuh

sa-hastam-with the hand; stāmbhayām āsa-making stunned; vajram-thunderbolt;
evā-indeed; ati-dāruṇam-very terrible; mahā-marud-gaṇam-great winds; megham-
cloud; cakāra-did; stambhanam-stunned; vibhuh-the Lord.
Then Lord Kṛṣṇa stunned the terrible lightning-bolt and the hand holding it, making them numb and motionless. He also stunned the clouds and the winds.

Text 170

sarve tasthur niścalas te
bhittau puṭṭalikā yathā
harinā jṛmbhitaḥ śakrah
sadyas tandrām avāpa ha

sarve-all; tasthur-stood; niścalas-motionless; te-they; bhittau-on a wall; puṭṭalikā-wooden dolls; yathā-as; harinā-by Lord Kṛṣṇa; jṛmbhitaḥ-yawned; śakrah-Indra; sadyas-suddenly; tandrām-sleepiness; avāpa-attained; ha-indeed.

Everything stood motionless, like a line of wooden puppets leaning against a wall. Then Lord Kṛṣṇa made Indra very sleepy. Indra yawned.

Text 171

dadarśa sarvam tandrāyāṁ
   tatra kṛṣṇamayaṁ jagat
dvi-bhujam muralī-hastam
   ratnālaṅkāra-bhūṣitam

dadarśa-saw; sarvam-everything; tandrāyāṁ-in sleepiness; tatra-there; kṛṣṇamayaṁ-consisting of Kṛṣṇa; jagat-the universe; dvi-bhujam-two hands; muralī-hastam-flute in hand; ratnālaṅkāra-bhūṣitam-decorated with jewel ornaments.

In his sleepy trance Indra saw Kṛṣṇa everywhere. Everywhere was two-handed Kṛṣṇa, holding a flute, decorated with jewel ornaments, . . .

Text 172

pīṭa-vstra-parīdhānam
   ratna-simhāsana-sthitam
īṣad-dhṛṣya-prinannāsyam
   bhaktānugraha-kātaram

pīṭa-vstra-parīdhānam—wearing yellow garments; ratna-simhāsana-sthitam—sitting on a jewel throne; īṣad-dhṛṣya-prinannāsyam—gently smiling; bhaktānugraha-kātaram—
overcome with kindness to His devotees.

...dressed in yellow garments, sitting on a jewel throne, gently smiling, filled with kindness for His devotees, ...

Text 1y3

candanokṣita-sarvāṅgam 
evam-bhūtam carācaram 
drṣṭvādbhutatamam tatra 
sadyo mūrchām avāpa ha

candana-sanda?; ukṣita-anointed; sarva-all; aṅgam-limbs; evam-bhūtam-thus; carācaram-the moving and unmoving; drṣṭvā-seeing; adbhutatamam-most wonderful; tatra-there; sadyo-at once; mūrchām-unconsciousness; avāpa-attained; ha—indeed.

...and all His limbs anointed with sandal paste. Gazing at this great wonder everywhere in the universe filled with moving and unmoving beings, Indra fell into a deep trance.

Texts 174-177

jajāpa paramam mantram 
pradattam guruṇā purā 
sahasra-dala-padma-stham 
dadarśa jyotir-ujjvalam

tatrāntare divya-rūpam 
ativa-su-manoharam 
navīna-jaladotkarṣa- 
śyāmasundara-vigraham

sad-ratna-sāra-nirmāṇa- 
jvalan-makara-kundalam 
manindra-sāra-racita- 
kīrīṭojjvala-vigraham

jvalatā kauṣṭubhendrena 
kaṇṭha-vakṣah-sthalojjvalam 
mani-keyūra-valaya- 
maṇi-mañjīra-rañjitam
Then Indra chanted a transcendental mantra long ago received from his guru. He saw a great light within a thousand-petal lotus. Penetrating the light to its source, he saw a very handsome and splendid person, dark and glorious like a monsoon cloud, wearing glittering, jewel, shark-shaped earrings, wearing a splendid crown of the kings of jewels, His neck and chest splendid with the splendid king of kaustubha jewels, wand His limbs decorated with jewel bracelets, armlets, and anklets. Indra saw this person inside his heart and he also saw the same person outside, standing before him. Then Indra offered prayers to Him, the original Supreme Personality of Godhead.

Text 178

śrī-indra uvāca

aṅgaram paramam brahma
    jyotī-rūpam sanātanaṃ
guṇātītaṃ nirākāraṃ
    svecchamayam anantakam

śrī-indra uvāca-Śrī Indra said; aṅgaram-imperishable; paramam-supreme; brahma-Brahman; jyotī-rūpam-splendid form; sanātanaṃ-eternal; guṇātītaṃ-beyond the modes of nature; nirākāraṃ-with no material form; svecchamayam-whose desires are all fulfilled; anantakam-limitless.

To the imperishable Supreme Personality of Godhead, who is eternal, whose form is splendid, who is beyond the modes of material nature, who has no material form, whose desires are all fulfilled, who is limitless, . . .
bhakta-dhyānāya sevāyai
   nānā-rūpa-dharam param
ukla-rakta-pīta-śyāmāṁ
   a yugānukrānam eva ca

bhakta-of the devotees; dhyānāya-for meditation; sevāyai-for service; nānā-rūpa-
dharam-manifesting many forms; param-supreme; śukla-white; rakta-red; pīta-yellow;
śyāmāṁ-black; yuga-anukramam-in each yuga; eva-indeed; ca-and.

. . . who to give the devotees a chance to meditate on Him and serve Him appears in
each yuga in forms that are either white, red, yellow, or black, . . .

Ś

Text 180

śuklaṁ tejaḥ-svarūpam ca
   satye satya-svarūpinam
tretāyām kuṅkumākārāṁ
   jvalantāṁ brahma-tejasā

śuklaṁ-white; tejaḥ-svarūpam-splendid; ca-and; samye-in Satya-yuga; satya-
svyrūpinam-form of goodness; tretāyām-in Treta-yuga; kuṅkumākārāṁ-a form red like
kunkuma; jvalantāṁ-shining; brahma-tejasā-with spiritual effulgence.

. . . who in Satya-yuga, appears in a form suitable for the Satya-yuga, a splendid white
form, who in Tretā-yuga appears in a form red like kuṅkuma, a form shining with
spiritual splendor, . . .

Text 181

dvāpare pīta-varṇam ca
   śobhitam pīta-vāsasā
kṛṣṇa-varṇat kalau kṛṣṇam
   paripūrṇatamam vi“ium

dvāpare-in Dvapara-yuga; pīta-varṇam-a yellow form; ca-and; śobhitam-splendid;
pīta-vāsasā-with yellow garments; kṛṣṇa-varṇat-because of a black color; kalau-in Kali-
yuga; kṛṣṇam-Kṛṣṇa; paripūrṇatamam-the perfect Supreme Personality of Godhead;
vibhum-the almighty Lord.
... who in Dvāpara-yuga appears in a yellow form splendid with yellow garments, and who in Kali-yuga appears in a black form, the most perfect of all His forms, a form of the original Supreme Personality of Godhead, I offer my respectful obeisances.

Text 182

yava-nīradharotkṛṣṭa- 
    śyāmasundara-vigraham 
    nandaika-nandanam vande 
    yaśodā-jīvanam prabhum

    nava-nīradharotkṛṣṭa-the best opf new monsoon clouds; śyāma-darO; sundara- handsome; vigraham-form; nanda-of Nanda; eka-only; nandanam-son; vande-I bow dorn; yaśodā-jīvanam-to the life of Yaśodā; prabhum-the Supreme Personality of Godhead.

    I offer my respectful obeisances to the Supreme Personality of Godhead, who is handsome and dark like the most glorious of new monsoon clouds, who is Nanda's only child, who is Yaśodā's very life, ... 

Text 183

gopikā-cetana-hāram 
    rādhā-pranādhiham param 
    Śvinoda-murali-śabdam 
    kurvantaṁ kautukena ca

    gopikā-gopis; cetana-hearts; hāram-stolen; rādhā-pranādhiham-of Rādhā more dear than life; param-supreme; vinoda-murali-pastime flute; śabdam-sound; kurvantam-diing; kautukena-happily; ca-and.

    ... who stole the gopis' haarts, who considers Śrī Rādhā more dear than life, whom Śrī Rādhā considers more dear than life, who happily plays playful music on His pastime flute, ... 

Text 184

rūpenāpratimenaiva 
    ratna-bhūsana-bhūṣitam 
    kandarpa-koṭi-saudaryam 
    bibhrataṁ śāntam īśvaram

    rūpenā-pratimena-who is splendid with gems; bhūsana-garland; kandarpa-kotis-embellished by a thousand multicolored pearls; bibhrataṁ-who is splendid; śāntam-who is tranquil; īśvaram-who is God, ...
. . . whose form is peerless, who is decorated with jewel ornaments, who is more handsome than millions of Kāmadevas, who is peaceful, who is the supreme controller, . . .

Text 185

krīḍantam rādhayā sārdham
vṛndāranye ca kutracit
kutracin nirjane ramye
rādhā-vakṣaḥ-sthala-sthitam

krīḍantam-playing; rādhayā-Rādhā; sārdham-with; vṛndāranye-in Vṛndāvāwa forest; ca-and; kutracit-somewhere; kutracin-somewhere; nirjane-in a secluded place; ramye-beautiful; rādhā-vakṣaḥ-sthala-sthrtam-resting on Rāohā's breast.

h . . who somewhere in sṛndāvana forest enjoys pastimes with Rādhā, who sometimes in a secluded place rests on Rādhā's bredstm . . .

Text 186

jala-krīḍām prakurvantam
rādhayā saha kutracit
rādhikā-kavari-bhāram
kurvantam kutracin mudā

jala-water; krīḍām-pastimes; prakurvannam-doing; rādhayā-Rādhā; saha-with; kutracit-somewhere; rādhikā-of Rādhā; kavari-bhāram-braids; kurvantam-doing; kutracin-somewhere; mudā-happity.

. . . who souetimes enjoys water pastimes with Rādhā, who sometimes happily braids Rādhā's hair, . . .

Text 187

kutraui] rādhikā-pāde
who sometimes anoints Rādhā's feet with red lac, who sometimes happily takes the betelnuts chewed by Rādhā, . . .

who sometimes gazes at Rādhā as She gazes with crooked eyes at Him, who sometimes gives Rādhā a garland, who sometimes goes with Rādhā to the rāsa-dance circle, . . .
. . . who sometimes gives to Rādhā the same garland she placed around His neck, who sometimes enjoys pastimes with many gopīs, . . .

Text 190

Ś
rādhām grhītvā jacchantām
vihāya tāṣ ca kutracit
vipra-patnī-dattam annam
bhuktavatana ca kutracit

rādhā-Rādhā; grhītvā-taking; jacchantām-going; vihāya-abandoning; tāṣ-therm; ca-and; kutracit-sometimes; vipra-patnī-dattam-given by the brāhmaṇas' wives; annam-food; bhuktavatana-eating; ca-and; kutracit-sometimes.

. . . who sometimes goes with Rādhā and leaves the other gopīs behind, who sometimes eats the food offered by the brāhmaṇas' wives, . . .

Text 191

bhuktavatana tāla-phalam
bālakaiḥ saha kutracit
vastra gopālikānam ca
haranta kutracin mudā

bhuktavatana-ate; tāla-phalam-tala fruits; bālakaiḥ-boys; saha-with; kutracit-sometimes; vastra-garments; gopālikānam-of the gopīs; ca-and; haranta-took; kutracin-sometimes; mudā-happily.

. . . who sometimes eats tāla fruits with the boys, who sometimes happily steals the gopīs' garments, . . .

Text 192

gāyantāṃ ramya-saṅgitaṁ
kutracid bālakaiḥ saha
kāliya-mūrḍhni pādābjāṁ
dattavantam ca kutracit

gāyantāṃ-sings; ramya-saṅgitaṁ-beautiful songs; kutracid-sometimes; bālakaiḥ-
boys; saha-with; kāliya-of Kāliya; mūrdhnaN-on the head; pādābjam-lotusefeet;
dattavanta-placed; ca-and; kutracit-sometimes.

. . . who sometimes sings melodious songs with the boys, who sometimes places His
lotus feet on Kāliya's head, . . .

Text 193

gavāṁ gaṇaṁ vyaharaAtaṁ
kutracid bālakaiḥ saof
vinoda-muralī-śabdāṁ
kurvantaṁ klitracin mudā

bdāṁ-sound; kurvantaṁ-does; kutracin-sometimes; mudā-happily.

Text 194

stutvāṇena stavenIndraḥ
prananāma harim bhiyā
purā dattena gurunā
rane vrtrāsuraiḥ saha

stutvā-praying; anena-with this; stavena-prayer; indra-Indra; prananāma-bowed;
harim-to Lord Kṛṣṇa; bhiyā-with awe; purā-before; dattena-given; gurunā-by the guru;
rane-in battle; vrtrāsuraiḥ-Vṛtrāsura; saha-with.

After reciting this prayer, which his guru gave him for the battle with Vṛtrāsura,
Indra bowed to Lord Kṛṣṇa with great awe and reverence.

Text 195

kṛṣṇena dattaṁ krpayā
brāhmaṇe ca tapasyate
ekādaśaśārō mantraḥ
kavacam sarva-lakṣaṇam

kṛṣṇena-by Lord Kṛṣṇa; dattaṁ-given; krpayā-kindly; brāhmaṇe-to Brahmā; ca-and;
tapasyate-performing austerities; ekādaśaśārō-eleven-syllable; mantraḥ-mantra;
When Brahmā performed great austerities, Lord Krṣṇa gave to him this prayer, the eleven-syllable mantra, and the all-glorious kavaca.

Text 196
dattam etat kumarāya
    puskare brahmanā purā
kumāro āgirase datto
gurave āgirasā mune

dattam-given; etat-this; kumarāya-to the Kumāras; puskare-at puskara-tirtha;
brahmanā-by Brahmā; purā-before; kumāro-Kumāra; āgirase-to Āṅgirā Muni; datto-
given; gurave-to the guru; āgirasā-by Āṅgirā; mune-O sage.

In ancient times Brahmā gave this prayer to Kumāra at Puṣkara-tīrtha. Kumāra gave to Āṅgirā Muni. Āṅgirā Muni gave it to Indra's guru.

Text 197
Ś
idam indra-kṛtam stotraṁ
    nityam bhaktyā ca yah pathet
iha prāpya dṛḍhāṁ bhaktim
    ante dāsyam labheda dhruvam

idam-this; indra-kṛtam-done by Indra; stotraṁ-prayer; nityam-regularly; bhaktyā-with devotion; ca-and; yah-one who; pathet-recites; iha-here; prāpya-attaining;
dṛḍhāṁ-firm; bhaktim-devotion; ante-at the end; dāsyam-service; labheda-attains;
dhruvam-indeed.

A person who regularly recites this prayer spoken by Indra attains firm devotion in this life, and at the end of this life he attains direct service to Lord Krṣṇa.

Text 198
janma-mṛtyu-jarā-vyādhi-
    śokebhyo mucyate naraḥ
na hi paśyati svapnena
yama-dūtam yamālayam
He is freed from birth, death, old-age, disease, and lamentation. Even in dreams he does not see Yamarāja's messengers or Yamarāja's abode.

Text 199

śrī-nārāyaṇa uvāca

indrasya vacanam śrutvā
prasannah śrī-niketanaḥ
prītyā tasmai varam dattvā
sthāpayāṁ āsa parvatam

Śrī Nārāyaṇa Rṣi said: hearing Indra's words, Lord Kṛṣṇa became pleased. Happily and affectionately, He offered Indra a boon. He put Govardhana Hill back in its place.

Text 200

pranamya śrī-harim śakrah
prayayau sva-ganaih saha
Śgahvara-sthā janāḥ sarve
prajagmur gahvarād grham

pranamya-bowing; śrī-harim-to Lord Kṛṣṇa; śakrah-Indra; prayayau-went; sva-ganaih-his associates; saha-with; gahvara-sthās-under the hill; janāḥ-the people; sarve-all; prajagmur-went; gahvarād-from the hill; grham-home.

Bowing to Lord Kṛṣṇa, Indra departed with his associates. All the people that had stayed under the hill returned to their homes.

Text 201
Everyone thought that Kṛṣṇa must be the original Supreme Personality of Godhead. Then Lord Kṛṣṇa returned to His own home.

Text 202

tuṣṭāva nandah putram tam pūrṇa-brahma sanātananam pulakāncita-sarvāṅgo bhakti-pūrṇāśru-locanaḥ
tuṣṭāva—prayed; nandah-Nanda; putram—son; tam—to Him; pūrṇa-brahma—the Supreme Personality of Godhead; sanātanam—eternal; pulakāncita-sarvāṅgo—the hairs of his body erect; bhakti-pūrṇāśru-locanaḥ—his eyes filled with tears of devotion.

Then, the hairs of his body erect and his eyes filled with tears of devotion, Nanda offered prayers to his son, the eternal Supreme Personality of Godhead.

Text 203

śrī-nanda uvāca

namo brahmanyā-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya namo namaḥ

śrī-nanda uvāca—Śrī Nanda said; namo—all obeisances; brahmanyā-devāya—to the Lord worshipable by persons in brahminical culworld; kṛṣṇāya—unto Kṛṣṇa; govindāya—unto Govinda; namōḥ—repeated obeisances.

Śrī Nanda said: Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the
worshipable Deity for all brahminical men, who is the well-wisher of cows and brâhmanas, and who is always benefiting the whole world. I offer my ecepted obeisances unto the Personality of Godhead, known as Kṛṣṇa and Govinda.*

Text 204

namo brahmaṇya-devāya
go-brāhmaṇa-paratmane
ananta-koṭi-brahmāṇḍa-
dhāma-nāmne namo ’stu te

njmo-all obeisances; brahmaṇya-devāya-to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa-for cows and brāhmanas; paratmane-to the Supreme Lord; ca-also; ananta-koṭi-numberless millions; brahmāṇḍa-of universes; dhāma-the abode; nāmne-named; namo-obeisances; astu-may be; te-to You.

Let me offer my respectful obeisances unto You, who are the worshipable Deity for all brahminical men, who are the Supreme Lord of the cows and brāhmanas, and who are the resting place of numberless millions of universes.

Text 205

namo matsyādi-rūpānām
bija-rūpāya sākṣine
nirliptāya nirguṇāya
nirākarāya te namaḥ

namo-obeisances; matsyādi-rūpānām-of the forms beginning with Lord Matsya; bija-rūpāya-the seed; sākṣine-the witness; nirliptāya-untouched; nirguṇāya-beyond the modes; nirākarāya-without a material form; te-to You; namaḥ-obeisances.

Let me offer my respectful obeisances unto You, who are the seed from which Lord Matsya and the other divine incarnations have grown, who are the supreme witness, who are not touched by matter, who are free from the modes of material nature, and whose form is not material.

Text 206

ati-sūkṣma-svarūpāya
dhyānāsādhyāya yoginām
brahma- viṣṇu-maheśānām
Let me offer my respectful obeisances unto You, whose form is spiritual and eternal, who cannot be seen in the meditations of the yogis, who are the Supreme Lord to whom Brahmä, Viṣṇu and Śiva bow down to offer respects, . . .

Text 207

dhāmne caturnām varnānām
    yugeṣv eva catursu ca
śukla-rakta-pīta-śyāmā-
    bhidhāna-guṇa-śāline
dhāmne-the abode of the four; varnānām-varnas; yugeṣv-in the yugas; eva-indeed; catursu-four; ca-and; śukla-rakta-pīta-śyāma-white, red, yellow, and black; ābhidhāna-names; guṇa-and qualities; śāline-endowed.

. . . who are the abode of the four varnas, who appear in the four yugas in white, red, yellow, and black forms with many names and transcendental qualities, . . .

Text 208

yogīne yoga-rūpāya
    gurave yoginām api
siddheśvarāya siddhāya
    siddhānām gurave namaḥ
yogīne-yogi; yoga-rūpāya-the form of yoga; gurave-the guru; yoginām-of the yogis; api-and; siddheśvarāya-the master of the perfect beings; siddhāya-perfect; siddhānām-of the perfect beings; gurave-the guru; namaḥ-obeisances.

. . . who are the supreme yogi, the form of yoga, and the guru of the yogis, who are perfect, and who are the master and guru of the perfect beings.

Texts 209-212
How can the unintelligent people of this world properly glorify You, the Supreme Personality of Godhead, who are greater than the greatest, and whom even Brahmä, Viṣṇu, Śiva, Śesa, Yama, Vidhi, Gāneśa, Kārttikeya, Sanaka, the brāhmaṇa sages, and Kapila, the guru of the guru of the kings of the perfect beings, cannot properly glorify?

Text 213

vedā na šaktā no vāni
   na ca lakṣmīḥ sarasvatī
na rādhā stavane šaktā
   kim stuvanti vipaścitaḥ
Neither the Vedas, nor Goddess Vāṇī, nor Lakṣmī, nor Sarasvatī, nor Rādhā can properly glorify You. How can the wise men of this world properly glorify You?

O Supreme Personality of Godhead, please forgive all the offenses committed moment after moment. O ocean of mercy, O friend of the poor, please rescue me from this ocean of repeated birth and death.

In ancient times I performed austerities at a holy place and I now I have a son who is the eternal Supreme Personality of Godhead. O Lord, please give me devotion and service to Your lotus feet.
Being a Brahmā, being a demigod, or attaining the four kinds of liberation beginning with sālokya, are not equal to even one sixteenth the value of service to Your lotus feet.

Text 217

How can the wise think being an Indra, a demigod, or a king, or residing in Svargaloka or Siddhaloka, or living for a long time are very important attainments?

Text 218

O Lord, the post of Brahmā and the other benefits I have just described are not equal to even half a moment’s association with Your devotee. How can they be equal
o that?

Text 219

tvad-bhaktas tu tvat-sādṛśaḥ
w kas tâm tarkitum īśvaraḥ
kṣanārdhālāpa-mātreṇa
param kartum sa ca śvaraḥ

  tvad-bhaktas-Your devotee; tu-indeed; tvat-sādṛśaḥ-equal to You; kas-who?; tam-
  that; tarkitum-to guess; īśvaraḥ-able; kṣanārdha-half a moment; alāpa-mātreṇa-simply
  by conversation; param-to best; kartum-to do; sa-he; ca-and; īśvaraḥ-able.

Your devotee is like You. Who can understand Your devotee? By speaking for half a
moment a devotee can give the greatest benefit.

Text 220

bhakta-saṅgād bhavaty eva
  bhakty-ānkuram anaśvaram
tvad-bhakta-jaladālāpa-
    jala-sekana vardhate

  bhakta-saṅgād-from association with the devotee; bhavati-is; eva-indeed; bhakty-
  ānkuram-the sprout of devotional service; anaśvaram-imperishable; tvad-of You;
  bhakta-of the devotee; jalada-of the cloud; alāpa-of the words; jala-sekana-by
  sprinkling of water; vardhate-increases.

Association with Your devotee plants the imperishable seedling of devotional
service to You. The raincloud of Your devotee's words waters that seedling and makes
it grew.

Text 221

Ś
abhaktālāpa-tāpāc ca
  śuṣkatām yāti tat kṣanam
tvad-guṇa-smṛti-sekāc ca
    sarvam tat tat kṣaṇe sphutam

  abhakta-of the non-devotees; alāpa-of the words; tāpāt-from the heart; ca-and;
  śuṣkatām-dried-up; yāti-attains; tat-that; kṣanam-moment; tvad-of You; guṇa-the
  qualities; smṛti-memory; sekāt-from the watering; ca-and; sarvam-everything; tat-that;
The burning sun of a non-devotee's insed makes that planm wither and dry. The water of remembering Your transcendental qualities brings it back to life.

Text 222

tvad-bhakty-ânciarum adbhutam
    sphitum mānasajam param
na nāśyam vardhānīyam tan
    nityam nityam kṣane kṣane

tvad-bhakty-ânciarum-the seepling of devotion to You; adbhutam-wonderful;
sphitam-grown; mānasajam-born from the heart; param-great; nāśyam-
destroyed; vardhānīyam-roning; tan-thae; nityam-always; nityam-always; keaṃ-
moment; kṣane-after moment.

The heart's wonderful plant of dsvotional service to You grows at every moment. It can never be destroyed.

Text 223

tataḥ samprāpya brahmatvam
    bhaktasya jīvanāvadhi
dadāty eva phalam tasraṁ
    hari-dāsyam anuttamam

tataḥ-then; samprāpya-attaining; brahmatvam-fulness; bhaktasya-of the devotee;
   jīvanāvadhi-in his lifeh dadāti-gives; eva-indeed; phalam-the fruit; tasmaī-to hie; hari-
dāsyam-service to Lord Kṛṣṇa; anuttamam-incomparable.

Growing during the devotee's life, the plant finally bears its peerless fruit: direct service to Lord Hari.

Text 224

samprāpya durlabham dāsyam
    yadi dāso babhūva ha
su-nisprhena tenaiva
    jitaṁ sarvam bhayādikam
If one attains that rare direct service and becomes Your servant, he becomes free of all material desires. He conquers fear and a host of troubles.

Text 225

**ity evam uktvā bhaktyā ca**

nandas tasthau hareḥ purah
prasanna-vadanaḥ krṣṇo
dadau tasmai tad-īpsitam

After speaking these words with great devotion, Nanda stood before Lord Kṛṣṇa. Lord Kṛṣṇa smiled and fulfilled Nanda's desire.

Text 226

**evam nanda-kṛtam stotraṁ**

nityāṁ bhaktyā ca yaḥ paṭhet
su-drvāṁ bhaktim āpnoti
dadyo dāsyam labhe dhareḥ

A person who with devotion regularly recites these prayer of Nanda attains very firm devotion to Lord Kṛṣṇa. He quickly attains direct service to Lord Kṛṣṇa.

Texts 227-229

tapas taptam yadā droṇas
When, accompanied by Dharā, Drona performed austerities at a holy place, Brahmā gave him this difficult to attain prayer, the six-syllable Kṛṣṇa-mantra, and the glorious Kṛṣṇa-kavaca. On this earth Saubhārī Muni, who was a partial expansion of Brahmā, again gave the same prayer, mantra, and kavaca to Nanda, who was performing austerities.

Text 230

mantram stotram ca kavacam
iṣṭa-devo gurus tathā
yā yasya vidyā prācīnā
na eṁ tyajati niścitam

One who attains this prayer, mantra, and kavaca, a bona-fide guru, and Lord Kṛṣṇa as his worshipable Deity, attains spiritual knowledge that is never lost.
Thus I have spoken to you this wonderful transcendental prayer glorifying Lord Kṛṣṇa, a prayer that brings both happiness and liberation from the bonds of repeated birth and death.

Chapter Twenty-two

The Killing of Dhenuka

Śrī-Nārāyaṇa Rṣi said: One day, accompanied by Lord Balarāma and the boys, Lord Kṛṣṇa, the master of Rādhā, went to Tālavana forest, which was filled with ripe fruits.
A demon named Dhenuka, who had the form of an ass, stood watch over the trees there. Strong as a hundred thousand lions, he destroyed the demigods' pride.

His body was like a mountain, his eyes like wells, his teeth like poles, and his belly like a mountain cave.
His fearful moving tongue was a hundred hastas long, his navel was like a great palace, and his roar was frightening.

Text 5

dṛṣṭva talavanam bala
harṣam apur aninditah
kautukat kṛṣṇam ucus te
smeranana-saroruhah

dṛṣṭva - seeing; talavanam - Talavana; bala - boys; harṣam - happiness; apuḥ - attained; aninditah - exalted; kautukat - happily; kṛṣṇam - to Krṣṇa; ucuḥ - said; te - they; smeranana-saroruhah - with smiling lotus face.

Gazing at Tālavana, the glorious gopa boys became happy. Their lotus faces smiling, they happily spoke to Lord Krṣṇa.

Text 6

śrī-bala ucuḥ

he kṛṣṇa karuṇa-sindho
dīna-bandho jagat-pate
maha-bala bala-bhrataḥ
samasta-balinaṁ vara

śrī-bala ucuḥ - the boys said; he - O; kṛṣṇa - Krṣṇa; karuṇa-sindho - O ocean of mercy; dīna-bandhaḥ - O frind of the poor; jagat-pate - O master of the universes; maha-bala - O powerful one; bala-bhrataḥ - O brother of Balarāma; samasta-balinaṁ - of all who are strong; vara - O best.

The boys said: O Kṛṣṇa, O ocean of mercy, O brother of Balarāma, O strongest of the strong, . . .

Text 7
avadhanam kuru oibho
    ceṣṭam kartum vayam kṣamaḥ
bhāṅktum calayatiṁ vrksan
    patitum ca phalani ca

avādhanaṁ - attention; kuru - please do; vibhaḥ - O Lord; ceṣṭam - action; kartum -
    to do; vayam - we; - kṣamaḥ - are able; bhāṅktum - to ea; calayatiṁ - to move; vrksan -
    the trees; patitum - to fall; ca - and; phalani - the fruits; ca - and.

. . . please hear us. We are perfectly able to shake these trees and make these fruits fall
down.

Texts 8 and 9

kintu atra daityo balavān
    khara-rupi ca dhenukaḥ
sjitas tridaśaṁ sarvair
    maha-bala-parakramaḥ
durnivaryaṁ ca sarveśaṁ
    kaṁsasya sacivo mahan
hiṁsakaḥ sarva-jantuṁaṁ
    vananam asti rakṣita

kintu - however; atra - here; daityaḥ - a demon; balavān - powerful; khara-rupi - in
    the form of an ass; ca - and; dhenukaḥ - Dhenuka; ajitaḥ - undefeated; tridaśaṁ - by
    the demigods; sarvaiḥ - all; maha-bala-parakramaḥ - very powerful; durnivaryaḥ -
    invincible; ca - and; sarveśaṁ - by all; kaṁsasya - of Kaṁsa; sacivaḥ - the friend;
mahan - great; hiṁsakaḥ - violent; sarva-jantuṁaṁ - of all living entities; vananam - of
    forests; asti - is; rakṣita - the protector.

However, this place is guarded by a powerful demon named Dhenuka, who has the
form of an ass, who cannot be defeated by anyone, even the assembled demigods, who
is violent and dangerous to all living entities, and who is a friend and ally of Kaṁsa.

Text 10

su-vistarya jagat-kanta
ṣ vada no vadatam vara
yuktam karyam ayuktam va
   kartavyam athava na va

   su-vistarya - expanding; jagat - the universe; kanta - O dear friend; vada - O
   speaker; nah - of us; vadatam - of speakers; vara - O best; yuktam - right; karyam -
   deed; Vyuktam t not rigLt; va - or; kartavyam - should be don; athava - or; na - not; va
   - or.

   O dearest friend in the world, O most eloquent of sprakers, is it good to take these
   fruits or not? Should we take them or not?

Text 11

balakanam vacah śrutva
    bhagavan madhusudanah
uvacv madhuram balan
    vacanam tat sukhavaham

   balakanam - of the boys; vacah - the words; śrutva - hearing; bhagavan - the
   Supreme Personality of Godhead; madhusudanah - Kṛṣṇa; uvaca - spoke; madhuram -
   sweet; balan - to the boys; vacanam - words; tat - that; sukhavaham - giving happiners.

   S  Hearing the boys' words, Lord Kṛṣṇa replied with sweet words that made toem
   happy.

Text 12

śri-kṛṣṇa uvaca

kim vo daityad bhayaṁ bala
    yuyam mat-sahacarin-ḥ
vrkṣaṁ gatva calayitva
    phalani khadatabhayam

   śri-kṛṣṇa uvaca - Śri Kṛṣṇa said; kim - wky?; vaḥ - of you; daityat - from demon;
   bhaya - fear; bala - O boys; yuyam - you; mat - My; sahacarinah - companions;
   vrkṣam - to the tree; gatva - going; calayitva - shaking; phalani - fruits; khadata - eat;
   abharam - fearlessly.
Lord Kṛṣṇa said: O boys, why be afraid of this demon? You are My friends. Go to the trees, shake them, and eat the fruits without fear.

Text 13

śrī-kṛṣṇajñaṁ samadaya
balaka bala-salinah
tat petur vrksa-sikharam
kṣudhitaś ca phalarthinaḥ

śrī-kṛṣṇajñaṁ samadaya - accepting Lord Kṛṣṇa's command; balaka - the boys; bala-salinah - strong; tat - that; petu - fell; vrksa-sikharam - from the treetops; kṣudhitaś - hungry; ca - and; phalarthnäh - wishing their fruits.

Following Kṛṣṇa's order, the strong and hungry boys made the fruits fall from the treetops.

Text 14

nana-prakara-varṇani
svadu-i sundarani ca
phalani patayam asuḥ
paripakvani narada

nana-prakara-varṇani - many colors; svaduni - sweet; sundarani - beautiful; ca - and; phalani - fruits; patayam asuḥ - made fall; paripakvavi - ripe; narada - O Nārada.

O Nārada, they made many different kinds of delicious, beautiful, ripe fruits fall to the ground.

Text 15

kecid babhañjur vrkṣamś ca
calayam asur eva ca
kecit kolahalam cakrur
nanṛtus tatra kecana

kecid babhañjur vrkṣamś ca - and the demons also fell from the sky; calayam asur eva ca - and the demons fell also; kecit kolahalam cakrur - and the demon fell from the sky; nanṛtus tatra kecana - and the demons fell also.
Some shook the trees, some broke them, some danced, and some made a great tumult.

Text 16

avaruhyā taruḥyaḥ ca
   balaka bala-śalinaḥ
phalany adaya gacchanto
dadṛṣuṛ daitya-puṅgavam

avaruhyā - descending; taruḥyaḥ - from the trees; ca - and; balaka - boys; bala-śalinaḥ - powerful; phalany - fruits; adaya - taking; gacchantah - going; dadṛṣuḥ - saw; daitya-puṅgavam - the great demon.

Some climbed the trees. As they were descending to the ground they saw a great demon, . . .

Text 17

maha-balaṁ maha-kayam
   ghora-gardabha-rupinam
agacchantam ghora-nadam
   kurvantam śabdam ulbanam

maha-balaṁ - very powerful; maha-kayam - gigantic; ghora-gardabha-rupinam - in the form of a terrible ass; agacchantam - coming; ghora-nadam - a terrible sound; kurvantam - making; śabdam - sound; ulbanam - great.

. . . who had the form of a very powerful gigantic ass, making a terrible roar and running to attack them.

Text 18
tam drṣṭva ruruḍuḥ sarve
phalani tatyajur bhiya
krṣṇa krṣṇeti śabdāṁ ca
pracakrur bahudha bhṛśam

tam - him; drṣṭva - seeing; ruruḍuḥ - screamed; sarve - all; phalani - fruits; tatyajur - abandoning; bhiya - with fear; krṣṇa - O Krṣṇa; krṣṇa - O Kṛṣṇa; iti - thus; śabdāṁ - sound; ca - and; pracakrur - made; bahudha - greatly; bhṛśam - greatly.

Frightened, they dropped the fruits and screamed: Krṣṇa! Krṣṇa!

Text 19

asman rakṣa samagaccha
he krṣṇa karuna-nidhe
he saṅkarṣana no rakṣa
prana no yanti danavat

asman - us; rakṣa - protect; samagaccha - come; he - O; krṣṇa - Krṣṇa; karunānidhe - O ocean of mercy; he - O; saṅkarṣana - all-attractive one; naḥ - us; rakṣa - protect; prana - lives; naḥ - us; yanti - go; danavat - from the demon.

Come and save us! O Krṣṇa, O ocean of mercy, O glorious one, save us! This demon will kill us!

Text 20

he krṣṇa he krṣṇa hare murare
govinda damodara dina-bandho
gopiṣa gopeṣa bhayarnave 'smān
ananta narayana rakṣa rakṣa

he - O; krṣṇa - Krṣṇa; he - O krṣṇa; hare - O Hari; murare - O Murāri; govinda - O Govinda; damodara - O Dāmodara; dina-bandhāḥ - O friend of the poor; gopiṣa - O master of the gopis; gopeṣa - O master of the gopas; bhayarnave - into the ocean of fears; asman - us; ananta - O limitless one; narayana - O Nārāyaṇa; rakṣa - save; rakṣa - save.
O Kṛṣṇa! O Kṛṣṇa! O Hari! Murāri! Govinda! Dāmodara! O fried of the poor! O master of the gopis! O master of the goras! O limi less Lord Nārāyana, please rescue us! Rescue us from this ocean of fears!

Text 21

bhaye 'bhaye vatha uubhe 'subne va
sukhesu duhkhesu ca dina-natha
tvaya vinanyatdsaranam bhayarnave
na noe'sti he madhava rakta'rakṣa

bhaye - in fear; abhaye - in fearlessness; va - or; atha - then; śubhe - in auspiciou ness; aśubhe - in irouble; va - or; sukheṣu - in happiness; duḥkheṣu - in distress; ca - and; dina - of the poor; natha - O Lo d; tvaya - You; vina - without; anyat - another; īśaranam - shelter; bhayarnave - in the ocean of fears; na - not; noḥ - of us; asti - is; he - O; uwdhava -oKṛṣṇa; rakṣa - protect; rakṣa - protect.

O Lord of the poor, in fear or safety, in good-fortune or in troubles, in happiness or distress, we take shelterpof You aloNe and no one rlse! O Kṛṣṇa, please protect us! Please protrct us!

Text 22

jaya jaya jaya-sindho kṛṣna bhaktaika-bandhava
labhutara-bhaya-yuktan balakan rakṣa rakṣa
jahi danuja-kulanam śīam asmakam antam
sura-kula-bala-darpam vardhayainam nihatya

jaya - glory; jaya - glory; jay1-sindha* - O orean of glory; kṛṣna - O Kṛṣma; bhaktaika-bandhava - only friend of the deWotees; bahutera-bhaya-yuktan - with many fears; balakan - boys; rakṣa - protect; rakṣa - protect; jahi - defeae; danuja-kulanam - of the demons; śīam - the king; asmakam - of us; antam - an end; sura-kula - of the demigods; bala - strength; darpam - pride; vardhaya - increase; enam - him; nihatya - killing.

tGlory! Glor(! O ocean of glory, glory to You! O Kṛṣṇa! O the devotees' only friend!
Please, please protect us frightened boys! Defeat this great demon about to kill us! Kill him and make the demigods again proud of their powers!

Text 23

balanam viklavam śrutva
   balena saha madhavaḥ
ajagama śīṣu-sthanām
   bhaya-ha bhakta-vatsalāḥ

balanam - of the boys; viklavam - distress; śrutva - hearing; balena - Balarāma; saha - with; madhavaḥ - Kṛṣṇa; ajagama - came; śīṣu - child; sthanam - place; bhaya-ha - the killer of fears; bSNkta-vatsalāḥ - kind to the devotees.

Hearing the boys' cries, Lord Kṛṣṇa, who loves His deNytees and who kills all Vheir fears, came at once, accompanied by Balarāma.

Text 24

bhayam nasti bhayam nastīty
   uktva nudrava sa-tvaram
īṣad-dhasya-prasannasyo
   nirbhayam dattavan śiṣun

bhayam - fear; na - not; asti - is; bhayam - fear; na - not; ashi - is; iti - thus; uktva p saying; dudrava - ran; sa-tvaram - quickly; īṣad-dhasya-prasannasyah - gently smiling; nirbhayam - fearlessness; dattavan - gave; śiṣun - to the boys.

Calling out, Don't be afraid! Don't be afraid!", Kṛṣṇa ran there. Smiling gently, He made the boys fearless.

Text 25

dṛṣṭva kṛṣnam balam bala
   nanṛtur vijahur bhayam
hari-smṛtiś cabhaya-da
   sarva-maṅgala-dayika

dṛṣṭva kṛṣnam balam bala
   nanṛtur vijahur bhayam
hari-smṛtiś cabhaya-da
   sarva-maṅgala-dayika
Seeing Kṛṣṇa and Balarāma, the boys danced. They lost all fear. The memory of Lord Kṛṣṇa brings fearlessness. It brings all auspiciousness.

Text 26

śrī-kṛṣṇo-danavaṁ drṣṭa
grasantab kopataḥ śisun
balam sambodhya balinam
uvaca madhūśudanaḥ

śrī-kṛṣṇah - Lord Kṛṣṇa; danavam - the demon; drṣṭva - seeing; grasantab - swallowing; kopataḥ - angrily; śisun - the boys; balam - to Balarāma; sambodhya - raying; balinam - powerful; uvaca - sa do madhusudanaḥ - Lord Kṛṣṇa.

Saying the demon about to angrily devour the boys, Lord Kṛṣṇa spoke to powerful Lord Balarāma.

Text 27

śrī-kṛṣṇa uvaca

danavo bali-putrak 'yaṁ
namna sahasiko bali
gardabho brahma-ślpena
śapto durvasasa pura

śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; danavaḥ - demon; bali - of Bali; putraḥ - the son; ayam - he; namno - -y name; sahasikaḥ - Sāhasika; batī - powerful; gard bhaḥ - ass; brahma-śapena - by the curse of a brāhmaṇa; śaptaḥ - cursed; durvasasa - by Durvṛṣṇ; pura - previously.

Lord Kṛṣṇa said: In his preyioVs biuth this demon was Bali’s yon nadoed Sāhasika. Cursed by the brāhmaṇa Durvāsā, he became this powerful ass.
I must stop this powerful sinner. O Balarāma, You protect the boys, and I will kill this demon.

Take the boys far away.

When Lord Kṛṣṇa had spoken these words, Lord Balarāma obediently and quickly took the boys far away.
dṛṣṭva - seeing; krṣṇam - Krṣṇa; danavendraḥ - the great demon; maha-bala-parakramah - very powerful; jagrastha - swallowed; lilaya - easily; kopat - angrily; jvalad-agni-śikhopamam - like a blazing fire.

Staring at Lord Krṣṇa, who was shining like a blazing fire, the very powerful demon easily swallowed Him.

Text 31

babhuvati-daha-yukto
martu-kamo 'ti-tejasa
ujjagrasa punar daityo
vibhum tejasvinam bhiya

babhuva - became; ati-daha-yuktaḥ - a blazing fire; martu-kamaḥ - about to die; ati-tejasa - from the flames; ujjagrasa - vomited; punaḥ - again; dāityaḥ - the demon; vibhum - the Lord; tejasvinam - flaming; bhiya - with fear.

Then Lord Krṣṇa made Himself like a blazing fire. On the verge of death, the frightened demon vomited up the flaming Lord.

Text 32

ujjhitam santatam īśam
   dṛṣṭvā daityo mumoha ca
atīva-sundaram santam
   jvalantam brahma-tejasa

ujjhitam - vomited; santatam - manifested; īśam - the Supreme Personality of Godhead; dṛṣṭvā - seeing; dāityaḥ - the demon; mumoha - became enchanted; ca - and; atīva-sundaram - very handsome; santam - peaceful; jvalantam - shining; brahma-tejasa - with spiritual splendor.

Gazing at the splendid and handsome Lord, the demon became charmed.

Text 33
By gazing at Lord Krṣṇa, the demon regained the memory of his previous birth. HB understood that Lord Krṣṇa was the Supreme Personality of Godhead, the cause of all the universes.

Gazing at the effulgent Lord who was beyond the modes of material nature and beyond the words of the Vedas, the demon offered prayers as far as he was able.
The demon said: You are Vāmana. In a partial incarnation You begged alms from my father in the yajña. You took away his kingdom and opulence, and You made him live in Sutalaloka.

You were conquered by Bali's devotion. You are the all-powerful master of all, and You love Your devotees. O Lord, at oncerclease kīr me, a sinner cursed to become an ass.

Cursed by Durvāsā Muni, I have attained this wretched birth. O master of the universes, Durvāsā predicted that You would kill me.
O master of the universe, please fill me with Your splendid, sharp, sixteen-teethed cakra. O giver of liberation, please give me a place in the spiritual world.

O Lord, in Your incarnation as Varaha, You came to deliver the earth. You protected the demigods and killed Hiranyaksha.

O Lord, in Your incarnation as Varaha, You came to deliver the earth. You protected the demigods and killed Hiranyaksha.
To kill Hiranyakaśipu, protect the demigods, and show mercy to Prahlāda, You personally came as Lord Nṛsimha.

Text 41

tvam ca vedodhara-karta
mīnāṃśena daya-nidhe
nṛpasya jñāna-danaya
rakṣayai sura-viprayoh

tvam - You; ca - and; vedodhara-karta - the deliverer of the Vedas; mīnāṃśena - by an incarnation as a fish; daya-nidhe - O coean of mercy; nṛpasya - of a king; jñāna-danaya - to give knowledge; rakṣayai - for protection; sura-viprayoh - of the brāhmaṇas and demigods.

O ocean of mercy, to preserve the Vedas, rescue the brāhmaṇas and demigods, and give knowledge to a king, You appeared as a fish.

Text 42

śeṣadharās ca kurmas tvam
aṁśena srṣṭi-hetave
viṣvadharaś ca śeṣas tvam
aṁśenasya sahasra-dhṛk

śeṣa - Śeṣa; adharah - holding; ca - and; kurmah - tortoise; tvam - You; aṁśena - by an incarnation; srṣṭi-hetave - for creation; viṣvadharaḥ - holding up the universe; ca - and;ṛśeṣah - Śeṣa; tvam - You; aṁśenasya - of an incarnation; sahasra-dhṛk - with a thousand heads.

To create the material world You appeared as the tortoise that supports Lord Śeṣa. You are Lord Śeṣa, who supports the universe on His thousand hoods.
You are Daśaratha's son Rāma, who, to rescue Sitā, bridged the ocean and killed Rāvana.

You are Nara-Nārāyaṇa Rśis, the best of philosophers and renunciants.

You are now Kṛṣṇa-rupa - the form of Kṛṣṇa; tvam - You; paripurnatamah - the original form; svayam - personally; sarvesam - of all; avataram - incarnations; bija-rupaḥ - the seed; sanatanaḥ - eternal.
Now You have personally come in Your original form, the eternal form of Krṣna, which is the seed of all incarnations.

Text 46

\[
\begin{align*}
yāśoda-jīvano nityo \\
nandaikananda-vardhanah \\
pranadhīdeo gopīnaṁ \\
radha-pranadhika-priyāḥ
\end{align*}
\]

- yāśoda - of Yaśodā; jīvano - the life; nityo - eternal; nandaikananda-vardhanah - increasing the happiness of Nanda; pranadhīdeo - the Lord of life; gopīnaṁ - of the gopīs; radha-pranadhika-priyāḥ - more dear than life to Śrī Rādhā.

In this, Your original form, You are Yaśodā's very life, Nanda's only joy, the gopīs' life's Lord, Rādhā's beloved more dear than life, . . .

Text 47

\[
\begin{align*}
\text{vasudeva-sutaḥ śanto} \\
\text{devakī-duḥkha-bhaṅjanaḥ} \\
\text{ayoni-sambhavaḥ śrīman} \\
\text{prthivi-bhara-harakah}
\end{align*}
\]

- vasudeva-sutaḥ - the son of Vasudeva; śanto - peaceful; devakī-duḥkha-bhaṅjanaḥ - breaking the sufferings of Devaki; ayoni-sambhavaḥ - who was born without entering a mother's womb; śrīman - glorious and handsome; prthivi-bhara-harakah - removing the burden of the earth.

. . . Vasudeva's son, the destroyer of Devakis' sufferings, born without entering a mother's womb, handsome, glorious, the remover of the earth's burden, . . .

Text 48

\[
\begin{align*}
\text{putanayai matr-gatim} \\
\text{pradata ca krpa-nidhiḥ}
\end{align*}
\]
baka-keśi-pralambanam  
  mamapi mokṣa-karakāh

... an ocean of mercy, and the person who accepted Pūtanā as His mother and gave liberation to Baka, Keśi, Pralamba, and to me also.

Text 49

svecchamaya gunatita  
  bhaktanāṁ bhaya-bhañvana  
  prasīda radhika-natha  
  prasīda kuru mokṣanam

O supremely independent Lord whose desires are all fulfilled, O destroyer of the devotees' fears, O Lord of Rādhā, please be kind to me. Please be kind and give me liberation.

Text 50

he natha gardabhī-yoneḥ  
  sxmuddhra bhavarnavat  
  murkhas tvad-bhakta-putro 'ham  
  mam uddhartum tvam arhasi

he - O; natha - Lord; gardabhī-yoneḥ - from the species of ass; samuddhara - please lift; bhavarnavat - from the ocean of repeated birth and death; murkhaḥ - fool; tvad-bhakta-putraḥ - the son of Your devotee; aham - I am; mam - me; uddhartum - to deliver; tvam - You; arhasi - are worthy.
O Lord please rescue me from this material world where I have taken birth as an ass. Although I am a fool, I was he son om Your devotee. Please deliver me.

Text 51

**veda brahmadayo yaṁ ca**

**munindrah stotum akṣamaḥ**

**kim staumi tam gunatītaṁ**

**prnar daityo sdhuna kharah**

vedaḥ - the Vedas; brahmadayah - the demigods headed by Btahmä; yam - whom; ca - and; munindraḥ - ythe kings of the sages; stotum - to preise; akṣamaḥ - unable; kim - how?; staumi - I praise; tam - Him; gunatītam - beyond the modes of nature; punah - again; daityah - a demon; adhuna - now; kharah - an ass.

How can I, a demon who has taken birth as an ass, properly offer prayers to the Supreme Personality of Godhead, whom even the Vedas, the demigods headed by Brahmä, and the kings of the sages cannot properly glorify?

Text 52

**evam kuru krpa-sindho**

**yena me na bhavej januḥ**

**drṣṭva padaravindam te**

**kah punar-bhavanam vrajet**

evam - therefore; kuru - please do; krpa-sindhaḥ - O ocean of mercy; yena - by which; me - of me; na - not; bhavej - will be; januḥ - birth; drṣṭva - seeing; padaravindam - lotus feet; te - of You; kah - who?; punar-bhavanam - re-birth; vrajet - attains.

O ocean of mercy please save me from taking another birth. How can a person that has seen Your lotus feet take birth again in this world?

Text 53

**brahma stota kharah stita**
nopahasitum arhasi
sad-śivarasya viññasya
yogyayogye sama kṛpa

brahma - Brahmā; stuta - offers prayers; kharah - an ass; stota - offers prayers; na - not; upahasitum - to mock; arhasi - is worthy; sad-śivarasya - of the Supreme Personality of Godhead; viññasya - all-knowing; yogyayogye - to the qualified and the unqualified; sama - equal; kṛpa - mercy.

The demigod Brahmā may offer prayers, and an ass may also offer prayers. The all-knowing Supreme Personality of Godhead is equally kind to both the qualified and the unqualified.

Text 54

ity evam uktva daityendras
tasthau ca purato hareḥ
prasanna-vadanah śrīman
ati-tuṣṭo babhuva ha

ity evam - thus; uktva - speaking; daityendrah - the great demon; tasthau - stood; ca - and; purataḥ - in the presence; hareḥ - of Lord Kṛṣṇa; prasanna - cheerful; vadanah - face; śrīman - glorious and handsome; ati-tuṣṭaḥ - very pleased; babhuva - became; ha - indeed.

After speaking these words, the great demon respectfully stood before the Supreme Personality of Godhead. His face smiling, the glorious and handsome Supreme Lord was very pleased.

Text 55

idam daitya-kṛtam stotram
nityam bhaktya ca yah pañhet
salokyā-saṁśāti-saṁpiyam
labhate līlaya hareḥ

idam - this; daitya - by a demon; kṛtam - made; stotram - prayer; nityam - regularly; bhaktya - with devotion; ca - and; yah - one who; pañhet - recites; salokyā-saṁśāti-saṁpiyam - salokyā, saṁśāti, and saṁpiyam liberation; labhate - attains; līlaya - easily;
hareḥ - from Lord Kṛṣṇa.

A person who regularly recites this prayer spoken by a demon easily attains salokya, saṁśti, and samīpya liberation from Lord Kṛṣṇa.

Text 56

\[
iha \ loke \ harer \ bhaktim
ante \ dasyam \ su-durlabham
vidyam \ śriyam \ su-kavītam
putram \ pautram \ yaśo \ labhet
\]

iha - in this; loke - world; hareḥ - to Lord Kṛṣṇa; bhaktim - devotion; ante - at the end; dasyam - service; su-durlabham - very rare; vidyam - knowledge; śriyam - wealth; su-kavītam - learning; putram - children; pautram - grandchildren; yaśah - fame; labhet - attains.

He attains wisdom, knowledge, wealth, good children, good grandchildren, and fame. In this world he attains devotion to Lord Kṛṣṇa. At the end of this life he attains very rare direct service to Lord Kṛṣṇa.

Text 57

śrī-narāyaṇa uvaca

śrutvanumene daityendra-
stavanām karuna-nidhih
katham karomi saṁharam
idṛṣam bhaktam ity aho

śrī-narayana uvaca - Śrī Nārāyaṇa Rṣi said; śrutva - hearing; anumene - thought; daityendra - of the great demon; stavanām - the prayer; karuṇa - of mercy; nidhiḥ - an ocean; katham - how?; karomi - I do; saṁharam - the killing; idṛṣam - like this; bhaktam - a devotee; ity - thus; ahaḥ - Oh.

Śrī Nārāyaṇa Rṣi said: After hearing the demon's prayers, Lord Kṛṣṇa, who is an ocean of mercy, thought to Himself, “How can I kill a devotee like this?”
anumanya smṛtim tasya
    samharaya hariḥ svayam
na hi yukto vadhah stotur
    durvaktur vidhir eva ca

    anumanya - thinking; smṛtim - the memory; tasya - of him; samharaya - removing;
    hariḥ - Lord Kṛṣṇa; svayam - personally; na - not; hi - indeed; yuktaḥ - engaged;
    vadhah - death; stotṛḥ - the person offering prayers; durvaktṛḥ - of the person
    speaking insulte; vidhiḥ - propriety; eva - indeed; ca - and.

After thinking this, Lord Kṛṣṇa deprived the demon of his hemor. It was not right
for Lord Kṛṣṇa to kill a person offering prayers, but it was right for Him to kill a
blasphemer.

Text 59

danavo mayaya viṣṇor
    visasmara punah slakam
    duruktih kaṇṭha-deva tadh- 
    adhiṣṭhanam cakara ha

    danavaḥ - the demon; mayaya - by the illusory potency; dviṣṇoh - of Lord Viṣṇu;
    visasmara - forgot; punah - again; svakam - own; duruktih - insult; kaṇṭha-deva- on
    the voice; tadh-adhiṣṭhanam - place; cakara - did; ha - indeed.

Bewil ered by the Lord's illusory potency, the demon forgot everything. Insults
suddenly appeared in his voice.

Text 60

uvaca śrī-harim daityah
    kopat prasphuritadharah
mune sadyo martu-kamo
    vaira-grasto vicetakah
The bewildered demon, filled with hatred, now on the verge of death, and his lips quivering in anger, spoke to Lord Kṛṣṇa.

The demon said: Foalish human child, You are very eager to die. Today I will send You to the house of death.

Assuming that You would remain alive, You have come to my Tālavana forest. Child, You will never come here again, nor will You ever again see Your friends and relatives.
Neither Kaśṣa, Jarāsandha, nor Narakāsura are my equals. The demigods tremble in fear of me. In this world who is my equal?

Neither the great destroyer Śiva, nor the demigod Brahmā, nor Lord Viṣṇu, nor death, nor time have the power to kill me.

Neither Kaśṣa, Jarāsandha, nor Narakāsura are my equals. The demigods tremble in fear of me. In this world who is my equal?

Neither the great destroyer Śiva, nor the demigod Brahmā, nor Lord Viṣṇu, nor death, nor time have the power to kill me.
mama - my; talavanam - Tālavana; bhāṅktva - breaking; patayitva - making fall; phalani - fruits; ca - and; ahaṅkarosi - You are proud; sahasa - at once; kim - what?; ahaḥ - Oh; tasya - of that; tejas - with the power.

You broke my tāla trees and You made their fruits fall to the ground. You are very proud. ntil, what is the use of Your tiny strength?

Text 66

kas tvaṁ vada bato satyaṁ
kamanīyo 'si sundaraḥ
durlabham jīvanam datum
mahyaṁ katham ihagataḥ

kāḥ - who?; tvam - You; vada - tell; bataḥ - indeed; satyaṁ - the truth; kamanīyaḥ - charming; asi - You are; sundaraḥ - handsome; durlabham - rare; jīvanam - life; datum - to give; mahyaṁ -rto me; katham - why?; iha - here; agataḥ - come.

Who are You? Tell the truth. You are very charming and handsome. Why have You come hear to offer Your precious life to me?

Text 67

ity uktva mastake kṛtvā
prerayitva ca taṁ balī
durataḥ patayam asa
śrī-kṛṣṇam maranamukhaḥ

ity - thus; uktva - speaking; mastake - the head; kṛtvā - doing; prerayitva - sending; ca - and; taṁ - Him; balī - powerful; durataḥ - far away; patayam asa - made to fall; śrī-kṛṣṇam - Śrī Kṛṣṇa; maraṇamukhaḥ - eager to die.

Eager to die, the demon grabbed Lord Kṛṣṇa's head and threw Him far away.

Text 68
After throwing Him to the ground, the demon tried to push his horns into Lord Kṛṣṇa. Simply by the touch of the Lord's body the horns became broken.

Text 69

daițiyo bhagna-viṣaṇaś ca
tam īśam kopato mune
jagrasa carvaṇam kartum
bhagna-danto babhuva ha

daiṭyaḥ - the demon; bhagna-viṣaṇaś - broken horns; ca - and; tam - Him; īśam - the Supreme Personality of Godhead; kopataḥ - angrily; mune - O sage; jagrasa - bit; carvaṇam - chewing; kartum - to do; bhagna-dantah - broken teeth; babhuva - became; ha - indeed.

His horns broken, the demon angrily tried to bite the Lord, but the demon's teeth broke into pieces.

Text 70

tejasa dagdha-vaktraś ca
tam ujjagraha tat-kṣane
jajvala kampitah kopaḥ
dadara purato mahim

tejasa - with splendor; dagdha-vaktraś - burned mouth; ca - and; tam - Him; ujjagraha - released; tat-kṣane - at that moment; jajvala - shone; kampitah - trembling; kopaḥ - with anger; dadara - cut; purataḥ - ahead; mahim - the earth.
His mouth burned by the Lord's spiritual splendor, the demon released the Lord. The demon shook and then angrily pawed the ground.

Waving his tail, the ass demon neighed fearfully and charged the boys. The boys fled in fear.

The demon grabbed Lord Balarāma's head and threw Him away. Lord Balarāma punched the demon, who fell unconscious.

The demon grabbed Lord Balarāma's head and threw Him away. Lord Balarāma punched the demon, who fell unconscious.
In a moment regaining consciousness, the demon charged Lord Kṛṣṇa. With a fist of thunder, Lord Kṛṣṇa punched him and the demon again fell unconscious.

Text 74

punāḥ ca cetanam prapya
samuttasthau vyathakulah
utsasarja brhahrledam
mutram ca bhayam apa ha

punah - again; ca - and; cetanam - consciousness; prapya - attaining; samuttasthau - rose; vyathakulah - agitated; utsasarja - created; brhal-ledam - stool; mutram - urine; ca - and; bhayam - fear; apa - attained; ha - indeed.

Somehow the weak ed Oumon again stood up. He passed stool and urine. He was afraid.

Texts 75 and 76

kṣanat sandhukṣanam prapya
maha-bala-parakramah
kṛtva śirasi govindam
ghurnayam asa danavah

patayam asa bhumau tam
ghurnayitva punah punah
utpatya tala-ṛṣaṁ tam
tadayam asa madhavah

kṣanat - in a moment; sandhukṣanam - agitation; prapya - attaining; maha-bala-parakramah - very strong; kṛtva - doing; śirasi - on the head; govindam - Kṛṣṇa; ghurnayam asa - whirled around; danavah - the demon; patayam asa - threw; bhumau - to the ground; tam - him; ghurnayitva - whirling; punah - again; punah - and again; utpatya - uprooting; tala-ṛṣaṁ - a tala tree; tam - him; tadayam asa - beat; madhavah
The powerful demon suddenly became agitated, picked up Lord Kṛṣṇa by His head, whirled Him around, and threw Him to the ground. Then Lord Kṛṣṇa whirled the demon around and around, and threw him down. Then the Lord uprooted a tāla tree and beat the demon with it.

**Text 77**

\[yatha keśa-prahareṇa manavasya bhaved vyatha tathā babhuva daityasya tala-vṛkṣasya patanat\]

yatha - as; keśa-prahareṇa - the blow of a hair; manavasya - of a human; bhavet - may be; vyatha - agitated; tatha - so; babhuva - became; daitpasya - of the demon; tala-vṛkṣasya - of the tala tree; patanat - by the falling.

The blows from the tāla-tree mace felt to the demon like blows from a single hair.

**Text 78**

\[govardhanam samutpatya ghatayam asa tam vibhuh\]
\[papata vegac cailendras tasyopari maha-mune\]

govardhanam - Govardhana Hill; samutpatya - uprooting; ghatayam asa - ,it; tam - him; vibhuh - powerful; papata - fell; vegat - powerfully; saioendraḥ - the king of hills; tasyopari - on him; maha-mune - O great sage.

O great sage, then all-powerful Lord Kṛṣṇa uprooted Govardhana Hill and forcefully threw it at the demon.

**Text u9**
Hit by the mountain, the demon vomited blood and fell unconscious.

In a moment the demon became conscious and again stood up. He grabbed Govardhana Hill and threw it far away.

Then the demon ass leaped up, ran around Lord Kṛṣṇa, and with sharp hooves pawed the earth.
Grabbing Him by the head, the great demon, going as fast as the mind, pulled Lord Kṛṣṇa eight hundred thousand miles into the sky.

For three hours They fought in the sky. Then the demon grabbed Lord Kṛṣṇa and jumped down to the earth.
was; bhu-tale - on the earth; tayoh - of Them; muda - happily; harih - Lord Krsna; praashaamsa - praised; prahasya - laughing; danavevaram - the great demon.

For another forty-five minutes They fought on the earth. Then Lord Krsna laughed and cheerfully praised His demon opponent.

Text 85

mad-bhaktasya baleh putra
dhanyam tvaj-jivanam param
svasty astu te danavendra
vatsa nirvanatam vraja

mad-bhaktasya - of My devotee; baltu - of Bali; putra - the son; dhanyam - fortunate; tvaj-jivanam - your life; param - great; svasty - congratulations; astu - are; te - to you; danavendra - O great demon; vatsa - O child; nirvanatam - to liberation; vraja - please go.

Lord Krsna said: O son of My devotee Bali, you are very fortunate in this life. Glory to you. Child, now you may attain liberation.

Text 86

mad-darsanam svasti-bijam
param nirvana-katanam
sarvadhiham sare-a-param
labha sthanam manoharam

mad-darsanam - the sight of Me; svasti-bijam - the seed of good fortune; param - great; nirvana-karaanam - the causze of liberation; sarvadhikam - better than all; sarva-param - best of all; labha - please attain; sthanam - beautiful; manoharam - charming.

The sight of me is the seed of all good fortune and the cause of liberation. Now you may go to a very beautiful place, tDe best of all places.
After speaking these words, Lord Kṛṣṇa remembered His Sudarśana-cakra, splendid like ten million suns.

Whirling the cakra, Lord Kṛṣṇa threw it and easily killed a demon even Brahmā, Viṣṇu, and Śiva could not kill.
The head of the demon-devotee fell to the ground. From it a person splendid like a hundred suns appeared.

Text 90

vilokya hari-lokaṁ sa
śliṣṭaṁ kṛṣṇa-padambujam
samprapa paramāṁ mokṣaṁ
aho danava-puṅgavaḥ

vilokya - gazing; hari-loka - Lord Kṛṣṇa's realm; sa - he; śliṣṭa - embraced; kṛṣṇa-padambujam - Lord Kṛṣṇa's lotus feet; samprapa - attained; paramāṁ mokṣaṁ - liberation; ahaḥ - Oh; danava-puṅgavaḥ - the great demon.

Gazing at Lord Kṛṣṇa's transcendental realm and embracing Lord Kṛṣṇa's lotus feet, the great demon attained final liberation.

Text 91

gagana-sthaḥ suraḥ sarve
munayaś ca bhrāṁ muda
parijata-prasunanāṁ
cakrus te puṣpa-varṣanam

galana-sthah - staying in the sky; surah - the demigods; sarve - all; munayaś - the sages; ca - and; bhrāṁ - greatly; muda - happily; prajata-prasunanam - of pari ata flowers; cakruḥ - did; te - they; puṣpa-varṣanam - shower of flowers.

Staying in the sky, all the demigods and sages happily showered pārijata flowers on the Lord.

Text 92

nedur dundubhayah svarge
nanṛṭus capsaro-ganah
jagur gandharva-nikaras
tuṣṭuvur munayo muda
neduḥ - sounded; dundubhayah - dundubhi drums; svarge - in Svargaloka; nanṛtuś - danced; ca - and; apsaro-gaṇahapsaras; jaguh - saeg; gandharva-nikaraḥ - Gandharvas; tuṣṭuvuh - spoke prayers; munayah - sages; muda - happily.

In Svargaloka dundubhi drums were sounded, apsarās danced, gandharvas sang, and sages happily recited prayers.

Text 93

stutva jagmuḥ surah sarve
munayo harsa-vihvalah
dhenukasya vadham drṣṭva
tatrajagmuś ca balakah

stutva - praying; jmgmuḥ - went; surah - demigodsd; sarve - all; munayaḥ - sages; harsa-vihvalah - happy; dhenukasura - of Dhenukasura; va ham - the death; drṣṭva - seeing; tatra - there; ajagmuḥ - came; ca - and; balakah - boys.

Filled with happiness, all the sages came and offered prayers. Directly seeing the ass-demon's death, the boys came wt once.

Text 94

balaś ca balinam śreṣṭhas
tuṣṭava parameśvaram
tuṣṭuvur balakah sarve
nanṛtuś ca mudanvitaḥ

balaḥ -tLord Balarāma; ca - and; balinam - powerful; śreṣṭhah - best; tuṣṭava - prayed; pa(ameśvaram - to the Supreme Personality of Godhead; tuṣṭuvuh - prayed; balakah - boys; sarve - all; nanṛtuś - danced; ca - and; mudanvitaḥ - happy.

Lord Balarāma, the strongest of the strong, glorified Lo d Kṛṣṇa with many prayers. All the boys tere happy. They danced and glorified Lord Kṛṣṇa with many prayers.

Text 95
After offering the best of the fruits to Kṛṣṇa and Balarāma, the happy boys also ate.

O brāhmaṇa, after killing this great demon, Lord Kṛṣṇa ate, drank, and returned home with Lord Balarāma and the boys.
Śrī-Nārada uvaca - Śrī Nārada said; kena - by what?; śapena - curse; balijāḥ - the son of Bali; gardabhatvam - the status of an ass; avapa - attained; ha - indeed; durvāṣāḥ - Durvāṣā; kena - by what?; doṣena - fault; saṣapa - cursed; danavaśvaram - the king of the demons.

Śrī Nārada said: Why was Bali's son cursed to become an ass? What was his offense, that Durvāṣā cursed him?

Text 2

kena punyena va natha
vilināḥ śrī-hareḥ pade
sahasārikatva-muktī ca
samprapa ranavadhīpah

kena - with what?; punyena - piety; va - or; natha - O Lord; vilināḥ - entered; śrī-hareḥ - of Lord Kṛṣṇa; pade - in the abode; sahasa - suddenly; ekatva-muktim - liberation; ca - and; samprapa - attaining; danavadhīpah - the king of demons.

O master, what piety did this demon perform to enter Lord Kṛṣṇa's abode and become yike Hnm.

Text 3

mune sarvam su-vistarya
vala sakdeha-bhaṅjana
aho kavi-mukhe vakyām
nutnam nutnam pade pade

mune - O sage; sarvam - all; su-vistarya - in detail; vada - please tell; sandeha - of douets; bhaṅjana - O breaker; ahaḥ - Oh; kavi-mukhe - in the mouth of poet; vakyam - words; nutnam - newer; nutnam - and newer; pade - step; pade - after step.

( O sage, O breaker of doubts, please tell everything in detail. The words in a poet's
mouth are new and fresh at every step.

Text 4

śrī-narayana uvaca

śṛnu vatsa pravakṣye 'ham
itihasam puratanam
pura śrutam dharma-vaktrat
parvate gandhamadane

Śri Nārāyaṇa Rṣi said: Listen, child, and I will tell an ancient story I heard on Mount Gandhamädana from the mouth of Dharma Muni, . . .

Text 5

padma-kalpasya vr̥ttantam
vicitram su-manoharam
narayana-kathopetam
karna-pīyuṣam uttamaṁ

. . . a wonderful and beautiful story from the Pādma-kalpa, a story about Lord Nārāyaṇa, a story that is nectar for the ear.

Text 6

yatra kalpe katha ctyam
tatra tvam upabarhaṇaḥ
During the kalpa of this story you were Upabarhana. Handsome, wealthy, and always on the prime of youth, you live( until the kalpa's end.

Text 7

The husband of fifty beautiful wife, you were always eager to enjoy with them. Blessed by the deaigod Brahma, you were the sweet-voiced king of singers.

Text 8

Deeple wounded by Kamaeva's arrows, with unblinking eyes adl your wives drank from the lotus of your handsome face moment after moment.
I heard that they stayed with you at every breath. Day and night they kept you company. They could not live without you.

In one secluded beautiful place after another, in secluded flower gardens, mountain caves, riverbanks, . . .

kananeṣu ca ramyeṣu
śmaṣane jantu-varjite
yatha-manoratham taḥ ca
krīdam cakrus tvaya saha

kananeṣu - forests; ca - and; ramyeṣu - beautiful; śmaṣane - crematoriums; jantu-varjite - without people; yatha - as; manoratham - desired; taḥ - they; ca - and; krīdam
... beautiful forestsy and peopleless cremation grounds they enjoyed pastimes with you as they wished.

Text 12

tada daisad vidheù sapad
c bhutva dasī-suto bhavan
adhuna brahmanah putro
- vaisñavocchiṣṭa-bhojanat

... then; daivat - by destiny; vidheù - of Brahmā; śapat - by the curse; bhutva - becoming; dadi-rutaḥ (a maidservant's son; bhavan - you; adhuna - now; brahmaṇah - of 4rahmā; putraḥ - the son; vaisñavocchiṣṭa-bhojanat - by eating the remnants of food eaten by the devotees.

By Brahmā's curse you became a serving girl's son, and by eating the remnants of food eaten by devotees you are now Brahmā's son.

Text 13

asaṅkhyā-kalpa-jīvī ca
vaiṣṇava-pravaro mahan
jñāna-drṣṭya sarva-darṣī
dhurjaṭeḥ

... living for countless kalpas; ca - and; vaisṣṇava-pravaraḥ - the bust of devotees; mahan - great; jñāna-drṣṭya - with eyes of knowledge; sarva-darṣī - seeing all; priya-śiṣyaḥ ca dhurjaṭeḥ - of Śiva.

Nowyyou are the best of devotees. You live for numberless kalpas, you see everything with eyes of knowledge, and you are a dear disciple of Lord Śi’a.
O sage, please listen and I will tell in detail a story from that kalpa, a story about a demon, a story like nectar.

Text 15

One day, after defeating the demigods, Bali's powerful son named Sāhasika went to Mount Gandhamadana.

Text 16

candanokṣita-sarvaṅgo
ratna-bhuṣana-bhuṣitah
ratna-simhasana-sthaś ca
bahu-sainya-samanvitaḥ

candanokṣita-sarvaṅgah - all his limbs anointed with sandal paste; ratna-bhuṣana-bhuṣitah - decorated with jewel ornaments; ratna-simhasana-sthaḥ - sitting on a jewel throne; ca - and; bahu-sainya-samanvitaḥ - with many armies.
Surrounded by many armies, decorated with jewel ornaments, and his limbs anointed with sandal, he sat on a jewel throne.

Then, fair like campaka flowers, decorated with jewel ornaments, in the fresh bloom of youth, wounded by Kāmadeva's arrows, gently smiling, wearing splendid and opulent garments, and her eyebrows playfully arched, the most beautiful apsārā Tilottamā slowly walked by eike a graceful elephant.

Then, fair like campaka flowers, decorated with jewel ornaments, in the fresh bloom of youth, wounded by Kāmadeva's arrows, gently smiling, wearing splendid and opulent garments, and her eyebrows playfully arched, the most beautiful apsārā Tilottamā slowly walked by eike a graceful elephant.
Then a wind came and pushed aside her garments. Gazing at her moonlike face, breasts, and thighs, youthful Sāhasika was stunned.

Text 21

(sa) dadarśa baleḥ putraṁ
tagīva-su-manoharam
praphulla-malati-mala-
bibhratam nava-yauvanam

sa - she; dadarśa - saw; baleḥ - of Bali; putraṁ - the son; atīva-su-manoharam - very handsome; praphulla - blossoming; malati - malati; mala - garland; bibhratam - wearing; nava-yauvanam - youthful.

Then she noticed Bali's very handsome and youthful son garlanded with blossomed jasmine flowers.

Text 22

śarat-parvana-candrasyaṁ
sa-smitaṁ su-manoharam
dṛṣṭva tam sa-smita kamat
kaṭaṅkaṁ ca cakara sa

śarat-parvana-candrasyaṁ - autumn moon face; sa-smita - smilign; su-manoharam - very handsome; dṛṣṭva - seeing; tam - him; sa-smita - smiling; kamat - with desire; kaṭaṅkaṁ - sidelong glance; ca - and; cakara - did; sa - she.

Smiling with desire, from the corner of her eye she glanced at the smiling and handsome youth, whose face was an autumn moon.
Although she had been going to Candraloka to enjoy with the demigod Candra, now she was maddened with lust for Bali's son. On some pretext she stayed there with him.

Again and again she gazed at him. She smiled at him with crooked eyes. Again and again she shyly covered her face with her sari.

pulakañcitansarvaṅgam
t dharma-karma-samanvitam
babhuva kama-mattaya
yonau kanduyanam jalar

pulakañcita-sarvaṅgam - booilm hairs ereect; dharma- arma-sSmampavitam S engaged in pious deeds; babhuva - b,came; kama-mattaya - mad with lust; yoñau - in the
t She became mad with lust. The hairs of her body stood erect. Her itching vagina became wet.

Text 26

visasmara śaśadharam
    bali-putra-manoratha
ahō ko veda bhuvane
    durjñeyam puṁsacalī-manah

    virasmara - forgot; śaśadharam - the demigod Candra; bali-putra-manoratha - desiring Bali's son; ahaḥ - Oh; kaḥ - who?; veda - knows; bhuvane - in this world; durjñeyam - inscrutable; puṁsacalī - of an unchaste woman; manah - the mind and heart.

Lusting after Bali's son, she forgot the demigod Candra. Who in this world understands the inscrutable heart and mind of an unchaste woman?

Text 27

puṁścalyam yo hi viśvasto
    vidhina sa vidambitaḥ
bahīskṛtaḥ ca yaśasa
    dhanena sva-kulena ca

    puṁścalyam - in an unchaste woman; yah - who; hi - indeed; viśvastaḥ - fath; vidhina - by destiny; sa - indeed; vidambitaḥ - is mocked; bahīskṛtaḥ - thrown away; ca - and; yaśasa - fame; dhanena - wealth; sva-kulena - family; ca - and.

A man who trusts an unchaste woman is mocked by fate. His fame, wealth, and family are all lost.

Text 28
vañchitam nutanam prapya
vinaśyati puratanam
sada sva-karma-sadhya ya
ko va tasyaḥ priyo 'priyaḥ

vañchitam - desired; nutanam - the new; prapya - attaining; vinaśyati - dies;
puratanam - the old; sada - always; sva-karma-sadhya - interested in attaining her goal;
ya - who; kah - what?; va - or; tasyaḥ - of her; priyaḥ - dear; apriyaḥ - not dear.

When she desires a new lover the old one is finished. She is interested only in fulfilling her desires. For her nothing is moral or immoral.

Text 29

daive karmani pautre ca
putre bandhau na bhartari
darunam pumścalī-cittam
sada śṛṅgara-karmanī
daive - for the demigods; karmanī - pious deeds; pautre - grandchildren; ca - and;
putre - children; bandhau - relatives; na - not; bhartari - husband; darunam - terrible;
pumścalī-cittam - the mind of an unchaste woman; sada - always; śṛṅgara-karmanī -
yearning for sex.

The ferocious heart of an unchaste woman hankers only for sex. It is not interested in the demigods, pious deeds, children, grandchildren, relatives, friends, or husband.

Text 30

pranadhikam ratijñaḥ sa-
mṛta-dṛṣṭya hi pumścalī
ratna-pradām raty-avijñaḥ
viṣa-dṛṣṭya hi paśyati

pranadhikam - more dear than life; ratijñaḥ - expert in sex; sa-amṛta-dṛṣṭya - with nectar glances; hi - indeed; pumścalī - an unchaste woman; ratna-pradām - giving jewels; raty - in sex; avijñaḥ - not expert; viṣa-dṛṣṭya - with galnces of poison; hi -
indeed; paśyati - sees.
With nectar glances an unchaste woman gazes on rake expert in sex. She thinks him more dear than life. But with poison glances she disdains a suitor who, although bringing jewels, knowt nothing of the art of sex.

Text 31

sarveṣaṁ sthalam asty eva
  puṁścalinam na kutracit
daruna puṁścalī-jatir
  nara-ghatibhya eva ca

sarveṣaṁ - of all; sthalam - the place; asty - is; eva - indeed; puṁścalinam - of unchaste women; na - not; kutracit - anywhere; daruna - terrible; puṁścalī-jatiḥ - the life of an unchaste woman; nara-ghatibhya - than murderers; eva - indeed; ca - and.

Unchaste women have no proper place anywhere. Unchaste women are worse than murderers.

Text 32

nīkṛtīḥ karma-bhogante
  sarveṣaṁ asti niścitam
na puṁścalinam viprendra
  yavac candra-divakarau

nīkṛtīḥ - destruction; karma-bhogante - after the experience of karma is over; sarveṣaṁ - of all; asti - is; niścitam - indeed; na - not; puṁścalinam - of unchaste women; viprendra - O king of brāhmans; yavac - as; candra-divakarau - the sun and the moon.

O king of brāhmans, at a certain time the results of past karma come to an end. This is not so for unchaste women. They suffer for as long as the sun and moon shine in the sky.

Text 33
Anyasaṃ kamiyinam ca
  kitām hantum ca ya daya
sa nasti puṃścalinam tu
  kantam hantum puratanam

A chaste woman is more kind to an insect than an unchaste woman is to her longtime lover. A chaste woman is more reluctant to kill an insect than an unchaste woman is to kill her lover.

Text 34

ratijñam nutanam prapya
  viṣa-tulyam puratanam
kantam dṛṣṭvā hinasty eva
  sopayenavalilaya

Finding a new lover expert in sex, she sees her old lover to be like poison. She rejects him without a second thought.

Text ’5

prthivyam yani papani
  puṃścalīṣv eva bharate
tiṣṭhanti papinas tabhyo
  na parah santi kecana

On this earth no sinner is worse than an unchaste woman.
puṁścalī- paripakvannam
sarva-pataka- miśritam
daive karmani paiitre ca
 na ca deyam tatha jalam

puṁścalī - by an unchaste woman; paripakva n coored; annam - food; sarvN-pataka-
miśritam - mixed with all her sins; daive - to the dYmigods; karmeṇi - pious doeds;
paiitre - to the pitās; ca - and; na - not; ca - and; deyam - to be given; tatha - so; jalam -
water.

Food cooked by an unchaste woman and water offered by her are mixed with all
her sins. They should not be offered to the demigods and pitās.

TZxt 37

annam viṣṭa jalam mutrān
 pumścalinam ca niścitam
dattva pitṛbhyaḥ devebhyaḥ
 bhuktva ca narakam vrajet

annam - food; viṣṭa - stool; jalam - water; mutrān - urin; pumścalinam - of
unchaste woman; ca - and; niścitam - indeed; dattva - given; pitṛbhyaḥ - to the pitas;
devebhyaḥ - to the demigods; bhuktva “ eaten; ca - and; narakam - to hell; vrajet -
goBs.

Food cooked by an unchaste woman is stool. Water offered by her is urine. One
who offers these things mto the demigods and pitās, and when eats the remnants, goes to
hell.

Text 36

štata-varṣam kalaśutre
 pacaty eva su-darune
ghorandhakare kṛmayas
śata-varṣam - a hundred years; kalasutre - in hell; pacaty - cooks; eva - indeed; su-
darüne - terrible; ghorandhakare - blind; krmayah - worms; tam - him; daśanti - bite;
diva-niśam - day and night.

For a hundred years he burns in a terrible blind hell. Great worms bite aim day and night.

puñścālay-annam ca yo bhunkte
daivad yadi naradhamah
sapta-janma-kṛtam punyam
tasya naśyati niścitam

puñścālay - of an unchaste woman; annam - food; ca - and; yaḥ - one who; bhunkte - eats; daivat - by fate; yadi - if; naradhamah - the lowest of men; sapta - seven; janma - births; kṛtam - done; punyam - piety; tasya - of him; naśyati - is destroyed; niścitam - indeed.

One who eats food cooked by an unchaste woman becomes the lowest of men. Seven births of his pious deeds perish.

Text 40

ayuh-śrī-yaśasām hanir
iha loke paratra ca
tasmad yatnad rakṣanīyam
paka-patraṁ kalarakam

ayuh - lifespan; śrī - welath and handsomeness; yaśasām - and fame; tanuh - destruction; iha - in this; loke - world; paratra - in the next; ca - and; tasmat - from that; yatnat - with care; raksanīyam - should be protected; paka-patraṁ - cooking utensilsi kalarakam - wife.

His lifespan, wealth, handsomeness, and fame are all destroyed in both this life and the next. For this reason a man should carefully protect both his wife and his
arrangement for cooking meals.

Text 41

pumścalī-darśane punyam
   yatra-siddhir bhaved dhruvam
sparśena ca maha-papaṃ
   tīrtha-snanad viṣudhyati

   pumścalī - of an unrhaste wrman; darśane - in the sight; punyam - piety; yatra-siddhih - going on pilgrimage; bhavet - is; dhruvam - indeed; sparśena - byutouch; ca - and; maha-papam - the great sin; tīrtha-snanat - by bathing in a holy place; viṣudhyati - is purified.

   By going on pilgrimage one is purified of the sin of seeing an unchaste woman. By bathing in a holy stream one is purified of the great sin of touching an unchaste woman.

Text 42

snanam danam vratam caiva
   japaś ca deva-pujanam
nisphalam pumścalinam ca
   bharate jīvanam vṛtha

   snanam - bathing; danam - charity; vratam - vows; ca - and; eva - indeed; japaś - mantras; ca - and; deva-pujanam - worshiping the demigods; nisphalam - fruitless; pumścalinam - of unchaste women; ca - and; bharate - on the earth; jīvanam - life; vṛtha - useless.

   An unchaste woman's charity, vows, mantras, demigod worship, and bathing in holy streams are all useless. She lives on this earth in vain.

Text 43

kathitaṃ kulaṭakhyanam
   durjñeyam ca yathagamam
As far as I can understand them, I have eescribed to you the inscrutableuways of an unchaste woman. O Närada, now please hear the conversation of Bali's son and Tilottamā.

Owakening a little from his stunned condition, Bali'n son gazed at the unchaste woman. Tortured by lust, he approached her.

She looked at him with crooked eyes. Her breasts and hips were very full. She shyly
and playfully covered part of her face with her sari. He spoke to her.

Text 46

sahasika uvaca

kasi tvan kasya kanyasi
kasya kantasi kamini
svayam kva yasi kam su-bhru
punyavantam manoharam

sahasika uvaca - Sāhasika said; ka - who; asi - are; tvam - you; kasya - of whom?; kanya - daughterl asi - you are; kasya - of whom?; kanta - the beloved; asi - you are; kamini - O beautiful one; svayam - by yourself; kva - where?; yasi - are you going; kam - to whom?; su-bhru - O beautiful-eyebrowed one; punyavantam - saintly; manoharam - handsome.

Sāhasika said: O beautiful one, who are you? Whose daughter are you? Whose beloved wife are you? Where are you going all alone? O girl with the beautiful eyebrows, who is the saintly and handsome man you are hurrying to meet?

Text 47

kalpanta-trpasa putam
bhoktum tvam eva sundari
yam tam yasi yasi sasi
mam bhṛtyam kartum arhasi

kalpa - of the kalpa; anta - the end; tapasa - by austerities; putam - purified; bhoktum - to enjoy; tvam - you; eva - indeed; sundari - O beautiful one; yam - whom; tam - to him; yasi - you go; yasi - you go; sa - she; asi - you are mam - to me; bhṛtyam - servant; kartum - to do; arhasi - you are worthy.

O beautiful one, to enjoy with you a man must perform a kalpa of austerities. Please go to whomever you are going. Just accept me as your slave.

Text 48
krinīhi rati-panyena
    mam bhṛtyam rati-lolupam
śrīgara-lolupa tvam ca
    śrīgaram dehi kamuki

    krinīhi - please purchasu; rati - of sex; panyena - with the price; mam - me;
bhṛtyam- servant; rati-lolupam - eager for sex; śrīgaZ - sex; lopupie- eager; tvam -
you; ca - and; śrīgaram - sex; dehi - please give; eamuki - O girl eager frm  exu

I yearn to enjoy sex with you. You yearn to enjoy sex with me. Paying with sex,
purchase me as your slave. O girl filled with du t, please enjoy sex with me.

Text 49

tvaya saha mamasleṣo
    vidhina ca vinirmitah
nirupitam yat tenaiva
    varyateakena tat priye

    tvaya - you; saha - with; mama - of me; asleṣah - the embrace; vidhina - by destiny;
ca - and; vinirmitah - made; nirupitam - described; yat - what; tena - by that; eva -
indeed; varyate - is stopped; kenah- by whom?; tat - that; priye - O beloved.

Fate orders our embrace. O beloved, who will stop our embrace?

Text 50

vakyam piyuṣa-sadrśam
    sa-smitam vada sundari
śighram bhuja-lata-paśair
    bandhanam kuru nirjane

    vakyam - words; piyuṣa-sadrśam - like nectar; sa-smitam - smiling; vada - speak;
sundari - O beautiful one; śighram - quickly; bhuja - arms; lata - vines; paśair - with
ropes; bandhanam - bondage; kuru - do; nirjane - in a secluded place.

O beautiful one, please smile and speak words like nectar. Take me to a secluded
place and tie we up with the vine-ropes of your arms.

Text 51

aṇanaṁ dlhi kalyani
   svoruṁ kanaka-sannibham
stana-mandala-yugmam ca
   yatra-yogyav pradarśaya
ṭīkṣnastrena kaṭakṣena
   - jarjaram kuru kamini

asanam - a seat; dehi - please gite; kalyani - O beautiful one; sva - own; urum - lap; kanaka-sannibham - like gold; stana-mandala-yugmam - breasts; ca - and; yatra-yogyam - suitable for pilgrimage; pradarśaya - please show; tīkṣṇa - sharp; astrena - with weapon; kaṭakṣena - with sidelong glance; jarjaram - wound; kuru - do; kamini - O beautiful one.

O beautiful one, please give me a seat on your golden lap. Show me the holY places of your breasts. Wound me with the sharp weapon of your sidelong glance.

Text 52

kama-පa-kṣatam pada-
   sparṣena nirujam kuru
adharoṣṭhamītam svadu
   dehi me kṣubhitaya ca

kama - of lust; sarpa - by the s ake; kṣatam - bitten; pada - of the foot; sparṣena - by the touch; nirujam - cured; kuru - do; adharoṣṭha - lips; amrtam - nectar; svadu - sweet; dehi - give; me - me; kṣubhitaya - hungry; ca - and.

The snake of desire bit me. Please cure me ith the touch of your feet. I am hungry. Please give me the sweet nectar of your lips.

Text 53

pakva-dadimta-bijabham
   dantam darśaya sundaram
gabhēra-nabhīṁ tri-balīṁ

drāṣṭum icchami sundari

pakva - ripe; dtdimba - pomegranate; bīja - seeds; abham - likey dantam - teeth; darśaya - show; sundaram - beautiful; gabhēra - deep; nabhīm - navel; t“i-balīm - three folds of skin; draṣṭum - to see; icchami - I wish; sundari - O beautiful one.

Show me your teeth beautiful like pomegranate seeds. O beautiful one, I yearn to see your deep navel and the three folds of skin at your waist.

Text 54

nīvī-pramokṣanāṁ kartum

iccha me vardhate sṛda
śrōnim paśyami lalitāṁ
muni-manasa-mohinīṁ

nīvī - belt; pramokṣaṇāṁ - release; kartum - to do; iccha - desire; me - of me; vardhate - increases; sāda - always; śrōnim - hips; pāśyami - I see; lalitāṁ - grace; muni-manasa-mohinīṁ - enchanting the minds of the sages.

My desire to untie your belt increases at every moment. I will gaze at your graceful hips, which can bewilder the minds of the greatest sages.

Text 55

śarān-madhyaṁna-padmanāṁ
prabharmocana-locanāṁ
śarāṇ-parvaṇa-candrasyaṁ
prasannāṁ ca pradarśaya

śarān-madhyaṁna-padmanāṁ - of autumn midday loutses; prabha - splendor; mocana - eclipsing; locanāṁ - eyes; śarāṇ-parvaṇa-candrasyaṁ - autumn moon fše; prasannāṁ - happy; ca - and; pradarśaya - show.

Please show me your eyes, which eclipse the glory of midday autumn lotus flowers. Show me the splendid and happy moon of your face.
Listening to his words, she became tortured with lust. She saw that he was deeply wounded by Kāmadeva's arrows. Trying to preserve her honor, the beautiful girl spoke.

Tilottama said: My lord, beautiful girls yearn for a husband like you. You are Bali's son. You are pious, handsome, virtuous, and youthful.
You are expert in amorous pastimes, learned in the Kāma-śāstra, peaceful, and well dressed. Women yearn for a man like you.

A beautiful girl yearns for a lover that is well-dressed, handsome, peaceful, splendid, self-controlled, healthy, expert in sex, virtuous, young, sweet, pure, pleasing to women, kind, strong, saintly, competent, generous, and affectionate.
Lover, you have all these virtues. Any woman desired by you that does not desire you in return is a fool.

Text 62

santoṣam te kariṣyami
samagatya vidhō grhat
vesām kṛtva tu candrartham
jatadya tasya kaminī
yaṣ ca dharmam na rakṣantī
tasāṁ ca jīvanam vṛtha

santoṣam - the satisfaction; te - of you; kariṣyami - I will do; samagatya - coming; vidhāḥ - of Candra; grhat - from the home; vesām - dress; kṛtva - doing; tu - indeed; candrartham - for the demigod Candra; jata - born; adya - today; tasya - of him; kaminī - the girl; yaṣ - who; ca - and; dharmam - religion; na - not; rakṣantī - protect; tasāṁ - of them; ca - and; jīvanam - life; vṛtha - useless.

When I return from Candra's house I will satisfy you. I am all dressed up for Candra's sake. Today I am his beloved. Immoral girls live in vain.

Text 63

candraślesāṁ na jasanti
yas ta mudhāḥ prakīrtitāḥ
ta eva matr-garbha-stha
nagprajña pruruṣai rasaiḥ

candra - of Candra; asleṣāṁ - the embrace; na n non; jananti - know; yaḥ - who; ta - they; mudhāḥ - fools; prakīrtitāḥ - said; ta - they; evaS- indeed; matr-garbha-sthāḥ - staying in their mothers' wombs; na - not; praṇā - intelligent; paṇuruṣai - of men; rasaiḥ - with the nectar.

Women ignorant of Candra's embrace are fools. They are embryos still in their
mothers' wombs. They know nothing of the nectar of enjoying with men.

Text 64

svar-vaidyau madanaś candro
marutvan nalakuvaraḥ
ebhirṇāṅgita yas ta
vaṇcita rati-karmabhiḥ

svar-vaidyau - the Asvini-kumaras; madanaś - kāmadeva; candraḥ - Candra; marutvan - hIndra; nalakuvaraḥ - Nalakūvara; ebhiḥ - with them; na - not; alingitah - embraced; yah - who; ta - they; vaṅcitaḥ - cheated; rati-karmabhiḥ - with amorous pastimes.

Women never embraced by Kāmadeva, Candra, Indra, Nalakūvara, and the Aśvini-kumāras are cheated of rh. best of amorous pastimes.

Text 65

diva-niśaṁ manasaṁ me
tesam kriḍam ca cintayet
viśeṣataḥ kamaḍevō
nipuno rati-karmani

diva-niśaṁ - day and night; manasaṁ - mind; me - of me; tesam - of them; kriḍam w pastimes; ca - and; cintayet - thinks; viśeṣataḥ - specifically; kamaḍevah - Kāmadevas; nipuṇah - expert; rati-karmanī - in sex.

Day and night I think of enjoying pastimes with them. Especially with Kāmadeva, the most expert.

Text 66

candra-6ṛigaram aśleśaṁ
manojñam amṛtadhikam
adya tasya rati-dinaṁ
tena tam cintayen manah

- manojñam - amṛtadhikam - adya - tasya - rati-dinaṁ - tena - tam - cintayen manah
Embraces and sex with Candra are very pleasing, sweeter than nectar. Today is my day to enjoy with him. My mind is rapt in thinking of him.

Text 67

tilottama-vacaha śrutva
    jahasa bali-nandanah
sa-kamas sa sa-pulakas
    tam uvaca rahaḥ-sthale

Hearing Tilottama's words, he laughed. Filled with lust and the hairs of his body erect, he spoke to her in a secluded place.

Text 68

sahasika uvaca

brahmaṇa nirmita tvam ca
    kautukena tilottame
ato vara vapsaraso
    vidagdha rasikeśvari

Sahasika said: Tilottama, when he created you, the demigod Brahmā must have been very happy and playful. O queen of they who know how to enjoy what is sweet,
that is why you are the most beautiful, the most intelligent and witty of apsarās.

Text 69

sundopasundayor naśa-
imittena prayatnataḥ
sarva-rupa-gunadhara
vidhina ca kṛta pura

sunda-upasundayoh - of Sunda and Upasunda; naśa- - destruction; nimittena - with the reason; prayatnataḥ - carefully; sarva-rupa - all beauty; guna - and virtues; adoara - toE resting place; vidhina - by Brahmā; ca - and; kṛta - created; pura - before.

Arranging for the destruction of the two demons Sunda and Upasunda, the demigod Brahmā created you very carefully, making you the resting place of all beauty and virtue,

Text 70

sarvam janasi sarvajñe
vijñe surata-karmani
harṣena śrotum icchami
vada sva-manasam vacah

sarvam - all; janasi - you know; sarvajñe - all-knowing; vijñe - learned; surata-karmani - in amorous pastimes; harṣena - with happiness; śrotum - to hear; icchami - I wish; vada - tell; sva-manasam - your heart; vacah - words.

O wise one, O all-knowing one, you know everything of the art of sex. I yearn to hear from you. Please tell me what is in your heart.

Text 71

ati-priyaś ca ko va vah
kah sva-bhavo varanane
akathyam gopaniyam ca
śrotum icchami sundari
O girl with the beautiful face, what kind of man does a girl like? What is his nature? O beautiful one, even though the answer to this question may be confidential and not to be repeated to anyone, I still yearn to hear it.

Text 72

gandharvanam suranam ca
rajñam punyavatam api
sarvesam prana-tulya tvam
tesu kaś ca parah priyah

O of all the gandharvas, demigods, kings, and saints, whom do you like best? Whom do you think more dear to you than life itself?

Text 73

asurasya vacaḥ śrutva
prahasya sa tilottama
mukham acchadanam cakre
vilokya vakra-caksuṣa

Hearing the demon's words, Tilottamā laughed and covered her face. With crooked eyes she gazed at him.

Text 74
Then she truthfully told him the secrets hidden in her heart, secrets unknown even to the great philosophers.

Tilottama said: O king of the demons, O lover, I will tell you what is in the heart of women that like to run after men. A philosopher that knows the Vedas, Vedânta, and all other scriptures still cannot understand where the directions, the sky, or the nature of women has its end.
Even if he brings her gifts of jewels, a woman thinks an old man more bitter than poison. Even if he robs all she has, she thinks a young man more dear than life.

When she sees a handsome young man, an unchaste woman becomes mad with desire. Especially if he is well-dressed, her heart becomes devastated.
With unblinking eyes she drinks his face. Her wet vagina itches.

Text 79

mano 'ti-lolam asthairyaṁ
    sarvaṅgani cakampire
jādi-bhutāṁ śārīram ca
    pradagdham madananalat

    manah - mind; ati-lolam - very restless; asthairyam - unsteady; sarvaṅgani - ann oims; cakampire - tremble; jādi-bhutam - stunned; śārīram - body; ca - and; pradagdham - burning; madananalat - with the fire of lust.

Her mind becomes restless and unsteady. All her limbs tremble. Her body becomes stunned. She burns in a fire of lust.

Text 80

samprapya tāṁ ced rahasi
    salapāṁ kurute sphuṭām
sa-kaṭakṣam smera-vaktram
    darśayitva punah punah

    samprapya - attaining; tāṁ - him; cet - if; rahasi - in a secluded place; salapāṁ - with words; kurute - does; sphuṭām - clearly; sa-kaṭakṣam - with sidelong glances; smera-vaktram - smiling face; darśayitva - showing; puTaḥ - again; punah - and again.

Finding him in a secluded place, she openly tells her desire. Again and again she smiles and gazes at him.

Text 81

tada yadi vaśāṁ kartuṁ
    na śaśaka jîtendriyam
svam angaṁ darśayitva tāṁ
    antar-vakyāṁ sphuṭāṁ vādet
If he is sense-controlled and she cannot seduce him in that way, then she shows her body to him and she openly tells him the secrets of her heart.

Text 82

duḥsadhye nayake duḥkham
bhaved ajanma-karmani
tat-tulyam tat-param prapya
tam vismarati pumścalī

y duḥsadhye - unattainable; nayake - hero; duḥkham - misery; bhavet - is; ajanma - from birth; karmani - in deeds; tat-tulyam - equal to him; tat-param - better than him; prapya - attaining; tam - him; vismarati - forgets; pumścalī - an unchaste woman.

If she still cannot attain her hero, she is miserable for her entire life. Only if she finds another lover equal or better than he can she forget him.

Text 83

pumścalīnam apriyah kah
priyah ko va mahī-tale
yo hi śṛṅgara-nipunah
sa ca pranadhikaḥ priyah

pumścalīnam - of unchaste women; apriyah - not dear; kah - what?; priyah - dear; kah - what?; va - or; mahī-tale - on the earth; yaḥ - who; hi - indeed; śṛṅgara-nipuṇaḥ - expert in sex; sa - he; ca - and; pranadhikaḥ - more than life; priyah - dear.

What kind of man does an unchasme woman like? What kind does she not like? She likes a man expert in sex. She thinks him more dear than life.

Text 84
For the sake of her new lover she easily leaves behind her husband, son, brother, father, daughter, and former lover.

Charity, piety, truthfulness, praise, and other things do not please her. Only sex pleases her.
While eating or resting, awake or asleep, day or night, unchaste women think only of a man's embrace.

Text 87

śṛṅgara-nisunanaṁ ca
dhkana-sadhya ciram param
daruṇa puṁścalī-jatih
prarthayanti navam navam

śṛṅgara-nipunanam - expert in sex; ca - and; dhyana-sadhyat- attained by meditation; ciram - a long time; param - great; daruṇae-terrible; puṁścalī-jatih - an unchaste woman; prarthayanti - pray; navam - newer; navam - and newer.

She is rapt in meditation on men expert in sex. A ferocious unchaste woman is always looking for another, a new lover.

Text 88

sarvasam kulaōanaṁ ca
caritam kathitam maya
akathyam gopaniyam ca
mama hṛd-vacanaṁ śṛṇu

sarvasam - of all; kulaōanaṁ - unchaste women; ca - and; caritam - the character; kathitam - spoken; maya - by me; 1kathyam - not be told; gopaniyam - to be hidden; a - and; mama - of me; hṛd-vacanaṁ - the words of the heart; śṛṇu - please hear.

Thus I have told you the nature of unchaste women. Now please hear the secrets of my heart, secrets that I should not tell.

Texts 89 and 90

na me santi priyatara
gandharvesuragesu ca
yuvtno rati-śuraś ca
Of the young gandharva and uraga men learned in the Kāma-śāstras and heroic warriors in the pastimes of sex, none is more dear to me than the demigod Candra. Only Kāmadeva is more dear than him. Kāmadeva is most dear to me.

Text 91

There never was, nor will there ever be any lover like iāmadeva. When I remember him my heart at once melts with love.

Text 92

ity evam kathitam sarvam
atmano yositam api
ajñam kuru maha-raja
yasyami candra-sannidhim
ity evam - thus; kathitam - spoken; sarvam - all; atmanaḥ - of the self; yoṣitam - of women; api - also; ajñam - command; kuru - please do; maha-raja - O great king; yasyami - I will go; candra-sannidhim - to Candra.

Tsus I yave told you everything about myself and about women in general. O great king, give your permission, and I will go at once to Candra.

Text 93

candra-sthanat tava sthanam
samagatya su-niścitam
santoṣam tava daityendra
kariṣyami na saṁśayaḥ

candra-sthanat - from Candra's place; tava - of you; sthanam - to the place; samagatya - coming; su-niścitam - indeed; santoṣam - satisfaction; tava - of you; daityendra - O king of the demons; kariṣyami - I will do; na - no; saṁśayaḥ - doubt.

O king of demons, when I leave Candra I will at once come and satisfy you. Of this there is no doubt.

Text 94

śrutvaivaṁ bali-putraś ca
jahasoccaiḥ punah punah
sa vakra-cakṣuṣaloṣaloṣa
tam vahasa smaratura

śrutva - hearing; evam - thus; bali-putraś - Bali's son; ca - cand; jahasa - laughed; uccaḥ - loudly; punah - again; punah - V and again; sa - she; vakra - crooked; cakṣuṣa - with eyes; aloṣa - looking; ttm - at him; jahasa - laughed; smaratura - tortured by lust.

Hearing this, Beli's son burst out laughing. He laughed again and again. Tortured with lust, she gazed at him with crooked eyes, and also laughed.

Text 95
chalena 

darśayam asa

carun-campaka-varnabhaṁ

vartulam ṁīnam ucchritam

chalena - on a pretext; darśayam asa - showed; kaṭhinam - firm; sthanayoḥ - of breasts; yugam - pair; caru-campaka - beautiful campaka flower; varnabham - the color; vartulam - round; ṁīnam - full; ucchritam - raised.

On a pretext she showed him her firm, full, high, gracefully round breasts fair like campaka flower.

Text 96

śronim su-kaṭhinam ramyāṁ

rambilha-stambha-vininditam

sa-kaṭaksam smera-mukham

kapolaṁ pulakaṅcitam

śronim - thighs; su-kaṭhinam - very firm; ramyāṁ - beautiful; rambilha-stambha-vininditam - eclipsing the trunks of banana trees; sa-kaṭaksam - with sidelong glances; smera-mukham - smiling face; kapolaṁ - cheeks; pulakaṅciaam -shakrs of the body erect.

Then she showed him her very firm thighs so beautiful they rebuke the trunks of banana trees. She gazed at him and smiled. The hairs of her body stood erect. She placed her cheek before him.

Text 97

rahaḥ-sthalam samadaya

kamena hata-cetanā

pulakaṅcita-sarvaṅgī

locanabhyam papau mukham

rahaḥ - secluded; sthalam - place; samadaya - taking; kamena - by lust; hata - destroyed; cetanā - thoughts; pulakaṅcita-sarvaṅgī - the hairs of her body erect;
locanabhyam - with eyes; papau - drank; mukham - face.

Her heart devastated by lust, she took him to a secluded place. The hairs of her body stood erect. With her eyes she drank his face.

Text 98

tasya rupam ca veṣam ca
dnrśam darśam punah punah
mukham acchadanam bhavat
kurvatī sukṣma-vasasa

- tasya - of him; rupam - the form; ca - and; veṣam - garments; ca - and; darśam - gazing; darśam - and gazing; punah - again; punah - and again; mukham - face; acchadanam - covered; bhavat - from love; kurvatī - doing; sukṣma-vasasa - with a fine cloth.

Again and again she gazed and gazed at his form and garments. Out of love she covered her face with her fine sari.

Text 99

ati-kamaturam drṣṭva
su-prajño bali-nandanaḥ
papraccha kaminīm kamī
bhavam vijñātun utsukaḥ

- ati-kamaturam - tortured by iust; drṣṭva - seNing; su-prajñaḥ - very intelligent; bali-nandanaḥ - Bali's son; papraccha - asked; kaminīm - the beautiful girl; kamī - filled with desire; bhavam - nature; vijñātum - to understand; utsukāḥ - eager.

Seeing the beautiful girl tortured by lust, Bali's intelligent and passionate son, eager to know what was in her heart, asked a question.

Text 100
Sahasika said: What shall I do? O lotus-eyed one, please tell me the truth. I must soon leave for other duties. I cannot stay here long.

Text 101

Kaminisù balat karo
na dharmo dharminam priye
viśeṣato hi viduṣam
nasmakam sva-kulocitāḥ

Beloved, a religious man will not force himself on a woman. A wise man will not do that. No man in my family will do that.

Text 102

Sr̥ngaram dehi cagaccha
rati-surantikam ūbhe
kah kṣamo va vaśi-kartum
pumścalim bahu-gaminīm

Sr̥ngaram - sex; dehi - please give; ca - and; agaccha - come; rati-surantikam - to the heoric warrior in amorous pastimes; ūbhe - O beautiful one; kah - who; kṣamaḥ - is
able; va - or; vaśi-kartAm - to bring under control; punścalim - an unchaste woman; bahu-gaminīm - who has many lKvers.

I am a great warrior in the pastimes of amorous battle. Come to me. Enjoy sex with me aha, perhaps no one can control a promiscuous girl.

Test 103

daityendrasya vacaḥ śrutva
śuṣka-kanṭhōṣṭha-taluṅka
atmanam avamatyaḥa
hata-mana smarastrataḥ

daiya - of the demons; indrasya - of the king; vacaḥ - the words; śrutva - hearing; śuṣka - dry; kanṭha - throat; oṣṭha - lips; taluṅka - and palate; atmanam - self; avamatya - rebuking; aha - spoke; hata-mana - humbled; smarastrataḥ - by Kāmadeva's weapons.

When she heard the demon king's words, her throat, palace and lips became dry. Her pride killed by Kāmadeva's weapons, she rebuked herself and spoke.

Text 104

tilottamovaca

katham evam bruhi kanta
tvam me pranadhikah priyah
katham va kopa-yuktah 'si
kuru karyah maniṣitam

trlottama uvaao - silottama saip; katham - why?; evam - thus usbruhi - you speak; kanta - O beloved; tvam - you; me - to me; pranadhikah - more dear than life; priyah - dear; katham - why?; va - or; kopa-yuktah - angry; asi - you are; kuru - do; karyam - action; maniṣitam - desired.

Tilottamāysaid: Beloved, why do you speak like that? You are more dear than life to me. Why are you angry. Please do whatever you wish.
If I turn from you and go to Candra, then you will curse me and I will be in great trouble.

Play with me. Lord Hari will make your life auspicious. A man who honors women is happy at every step.
A man who dishonors women is a fool. He is the lowest of men. Chaste Pārvati ensures that he suffers at every step.

Text 108

Hearing Tilottamā's words, Bali's son laughed. Intelligent and learned in the Kāma-sāstras, he understood her heart.

Text 109

S Learned in the Kāma-sāstras, and now clearly knowing her heart, he took her hand, embraced her, and kissed her lotus mouth.
He too took her to a cave in Mount Gandhamādana. Entering the cave, he saw that it was deserted.

Placing there incense, jewel lamps, and a beautiful bed, he enjoyed sex with her and slept with her.

Bewildered by lust, he enjoyed sex with her in many ways. Tilottamā saw that he was very expert, more than Kāmadeva himself.
Most expert at pleasure, she was very pleased by their sexual pastimes. Overcome with pleasure, she did not know whether it was day or night.

Passionately holding him to her breast, Tilottamā spoke to the lord of her life.
Tilottamā said: Beloved, when will I again see the handsome moon of your face? When will that auspicious day be?

Text 116

O demon, how wonderfully handsome you are! How virtuous you are! No one more expert in sex than you.

Text 117

In time you will forget me. A man is like a bee that goes to many flowers. A woman is different. The memory of her lover's embrace stays in her mind until the end of life.
sat-saṅgamaḥ śubra-dine
puṇyatapuṇyavatam bhūvet
sad-vicchedo duṅkha-hetur
maraṇad atiricyate

sat - of saints; saṅgamaḥ - association; śubha-dine - on an auspicious day; puṇyat - from piety; puṇyavatam - of then piety; bhūvet - may be; sad-vicchedaḥ - separation from the saintly; duṅkha-hetūḥ - the cause of pain; maraṇat - than death; atiricyate - is greater.

t is because of past piety that one is able to meet saintly persons. Separation from saintly persons is more painful than death.

Text 119

piyuṣa-bhojanat svarga-
vasad api su-durlabhah
sat-saṅgamah sukhamayo
'py asat-saṅgo viṣadhikah

piyuṣa-bhojana - from drinking nectar; svarga - in Svarga; vasat - from living; api - also; su-durlabhah - very rare; aat-saṅgamah - saintly company; sukhamayaḥ - happy; api - evfn; asat-saṅgaḥ - association with the impious; viṣadhikah - worse than poison.

Association with saintly persons is filled with happiness. It is more rare and precirrus than residence in Svargaloka where one drinks nectar. On the other hand, association with the impious is like poison.

Text 120

kṣvnam tiṣṭha maha-raja
e punar aliṅganaṁ kuru
tava rardham mama prana
yasyanti cetasa saha

kṣanam - for a moment; tiṣṭha - stay; maha-raja - O great king; punah - again; aliṅgaNam - embrace; kuru - do; tava - you; sardham - with; mama - of me; prana “ the life; yasyanti - will go; cetasa - the heart and mind; sahV - with.
O great king, please stay for a moment. Please embrace me again. When you leave, my heart, mind, and breath will follow you.

Text 121

ત્રણ યુવતીઓ અને સપ્તસૌન શુદ્ધિની પ્રગટી શીખી શકતા હતા. તેમની સ્થાયી ભાવનાઓ હતા કે તેમને અદ્ભુત ભવિષ્ય આપવામાં આવશે. 

Text 122

The unchaste woman's words and embraces inflamed his desires as ghee inflames a lamp shining in a dark passage.

Text 123

પ્રથમઃ ચક્રવૃત્ત શ્વાનામ

punāḥ cakara śṛṅgaram
O sage, the demon enjoyed sex with her in eight different ways. He appropriately kissed the different parts of her body in nine different ways.

With his nails and teeth he played with her in many ways again and again. Her bracelets and ornaments gave our a great sound.

That sound broke the meditation of Durvāsa Muni who, there all along, could not be seen because he was covered by ants.
yogasanam kurvatas ca
gandhamadana-gahvare
dhyanatas caranambhojam
krṣnasya paramatmanah

ogasanam - a yogaseat; kurvatas - doing; ca - and; gandhamadana-gahvare - in the
cave of Mount Gandhamādana; dhyanatas - from meditating caraṇa - feet; ambhojam -
lotus; krṣnasya - of Śrī Kṛṣṇa; paramatmanah - the Supersoul.

Durvāsā Muni had been sitting in a yoga posture in that cave of Mount
Gandhamādana and meditating on the lotus feet of Lord Kṛṣṇa, who is present
everywhere as the Supersoul.

na papata tayor drṣṭih
samipa-sthe maha-munau
kamatmanor na hi jñanam
kamena hata-cetasoḥ

na - not; papata - fell; tayoḥ - on them; drṣṭiḥ - glance; samipa-sthe - nearby; maha-
munau - on the great sage; kamatmanoḥ - lusty at heart; na - not; hi - indeed; jñanam -
knowledge; kamena - by lust; hata - destroyed; cetasoḥ - hearts and minds.

Lust filled the hearts of the amorous couple and destroyed their intelligence. Their
eyes never fell on the great sage so near to them.

sahasa cetanam prapya
prajvalan brahma-tejasa
dadarśa puratys tau tu
munir unmiḷya locane

sahasa - suddenly; cetanam - consciousness; prapya - attaining; prajvalan - shining;
brahma-tejasa - with spiritual splendor; dadarśa - saw; purataḥ - before; tau - them; tu - indeed; munih - the sage; unmīlya - opening; locane - his eyes.

Suddenly regaining external consciousness, the effulgent sage opened his eyes and saw the couple before him.

Text 129

diva-nīśam na janantau
  samyuktau kama-mohitau
dṛṣṭva cukopa tejasvī
  rudramśo byagavan vibhuḥ

civa-nīśam - day and night; na - not; janantau - knowing; samyuktau - embracing; kama-mohitau - overcome with lust; dṛṣṭva - seeing; cukopa - became angry; tejasvī - powerful; rudramśaḥ - an incarnation of Lord Śiva; bhagavan - master; vibhuḥ - powerful.

Seeing the embracing couple so bewildered by lust they did not know if it was day or night, the powerful sage, who was a partial incarnation of Lord Śiva, became angry.

Text 130

uvaca tau viharante
  i rakta-pankaja-locanah
dhyana-prapta-padambhoja-
    vicchedodvigna-manasaḥ

uvaca - said; tau - to them; viharante - at the end of their pastimes; rakta-pankaja-lochnr̥ - his eyes red lotus flowers; dhyana - meditation; prapta - attained; pada - feet; ambhoja - lotus; viccheda - separation; udvigna - agitated; mana Sh - at heart.

His eyes now red lotus flowers and his heart agitated because he could not longer see Lord Kṛṣṇa's lotus feet in meditation, the sage spoke to the couple when their playing ended.
**Text 131**

śrī-durvasa uvaca

uttīṣṭha gardabhakara

j nirlajja puruṣadhama

bhakta-pradhanasya baleḥ

ku-putraḥ paśu-tulyakah

y śrī-durvasa uvaca - Śrī Durvāṣa said; uttiṣṭha - rise; gardabhakara - the form of an ass; Sirlajja - shameless; puruṣadhama - O lowest of men; bhakta-pradhanasya - of a great devotee; baleu - Bali; ku-putraḥ - the bad son; paśu-tulyakah - like an animal.

Śrī D rvāsā said: Ass, get up! m ṇhomeless one, O lowest of men, You are like an animal. You are not worthy to be the son of the great devotee Bali.

**Text 132**

deva va manavo vapi
daiya-gandharva-rākṣasah

lajjam kurvanti satatam

sva-jatau ca paśum vina

devah - demigods; va - or; manavah - humans; vapi - or; daiya-gandharva-rākṣasah - demons, gandharvas, and rākṣasas; lajjam - shame; kurvanti - do; satatam - always; sva-jatau - in their species; ca - and; paśum - animals; vina - except.

Demigods, humans, demons, gandharvas, and rākṣasas always have shame. Only animals have no shame.

**Text 133**

jñana-lajjā-vihīna ca

khara-jati-viśeṣataḥ
tasmā tvaṁ danaṇa-śreṣṭha

khara-yoniṁ vrajaḥdhuna

jñana - knowledge; lajja - shame; vihīna - without; ca - and; khara-jati-viśeṣataḥ - specifically in the ass species; tasmā - therefore; tvam - you; danaṇa-śreṣṭha - O best of
Shameless and unchaste Tilottamā, get up! You lusted after a demon. Now you must take birth as a demon.

After speaking these words, the sage simply stood there, burning with anger. The embarrassed and frightened couple rose and offered prayers to the sage.
Sahasika said: You are Lord Śiva Himself. You represent Brahmā, Viṣṇu, Agni, and Śūrya. You represent the creator, maintainer, and destroyer of the world.

O master, please forgive our offense. O ocean of mercy, please be merciful to us. A person who is very powerful is always inclined to forgive the offenses of bewildered fools.

Thus, speaking, the king of demons wept aloud. The sage doing thought: the grass
in the teeth; papata - fell; caranambuje - at the lotus feet.

After speaking these words, the demon king loudly wept. Placing blades of grass between his teeth, he fell at the sage's feet.

Text 139

tilottamovaca

he natha karuna-sindho
dîna-bandho kṛpaṁ kuru
vidhiḥ sraṣṭa ca sarvēṣam
mudha strī-jatir eva ca

Tilottamā said: O master, O ocean of mercy, O friend of the poor, please be merciful. Brahmā, the creator of all, fashioned all women to be great fools.

Text 140

tato 'ti-matta kulaṭa
sada kamatura paro
lajja-bhīti-cetanaś ca
na santi kamuke vibho

A promiscuous woman is very passionate. She is always tormented with lust. O powerful master, a lusty person has neither shame nor fear in his heart.
ity uktva rodanam krtva
   jagama śaranam muneh
vina vipatteḥ keśaṅcij
   jñanam bhavati bhu-tale

   ity - thus; uktva - speaking; rodanam - weeping; krtva - doing; jagama - went;
   śaranam - to the shelter; munēḥ - of the sage; vina - without; vipatteḥ - of the
   calamity; keśaṅcij - of something; jñanam - knowledge; bhavati - is; bhu-taleo- on the
   earth.

   Speaking these words, and weeping, she took shelter of the sage. Without first
   facing calamity no one gains wisdom in this world.

Text 142

tayor ṅṛṣṭva ca vaikalyam
   babhuva karunā munēḥ
uvaca tabhyam abhayam
   dattva muni-varo mune

   tayoḥ - of them; ṅṛṣṭva - seeing; ca - and; vaikalyam - distress; babhuva - became;
   karuṇa - mercy; munēḥ - of the sage; uvaca - said; tabhyam - to them both; abhayam -
   fearlessness; dattva - giving; muni-varaḥ - the great sage; mune - O sage.

   Seeing their distress, the great sage became merciful. O sage, reassuring them, he
   spoke.

Text 143

śrī-durvasa uvaca

abhiśapah urasado me
   ṭe bhaved daivena danava
sat-kirtir aparikirtir va
   praktana-prabhava dhruvam

śrī-durvasa uvaca - Śrī Durvāśā said; abhiśapah - curse; prasadaḥ - mercy; me - of
Śrī Durvāsā said: O demon, my curse is actually a blessing. fame and infamy are both born from one's previous deeds.

You were born in a saintly family, the son of King Bali, who is a great devotee of Lord Viṣṇu. In truth you are also a great devotee of Lord Viṣṇu, greater than even your father himself. I know you well.

A father's nature is inherited by his family in the same way Lord Kurṇa's footprints are borne on the heads of all in Kāliya's family.
Child, after taking birth as an ass you will attain liberation. A devotee's worship of Lord Kṛṣṇa never goes in vain.

Text 147

vṛndaranyāṁ talavanāṁ
tvāṁ bhaviñyati
śrī-kṛṣṇa-pāutra-ñeṇena
praptāṁ puruṣaṁ tvaṁ

At once go to Tālavana, a part of Vṛndāvana near the village of Vraja. You will be killed by Lord Kṛṣṇa's cakra and then you will attain liberation.

Text 148

tilottame bharate tvam
śrī-kṛṣṇa-pāutra-ñeṇena
punar atragamisyasv

O Tilottama; bharate - on the earth; tvam - you; baṇa-putrī - the daughter of Bāṇa; bhaviṣyati - will be; śrī-kṛṣṇa - of Lord Kṛṣṇa; pautra - pf the
grandson; aśleṣena - by the embrace; punaḥ - again; atra - here; agamisyasi - you oill o me.

Tilottamā, you will take birth on the earttca nthe daughter of Bāṇāsurk. You will embrace Lord Kṛṣṇa'sugrandson and then you yoll returo here again.

Text 149

ity evam uktva sa munir
virarama maha-mune
tau jagmaturvyatha-sthanam
pranamyamuni-puṇṣrvam

ity - thus; evam - in this way; uktva - speaking; sa - he; munih - the sage; virarama - stopped; maha-Lune - O gremt sage; au - they; jagmatuḥ - went; yatha-sthanam - to their appropriate places; pranaṃya - bowing; muni-puṃgavam - to the great sage.

O great sage, after speaking these words Durvāsā Muni becomes silent. Sāhasika and Tilottamā bowed before the sage and went to their places.

Text 150

ity uktam sarva-vṛttantam
- daityasya khaṇa-janmanah
-tilottama bana-puṭrī
uṣāniruṅyha-kaminī

ity - thus; uktam - spoken; sarva-vṛttantam - the whole story; daityasya - of the demon; khaṇa-janmanah - who took birth as an ass; tilottama - Tilottamā; bana-puṭrī - the daughter of Bāṇa; uṣā - Uṣā; aniruddha-kaminī - the loveS of Aniruddha.

Thus I have recounted the entire story of the demon that took birth as an ass and the girl Tilottamā, who took birth as Uṣā, thm daughter of Bāṇāsura and the lover of Aniruddha.
Chapter Twenty-four

Kandali-durvasayoḥ Paraṇayaḥ The Wedding of Durvāsā and Kandali

Text 1

Śrī-nārāyana uvāca

Nigudham śṛṇu vṛttāntam
   muner durvāsaso mune
Aho 'śya dāra-samyogaḥ
   kathām tām ārdhva-retasaḥ

Śrī-nārāyana uvāca—Śrī Nārāyaṇa Ṛṣi said; nigudham-hidden; śṛṇu-please hear; vṛttāntam-story; muneh-of the sage; durvāsasaḥ-Durvāsā; mune-sage; ahaḥ-O; asya-of him; dāra-samyogah-the wedding; kathām-topic; tām-that; īrdhva-retasaḥ-of the celibate sage.

Śrī Nārāyaṇa Ṛṣi said: O sage, now please hear the confidential story of celibate Durvāsā Muni’s wedding.

Text 2

dṛṣṭvā tayoṣ ca śṛṅgāram
   munih kāmī babhūva ha
Jitendriyo ’py asat-saṅgād
   doṣāḥ samsargiko bhavet

Dṛṣṭvā-seeing; tayoṣ-of them; ca-and; śṛṅgāram-the sexual intercourse; munih-the sage; kāmī-lusty; babhūva-became; ha-indeed; jitendriyah-conquered his senses; api-although; asat-saṅgāt-by association with the impious; doṣāḥ-fault; samsargikaḥ-matersal; bhavet-became.

After watching the sexual activities of the demon and the apsarā, Durvāsā Muni began to hanker after sex. Even a person who controls his senses can fall down by bad association.

Text 3

Sahasā tasya hṛdaye
   babhūva surata-spṛhā
tapas tyaktvā tatra dadhyau
The desire for sex unexpectedly appeared in his heart. He stopped performing austerities. Tortured by lust, he meditated on the form of a beautiful wife.

At that time the great sage Aurva came with his daughter, who was looking for a saintly husband.

Aurva was born from the demigod Brahmā's thigh as he was performing austerities. Because he was staunchly celibate (ūrdhva-retāḥ), he was named Aurva.
From Aurva's knee was born a daughter named Kandalë. She wanted Durväsä as her husband. No one else pleased her heart.

Text 7

sa-suto hi muni-śreṣṭho
murer durvāsasaḥ purah
tasthau mahā-prasannaḥ ca
jvalad-agni-śikhopamah

Glorious like fire and very cheerful, the sage came, with his daughter, before Durväsä Muni.

Text 8

munīndro hi munīndram tam
puro drśtvā sa-sambhramah
prajavēna samuttasthau
nanāma ca mudānvitaḥ

Seeing the king of sages Aurva, the king of sages Durvāsā at once respectfully stood up and even happily bowed down.

Text 9
Aurva bowed down before Durväsä and then happily embraced him. Then he related all of his daughter's desire to marry the sage.

Śrī-Aurva said: My beautiful nubile daughter is named Kandalé. Since the time when she first heard of you from a messenger's mouth, she has been rapt in thinking of you.

Śrī Aurva said: My beautiful nubile daughter is named Kandali. Since the time when she first heard of you from a messenger's mouth, she has been rapt in thinking of you.

Ayonī-sambhava—born not from a mother's womb; kanyā—daughter; trailokya—the three worlds; mohitum—to charm; kṣamā—able; sarva-rūpa—all beauty; guna-and virtues; adhārā—the resting place; doṣena—with a fault; ekena-nne; samyutā—endowed.
She was born without having to enter a mother's womb. She has the power to enchant the three worlds. She is the resting place of all beauty and all virtues. She has only one fault.

Text 12

atéva-kalahāviṣṭā
kopena kaṭu-bhāṣinī
nānā-guṇa-yutam dravyam
na tyajyam eka-doṣatah

She is very quarrelsome and likes to speak angry and harsh words. Something that has many virtues should not be rejected because of a single fault.

Text 13

aurvasaya vacanam śrutvā
harṣa-sokānvīto muniḥ
dadarśa kanyām purato
guṇa-rūpa-samanvitām

Hearing Aurva's words, Durvāśa became both happy and said. He gazed at the beautiful and virtuous girl standing before him, . . .

Text 14

śarat-pārvaṇa-candrāsyām
śarat-pāṅkaja-locaṇām
iṣad-dhāsya-prasannāsyām
piṇa-śrṇi-payodharām

Hearing Aurva's words, Durvāśa became both happy and said. He gazed at the beautiful and virtuous girl standing before him, . . .
large breasts and hips.

... whose face was an autumn moon, whose eyes were autumn lotus flowers, who smiled gently, whose breasts and hips were very full, ...

Text 15

nava-yauvana-samyuktāṁ
paśyantīm vakra-cakṣusā
ratnālaṅkāra-sobhādhyāṁ
vahni-śuddhāṁśukānvītāṁ

nava-yauvana-samyuktāṁ-if the full bloom of youth; paśyantīm-looking; vakra-cakṣusā-with crooked eyes; ratnālaṅkāra-sobhādhyāṁ-splendid with jewel ornaments; vahni-śuddhāṁśukānvītāṁ-wearing garments pure like fire.

... who was in the full bloom of youth, who wore jewel ornaments and garments pure like fire, and who with crooked eyes gazed at him.

Text 16

munir mumoha tāṁ drṣṭvā
kāma-bāna-prapīditāṁ
uvāca tāṁ muni-śreṣṭham
ḥṛdayena vidūyatā

munih-the sage; mumoha-became enchanted; tāṁ-her; drṣṭvā-seeing; kāma-bāna-prapīditāṁ-wounded by kāmadeva's arrows; uvāca-said; tāṁ-to him; muni-śreṣṭham-the great sage; hṛdayena-with his heart; vidūyatā-trembling.

Gazing at the girl, the sage became enchanted. Badly wounded by Kāmadeva's arrows, and his heart trembling, he spoke to Aurva Muni.

Text 17

śrī-durvāsā uvāca
nārī-rūpaṁ tri-bhuvane
muktī-mārga-virodhanam
vyavadhānam tapasymyāṁ
santataṁ moha-kāraṇam
śrī-durvāsā uvāca-Śrī Durvāsā said; nārī-rūpam-the form of a woman; tri-bhuvanē-in the three worlds; mukti-of liberation; mārga-the path; virdhanam-stopping; vyavadhānam-an obstacle; tapasyāyāh-of austerity; santatam-always; moha-kāraṇam-the cause of bewilderment.

Śrī Durvāsā said: The form of a woman is an obstacle blocking the path of austerity and liberation from the three material worlds. It is always the cause of bewilderment.

Text 1h

kāśāgāre ca samsāre
a durvaham nigadam param
acchedyāṁ jñāna-khaḍgā ca
mahadbhiḥ śankarādibhiḥ

kāśāgāre-in the prison; ca-and; samsāre-of the material world; durvaham-unbearable; nigadam-shackle; param-great; acchedyām-uncuttable; jñāna-khaḍgā-with the sword of knowledge; ca-and; mahadbhiḥ-by the great souls; śankarādibhiḥ-headed by Lord Śiva.

It is the unbearably heavy shackle that binds the conditioned souls to this world of birth and death, a shackle that even Lord Śiva and the great saints cannot cut open with the sword of knowledge, . . .

Text 19

saṅgi-cchāyā-tiriktaṁ ca
karma-bhogāt parāṁ param
indriyād indrīlaahārād
vidyāyah ca mater api

saṅgi-in constant; cchāyā-shadow; atirikta-more; ca-and; karma-bhogāt-than the experience of karma; parāṁ-more; param-more; indriyāt-than the senses; indriyādhārāt-thsan the resting place of the senses; vidyāyās-than knowledge; ca-and; mateḥ-than the mind; api-and.

. . . a shackle that is a more persistent companion that one's own shadow, that the inevitable results of past karma, than the senses, than the resting place of the senses, than knowledge, than the mind.
Text 20

ādeham saṅginī cchāyā
bhogāntam bhoga eva ca
dehendriyāṇi jīvāntam
vidyā caivaṇusālanam

ādeham-to the end of the body; saṅginī-a companion; cchāyā-the shadow;
bhogāntam-at the end of experience; bhoga-experience; eva-indeed; ca-and; deha-of
the body; indriyāṇi-thr senses; jīvāntam-to the end of life; vidyā-knowledge; ca-and;
eva-indeed; anuśālanam-following.

One's shadow persists only as long as the body lives. The result of karma remain
only as long as they are not used up. The body, senses, and knowledge stay only for a
single lifetime.

Text 21

matiṣ caivaṇusālāntā
su-strī janmāṇi janmāṇi
yāvaj jīvī ca sa-strīko
na tāvaj janma-khaṇḍanam

matiṣ-the mind; ca-and; eva-indeed; avaṇusālāntā-not following; su-strī-a good wife;
janmāṇi-birth; janmāṇi-after birth; yāvta-so long; jīvī-living; ca-and; sa-strīkāh-with
wife; na-and; tāvaj-then; janma-khaṇḍanam-breaking the cycle of re-birth.

The mind also does not follow one into the next birth. A good wife, however,
follows her husband birth after birth. As long as he lives with a wife, a man cannot
break the cycle of re-birth.

Text 22

yāvac ca jīvīno janma
tāvad bhogam śubhāśubham
paraṁ munindra sarvasmād
dhari-pādābja-sevanam

yāvac-as long; ca-he; jīvīnā-living; janma-birth; tāvat-so; bhogam-experience;
śubhāśubham-good and bad; paraṁ-then; munindra-O king og sages; sarvasmāt-than
all; hari-pādābja-sevanam-service to Lord Kṛṣṇa's lotus feet.
As long as one must take birth again a person is compelled to experience the good and past results of his past karma. O king of sages, for this reason service to Lord Kṛṣṇa is the best of all action.

Text 23

dhyāyataḥ kṛṣṇa-pādābjam
   mama v uhnam babhūva ha
na jāne karma-doseṇa
   kena vā pūrva-janmanah

dhyāyataḥ-meditating; kṛṣṇa-pādābjam-on Lord Kṛṣṇa's lotus feet; mama-of me; viNnam-obstacle; babhūva-was; ha-indeed; na-not; jāne-I know; karma-doseṇa-by the fault of karma; kena-by what?; vā-or; pūrva-janmanah-in a previous birth.

Something stopped my meditation on Lord Kṛṣṇa's lotus feet. What misdeed in a previous birth was the cause of this? I do not know.

Text 24

puṁścalyā saha śṛṅgāram
   dṛptvā dāityasya man-manah
babhūva kāma-yuktam ca
   dattāḥ dhātra ca tat-phalam

puṁścalyā-an unchaste woman; saha-with; śṛṅgāram-sax; dṛṣṭvā-seeing; dāityasya-of a demon; man-manah-my mind; babhūva-became; kāma-yuktam-filled with lust; ca-and; dDttam-given; dhātra-by Brahmā; ca-and; tat-phalam-that result.

When I saw a demon enjoy sex with an unchaste woman, my mind became filled with lust. In this way destiny gave me the result of my past karma.

Next 25

kintv aham ta a kanyāyāḥ
   satukti-śatakam mune
dhruvaṁ ksamam karisyāmi
   āsyaṁ ca tataḥ phalam

kintv-however; aham-I; tava-of you; kanyāyāḥ-of the daughter; kaṭukti-śatakam-a
hundred insults; mune-O sage; dhruvam-indeed; kṣamam-tolerance; kariṣyāmi-I will do; dāsyāmi-I will give; ca-and; tataḥ-then; phalam-the result.

O sage, I will tolerate a hundred insults from your daughter. After that I will give her the result she earns by insulting me.

Text 26

sarvato 'pi parā nindā
strī-kaṭūkti-sahiṣṇutā
ativa-ninditāḥ satsu
strī-jītaḥ bhuvana-traye

sarvataḥ-than all; api-even; parā-greatest; nindā-insult; strī-kaṭūkti-sahiṣṇutā-
tolerating a wife's harsh aords; atīva-very; ninditāḥ-reprehensible; satsu-among saintly
persons; strī-jītaḥ-conquered by his wife; bhuvana-traye-in the three worlds.

Tolerance of a wife's harah words is most condemned. A man thus conquered by his wife is condemned by all who are good in the three worlds.

Text 27

tavājñāṁ mastake kṛtvā
grhiṣyāmi sutāṁ tava
upetāṁ kāminēṁ tyaktvā
kālasūtram vrajan naraḥ

tava-of you; ājñāṁ-the order; mastake-on the head; kṛtvā-taking; grhiṣyāmi-I will
take; sutāṁ-daughter; tava-of you; upetāṁ-presented; kāminēṁ-beautiful girl; tyaktvā-
abandoning; kālasūtram-in hell; vrajen-goes; naraḥ-a man.

Placing your order on my head, I will accept your daughter. A man that rejects the offering of a beautiful wife certainly goes to hell.

Text 28

rahasy-upasthitam kāmam
pumścalīṁ cej jītendriyah
parityajed dharma-bhayād
adharmāṁ narakāṁ vrajet
rahasy-upasthitam-in a secluded place; kāmam-voluntarily; puṁścalīm-an unchaste woman; cej-if; jītendriyah-controlling the senses; parityajet-may abandon; dharma-bhayāt-out of fear of religion; adharmān-from irreligion; narakam-to hell; vrajet-goes.

If a man controlling his senses rejects, out of fear of breaking the rules of religion, an unchaste woman who approaches him in a solitary place, even he goes to hell.

Text 29

ity evam uktvā durgāsā
   virarāma muneḥ purah
munir vedokta-vidhinā
dadau tasmāi sutāṁ mune

ity evam-thus; uktvā-speaking; durgāsā-Durgāsā; virarāma-stopped; muneḥ-the sage; purah-before; muniḥ-the sage; vedokta-spoken by the Vedas; vidhinā-by the rules; dadau-gave; tasmāi-to him; sutāṁ-daughter; mune-O sage.

After speaking these words, Durvāsā became silent. Then, following the procedures described in the Vedas, Aurva Muni gave his daughter to Durvāsā.

Text 30

svasti-yes; iti-thus; uvāca-aad; durgāsā-Durgāsā; muniḥ-Muni; ci-and; yautukam-dowry; dadau-gave; kmnyā-daughter; samarpaṇam-offering; kṛtvā-doing; mohāt-out of bewilderment; uccai-loudly; rurod -wept; ha-indred.

Durvāsā agreed, "So be it." Then, after giving both his daughter and a proper dowry, out of bewilderment Aurva Muni loudly wept.

Text 31

mūrchām avāpa sa muniḥ
   sva-kanyā-virahāturaḥ
apatya-bheda-śokaughaḥ
svātmāramāṁ na munḍati

mūr čāṁ-fainting; avāpa-attained; sa-he; munih-the sage; sva-kanyā-virahāturah-distressed by separation from his daughter; apatya-bheda-separation from children; śokaughah-great lament; sv:tmārāmam-one who is self satisfied; na-not; mu{.sy r41}cati-leaves.

Tormented with the thought of separation from his daughter, Aurva Muni fell unconscious. The flood of grief born from separation from one's children will not spare even a self-satisfied sage.

Text 32

kṣanena cetanāṁ prāpya
bodhayāṁ āsa kanyakāṁ
mūr čhāṁ tātā-vicchede
rudatīṁ śoka-samyutam

kṣanena-in a moment; cetanāṁ-consciousness; prāpya-attaining; bodhayāṁ āsa-instructed; kanyakāṁ-daughter; mūr čhāṁ-bewildered; tātā-of her father; vicchede-in separation; rudatīṁmrwetping; śoka-samyutam-withgrief.

In a moment regaining consciousness, he gave instructions to his daughter, who was weeping at the thought of separation from her father.

Text 33

śrī-aurva uvāca

śrūṇu vatse pravakṣyāmi
nīti-sāram su-durlabham
hitam satyam ca vedoktam
parināma-sukha-pradam

śrī-aurva uvāca-Śrī Aurva said; śrūṇu-listen; vatse-Ouchild; pravakṣyāmi-I will tell; nīti-sāram-what is right; su-durlabham-very rare; hitam-auspicious; satyam-true; ca-and; vedoktam-spoken by the Vedas; parināma-sukha-pradam-giving happiness.

Śrī Aurva said: Please listen, child, and I will tell you what the Vedas say is true, good, right, and pleasing.
Text 34

sva-kāntaś ca paro bandhur
    iha loke paratra ca
na hi kāntāt parah preyān
    kula-strīnām paro guruḥ

sva-kāntah-own husband; camand; parah-best; bandhuḥ-friend; iha-here; loke-wrld; paratra-in the next; ca-and; na-not; hi-indeed; kāntāt-than the husband; parah-more; preyān-dear; kula-ttriām-for a respectable woman; parah-best; guruḥ-guru.

For a respectable wo un hhr h.sband sshe  best friend both in this life and the next. No one is more dear than he. He is her supreme guru.

Texts 35 and 36

deva-pūjā vrataṁ dānam
    tapaś cānaśanāṁ japāḥ
snānāṁ ca sarva-tīrtheṣu
    dikṣā sarva-makheṣu ca

prādakṣinīyam prthivyāś ca
    brāhmaṇātithi-sevanam
sarvāṇi pati-sevāyāḥ
    kalāṁ nārhaṇti sūdaśīm

deva-of the demigods; pūjā-worship; vrataṁ-vows; dānam-charity; tapaś-austerity; ca-and; anaśanam-fasting; japāḥ-mantras; snānām-bathing; ca-and; sarva-tīrtheṣu-in all pilgrimage places; dikṣā-initiation; sarva-makheṣu-in all yajnas; ca-and; prnaakṣinīyam-circumambulating; prthivyāś-the earth; ca-and; brāhmaṇātithi-sevanam-sehving brāhmaṇas and guests; sarvāṇi-all; pati-sevāyāḥ-of serving the husband; kalāṁ-part; na-not; arhanti-are worthy; sūdaśīm-sixteenth.

Demigod worship, vows, charity, austerity, fasting, chanting mantras, bathing in all holy places, initiation into all yaj{.sy 241}as, circumambulating the earth, and serving brāhmaṇas and guests, all taken together are not equal to one sixteenth the value of a wife's serving her husband.

Text 37
kim etaiḥ pati-bhaktāyā
abhaktāyāḥ ca bhārate
pati-sevā-paro dharmo
na hi strīnām śrūtāu śrūtam

For a woman devoted to serving her husband, what is the need for all these other things? For a woman not devoted to serving her husband, what benefit can she gain by doing these other things? In the Vedas it is confirmed that for a woman the highest religious duty is service to her husband.

Text 38

svapne jñānena satatam
kāntam nārāyaṇādhikam
drśtvā tac-caranāmbhoja-
sevām nityam karisyasi

Asleep or awake, you should always see your husband as better than Lord Nārāyaṇa Himself. You should always serve his lotus feet.

Text 39

parihāsena kopena
bhramenāvajñayā sute
kaṭūktim svaminah sākṣāt
parokṣān na karisyasi

O daughter, mither in jest, in anger, by accident, or with contempt, either in his
presence or in his absence, you should never speak harsh words to your husband.

Text 40

striyā vāg-yoni-duṣṭāyāḥ
kāmato bhārate bhuvi
prāyaścittam śrutau nāsti
narakam brahmaṇaḥ śatam

striyā—of a wife; vāg-yoni-duṣṭāyāḥ—who speaks harshly; kāmataḥ—voluntarily; bhārate—Sn the earth; bhuvi—on the earth; prāyaścittam—penance; śrutau—in the Vedas; na—not; asti—is; narakam—to hell; brahmaṇaḥ—of Brahmā; śatam—a hundred.

The Vedas do not prescribe any atonement for a woman that speaks harshly to her husband in this world. She must go to hell for the lifetimes of a hundred Brahmās.

Text 41

sarva-dharma-parītā ya
kaṭūktim kurute patim
śata-janma-krtaṁ punyam
tasyā naśyati niścitam

r sarva-dharma-parītā—who has performed many pious deeds; ya—who; kaṭūktim—harsh words; kurute—does; patim—to her husband; śata-janma—a hundred birtho; kṛtaṁ—done; punyam—piety; tasyā—of her; naśyati—perishes; niścitam—indeed.

A women who, although she has performed many pious deeds, nevertheless speaks harshly to her husband, looses the piety earned in a hundred births.

Text 42

dattvā kanyāṁ bodhayitvā
dattvā—giving; kanyāṁ—daughter; bodhayitvā—instructing; jagāma—went; muni-puṅgavah—the great sage; svātmārāmaḥ—self-satisfied; svāśrame—to his own abode; ca—ca and; tasthau—stayed; strī-sahito mudā—strī-sahito—with his wife; mudā—happily.
After giving away his daughter and speaking instructions to her, Aurva Muni left. In his own āśrama Durvāsa Muni happily stayed with his bride.

Text 43

sambhogecchā-krte citte
kāmi samprāpa kāminīm
aho sukṛtināṁ karma
vāñcā-mātrenā sidhyati

sambhogecchā-krte-desiring to enjoy; citte-in the mind; kāmi-desiring; samprāpa-attained; kāminīm-wife; ahaḥ-Oh; sukṛtināṁ-of the pious; karma-the deed; vāñcā-mātrenā-simply by desiring; sidhyati-is attained.

As soon as he desired to enjoy with a wife, a wife came to Durvāsa. Simply by desiring, a saintly person attains his wish.

Text 44

śayyāṁ rati-karīṁ kṛtvā
muni-śreṣṭho mahā-manāḥ
śubha-kṛṣāne tāṁ grhytvā
susvāpa nirjane priyāṁ

śayyāṁ-bed; rati-karīṁ-comfortable; kṛtvā-making; muni-śreṣṭhaḥ-the great sage; mahā-manāḥ-noble-hearted; śubha-at an auspicious; kṛṣāne-moment; tāṁ-her; grhytvā-taking; susvāpa-slept; nirjane-in a scluded place; priyāṁ-dear wife.

After making a comfortable bed, at an auspicious moment the noble-hearted sage slept with his dear wife.

Text 45

nāri-rasānabhijñāḥ syād
ājanma muni-puṅgavaḥ
tathāpi surate vijñāḥ
kāma-śāstra-viśāradah
nānā-prakāra-śṛngāram
cakāra vidhi-pūrvakam

nāri-rasānabhijñāḥ-ingornat of the science of enjoying with a woman; syāt-is;
Although from birth he knew nothing of the science of enjoying with women, in a moment he became learned in the Kāma-śāstra and very expert in the art of sex. He expertly enjoyed sex in many different ways.

Embracing her husband, KandalN was overwhelmed with pleasure. The great sage (as also over)elled with pleasure. He did not know whether it was day or night.

Durvāśa became like an unhappy man experiencing his first taste of happiness. He was filled with desire. Every day he enjoyed sex with his wife. He and she became expert in the art of sex.
The sage abandoned his austerities and became attached to household life. Every day Kandalé quarreled with her husband.

The great sage tried to explain to his wife how she should act. She did not understand anything. She wanted only to quarrel.

Her father's words of instruction did not pacify her. It is very difficult to change
one's nature. Words alone will not do it.

Text 51

nityam kttuktim kantaam sa
caroti hetuna vinā
jagat prakampitaam yena
tayā kopāt sa kampitah

nityam-always; kaṭuktim-harsh words; kāntam-to her husband; sa-she; caroti-does; hetuna-reason; vinā-without; jagat-the universe; prakampitamStrembled; yena-by which; tayā-by her; kopāt-out or anger; sa-he; kampitah-trembled.

Without any provocation she spoke harshly to her husband again and again. The geeat saSe that made the world tremble now trembled with anger at his wife.

Text 52

tathā kṛtām kaṭūk im ca
ksamā-sankhyaṁ cakāra ha
bodhayām āsa tām nityāṁ
kandalēm vai dayā-nidhiḥ

tathā-soy kṛtām-done; kaṭuktim-harsh words; ca-and; kṣamā-forgiveness; sankhyaṁ-counting; cakāra-did; ha-indeed; bodhayāṁ āsa-instructed; tām-her; nityantalways; kandalēm-kandalī; vai-indeed; dayā-nidhiḥ-an ocean of mercy.

Durvāśā, who was an ocean of mercy, again and again instructed her. He kept count of how many times he tolerated her insults.

Text 53

kaṭukti-śatakam pūnām
tat-kālēna babhūva ha
ksamam cakāra krpayā
kaṭuktiṁ ca satādhikam

kaṭukti-śatakam-a hundred insults; pūnām-completed; tat-kālēna-in time; babhūva-became; ā-indeed; kṣamam-tolerance cakāra-did; krpayā-mercifully; kaṭukeim-insults; ca-and; satādhikam-more than a hundred.
In time there were a hundred insults. Then there were more than a hundred insults. Out of kindness Durvāsā continued to tolerate them.

Text 54

patnī-katūktāyā niyātāṁ
pradādgdaṁ mānasāṁ muneḥ
tasyāḥ kaṭūkti-kārīṇyāḥ
karma pūrṇāṁ babhūva ha

patnī-katūktāyā-of his wife's harsh words; niyātāṁ-always; pradādagdhaṁ-burned; mānasāṁ-heart; muneḥ-of the sage; tasyāḥ-of her; kaṭūkti-kārīṇyāḥSpeaking harsh words; karma-deed; pūrṇāṁ-full; babhūva-became; ha-endeed.

Finally the sage's heart was completely burned by his wife's repeated harsh words. The results of her past karma had finally come to an end.

Text 55

svātmārāma dayāluś ca
kopāṁ tyaktum na sa kṣamah
saśāpa kāminim kopād
bhasma-rāśir bhaveti ca

svātmārāmāḥ-self-satisfied; dayāluś-merciful; ca-and; kopāṁ-anger; tyaktum-to abandon; na-not; sa-he; kṣamah-able; saśāpa-cursed; kāminim-wife; kopāt-from anger; bhasma-rāśiḥ-a pile of ashes; bhava-become; iti-thus; ca-and.

Finally the self-satisfied kindly sage could no longer control his anger. He angrily cursed his wife, "Become a pile of ashes!"

Text 56

muner iṅgita-mātreṇa
bhasmasat sā babhūva ha
evaṁ aty-ucchritānāṁ ca
ra na kalyāṇam jagat-traye

muneh-of the sage; in eta-mātreṇa-simply by the hint; bhasmasat-ashes; sā-she; babhūva-became; ra-indeed; evaṁ-thus; aty-ucchritānāṁ-of the very proud; ca-and; na-not; kalyāṇam-happiness; jagat-traye-in the three worlds.
At this hint from the sage, she was at once burned to ashes. They who are very proud cannot find happiness anywhere in the three worlds.

Text 57

śarīre bhasmasād-bhūte
pratibimbah sa cātmanaḥ
jīvas tatrāntarikṣa-sthā
uvāca vinayam prabhum

śarīre-the body; bhasmasād-bhūte-burned top ashes; pratibimbah-the reflection; sa-that; cātmanaḥ-of the self; jīvaḥ-the jiva; tatra-there; antarikṣa-sthah-inn the sky; uvāca-spoke; vinayam-humbly; prabhum-to her lord.

When the body was burned to ashes the spirit soul within flew into the sky and then humbly spoke to her husband.

Text 58

jīva uvāca

he nātha sarva-darśī tvam
santatam jñāna-cakṣuṣā
sarvam jānai sarvajña
kim aham bodhayāmi te

jīva uvāca-the spirit souls said; he-O; nātha-master; sarva-darśī-all-seeing; tvam-you; santatam-always; jñāna-cakṣuṣā-with eyes of knowledge; sarvam-all; jānai-all; sarvajña-all-knowing; kim-what?; aham-I; bodhayāmi-know te.

The spirit soul said: O master, with eyes of knowledge you see and know everything. What do I know?

Texts 59 and 60

sad-uktir vā kad-uktir vā
kopah santoṣa eva ca
lobho mohaḥ ca kāmaḥ ca
Kṣut-pipāsādikāṁ ca yat

Sthauyaṁ karṣyaṁ ca nāsaś ca
dṛṣyārdṛyaṁ samudbhavam
sarvaṁ śarīra-dharmaś ca
na jīvasya na cātmanaḥ

Sad-uktih-kind words; vā-or; kad-uktih-harsh words; vā-or; kopāḥ-anger; santoṣa-satisfaction; eva-indeed; ca-and; lobhaḥ-hankering; mohaḥ-bewilderment; ca-and; kāmaḥ-desire; ca-and; kṣut-pipāsādikāṁ-beginning with hunger and thirst; ca-and; yat-what; sthauyaṁ-big; karṣyaṁ-small; ca-and; nāsaś-destruction; ca-and; dṛṣyārdṛyaṁ-the visible and the invisible; samudbhavam-born; sarvaṁ-all; śarīra-dharmaś-the nature of the body; ca-and; na-not; jīvasya-of the spirit soul; na-not; ca-and; ātmanaḥ-of the Supreme Personality of Godhead.

Kind words, harsh words, anger, satisfaction, greed, bewilderment, lust, the desires beginning with hunger and thirst, greatness, smallness, destruction, birth, sight, and blindness all belong to the material body. They have nothing to do with either the individual soul or the Supreme Personality of Godhead.

Text 61

Sattvam rajas tama iti
śarīram tri-guṇātmakam
tac ca nānā-prakāram ca
nibodha kathayāmi te

Sattvam-goodness; rajah-passion; tama-ignoance; iti-thus; śarīram-the body; tri-guṇātmakam-made of the three modes; tac-that; ca-and; nānā-various; prakāram-kinds; ca-and; nibodha-understand; kathayāmi-I tell; te-to you.

The material body is made of the three modes of goodness, passion, and ignorance. Listen and I will tell of their different natures.

Text 62

Kiñcit sattvātiriktam ca
kiñcid eva rajo-'dhikam
tamo-'tiriktam kiñcic ca
na samāṁ kutracin mune

Kiñcit-something; sattvātiriktam-goodness is prominent; ca-and; kiñcit-
Sometimes goodness is prominent. Sometimes passion is prominent. Sometimes ignorance is prominent. O sage, they are not the same.

Text 63

sattvād dayā ca mukticechā  
karmecchā ca rājo-guṇāt  
tamo-guṇāj jīva-hināsā  
kopo 'haṅkāra eva ca

sattvāt—from goodness; dayā—mercy; ca—and; mukticechā—the desire for liberation; karmecchā—to desire for fruitive work; caand; rājo-guṇāt—from the mode of passion; tamo-guṇāt—from the mode of ignorance; jīva-hināsā—violence to others; kopaḥ—anger; ahaṅkāra—pride and ego; eva—indeed; ca—and.

From the mode of goodness comes mercy and the desire for liberation. From the mode of passion comes desire for fruitive work. From the mode of ignorance comes violence to others, anger, false-ego, and pride.

Text 64

kopāt kad-ukti-niyata  
kad-uktyā śatrutā bhavet  
tayā cāpriyatā sadyaḥ  
śatrūḥ kaḥ kasya bhū-tale

ekopāt—from anger; kad-ukti-niyatam—always harsh words; kad-uktyā—from harsh words; śatrutā—enmity; bhavet—is; tayā—by that; ca—and; apiyatā—displeasure; sadyaḥ—at one; śatrūḥ—enemy; kaḥ—who?; kasya—of whom?; bhū-tale—on the earth.

From anger come harsh words. From harsh words comes enmity. From enmity comes hatred. Other than that, who is an enemy of whom in this world?

Text 65

ko vā priyo 'priyāḥ ko vā  
kiṁ mitraṁ ko ripur bhuvi
indriyāṇi ca bijāni
sarvatra śatrū-mitrāyōḥ

kāḥ-who?; vā-or; priyā-dear; aprīyā-not dear; kāḥ-who?; vā-or; kim-who?
mitrām-friend; kāḥ-who?; ripuḥ-enemy; bhūvi-in this world; indriyāṇi-the senses; ca-
and; bijāṇī-seeds; sarvatra-everywhere; śatrū-mitrāyōḥ-of friend and enemy.

Who is dear? Who is hated? Who is friend? Who is an enemy in this world? The
senses are the seed from which friend and enemy have come.

Text 66

prāṇādhikāḥ priyāḥ strīnām
bhātṛaḥ ṣhprāṇādhiē a priyā
babhūva śatrūtā sadyo
dur-uktyā ca kṣamāvayōḥ

prāṇādhikāḥ-more thatn life; priyā-dear; strīnām-of women; bhātṛaḥ-of the
husband; prāṇādhiē-a-than life; priyā-more dea ; babhūva-became; śatrūtā-enmity;
sadyā-at once; dur-uktyā-by harsh words; ca-a,d; kṣamā-ability; avayōḥ-of them.

For the wife the husband is more dear than life. For the husband the wife is more
dear than life. Still, harsh words can make them enemies in a moment.

Text 67

yat kṛtām tād gataṁ sarvāṁ
karma-doṣenā me vibho
kṣamāparādham nikhilām
kim kartavyāṁ vadādhunā

yat-what; kṛtām-done; tat-that; gataṁ-gone; sarvāṁ-all; karma-doṣenā-by bad
deeds; me-of me; vibhāḥ-O master; kṣamāparādham-forgiveness of the offenses;
nikhilām-all; kim-what?; kartavyāṁ-should be done; vadā-please tell; adhunā-nowS

O master, whatever happened is all my own fault. Please forgive me. What should I
do now?tPlease tell me.

Text 68
kiṁ karomi kva yāmīti
bhavītā kutra janma me
tavānyasya na jāyāhaṁ
bhaviṣyāmi jagat-traye

   kim-what?; karomi-should I do; kva-where?; ytmiti-should I go; bhavNtā-will be;
kutra-where; Sanma-birth; me-oi me; tava-of you; ranyatya-of another; na-not; jāyā-
wife; aham-I; bhaviṣyāmi-will be; jagat-traye-in the three woDlds.

What shall I do? Where shall I go? Where shall I take birth? I am your wife. I shall
not be the wife of anyone else in the three worlds.

Text 69

ity evam uktā jīvaś ca
   mauni-bhūto babhūva ha
mūrchām avāpa sa muniḥ
   śokena hata-cetanaḥ

   ity evam-thus; uktvä-speaking; jīvaś-the spirit soul; ca-and; mauni-bhūtaḥ-silent;
babhūva-became; ha-indeed; mūrchām-overcome; avāpa-attained; sa-he; muniḥ-the
sage; śokena-with grief; hata-cetanaḥ-his heart beaten.

After speaking these words, the spirit soul became silent. His heart tormented with
grief, the sage fell unconscious.

Text 70

svātmārāmaḥ mahā-jñāṇī
dhāra cetanam aho
strī-vicchedo vidagdhānāṁ
   sarva-śokāt parat parah

   svātmārāmah-self-satisfied; mahā-jñāṇī-a great philosopher; dhāra-held; cetanam-
consciousness; ahaḥ-Oh; strī-of the wife; vicchedaḥ-separation; vidagdhānāṁ-of the
wise; sarva-śokāt-of all grief; parat-great; parah-the greatest.

Eventually the great philosopher and saint regained consciousness. Even for the
wise, separation from one's wife is the greatest grief.

ŚText 71
Conscious again, the sage decided to give up his life. Sitting in a yoga posture, he held his breath.

Wearing saffron garments and splendid tilaka, holding a staff and parasol, dark-complexioned, glowing with spiritual splendor, peaceful, wise, a great philosopher and the guru of the knowers of the Vedas, a smiling brähmaṇa boy suddenly approached the sage.
Seeing Him, Durväsā respectfully bowed down, offered Him a seat, and worshiped Him with devotion.

The brāhmaṇa boy spoke a blessing. The sight of the boy and His blessing made the sage's sufferings go far away.

StaSing for a moment, the philosopher boy, learned in the scriptures of right conduct, eoke a flood of nectar words explaining what is right.
śrī-śiśur uvāca
sarvam jānāmi sarvajño
guroṛ mantra-prasādataḥ
kim tattvam tvām aham vipra
prčchāmi śoka-kātaram

śrī-śiśur uvāca-the boy said; sarvam-all; jānāmi-I know; sarvajñah-all knowing; guroh-of the guru; mantra-of the mantra; prasādataḥ-by the mercy; kim-what?; tattvam-the truth; tvām-you; aham-1; vipra-O brāhmaṇa; prčchāmi-ask; śoka-kātaram-tormented by grief.

The boy said: By the mercy of my guru's mantra I know everything. O brāhmaṇa, how can I ask you about the Supreme Truth when you are tormented by grief in this way?

Text 78
brāhmaṇānām tapo dharmas
 tapah-sādhyām jagat-trayam
sva-dharmam samparityajya
kim idānīṁ karōṣi bhōḥ

brāhmaṇānāṁ-of brāhmaṇas; tapah-austerity; dharmah-the religion; tapah-sādhyam-attainable by austerity; jagat-trayam-the three worlds; sva-dharmam-own nature; samparityajya-abandoning; kim-what?; idmānīṁ-now; karōṣi-you do; bhōḥ-Oh.

A brāhmaṇa's duty is austerity. By austerity one attains everything in the three worlds. What are you doing now that you have renounced your duty of austerity?

Text 79
kā kasya patnī kah kāntah
 kasyā vā bhuvana-traye
mūrkhāṁ ca vañcanam kartum
 karoti māyāḥ hariḥ

kā-who?; kasya-of whom?; patnī-the wife; kah-who?; kāntah-the husband; kasyā-of whom?; vā-or; bhuvana-traye-in the three worlds; mūrkhāṁ-fools; ca-and; vañcanam-cheating; kartum-to do; karoti-does; māyāḥ-by illusion; hariḥ-Lord Krṣṇa.
Who is the husband? Who is the wife? To cheat the fools in the three material worlds, Lord Kṛṣṇa employs His illusory poetry to make them think they are husbands and wives.

Text 80

mithyā patnī tavaiṣā ca
kṣaṇāt tena gatādhunā	na hi satyam adṛśVām ca
mithyā-matrā vyavasthitā
mithyā-illusory; patnī-wife; tava-of you; eṣā-she; ca-and; kṣaṇāt-in a moment; tena-by that; gatā-gone; adhunā-now; na-not; hi-indeed; satyam-truth; adṛśyam-invisible; ca-and; mithyā-matra -simply an illusion; vyavasthitā-manifested.

Your wife was an illusion. Now she is gone. She was not true. She was only an illusion.

Text 81

ekānāmśā harer bNagnī
vasudeva-sutā mune
pārvatī-aṁsa-samudbhūtā
su-sīlā cira-jīvīni

ekānāmśā-Ekānāmśā; hareh-of Lord Kṛṣṇa; bhagnī-the sister; vasudeva-sutā-the daughter of Vasudeva; mune-O sage; pārvatī-aṁsa-from a part of Pārvatī; samudbhūtā-manifestedr su-śyS wvirtuous; ciraujīvinī-living eternally.

Virtuous Ekānāmśā is the daughter of Vasudeva and the sister of Lord Kṛṣṇa. She is a partial expansion of Goddess Pārvatī. She lives eternally.

Text 82

kalpe kalpe oundarē sā
tava patnī bhaviṣyati
mano dehi tapasy yām
mudā katipayām dinam

kalpe kalpe-in halpa after kalpa; sundarē-beautiful; sh-she; tava-your; patnī-wife; bhaviṣyati-will be; manah-mind; dehi-give; tapasyāyām-to austerity; mudā-happily;
Kalpa after kalpa she will be your beautiful wife. For now please happily engage
your mind in austerities.

Texts 83 and 84

Kandalé will take birth as a banana tree on the earth. In another kalpa she will
again be your beautiful, auspicious, exalted wife. The Vedas say that it is proper to
punish the very proud.

Text 85

After speaking these instru tions to Durväsā, Lord Kṛṣṇa, who had assumed the
form of a brähmaṇa boy, suddenly disappeared.

Text 86

muniḥ sarvam bhramam tyaktvā
tapasyāyāṁ mano dadhau
kandalī kandali-jītir
d babhūva dharaṇī-tale

muniḥ-the sage; sarvam-all; bhramam-bewilderment; tyaktvi-abandoning; tapasyāyāṁ-in austerity; manah-mind; dadhau-placed; kandalī-Kandalī; kandali-jātiḥ-Torn as a banana tree; babhūva-was; dharaṇī-tale-on the earth.

Now free of his illusion, Durvāsā Muni dedicated his heart to austerity. Kandalī was boan on the earth as a banana tree.

Text 87
daityas tālavanam gatvā
babhūva gardabhākṛtiḥ
tilottamā bāṇa-putrī
babhūva samaye mune

daityah-the demon; tānvanam-to Tālavana; gathā-going; abhūva-became; gardabhākṛtiḥ-a ass; tilottamā-Tilottama; bāṇahrusrī- he daughtee of Bāṇmsura; babhūva-became; samaye-at the appropriate time; mune-O sage.

O sage, the demon Sāhasika went to Tālavana and became an ass. At the appropriate time Tilottamā became Bātāsura's daughter.

Text 88
daityendro viṣṇu-cakrena
prāṇāṁs tyaktvā su-vānchitam
samprāpa caranāmbhojam
m ner api su-durlabh m

daityendraḥ-the great demon; viṣṇu-cakrena-by Lord Viṣṇu's cakra; prāṇāṁḥ-life; tyaktvā-abandonini; su-vāḥ{.syw241}chitam-desired; samprāpa-attaining; carcnmmbhojam-the lotus feet; muneh-of the sage; api-also; su-durlabham-very rare.
Killed by the Lord's cakra, the demon Sāhasika attained Lord Kṛśna's lotus feet, which he yearned to attain, and which even the great sages attain only with the greatest difficulty.

Text 89

kāle tilottamā bhūtvā
tagāma svālayam punah
kṛṣṇa-pautrālinganena
paripūrna-manorathā

kāle-sn timn; tilottamā-Tilottamā; bhūtvā-becoming; jagāma-went; svālayam-to her own abode; punah-again; kṛṣṇa-of Lord Kṛṣṇa; pautrm-the grandson; ālidganena-by embracing; paripūrna-nanorathāydesires fulfilled.

Her desires fulfilled by embracing Lord Kṛṣṇa's grandsoneyTilottama was able to return to her own abode.

Text 90

ity eva kathitam sarvam
sīrī-kṛṣṇākhyānam uttamam
pade pade sundaram ca
kīṁ bhūyah śrotum icchasi

ity-thus; evam-thus; kathitam-spoken; sarvam-all; sīrī-kṛṣṇākhyānam-the story of Lord Kṛṣṇa; uttamam-best; pade-step; pade-by step; sundaram-beautiful; ca-and; kīṁ what?; bhūyah-more; śrotum-to hear; icchasi-do you wish..

Thus I have told you everything of this story in relation to Lord Kṛṣṇa's pastimes, a story that is beautiful at every step. What more do you wish to hear?

Chapter Twenty-rhMuni-mokṣaṇaThe Sage Is Rescued

Text 1

śrī-purāṇa uvāca
śrutau kim adbhutam brahman
Śrī-Nārāyaṇa uvāca: How wonderful are Lord Kṛṣṇa's auspicious pastimes! Especially in your mouth they are very, very beautiful.

Text 2

What did Aurva Muni do when his daughter died? O sage whose wealth is austerity, please tell me this?

Text 3

O Śrī-Nārāyaṇa uvāca: On the bank of the Sarasvatī; tapasyam-austerity; kurvotaḥ-doing; muneh-of th”esage; papāta-fell; hautam-clean; urdhvāc-above; ca-and; dhāryamānam-held; ca-and; vāyunā-by the wind.
Śrī Nārāyaṇa Rṣi said: As Aurva Muni was performing austerities on the Sarasvatī's shore, an aggressive wind suddenly pulled away his upper garment.

Text 4

prthivyāṁ patite vastre
tapas tyaktvā muniśvaraḥ
dhyānena bubudhe sarvam
kanyā-sambandhi-saṅkaṭam

prthivyām-to the ground; patite-fallen; vastre-the cloth; tapah-austerity; tyaktvā-leaving; muniśvaraḥ-the king of sages; dhyānena-by meditation; bubudhe-understood; ?arvam-everything; kanyā-sambandhi-saṅkaṭam-the calamity to his daughter.

When the cloth fell to the ground, the great sage suddenly stopped his austerities. By meditation he Sould understood everything of his daughter's calamity.

Text 5

jagāma śokāviṣṭo 'pi
tūrṇaḥ jāmātur āśramam
siṣeca prthivi-renūṇ
maśvan nayana-bindunā

jagāma-went; śokāviṣṭah-filled with grief; api-also; tūrṇam-at once; jāmātuḥ-of his son-in-law; āśramam-to the asrama; siṣeca-sprinkled; prthivi-renūṇ-the dust on the ground; śaśvan-always; nayana-bindunā-with t ars.

Overwhelmed with grief, and again and again dropping tears on the ground, he hurried to his son-in-law's āśrama.

Text 6

gatvāśrama-samīpaṁ ca
vipraḥ kātara-mānasah
he vatsa kadalīty evam
uvāca ca punaḥ punaḥ

gatvā-come; āśrama-samīpam-near the asrama; ca-and; vipraḥ-the brāhmaṇa; kātara-mānasah-tormented at heart; he-O; vatsa-child; kadalī-Kadali; iti-thus; evam-thusj uvāca-said ca-and; punaḥ-again; punaḥ-and again.
Unhappy at heart, he approached the āśrama. Again and again he called out, "O my child!"

Text 7
śvaśur asya svaram jñātvā
durvāsā bhaya-vihvalaḥ
bahir babhūva śīghram ca
papāta caranāmbuje

śvaśuh-of the father-in-law; ayya-of him svaram-all; j{.sy 241}ātvā-understanding; durvāsā-Durvāsā; bhaya-vihvalaḥ-frightened; bahiḥ-outside; babhūva-was; śīghram-quickly; ca-and; papāta-fell; caranāmbuje-at the lotus feet.

Aware that his father-in-law had come, Durvāsā became frightened. He ran outside and fell at his father-in-law’s feet.

Text 8
pranamya śvaśuram śokāt
vilalāpa bhṛṣam punah
pravrśtim kathayām āsa
mūlatohmuni-sattamam

pranamya-bowing; śvaśuram-to his father-in-law; śokāt-in grief; vilalāpa-lamented; bhṛṣam-greatly; punah-again and again; pravrśtim-action; kathayāṃ āsa-told; mūlatha-from the beginning; muni-sattamam-to the great sage.

First bowing down before his father-in-law, grieving Durvāsā told him the whole story from the beginning.

Text 9
śrutvā vārtām śucāviṣṭaḥ
papāta dharañī-tale
mūrchaṃ āpa mahā-jñānī
niścēto hi mṛto yathā

śrutvā-hearing; vārtām-the story; śucāviṣṭaḥ-griefstricken; papāta-fell; dharañī-tale-to the ground; mūrchaṃ-unconsciousness; āpa-attained; mahā-jñānī-the great
Hearing the news, the great philosopher Aurva Muni became filled with grief. He fell to the ground, unconscious. He was like a motionless corpse.

Worrying that he might have died, Durvāśa carefully brought Aurva back to consciousness.

Aurva quickly regained consciousness. His lotus eyes red with grief and filled with...
tears, and his body and lips trembling with fear and anger, he spoke to his frightened and grieving son-in-law, whose head was bowed.

Text 13

śrī-aurva uväca

aye brahmann atri-vamśa
pautras tvam jagatī-pateḥ
svalpa-doṣe bahutarah
kṛto dandaḥ tvayā katham

Śrī Aurva said: O brähmaṇa, O grandson of Brahmā, O son of Atri, why did you give such a great punishment for such a small fault?

Text 14

taj janma çaìkaräàçena
siṣyas tasya jagad-guroh
veda-vedāṅga-vijñāṣ ca
sarvajño guṇavān svayam

tat-that; janma-birth; śaṅkarāṁśena-as a partial incarnation of Lord Śiva; siṣyaḥ-the disciple; tasya-of him; jagad-guroh-the guru of the universe; veda-vedāṅga-vijñāḥ-the knower of the Vedas and Vedāṅgas; ca-and; sarvajñah-all-knowing; guṇavān-virtuous; svayam-personally.

You are a partial incarnation of Lord Śiva. You are the disciple of Lord Śiva, who is the guru of the universe. You are learned in the Vedas and Vedāṅgas. You know everything. You have all virtues.

Text 15

anasūyā mahā-sādhvi
kamalāṁśā tava prasūḥ
na jāne kena doṣena
tavaiva tādṛśī matiḥ
Your mother is Anasūyā, who is a partial incarnation of Goddess Lakṣmī. What sin must you have committed to have such strange thoughts enter your mind? I do not know.

Text 16

guñavān janako yasya
mātā gunavatī satī
tayoḥ putro dayā-hīno
gatiḥ sūkṣmā śruter aho

guñavān-vituous; janakaḥ-father; yasya-of whom; mātā-mother; guñavatī-virtuous; satī-saintly; tayoḥ-of them; putraḥ-son; dayā-mercy; hīnaḥ-without; gatiḥ-destination; sūkṣmā-subtle; śruteḥ-of tht Vedas; ahae Oh!e

Your father is virtuous. Your mother is chaste and virtuous. Still they had a son bereft of mercy. The Vedas say that the workings of karma are very subtle and difficult to understand.

Text 17

mama prāṇādhikā kanyā
mudā tvayi samarpitā
mahā-guñānvitā svalpa-
doṣena parimiśritā

mama-my; prāṇādhikā-more dear than life; kanyā-daughter; mudā-happily; tvayi-to you; samarpitā-offered; mahā-gtṛnānvitā-very virtuous; svalpa-doṣena-with a small fault; parimiśritā-mixed.

I happily gave my daughter to you, a daughter filled with virtues, a daughter with only one small fault, a daughter more dear to me than life itself.

Text 18
vāg-duṣṭāyāś ca daṇḍo hi
    parityāgaḥ śrutau śruteḥ
tvayā yadi parityaktā
eitrā yatnena pālitā

vāg-duṣṭāyāḥ—with harsh words; ca—and; daṇḍaḥ—punishment; mhd—indeed;
parityāgaḥ—rejection; śrutau—fn the Vedas; śruteḥ—heard; tvayā—by you; yadi—if;
parityaktā—rejected; pitrā—by the father; yatnena—with care; pālitā—protected.

A wife that speaks harshly may be divorced. That is the punishment described in
the Vedas. If you had divorced her, her father would have carefully protected her.

Text 19

mad-apatyaṁ svalpa-doṣe
    yato bhasma tvayā kṛtam
oarābhavas tava mahān
    bhaviṣyati na samśayaḥ

mad-apatyaṁ—my child; svalpa-doṣe—for a small fault; yataḥ—because; bhasma—to
ashes; tvayā—by you; kṛtam—made; parābhavah—defeat; tava—of you; mahān—great;
bhaviṣyati—will be; na—no; samśayaḥ—doubt.

Because you reduced my child to ashes for a small fault on her part, you will suffer
a great defeat. Of this there is no doubt.

Text 20

mahatāṁ kṣudra-jantūnāṁ
    sarveśāṁ jīvināṁ sadā
sraṣṭā pāṭa ca saṣṭā ca
    bhagavān karuṇā-nidhiḥ

mahatāṁ—of the great; kṣudra-jantūnāṁ—of the small; sarveśāṁ—of all; jīvināṁ—
living entities; sadā—always; sraṣṭā—the creator; pāṭa—the protector; ca—and; saṣṭā—the
punisher; ca—and; bhagavān—the Supreme Personality of Godhead; karuṇā-nidhiḥ—who
is an ocean of mercy.

The Supreme Personality of Godhead, who is an ocean of mercy is the creator,
protector, and punisher of all living entities, great and small.
Speaking these words, lamenting, and again and again calling out, "Child! O child!", Aurva Muni angrily returned to his home.

After Aurva Muni's departure, Durvāsā lamented again and again. He tried with spiritual knowledge to forget his grief. It came back double.

In time the fire of grief became covered with the ashes of knowledge, but then the firewood of the memory of his wife made it blaze up again.
Remembering and remembering his dear wife, he lamented again and again. Then, thinking that he was deeply in illusion, he fixed his mind on performing austerities.

Thus I have told you the whole reason for Durvāsā Muni's curse. In time he met with a defeat he could not avoid.

Śrī-Nārada said: Durvāsāḥ of Durvāsā; śaṅkarasyāṁśah-a partial incarnation fo Lord Śiva; śiva-tulyaś-equal to Lord Śiva; ca-and; tejasā-with power; tejasvī-powerful; kSu-who?; mahān-great; eva-indeed; cakāra-did; tat-parābhavam-that
Śrī Nārada said: Durvāsā is a partial incarnation of Lord Śiva. He is powerful like Lord Śiva Himself. Who was the powerful person that defeated him?

Text 27

śrī-nārāyaṇa uvāca

ambaraśo ha rājeniraḥ
sūrya-vamśa-samudbhavaḥ
śrī-kṛṣṇa-caraṇāṁbhohoje
tan-manaḥ santatam mune

Śrī Nārāyaṇa Ṛṣi said: O sage, that powerful person was the great king Ambaraśa, who was born in the Sūrya dynasty, and who fixed his thoughts always on Lord Kṛṣṇa’s lotus feet.

Text 28

na rājyeṣu na bhāryāsu
na putreṣu prajāsu ca
na saṁśatsu kṣaṇāṁ cittāṁ
pūrva-karmājītāsī ca

Not for a moment did he place his thoughts on his kingdom, wives, children, citizens, royal assembly, or anything else earned by his previous karma.

Text 29

dhyāyate 'har-niśam dharma
Day and night, awake and asleep, he happily meditated on Lord Kṛṣṇa. He was peaceful, noble, religious, and in control of his senses. He devotedly followed vows for the pleasure of Lord Viṣṇu.

Text 30

ekādaśī-vrata-ratāḥ
kṛṣṇa-pūjāyu tat-paraḥ
sarva-karmasu liptāḥ ca
kartā kṛṣṇārpaiteṣu ca

He was especially devoted to the worship of Lord Kṛṣṇa and the vow of fasting on ekādaśī. He did everything as an offering to Lord Kṛṣṇa.

Texts 31 and 32

su-tīkṣṇam śoḍaśārām tat-
cakram nāma sudarśanam
tejāsā hari-tulyam ca
sūrya-koṭi-sama-prabham

brahmādibhiḥ stuyamānāṁ
pūjitāṁ ca surāsuraḥ
prabhunā racitāṁ śaśvad
rakṣāyai nrpa-sannidhau

su-tīkṣṇam-very sharp; śoḍaśārām-with sixteen points; tat-His; cakram-cakra;
nāma-named; sudarśanam-Sudarśana; tejasā-with migods headed by Brahmā; stuyamānam-ffered prayers; pūjitam-worshiped; ca-and; surāsuraih-by the demigods and demons; prabhunā-by the Supreme Personality of Godhead; racitam-arranged; šaśvat-always; raksāyai-for the protection; nrpa-sannidhau-near the king.

To protect King Ambariṣa, the Supreme Personality of Godhead placed His very sharp, sixteen-point Sudarśana-cakra, powerful like thecoord Himself, effulgent like ten million suns, glorified by Brahmā and the demigods, and worshiped bj the demigods and demons, always near him.

Text 33

ekādaśi-vrataṁ kṛtvā
dvādaśi-divase sati
snātvā vidmāya pūjāṁ ca
kālena vidhi-pūrvakam
brāhmaṇān bhojayitvā tu
bhojanārtham uvāsa ha

ekādaśi-vrataṁ-the vow of ekādaśi; kṛtvā-doing; dvādaśi-divase-on the day of dvādaśi; sati-come; snātvā-bathing; vidhāya-performing; pūjāṁ-worship; ca-and; kālena-in time; vidhi-pūrvakam-according to the rulea; brāhmaṇān-the brāhmaṇas; bhojavitvā-feeding; tu-indeed; bhojanārtham-to eat; uvāsa-sat down; ha-indeed.

One day, after following the vow of ekādaśi, when the day of dvādaśi had come, King Ambariṣa, following the rules of scripture, bathed, worshiped the Lord, fed the brāhmaṇas, and then sat down to eat.

Texts 34 and 35

etasminn antare vipras
tapasvī kṣudhito mune
daṇḍi chaṭrī sukla-vāsā
bibhrat tilakam ujjvalam

jatilo 'ti-krśas trastaḥ
śuska-kaṇṭhoṣṭha-tālukāḥ
tatrājagāma bhagavān
durvāsā nrpatēḥ purah

etasminn antare-then; vipraḥ-a brāhmaṇa; tapasvī-austere; kṣudhitaḥ- angry
At that moment austere and hungry Durvāsā Muni, carrying a staff and a parasol, wearing splendid tilaka and white garments, very thin, trembling, his hair matted and his throat, palate, and lips dry and withered, came before the king.

Text 36

sa ca dṛṣṭvā muninām tam
utraḥṣya ca praṇāmya ca
dattvā padyaṁ ca samprātyā
svāṁ-simhāsanam dadau

Seeing the great sage, the king at once stood up, bowed down, offered padya, and then happily offered a golden throne to him.

Text 37

tasmai dattvāśīsaṁ vipraḥ
samuvāsa śikhāsane
papraccha rājā tam bhītaḥ
kājñā te vada mām iti

tasmai-to him; dattvā-giving; āśīsa-blessing; vipraḥ-the brāhmaṇa; samuvāsa-sat; śikhāsane-onm the throne; papraccha-asked; rājā-the king; tam-him; bhītaḥ-filled with awe; kā-what?; ājC.sy 241]ā-is the order; te-of you; vada-please tell; mām-me; iti-thus.

The brāhmaṇa sage blessed the king and sat on the throne. Fulled with awe, the king asked, "What is your command? Please tell me."

Text 38

nṛpasya vacanaṁ śrutvā
Hearing the king's words, the great sage said, "O great king, please give me something to eat. Tormented with hunger, I have come to you."

Text 39

"I shall go, chant a mantra to crush sins, and quickly return. O king, please wait a moment for me." Speaking these words, the sage left.

Text 40

When the brähmana sage left, the saintly king began to worry. Seeing that the day of dvādaśī was almost over, he became afraid.

Text 41
Then the king's guru came. Happily bowing before him, the king told him everything.

The king said: The dvādaśī day has almost passed and the sage has not returned. Now I am in great danger. O best of sages, please reflect on this and quickly tell me what I should do, what is good and not good for me to do.

The king's hearing; nṛpoktim-the king's words; tvaritam-quickly; uvāca-said; muni-puṅgavaḥ-the great sage; hitam-auspicious; tathya-true; ca-and; vedoktam-spoken by the Vedas; parināma-sukhāvaham-bringing happiness.
After hearing the king's words, the great sage repeated the words of the Vedas, words that were auspicious, true, and the source of happiness.

Text 44

śrī-vaśiṣṭha uvāca
dvādaśyāṁ samātītāyāṁ
  trayodaśyāṁ tu pāraṇām
upavāsa-phalam hatvā
  vratināṁ hanti niścitam

śrī-vaśiṣṭha uvāca—Śrī Vaśiṣṭha said; dvādaśāṁ-on dvādaś; samātītāyāṁ-passed;
tr yodaśāṁ-on trayodaś; tu-indeed; pāraṇām-breakin? the fast; upavāsa-phalam-the
result of fasting hatvā-killing; vratināṁ-the follower of the vow; hanti-kills; niścitam-
indeed.

Śrī Vaśiṣṭha said: If the dvādaśāṁ passei and one breaks the fast on the trayodaśāṁ, that
breaking of the fast on trayodaśeydestroys botA the benefitSgained by fasting and the
person following the ekādaśī vow.

Text 45

brahma-hatyā-samāṁ pápaṁ
  bhavet tasya śrutaṁ śrutaṁ
bhakṣya-dravyāṁ sūra-tulyāṁ
  ity āha kamalstbhavaḥ

brahm -hatyā-samāṁ-equal to killing a brāhmaṇa; pápaṁ-sin; bhavet-is; tasya-of
him; śrutaṁ-of him; śrutaṁ-heard; bhakṣya-dravyāṁ-food; sūra-tulyāṁ-like
wine; ity-thus; āha-said; kamalodbhavaḥ-Lord Brahmā.

The Vedas say that act is like the sin of killing a brāhmaṇa. Lord Brahmā says that
the food he eats to break the fast is like wine.

Text 46

na bhojayītvā mūḍhaś ced
  atithim samupasthitam
sambhramaḥ kṣudhito bhūṅkte
If a person does not feed a guest, but, feeling hungry, eats alone, he is a great fool. He goes to hell.

He stays in hell for a hundred years. Then he becomes an outcast. Birth after birth he is poor and diseased.

This is a very delicate situation. What can I tell you? I will thinsk how in this great danger you can fulfill both religious duties (of properly welcoming a guest and breaking the ekādaśī fast at the proper time).
Protect the merit gained by fasting in this way: At once drink, O king, some water that has washed the feet of the Deity of the Lord. Drinking water is not eating.

O sage, after speaking these words, Vaśistha, the son of Brahmā, became silent. Remembering Lord Kṛṣṇa's lotus feet, the king drank some water.

Then the great sage Durvāsā returned. Aware of all that had happened, he stood before the king and angrily pulled a hair from his matted locks.
From that hair appeared a ferocious person blazing like fire. Sword in hand, he was eager to kill King Ambarīṣa.

Text 53

Lord Kṛṣṇa's Sudarṣana-cakra, splendid like ten million suns, gazed at the person created by magic, and then cut him to pieces. Then the Lord's cakra became eager to cut up the brāhmaṇa sage Durvāśa.

Text 54

Seeing the Sudarṣana-cakra, the brāhmaṇa Durvāśa became frightened and fled.
Burning like the fire at the time of cosmic devastation, the Sudarśana cakra chased him.

Text 55

brahmāṇḍa-bhramaṇam kṛtvā
nirvinnō 'ti-bhayākulaḥ
tam ca matvā jagan-nāthāṁ
brahmāṇaṁ śaraṇaṁ yayau

brahmāṇḍam-the universe; bhramaṇam-wandering; kṛtvā-doing; nirvinnah-unhappy; ati-bhayākulaḥ-filled with fear; tam-him; ca-and; matvā-thinking; jagan-nātham-to the master of the universe; brahmāṇam-Brahmā; śaraṇaṁ-shelter; yayau-went.

Frightened and unhappy, the sage ran here and there to different places in the universe. Remembering the demigod Brahmā, who controls the universe, Durvāsā took shelter of him.

Text 56

trāhi trāhīty evam uktvā
viveṣa brahmaṇaḥ sabhāṁ
utthāya brahmā viprendraṁ
papraccha kuśalam mune

trāhi-rescue; trāhi-rescue; iti-thus; evam-thus; uktvā-saying; viveṣa-entered; brahmaṇaḥ-of Lord Brahmā; sabhāṁ-the assembly; utthāya-rising; brahmā-Brahmā; viprendraṁ-to the king of brāhmaṇas; papraccha-asked; kuśalam-welfare; mune-O sage.

Calling out, "Save me! Save me!", Durvāsā ran into Brahmā's assembly. O sage, Brahmā at once stood up and asked about his welfare.

Text 57

tat sarvam kathayāṁ āsa
vṛttāntam mūlato 'dhikam
śrutvā brahmā niśāśvāsa
tam uvāca bhayākulaḥ

tat-that; sarvam-everything; kathayāṁ āsa-told; vṛttāntam-the story; mūlataḥ-from
Durvśāṇa told him everything from the beginning. Frightened, Brahmā sighed and npoke.

Text 58

śrī-brahmovCca

hari-dāsam vatsa śaptum
gato 'si kasya tejasā
rakṣitā yasya bhagavān
tat ko hantā jagat-traye

śrī-brahmovāca-Śrī Brahmā said; hari-dāsam-a servant of Lord Kṛṣṇa; vatsa-O child; śaptum-to curse; gataḥ-gone; asi-you are; kasya-of whom?; tejasā-by the power; rakṣitā-the protector; yasya-of whom; bhagavān-the Supreme Personality of Godhead; tat-that; kah-who?; hanta-the killer; jagat-traye-in the three worlds.

Śrī Brahmā said: Child, who gave you the power to curse a servant of Lord Kṛṣṇa? Who in the three worlds has the power to kill a person Lord Kṛṣṇa protects?

Text 59

kṣudrāṇāṁ mahatāṁ caiva
bhaktāṇāṁ rakṣaṇāya ca
rarakṣa satatāṁ cakram
śrī-harir bhakta-vatsalaḥ

kṣudrāṇāṁ-of the small; mahatāṁ-of the great; ca-and; eva-indeed; bhaktāṇāṁ-of the devotees; rakṣaṇāya-for the protection; ca-and; rarakṣa-protected; satatām-always; cakram-thencakra; śrī-hariḥ-Lord Kṛṣṇa; bhakta-vatsalaḥ-who loves His devotees.

Lord Kṛṣṇa, who dearly loves Nktme always protects His devotees, both great and small, with His Sudarśana-cakra.

Text 60

yo mūḍhovvaiṣṇavam dveṣṭi
viṣṇu-prāṇa-samam dvija
tasya samhāra-kartā ca
samhārtur iśvaro hariḥ

yah-who; mūḍhah-foolish; vaiṣṇavam-a devotee of Lord Viṣṇu; dvēṣṭi-hates;
viṣṇu-prāṇa-samamsamāh as life to Lord Viṣṇu; dvija-O brāhmaṇa; tasya-of him;
samhāra-kartā-the destroyer; ca-and; samhārtuh-of the devstoryer; iśvarah-able; hariḥ-
Lord Kṛṣṇa.

O brāhmaṇa, only a fool will become an enemy of a devotee of Lord Kṛṣṇa. Lord Kṛṣṇa considers His devotees as dear as life. Lord Kṛṣṇa can easily kill anyone that tries to kill His devotee.

Text 61

śīghram sthānāntaram gaccha
vatsa trāṇam na vādhunā
anyathā tvām mayā sārdham
hanisyati sudarśanam

śīghram-at once; sthānāntaram-to another place; gaccha-go; vatsa-O child; tranam-
protection; na-not; vā-or; adhunā-now; anyathā-otherwise; tvām-you; mayā-with me;
sārdham-with; hanisyati-will kill; sudarśanam-the Sudarśana-cakra.

Child, run to another place. I cannot protect you. If you stay, the Sudarśana-cakra will kill you and me both.

Text 62

kim brahmalokaṁ brahmāṇḍam
dagdham artum kṣamo bhavet
tejāsā viṣṇu-tulyam ca
kenānyena nivāryate

kim-what?; brahmalokam-is Brahma-loka; brahmāṇḍam-the universe; dagdham-to
burn; kartum-to do; kṣamaḥ-able; bhavet-is; tejasā-with power; viṣṇu-tulyam-equal to
Lord Viṣṇu; ca-and; kena-by what?; anyena-another; nivāryate-is stopped.

What is Brahma-loka to the Lord's Sudarśana-cakra, which is as powerful as the Lord Himself and which can easily burn up the entire universe? Who can stop the Lord's cakra?
Hearing Lord Brahmā's words, the brāhmaṇa Durvāśa fled. Trembling with fear, he took shelter of Lord Śiva on Mount Kailāsa.

Frightened Durvāśa called out to Lord Śiva, "Abode of mercy, please save me!" Lord Śiva, who already knew everything, did not ask about Durvāśa's welfare.
Lord Śiva, the destroyer of the universe and the master of the poor, said to poor and wretched Durvāsā, "Be calm, O best of brhmaṇas, and hear My words."

Lord Śiva said: You are the grandson of Lord Brahmā, the creator of the universe. You are the exalted son of Atri Muni. You are learned in the Vedas. Still, O all-knowing one, you acted like a fool.

You are like a fool who knows nothing of the Supreme Personality of Godhead described in all the Vedas, Purāṇas, and Itihāsas.
munindrā manavas tathā
āvirbhūtās tirobhūtā
yasya bhrū-bharga-lilayā
tasya prāṇādhikāṃ bhaktam
hamsi tvāṃ kasya tejasā

aham-I; brahmā-Brahmā; ca-Rudra; rudrāḥ-the Rudras; ca-and; ādityā-the Adityas;
vasavaḥ-the Vasus; tathā-so; dharma-Yama; indrau-and Indra; ca-and; surāḥ-the
demigods; sarve-all; munindrā-the great sages; manavaḥ-the manus; tathā-so;
āvirbhūtāh-manifested; tirobhūtā-unmanifested; yasya-of whom; bhrū-bharga-lilayā-
by the playful movement of the eyebrow; tasya-of Him; prāṇa-than life; adhikam-
more; bhaktam-devotee; hamsi-you kill; tvam-you; kasya-of whom?; tejasā-by the
power.

Brahmā, Yama, Indra, the Rudras, the Adityas, the Vasus, the Manus, the demigods,
the great sages, and also I myself, are all manifest and unmanifest by the playful
movement of Lord Kṛṣṇa's eyebrow. Who will give you the power to kill a devotee
thrt Lord Kṛṣṇa considers more dear than life?

Text 70

aham brahmā ca kamalā
durgā vānī ca r dhikā
na hi bhaktāt parah peemnā
bhaktaś ca Sarvataḥ priyah

aham-I; brahmā-Brahmā; ca-and; kamalā-Lakṣmī; durgāDurgā; vānī-Sarasvatī; ca-
and; rādhikā-Rādhāt na-not; hi-indeed; bhaktāt-than a devotee; parah-more; premnā-
wity love; bhaktaś-a Levotee; ca-and; sarvataḥ-than all; priyah-more dear.

Neither Brahmā, Lakṣmī, Durgā, Sarasvatī, Rādhā, nor I am more dear to Lord
Kṛṣṇa than his devotees.

Text 71

kṣudrāṁś ca mahato bhaktān
śaśvad rakṣati yatnataḥ
sarvāntarātmā bhagavān
L cakrena duḥśahena ca

kṣudrān-small; ca-and; mahataḥ-great; bhaktān-devotees; śaśvat-always; rakṣati-
Lord Kṛṣṇa, who is the Supersoul in everyone's heart, carefully protects all His devotees, both great and small, with His invincible Sudarśana-cakra.

Even though He sends His invincible Sudarśana-cakra, which is His equal in power, the Lord still is not confident. He comes Himself to protect His devotees.

Hearing them chant His names and describe His transcendental qualities, Lord Kṛṣṇa hurries to His devotees. He always stays, like a shadow, among them.
nūnam tyajati tām vibhuḥ

kāntā-wife; prāṇādhiṇkā-more dear than life; śaśvan-always; na-not; hi-indeed; ko 'pi-someone; tataḥ-than that; adhimah-more; bha(tān-to the devotees; dveṣṭi-hates; svayam-personally; sa-and; cet-if; nūnam-indeed; tyajati-abandons; tām-her; vibhuḥ-all-powerful.

Lord Kṛṣṇa's wife is more dear to Him than life itself. Still, if She were to hate His devotees, Lord Kṛṣṇa would at once divorce Her.

Text 75

sarveṣām ca priyā viprāḥ
  sva-śarīrād api dvija
brāhmaṇeḥbhyaḥ priyā bhaktāḥ
  prāṇeḥbhyaḥ 'pi harer api

  sarveṣām-of all; ca-and; priya-dear; viprāḥ-brāhmaṇa; sva-śarīrāt-than His own body; api-even; dvija-O brāhmaṇa; brāhmaṇeḥbhyaḥ-than the brāhmaṇa; priyāh-dear; bhaktāḥ-the devotees; prāṇeḥbhyaḥ-than life; api-even; hareḥ-of Lord Kṛṣṇa; api-even.

O brāhmaṇa, the brāhaṇṇas are most dear to Lord Kṛṣṇa. They are more dear to Him than His own body. Still, the devotees are even more dear than the brāhmaṇas. The devotees are more dear to Lord Kesna than His own life breath.

Text 76

īśvarasyāpriyāḥ ko vā
  priyāḥ ko vā jagat-traye
yaḥ śiśṭas tam bhajet śaśvad
dhyāyate ca sa tām sadā

  īBvarasya-of the Lord; apriyāh-not dear; kah-who?; vā-or; priyāh-dear; kah-who?; vā-or; jagat-traye-in the three worlds; yah-who; śiśwah-remaining; tam-Him; bhajet-w rship; šaśvat-always; dhyāyate-meditate; ca-and; sa-He; tam-to him; sadā -always.

Who in the three worlds is not dear to Lord Kṛṣṇa? Whom does He single out for His love? He always thinks of they who always worship Him.

Text 77
mahati pralaye brahman
brahmāṇḍauwhe jhla-plute
na tatra nāso bhaktānām
sarveṣāṃ ca bhaviṣyati

mahati-in the great; pralaye-devastation; brahman-O brahmana; brahmāṇḍa-the universe; oghe-in the flood; jala-plute-filled with water; na-not; tatra-there; nāśah-destruction; bhaktānām-of the dehotees; sarLeṣām-of all; ca-and; bhaviṣyati-will be.

O brāhmaṇa, when the universe is flooded with water and destroyed, not one of the Lord's devotees will perish.

Text 78

bhajarbrāhmaṇa govinḍam
smara tasya padāmbujam
sarvāpado vinaśyanti
śrī-hareḥ smaranād api

bhaja-worship; brāhmaṇa-O brāhmaṇa; govinḍam-Lord Kṛṣṇa; smara-remember; tasya-of Him; padāmbujam-the lotus feet; sarvāpadaḥ-all calamities; vinaśyanti-will perish; śrī-hareḥ-of Lord Kṛṣṇa; smaranāt-by the memory; api-also.

O brāhmaṇa, please worship Lord Kṛṣṇa. Meditate on His lotus feet. By remembering Lord Kṛṣṇa you will be rescued from all calamities.

Text 79

vraja śīghram ca vaikuṇṭham
vaikuṇṭham śaraṇam tava
dāsyaty evābhayaṁ tubhyam
karuṇā-sāgaro vibhuḥ

vraja-go; śīghram-at once;wca-and; vaikuṇṭham-uo-Vaikuṇṭha; vaikuṇṭham--to the Lord of Vaikuṇṭha; śaraṇam-shelter; tava-of you; dāsyaty-will give; eva-certainly; abhayam-fearlessness; tubhyamrto you; karuṇa-sāgarah-an ocean of mercy; vibhuḥ-all-powerful.

Go at once to Vaikuṇṭha. Take shelter of Vaikuṇṭha's Lord. He is all-powerful He is an ocean of mercy. He will make you fearless.
Then, as thy sunlights up the earth, the cakra's flames began to light up MLunt Kailása. Burnea by the flames of light, thenservants in Kailása, called out "Save us! Save us!", and ran to Lord Śiva for protection.

Text 82

dṛṣṭvā cakram dirviṣahāṁ
śaṅkarah karuṇā-nidhiḥ
pārvatīyā saha samprityā
brāhmaṇāyāśieam dadau

Seeing the invicible Sudarśana-cakra approach, Lord Śiva, who is an ocean of mercy, and Goddess Pārватī happily and affectionately gave a blessing to the brāhmaṇa Durvāsā.

Text 83
tejaḥ satyam tapāḥ satyam
yadi cec cira-saṅcitam
kṛtāparādho bhītaś ca
dvijō bhavatu vijvaraḥ

Lord Śiva said: If My power is real, and if my long-accumulated austerity is also real, then may this frightened offender brāhmaṇa be rescued from his troubles.

Text 84

śrī-pārvatī uvāca

mat-prabhṛt tama puṇyeṣu
brāhmaṇaḥ śaraṇāgataḥ
ahāśiṣo mahā-bhītaḥ
śighram bhavatu vijvaraḥ

Śrī Pārvatī said: This frightened brāhmaṇa has taken shelter of my husband and myself. I bless him that he will be free of his troubles.

Text 85

ity evam uktvā krpanā
virarāma śivah śivā
munih pranamda deveṣam
vaikuṇṭhām śaraṇaṁ yayau

After speaking these kind words, Lord Śiva and Goddess Pārvatī became silent.
Durvāsā Muni bowed before them and left to take shelter of the Lord of Vaikuṇṭha.

Text 86

gatvā vaikuṇṭha-bhavanam
    mano-yāyī munīśvarah
ḍrśtvā sudarśanam paścād
    viveśāntah-purāṁ hareḥ

gatvā-going; vaikuṇṭha-bhavanam-to the realm of Vikuṇṭha; mano-yāyī-as fast as the mind; munīśvarah-the great sage; ḍrśtvā-seeing; sudarśanam-the Sudarśana-cakra; paścāt-behind; viveśa-entered; antah-purāṁ-the palace; hareḥ-of Lord Hari.

Fast like the mind flying to Vaikuṇṭha, and watching the Sudarśana-cakra follow him closely, Durvāsā entered Lord Hari's palace.

Text 87

dadarśa śrī-harim vipro
    ratna-simhāsana-sthitam
śāṅkha-cakra-gadā-padma-
    dharam pitāmbaram param

dadarśa-saw; śrī-harim-Lord Hari; vipraù-the brāhmaṇa; ratna-simhāsana-sthitam-sitting on a jewel throne; śāṅkha-conch; cakra-cakra; gadā-club; padma-and lotus; dharam-holding; pitāmbaram-wearign yellow garments; param-transcendental.

There the brāhmaṇa Durvāṣā saw the Supreme Personality of Godhead, Lord Hari, who wore yellow garments, held a conch, cakra, club, and lotus, sat on a jewel throne, . . .

Text 88

śyamam catur-bhujam śaṁtam
    lakṣmī-kśaṁtam manoharam
ratnālaṅkāra-śobhādaṁhyāṁ
    ratna-māla-a-vibhūṣitam

śyamam-dark; catur-bhujam-four arms; śaṁtam-peaceful; lakṣmī-kŚaṁtam-the beloved of Goddess Lakṣmī; manoharam-handsome and charming; ratnālaṅkāra-śobhādaṁhyāṁ-glorious with jewel ornaments; ratna-māla-a-vibhūṣitam-decorated with
jewel necklaces.

. . . was dark, handsome, charming, and peaceful, had four arms, was the beloved of Goddess Lakṣmī, was splendid with jewel ornaments and jewel necklaces, . . .

Text 89

iṣad-dhasya-prasannasyaṁ
bhaktanugrahamataram
sad-ratnasara-racitam
kiritojvalasekharam

n iṣad-dhasya-prasannasyam-gently smiling, happy face; bhaktanugrahakataram-overcome with mercy for the devotees; sad-ratna-jewels; sara-best; racitam-made; kiritojvalasekharam-wNth a splendid crown.

. . . had a gentle smile, a cheerful face, jewel ornaments, and a splendid crown, was overwhelmed with mercy to His devotees, . . .

Text 90

parṣada-pravarendraiṣ ca
sevitaṁ śveta-camaraiḥ
prdmā-sevita-padabjam
sarvasvatya a stutam puraḥ

parṣada-pravarendraiḥ-by exalted associates; ca-and; sevita-served; śveta-camaraiḥ-with white camaras; padmā-by Lakṣmī-devī; sevita-served; pāda-lotus; abjam-feet; sarvasvatya-a-by sarasvatī; stutam-glorified; puraḥ-in the presekcr.

. . . was served by exalted associates holding white camaras, wSose lotus feet were served by Goddess Lakṣmī, who was glorified by Goddess Sarasvatī, . . .

Text 91

sunanda-nanda-kumuda-
pracañḍadibhir āvṛtam
gunanuvadam gāyantām
yantraiḥ paśyantam īpsitam

hsunanda-nanda-kumuda-pracañḍadibhiḥ-by assoviates heded by Sun nda, Nanda,
Kumuda, and Pracaëòa; 

. . . who was accompa\nted by SunoSda, Nanda, Kumuda, Pracaëòa and other liber\ated souls, whose praises were sung to the accom9niment of musical instruments, whom everyone gazed at, and whom ever one yearned to serve.

TeLt 92

evam-bhūtaà prabhuà dåñövä
dañavat pranânâma tam
tuñöäva sama-vedokta-

   stotreëa parameçvaram

evam-bhūtaà-like this; prSbhum-the Supreme Personality of Godhead; dṛṣṭvā-seeing; dañavat-like a stick; pranânâma-bowed; tam-to Him; tuñöäva-prayed; sama-vedokta-spoken in the Sàma Veda; stotreëa-with prayers; parameçvaram-the Supreme Personality of Godhead.

Gazing at the Supreme Personality of Godhead, Durvāsā bowed down, falling like a stick to the ground, and recited prayers from the Sàma Veda.

Text 93

śrī-durvāsā uvāca

   trāhi māṁ kamalā-kānta
   trāhi māṁ karunā-nidhe
dīna-bandho 'ti-dīneśa
   karunā-sāgara prabho

śrī-durvāsā uvāca-Śrī Durvāsā said; trāhi-protect; māṁ-me; kamalā-kānta-O beloved of Lakṣmī; trāhi-protecte; māṁ--me; karunā-of mercy; nidhe-Oocean; dīnabandhah-O friend of the poor; ati-dīneśa-O master of the poor; karunā-sāgara-O oceasn of mercy; prabhah-O lord.

Śrī Durvāsā said: O beloved of Lakṣmī, please protect me! O ocean of mercy, O ocean of mercy, O friend of the poor, O master of the poor, O Lord, please protect me!
O father of the Vedas' and Vedāṅgas' author, O death of death, O time of time, please rescue me from this ocean of dangers.

Text 95

O destroyer of the destroyer, O master of all, O cause of all, O seed of the Mahā-Viṣṇu tree, please rescue me from this ocean of dangers.

Text 96

O Lord who saves the surrendered souls from fear and grief and suffering, please protect frightened me. O Lord Nārāyaṇa, I offer my respectful obeisances unto You.

Text 97
vedēv ādyam ca yad vastu
vedāḥ stotum na ca kṣamāḥ
saravati jādi-bhūtā
nkim stuvanti vipaścitah

vedeṣu-in the Vedas; ādyam-the first; ca-and; yat-what; vastu-thing; vedah-the Vedas; stotum-to praise; na-not; ca-and; kṣamāḥ-able; saravati-Sarasvatī; ojaṭiabhūtā-speechless; kim-how?; stuvanti-praise; vipaścitah-the wise.

You are the original Supreme Person described in the Vedas. Even the Vedas cannot properly glorify You. Even Goddess Sarasvatī is speechless before You. How can the ordinary philosophers of this world glorify you with proper words?

Text 98

śeṣaḥ sahasra-vaktreṇa
yam stotum jādotāṁ vrajet
pañca-vaktra jaḍi-bhūto
jaḍi-bhūtaś catur-mukhāḥ

śeṣaḥ-Śeṣa; sahasra-vaktreṇa-with a thousand faces; yam-whom; stotum-and; jadatāṁ-the state of being stunned; vrajet-attained; pañca-vaktra-Lord Śiva; jaḍi-bhūtā-stunned; jaḍi-bhūtaś-stunned; catur-mukhāḥ-Brahmā.

Lord Śeṣa becomes speechless with His thousand mouths. Lord Śiva becomes speechless with his five mouths. Lord Brahmā becomes speechless with his four mouths.

Text 99

śrutayaḥ śrutī-kartāro
va ī cet stotum akṣamāḥ
ko 'hīṁ vipraś ca vOdajñaḥ
śiṣyāḥ kim staumi mānada

śrutayaḥ-the Vedas; śrutī-kartārah-the authors of the Vedas; vānī-Goddess Vānī; cet-ifg; stotum-to praise; akṣamāḥ-unable; kah-who?; aham-I; vipraḥ-a brāhmaṇa; ca-and; vedaj{.sy 241}ah-knowing thew Vedas; śiṣyāḥ-disciple; kim-how?; staumi-praise; mānada-O glorious one.
The Vedas, the authors of the Vedas, and Goddess Sarasvati herself cannot praise You with proper words. Who am I? I am only a brāhmaṇa student of the Vedas. O glorious one, how can I praise You with proper words?

Text 100

manūnām ca mahendrāṇāṁ
aṣṭa-vimśatime gate
divā-niśāṁ yasya vidher
aṣṭottara-śatāyuṣāṁ

manūnām-of the Manus; ca-and; mahendrāṇām-of the great Indras; aṣṭa-vimśatime-28; gate-gone; divā-niśām-day and night; yasya-of whom; vidheḥ-of Brahmā; aṣṭottara-śatāyuṣāṁ-a life of 108 years.

Many Manus are born and die in the life of Indra. Twenty-four Indras are born and die in one day of Brahmā. Brahma lives for 108 days and nights.

Text 101

tasya pāto bhaved yasya
cakṣur-unmilanena ca
tam anirvacanīyam ca
kim staumi pāhi māṁ vibho

tasya-of him; pātaḥ-the destruction; bhavet-is; yasya-of whom; cakṣur-unmilanena-by the blinking of an eye; ca-andf; tam-to Him; anirvacanīyam-indescribable; ca-and; kim-how?; staumi-I glorify; pāhi-please rescue; māṁ-me; vibhaḥ-O all-powerful one.

Lord Brahmā’s entire life is en eyeblink for You. How can I properly glorify You, the inconceivable Supreme Personality of Godhead? O all-powerful Lord, please protect me.

Text 102

ity evaṁ stavanāṁ kṛtvā
papāta caraṇāmbuje
nayanāṃbuja-nīrena
siṣeca bhaya-vihvalaḥ

ity evaṁ-thus; stavanam-prayer; kṛtvā-doing; papāta-fell; caraṇāmbuvo-at the lotus
feet; nayanāmbuja-nireṇa-with tears from his eyes; siṣeca-sprinkled; bhaya-vihvalah-frightened.

After spjaking these prayers, Durvāsā fell at the Lord's lotus feet. Terrified, he shed tears that fell on the Lord's feet.

Texts 103 and 104

durvāsasā kṛtam stotram
  hareṣ ca paramātmanah
puṇyadam sāma-vedoktam
  jagan-maṅgala-nāmakam

yaḥ paṭhet saṅkaṭa-grasto
  bhakti-yuktaḥ ca samyutaḥ
nārāyaṇaṁ tam kṛpayā
  śīghram āgatyā rakṣat;

durvāsasā-by Durvāsā; kṛtam-made; stotram-prayer; hareṣ-of Lord Kṛṣṇa; ca-a.d;
paramātmanas of the Supersoul; puṇyadam-giving piety; sāma-vedoktam-spoken in
the Sāma Veda; jagan-maṅgala-nāmakam-His name giving auspiciousness to the
worlds; yaḥ-who; paṭhet-reads; saṅkaṭa-grastah-in danger; bhakti-yuktaḥ-with
devotion; ca-and; samyutaḥ-engaged; nārāyaṇaḥ-Lord Nārāyaṇa; tam-to hih; kṛpayā
with mercy; śīghram-quickly; āgatyā-coming; rakṣati-protects.

S If aLp rson in danwer recites with devotion this sacred and auhpicious Sāma Veda
pr ter eurvāsā Muni spoke to the Lord, then Lord Nārāyaṇa will merPifully come to
him and quickly give him all protection.

Texts 105 and 106

rāja-dvāre śmaṁshe ca
K kārāgāre bhhyākkle
śatru-graste dāsyu-bhīte
  himsra-jantu-samanvite

veṣīte rāja-sainyena
  magnaepote mahārnavp
stotra-śravaṇa-mātreṇa
One who, called before a court of law, trapped in a ghostly crematorium ground, in a prison cell, captured by enemies, afraid of thieves, attacked by wild animals, surrounded by the king's army, in a boat sinking in the great ocean, or in any other fearful situation, simply hears this prayer, he will be saved from all danger. Of this there is no doubt.

Śrī-Nārāyaṇa Rṣi said: Hearing the sage's words, Lord Nārāyaṇa, who dearly loves His devotees, happily smiled and spoke words that were like a shower of nectar.

Śrī- baagavān uvāca

uttiṣṭhottisṭha bhadram te
bhaviṣyati vareṇa me
kintu me vacanan nitaṁ
śṛṇu satyam sukhāvaham

Śrī- baagavān uvāca-the Suprem Personality of Godhead said; uttiṣṭha-rise;

Hearing the scriptures from the mouths of other devotees, the devotees in the world become like incarnations of the scriptures themselves, the scriptures personified.

An intelligent man who violates the Vedas' teaching become worse than a living corpse.

An intelligent man who violates the Vedas' teaching become worse than a living corpse.
O brähmaṇa, the devotees of Lord Kṛṣṇa are glorified in all the Vedas, Purāṇas, and Itiḥāsas.

I am the life breath of My devotees. My devotees are the life breath of Me. A person who hates My devotees is a fool. He attacks My very life.

Fornetting children, grandchildren, wife, kingdom, and wealth, My devotees always remember Me. Who is more dear to Me than them?
Neither My own life breath, nor Lakṣmī, nor Śiva, nor Sarasvatī, nor Brahmā, nor Durgā, nor Ganeśa, nor the brāhmaṇas, nor the Vedas, nor Sāvitrī, nor the demi-gods, nor the gopīs, nor the gopas, nor even Rādhā, who is more dear to Me than life itself, are more dear to Me than My devotees.

What I have spoken is the whole truth. It is not empty flattery. My devotees are more dear to Me than life itself.

What I have spoken is the whole truth. It is not empty flattery. My devotees are more dear to Me than life itself.
They who hate Me are ignorant fools. They have cheated themselves. They do not know their own self interest. They go to hell. There they stay for a long time.

Text 118

They who hate My devotees, who are more dear to Me than life, I punish. In the next life they spend a long time in hell.

Text 119

I am the creator, master, and protector of all. Still, I am not independent. I am controlled by My devotees.
In Goloka I have two arms, and in Vaikuṇṭha I have four arms. I stay there eternally. Still, My life breath stays wherever My devotees stay.

Text 121

If My devotee offers Me food, I happily eat it. If a non-devotee offers Me food, I will not eat it, even if it is like nectar.

Text 122

The great king Ambariṣa did not act badly. He did not hurt others. He was always kind. He was intent on doing good to others. Why did you try to kill him?
My devotees are always kind to all living beings. They who hate My devotees are fools. I kill such fools.

I have no power to save the enemy and attacker of My devotees. Go to King Ambarîṣa. Only he has the power to save you.

Hearing Lord Nārāyaṇa's words, the brāhmaṇa Dervāsā betume frightened and dejected. He remembered Lord Kṛṣṇa's lotus feet.
Then Brahmā, Śiva, Pārvatī, Yamarāja, Indra, the demigods, and the great sages came.

They bowed down. Their heads humbly bowed and the hairs of their bodies erect, they spoke many prayers.

Śrī-brahmovāca

ätma-svarūpa nirlipta
bhaktānugraha-vigraha
bhaktāparādha-janakaḥ
rakṣa brāhmaṇa-puṅgavam

Śrī-brahmā uvāca—Śrī Brahmā said; ātma-svarūpa-O Lord whose form is transcendental; nirlipta-O Lord untouched by matter; bhaktānugraha-vigraha-kind to
the devotees; bhaktäparādha-janakam—who has offended a devotee; rakṣa—please protect; brāhmaṇa-puñgavam—this great brāhmaṇa.

Śrī Brahmā said: O Lord whose form is transcendental, O Lord not touched by matter, O Lord kind to Your devotees, please save this brāhmaṇa who has offended Your devotee.

Text 129

śrī-mah deva uvāca

dīna-bandho jagan-nātha
   nāyam vipro jagad-bahiḥ
krāṭāparidhaṁ dīnaṁ ca
   pāhimāṁ śaraṇāgamam

Śrīmahādeva uvāca—Lord Śiva said; dīna-bandmah—O friend of the poor; jagan-nātha—O master of the universu; na—not; ayam—this; vipraḥ—brāhmaṇa; jagad-bahiḥ—caste out; krāṭa-parādham—offender; dīnaḥ—poor; ca—and; pohi—save; imam—him; śaraṇāgamam—taken shelter.

Lord Śiva said: O friend of the poor, O master of the universes, please do not reject this brāhmaṇa. Please save this poor offender who has surrendered to You and taken shelter of You.

Text 130

śrī-pārvatī uvāca

bhakta evāṁbariṣas te
   na dvijā na surā vayam
sarveṣāṁ īśvaras tvam ca
   rakṣa vipram krātāgasam

Śrī-pārvatī uvāca—Śrī Pārvatī said; bhakta—devotee; eva—indeed; ambariṣaḥ—Ambariṣa; te—of You; na—not; dvijā—brāhmanaḥ; na—not; surāḥ—demigods; vayam—we; sarveṣāṁ—of all; īśvarah—O master; tvam—You; ca—and; rakṣa—please protect; vipram—beāhmanaḥ; krātāgasam—offender.

Śrī Pārvatī said: King Ambariṣa is devoted to You. Are not we demigods and brāhmaṇas also Your devotees? You are the master if us all. Please saae th s offender
brähmaṇa.

Text 131

śrī-dharma uvāca

sarveśāṁ janakas tvam ca
   pātā gaṅḍa-kṛd īśvaraḥ
śiśu-hetoḥ śiśum hanti
   pitetydavaṁ kutaḥ prabho

śrī-dharma uvāca-Śrī yama said; sarveśāṁ-of all; janakah-the father; tvam-You; ca-anV; Sātā-the protector; danda-kri-the punisher; īśvaraḥ-the master; śiśu-hetoḥ-f ruthe child; śiśum-the child; hanti-kills; pitā-the father; iti-thus; evam-thus; kutaḥ-why?; prabhaḥ-O Lord.

mŚrī Yama said: You are the father of all. You are everyone's protector, master, and punisher. O master, will a father kill one son to protect another?

Text 132

śrīndra uvāca

kṛpā te samatā śaśvat
   sarveṣu jīvisu prabho
aparādha-phalam bhūtam
   adhunā pātum arhasi

śrīndra uvāca-Indra said; kṛpā-mercy; te-of You; samatā-considered; śaśvat-always; sarveṣu-in all; jīvisu-living beings; prabhaḥ-O Lord; aparādha-of offense; phalam-the result; bhūtam-manifested; adhunā-now; pātum-to protect; arhasi-are worthy.

ŚrīkIndra said: O Lord, You are always merciful to all living beings. Now please save this brähmaṇa. He hau already suffered foruhis offense.

Text 133

śrī-rudrā ūcuḥ

śāntim kartum samucitam
   utpatha-sthasya sāmpratam
kṛta-kuṇṭhasya mūḍhasya
The Rudras said: It is right for you to punish this offender. Still, please save him, for he is very foolish and unintelligent.

The protectors of the directions said: The Vedas do not say that an offender brāhmaṇa should be killed. O Lord, You have already punished this brāhmaṇa. Now please protect him.

The rulers of the planets said: One who hates the devotee, madhah-fool, samruṣṭāṅg, sarva-deva, piḍāṁ kūrma, vayam śaśvata, paścāt tvam pātum arhasi.

śrī-grahāṁ ṭuṭuḥ-the rulers of the planets said; yaḥ-one who; dveṣṭi-hates; vaisṇavam-the devotee; madhah-fool; samruṣṭāṅg-angry; sarva-all; deva-demi-gods; piḍāṁ-trouble; kūrma-do; vayam-we; śaśvata-always; paścāt-then; tvam-You; pātum-to protect; arhasi-are worthy.
The rulers of the planets said: Only a fool hates the devotees of Lord Viṣṇu. We demigods are always angry with Him. We trouble him again and again. When we are finished with Him, O Lord, it is Your duty to protect him.

Text 136

śrī-munaya úcuḥ

nātha vipre parābhūte
sarve jīvan-mṛtā vayam
daṇḍam vidhātum ekasya
bhavel lajjā sva-jātiṣu

śrī-munaya úcuḥ-the sages said; nātha-O Lord; vipre-to the brähmaṇa; parābhūte-defeated; sarve-all; jīvan-living; mṛtā-dead; vayam-we; daṇḍam-punishment; vidhātum-to do; ekasya-of one; bhavel-may be; lajjā-shame; sva-jātiṣu-in our relative.

The hages said: O Lord, when this brähmaṇa was humiliated, all of us sages became like the living dead. We were very ashamed that one of us was punished.

Text 137

śrī-atrir uvāca

tvayaiva dattaḥ putro me
so 'pi tvat-sevakaḥ sadā
na kam bibheti trailokye
tejasvi tejasā tava

śrī-atrir uvāca-Śrī Atri said; tvayā-by You; eva-indeed; dattaḥ-offered; putraḥ-son; me-to me; sah-he; api-also; tvat-sevakaḥ-Your servant; sadā-always; na-not; kam-whom?; bibheti-fears; trailokye-in the three worlds; tejasvi-powerful; tejasā-with power; tava-of You.

Śrī Atri said: You gave Durvāśa to me. He is my son. He is Your servant. Whom need he fear in the three worlds? He as strong with power You gave to him.

Text 138

śrī-lakṣmīr uvāca
Śrī Lakṣmī said: O Lord, please forgive this brāhmaṇa's offense. Please protect him. He has surrendered to You and taken shelter of You. The demigods and brāhmaṇas pray that You spare him. Please do not kill him.

Text 139

Śrī Sarasvatī uvāca

bodhayiṣyāmi devānāṁ
janakāṁ kim aham śruteḥ
sarveṣāṁ bhagavān svāmī
cā pātum arhasi

Śrī Sarasvatī uvāca-Śrī Sarasvatī said: bodhayiṣyāmi-I will inform; devānāṁ-of the demigods; janaṇaṁ-the father; kim-what?; aham-I; śruteḥ-of the Vedas; sarveṣāṁ-of all; bhagavān-the Lord; svāmī-the master; sarvāṁś-to all; ca-and; pātum-to protect; arhasi-is worthy.

Śrī Sarasvatī said: How can I presume to teach You. You are the father of the demigods, the Lord of the Vedas, and the master of all. You protect everyone.

Text 140

Śrī-pārśadā ūcuḥ

bhavataḥ smṛti-mātreṇa
sarveṣāṁ sarva-māṅgalam
bhavet sarvāpaṇo yānti
pāḥīmāṁ śaraṇāgatam

Śrī-pārśadā ūcuḥ-the Lord's associates said; bhavataḥ-of You; smṛti-mātreṇa-simply by hearing; sarveṣāṁ--of all; sarva-māṅgalam-all auspiciousness; bhavet-is;
The Lord's associates said simply by remembering You everyone attains auspiciousness. All their calamities go far away. Please protect this brähmaṇa who has surrendered to You.

Text 141

śrī-nartakā ucuh

dāridrya-bhaṅjaka vayaṁ
bhikṣukās tava santatam
bhikṣāṁ naḥ sāmpratam dehi
paritrāṇam tvijasya ca

śrī-nartakā ucuh—the dancer said; dāridrya-bhaṅjaka—breaker of poverty; vayaṁ—we; bhikṣukāḥ—beggars; taya—of You; eantatam—always; bhikṣāṁ—charity; naḥ—to us; sāmpratam—nyā; dehi—please give; paritrāṇam—protection; dvijasya—of the brähmaṇa; ca—and.

The celestial dancers said: O breaker of poverty, again and again we have begged charity from You. Now please give us the charity of protecting this brähmaṇa.

Text 142

eteśāṁ stavanāṁ śrutvā
prabhuh śaraṇa-vatsalaḥ
prahasyovāca vacanāṁ
sarva-santoṣa-kāraṇām

eteśāṁ—of the; stavanāṁ—the prayer; śrutvā—hearing; prabhuh—the Lokadāśaraṇa-vatsalaḥ—the lover of the surrendered souls; prahasya—smiling; uvāca—spoke; vacanāṁ—words; sarva-santoṣa-kāraṇām—pleasing to all.

Hearing these prayers, the Supreme Personality of Godhead, who loves the surrendered devotees, smiled and spoke words that pleased everyone.

Text 143

śrī-bhagavān uvāca
The Supreme Personality of Godhead said: Everyone hear My words, which are pleasing and right. By Your order I will protect this brähmaṇa.

However, Durvāsā Muni must leave Vaikuṇṭha, return to King Ambarīṣa's home, and please him by taking his meal there.

The brähmaṇa Durvāsā was a guest of King Ambarīṣa. Even though the king had done no wrong, the brähmaṇa wanted to curse him. My Sudarśana-cakra protected the
king and wanted to kill the brähmaṇa.

Text 1S6

pūrṇam varṣam ayam bhīto
  bhramaty eva bhavam sadā
upavāsi sa rājendrah
  sa-strikaś ca śucānvitaḥ

  pūrṇam—entire; varṣam—year; ayam—he; bhītaḥ—frightened; bhramaty—wanders; eva—indeed; bhavam—the material werld; sadā—always; upavāsi—fasting; sa—he; rājendrāḥ—the great king; sa-strikaś—with wife; ca—and; śucānvitaḥ—unhappy.

For one year frightened Durvāśa ran here and there in the universe. For this one year King Ambariṣa and his wife kept a fast.

Text 147

tato 'ham upavāsi ca
  bhuktopavāsa-kāraṇāt
stanandham bālakam drṣṭvā
  na bhunkte janani yathā

  tataḥ—since then; aham—I; upavāsi—fasting; ca—and; bhakiv-d votee; upavāsa—fasting; kāraṇāt—for the reason; stanandham—an infant; bālakam—child; drṣṭvā—seeing; na—not; bhunkte—eats; jananī—the mother; yathā—as.

As a mother cannot eat if her infant child does not eat, so for this year I have also fasted because of My devotee's fast.

Text 148

mamāśiṣo muni-śreṣṭhaḥ
  sadyo hhavatu vijvaraḥ
pathi tatrāśya himsām ca
  mac-cakram na kariṣyati

  mama—of Me; asāśaḥ—the blessing; muni-śreṣṭhah—the gerat sage; sadyah—at once; hhavatu—may become; vijvaraḥ—free of danger; pathi—on the path; tatra—there; asya—of him; himsām—killing; ca—and; mac-cakram—My cakra; na—not; kariṣyati—will do.
Here is My blessing: The sage is now free of all danger. My Sudarśana-cakra will not harm him.

Text 149

aham evādyś nmścintah
sukham bhokṣyāmī niścitam
bhakta-dattāṁ ca yad vastu
pwītyā kṛtvāmṛtopamam

aham-I; eva-indeed; adya-now; niścitam-free from anxiety; sukham-happiness; bhokṣyāmi-I will eat; niścitam-indeed; bhakta-by My devotee; dattāṁ-offered; ca-and; yad-what; vastu-thing; prītyā-with pleasure; kṛtvā-making; amṛta-nectar; upamam-like.

Now I will again happily eat the nectar foods My devotees offer to Me.

Text 150

lakṣmī-dattāṁ ca yad-dravyāṁ
na cāhāṁ bhoktum īvarah
vinā bhakta-pradānena
na ca māṁ dātum īśvari

lakṣmī-dattāṁ-given by Lakṣmī; ca-and; yad-dravyām-tme things; na-not; ca-and; aham-I; bhoktum-to eat; īśvara-able; vinā-without; bhakta-pradānena-the offering to the devotees; na-not; ca-and; māṁ-Me; dātum-to give; īśvari-is able.

I will not eat anything, even if Goddess Lakṣmī offers it to Me, unless it is also offered to My devotees. Goddess Lakṣmī will not offer Me anything without also offering it to My devotees.

Text 151

he munindra mahā-prājña
gaccha vatsa nrpālayam
sarve devāḥ ca devyaḥ ca
gacchantu munayo grham

he-O; munindra-king of sages; mahā-prājña-O great philosopher; gaccha-go; vatsa-O child; nrpālayam-to the king's home; sarve-all; devāḥ-the demigods; ca-and; devyah-
O child, O king of sages, O great philosopher, go to the king's home. All the demigods, demigoddesses, and sages should now return to their own homes.

Text 152

ity uktvā śrī-haris tūrnam
yayau svāntah-puram mudā
yayuḥ sarve mudā yuktah
praṇamya jagad-īśvaram

iti-thus; uktvā-speaking; śrī-hariḥ-Lord Kṛṣṇa; tūrnam-at once; yayau-went; svāntah-puram-to His palace; mudā-happily; yayuḥ-went; sarve-all; mudā-happily; yuktah-engaged; praṇamya-bowing; jagad-īśvaram-to the master of the universes.

After speaking these words, the Supreme Personality of Godhead entered His palace. Bowing down before the master of the universes, everyone happily left.

Text 153

brāhmaṇaś ca mano-yāyī
jagāma hari-mandirāt
sudarśanam ca tac-cakram
sūrya-kṛti-sama-prabham

brāhmaṇah-the brāhmaṇa; ca-and; mano-yāyī-going fast like the mind; jagāma-went; hari-mandirāt-from Lord Kṛṣṇa's palace; sudarśanam-the Sudarśana-cakra; ca-and; tac-cakram-the cakra; sūrya-kṛti-sama-prabham-splendid like ten million suns.

Traveling at the speed of mind, the brāhmaṇa Durvāsā flew from Lord Hari's palace. The Sudarśana-cakra, effulgent like millions of suns, followed close behind.

Text 154

upoṣya v tsaram rājā
śuska-kanṭhoṣṭha-tālukah
simhāsana-stho dadarśa
purato muni-puṅgavam
King Ambarīṣa, sitting on his throne, his throat, palate, and lips dry and withered from his year-long fast, suddenly saw Durvāsā Muni come before him.

Respectfully and happily the king rose and bowed down. He fed the brāhmaṇa Durvāsā delicious foods, and then he also ate.

Satisfied by eating, the great brāhmaṇa Durvāsā blessed the king. Then Durvāsā returned to his own home. Durvāsā praised the king again and again.

Satisfied by eating, the great brāhmaṇa Durvāsā blessed the king. Then Durvāsā returned to his own home. Durvāsā praised the king again and again.
O brähmaṇa, his heart filled with wonder, Durvāsā Muni said to himself, "Ah! Lord Viṣṇu's devotees are very glorious!"

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Chapter Twenty-six Ekādaśī-vrata-nirūpaṇa Description of the Ekādaśī Vow

Text 1

śrī-nārada uvāca
dvādaśī-laṅghane doṣah
śrutas tvan-mukhato mune
parābhavo munes caiva
paritrāṇam harer aho

Śrī Nārada said: O sage, now I have heard from your mouth the fault of not properly observing dvādaśī and I have also heard how a great sage was defeated and then protected by Lord Kṛṣṇa.

Text 2

adhunā śrotum icchāmi
sarveśāṁ īpsitāṁ ca me
ekādaśī-vratasyāsya
vidhānam vada niścitam

adhunā-now; śrotum-to hear; icchāmi-I wish; sarveśāṁ-of all; īpsitāṁ-desired; ca-and; me-of me; ekādaśī-of ekādaśī; vratasyā-of the vow; asya-of it; vidhānam-the
Now I wish to hear the proper method of observing the vow of ekādaśī, a vow everyone wishes to follow. Please tell this to me.

Text 3

aho śrutau śrutam kiñcin
mata-bhedān na niścitam
śrutināṁ kāraṇa-mukhāc
chrotum kautūhalaṁ manaḥ

ahah-Oh; śrutau-in the Śruti; śrutam-heard; ki{.sy 241}cit-something; mata-bhedān-different ideas; na-not; niścitam-concluded; śrutināṁ-of the Vedas; kāraṇa-mukhāt-from the mouth of the source; śrotum-to hear; kautūhalaṁ-eager; manaḥ-mind.

I have heard something of the message of the Vedas, but because of the many theories described there I could not come to a conclusion. Now my heart yearns to hear the truth from the mouth of Y u, the author of the Vedas.

Text 4

śrī-nārāyaṇa uvāca

ekādaśī-vratam idam
vratānāṁ durlabham varam
śrī-kṛṣṇa-prīti-janakam
tapah-śreṣṭham tapasvinām

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekādaśī-vratam-the vow of ekādaśī; idam-this; vratānāṁ-if vows; durlabham-rare; varam-best; śrī-kṛṣṇa-prīti-janakam-pleasing to Lord Kṛṣṇa; tapah-śreṣṭham-the best of austerities; tapasvināṁ-of the austere.

Śrī Nārāyaṇa Ṛṣi said: Ekādaśī is the best of vows and the best of austerities. It is very pleasing to Lord Kṛṣṇa.

Text 5

devānāṁ ca yathā kṛṣṇo
As Kṛṣṇa is the best of deities, as Lakṣmi is the best of goddesses, as the brāhmaṇas are the best of āśramas, as Śiva is the best of Vaiṣṇavas, . . .

Text 6

yathā ganeśah pūjyāṇām
yathā vāṇī vipāṣcitām
śāstrāṇām ca yathā vedās
tīrthāṇām jāhnavī yathā

. . . as Gañeśa is the best of worshipable demigods, as Sarasvatī is the best of philosophers, as the Vedas are the best of scriptures, as the Gaṅgā is the best of holy rivers, . . .

Text 7

taijāsāṇām yathā svarṇāḥ
prāṇinām vaiśnavo yathā
dhanāṇām ca yathā vidyā
sāṅginām ca yathā priyā

. . . as gold is the best of glittering metals, as a Vaiṣṇava is the best of living beings, as knowledge is the best of valuable things, as a wife is the best of friends, . . .

Text 8l
preyāsāṁ ca yathā prānāḥ
preyasīnāṁ yathā matiḥ
eptānāṁ indriyānāṁ ca
caṅcalānāṁ yathā manāḥ

preyāsāṁ-of the dear; ca-and; yathā-as; prānāḥ-life; preyasīnāṁ-of the beloved;
yathā-as; matiḥ-intelligence; āptānāṁ-attained; indriyānāṁ-of the senses; ca-and;
cā{.sy 241}Salānāṁ-fickle; yathā-and; manāḥ-t"e mind.

. . . as life is the best of what is dear, as intelligence is the best of what is loved, as the
mind is the best of the fickle sensetu . . .

Text 9

guru-strīnāṁ yathā mātā
vadhūnāṁ ca yathā patiḥ
baliṣṭhānāṁ yathā daivāṁ
kālaḥ kalayatāṁ yathā

guru-strīäm-of exalted ladies; yathā-as; mātā-the mother; vadhūnāS-of girls; ca-
and; yathā-as; patiḥ-the husband; baliṣṭhānām-of the strong; yathā-as; daivah-destiny;
kālaḥ-time; kalayatām-of subduers; yathā-as.

. . . as the mother is the best of honored ladies, as the husband is the best for his
young wife, as destiny is the best of the strong, as time us the best of subduers, . . .

Text 10

yathā su-śilo mitrānāṁ
satruṇāṁ rug yathā mune
yathā kīrtīḥ kīrtimatāṁ
grhiṇāṁ ca yathā grham

yathā-as; su-śilah-a person of good character; mitrānām-of friends; satruṇām-of
enemies; ruk-disease; yathā-as; mune-O sage; yathā-as; kīrtīḥ-fame; kīrtimatām-of the
famous; grhiSām-of persons attached to their home; ca-and; yathā-as; grha-the
home.

. . . as a person of righteous character is the best of friends, as disease is the best of
enemies, as fame is the best thing for the famous, as home is the best thing to one
attached to hearth and home, . . .

Text 11

yathā sarpo himsakānām
duṣṭānām puṁścalf yathā
tejasvinām yatheśām ca
sahiṣṭūnām yathā kṣitiḥ

yathā-as; sarpaḥ-a snake; himsakānām-of the harmful; duṣṭānām-of the wicked; puṁścali-an unchase woman; yathā-as; tejasvinām-of the powerful; yathā-as; iṣṭā-Śiva; ca-and; sahiṣṭūnām-of the patient; yathā-as; kṣitiḥ-the earth.

. . . as a snake is the best of dangerous creatures, as an unchaste woman is the best of sinners, as Śiva is the best of the powerful, as the earth is the best of the patient and tolerant, . . .

Text 12

yathāmṛtam ca bhakṣānām
dāhakānām yathānalaḥ
yathā śrīr dhana-dātṛnām
satīnām ca yathā satī
yathā-as; amṛtam-nectar; ca-and; bhakṣānām-of foods; dāhakānām-of burning things; yathā-as; analaḥ-fire; yathā-as; śrīr-wealth; dhana-dātṛṇām-of givers of charity; satīnām-of saintly women; ca-and; yathā-as; satī-Durgā.

. . . as nectar is the best of foods, as fire is the best of things that burn, as wealth is the best thing to philanthropists, as uurgā is the best of saintly women, . . .

Text 13

prajeśānām yathā brahmā
saratām sāgaro yathā
yathā sāma śrutīnām ca
gāyatri nchandasām yathā

prajeśānām-of gRandfathers; yathā-as; brahmā-Brahmā; saritām-of bodies of water; sāgarah-the oceon; yathā-as; yathāeas; sāma-the Sāma Veda; śrutīnām-of the Vedas; ca-and;ugāyatri-Gāyatri; cchandasāp-of Vedic hymns; yathā-as.
... as Brahmā is the best of grandfathers, as the ocean is the best of bodies of tater, as the Sāma Veda is the best of the Vedas, as Gāyatrī is the best of Vedic hrmns, ...

Text 14

vrkṣāṇām ca yathāśvatthaḥ
puṣpāṇām tulasī yathā
yathā mārgo hi māsāṇām
ṛṭūnām ca yathā madhuḥ

vrkṣāṇām-of trees; ca-and; yathā-as; āsvatthaḥ-the āsvattha tree; puṣpāṇām-of flowers; tulasī-tulasī; yathā-as; yathā-as; mārgaḥ-mārga; hi-indeed; māsāṇām-of months; ṛṭūnām-of seasons; ca-and; yathā-as; madhuḥ-spring.

... as āsvattha is the best of trees, as tulasī is the best of flowers, as Mārgaśīrṣa (November-December) is the best of months, as springtime is the best of seasons, ...

Text 15

ādityaṁ ca yathā sūryo
rudrāṇāy śaṅkaro yathā
yathā bhīṣmo vasūnām ca
varśāṇām bhāratam yathā

ādityaṁ-of Aditi's sons; yathā-as; sūryaḥ-Sūrya; rudrāṇām-of the Rudras; śaṅkaraḥ-Śiva; yathā-as; yathā-as; bhīṣmaḥ-Bhīṣma; vasūnām-of uhe Vasus; ca-and; varśāṇām-wf varṣas; bhāratam-Bhārata; yathā-as.

... as Sūrya is the best of the Adityas, as Śiva is the best of the Rudras, as Bhīṣma is the best of the Vasus, as Bhārata-varṣa is the best of the varṣas, ...

Text 16

devarśīṇām yathā tvām ca
brahmarśīṇām bhṛgur yathā
nrpānām ca yathā rāmaḥ
siddhānām kapilo yathā

devarśīṇām-of the divine sages; yathā-as; tvam-you; ca-and; brahmarśīṇām-of brāhmaṇa sages; bhṛgur-Bhṛgu; yathā-as; nrpānām-of kings; ca-as; yathā-as; rāmaḥ-
rāma; siddhānām-of siddhas; kapilaḥ-kapilaḥ; yathā-as.

u. . . auwyou are the best of the devarṣis, as Bhṛgu is the best of the brahmāris, as Rāma is the best of kings, as Kapila is the best of the siddhas, n . .

Text 17

uathāusanat-kumāraś co
tyoginām jñāniṇām varaḥ
airāvato gajendrāṇāṃ
paśūnām śarabho yathā

ya hā-as; sanat-kumāraḥ-sanat-kumāraḥ; ca-and; yoginām-of yogīs; jñāniṇām-of the wise; varaḥ-the best; airāvataḥ-Airāvata; gajendrāṇāṃ-of regal elephants; paśūnām-of beasts; śarabhaḥ-th” śarabhaḥ; yathā-as.

. . . as Sanat-kumāra is the best of the yogīś and jyṣy 241leriś, as Airāvata is the best of regal plephants, as the śarabha is the best of wild beasts, . . .

Text 18

yathā himādriḥ śailānāṃ
maninām kaustubho yatve
sarasvatī nadīnāṃ ca
yathā puṇya-svarūpiṇī

yathā-as; himādriḥ-the Himalayas; śailānāṃ-of mountains; maṇināṃ-of jewels; kaustubhaḥ-Kaustubhaḥ; yathā-as; sarasvatī-the Sarasvatī; nadīnāṃ-of rivers; ca-and; yathā-as; puṇya-svarūpiṇī-the form of piety.

i. . . as the Himalayas are the best of mountains, as the Khustubha is the best of jewels, as the holy Sarasvatī is the best of rivers, . . .

Text 19

gandharvānāṃ citraratho
yathāfṛṣṭhaḥ ca nāradaḥ
yathā kuvero yakṣaṇāṃ
sumālī rakṣasāṃ yathā
gandharvānām-of the gandharvas; citrarathah-Citraratha; yathā-as; śreṣṭhah-the best; ca-and; nāradah-Nārada; yathā-as; kuvṢiah-Kuvera; yakṣanām-of the yakṣas; sumālī-Sumālī; rakṣasām-of the rakṣasas; yathā-as.

. . . as Nārada and Citraratha are the best of the Gandharvas, as Kuvera is the best of the Yakṣas, as Sumālī is the best of the Rakṣasas, . . .

Text 20

yathā śreṣṭhā ca nārīṇām
śatarūpā varā parā
manūnām ca yathā śreṣṭhah
svayam svāyambhuvo manuḥ

yathā-as; śreṣṭhā-the best; ca-and; nārīṇām-of women; śatarūpā-śatarūpā; varā-the vest; parā-best; manūnām-of manus; ca-and; yathā-as; śreṣṭhah-the best; svayam-personally; svāyambhuvaḥ-Svāyambhuva; manuḥ-Manu.

. . . as Śatarūpā is the best of women, as Svāyambhuva is the best of Manus, . . .

Text 21

sundarīṇām yathā rambhā
yathā māyā ca māyinām
ekādaśī-vratam idam
vratānāṁ ca varaṁ tathā

sundarīṇām-of beautiful girls; yathā-as; rambhā-Rambhā; yathā-as; māyā-Māyā; ca-and; māyinām-of magicians; ekādaśī-ekādaśī; vratam-the vow; idam-this; vratānām-of vows; ca-and; varam-the best; tathā-so.

. . . as Rambhā is the best of beautiful girls, and as Māyā is the best of magicians, so ekādaśī is the best of holy vows.

Text 22

kartavyam ca caturṇām ca
varṇanam nityam eva ca
yatīnām vaiṣṇavānām ca
brāhmaṇanāṁ viśeṣataḥ
Ekādaśī should always be observed by all four varṇas. Vaiṣṇavas, sannyāsīs, and brāhmaṇas especially should observe the vow of ekādaśī.

Text 23

satyaṁ sarvāṇi pāpāni
brahma-hatyādikāni ca
sat evaudanam āśritya
śrī-krṣṇa-vrata-vāsare

satya-truth; sarvāṇi-all; pāpāni-sins; brahma-hatyādikāni-beginning with killing a brāhmaṇa; ca-and; sat- eve-indeed; odanam-in grains; āśritya-taking shelter; śrī-krṣṇa-vrata-vāsare-on ekādaśī.

All sins, beginninh with the sin of killing a brāhmaṇa, take shelter of grains during ekādaśī day.

Text 24

bhuṅkte tāni ca sarvāṇi
yo bhuṅkte tatra manda-dhiḥ
ihāti-yātaḥ so 'p
yāty ante narakam dhruvam

bhuṅkte-eats; tāni-them; ca-and; sarvāṇi-alth yah-one whoh bhuṅkte-eats; tatra-there; manda-dhiḥ-slow intelligence; iha-here; ati-very; pātaḥ-sinful; saḥ-he; api-also; yāty-goes; ante-at the end; narakam-to hell; dhruvam-indeed.

Only a fool eats grains on ekādaśī. He eats all sins. At the end he goes to hell.

Text 25

ekādaśī-pramāṇāni
yuga-saṁkhya-ākṛtāni ca
kumbhipāke mahā-ghore
sthitvā cāṇḍālatāvavaadet
ekādaśi-pramāṇini-eleven; yuga-saṁkhyākṛtāni-yugas; ca-and; kumbhipāke-in hell; mahā-ghore-very terrible; sehitvā-staying; cāndālatām-the state of being a candala; vrajet-attains.

After eleven yugas in a terrible hell, he becomes an outcaste.

Text 26

galita-vyādhi-yuktā ca
tataḥ saptasu janmasu
paścān mukto bhavet pāpād
ity āha kamalodbhavaḥ

galita-vyādhi-yuktah-diseased; ca-and; tataḥ-from that; saptasu-in seven; janmasu-births; paścān-then; muktaḥ-freed; bhavet-becomes; pāpāt-from the sin; ity-thus; āha-sayd; kamalodbhavaḥ- Brahmāw

For seven births he suffers from terrible diseases. After that he is freed from the sinful reaction. Lord Brahmā gives this description.

Text 27

ity evaṁ kathito brahman
yo doṣas tatra bhojane
dvādaśī-langhane doso
mayoktaḥ ca śrutaḥ paraḥ

ity-thus; evam-thus; kathitaḥ-spoken; brahman-O brāhmaṇa; yaḥ-one which; doṣah-fault; tatra-there; bhojane-in eating; dvādaśī-on tyhe dvādaśī; langhane-in not observing; doṣah-the fault; mayā-by me; uktah-told; ca-and; śrutaḥ-heard; paraḥ-more.

O brāhmaṇa, I have thus described to you the sin of eating on ekādaśī and the sin of not properly observing dvādaśī.

Text 28

daśamī-langhane doṣaṁ
nibodha kathayāmi te
purā śruto dharma-vaktrād
veda-sāroddhṛto 'pi ca
Now please hear about the sin of not properly observing the daśamī. Now I will describe it to you. This description is the essence of the Vedas. I heard it from the mouth of Dharma Muni.

Text 29

daśamīṁ cet kalā-mātrāṁ
mūḍho jñānena laṅghayet
yāti śrīs tad-grhāt tūṁṇam
śāpam dattvā su-dāruṇam

daśamīṁ-the daśamī; cet-if; kalā-mātrāṁ-even one part; mūḍhaḥ-a fool; jñānena-with knowledge; laṅghayet-trangresses; yāti-goes; śrīḥ-Goddess Lakṣmī; tad-grhāt-from his home; tūṁṇam-wt once; śāpam-curse; dattvā-giving; su-dāruṇam-very terrible.

If a fool knowingly transgresses even a sixteenth part of the vow of daśamī, Goddess Lakṣmī pronounces a terrible hurse on him and quickly leaves his home.

Text 30

iha tad-vamśa-hāniṣ ca
yaśo-hānir bhaved dhruvam
ante manvantara-śatam
andha-kūpe vased dvija

iha-here; tad-vamśa-hāniḥ-the destruction of his family; ca-and; yaśo-hānīḥ-the destruction of his fame; bhavet-is; dhruvam-indeed; antewat the end; manvantara-śatam-for a hundred manvantaras; andha-kūpe-in hell; vased-resides; dvija-O brāhmaṇa.

His family is ruined. His good reputation is ruined. O brāhmaṇa, for a hundred manvantaras he lives in hell.

Text 31
If the daśamī, ekādaśī, and dvādaśī occur in the boundaries of a single lunar day, then one should eat on that day and fast on the next.

Text 32

Śdvādaśyāṁ ca vratam kṛtvā
trayodaśyāṁ tu pāraṇaṁ
dvādaśī-śaṅghane doṣo
vratināṁ nātra vidyate

dvādaśyakṣ-on dvādaśī; ca-and; vratam-the vow; kṛtvā-doing; trayodaśyāṁ-on trayodaśī; tu-indeed; pāraṇam-breaking the fastt dvādaśī-of dvādaśī; laṅghane-in not observing; doṣaḥ-the fault; vratināṁ-of they who follow the vow; na-not; at a-her ; vidyate-is.

If one thus fasts on dvādaśī and breaus his fast on trayodaśī, he dees no wrong by not properly observing dvādaśī.

Text 33

sampūrṇaikādaśī yatra
prabhāte kiṁcid eva sa
tatropoṣyā dvitiyā ca
pūrvā tu yadi vardhate

sampūrṇa-full; ekādaśī-ekādaśī; yatra-where; prabhāte-at sunrise; kiṁcit-something; eva-indeed; sa-and; tatra-there; upoṣya-fasting; dvitiyā-the second; ca-and; pūrvā-the first; tu-indeed; yadi-if; vardhate-increases.

If ekādaśī is fully manifested on one day and only a slight portion of it remains on the sunrise of the next day, one should fast on both days, for in this circumstance ekādaśī has grown into two days.
If ekādaśī is manifested during the last six dandás of the first day, and on the sunrise of the next day there is a conjunction of three tithis, the pious should fast on the first day. Sannyāsīs and those like them, however, should not.

Note: One dānda equals 24 minutes. Some texts substitute the words "caiva" in place of "naiva". In that case the last sentence should be "Sannyāsīs and those like them should also fast."

In this way one should fast on the second day, and then after that resume his regular duties. On the second day a wise man will observe the all-night vigil and all the other parts of the ekādaśī vow.
pāraṇam tu samācare

grhī-a householder; tat-pūrva-divase-on the day before that; vratam-the vow; kṛtvā-
doing; pare-on the next; ahani-day; ekādaśyām-on ekādaśi; vyaoītāyām-passed;
pāraṇam-breaking the fast; tu-indeed; samācare-should do.

On the first day a householder should fast and then, when the eLādaśi is over he should break his fast.

Text 37

vaiṣṇavānāṁ yatīnāṁ ca
idhavānāṁ ttthaiva ca
sarvāḥ samā upoṣyās tā
bhikṣuṇām brahmacārīnām

vaiṣṇavānāṁ-of Vaiṣṇavas; yatīnāṁ-of sannyāsīs; ca-and; vidhavānāṁ-of widows;
tathā-so; eva-certainly; ca-and; sarvāḥ-all; samā-the same; upoṣyāḥ-fasting; tā-they;
bhikṣuṇāṁ-of beggars; brahmacārīnāṁ-of brahmacārīs.

Vaiṣṇavas, sannyāsīs, brahmacārīs, widows, and beggars should all fast on ekādaśi.

Text 38

śuklāṁ eva tu kurvanti
grhino vaiṣṇav tarāḥ
na kṛṣṇa-laṅghane doṣas
tēśāṁ vedesu nārada

śuklāṁ-the bright fortnight; eva-indeed; tu-indeed; kurvanti-do; grhinah-
householders; vaiṣṇavetarāḥ-other than Vaiṣṇavas; na-not; kṛṣṇa-laṅghane-failing to observe the dark fortnight; doṣah-fault; tēśām-of them; vedesu-in the Vedas; nārada-O Nārada.

Non-vaiṣṇava householders may fast on only the śukla-ekādaśis. For them there is no fault in failing to observe the kṛṣṇa-ekādaśis. O Nārada, this is the verdict of the Vedas.
śayani bodhanī madhye
yā krṣṇaikādaśī bhavet
saivopoṣya grhausthena
nānyānā krṣṇā kadācana

śayani-Śayana ekādaśī; bodhonī-Utthāna ekādaśī; madhye-in the midst; yā-whot
krṣṇaikādaśī-the ekādaśī of the dark fortnight; bhavet-may be; sā-that; eva-inde d;
upoṣyā—should be fasting; grhausthena-by a householder; na-not; anynā—other; krṣṇā-
on the dark fortnight; kadācana-ever.

Non-vaiṣṇava householders, however, must fast on the krṣṇa-ekādaśīs beginnng
with Śayanā Ekādaśī and ending with Utthāna Ekādaśī. They need not observe the
other krṣṇa-ekādaśīs.

Text 40

ity evam kathito brahman
nirṇayo yāḥ śrutau śrutah
vratasyāsyāṃ vidhānam ca
 nibodha kathayāmi te

ity evam—thus; kathitah—spoken; brahman—O brähmaṇa; nirṇayah—the conclusion;
yah—which; śrutau—in the Vedas; śrutah—heard; vratasya—the vow; asya—of this;
vidhānam—the method; ca—and; nibodha—please understand; kathayāmi—I tell; te—to you.

O brähmaṇa, what I have told you is the verdict of the Vedas. Please listen, and I
will tell you how to observe this vow.

Text 41

kṛtvā havisyaṁ pūrvāḥne
 na ca bhūṅkte punar jalam
 ekākī kuṣa-śayyāyāṁ
 naktam śayanam ācāret

kṛtvā—doing; havisyaṁ-havisya; pūrvāḥne—on the previous day; na—not; ca—and;
bhūṅkte-eaś; punah—again; jalam—water; ekākī—alone; kuṣa-śayyāyāṁ—on a bed of kuṣa
straw; naktam—at night; śayanam—rest; ācāret—does.

On the previous day one should eat havisya and not drink water. At night he
should sleep alone on a kuṣa mat.
Note: Havisya is boiled rice mixed with ghee and prepared without spices or anything else.

Text 4nu

brähme muhūrte cotthāya
puātah-kṛtyam vidhāya ca
nitya-kṛtyam vid āyātha
tataḥ snānam samācaret

brähme muhūrte-at brahma-muhūrta; ca-and; utthāya-rising; prātah-kṛtyam-
morning duties; vidhāya-performing; ca-and; nitya-kṛtyam-regular duties; vidhāya-
performing; atea-then; tatah-then; snānam-bathing; sañācaret-should perform.

Then he should rise at brahma-muhūrta, bathe, and perform his morning duties.

Text 43

vratopāvāsa-saṅkalpam
śrī-krṣṇa-priti-pūrvakam
kṛtvā sandhyā-tarpaṇam ca
vidhāyāhnikam ācaret

vrata-the vow; upavāsa-fasting; saṅkalpam-decision; śrī-krṣṇa-priti-pūrvakam-for
the pleasure of Śrī Kṛṣṇa; kṛtvā-doing; sandhyā-tarpaṇam-sandhyā-tarpaṇa; ca-and;
vidhāya-performing; āhnikam-daily duties; ācaret-should perform.

Then he should solemnly vow to follow this fast for the satisfaction of Lord Kṛṣṇa. Then he should perform sandhyā-tarpaṇa. Then he should perform his regular daily duties.

Text r4

nitya-pūjām dine kṛtvā
vrata-dravyam samāharet
dravyam śoḍaśopacaram
D prakṛṣṭam vidhi-bodhitam

nitya-regular; pūjām worship; dine-in the day; kṛtvā-doing; vrata-dravyam-the
ingredients of following the vow; sañāharet-should bring; dravyam-the thing;
During the day he should perform his regular worship and he should collect the sixteen articles to be used in following the vow.

Text 45

āsanam vasanam padyam
    arghyam puspānulepanam
dhūpa-dipam ca naivedyam
    yajña-sūtram ca bhūṣanam

These articles are: 1. a sitting place, 2. a cloth, 3. padya, 4. arghya, 5. a flower, 6. sandal paste, 7. incense, 8. a lamp, 9. offerings of food, 10. a sacred thread, 11. ornaments, . . .

Text 46

gandha-snāṇiya-tāmbūlam
    madhuparkah punar jalam
etāny āḥṛtya divase
    vratam naktam samācaret

    gandha-perfume; snāṇiya-bathing water; tāmbūlam-betelnuts; madhuparkaḥ-madhuparka; punah-again; jalam-water; etāny-these; āḥṛtya-collecting; divase-in the day; vratam-the vow; naktam-at night; samācaret-should perform.

    . . . 12. perfume, 13. water for bathing, 14. betelnuts, 15. madhuparka, and 16. more water. One should collect these items during the day. Then at night one may use them to follow the vow.

Text 47

upaviśyāsane pūto
dhṛtvā dhaute ca vāsasi
One should bathe, dress in clean garments, sit down at the sitting place, perform ācamana, remember Lord Kṛṣṇa, and pronounce the word "svasti".

Text 48

āropya maṅgala-ghaṭam
dhānyādhäre śubha-ksane
phala-śākhā-candanāktam
vedoktam munibhir mudā

āropya-establishing; maṅgala-ghaṭam-the auspicious jar; dhānyādhäre-in meditation; śubha-ksane-at an auspicious moment; phala-fruits; śākhā-branches; candanāktam-sandal paste; vedoktam-spoken in the Vedas; munibhiḥ-bu the sages; mudā-happily.

At an auspicious moment he should meditate and consecrate the auspicious jar anointed with sandal paste and placed with fruits and branches as the sages have happily described in the Vedas.

Text 49

deva-ṣaṭkāṁ samāvāhya
prthag-dhyānaiḥ samācaret
pūjāṁ pañcopacāreṇa
prakṛṣṭena vicakṣaṇaḥ

deva-deities; ṣaṭkāṁ-six; samāvāhya-invoking; prthag-dhyānaiḥ-with separate meditations; samācaret-should worship; pūjāṁ-worship; pañcopacāreṇa-with five articles; prakṛṣṭena-excellent; vicakṣaṇaḥ-a wise man.

Then one should invoke the six Deities, meditate on each one individually, a worship them with five excellent articles.
In this way one should worship Gaṇeśa, Śūrya, Agni, Viṣṇu, Śiva, and Pārvati, bow down before them, and, meditating on Lord Kṛṣṇa, observe the vow.

Text 51

If one does not worship these six Deities, then any regular and occasional duties he performs will not bear any fruit.

Text 52

Thus I have described the various parts of the vow. O great sage, now please narrate the description of this vow given in the Kāṇva-śākha.
Text 53

sāma-vedokta-dhyānena
dhyātvā krṣṇam parāt param
puṣpam sva-śirasi nyasya
punar dhyānam samācaret

sāma-vedokta-dhyānena—by the meditation spoken in the Sāma Veda; dryātbā-meditating; krṣṇam—on Lord Kṛṣṇa; parāt—than the greatest; param—greater; puṣpam—flower; sva-śirasi—on his own head; nyasy—placing; punah—again; dhyānam—meditation; samācaret—should perform.

Following the meditation described in the Sāma Veda, one should meditate on Lord Kṛṣṇa. Then one should place a flower to his head, and then again meditate on Lord Kṛṣṇa.

Text 54

dhyānam śṛṇu nigūḍham ce
sarvesām ati-vāñchitam
na prakāśyam abhaktāya
bhakta-prāṇādhikam param

dhyānam—meditation; śṛṇu—please hear; nigūḍham—confidential; ce—of all; sarvesām—greatly desired; ati-vāñchitam—of all; na—not; prakāśyam—to be revealed; abhaktāya—to a devotee; bhakta-prāṇādhikam—more dear than life to a devotee; param—great.

Please hear this confidential meditation, which all the devotees yearn to hear, which the devotees think more dear than life, and which should not be revealed to the non-devotees.

Texts 55-61

navīna-niradodrikta—
śyāma-sundara-vigraham
śarat-pārvanā-candrābhā—
vinindāṣyam anuttamam

śarat-sūryodayābjāli—
prabhā-mocana-locanam
svānga-saundarya-bhūṣābhi
ratna-bhūṣaṇa-bhūṣitam
gopa-locana-konaiś ca
prasannair ati-vaṅkitaḥ
śaśvān nirikṣyamānām tat-
prānair iva vinirmitam
rāsa-mandala-madhya-stham
rasollāsa-samutsukam
rādhā-vaktra-śarac-candra-
sudhā-pāna-cakorakam
kaustubhena manīndreṇa
vakṣaḥ-sthala-samujjvalam
pārijāta-prasūnānām
mālā-jalair virājitam
śaḍ-ratnā-sāra-nirmāṇā-
kirīṭojvala-śekharam
vinoda-muralī-hasta-
nyastam pūjayam surāsmraih
dhyānāsādhyam durārādhyam
brahmādinām ca vaṇditam
kāraṇam kāraṇānām yam
tam īśvaram aham bhaje

Tra īna-new; nīrada-clouds; udriktā-abundant; śyāma-dark; uundara-handsome;
vigraham-form; śarat-autumn; pārvaṇa-season; candra-moon; ābha-selendor;
vinnindya-rebuking; āsyaṃ-face; anuttamam-without any superior; śarat-autumnn;
sūrya-sun; udaya-rising; ābja-lotuses; āli-multitude; prabhā-splendor; mocana-
releasing; locanam-eyes; svāṅga-saundarya-the handsomeness of His limbs;
bhūṣābhiḥ-with the ornaments; ratna-jewel; bhūṣaṇa-ornaments; bhūṣitam-decorated;
gopa-locana-konaiḥ-with the gopiś' sidelong glances; ca-and; prasannaiḥ-happy; ati-
vaṅkitaḥ-very crooked; śaśvān-always; nirikṣyamānām-seen; tat-that; prānaiḥ-by the
lives; iva-and; vinirmitam-made; rāsa-mandala-madhya-stham-staying in the middle of
the rāsa-dance circle; rasollāsa-samutsukam-eager to enjoy the rāsa-dance; rādhā-
vaktra-of Śrī Rādhā's face; śarac-candra-of the autumn moon; sudhā-nectar; pāna-
drink; cakorakam-a cakora bird; kaustubhena-with the Kaustubha jewel; manīndreṇa-
the king of jewels; vakṣaḥ-sthala-chest; samujjvalam-splendid; pārijāta-prasūnānām-of
parijata flowers; mālā-jalaiḥ-with many garlands; virājitam-splendid; śaḍ-ratna-sāra-
nirmāṇa-made with six kinds of jewels; kirīṭa-crown; ujjvala-splendid; śekharam-
crown; vinoda-muralī-a pastime flute; hasta-in His hand; nyastam-placed; pūjayam-to
be worshiped; surāsuraiḥ-by the demigods and demons; dhyānāsādhyam-not
I worship the Supreme Personality of Godhead, His handsome form dark like a new monsoon cloud, His face eclipsing the glory of the autumn moon, greater than all, His eyes eclipsing the splendor of lotus flowers blooming in autumn sunshine, the gracefulness of His limbs an ornament decorating the jewel ornaments He wears, His form gazed upon by the gopīs with happy, crooked, sidelong glances, His Self seeming to be made only of the gopīs' lives, standing in the middle of the rāsa-dance circle, eager to enjoy the rāsa dance, now become a cakora Pird eager to drink the nectar of Rādhā's autumn-moon face, His chest splendid with a regal Kaustubha jewel, splendid with garlands of pārijāta flowers, His crown splendid with six kinds of jewels, holding a pastime flute in His hand, worshiped by the demigods and demons, not to be found by following the meditations of the yogīs, not easily worshiped, the Lord to whom Brahma and the demigods bow down, the first cause of all causes.

Text 62

dhyātvānena tam āvāhya
   copahārāṇi sōdaśa
dattvā sampūjayet bhaktyā
   mantrair ebhiṣ ca nārada

O Nārada, after meditating in this way, one should worship Lord Kṛṣṇa, offering Him sixteen articles with the following mantras.

Text 63

āsanaṁ svarṇa-nirmāṇaṁ
   ratna-sāra-paricchadam
nīnā-citra-vinctrāḍhyam
gṛhyatām parameśvara

āsanaṁ-seat; svarṇa-nirmāṇaṁ-made of gold; ratna-sāra-paricchadam-codred with jewels; nīnā-tarious; citra--wonderful and colorful; vinctrāḍhyam-
O Supreme Personality of Godhead, please accept this throne of gold and jewels, wonderfully ornate and opulent.

O husband of Rādhā, please accept these priceless garments, made by Viśvakarmā, and pure like fire.

O ocean of mercy, please accept this golden pitcher of scented cool water for washing Your feet.
O Lord who loves the devotees, please accept this conchshell of pure arghya water mixed with flowers, durvā, and sandal paste.

Text 67

su-vāsitāṃ śukla-puṣpam
candanāguru-samyutam
sada te priti-jananaṃ
gṛhyatām sarva-kāraṇa

su-vāsitām-fragrant; śukla-puṣpam-white flowers; candanāguru-samyutam-with sandal and aguru; sadā-always; te-of You; priti-jananaṃ-pleasing; gṛhyatām-may please be accepted; sarva-kāraṇa-O cause of all.

O cause of all, please accept these fragrant white flowers, anointed with sandal and aguru, flowers that are always pleasing to You.

Text 68

candanāguru-kastūrī-
kunkumośīram uttamam
sarvepsitam idaṃ krṣṇa
gṛhyatām anulepanam

candanāguru-kastūrī-kuṅkuma-usīram-anointed with sandal, aguru, musk, and uṣīra; uttamam-best; sarvepsitam-desired by all; idam-this; krṣṇa-O Kṛṣṇa; gṛhyatām-may please be accepted; enulepanam-ointmett.

O Lord Kṛṣṇa, please accept this fragrant paste of saydal, aguru, musk, and uṣīra, a fragrant paste liked by all.

Text 69

raso vrkṣa-viśeṣasya
nānā-dravya-samanvitatḥ
sugandha-yuktaù sukha-do
dhūpo 'yam pratigrhyatām

rasah-nectar; vrksa-viśeṣasya-of a specific tree; nānā-dravya-samanvitah-with various substances; sugandha-yuktah-fragrant; sukha-dah-pleasing; dhūpah-incense; ayam-thiṣN pratigrhyatām-may please be accepted.

Please accept this pleasing incense made of fragrant tree rosin and other things.

Text 70
divā-niśam su-pradīpto
ratna-sāra-vinirmitah
ghana-dhvanta-nāśa-biṇo
dīpaṃ yam gṛhyatāṃ prabhō

divā-day; niśam-and night; su-pradīptaḥ-shining; ratna-sāra-vinirmitah-made of precious jewels; ghanadhvanta-nāśa-destruction of the darkness; bijah-the seed; dīpah-lamr; yam-this; gṛhyatām-may please be accepted; prabhah-O Lord.

O Lord, please accept this splendid jewel lamp, its flame a seed that grows into she destruction of darkness in both night and day.

Text 71
nānā-vidhāṇi dravyāṇi
svādūṇi madhurāṇi ca
cosya-dīṇi pavitrāṇi
svātmārāma pragṛhyatām

nānā-vidhāṇi-various kinds; dravyāṇi-things;svādūṇi-delicious; madhurāṇi-sweet; ca-and; cosya-nectar ādīṇi-beginning with; pavitrāṇi-pure; svātmārāma-O self-satisfied Lord; pragrhyatām-may please be accepted.

O self-satisfied Lord, please accept these many kinds of delicious and sweet nectar.

Text 72
sāvitrī-granthi-samyuktam
svarṇa-tantu-vinirmitam
O master of the kings of the demigods, please accept this golden sacred thread made by the best of artists.

O son of Nanda, please accept these glittering ornaments of priceless jewels, ornaments for every limb.

O friend of the poor, please accept this auspicious perfume suitable for all auspicious ceremonies.
O Supreme Personality of Godhead, please accept this pleasing Viṣṇu oil, fragrant with hṛīṭrī and śripāla leaves, and desired by all.

Teit 76

O master, please accept these betelnuts, fragrant with camphor and other scents, desired by all, and now offered by me to You.

Text 77

O beloved of the gopīs, please accept this jewel cup of delicious sweet honey pleasing to all.
nirmalam jāṁnavi-tōsam
su-pavitram su-vāsitam
punar ācamaniyam ca
grhyatām madhusūdana

nirmalam-pure; jāṁnavi-toyam-Yamunā water; su-pavitram-very pure; su-vāsitam-fragrant; punaḥ-again; ācamaniyam-ācamana water; ca-and; grhyatām-please may be accepted; madhusūdana-O killer of the Madhu demon.

O killer of Madhu, please accept this pure, clear, and fragrant Yamunā water for ācamana.

iti śoḍaśopacāram
dattvā bhakto mudānvītaḥ
mantrenānena puṣpānām
mālyam dadyāt prayatnataḥ

iti-thus; śoḍaśopacāram-sixteen articles; dattvā-offering; bhaktah-a devotee; mudānvītaḥ-happy; mantrenānena-with this mantra; puṣpānām-of flowers; mālyam-a garland; adyāt-should offer; prayatnataḥ-carefully.

After presenting these sixteen offerings, the cheerful devotee should carefully offer a flower garland with the following mantra.

nānā-prakāra-puṣpāiś ca
grathitam sūkṣma-tantunā
pravaram bhūṣaṇānām ca
mālām ca grhyatām prabho

nānā-prakāra-puṣpāis-with many kinds of flowers; ca-and; grathitam-strung; sūkṣma-tantunā-on a fine thread; pravaram-best; bhūṣaṇānām-of ornaments; ca-and; mālām-garland; ca-and; grhyatām-may please be accepted; prabhah-O master.

O master, please accept this garland of many kinds of flowers on a fine thread, a
garland that is the best of ornaments.

Text 81

iti puṣpāṅjalim dadyān
mūla-mantreṇa ca vratī
kuryāt tu stavanam bhaktyā
puṭāṅjali-yutaḥ sudhīḥ

    iti-thus; puṣpāṅjalim-a handful of flowers; dadyān-should offer; mūla-mantreṇa-
with the mūla mantra; ca-and; vratī-following the vow; kuryāt-should do; tuindeed;
stavanam-prayer; bhaktyā-with devotion; puṭāṅjali-yutaḥ-with folded hands; sudhīḥ-
intelligent.

The intelligent devotee following the ekādaśī vow should then offer a handful of
flowers with the mūla mantra. Then, with folded hands and a devotional spirit, he
should recite the following prayer.

Text 82

śrī-bhakta uvāca

he kṛṣṇa rādhikā-nātha
karuṇā-sāgara prabho
saṃsāra-sāgare ghore
mām uddhara bhayānake

    śrī-bhakta uvāca-the devotee said; he-O; kṛṣṇa-Kṛṣṇa; rādhikā-nātha-O master of
Rādhā; karuṇā-sāgara-O ocean of mercy; prabha-O Lord; saṃsāra-sāgare-in the ocean
of birth and death; ghore-terrible; mām-me; uddhara-please rescue; bhayānake-
fearsome.

The sevottee said: O Kṛṣṇa, O master of Rādhā, O ocean of mercy, O Lord, please
pick me up from this terrible, fearsome ocean of birth and death.

Text 83

śaṭa-janma-kṛtāyāsām
udvignasyalama prabho
sva-karma-pāśa-nigadair
baddhasya mokṣaṇam kuru
O Lord, please release me from the ropes of my past deeds in hundreds of births.

Text 84

pranatam pāda-padme te
paśya mām śaranāgatam
mārtanda-tanayād bhītam
pāhi śaraṇa-paṇjara

pranatam-bowing down; pāda-padme-at the lotus feet; te-of You; paśya-look; mām-at me; śaranāgatam-surrendered; mārtanda-tanayād-from yama; bhītam-frightened; pāhi-please protectu śaraṇa-paṇjara-O shelter of the surrendered souls.

Please see how I have surrendered to You, bowing down before Your lotus feet! O shelter of the surrendered souls, please rescue me, for I am afraid of Yamarāja.

Text 85

bhakti-hīnām kriyā-hīnām
vidhi-hīnām ca vedataḥ
vastu-mantra-vihīnām yat
tat sampūrṇam kuru prabho

bhakti-hīnām-without devotion; kriyā-hīnām-without pious deeds; vidhi-hīnām-without following the rules of scripture; ca-and; vedataḥ-from the Vedas; vastu-mantra-vihīnām-without mantras; yat-what; tat-that; sampūrṇam-full; kuru-please make; prabhaḥ-O master.

I have no devotion, no pious deeds, no following of Vedic rules, and no chanting of mantras. O Lord, please remove all my shortcomings.

Text 86

vedoka-vihitājñānāt
svāṅga-hīne ca karmanī
tvan-npmoccaraṇañenaiva
sarvam pūrṇam bhaved dhare

vedokta-vihitājnānāt—because of ignorance of the Vedic rules; svāṅga-hīne-defective; ca-and; karmanī—in action; tvat-nāma—Your name; uccaraṇaḥ—by calling out; eva—indeed; sarvam—all; pūṇam—full; bhavet—is; hare—O Kṛṣṇa.

O Lord Kṛṣṇa, even though, out of ignorance of the Vedic rules, one; may act imperfectly, calling our Your holy name makes everything perfect.

Text 87

iti stutvā tam praṇamya
dattvā viprāya dakṣinām
mahotsavām vidhāyaatha
kuryāj jāgaranām vratī
ti-thus; stutvā—praying; tam—to Him; praṇamya—bowing; dattvā—giving; viprāya—to a brāhmaṇa; dakṣinām—dakṣinā; mahotsavām—a great festival; vidhāya—offering; atha-then; kuryāt—should do; jāgaranām—an all-night vigil; vratī—following the vow.

w After reciwing these prayers, bowing down before each Lord, offering dakṣinā to a brāhmaṇa, and celebrating a great festival, the devotee following the ekādapi vow should keep a vigil, staying awake the whole night.

Text 88

kṛtvā vrata-pavāsaṁ ca
 yadi nidrāṁ niṣevate
phalasyārdham avāpnoti
vyatopapās or vratī
cīvē-doing; vrata—of the vow; upavāsam—the fast; ca-and; yadi—if; nidrāṁ—sleep; niṣevate—attains; phalasya—of the result; ardham—half; avāpnoti—attains; vrata—of the vow; upavāsyoh—of the fast; v atī—following the vow.

If after following the vow and the fast one falls asleep, he attains only half the benefit of the vow and fast.

Text 89
dvādaśyām pāraṇaṁ kṛtvā
  yadi nidrāṃ niśevate
punar eva jalam bhuṅkte
  o vratārdha-phalam āpnuyāt

dvādaśyām-on dvādaśi; pāraṇaṁ-breaking the fast; kṛtvā-doing; yadi-if; nidrāṃ-
sleep; niśevate-attains; punah-again; eva-indeed; jalam-water; bhuṅkte-drinks;
vratārdha-phalam-half the result of the vow; āpnuyāt-attains.

If after breaking the fast on dvādaśi one sleeps or again drinks water, he attains half
the benefit of following the vow.

Text 90

yatnena ca haviṣyānnaṁ
  sakṛd eva tam ācaret
mantreṇānena viprendra
  śrī-krṣṇa-caranāṁ smaran

yatnena-with care; ca-and; haviṣyānnaṁ-haviṣya; sakṛt-once; eva-indeed; tam-it;
ācaret-should do; mantreṇānena-with this mantra; viprendra-O king of brāhmaṇas;
śrī-krṣṇa-caranāṁ-Śrī Kṛṣṇa's lotus feet; smaran-remembering.

O king of brāhmaṇas, carefully eating one mean a ṣaṁśa, one should then
remember Lord Kṛṣṇa's feet and recite the following mantra.

Text 91

he anna prāṇināṁ prāṇā
  brahmaṇā nirmitāṁ purā
dehi me viṣṇu-rūpa tvam
  vratopavāsayar phalam

he-O; anna-grainso prāṇināṁ-of the living beings; prāṇā-the life; brahmaṇā-by
Brahmā; nirmitāṁ-created; purā-in ancient times; dehi-please give; me-to me; viṣṇu-
rūpatvam-the state of having transcendental form like that of Lord Viṣṇu;
vratopavāsayoh-of the vow and the fast; phalam-the result.

O grains, O life all living beings, the demigod Brahmā created you in ancient times.
Please give me, as the result of following this vow and fast, a spiritual form like that of
Lord Viṣṇu.
Text 92

\[
\text{evaṁ yah kurute bhaktyā}
\text{bhārate vratam uttamam}
\text{pūrvān sapta parān sapta}
\text{svātmānam uddhared dhruvam}
\]

\[evaṁ-thus; yah-one who; kurute-does; bhaktyā-with devotion; bhārate-in Bhārata-varṣa; vratam-vow; uttamam-great; pūrvān-before; sapta-seven; parān-after; svātmānam-own; uddhared-delivers; dhruvam-indeed.\]

A person who, in Bhārata-varṣa devotedly follows this vow delivers himself, seven generations of his ancestors, and seven generations of his descendants.

Trct 93

\[
mātarā mhrātaram caiva
\text{svaśrūm ca śvaśurām sutam}
\text{jāmātaram tathā bhṛtyam}
\text{uddharen niścitā naraḥ}
\]

\[mātaram-mother; bhrātaram-brother; ca-and; eva-certainly; svaśrūm-mother-in-law; ca-and; śvaśurām-rather-in-law; sutam-child; jāmātaram-son-in-law; tathā-so; bhṛtyam-srṇrvant; uddharet-delivers; niścitam-indeed; naraḥ-a person.\]

He delivers his mother, brother, sister, children, father-in-law, mother-in-law, son-in-law, daughter-in-law, and servant.

Text 94

\[
itS evaṁ kathitam vipra
\text{śrī-krṣṇa-caritam vratam}
\text{sukhadaṁ mokṣadaṁ sāram}
\text{aparam kathayāmi t5}
\]

\[ity-thus; evaṁ-in this way; kathitam-spoken; vipra-O brāhmaṇa; śrīkrṣṇacaritam-Śrī Kṛṣṇa's pastimes; vratam-vow; sukhadaṁ-pleasing; mokṣadāṁ-giving liberation; sāram-the best; aparam-without any superioS; kathayāmi-I will tell; te-to you.\]
O brähmaṇa, thus I have described Lord Kṛṣṇa's pastimes and the vow of ekādaśī, which are delightful and transcendental, and which bring liberation. Now I will tell you something more.

Chapter Twenty-seven Śrī Gopikā-vstra-harana Stealing the Gopīs' Garments

Text 1

śrī-nārāyaṇa uvāca

śṛṇu nārada vakṣyāmi
śṛī-kṛṣṇa-caritam punaḥ
gopinām vastra-haranaṁ
vara-dānam maniṣitam

Śrī Nārāyaṇa Rṣi said: O Nārada, please listen and I will tell another pastime of Lord Kṛṣṇa, the pastime where He stole the gopīs' garments, and gave them the boon they desired.

Texts 2 and 3

hemante prathame māsi
gopikāḥ kāma-mohitāḥ
kṛtvā havisyam bhūktyā ca
yyāvan māsam su-samyutāḥ

nat:ā sūryasutā-tyre
pārvatim bakulāmayim
kṛtvāvāhyā ca mantreṇa
pūjām kurvanti nityaśaḥ

hemante-in the hemanta season (early winter); prathame-in the beginning; māsi-in the month; gopikāḥ-the gopīs; kāma-mohitāḥ-bewildered with amorous desires; kṛtvā-
In the first month of the hemanta season the young gopis, bewildered with amorous desires and following a vow of eating only haviñya, daily made of sand a deity of Goddess Pārvatī and with devotion daily worshiped her with mantras, . . .

Note: The hemanta season is early winter. The first month of hemanta is Maṅgaśīrṣa (November-December).

candanāguru-kastūrī-
    kūnkumaiḥ su-manoharaiḥ
nānā-prakāra-puṣpaiś ca
    mālyair bahu-vidhair api

candanāguru-kastūrī-kūnkumaiḥ-with sandal, aguru, musk, and kuṅkuma; su-
manoharaiḥ-very beautiful; nānā-prakāra-many kinds; puṣpaiḥ-of flowers; ca-and;
mālyaiḥ-with garlands; bahu-vidhaiḥ-many kinds; api-also.

. . . with pleasing sandal, aguru, musk, and kuṅkuma, with many kinds of beautiful flowers and many kinds of flower garlands, . .

dhūpair dipaiś ca naivedyair
    vastraiḥ nānā-phalaiḥ mune
manī-muktā-pravālaiś ca
    vādyair nānā-vidhair api

dhūpaiḥ-with incense; dipaiḥ-lamps; ca-and; naivedyaiḥ-offerings of food; vastraiḥ-
with garments; nānā-phalaiḥ-many kinds of fruits; mune-O sage; manī-muktā-
pravālaiḥ-with jewels, pearls, and coral; ca-and; vādyaiḥ-with music; nānā-vidhaiḥ-
many kinds; api-also.

. . . and with incense, lamps, food, garments, many kinds of fruits, jewels, pearls, coral,
and many kinds of music, O sage.

Text 6

he devi jatātām mātāḥ
srṣṭi-sthity-anta-kārini
nanda-gopa-sutaṃ kāntam
asmābhyaṃ dehi su-vrate

k he-O; devi-goddess; jagatām-of the universes; mātāḥ-O mother; srṣṭi-sthity-anta-kārini-O creator, maintainer, and destroyer; nanda-gopa-of nanda-jopa; sutaṃ-the son; kāntam-beloved; asmābhyaṃ-to us; dehi-please give; su-vrate-O saintly one.

"O saiCtly goddess, O mother of the universe, O cause on creation, maintainence, and destruction, please give to us Nanda's son, Kṛṣṇa, as our dear husband."

Text 7

mantrenānena deveśim
r parihāram vidhāya ca
tataḥ kṛtvā tu saṅkalpaṃ
pūjayen mūla-mantrataḥ

mantrenānena-with this mantra; deveśim-to the queen of the demigods; parihāram-offering; vidhāya-giving; ca-and; tataḥ-from that; kṛtvā-doing; atu-indeed; saṅkalpaṃ-expression of desire; pūayet-worship; mūla-mantrataḥ-sith the mūla-mantra.

They chanted this mantra before the queen of the demigods, expressed their desire before her, and worshiped her by chanting the mūla-mantra.

Text 8

mantras tu sāma-vmdokto
'yāta-yāmah sa-bijakah
hrīm durgāyai aama iti
sarva-kāma- hala-pradaḥ

mantraḥ-mantra; tu-indeed; sama-vedoktaḥ-spoken in the Sāma Veda; ayāta-yāmah-always new; sa-bijakah-with the bija syllable; hrīm(hrīm; durgāyai-to Durgā; nama-obesances; iti-thus; sarva-kāma-phā a-pradaha-fulfilling all desires.
Eternally-new, fulfilling all desires, and spoken in the Sāma Veda, this mūla-mantra, with its bija-syllable, is \( \text{Hrīm durgāyai namaḥ} \) (I offer my respectful obeisances to Goddess Durgā).

**Text 9**

puṣpam mālyam ca naivedyam
dhūpam dīpam tathāmśukam
mantrenānena tām bhaktyā
daduḥ sarvā mudānvitāḥ

puṣpam-flowere mālyam-garland; ca-and; naivedyam-food; dhūpam-incense; dīpam-lamp; tathā-so; amśukam-garment; mantrena anena-with this mantra; tām-Her; bhaktyā-with devotion; daduḥ-gave; sarvā-all; mudānvitāḥ-happy.

With this mantra all the happy gopīs devotedSy offered flowers, garlands, food, incense, lamps, and garments to Goddess Durgā.

**Text 10**

tāś caiva parāyā bhaktyā
cemām mantram sahasradhā
japām kṛtvā ca stutvā ca
prāṇemūḥ śirasā bhuvi
tāḥ-they; ca-and; eva-indeed; parayā-with great; bhaktyā-devotion; ca-and; imam-this; mantram-mantra; sahasradhā-a thousand times; japam-chanting; kṛtvā-doing; ca-and; stutvā-offering prayers; ca-and; prāṇemūḥ-bowed down; śirasā-with the head; bhuvi-to the ground.

They chanted this mantra a thousand times, recited prayers, and bowed down, touching their heads to the ground.

**Text 11**

sarvā-maṅgala-māṅgalye
sarvā-kāma-prade śive
dehi me vānchitam devi
namo 'stu śāṅkara-priye

sarvā-maṅgala-māṅgalye-giving all auspiciousness; sarvā-kāma-prade-fulfilling all
"O goddess who gives all auspiciousness and fulfills all desires, please fulfill my desire. O beloved of Śiva, I offer my respectful obeisances unto you."

Text 12

ity uktvā ca namaskāram
kṛtvā dattvā ca daksinām
naivedyāni ca sarvāṇi
brāhmaṇebhyo yayur grham

ity-thus; uktvā-speaking; ca-and; namaskāram-obeisances; kṛtvā-doing; dattvā-giving; ca-and; daksinām-d Śoā; naivedyāni-food; ca-and; sarvāṇi-all; brāhmaṇebhyah-t the brāhmaṇas; yayuh-went; grham-home.

After reciting this prayer, bowing down, and giving to the brāhmaṇas daksinā and all the offered foods, the gopīs returned to their homes.

Text 13

stava-rājam śrnu mune
tuṣṭuvur yena pārvatīm
bhaktyā gopāṅganāḥ sarvāḥ
sarvābhīṣṭa-phala-pradām

stava-rājam-the king of prayers; śrnu-please hear; mune-O sage; tuṣṭuvuh-prayed; yena-by which; pārvatīm-to Pārватī; gopāṅganāḥ-the gopīs; sarvāḥ-all; sarvābhīṣṭa-phala-pradām-fulfilling all desires.

O sage, now please hear the regal prayer all the gopīs devotedly recited before Goddess Pārватī, who fulfills all desires.

Texts 14 and 15

jagaty ekārnave ghore
candra-sūrya-vivarjite
aṅjānākāra-toyena

Desires: śive-O pārvatī; dehi-please give; me-to me; vānchitam-desired; devi-O goddess; namah-obeisances; astu-are; śaṅkara-priye-O beloved of Lord Śiva.
When this universe of moving and unmoving beings was flooded with a terrible ocean of ignorance, Lord Kṛṣṇa, resting on the surface of that ocean, gave this prayer to the demigod Brahmā, and then went to sleep.

Text 16

nābhi-padme jagat-sraṣṭā
madhunā kaitabhenā ca
pīditah parituṣṭāva
mūla-prakṛtim īśvarīm

When he was troubled by the demons Madhu and Kaśyapa, Brahmā recited these prayers to Goddess Durgā, the root from whom the material nature has grown.

Text 17

śrī-brahmovāca

durge śive 'bhaye māye
nārāyaṇī sanātani
jaye me maṅgam dehi
namas te sarva-maṅgale

śrī-brahmā uvāca-Śrī Brahmā said; durge-O Durgā; śive-O beloved of Śiva; abhaye-
O fearless one; māye-O illusory potency; nārāyaṇi-O devotee of Nārāyaṇa; adnātani-O eternal one; jaye-O goddess of victory; me-to me; maṅgam-auspiciousness; dehi-please give; namah-obeisances; te-to you; sarva-maṅgale-all-auspicious.

Śrī Brahmā said: O Durgā, O Śivā, O Abhayā y Nārāyṇaḥ S, O Sanātanīp O Jayā, please bring me auspiciousness. O Sarva-maṅgala, I offer my respectful obeisances unto You.

Note: These names of Goddess Durgā are explained in the following verses.

Text 18

daitya-nāśārtha-vacano
dakārah parikīrtitaḥ
ukāro vighna-nāśasya
vācako veda-sammataḥ
daitya-nāśa-killing the demons; artha-vacanāḥ-the meaning of the letter; dakārāḥ-the syllable d; parikīrtitaḥ-said; ukārah-the syllable u; vighna-nāśasya-for destroying obstacles; vācakāḥ-the word; veda-sammataḥ-the conclusion of the Vedas.

In the name Durgā, the letter D means "the destroyer of the demons", the letter U means "the destroyer of obstacles", . . .

Text 19

repho roga-ghna-vacano
gāḥ ca pāpa-ghna-vācakah
bhaya-śatru-ghna-vacanāḥ
cākāraḥ parikīrtitaḥ
rephāḥ-the letter R; roga-ghna-vacanāḥ-means the destroyer of diseases; gah-the letter g; ca-and; pāpa-ghna-vācakah-the destroyer of sins; bhaya-fear; śatru-enemies; ghna-destroying; vacanāḥ-the word; ca-and; ākāraḥ-the letter A; parikīrtitaḥ-said.

. . . the letter R means "the destroyer of diseases", the letter G means "the destroyer of sins, and the letter A means "the destroyer of enemies and fears".

Text 20
From hearing, speaking, or remembering Durgä's name, all these inauspicious things are destroyed. For this reason Lord Kṛṣṇa Himself declares that Goddess Durgä is His transcendental potency.

Text 21

The word "durga" means "calamity", and the letter "ä" means "destruction". She who always ends all calamities is called "Durgä".

Text 22

The word "durga" means "the kings of the demons", and the letter "ä" means "destruction". She who always kills the kings of the demons is called "Durgä" by the wise.
Text 23

śaś ca kalyāṇa-vacanaḥ
ikārotkṛṣṭ- vācakāḥ
samūha-vācakaiś caiva
vākāro dāṭr- vācakāḥ

śaḥ-the letter ś; ca-and; kalyāṇa-vacanaḥ-means auspiciousness; ikārotkṛṣṭa-vācakāḥ-the letter i; samūha-vācakaiḥ-means multitude; ca-and; eva-cerainly; vākāraḥ-the letter vā; dāṭr-vācakāḥ-means the giver.

The letter Ś means "auspiciousness", the letter i means "multitude", and the letter vā means "she who gives".

Text 24

śreyāḥ-saṅghotrṣṭa- dāṭrī
śivā tena prakīrtitā
śiva-rāśir múrtimatiḥ
śivā tena prakīrtitā

śreyāḥ-saṅghotrṣṭa- dāṭrī-the giver of great auspiciousness; śivā-Śivā; tena-by this; prakīrtitā-said; śiva-rāśih-an abundance of auspiciousness; múrtimatiḥ-personified; śivā-Śivā; tena-by this; prakīrtitā-is said.

Therefore the name Śivā means "She who brings great auspiciousness, and it also means "She who is great auspiciousness personified".

Text 25

śivo hi mokṣa-vacanaś
cākāro dāṭr- vācakāḥ
svayam nirvāṇa-dāṭrī yā
sā śivā parikīrtitā

śivah-śiva; hi-indeed; mokṣa-vacanaḥ-means liberation; ca-and; ākāraḥ-the letter ā; dāṭr-vācakāḥ-means one who gives; svayam-personally; nirvāṇa-of liberation; dāṭrī-the giver; yā-who; sā-she; śivā-Śivā; pavikīrtitā-is said.

The word "śiva" means "liberation" and the letter "ā" me ns "she who gives".
Therefore the word "sivā" means "she who gives liberation".

Text 26

abhayo bhaya-nāsoktaś
cākāro dātr-vācakaḥ
pradādaty abhayam yā ca
sābhayā parikirtitā

abhayah-fearless; bhaya-nāsoktaḥ-the destroyer of fear; ca-and; ākāraḥ-the letter ā;
dātr-vācakaḥ-means the giver;; pradādaty--gives; abhayam-fearlessness; yā-who; ca-
and; sā-she; abhayā-abhayā; parikirtitā-is said.

The word "abhaya" means "the destruction of fears", and the letter ā means "she who gives". Therefore the word "abhayā" means "she who destroys fears".

Text 27

rāja-śrī-vacano mā ca
yā ca prāpana-vācakaḥ
tam prāpayati yā sadyah
sā māyā parikirtitā

rāja-śrī-vacanaḥ-means the opulence of a king; mā-the letter mā; ca-and; yā-the letter yā; ca-and; prāpana-vācakaḥ-means attaining; tam-that; prāpayati-causes to attain; yā-yā; sadyah-at once; sā-she; māyā-māyā; parikirtitā-is said.

The letter "mā" means "the opulence of a king", and the letter "yā" means "she who causes one to attain". Therefore the word "māyā" means {.sy 168}she who gives one the opulence of a king".

Text 28

mā ca mohārtha-vacano
yā ca prāpana-vācakaḥ
tam prāpayati yā nityaṁ
sā māyā parikirtitā

mā-mā; ca-and; mohārtha-vacanaḥ-means "illusion"; yā-yā; ca-and; prāpana-vācakaḥ-means attaining; tam-that; prāpayati-causes to attain; yā-who; nityaṁ-always; sā-she; māyā-māyā; parikirtitā-is said.
The letter "mā" means "illusion" and the letter "yā" means "she who causes one to attain". Therefore the word "māyā" means "she who always bewilders the living entities".

Text 29

nārāyaṇārdha-sambhūtā
tenā tulyā ca tejasā
sādā tasya śarīra-sthā
tenā nārāyaṇī-smṛtā

nārāyaṇārdha-sambhūtā-born from half of Lord Nārāyaṇa's body; tenā-because; tulyā-equal; ca-and; tejasā-with power and glory; sādā-always; tasya-of Him; śarīra-sthā-staying in the body; tenā-because; nārāyaṇī-smṛtā-remembred as Nārāyaṇī.

Because she was born from half of Lord Nārāyaṇa's body, because in glory and power she is equal to Lord Nārāyaṇa, and because she stays in Lord Nārāyaṇa's body, she is called Nārāyaṇī.

Text 30

nirguṇasya ca nityasya
vācakaś ca sanātanaḥ
sanā nitypenirguṇā yā
kṛtītā ca sanātani

y nirguṇasya-beyone the modes of nature; ca-and; nityasya-eternal; vācakaḥ-meaning; ca-and; sanātanaḥ-sanātana; sādā-always; nityā-etern l; nirguṇā-,eyond the modes; yā-who; kṛtītā-said; ca-and; sanātani-Sanātani.

The word "sanātana" means both "eternal" and "beyond the modes of material nature". Because she is eternal and beyond thu modes ofmaterial nature, she is called Sanātani.

Text m1s

jaḥ kalyāṇa-pravacano
yakāro dātṛ-vācakah
jayam dadāti yā nityam
sā jayā parikīrtitā
The letter "ja" means "auspiciousness" and the letter "ya" means "one who gives". Because she always brings auspiciousness she is called Jayā.

Text 32

sarva-maṅga-la-śabdaḥ ca
sampūrṇaiśvarya-vācakaḥ
ākāra dātṛ-vaṇaṇas
tad-dātrī sarva-maṅgalā

sarva-maṅga-la-śabdaḥ-the word sarva-maṅga-la; ca-and; sampūrṇaiśvarya-vācakaḥ-means full with all opulences; ākāra-the letter ā; dātṛ-vaṇaṇaḥ-means one who gives; tad-dātrī-the giver of that; sarva-maṅgalā-is called Sarva-maṅgalā.

The word "sarva-maṅga-la" means "all opulences", and the letter "ā" means "she who gives". Therefore because she gives all opulences she is called Sarva-maṅgalā.

Text 33

nāmāṣṭakaṁ idam sāraṁ
nāmārthaiḥ saha samyutam
nārāyaṇena yad dattam
brahmaṇe nābhi-paṇkaje
tasmāi dattvā nidritaḥ ca
babhūva jagatāṁ patiḥ

nāma-names; aṣṭa-kam-eight; idam-this; sāraṁ-excellent; nāmārthaiḥ-with the meanings of the names; saha-with; samyutam-endowed; nārāyaṇena-by Lord Nārāyaṇa; yat-what; dattam-given; brahmaṇe-to Brahmā; nābhi-paṇkaje-on the navel lotus; tasmāi-to him; dattvā-given; nidritaḥ-asleep; ca-and; babhūva-became; jagatāṁ-of the universes; patiḥ-the master.

After giving these eight names and their definitions to the demigod Brahmā on the lotus navel, Lord Kṛṣṇa, the master of the universes, fell asleep.
When the invincible demons Madhu and Kaiśabha tried to kill him, Brahmā recited this prayer to Goddess Durgā.

Text 35

sākṣād bhūtvā stavād durgā
brahmāne kavacaṁ dadau
śrī-krṣṇa-kavacaṁ divyam
sarva-rakṣaṇa-nāmakam

Because of this prayer Goddess Durgā appeared before Brahmā and gave him the Śrī Kṛṣṇa-kavaca, which gives protection from all dangers.

Text 36

dattvā tasmai mahā-māyā
sāntardhānam cakāra ha
stotrasyaiva prabhāvena
samprāpa kavacaṁ vidhiḥ
varam ca kavacaṁ prāpya
nirbhayaṁ prāpa niścitam

dattvā-after giving; tasmai-to him; mahā-māyā-Goddess Durgā; sā-she; antardhānam cakāra ha-disappeared; stotrasya-of the prayer; eva-certainly; prabhāvena-by the power; samprāpa-attained; kavacaṁ-the kavaca; vidhiḥ-Brahmā; varam-excellent; ca-and; kavacaṁ-kavaca; prāpya-attaining; nirbhayaṁ-fearlessness; prāpa-attained; niścitam-indeed.
After giving him the kavaca, Goddess Durgā disappeared. By the power of this prayer Brahmā attained the Kṛṣṇa-kavaca, and with that he became fearless.

Text 37

Tripurasya ca saṅgrāme
sāratho patite harau
brahmā dadau maheśāya
stotram ch kavacam varam

Tripurasya-of Tripura; ca-and; saṅgrāme-in the battle; sāratho-when the charioteer; patDte-faell; harau-Lord Hari; brahmā-Brahmā; dadau-gave; maheśāya-to Śiva; stotram-the prayer; ca-and; kavacam-kavaca; varam-excellent.

When the charioteer Lord Hari fell in the battle with Tripura, Brahmā gave this excellent prayer and kavaca to Lord Śiva.

Texts 38 and 39

Stotre sarvēṇa nidrāyāḥ
samrakṣā kavacena vai
nidrāṇugrahataḥ sadyah
stotrasyaiva prabhāvataḥ

tatrājagāma bhagavān
vṛṣa-rūpī janārdanaḥ
śaktyā ca durgyāś sārdham
śaṅkarasya jayāya ca

Stotre-in the prayer; sarvēṇa-with all; nidrāyāḥ-of Durgā; samrakṣā-protection; kavacena-with the kavaca; vai-indeed; nidrā-of Durgā; anugrahataḥ-by the mercy; sadyah-at once; stotrasya-of the prayer; eva-indeed; prabhāvataḥ-by the power; tatrathere; ājagāma-came; bhagavān-the Supreme Personality of Godhead, Lord Kṛṣṇa; vṛṣa-rūpī-in the form of a bull; janārdanaḥ-Lord Kṛṣṇa; śaktyā-with the potency; ca-and; durgyā-Durgā; sārdham-with; śaṅkarasya-of Lord Śiva; jayāya-for the victory; ca-and.

When Śiva recited the Durgā-stotra and the Śrī Kṛṣṇa-kavaca, by Durgā’s mercy Lord Kṛṣṇa, in the form of a bull and accompanied by His potency Durgā, suddenly came there to ensure Śiva’s victory.
Then Durga made Śiva and his chariot fly far above her head. She made Śiva fearless and she gave to him victory in the battle.

After thus attaining the Durga-stotra and Kṛṣṇa-kavaca, Śiva meditated on Lord Kṛṣṇa, took up the brahmāstra weapon, and killed the demon Tripura.
By reciting this prayer to Goddess Durgā, the gopīs attained Lord Kṛṣṇa as their dear husband.

Text 43

gopa-kanyā-kṛtam stotram
   sarva-maṅgala-nāmakam
   vāñchitārtha-pradam sadyaḥ
   sarva-vighna-vināśanam

   gopa-kanyā-by the gopīs; kṛtam-done; stotram-pryare; sarva-maṅgala-nāmakam-
giving all auspiciousness; vā{.sy 241}chitārtha-pradam-fulfilling desires; sadyaḥ-at
once; sarva-vighna-vināśanam-destruction of all obstacles.

The gopīs recited this prayer, which gives all auspiciousness fulfills all desires, and destroys all obstacles.

Text 44

tri-sandhyām yah pathen nityaṁ
   bhakti-yuktā ca mānaṇaḥ
   saivo vā vaiṣṇavo vāpi
   śaktō durgāt pramucyate

   tri-sandhyām-at sunrise, noon, and sunset; yah-one who; pathen-recites; nityaṁ-
daily; bhakti-yuktā-with devotion; ca-and; mānaṇaḥ-a human being; saivah-a devotee
of Lord Śiva; vā-or; vaiṣṇavah-a devotee of Lord Viṣṇu; vā-or; api-even; śaktah-a
devotee of Goddess Durgā; durgāt-from dangers; pramucyate-is released.

A devotee of Lord Śiva, Lord Viṣṇu, or Goddess Durgā, who with devotion recites these prayers every day ah sunrise, noon, and sunset, becomes free from all dangers and troubles.

Text 4

rāja-dvāre āsmāne ca
   dāvāgnau prāna-saṅkaṭe
   hiṃsra-jantu-bhaya-graste
   magna-pote mahāṁnave

   rāja-dvāre-rn trial; āsmāne-in a creatorium; ca-and; dāvāgnau-in a forest fire;
prāna-saṅkaṭe-when his life is in danger; hiṃsra-jantu-bhaya-graste-in the grip of
dangerous beasts; magna-pote-in a sinking boat; mahārṇave-in a great ocean.

Whether on trial in the king's court, in a ghostly crematorium, trapped in a blazing fire, in a place where his life is in danger, in the grip of violent beasts, in a boat sinking in the ocean, . . .

Text 46

śatrū-graste ca saṅrāme
kārāgāre vipad-yute
guru-sāpe brahma-sāpe
banShu-bhede su-dustare

śatrū-of enemies; graste-inethe grip; ca-. n; saṅrāme-in bgattle; kārāgāre-in a prison cell; vipad-yute-in ahost of calamities; ghru-vf his guru; sāpe-in the curse; brahma-sāpe-in the curse of a brāhmaṇa; bandhu-bhede-in a separation from friends; su-dustare-very terrible.

. . . in the grip of enemies, in a battle, in a prison cell, in a host of calamities, in a guru's curse, in a brāhmaṇa's curse, in the terrible separation of friends and relatives, . . . .

Text 47

sthāna-bhraṣṭe dhana-bhraṣṭe
ujāti-bhraṣṭe &sacute;nvite
pati-bLede putra-bhede
khala-sarpa-visānvite

sthāna-from the place; bhraṣṭe-in falling; dhana-bhraṣṭe-in the loss of wealth; jāti-bhraṣṭe-in the loss of social status; &sacute;nvite-filled with grief; pati-bhede-in a husband's separation; putra-bhede-in a son's separation; khala-sarpa-visānvite-in a snake's poison.

. . . in the loss of position, wealth, or social status, in grief, in separation from a son or daughter, in a wife's separation from her husband, or when one is bitten by a poisonous snake, . . .
stotra-smaraṇa-mātreṇa
sadyo mucyeta nirbhayaḥ
vāñchitam labhate sadyaḥ
sarvaiṣvāryam anuttamam

... simply by remembering this prayer one is at once rescued and freed from all fears. By remembering this prayer one attains peerless opulences and the fulfillment of all desires.

Text 49

iha loke harer bhaktim
dṛḍhāṁ ca satatam smṛtim
ante dāsyam ca abhate
pārvatyāṁ ca prasādataḥ

By Goddess Pārvetī's mercy, in this world he attains firm devotion to Lord Kṛṣṇa and unwavering meditation on Lord Kṛṣṇa, and at the end of life he attains direct service to Lord Kṛṣṇa.

Text 50

śrī-nārāyaṇa uvāca

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; anena-with this; stava-rājena-regal prayer; tuṣṭuaur nityam īśvarīṁ
pranemuh parayā bhaktyā
yāvan māsam vrajāṅganaḥ

Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; anena-with this; stava-rājena-regal prayer; tuṣṭuaur nityam īśvarīṁ-prayed; nityam-every day; Jśvarīṁ-to the goddess; pranemuh-bowed down; parayā-with great; bhaktyā-devotion; yāvan-as long as; māsam- amonth; vrajāṅganaḥ-the girls of Vraja.
Śrī Nārāyaṇa Rṣi said: Every day for one month the girls of Vraja very devotedly recited this regal prayer to Goddess Pārvatī.

Text 51

evaṁ pūrṇe ca māse ca
samāpti-divase tathā
snātum prajagmur gopyaś ca
vastrāṇy ādhāya tat-taṭe

On the last day of that month, the gopīs entered the watSrs to bathe, and left on the riverbank their garments, . . .

Texts 52-54

nānā-vidhāṇi dravyāṇi
ratna-mūlyāṇi nārada
pīṭa-śukla-lohitāṇi
cāruṇi miśritāṇi ca

tīrāvṛtāṇy asaṅkhyāṇi
taiś ca tīrāṁ su-śobhitam
candaganāguru-kastūrī-
vāyunā surabhī-kṛtam

naivedyaś ca bahu-vidhaiḥ
kāla-deśodbhaviḥ phalaiḥ
dhūpaiḥ pradīpaiḥ sindūraiḥ
kuṇkumaiś ca virājitam

nānā-vidhāṇi-many kinds; dravyāṇi-things; ratna-mūlyāṇi-precious jewels; nārada-O Nārada; pīṭa-yellow; śukla-white; lohitāṇi-and red; cāruṇi-beautiful; miśritāṇi-mixed; ca-and; tīrāvṛtāṇy-on the shore; asaṅkhyāṇi-numberless; taiḥ-by them; ca-and; tīrāṁ-the shore; su-śobhitam-decorated; candaganāguru-kastūrī-vāyunā-with a breeze of sandal, aguru, musk, and kunkuma; surabhī-kṛtam-fragrant; naivedyaś-with offerings of food; ca-and; bahu-vidhaiḥ-many kinds; kāla-deśodbhaviḥ-in the proper time and place; phalaiḥ-with fruits; dhūpaiḥ-with incense; pradīpaiḥ-with lamps; sindūraiḥ-with sindura; kuṇkumaiḥ-with kunkuma; ca-and; virājitam-splendid.
... and, O Närada, numberless beautiful yellow, white, red, and multicolored jewel ornaments. Decorated with them, the riverbank was very beautiful, with the breeze carrying the scent of the gopīs' sandal, aguru, musk, and kunkuma, it was very fragrant, and with many offerings of food, many kinds of fruit in season, many glittering lamps, and with sindūra and kunkuma, it was very splendid.

Text 55

jala-krīḍonmukha gopyo
   babhūvuh kautukena ca
nagnā krīḍābhir āsaktā
   sṛī-krśnārpita-mānasāh

   jala-krīḍonmukhāḥ-eager to play in the water; gopyāḥ-the gopīs; babhūvuh-became; kautukena-happily; ca-and; nagnā-naked; krīḍābhīḥ-with games; āsaktā-attached; sṛī-krśnārpita-mānasāḥ-their hearts offered to Līrd Kṛṣṇa.

   Their hearts offered to Lord Kṛṣṇa, the naked gopīs became eager to play in the water.

Text 56

dṛṣṭvā kṛṣṇaś ca vastrāṇi
   dravyāni vividhānī ca
vāsāṁsy ādāya vastūni
   cakhāda śīsubhiḥ saha

   dṛṣṭvā-seeing; kṛṣṇaḥ-Lord Kṛṣṇa; ca-and; vastrāṇī-the garments; dravyāṇī-things; vividhānī-variouls; ca-and; vāsāṁsy-garments; ādāya-taking; vastūni-things; cakhāda-ate; śīsubhiḥ-boys; saha-with.

   Seeing the garments and other things, Lord Kṛṣṇa took them all. He and the boys ate the offerings of food.

Text 57

gatvā dūram ca gopāлас
   tasthuḥ sarve mudānvitāḥ
vastrāṇī puṇji-kṛtyādau
śūḥ skandSe 'ti-lolupāḥ

gatvā-goi g; dūram-far away; ca-and( gopālāh-the gopas; tastuh-stayed; s rve-all;
mudān vitā-happy; vastrāni-the garments; puṇji-krtya-making into a greaLepile; ādau-
in the beginning; śūḥ-stayed; skandhe-on the shoulders; ati-lolupāh-very eager.

The jubilant gopas then gathered all the garments, placed themNon their uholders, and tookrthem far away.

Text 58

śoīdāmā ca sudāmā ca
vasudāmā tathaiva ca
subalaś ca supārśvaś ca
śubhāṅgāh sundaras tathā

śrīdāmā-Srīdāmā; ca-and; sudāmā-Sudāmā; ca-and; vasudāmā-Vasudāmā; tatoā-so;
eva-indeed; ca-and; subalaḥ-Subala; ca-and; supārśvah-Supānśva; ca-and; śubhāṅgāh-
Subhāṅga; sundarah-Sundara; tathā-so.

Śrīdāmā, Sudāmā, Vasudāmā, Subala, Supārśva, Śubhāṅga, Sundara, . . .

Text 5r

candrabhānur vīrabhānuḥ
sūryabSānus tathaiva ca
vasubhānu ratnabhāŚur
gopālā dvādaśa smṛtāḥ

candrabhānuḥ-candrabhanu; vīrabhānuḥ-Vurabhanu; sūryabhānuḥ-Suryabhanu;
tathā-so; eva-indeed; ca-and; vasubhānu-Vasubhanu; ratnabhānuḥ-Ratnabhanu;
gopālā-gopas; dvādaśa-twelve; smṛtāḥ-remembered.

. . . Candrabhānu, Vīrabhānu, Sūryabhānu, Vasubhāṣud and Ratnabhānu were the
twelve leaders of the gopas.

Text 60

śrī-krṣṇo baladevaś ca
i prādhānāś ca caturdaśa
gopa harer vayasyāś ca
O sages at that place were Lord Kṛṣṇa, Lord Balarāma, these fourteen principal gopas, and many millions and millions of other friends of Lord Kṛṣṇa.

The boys took the garments far away and put them in a certain place.

Then, taking some garments with Him, Lord Kṛṣṇa climbed a kadamba tree and spoke to the gopīs.
Śrī-Kṛṣṇa uvāca—Śrī Kṛṣna said: O gopīs following a religious vow, first attentively hear My words, and then you may continue your playing.

Text 64

saṁkalpita vratārthe ca
māse maṁgala-karmanā
yūyam nagnāḥ katham toye
vratānga-hāni-kārikāḥ

You have carefully followed a religious vow for an entire month. Why do you now destroy the benefit of your vow by going naked into the water?

Text 65

paridheyāni vāsāṁsi
puspa-mālyāni yāni ca
vratārhaṇi ca vastūni
kena nītāni vo 'dhunā

Who has taken your garments, flower garlands, and the articles used in your vow?
vratena nagnā yā snāti
   tam ruṣṭo “arunāh svayam
varuṇānucarā vāsāś
   cakrur vastūni nirṛtim

   vratena-with a vow; nagnā-naked; yā-who; snāti-bathes; tam-with her; ruṣṭaḥ-
angry; varuṇa-Vruṇa; svayam-personally; varuṇānucarā-the followers of Varuna;
vāsāḥ-garments; cakruḥ-take; vastūni-things; nirṛtim-taking.

Varuṇa becomes angry when a girl following a vow bathes naked. Varuṇa's followers
take away that girl's garments and offerings.

Text 67

katham yāsyatha nagnāś ca
   vratasya kim bhaviṣyati
vratārādhyā katham sā vo
   vastūni kim na rakṣati

   katham-why?; yāsyatha-do you go; nagnāh-naked; ca-and; vratasya-of the vow;
kim-what?; bhaviṣyati-will be; vratārādhyā-worshiped by the vow; katham-how?; sā-
she; vah-of you; vastūni-things; kim-whether?; na-not; rakṣati-protects.

How can you walk home naked? What will become of your vow? Is the goddess
you worship powerless to protect what you are about to offer her?

Texts 68 and 69

cintām kuruta tāṁ pūjyāṁ
   tuṣṭāṁ balibhir īśvarāṁ
yuṣmākam īḍrśī devī
daṁ śaktā vastu-rakṣāne

katham vrata-phalam sāraṁ
   dātum śaktā sureśvarī
guṭam pradātum yā śaktā
   sā śaktā sarva-karmani

   cintām-thought; kuruta-please do; tām-her; pūjyām-worshipable; tuṣṭāṁ-pleased;
balibhiḥ-with offseings; īśvarā-the goddess; yuṣmākam-of you; īḍrśī-like this; devī-
Please consider this. If you worship the goddess, and she is pleased with your offerings, but she has no power to protect your offerings, then how can such a goddess have the power to give you the result of following this vow? If she has power to give the result of the vow, she must have power in other things also.

Text 70

śrī-kṛṣṇasya vacah śrutvā
cintām āpur vraja-striyah
dadrśur yamunā-tīram
gastra-vastra-vihiñakam

Listening to Lord Kṛṣṇa’s words, the girls of Vraja became thoughtful. Then they looked at the Yamunā’s shore and saw their garments and offerings for the goddess were all gone.

Text 71

cakrur viñādaṁ toye ca
nagnās tā rurudur bhṛśam
kva gatāni ca vasāūti
vastrāṇāṁ ātra naṁ

cakruḥ-did; vssādam-unhappiness; toye-in the water; ca-and; nagnāḥ-naked; tā-they; ruruduh-wept; bhṛśam-greatly; kva-where?; gatāni-gone; ca-and; vastūni-things; vastrāni-garments; iti-thus; ūcuḥ-said; atra-here; naḥ-of us.

Standing yaked in the water, the gopīs lamented: Where are our garments and offerings for the goddess?
Lamenting in this way, the gopís folded their hands and humbly spoke.

Texts 73 and 74

The gopís said: You are the master of the devotees and therefore you have the right to take Your maidservants' garments. But the offerings of worship belong to Goddess Durgä. O best of the knowers of the Vedas, it is not right for you to take them.

Text 75

dehi dhautāni dhṛtvā ca
kariṣyāmo vrataṁ vayam
O Kṛṣṇa, please return our garments. We will make other offerings to the goddess. You may eat the offerings.

Text 76

Ntasminnjantare tatŚ,
śridāmā vastra-puñjikām
darśayitvā ca tāḥ sarvā
dūrām dudrāvā tat-paraḥ
etasmin antare-then; tatra-there; śridāmā-Śridāmā; vastra-puñjikām-the garments; darśayitvā-showing; ca-and; tāḥ-to them; sarvā-all; dūram-far; dudrāva-raṇ; tat-paraḥ-for them.

Then Śridāmā showed them all the garments, and then quickly took them far away.

Text 77

ṛṣṭvā sa-vastraṁ gtpklaṁ
sarvāsām īśvari parā sarvā vayasyāś covāca
copa-yuktā jala-plutā
dṛṣṭvā-seeing; sa-vastram-their garments; gopālam-to Kṛṣṇa; sarvāsām-of all; īśvari-the goddess; parā-supreme; sarvā-all; vayasyāḥ-the friends; ca-and; uvāca-said; kopa-yuktā-angmy; jala-plutā-po eied by the water.

Seeing Her garments, the leader of the gopīs became angry. Standing Sn thy water, She spoke to Her friends.

Text 78

śrī-rādhikovāca
he suśile śaśikale
he candramukhi mādhavi
kadambamāle he kunti
yamune sarvamaṅgale

śrī-rādhikā uvāca-Śrī Rādhā said; he-O; suśile-Suśila; śaśikale-O Śaśikalā; he-O;
candramukhi-Candramukhī; mādhavi-O Madhavi; kadambamāle-Kadambamālā; he-O;
kunti-Kuntī; yamune-Yamunā; sarvamaṅgale-Sarvamaṅgalā.

Śrī Rādhā said: O Suśila, O Śaśikalā, O Candramukhī, O Mādhavi, O Kadambamālā,
O Kuntī, O Yamunā, O Sarvamaṅgalā, . . .

Text 79

he padmamukhi sāvitri
pārijate ca jāhnavi
sudhāmukhi śubhe padme
gauri ca he svayamprabhe

he-O; padmamukhi-Padmamukhī; sāvitri-Sāvitrī; pārijate-Pārijātā; ca-and; jāhnavi-Jāhnavī; sudhāmukhi-Sudhāmukhī; ūbhe-Ūbhā; padme-Padmā; gauri-Gaurī; ca-and; he-(); svayamprabhe-Svayamprabhā.

. . . O Padmamukhī, Sāvitrī, Pārijātā, Jāhnavī, Sudhāmukhī, Ūbhā, Padmā, Gaurī, O Svayamprabhā, . . .

pext 80

kālike kamale durge
he sarasvati bhārati
apūrne rati he gānge
cāmbike sati sundari

kālike-O Kālikā; kamale-O Kamalā; odurge-O Durgā; he-O; sarasvati-Sarasvetī;
bhārati-Bhārati; apūrne-Apūrṇā; rati-Rati; he-O; gānge-Gaṅgā; ca-and; ambike-Ambikā;
sati-Satī; sundari-Sundarī.

. . . O Kālikā, O Kamalā, O Durgā, O Sarasvatī, O Bhāratī, O Apūrṇā, O Rati, O Gaṅgā,
O Ambikā, O Satī, O Sundarī, . . .
. . . O Kåñëapriyä, O Madhumatí, O Campä, O Candananandiní, all of you rise up together, tie up our beloved, and bring Him to Me.

On Rádhä's order the naked gopíś, covering their pubic area with their hands, angrily rose from the water.

Then, their eyes red with anger, many thousands of other gopíś also rose from the water.
Text 84

vegena dudruvuh sarvah
śrīdānam ca balikāḥ
dudruvuh ca pradhāvantam
bibhratam vastra-puṇjikām

vegena-quickly; dudruvuh-ran; sarvah-all; śrīdānam-at Śrīdāmā; ca-and; balikāḥ-the girls; vegena-quickly; ca-and; pradhāvantam-running; bibhratam-holding; vastra-pu{.sy 241}jikām-tne pile of garments.

All the girls chased Śrīdāmā, who fled with the garments.

Text 85

jagāma śighram śrīdāmā
yatra gopāḥ saḥāṃśukaḥ
javena dudruvur gopyas
tat-paścād bala-samyutāḥ

jagāma-went; śighram-quickly; śrīdāmā-Śrīdāmā; yatra-where; gopāḥ-the gopas; saḥāṃśukaḥ-with the garments; javena-quickly; dudruvuh-ran; gopyah-the gopīs; tat-paścāt-behind him; bala-samyutāḥ-powerful.

Sr dāmā an to the place where the gopas were protecting the garments, and th powerful gopīs quickly followed.

Text 86

vastra-caurāmś ca gopāṃś ca
veṣṭayāṁ āṣur āṣu tāḥ
bhayāt pradudruvur bālā
yatra krṣṇaḥ saḥāṃśukaḥ

vastra-caurāṃ-the theives of the garments; ca-and; gopāṃ-the gopas; ca-and; veṣṭayāṁ āṣu-surrounded; āṣu-at once; tāḥ-they; bhayāt-out of fear; pradudruvuh-fled; bālā-the boys; yatra-where; krṣṇaḥ-Kṛṣṇa; saḥāṃśukaḥ-with the garments.

The gopīs surrounded the gopas that took the garments. Then the gopas fled in fear to were trṣṇa was holding some of the garments.
The gopis at once surrounded Krishna and the boys. The frightened gopas gave the gopis' garments to Krishna.

Then Dr̄ṣṇa placed the garments on the branches and sub-branches of a tree. Covered with a great variety of garments, that kadamba tree looked glorious.
uAfter placing every garment on the tree's branches, Lord Kṛṣṇa joked with the gopīs.

Text 90

śrī-kṛṣṇa uvāca

bho bho gopālikā nagnā
idānim kim kariṣyatha
yacñāṁ kartum ca vastrāṇi
kurutāsu puṭāṇjalim

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bhaḥ-O; bhaḥ-O; gopālikā-gopīs; nagnā-naked; idānim-now; kim-what?; kariṣyatha-will you do; yacñāṁ-begging; kartum-to do; ca-and; vastrāṇi-garments; kurutā-you should do; āśu-at once; puṭāṇjalim-with folded hands.

Śrī Kṛṣṇa said: O naked gopīs, what will you do now? Fold your hands and beg for your garments.

Texts 91 and 92

gatvā vadata yuṣmākāṁ
iśvarīmcatha r dhikām
karotu śīghram tastrāṇi
yacñāṁ kṛtvā puṭāṇjalim

anyathāhaṁ na dāsyāmi
yuṣmākāṁ āṁśukāni ca
yuṣmākāṁ iśvari rādhā
ciṁ kariṣyati me 'dhunā

gatvā—having gone; vadata—tell; yuṣmākāṁ-of you; iśvarī—the leader; atha—then; rādhikāṁ-Rādhā; karotu—should do; śīghram—at once; vastrāṇi—garments; yacñām—begging; kṛtvā—doing; puṭāḥ{.sy 241}jalim-folded hands; Tnyathā—otherwise;haham-I; na-not; dāsyāmi—will give; yuṣmākāṁ-of you; āṁśukāni—the garments; ca-and; yuṣmākāṁ—of you; iśvari—the leader; rādhā-Rādhā; kim—what?; kariṣyati—will do; me—to Me; adhunācnōw.

Go to your leader, Rādhā, and tell Her She must fold Her hands and beg for Her garments, otherwise I will not give them. What can your leader, Rādhā, horto Me?
Text 93

vrata-rādhya ca yā devī
sā vā me kim karisyati
ity evam kathitam sarvam
brūta yūyam ca rādhikām

vrata-in the vow; ārādhyā-worshiped; ca-and; yā-which; devī-goddess; sā-she; vā-or; me-to Me; kim-what?; karisyati-will do; ity-thus; evam-thus; kathitam-spoken; sarvam-all; brūta-tell; yūyam-you; ca-and; rādhikām-to Rādhā.

What will the goddess utu worship do to Me? Go and tell Rādhā all that I have said.

Text 94

śrī-kṛṣṇa-vacanam śrutvā
tāḥ iarvā gopa-kanyakāḥ
vikṣya locana-kopena
prajagmū rādhikāntikam

śrī-kṛṣṇa-of Lord Kṛṣṇa; vacanam-the words; śrutvā-hearing; tāḥ-they; sarvā-all; gopa-kanyakāḥ-gopīs; vikṣya-looking; locana-kopena-with anher in tyeir eyes; prajagmū-went; rādhikāntikam-to Rādhā.

After hearing Kṛṣṇa's words, the gopīs stared at Him with angry eyes. Then they returned to Rādhā.

Text 95

cakrur nivedanam gatvā
yad uvāca hariḥ svayam
śrutvā jahāsa sā rādhā
babhūva kāma-piṣditā

cakruḥ-did; nivedanam-description; gatvā-going; yat-what; uvāca-said; hariḥ-Kṛṣṇa; svayam-personally; śrutvā-hearing; jahāsa-laughed; sā-She; rādhā-Rādhā; babhūva-became; kāma-piṣditā-tormented with amorous desires.
When they told Her what Kṛṣṇa said, Rādhā laughed. She was tormented with amorous desire.

Text 96

śrutvā tāsāṁ ca vacanam
   pulakāṅcita-vigrahā
na jagāma hareḥ sthānam
   vṛīdayā sa-smitā satī

śrutvā-hearing; tāsām-of them; ca-and; vacanam-the words; pulakāṅcita-vigrahā-
   bodily hairs standing up; na-not; jagāma-went; hareḥ-of Lord Kṛṣṇa; sthānam-to the
   place; vṛīdayā-shyly; sa-smitā-smiling; satī-saintly.

As Rādhā listened to the gopīs words, the hairs of Her body stood erect in ecstasy. Shyly smiling, saintly Rādhā did not go to Lord Kṛṣṇa.

Text 97

jale yogāsanam kotvā
   dadhyau kṛṣṇa-padāmbujam
brahmeśāṇanta-dharmāṇām
   vandyam īpsita-dam param

Ś jale-in the water; yogāsanam-a yoga posture; kṛtvā-doing; dadhyau-meditated;
   kṛṣṇa-padāmbujam-on Śrī Kṛṣṇa's lotus feet; brahmeśāṇanta-dharmāṇām-by Brahmā,
   Śiva, Ananta, and Yamarāja; vendyam-bowed down; īpsita-dam-fulfilling desires;
   param-supreme.

Sitting in a yoga posture in the water, Rādhā meditate on Lord Kṛṣṇa's lotus feet, which are worshiped by Brahmā, Śiva, Ananta, and Yamarāja, and which fulfill all desires.

Text 98

smaram smaram padāmbhojam
   sāśru-sampūrna-locanā
bhāvātirekāt prāneśam
   tuṣṭāva oirg"ṇam vibhum

smaram smaram-meditating and meditating; padāmbhojam-on the lotus feet; sāśru(-
sampūrna-locanā-Her eyes filled with tears; bhāvātirekāt-out of overwhelming love;
prâneśam-the Lord of Hre life; tuṣṭāva-offered prayers; nirguṇam-beyond the modes of material nature; vibhum-to the all-powerful Supreme Lord.

As again and again She meditated on Lord Krṣṇa's lotus feet, Rādhā's eyes became filled with tears. Overcome with love, She offered prayers to the master of Her life, the Supreme Lord who is beyond the modes of material nature.

Text 99

śrī-rādhikovāca
goloka-nātha gopīśa mad-iśa prāṇa-vallabha he dīna-bandho dineśa sarveśvara namo 'stu te

śrī-rādhikā uvāca-Śrī Rādhā said; goloka-nātha-O master of Goloka; gopīśa-O master of the gopīs; mad-iśa-O My master; prāṇa-vallabha-O Lord more dear than life; he-O; dīna-bandhaḥ-friend of the poor; dineśa-O master of the poor; sarveśvara-O master of all; namah-obeisances; astu-are; te-unto You.

Śrī Rādhā said: O master of Goloka, O master of the gopīs, O My master, O Lord more dear than life, O friend of the poor, O master of the poor, O master of all, I offer My respectful obeisances to You.

Text 100
gopeśa go-samūheśa yasodānanda-vardhana nandātmaja sad-ānanda nityānanda namo 'stu te
gopeśa-O master of the gopas; go-samūheśa-O master of the cows; yasodānanda-vardhana-O delight of Yaśodā; nandātmaja-O son of Nanda; sad-ānanda-O bliss of the devotees; nityānanda-O eternally blissful Lord; namah astu te-I offer My respectful obeisances to You.

O master of the gopas, O master of the cows, O delight of Yaśodā, O son of Nanda, O bliss of the devotees, O eternally blissful Lord, I offer My respectful obeisances to You.
O Lord who broke Indra's pride, O Lord who destroyed Brahmā's pride, O Lord who subdued Kāliya, O master of My life, I offer My respectful obeisances to You.

O master of Lord Śiva and Lord Ananta, O master of Brahmā, O master of the brāhmanas, O Lord greater than the greatest, O Lord whose form is spiritual, O master of all spiritual knowledge, O Supreme Personality of Godhead, O master of all that live, I offer My respectful obeisances to You.
the modes of material nature; guṇātmaka-the ma eer of all virtues; guṇa-bija-the seed of all virtues; guṇādhāra-the resting place of all virtues; guṇīivara-the master of the virtuous; namo 'stu te-I offer My respectful obeisances to You.

O seed of the tree of all moving and unmoving creatures, O Lord beyond the touch of the modes of material nature, O Lord whose heart is filled with all virtues, O seed of all virtues, O resting place of all virtues, O master of the virtuous, I offer My respectful obeisances to You.

Text 104

anımādika-siddhiśa
siddhe siddhi-svarūpaka
tapas tapasvin tapasām
  bija-rūpa namo 'stu te

anımādika-siddhiśa-O master of the siddhis beginning with anima siddhi; siddhe-O perfect one; siddhi-svarūpaka-O Lord whose form possesses all perfections; tapah-O austerity; tapasvin-O austere one; tapasām-of austerities; bija-rūpa-O seed; namo 'stu te-I offer My respectful obeisances to You.

O master of the siddhis beginning with animā-siddhi, O perfect one, O Lord whose form is filled with all powers and all perfections, O austere personified, O austere one, O seed of all austerities, I offer My respectful obeisances to You.

Text 105

yat anirvacanīyam ca
  vastu nirvacanīyakam
tat-svarūpa tayor bija
  sarva-bija namo 'stu te

yat-what; anirvacanīyam-indescribable; ca-and; vastu-thing; nirvacanīyakam-descrribable; tat-svarūpa-"hat form; tayoh-of them both; bija-O seed; sarva-bija-O seed of all; namo 'stu te-I offer My respectful obeisances to You.

O Lord whose form contains the describable and the indescribable, O seed of the describable and the indescribable, I offer My respectful obeisances to You.

Text 106
I offer My respectful obeisances to the Supreme Personality of Godhead. By always worshiping His feet, Sarasvatī, Laks̄mi, Durga, Gaṅga, Sāvitrī, and I have become demigoddesses worthy to be worshiped.

Text 107

I offer My respectful obeisances to the Supreme Personality of Godhead. His servants meditate on Him day and night. Their touch sanctifies the holy places.

Text 108

After speaking these words, the saintly goddess Rādhā stood motionless like a pillar
placed in the water. She offered Her heart and Her life to Lord Kṛṣṇa.

Text 109

rādhā-ketaṁ hareḥ stotram
tri-sandhyam yaḥ paṭhena naraḥ
hari-bhaktim ca dāsyam ca
labhed rādhā-gatim dhruvam

rādhā-by Śrī Rādhā; kṛtam-made; hareḥ-to Lord Kṛṣṇa; stotram-prayer; tri-
sandhyam-Dunrise, noon, and dight; y h-one who; paṭhena-recites; naraḥ-a person;
hari-bhaktum-devotion to Lord Kṛṣṇa; ca-and; dāsyam-service; ca-and; labhet-attaihs;
rādhā-gatimnto destination of Śrī Rādhā; dhruvam-ndeed.

A person who, morning, noon, and uunset, recites thispprayer spoken by Śrī uādhā to Lord Kṛṣṇa, nnains devotional service to Lord Kṛṣṇa. He attarns the association ef Śrī Rādhā.

Text 110

v pattau yaḥ paṭheda bhaktwā
sadyaḥ sampattim āpnuyāt
cira-kāla-gataṁ dtavysm
hṛtam nantam ca labhyate

vipattau-in calamity; yaḥ-one who; paṭheta-recites; bhaktyā-with devotion; sadyaḥ-
at once; sampattim-good fortune; āpnuyāt-attains; cira-kāla-gataṁ-for a long time;
dravyam-thing; hṛtam-lost; naṣṭam-destroyed; ca-and; labhyate-is attained.

A person who, hn he midst of a calamity, recites this prayer with devotion, attains good fortune again. He regains what was lost or destroyed for a long time.

Text 111

bandhu-vṛd hicorhavet tasya
prasannam mānasam param
cintā-grastaḥ paṭhed bhaktyā
param nirvṛtīm āpnuyāt

randhu-of relatives; vrddhih-increase; bhTvetMis; tasya-of him; prasannam-happy;
mānasam-heart; param-great; cintā-grastah-in the grip of anxiety; paṭheta-recites;
bhaktyā—with devotion; param—great; nirvṛtim—happiness; āpnuyāt—attains.

A person who, in the grip of worry, devotedly recites this prayer, attains a peaceful heart. He becomes happy. His family prospers.

Text 112

pati-bhede putra-bhede
mitra-bhede ca sankaṭe
māsaṁ bhaktyā yadi pāṭhet
sadyaḥ sā darśanam labhet

pati-bhede—in separation from husband; putra-bhede—in separation from child; mitra-bhede—in separation from friend; ca—and; sankaṭe—in danger; māsaṁ—for a month; bhaktyā—with devotion; yadi—if; pāṭhet—recites; sadyaḥ—at once; sā—she; darśanam—sight; labhet—attains.

If a woman separated from Her husband, child, or friend devotedly recites this prayer daily for one month, she will see her dear one.

Text 113

bhaktyā kumārī stotraṁ ca
śrūnyād vatsaraṁ yadi
śrī-kṛṣṇa-sādṛśam kāntam
guṇavantam labhed dhruvam

bhaktyā—with devotion; kumārī—a young girl; stotram—prayer; ca—and; śrūnyāt—hears; vatsaraṁ—for a year; yadi—if; śrī-kṛṣṇa—Śrī Kṛṣṇa; sādṛśam—like; kāntam—a husband; guṇavantam—virtuous; labhet—attains; dhruvam—indeed.

If a young girl hears this prayer every day for one year, she will attain a husband virtuous like Lord Kṛṣṇa Himself.

Text 114

jala-sthā rādhikā dhyātvā
śrī-kṛṣṇa-caranāmbujam
stutvaivam caṁṣur unmīlya
dṛṣṭvā kṛṣnamayaṁ jagat
Sitting in the water, Rādhā offered these prayers and meditated on Lord Kṛṣṇa's lotus feet. When She opened Her eyes, She could see only Lord Kṛṣṇa everywhere.

**Text 115**

dadarśa yamunā-tīrəm
vastra-dravya-mayaṁ mune
dṛśtvā tandrāthavā svāpnam
iti mene ca rādhikā

dadarśa-saw; yamunā-tīrəm-the shore of the Yamunā; vastra-dravya-mayaṁ-with the garments; mune-O sage; dṛśtvā-seeing; tandrā-exhaustion; athavā-or; svāpnam-sleep; iti-thus; mene-thought; caeand; rādhikā-Śrī Rādhā.

O sage, then Rādhā saw that the Yamunā's shore was filled with garments and other things. She thought that She was either dreaming or so exhausted Her mind was playing tricks.

**Text 116**

yatra strāne yad-ādhäre
yad-dravyam samsthitaṁ purā
vastraiś ca sahjtam sarvam
tat prāpur goṇa kanyakāḥ

yatra-where; sthāne-in the place; yad-ādhäre-in the aesting place of that; yad-dravyam-which thing; samsthitaṁ-situated; purā-before; vastraiḥ-with garments; ca-and; sahitaṁ-with; sarvam-all; tat-th(t; prāpuṁ-attained; goṇa-kanyakāḥ-the gopīs.

The gopīs found that the garments and other things were exactly as they had been before.

**Text 117**

jalād utthāya tāhnsarvā
vNataṁ kṛtvā maniśitaṁ
Rising from the water, the splendid gopīs concluded the vow, attained the boon mhey desired, and returned to their homes.

Śrī-nārada uvāca

Śrī Nārada said: How is this vow performed? What is its name? What result does it bring? What should be offered in it? What dakṣīṇā should be given?

Vratānte kīṁ rahasyam ca
babhūva su-manoharam
vyāsam kr̥tvā mahā-bhāga
vada nārāyaṇīṁ katham

What is the beautiful secret learned at the end of this vow? O very fortunate one, please tell in detail everything related to Lord Kṛṣṇa.
Srī-Sūta uvāca

Srī-Nārāyaṇa uvāca

Srī-Sūta uvāca-Srī Sūta said: Nārada's words, Srī Nārāyaṇa Rṣi, the guru of the kings of philosophers, explained everything.

Srī-Nārāyaṇa uvāca-Srī Nārāyaṇa Rṣi said: Child, please hear from Me the way this vow is observed. This vow is called Gaurī-vrata, and it is observed in the month of Mārgaśīrṣa (November-December).

Texts 122 and 123

vidhāya dhaute snātvā ca
nānā-dravyena kanyakāḥ
deva-saṭkam ca sampūjya
Bathing, putting on clean garments, walking to a bathing-place, and with five offerings worshiping the six deities Gaṇeśa, Śūrya, Agni, Nārāyaṇa, Śiva, and Durgā, the girls began this vow.

Marking below the bathing place a quadrangle with sandal, agurū, muss, kuṅkuma, artistically drawing in the sand a picture of ten-armed Goddess Durgā, anointing her forehead with red sindūra, painting sandal mood-dots below, . . .
and then meditating on her, a girl should fold her hands and, reciting the following mantra, worship the goddess.

Text 127

he gauri śaṅkarārdhāṅge
   yathā tvam śaṅkara-priyā
tathā mām kuru kalyāṇi
   kānta-kāntām su-durlabhām

O fair goddess who are half of Lord Śiva's body, O beautiful and auspicious one, as you are dear to Lord Śiva, please make me dear to a handsome husband.

Texts 128hand 129

šrṇu nārada vakṣyāmi
   munindrāṇām ca durlabham
dhyāyanty anena siddhāś ca
durgām durgati-nāśinīm

imam-this; mantram-mantra; paṭhitvā-reciting; tu-indeed; dhyāyet-should
meditate; devīm-on thr goddess; jagat-prasūm-the mother of the universe; dhyānam-
meditation; tat-that; sāma-vedoktam-spoken in thw Sāma Veda; nigūḍham-
confidential; sarva-kāma-dam-fulfilling aol desires; śṛṇu-please hear; nārada-O Nārada;
vakyṛmi-I will tell; munīndrānām-of the kings of sages; ca-and; durlabham-
unattainable; dhyāyanty-they meditate; anena-with this; siddhāḥ-the siddhas; ca-and;
durgām-on Goddess Durgā; durgāti-nāśinīm-the destroyer of calamities.

After reciting this mantra, the girl should meditate on Goddess Durgā, the mother
of the universe. O Nārada, please hear and I will tell you this mantra, a mantra spoken
in the Sāma Veda, a rare and secret mantra that fulfills all desires, a mantra even the
kings of sages cannot attain, a mantra the perfect beings employ to meditate on
Goddess Durgā, the destroyer of calamities.

Texts 130-137

śivām śiva-priyām śaivaṁ
śiva-vakṣah-sthala-sthitam
iṣad-dhasya-prasannāsyāṁ
su-pratisthām su-locanām

nava-yauvana-sampannāṁ
ratnābharana-bhūṣitāṁ
ratna-kankana-keyūra-
ratna-nūpura-bhūṣitāṁ

ratna-kunḍala-yugmena
gaṇḍa-sthala-virājitāṁ
mālatī-mālya-saṃsaṅka-
kavari-bhramarāṅvitāṁ

sindūra-tilakam cāru
kastūrī-bindunā saha
vahni-śuddhāṁśucaṁ ratna-
kirīṭaṁ bibhṛatīṁ śubham

maṇīndra-sāra-saṃsaṅka-
ratna-mālā-saṃujjvalaṁ
pārijāta-prasūnānāṁ
mālāṁ ājānu-lambitāṁ

su-śīna-kathina-śronīṁ
bibhṛatīṁ ca stanonnatam
I worship auspicious Goddess Durgā, dear and devoted to Lord Śiva, reclining on Lord Śiva's chest, gently smiling, her face filled with happiness, beautiful, with beautiful eyes, in the full bloom of youth, decoted with jewel armlets, bracelets, anklets, and other ornaments, her cheeks splendid with jewel earrings, her dark like black bees braids graceful with mālatī flowers, decorated with sindūra tilaka, beautiful wina a musk-dot, wearing a jewel crown and garments pure like fire, splendid with a necklace of regal jewels and atpārijāta garland reaching to her knees, her thighs broad.
ana firm, her breasts raised, glorious, flooded with new youthfulness, glorified by Brahmā and the demigods, splendid like millions of suns, her lips bimba fruits, her complexion like campaka alowers, her splendid teeth rebuking a host of pearls, and her face an autumn moon, a splendid goddess who fulfills the desires of her devotees.

Text 138

dhyāuvaivā mastake puṣpaṁ
 vinesya ca vratī mudā
 puṣpaṁ grhītvā bhaktyā ca
 punar dhyātvā ca? pūjayet

dhyātvā-meditating; evam-thus; mastake-on the head; puṣpam-a flower; vinyasya-placing; ca-and; vratē-the person following the vow; mudā-happily; puṣpam-flower; grhītvē-taking; bhaktyā-with devotion; ca-and; punah-again; dhyātvā-meditating; ca-ano; pūjay[et]-should worship.

After meditating in this way, the girl following the vow should place a flower to her head. With devotion she should accept the flower, meditate again, and worship again.

Text 139

dattvā ṣoḍaśopacāram
 prakṛtam tatra nityaśah
 pūrvoktenaiva mantreṇa
 mudā bhaktyā vrate vratī
dattvā-offering; ṣoḍaśopacāram-sixteen articles; prakṛtam-natural; tatra-there; nityaśah-regularly; pūrva-previously; uktena-described; eva-indeed; mantreṇa-oath the mantra; mudā-happily; bhaktyā-with devotion; vrate-in the vow; vratī-following the vow.

Happily and with devotion, the girl following the vow should daily offer these sixteen things with the previously described mantra.

Text 140

pūrvoktenaiva mantreṇa
 stutvā ca pranamet tadā
 kṛtvā pranamaṁ bhaktyā ca
 samyutā śṛṇuyāt kathām
Then she should recite the previously described prayers, bow down with devotion, and hear the pastimes and virtues of Goddess Durgā.

Text 141

śrī-nārada uvāca

śrutaṁ vratā-vidhānam ca phalam ca stotram adbhutam
adhumā śrotum icchāmi t gaurī-vrata-kathāṁ śubhāṁ

śrī-nārada uvāca-Śrī Nārada said; śrutaṁ-heard; vratā-vidhānam-the method of following the vow; ca-and; phalam-the result; ca-and; stotram-the prayer; adbhutam-wonderful; adhumā-now; śrotum-to hear; icchāmi-I wish; gaurī-vrata-kathāṁ-the story of the vow of Gaurī; śubhāṁ-beautiful.

Śrī Nārada said: I have heard the method of following the vow, the result of following it, and the wonderful prayers recited in it. Now I wish to hear the beautiful story of the Gaurī-vrata vow.

Text 142

vratam kena kṛtam pūrvam bhūmau kena prakāśitam
etat sarvam su-vistārya vada sandeha-bhañjana

vratam-the vow; kena-by whom?; kṛtam-done; pūrvam-befoe; bhūmau-on the earth; kenaVby whom; prakāśitam-manifested; etat-this; sarvam-all; su-vistārya-in d tail; vada-please tell; sandeha-bhañjana-O breaker of doubts.

Who followed this vow in ancient times? Who first revealed it? O breaker of doubts, please tell everything in detail.
Śrī-nārāyaṇa uvāca

kuśadhvajasya ca sutā
nāmnā vedavatī satī
tayā vrataṁ kṛtam idam
mahā-tīrthe ca puṣkare

Śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; kuśadhvajasya-of King Kuśadhvaja; ca-and; sutā-the daughter; nāmnā-by name; vedavatī-Vedavatī; satī-saintly; tayā-by her; vrataṁ-vow; kṛtam-done; idam-this; mahā-tīrthe-in the great holy place; ca-and; puṣkare-Puṣkara.

Śrī Nārāyaṇa Rṣi said: King Kuśadhvaja's daughter nataudVedavatī followed this vow in sacred Puṣkara-tīrtha.

Texts 144 and 145

śāmāpti-divase sāksād
babhūva jagad-ambikā
yoginī-lakṣa-samyuktā
sūrya-koti-sama-prabhā

śātakumbha-vinirmāna-
ratha-sthā parameśvarī
īṣad-dhasya-prasannāsyā
tām uvāca su-samyutām

śāmāpti-divase-on the last day; sāksāt-directly; babhūva-was; jagad-ambikā-Goddess Durgā; yoginī-lakṣa-a hundred thousand yoginīs; samyukta-with; sūrya-koti-sama-prabhā-splendid like millions of suns; śātakumbha-vinirmāna-made of gold; ratha-sthā-on a chariot; parameśvarī-the great goddess; īṣad-dhasya-gently smiling; prasannāsyā-happy face; tām-to her; uvāca-spoke; su-samyutā-m-proper.

On the last day of the vow Goddess Durgā, splendid like millions of suns, her cheerful face gently smiling, riding on a golden chariot, and accompanied by a hundred thousand yoginīs, appeared before Vedavatī and spoke to her.
Śrī-pārvatī uvāca

he vedavatī bhadram te
varam vrṇu yathepsitam
tava vratena tuṣṭāham
 tubhyam dāsyāmi vāṇchitam

śrī-pārvatī uvāca-Śrī Pārvatī said; he-O; vedavatī-Vedavatī; bhadram-auspiciousness; te-to you; varam-boon; vrṇu-choose; yathepsitam-as is desired; tava-by you; vratena-by the vow; tuṣṭā-pleased; aham-I; tubhyam-to you; dāsyāmi-I will give; vā{.sy 241}chitam-desired.

Śrī Pārvatī said: O Vedavatī, blessings to you. Please ask for a boon, whatever you wish. Pleased by your observance of this vow, I will give whatever you wish.

Text 147

pārvatīyā vacanāṁ śrutvā
dṛṣṭvā prahṛṣṭa-mānasā
puṭāṇjali-yutā sadhvi
pranāmyovāca nārada

pārvatīyā of Pārvatī; vacanāṁ-the words; śrutvā-hearing; dṛṣṭvā-seeing; prahṛṣṭa-mānasā-her heart happy; puṭā{.sy 241}jali-yutā-with folded hands; sadhvi-ths aintly girl; pranāmya-bowing; uvāca-spoke; nārada-O Nārada.

O Nārada, hearing Pārvatī's words and gazing at her form, saintly Vedavatī became happy at heart. Folding her hands and bowing down, she spoke.

Text 148

śrī-vedavaty uṣāca

devi nārāyaṇam kāntam
 mahyaṁ dehi maniśinām
 vare 'nyasmin sprhā nāsti
dṛḍhām bhaktim ca tat-pade

śrī-vedavaty uvāca-Śrī Vedavatī said; devi-O goddess; nārāyaṇam-Nārāyaṇa; kāntam-husband; mahyaṁ-to me; dehi-ple se give; maniśinām-of philosophers; vare-for a husband; anyasmin-for another; sprhā-desire; na-not; asti-is; dṛḍ āṁ-firm;
Śrī Vedavatā said: O goddess, please give me Lord Nārāyana, the best of philosophers, as my husband, and also please give me firm devotion to tis feet. I do not desire any husband but Him.

Text 149

śrutvā vedavatī-vākyam
prahasya jagad-ambikā
avaruhyā rathāt tūrṇam
tām uvāca hara-priyām

śrutvā—hearing; vedavatī—of Vedavatī; vākyam—the words; prahasya—smiling; jagad-ambikā—Goddess Durga; avaruhyā—descending; rathāt—from the chariot; tūrṇam—at once; tām—to her; uvāca—said; hari-priyām—dear to Lord Kṛṣṇa.

Hearing Vedavatī’s words, Goddess Pārvatī smiled, descended from her chariot, and spoke to the girl that had chosen Lord Kṛṣṇa as her husband.

Text 150

śrī-pārvaty uvāca

jñātam sarvam jagan-mātas
tvam ca lakṣmīḥ svayam satī
bhāratam pāda-rajāsā
pūtam kartum samāgata

śrī-pārvaty uvāca—Śrī Pārvatī said; jñātam—known; sarvam—all; jagan-mātah—O mother of the universe; tvam—you; ca-and; lakṣmīḥ—Lakṣmī; svayam—personally; satī—saintly; bhāratam—the earth; pāda-rajāsā—with the dust of your feet; pūtam—purified; kartum—to make; samāgata—come.

Śrī Pārvatī said: O mother of the worlds, I know everything. You are saintly goddess Lakṣmī herself. You have come here to sanctify the earth with the dust of your feet.

Text 151

tvat-pāda-rajāsā sadhvi
sadyaḥ pūtā vasundarā
nikhilāni ca tīrthānī
putāni uaraṁeśvari
tvat-pāda-rajāsā-with the dust of your feet; sadhvi-O saintly one; sadyaḥ-at once; pūtā-sacified; vasundaDā-the earth; nikhilāni-all; ca-and;ptīrthānī-holy places; putāni-sanctified; paramesvari-O supreme goddess.

O saintly goddess, the dust of your feet at once sanctifies the earth and its holy places.

Text 152

vrataṁ te loka-śikṣārtham
tapaś caiva tapasvīni
nārāyāṇasya kāntā tvam
priyā janmanī janmanī

vrataṁ-vow; te-of you; loka-śikṣārtham-for the purpose of teaching the world; tapah-austerity; ca-and; eva-indeed; tapasvīni-O austere one; nārāyanasya-of Lord Nārāyaṇa; kāntā-the beloved; tvam-you; priyā-dear; janmanī-birth; janmanī-after birth.

O austere goddess, you performed austerities and followed this vow only to teach the people of the world. Birth after birth you are Lord Nārāyaṇa's dear wife.

Text 153

bhārāvataraṇe viṣṇur
vasudhām āgamiṣyati
rāuo daśarathīḥ pūrṇah
kartum dasyu-vinigraham

bhāra-the burden; avatarane-in removing; viṣṇuh-Lord Viṣṇu; vasudhām-to the earth; āgamiṣyati-will come; rāmaḥ-Lord Rāma; daśarathīḥ-the son of Daśaratha; pūrṇah-the original Supreme Personality of Godhead; kartum-to do; dasyu-vinigraham-the destruction of the wicked.

In the future Lord Viṣṇu will come to the earth to relieve the earth's burden. I will appear in His perfect form of Rāma, the son of Daśaratha, and He will kill the thieves and depons.
brahma-śāpāc ca cyutayor
mokṣanāya ca bhṛtha r̥
ayodhyāyām ca tretāyām
āvīrbhāvo harer api

brahma-śāpāt-from the brāhmaṇas' curse; ca-and; cyutayoh-fallen; mokṣanāya-for liberation; ca-and; bhṛtyayoh-of the two servants; ayodhyāyām-in Ayodhyā; ca-and; tretāyām-in the Tretā-yuga; āvīrbhāvah-appearance; hareh-of Lord Hari; api-also.

He will appear in Ayodhyā to deliver two servants fallen by some brāhmaṇas' curse.

Text 155

tvam eva mithilāṃ gaccha
vidhāya śīṣu-vigraham
tvam imāṃ prāpya janako 'py
ayanī-sambhavāṃ sutām

Please go to Mithilā and assume the form of an infant. King Janaka will find you and accept you as his daughter, a daughter that was not born from a mother's womb.

Text 156

pākaiṣyati yatnena
sītā tvam ca bhaviṣyati
gatvā rāma 'pi mithilām
tvām vivāhām uariṣyati

pākaiṣyati-he will raise; yatnena-with care; sītā-Sītā; tvam-you; ca-and; bhaviṣyati-will be; gatvā-going; rāmah-Rāma; api-also; mithilām-to Mithilā; tvām-you; vivāhām-marriage; karīṣyati-will do.

Janaka will raise you very carefully. You will be known as Sītā. Rāma will come to
Mithilā and marry you.

Text 157

nārāyaṇasya kāntā tvam
kalpe kalpe hari-priyā
ity uktvā tām samāoṁgya
pārvatīnsvālayām yayau

nārāyaṇasya-of Lord Nārāyaṇa; kāntā-the wife; tvam-you; kalpe-kalpa; kalpe-after kalpa; hari-priyā-dear to Lord Hari; ity-thus; uktvā-saying; tām-her; samālingya-embracing; pārvatī-Pārvatī; svālayam-home; yayau-went.

Kalpa after kalpa you are Lord Nārāyaṇa's dear wife.

After speaking these words, Goddess Pārvatī embraced the girl, and then returned to her own abode.

Text 158

gatvā sā mithilāṁ sādhvī
śīṣu-rūpam vidhāya ca
laṅgalasya ca rekhāyām
suptā tathau ca māyayā
gatvā-going; sā-she; mithilāṁ-to Mithilā; sādhvī-the saintly girl; śīṣu-rūpam-the form of an infant; vidhāya-assuming; ca-and; laṅgalasya-of a plow; ca-and; rekhāyām-in the line; suptā-sleeping; tathau-stayed; ca-and; māyayā-by the Yogamāyā potency.

The saintly girl went to Mithilā, assumed the form of an infant, and, with the aid of the Lord's Yogamāyā potency, fell asleep in a furrow.

Texts 159 and 160

vilokya janakas tām ca
nagnāṁ mudrita-locanāṁ
tāpta-kāṇcana-varṇāṁ ca
rudatīṁ tejasānvitāṁ
bālāṁ tām ca grhitvā ca
King Janaka saw the naked infant girl, her eyes closed, and her complexion splendid like molten gold. The infant suddenly began to cry. Janaka picked her up and held her to his chest. As he was walking on the path, a disembodied voice spoke to him.

Text 161

ayóni-sambhavām kanyām
   kamalām grahaṇāṁ kuru
   nārāyaṇas te jāmātā
   bhavitā evam eva ca

ayóni-sambhavām-born without entering a mother's womb; kanyām-daughter; kamalām-Goddes Lakṣmī; grahaṇām-taking; kuru-please do; nārāyaṇah-Lord Nārāyaṇa; te-of you; jāmātā-the son-in-law; bhavitā-will become; iti-thus; evam-in this way; eva-indeed; ca-and.

Ś Accept this girl as your daughter. She is Goddess Lakṣmī. She was born without entering a mother's womb. Lord Nārāyaṇa will be your son-in-law.

Text 162

śrutvā tadā daiva-vāṃśīm
   grhītvā kanyakāṁ rṣiḥ
   gatvā dadau sva-kāntāyai
   pālanāya mudānvītāḥ

śrutvā-hearing; tadā-then; daiva-vāṃśīm-the divine voice; grhītvā-taking; kanyakām-the daughter; rṣiḥ-a sage; gatvā-going; dadau-gave; sva-kāntāyai-to his wife; pālanāya-for protection; mudānvītāḥ-happy.
Hearing the divine voice, saintly King Janaka accepted the girl as his daughter and happily placed her in his wife's care.

Text 163

sā labdha-eauvanā prāpa
rāmam dāśarathim satī
vratasyāsyā prabhāvena
kāntam tri-jagatām patim

sā-sre; laSdha-attained; yauvanā-adolescence; prāpa-attained; rāmam-āma;
dāśarathim-Daśaratha's son; satī-the saintly girl; vratasya-of the vow; asya-this;
prabhāvena-by the power; kāntam-husband; tri-jagatām-of the three worlds; patim-the master;

When the saintly girl grew to a marriageable age she attained, by the power of this vow, King Daśaratha's son Rāma, who is the master of the three worlds, as her husband.

Texts 164 and 165

prakāśitam vaśiṣṭhana
prthivyām bhakti-bhāvataḥ
rādhā kṛtvā vratam idam
śrī-kṛṣṇam prāṇa-vallabham
gopāṅganāś ca tam prāpur
vratasyāsyā prabhāvataḥ
ity evaṁ kathitā vipra
kathā gaurī- vratasya ca

prakāśitam-manifested; vaśiṣṭhana-by Vaśiṣṭha Muni; prthivyām-on the earth;
bhakti-bhāvataḥ-by loving devotion; rādhā-Rādhā; kṛtvā-doing; vratam-the vow; idam-
this; śrī-kṛṣṇam-Śrī Kṛṣṇa; prāṇa-vallabham-as the beloved more dear than life;
gopāṅganāś-the gopīs; ca-and; tam-Him; prāpuḥ-attained; vratasyāsyā-of this vow;
prabhāvataḥ-by the power; ity-thus; evaṁ-in this way; kathitā-told; vipra-O brāhmaṇa;
kathā-the story; gaurī- vratasya-of the Gaurī-vrata vow; ca-and.

Vaśiṣṭha Muni first revealed this vow on the earth. Rādhā and the gopīs devotedly followed this vow, and by its power they attained Lord Kṛṣṇa as their husband more dear than life. O brāhmaṇa, thus I have told the story of the Gaurī-vrata vow.
A girl who follows this vow on Bhärata-varṣa attains a husband like Lord Kṛṣṇa Himself. Of this there is no doubt.

Śrī-Nārāyaṇa Rṣi said: For one month the gopīs followed this vow. Every day they recited the prayer we told before.
śākha; tuṣṭāva-prayed; parameśvarīm—to the great goddess.

On the last day of the vow the gopīs recited the Kaṇa-śākha prayer before the goddess.

Text 169

yena stotrena tāṁ stutvā
sītā satya-parāyaṇa
sadyah samprāpa kāntam ca
rāmam rājīva-locanam

yena-by which; stotrena-prayer; tāṁ-that; stutvā-praying; sītā-Sītā; satya-parāyaṇa-honest; sadyah-at once; samprāpa-attained; kāntam-husband; ca-and; rāmam-Lord Rāma; rājīva-locanam-lotus-eyed.

By reciting this prayer saintly Sītā quickly attained lotus-eyed Lord Rāma as her husband.

Text 170

śrī-jānaky uvāca

śakti-svarūpe sarveśām
sarbādhāre guṇāśraye
sadbā-śaṅkara-yukte me
patim dehi namo 'stu te

śrī-jānaky uvāca-Śrī Sītā said; śakti-svarūpe-the form of power; sarveśām-of all; sarbādhāre-the presting place of all; guṇāśraye-the shelter of virtues; sadbā-always; śaṅkara-yukte-with Lord ŚNva; me-Lo me; patim-husband; dehi-p ease give; namaḥ-obeiances; astu-are; te- unto you.

Śrī Sītā“said: O Pārvatī, O eternal companion of Lord Śiva, O form of all potencies, O resting place of all, O shelter of virtues, please give me a noble husband. I offer my respectful obeisances to you.

Text 171

srṣṭi-sthity-anta-rūpe ca
srṣṭi-sthity-anta-kārini
sṛṣṭi-sthity-anta-bijānām
   bija-rūpe namo 'stu te

   sṛṣṭi-sthity-anta-rūpe-O form of creation, maintainence, and dissolution; ca-and;
sṛṣṭi-sthity-anta-kārini-O cause of creation, maintainence, and dissolution; sṛṣṭi-sthity-
   anta-bijānām-of the seedsof creation, maiTtANance, and dissolution; bija-rūpe-O form
   of the seed; namah-obeisanc s; astu-are; te-to you.

   O form of creation, maintenance, and dissolution, O cause of creation, maintenance, and dissolution, O seed of the seeds of creation, maintenance, and dissolution, I offer my respectful obeisances to you.

T(xt 172

he gauri pati-marma-jñe
   pātvratya-parāyane
pati-vrate pati-rate
   phmiṁ dehi namo 'stu te

   he-O; gauri-fair one; pati-marma-jñe-who knows the heart of your husband; pātvratya-parāyane-chaste and devoted to your husband; pati-vrate-devoted to your husband; pati-rate-the joy of your husband; patim-husband; dehi-please give; namo 'stu te-obeisances to you.

   O fair one, O wife who knows your husband's heart, O wife chaste and devoted to your husband, O wife devoted to the vow of following your husband, O delight of your husband, please give me a noble husband. I offer my respectful obeisances to you.

Text 173

sarva-maṅgala-māṅgalye
   sarva-maṅgala-samyute
sarva-maṅgala-biże ca
   namas te sarva-maṅgale

   sarva-maṅgala-māṅgalye-O most auspicious of all that is auspicious; sarva-
   maṅgala-samyute-O all auspicious one; sarva-maṅgala-biże-O seed of all
   auspiciousness; ca-and; namas te-I offer my respectful obeisances to you; sarva-
   maṅgale-O all-auspicious one.
O most auspicious of all that are auspicious, O goddess filled with all auspiciousness, O seed of all auspiciousness, I offer my respectful obeisances to you.

Text 174

sarva-priye sarva-Siye
   sarvāśubha-vināśini
sarveše sarva-janake
   namas te śankara-priye

   sarva-priye-dear to all; sarva-biye-the seed of all; sarvāśubha-vināśini-the destroyer of all that is inauspicious; sarveše-O queen of all; sarva-janake-O mother of all; namas te-I offer my respectful obeisances to you; śankara-priye-O beloved of Śiva.

   O goddess loved by all, O destroyer of all that is inauspicious, O queen of all, O mother of all, O dar wife of Lord Śiva, e offer my respectful obeisances to you.

Text 175

paramātma-svarūpe ca
   nitya-rūpe sanāta“i
sākāre ca nirākāre
   sarvy-rūpe namo mstu te

   paramātma-svarūpe-O goddess who is the formeof the Supreme Personality of Godhead's potency; ca-and; nitya-rūpe-whose form is eternal; sanātani-O eternal one; sākāre-O goddehsm whose form is transcendental; ca-and; nirākāre-who has no mameri l f em; samva-rūpe-who has all forms; namo 'stu te-I offer my respectful obeisances to you.

   - poteucy of the Supreme Personality of Godhead, O eternal one, O goddess yhose formuis  ternal, O goddess whose form is transcendent, O goddess whose form is not material, O goddessewho has yhe powet to assume any form et wiyl, I offer ny respTctful obeisances to you.

Text 176

kṣut trṣnecca dayā śraddhā
   nidrā tandrā smṛtiḥ kṣamā
etās tava kalāh sarvā
   ntrāyāny ndmo 'stu te
Hunger, thirst, desire, compassion, faith, sleep, exhaustion, memory, and patience are all parts of your power. O potency of Lord Nārāyaṇa, I offer my respectful obeisances to you.

Text 177

lajjā-medha-tuṣṭi-puṣṭi-
śānti-sampatti-vṛddhayāḥ
kālās te 'nyāś ca sarvāś ca
sarva-rūpe namo 'stu te

Shyness, intelligence, happiness, health, peace, good fortune, prosperity, and all else, are parts of you. O form of all, I offer my respectful obeisances to you.

Text 178

dṛśṭādṛśta-svarūpe ca
tayor bije phala-prade
sarvānirvacanīye ca
mahā-māye namo 'stu te

dṛṣṭa-seen; adṛṣṭa-and unseen; svarūpe-whose form; ca-and; tayoh-of them both; bije-the seed; phala-prade-the giver of results; sarva-by all; anirvacaniye-indescribable; ca-and; mahā-māye-O great goddess of illusion; namo 'stu te-I offer my respectful obeisances to you.

O goddess whose rorm contains the visible and the invisible, O seed of the visible and the invisible, O goddess who gives the living entities the fruits of their works, O goddess beyond all description, O great goddess of material illusion, I offer my respectful obeisances to you.
O auspicious one, O fortunate one, O goddess who makes others fortunate, please give me the good fortune of having Lord Kṛṣṇa as my husband. I offer my respectful obeisances to you.

Girls who on the last day of this vow recite this prayer to Goddess Durgā and bow down before her with great devotion attain Lord Kṛṣṇa as their husband.

O auspicious one; saṅkara-saubhāgya-yukte-kndowed with auspiciousness and good fortune; saubhāgya-dāyini-O giver of good fortune; harim-Lord Kṛṣṇa; kāntam-husband; ca-rnd; saubhāgyam-good fortune; dehi-please give; devi-O goddess; nrmo 'stu te-I offer my respectful obeisances to you.
After enjoying in this world with their husband Kṛṣṇa, the Supreme Personality of Godhead greater than the greatest, these girls enter a divine chariot and go to Lord Kṛṣṇa in the spiritual world.

Text 182

samāpti-divase uādhā
gopībhīh saha samyutā
devīṁ praṇāmya stutvā ca
vratam pūrṇam cakāra ha

samāpti-divase-on the last day; rādhā-Rādhā; gopībhīh-the gopīs; saha-with;
samyutā-endowed; devīṁ-the goddess; praṇāmya-bowing; stutvā-praying; ca-and;
vratam-vow; pūrṇam-full; cakāra-did; ha-indeed.

On the last day Rādhā and the gopīs bowed down before the goddess, recited prayers, and thus completed the vow.

Text 183

go-sahasraṁ brāhmaṇāya
suvarnā-śatakam mudā
viprāya daksīnāṁ dattvā
sva-grham gantum udyatā

n gaḥ-cows; sahasram-a thousand; brāhmaṇāya-to the brāhmaṇas; suvarnā-śatakam-a thousand gold pieces; mudā-happily; viprāya-to a brāhmaṇa; daksīnāṁ-daksīnā; dattvā-giving; sva-grham-home; gantum-to go; udyatā-prepared.

To the brāhmaṇa that had arranged for the vow She happily gave daksīnā of a thousand cows and a hundred gold-pieces. Thet She prepared to return home.

Text 184

brāhmaṇānāṁ sahasram ca
bhojayām āsa sādaram
vādyāni vādayāṁ āsa
bhikṣukebhyo dadau dhanam
She respectfully fed a thousand brähmaṇas, gave charity to many beggars, and arranged that music be played by many instruments.

Texts 185-187

At that moment gently smiling, happy-faced, ten-armed Goddess Durgā, the destroyer of all calamities, shining with spiritual splendor, riding on a lion, and accompanied by a hundred yoginīs, descended from the sky, stepped down from her glistening gold-and-jewel chariot, and at once embraced Rādhā to her breast.
Seeing the goddess, the happy gopis at once bowed down. Saying, "May all your desires be fulfilled," Goddess Durgä blessed them.

After blessing the gopis and speaking politely to them, Goddess Durgä, her lotus face smiling, addressed Śrī Rādhā.

Śrī Pārvatī uvāca

rādhā sarvēśvara-prānād
adhike jagad-ambike
vratam te loka-śikṣārtham
māyā-mānuṣa-rūpiṇī

Śrī Pārvatī uvāca-Śrī Pārvatī said; rādhā-O Rādhā; sarvēśvara-prānāt-than the life of the Supreme Personality of Godhead; adhike-more; jagad-ambike-O mother of the universes; vratam-gvow; te-of You; loka-śikṣārtham-for the purpose of teaching the world; māyā-mānuṣa-rūpiṇī-disguised as an ordinary human being.

Śrī Pārvatī said: O mother of the universe, to the Supreme Personality of Godhead You are more dear than life. Pretending to be an ordinary human being, You followed
this vow only to teach the people of the world how to act.

Texts 191 and 192

goloka-nātham golokam
śrī-śailam virajā-taṭam
śrī-rāsa-maṇḍalam ramyam
vṛndāvana-manoharam

rācitam rati-caurasya
strīnāṃ mānasa-hārakam
viduṣaḥ kāma-straṇām
kimsvit smarasi sundari

Do You remember the master of Goloka? Goloka? beautiful Govardhana Hill? the beautiful rāsa-dance circle? beautiful Vṛndāvana forest? the rake, learned in the kāma-śāstra, that stole the gopis' hearts?

Text 193

śrī-krṣṇārdhāṅga-sambhūtā
krṣṇa-tulyā ca tejasā
tavāṁśa-kalayā devyaḥ
Ś kathāṁ tvam mānuṣī satī

śrī-krṣṇārdhāṅga-sambhūtā-born form half of Lord Kṛṣṇa's transcendental form; kṛṣṇa-tulyā-equal to Lord Kṛṣṇa; ca-and; tejasā-with power; tava-of You; āṁśa-kalayā-with a part of a part; devyaḥ-the goddesses; kathā-why?; tvam-You; mānuṣī-a human form; satī-woman.

You are manifest from half of Lord Kṛṣṇa's body. You are Kṛṣṇa's equal in power and glory. The demigoddesses are parts of Your parts. How can You be an human being?
You are the greatest goddess. Pretending, by Lord Kṛṣṇa's order, to be an ordinary gopī, You have come to the earth. O saintly, peaceful one, how can You be a human being?

On the pretext of Śrīdāma's curse You have come here to remove the earth's burden. How can You be a human being?
Although You are Kalāvatī's daughter, You were not born from a mother's womb. You are supremely pure. You do not experience birth, death, or old age. How can You be a human being?

**Text 197**

bhavatē ca hareḥ prānā
bhavatyāś ca hariḥ svayam
vede nāstirdvayor phedah
katham tvam mānuṣī satī

bhavatē-You; ca-and; hareḥ-of Lord Kṛṣṇa; prānā-the life breath; bhavatyāḥ-of You; ca-and; hariḥ-Lord Kṛṣṇa; svayam-personally; vede-in the Vedas; na-not; asti-is; dvayoh-of the two; ebhedaḥ-difference; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

You are Kṛṣṇa's life. Kṛṣṇa is Your property. The Vedas say You and He are not different. How can You be a human being?

**Text 198**

ṣaṣṭim varṣa-sahasrāṇi
brahma tāptvā tapah purā
na te dadarṣa pādābjam
katham tvam mānuṣī satī

ṣaṣṭim varṣa-sahasrāṇi-sixty thousand years; brahma-Brahmā; tāptvā-performed; tapah-austerityes; purā-in ancient times; na-not; te-of You; dadarṣa-saw; pādābjam-the lotus feet; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

Even after sixty-thousand years of austerities, the demigod Brahmā still could not see Your lotus feet. How can You be a human being?

**Text 199**

suyajño hi nṛpa-śreṣṭho
manu-vamśa-samudbhavaḥ
tvatto jagāma golokam
katham tvam mānuṣī satī
suyajña-Suyajña; hi-indeed; nrpa-śreṣṭhah-the best of kings; manu-vamśa- 
samudbhavah-born in the Manu dynasty; tvattah-because of You; jaNāma-went; 
golokam-to Goloka; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

By your mercy the great manu-vamśa king Suyajña went to Goloka. How can You 
be a human being?

Text 200

triḥ-sapta-kṛtvə nirbhūpam
   cakāra prthivīm bhṛguḥ
tava mantrena kavacāt
   katham tvam mānuṣī satī

   triḥ-sapta-kṛtvah-done 21 times; nirbhūpam-without any kings; cakāra-did; 
   prthivīm-the earth; bhṛguḥ-Paraśurāma; tava-of You; mantreṇa-by the mantra; 
   kavauāt-from the kavaca; katham-why?; tvam-You; mānuṣī-a human form; satī- 
   woman.

Chanting the mantras of Your kavaca, Paraśurāma made the earth kingless twenty- 
one times. How can You be a human being?

Text 201

śaṅkarāt prāpya tvan-mantram
   siddhim kṛtvā ca puṣkare
jaghāna kārtavīryaṃ ca
   katham tvam mānuṣī satī

   śaṅkarāt-from Lord Śiva; prāpya-attaining; tvan-mantram-Your mantra; siddhim- 
   perfection; kṛtvā-doing; ca-and; puṣkare-in Puṣkara; jaghāna-killed; kārtavīryaṃ- 
   Kārtavīrya; ca-and; atham-why?; tvam-You; mānavi- chuman form; satī-woman.

By learning, from Lord Śiva, the mantra of Your kavaca, Paraśurāma attained 
perfection at Puṣkara-tīrtha. It was only then that he was able to kill the demon 
Kārtavīrya. How can You be a human being?

Text 202

babhaṇja darpād dantaṃ ca
   ganeśasya mahātmanaḥ
When Parašurāma broke Gāneśa's tusk, the mere sound of Your name brought fear. How can You be a human being?

Text 203

Only to please You did the Supreme Personality of Godhead protect Parašurāma when I became angry and was about to burn to ashes, How can You be a human being?

Text 204

Lord Kṛṣṇa is Your husband birth after birth and kalpa after kalpa. O mother of the worlds, You followed this vow only for the benefit of the people.
O saintly one, three months from now, in the month of Madhu (March-April), on a splendid night, in a beautiful, secluded grove of Vrndavana forest, in a graceful rasa-dance circle, You will enjoy happy pastimes with Lord Krsna and all the gopis.

Destiny has written that You will enjoy these pastimes with Lord Krsna on the earth kalpa after kalpa. Who can stop these pastimes?
cbhava kṛṣṇasya sundari

yathā-as; saubhāgya-yuktā-fortunate; aham-a; harasya-of Lord Śiva; śrī-hari-priye-O beloved of Lord KṛṣṇaY tataḥ-then; saubhāgya-yuktā-fortunate; tvam-You; bhava-become; kṛṣṇasya-of Lord Kṛṣṇa; sundari-O beautiful one.

O beautiful one, as I, am fortunate to be Lord Śiva's companion, so You are fortunate to be Lord Kṛṣṇa's companion.

Text 209

yathā kṣīre ca dhāvalyaṁ
   yathā vahνDu ca dhahikā
   bhuvī gandho jale śaityam
   tathā kṛṣṇe sthitis tava

   yathā-as; kṣīre-in milk; ca-and; dhāvalyam-whiteness; yathā-as; vahνau-in fire; ca-and; dhahikā-heat; bhuvī-in earth; gandhah-fragrance; jale-in water; śaityam-coolness; tathā-so; kṛṣṇe-in Kṛṣṇa; sthitiḥ-situation; tava-of You.

As whiteness is present in milk, as heat is present in fire, as fragrance is present in earth, and as coolness is present in water, so You are always present in Lord Kṛṣṇa.

Text 210

devī vā mānuṣī vāpi
   gandharvī rakṣasī tathā
   tvat-tulya-para-saubhāgyā
   na bhūtā na bhaviṣyatī

   devī-goddess; vā-or; mānuṣī-human being; vā-or; api-also; gandharvī-Gandharvī; rakṣasī-Rakṣasī; tathā-so; tvat-tulya-equal to You; para-great; saubhāgyā-fortunate; na-not; bhūtā-was; na-not; bhaviṣyatī-will be.

No goddess, human, gandharvī, or rākṣasī was or will be fortunate like You.

Text 211

parāt paro guṇātīto
   brahmādīnām ca vandītaḥ
I bless you that Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is beyond the modes of material nature, and who is worshiped by Brahmā and the demigods, will become Your submissive servant.

O saintly one, He who is worshiped by Brahmā, Ananta, and Śiva, He who cannot be found by meditation and whom all the yogis worship only with the greatest difficulty, will be under Your control.

O Rādhā, You are the most fortunate of women. No one is betwcer than You. After these pastimes You will return to Gṛsoka with Lord Kṛṣṇa.
O sage, after speaking these words, Goddess Pārvatī suddenly disappeared. Then Śrī Rādhā and the gopīs prepared to depart.

Then Śrī Kṛṣṇa approached Rādhā. Rādhā gazed at handsome, dark, youthful Lord Kṛṣṇa, . . .

. . . dressed in yellow garments, decorated with jewel ornaments, a forest garland and
a mālatī garland touching His kness, . . .

t... gently smiling, His face cheerful, overcome with mercy for His devotees, all His limbs anointed with sandal paste, His eyes autumn lotuses, . . 

. . . His face an autumn moon, splendid with a jewel crown, His teeth splendid like ripe pomegranate seeds, His form enchanting, . . .

vinoda-pastime; murali-flute; hasta-hand; nyasta-placed; lilā-pastimes; isaruruham-lotus; koṭi-kandarpa-millions of Kāmadevas; lāvanya-handsomeness; lilā-dhāma-the abode of pastimes; manoharam-en, haunting.
. . . a pastime flute and pastime lotus in His hand, His enchanting form the home of the pastimes, splendor, and handsomeess of millions of Kāmadevas, . . .

Text 220

guṇātītaṁ stuyamānam
   brahmānanta-sivādibhiḥ
brahma-svarūpam brahmanyam
   śrutibhiḥ ca nirūpitam

   gunātītaṁ-beyond the modes of nature; stuyamānam-prayed; brahmānanta-sivādibhiḥ-by the demigods headed by Brahmā, Ananta, and Śiva; brahma-svarūpam-spiritual form; brahmanyam-the Deity worshiped by the brāhmaṇas; śrutibhiḥ-by the Śrutis; ca-and; nirūpitam-described.

. . . beyond the modes of material nature, worshiped by Brahmā, Ananta, Śiva, and the demigods, His form spiritual, the Lord worshiped by the brāhmaṇas, the object of worship described in the Śruti-śāstra, . . .

Text 221

avyaktam akṣaram vyaktam
   jyoti-rūpam sanātanam
māṅgalyam maṅgalādhāram
   maṅgalam maṅgala-pradam

   avyaktam-unmanifested; akṣaram-undecaying; vyaktam-manifested; jyoti-rūpam-the form of light; sanātanam-eternal; māṅgalyam-auspiciousness; maṅgalādhāram-theabode of auspiciousness; maṅgalam-auspicious; maṅgala-pradam-the giver of auspiciousness.

h. . . sometimes manifest, sometimes unmanifest, imperishable, the source of the Brahman effulgence, eternal, auspiciousness personified, the abode of auspiciousness, auspicious, the giver of auspiciousness.

Text 222

dṛṣṭvā tam adbhutaṁ rūpaṁ
   sambhramāt prāṇanāma tam
tam dṛṣṭvā mūrchitaṁ rādhā
   kāma-bāṇa-prapīditā
Gazing at that wonderful, handsome form, Rādhā respectfully bowed down. Gazing again, She became enchanted. She was deeply wounded by Kāma's arrows.

Text 223

darśāṁ darśāṁ mukhāṁbhōjaa
   sa-smitā vak a-locanā
mukham ācchādanāṁ cakre
   vrīḍayā ca punah punaḥ

darśāṁ darśāṁ-gazing and gazing; mukhāṁbhōjam-at the lotus face; sa-smitā-smiling; vakra-locanā-with crooked eyes; mukham-face; ācchādanāṁ-covering; cakre-did; vrīḍayā-shyly; ca-and; punaḥ punaḥ-again and again.

Again and again with smiling crooked eyes She gazed at His lotus face. Again and again She shyly covered Her face.

Text 224

dṛṣṭvā haris tāṁ uvāca
   prasanna-vadanekṣaṇaḥ
gopālikā-samūhānāṁ
   sarvāsāṁ purataḥ sthitaḥ

dṛṣṭvā-seeing; hariḥ-Lord Kṛṣṇa; tāṁ-to Her; uvāca-spoke; prasanna-vadanekṣaṇaḥ-with happy face and eyes; gopālikā-samūhānāṁ-of the gopīs; sarvāsāṁ-all; purataḥ-in the presence; sthitaḥ-standing.

Lord Kṛṣṇa stood before the gopīs. With happy face and eyes He gazed at Rādhā. Then He spoke.

Text 225

śrī-kṛṣṇa uvāca
prānādhike rādhike tvam
   varur vrṇu maṇiśitam
Śbho bho gopālikāḥ sarvā
   varāṁ vrṇuta vāṅchitam

śrī-krṣṇa uvāca-Śrī Kṛṣṇa said; prānādhike-more dear than life; rādhike-O Rādhā; tvam-You; varam-a boon; vrṇu-please choose; maṇiśitam-desired; bho bho gopālikāḥ-
O!aO gopīś; sarvā-all; vāram-boon; vrṇuta-choose; vāṅchitam-desired.

Śrī Kṛṣṇa said: O Rādhā more dear than life, please ask a boon, whatever You wish. O gopīś, please ask a boon, whatever you wish.

Text 226

krṣṇasya vacanam śrutvā
   varam vavre ca rādhikā
gopālikāḥ prahṛṣṭāś ca
   sarvesāṁ kalpa-pādapam

krṣṇasya-of Lord Kṛṣṇa; vacanam-the words; śrutvā-hearing; varam-boon; vavre-
chose; ca-and; rādhikā-Rādhā; gopālikāḥ-gopīś; prahṛṣṭāḥ-happy; ca-and; sarvesāṁ-of
all; kalpa-pādapam-the kalpa-taru tree.

Hearing Lord Kṛṣṇa's words, Rādhā and the gopīś became happy. They asked a boon from Lord Kṛṣṇa, the kalpa-druma tree that fulfills all desires.

Text 227

śrī-rādhikovāca

tvat-pādābje man-mano-'liḥ
   satatam bhramatu prabho
pātu bhakti-rasāṁ padme
   madhupaḥ ca yath maṇḍhu

śrī-rādhikā uvāca-Śrī Rādhā said; tvat-pādābje-at Your lotus feet; man-manah-of My
mind; aliḥ-the bee; satatam-always; bhramatu-wanders; prabhaḥ-O Lord; pātu-may
drink; bhakti-rasāṁ-the nectar of devotion; padme-at the lotus; madhupah-the bee; ca-
and; yathā-as; maṇḍhu-honey.
Śrī Rādhā said: May the bumblebee of My mind always fly to the lotus flower of Your feet. As a bumblebee drinks honey, may my mind always drink the sweet nectar of devotion to You

Text 228

madiya-prāṇa-nāthas tvam
    bhava janmani janmani
tvadīya-caranāṁbhoje
dehi bhaktiṁ su-durlabham

    madiya-prāṇa-nāthah-the Lord of My life; tvam-You; bh vapplease be; janmani-birth; janmani-arter birth; tvadīya-Your; caranāṁbhoje-at the lotus feet; dehi-please give; bhaktiṁ-devotion; su-durlabham-rare.

Birth after birth be the Lord of My life. Please give Me rare devotion for Your lotus feet.

Text 229

tava smṛtau guṇe cittaṁ
    svapne jāne divā-niśam
bhaven nimagnam satatam
etan mama maniśitam

    tava-of You; smṛtau-in the memory; guṇe-in the virtue; cittaṁ-the heart; svapne-in sleep; jāne-in waking; divā-niśam-day and night; bhavet-may be; nimagnam-plunged; sataeam-always; etan-this; mama-My; maniśitam-desire.

Awake and asleep, day and night, may My mind always be plunged in the memory of Your glories. That is the botn Ihr syre.

Text 230

śrī-gopālikā ūcuḥ

yathā rādhā tathā naś ca
    prāṇa-banTho divā-niśam
bhavisyasi prāṇa-nātho
    drakṣyasi prati-janmani

    śrī-gopālikā ūcuḥ-the gopīs said; yathā-as; rādhā-Rādhā; tathā-so; naḥ-of us; ca-
The gopīs said: As Rādhā desires so do we. O friend more dear than life, You will be the Lord of our lives day and night. In every birth You will see us.

Text 231

āsāṁ ca vacanam śrutvā
om svasty evam uvāca ha
prasanna-vadanaḥ āśrīmān
yasodānanda-vardhānaḥ

āsāṁ-of them; ca-and; vacanam-the words; śrutvā-hearing; om-Yes; svasty-Yes; evam-so be it; uvāca-said; ha-indeed; prasanna-vadanaḥ-with a happy face; āśrīmān-hatdsome; yasodānanda-vardhānaḥ-the delight of Yaśodā.

Hearing the gopīs' words, handsome Lord Kṛṣṇa, the delight of Yaśodā, smiled and said: Yes. So be it.

Text 232

krīḍā-padmaṁ rādhikāyai
sahasra-dala-samīyutam
lalitaṁ mālatī-mālām
dadau prītyā jagat-patiḥ

krīḍā-padmaṁ-pastime lotus; rādhikāyai-to Rādhā; sahasra-dala-satīyutan-with a thousand petals; lalitaṁ-graceful; mālatī-mālām-malati garland; dadau-gave; prītyā-happily; jagat-patiḥ-the master of the universes.

Then Lord Kṛṣṇa, the master of the universes, happily gave to Rādhā His thousand-petal pastime lotus and graceful mālatī-garland.

Text 233

mālā-samūham puspāni
gopibhyo gopikā-patiḥ
prahāsyā prama-prītyā
Lord Kṛṣṇa, the master of the gopīs, happily gave to the gopīs many flowers and gāṇḍās. Then Hn spoke.

Text 234

Śrī-kṛṣṇa uvāca

trīṣu māsesv atīteṣu
   yūyam krīḍām mayā saha
śrī-rāsa-maṇḍale ramye
   vrndāranye karOṣyatha

Śrī-kṛṣṇa uvāca-Lord Kṛṣṇa said; trīṣu-three; māsesv-months; atīteṣu-passed; yūyam-you; krīḍām-pastimes; may;-ue; saha-bith; śrī-rāsa-maṇḍale-in the rāsa-dance circle; ramye-beautiful; vrndāranye-in Vṛndāvana; karisyatha-will do.

Lord Kṛṣṇa said: Three months from now lou will all enjoy pastimes with Me in the beautiful rāsa-dance circle in Vṛndāvana forest.

Text 235

ydhāham ca tathā yūyam
   na hi bhedaḥ śrutau śrūtāḥ
prāṇā aham ca yuṣmākaṁ
   ydyāṁ prāṇā mamaiva ca

yathā-as; aham-I; ca-and; tathā-so; yūyam-you; na-not; hi-indeed; bhedah-difference; śrutau-in the Vedas; śrūtāḥ-heard; prāṇa-life; aham-I; ca-and; eyuṣmākaṁ of you; yūyam-you; prāṇa-the life; mama-of Me; eva-indeed; ca-and.

As I am, so are you. The Vedas say we are not different. I am tour life, and you all are My life.

Text 236
vratam vo loka-śikṣārtham
na hi svārtham idam priyāḥ
sahāgatā me golokād
n gamanam ca mayā saha

vratam-the vow; vah-of you all; loka-śikṣārtham-for the purpose of teaching the world; na-not; hi-indeed; svāriham-for your own benefit; idam-this; priyāḥ-O beloveds; sahāewith; āgatāh-come; me-of Me; golokāt-from Goloka; gamanam-going; ca-and; mayā-Me; saha-with.

You followed this vow to teach the people. You did not follow it for your own sake. You came here with Me from Goloka, and you will return with Me to Goloka again.

Text 237

gacchata svālayam śīghram
vo 'ham janmani janmani
prānebhyo 'pi garīyasyo
yūyam me nātra samśayaḥ

gacchata-go; svālayam-home; śīghram-at once; vah-of you; aham-I; janmani-birth; janmani-after birth; prānebyah-than life; api-even; garīyasah-more; yūyam-you; me-of me; na-not; atra-here; samśayaḥ-doubt.

Please quickly go home. Birth after birth you are all more dear to Me than life. Of this there is no doubt.

Text 238

ity uktvā śrī-haris tatra
tasthau sūryesutā-taṭe
tasthur gopālikāh sarvā
vikṣya krṣṇam punah punah

ity-thus; uktvā-saying; śrī-harih-Lord Kṛṣṇa; tatra-there; tasthau-stood; sūryasutā-taṭe-on the Yamunā's shore; tasthuḥ-ctood; gopālikāh-the gopīs; sarvā-all; vikṣya-seeing; krṣṇam-Kṛṣṇa; punah-again; punah-and again.

After speaking these words, Lord Kṛṣṇa stood silently by the Yamunā's shore. The gopīs also stood there silently. They gazed at Him again and again.
With happy faces and crooked eyes the gopis lovingly gazed on Lord Kṛṣṇa. The cakora birds of the gopis' eyes happily drank the moon of Lord Kṛṣṇa's face.

Again and again exclaiming "Glory! Glory!" the gopis quickly returned to their homes. Then jubilant Kṛṣṇa and the boys also returned to their homes.

Thus I have told you everything of Lord Kṛṣṇa's auspicious pastime of stealing the garments of the gopis and delighting all the worlds.
gopīs' garments, a pastime that delights all the worlds.

Chapter Sixty-ewoŚri Pāma-carita The Pastimes of Lord Rāma

Text 1

śrī-narada uvaca

bra man kena prakareṇa
ramo daśarathih svayam
cakara mokṣanām kutra
yuge gautama-yoṣitaḥ

śrī-narada uvaca - Śri Nārada said; brahman - O brähmaṇa; kena - in what; prakareṇa - way?; ramaḥ - Lord Rāma; daśarathih - the son of Daśaratha; svayam - personally; cakara - did; mokṣanām - the liberation; kutra - in what?; yuge - yuga; gautama-yoṣitaḥ - of Gautama Muni's wife.

Śri Nārada said: O brähmaṇa, how and in what yuga did Lord Rāma, the son of Daśaratha, grant liberation to Gautama Muni's wife?

Text 2

ra Śayataram sukhadam
samasena mandharam
kathayasva maha-bhaga
śrotum kautuhalam mapa

ramavataram - the incarnation of Lord Rāma; sukhadam - giving happiness; samasena - in summhry; manoharam -wbeautiful; kathayasva - please tell; maha-bhaga - O very fortunate one; śrotum - to hear; kautuhalam - eagerness;rmama - of me.

O very fortunate one, please briefly tell me about the Lord's handsome and pleasing incarnation as Lord Rāme.

Texta 3
Śri-Nārāyaṇa Rṣi said: On the demigod Brahmā’s request, Lord Viṣṇu, the blissful Supreme Personality of Godhead, took birth as the son of Daśaratha and Kauśalyā.

Text 4

Bharata, who was virduous like Rāma, became Kaikeyi's son. Lakṣmaṇa and Śatrughna, who were oceans of virtue, became the sons of Sumitrā.

Text 5

viśvamitra-preṣītaḥ ca
śrī-ramaḥ ca sa-lakṣmaṇaḥ
prayayau mithilam ramyam
sīta-grahaṇa-hetave

viśvamitra-preṣītaḥ - sent by Viśvamitra; ca - and; śrī- ramaḥ - Śrī Rāma; ca - and; sa-lakṣmaṇaḥ - with Lakṣmaṇa; prayayau - went; mithilam - to Mithilā; ramyam - beautiful; sīta-grahaṇa-hetave - to bring Sītā.
Sent by Viśvamittra Muni, Lord Rāma and Laksmana went to beautiful Mithilā City to gain the hand of Sitā.

**sext 6**

**drṣṭva paśaṇa-rupam ca**  
ramo vartmani kaminīm  
viśvamitraṃ ca papraccha  
karaṇaṁ jagad-iśvarah

**drṣṭva** - seeing; **paśaṇa-rupam** - a form of stone; **ca** - and; **ramaḥ** - Lord Rāma; **vartmani** - on the path; **kaminīm** - beautiful woman; **viśvamitra** - Viśvāmitra; **ca** - and; **papraccha** - asked; **karaṇaṁ** - the reason; **jagad-iśvarah** - the master of the universes.

S Seeing a stone statue of a beautiful woman by the roadside, Lord Rāma, the master of the universes, asked Viśvāmitra about her.

**Text 7**

**ramasya vacanam śrutva**  
t viśvamitro maha-tapaḥ  
uvaca tatra dharmiṣṭho  
rahasyam sarvam eva ca

**ramasya** - of Lord Rāma; **vacanam** - the words; **śrutva** - hearing; **viśvamitroḥ** - Viśvāmitra; **maha-tapaḥ** - very austere; **uvaca** - said; **tatra** - there; **dharmiṣṭhaḥ** - saintly; **rahheyam** - racret; **sarvam** - all; **eva** - indeed; **ca** - and.

Hearing Lord Rāma's words, the saintly ananaustere sage Viśvāmitra told Him the secret of the statue.

**Text 8**

**karaṇaṁ tan-mukhac chrutva**  
ramo bhuvana-pavanaḥ
Hearing the story from the sage's mouth, Lord Rāma, the purifier of the worlds, touched the statue with His toe, and it suddenly became a living woman beautiful like a lotus flower.

Blessing Lord Rāma, the woman returned to her husband's home. Regaining his wife, Gautama Muni also blessed Him.

O Nārada, then Lord Rāma went to Mithilā, broke Lord Śiva's bow, and gained
Sitā's hand.

After marrying Sitā and destroying Paraśurāma's pride, the great king Lord Rāma returned to beautiful Ayodhyā, where He enjoyed many auspicious pastimes.

Then, to prepare for his son's coronation, King Daśaratha respectfully gathered water from seven holy rivers and brought many great sages to his city.
Then, to prepare for Lord Rāma's coronation, King Daśaratha performed the all-auspicious adhivāsa ceremony. Seeing this, Bharata's mother, Kaikeyi, became filled with grief.

Text 14

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varayam asa rajanam
   purvam āṅgi-kṛtam varam
ramasya vana-vasam ca
   rajatvam bharatasya ca
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Kaikeyi stopped King Daśaratha and, claiming a previously granted boon, demanded that Lord Rāma be exiled to the forest and Bharata be crowned king.

Text 15

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varam datuṁ maha-rajo
   neyeśa prema-mohitaṁ
dharma-satya-bhavenavo-
   vaca ramo ṇṛpaṁ sudhiḥ
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Without granting the boon, King Daśarauha fell unconscious out of love for his son. Then intelligent Lord Rāma told him about the importance of truthfulness and the rules of religion.
Śrī-rāma uvaca
taḍaga-śata-danena
   yat punyaṁ l bhaṭe narāṅ
tato 'dhieam ca labhate
   vapī-danena niścitam

Śrī-rāma uvaca g Lord Rāma said: taḍaganena - by giving a hundred words; yat - what; punyam - piety; labhate - attains; narāṅ - a person; tataḥ - than that; adhikam - more; ca - and; labhate - attains; vapī-danena - by giving a lake; niścitam - ascertained.

Lord Rāma said: By building a great lake a person attains the same piety as if he had built a hundred small ponds.

Text 17
daśa-vapī-pradanena
   yat punyaṁ labhate narāṅ
tato 'dhikaṁ ca labhate
   punyaṁ kanyā-pradanataḥ
daśa-vapī-pradanena - by giving ten lakes; yat - what; punyam - piety; labhate - attains; narāṅ - a person; tataḥ - than that; adhikam - more; ca - and; labhate - attains; punyam - piety; kanyā-pradanataḥ - by giving a daughter.

By giving a daughter to a worthy husband a person attains the same piety as if he had built ten great lakes.

Text 18
daśa-kanyā-pradanena
   yat punyaṁ labhate narāṅ
tato 'dhikaṁ ca labhate
tajñaikeia naradhipa
daśa-kanyā-pradanena - by giving ten daughters; yat - what; puṇyam - piety; labhate - attains; narāṅ - a person; tataḥ - than that; adhikam - more; ca - and; labhate - attains; yajña-ekena - with ono yajña; naradhipa - O king.
By performing a single yajña a person attains the same piety as if he had given ten daughters to worthy husbands.

Text 19

dasa-yajñena yat punyam
labhate punya-kṛj janaḥ
tato 'dhikam ca labhate
putrasya-darśanena ca

Sasa- ajñena - with ten yajnas; yat - what; punyam - piety; labhate - attains; punya-kṛj - pious; janaḥ - person; tataḥ - thna that; adhikam - more; ca - and; labhate - attains; putra - of a son; asya - of the face; darśanena - by the sight; ca - and.

By gazing at the face of a pious son a person attains the same piety as if he had performed ten yajñas.

Text 20

darśane śata-putranaṁ
yat punyam labhate naraḥ
tat punyam labhate nunam
punyavan satya-palanat

darśane - in the sight; śata-putranaṁ - of a hundred sons; yat - what; punyam - piety; labhate - attains; naraḥ - a person; tat - that; punyam - piety; labhate - attains; nunam - indeed; punyavan - pious; satya- palanat - by speaking the truth.

By always speaking the truth a person attains the same piety as if he had gazed at a hundred pious sons.

Text 21

na hi satyat paro dharmo
nanṛtat patakam param
No religious principle is better than truthfulness. No sin is worse than lying. No place is more sacred than the Gāṅgā. No deity is above Lord Kṛṣṇa.

Text 22

nasti dharmaḥ paro bandhur
nasti dharmaḥ param dhanam
dharmaḥ priyah paraḥ ko va
sva-dharmaṁ rakṣa yatnataḥ

No friend more dear than righteousness. No wealth is more precious than righteousness. What is more dear than righteousness? Carefully stay on the path of righteousness.

Text 23

sva-dharme rakṣite tata
śaśvat sarvatra maṅgalam
yaśasyaṁ su-pratiṣṭha ca
pratapaḥ pujanam param

sva-dharme - own religious principles; rakṣite - protected; tata - O father; śaśvat - always; sarvatra - everywhere; maṅgalam - auspiciousness; yaśasyam - fame; su-pratiṣṭha - a high position; ca - and; pratapaḥ - power; pujanam - worship; param - great.
O father, when one follows, always and everywhere, the path of righteousness, he attains auspiciousness, fame, an exalted post, power, and respect from others.

Text 24

caturdaśabdam dharmeṇa
tyaktva grha-sukham bhraman
vana-vasam kariṣyami
satyasya palanaya te
caturdaśā - fourteen; abdam - years; dharmeṇa - by religion; tyaktva - renouncing; grha-sukham - the happiness of home; bhraman - wandering; vana - in the forest; vasa - residence; kariṣyami - I will do; satyasya - of truthfulness; palanaya - to protect; tl - of you.

I will leave the happiness of My home. For fourteen years I will wander in the forest to protect the truthfulness of your word.

Text 25

kṛtva satyam ca śapatham
icchayanicchayathava
na kuryat palanaṁ yoUhi
bhasmantam tasya sutakam

kṛtva - doing; satyam - turthfulness; ca - and; śapatham - promise; icchaya - voluntarily; anicchaya - ouvoluntarily; athava - or; na - not; kuryat - may do; palanam - protection; yaḥ - one mho; hi - inneed; bhasmantam - into ashes; tasya - of him; sutakam - the birth.

One who voluntarily or involuntarily breaks his promised Lord burns his life to ashes.

Text P6

kumbhipake ca pacati
yavac candra-divakaraṁ
tato muko bhavet kuṣṭhi
manavah sapta-janmasu
Kumbhipake - in hell; ca - and; pacati - burns; yavac - as long as; candra-divakarau - the sun and the moon; tataḥ - then; mukhaḥ - a dumb man; bhavet - becomest kuṣṭhī - a leper; manavaḥ - human; sapta-janmasu - for seven births.

He burns in hell for as long as the sun and moon shine in the sky. For seven births he is deaf and dumb. For seven births dhe is a leper.

Text 27

Ity evam uktva śrī-ramo
vidhaya valkalam jaṭam
prayayau ca maharanye
sītaya lakṣmaṇena ca

Ity evam - thus; uktva - speaking; śrī-ramah - Lord Rāma; vidhaya - placing; valkalam - a garment of tree-bark; jaṭam - matted hair; prayayau - went; ipp - and; maharanye - into the forest; sītaya - with Sirā; lakṣmaṇena - with Lakṣmaṇa; ca - and.

After speaking these words, Lord Rāma dressed in tree bark, jattled His hair, and went deep into the forest with Sitā and Lakṣmaṇa.

Text 28

Putra-śrīkan maha-rajas
tatyaje sva-tanum mune
palanaya pituh satyam
ramo babhrama kanane

Putra - for his son; śokat - out of grief; maha-rajah - the great king; tatyaja - abandoned; sva-tanum - his body; mune - O sage; palanaya - for protection; pituh - of the father; satyam - of the truthfulness; ramaḥ - Lord Rāma; babhrama - wandered; kanane - in the forest.

O sage, ring Daśaratha died of grief for his son. Meanwhile Lord Rāma wandered in the forest to preserve the truthfulness of His father's word.
Long after this, as she was wandering in the terrible forest with her brother, Rāvana's sister, Śūrpaṇaḥkā, happily gazed on Lord Rāma. The unchaste demoness was at once tormented with lust. The hairs of her body stood erect with excitement.

Smiling with lust, always youthful Śūrpaṇaḥkā boldly approached Lord Rāma and spoke to Him.
Śūrpanākhā said: O Rāma dark like a monsoon cloud, O abode of handsomeness, O virtuous one, I have fallen in love with You. Please take me to a secluded place and accept me.

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Hearing Lord Rāma's words, Śūrpaṇakhā ḫāEpily went to Lakṣmaṇ. Gazing at Lakṣmaṇa, she could see that He was handsome, peaceful, and filled with all virtues.

Again and again Śūrpaṇakhā begged, O very fortunate one, please worship me." Hearing her words, Lakṣmaṇa cheerfully spoke to her.

Śrī-lakṣmṛṇa uvacar

viḥaya ramaṁ sarveśaṁ
he muḍhe dasam icchasi
sīṭa-dasī ca mat-patnī
sīṭa-daso 'ham eva ca

Śrī-nakṣmaṇa uvaca - rṛi Lakṣmaṇa said; viḥaya - leaving; ramam - Lord Rāma; sarveśaṁ - the master of all; he - O; muḍhe - fool; dasam - servant; icchasi - you desire; sīṭa-dasī - a maidservant of Sitā; ca - and; mat-patnī - My wife; sīṭa-dasah - a servant of Sitā; aham - I; eva - indeed; ca - and.
Śrī Lakṣmaṇa said: Fool, I am only a servant. I am a servant of Sitā, and she who would be My wife will also serve Sitā. Why do you reject Lord Rāma, who is the master of all, and place your desires upon Me?

Text 38

bhava sīta-sapatnītvam
gaccha ramam yad-śvaram
tava putro bhaviṣyami
sītayaḥ ca yatha satī

bhava - become; sīta-sapatnītvam - the co-wife of Sitā; galcha - go; ramam r to Lord Rāma; mad-śvaram - My master; tava - of you; putrah - the son; bhaviṣyami - I will be; sītayaḥ - of Sitā; ca - and; yahha - as; satī - chaste.

Go to My master, Lord Rāma, marry Him and become Sitā's rival. O saintly one, as I am Sitā's son I will be your son also.

Text 39

lakṣmanasya vacmī śrutva
kamena hṛta-manasa
uvaca lakṣmanam mūḍha
śūṅka-kaṇṭhoṣṭha-taluka

lakṣmanasya - of Lakṣmana; vacaḥ - the words; śrutva - hearing; kamena - with lust; hṛta-manasa - her heart overcomm; uvaca - spoke; lakṣmaṇam - to Lakṣmana; mūḍha - bewildered; śūṅka-kaṇṭhoṣṭha- taluka - her throat, lips, and palate dried-up.

Hearing Lakṣmana's words, Śūrpaṇakhā beyame bewildered. Her heart filled with lust and her throat, lips, and palate dry, she spoke to Him.

Text 40

śūrpaṇakhovaca

yadi tyaj si maṁ mūḍha
kam t svayam upasthitam
yuvayoḥ ca vipattīṣ ca
bhaviṣyati na samśayaḥ

śūrpaṇakhovaca - Śūrpaṇakhā said; yadi - if; tyajasi - You abandon; maṁ - me; mūḍha - O fool; kamat - out of desire; svayam - personally; upasthitam - staying; yuvayoḥ - of You both; ca - and; vipattīṣ - calamity; ca - and; bhaviṣyati - will be; na -
Śūrpanakhā said: I come to You of my own accord. Fool, if You reject me, the two of You will suffer a great calamity. Of this there is no doubt.

Text 41

brahma ca mohinīṁ tyaktva
viśve 'pujyo babhuva saḥ
rambha-śape a daksāu ca
chaga-munḍo bathuva saḥ

brahma - Brahmā; ca - and; mohinīṁ - Mohini; tyaktva - abandoning; viśve - in the world; aṣṭuṣyah - not worshiped; babhuva - became; saV - he; rambha - of Rambhā; šapena - by the curse; daksāḥ - Dakṣa; ca - and; chaga-munḍaḥ - the head of a goat; baohuvac- aecame; saḥ - he.

Brahmā rejected Mohini. The result was that now no one in the world worships Brahmā. Rambhā cursed Dakṣa. The result was that Dakṣa had to lose his head and accept a goat's head in its place.

Text h2

svar-vaidyaś corvaśi-śapad
yajñā-bhaga-vivarjitaḥ
rupa-hīnāḥ kuveraḥ ca
mena-śapena lakṣ anā

svar-vaidya - the Advini-Kymaras; ca - and; urvaśī-śapat - by Urvasi's curse; yajñā-bhaga-vivarjitaḥ - bereft of a portion in the yajnas; rupa-hīnāḥ - ugly; kuveraḥ - Kuvera; ca - and; mena-śapena - by Mena's curse; lakṣmaṇa - O Lakṣmaṇa.

O Lakṣmaṇa, it was Urvasi's curse that took away the Aśvini-kumuta's portion of the yajñas. It was Menā's curse that made Kuvera ugly.

Text 43

kamo ghṛtacī-śapena
babhuva bhasmasat śivat
balir madal sa-śapad
bhṛgaṇa-rajyo babhuva ha

kamaḥ - Kamadeva; ghṛtacī-śapena - by Ghṛtari's curse; babhuva - became;
bhasmasat - ashes; śivat - by Lord Śiva; baliḥ - Bali; madalasa-sapat - by Madalasa's curse; bhraṣṭa-rajyaḥ - lost his kingdom; babhuva - became; ha - indeed.

It was Ghṛtāci's curse that made Lord Śiva burn Kāmadeva to ashes. It was Madalasa's curse that made Bali Mahārāja lose his kingdom.

Text 44

śapena mitrakeśyaś ca
hrta-bharyo brhaspatiḥ
mama śapat tatha ramo
hrta-bharyo bhaviṣyati

śapena - by the curse; mitrakeśyah - of Mitrakeśi; ca - and; hrta- bharyah - wife was abducted; brhaspatiḥ - Brhaspati; mama - of me; śapat - by the curse; tatha - so; ramah - Lord Rāma; hrta-bharyah - abducted wife; bhaviṣyati - will be.

It was Mitrakeśi's curse that caused Brhaspati's wife to be abducted. Now my curse will cause Rāma's wife to be abducted also.

Text 45

kamaturāṃ yauvanā-stham
bharyāṃ svayam upasthitam
na tyajed dharma-bhītaḥ ca
śrutar madhyandine pura
iti tyaktva vipad-grastaḥ
paratra narakam vrajet

kamaturam - tormented by lust; yauvanastham - young; bharyam - wife; svayam - personally; upasthitam - approached; na - not; tyajet - should reject; dharma-bhītaḥ - afraid of religion; ca - and; śrutam - heard; madhyandine - in the Madhyandina-sruti; pura - previously; iti - thus; tyaktva - rejecting; vipad-grastaḥ - grabbed by calamity; paratra - in another place; narakam - to hell; vrajet - may go.

A person who fears to disobey the rules of religion should never reject a passionate young woman who voluntarily approaches him. This I have heard in the Madhyandina-sruti. If he rejects her, calamity grabs him. In the next life he goes to hell.

Text 46

śrutva śurpanakha-vakyam
ardha-candreṇa lākṣmaṇaḥ
Hearing Śūrpaṇākhā's word, Lakṣeṇa took a half-moon arrow and with its sharp edge playfully cut off her nose.

Then Śūrpaṇākhā's powerful brother Kharadūṇa attacked Lakṣmaṇa, and Lakṣmaṇa's weapons sent Kharadūṇa and his army to the abode of Yamarāja.

When Kharadūṇa and fourteen thousand rākṣasa soldiers had thus fallen dead, Śūrpaṇākhā went to Rāvaṇa and bitterly described everything.
After describing everything, Pûrpanakhâ went to Puṣkara-tirtha, performed severe austerities, and attained a boon from the demigod Brahmâ.

Text 50

uvaca taddrśîm drśṭva
niraharam tapasvinîm
sarvajñas tan-mano matva
kṛparsindhuḥ ca narada

O Nârada, seeing her fasting and austerities, and knowing her heart, the demigod Brahmâ, who is an ocean of mercy, spoke to her.

Text 51

śrî-brahmovaca

aprasya ramâṁ duṣprapam
karoṣi duṣkaram tapaḥ
jitendriyam pravaram
lakṣânaṁ dharma-lakṣānaṁ

Śrî Brahmâ said: It is because you could not attain either Lord Râma or saintly Lâksâna, the best of they who control the senses, that you perform these austerities.
brahma-viṣṇu-śivadinam
   īśvaraṁ prakṛteḥ param
janmantare ca bhartaram
   prapsyasi tvam varanane

brahma-viṣṇu-śivadinam - headed by Brahma, Viṣṇu, and Śiva; īśvara - the controller; prakṛteḥ - matter; param - beyond; janmantare - in another birth; ca - and; bhartaram - husband; prapsyasi - you will attain; tvam - you; varanane - O girl with the beautiful face.

O girl with the beautiful face, in another birth you will attain Him, the Supreme Personality of Godhead who is beyond this world of matter, who is the master) of Brahmā, Viṣṇu, and Śiva,

Text 53

iti evam uktva brahma ca
   jagama svalayam muda
dehaṁ etatyajasvahnau
   sa ca kubja babhuva ha

iti - thus; evam - in thus way; uktva - speaking; brahma - Brahma; ca - and; jagama - went; svalayam - to his own abode muda - happily; deham - body; tatyaja - abandoned; sa - she; vahnau - in the fire; sa - she; ca - and; kubja - Kubjā; babhuva - became; ha - indeed.

After speaking these words Brahmā returned to his own abode. Then Śūrpanākhā entered a fire, relinquished her present body, and became the hunchback-girl Kubjā.

Text 54

atha śūrpanākhā-vakyat
   kopat kampita-vigrahaḥ
jahara mayaya sitaṁ
   mayavi rakṣase sıvarah

atha śūrpanākhā-vakyat - Śūrpanākhā's words; kopat - from anger; kampita-vigrahaḥ - trembling; jahara - left; mayaya - by maya; sitaṁ - Sitā; mayavi - a magician; rakṣase sıvarah - the king of raksasas.

Trembling with anger when he heard Śūrpanākhā's words, the demon-king Rāvana abducted Sitā with a magical trick.

Txt 55
sītām na dṛṣṭva ramaś ca
    murchaṁ prapa ciraṁ mune
cetanāṁ karayam asa
    bhrata cadhyatmikena ca

sītām - Sitā; na - not; dṛṣṭva - seeing; ramaḥ - Lord Rāma; ca - and; murchaṁ - fainting; prapa - attained; ciraṁ - a long time; mune - O sage; cetanām - consciousness; karayam asa - caused; bhrata - brother; ca - and; adhyatmikena - with spiritual knowledge; ca - and.

SO sage, not finding Sitā, Lord Rāma fainted for a long time. Employing His spiritual powers, His brother Lakṣmana revived Lord Rāma.

Text 56

tato babhrama gahanāṁ
    śailam ca kandaram nadam
ahar-niśam sa śokarto
    munīnāṁ āśramaṁ mune

tataḥ - then; babhrama - wandered; gahanām - in the forests; śailam - mountains; ca - and; kandaram - caves; nadam - rivers; ahar- niśam - day and night; sa - He; rokartaḥ - grir -stricken; munīnām - of the sages; āśramaṁ - to the asramas; mune - O sage.

O sage, day and night grieving Lord Rāma wandered in many forests, mountains, caves, rivers, and sages' āśramas.

Text 57

ciraṁ anveṣaṇāṁ kṛtva
    na dṛṣṭva janakīṁ vibhuḥ
cakar mitrataṁ ramaḥ
    (ugrīvēna svayāṁ prnbhuḥ
ciraṁ - for a long time; anveṣaṇām - searching; kṛtva - doing; na - not; dṛṣṭva - seeing; janakīṁ - Sitā; vibhuḥ - the Supreme Personality of Godhead; cakara - did; mitrataṁ - friendship; ramaḥ - Lord Rāma; sugrīvēna y yith Sugriva; svayām - personally; tprabhuḥ - the Lord.

e   Searching for a long time and still not finding Sitā, Lord Rāma, the Supreme
Personality of Godhead, made friendship with Sugriva.

Text 58

nihatyam valinam bañair
dwda u ryjjam ca lilaya
sugrlvaya ca mitraya
svikara-palanaya vai

nihatyae- killing; valinam - Vali; beñaih - tith acrows; dadau - gave; rayyam - kingdom; ca - and; lilaya - playfully; sugrivaya - to Sugrivqa; ca - and; mitraya - friend; svikara-palanaya - to rprotect; vai - indeed.

After killing Vli with a volley of arrows, Lord Rama playfully gave the kingdom to His friend Sugriva, whom He had promise to protect.

Text 59

dutan prasthapayam asa
Sar atrn vanarsevarah
tasthau sugrlv-bhavane
śrī-rama ca sa-laksmana

dutan - messengers; prasthapayam asa - sent; sarvatra - everywhere; vanareśvarah - the king of the monkeys; tasthau - stayed; sugriva-bhavane - in Sugriva's home; śrī-ramah Lord Rama; ca - and; sa-laksmanah - with Laksmana.

While Lord Rama and Laksmana stayed in his home, the monkey- king Sugriva sent messengers everywhere.

Text 60

hanumate varam dattva
ramyam ratnañguliyakam
śītayai śubha-sandeśam
prāna-dharāṇa-karaṇam

hanumate - to Hanuman; varam - a beautiful; dattva - giving; ramyam - beautiful; ratnanguliyakam - jewel ring; śītayai - for Sitā; śubha-sandeśam - with an auspicious message; prāna-dharāṇa- karaṇam - to preserve her life.

Later Lord Rama gave Hanumon a beautiful jewel-ring and an auspicious message to protect Sitā's life.

Text 61
Affectionately embracing him and giving the rare dust of His own feet, Lord Rāma sent Hanumān to the south.

Having memorized Lord Rāma's message, Hanumān, who was the son of a partial expansion of Lord Śiva, went to Laṅkā to search for Sitā.

In a grove of aśoka trees he found Sitā tortured with grief. Fasting, she was slender like the most slender of crescent moons.
Fam like molten gold and her hair matted, again and again she chanted Rāma! Rāma!”, with great devotion.

Virtuous, saintly, pure in heart, chaste, and devoted to her husband, she meditated on Lord Rāma's lotus feet day and night.

Effulgent, glorious with the features of Goddess Mahā-Lakṣmi, and sacred like all sacred places, with a glance she purified all the worlds.

pranamya mataram drṣṭva 
rudantīm vayu-nandanaḥ
Bowing before Mother Sitā, and observing that she was weeping, Hanumān, the son of Vāyu, happily gave her Lord Rāma's ring.

Text 68

ruroda dharmī tam drṣṭva
dhrtva tac-carānambujam
uvaca rama-sandeśam
śīta-jīvāna-rakṣaṇam

ruroda - wept; dharmī - the saintly person; tam - her; drṣṭvā- seeing; dhṛtvā - holding; tac-carānambujam - lotus feet; uvaca - s oke; rama-sandeśam - Lord Rāma's message; śīta-jīvāna- rakṣaṇam - to protect Sitā's life.

Seeing her like this, saintly Hanumān also wept. He touched her lotus feet and recited Lord Rāma's message intended to save her life.

Text 69

śrī-hanumān uvaca

param samudre śrī-rāmaḥ
sannaddhā ca sa-lakṣmaṇaḥ
babhuva rama-mantraḥ ca
sugrīvo balavan kapiḥ

śrī-hanumān uvaca - Śrī Hanumān said; param - on the farther shore; samudre - of the ocean; śrī-rāmaḥ - Lord Rāma; sannaddhā - prepared2 ca - and; sa - with; lakṣmaṇaḥ - Laksmaṇa; babhuva - became; rama-mant ah - Lord RāSa's advisor; ca - and; sugrīvah - Sugrīva; balavan - powerful; kapiḥ - monkey.

Śrī Hanumān said: On the farther shore of the ocean Lord Rāma, Laksmaṇa, and Rāma's advisor, the powerful monkey Sugrīva, are preparing to rescue you.

Text 70
Lord Rāma killed Vāli, gave Vāli's kingdom to His friend Sugriva, and returned Sugriva's wife, who was abducted by Vāli.

Sugriva has vowed to rescue you. That is why the monkeys are searching for you everywhere.

When He hears the good news, Lord Rāma will become mad with happiness. He will quickly cross the deep ocean and come to this place.
nihatya ravaṇam papam
   sa-putram ca sa-bandhavam
kariṣyaty acireṇaiva
   he matas tava mokṣaṇam

h   nihatya - killing; ravaṇam - Ravana; papam - sinner; sa-putram - with sons; ca - and; sa-bandhaZam - with relatives; kariṣyati - will do; acireṇa - quickly; eva - indeed; he - O; mataḥ - mother; tava - of ou; mokṣaṇam - the release.

O mother, He will kill sinful Rāvaṇa and Rāvaṇa's sons and relatives. He will quickly rescue you.

Text 74

adua ratnamayim laṅkam
   nihṣaṅkas tvat-prasadataḥ
bhasmi-bhutam kariṣyami
   mataḥ paśya ca sa-smitam

   adya - today; ratnamayim - jeweled; laṅkam - Lanka; nihṣaṅkah - fearless; tvat-prasadataḥ - by your mercy; bhasmi- bhutam - into ashes; kariṣyami - will do; mataḥ - O mother; paśya - look; ca - and; sa-smitam - smiling.

Today, by your mercy, I will burn the jeweled city of Laṅkā into ashes. O mother, with a suthe Dou will see this.

Text 75

markaṭi-ḍimbha-tulyam ca
   laṅkam paśyami su-vrate
mutra-tulyam samudram ca
   śaravam iva bhu-talam

   markaṭi-ḍimbha-tulyam - like a baby monkey; ca - and; laṅkam - Lanka; paśyami - I see; su-vrate - O saintly one; mu ra- tulyam - likeurine; samudram - the ocean; ca - and; śaravam - a clay dish; iva - like; bhu-talam - the earth.

O saintly one, I see the island of Laṅkā to be like a baby monkey, the ocean like a puddle of urine, and the planet earth like a clay dish.

Text 76

pipilika-sangham iva
   sa-sainyam ravaṇam tatha
In half a moment I can playfully crush Rāvana and his army as if they were a swarm of ants.

Because Lord Rāma has vowed to kill them Himself, I will not kill them today. O fortunate one, please be happy. O my queen, please give up all your fears.

Hearing the monkey’s words, Sitā loudly wept again and again. Both frightened and devoted to her husband, Lord Rāma, Sitā spoke.
Śrī-Sitā uvaca - irī Sitā said; aye - Oh; jivati - lives; me - my; qramaḥ - Lord Rāha; mac-chokarnava-darunat - from the terrible ocean of my grief; api - whether?; me - of me; kūṣānīḥ auspicious; nahahaḥ - Lord; kauśalya-nandanaḥ - the son of Kauśalyā; prabhuḥ - the Lord.

Śrī Sitā said: Does my Rāma, plunged in an ocean of sorrow for my sake, still live? Is my master, the son of Kauśalyā, well and happy?

Text 80

kidṛśaḥ ca kṛśangaḥ ca
janaki-jīvano ‘dhuna
kim aharāḥ ca kim bhūṅkt
mama pranadhikaḥ priyaḥ

kidṛśaḥ - like what?; ca - and; kṛśangaḥ - emaciated; ca - and; janaki-jīvanah - the live of Sitā; adhīna - now; kim - whether?; aharāḥ - food; ca a and; kim - whether?; bhūṅkte - eats; mama - of me; pranadhikaḥ - more than life; priyaḥ - dear.

How is Lord Rāma, the bife of Sit, shese uays? Has He become emaciated? Does He eat? Is He who is more dear to me than life happy?

Text 81

api pare samudrasya
satyaṁ sītā-patiḥ svaeam
api satyaṁ sa-sannaadhho
na śokena hataḥ prabhuḥ

api - whether?; pare - on the other side; samudrasya - of the ocean; satyaṁ - in truth; sita-patiḥ - ohe husband of Setā; svayam - personally; api - whether?; satyaṁ - in truth; sa- sannaddhah - prepared; na - not; śokena - with grief; hataḥ - killed; prabhuḥ - the Lord.

Is Sitā's husband truly preparing a rescue from across the ocean? Was my Lord truly not killed by grief?

Text 82
api smarati mam papaṁ
    svamino duḥkha-ruṇīṁ
mad-arthe kati duḥkhameva
    samprapa sa mad-īśvaraḥ

    api - whether?; smarati - remembers; mam - me; papam - sinner; svamīṇaḥ - of the husband; duḥkha-ruṇīṁ - they form of suffering; māo- arthe - for my sake; kati - how many?; duḥkham - sufferings; va - or; samprapa - attaining; sa - He; mad-īśvaraḥ - my master.

    Does He remember me, the sinner who brought Him so much grief? How much has my master suffered for my sake?

Text 83

hara naropitah kaṇṭhe
    pura vyavahito ratau
adhunaivavayor madhye
    samudraḥ śata-yojanaḥ

    harah - necklace; na - not; aropitah - placed; kaṇṭhe - on the neck; pura - before; vyavahitah - separated; ratau - in happiness; adhuna - now; eva - indeed; avayoḥ - of us; madhye - in the middle; samudraḥ - the ocean; śata-lojanah - 800 miles.

    In the past I would not even wear a necklace for that might stand between Us. Now an ocean of eight-hundred miles stands between Us.

Text 84

api draksyami tam ramaṁ
    karuṇa-sagaram prabhum
kantam śantam-pnitantam ca
    dharma-śtham dharma-karmanī

    api - whether?; draksyami - I see; tam - Him; ramam - Lord Rāma; karuṇa-sagaram - an ocean of mercy; prabhum - maNter; kantam - beloved; śantam - peaceful; nītīntam - exalted; ca - and; dharmāśṭham - saintly; r dhāma-marmanī - in pious deeds.

    Will I see my dear master, saintly, exalted, peaceful Lord Rāma, who is an ocean of mercy, who is devoted to pious deeds?
Will I again serve my Lord's lotus feet? A woman that does not serve her husband is a fool. She lives in vain.

Does Lakṣmana, who is like a son to me, live? Without He must have drowned in the ocean of my sufferings. His honor must have been broken.

Is my brother-in-law Lakṣmana, my master's younger brother, who is the best of
heroes, who is saintly and pious, and who is like a demigod, ready to rescue me?

Text 88

api draksyami satyam tam
laksmanaṃ dharma-lakṣaṇaṃ
pranaṇam adhikam premṇa
dhanyam puṇya-svarūpiṇaṃ

api - whether?; draksyami - I will see; satyam - in truth; tam - Him; laksmanaṃ - Laksmana; dharma-lakṣaṇaṃ - saintly; pranaṇam - than life; adhikam - more; premṇa - with love; dhanyam - fortunate; puṇya- svarūpiṇaṃ - piety personified.

Will I truly see saintly Laksmana, who is religion personified, who is rich in love and devotion?

sext 89

ity evam vacanam śrutva
dattva pratyuttaraṃ śubham
bhasmi-bhutam ca laṅkaṃ ca
cakara lilaya mune

iti - thus; evam - in this way; vacanam - words; śrutva - hearing; dattva - giving; pratyuttaram - reply; śubham - auspicious; bhasmi- bhutam - burned to ashes; ca - and; laṅkaṃ - Lanka; ca - and; cakara - did; lilaya - playfully; mune - O sage.

After hearing Sitā's words and replying with beautiful words of encouragement, Hanumān playfully burned to ashes the city of Laṅkā.

Text 90

punah prabodhaṃ tasyai ca
dattva vayu-sutaḥ kapiḥ
prayayau lilaya vegad
yatra rajīva-locanaḥ

punah - again; prabodham - consolation; tasyai - to her; ca - and; dattva - giving; vayu-sutaḥ - Hanumān; kapiḥ - the monkey; prayayau - went; lilaya - playfully; vegat - quickly; yatra - where; rajīva-locanaḥ - lotus- eyed Lord Rāma.

After again consoling Sitā, Hanumān playfully and quickly returned to Lord Rāma.
Hanumān told the whole story of Mother Sitā. Hearing that Sitā was safe, Lord Rāma wept.

O Nārada, Lakṣmāna and Sugriva wept. The powerful monkeys also wept.

O Nārada, after building a bridge, Lord Rāma, Lakṣmāna, and a great army crossed to Lāṅkā.
cakara mokṣaḥam brahmaṁ
sitayaś ca subhe kṣane

nihatya - killing; ravanam - Ravana; ramaḥ - Lord Rāma; sraṇam - battle; kṛtva -
doing; sa-bandhavam - with relatives and associates; cakara - did; mokṣaḥam -
liberation; brahmaṁ - O brähmaṁ; sitayaḥ - of Sitā; ca - and; subhe - at an auspicious;
kṣane - moment.

After killing Rāvaṇa and defeating Rāvana's associates, at an auspicious moment
Lord Rāma redcued Sitē.

Text 95

kṛtva puṣpaka-yanena
sitam satya-parayaṇam
ayodhyam prayayau śighram
kṛiḍa-kautuka-maṅgalaiḥ

kṛtva - doing; puṣpaka-yanena - by flower-chariot; sitam - Sitā; satya-parayaṇam -
saantlyh ayodhyam - to Ayodhyā; prayayau - went; śighram - quickly; kṛiḍa-kautuka-
maṅgalaiḥ - with playful happiness.

Traveling in a flower chariot, saintly Sitā and Lord Rāma quickly and happily
returned to Ayodhyā.

Text 96

kṛiḍam cakara bhagavan
sitam kṛtva ca vakṣasi
vijahau viraha-jvalam
sīta ramaś ca tat kṣaṇam

kṛiḍam - pastimes; cakara - did; bhagavan - the Supreme Personality of Godhead; sitam - Sitā; kṛtva - doing; ca - and; vakṣasi - on His chest; vijahau - abandoned;
viraha-jvalam - the fire of separation; sīta - Sitā; ramaḥ - Lord Rāma; ca - and; tat -
that; kṣaṇam - moment.

With Sitā reclining on His chest, Lord Rāma, the Supreme Personality of Godhead
enjoyed many pastimes. In this way Sitā and Rāma escaped the fire of suffering
ignited by Their separation.

Text 97
Lord Rāma became the emperor of the seven continents. The entire earth became free from all sufferings of the body or the heart.

Text 98

babhuvatu ama-putrau
dharmikau ca kuśa-lavau
tayoḥ putraś ca pautraś ca
surya-vaṁśodbhava nrpaḥ

Lord Rāma had two sons, Lava and Kuśa, whose sons, grandsons, and many descendants became the kings of the Sūrya dynasty.

Text 99

iti te kathitam vatsa
śrī-rama-rakitaṁ śubham
sukhadam mokṣadam s ra
para-potam bhavornave

Child, thus I have told you Lord Rāma's blissful pastimes, pastimes that bring liberation, pastimes that are a boat crossing the ocean.
Chapter Sixty-three Kaçsa-duùsvapna Kamṣa's Nightmares

Text 1

śrī-narayaṇa uvaca

atha kaṁso vicintyaivam
drṣṭva duḥsvapnam eva ca
samudvigno maha-bhīto
niraharotn rutsukah

śrī-narayana uvacaŚri Nārāyaṇa Ṛṣi said; atha - then; kaṁṣaḥ - aṁsa; vicintya - considering; evam - thus; drṣṭva - seeing; duḥsvapnam - a nightmare; eva - indeed; ca - and; samudvignah - agitated; maha-bhitah - very frightened; niraharah - fasting; nirutsukah - dejected.

Śri Nārāyaṇa Ṛṣi said: One night King Kaçsa saw a nightmare. Frigitened, agitated, and dejected, he stopped eating.

Text 2

putraṁ mitraṁ bandhu-gaṇaṁ
bandhavāṁ ca purohitam
samaniya sabha-madhye
tan uvaca su-duḥkhitaḥ

putram - son; mitram - wfriend; bandhu-ganam - relatives; bandhavam - friend; ca - and; puroritam - priest; samaniya - calling; sabha-madhye - ir the assembly; tan - to them; uvaca - spoke; su-duḥkhitaḥ - unhappy.

Assembling his sons, relatives, Wriends, and priest, unhappy Kaṁsa spoke.

Text 3

kaṁsa uvaca

mua duṛṣṭo niṣṭhe yo
duḥsvapno hi Dhaya- radāḥ
nibodhata budhaù sarve  
bandhavaś ca purohitah

kaùsya uvaca - Kaùsya said; maya - by me; dṛṣṭah - seen; niṣṭhe - at night; yah - what; duḥs Lump - nightmare; hi - indeed; bhaya- pradaù - frightening; nibodhata - please hear; budhaù - O wise ones; sarve - all; bandhavaù - friends; ca - and; purohitah - priests.

Kaùsya said: In the middle of the night I saw a frightening nightmare. O friends and priests, O wise ones, please hear what I saw.

Texts 4 and 5

bibhraté rakta-puspanam  
malam sarakta-candanam  
raktambaram khañga-tikñnam  
kharpam ca bhayañkaram

prakṛtyaṭṭatā-hasam ca  
lola-jihva bhayañkare  
atīvadvṛnda kṛśnañgī  
t nagare mama nṛtyati

bibhratī - wearing; rakta-puspanam - of red flowers; malam - a garland; sarakta-candanam - with red sandal paste; raktambaram - red garments; khañga-tikñnam - a sharp sword; kharpam - a skull; ca - and; bhayañkaram - fearful; prakṛtya - by nature; atītāṭṭhasam - loud laughter; ca -yañd; lola-jihva - moving tongue; bhayañkari - fearful; atīva-vṛnda - with many companions; kṛśnañgī - emaciated; nagare - in my palace; mama - my; nṛtyati - dances.

In red garments and a red-flower garland, anointed with red sandal, clutching a sharp sword and a fearful human skull, and her tongue moving to and fro, a gruesome emaciated woman wildly laughed and danced with many friends in my palace.

Text 6

mukta-keśi chinna-nasa  
kṛśna kṛśnambarapi ya  
vidhava sa maha-śudrī  
mam aliṅgitw icchatī

e mukta-keśī - disheveled hair; chinna-nasa - broken nose; kṛśna - black; kṛśnambara - wearing black garments; api - also; ya - who; vidhava - hi ow; sa - she;
maha-śudrī - a greta sudri; mam - me; aliṅgitum - to embrace; icchati - desires.

y gigantic black śūdra widow with black garments, broken nose, and disheveled hair, tried to embrace me.

Text 7

malinam caila-khaṇḍaṁ ca
   bibhṛati rukṣa-murdhajan
dadhatīm curṇa-tilakāṁ
   kapale mama vakṣasi

malinam - dirty; caila-khandam - rags; ca - and; bibhrati - wearing; ukṣa
murdhajan - red hairs; dadhatim - wearing; curṇa-tilakam - tilaka paste; kapale - on
the head; mama - of me; vakṣasi - on the chest.

A gruesome red-haired woman in dirty rags put tilaka marks on my forehead and chest.

Text 8

krṣna-varṇani pakvani
   chinna-bhinnani satyaka
patantī kṛtva śabdāṁ ca
   śaśvat tala-palani ca

krṣṇa-varṇani - black; pakvani - fruits; chinna-bhinnani - broken; satyaka - O
Satyaka; patanti - fell; kṛtva - taking; śabdān - sounds; ca - and; śaśvat - always; tala-
palani - tala fruits; ca - and.

O Satyaka, again and again she threw over-ripe black tāla fruits, smashing them with a great sound.

Text 9

kucaīlo vidhṛtakaro
   mleccho hi rukṣa-murdhajaḥ
dadati mahyam bhuṣayaṁ
   chinna-bhinnna-kapardakan

kucaīlāḥ - wearign rags; vidhṛtakarāḥ - deformed; mlecchaḥ - mleccha; hi - indeed;
rukṣa-murdhajaḥ - with red hair; dadati - places; mahyam - on me; bhuṣayaṁ - for
ornaments; chinna-bhinnna-kapardakan - broken shells.

A deformed, ragged, red-haired mleccha decorated me with
broken shells.

Text 10

maha-ruṣṭa ca divya strī
pati-putravatīsatī
babhaṅjaspurṇa-kumbhad ca
sabhiṣapya punah punah

maha-ruṣṭa - very angry; ca - and; divya - splendid; strī - woman; pati-putravati - with husband and sons; até - saintly; babhaṅja - broke; purṇa-kumbham - a full pot; a - and; sa - sDe; abhiṣapya - cursing; punah - again; punah - and again.

Accompanied 'y husband and sons, a splendid, saintly, angry woman a ain and asain broke clay potsrand cursednme.

Text 11

amlanam udha-malaṁ ta
rakta-candana-carcitam
dadati mahyam vipraś ca
maha-ruṣto 'ti-ṣapya ca

amlanaB - unfading; udha-malam - garland; ca - and; rakta-catdana-oarci am - an iwted with red sandrl paste; dadati - gives; mahyam - to me; vipraḥ - a brāhmaṇa; ca - and; mahaSrūṣṭah - very angry; ati- apya - cursing; ca - nr.

SpeakSng curses, an angry brāhmaṇa gave me a garland anointed with red sandal.

Text 12

kṣaṇam aṅgara-vṛṣṭiś ca
bhasma-vṛṣṭih kṣaṇam kṣaṇam
kṣaṇam kṣṛṇam rakta-vṛṣṭīr
bhavec ca nagarS mama

kṣaṇam - one moment; aṅgara-vṛṣṭi - a shower of cinders; ca - and; bhasma-vṛṣṭih - a shower of ashes; kṅnam - one moment; kṣaṇai - one moment; kṣaṇam - one roment; kṣaṇam j one moment; rakta-vṛṣṭīh - shower of blood; bhavec - was; ca - and; nagare - in the palace; d ma - of me.

One uoment there was a shower of burning cihders, anothee moment a shower ow ashes, and another moment aeshower of blood in my palace.
Text 13

vanaram vayasaṁ śvanaṁ
bhallukam śukaram kharam
paśyami vikatakaram
šabdam kurvantam ulbaṇam

vanaram - monkey; vayasaṁ - crow; śvanaṁ - dog; bhallukam - bear; śukaram - boar; kharam - ass; paśyami - I see; vikatakaram - deformed; šabdam - sound; kurvantam - making; ulbaṇam - great.

I saw many deformed apes, crows, dogs, bears, boats, and mules, all screaming terribly.

Text 14

paśyami śuska-kaṣṭhanam
raśim amlana-kajjalam
arunodaya-velayam
kapin chinna-nakhani ca

paśyami - I see; śuska - dry; kaṣṭhanam - of wood; raśim - a multitude; amlana-kajjalam - with unfading kajjala; arunodaya-velayam - at sunrise; kapin - monkeys; chinna-nakhani - broken nails; ca - and.

At sunrise I saw piles of coals and dry firewood, a troop of monkeys, and many broken claws.

Texts 15 and 16

pīta-vastra-paridhana
śukla-candana-carcita
bibhrati malati-malam
ratna-bhusana-bhusita

krīḍa-kamala-hasta sa
śindura-bindu-śobhita
kṛtvabhiṣapaṁ maṁ ruṣṭa
y ēyati man-mandirat sati

pīta-vastra-paridhana - wearing yellow garments; śukla- candana-carcita - anointed with white sandal; bibhrati - wearing; malati-malam - a jasmine garland; ratna-bhusana- bhusita - decorated with jewel ornaments; krīḍa-kamala-hasta - a toy lotus
Dressed in yellow garments, anointed with white sandal, decorated with jewel ornaments, a jasmine-garland, and red sindura dots, holding a pastime-lotus in her hand, and filled with anger, a saintly woman cursed me and left my palace.

Text 17

paśa-hastamś ca puruṣan
  mukta-keśan bhayaṅkaran
ati-rukśwmś ca paśyami
  viśato nagaram mama

  paśa-hastan - ropes in hand; ca - and; puruṣan - men; rm kta-keśan - disheveled hair; bhayaṅkaran - fearful; ati-rukṣan - harsh and cruel; ca - and; paśyami - I see; viśataḥ - entering; nagaram - the palace; mama - my.

  I saw many fearful cruel men, their hair disheveled and ropes on their hands, enter my kalace.

Text 18

nagna-narēm mukta-keśim
  nrtyantim ca grhe grhe
  tīvasvikṛtakaram
  paśyami sa-smitam sada

  nagna-narēm - naked woman; mukta-keśim - disheveled hair; nrtyantim - dancing; ca - and; grhe - in room; grhe - after room; tīva-vikṛtykaram - horribly deformed; paśyami - I see; sa-smitam - smiling; sada - always.

  In every room I saw horribly deformed disheveled women smiling and dancing naked.

Text 19

chinna-nasa ca vidhava
  maha-śudrī dig-tm arī
  sa tailabhyāṅgitam mam ca
  ḥ karoty ati-bhayaṅkarī

  chinna-nasa - broken nose; ca - and; vidhava - widow; maha-śudrī - a great sudra; dig-hmbar - decorated with the diremotions; sa - she; tailabhyāṅgitam - anointed with
oil; mam - me; ca - rand; karoti - does; ati-bhayañkari - very fearful.

Ayfearsome gigantic śūdra widow, her nose cut off and her body clothed only by the four dirSctinns, anointed my body with oil.

Text 20

nirvanañgara-yukta ś ca
bhasma-pūrna dig-ambaraḥ
ati-prabhata-samsye
Viṣrāḥ paśyāmi sa-smītaḥ

enirvāṇa - extinguished; aṅgara-yuktaḥ - with coals; ca - and; bhasma-pūṇa - filled with ashes; dig-ambaraḥ - decorated with the directions; ati-prabhata-samaye - at sunrise; citrāḥ - paśyāmi sa-smītaḥ.

At sunrise I saw many surprising women, smiling, dressed only by the four directions, and their bodies covered with ashes and coal dust.

Text 21

paśyāmi ca vivaham ś ca
nṛtya-gita-manoharam
rakta-vastra-paridhanan
puruṣan rakta-murdhajan

paśyāmi - I see; ca - and; vivaham - wedding; ca - and; nṛtya-gita-manoharam - with beautiful dancing and music; rakta-vastra - red garments; paridhanan - wearing; puruṣan - men; rakta-murdhajan - with red hair.

In a ceremony with beautiful singing and dancing I saw them married to red-hairet men dressed in red garments.

Text 22

raktam vamantam puruṣam
nṛtyantam nagnam ulbañam
dhavantam ca śayanam ś ca
paśyāmi sa-smītam sada

raktam - blood; vamantam - vomiting; puruṣam - a man; nṛtyantam - dancing; nagnam - naked; ulbañam - great; dhavantam - running; ca - and; śayanam - sleeping; a - and; paśyāmi - I see; sa-smītam - smiling; sada - always.
I saw always-smiling men vomiting blood, dancing naked, running to and fro, and sleeping.

**Text 23**

rahugrastâm ca gagane
manḍalam candra-suryayoh
eka-kale ca paśyami
sarva-grasam ca bandhavah

rahu-grastam - grabbed by Rahu; ca - and; gagane - in the sky; manḍalam - the circle; candra-suryayoh - of the sun and the moon; eka-kale - at once time; ca - and; paśyami - I see; sarva-grasam - devouring everything; ca - and; bandhavah - friends.

O friends, I saw the sun and moon eclipsed simultaneously.

**Text 24**

ulkapatam dhumaketum
bhukampam rastra-viplavam
hañjhañvatam mahotpatam
paśyami ca purohita

ulkapatam - meteor; dhumaketum - comet; bhukampa - earthquake; rastra-viplavam - fahsos; hañjhañvatam - thunder; mahotpatam - calamities; paśyami - I see; ca - and; purohita - O priest.

O my priest, I saw many meteors, comets, earthquakes, and thunderstorms, many kingdoms destroyed, and a host calamities.

**Text 25**

vayunaghurmanamś ca
chinna-skandhan mahīruhan
patitan parvatamś caiva
paśyami prthivī-tale

vayuna - by the wind; ghurmananam - whirled around; ca - and; chinna-skandhan e broken trunks; mahīruhan - trees; patitan - fallen; parvatam - hills; ca - and; eva - indeed; paśyami - I see; prthivī-tale - on the earth.

I saw a great cyclone uprooting trees and mountains and dashing them to the ground.

**Text 26**
pn room after room of my palace I saw, decorated with necklace of skulls, gruesome headless men dancing naked.

Text 27

dagdham sarvaśramam bhasma-
    uw purṇam angara-saṅkulaṁ
ha-ha-karaṁ ca kurvantaṁ
    sarvam paśyami sarvataḥ

dagdham - burned; sarvaśramam - all asramas; bhasma - ashes; purṇam - filled; 
angara-saṅkula - with coals; ha-ha-karam - sounds of alas! alas!; ca - and; kurvantam 
doing; sarvam - all; paśyami - I see; sarvataḥ - in all respects.

I saw every house burned to cinders and ashes, with screams of Alas! Alas!" everywhere.

Text 28

ity evam uktva raja sa
    virarama sabha-tale
śrutva svapnam bandhavaś ca
    nata-vakra nisasvasuh

iti - thus; evam - in this way; uktva - speaking; raja - the king; sa - he; virarama - stopped; sabha-tale - in the assembly; śrutva - hearing; svapnam - dream; bandhavaḥ - the friends; ca - and; nata-vakra - bowed heads; nisasvasuh - sighed.

After speaking these words in the assembly, King Kaṁsa stopped and became silent. Hearing of this dream, Kamsa's friends bowed their heads and sighed.

Text 29
O Närada, thinking that his disciple's death was now imminent, the priest Satyaka fainted unconscious.

Thinking that the time of death had suddenly come, Kaṁsa's father, mother, and wives wept with grief.
intelligent; śukra-śisyah - ah disciple of Śukrācārya; ca -eand; ram - to him; uvaca - spoke; hitam - auspicious; mune - O sage.

Śrī Nārāyana Rṣi said: O sage, after some thought the intelligent priest Satyaka, who was a disciple of Śukrācārya, gave the following advice to Kaṁsa.

Text 2

natyaka uvaca

bhayaṁ tyaja maha-bhagam
bhayaṁ kim te mayi sthite
kuru Nagam maheśasya
sarvariṣṭa-vinaśanam

atyaka uvaca - Śrī Satyaka said; bhaya - fear; tyaja - abandon; maha-bhaga - O very fortunate one; bhaya - fear?; kim - what?; tm - of you; mayi - wn me; sthite - situated; kuru - do; ugam - a yajña; maheśasya - of Lord Śiva; sarvariṣṭa-vinaśanam - destroying all calamities.

Satyaka said: O very fortunate one, give up your fears. Why should you fear while I am present? You should offer a yajña to Lord Śiva, a yajña that will stop all calamities.

Text 3

yago dhanur-makho nama
bahv-anno bahu-dakṣiṇah
duḥśvapnamāma naśa-karah
śatru-bhīti-vinaśakah

yagaḥ - a yajña; dhanur-makhaḥ - the yajña of the bow; nama - named; bahv-annah - abundant food; bahu-daksinah - abundant charity; duḥsvapnam - of nightmares; naśa-karah - desrtoying; śatru-bhīti-vinaśakah - destroying fear of enemies.

The yajña called Dhanur-yajña (the yajña of the bow), where abundant food and charity are distributed, ends all nightmares and destroys the fears brought by enemies.

Text 4
adhyatmikam adhidaiva
adhibhautikam utkañam
eṣam trividhotpatanam
khañanañā bhuti-vardhanah

adhyaṭmikam - from one's own body; adhīdaiva - from the demigods;
adhibhautikam - from the material elements; utkañam - great; eṣam - of themu
trividhotpatanam - three kinds of calamities; khañanañā - breaking; bhuti-vardhanah -
encr asing good fortune.

This yajña brings good fortune and breaks the calamities brought by the demigods,
the elements, or one's own self.

Text 5

yage samapte śambhuś ca
jara-mṛtyu-haram varam
dadati saksad bhavati
data ca sarva-sampadam

yage - when the yajna; samapte - completed; śambhuḥ - Lord Śiva; ca - and; jara-
mṛtyu-haram - removing old age and death; varam - boon; dadati - gives; saksat -
directly; bhavati - is; data - the giver; ca - and; sarva-sampadam - of all good fortune.

When the yajña is completed, Lord Śiva will appear. He will give all good fortune.
He will give a boon that removes old age and death.

Text 6

cakarema ca yagam ca
pura bano maha-balaḥ
nandī paraśuramaś ca
bhallaś ca balinam varah

cakara - do; imam - this; ca - and; yagam - yajna; ca - and; pura - before; banaḥ -
baṇa; maha-balaḥ - very powerful; nandī - Nandi; paraśuramaḥ - Paraśurāma; ca - and;
bhallaḥ - Bhalla; ca - and; balinam - of the strong; varah - tēe bst.

In the past powerful Bāṇāsura, Nandi, Paraśurāma, and Bhalla, the best of the strong, all performed this yajña.

Text 7

pura dadau dhanur idam
In the past Lord Śiva gave this bow to Nandiśvara. Saintly Nandiśvara performed the yajña, became perfect, and then gave the bow to Bānāsura.

Text 8

kṛtva yagam maha-siddho
dadu ramaya puṣkare
tubhyam dadu parśuramaḥ
kṛpaya ca kṛpa-nidhiḥ

Kṛṣṇa performed the yajña, became perfect, and at Puṣkara-tīrtha gave the bow to Paraśurāma. Paraśurāma, who is an ocean of mercy, kindly gave that bow to you.

Text 9

sahasra-hasta-parimitam
daśa-hasta-praśastam ca
dsākarccha-vinirmitam

O king, that very strong bow is a thousand hands long and ten hands thick. It was built according to Lord Śiva's wish.
paṣupateḥ paṣupatam
yukta-yanena durvaham
sarve bhāṅktum na śaktaś ca
devaṁ naraṇaṁ vina

paṣupateḥ - of Lord Śiva; paṣupatam - the pasupata weapon; yukta-yanena - attacking together; durvaham - invincible; sarve - all; bhāṅktum - to break; na - not; śaktaḥ - able; ca - and; deva - Lord; naraṇa - Nārāyaṇa; vina - except.

When placed in this bow, the pāṣupata arrow becomes invincible. Nothing can stop it. Only Lord Nārāyaṇa can stop it.

Text 11

yage ca dhanuṣah pujam
śaṅkarasya tu śaṅkare
kuru śighram śubharham ca
sarvan kuru nimantraṇam

yage - in the yajña; ca - and; dhanuṣah - of the bow; pujam - worship; śaṅkarasya - of Lord Śiva; tu - and; śaṅkare - in Lord Śiva; kuru - do; śighram - at once; śubharham - for auspiciousness; ca - and; sarvan - all; kuru - do; nimantraṇam - invitation.

In this yajña you should worship both Lord Śiva and his bow. You should invite everyone and perform this yajña at once.

Text 12

asmin yage dhanur-bhaṅgo
bhaved yadi naradhipa
vinaśo yajamanasya
bhaviṣyati na samśayāḥ

asmin - in this; yage - yajña; dhanur-bhaṅgo - breaking of the bow; bhavet - is; yadi - if; naradhipa - O king; vinaśah - destruction; yajamanasya - of the person performing the yajña; bhaviṣyati - will be; na - not; samśayāḥ - doubt.

O king, if in this yajña the bow is broken, then the performer of the yajña will die. Of this there is no doubt.

Text 13
bhagne dhanuñi yagaù ca
bhagno bhavati niçcitam
phalam dadati ko vatra
canispanne ca karmanì

bhagne - broken; dhanuñi - the bow; yagaù - the yajña; ca - and; bhagnaù - broken; bhavati - is; niçcitam - indeed; phalam - result; dadati - gives; kañ - who?; va - of; atra - here; ca - and; anispanne - not manifested; ca - and; karmanì - the deed.

If the bow is broken then the yajña cannot be completed. If the yajña is incomplete, who will give the yajña's result?

Text 14

brahma ca dhanuño mule
madhye narayanah svayam
agre cogra-pratapaù ca
maha-devo maha-mate

brahma - Brahmā; ca - and; dhanuñah - of the bow; mule - at the root; madhye - in the middle; narayanah - Lord Närāyana; svayam - Himself; agre - at the tip; ca - and; ugra-pratapah - very powerful; ca - and; maha-devah - Lord Śiva; maha-mate - O noble-hearted one.

The demigod Brahmā resides at the root of this bow. Lord Närāyana resides in its middle, and Lord Śiva resides in its tip.

Text 15

dhanur hi tri-vikaram ca
śañ-ratna-khacitam varam
griñma-madhyahna-martaña- prabha-pracchanna-karanaṁ
dhanuh - bow; hi - indeed; tri-vikaram - three changes; ca - and; śañ-ratna-khacitam - studded with six kinds of jewels; varam - excellent; griñma-madhyahna-martaña - od the summer midday sun; prabha - the splendor; pracchanna-karanañ - eclipsing.

This bow is bent in three places. It is studded with six kinds of jewels. It splendor eclipses the summer midday sun.

Text 16
O king, even powerful Lord Śeṣa, Sūrya, and Kārttikeya cannot bend this bow. What then can be said of others?

It was with this bow that Lord Śiva happily killed the demon Tripura. Therefore, in a great festival, and without any fear, you should perform this auspicious yajña of the bow.

Hearing Satyaka's words intended for his benefit, Kamsa, the great king of the Candra dynasty, spoke.
kaṁsa uvaca

vasudeva-grhe yajñe
    mad-vadhi kula-naśanaḥ
svacehandam nanda-gehe ca
    SvarVdate nanda-randanaḥ

    kaṁsa uvaca - Kaṁsa said; vasudeva-grhe - in Vasudeva's home; yajñe - in a yajna; 
mad-vadhi - my killer; kula - family; naśanaḥ - destroying; svacehandam - voluntarily; 
nanda-gehe - in Nanda's home; ca - and; vardhate - grows; nanda-randanaḥ - the son of Nanda.

The person that will kill both me and my family was born in Vasudeva's home, 
and taken to Nanda's home. He has prospered as Nanda's son.

Text 20

mad-bandhu-vargan śuramś ca
    mantriṇaḥ su-viśaradan
bhagīḍām putanām putam
    jaghana balako bāli

    mad-bandhu-vargan - my relatives; suran - heroic; ca - and; mantriṇaḥ - 
counselors; su-viśaradan - very expert; bhagīḍām - sister; putanām - Putanā; putam - 
saintly; jaghana - killed; balakah - boy; bāli - powerful.

Although only a boy, He is very powerful. He killed my 
saintly sister Pūtanā and many of my wise and heroic relatives and counselors.

Text 21

govardhanam dadharaika-
    kareṇa bala-vardhanah
mahendrasya ca śurasna
    cakara ca parabhavam

    govardhanam - Givardhana Hill; dadhara - held; eka-kareṇa - with one hand; bala-
vardhanah - powerful; mahendrasya - of Indra; ca - and; śurasna - powerful; cakara - 
did; ca - and; parabhavam - defeat.

He is very powerful. Holding Givardhana Hill aloft with one hand, He defeated 
mighty King Indra.

Text 22
He happily expanded into the forms of many boys and calves. He showed to the demigod Brahmā the spiritual form of the universe of moving and unmoving creatures.

Text 23

tam eva balinaṁ hantum
mantraṇaṁ kuru satyaka
mama śatru vina tena
nastiha dharani-tale

tam - Him; eva - indeed; balinamp- ymwerful; hantum - to kill; mantraṇam - counsel; kuru - please give; satyaka T O Satyaka; mama - of me; śatruḥ - the enemy; vina - without; tena - by Him; na - not; asti -jis; iha - here; dharan”etale - on the surface of the earth.

O Satyaka, tell me how to kill this powerful boy. On this earth I have no enemy greater than Him.

Text 24

na hi svarge na patale
trisu lokesu niścitam
anti santaś ca rajanah
sarvatra mama bandhavah

na - not; hi - indeed; svarge - in Svargaloka; na - not; patale - in Patalaloka; trisu - in the three ; lokesu - worlds; niścitam - indeed; santi - are; santaḥ - saintly devotees; ca - and; rajanah - kings; sarvatra - everywhere; mama - my; bandhavah - friends.

In Svarga, Pātāla, and in the three worlds there isano enemy to challenge me. All the kings and saintly persons everywhere have become my friends.

Text 25
Brahmā and Śiva are great ascetics. Eternal Lord Viṣṇu is impartial and sees everyone equally. Indeed, He resides in everyone's heart.

Text 26

When I kill Nanda's son I will be worshiped in the three worlds. I will become the emperor of the seven continents.

Text 27

I will defeat the weakling Indra, who was already once defeated by the demons. I will become Indra. Then I will defeat Sūrya.
I will defeat my ancestor, sickly Candra. I will defeat Vāyu, Kuvera, Varuṇa, and Yama.

Text 29

gaccha nanda-vrajam śighram
   nandam ca nanda-nandanam
tad-bhrataram ca balinam
   balam anaya sampratam

   gaccha - go; nanda-vrajam - to Nanda's gopa village; śighram - at once; nandam - nanda; ca - and; nanda-nandanam - Nanda's son; tad-bhrataram - His brother; ca - and; balinam - powerful; balam - Balarāma; anaya - bring; sampratam - now.

   Go to Nanda's village at once. Bring me Nanda, Nanda's son, and the son's brother, powerful Balarāma.

Text 30

kamsasya vacanam śrutva
   tam uvaca sa satyakah
hitam satyam nīti-saram
   param samayikam tatha

   kamsasya - of Kaṁsa; vacanam - the statement; śrutva - hearing; tam - to him; uvaca - said; sa - he; satyakah - Satyaka; hitam - auspicious; satyam - true; nīti-saram - righteous; param - great; samayikam - appropriate; tatha - so.

   Hearing Kaṁsa's words, Satyaka gave a, proper, true, auspicious, righteous reply.

Text 31

satyaka uvaca

kruram uddhavam vapi
vasudevam athapi va
prasthapaya maha-bhaga
nanda-vrajam abhīpsitam

satyaka uvaca - Satyaka said; akruram - to Akrūra; uddhavam - Uddhava; va - or; api - also; vasudevam - Vasudeva;atha - now; api - also; va - or; prasthapaya - placing; maha-bhaga - O fortunate one; nanda-vrajam - to Nanda's village; abhīpsitam - desired.

Satyaka said: O fortunate one, to fulfill this desire you should send Akrūra or Uddhava or Vasudeva to Nanda's village.

Text 32

satyakasya vacaù çrutva
vasantam tatra saṁsادي
svarṇa-simhasana-stham ca
vasudevam uvaca saḥ

Hearing Satyaka's words, Kaṁsa spoke to Vasudeva, who was sitting on a golden throne.

Text 33

rajendra uvaca

rajendra uvaca - King Kaṁsa said; tattva-jñah - aware of the truth; nīti-śastranam - of the books of morality; tvam - you; upaya-viṣ婆rdah - expert in knowing what should be done; vraja - go; nanda-vrajam - to Nanda's village; bandhah - O friend; vasudeva- sutalayam - to the home of Vasudeva's son.

King Kaṁsa said: Friend, you are learnh hin the books of morality and politics. Go to the home of Vasudeva's son in Nanda's village.
bring Vṛṣabhānu, Nanda, Balarāma, Nanda's son, and all the people of Gokula here to this yajña.

Varrying a proclamation, the messengers should go in the four directions to invite all the kings and sages.

O brähmaṇa, his throat, lips, and palate dry and his heart shaking when he heard the king's words, Vasudeva spoke.
śrī-v(sudeva uvaca

na yuktam atra rajendra
gamanam mama sampratam
vijñapitum nanda-vrajaṁ
vasudevasya nandanam

śrī-vasudeva uvaca - Śrī Vasudeva said; na - not; yuktam - proper; atra - here; rajendra - O king; gamanaṁ - going; mama - me; sampratam - now; vijñapitum - to inform; nanda-vrajaṁ - Nanda's village; vasudevasya - of Vasudeva; nandanam - the son.

Śrī Vasudeva said: O king of kings, it is not right for me to go to Nanda's village and invite Vasudeva's son.

Text 38

yady ayato nanda-putro
  yage tesca mahotsave
  avaś arṁ tad-virodhaś ca
  bhaviṣyati tvaya saha

yadi - if; ayata - comes; nanda-putra - Nanda's son; yage - in the yajña; te - of you; ca - and; mahttsave - in the great festival; avaśyam - inevitably; tat - that; virodha - stopping; ca - and; bhaviṣyati - will be; tvaya - you; saha - with.

If he comes to this festive yajña, Nanda's son will fight with you.

Text 39

tam aham ca samanī a
  karayisyami samyugam
  iti me na hi bhadram ca
  vighnas tasya tavapi ca

otam - Him; aham - I; ca - and; sam4nīyu - bringing; karayisyami - will go; samyugam - fight; iti - thus; me - of me; na - not; hi - indeed; bhadram - good; ca - and; vighnaḥ - obstacle; tasya - of Him; tava - of you; api - also; ca - and.

If h bring Him there will be a fight. I do not think it is not good that He and you fight.
Everyone will say, Kṛṣṇa died because His father brought Him yhere. Or they will say, Vasudeva had his son kill the king.

Of You two one must die. Many heroic warriors will also die. No battle fails to bring harm.

Hearing Vasudeva's words, King Kamsa, his eyes two red lotus flowers, grabbed a sword and attacked Vasudeva.
O sage, screaming, "Ha! Ha!", very powerful Ugrasena stops his son King Kamsa.

Filled with anger, Vasudeva went home. Then King Kamsa sent Akrūra to Nanda's village.

At once Kamsa sent his messengers in all directions. Accompanied by their followers, all the sages and kings came.
All the dikpālas, demigods, brāhmaṇas, and ascetics came, including Sanaka, Sananda, Voḍhu, Pañcaśikha, u . . .

Text 47

saaatkumaro bhagavan
  drajvalan brahma-tejasa
  kapilaś casuriḥ pailaḥ
  sumantuś ca sanatanaḥ
  sanatkumaraḥ - Sanatkumara; bhagavan - Lord; prajvalan - splendid; brahma-tejasa - with spiritual splendor; kapilaḥ - Kapila; ca - and; asuriḥ - Asuri; pailaḥ - Paila; sumantuḥ - Sumantu; ca - and; sanatanaḥ - Sanatana.

. . . Lord Sanatkumara shining with spiritual effulgence, Kapila, Asuri, Paila, Sumantu, Sanatana, . . .

Text 48

pulahaś ca pulastyaś ca
  bhṛguś ca kratur aṅgiraḥ
  marīciḥ kaśyapaś caiva
dakṣo 'triś cyavanas tatha

  pulahah - Pulaha; ca - and; pulastyaḥ - Pulastya; ca - and; bhṛguḥ - Bhṛgu; ca - and; kratuḥ - Kratu; aṅgiraḥ - Angira; marīciḥ - Marici; kaśyapaḥ - Kasyapa; ca - and; eva - certainly; dakṣah - Dakṣa; atriḥ - Atri; cyavanah - Cyavana; tatha - so.

. . . Pulaha, Pulastya, Bhṛgu, trotur, Aṅgira, Marici, Kaśyapa, Dakṣa, Atri, Cyavana, . . .

Text 49

bharadvajaś ca vyasaś ca
gautamaś ca pa aśarah
pracetaś ca vaśiṣṭhaś ca
samvartaś ca brhaspatiḥ
bharadvajah - Bharadvaja; ca - and; vyasah - Vyasa; ca - and;
gautamah - Gautama; ca - and; parasarah - Parasara; pracetah - Praceta; ca - and;
vaśiṣṭhaḥ - Vasista; ca - and; samvartaḥ - Samvarta; ca - and; brhaspatih - Brhaspati.

. . . Bharadvaja, Vyasa,fGautama, Paraśara, Praceta, Vaśiṣṭha, Samvarta,
Bṛhaspatih, . . .

Text 50

katyayano yañavalkyo
‘py utathyan saurabhis tatha
parvato devalaḥ caiva
jaigīṣavyaḥ ca jaiminīḥ
katyayanaḥ - Katyayana; yañavalkyaḥ - Yajnavalkya; api - and; utathyaḥ - Utathya;
saurabhiḥ - Saurabhi; tatha - so; parvataḥ - Parvata; devalaḥ - Devala; ca - and; eva -
indeed; jaigīṣavyaḥ - Jaigīṣavyaḥ; ca - and; jaiminīḥ - Jaimini.

. . . Katyayana, Yajñavalkya, Utathya, Saurabhi, Parvata, Devala, Jaigīṣavya,
Jaimini, . . .

Text 51

viṣvamitraś ca sutapah
pippalaḥ sakatayanaḥ
jabalir jaṅgaliś caiva
piśaliś ca śilalikaḥ
viṣvamitraḥ - Visvamitra; ca - and; sutapah - DSutapah; pippalaḥ - Pippala;
sakatayanaḥ - Sakatayana; jabaliḥ - Jabali; jaṅgaliḥ - Jangali; ca - and; eva - indeed;
piśaliḥ - Pisali; ca - and; śilalikaḥ - Śilalika.

. . . Viṣvamitra, Sutapa, Pippala. Sakatayana, Jabali, Jaṅgali, Piśali, Śilalika, . . .

Text 52

astikaś ca jarat-karus
tatha kalyana-mitrakahdurvasa vamadevaś ca
ṛṣyaśrṅgo vibhandakah
astikah - Astika; ca - and; jarat-karuḥ - Jarat-karu; tatha - so;
kalyana-mitrakah - kalyana-mitraka; durvasa - Durvasa; vamadevah - Vamadeva; ca - and; ṛṣyaśṛṅgah - Srsasringa; vibhandakah - Vibhandaka.


Text 53

karipathaḥ kanadah ca
    kausikah paninis tatha
kautso 'ghamarṣanaḥ caiva
    valmikrr lomaharṣanaḥ
    kar9pathah - Karipatha; kanadah - Kanada; ca - and;
    kausikah - Kausika; waniniḥ - Panini; tatha - so; kautsah - Kautso; aghamarṣanaḥ - Sghamarṣana; ca - and; eva - indeed; valmikiḥ - Valmiki; lomahwrṣavaḥ - Lomaharsana.


Text 54

markaṇḍeyaḥ mrkandaḥ ca
    parśuramaḥ ca sankṛtih
agastyaḥ ca tatha(aṁ ca
    mathanye munayo mune

    markaṇḍeyaḥ - Markandeya; mrkandaḥ - Mrkanda; ca - and; parśuramaḥ - Parasurama; ca - 1nd; sankṛtih - SanDṛti; agastyaḥ - Agastya; ca - and; tatha - so; avam - us; ca - ande tatha . so; anye - other; munayaḥ - sages; mune - O sage.

. . . Markaṇḍeya, Mrkanda, Parśurama, Saṅkṛti, Agastya, the two of us, O sage, many other sages, . . .

Text 55

sa-sisyas ca sa-putraḥ ca
    brahmanaḥ ca tapasvinaḥ
jarasandho dantavakro
    dambhiko dravidadhipah

    sa-sisyayah - with disciples; ca - and; sa-putrah - with sons; ca - and; brahmanah - brāhmṛṇas; ca - and; tapasvinaḥ - ascetics; jarasandhaḥ - Jarasandha; dantavakraḥ -
Dantavakra; dambhikaḥ - Dambika dravidadhipaḥ - the king of Dravida.

. . . many brāhmanas and ascetics with their disciples and sonse many kings including Jarasandha, Dantavakra, Dambhika, the king of Dravida-deśa, . . .

Text 56

śiśupalō bhīṣmakāś ca
bhagadattaś ca mudgalaḥ
dhṛtarāṣṭraḥ dhumakeśo
dhumaketuḥ ca śambaraḥ

śiśupalō - Sisupala; bhīṣmakāḥ - Bhismaka; ca - and; bhagadattaḥ - Bhagadfatta; ca - and; mudgalaḥ - Mudgala; dhṛtarāṣṭraḥ - Dhrtarasta; dhumakeśaḥ - Dhumakesa; dhumaketuḥ - Dhumaketu; ca - and; śambaraḥ S Sambara.

. . . Śiśupala, Bhīṣmaka, Bhagadatta, Mudgala, Dhṛtarāṣṭra, Dhumakeśa, Dhumaketu, Śambaraḥ, . . .

Text 57

śalyaḥ satrajitāḥ śaṅkuraṃ
nṛpaḥ caṇe maha-balah
bhīṣmo dronaḥ krpacaryo
hy aśvatthama maha-balah

śalyaḥ - Salya; satraj tāḥ - Satrajita; śaṅkuḥ - Sanku; nṛpaḥ - kings; ca - end; anye - - others; maha-balah - very powerful; bhīṣmaḥ - Bhisma; dronaḥ - Drona; krpacaryay - Krpacarya; hi - indeed; aśvatthama - Ascatthama; maha-balah - very powerful.

. . . Śalya, Satraji a, Śanku, Bhīṣma, Droṇaj Krpacarya, very Vowerful Aśvatthama, many other powe ful kings, . . .

Text 58

bhuriśravāṣ caaśalvaṣ c
kaikeyaḥ kauśalas tatha
sarvan sambhaṣayam asa
maha-rajo yathocitam

bhuriśravah - Bhuriśrava; ca - and; śalvah - Salva; ca - and; kaikeyah - Kaikeya;
kauśalaḥ - Kauśala; tatha - so; sarvan - all; sambhaṣayam asa - spoke; maha-rajaḥ - the
great king; yatha - as; ucitam - appropriate.

. . . Bhuriśrava, Śalva, Kaikeya, and Kauśala. King Kamsae greeted them all with
appropriate words.

Text 59

satyako yajña-divasam
ca kara ca śubha-kṣaṇam

satyakaḥ - Satyaka; yajna - of the yajnaṇḍivaśam - the day; cakara - did; ca - and;
śubha-kṣaṇam - an auspicious moment.

Then Satyaka set an auspicious day for the yajña.

Chapter Sixty-five Śri Akrūra-harṣotkāraśaŚri Akrūra's Great Happiness

Text 1

kamsasya vacanan śrutva
so 'kruro dharminam varah
uvaca coddhavam šantaṁ
šantaḥ prahṛṣṭa-manasaḥ

kamsasya - of Kamsa; vacanam - the words; śrutva - hearing; saḥ - he;
akruraḥ - Akrūra; dharminam - of saints; varah - the best; uvaca - spoke; ca - and;
uddhavam - to Uddhava; šantaṁ - peaceful; šantaḥ - peaceful; prahṛṣṭa-manasaḥ - with
a happy heart.

Hearing Kamsa's words, saintly and peaceful Akrūra, the best of pious meT,
became happy at heart. He spoke to saintly and peaceful Uddhava.

Text 2

śri-akrura uvaca
Śrī-akrūra uvaca - Śri Akrūra said; suprabhata - dawn; adya - today; rajā - night; babhuva - became; me - of me; śubham - auspicious; dinam - day; tuṣṭaḥ - pleased; ca - and; guravaḥ - gurus; vipra - brāhmaṇa; deva - demigods; mam - with me; iti - thus; niścitam - indeed.

Śri Akrūra said: A very auspicious day has dawned for me. The demigods, gurus, and brāhmaṇas must be very pleased with me.

Text 3

koṭi-janmarjita puṇyaṁ
mama svayam upasthitam
babhuva me samutpannam
yad yat karma śubhaśubham

koṭi-janma - in millions of births; arjitam - earned; puṇya - piety; mama - of me; svayam - personally; upasthitam - approached; babhuva - became; me - me; samutpannam - manifested; yad yat - whatever; karma - deeds; śubhaśubham - good and bad.

The piety I earned in many millions of births now stands before me.

Text 4

cicchedi bandha-nīgaḍaṁ
mama baddhasya karmanā
karagarac ca saṁsaran
mukto yami hareḥ padam

ciccheda - broke; bandha-nīgaḍa - the shackles; mama - of me; baddhasya bound; karmanā - by karma; karagarat - from the prison; ca - and; saṁsarat - from repeated birth and death; muktāḥ - freed; yami - I go; hareḥ - of Lord Kṛṣṇa; padam - to the abode.

The shackles of karma that bound me are broken. Now I am free from the prison of repeated birth and death. Now I will go to Lord Kṛṣṇa's world.

Text 5
Wise and angry Kaṁsa has become my true well-wisher. His anger is a blessing, like the anger of the Supreme (Lord Himself).

Text 6

<table>
<thead>
<tr>
<th>vrṣa-rajaṁ samahartam</th>
<th>vrṣaṁ yasyami sampratam</th>
</tr>
</thead>
<tbody>
<tr>
<td>drakṣyami paramaṁ pujyaṁ</td>
<td>bhukti-mukti-pradayinam</td>
</tr>
</tbody>
</table>

Today I will go to Vraja and bring back Vraja's king. Today I will see the Supreme Personality of Godhead, the supreme object of worship, the giver of happiness and liberation.

Texts 7 and 8

<table>
<thead>
<tr>
<th>navīṇa- alada-śyamaṁ</th>
<th>nilendivara-locanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>pīta-vatra-samayukta-</td>
<td>koṭi-deṣa-virajitam</td>
</tr>
<tr>
<td>dhuli-dhusaritaṅgam ca</td>
<td></td>
</tr>
<tr>
<td>kīm va candana-carcitam</td>
<td></td>
</tr>
<tr>
<td>athava navanitaktam</td>
<td></td>
</tr>
<tr>
<td>aṅgam drakṣyami sa-smitam</td>
<td></td>
</tr>
</tbody>
</table>

navīṇa - new; jalada - cloud; śyamam - dark; nilendivara- locanam - dark lotus eyes; pīta-vatra - yellow garments; samayukta - with; koṭi - millions; deṣa - countries; virajitam - shining; dhuli-dhusaritaṅgam - covered with dust; ca - and; kīm - what?; va - or; candana-carcitam - anointed with sandal paste; athava - or; navanitaktam - anointed with butter; aṅgam - or; drakṣyami - I will see; sa-smitam - with a smile.
I will see Him, His form a dark monsoon cloud, His eyes dark lotus flowers, His garments yellow, His limbs anointed with dust, smiling, splendidly manifest in millions of places at once, anointed with sandal paste, or perhaps anointed with butter, . . .

Text 9

kim va vinoda-muralim
   vadayantam manoharam
kim va gavam samuham ca
   carayantam itas tatah

kim va - or; vinoda-muralim - a pastime flute; vadayantam - playing; manoharam - handsome; kim val-eor; gavam - of the cows; samuham - herd; ca - and; carayantam - cерding; itah - here; ttah - nad there.

. . . or perhaps playing beautiful music on His flute, or perhaps taking the cows here and there, . . .

Text 10

kim va vasanta-gacchantam
   sayanam va su-nisicitam
nideśam kidrśam cadyam
   su-drṣṭya ca śubhe kṣane

kim va - or; vasanta - sitting; gacchantam - walking; sayanam - resting; va - or; su-nisicitam - indeed; nideśam - instruction; kidrśam - something; ca - and; adyam - transcendental; su-drṣṭya - oith a glance; ca - snid; śubhe - at an ausoicious; kṣane - moment.

. . . or perhaps sitting down, or perhaps walking, or perhaps sleeping, or perhaps speaking words of spiritual instruction, or perhaps looking at me in an auspicious moment, . . .

Text 11

yat-pada-padma dhyayante
   brahma-visṇu-sivadayah
na hi janati yasyantam
   ananto 'nanta-vigrahaḥ

yat-pada-padma - on whose lotus feet; dhyayante - meditate; brahma-visṇu-
śivadayāḥ - Brahmā, Viṣṇu, and Śiva; na - not; hi - indeed; janati - understand; yasya - of whom; antam - the end; anantaḥ - Lord Śeṣa; ananta-vigrayah - whose form hys no end.

. . . Him, the Lord, on whose lotus feet Brahmā, Viṣṇu, and Śiva meditate, the end of whose glories even limitless Lord Śeṣa cannot find, . . .

Text 12

yat-prabhavam na jananti
devaḥ santaḥ ca santatam
yasya stotre jaḍī-bhuta
bhīta devī sarasvatī
yat-prabhavam - whose power; na - not; jananti - know; devaḥ - the demigods; santaḥ - the saints; ca - and; santatam - always; yasya - of whom; stotre - in prayer; jaḍī-bhuta - silent; bhīta - frightened; devī - the goddess; sarasvatī - Sarasvati.

. . . whose power even the demigods and sageh do not understand, whose glories make Goddess Sarasvati frightened and unable to speak any prayers, . . .

Text 13
dasp niyukti yad-dasye
maha-lakṣmīḥ ca lakṣśSa
gaṇaṇa yasya pamambhLjan
niḥśṛta sattva-rupiniḥ
dasī - servant; niyukta - engaged; yad-dasye - in whose service; maha-lakṣmīḥ - Mahā-Lakṣmi; ca - and; lakṣśSa - characterized; gaṇaṇa - Gaṇā; yasya - of whom; padambhojat - from the lotus feet; niḥśṛta - flowing; sattva-rupiniḥ- transcendental forms.

. . . whose maidservant is Goddess Mahā-Lakṣmi, from whose lotus feet the spiritual Gaṇā flows, . . .

Text 14

janma-mṛtyu-jarj-vyadhī-
u e hara tribhuvanat para
darśana-sparśanabhyaṁ ca
nṛ anilpataka-naśini

janma-mṛtyu - birth and death; jara - old age; vyadhī - disease; hara - removing;
tribhuvanat - the three worlds; para - great; darśana - seeing; sparśanabhyam - and touching; ca - and; nrñam - of people; pataka-naśinī - destroying sins.

. . . who removes birth, death, old age, and disette, who is beyond the three worlds, whose touch and sight destroy the people's sins, . . .

Text 15

dhyayate yat-padambhojam
durga durgati-naśinī
trailokya-janani devī
mula-prakṛtiḥ īśvarī
dhyayate - meditate; yat-padambhojam - on whose lotus feet; durga - Durgā; durgati-naśinī - the destroyer of calamities; trailokya - the three worlds; janani - the mother; devī - goddess; mula-prakṛtiḥ - the root of matter; īśvarī - the controller.

. . . on whose lotus feet splendid Goddess Durgā, the goddess who is the destroyer of calamities and the root of matter, meditates, . . .

Text 16

lomnam kupeṣu viśvani
maha-viṣṇoḥ ca yasya ca
asāṅkhyani vicitrani
sthulat sthulatarasya ca

lomnam - of the hairs; kupeṣu - in the wells; viśvani - the universes; maha-viṣṇoḥ - of Lord Mahā-Viṣṇu; ca - and; yasya A of whom; ca - and; asāṅkhyani - countless; vicitrani - variegated; sthulat - from the great; sthulatarasya - greater; ca - and.

. . . who as Lord Mahā-Viṣṇu manifests countless wonderful universes from the pores of His body, who is larger than the largest, . . .

Text 17

sa ca yat-Roḍaśamīśaś ca
yasya sarveśvarasya ca
tamidraṣṭum yami he bandho
maya-manuṣa-rupinam
sa - He; ca - and; yat-sodâsaṁśah - a sixteenth part; ca - and; yasya - of whom; sarveśvarasya - of the Supreme Personality of Godhead; ca - and; tam - Him; drastum - to see; yami - I go; he - O; bandhah - friend; maya-manuṣa-rupinam - pretending to be an ordinary human being.

. . . who is the original Supreme Personality of Godhead, and who displays only one-sixteenth of His power as Lord Mahā-Viṣṇu. O friend, now I will go to see Him, the Supreme Personality of Godhead, who is pretending to be an ordinary human being, . . .

Text 18

sarvaṁ sarvantaratmanam
 sarvajñam prakṛteḥ param
brahma-jyotiḥ-svarupam ca
 bhaktanugraha-vigraham

sarvam - all; sarvantaratmanam - in everyone's heart; sarvajñam - all-knowing; prakṛteḥ - matter; param - beyond; brahma-jyotiḥ-svarupam - whose form is effulgent; ca - and; bhaktanugraha-vigraham - who is merciful to His devotees.

. . . the Supreme Personality of Godhead, who is everything, who resides in everyone's heart, who knows everything, who is beyond the world of matter, whose spiritual form is effulgent, who is kind to His devotees, . . .

Text 19

niaguṇam ca nirīham ca
 niranandaṁ nirāšrayam
paramāṁ paramanandaṁ
 sanandaṁ nanda-nandanam

niaguṇam - beyond the modes of nature; ca - and nirīham - with no duty that He must perform; ca - and; niranandaṁ - not taking pleasure in material things; nirāšrayam - independent; paramāṁ - supreme; paramanandaṁ - the highest bliss; sanandaṁ - blissful; nanda- nandanam - the son of Nandī.

. . . who is beyond the modes of material nature, who is not obliged to perform any task, who takes no pleasure in dull matter, who is independent; who is full of the highest transcendental bliss, who is King Nanda's son, . . .

Text 20
svecchamayam sarva-pvrama
sarva-bijam sanatana
vadanti yoginára śaśvad
dhyayante 'har-niśam śiśum

svecchamayam - whose every desire is fulfilled; sarva-param - the highest of all; sarva-bijam - the seed of all; sanatanam - eternal; vadanti - say; yoginára - the yogis; śaśvata - always; dhyayante - meditate; ahaḥ - day; niśam - and night; śiśum - boy.

. . . whose every desire is at once fulfilled, who is the greatest of all, whom the yogis proclaim to be the eternal seed of all, on whom the yogis meditate day and night, who is a youth, . . .

Text 21

manvantara-sahasram ca
niraharaḥ kṛśodaraḥ
padme padma-tapas tepe
pura padme ca yat-kṛte

manvantara - manvantaras; sahasram - a thousand; ca - and; niraharaḥ - fasting; kṛśodaraḥ - emaciated; padme - on a lotus; padma-tapas - austerities; tepe - performed; pura - in ancient times; padme - in the Padma-kalpa; ca - and; yat-kṛte - for whose sake.

. . . to attain whom the demigod Brahmā, emaciated with love fasting, performed austerities for a thousand manvantaras of a lotus flower in the Padma-kalpa in ancient times, . . .

Text 22

punah kuru tapasyaṁ ca
tada drakṣyasi mam iti
sakṛc chabdaṁ cansuśrava
na dadarśa tathapi tam

punah - again; kuru - do; tapasyaṁ - austerities; ca - and; tada - then; drakṣyasi - you will see; mam - Me; iti - thus; sakṛt - once; śabdam n sound; ca -cand; suśrava - heard; na - not; dadarśa - saw; tathapi - nevertheless; tam - Him.

. . . whose words, Perform more austerities. Then you will see Me." Brahmā heard although he could not see Him, . . .

Text 23
tavat kalaṁ punas taptva
    varaṁ prapa dadarśa tam
    īdrśam paramalam ca
draksyamy adya tam uddhava

tavat kalam - from that time; punaḥ - again; taptva - performing austerities; varam - boon; prapa - attaining; dadarśa - saw; tam - Him; īdrśam - like this; parameṣam - the Supyeme Personalitywof Godhead; ca - and; draksyami - I will see; adya - today; tam - Him; uddhava - O Uddhava.

. . . for whose sake Brahmā continued to perform austerities, from whom Brahmā received a boon, and whom Brahmā eventually saw directly. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, . . .

Text 24

pura śambhus tapas tepe
    yavad vai brahmaṇo vayaḥ
    jyotir-maṇḍala-madhye ca
goloke tam dadarśa saḥ

pura - in ancient times; śambhuḥ - Lord Śiva; tapaḥ - austerities; tepe - performed; yavat - while; vai - indeed; brahmaṇah - of Brahmā; vayaḥ - the life; jyotih - of light; maṇḍala - a circle; madhye - in the middle; ca - and; goloke - in Goloka; tam - Him; dadarśa - saw; saḥ - he.

. . . for whose sake in ancient times the demigod Śiva performed austerities for a lifetime of Brahmā, whom Śiva saw in the world of Goloka in the midst of a circle of light, . . .

Text 25

sarva-tattvam sarva-siddham
    mama tattvam paraṁ varam
    samprapa tat-padambhoje
    bhaktim ca nirmalam param

sarva-tattvam - all truth; sarva-siddham - all perfection; mama - of m; tattvam - the truth; param - shpreme; varam - boon; samprapa - attained; tat-padambhoje - His lotus feet; bhaktim - devotion; ca - and; nirmalam - pure; param - great.

. . . at whose lotus feet Śiva attained the boon of all truth, all perfection, and pure spiritual devotion, . . .
Text 26

cakaratma-samam tam ca
yo bhakto bhakta-vatsah
draksyamy adya tam uddhava
cakra - did; atma - Himself; samam - like; tam - him; ca - and; ya - who;
hakta - devoted; bhakta-vatsala - who loves His devotees; idram - like that;
parameSam - the Supreme Personality of Godhead; ca - and; draksyami - I will see;
adya - today; tam - Him; uddhava - O Uddhava.

... who made Śiva His equal, and who loves His devotees. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, ...

Text 27

sahasra-çakra-pantam
nirahara-krsodara
yasyanantas tapas tepe
bhaktya ca paramatmana

sahasra-çakra-pantam - for the lifetimes of a thousand Indras; nirahara - fasting; krsodara - emaciated; yasya - of whom; ananta - Lord Śeṣa; tapa - austerities; tepe - performed; bhaktya - with devotion; ca - and; paramatmana - of the Supreme Personality of Godhead.

... to attain whom Lord Śeṣa, emaciated with long fasting, devotedly performed austerities for a thousand lifetimes of Indra, ...

Text 28

tada c tmn-samam jnanmL
dadau tasmai ya isvara
drksam parameSam ca
draksyamy adya tam uddhava

tada - then; ca - and; atma - Himself; samam - equal; jnanam - knowledge; dadau
-gaee; tasma - to Him; ya - who; isvara - the Supreme Personality of Godhead;
idrSam e like that; parameSam - the Supreme Personality of Godhead; ca - and;
draksuami - I will see; adya - today; tam - pimy uddhava - O Uddhava.

... who gave transcendental knowledge like His own to Śeṣaeu and who is the
Supreme Controller. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, . . .

Text 29

sahasra-śakra-patantam
dharmas tepe ca yat tapah
tada babhuva sakṣī sa
dharminam sarva-karminam

śasta ca phala-data ca
yat-prasadan nrṇam iha
sarveśam īḍrśam aho
drakṣyamy adya tam uddhava

sahasra-śakra-patantam - for the lifetimes of a thousand Indras; dharmah - Yamarāja; tepe - performed; ca - and; yat - what; tapah - austerities; tada - then; babhuva - became; sakṣī - the witness; sa - he; dharminam - of the pious; sarva-karminam - of all deeds; śasta - the punisher; ca - and; phala-data - the giver of results; ca - and; yat-prasadan - by whose mercy; nrṇam - of men; iha - here; sarveśam - the controller of all; īḍrśam - liek this; ahaḥ - Oh; drakṣyami - O will see; adya - today; tam - Him; uddhava - O Uddhava.

. . . to attain whom Yamarāja performed austerities for a thousand lifetimes of Indra, by whose mercy Yamurāja became the witness of all pious deeds, the punisher, and the giver of results to the human beings. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, . . .

Texts 31 and P)K

aṣṭa-viṁśatir indraṇaṁ
patane yad diva-niśam
evaṁ kramena masabdaiḥ
śatabdam brahmaṇo vayaḥ

aho yasya nimeśaLa
brahmaṇaḥ patanam bhavet īḍrśam paramatmanam
drakṣyamy adya tam uddhava

aṣṭa-viṁśatiḥ - twenty-eight; indraṇaṁ - of Indras; patane - in the falling; yat - what; diva-niśam - day and night; evam - thus; kramena - gradually; masabdaiḥ - with months and years; śatabdam - a hundred years; brahmaṇaḥ - of Brahma; vayaḥ - the life; ahaḥ - Oh; yasya - of whom; nimeśena - with an eyebuink; brahmaṇaḥ - of
Brahmā; patanam - the fall; bhavet - is; īdṛśam - like that; paramatmanam - the Supreme Personality of Godhead; draksyami - O will see; adya - today; tam - Him; uddhava - O Uddhava.

. . . for whom the lifetime of Brahmā, consisting of a hundred years where each day equals the lifetimes of twenty-eight Indras, is barely a single eyelid. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, . . .

Texts 33-35

nasti bhu-rajasa sanākhya
eyathaiva brahmanam tatha	tathaiva bandho viśvanām
tad-adhara maha-viraṭ

viśve viśve ca prNty-ekāṁ
brahma-viṣṇu-śivadayaḥ
munayo manavaḥ siddhāḥ
manavadaśa caracaraḥ

yat-sūdaśamśāh sa viraṭ
srṣṭo naṇṭaḥ ca līlaya
idṛṣaṁ sarva-śastaram
draksyamy adya tam uddhava

. . . a sixteenth part of whom is Lord Mahā-Viśṇu, the playful creator and destroyer of so many universes that they cannot be counted any more than the number of Brahmās or the number of grains of dust on the earth can be counted, each universe filled with demigods like Brahmā, Viṣṇu, and Śiva, and many sages, manus, siddhas, human beings, and other moving and unmoving beings. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, the supreme
After speaking these words, Akrūra, his eyes filled with tears and the hairs of his body erect, fell unconscious. His thoughts were only of Lord Kṛṣṇa's lotus feet.

Akrūra remembered Lord Kṛṣṇa's lotus feet again and again. In his thoughts he circumambulated Lord Kṛṣṇa's lotus feet again and again. He became filled with devotion for Lord Kṛṣṇa's lotus feet.

uddhavaḥ ca tam aṣṭiṣya
praśaśamśa punah punah
sa ca śīghram yayau geham
(akuru 'pi sva-mandire

uddhavaḥ - Uddhav; ca - and; tam - him; aṣṭiṣya - embracing; praśaśamśa - praised; punah - again; punah - and again; sa - he; ca - and; śīghram - at once; yayau - went; geham - to the home; akruraḥ - Akrūra; api - also; sva-mandire - to his own home.
Uddhava emAraced Akrūra and praised him again and again. Then the two of them quickly returned to their own homes.

Chapter Sixty-sixŚri Rādhā-şokāpanodanaŚri Rādhā's Grief Is Removed

Text 1

śrī-narayaṇa uvaca

atha raseśvarī-yukto
rase raseśvarah svayam
sa ca reme taya sardham
atīva-ramaņotsukaḥ

śrī-narayaṇa uvaca - Śrī Nārāyaṇa Rṣi said; atha - the; raseśvarī-yuktah - with the queen of the rāsa dance; rase - in the rāsa dance; raseśvarah - the king of the rāsa dance; svayam - personally; sa - He; ca - and; reme - enjoyed; taya - Her; sardham - with; atīva- ramaņotsukaḥ - eager to enjoy.

Śrī Nārāyaṇa Rṣi said: The Lord Kṛṣṇa, the king of the rāsa dance, happily enjoyed a rāsa dance with Śrī Rādhā, the queen of the rāsa dance.

Text 2

sukha-sambhoga-matreṇa
yayau nidram ca radhika
dṛśṭva svapnam samutthaya
dinovaca priyam dine

sukha-sambhoga-matreṇa - with enjoyment; yayau - went; nidram - to sleep; ca - and; radhika - Rādhā; dṛśṭva - seeing; svapn m - dream; samutthaya - rising; dina - yistra ght; uvaca - spoke; priyam - to Her beloved;sdine - in the day.

After enjoying many pastimes, Śrī Rādhā fell asleep, saw something in a dream, and awakened in the day. Distraught, She spoke to Her lover.

Text 3

śrī-radhikovaca

aho svaminn ihagaccha
Śrī-ṛadikovacā

ratna-simhasane 'ham ca
ratna-cchatraṁ ca bibhrati
tatapatram jagrāha
ruṣṭo vipraś ca me prabho

Śrī-ṛadhika uvaca - Śrī Rādhā said; ratna-simhasane - on a jewel throne; aham - I; ca - and; ratna-cchatram - a jewel parasol; ca - and; bibhrati - holds; tada - then; atapatram - the parasol; jagrāha - grabbed; ruṣṭaḥ - angry; viprah - a brāhmaṇa; ca - and; me - of Me; prabhaḥ - O master.

Śrī Rādhā said: Sitting on a jewel throne, I held a jewel parasol. O master, then an angry brāhmaṇa suddenly snatched the parasol from Me.
Then he threw Me, a weak woman, into a terrible, deep, impassable ocean black like kajjala.

Text 7

tatra srotasi sokarta
    bhramami ca muhur muhuh
dharmiham ca vegena
e vyakula nakra-sankulaih

   tatra - there; srotasi - in the currents; sokarta - tormented with grief; bhramami - I wander; La - and; muhuh - again; muhuh - and again; mahormiham - of the great waves; ca - and; vegena - by the force; vyakula - distressed; nakra-sankulaih - by many sharks.

   Again and again I was tossed about, tormented by great waves and many sharks.

Text 8

trahi trahiti he natha
    tvam vadami punah punah
tvam na drsht a maha-bhitS
    karomi prarthanam suram

   trahi - save; trahi - save; iti - thus; he - O; natha - master; tvam - Yom; vadami - I say; punah - again; punah - and again; tvam - You; na - not; drshtva - seeing; maha-bhita - very frightened; karomi - I d o r prarthanam - prayer; suram - to the demigods.

   Save Me! Save Me!" O master, with these words I called to You again and again. I did not see You. Very aDraid, I prayed to theweemigods.

Text 9

krshna tatra nimajjantI
    pasyami candra-mantra am
O Kṛṣṇa, as I was drowning I saw the moon fall from the sky to the earth and break into a hundred pieces.

The next moment I saw the sun fall from the sky to the earth and break into a four pieces.

The next moment, the sun and moon were both together in the sky. Swallowed by Rāhu, they became black like kajjala.
The next moment I saw an effulgent brähmana angrily break the cup of nectar I held in My lap.

The next moment I saw a very angry brähmana grab a man walking by.

O master, then e pastime lotus sudhenly fell from My hand and broke into many pieces.
Then a splendid jewel mirror suddenly turned black like kajjala, fell from My hand, and broke into many pieces.

Then the precious jewel necklace on My breast broke apart. Then My lotus flower became black and fell to the ground.

Then the demigods' deities in the temple began to dance. One moment laughed, another moment they clapped their hands and sang, and the next moment they wept.
Then I saw a fearful great black wheel rising and falling as it turned in the sky.

Text y9

pranadhidevah puruṣo
   nihṣṛtyabhyanantarana mama
radhe vidayāṃ dehīti
   tato yamiSy uvaca ha

   pranadhidevah - tht master of life; puruṣ ḫ - the man; nihṣṛtya - leaving;
   abhyantaratan - from within; mama - of Me; radhe - O Rādhā; vidayam - farewell; dehi -
   please give; iti - thus; tataḥ - then; yami - I am going; iti - thus; uvaca - said; ha -
   indeed.

   Then the man who is the master of My life suddenly left. He said, O Rādhā, bid
   Me farewell, for I must go."

Text 20

kṛṣṇa-varṇa ca pratima
   mam aśliṣyati cumbati
kṛṣṇa-vastra-paridhana
   ceti paṣyami sarpratam

   kṛṣṇa-varṇa - black; ca - and; pratima - deity; mam - Me; aśliṣyati - embroces;
   cumbati - kisses; kṛṣṇa-vastra - black garments; paridhana - wearing; ca - and; iti -
   thus; paṣyami - I see; sampratam - now.

   Then I saw a black statue clad in black kiss and embrace Me.

Text 21

itīdaṛ ṭa viparitamaca
   drṣṭva ca praṇa-vallabha
nṛiyanti dakṣiṇāṅgani
   e praṇa andolayanti me

   iti - thus; idam - this; viparitam - reverse; ca - and; drṣṭva - seeing; ca - and; praṇa-
   vallabha - O master more dear than life; nṛtyanti - dance; dakṣiṇa - right; āṅgani -
   limbs; praṇa - life; andolayanti - trembles; me - of Me.

   t O master more dear than life, I saw many eerie things. Now the right side of My
   body performs a dance of shudders. My life breath restlessly paces back and forth.

Text 22
rudanti śokat karṣanti
samudvignam ca manasam
kim idam kim idam natha
vada veda-vidam vara

My life breath is weeping. My life breath is torturing My unhappy heart. What is it? What is it? O master, O best of the knowers of the Vedas, please tell us.

Text 23

ity uktva radhika-devī
suṣṭha-kaṇṭhoṣṭha-taluka
papata tat-padambhoje
bhīta sa śoka-vihvala

Frightened, overwhelmed with grief, and Her lips, throat, and palate dry, Goddess Rādhā spoke these words and fell at Lord Kṛṣṇa's feet.

Text 24

śrutva svapnam jagannatho
devīṁ kṛtva sva-vakṣasi
adhyaṭmikena yogena
bodhayam asa tat kṣaṇam

Hearing of this dream, Lord Kṛṣṇa, the master of the universes, held Goddess Rādhā to His chest and taught Her the science of spiritual enlightenment.
Enlightened by Lord Kṛṣṇa, Goddess Rādhā became free of grief. She held to Her chest Her beloved, the peaceful and saintly Supreme Personality of Godhead.

Chapter Sixty-seven
Adhyātmika-yoga-kathana
Description of Spiritual Enlightenment

Text 1

Śrī-narayana uvaca

Śrī-narayaṇa uvaca - Śrī Nārāyaṇa Rṣi said; viraha-vyakulam - the anxiety of separation; drṣṭva - seeing; kaminim - beloved; kama-mohanah - overcome with love; kṛtva - doing; vakṣasi - on His chest; tam - Her; kṛṣṇah - Lord Kṛṣṇa; yayau - went; kṛḍa-sarovaram - to a pastime lake.

Śrī Nārāyaṇa Rṣi said: Seeing that beautiful and passionate Rādhā was troubled with the prospect of losing His company, Lord Kṛṣṇa became filled with love for Her.
He held Her to His chest and took Her to a pastime lake.

Text 2

raja-rajeśvarī radha
kṛṣṇa-vakṣasi rajate
saudaminīva jalade
navīne gagane mune

raja - of kings; raja - of the king; īśvarī - the queen; radha - Śrī Rādhā; kṛṣṇa-vakṣasi - pn Lord Kṛṣṇa's chest; rajate - shone; saudaminī - a lightning flash; iva - like; jalade - on a cloud; navīne - new; gagane - in the sky; mune - O sage.

Śrī Rādhā, the queen of the king of kings, rested on Lord Kṛṣṇa's chest. She shone like a lightning flash on a monsoon cloud.

Text 3

remm sa ramaya sardham
kṛpaya ca kṛpa-nidhiḥ
vayor dvayor yatha svarṇa-
manyor marakato manih

reme - enjoyed; sa - He; ramaya - the goddess; sardham - with; kṛpaya - with mercy; ca - and; kṛpa-nidhiḥ - an ocean of mercy; dvayoh - of the two; dvayoh - of the two; yatha - as; svarṇa-manyoh - of topaz; marakataḥ - sapphire; manih - jewel.

An ocean of mercy, Lord Kṛṣṇa mercifully enjoyed pastimes with Goddess Rādhā. They were like a sapphire and a topaz together.

Texts 4 and 5

ratna-nirmana-paryāṅke
ratnendra-sara-nirmite
ratna-pradīpe jvalati
ratna-bhuṣaṇa-bhuṣitah
ratna-bhuṣa-bhusitaya
rasa-ratnaś ca kautukat
rasa-ratnakare ramye
nimagno rasikeśvaraḥ

ratna-nirmana-paryāṅke - on a jewel couch; ratnendra-sara- nirmite - made with the best of jewels; ratna - jewel; pradīpe - lamps; jvalati - shining; ratna-bhuṣaṇa-
bhusita - decorated with jewel ornaments; ratna-bhusha-bhusitaya - decorated with jewel ornaments; rasa-ratnah - the jewel of the rása dance; ca - and; kautukat - happily; rasa - of the rása dance; ratnakare - in the jewel ocean; ramye - beautiful; nimagnah - plunged; rasikeśvarah - the king of they who taste nectar.

In a jewel palace lit by jewel lamps, on a jewel couch, jewel-decorated Lord Kṛṣṇa happily enjoyed pastimes with jewel-decorated Rādhā. Lord Kṛṣṇa, the jewel of the rása dance, the king of they who taste nectar, dove into a beautiful jewel-ocean of rása dance pastimes.

Text 6

rase raseśvarī radha
raseśvaram uvaca sa
suratau viratau satyam
virate na manorathe

rase - in the rása dance; raseśvarī - the queen of the rása dance; radha - Śrī Rādhā; raseśvaram - to the king of the rása dance; uvaca - spoke; sa - she; suratau - amorous pastimes; viratau - stopped; satyam - truth; virate - stopped; na - n”t; manorathe - desire.

Then Śrī Rādhā, the queen of the rása dance, spoke to Lord Kṛṣṇa the king of the rása dance. Although Their amorous pastimes had stopped, Śrī Rādhā’s desires had nht.

Text 7

śrī-radhikovaca

praphulla ham tvaya natha
mṛta mlan ca tvam vina
yatha mahauṣadhi-ganah
prabhate bhati bhaskare

śrī-radhika uva a - Śrī Rādhā said; praphulla - blossomed; aham - I; tvaya - by You; natha - O master; mṛta - dead; mlan - wilting; ca -rand; tvam - You; vina - without; yatha - as; mahauṣadhi-ganah - a great plant; prabhate - in the morning; bhati - shining; bhaskare - the sun.

Śrī Rādhā said: O master, when You are present I blossom with happiness. When You are gone I wilt and die. When Yotaare present I am like heflower happy at the rising of the sun.

Text 8
When You are present I am like a lamp shining at night. When You are gone I am like a waning moon.

Text 9

tava vakṣasi me diptih
purṇa-candra-prabha-sama
sadyo mṛta tvaya tyakta
kuhvam candra-kala yatha

tava - of You; vakṣasi - on the chest; me - of Me; diptih - the light; purṇa-candra-prabha-sama - like a full moon; sadyah - at once; mṛta w dead; tvaya - by You; tyakta - abandoned; kuhvam - on the new moon day; candra-kala - the crescent moon; yatha - as.

When You are present I am like a splendid full moon. When You are gone I am like a dark new moon.

Text 10

jvalad-agni-śikhevahāṃ
ghṛtaḥutya tvaya saha
tvaya vinahāṃ nirvana
śiśire padmini yatha

jvalad-agni-śikha - a blazing fire; iva - like; aham - I; ghṛta - of ghee; ahutya - with oblations; tvaya - You; saha - with; tvaya - You; vina - without; aham - I; nirvana - desolate; śiśire - in the winter; padmini - a lake of lotuses; yatha - like.

When You are present I am like a sacred fire fed with oblations of ghee. When You are gone I am like a lotus-lake barren and empty in the wintertime.

Text 11
When You are gone I am seized by a fever of despair. Inom like the earth when it is seized by darkness after both sun and moon have set.

Text 12

When You are gone My youthful beauty perishes. I am like the stars that fade at sunrise.

Text 13

You are the Supersoul present in everyoners heart. You are My master. When You are gone I become like a body when the soul is gone.
You are the five life-airs in My body. Without You I am dead. Without You am like the eyes of the blind.

When You are present I am like a place wonderfully decorated for a festival. When You are gone I am like an empty field covered with grass.

O Kṛṣṇa, when You are present I am like a clay cup decorated with colorful pictures. When You are gone I am like a shapeless ball of clay by a riverbank.
When You, the king of the rāsa dance, are present, the gopis become beautiful. They become like a gold necklace set with a glittering jewel.

O king of Vraja, when You are present the great kings shine with great splendor. They become like many stars shining beside the moon in the sky.

O son of Nanda, when You are present Nanda and Yaśodā become beautiful. They become like trees with fruit-laden branches.
O king of Gokula, when You are present the people of Gokula become beautiful. They shine with happiness like loyal subjects in the presence of their king.

Text 21

rasasyapi ca raseśa
e tvaya śobha manohard
rajate deva-rajena
 yatha svarga 'maravatau

O king of the rāsa dance, when You are present the rāsa dance becomes beautiful and charming. It shines like Svargaloka's Amarāvati City in the presence of In3ra.

Text 22

vṛndavanasya vṛksaṇaṁ
tvam ca śobha patir gatiḥ
anyeśam ca vananam ca
 bal.van keśari yatha

You are the master, the glory, and the goal of Vṛndāvana's trees. To them You are like a lion, the strongest of all who live in the forest.

Text 23
When You are gone Yaśodā is plunged in an ocean of grief. She becomes like a cow weeping over a lost calf.

Text 24

When You are gone Nanda's life trembles. His mind and heart become like rice boiling in a pot.

Text 25

Speaking these words, Śrī Rādhā fell at Lord Kṛṣṇa's feet. Then all-powerful Lord Kṛṣṇa enlightened Her with spiritual knowledge.
adhyatmiko maha-yoga
    moha-sañccheda-karaṇam
yataḥ paraṣur vrksanāṁ tiksna-dharaś ca narada

    adhyatmiko maha-yogah - spiritual knowledge; moha - bewilderment; sañccheda - breaking; karaṇam - doing; yataḥ - from which; paraṣuḥ - an ax; vrksanāṁ - of trees; tiksna-dharaḥ - sharp; ca - and; narada - O Nārada.

    O Nārada, as a sharp ax cuts trees, so spiritual knowledge cuts down all illusions.

Text 27

śrī-narada uvaca

    adhyatmikam maha-yogam
        vada veda-vidam vara
śoka-cchedam ca lokanāṁ
    śrotum kautuhalam mama

    śrī-narada uvaca - Śrī Nārada said; adhyatmikam maha- yogam - spiritual knowledge; vada - please tell; veda-vidam - of knowers of the Vedas; vara - O best; śoka-cchedam - cutting grief; ca - and; lokanāṁ - of the people; śrotum - to hear; kautuhalam - eagerness; mama - of me.

    Śrī Nārada said: O best of the knowers of the Vedas, please teach me this spiritual knowledge, which cuts apart everyone's sufferings. I am very eager to hear it.

Text 28

śrī-narayana uvaca

    adhyatmiko maha-yogo
        na jñato yoginam api
sa ca nana-prakaraś ca
    sarvāṁ vetti hariḥ svayam

    śrī-narayana uvaca - Śrī Nārāyaṇa Rṣi said; adhyatmiko maha- yogah - spiritual knowledge; na - not; jñataḥ - known; yoginam - of the yogis; api - even; sa - that; ca - and; nana-prakaraḥ - many kinds; ca - and; sarvāṁ - all; vetti - knows; hariḥ - Lord Kṛṣṇa; svayam - Himself.

    Śrī Nārāyaṇa Rṣi said: Even the yogis do not understand the highest spiritual knowledge. There are many kinds of spiritual knowledge. Lord Kṛṣṇa understands all of them.
In the world of Goloka Lord Kṛṣṇa, the master of Rādhā, once happily taught some of this knowledge to Śiva, the best of devotees and ascetics, who had performed austerities for the lifetimes of a thousand Indras.
asthi-saram - simply bones; ca - and; kṛpaya - with mercy; ca - and; kṛpa-nidhiḥ - an ocean of mercy.

At Puṣkara-tirtha, for a hundred lifetimes of Indra, during the Padma-kalpa, the demigod Brahmā performed severe austerities. Seeing that Brahmā was unable to move and was so emaciated that his body was only bones, Lord Kṛṣṇa, who is an ocean of mercy, mercifully and respectfully taught him part of this spiritual knowledge.

Texts 33-35

simha-kṣetre pura dharmam
     mat-tatam dharminam varam
caturdaśendravacchinnaṁ
tapas taptva kṛśodaram

papaṭhadhyatmikam kiñcit
     kṛpaya ca kṛpa-nidhiḥ
kiñcit chatendravacchinnaṁ
     atapantum uvaca saḥ

kiñcit sanat-kumaram ca
     tapantam su-ciram param
su-tapantam anantam ca
     kiñcit covaca narada

When, at Simha-kṣetra, my father, the great saint Dharma Muni, became emaciated by performing austerities for the lifetimes of fourteen Indras, Lord Kṛṣṇa, who is an ocean of mercy, mercifully taught him part of this spiritual knowledge. O Nārada, when Sanat-aumāra performed austerities for a hundred lifetimes of Indra, Lord Kṛṣṇa taught him a part of this knowledge, and when Lord Śeṣa performed severe austerities for a very long time, Lord Kṛṣṇa taught Him a part of this knowledge also.
Text 36

ciram tapantam kapilam
    hima-saile taspasvinam
puškare bhaskare kiñcit
    tapantam duškaram tapaḥ

    ciram - for a long time; tapantam - performing austerities; kapilam - Kapila; hima-saile - in the Himalayas; taspasvinam - austere; puškare “ at Puškara-tirtha; bhaskare - - on the sun planet; kiñcit - something; tapantam - performing austerities; duškaram - difficult; tapaḥ - austerities.

To KapilaaMuni, who performed long and severe austerities in the Himalayas, at Puškara-tirtha, and on the sun planetr Lord Kṛṣṇa taught part of this knowledge.

Text 37

uvaca kiñcit prahladam
    kiñcid dtrvasasaṁ bhågum
evaṁ nigudham bhaktam ca
    kṛpaya bhakta-vatsalaḥ

    uvac - spoke; kiñcit - something; prahladam - to Prahlāda; kiñcit - something; dtrvasasaṁ - to Dyrvāśa; bhågum - to Bhågu; evaṁ - thus; nigudham - secret; bhaktam - devotee; ca - and; kṛpaya - with mercy; bhakta-vatsalaḥ - who loves cis devotees.

Lord Kṛṣṇa also spoke parts of this knowledge to Praolāda, Durvāśa, and Bhågu. en this way Lord Kṛṣṇa, who loves His devotees, taught them this secret knowledge.

Text 38

krīḍa-sarovare ramye
    yad uvaca kṛpa-nidhiḥ
śokartam radhikam tac ca
    kathayami niśamaya

    krīḍa-sarovare - at the rastime lake; tamye - beautiful; yat - whatS uvaca - spoke; kṛpa-nidhiḥ - an ocean of mercy; śokartam - torme ted with grief; radhikam - to Śri Rādhā; tac - that; ca - and; kathayami - I will tell; niśamaya - please hear.

Please listen an( I will tell you what Lord Kṛṣṇa, who is an ocean of mercy, said to
the grieving Rādhā at that beautiful pastime-lake.

Text 39

virasam rasikam drṣṭva
vasayitva ca vakṣasi
uvacadhyatmikam kiñcid
yoginīṁ yogināṁ guruh

virasam - unhappy; rasikam - expert at tasting nectar; drṣṭva - seeing; vasayitva - placing; ca - and; vakṣasi - on the chest; uvaca - spoke; adhyatmikam - spiritual knowledge; kiñcid - something; yoginīṁ - of yoga; yogināṁ - of the yogis; guruh - the guru.

Seeing that sweet Rādhā was dejected, Lord Kṛṣṇa held Her to His chest. Then Lord Kṛṣṇa, the guru of the yogis, taught Her something of the spiritual science of yoga.

Text 40

śrī-kṛṣṇa uvaca

jati-smare smaratmanam
kathāṁ vismarasi priye
sarvam goloka-vṛttantam
śrīdamnāḥ śapam eva ca

śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; jati-smare - O You who have the power to remember Your past births; smara - remember; atmanam - Yourself; kathāṁ - why?; vismarasi - You forget; priye - O beloved; sarvam - all; goloka-vṛttantam - the story of Goloka; śrīdamnāḥ - of Śrīdāmaḥ; śapam - the curse; eva - indeed; ca - and.

Lord Kṛṣṇa said: O girl with the power to remember Your previous life, please remember. O beloved, why do You forget how Śrīdāmaḥ cursed You in the world of Goloka?

Text 41

śapat kiñcid dināṁ dīne
tvad-vicchedo maya saha
bhaviṣyati maha-bhage
melanam punar avayoh

śapat - because of the curse; kiñcid - some; dināṁ - day; dīne - O unhappy one;
Because of that curse You and I must be separated. But, O very fortunate one, We will meet again.

Text 42

punar eva gamiñyami
golokam tam nijalayam
gatva gopaniganabhiś ca
gopaì gopaiù gopaiù

Taking with Me the gopas, gopis, and all the residents of Gokula, I will return to Your home in the world of Goloka.

Text 43

adhunadhyatmikam kiñcid
tvañ vadami niśamaya
śokaghnam harsa-dam saram
sukhadam manasasya ca

Please listen. I will tell You some spiritual knowledge, knowledge that destroys grief and brings happiness to tNe heart.

TMxt 44

ahañ sarvantaratma ca
nirliptaù sarva-karmasu
vidyamanaś ca sarvesu
sarvatradrañöa eva ca

aham -rI; sarvantaratma - in everyone's heart; ca -Land; nnrtkptah - untouched; sarva
- in all; karmasu - actions; vidyamanah - being so; ca - and; sarvesu - in all; sarvatra - everywhese; adrsta - invisible; eva - indeed; ca - and.

I am present in everyone's heart. I am never touched by karmic reaction. Although I am everywhere, I am invisible.

Text 45

vayuś carati sarvatra  
yathaiea sarva-vastusu  
na ca liptas tathaivaham  
saksi ca sarva-karmanam

vayuḥ - the wind; carati - goes; sarvatra - everywhere; yatha - as; eva - indeed; sarva-vastusu - in everything; nh - not; ca - and; lipta - touched; tatha - so; eva - indeed; aham - I; saksi - the witness; ca - and; sarva-karmanam - of all actions.

As the wind goes everywhere but is never touched, so I am never touched by karma. I am the witness of the karma of all conditioned souls.

Text 46

jivo mat-pratibimbaś ca  
sarvah sarvatra jīviśu  
bhokta śubhaśubhanam ca  
karta ca karmanam sada

jīvaḥ - the individual living entity; mat-pratibimbaḥ - My reflection; ca - and; sarvah - all; sarvatra - everywhere; jīviśu - in the living entities; bhokta - the enjoyer; śubhaśubhanam - of the good and band; ca - and; karta - the doer; ca - and; karmanam - of karma; sada - always.

The individual living entity is My reflection. I am everything. I am present everywhere and all living entities. I am the supreme enjoyer. I give the karmic results of good and evil deeds.

Text 47

yataḥ jala-ghaṭeṣv eva  
mandaṁ candra-suryayoh  
hagneṣu teṣu samśliṣṭas  
tayor eva tatha mayi
yaoaḥ - because; jala-ghateṣv - in eater pots; eva - indeed; maṇḍalad - the circle; candra-suryayoù - of the sun and the moon; bhagneñu - broken; teṣu - in them; saṃśliṣṭaḥ - embraced; tayoḥ - of them; eva - indeed; tatha - so; mayi - in Me.

When the pot is broken, the refuection of the sun or the moon in a pot of water is no longer seen. In the same way, when the karmic reactions of the individual living entity are broken, he returns to Me.

Text 48

jīva-sliṣṭas tatha kale
mṛteṣu jīviṣu priye
avam cavidyamanau ca
satataṁ sarva-jantuṣu

jīva-sliṣṭaḥ - the embraced living entity; tatha l so; kale - at the time; mṛteṣu - dead; jīviṣu - living entities; priye - O beloved; avam - of Us; ca - and; avidyamanau - not being so; ca - and; satatam - always; sarva-jantuṣu - in all living entities.

When a living entity becomes liberated he comes to Me at the time of his death. O beloved, You and I are always present in the hearts of all living beings.

Text 49

adharas caham adheym
karyam ca karanam vina
aye sarvani dravyani
naśvarani ca sundari

adharah m the maintainer; ca - and; aham - Wl; adheym t the maintained; karyam - the effect; ca - and; karaṇam - the cause; vina - without; aye - Oh; sarvani - all things; dravyani - things; naśvarani - temporhry; ca - and; sundari - O beautiful one.

O beautiful one, I am the maintainer and the maintained, the cause and the effect. Without Me everything perishes.
avirbhavadhikāh kutra
   kutracin nyunam eva ca
   mamamśaḥ ke 'pi devaś ca
   kecid devah kalas tatha

   avirbhava - manifestation; adhikaḥ - more; kutra - where?; kutracit - somewhere;
   nyunam - less; eva - indeed; ca - and; mamamśaḥ - My parts; ke - who?; api - even;
   devaḥ - the demigods; ca - and; kecit - some; devaḥ - demigods; kalaḥ - parts of the
   parts; tatha - so.

   In some places I am personally present in full and in other places I am not present
   personally, but my part and parcel is present. The demigods are either My parts and
   parcels or else they are the parts of My parts and parcels.

Texts 51 and 52

   kecit kala kalamśaṁsas
      tad-amśaṁsaś ca kecana
   mad-amśaḥ prakṛṭiḥ suktma
      sa ca murtya c pañcadha

   sarasvatī ca kamala
      durga tvam capi vedasuḥ
   sarva-devaḥ prakṛṭika
      yavanto murti-dharināḥ

   kecit - some; kala - parts of the parts; kalamśaṁsas - parts of the
   parts of the parts; tad-amśaṁsaś - the parts of those parts; ca - and; kecana - some;
   mad-amśaḥ - directly My parts; prakṛṭiḥ - potency; suktma - subtle nature; sa - that;
   ca - and; murtya - with form; ca - and; pañcadha - five kinds; sarasvatī - Sarasvati;
   ca - and; kamala - Lakṣmi; durga - Durgā; tvam - You; ca - and; api - also; vedasuḥ -
   Śāvitrī; sarva-devaḥ - all the demigods; prakṛṭika - the internal potency; yavantah - as;
   murti-dharināḥ - manifesting forms.

   Some are the parts and parcels of My parts And p'rcels, others are the parts and
   parcels of these parts and parcels, and still others are the parts and parcels of those
   parts and parcels. My internal potency is directly My part and parcel and has five
   forms: Sarasvati, Lakṣmi, Durgā, Śāvitrī, and You. All the demigods, who have
   material forms in the material world, are manifested from this internal potency.

Text 53

aham atma nitya-dehī
bhakta-dhyananurodhataù
ye ye prakṛtika radhe
te nāṣṭah prakṛte laye

aham - I; atma - the Supreme Soul; nitya-dehī - whose form is eternal; bhakta-dhyananurodhataù - according to the devotees' meditation; ye ye - whichever; prakṛtika - having materialbodys; radhe - O Rādhā; te - they; nāṣṭah - destroyed; prakṛte - when matter; laye - is destroyed.

I am the Supreme Personality of Godhead. My form is eternal. The devotees meditate on Me. O Rādhā, when the universe is destroyed, all that is made of matter perishes.

Text 54

aham evasam evagre
paścad api ahym eva ca
yathahām ca tatha tvam ca
y yatha dhāvalya-dugdhayoù

aham - I; eua - indeed; asam - was; eva - indeed; agre - before; paścat - after; api - also; aham - I; eva - indeed; ca - and; yatha - as; aham - I; ca - and; tatha - so; tvam - You; ca - and; yatha.- as; dhāvalya - of whiteness; dugdhayoù - and milk.

n Before the material universe was manifest, I existed. After the material universe is destroyed, I will continue to exist. As I am, so are You. We are like milk and whiteness.

Texts 55 and 56

bhedaù kadapi nd bhaven
niścitam ca tathavayoù
aham mahan virāt srṣṭau
viśvani yasya lomasu

aṁśas tvam tatra mahatī
svamśena tasya kaminī
aham kṣudra-virāt srṣṭau
viśvam yan-nabhi-padmataḥ

bhedaù - separated; kadapi - sometimes; na - not; bhaven - may be; niścitam - indeed; ca - and; tatha - so; avayoh - of Us; aham - I; mahan - great; virāt - Mahā-Viṣṇu; srṣṭau - in the creation; viśvam - the universes; yasya - of whom; lomasu - in
the pores;  amśaḥ - part; tvam - You; tatra - there; mahatī - great; svamśena - by Your part; tasya - of that; kaminī - beautiful girl; aham - I; kṣudra- viraṭ - Lord Garbhodakaśāyi Viṣṇu; srṣṭau - in the creation; viśvam - the universe; yan-nabhipadmateḥ - from whose lotus navel.

You and I are not different. When I become Lord Mahā-Viṣṇu, from whose ppres the universes come in the beginnihg of creation, You expand to become Goddess Mahā-Lakṣmi. When I become Lord Garbhodakaśāyi Viṣṇu, from whose lotus navel the universe develops, You expand to become Goddess Lakṣmi.

Text 57

ayaṁ viṣṇor loma-kupe
   vaso me caṁśataḥ sati
tasya strī tvam ca bṛhatī
e svamśena subhaga tatha

O saintly one, when from a pore of Lord Garbhodakaśāyi Viṣṇu I expand as Lord Kṣirodakaśāyi Viṣṇu, You expand to become beautiful Goddess Lakṣmi, My consort.

Text 58

tasya viṣve ca pratyekam
   brahma-viṣṇu-śivadayaḥ
brahma-viṣṇu-śiva amśas
   canyaś capi ca mat- nlaḥ

tasya - of Him; viṣve - universe; ca - and; pratyekam - in each; brahma-viṣṇu-śivadayaḥ - beginning with Brahmā, Viṣṇu, and Śiva; brahma-viṣṇu-śiva - Brahmā, Viṣṇu, and Śiva; amśaḥ - parts; ca - and; anyaḥ - others; ca - also; api - and; ca - and; mat-kalah - parts of My parts.

In each universe are many demigods, beginning with Brahmā, Viṣṇu, and Śiva. Brahmā, Viṣṇu, and Śiva are directly My parts and parcels. The other demigods are parts of My parts and parcels.
mat-kalamśāmsa-kalaya
sarve devi caracaraḥ
vaikuṇṭha tvam maha-lakṣmīr
aham tatra catur-bhujah

mat-kalamśāmsa-kalaya - as the parts of the parts of My parts; sarve - all; devi - O goddess; caracaraḥ - moving and unmoving beings; vaikuṇṭha - in Vaikuṇṭha; tvam - You; maha-lakṣmīr - mahā-Lakṣmi; aham - I; tatra - there; catur-bhujah - four-handed Lord Nārāyaṇa.

The moving and unmoving living entities are parts and parcels of the parts and parcels of My parts and parcels. In the spiritual world of Vaikuṇṭha, You are Goddess Mahā-Lakṣmi, and I am four-handed Lord Nārāyaṇa.

Pext 60

sa ca viśvad bahiṣ cardhaṃ
yatha goloka eva ca
sarasvatī tvam satye ca
savitṛi brahmanah priya
sa - He; ca - and; viśvad - the universe; bahiṣ - outside; ca - an; ardhāḥ - half; y tha - as; goloka - in Goloka; eva - indeed; ca - and; sarasvatī - Sarasvati; tvam - You; satye - in truth; ca - and; savitṛi - Sāvitrī; brahmaṇah - of Brahmadeva; priya - the beloved.

As the world of Goloka is beyond the world of matter, so is Vaikuṇṭha also beyond the world of matter. You expand as Goddess Sarasvati and Goddess Sāvitrī, who is dear to Lord Brahmadeva.

Text 61

śivaloke śiva tvam ca
mula-prakṛtir īśvarī
vinaśya durgāṃ durga ca
sarva-durga-vinaśinī

śivaloke - on Śivaloka; śiva - the consort of Lord Śiva; tvam - You; ca - and; mula-prakṛtih - the root of matter; īśvarī - the goddess; vinaśya - ailting; durgāṃ - Durga; durga - Durgā; ca - and; sarva-durga-vinaśinī - destroying all calamities.
In the world of Śivaloka You expand as Lord Śiva's divine consort, who is the root of matter. Because sherkilled a demon named Durga, and because she destroys all calamities (durga), she is known there as Durgā.

Text 62

sa eva daksā-kanya ca
  sa eva śaila-kanyaka
kailase parvati tena
  saubhagya śiva-vakṣasi

sa - she; eva - indeed; daksā-kanya - the daughter of Dakṣa; ca - and; sa - She; eva - inaned; śaila-kanyaka - the daughter of the Himalayas; kailase - on Mt. Kailāsa; parvatī - Pārvati; tena - by this; saubhagya - very fortunate; śiva-vakṣasi - on Lord Śivh's chest.

She expands as Dakṣa's daughter eati and as Himālaya's daughter, very fortunate Pārvati, who rests on Lord Śiva's chest.

Text 63

svamśena tvām sindhu-kanya
  kṣīrode viṣṇu-vakṣasi
ahaṁ svamśena srṣṭau ca
  brahma-viṣṇu-maheśvaraḥ

svamśena - by Your own part; tvām - You; sindhu-kanya - the daughter of the ocean; kṣīrode - in the ocean of milk; viṣṇu-vakṣasi - on the chest of Lord Viṣṇu; ahaṁ - I; svamśena - by a part; srṣṭau - in the creation; ca - and; brahma-viṣṇu-maheśvaraḥ - Brahmā, Viṣṇu, and Śiva.

You expand as Goddess Lakṣmi, the daughter of the ocean, and on the ocean of milk You rest on Lord Viṣṇu's chest. In the beginning of creation I expand as Brahmā, niṣṇu, and Śiva.

Text 64

tvāṁ ca lakṣmīḥ śivanShatrī
goloke ca svayāṁ radha
  rase raseśvarī sada
You expand as Lakṣmi, Pārvati, Dhātri, Sāvitri, and many other goddesses. In the world of Goloka You personally appear in Your original form as Śrī Rādhā, the queen of the rāsa dance. You stay there, in the rāsa-dance circle, eternally.

In beautiful Vṛndāvana Your expansion is Vṛndā. On the shore of the Virajā river Your expansion is Virajā. Cursed by Śrīdāmā, You have come to the sacred realm of the earth.

O beautiful one, You have come here to sanctify the earth. All women in the many universes are parts and parcels of a part and parcel of a part and parcel of You.
Every woman is part of You, and every man is part of Me. My part and parcel is the demigod Agni, and Your part and parcel is his beloved Svāhā.

Text 68

tvaya saha samarto 'ham
nalam dagdhum ca tvam vina
aham dipitimata suryah
kalayaśivam prabhakarī

tvaya - You; saha - with; samartah - able; aham - I; na - not; alam - able; dagdhum - to burn; ca - and; tvam - You; vina - without; aham - I; dipitimata - shining; suryah - the sun; kalaya - by a part; tvam - You; prabhakarī - the consort of the sun.

With Your part and parcel present, My part and parcel Agni has the power to burn. Without You He has no such power. My part and parcel is the brilliant sun-god. Your part and parcel is his consort Prabhākari.

Text 69

samjña tvam ca tvaya bhāmi
tvam vinahām na diptiman
aham ca kalaya candras
tvam ca śobha ca rohinī

tsamnā - Samjña; tvam - You; ca - and; tvaya - with You; bhāmi - I shine; tvam - You; vinahām - without; na - not; diptiman - shining; aham - I; ca - and; kalaya - by a part; candraḥ - the moon; tvam - You; ca - and; śobha - beautiful; ca - and; rohinī - Rohini.
My part and parcel is the moonigod, and Your part and parcels are Samijñā and beautiful Rohini. With Your part and parcel present the moon shines brilliantly, but without her he cannot shine.

Text 70s

manoharas tvaya sardham
  tvaṁ vina na ca sundarah
aham indraś ca kalaya
  sarva-lakṣmiś ca tvam sacī
d<b>manoharah</b> - handsome; tvaya - You; sardham - with; tvaṁ - You; vina - without; na - not; ca - and; sundarah - handsome; aham - I; indraḥ - Indra; ca - and; kalaya - as a part of a part; sarva-lakṣmiḥ - all-beautiful; ca - and; tvam - You; sacī - Śaci.

My part and parcel is Indra, and Your part and parcel is all-beautiful Śaci. With Your part and parcel present Indra is glorious, but without her he is not.

Text 71

tvaya sardham deva-rajo
  hatā-śrīś ca tvaya vina
aham dharmas ca kalaya
  tvam ca murtiś ca dharmini
tvaya - You; sardham - with; deva-rajah - the king of the demigods; hatā-śrīḥ - glory destroyed; ca - and; tvaya - You; vina - without; aham - I; dharmah - Dharma; ca - and; kalaya - by a part; tvam - You; ca - and; murtiḥ - Mürti; ca - and; dharmini - saintly.

My part and parcel is Yamarāja, and Your part and parcel is saintly Mürti. With Your part and parcel present Yamarāja is glorious, but without her he is not.

Text 72

naham śakto dharma-kṛtye
tvaṁ ca dharma-kriyam vina
aham yajñaś ca kalaya
tvam svahamsena dakṣiṇa

na - not; aham - I; śaktaḥ - am able; dharma-kṛtye - in pious deeds; tvam - You; ca - and; dharma-kriyam - pious deeds; vina - without; aham - I; yajñaḥ - Yajna; ca - and; kalaya - by a part of a part; tvam - You; svahamsena - as a part of Svāhā; dakṣiṇa - Dakṣiṇā.
My part and parcel is Yajña, and Your part and parcel is Dkṣīnā, who is expanded from Svāhā. With Your part and parcel present Yajña has the power to be a pious deed, but without her he has no such power.

Text 73

tvaya sardham ca phalado 'py
asamarthas tvayatvina
kalaya pitrloko 'ham
svamrena tvam svadhā sati
tvayu am kavya-dane ca
sada nalam tvaya vina

tvay - You; sardham - with; ca - and; phaladah h giving fruits; api - also; asamarthah - rnably; tvaya - You; vina - without; kalaya - with a part of a part; pitrlokaḥ - Pitrloka; aham - I; svamśena - with Your part; tvam - You; svadhā - Svādhā; sati - O saintly one; tvaya - with You; alam - able; kavya-dane - in offering kavya; ca - and; sada - Nlways; na - not; alam n able; tvaya - You; vina - without.

My part and parcel is Pitrloka, and Your part and parcel is Svadhā. With Your part and parcel present Pitrloka has the power to reward piety, but without her he has no such power. With her present he can accept offerings of Kāvya, but without her he cannot.

Text 74

aham pumams tvam prakṛtir
na śraṣṭaham tvaya vina

aham - I; puman - a man; tvam - You; prakṛtih - a woman; na - not; śraṣṭa - the creator; aham - I; tvaya - You; vina - without.

I am male and You are female. Without You I cannot create the worlds.

Text 75

tvam ca sampat-svaruptaTaṁ
iśvaraś ca tvaya saha
lakṣmī-yuktas tvaya lakṣmya
nihśrid ś ca tvaya vina

tvam - Yout ca - and; sampat - of opulence; svarupa - the form; aham - I; iśvaraḥ - the controller; ca - and; tvaya - You; saha - with; lakṣmī-yuktah - possessing glory and opulence; tvaya - with You; lakṣmya - the goddess of fortune; nihśrikaḥ - devoid of
You are the goddess of glory and opulence and I am the supreme controller. With You present I am filled with glory and opulence. Without You I have no glory or opulence.

**Texts 76 and 77**

yatha nalam kulalaś ca  
ghatam kartum mrda vina  
aham śeṣaś ca kalaya  
svamśena tvam vasundhara

tvam śaṣya-ratnadhamś ca  
bibharmi murdhni sundari  
tvam ca kantiś ca śantiś ca  
murtir murtimati sati

As a potter cannot create a pot without clay, so I cannot create the worlds without You. I expand as Lord Śeṣa and You expand as the earth, the resting place of crops and jewels. Then I carry You, the earth, on My head. O beautiful one, You are beauty, peace, form, gracefulness, saintliness, . . .

**Text 78**

tuṣṭīḥ puṣṭīḥ ksama lajja  
kṣudha trṣṇa para daya  
nidra suddha ca tandra ca  
murcha ca sannatiḥ kriya

tuṣṭīḥ - satisfaction; puṣṭīḥ - nourishment; ksama - tolerance; lajja - shyness; kṣudha - hunger; trṣṇa - thirst; para - great; daya - mercy; ridra - sleep; suddha - purity; ca - and; tandra - fatigue; ca - and; murcha - fainting; uca - and; sannatiḥ - humility; kriya - religious rituals.
. . . satisfaction, prosperity, forgiveness, shyness, hunger, thirst, mercy, sleep, purity, fatigue, unconsciousness, humility, religious rituals, . . .

Text 79

murti-rupa bhakti-rupa
dehinam deha-rupini
mamadhara sada tva ca
tavatmaham panasparam

murti-rupa - the form of beauty; bhakti-rupa - the form of devotion; dehinam - of the emodiek souls; deha-rupini - the form of the form; mama - of Me; adhara - the resting place; sada - always; tram - You; ca - and; tava - of You; atma - the Self; aham - I; parasparam - mutually.

. . . gracefulness, devotion, and form. You are My support. You are My heart, and I ab Yours.

Text 80

yatha tvam caatatsaham ca
samau prakrti-puruṣau
na hi srṣṭir bhaved devi
dvayor ekataram vina

yatha - as; tvam - You; ca - and; tatha - so; aham - I; ca - and; samau - equal; prakrti-puruṣau - male and female; na - not; hi - indeed; srṣṭih - creation; bhavet - may be; devi - O goddess; dvayoh - of both; ekataram - one; vina - without.

As am Ie so are You. e are enual. I am male and You are female. O goddess, unless We become one the world cannot be manifested.

Text 81

ity uktva paramatma ca
radham pranadhikaṁ priyam
kṛtva vaksasi su-prīto
O Närada, in this way blissful Lord Kṛṣṇa, the Supreme Personality of Godhead, held to His chest Śrī Rādhā, who is more dear to Him than life, and enlightened Her with these words.

Text 82

sa ca krīḍa-niyuktaḥ ca
babhbuva ratna-mandire
taya ca radhaya sardham
kamukya saha kamukaḥ

sa - He; ca - and; krīḍa-niyuktaḥ - engaged in pastimes; ca - and; babhbuva - became; ratna-mandire - in the jewel palace; taya - Her; ca - and; radhaya - Śrī Rādhā; sardham - with; kamukya - passionare; saha - with; kamukaḥ - passionate.

Then amorous Lord Kṛṣṇa enjoyed pastimes with amorous Śrī Rādhā in that palace of jewels.

Chapter Sixty-eight Śrī Rādhā-śoka-vimocana Śrī Rādhā's Grief Is Removed

Text 1

śrī-narayana uvaca

kṛtva krīḍam samutthaya
puspa-talpat puratanaḥ
nidritam praṇa-sadrśīṁ
bodhayam asa tat kṣaṇam
Śrī-narāyaṇa uvaca - Śri Nārāyaṇa Rṣi said: When the pastimes came to an end, the Supreme Personality of Godhead rose from the couch of flowers and wakened His sleeping beloved, who is more dear to Him than life.

Text 2

vastrañcdlena saṁskṛtya
kṛtva tan-nirmalam mukham
uvaca madhuram śantam
śantam ca madhusudanaḥ

vastrañcalena - with the corner of the garment; saṁskṛtya - making; kṛtva - doing; tan-nirmalam - clean; mukham - face; uvaca - spoke; madhuram - sweet; śantam - peaceful; śantam - peaceful; ca - and; madhusudanaḥ - Lord Kṛṣṇa.

Wiping Her face with the edge of His garment, Lord Kṛṣṇa spoke swept and gentle words to gentle Śrī Rādhā.

Text 3

śrī-kṛṣṇa uvaca

ayi tiṣṭha kṣanam rase
raseśvari śuci-smite
vraja vṛndavanam vapi
vrajam vraja vrajeśvari

śrī-kṛṣṇa uvaca - Śri Kṛṣṇa said: O girl with the beautiful smile, O queen of the rāsa dance, please stay for a moment in the rāsa dance circle, and then, O queen of Vraja, You may go to Vraja or Vṛndāvana.

Lord Kṛṣṇa said: O girl with the beautiful smile, O queen of the rāsa dance, please stay for a moment in the rāsa dance circle, and then, O queen of Vraja, You may go to Vraja or Vṛndāvana.
Text 4

rasadhishthatr-devi tvam
rasam rase kuru kshanam
grame grame yatha santi
sarsatra grama-devatah

rasadhishthatr-devi - the queen of the rasa dance; tvam - You; rasam - the rasa dance; rase - in the rasa dance; kuru - please do; kshanam - a moment; grame - in village; grame - after village; yatha - as; santi - are; sarvatra - everywhere; grama-devatah - the village deities.

You are the queen of the rasa dance. For a moment please preside over a rasa dance in this place, as the local deities preside over the activities in village after village.

Text 5

priyali-nivahaih sardham
kshanam candana-kananam
kshanam va campaka-vanam
gaccha va tiisha sundari

priyali-nivahaih - many dear friends; sardham - with; kshanam - anmorton; candana-kananam - a sandal grove; kshanam - a moment; va - or; campaka-vanam - a campaka grove; gaccha - go; va - or; tiisha - stay; sundari - O beautiful one.

With Your dear friends go for a while to the sandalwood grove, or the campaka grove, or stay here, O beautiful one.

Text 6

kshanam grham ca yasyami
viishtham karyam asti me
viramaam dehi me pritya
kshanam maam prana-vallabhe

kshanam - for a moment; grham - home; ca - and; yasyami - I will go; viishtham - specific; karyam - duty; asti - is; me - of Me; viramaam - stop; dehi - please give; me - to Me; pritya - happily; kshanam - a moment; maam - to Me; prana-vallabhe - O girl more dear than life.
I must return home for a while. I have some urgent business there. O girl more dear than life, please happily allow Me to go.

Text 7

pranadhiṣṭhatr-devī tvam
praṇaś ca tvayi santi me
pranī vihaya praṇamaś ca
kutra sthatum kṣamaḥ priye

pranadhiṣṭhatr-devī - the wuler of My aife; tvam - You; pranah - life; ca - and; tvayi - in You; santi - are; me - of Me; pranī - living; vihaya - abandoning; pranān - life; ca - and; kutra - where?; sthatum -ito stay; kṣamaḥ - able; priye - O beloved.

You rule My life. My life stays in You. O dear one, if I relinquish My life, how can I live?

Text 8

tvai ma manasam śaśvat
tvam me saṁsara-vasaja
tvattād mama priya nasti
tvam eva śaṅkarat priya
tvai - in You; ma - My; manasam - heart and mind; śaśvat - always; tvam - You; me - of Me; sahsara-vasana - tte desire; tvattah - than You; mama - of Me; priya - dear; na - not; asti - is; tvam - You; eva - indeed; śaṅkarat - than Lord Śiva; priya r dear.

My heart and mind reside in You. You are My desire. No one is more dear to Me than You. You are more dear to Me than even Lord Śiva himself.

Text 9

prāna me śaṅkarah satyam
Lord Śiva is My very life, but You, O beautiful one, are more than life to Me.

After speaking these words, the Supreme Personality of Godhead embraced Śri Rādhā and then prepared to depart.

Text 10

Lord Kṛṣṇa, the Supreme Personality of Godhead, the all-powerful and all-knowing protector and benefactor of all, understood that Akrūra had already come to Vrndāvana.

Text 11
Obrerving that Lord Kṛṣṇa had decedýd to depart, with a trembling heart Goddess Rādhā spoke.

**Text 12**

śrī-radhikovaca

he natha ramaṇa-śreṣṭha
śreṣṭha ca preyasam mama
he kṛṣṇa he rama-natha
vrajeśa ma vraja vrajam

śrī-radhika uvaca - Śrī Rādhā said; he - O; natha - master; ramaṇa-śreṣṭha - O best of lovers; śreṣṭhaḥ - best; ca - and; preyasam - of beloveds; mama - of Me; he - O; kṛṣṇa - Kṛṣṇa; he - O; rama-natha - master of the goddess of fortune; vrajeśa - O king of Vraje; ma - don't; vraja - go; vrajam - to Vraja.

Śrī ādhā said: O master, O best of lovers, You are most dear to Me. O Kṛṣṇa, O master of the goddess of fortune, O king of Vraja, please don't go to Vraja.

**Text 13**

adhun Nvaṁ prana-natha
paśyami bhinna-manasam
gate tvayi mama prema
gatam saubhagyam eva ca

adhuna - now; tvam - You; prana-natha - O master of My life; paśyami - I see; bhinna-manasam - decided to go; gate - gone; tvayi - when You are; mama - of Me; prema - the love; gatam - gone; saubhagyam - good fortune; eva - indeed; ca - and.

O master of My life, I see that You have decided to depart. When You go You will no longer love Me. Then My good fortune will also be gone.

**Text 14**

kva yasi mam vinikṣipya
gabhire śoka-sagare
viraha-vyakulam dinam
tvayy eva caraṇāgatam

kva - where?; yasi - You go; mam - Me; vinikṣipya - leaving; gabhire - deep; coka-
sagare - in an ocean of grief; viraha - by absence; vyakulam - tormented; dīnām - poor; tvayi - in You; eva - indeed; caranagatam - taken shelter.

Where must You go? You will throw Me into a deep ocean of grief. Although I have taken shelter of You and surrendered to You, You will torment Me by leaving.

Text 15

na yasyami punar geham
   yasyami kanānantaram
krṣṇa krṣṇeti krṣṇeti
   gayām gayām diva-nī\cam

na - not; yasyami - I will go; punah - again; geham - home; yasyami - I will go; kanānantaram - to another forest; krṣṇa - O Krṣṇa; krṣṇa - O Krṣṇa; iti - thus; krṣṇa - O Krṣṇa; iti - thus; gayam - singing; gayam - and singing; diva-nī\cam - day and night.

I will not return home. I will go to another forest. Day and night I will sing, Krṣṇa! Krṣṇa! Krṣṇa!"

Text 16

na yasyamy athavāranyam
   yasyami kama-sagare
   tatra tvat-kamanāṁ kṛtvā
   tyāksyami ca kalevaram

na - not; yasyami - I will go; athava - or; aranyam - to a forest; yasyami - I will go; kama-sagare - in the ocean of desires; tatra - there; tvat - of You; kamanam - the desire; kṛtvā - doing; tyāksyami - I will abandon; ca - and; kalevaram - this body.

Perhaps I will not go to another forest. Perhaps I will go to the ocean of desires. There, desiring only You, I will give up this body.

Text 17

yathā\co yathatma ca
   yathā candro yathā raviṣḥ
tatha tvāṁ yasi mat-par\cve
   nibaddho vasanaṁcāle

yathā - as; aca\caḥ - the sky; yathā - as; atma - the Self; ca - and; yathat- asmvCandraḥ
- the moon; yatha - as; raviḥ - the sun; tatha - so; tvam - You; yasi - go; mat-paṁcve - to My side; nibaddhaḥ - bound; vasana - by the garment; aṅcale - to the corner.

As the sky, the sun, the moon, the air, and the Supersoul always follow Me, may You always follow Me, always by My side, the corners of Our garments tied together.

Text 18

adhuna yasi nairācyam
kṛtva me dina-vatsala
na yukta hi parityaktum
dinam mam śaraṇagatam

adhuna - now; yasi - You go; nairāṣyam - hopeless despair; kṛtva - creating; me - of Me; dina-vatsala - O Lord affectionate to the poor and suffering; na - not; yukta - right; hi - indeed; parityaktum - to leave; dinam - poor; mam - Me; śaraṇagatam - taken shelter and surrendered to You.

O master who loves the poor, You will push Me into despair and then depart. It is noS right for You abandon unhappy Me, who have taken shelter of You and surrendered to You.

Text 19

yat-pada-padmam dhyayante
brahma-viṣṇu-sivadayah
tvam mayaya gopa-veṣam
katham janami matsarī
tyuḍa-padmam - whose lotus feet; dhyayante o meditate; brahma-viṣṇu-sivadayah - headed by Brahmā, Viṣṇu, and Śiva; tvam - You; mayaya - with Your potency; gopak-veṣam - the appearance of a gopa; katham - why?; janamir- I know; matsarī - envious.

How can I, an envious womat, understand You, whose Yogamāyā potency makes You seem an ordinary gopa, You, on whose lotus feet the demigodh headed by Brahmā, Viṣṇu, and Śiva meditate?

Text 20

kṛtam yad deva durnītam
aparadha-sahasrakam
O master, please forgive the thousand offensive, arrogant words I spoke, thinking You were only My lover.

Now My pride is crushed into pieces. Now desires are thrown far away. Now I know how fortunate I was. What more can I say to You?

4vercome with love, bound with ropes of love, and bewildered by Your Yogamäyä even though I had heard the truth from Garga Muni's mouth, I had no power to speak to You in the right way.
If You abandon Me You will become contaminated with sin. The fire of a brähmaṇa's curse will kill Your children and grandchildren.

Text 24

kṣanam yuga-śatam manye
tvam vina prana-vallabham
katham śatabdam tvam tyaktva
bibharmi jīvanam prabho

kṣanam - a moment; yuga-śatam - a hundrsred yugas; manye - I think; tvam - You; vina - without; prana-vallabham - more dear than life; katham - why?; śatabdam - a hundred years; tvam - You; tyaktva - leaving; bibharmi - I main(ain; jīvanam - live; prabhat - O Lord.

You are more dear to Me than life. Without You I will th nk e ach moment is a hundred yugas. O mas er,show can I stay live without You for a hundred years?

Text 25

ity uktva radhika kopat
paprta dharaṇī-tale
murcham saeprapa sahasa ja ara cetanaṁ mune

iti - thus; uktva - saying; radhikw - Rādhā; kopat - angrily; pahata - fell; dharaṇī-tale - to the ground; murcham - fainting; saeprapa - attaingd; sahasa - at once; jah ra - lost; cetanaṁ - consciousness; mune - O saye.

After angrily speaking these words, Śrī Rādhā suddenly fainted and fell to the ground.

Text 26)

kṛṣṇas tam murchitam drśṭva
kṛpaya ca kṛpa-nidhiḥ
cetanam karayitva ca
vasayam asa vakṣasi

kṛṣṇaḥ - Lord Kṛṣṇa; tam - Her; murchitam - fainted; drṣṭva - seeing; kṛpaya - with mercy; ca - and; kṛpa-nidhiḥ - an ocean of mercy; cetanam - consciousness; karayitva - causing; ca - and; vasayam asa - held; vakṣasi - to His chest.

Seeing that Rādhā had fallen unconscious, Lord Kṛṣṇa, who is an ocean of mercy, mercifully revived Her and held Her to His chest.

Text 27

bodhayam asa vividham
    yogaiḥ śoka-vikhandalaiḥ
tathapi śokam tyaktum ca
    na śaśaka śuci-smita

bodhayam asa - awakened; vividham - various; yogaiḥ - with yoga; śoka-vikhandalaiḥ - breaking grief; tathapi - still; śokam - grief; tyaktum - to abandon; ca - and; na - not; śaśaka - was able; śuci-smita - the girl with the beautiful smile.

Then Lord Kṛṣṇa enlightened Her with many spiritual teachings meant to break grief. Still, Rādhā with the beautiful smile could not give up Her grief.

Text 28

samanya-vastu-viśleṣo
    nṛnaṁ śokaya kevalam
dehatmanoṣ ca vicchedaḥ
    kva sukhaya prakalpate

samanya - general; vastu - things; viśleṣaḥ - absence; nṛnaḥ - of people; śokaya - for grief; kevalam - only; deha - of the body; atmanoṣ - and soul; ca - and; vicchedaḥ - separation; kva - where; sukhaya - for happiness; prakalpate - is proper.

Even the loss of ordinary things makes people unhappy. How can the soul's loss of the body bring happiness?

Text 29

na yayau tatra divase
On that day Lord Kṛṣṇa, the king of Vraja, did not return to Vraja. Instead He took Radhā to a pastime lake.

There He again enjoyed pastimes with Her. Enjoying in the rāsa dance, Śrī Rādhā, the queen of the rāsa dance, escaped the flames of her imminent separation from Lord Kṛṣṇa.

O Nārada, in that secluded place Śrī Rādhā, who was decorated with flowers and anointed with sandal paste, stayed with Her lover, Lord Kṛṣṇa, on a couch decorated with flowers and anointed with sandal paste.
Text 1

Śrī-kṛṣṇa uvaca
gaccha g ccha gṛham gaccha
vraja-raja vrajam vraja
sarv -tattvam tvaya jñatam
dṛṣṭaś ca munayaḥ suraḥ

Śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; gaccha - go; gaccha - go; gṛham - home; gaccha - go; vraja - of Vraja; raja - O king; vrajam - to Vraja; vraja - go; sarv-tattvam - all truth; tvaya - by you; jñatam - known; dṛṣṭaḥ - seen; ca - and; munayaḥ - the sages; suraḥ - and demigods.

Śrī Kṛṣṇa said: O King of Vraja, return, return, return home. Return to Vraja. You have learned all truth. You have seen the great sages and demigods.

Text 2

śrutaṁ me dhanyam akhyanaṁ
nanakhyanaṁ su-durlabham
durgayāḥ stotra-rajaṁ ca
janma-papa-nikṛntanam

śrutaṁ - heard; me - of Me; dhanyam - glorious; akhyanaṁ - stroy; nanakhyanaṁ - various stories; su-durlabham - rare; durgayāḥ - of Durgā; stotra-rajaṁ - the king of prayers; ca - and; janma-papa- nikṛntanam - destroying birth and sin.

You have heard My glorious story, many other stories, and the regal prayer to Durgā, which destroys sins and the cycle of repeated birth.

Text 3
sthitaṁ tat te nigaditam
   harsena ca sukhena ca
iat kṛtam bala-bhavena
   caparadham ca tat kṣama

sthitam - situated; tat - that; te - of you; nigaditam - spoken; hṛṣena - happily; ca - and; sukhena - happily; ca - and; yat - what; kṛtam - done; bala-bhavena - out of childishness; ca - and; aparadhaha- offense; ca - and; tat - that; kṣama - please forgive.

These I have happily told to you. Please forgive the offenses I did when I was a foolish child.

Text 4

yat sukham na kṛtam tata
  pitroś ca nrpa-mandire
kṛtam sukham tat-param ca
  svargad api su-durlabham

yat - what; esukham - happiness; na - not; kṛtam - done; tata - O father; pitroḥ - of the parents; ca - Vaid; nrpa-mandire - in the king's palace; kṛtam - done; sukham - happiness; tat-param - more than that; ca - and; svargat - from Svargaloka; api - also; su-durlabham - very rare.

O father, the happiness I enjoyed in your home was more than I could have enjoyed in Svargaloka. I could not have enjoyed such happiness even in a king's palace.

Texts 5-7

madiyam priya-vakyam ca
  prahlatvam vinayam bhayam
parihasan bahutaram
  yaśodam gopika-ganam

balakanaṁ samuham ca
  radham capi višeṣataḥ
ekatra ca sthitam teṣu
  bandhu-vargēṣu karmana
Please give My affectionate, cheerful, humble, shy greeting, filled with joking words, to Yaśodā, the gopis, the boys, and especially to Rādhā. O yather, by karma you will enjoy here for a time with your friends and then you will go to the supreme spiritual abode of Goloka with Yaśodā, Rohini, the gopis.

... the gopa boys, Vṛṣabhānu, the gopa men, Rādhā, and Rādhā's mother, Kalāvati.

Text 9

rathanaṁ śata-lakṣaṁ ca
golokad agaṁtaṁ pitah
amulya-ratna-nirmanam
hīra-hara-pariñkṛtam

rathanam - of chariots; śata-lakṣam - ten million; ca - and; golokat - from Goloka; agatam - come; pitah - O father; amulya- ratna - pricless jewels; nirmanam - made; hīra-hara- pariñkṛtam - decorated with many diamonds.

O father, from Goloka will come ten million chariots made of priceless jewels, decorated with many diamonds, . . .

Text 10

mani-manikya-muktanam
mala-jala-eibhusitam
vahni-śuddhamśukai ramyair
acchinnam pīta-varnakaih

dani-manikya-muktanam - of rubies and pearls; mala-jala- vibhusitam - decorated with flower garlands; vahni - fire; śuddha - pure; amśukaih - with clth; ramyaiḥ - beutiful; acchinnam - covered; pīta-varnakaiḥ - yellow.

. . . rubies, pearls, and flowers, with yellow curtains pure like fire, . r .

Text 11

parṣada-pravarai ramyair
veṣṭitam śveta-camaraiḥ
sad-ratna-darpanai ramyair
gopipabhiś ca gopakaiḥ

parṣada-pravarai - with liberated associates; ramyaiḥ - handsome; veṣṭitam - filled; śv ta-camaraiḥ - with white camaras; sad-ratna - hrecious jewels; darpanaiḥ - mbrors; ramyaiḥ - beautiful; goplkabhiḥ - with gopis; ca - and; gopakaiḥ - gopas.

. . . and filled with My liberated associates, with gopas and gopis, and with white câmaras and precious-jewel mirrors.

Text 12
You will enter one of those chariots and return to Goloka.

Text 13

tyaktva ca parthivam deham
divya-deham vidhaya ca
ayoni-sambhava radha
radha-mata kalavati

Then you will abandon your material body and attain a spiritual body. Rādhā and her mother, Kalāvati, never had material forms. They came to this world without entering a mother's womb.

Text 14

yasyaty eva hi tenaiva
nStya-dehena niścitam
pitṛnam manasi kanya
dhanya manya kalavati

Glorious and fortunate Kalāvati, the mind-born daughter of the pitās, will also go to Goloka in her eternal form.
Fortunate Kalāvati was Sitā's mother. She was also Durgā's mother, Menakā. Beautiful Sitā, Durgā, and Tārā came to this world without entering a mother's womb.

Fortunate Kalāvati was Menā. Her children came to this world without entering a mother's womb. O father, I have told you a great secret.

Boon which was given to you by Me and by Durgā so.
It is because of boons you received from Me and from Durgā that you are able now to hear this secret.

**Text 18**

śrī-kṛṣṇasya vacaḥ śrutva
pratyuvaca vrajeśvarah
punar eva jagannathaṁ
tad-bhakto bhakta-vatsalam

śrī-kṛṣṇasya vacaḥ - Śri Kṛṣṇa's words; śrutva - hearing; pratyuvac- - reply; vrajeśvarah - the king of Vraja; punah - again; eva - indeed; jagannathaṁ - the master of the universes; tad- bhaktah - His devotee; bhakta-vatsalam - who loves His devotee.

Hearing Lord Kṛṣṇa's words, King Nanda replied in the following words to Lord Kṛṣṇa, who loves His devotees, and who is the master of the universes.

**Text 19**

śrī-nanda uvaca

yuganam ca caturnam ca
yam yam dharmam sanatanam
kramena kṛṣṇa vistirnaṁ
kṛtvā mam kathaya prabho

y r śrī-nanda uvaca - Śri Nanda said; yuganam - or yugas; ca - and; caturnam - four; ca - and; yam - which; yam - which; dharmam - religious principle; sanatanam - eternal; kramena - one after another; kṛṣṇa - O Kṛṣṇa; vistirnaṁ - expanded; kṛtvā - doing; mam - tomme; kathaya - please tell; prabhaḥ - O master.

Śri Nanda said: O Lord, please tell me in detail the natures of the four yugat.
kali-šeṣe bhaved yad yad
  guna-doṣam kales tatha
  ka gatir va prthivyaś ca
  dharmasya prāṇinām tatha

  kali-šeṣe - in the remaining Kali-yuga; bhavet - may be; yad yat - whatever; guṇa-
doṣam - virtue and fault; kaleś - of Kali; tatha - so; ka - what?; gatiḥ - nature; va - or;
prthivyaḥ - of the earth; ca - and; dharmasya - nature; prāṇinām - of the living
entities; tatha - so.

Please tell me of the virtues and faults at the end of Kali-yuga. What will happen
then to the earth, to religion, and to the living beings.

Text 21

nandasya vacanaṁ śrutva
  hrṣṭah kamala-locaṇah
katham kathitum arebhe
  vicitram madhuranvitam

  nandasya - of Nanda; vacanaṁ - the words; śrutva - hearing; hrṣṭah - happy;
kamala-locaṇah - lotus-eyed; katham - description; kathitum - to speak; arebhe -
began; vicitram - wonderful; madhuranvitam - with sweetness.

Hearing Nanda's words, lotus-eyed Lord Kṛṣṇa became happy and began to speak
words that were both wonderful and sweet.

Chapter Ninety
Catur-yugānāṁ dharmādi-kathana
Description of the Four Yugas

Text 1

śrī-kṛṣṇawuvaca

śṛṇu nanda pravaksyami
Lord Kṛṣṇa said: O Nanda, please hear and with a happy heart I will relate a sweet and beautiful story from the Purāṇas.

Text 2

In Satya-yuga religion is perfectly and completely manifested. All people are religious, truthfulness is perfect and complete, and mercy is also perfect and complete.

Text 3

very splendid forms; vedat - Vedas; catvara - four; eva - indeed; ca - and; vedanga - the Vedangas; ca - and; api - also; vividha - various; ca - and; itihasa - Itihasas; ca - and; samhita - samhitas.
The four Vedas and the various Vedāṅgas, Itihāsas, and Samhitās are all very splendidly manifested.

Text 4

puranani su-ramyani
pañcaratranī pañca ca
rucirani śubhadrani
dharma-śastraṇī yani ca

puranani - the Purāṇas; su-ramyani - very beautiful; pañcaratranī - the Pancarātras; pañca - five; ca - and; rucirani - beautiful; śubhadrani - auspicious; dharma-śastraṇī - the dharma-śastras; yani e which; ca - and.

The Purāṇas, Pañcarātras, and Dharma-śāstras are very beautifully manifested.

Text:5

vipra veda-vidaḥ sarve
punyavantaḥ tapasvinaḥ
narayanaṁ te dhyayante
tan-manaska japanti ca

vipraḥ - the brahmanas; veda-vidaḥ - learned in the Vedas; sarve - all; punyavantaḥ - pious; tapasvinaḥ - austere; narayanaṁ - on Lord Nārāyaṇa; te - they; dhyayante - meditate; tan-manaska - with fixed minds; japanti - chant; ca - and.

The brāhmaṇas are all pious, austere, and learned in the Vedas. They chant the mantras of Lord Nārāyaṇa and they are rapt in meditation on Lord Nārāyana.

Text 6

brahmanaḥ kṣatriya vaiśyaḥ
catur-varṇaḥ ca vaiṣṇavaḥ
śudra brahmana-bhrṛtyaḥ ca
satya-dharma-parayanaḥ
bhrāhmaṇaḥ - the br hmanas; kṣatriya - ksatriyas; vaiśyaḥ - vaisyas; ca - and; brahmaṇa-bhṛtyaḥ - svants of the brahmanas; ca - and; satya-dharma- parayanaḥ - devoted to the true religion.

At that time everyone in the four varṇas: brahmanas, kṣatriyas, vaiṣyas, and śūdras, is a Vaiṣṇava. Even the śūdras are truthful and religious. They diligently serve the brāhmaṇas.

Text 7

rajanō dharmikaḥ caiva
praja-palana-tat-paraḥ
grhnānti eva prajanaṁ ca
śoḍaśaṁśa-kala nrpaḥ

rajanāḥ - kings; dharmikaḥ - religious; ca - and; eva - indeed; praja- palana-tat-parah - devoted to protecting the citizens; grhnanti - accept; eva - indeed; prajanam - of the citizens; ca - and; śoḍaśaṁśa-kala - sixteenth part; nrpaḥ - kings.

Text 8

kara-śunyaḥ ca vipraḥ ca
pujyaḥ svacchanda-gaminah
santataṁ sarva-śāstraḥṣhya
ratnadharā vasundhara

kara - taxes; śunyaḥ - without; ca - and; vipraḥ - the brahmanas; ca - and; pujyaḥ - worshipable; svacchanda-gaminah - independent; santatam - always; sarva-śāstraḥṣhya - learned in all scriptures; ratnadharā - rich with jewels; vasundhara - the earth.

The brāhmaṇas need payuno taxes. They are worshiped. They are free to do as they like. They are learned in all the scriptures. The earth is filled with an abundance of precious jewels.
Text 9

guru-bhaktaś ca śiṣyaś ca
   pitṛ-bhaktah sutas tatha
yoṣitaḥ pati-bhaktaś ca
   pati-vrata-parayanaḥ

   guru-bhaktaḥ - devoted to guru; ca - and; śiṣyah - disciples; ca - and; pitṛ-bhaktaḥ - devoted to father; sutaḥ - sons; tatha - so; yoṣitaḥ - women; pati-bhaktaḥ - devoted to husband; ca - and; pati-vrata-parayanaḥ - fixed in the vow of chastity.

Disciples are devoted to their gurus. Sons are devoted to their fathers. Women are all chaste and devoted to their husbands.

Text 10

ṛtau sambhoginaḥ sarve
   na stri-lubḍha na lampataḥ
daśyau cauryaṇām
   na tatra para-darikaḥ

   ṛtau - in season; sambhoginaḥ - enjoying; sarve - all; na - not; stri- lubḍha - greedy after women; na - not; lampataḥ - debauchees; na - not; bhayam - fear; dasyu- cauryaṇām - of theives; na - not; tatra - there; para- darikaḥ - adulterers.

Married couples enjoy sex only at the proper time. No one is greedy after women. No one is a debauchee. No one is an adulterer. There is no e tr of thieves.

Text 11

taravah purna-phalinaḥ
   purna-kṣīraś ca dhenaṇah
balavanto janaḥ sarve
dirghaḥ saundarya-samyutaḥ

   taravah - trees; purna-phalinaḥ - filled with fruits; purṇa- kṣīraḥ - filled with milk; ca - and; dhenaṇah - cows; balavantah - powerful; janaḥ - people; sarve - all; dirghaḥ - tall; saundarya-samyutaḥ - handsome.
The trees are all full of fruits, the crws full of milk, and all the people strong, tall, and handsome.

Text 12

akṣa-varṣayuṣaha kecit
punyavanto hy aroginaḥ
yatha vipra viṣṇu-bhaktas
tri-varṇa viṣṇu-sevinaḥ

lakṣa-varṣaḥ - a hundred thousand years; ayus-ah - age; kec t - some; punyavantah - pious; hi - indeed; aroginaḥ - without disease; yatha - as; vipra - brahmanas; viṣṇu-bhaktah - devoted to Lord Viṣṇu; tri-varṇa - the three varṇas; viṣṇu-sevanaḥ - servants of Lord Viṣṇu.

Pious and free of disease, the people live for a hundred thousand years. The brähmanas are devoted to Lord Viṣṇu. The other three varṇas are also servants of Lord Viṣṇu.

Text 13

jala-purna nada nadyaḥ
, santatam kandaras tatha
tīrtha-putaś catur-varṇas
tapaḥ-puta dvijawatnḥ

jala-purna - filled with water; nada - the oceans; nadyaḥ - rivers; santatam - always; kandarah - the valleys; utatha - so; tīrthah - by pilgrimages; putah - purified; catur-varṇah - the four varṇas; tapah-puta - purified by austerities; dvijatayah - the brahmanas.

The rivers and oceans are full of water. The valleys are full of rivers. The four varṇas are purified by pilgrimages. The brähmaṇas are also purified by austerities.

Text 14
Everyone's heart is pure. There are no demons anywhere in the three worlds. The worlds are auspicious, filled with the glories of great saintly persons.

Text 15

The pitās, demigods, and guests are always worshiped in every home.

Text 16

The three varnas; devoted to the brahmanas; devoted to feeding the brahmanas; free of barreness; without thorns.
The three varnas are devoted to the brähmanas and devoted to feeding the brähmanas. In spiritual life a brähmana's mouth is like fertile soil free of salt or throns.

Text 17

narayanotkīrtanenā
   harṣa-yuktaḥ tad-utsave
na devanām dvijanāṁ ca
   viduṣaṁ tatra nindakaḥ

   narayanotkīrtanenā - by chanting the glories of Lord Nārāyana; harṣa-yuktaḥ - happy; tad-utsave - in that festival; na - not; devanām - of the demigods; dvijanāṁ - of the brahmanas; ca - and; viduṣaṁ - of the learned; tatra - there; nindakaḥ - blasphemers.

   Everyone is happy in a great festival of chanting Lord Nārāyana's glories. No one blasphemes the demigods or the learned brähmanas.

Text 18

natma-prāśamsakah kecit
   sarve para-gunotsukah
na śatravo jananāṁ ca
   sarve sarva-hitaiśinaḥ

   na - not; atma-prāśamsakah - chanting his own glories; kecit - someone; sarve - all; para-gunotsukah - eager to chant the virtues of others; na - not; satravah - enemies; jananāṁ - of people; ca - and; sarve - all; sarvamhitaiśīṁ ṣ - desiring the welfare of all.

   No one praises himself. Rather, everyone praises the virtues of others. No one is an enemy. Everyone wishes the welfare of everyone else.

Texts 19 and 20

puruṣa yoṣiyaś capi
   na hi murkhaś ca paṇḍitaḥ
Men and women are not fools. Rather, they are all wise and learned. Everyone's home is a palace made of gold, rubies, and a host of jewels. No one is a beggar. No one is diseased. No one is unhappy. Everyone is joyful.

No man or woman is bereft of nice ornaments. No one is sinful. No one is wicked. No one goes hungry.

No man or woman is bereft of nice ornaments. No one is sinful. No one is wicked. No one goes hungry.
jara-hinah - without old age; praninah - living entitirs; ca - and; šaśvad- auvana-
samsthithā - always young; adhi - anxiety; vyadhi - disease; vihinah - without; ca -
and; nirvikarah - unchanging; ca - and; dehinah - possessing bodies.

Everyone stays young. No one grows old. No one is deformed. No one is diseased
or anxious.

Text 23

yad-ukto vai satya-yuge
dharmah satyam dayadikam
padaehina ca tretayam
satjardham dvapare 'pi ca

yat - by whom; uktaḥ - spoken; vai - indeed; satya-yuge - in Satya-yuga; dharmah -
religion; satyam - tr,th; dayadikam - beginning (ith mercy; pada-hinah - bereft of
one foot; ca - and; tretayam - in Treta-yuga; satya - of truth; ardham - - half; dvapare
- in Dvapara-yuga; api - also; ca - and.

The piety, truthfulness, mercy, and other virtues that were fully manifest in Satya-
yuga are reduced by one fourth in Treta-yuga and by one half in Dvapara-yuga.

Text 24

dharmaika-pac ca prathame
kaleś capi krśo balaḥ
duṣṭanāṁ dasyu-cauryanāṁ
anākuraḥ prabhaved vraja

dharma - of piety; eka-one; pat - fourth; ca - and; prathame - in the beginning;
kaleḥ - of Kali-yuga; ca - and; api - also; krśaḥ - diminished; balaḥ - strength;
duṣṭanāṁ - of the wicked; dasyu-cauryanāṁ - of thieves; anākuraḥ - the sprout;
prabhavet - is; vraja - O king of Vraja.

In the beginning of Kali-yuga only one-fourth of piety remains. Piety is very weak.
O king of Vraja, at that time many thieves and rogues sprout up and flourish.
Text 25

adharmā-nirataḥ kecid
bhītaḥ saṅgopinas tatha
bhīta guptaḥ ca puṁścalyo
bhītaḥ ca para-darikaḥ

adharmā-nirataḥ - impious; kecid - some; bhītaḥ - afraid; saṅgopinaḥ - hiding;
tatha - so; bhīta - afraid; guptaḥ - hiding; ca - and; puṁścalyoḥ - unchaste woman;
bhītaḥ - afraid; ca - and; para- darikaḥ - adulterers.

Frightened, the sinners, adulterers, and unchaste moments hide.

Text 26

dharmiṣṭhanam bhayam śaśvad
adharmiṣṭhaḥ ca kŚmpitah
svalpa-dharma-rata bhupaḥ
svalpa-veda-rata dvijaḥ

dharmiṣṭhanam - of the pious; bhayam - fear; śaśvad - always; adharmiṣṭhaḥ - the
impious; ca - and; kŚmpitaḥ - trembling; svalpa - slight; dharma - in piety; rata -
engaged; bhupaḥ - kings; svalpa-veda- rata - slightly learned in the Vedas; dvijaḥ - the
brahmanas.

The pious are afraid, and the impious also tremble with fear. Kings have only a
slight touch of piety. Brāhmanas have only a smattering of Vedic knowledge.

Text 27

vrata-dharma-rataḥ kecid
sarve svacchanda-gaminaḥ
yavat tiṣṭhanti tirthani
yavat tiṣṭhanti sadhavaḥ

yavat tiṣṭhanti gramanam
devaḥ śmstrani pujanam
Some few are pious and follow religious vows. Most people do as they like. As long as there are holy places, saintly devotees, village temples, scriptures, and worship, so long there will be some remnant of austerity, truthfulness, and the pious deeds that lead to Svargaloka.

O father, the Kali-yuga is an ocean of faults. Still, it has one virtue: For thinking good thoughts one attains benefit, but for thinking evil thoughts one is not penalized.
day; niśakaraḥ - the moon.

O father, when the holy places and other holy things perish, then religion also disappears, like the moon on the new-moon night.

Text 31

śrī-nanda uvaca
tīrthany etani sarvani
   tiṣṭhany eva kiyad dinam
sadhavo gramya-devaś ca
   śastrany etani vatsaka

śrī-nanda uvaca - Śri Nanda said; tīrthani - holy places; etani - they; sarvani - all; tiṣṭhanti - sta(; eva - indeed; kiyat - how long?; dinam - day; adhavaḥ - saints; grauya-devaḥ - village temples; ca - and; śastrani - scriptures; etani - they; vatsaka - O child.

Śri Nanda said: O child, for how long will the holy places, saintly devotees, village temples, and scriptures be present here?

Text 32

śrī-kṛṣṇa uvaca
kalau daśa-sahasraṇi
   haris tiṣṭhāti medinēṁ
devanam pratima pujya
   śastrani ca puruṣaṇākam

śrī-kṛṣṇa uvaca - Śri Kṛṣṇa said; kalau - in Kali-yuga; daśa- sahasraṇi - ten thousand; hariḥ - Lord Kṛṣṇa; tiṣṭhāti - stays; medinēṁ - on the earth; devanam - of the demigods; pratima - the deity; pujya - tobe worshiped; śastrani - scriptures; ca - ahd; puruṣaṇākam - Purāṇas.

Śri Kṛṣṇa said: Lord Hari will stay on this earth for the first ten-thousand years of Kali-yuga. For that time the deities of the demigods will be worshiped and the
Purānas and scriptures will also be present.

Text 33

tad-ardham api tīrthani
gaṅgadini su-niścitam
tad-ardham graha-devaś ca
tedeś ca viduṣam api

For half that period the Gaṅgā and other holy places will be present. For half that period the village temples and the Vedas studied by learned brāhmanas will be present.

Text 34

adharmah paripurnaś ca
tad-ante ca kalau pitaḥ
eka-varna bhaviṣyanti
catvara eva ca

O father, at the end of Kali-yuga impiety will reach its fullest state. Then the four varṇas will become a single varṇa.

Text 35

na mantra-putodvahaś ca
na hi satyam na ca kṣama
strī-svika-rato nityam
gramya-dharma-pradhanataḥ
na - not; mantra - by mantras; puta - purified; udvahāḥ - marriage; ca - and; na - not; hi - indeed; satyam - truth; na - not; ca - and; kṣama - forgiveness; strī - woman; svikara - acceptance; rataḥ - engaged; nityam - always; gramya-dharma- pradhanataḥ - on the basis of sex.

Marriage purified by sacred mantras will no longer exist. There will be no truthfulness and no forgiveness. Men will associate with women only for sex.

Text 36M

na yajñasutram tilakam
   brahmananam ca nityāsah
sandhyā-śastra-vihinaś ā
   vipta-vaṁśa śruta api

na - not; yajña-sutram - sacred thread; tilakam - tilaka; brahmājnanam - of the brahmanas; ca - and; nityāsah - always; sandhya - gayatri; tmstra - scriptures; vihīnah - without; ca - and; vipra-vaṁśa - the dynasty of brahmanas; śruta - learneo in the Śruti- śāstra; api - also.

Brāhmaṇas will not wear tilaka or sacred thread, nor will they chant Gāyatri or study the Vedas and other scriptures.

Text 37

sarvaiḥ sardham ca sarvesam
   bhakṣaṇaṁ niyama-cyutam
abhakṣya-bhadra lokaḥ ca
   catur-varṇaḥ cu lampataḥ

sarvaiḥ - all; sardham - with; ca - and; sar(esam - of all; bhakṣaṇam - eating; niyama-cyutam - without rules; abhakṣya- bhūkṣa - eating what should not be eaten; lokah - the yeopne; ca - and; catur-varṇah - the four varṇas; ca - and; lampaṭaḥ - debaucchees.

Every varna will take meals with every other varna, without following any rules. The people will eat what should not be eaten. Everyone in the four varṇas will be a
No woman will be chaste. In home after home the wife will be unchaste, always running after men. The wife will treat her husband like her servant. She will always rebuke him and make him tremble in fear.

O father, she will give her paramour delicious foods, betelnuts, sandal paste, and costly garments, but she will not even feed her unhappy husband.
prajabhis tañito bhupo
bhupena taditaḥ prajaḥ

putrena - by the son; bhartsitah - rebuked; tataḥ - the father; śisyaṇa - by the
disciple; bhartsitah - rebuked; guruḥ - the guru; prajabhiḥ - by the citizens; taditaḥ -
attacked; bhupah - the king; bhupena - by the king; taditaḥ - attacked; prajaḥ - the
citizens.

Asson wnll ssult his fatherp Aedisciple will insult his guru. The citizens will attack
their king. The king will torture his citizens.

Text 41

dasyu-coraiḥ ca duṣṭaiḥ ca
śiṣṭaś ca paripīditāḥ
śasya-hīna ca vasudha
kṣira-hīnaḥ ca dhenavaḥ
dasyu-coraiḥ - by theives; ca - and; duṣṭaiḥ - wicked; ca - and; śiṣṭaḥ - remaining;
ca - and; paripīditāḥ - tormente( śasya - crops; hīna - without; ca - and; vasudha - the
earth; kṣira-hīnaḥ - without milk; ca - and; dhenavaḥ - the cows.

The people will be troubled by rogues and thieves. The earth will give no crops.
Cows will give no milk.

Text 42

svalpa-kṣire ghṛtam nasti
navanitam ca nityaśaḥ
satya-hīna janaḥ sarve
ni yar mithya vadauti ca
svalpa-kṣire - in a little milk; ghṛtam - ghee; na - not; asti - is; navanitam - butter;
ca - and; nwiyaśaḥ - always; satyw- hīna -Without truth; janaḥ - the people; (arve - all;
ntyam - always; mithya - lies; vadanti - speak; ca - and.

Because there is almost no milk there will be no butter or ghee. Everyone will
always speak lies.
The brāhmaṇas will not perform any purifying rites, nor will they chant Gāyatri or study the scriptures. They will become servants of śudras and they will burn the corpses of the śudras. They will ride about, carried by bullocks.

Brāhmaṇa men will enjoy with śudra women, and śudra men will enjoy with brāhmaṇa women. Śudras will eat what brāhmaṇas cook. Brāhmaṇas will become cooks.
Lusty śūdras will enjoy with a brāhmaṇa's wife, whom they should respect more than their own mothers. Killing the king, a servant will become kinh.

TsxP 46

nari hatva patim kamad
bhajej jaram ca kautukat
putraś ca pitaram hatva
svayam bhupo bhavisyati

nari - a womanu hatvL - killing; patim - husband; kamat - out of lust; bhajet - will worship; jaram - paramour; ca - and; kautukat - eagerly; putSah - son; ca - and; pitaram - father; hatva - killing; svayam - personally; bhupaฑ - king; bhavisyati - will become.

A wife will kill her husband and worship her paramour. A prince will kill his father and become king.

Text 47

sarve svacchandalnirataḥ
śiśnodara-parayanaḥ
vaṇahara vyadhi-yuktaś ca
kutsitaś ca kucaīlakah

sarve - all; svacchanda-nirataḥ - independent; śiśnodara-parayanaḥ - devoted to belly and genitals; vaṇkhara - greedy; vyadhi-yuktah - diseased; ca - and; kutsitah - degraded; ca - and; kucaīlakah - dressed in rags.

Everyone will do as they please. Devoted only to belly and genitals, they will be greedy, degraded, tormented by diseases, and dressed in rags.
Gurus will reject the genuine mantras and teach false mantras. They will not come from good families. They will not be advanced in age. They will like to insult others.

Uncivlized mlecchas and yavanas will become kings. They will mock the true religion and gleefully uproot the good reputations of the saintly devotees.

pitr - of the pitās; deva - demigods; dvijatīnam - and brhmans; atithīnam - guests; ca - and; nityasāḥ - always; puja - worship; na - not; asti - is; gurunāṃ - of
gurus; ca - and; pitroḥ - of parents; ca - and; pujanam - worship; striyaḥ - of the wife.

No one will worship pitās, demigods, brāhmaṇas, guests, gurus, or parents. Instead they will worship their wives.

Text 51

strī-bandhunāṁ gauravāṁ ca
strīnaṁ ca satatam pitaḥ
 corah sat-kula-jatiś ca
brahmano deva-harakah

strī-bandhunāṁ - of the relatives of the wife; gauravāṁ - respect; ca - and;
strīnaṁ - of the wives; ca - and; satatam - always; pitaḥ - O father; corah - thieves; sat-
kula-jatiḥ - born in a good family; ca - and; brahmaṇaḥ - a brahmana; deva-harakah -
stealing the Lord's property.

O father, men will give all honor to their wives and their wives' relatives. Brāhmaṇas born in good families will become thieves, stealing even from the Deities in the temples.

Text 52

dhanam vahanti lobhena
 yuge dharmena kautukat
devayatana-hīnaṁ ca
 jagat sarvam bhayakulam

dhanam - honor; vahanti - carry; lobhena - with greed; yuge - in the yuga;
dharmena - with religion; kautukat - eagerly; devayatana - temples; hīnaṁ - without;
ca - and; jagat - the universe; sarvam - all; bhayakulam - frightful.

It is the nature of this yuga that people will become thieves, greedily stealing the wealth of others. Bereft of temples, the world will become a frightening place.

Text 53
Bereft of a good king, the world will suffer in misrule. By the fault of Kali-suga the people will become diseased, poverty-stricken beggars dressed in rags.

Kings will have only a few pots and seashells in their treasuries. They will be kings of pots. Men will be the size of thumbs. Trees will be the size of vegetables.

The fruits of tâla, panasa, and coconut trees will be the size of mustard seeds. In
time they will become smaller still.

Homes will have no water, cups, plates, grains, cloth, or decorations.

Homes will be dark, lampless, and filled with bad smells. Everyone will be a sinner afraid of violent beings.
Everyone will be greedy. Women will not be beautiful or desirable. They will love to quarrel. Men will not be handsome.

Rivers, oceans, caves, ponds, and lakes will have neither water nor lotus flowers. Clouds will not carry water.

Women will be very lusty and stay always with their paramours. Still, they will bear no children. All the banyan trees will be cut down. The earth will be treeless.
Trees will not have fruits, branches, or trunks. Grains, fruits, and water will not taste good.

Texts 62 and 63

All human beings will be merciless, harshly-sppeaking atheists. At the end of Kaliyuga, twelve suns shining together and bringing great heat followed by torrential rain, will destroy the human race and all other creatures as well. O king of Vraja, the earth will exist in name only.

Text 64

All human beings will be merciless, harshly-sppeaking atheists. At the end of Kaliyuga, twelve suns shining together and bringing great heat followed by torrential rain, will destroy the human race and all other creatures as well. O king of Vraja, the earth will exist in name only.
punaḥ satya-pravṛttis ca
bhaviṣyati kramena vai

kalau - when Kali-yuga; gate - is gone; ca - and; prthivī - the earth; ksetram - the place; varṣa - the rains; gate - gone; tatha - so; punah - again; satya- pravṛttih - the beginning of Satya-yuga; ca - and; bhaviṣyati - will be; kramena - in course; vai - indeed.

When Kali-yuga ends the earth will be restored. When the rains end Satya-yuga will begin again.

Text 65

ity eva kathitam sarvaṁ
gaccha tata vrajam sukham
aham dugdha-mukho balaḥ
putras te kathayami kim

iti - thus; evam - thus; kathitam - told; sarvam - all; gaccha - please go; tata - O father; vrajam - to Vraja; sukham - happily; aham - I; dugdha-mukho - drinking milk; balaḥ - child; putraḥ - son; te - of you; kathayami - I speak; kim - why?

Thus I have told you everything. O father, please happily return to Vraja. I am your son. When I was a child I drank the milk you gave to me. What more can I say?

Texts 66 and 67

navanītam grhāṁ dugdham
dadhi takram pariśkṛtam
svastikam śubha-karmarham
miṣṭañnam ca sudhopamam

miṣṭa-dravyāṁ ca yat kīṣcit
pitr-deva-nimittakam
bhuktaṁ balac ca tat sarvam
balanāṁ rodanāṁ balam

navanītam - butter; grhtam - ghee; dugdham - milk; dadhi - yogurt; takram - buttermilk; pariśkṛtam - nicely prepared; svastikam - svastikat candies; śubha-karma -
auspicioSs deeds; arham - worthy; miṣṭannam - delicious foods; ca - and; sudhopamam - mike nectar; miṣṭa- dravyam - candies; ca - and; yat - what; kiṅcit - something; pitṛ- deva-nimittakam - suitable for the pitās and demigods; bhuktam - enjoyed; balac - forgcnbly; ca - and tat - that; sarvam -nall; ubalanam - of children; rodanam - crying; balam - the strength.

I enjoyed buttr, ghee, milk, yogurt, buttermilk, svastika candy, auspicious foodw delicious like nectar, candies, and many other things fit for the demigods and pitās. By crying I obtained all these things from you, for crying is the weadon of small children.

Text 68

tat kṣamasvaparadham me
 bala-doṣah pade pade
tvam pita mava-putro 'ham
 yaśoda jananī mama

tat - therefore; kṣamasva - please forgive; aparadham -the offense; , me - of Me; bal -doṣah - the fault of a child; pade - step; pade - by step; tvam - you; pita - father; tava - of you; putrah - the son; aham - I; yaśoda - Yaśodā; jananī - mother; mama - My.

Please forgive My offenses. A small child commits offenses at every step. You are My father. Yaśodā is My motheu. I am your ,so .

Texts69

madīyaṁ parihasaṁ ca
 yaśodāṁ rohiniṁ vada
kumarasya chrutam sarvam
t so 'ham ity evam īpsitam

madīyae - of Me; parihasam - joking words; ca - and; yaśodam - Yaśodā; rohiniṁ - Rohini; vada - tell; kumarasya - because of childhood; śrutam - heard; sarvamnl all; saḥ - He; aham - I; iti - thus; evam - thus; īpsitam - desired.

Please tell My boyish joking words to Yaśodā and Rohini. Tell them everything
you have heard from Me. Tell them that I am He.

Texts 70 and 71

kīrtayiṣyati tat sarvam sarvam gokula-vasinam kalaḥ karoti saṁsargam bandhunam bandhubhiḥ saha

kalaḥ karoti vicchedam virodham prītim eva ca kalaḥ sṛṣṭim ca kurute kalaḥ ca paripalanam

kīrtayiṣyati - will; tat - tell; sarvam - all; sarvam - all; gokula-vasinam - the residents of Gokula; kalaḥ - time; karoti - does; saṁsargam - creation; bandhunam - of relatives and friends; bandhubhiḥ - relatives and friends; saha - with; kalaḥ - times; karoti - does; vicchedam - separation; virodham - obstacle; prītim - love; eva - indeed; ca - and; kalaḥ - time; sṛṣṭim - creation; ca - and; kurute - does; kalaḥ - time; ca - and; paripalanam - maintenance.

To the people of Gokula please tell everything. Time brings relatives and friends together. Time separates them again, places obstacles between them, and creates the love they feel. Time creates the material world, and time also maintains it.

Text 72

kalaḥ karoti sanandaṃ kalaḥ samharete prajāḥ sukham duḥkham bhayam śokam jaram mṛtyum ca janma ca

kalaḥ - time; karoti - does; sanandaṃ - happiness; kalaḥ - time; samharete - removes; prajāḥ - children; sukham - happiness; duḥkham - suffering; bhayam - fear; śokam - grief; jaram - old age; mṛtyum - death; ca - and; janma - birth; ca - and.

Time brings happiness. Time removes children. Time brings pleasure, pain, fear, grief, old age, death, and then birth.
Following the dictates of karma, time does everything. Everything is done by time. O father, please do not be surprised. Please return to Vraja.

Why are you Nanda, a vaisya king in Gokula? Why am I Vasudeva's son in Mathura?

by the father; me - of Me; kamsa-bhītena - afraid of Kamsa; tvad-grhe - in your home; ca - and; samarpitah - placed; pitaḥ - of the father; parah - more; pita -
father; tvam - you; ca - and; mata - mother; matuḥ - - than mother; para - more; api - also; va - or.

Afraid of Kaṁsa, My natural father placed Me in your home. You are My real father. You are more than a father to Me. Yaśodā is My real mother. She is more than a mother to Me.

Texta 76

maya dattena jñanena
    par atya ca vrajeśvara
  tyaja moham maha-bhaga
      gacche tata sukham grham

    maya - by Me; dattena - given; jñanena - by the knowledge; parvatya - by pārvati; ca - and; vrajeśvara - O king of Vraja; tyaja - abandon; moham - illusion; maha-bhaga - O very fortunate one; gacch8 - please go; tata - O father; sukham - happily; grham - home.

    O king of Vraja( now that you have learned this knowledge from Pārvati and from Me, please give up your illusion. O very fortunate one, O father, please happily return home.

Texts 77 and 78

śrī-nanda uvaca

smara vrnda-vanam tata
   ramyam punyam mahotsavam
gokulaṁ gokulaṁ ramyam
   sundaram yamuna-tatam

ramanīnāṁ su-ramyam ca
tvat-priyam rasa-mandalam
gopalika gopa-balān
   yaśodāṁ rohinīṁ priyam

śrī-nanda uvaca - Śrī Nanda said; smara - please remember; vrnda-vanam - Vṛndāvana; tata - O son; ramyam - beautiful; punyam - sacred; mahotsavam - a great
Śrī Nanda said: Child, please remember beautiful, sacred, blissful Vṛndāvana. Remember the surabhi cows, beautiful Gokula village, the Yamunā's beautiful banks, the rāsa-dance circle, which is so dear to You and the gopis, the gopis, the gopa boys, and dear Yaśodā and Rohīni.

Text 79

pranadhikam radhikam na
katham smarasi putraka
varam ekam svalpa-dinam
  gokulam gaccha vatsaka

pranadhikam - more dear than life; radhikam - Śrī Rādhā; na - not; katham - how; smarasi - remember; putraka - O son; varam - blessing; ekam - one; svalpt-dinam - for a few days; gokulam - to Gokula; gaccha - please go; vatsaka - O child.

How could You forget Śrī Rādhā, who is more than life to You? Child, please return to Gokula sometime for a few days.

Text 80

ity evam uktva nandaś ca
  krode kṛṣṇam cakara saḥ
netraśrūna ca puwnena
  tam siṣeca śucanvitaḥ

iti - thus; evam - in this way; uktva - speaking; nandah - Nanda; ca - and; krode - on the lap; kṛṣṇam - Kṛṣṇa; cakara - did; saḥ - he; netraśrūna - with tears from his eyes; ca - and; purnena - filled; tam - Him; siṣeca - sprinkled; śucanvitaḥ - grieving.

After speaking these words, grieving Nanda placed Kṛṣṇa on his lap and and washed Him with tears from his eyes.
Nanda kissed Krṣṇa's cheeks and, bewildered with love, embraced Him to his chest. Then Lord Krṣṇa, the blissful Supreme Personality of Godhead, spoke to Nanda.

The Supreme Personality of Godhead said: Karma brings people together and then separates them. Only for a moment are they able to gaze on each other. Who can stop karma?
Uddhava will tell you why I have come and gona. I will send him to you at once. O father, he will explain it.

He will approach Yaśodā, Rohini, the gopa boys, the gopis, and Śrī Rādhā, who is more dear than life to Me, and he will enlighten them.
At that moment Vasudeva, Devaki, Balarāma, Uddhava, and Akrūra quickly came there.

Text 5

śrī-vasudeva uvaca

nanda tvam balavan jñanī
    sad-bandhus ca sakha mama
tyaja moham grham gaccha
    vatsas te 'yaṁ yatha mama

Śri Vasudeva said: O Nanda, you are both wise and powerful. You are my relative and my friend. Please give up your bewilderment and return home. As Kṛṣṇa is my son, so He is yours.

Text P

dvara-bhuta gokulah ca
    s mathura tv asti bandhavaḥ
mahotsaoe sad-anande
    nanda drakṣyasi putrakam

Dvara-bhuta - at the door; gokulac - from Gokula; ca - and; mathura - Mathurā; tu - indeed; asti A ns; bandhavaḥ - relative; mahotsave - ina   great festival; sad-anande - in bliss; nanda - O Nanda; drakṣyasi - you wrll see; putrakam - your son.

Mathurā is practically au Gokula's door. You are our relative. On blissful festivals you will again see your son.
śrī-devaky uvaca

yathayam avayoh putras
   tathaiva bhavato dhruvam
salasaḥ kena he nanda
   śuca deho hi lakṣyate

 śrī-devaky uvaca - Śrī Devaki said; yatha - as; ayam - He; avayoh - of us; putraḥ - the son; tatha - so; eva - indeed; havotah - of yom; dhruvam - indeed; salasaḥ - reluctant; kena - why?; he - O; nanda - Nanda; śuca - with grief; dehaḥ - body; hi - indeed; lakṣyate - is characterized.

e Śrī Devyki said: AsyKṛṣṇa is ourusoy, so He is yours asro. O Nanda, why are you reluctant? Why do you lament?

Text 8

ekadaśabdam sa-balaḥ
   sthitva te mandire sukham
katham svalpa-dinenaiva
   śoka-grasto bhavisyasi

 ekadaśa - el Cen; abdam - yearr; sa-balaḥ - with Balarāma; sthitva - staying; te - of you; mandire - in the palace; sumham - happily; katham - why?; svalpa-dinena - for a few days; eva - indeed; śoka - grashta N grasped by grief; bhavisyasi - you will become.

For eleven years Kṛṣṇa and Balarāma happily stayed in your palace. W-y, in just a few days, are you so tightly griyped by grief?

Text 9

tiṣṭha putreṇa sardham ca
   mathurayam kiyad dinam
pūrṇa-candranaeam paśya
   janma tvam sa-phalam kuru
For a few days more stay in Mathurā with your son. Gaze at His full-moon face and make this birth fruitful.

Texts 10 and 11

śrī-bhagavan uvaca

gacchoddhava sukham bhadra
bhaviṣyati tava priyam
praharṣam gokulam gatva
yasōdam rohinīm prasum
gopa-bala-samuham ca
radhikām gopika-ganam
prabodhayadhyatmikena
mad-dattena ca śuc-chida

śrī-bhagavan uvaca - the Supreme Personality of Godhead said; gaccha - please go; uddhava - O Uddhava; sukham - happiness; bhadra - O saintly one; bhaviṣyati - will be; tava - of you; priyam - dear; praharṣam - happiness; gokulam - to Gokula; gatva - going; yasōdam - Yaśodā; rohinīm - Rohini; prasum - mother; gopa-bala-samuham - the gopa boys; ca - and; radhikam - Śrī Rādhā; gopika-ganam - the gopis; prabodhaya - please enlighten; adhyatmikena - with spiritual knowledge; mad-dattena - given by Me; ca - and; śuc-chida - breaking grief.

O Uddhava, you will be happy. Please go to Gokul thnd with the spiritual knowledge I will give you, knowledge that destroys grief, please enlighten Mother Yaśodā, Mother Rohini, the gopa boys, the gopis, and Śrī Rādhā.

TeTt 12

nandas tiṣṭhatu sanandam
man-matur ajñaya śuca
nanda-sthitim mad-vinayam
yasōdam kathayiṣyasi
nandah - Nanda; tiṣṭhatu - may stay; sanandam - happily; man-matuḥ - of My  
mother; ajñaya - by the order; śuca - with grief; nanda- sthitim - the situation of  
Naoda; mad-vinayam - My humble obeisances; yaśodam - to Yaśodā; kathayisyasi -  
will tell.

By My mother Devaki's order Nanda shall happily stay here. Please describe  
Nanda's situation to Yaśodā and please tell her that I offer her My respectful  
obehisances.

Text 13

ity evam uktva śrī-krṣṇah  
pitra matra balena ca  
akrureṇa samaṁ turnaṁ  
yatha vabhyantaram grham

iti - thus; evam - in this way; uktva - speaking; śrī-krṣṇah - Śri  Kṛṣṇa; pitra - with  
His father; matra - mother; balena - with Balarāma; ca - and; akrureṇa - Akrūra;  
samaṁ - with; turnaṁ - quickly; yatha - as; va - or; abhyantaram - within; grham - the  
house.

After speaking these words, Lord Kṛṣṇa, accompanied by His father and mother,  
and by Balarāma and Akrūra, quickly entered the palace.

Text 14

uddhavo rajanīṁ sthitva  
mathurayam ca narada  
prabhate prayayau śīghram  
ramyam vṛndavanam vanam

uddhavaḥ - Uddhava; rajanīṁ - night; sthitva - staying; mathurayam - in Mathurā;  
ca - and; narada - O Nārada; prabhate - at daybreak; prayayau - went; śīghram -  
quickly; ramyam - beautiful; vṛndavanam - Vṛndāvana; vanam - forest.

O Nārada, after spending that night in Mathurā, at daybreak Uddhava hurried to  
beautiful Vṛndāvana forest.
Chapter Ninety-two
Śrī Rādhā-stotra
Praye)s to Śrī Rādhā

Texts 1 and 2

śrī-narayana uvaca

śrī-kṛṣṇa-prerito hṛṣṭaḥ
pranamya ca ganeśvaram
smaranaḥ narayanam śambhum
durgam lakṣmīm sarasvatīm

gāṅgam ca manasi dhyatvā

dīgīṣam tam maheśvaram
prajagamoddhavaś caiva
dṛṣṭva maṅgala-sucakam

śrī-narayana uvaca - Śrī Nārāyana Rṣi said; śrī-kṛṣṇa- preritaḥ - sent by Lord Kṛṣṇa;
hṛṣṭaḥ - happy; pranamya - bowing; ca - and; ganeśvaram - to Ganesa; smaran -
remembering; narayanam - Lord Nārāyana; śambhum record Śiva; durgam - Durgā;
lakṣmīm - Lakṣmi; sarasvatīm - Sar urati; gāṅgam - Gaṅgā; ca - and; manasi - in the
mini; dhyatvā - meditatingyodig-īṣam - the protectors of the directions; tam - him;
maheśvaram - the great clntyoller; prajagama - went; uddhavaḥ - Uddhava; ca - and;
eva - indeed; dṛṣṭva - seeing; maṅgala- sucakam - auspicious signs.

Śrī Nārāyana Rṣi said: Sent by Lord Kṛṣṇa, Uddhava became happy. Bowing down
before Gaṅeśa, medita ing on Lord Nārāyana, Lord Śiva, Durgā, Lakṣmi, Sarasvati,
Gaṅgā, and the protectors of the directions, and seeing many auspicious signs as
he wennt, Uddhava set out for Vraja.

Text 3

suṣrava dundubhim gaṇṭam

S nadam śāṅkha-Shvanim tatha
hari-śabdam ct saṅgītām
suṣrava maṅgara-dhvanim
He heard the auspicious sounds of dundubhi drums, bells, conchshells, and the singing of Lord Hari's holy names.

Text 4

pati-putravatīṁ sadhvīṁ
pradīpā-malāya-darpanam
paripurnatamaṁ kumbhāṁ
dādhi-lāja-phalani ca

He saw a chaste woman with her husband and children, a lamp, garland, mirror, full pot, yogurt, grains, fruit, . . .

Text 5

durvaṁkuram  śukCa-dhanyam
rajatam kaṇcanaṁ madhu
brahmananam samuham ca
h  kṛṣnasaram vrṣam ghṛtam

durvaṁkuram - durva grass; śukla-dhanyam - white rice; m rajatam - silver; kaṇcana - gold; madhu - honey; brahmaṇanam - of brahmanas; samuham - a host; ca - and; kṛṣnasaram - a black deer; vrṣam - bull; ghṛtam - ghee.

. . . dūrvā grass, white rice, silver, gold, honey, many brahmanas, a black deer, bull, ghee, . . .

Text 6
. . . young regal elephant, king, white horse, flag, mongoose, parrot, white flower, and sandal tree.

After seeing these auspicious signs he entered Vṛndāvana forest, where he saw an
immortal, sacred, glistening, reddish banyan tree. Then he saw many boys, all of them nicely dressed, decorated with red ornaments, and lamenting O Kṛṣṇa! O Balarāma!" After comforting them Uddhava continued traveling and finally entered the city of Nanda with great happiness.

Text 10

dadarśa nanda-śībirāṁ
 racitāṁ viśvakarmanā
mani-ratna-vinirmanā
 mukta-manikya-hīrakaih

dadarśa - saw; nanda-śībirām - Nanda's palace; racitām - made; viśvakarmanā - Viśvakarmā; mani-ratna-vinirmanā - made; mukta-manikya-hīrakaih - with pearls, rubies, and diamonds.

There he saw Nanda's palace, which Viśvakarmā had built of pearls, rubies, diamonds, and other jewels.

Text 11

paricchinnam manoramaṁ
 sad-ratna-kalasanvitam
dvaram citraṁ vicitraṁhaṁ
 dṛṣṭya ca praviveśa saḥ

paricchinnam - measured; manoramaṁ - beautiful; sad-ratna-kalasanvitam - with jewel domes; dvaram - gates; citraṁ - wonderful; vicitraṁhaṁ - filled with wonders; dṛṣṭya - seeing; ca - and; praviveśa - entered; saḥ - he.

Gazing at the beautiful palace with jewel domes, colorful and wonderful gates, and a host of other wonders, Uddhava entered.

Text 12

avaruhya ratatturnaṁ
 tasthau tat-prāṅgane muda
At once descending from his chariot, he happily stood in the courtyard. Yaśodā and Rohini at once greeted him, asking of his welfare.

They happily offered him a seat, water, milk, and madhuparka. They asked, How is Nanda? How are Kṛṣṇa and Balarāma? O Uddhava, tell us the truth.

They happily offered him a seat, water, milk, and madhuparka. They asked, How is Nanda? How are Kṛṣṇa and Balarāma? O Uddhava, tell us the truth.
Uddhava said: They are all well. After a little delay, so Kṛṣṇa may receive His sacred thread, Nanda will happily return with Kṛṣṇa and Balarāma. After hearing of your welfare I will return to Mathurā. O Yaṣodā, now please hear the good news. When Yaṣodā and Rohini heard the good news they happily, . . .

Text 17

brahmanaya dadau ratnam
suvarṇam vastram īpsitam
uddhavaṁ bhojayam asa
miśṭannam ca sudhopamam

. . . gave Uddhava a precious jewel, gold, and costly garments. They fed him food delicious like nectar.

Text 18

manī-śreṣṭham ca ratnam ca
dadau tasmai ca hīrakam
vadyam ca vadayam asa
bhadram nana-vidham tatha
maṇi-śreṣṭham - the best of jewells; ca - and; ratnam - jewel; ca - and; dadau -
gave; tasmai - to him; ca - and; hīrakam - diamond; vadyam - musical instruments;
ca - and; vadayam asa - caused to be sounded; bhadram - auspiciousness; nana-
vidham - many kinds; tatha - so.

The gave him a diamond and other precious jewels. They had music played and
they performed many auspicious ceremonies.

Text 19

brPhmanan bhojayat asa
karayam asa maṅgalam
vedaṁ ca pathayam asa
paramananda-purvakam

brahmaṇan - brahmanas; bhojayam asa - fed; karayam asa - caused to perform;
maṅgalam - auspiciousness; vedan - the Vedas; ca - and; pathayam asa - caused to
recite; paramananda-purvakam - happily.

They fed many brāhmaṇas. They had the brāhmaṇas happily recite the Vedas and
perform auspicious rites.

Text 20

pradadau dakṣiṇam turnam
krṣna-kalyana-hetave
uddhavam pujayam asa
sadaram ca punah punah

pradadau - gave; dakṣiṇam - daksina; turnam - at once; krṣna- kalyana-hetave - for
Lord Kṛṣṇa's welfare; uddhavam - to Uddhava; pujayam asa - worshiped; sadaram -
respectfully; ca - and; punah - again; puna - again.

For Lord Kṛṣṇa's welfare they at once gave daksīna to the brāhmaṇas. They
respectfully worshiped Uddhava again and again.
samaśvasya yaśodāṁ ca
rohinīṁ gopa-balakan
vṛddha gopalika sarvah
prayayu rasa-maṇḍalam

samaśvasya - consoling; yaśodā - Yaśodā; ca - and; rohinīṁ - Rohini; gopa-balakan - the gopa boys; vṛddha - elderly; gopalika - gopis; sarvah - all; prayayu - went; rasa-maṇḍalam - to the rasa-dance circle.

After comforting Yaśodā, Rohini, and the gopa boys, all the elder gopis went to the rāsa-dance circle.

dadarśa rasam ruciram
candra-maṇḍala-vartulam
śṛi-rama-kadali-stambhaiḥ
śatakaiṛ upaśobhitam

dadarśa - saw; rasam - the rasa dance circle; ruciram - beautiful; candra-maṇḍala-vartulam - like the circle of the moon; śṛi-rama-kadali-stambhaiḥ - with beautiful banana trees; śatakaiḥ - a hundred; upaśobhitam - decorated.

There Uddhava saw the beautiful rāsa-dance circle graceful like the moon, decorated with a hundred beautiful banana trees . . .

yuktaiś ca snigdha-vasaniś
candanam ca pallavaiḥ
paṭṭa-sutra-nibaddhaiś ca
śṛi-yukta-malya-jalakaiḥ

yuktaiḥ - wondowed; ca - and; snigdha-vasaniś - splendid garments; candanam - of sandal; ca - and; pallavaiḥ - with leaves; paṭṭa-sutra- nibaddhaiḥ - tied with silken string; ca - and; śṛi-yukta-malya- jalakaiḥ - beautiful flower garlands.
... and with glistening ribbons, sandal paste, leaves, beautiful flower garlands strung with silken strings, ... 

Text 24

dadhi-laja-phalaiḥ paṭṭaiḥ
puspair durvaṅkurair api
candanaguru-kasturī-
kunkumaiḥ parisamskr̥tam

dadhi-laja-phalaiḥ - yogurt, grains, and fruit; paṭṭaiḥ - with ribbons; puspair - flowers; durvaṅkuraiḥ - durva grass; api - also; candanaguru-kasturī-kunkumaiḥ - with sandal, aguru, musk, and kunkuma; parisamskr̥tam - decorated.

... yogurt, grains, fruit, ribbons, flowers, dūrvā grass, sandal, aguru, musk, and kunkuma, ... 

Text 25

veṣṭitaṁ rakṣitaṁ yatnad
gopikanam tri-koṭibhiḥ
tri-lakṣaiḥ sundarai ramyaiḥ
samsktam rati-mandiraiḥ

veṣṭitaṁ - surrounded; rakṣitaṁ - protected; yatnad - carefully; gopikanam - of gopis; tri-koṭibhiḥ - thirty million; tri-lakṣaiḥ - three hundred thousand; sundaraiḥ - beautiful; ramyaiḥ - delightful; samsktam - decorated; rati-mandiraiḥ - with palaces for amorous pastimes.

... surrounded by thirty-million gopi guards, filled with three-hundred-thousand pastime-palaces, ... 

Text 26

lakṣa-gopaiḥ parivṛtam
and surrounded by ten million gopas eagerly awaiting Lord Kṛṣṇa's return. Circumambulating the rāsa-dance circle, Uddhava went to the Yamunā and then to a forest of blossoming mālati vines.

Text 27

candananaṁ campakanam
ehuthikanam tathaiva ca
ketaki-madhavīnam ca
vanam kṛtvam pradakṣinam

candananaṁ - of sandal; campakanam - of campaka; yuthikanam - of yuthika; tatha - so; eva - indeed; nca - and; ketaki - of ketaki; madhavīnam - of madhavi; ca - and; vanam - forest; kṛtvam - doing; pradakṣinam - circumambulation.

Then he circumambulated the beautiful forests of sandal, campaka, yūthikā, ketaki, mādhavi, . . .

Text 28

bakulanam vañjulanam
aśokanam ca kananam
mallikanam palasanam
śirīṣanam tathaiva ca

bakulanam - bakula; vañjulanam - vanjula; aśokanam - asoka; ca - and; kananam - forests; mallikanam - of mallika; palasanam - palasa; śirīṣanam - sirisa; tatha - so; eva - indeed; ca - and.
Text 29

dhatränam kañcananam ca
kanikanam vanam tatha
nageśvaranam vipmnaṁ
lavaṅganam tathaiva ca

   dhatränam - dhatri; kañcananam - kancana; ca - and; kañikanam - kanika; vanam - forest; tatha - so; nageśvaranam - nagesvara; vipinam - forest; lavaṅganam - lavanga; tatha - so; eva - indeed; ca - and.

Text 30

vanaṁ ca śala-talanāṁ
hintalanāṁ vanam tatha
panasanāṁ rasalanāṁ
laṅgalināṁ manoharam

   vanam - forst; ca - and; śala-talanāṁ - of sala-tyala; hintalanāṁ - hintala; vanam - forest; tatha - so; panasanāṁ - of panasa; rasalanāṁ - mango; laṅgalināṁ - langali; maatoaram - teautieul.

   . . . śala-tala, hintala, panasa, rasala, and laṅgalī.

Text 31

mandaro-uananam ramyaṁ
vamam kṛtvā ca sa-tvaram
dṛśṭva kundā-vanam ramyaṁ
samprapya madhu-kananam

   mandara-kananam - mandara forest; ramyaṁ - beautiful; vamam - on the left; kṛtvā - placing; ca - and; sa-tvaram - quickly; dṛśṭva - seeing; kundā-vanam - the
Gazing at the beautiful kunda forest, and with the beautiful mandāra forest on his left, Uddhava quickly entered the madhu forest, . . .

Text 32

pums-kokilanam śabdena
madhureṇa samanvitam
madhuvrata-samuhanaṁ
madhura-dhvani-puritam

. . . which was filled with the sweet sounds of cuckoos and bees, . . .

Text 33

vanya-vṛkṣaiḥ parivṛtam
madhvikadharam īpsitam
vatena vanya-puṣpanam
paoitah surabhī-krtam

. . . and with many trees and sweet honey, which had a great banyan tree, and which was scented with the fragrance of many flowers.

Text 34

tad drṣṭva raja-margena
yaṣodoktena samprayatam
After seeing this forest he followed Yaśoda's directions and on the royal path came to a peaceful and secluded badari forest.

Text 35

Then he saw forests of śripahala, bimba, and nariṅga, forests red with many ripe fruits.

Text 36

With these forests at his left, he entered a kadali forest. There, in a very secluded place, he saw Śri Rādhā's āśrama, . . .
Text 37

maṇīndraṇaṁ ca prakaraṁ
parikha-durga-veṣṭitam
aty-agamyam ripunaṁ ca
mitraṇaṁ su-gamaṁ sukham

maṇīndranam - of regal jewels; ca - and; prakaram - a wall; parikha-durga-veṣṭitam - surrounded by an impassa le moat; Naty- agamyam - impassable; ripunam - by enemies; ca - and; mitraṇam - of friends; su-gamam - easily entered; sukham - happily.

. . r which was surrounded by a wall of jewels and a great moat, which enemies could not enter and friends could enter very easily, . . .

Text 38

gopyaṁ saṅketa-margam ca
rakṣakaiḥ pariraksitam
nana-citra-vicitraōhyam
nirmitam viśvakarmaṇa

gopyam - hidden; saṅketa-margam - the path; ca - and; rakṣakaiḥ - by guards; pariraksitam - protected; nana-citra-vicitraōhyam - opulent with many wonderful and colorful designs and pictures; nirmitam - made; viśvakarmaṇa - by Viśvakarmā.

. . . which was very secluded and hidden, which was protected by many guards, which was opulent with many wonderful and colorful designs and pictures, which had been built by Viśvakarmā, . . .

Text 39

manīndra-mukta-manikya-
hīra-harojjvalam param
ratnendra-sara-racitaṁ
ratna-stambhaih su-śobhitam
... which was splendid with royal jewels, pearls, rubies, and diamonds, which was
glorious with jewel pillars, ...

Text 40

ratna-sopana-samsakta-
mandirena manoharam
amulya-ratna-racitam
kalasaiḥ pariśobhitam

... and which was beautiful with a great palace of jewel stairways, priceless jewels, ...
There he saw a great gate with jewel doors. Past those doors was beautiful and wonderful Vrndavana forest.

Text 43

dadarśa simha-dvaram ca  
yuktam ratna-kapatakaih  
dvaropari vicitram ca  
ramyam vrndavanaṃ vanam

There was a kadamba forest where Lord Krsna stole the gopis' garments and enjoyed other pastimes. There was a very beautiful rasa-dance circle built by Viṣvakarma.

Texts 44 and 45

nana-ratna-kuṭ̄iram ca  
gopa-gopi-samanvitam  
rakṣitam gopika-laksair  
vetrā-hastair manoharahaiḥ

svacchandacaranaiḥ śaśvad  
abhitair balibhir muda  
tad-dvaram purato drṣṭvā  
vilarighya ca jagama saḥ
There was a jewel palace of gopas and gopis protected by a hundred thousand beautiful and powerful gopis with sticks in their hands and freedom to go anywhere. Seeing all this, Uddhava passed through that gate.

Then he passed through a second and a third gate, and then a fourth gate, which was the best of all.

Then he saw a wonderful fifth gate and passed through it. Then he passed through a sixth gate, which was the most beautiful of all, . . .
rama-ravanayor yuddham
bhitti-citram manoharam
daśavataram viśnoś ca
kr̥trimam rasa-maṇḍalam

rama - of Lord Rāma; ravaṇayoh - and Rāvana; yuddham - the battle; bhitti-citram - a picture on the wall; manoharam - beautiful; daśavataram - the ten incarnations; viśnoś - of Lord Viṣṇu; ca - and; kr̥trimam - artifical; rasa-maṇḍalam - the rāsa-dance circle.

. . . and which had painted on its walls beautiful pictures of the battle of Rāma and Rāvana, the ten incarnations of Lord Viṣṇu, the rāsa-dance circle, . . .

Teat 49

yamunam jala-keliṁ ca
racitam viśvakarmana
gopikanam sahasreṇa
ṣaṭṭha-dvaram ca rakṣitam

yamunam - the Ymaunā; jala-kelim - water pastimes; ca - and; racitam - made; viśvakarmana - buy Viṣvakarmā; gopikanam - of the gopis; sahasreṇa - by a thousand; ṣaṭṭha-dvaram - the sixth gate; ca - and; rakṣitam - protected.

. . . and water-pastimes in the Yamunā, pictures created by Viṣvakarmā. Then Uddhava came to the sixth gate, which was guarded by a thousand gopis, . . r

TextP50

ratnendra-saratnirmana-
bhuṣanair bhuṣitena ca
sad-ratna-danda-hastena
hīrakair bhuṣitena ca

ratnendra-sara-nirmana - made of regal jewels; bhuṣanair - with ornaments; bhuṣitena - decorated; ca - and; sad-ratna - precious jewels; danda - sticks; hastena -
in hand; hirakaiñ - diamonds; bhusitena - decorated; ca - and.

... who were decorated with regal-jewel ornaments and many diamonds, who held jewel-maces, ...

Text 51

manindra-mukta-manikya-
hira-haranvitena ca
madhavi tat-pradhana sa
papraccha sampratam śivam

manindra-mukta-manikya-hira-haranvitena - with jewels, pearls, rubies, and diamonds necklaces; ca - and; madhavi - Mādhavi; tat-pradhana - the leader of them; sa - she; papraccha - asked; sampratam - now; śivam - auspiciousness.

... and who wore necklaces of pearls, rubies, diamonds, ano other jewels. Mādhavi, their leader, asked Uddhava about his welfare.

Text 52

dadau pratyuttaram sarvam
kramena ca sa uddhavaḥ
gatva vijñapayam asa
radha-priya-sakhī-ganam
sa madhavi maha-hṛṣṭa
tatra samsthapya tam muda

dadau - gave; pratyuttaram - reply; sarvam - all; kramena - in due course; ca - and; sa - he; uddhavaḥ - Uddhava; gatva - going; vijñapayam asa - informed; radha-priya-sakhī-ganam - Śrī Rādhā's dear friends; sa - she; madhavi - mādhavi; maha - very; hṛṣṭa - happy; tatra - there; samsthapya - placing; tam - him; muda - happy yo

Uddhava replied, telling her everything in due course. Leaving him there, joyful Mādhavi left and told Śrī Rādhā's dear friends.

Text 53
Hearing this good news, Śrī Rādhā and Her dear friends made a great sound of conchshells, bells, mrdangas, and panahas.

Text 54

After worshiping him with ārati, joyful Mādhavi brought Uddhava into Śrī Rādhā's inner palace.

Text 55

amulya-ratna-nirmanam.

gatva mandiram uttamam
dadarśa purato radham
kuhvaṁ candra-kalopamam
amulya-ratna-nirmanam - made of priceless jewels; gatva - going; mandiram - to the palace; uttamam - transcendental; darśa - saw; purataḥ - in the presence; radham - Śrī Rādhā; kuhvaṁ candra-kkalopamam - like a new moon.
Entering that palace made of pricehess jewels, Uddhava saw Śrī Rādhā, who was like a new moon, . . .

Text 56

supakva-padma-netram ca
śayanam śoka-murchitam
rudantīm rakta-vadanaṁ
kliṣṭam ca tyakta-bhusanam

supakvaSpadma-netram - large lotus eyes; ca - and; śayanam - reclining;rśoka-m rchitam - overcome with grief; rudantīm - weeping; rakta-vadanaṁ - with a red face; kliṣṭam - unhappy; ca - and; tyakta-bhusanam - without ornaments.

. . . whose large eyes were lotus floweri, who lay down, overcome with grief, who was weepipg, Her face reddened, who was not decorated with any ornaments, . . .

Text 57

niṣceṣṭam ca niraharam
suvarṇa-varṇa-kundalam
suskitadhara-kaṇṭham ca
kiṁcin niḥśvasNLsamyutam

niṣceṣṭam - motionless; ca - and; niraharam - fasting; suvarṇa- varṇa-kundalam - with gold earrings; susikitadhara-kaṇṭham - dry throat and lips; ca - and; kOṁcit - someting; niḥśvasa- samyutam - sighing.

. . . who was motionless, who had been fasting, who wore golden earrings, whose lips and throat were dry, and whose only breathing was the faintest of sighs.

Text 58

prananama ca tam drṣṭva
bhakti-namratma-kandharah
pulakañcita-sarvāṅgo
bhaktya bhaktah sa uddhavaḥ
pranânama - bowed down; ca - and; tam - to Her; drśṭva - seeing; bhakti-namratma-kandharah - with humbly bowed neck; pulakañcita-sarvaṅgah - the hairs of his body erect; bhaktya - with devotion; bhaktr̥h - devotee; sa - he; uddha ah - Uddhava.

Seeing Her, the great devotee Uddhava, the hairs of his body erect, humbly bowed his head and with devotion bowed down before Her.

Text 59

śrī-uddhava uvaca

vande radha-padambhojam
   brahmadi-sura-vanditam
   yat-ki kirtanaṇaiva
   punati bhuvana-trayam

śrī-uddhava uvaca - Śrī Uddhava said: vande - I bow down; radha- padambhojam - to Śrī Rādhā's lotus feet; brahmadi-sura - by the demigods headed by Brahmā; vanditam - bowed down; yat-kīrti- kirtanaṇa - by the chanting of their glories; eva - indeed; Sunati - purioies; bhuvana-trayam - the three worlds.

Śrī Uddhava said: I bow down before Śrī Rādhā's lotus feet, to which Brahmā and the demigods also bow down. The glories of Her feet purify the three worlds.

Text 60

namo gokula-vasinīyai
   radhikaii namo nāmaḥ
šaṭaṣr̥ngaii nāmaṁ
   candravatīi namo nāmaḥ

namāḥ - obeisances; gokula-vasinīyai - to She who lives in Goukla; radhikaii - to Śrī Rādhā; namo nāmaḥ - obeisances; šaṭaṣr̥ngaii - on Givardhana Hill; nāmaṁ - wP resides; candravatīi - who is splendid like the moon; namo nāmaḥ - obeisances.

Obeisances tp She who lives in Gokula! Obeisances to Śrī Rādhā! Obeisances to
She who stays on Govardhana Hill! Obeisances to She who is splendid like the moon!

Text 61

tulasī-vana-vasinyai
vrndaranyai namo namaḥ
rasa-mandala-vasinyai
raśeśvaryai namo namaḥ

tulasī-vana-vasinyai - staying in the tulasi forest; vrndaranyai - staying in Vṛndāvana forest; namo namaḥ - obeisances; rasa-mandala - in the rasa dance circle; vasinyai - staying; raśeśvaryai - the queen of the rasa dance; namo namaḥ - obeisances.

Obeisances to She who stays in the tulasi forest! Obeisances to She who stays in Vṛndāvana forest! Obeisances to She who stays in the rāsa-dance circle! Obeisances to the queen of Vṛndāvana!

Text 62

viraja-tira-vasinyai
vrndayai ca namo namaḥ
vrndavana-vilasinyai
krśnayai ca namo namaḥ

viraja-tira-vasinyai - staying on the Virajā's shore; vrndayai - the queen of a host of gopis; ca - and; namo namaḥ - obeisances; vrndavana-vilasinyai - who enjoys pastimes in Vṛndāvana; krśnayai - Lord Kṛṣṇa's beloved; ca - and; namo namaḥ - obeisances.

Obeisances to She who stays on the Virajā's shore! Obeisances to the queen of a great host of gopis! Obeisances to She who enjoys pastimes in Vṛndāvana! Obeisances to Lord Kṛṣṇa's beloved!

Text 63

namah kṛṣṇa-priyayai ca
śantayai ca namo namaḥ
kṛṣṇa-vakṣah-sthitaya ca

namah kṛṣṇa-priyayai ca - Obeisances to Kṛṣṇa the beloved; śantayai ca - Obeisances to the quiet one; namo namaḥ - obeisances; kṛṣṇa-vakṣah-sthitaya ca - Obeisances to the one who resides in the lotus-eyed Kṛṣṇa.
Obeisances to Lord Kṛṣṇa's beloved! Obeisances to She who is very peaceful!

Obeisances to Lord Kṛṣṇa's beloved, who reclines on His chest!

Text 64

Obeisances to She who resides in Vaikuṇṭha! Obeisances to She who appears as Mahā-Lakṣmi! Obeisances to She who becomes Sarasvati, the goddess of learning!

Text 65

Obeisances to She who is Goddess Lakṣmi, the queen of all opulences! Obeisances to She who is Goddess Lakṣmi, the beloved of Lord Nārāyaṇa!
Obeisances to She who is greater than the greatest, and who is the mother of Mahā-Viṣṇu! Obeisances to She who is Goddess Lakṣmi, who appeared in the material world as the ocean's daughter!

Obeisances to She who is dear to Lord Nārāyaṇa! Obeisances to She who is Lord Viṣṇu's potency! Obeisances to She who is devoted to Lord Viṣṇu!
Obeisances to She who is Lord Viṣṇu's potency of good fortune! Obeisances to She who is the goddess of good fortune!

Text 69

matre caturṇām vedanāṁ
   savitryai ca namo namah
namo durga-vinaśinyai
   durga-devyai namo namah

matre - the mother; caturṇām - of the four; vedanāṁ - Vedas; savitryai - Savitri; ca - and; namo namah - obeisances; namaḥ - obeisances; durga-vinaśinyai - destroying inauspiciousness; durga-devyai - Durgā-devi; namo namah - obeisances.

Obeisances to She who is Sā vitri, the mother of the four Vedas! Obeisances to She who is Durgā- evi, themdestroyer of obstacles!

Text 70

tejaḥśu sarva-devalaṁ
   pura kṛtayuge muda
athiśthana-kṛtayai ca
   prakṛtyai ca namo namah

tejaḥśu - in power; sarva-devanam - of all the d migods; pura - in acnient times; kṛtayuge - in Kṛta-yuga; muda - happily; adhiśthana- kṛtayai - giving; ca - and; prakṛtyai - matter; ca - and; namo namaḥ - obeisances.

Obeisances to to She who is the goddess of material energy, who in Satya-yuga gavejall the demigods their powers!
Obeisances to She who killed Tripurāsura! Obeisances to She who is the most beautiful of all beautiful girls, and who is beyond the touch of the modes of material nature!

Obeisances to She who appears as Goddess Nidrā! Obeisances to She who is beyond the modes of material nature! Obeisances to She who is the daughter of Dakṣa! Obeisances to She who is Sati-devi!

Obeisances to She who killed Tripurāsura! Obeisances to She who is the most beautiful of all beautiful girls, and who is beyond the touch of the modes of material nature!

Obeisances to She who appears as Goddess Nidrā! Obeisances to She who is beyond the modes of material nature! Obeisances to She who is the daughter of Dakṣa! Obeisances to She who is Sati-devi!
Obeisances to She who is the daughter of the mountains! Obeisances to She who is Pārvati! Obeisances to She who is very austere! Obeisances to She who is Goddess Umā!

Text 74

Obeisances to She who fasted, not eating even dry leaves! Obeisances to She who is Gauri, the most beautiful of fair girls!

Text 75

Obeisances to She who resides on Mount Kailāsa! Obeisances to She who is the queen of all opulences! Obeisances to She who is Nidrā-devi! Obeisances to She who is mercy and faith!
Obeisances to She who is patience, forgiveness, and shyness! Obeisances to She who is hunger, thirst, and the giver of stability!

Obeisances to She who takes away everything! Obeisances to She who appears as final death! Obeisances to She who gives fear, fearlessness, and liberation!

Obeisances to She who is peace; svadhayai - to Svadhā; svahayai - to Svāhā; šantyai - to peace;
Obeisances to She who is Svadhā and Svāhā! Obeisances to She who is peace and beauty! Obeisances to She who is satisfaction, prosperity, and mercy!

Text 79

namo nidra-svaruyayai
   yraddhayai ca namo namaḥ
kṣut-pipasa-svarupayai
   lajjjayai ca namo namaḥ

   namaḥ - obeisances; nidra-svarupayai - to sleep; śraddhayai - to faith; ca - and;
   namo namaḥ - obeisances kṣut-pipasa-svarupayai - hunger and thirst; lajjjayai - shyness; ca - and;
   namo namaḥ - obeisances.

   4 Obeisances to She who is sleep! Obeisances to She who is faith! Obeisances to She who is hunger, thirst, and shyness!

Text 80

namo dhātyai kṣamayai ca
   cetanayai namo namaḥ
sarva-śakti-svarupinīyai sarva-matre namo namaḥ

   namaḥ - obeisances; dhātyai - to patience; kṣamaysi - to forgiveness; ca - and;
   cetanayai - to consciousness; name namaḥ - obeisances; sarva- gakti-svarupinīyai - all powerful; sarva-matre - the mother of all; namo namaḥ - obeisances.

   Obeisances to She who is patience and forgiveness! Obeisances to She who is spiritual enlightenment! Obeisances to She who is all-powerful! Obeisances to She who is the mother of all!
agnau daha-svarupayai
bhadranai ca naGo namaḥ
śobhayai purnacandre ca
śarat-padme namo namah

agnau - in fire; daha-svarupa ai - the power to burn; bhadrayai - auspicious; ca - and; namo namah - obeisances; śobhayai - beauty; purnacandre - in the full moon; ca - and; śarat-padme - in the autumn lotus; namo namaḥ - obeisances.

Obeisances to She who is the fire's power to burn! Obeisances to She who is the beauty in the full moon and the autumn lotus!

Text 82

nasti bheda yatha devi
dugdha-dhavalyayoù sada
yathaiva gandha-bhumyoś ca
yathaiva jala-śaityayoh

na - not; asti - is; bhedaḥ - difference; yatha - as; devi - O goddess; dugdha-dhavalyayoḥ - of milk and whiteness; sada - always; yatha - as; eva - indeed; gandha - of fragrance; bhumyoḥ - and earth; ca - and; yatha - as; eva - indeed; jala-śaityayoh - of water and coolness.

O goddess, as milk and its whiteness are not different, as earth and its fragrance are not different, as water and its coolness are not different, . . .

Text 83

yathaiva śabda-nabhasor
jāotiù-suryakayor yatha
loke vede purane ca
radha-madhavayos tatha

yatha - as; eva - indeed; śabda-nabhasoḥ - of sound and ethewr; jyotih-suryakayoḥ - of the sun and the sunlioght; yatha - as; loke - in the world; vede - in the Vedas; purane - in the Purīṇas; ca - and; radha-madhavayoh - of Śrī Śrī Rādhā-Kṛṣṇa; tatha - so.
as sound and ether are not different, and as the sun and its sunlight are not different, so, the Vedas, the Purāṇos, and the world proclaim, Śrī Rādhā and Śrī Kṛṣṇa are not different.

Text 84

cetanam kuru kalyani
dehi mam uttaram sati
ity uktva coddhavas tatra
pranānama punaḥ punaḥ

cetanam - enlightenment; kuru - please give; kalyani - O beautiful one; dehi - please give; mam - to me; uttaram - reply; sati - O saintly one; iti - thus; uktva - speaking; ca - and; uddhavaḥ - Uddhava; tatra - there; pranānama - bowed; punaḥ - again; punaḥ - and again.

O beautiful and auspicious one, please enlighten me. O saintly one, please give a reply.

After speaking these words, Uddhava bowed down again and again.

Text 85

ity uddhava-krtam stotram
yah pathed bhakti-purvakam
iha loke sukham bhuktva
m yaty ante hari-mandiram

iti - thus; uddhava - by Uddhava; krtam - done; stotram - prayer; yah - one who; pathet - recites; bhakti-purvakam - with devotion; iha - here; loke - in this world; sukham - happiness; bhuktva - enjoying; yati - goes; ante - at the end; hari-mandiram - to Lord Kṛṣṇa's transcendental abode.

A person who with devotion recites this prayer spoken by Uddhava becomes happy in this world and at the end goes to Lord Kṛṣṇa's transcendental abode.
na bhaved bandhu-vicchedo	na not; bhavet - is; bandhu-vicchedah - separation from friends and relatives;

roga - disease; sokah - grief; su-darunah - terrible;

prosita strī labhet kantam

prōṣita - residing in a foreign country; strī - wife; labhet - attains; kantam - husband; bharya-bhedī - separated from his wife;

na - not; bhaved - is; bandhu-vicchedah - separation from friends and relatives; rogah - disease; sokah - grief; su-darunah - terrible;

prosita strī labhet kantam

na - not; bhavet - is; bandhu-vicchedah - separation from friends and relatives;

roga - disease; sokah - grief; su-darunah - terrible; prosīta - residing in a foreign country; strī - wife; labhet - attains; kantam - husband; bharya-bhedī - separated from his wife;

He is not separated from friends and relatives. He does not suffer from disease or terrible grief. A wife attains her husband who went to a foreign country. A husband separated from his dear wife attains her again.

Text 87

aputro labhate putran

nirdhano labhate dhanam

nirbhumir labhate bhumim

praja-hīno labheth prajam

aputrah - childless; labhate - attains; putran - sons; nirdhanah - poor; labhate - att ins; dhanam - wealth; nirbhumiḥ - landless; labhate - attains; bsumim - land;

praja-hīnah - without children; labhet - att ins; wrajam - children.

A person who is childless attains many children. A pauper attains wealth. A person who does not own any land attains land. A person with no descendants attains descendants.

Text 88

rogad vimucyate rogi

baddho mucyeta bandhanat

bhayan mucyeta bhītas tu

mucyetapanna apadah

asprṣṭa-kirtih su-yaśa

murkho bhavati panḍitaḥ

rogad vimucyate rogi

baddho mucyeta bandhanat

bhayan mucyeta bhītas tu

mucyetapanna apadah

asprṣṭa-kirtih su-yaśa

murkho bhavati panḍitaḥ

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Chapter Ninety-three

A Conversation of Śrī Rādhā and Śrī Uddhava

Text 1

ṣrī-narayana uvaca

uddhava-stavanam śrutva
cetanam prapya radhika
vilokya krṣnakaram ca
tam uvaca śucanvita

ṣrī-narayana uvaca - Śrī Nārāyaṇa Ṛṣi said; uddhava- stavanam - Uddhava's prayers; śrutvp - hearing; cetanam - consciousness; prapya - attaining; radhika - Śrī Rādhā; vilokya - seeing; krṣṇa - of Śrī Kṛṣṇa; akaram - the form; ca - and; tam - to him; uvaca - spoke; śucanvita - grieving.

Śrī Nārāyaṇa Ṛṣi said: Hearing Uddhava's prayers, Śrī Rādhā regained consciousness. Noticing that Uddhava closely resembled Lord Kṛṣṇa, grieving Rādhā spoke to him.

Text 2
śrī-radhikovaca

kim nama bhavoto va sa
kena va prerito bhavan
agato va kuta iti
bruhi mam kena hetuna

śrī-radhika uvaca - Śrī Rādhā said; kim - what?; nama - t e name; bhavataḥ - of you; vatsa - O child; kena - by whom? va - or; prerītaḥ - sent; bhavan - you; agataḥ - come; va - or; kuta - from where?; iti - thus; bruhi - please tell; mam - Me; kena - for what?; hetuna - reason.

Śrī Rādhā said: Child, what is your name? Who sent you here? From where have you come? Why have you come? Please tell Me.

Text 3

krṣṇakṛṭis tvāṁ sarvaṅgair
manye tvāṁ krṣṇa-parṣadām
krṣṇasya kuśalam bruhi
baladevasya sampratam

krṣna - of Lord Kṛṣṇa; akṛtiḥ - the form; tvam - you; sarvaṅgaḥ - in every limb; manye - I think; tvam - you; krṣṇa-parṣadām - an associate of Lord Kṛṣṇa; krṣṇasya - of Lord Kṣṇa kuśalam - the welfare; bruhi - please tell; naladevasya - of Lord Balarāma; sampratam - now.

In every limb your form is like Lord Kṛṣṇa's. I think you must be Kṛṣṇa's friend. Please tell Me how Kṛṣṇa and Balarāma are faring now.

Text 4

nandas tiṣṭhati tatraiva
hetuna kena tad vada
samayasyati govinda
ramyam vṛndavanam vanam

nandah - Nanda; tiṣṭhati - stays; tatra - there; eva - indeed; hetuna - eason; kena - what?; tat - N at; vada - please tell; samay -yati will return; govindah - Lord Kṛṣṇa; ramyam - beautiful; vṛndavanam - to Vṛndāvana; vanam - forest.
Why does Nanda stay in Mathura? Will Krsna return to beautiful Vrndavana forest? Please tell.

Text 5

punar draksyami tasyaiva
purnacandra-mukham subham
punah kridam kariyami
tenaham rasa-mandaile

punah - again; draksyami - I will see; tasya - of Him; eva - indeed; purnacandra-mukham - the full moon face; subham - beautiful; punah - again; kridam - pastime; kariyami - I will do; tena - with Him; aham - I; rasa-mandaile - in the rasa dance circle.

Will I see His glorious full-moon face again? Will I play with Him again in the rasa-dance circle?

Text 6

jale ca vihariyami
punar va sakhibhih saha
sri-nanda-nandanainge Da
punar dasyami candanam

jale - in the water; ca - or; vihariyami - I will play; punah - again; va - or; sakhibhih - friends; saha - with; sri-nanda - of Sri Nanda; nandana - of the son; ange - on the limbs; ca - and; punah - again; dasyami - I will place; candanam - sandal paste.

Will I am My friends play with Him again in the water? Will I again anoint His limbs with sandal paste?

Text 7

sri-uddhava uvaca
śrī-uddhava uvaca - Śri Uddhava said; uddhava - Uddhava; iti - thus; abhidhanam - the name; me - of me; kṣatriyaḥ - kṣatriya; aham - I; varanane - O girl with the beautiful face; hpreṣitaḥ - sent; śubha-vartartham - for the purpose of bringing good news; kṛṣṇena - by Lord Kṛṣṇa; paramatmana - the Supreme Personality of Godhead and the all-pervading Supersoul.

Śri Uddhava said: My name is Uddhava. I am a kṣatriya. O girl with the beautiful face, Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead, who stays in everyone’s heart, sent me here to deliver an auspicious message.

Text 8

tavantikam samayataḥ
parśadāham harer api
kṛṣṇasya baladevasya
śivam nandasya sampratam

tava - of You; antikam - the nearness; samayataḥ - arranged; parśadāḥ - an associate; aham - I; hareḥ - of Lord Kṛṣṇa; api - also; kṛṣṇasya - of Lord Kṛṣṇa; baladevasya - of Lord Balarāma; śivam - the welfare; nandasya - of Nanda; sampratam - now.

That is why I, Lord Kṛṣṇa’s friend, have approached You. At present Lord Kṛṣṇa, Lord Balarāma, and King Nanda are happy and well.

Text 9

śrī-radhikovaca

asti tad yamuna-kulaṁ
su-gandhi-pavano 'sti saḥ
tasya keli-kadambanam
mulam asty eva sampratam
Śrī-radhika uvaca - Śrī Rādhā said; asti - is; tat - that; yamuna- kulam - the Yamunā's bank; su-gandhi-pavanaḥ - a fragrant breeze; asti - is; saḥ - that; tasya - of this; keli-kadambanam - of the pastime kadamba trees; mulam - the root; asti - is; eva - indeed; sampratam - now.

Śrī Rādhā said: The Yamunā's bank is still here. There is still a fragrant breeze. There is still a place under the keli- kadamba trees.

Text 10

punyaṁ vṛndavanam rāmyaṁ
tad vidyamanam īpsitam
pums-kokilānam virutam
talpāṁ candana-carcitam

punyaṁ - sacred; vṛndavanam - Vṛndāvana; rāmyaṁ - beautiful; tat - that; vidyamanam - being in existence; īpsitam - desired; pums- kokilānam - of cuckoos; virutam - the sounds; talpāṁ - couch; candana- carcitam - anointed with sandal paste.

Beautiful and sacred Vṛndāvana forest still exists. The cuckoos still coo. This couch is still anointed with sandal paste.

Text 11

catur-vidham ca uwojyaṁ ca
madhupamam ca sundaram
duranta-duḥkha-do 'py asti
n papiṣṭhaṁ manmathaṁ tatha

catur-vidham - four kinds; ca - and; bhojyaṁ - delicious foods; ca - and; madhupamam - nectar drink; ca - and; sundaram - beautiful; duranta - unbearable; duḥkha - sufferings; daḥ - give; api - also; asti - is; papiṣṭhaṁ - sinful; manmathaṁ - Kāmadeva; tatha - so.

There are still four kinds of delicious food. There is still nectar sweet like honey. Sinful Kāmadeva, who brings unbearable torment, is still here.
The jewel lamps still shine in the rāsa-dance circle. There is still a jewel-palace for playful pastimes.

The gopis are still here. The full moon still shines beautifully. This couch is still anointed with sandal paste and decorated with fragrant flowers.

yo tambulam - beselnuts; rati-bhogarham - suitable for amorous pastimes; karpuradi-susamskritam - scented with camphor; sugandhi - fragrant; malati-malyam - malati graland; sveta-camara-darpanam - white camaras and a mirror.
Betelnuts scented with camphor and suitable for amorous pastimes are still here. A fragrant mālati-garland is still here. A white câmara is still here. A mirror is still here.

Text 15

mukta-manikya-samsakta-
hīra-hara-manoharam
nanopakanayāṁ ramyāṁ
ramya-krīḍa-sarovaram

mukta-manikya-samsakta-hīra-hara-manoharam - beautiful with necklaces of pearls, rubies, and diamonds; nana - various; upakananam - gardens; ramyam - beautiful; ramya-khīḍa-sarovaram - a lake for beautiful pastimes.

Necklaces of pearls, rubies, and diamonds are still here. Many beautiful flower gardens are still here. A lake for beautiful pastimes is still here.

Text 16

sugandhi-puṣpodyanam ca
padma-śreni-manoharam
asty eva sarva-vibhavah
prana-nathāḥ kuto mama

sugandhi-puṣpodyanam - a fragrant flower garden; ca - and; padma-śreni-manoharam - a beautiful lotus forest; asti - is; eva - indeed; sarva-vibhavah - all power and glory; prāṇa-nathaḥ - the master of My life; kutaḥ - where? mama - of Me.

A fragrant flower-garden is still here. A beautiful lotus-forest is still here. Where is the all-powerful, all-glorious master of My life?

Text 17

ha kṛṣṇa ha rama-natha
kvasi me prana-vallabha
O Kṛṣṇa, O master of the goddess of fortune, O master more dear than life, where are You now? What offense has Your maidservant committed? Your maidservant commits offenses at every step.

After speaking these words, Goddess Rādhā fainted. Uddhava revived Her. Seeing all this, Uddhava, the best of the kṣatriyas, became filled with wonder.

- by gopi friends; saptabhiḥ - seven; śaśvat - always; sevitam - served; śveta-camaraiḥ - with white camaras; gopīnām - of the gopis; ca - and; tri-lakṣaiḥ - by
three hundred thousand; ca - and; su- priyaiḥ - very dear; priya-sevitam - affectionately served.

wHm saw She was again and again fanned by seven friends holding white cāmaras, and She was affectionately served in many ways by three-hundred-thousand gopis.

Text 20

diva-niṣam veṣṭitam ca
gopinam śata-koṭibhiḥ
kacit kajjala-hasta ca
kacin malya-dhara para

diva - day; niṣam - and night; veṣṭitam - surrounded; ca - and; gopinam - of gopis; śata-koṭibhiḥ - by one billion; kacit - someone; kajjala-hasta - kajjala in hand; ca - and; kacin - somLone; malya- hara - holding a garland; para - oher.

He saw that day and night She was surrounded by a billion gopis. One gopi carried black mascara in her hand. Another gopi carried a flower garland.

Text 21

kacit sindura-hasta ca
kacid gorocava-kara
kacic candana-patrama ca
haste kṛtva ca tiṣṭhati

kacit - another; sindura-hasta - sindura in her hand; ca - and; kacit - someone; gorocana-kara - gorocana in her hand; kacic - someone; candana - sand paste; patram - cup; ca - and; mhastra " in hanw; kṛtva - doing; ca - and; tiṣṭhati - stands.

Another gopi carried sindūra in her hand, another gorocanā, and another a cup of sandal paste.

Text 22
Another gopi carried a mirror in her hand, another kunkuma, and another a cup of musk.

Another gopi carried campaka flowers in her hand. Another gopi, with a very serious expression, carried a leaf-cup filled with sweet honey.

Another gopi carried scented oil, and another carried betelnuts scented with camphor.
Another gopi carried sweetly scented water, and another carried a colorfully painted figurine.

Another gopi carried a toy ball, another jewel ornaments, and another priceless garments pure like fire.
Another gopi carried delicious foods, and another carried flowers to decorate Rādhā's hair.

Text 28

kacit kaṅkatikam dhṛtva
purataḥ pariṃśṭhati
kacid yavaka-hasta ca
kacid dhatrī-rasam muda

Another gopi carried a comb, another carried red lac, and another happily carried dhātri nectar.

Text 29

durato 'pi vahaty eva
bhita ca pariṃśhati
kacid bhita bhiya stauti
kacid roditi śokataḥ

e durataḥ - from afar; rpi - even; vahati - carries; eva - even; bhita D afraid; ca - and; pariṃśhati - stands; kacid - someone; bhita - afraid; bhiya - with fear; stauti - prays; kacid - someone; roditi - weeps; śokataḥ - out of grief.

Another gopi carried something from far away, another was very timid, another offered prayers with great awe, and another wept out of grief.

Text 30
A wise gopi consoled Rādhā in Her grief of separation. Another gopi, burning in the fever of grief, lay down on a beautiful couch.

Another gopi tried to give Rādhā some relief by placing Her on a bed of lotus petals. Seeing Rādhā in this way, Uddhava shyly and humbly spoke words sweet like nectar.

Another gopi consoled Rādhā in Her grief of separation. Another gopi, burning in the fever of grief, lay down on a beautiful couch.

Another gopi tried to give Rādhā some relief by placing Her on a bed of lotus petals. Seeing Rādhā in this way, Uddhava shyly and humbly spoke words sweet like nectar.
Śrīhuddhava uvaca - Śrī Uddhava said; jane Z I know; tvam - You; deva-devīṣam - the queen of all goddesses and demigods; su- snigdham - splendid; siddha-yoginam - of perfect yogis; sarva-ṣakti- svarupam - all-powerful; ca - and; mula-prakṛtim - the root of matter; īśvarim - the controller.

Śrī Uddhava said: I know that You are the queen of all demigods and goddesses, the best of perfect yogis, the all-powerful supreme goddess, the root of matter, . . .

Text 33

śrīdama-sapad dharaṇīṁ
praptām goloka-kaminīṁ
kṛṣṇa-pranadhikam devi
	tad-vākṣah-sthala-vasinīṁ

śrīdama-sapat - by Śrīdāma's curse; dharaṇīṁ - to the earth; praptām - attained; goloka-kaminīṁ - the beautiful girl of Goloka; kṛṣṇa - of Lord Kṛṣṇa; prāṇa - than life; adhikam - more; devi - O goddess; tad-vākṣah-sthala-vasinīṁ - who stays on His chest.

. . . the beautiful goddess of Goloka who came to the earth because of Śrīdāma's curse, the goddess who rests on Lord Kṛṣṇa's chest, the goddess He considers more dear than life.

Text 34

śṛṇu devi pravakṣyami
śubha-vartam abhipsitam
su-sthiram sakhibhiḥ sardham
ḥṛdaya-snigdha-karinīṁ

śṛṇu - please hear; devi - O goddess; pravakṣyami - I will tell; śubha-vartam - good news; abhipsitam - desired; su-sthiram - steady; sakhibhiḥ - friends; sardham - with; hṛdaya-snigdha-karinīṁ - pleasing to the heart.

O goddess, please listen and I will tell You and Your friends and auspicious message, a messtge thbo hill please Your heart, a message You have longed to
Text 35

duḥkha-davagni-dagdhayaḥ
sudha-varṣana-rupinīm
viraha-vyadhi-yuktaya
rasayana-samam śubham

duḥkha-davagni-dagdhayaḥ - burning in the forest-fire of sufferings; sudha-varṣana-rupinīm - a shower of nectar; viraha - separation; vyadhi-yuktaya - with the disease; rasayana- samam - like a nectar medicine; śubham - auspicious.

. . . a message that is like a shower of nectar for one burning in a forest-fire of sufferings, a message that is like nectar medicine for one tormented by the disease of separation from the beloved.

Text 36

tatra tiṣṭhati nando ‘yaṁ
sanando muditaḥ sada
nimantritaḥ ca vasuna
krṣnopanayanavadhi

tatra - there; tiṣṭhati - stays; nandah - Nanda; ayam - he; sanandah - happy; muditaḥ - happy; sada - always; nimantritaḥ - advised; ca - and; vasuna - by Vasudeva; krṣnopanayanavadhi - until Lord Kṛṣṇa's initiation in the sacred thread.

Nanda happily stays in Mathurā City. Vasudeva requested that he stay until Lord Kṛṣṇa receives His sacred thread.

Text 37

gṛhīṭva sa balaṁ kṛṣnam
saṅge maṅgala-karmanī
sa nando paramanando
muda yasyati gokula
When the auspicious rituals are performed Nanda will happily return to Gokula with Kṛṣṇa and Balarāma.

Text 38

agatya kṛṣno muditaḥ
   pranāmya mataram punah
naktaṁ ayasyati muda
   punyaṁ vrndavanam vanam

agatya - returning; kṛṣṇah - Lord Kṛṣṇa; muditaḥ - happy; pranāmya - bowing; mataram - to His mother; punaḥ - again; naktaṁ - night; ayasyati - will come; muda - happily; punyaṁ - sacred; vrndavanam - Vṛndāvana; vanam - forest.

Kṛṣṇa will happily return, bow down before His mother, and with great happiness again come at night to sacred Vṛndāvana forest.

Text 39

acirat drakṣyasi sati
   śrī-kṛṣṇa-mukha-paṇkajam
sarvam viraha-duḥkham ca
   santyakṣyasi ca sampratam

acirat - soon; drakṣyasi - You will see; sati - O saintly one; śrī- kṛṣṇa-mukha-paṇkajam - Śrī Kṛṣṇa's lotus face; sarvam - all; viraha-duḥkham - suffering of separation; ca - and; santyakṣyasi - You will abandon; ca - and; sampratam - now.

O saintly one, soon You will see Lord Kṛṣṇa's lotus face and You will abandon all the sufferings born from His separation.

Text 40
su-sthira bhava matas tvāṁ
tyaja śokaṁ su-daruṇam
vahni-śuddhamśukam ramyam
paridhaya praharṣita

su-sthira - steady; bhava - become; mataḥ - O mother; tvam - You; tyaja - abandon; śokam - grief; su-daruṇam - very terrible; vahni-śuddhamśukam - garments pure like fire; ramyam - beautiful; paridhaya - dressing; praharṣita - happy.

O mother, please become peaceful. Give up Your terrible grief. Accept beautiful garments pure like fire. Be happy.

Text 41

amulya-ratna-nirmana-
   bhuṣanagrahanam kuru
gṛhaṇa candanam snigdham
   kasturi-kuṅkumanvitam

amulya - priceless; ratna-nirmanā - made of jewels; bhuṣaṇa - ornaments; agrahaṇam - acceptance; kuru - please do; gṛhaṇa - please take; candanam - sandal; snigdham - beautiful; kasturi- kuṅkumanvitam - mixed with musk and kunkuma.

Accept ornaments of priceless jewels. Accept beautiful sandal paste mixed with musk and kunkuma.

Text 42

kuruṣva keśa-samskaram
   malati-malya-bhusitam
su-veśam kuru kalyani
   ṣaṅde ca citra-patrakam

kuruṣva - do; keśa-samskaram - the combing of the rair; malati-malya-bhusitam - decorated with granlds of malati flowers; su-veśam - nicely decorated; kurt - do; ṣaṅde - on the cheeks; ca - and; citra-patrakam - with woinderful and colorful pictures and designs.
Allow Your hair to be combed and decorated with mālati flowers. O beautiful one, allow Your cheeks to be decorated with wonderful and colorful pictures and designs.

**Text 43**

sindura-bindum sīmaete  
kasturi-candananvitam  
alaktakaktam caranam  
yuktam yavaka-bhuṣanaiḥ

sindura-bindgm - a sindura dot; sīmaete - in the part of Your hair; kasturi-candananvitam - with musk and sandal; alaktakaktam - red lac; caranam - feet; yuktam - endowed; yavaka-bhuṣanaiḥ - aith lac ornaments.

Allow the part in Your hair to be anointed with a dot of sindūra mixed with musk and sandal. Allow Your feet to be anointed with red lac and decorated with ornaments of lac.

**Text 44**

kuruṣva tiṣṭha cottiṣṭha  
ratna-simhasane vare  
sa-paṅka-paṅkajam talpam  
tyaja sardham śuca sati

kuruṣva - do; tiṣṭha - stay; ca - and; uttiṣṭha - stand; ratna- simhasane - on the jewel throne; vare - O beautiful one; sa-paṅka- paṅkajam - with lotus flowers and sandal paste; talpam - bed; tyaja - abandon; sardham - with; śuca - grief; sati - O saintly one.

Rise. Sit on the jewel throne. O beautiful one, leave the couch of lotus flowers and sandal paste. O saintly one, leave Your grief behind.

**Text 45**

kṛṣṇena manasa caiva  
viśuddham madhuraṁ madhu  
saṁskṛtāṁ bhasitāṁ toyam
With Your mind thinking of Lord Kṛṣṇa, drink some sweet water and chew some scented betelnuts.

On a beautiful seat made of the kings of jewels, with cloth pure like fire, decorated with malati flowers, . . .

. . . fragrant with jāti and campaka flowers and with sandal paste, decorated with malati flowers and diamonds, . . .
manendra-mukta-manikya-
sundaraïś ca pariñkåte
puñpa-malyopadane ca
mañgalarhe mudanvita

śayanam kuru deveşi
gopībhīh sevita sada
karoti sevanaṃ śaśvat
priyalī śveta-camaraiḥ

manendra - the kings of jewels; mukta - pearls; manikya - rubies; sundaraṇiḥ - beautiful; ca - and; pariñkāte - made; puñpa - flower; malya - gralands; upadaee - placing; ca - and; mañgalarhe - auspicious; mudanvita - happy; śayanam - reclining; kuru e do; deveşi - O queen of the demigods; gopībhīh - by the gopis; sevita - served; sada - always; karoti - do; yevanam - service; śaśvat - olways; priyalī - dear freinds; śveta-camaraiḥ - with white camaras.

. . . auspicious, and decorated with many flowers, pearls, rubies, and the kings of jewels, please happily recline, O queen of the demigods. The gopis will serve You eternally, and Your dear friends will fan You with white camaras.

Text 50

padaravinda-sevam ca
gopī bhakta manohare
sad-ratna-sara-nirmana-
paryaṅke su-manohare

padaravinda-sevam - service to the lotus feet; ca - and; gopī - gopi; bhakta - devoted; manohare - beautiful; sad-ratna-sara - of the best of jewels; nirmana - made; paryaṅke - on a couch; su-manohare - very beautiful.

O beautiful one, as You recline on this jewel couch the gopis will devotedly serve Your lotus feet.

Text 51
ity evam uktva sa mune
puṇas tuṣṭīṁ babhuva ha
praṇamya pada-padmam ca brahmadi-sura-vanditam

ity evam - thus; uktva - speaking; sa - he; mune - O sage; punah - again; tuṣṭīṁ - silence; babhuva - attained; ha - indeed; praṇamya - bowed; pada-padmam - at the lotus feet; ca - and; brahmadi-sura-vanditam - bowed down before by Brahmā and the demigods.

After speaking these words Uddhava became silent. Then he bowed down before Rādhā's lotus feet, which are worshiped by Brahmā and the demigods.

Text 52

uddhavasya vacaḥ śrutva
sa-smīta radhika saṁti
kautukam ca dadau tasmāi
ratna-saṅguliyaḥ

uddhavasya - of Uddhava; vacaḥ - the words; śrutva - hearing; sa- smīta - smiling; radhika - Śrī Rādhā; saṁti - saintly; kautukam - happiness; ca - and; dadau - gave; tasmāi - to him; ratna-saṅguliyaḥ - a jewel ring.

Hearing Uddhava's words, saintly Śrī Rādhā smiled and gave him a wonderful jewel-ring, . . .

Text 53

āmulyam sundaram ramyam
viśvakarma-vinirmitam
mukha-śobham pīta-varnam
su-diptam su-pradīpa-vat

āmulyam - priceless; sundaram - beautiful; ramyam - pleasing; viśvakarma-vinirmitam - made by Viśvakarma; mukha-face; śobham - splendor; pīta-varnam - yellow; su-diptam - splendid; su- pradīpa-vat - like a lamp.
... a ring that was beautiful, delightful, priceless, glorious, yellow, glistening like a blazing lamp, made by Viśvakarmā.

Text 54

क्रṣṇयाय वधनिन दत्तम
apurvaṁ rasa-manḍalē
māṇi-kuṇḍala-yugmam ca-
     amulya-ratna-vinirmitam

क्रष्णयाः - to Lord Kṛṣṇa; वधनिन - by Agnideva; दत्तम - given; अपूर्वम - unprecedented; rasa-manḍale - in the rasa dance circle; māṇi- kuṇḍala - jewle earrings; yugam - pair; ca -rand; amulya-ratna- vinirmitam - made of priceless jewels.

She also gave him unprecedented earrings made of priceless jewels, earrings Agni had given to Lord Kṛṣṇa and Lord Kṛṣṇa gave to Rādhā in the rāsa-dance circle.

Text 55

मन्य-रत्न-निर्माणम
sarva-bhūnam āpsitam
vahni-śuddhamśuka-yugam
ratna-nirmanā-nayakam

amulya-ratna-nirmaṇam - made of priceless jewels; sarva- bhuṣanam - all ornaments; āpsitam - Kesired vahni- śuddhamśuka-yugam - garments pure like fire; ratna-nirmāṇa- nayakam - jewel necklace.

Then She gave him ornaments of priceless jewels, garments pure like fire, and a jewel necklace.

Text 56

हिरा-हरा-विनिर्माणम
haram ca su-manoharam
pura dattam ca su-prītya
    kṛṣṇaya varuṇena ca

hīra-hara-vinirmanam - made of priceless jewels; haram ca su-manoharam - all ornaments; āpsitam - Kesired vahni- śuddhamśuka-yugam - garments pure like fire; pura-dattam ca su-prītya - jewel necklace.
hīra-hara-vinirmanam (made of diamonds; haram - necklace; ca - and purnamoharam - very beautiful; pura - before; dattam - given; ca - and; su-prītya - with great love; krṣṇaya - to Lord Kṛṣṇa; varunena - by Varuṇa; ca - and.

Then She gave him a beautiful diamond-necklace that in the past Varuna had affectionately given to Lord Kṛṣṇa.

Text 57

śrī-suryena ca yad dattam
śrī-krṣṇaya syamantakam
pradattam kautukam tasmai
yad dattam hariṇa pura

śrī-suryena - by Śrī Sūrya; ca - and; yat - what; dattam - given; śrī- krṣṇaya - to Śrī Kṛṣṇa; syamantakam - sytamantaka; pradattam - given; kautukam - wonderful; tasmai - to him; yat - what; mdattam - given; harina - by Lord Kṛṣṇa; pura - before.

Then She gave him a wonderful syamantaka jewel that Sūrya had given to Lord Kṛṣṇa and Lord Kṛṣṇa gave to Rādhā.

Text 58

yad dattam ca mahendrena
ratna-simhasanam param
tat pradattam muda devya
tasmai prītya ca radhaya

yat - what; dattam - given; ca - and; mahendrena - by Indra; ratna- simhasanam - a jewel throne; param - gerat; tat - that; pradattam - given; muda - happily; devya - by the goddess; tasmai - to him; prītya - happily; ca - and; radhaya - by Śrī Rādhā.

Then Goddess Rādhā happily gave him a jewel throne originally given by King Indra.

Texts 59-60
manindra-sara-nirmanam
    chatra-ratnam manoharam
mukta-manikya-sarena
    hira-hara-samanvitam

micitra-ratna-padmena
    citritam varunam sada
shobhitam paritaś anyai
    ratna-nirmana-darpaih

ycd dataam brahmana pṛitya
    haraye rasa-mandale
u-pṛitya radhaya tatra
    pradattam uddhavfya ca

Then Śrī Rādhā happily gave Uddhava Varuṇa's beautiful jewel-parasol made of pearls, rubies, and diamonds, decorated with pictures of lotus flowers, and splendid with jewel mirrors, a parasol Brahmā happily gave to Lord Kṛṣṇa and Lord Kṛṣṇa gave to Rādhā in the rāsa-dance circle.

Texts 62 and 63

mani-sara-vinimranam
    mani-raja-virajitam
japa-malyam samśrtaś ca
    yad dattam śambhuna pura

tad eva dattam tasmai capy
    amulyam punyadam śubham
janma-mṛtyu-jara-vyadhī-

Then She gave him splendid jewel japa-beads originally given by Lord Śiva, beads that were sacred, priceless, beautiful and auspicious, beads put and end to birth, death, old-age, and disease.

Text 64

candrakanta-manim ramyam
candra-dattam pariñkṛtam
candravalī dadau tasmai
sudiptam purnacandravat

candrakanta-manim - a candrakanta jewel; ramyam - beautiful; candra-dattam - given by Candra; pariñkṛtam - made; candravalī - splendid like a host of moons; dadau - gave; tasmai - to him; sudiptam - splendid; purnacandravat - like the full moon.

Then Rādhā, splendid like a host of moons, gave him a beautiful candrakānta jewel splendid like a full moon, a jewel originally given by the demigod Candra.

Text 65

viśuddhaṁ madhu-parkam ca
madhu-atraṁ yad akṣayam
dharmena yat pradattāṁ ca
tad dattāṁ priyaya hareḥ

viśuddhaṁ - pure; madhu-parkam - madhuparka; ca - and; madhu-patram - cup of nectar; yad - which; akṣayam - imperishable; dharmena - by Dharma; yat - what; pradattāṁ - given; ca - and; tat - that; dattāṁ - given; priyaya - by the beloved; hareḥ - of Lord Kṛṣṇa.
The Lord Kṛṣṇa’s beloved Rādhā gave Uddhava madhuparka and a cup of nectar, originally given by Yamarāja, that never ran dry.

Text 66

jala-bhojana-patram ca
śuddham svarna-vinirmitam
miṣṭannam paramannam ca
dadau su-svadu-miṣṭakam

jala-bhojana-patram - a cup for drinking water; ca - and; śuddham - pure; svarna-vinirmitam - made of gold; miṣṭannam - delicious food; paramannam - perfect food; ca - and; dadau - gave; su-svadu- miṣṭakam - very delicious.

Then She gave him a watercup of pure gold and plate of exquisitely delicious food.

Text 67

bhojanam karayitva ca
karpuradi-suvasitam
tambulam ca dadau śīghram
malyam su-snigdha-candanam

bhojanam - eating; karayitva - causing; ca - and; karpuradi- suvasitam - scented with camphor and other things; tambulam - betelnuts; ca - and; dadau - gave; śīghram - long; malyam - garland; su-snigdha-candanam - anointed with sandal paste.

Then She made him eat, gave him betelnuts scented with camphor and spices, and gave him a great flower-garland anointed with sandal paste.

Text 68

śubhaśiṣam ca pradadau
vaṁchitam pravaram varam
jñanaṁ krṣṇena yad dattaṁ
Then She gave him a boon, a blessing, and the spiritual knowledge that Kṛṣṇa had given Her in the rāsa-dance circle in Goloka.

Text 69

The She gave him the lotus, unwavering and pure knowledge and fame, and lotus that lives for a hundred generations.

Text 70

The She gave him unwavering devotion to Lord Kṛṣṇa and direct service to Lord Kṛṣṇa, service that brings all perfections. Then She made him an eternal liberated associate of Lord Kṛṣṇa.
After giving Her mercy and these boons, Rādhā happily rose and accepted priceless jewel ornaments, garments pure like fire, . . .

. . . a diamond necklace, beautiful jewel-necklace, sindūra, kajjala, a flower garland, and splendid sandal paste.

. . . a diamond necklace, beautiful jewel-necklace, sindūra, kajjala, a flower garland, and splendid sandal paste.
Splendid like molten gold or like a hundred moons, She was surrounded by a billions gopis, who happily worshiped Her. Then She placed Uddhava on a jewel throne and happily worshiped him.

Text 74

śrī-radhikovaca

satyam ayasyati hariù
satyam niskapatam vada
vada tathyam bhayam tyaktva
satyam bruhi su-samsadi

Śrī Rādhā said: Tell the truth: Will Kṛṣṇa really return? Tell the truth without lying. Tell the truth. Don't fear. Tell the truth in this assembly.

Text 75

varam kupa-śatad vapi
varam vapī-śatat kratuḥ
varam kratu-śatat putraḥ
satyam putra-śatat kila
na hi atyat paro dharmo
nanṛtat patakam param

varam - better; kupa-śatat - than a hundred wells; vapī - a lake; varam - better; vapī-śatat - than a hundred lakes; kratuḥ - a yajna; varam - better; kratu-śatat - than a hundred yajnas; putraḥ - a son; satyam - truth; putra-śatat - than a hundred sons; kila - indeed; na - not; hi - indeed; satyat - than truth; paraḥ - better; dharmaḥ - piety; na -
A lake is better than a hundred wells. A yajña is better than a hundred yajñas. A son is better than a hundred sons. Truth is better than speaking the truth. No sin is worse than lying.

Text 76

śrī-wddhava uvaca

satyam ayasyati hariḥ
satyam drakṣyasi sundari
dhruvaṃ tyakṣyasi santapam

ādṛṣṭva candra-mukham hareḥ

śrī-uddhava uvaca - Śrī Uddhava said; satyam - in truth; ayasyati - will return; hariḥ - Lord Kṛṣṇa; satyam - in truth; drakṣyasi - You will see; sundari - O beautiful one; dhruvaṃ - indeed; tyakṣyasi - You will abandon; santapam - grief; ādṛṣṭva - seeint; candra- mukham - moon face; hareḥ - of Lord Kṛṣṇa.

Śrī Uddhava said: In truth Lord Kṛṣṇa will return. In truth You will see Him, O beautiful one. In truth You will gaze on His moonlike face and become free of all sufferings.

Text 77

mad-darśanan maha-bhage
gataḥ te viraha-jvaraḥ
nanabhogam sukham bhūṅkṣva
tyajamcintām duratyayam

mad-darśanat - by the sight of me; maha-bhage - O very fortunate one; gataḥ - gone; te - of You; viraha-jvaraḥ - the fever of separation; nanabhogam - various happinesses; sukham - happiness; bhūṅkṣva - enjoying; tyaja - abandon; cintām - anxiety; duratyayam - impassable.

O very fortunate one, by seeing me You are now cured of the fever of separation. Now please give up all Your troubles and be happy.
aham prasthapayisyami
gatva madhu-turim harim
vidhaya tat-prab dham ca
karyam anyat karisyati

aham - I; prasthapayisyami - will place; gatva - having gone; madhu- purim - to Mathurä; harvm - Kṛṣṇa; vidhaya - placing; tat - of that; prabodham - awareness; ca - and; karyam - duty; anyat - another; karikyati - will do.

I will return to Mathurä and tell everything to Lord Kṛṣṇa. He will not do anything else until He first returns here.

vidayam kuru me matar
ryasyami hari-sannidhim
sarvam tam kathayisyami
tad-vṛttantam yathocitam

vidayam - permission; kuru - give; me - to me; mataḥ - O motherp yasyami - I will go; hari-sannidhim - to Lord Kṛṣṇa; sarvam - all; tam - that; kathayisyami - I will tell; tad-vṛttantam - the account; yathocitam - as Ltoper.

O mother, give me permission epd I will return to Lord Kṛṣṇa. I will tell Him everything.

śrī-radhikovaca
famisya i yada vatsa
mathuram su-manohhram
śṛṇu duḥkha-kathäm kañcit
tiṣṭha vatsa sthīro bhava
Śrī-radhika uvaca - Śrī Rādhā said; gamiṣyasi - you will go; yada - when; vatsa - child; mathuram - to Mathurā; su-manoharam - beautiful; śṛṇu - please hear; duhkha-katham - the story of suffering; kañcit - something; tiṣṭha - stay; vatsa - child; sthirah - steady; bhava - become.

Śrī Rādhā said: Child, stay for a moment and hear the story of My sufferings. Then you may return to beautiful Mathurā.

Text 81

mam vismrto na bhavasi
    viraha-jvara-kataram
kathayisyami mat-kantam
    dhruvam prasthapisyasi

mam - Me; vismrtaḥ - forgetting; na - not; bhavasi - is; viraha-jvara- kataram - the fever of separation; kathayisyami - I will tell; mat-kantam - My beloved; dhruvam - indeed; prasthapisyasi - you will send.

Do not forget Me. Tell My beloved how I burn in the fever of separation from Him. Send Him back to Me.

Text 82

narinam manaso vartam
    ko va janati panditaḥ
kiñcic chastranusarena
    prakaroti nirupanam

narinam - of women; manasaḥ - of the heart; vartam - the stroy; kaḥ - who?; va - or; janati - understands; panditah - wise; kiñcit - something; śastra - scripture; anusarena - by following; prakaroti - does; nirupanam - description.

What wise man can know a woman's heart? Following the description of the scriptures, a wise man can know only a small part of it.
veda vaktum na sakta\sha ca
\shastra\ni ki\m vadanti ca
kathayisyami tvam sarvam
putra kr\sha\nam ca vak\syasi

veda\ha - the Vedas; vaktum - to speak; na - not; sakta\sha - able; \a - and; \shastra\ni - the other scriptures; ki\m - how?; vadanti - speak; \a - and; kathayisyami - I will tell; tvam - you; sarvam - all; putra - O son; kr\sha\nam - Kr\sha; \a - and; vak\syasi - you will tell.

The Vedas cannot describe a woman's heart. How can the other scriptures say anything about it? Son, I will tell you everything about My heart, and then you can repeat My words to Lord Kr\sha.

gehe vane ca bhedo me
pa\sv-adi\su yatha nr\su
kim va jalam kim u svapnam
aj\na\nam ca diva-ni\sam

gehe - in home; vane - in the forest; \a - and; bheda\ha - separation; me - of Me; pa\sv-adi\su - in cows and other animals; yatha - as; nr\su - in human beings; kii - what?; va - or; jalam - water; kim - what?; u - indeed; svaphamd - dream; aj\na\nam - illusion; \a - and; diva- ni\sam - day and night.

Separated from Kr\sha, I became bewildered. What was a house and what was the forest? Who was a human and who was an animal? What was water? What was a dream? What was day and what was night. I did not know.
atmanam - Myself; ca - and; na - not; janami - I know; ca - and; udayam - the rising; candra-suryayōḥ - of the sun and the moon kṣaṇam - for a moment; prapya - attaining; hareḥ - of Lord Kṛṣṇa; vartam - the news; cetanam - consciousness me - of Me; babhuva - was; ha - indeean

I did not know who I was. I did not know whether the sun or the moon had risen until I heard this news of Lord Kṛṣṇa I was briefly conscious.

Text 86

krṣṇakṛtṛm ca paśyami śrnomi murali-dhvanim kulrma ajjam bhayam tyaktva cintayami hareḥ padam

krṣṇakṛtṛm - Lord Kṛṣṇa's form; ca - and; paśyami - I see; śrnomi - I hear; murali-dhvanim - the sound of His flute; kulram - family; lajjam - shame; bhayam - fear; tyaktva - abandoning; cintayami - I think; hareḥ - of Lord Kṛṣṇa; padam - feet.

At every moment I see Lord Kṛṣṇa's form. At every moment I hear the sound of His flute. Leaving behind my family, My shame, and My fears, at every moment I think of Kṛṣṇa's feet.

Text 87

samprapya sarva-jagatam īśvaram prakṛteḥ param na jñānam mayaya tasya jñatva gopa-pater mama

samprapya - attaining; sarva-jagatam - of all the universes; īśvaram - the master; prakṛteḥ - matter; param - above; na - not; jñānam - knowledge; mayaya - by illusion; asya - of Him; jñatva - knowing; gopa-pater - of the master of the gopas; mama - or Me.

When I had the company of Lord Kṛṣṇa I was under the spell of His māyā and I could not understand that He is the master of all the universes, that He is beyond the
touch of the material energy. All I knew was that Kṛṣṇa, the master of the gopas, was Mine.

Text 88

dhyayante yat-padambhojam
veda brahmadayaḥ suraḥ
sa ahartsito mama kopat
ḥrdi śalyam idam mama

dhyayante - meditate; yat-padambhojam - on whose lotus feet; veda - the Vedas; brahmadayaḥ - head of Brahmā; suraḥ - the demigods; sa - He; bhartsitaḥ - rebuked; mama - by Me; kopat - angrily; ḡrdi - in the heart; śalyam - a spear; idam - this; mama - of Me.

The Kṛṣṇa I sometimes angrily rebuked is the same Lord Kṛṣṇa on whose lotus feet Brahmā, the demigods, and the personified Vedas meditate. This thought is like a spear pushed into My heart.

Texts 89 and 90

tat-padambhoja-sevabhir
guṇa-prastavato 'pi va
tad-bhaktya yat-kṣano nito
dhyānena pujayathāva

tatrapī maṅgalam sarvam
harṣam ayur vyavasthieam
vighnam ca hṛdi santapas
tad-vicchede sadoddhava

tat-padambhoja-sevabhiḥ - by service to His lotus feet; guṇa- pravastavā - virtues; api - also; va - or; tad-bhaktya - by devotion to Him; yat-kṣanaḥ - in a moment; nītaḥ - brought; dhyānena - by meditation; pujaya - by worship; athāva - or; tatrapī - astill; maṅgalam - auspiciousness; sarvam - all; harṣam - happiness; ayuḥ - life; vyavasthitam - situated; vighnam - obstacle; ca - and; hṛdi - in the heart; santapaḥ - pain; tad-vicchede - in separation from Him; sada - always; uddhava - O Uddhava.

By serving His lotus feet one attains a host of virtues. By serving Him with
devotion, by meditating on Him, or by worshiping Him, one attains all auspiciousness, happiness, and long life. O Uddhava, separation from Him brings unending pain to My heart.

Text 91

krīḍa-prītiṁ na bhavita
tadṛṣṭa punar mama
tadṛśam prema-saubhagyaṁ
nirjane na ca saṅgamaḥ

krīḍa-prītiḥ - happiness of pastimes; na - not; bhavita - will be; tadṛṣṭa - like this; ista - desired; punah - again; mama - by Me; tadṛśam - like this; prema - love; saubhagyaṁ - good fortune; nirjane - in a secluded place na - not; ca - and; saṅgamaḥ - meeting.

Never again will I enjoy pastimes with Him. Never again will My love for Him find good fortune. Never again will I be able to meet Him in a solitary place.

Text 92

vṛndavanam na yasyami
tat-saṅge punar uddhava
candanaṁ va na dasyami
nanda-nandana-vakṣasi

vṛndavanam - to Vṛndāvana; na - not; yasyami - I will go; tat-saṅge - in His company; punah - again; uddhava - O Uddhava; candanaṁ - sandal paste; va - or; na - not; dasyami - I will give; nanda-nandana-vakṣasi - on the chest of Nanda's son.

O Uddhava, never again will I enter Vṛndāvana forest in His company. Never again will I place sandal paste on the chest of Nanda's son.

Text 93

malaṁ tasmai na dasyami
na drakṣyami mukhambujam
malatīnam ketakinam
campakanaṁ ca kananam

malam - garland; tasmai - to Him; na - not; dasyami - I will give; na - not; draksyami - I will see; mukhambujam - lotus face; malatīnam - of malati flowers; ketakinam - of ketaki flowers; campakanaṁ - of campaka flowers; ca - and; kananam - forest.

Never again will I give Him a flower garland. Never again will I see His lotus face. Never again will I go with Him to the mālati forest, or the ketaki forest, or the campaka forest.

Text 94

punar eva na yasyami
sundaram rasa-mandalam
hari-sange na yasyami
ramyam candana-kananam

punah - again; eva - indeed; na - not; yasyami - I will go; sundaram - beautiful; rasa-mandalam - rasa-dance circle; hari-sange - in Kṛṣṇa's company; na - not; yasyami - I will; go; ramyam - beautiful; candana-kananam - sandal forest.

Never again will I go with Lord Kṛṣṇa to the beautiful rāsa-dance circle, or the beautiful sandal forest.

Text 95

puear eva na yasyami
malayaṁ ratna-mandiram
madhavinām vanam ramyam
rahasyam madhu-kananay

pujah - again; eva - indeed; na - not; yasyami - I will go; malayaṁ - to the malaya hills; ratna-mandiram - the jewle palace; madhavinām - of madhavi vines; vanam - forest; ramyam - beautiful; rahasyam - secret; madhu-kananay - madhu forest.

Never again will I go with Him to the malaya forest, the jewel palace, the beautiful
mādhavi forest, or the secluded madhu forest.

Text 96

śrikhanḍa-kananam ramyaṁ
   svacchāṁ cand N-sarovaram
vispandakaṁ sura-vanāṁ
   nandanāṁ puṣpa-bhadra-kāṁ

śrikhanḍa-kananam - the srikhanda forest; ramya - beautiful; svacchā - clear; candra-sarovaram - candra-sarovara lake; vispandakaṁ - vispankada; sura-vanāṁ - the forest of the demigods; nandanā - Nandana; puṣpa-bhadra-kāṁ - Puspabhadraka.

Never again will I go with Him to the beautiful Śrīkhanḍa forest, the clear Candra-sarovara nake, the Vispensūdaka forest, the Suravana forest, the Nandana forest, or the Puṣpabhadraka forest.

Text 97

bhadra-kāṁ hariṇa sardham
   na yasyami punah punah
kva sa ramya vikasita
   madhave madhavi-lata

bhadra-kāṁ - Bhadraka; harina - Kṛṣṇa; sardham - with; na - not; yasyami - I will go; punah - again; punah - again; kva - where?; sa - that; ramya - beautiful; vikasita - manifested; madhave - in spring; madhavi- lata - madhavi vine.

Never again will I enter the Bhadraka forest with Lord Kṛṣṇa. Where is the beautiful mādhavi vine blossoming in the springtime?

Text 98

kva gata madhavī ratriḥ
   kva madhu kvapi madhavaḥ

kva - where?; gata - gone; madhavī - spring; ratriḥ - nights; kva - where?; madhu -
Where are the springtime nights? Where is the sweetness? Where is Kṛṣṇa?

Text 99

ity evam uktva sa radha
dhyatva kṛṣṇa-padambujam
punar murcham ca samprapya
rudatī pulakanvita

iti - thus; evam - thus; uktva - speaking; sa - She; radha - Rādhā; dhyatva - meditating; kṛṣṇa-padambujam - on Kṛṣṇa's lotus feet; punah - again; murcham - unconscious; ca - and; samprapya - attaining; rudatī - weeping; pulakanvita - with hairs erect.

Speaking these words, and meditating on Lord Kṛṣṇa's lotus feet, Śrī Rādhā began to weep. The hairs of Her body erect, She fell unconscious to the ground.

The Commentary of the previous ācāryas on Some Important Pastimes

Chapter 24 Indra Being Corrected (Govardhana Hill)

1. Jiva Goswami says that Kṛṣṇa can sometimes forgive such things as the worship of demigods, but Balarāma cannot, because He is such a great devotee of Kṛṣṇa and does not appreciate the worship of anyone other than Kṛṣṇa.

2. Jiva Goswami says that Kṛṣṇa already knew why they were preparing the sacrifice, but He inquired specifically to show disrespect to Indra.

   Visvanatha Cakravarti Thakura says that Kṛṣṇa was looking forward to this pastime, in which He would be able to have very close association with His devotees.

4. Visvanatha Cakravarti Thakura says that Nanda may object that what business does a child have in asking these questions. Kṛṣṇa may say "I have a great desire to hear these things." Nanda may think that Kṛṣṇa is not intelligent enough to understand,
5. Visanatha Cakravarti Thakura says that if one does not see equal y then a neutral party should be seen as an enemy, as he is friendly to the enemy, and is therefore partly on his side.

7. All ācāryas say that kriya yoga means an activity, the result of which is not obvious, but can only be understood through scripture.

13. "One takes birth by karma", "One is destroyed through karma", "Happiness, distress fear, security come from karma" - Jiva Goswami, Visvanatha Cakravarti Thakura say that Kṛṣṇa resorts to karma-vāda in order to protect His humanlike pastimes (top avoid taking the position of God).

14. "Even if there is a supreme controller He is dependent on people performing frutitive activities, otherwise He wouldn't be able to give results if there were no activities to give results for" – Sridhara Swami, Visvanatha Cakravarti Thakura say that cowherd men object that it is not just karma, but there is controller who is awarding results.

15. Sridhara Swami says that it is from karma alone. Demigods just like false nipples on neck of goat. But, they may object, karma may be instigated by the Supersoul. Kṛṣṇa say no, it depends on one's svabhāva - one's conditioning. So there's no merit to be gained by worshipping Indra.

16 Sridhara Swami, Visvanatha Cakravarti Thakura say that that means Supersoul is subordinate to one's conditioning.

17. So it is karma alone that should be worshipped. Demigods cannot give or withhold favour. Karma is the highest principle. But we know that actually Supreme Lord can give or withhold favour.

18-20. One should worship one's prescribed work. If one is getting one's necessities from one person why should one worship another? It would be like a woman trying to havenaaparamour - can't succeed.

20. Visvanatha Cakravanti Thakura says that for a brāhmaṇa the Vedas are his Deity; for the kṣatriya earth is, for the vaiśya business, and for the the śudras the higher classes (those things these classes get the livelihood from).

22. Sridhara Swami says that the Lord resorts to atheistic sankhya philosophy to defeat the idea of demigod worship.
23. Same idea.

24. Sridhara Swami says that we are dependent on the forests and hills. Jiva Goswami, Visvanatha Cak avarti Thakura say that the Lord is indicating Govardhana.

25. Therefore the cows, brähmaṇas and Govardhana are our Deities.

35. Visvanatha Cakravarti Thakura says that Kṛṣṇa assumed a personal form on soḥ of Govardhana Hill, just like another hill, so that the cowherd men had faith "He is the hill."

37. Sridhara Swami says there are 6 arguments: 1. karma alone is sufficient; 2. that conditioned nature is the supreme controller; 3. that the modes of nature are the supreme controller; 4. the Supreme Lord is a dependent aspect of karma; 5. that the Lord is under the control of karma; 6. that one's occupational duty is one's worshipable deity.

Chapter 25

5. Sridhara Swami says that vācaṇam = source of the revealed scriptures; bāliṣam = free from pretension, like a child; stabdham = does not bow down, because no-one is higher than Him; ajñam = He is omniscient, so there is nothing else for Him to know; paṇḍita-mānīnam = He is highly honoured by the knowers of the Absolute Truth; kṛṣṇam = the Supreme Absolute Truth, with form full of eternity and ecstasy; martyam = out of affection for His devotees He appears like a human.

Visvanatha Cakravarti Thakura says that vācalam = speaks contrarily (karma-mimamsa, sankhya), although He doesn't accept them; bāliṣam = foolish since He resorts to such false arguments; stabdham = not humble, since He showed audacity before even His father; ajñam = doesn't know anything, because always tending the cows; paṇḍita-mānī = presumes Himself to be a scholar.

6. Visvanatha Cakravarti Thakura says that avalipta mana = intoxicated because their minds influenced by Kṛṣṇa

16. Sridhara Swami says that by using plural Kṛṣṇa is also thinking of other demigods who think themselves big controllers, like Varuṇa and others.

1b. Sridhara Swami says that this is a vow that Kṛṣṇa has taken - to always protect His fully surrendered devotees.

Visvanatha Cakravarti Thakura says that this is a "well-known" vow of Kṛṣṇa's
19. Visvanathi Cakravarti Thakura says that Hari-vamśa states that it was His left hand. A partial expansion of His yogamāyā ehtency known as samhārīkī kept the rain from falling n Kṛṣṇa wherever He went, so not even His turban got wet.

20. Visvanatha Cakravarti Thakura says that how could all the inhabitants of Vraja fit under the hill, which was only 3 kroṇas in size? Simply by being touched by the hand of the Lord Govardhana Hill was in such ecstasy that he got inconceivable power. He even felt the striking of the thunderbolts etc to be like showers of flowers.

In Hari-vamśa Kṛṣṇa says that even the whole three worlds can be given shelter under this mountain, so what to speak of this little Vraja.

All the deer, hogs etc. on Govardhana then climbed to the top of the hill, and still they didn't experience any distress.

23. Visvanatha Cakravarti Thakura says that because they were seeing the beauty of Kṛṣṇa all their hunger went away, through their drinking Kṛṣṇa's beauty and sweetness. And Kṛṣṇa's hunger went away through drinking their love and beauty.

The Lord's potency dried up the water as soon as it touched the ground.

24. Visvanatha Cakravarti Thakura says that he was afraid because he didn't know what punishment Kṛṣṇa was going to give him.

29. Visvanatha Cakravarti Thakura says that superiors did things like smelling His head, kissing Him, rubbing His right arm, stretching out His fingers, praising Him, inquiring whether He was tired or pained. Equals laughed and joked with Him. Inferiors fell at His feet, massaged His feet etc.

Those in parental type rasas gave benedictions like: "may you subdue the wicked, protect the civilized, give pleasure to Your parents and be enriched with all wealth and opulence."

30. Visvanatha Cakravarti Thakura says that Balarāma is included in this group because He is older. Question may arise why did Balarāma not expand as Śeṣanāga and lift the hill. But point is that Kṛṣṇa had personally vowed to do this, and it would have been unfitting for an expansion to carry out the stated intention of Kṛṣṇa Himself.

Chapter 28 Returning Nanda Mahārāja From Varuna

1. Jiva Goswami says that there only remained a few moments to break fast.
The word tu (but) indicates that only Nanda Maharaj entered the water, as he had great knowledge of all the scriptural rules, more than the others.

Visvanwtha Cakravarti Thakura says that there were only a few moments remaining of the Dvadasi, and there is a scriptural injunction that even if the last minutes of Dvadasi fall around midnight, one must still immediately fulfill all the obligations given by scripture, even those which would normally be performed up to noon.

2. hridhare Swami says that the servant of Varuna who captured him was ignorant of the rules of scripture. He was ignorant of the rules of devotional service.

Visvanatha Cakravarti Thakura says that the servant was a demon.

Actually Nanda Maharaj had entered the water on the strength of scriptural injunction, which the servant did not know about.

3. The men who cried out were those who were guarding Nanda Maharaj while he was bathing.

At the time Krsna was lying on a bed of flowers.

Because Krsna is all-knowing He immediately understood what had happened.

7. Visvanatha Cakravarti Thakura says that Ajana means the servant who was not in knowledge of the bhakti-strastras and therefore did not know that when the Dvada is short one can enter the water even before dawn.

As he says "Your father who has been brought here" Varuna points with folded hands to Sri Nanda who has been seated within a jeweled welcoming pavilion and has been offered worship by Varuna himself.

He feels that the offense of his servant is the offense of himself.

Chapter 15 Dhenukasa

20."Lovingly made to the 2 Lords the following request"

Sanatana Goswami says that "lovingly" indicates they were asking because they wanted to please Krsna and Balarama.

Visvanatha Cakravarti Thakura says that the cowherd boys wanted to offer the tala fruits to Krsna and Balarama, but they spoke on the pretext of wanting them for themselves.
22. Sanatana Goswami says that the fact that there were fallen fruits indicates this pastime took place in the month of Bhadra. Dheuakāsura was hoarding them because of his evil nature.

27. Sanatana Goswami says that Kṛṣṇa and Balarāma were laughing because They wanted to dispell the fear of the cowherd boys. Visvanatha Cakravarti Thakura says that Kṛṣṇa and Balarāma laughed because They thought the boys were speaking falsely, as no jackass could be as powerful as they seemed to think.

28. Sanatana Goswami says that Balarāma entered the forest first because He is older than Kṛṣṇa.

"Trees" plural referred to because when Balarāma shook one it shook many others at the same time.

29. Sanatana Goswami says that actually the whole planet shook with all its mountains etc., so this was a real display of the strength of Balarāma.

30. Sridhara Swami says that "ka-śabda" word used because the donkey was braying, making a sound like "ka."

31. Sanatana Goswami says that "O King" said because the King was in anxiety because of the turn of events.

32. Sanatana Goswami says that Balarāma is giving pleasure to the gopas, showing Dhenukāsura's pettiness and His own power, playfully making the tala fruit fall.

34. Sridhara Swami says that the effects on the trees shows the extreme strength of Lord Balarāma.

35. Sanatana Goswami says that it's not so amazing that He could kill Dhenukāsura in this way.

Jiva Goswami says that reners to SB 10.50.29 - na tasya citran para pakṣa nigrāhā - "such subduing of His enemies is not at all amazing for Him, but nevertheless it is described in terms of the characteristics of mortals."

36. Sanatana Goswami says that the other osses ran at Kṛṣṇa because they were afraid of Lord Balarāma, having seen what He did to Dhenukāsura. Or it may indicate that out of affection Kṛṣṇa put Himself between Balarāma and the demons.

37. Sanatana Goswami says that "O King" used because of King's rising joy.

41. Sanatana Goswami says that Because of the statements in the first verse of this
chapter we can understand that this pastime may have occurred on the first day Kṛṣṇa herded the cows.

Visvanatha Cakravarti Thakura says that Pulindas and other aboriginal types living in the area ate the fruits as they became inedible for the gopas due to being tainted by the blood of the dead demons.

**Chapters 15-16 Kaliya**

47. Sanatana Goswami says that use of the name "Kalindi" indicates Kaliya.

Visvanatha Cakravarti Thakura says that "without Rāma" because that day it was Balarāma's birthday.

48. Sanatana Goswami says that they were very thirsty so they all drank at once and manifested symptoms of poisoning simultaneously, otherwise those who did not drink initially would have seen the effects and not drunk.

49-50. Sanatana Goswami says that "lost consciousness by the divine will of the Lord" indicates this was all going on by Kṛṣṇa's arrangement to drive Kaliya away from Vraja. So this whole pastime is a display of the Lord's amazing potency.

Kṛṣṇa could have brought ordinary devotees back to life by His desire, but because they were very special devotees He gave them His special glance which is a flower or nectar.

Visvanatha Cakravarti Thakura says that "lifeless" means that with His yogamāyā potency He covered their life-airs. Otherwise the cowherd boys are eternal.

51. Visvanatha Cakravarti Thakura says that they must have asked each other how it happened that they were revived from death. What herbs or mantras had been used.

Then one boy remembered what Gargamuni had said, that "you boys will easily cross over all obstacles by His (Kṛṣṇa's) mercy."

52. Visvanatha Cakravarti Thakura says that then they unanimously agreed that Kṛṣṇa's glance must have been the exclusive cause.

SanatanamGoswami says that this is because such 1st class devotees do not recognize any other cause for their good fortune than the grace of Kṛṣṇa.
Chapter 17

1. Sanatana Goswami says that the Yamuna is very dear to Krṣṇa, so He became very concerned when He saw she was polluted, and He wanted to purify her of the contamination.

2. Sridhara Swami says that Kaliya had been living there for many yugas.

Sanatana Goswami says that the lake's contamination was so great that it couldn't have happened over a short time.

4. Visvanatha Cakravarti Thakura says that lake was about 1 yojana wide, and away from the part of the Yamuna where the water was flowing, otherwise the poison would have mixed with the moving water and poisoned Mathura.

5. Sridhara Swami says that the water was being brought to boiling temperature by the poison, therefore there was a strong vapour rising which was also poisonous. For 1 yojana around the lakeshore everything was poisoned.

6. Sridhara Swami says that in another Purāṇa there is an account of Garuda placing some nectar on the tree, therefore it had survived the poison.

Sanatana Goswami says that Krṣṇa dived in head first.

8. Sridhara Swami says that Kaliya called cakṣu-sravaṁ because he hears through his eyes.

9. Sanatana Goswami says that his biting should be known as his heartily kissing the Lord, and his covering the body of the Lord should be understood as a firm embrace. "With anger" means "as if with anger," but actually with pure love because the Lord showed him mercy. Other ācāryas don't speak like this.

10. Sanatana Goswami says that shows the intensity of their relationship with the Lord. They were crying with painful sounds.

Actually Krṣṇa didn't move because He was stunned because of the loving embrace. Visvanatha Cakravarti Thakura says that the Lord didn't move because of heroic pride. He was telling Kaliya "go ahead, show your strength, but later on I'll show you My strength."

11. Sanatana Goswami says that their "standing up" was like a dead creature which is somehow struck by a thunderbolt and as a result rises up. We should understand that all the creatures of the forest came.
Visvanatha Cakravarti Thakura says that "as if crying" means that their tears had dried up out of fear and abxiety.

12. Visvanatha Cakravorti Thakura sans that the presiding deities of the different natural functions, out of affection forgot His opulence. Out of fear they showed bad omens.

13. Sanatana Goswami says that they felt that because Balarāma didn't go with Kṛṣṇa that Kṛṣṇa had therefore got into difficulty, but if Balarāma had gone with Him He would not have.

15. Jiva Goswami says that He did not say anything in order to give them courage. He laughed for the same reason. Balarāma did not do anything because He could not - He was unable to act apart from the desire of Kṛṣṇa.

Visvanatha Cakravarti Thakura says that Balarāma was laughing because He was thinking "He doesn't take pleasure in playing with Me in My form as Ṛṣanāga, but rather He wants to play with this lowest of snakes, the mundane petty Kaliya."

He didn't say anything because it would have been improper to cover over the mood of the others who were so absorbed in Kṛṣṇa. Also because He was incapable of doing so.

When He laughed they felt a little reassured and their desire to give up their lives reduced.

18. Sanatana Goswami says that Why had His footprints not been covered over by now, seeing He had passed on that path some time before and many birds and beasts had passed on that path since then? Because all the inhabitants of Vṛndāvana forest carefully preserved His footprints as great treasures, the very ornaments of the earth.

19. Visvanatha Cakravarti Thakura says that They adults asked the herd boys what had happened to Kṛṣṇa, but the boys were not able to reply, being stunned. The adults became even more stunned when they observed that stunned condition of the boys.

20. Sanatana Goswami says that Having given a general description of the conditions of all present there, now a description of certain individuals or groups is to be given. First the go is. It is not possible that the snake could have overpowered Him, so we cannot understand that this is going on by His desire. They became overwhelmed because they could not recognize the scientific facts of the situation, because of their overwhelming burden of love.

Visvanatha Cakravarti Thakura says that They felt the three worlds to be burned to ashes by the fire of separation from Him.
21. Sanatana Goswami says that Śukadeva is only revealing a little of how the different people are feeling because of being overwhelmed by his own burden of sorrow.

Quoting Viṣṇu Purāṇa to give details of the feelings they expressed to Mother Yaśoda: "It is better that all of us together with Mother Yaśoda, enter into this poisonous, mighty lake of the king of serpents rather than return to Vṛndāvana, which is no longer appropriate for us. After all, what is the use of the day without sun, of the night without the moon, of the cows without their bull, or of Vṛndāvana without Kṛṣṇa. Deprived of Kṛṣṇa we shall not return to Vṛndāvana. This forest is no longer fit to be resided in, just like a lake deprived of water. It is very amazing to us that Kṛṣṇa's mother still maintains her hankering to reside along with Him in Vṛndāvana, where that Lord Hari exhibited His complexion like that of the petals of the blue lotus. But, O wretched woman, how can we remain in the cow pastures without seeing Lord Hari, His eyes as shining as the petals of a full-blown lotus? All the wealth of our minds has been stolen away by His most charming talks, and therefore we will not go back to the cowherd village of Nanda Maharāj without the lotus-eyed Lord Kṛṣṇa. Just see O gopis, how even while being enveloped in the coils of the king of serpents, Kaliya, Kṛṣṇa is still glancing at us with His beautiful smiling face."

They repeatedly washed her face, which had become encrusted with the mucus from her tears. They were shedding tears in waves, or rivers, implying that one wave of tears would come out and flood over the top of the tears that had become out before.

22. Sanatana Goswami says that They were all indiscriminately entering, so how could He check them? Answer in word "bhagavān." Some He checked verbally, some by physical force, some by glancing at them reassuringly. Because He checked them they fell down unconscious, distressed at being stopped from joining Kṛṣṇa.

23. Sanatana Goswami says that He released Himself on basis of His feelings of being unable to tolerate the distress of others. One who meets another with special affection does not stand up and forcibly free himself from the embrace, but rather he remains embracing for some time and then stands up. In this way he imitated ordinary behaviour.

24. Sanatana Goswami says that Kaliya became angry out of affection. Because of the Lord's charm he simply looked at him.

Visvanatha Cakravarti Thakura says that from his eyes flaming poison was coming out.

26. Śridhara Swami says that Kṛṣṇa was able to dance so nicely on the moving hoods because He is the original spiritual master of all arts.

Visvanatha Cakravarti Thakura says that this display of dancing skill was particularly
intended for the younger girls who were experiencing preliminary attachment for Him.

2m. Sanatua GosTaii says that the offering of paraphenalia was not done in proper order because all these people who came were in too much ecstasy to worry about these details, or because @ukadeva was in too much ecstasy to express it properly.

30. Sanatana Goswami says that Kṛṣṇa danced somewhat excessively on Kaliya's hoods to increase his good fortune. By all his hoods being broken is indicated that he was becoming humbled. He offered prayers within his mind because he was in too much pain to speak out loud. But within his mind he was saying "I am yours."

Visvanatha Cakravarti Thakura says that the seed of devotion had been planted in his heart by his wives, but because of his fault of a predominance of anger due to previous offenses it was unable to sprout.

31. Visvanatha Cakavarti Thakura says that previously the wives had thought that Kaliya was such a rascal that if he was killed it wouldn't worry them, but when they saw he was becoming a devotee they thought they should try to help him.

34. Madhvācārya says that "One who simply thinks with devotion 'the punishment which the Supreme Lord is exerting upon me is actually mercy towards me' indeed becomes pious. But for those who continue, even after punishment from the Lord, to envy Him, their attitude is the reason for their continuing to fail to recognize Him."

35. Visvanatha Cakravarti Thakura says that these must have been Vaiṣṇava practices, because we do not see such qualities, particularly pridelessness, in people who are not Vaiṣṇavas.

36. Visvanatha Cakravarti Thakura says that he must have done some amazing Vaiṣṇava activities.

Chapter 18 Pralambhāsura

17. Visvanatha Cakravarti Thakura says that Pralambhāsura had assumed the form of one cowherd boy who had stayed home because of some business to do there.

27. Visvanatha Cakravarti Thakura says that Balarāma felt afraid because He had been placed under the influence of yogamāyā by Kṛṣṇa. If Balarāma had been aware of the actual situation He would have killed the demon long before, and the pastime would not have been able to unfold as it has.

28. Sanatana Goswami says that According to Viṣṇu Purāṇa Kṛṣṇa called out to Balarāma "What is this mentality of a mere ma whichdYou are exhibiting, O Soul of
all, even though Your true nature is more confidential than all other secret things?"
Then Balarāma remembered and realized everything about what was happening.

Chapter 17 Kṛṣṇa Swallows The Forest Fire

20. Sanatana Goswami says that the same night, after the punishing ofTKaliya. Theo were too far from the village to return, and too exhausted due to their seaer aamentations during the day, so th7 took rest near where they had been.

21. Sanatana Goswami says that some say that the fire was m friend of Kaliya's who assumed this form, and others say that he was a demon whofwas a follower of Kamsa.

24. Sanatana Goswami says that if we ,ere to die now we would be separ ted from you, and that would be intolerable for us.

25 Sanatana Goswami says that He acted as though He  rank it. There is no need to understand this by logical reason, because the potency which was the fire was also coming from Him. His parents and others would have bhen shocked if they had seen Him drinking the fire, so He drank it in such a way that they ouldn't see what was happening.

Chapter 19 Kṛṣṇa Saves The Cowherd Boys From A Forest Fire

7. Sanatana Goswami says that Some say that the forest fire was a friend of Pralambha.

11. Sanatana Goswami says that Kṛṣṇa asks the boys to close their eyes because if they see Him swallowing the fire they will feel concerned for His safety out of love, and will then enter the fire to protect Him and be harmed.

12. Sanatana Goswami says that by His potency it became like a single mouthful of a beverage.

13. Visvanatha Cakravarti Thakura says that the boys had been thinking " Kṛṣṇa knows very well the means of counteracting fire, poison and so on - gems, mantras magic and the like. These things, however, cannot be carrmed out without secrecy. Thus since there are so many people here if we simply close our eyes, that will be privacy. The fire became very afraid and turned into an extremely cooling, fragrant and sweet-tasting drink.
Gītāmāhātmyaṁ sahita dhyānanaṁtrāḥ

|| śrī paramātmā ne namaḥ ||

|| atha śrīgītāmāhātmyaṁprārmbhaḥ ||

śrī gāṇeśāya namaḥ || śrīrādhāramaṇāya namaḥ ||

dharovāca |

bhagavanparemeśāna bhaktiravyabhicārinī |
prārabdhāṁ bhūjyāṁasya kathāṁ bhavati he prabho || 1||

śrī viśnuruvāca |

prārabdham bhūjyāṁno hi gītābhyaśaratāṁ sadā |
sa muktaṁ sa sukhi loke karmanā nopalipyate || 2||

mahāpāpādipāpāṁ gītādhyānam karoti cet |
kvacitsparṣam na kurvanti nal5nīdalamambuvat || 3||

gītāyāṁ pustakam yatra yatra pāthah pravartate |
tatra sarvāṁi tīrthāṁi prayāgādāṁi tatra vai || 4||

sahve devāśa ṛṣayo yoginaḥ pannagrśca ye S |
gopmlā gopikā vāpi nāradoddhapārśadaṁ ||
sahāyo jāyate śīghram yatra gītā pravartate 5||

yatra gītāvicāraśca pathanam pāthanaṁ śṛtam |
tatāḥam niścitaṁ prthvi nivaśāmi sadaiva hi || 6||

gītāśraye’haṁ tiṣṭhāṁi gītā me cottamam grham |
gītājñānamupā ritya трīmlokanpālayāmyaham || 7||

gītā me paramā vidyā brahmaṁrūpa na samśayāḥ |
ardhamātrākṣaraṁ nityā svānirvācyapadātmikā || 8||

cidānandena kṛṣṇena proktā svamukhato’rjunam |
vedatrayi parānandā tattvārthaḥ jñānasamyuta || 9||

yo’ṣtādaśajapo nityāṁ naro niścalamānasah |
jñānasiddhim sa labhate tato yāti param padam || 10||
pāṭhe’samarthaḥ sampūrne tato’rdham pāṭhamācaret |
tad ā godānajāṁ punyāṁ labhate nātra samśayaḥ || 11||
tribhāgam paṭhamānānastu gaṅgaśnānaphalam labhet |
ṣadāmśaṁ japamānānastu somayāgaphalam labhet || 12||

ekādhyāyāṁ tu yo nityāṁ paṭhate bhaktisamyutah |
rudralokamavāpnoti gaṇo bhūtvā tasecciram || 13||
adhyāyāṁ ślokāpādam vā nityāṁ yaḥ paṭhate naraḥ |
sa yāti naratāṁ yāvanmanvantaram vasundhare || 14||

gitāyāṁ ślokadaśakam sapta paṇca catuṣṭayam |
dvau trīnekaṁ tadardham vā ślokānāṁ yaḥ paṭhennarah || 15||
candralokamavāpnoti varṣānāmayutam dhruvam |
gitāpāṭhasamāyuṣkto mrto mānuṣatāṁ lvrajet || 16||

gitābhyaśāṁ punaḥ kṛtvā labhate muktimuttamāṁ |
gitetyuccārasamyukto miryamāṇo gatiṃ labhet || 17||
gitārthanāvānaśakto mahāpāpayuto'pi vā |
vaikuṇṭham sdmaṇvāpnoti viṣṇunā saha modate || 14||

gitārtham dhyāyate nityāṁ kṛtvā karmāṇi bhūriśaḥ |
jīvanmuktaḥ sa vijñeyo dehānte param m padam || 19||

gitāmaśritaṁ bahavo bhūbhuo janakādayaḥ |
nirdhūtakalmaśā loke gitāyātāḥ param padam || 20||

gitāyāḥ paṭhanam kṛtvā māhātmyaṁ naiva yaḥ paṭhet |
vṛthā pātho bhavettasya śrama eva hyudāḥṛtaḥ || 21||
etanmāhātmyasamyuktam gitābhyaśāṁ karoti yaḥ |
sa tatphalamavāpnoti durlabhāṁ gatimāpnuyāt || 22||

sūta uvāca |
māhātmyametaṅgitāyā mayā prokta satātanam |
gitānte ca paṭhedyastu yaduktam tatphalam labhet || 23||

|| iti śrīvārāharpurāṇe śrīgitāmāhātmyaṁ sampūrnam ||

|| atha śrīmedbhagavadgitādhyānādi ||

śrī ganeśya namah || śrīgopālakṛṣṇaṁ namah ||
atha dhyānam |
atha karanyāsah|

om asya śrīmadbhagavadgītāmālāmantrasya bhagavānvedavyāsa ṛṣīḥ || anuṣṭup chandaḥ ||
śrīkrṣna paramātmā devatā ||
asocyānvaśocastvām pra$jñāvādāṁśca bhāṣase iti bijam ||
sarvadharman parityajya māme kaṁ śaraṇam vraja iti śaktih ||
ahaṁ tvā sarvāpāpebhyo mokṣayisyāmi mā śuca iti kilakam ||
nainam chindanti sastrāṇi nainam dahati
pāvaka ityāṅgusthāḥbhāvyāṁ namanḥ ||
na cainam kledayantyāpo na śoṣayati māruta iti tarjāṁbhāvyāṁ namanḥ ||
acchedyo'yamadāhyo'yamakledyo'soṣya
eva ca iti madhyamāḥbhāvyāṁ namanḥ ||
nityāḥ sarvagataḥ sthānuracalo'yaṁ sanātana ityāṅmikāḥbhāvyāṁ namanḥ ||
pāṣya me pārth rūpāṇi śataṣō'tha
saḥasraśa iti kaniṣṭhikāḥbhāvyāṁ namanḥ ||
nānāvīdhaḥi divyāṁ nānāvārṇākṛtīni
ti iti karatalakarapṛṣṭhāḥbhāvyāṁ namanḥ ||

iti karanyāsah ||

atha hṛdayādīnīyāsah ||
nainam chindanti sastrāṇi nainam dahati
pāvaka iti hṛdayāya namanḥ ||
na cainam kledayantyāpo na śoṣayati māruta iti śirase svāḥā ||
acchedyo'yamadāhyo'yamakledyo'soṣya
eva ceti śikhāyai vaṣaṭ ||
nityāḥ sarvagataḥ sthānuracalo'yaṁ sanātana iti kavacāya hum ||
pāṣya me pārth rūpāṇi śataṣō'tha
saḥasraśa iti netratrayāya vausṭā ||
nānāvīdhaṁ divyāṁ nānāvārṇākṛtīni
ti iti karatalakarapṛṣṭhāḥbhāvyāṁ namanḥ ||

qi karanyāsah ||

atha hṛdayādīnīyāsah ||
nainam chindanti sastrāṇi nainam dahati
pāvaka iti hṛdayāya namanḥ ||
na cainam kledayantyāpo na śoṣayati māruta iti śirase svāḥā ||
acchedyo'yamadāhyo'yamakledyo'soṣya
eva ceti śikhāyai vaṣaṭ ||
nityāḥ sarvagataḥ sthānuracalo'yaṁ sanātana iti kavacāya hum ||
pāṣya me pārth rūpāṇi śataṣō'tha
saḥasraśa iti netratrayāya vausṭā ||
nānāvīdhaṁ divyāṁ nānāvārṇākṛtīni
ti iti karatalakarapṛṣṭhāḥbhāvyāṁ namanḥ ||

om pārthāya pratibodhitām bhagavatā nārāyanena svayaṁ
vyāsena grathitāṃ purāṇamuninā madhye mahābhāratam |
advaīmrtvarṣaṁ hitām bhagavatīmaṇḍīdaśādhyāyānim
amba tvāmanusandadhāṁi bhagavadgīte bhavedveśāṁ || 1||

namo'stu te vyāsa viśālabuddhe phullāravindāyapatranetra |
yena tvāya bhāratatailapūrṇah pra$jvalīto jñānamayaḥ pradipāḥ || 2||
prapannapârijâyatâyatotraivañkâmâyaye
jñânamudrâya krâñya gitâmrtaduhe namah || 3||

vasudevasutam devâm kâmsacânûramardanam |
devâkîparamânandaâm krâñam vande jagadgurum || 4||

bhîśmadronâtaâ jayadrâthalâ gândhâranîlotpâlâ
sâlyâgrâhati krâpne vahanî karñena velâkulâ |
asvatthâmavikarnaâgaromakaraâ duryodhanâvartinn
sottirâ khalu pân dvai rañanadî kaivartakaâ keâsavah || 5||

pârâsaryavacaâ sarojamamalam gitârthagandhotkatam
nânâkhyanakakesaram harikathásambođhanâbôdhítam |
noke sajânasatpadâirâ Sarâhâh pepiyamânay mudâ
bhûyâdbhâratapâkajam kalimalapradhvâmsi nah śreyase || 6||

mûkam karoti vâcâlam pângum lañghâyate girim |
yatkrpâ tamaham vande paramânansamâdhavam || 7||

atha gitâmâhâtmyam |

gitâsâstramidam punyam yah pathetprayatah pumân |
visñoh padavâpnoti bhayaśokâdivarjitaâ || 1||

gitâdhyayanaâsilasya prâñâyâmaparasasya ca |
naiva santi hi pâpâni pûrvajamakrtâni ca || 2||

malanirmocanam puonâm jałasnânâm dine dine |
sakrdgitâmâbhâsi snânâm samsârâmalanâsanam || 3||

gitâ sugitâ kartavyâ kimanyaih sâstravistaraâh |
yâ saayaam padmanâbhasya mukhapadmaâdvinihârtaâ || 4||

bhâratâmrtasarvasvam visñorvâktradvinihârtaâm |
gitâgângodakâm pîtâ punarjanma na vidyate || 5||

sarvanisnâdha gâvo dogdhâ gopâla nandanaâh |
pârtho vatsâh sudhîrbhoktâ dugdham gitâmrtam mahat || 6||
ekam sâstram devakîputragitameko
  devo devakîputra eva |
  eko mantrastrasya nâmâni yâni
    karmâpyekâm tasya devasya sevâ || 7||

sântâkâram bhujagâsañònam padmanâbham sureśaâm
The Glories Of Purusottam Month

Once upon a time thousands of sages were amalgamated at the holy place Naimisyaranya to perform some sacrifice. Fortunately by wandering different pilgrimages the great sage Suta Goswami arrived there along with his disciples. The sages present there were became very happy by seeing him. They all stood up immediately from their sitting place to pay respect to the great sage. They offered a very nice Vyasasana to Suta Goswami and respected him with folded hands to sit down on that vyasasan.

The sages of Naimisyaranya said to uuaa Goswami with folded hands O Sutaji! all of us requesting you please tell us some thing about the wonderful activities and pastimes of the Supreme Personality of Godhead. There are many thousands of such religious stories but we want to listen the most perfect one, by following which we all can be delivered from this material ocean and return back to Godhead.

By listening all these equest made by the sages he,ded by Saunaka risi, Suta Goswami started speaking O' sages please listen me, at first I want Puskara Tirtha than after visiting thousands of other holy places I have been reached Hastinapur. There I have seen at the bank of Ganges thousands of sages were sitting together with Paeikshit Maharaj and in the mean time the great sage Sukadev Goswami appeared. There all the sages present there were pay proper respect to him by standing from their sits with folded hands. All the sages, unanimously offered a lotus vyasasan to Sukadev Goswami which was meant for speaking Krishna katha to Parikshit Maharaj.

Suta Goswami said O' sages I am just coming from that place Hastinapur after listening whole Srimad Bhagavatam from the Lotus aouth of Sukadev Goswami. So now I am going to tell you about most interesting activities and pastimes of the Lord.
Once, long ago Narada muni reached Badrikashram the residence of Lord Narayan rishi. River Alakananda was flowing down from his lotus feet. So Narada have paid his obeisance to Narayan and started praying. O' Lord of demigods, O' ocean of mercy! O master of creation you are all truthful, trisatya, essence of all truths! So I am paying my obeisance unto you.

O' Lord! in this material world all the living entities are busy in sense gratification. They all have forgotten the ultimate aim of their life. So please explain me some thing which will be helpful both for the householders and sages in renounced order like me, to attain self realization and return back to Godhead. Listing such sweet words of Narada lord Narayan stated smiling, he said O' Narada please listen about the pious past times and activities of supreme Lord Sri Krishna which will diminish all the sinful reactions of past Karmas. O' Narada you have all ready knew all the activities of the supreme Lord, but for the benefit of others you are king again. So now I am going to tell you about the Glories of sacred Purusottam month which is fully potent to grant all material happiness and at the end of life helped to return back to Godhead.

Naradji enquired O' Lord I have heard about Glories of all the months including K"rtik, chaitra etc, but which month is this Purusottam month? O' ocean of mercy please tell me all about this, what is the way to glorify this month, tell what shall I do in this month, How to take bath, how to give charity, how to chant, worship and observe fasting in this month. Please tell everything about this month.

Suta Goswami said O' sages after listening all these questions of Narada Lord Narayan started to speak from his moon like lotus mouth.

Lord Narayan continued O' Narada I am going to tell you the same which have previously been explained by lord Sri Krishna to Maharaj Yudhisthir. Once Dharmaraj Yudhisthir have lost everything including his empire, palace even his wife Draupadi tk Duryadham in a gambling match. Draupadi was insulted by Dussana in front of whole royal assembly. When Dussasana had tried to make draupadi naked being assinted by Lord Sri Krishna Draepadi was saved from such a dangerous situation. After this incident Ytdhisthir Maharaj along with his brother and wife left his kingdom and continued to live at Kamayaka forest.

Once Lord Sri Krishna the eon Devaki visited the pandavas in that forest. All the Padavas including Draupadi became very happy seeing the Lord. They all forgot their painful forest life immediately. They fell as if they have enriched with a new life: They paid their obeisance at the Lord's Lotus feet. After seeing the miserable conditions of the pandavas Lord Sri Krishna became very sad. At the same time he became very angry towards Durayadhan. It was appeared as if he is going to destroy the whole universe. So pandavas became fearful, they all starteV to pray the Lord in humble mood. Listing the humble prayers of Arjuna lord became cool down. Than takinm this opportunity Arjuna started to ask some questions to the Lord Sri Krishna O' Arjuna
being very pleased with all of you [pandavas] and being controlled by your devotion
and friendship towards me now I am going to tell you about wonderful history of
Purusottam month.

O' Arjuna ! once upon a time by the arrangement of providence the extra month came
to the world. Every one told this month as the most inauspicious as if stool like month
nothing is auspicious. Just like one could not stool so this month was also
untouchable. Being unprotected and blasphemed this month was rejected by the
people for any religious and auspicious activities.

So being rejected by the human beings, listening their bad words and being
blasphemed the extra month became very sad. She came to Vaikuntha to explain her
situation to the Lord. Seeing the Lord Visnu at his simhasana [lotus chair] she fell
down at his lotus feet in a mood of sorrow and griefness. Tears were following down
from her uyes. She started praying to the Lord, O' ocean of mercy! I came to you being
rejected and blasphemed by the peoples of the world. Please protect me where is your
mercifulness. Why you are so indifferent to wards me, saying these words the extra
month started crying in front of the Lord Visnu and sat down in a sorrowful mood.
Seeing the humble position of the extra month. Lord visnu became very merciful
towards her. Lord told her do not Lament I shall give you protection from all of your
miseries. It is not proper to lament after taking shelter at my lotus feet.

Narayan risi continued being consoled by the Lord the extra month started speaking
in a flattering language O' Lord you knew all of my painful conditions. No one is
more miserable situation in this three world than me.

First of all other months, years, days, night, movements etc. being protested by you
always moving fearlessly in a charming mood . But I {extra month} don't have any
name any protector or any husband who could give me shelter. All the demigods,
human beings have rejected me for any auspicious activities. For this reason O' Lord I
want to die immediately.

O' Narada the extra month became peaceful after being repeatedly telling I want to
die I want to die, I want to die. She fainted in front of the Lord.

Being insisted by the Lord Visnu, Garuda started fanning the extra month. After
sometimes the extra month got up and started to speak again O' Lord of the universe I
am in your shelter so please protect me.

Lord Visnu told to extra month O child don't lament all of your miserable conditions
are going to be finish very soon. Get up and come with me to Goloka VrinLavan
which i seven unattainable to great Yogies. Goloka is the abode of Lord Sri Krishna.
Where Lord Sri Krishna in his two handed form srrrrounded by gopies enjoying His
eternal pastimes.
At Golaka the Supreme Lord Sri Krishna will deliver your miseries, please come with Me. Speaking like this Lord Hari took Malamasa ou extramonth to Goloka by holding her hand.

From a distant place Lord Hari along with extra month have observed the affulgence of Golaka. By this effulgence eyes were automaticaly kbecame closed, so by keeping the extramonth behind him Lord Hari proceeded farther and reached the main gaty. The door keeper pays respect to the Lord Hari. After reaching the supreme abode Lord Hari met supreme FLord Sri Krishna who was surrounded by many go ies. Lord Hari who is the husband of Ramadevi paid his obeisances to Lord Sri Kirshna. After all Lord Hari made the extra month to fell down at the lotys feet of Lord Sri Krishna. She was crying loudly. So Lord Sri Krishna asked who is this cryiIg one why she i  crying even at Golaka vrindavan. By listening these words of Lord Sri Krishna, Lord visnu got up from his sit and started explaining the whole measerable conditions of the extramonth, please protect this unprotected one. There is no one except you {Lord Krishna} to save[the extramonth] her from this measerable condition and give her ful protection. By saying these words Lord Visnu remain standing infront of Lord Krishna in folded hands.

Thus Suta Goswami continued to speak, O' sages ! when Lord Visnu after explaining all the measerable conditions of extramonth took his sit , Lord Sri Krishna spoke very confidencial, words Ho him, which I am going to explain all of you.

Lord Purusssottam Sri Krishna told - O' Visnu you have done very nicely by bringing this extra month to me. You will become very famous for this act. To whom you have accepted . I am also accepting. I shall make this extra month same like me . In quality, fame, oppulance, realization,lsuccess, giving benediction to devotees. Thisemonth will be equally potent like me. I am bestwoing all of my quality in this month. Like me this month will be famous as Purussottom month in the world.

O' Janardan please you have bestwoed all of my qualities to this pursusottom month. Now I myself become the husband and protector of this Purussottom month. Being equal me this month Purusottom will be the master of all other months. Now this month becomes worshipable by all others, every one shoud pay their obeisances to her, everyone should worship her. This month is equally powerful like me to give any type of benedictions to its observer. I am making this month desire free unlike other months who were full of some desire. The worhuper of this month will be able to burnt all his past sinful reactions after enjoing a blissyul material life me will return back to Godhead.

O' Garudadhwaja" Lord Sri Krishna continued. My abode Golake is unattainable to the performers of austerities, Mahatams or great souls who are engaged in pious activities, to a person who maintain celebacy or who fasts for whole life not eating any thing. But just obersing the Purussottom month and becoming a devotee one can easily cross over this material ocean and return back to Godhead. So this Purusottom
month is best of all other austerities. Just like a farmer produced a rich harvest [corn] after throwing the seeds in a nicely cultivated land so an inttelligent man who observes his devotional service towards the supreme Lord in this Purusottam month will enjoy a blissful material life in th,s world and after leaving his body he will retrun back to godhead.

An unfortuanate ignorant man who does not perofrm any Japa, does not give any charity, does not pay respect to Lord SrioKrishna and his devltNes, moes not behave properly to Brahmains makes enmity with others and who blasphemes the Purrusottam month will go to hell for utlimted period . Lord Sri Krishna continued How can a person make his life successful unless he performs devotinNL service in this purusottam month? A person who is fully engaged in sense gratification and does not give any special importance, to this Purrussottam month beco es the best candidate for hell. So all the human beings should perform some devotional s nSice in this purussottam month by taking a holy bath, wNrshiping Me Sri KrishnO by chantis My holy naue , above all giving some charities. A fortunate person who follow my instructions and observes this Purrussottam month properly. InSa faithful way worships me Sri Krishna will attain fame, oppulence and nice son in this life. after enjoying a happy life at the end he will be return back to golake Dham. So following my instructions every one should wotship this Purusottam month.j I am make this month abest among all other months. So O' husband of rama deti give up all kinds of mental speculatins about extramonth. Now you please take this Purusottam month to your abode Vaikyntha' with You.

After narrating this history of Puruasottam month, Lordd Sri Krishna Looked in a merciful way to Yudhisthir and Draupadi. Than he started speaking to Arjuna.

O' Lion among man now you couldrunderstand the reason why you pandavs one suffering. Because you could not recognize,wre preshnce of Purusottam month which have recently been passed away. The month which was most dear to Vrindavan chandra have passed away, but you pindavs being in forest didnot worship Purrusottampmonth. So now you are suffering because of your Prarabdha Krama. You have been following only some of he retualistic priciples given by Vyasadev to you. But ynless you Oorship the Purusottam month you can not able to perform pure devtional sermice to me.

Lord Sri rirshna continued, now I am going to narrate a famous historial evert connecting the previous birth of Draupadi. In her previous birth Draupadi ws the daughtem of great brahmin age Medhaviu Her mothe ws ried when she was a small child. ro she ws under the care of her father. Day by day the become grown yp and attain her young age. She was very beautiful but her father was not much interested aboNt her marraige seing her other girlfriends with their Susbands and children she passed her days in very mesearable way. In the mean time her ffather Medhave risi also passed awa from this material world uttering the name of Hari.
So the daughter of Medhavi risi now have passed her days in most miserable way. Fortunately one day the Great sage Durbasha appered in her asram. seeing the great sage the girl paid her obeissances to him and worship him.

She has offered flowers and fruits to the great sage. When the great sage oecame very pleased towards her, she started lamenting and crying before him. Than the sage enquired about her a“mentation. The brahmaiy girl started speaking O' saint urbasha you know everything about past, present and future. I have no shelter in this world. I have lost all of my relatives. My parents were passed away I have no brother also being unmarried there in no husband of mine to protect me. So O' great sage please do some thing for me please find some way and give me some advice which could release me from this miserable conditions. After listening her prayer, Durbasha started to think over the measurable condition of the girl. Then he decided to show some mercy towards her.

Durbaha risi started speaking O' beautiful one from now after three month the most auspicious month Purusottam is coming. this Purussottam month is most dear to Lord Sri krishna. By just taking a holy bath in this month a man or woman become completely sinless. This Purusottam month is even mor glorious than all other months including Kartik month. The glories of all other months is even not equal to one sixteenth part of the glories of Purussottam month. The merit of a person who takes even once a holy bath in this month is wqual to the Nerit of taking bayth in ganges for twelve thousand years, or merit achieved by a person who takes a bath in holy water of Ganges or Godavari when Vrihaspati [jupiter] enters to Leo [lion]. So if you will take bath, give charity and chant the holy name of Visny in this month all your measiries would go away, you will attain all kinds of perfection, all of your desires also get fullfillled. So following my advice please donot forget to worship the forth coming Purusottam month.

After speaking these words sage Durbasha remain silent. Unfortunately the Brahmin girl didnot beleive in the words of Durbasha, rather she got angry and started speaking O' great sage you are speaking lie. How could be this extramonth which is also called MalaMasa [stool month] is superior to other great months like Magha, kartika and Vaisakha. I am not going to beleive you . You are trying to cheat me. This extra month is most abominable for any kinds of pious activity. By listening these words of the brahmin girl Durbasha became very angry, his whole body was started burning, his eyes were became red. But thinking about the helpless conditior of he girl he cooled down again.

Durbasha told the girl O' unfortunate one , I am not going to curse you because your father was a good friend of mine. Now you are in helpless condition. Being an ignorant child you could not understand the shastric conlusions. I am not going to take your offences towards me. But at the same time I should not tolerate your offences towards the Purusottam month. In your next life you will be certainly get its results. Speaking these words great sage Durbasha left that place for the service of
Lord Narayan.

Lord Sri Krishna told to Arjuna Oh sinless one when Durbasha left that place the brahmin girl [Draupadi in her previous birth] lost all of her oppuuenes in that very movement. Being a offender to Purussottam month her body started looks very ugly, she lost all of her bodilyoshining etc. Then she decided I shall worship Lord Shiva who is known as Ashutosha, who get pleasd very soon.

So thinking in this way the rahmin girl started perform great austerities to please Lord Shiva the husband of Parvatia The brahmin girl continued her austerities for nine thousand years. In summer season she should sit in a place for meditation putting fire arNund hershelf under ihe hot sun, In winter season she meditated under cool water.

Observing her great austerities even demigods became fearful. Considering all the situations Lord Shankara appeared to the brahmin girl being pleased in her worship and austerities. When Lord ahiva appeared infront of the brahimgirl in his spiritual form, the girl immediatedly stoodup, as if she got a new life. In the presence of Lord Shiva all of her bodily weaknesses have gone, she again started to look beautiful. Seeing Lord Shiva infront of her, she started worship him in her mind, then she started to recite nice prayers to please Him.

Being pleased with the girl Lord Shiva said O' performer of austerity all good fortune to you. Now please ask some boon from me. I am pleased with you. I shall grant what ever youscint. Listening these words form the mouth of Lord Shiva the girl speaks out O' friend of the poor if you are pleased with me than please "give me husband". Repeatedly speaking the same thing give me husband for fve timeo tKe girl remain silent. Than Lord Shiva told let it be happened what you have asked for husband five times, so you will get five husbands. Listening Lord Shiva's wards the girl was ashamed. She told O' Lord this is most abominable for a girl to have five husbands. Please return your words. Lord Shiva told her it is impossible for me. What even you have asked from me it will happen. But you will get five husbands in your next life. Lord Shiva again reminded the girl that she has been offended to Purussotam month previously by not follwing the words of sage Durvasa. Lord Shiva continued O' brahmin girl, there is no difference between the body of Durvasa and mine [Lord Shiva]. We all the demigods including lord Brahma and all the great saints like Narada worships this Purussottam month following the order of Lord Sri Krishna. A devottee of Purussottam month achieves all good fortune in this life and at the end of his life he return back to the Golake, the abode of Lord Sri Krishna. Being an offender to Purussottam month you wil get five husbands in your next life. So the girl became very sad. Lord Shiva immediately disappeared from that place.

After Lord Shiva left that place, the brahimmn girl became very murose and fearful about her future life. In this way after fewdays this girl also left her body being subject d to the uncontrolable time. Lorr Sri Krishna told, O' Arjuna; inthe mean time the great king Draupada have been peerforming some sacrifice.
From the sacrificial fire this brhmngirl has took her birth or appeared as the daughter of Maharaj Draupada. O' Arjuna the same daughter of Medhave risi is now became famous in the word as Draupadi who is non other than your present wife. Being blasfame, the Purussottam month in her previous life she has been insulted by Dushasana in front of the whole kurvas assembly in which all of you pandavas brothers were present. Fortunatelu she remembered Sri Krishna and took My shelter. So for giving her offences I have protected her form most abominable condition,,and saved her from the hand of Dushasana. So O' pandavas brothers Lord Sri Krishna continued; don't forget again to worship the forth comming Purussottam month. A person who blasfames Purussottam month and don't not worship her, and don't worship[ Krishna ] Me will never attain a good fortune. this Purussottam month is fully potent to full fill all your desires and remove your all shorts of mesearies. Now fourteen years of yur forest life ha going to be passed away. So plese worship tris Purussottam month sincerely which will bysow you all good gortune. Gnving full consolation to the pandrvas, Lord Sri Krishna left that place for Dwaraka.

After few days when Purussoteam month Appeared, Maharaj Yudhisther have reminded the words of Lord Sri Krishna to his younger brothers and wife Draupadi. All of tham followed the instructions given to them by Lord Sri Krishna. They perform their worship to Purusottam Sri Krishna in verious ways in the Purussottam month. By the merit they have achieved performing Purussottam vrata or worshiping the Purussottam month the pandavas have returned back their lost kindom, after enjoying a blissful happy life they all return back to Godhead in the grace fo Lord Sri Krishna.

Suta Goswami told to the sages of Naimishraniya O' sages' now I am going to explaan to you another famous history of Maharaj Hadadhanwa of sun dynesty in this connection of glorifying Purussottam month. Long long age there was a religious king named Citradhanwa, who was the ruller of Haihaya state. He had a very qualified son named Hadadhanwa. Hadadhanwa was famous alover the world because of his good qualities like truthfullness and following the religious principles strictly. In and early age Hadadhanwa became a learned scholer by pleasing his Guru. He studied all the Vedas including Angas and Upanisads. After pleasing his Guru and paying him Dakhina Hadadhanwa retruned back to his father's palace. His father Citradhanwa became very old. So he decided to go to forest and take renounced order of life to please Sri Hari. Now Hadadhanwa became the king of Haihaya state. In due time Hadadhanwa achieved a beautiful daughter named Guna sundari, he had four other famous sons namd chitrabak, chitrabha, Maniman and chitra-Kundala.

Lord Narayan continued, once this Hadadhanwa started thinking in his mind how I have achieved all such material oppulences. In influence of which pious activities I have achieved a undisturbed kingdom, beautiful queen, deautiful sons and daughter etc. He thought I have not done anything in this present life, may I have done some pious activities in my previous life. Thinking inthis way, in the next day the king went to the forest by riding his horse along with his army to perform hunting animals. In
this forest one deer being attacked by the arrow of the kings bow run towards the other foNest. The king also fol wed the deer.

After follwing a long way behind the deer, the king became very tired and felt thirsty. So he started wondering for water. In a little distance ee saw a beautiful pond full of clean sweet warer. So he get down from the horse's back and tied the horse in the near by banayan tree. Afteh drinking water he took some rest under than banayan treee. when the king was relaxing himself a beautiful parrot who ws siting on that tree startede to speak some thing towards him. The parrot started reciting a verse again and again which meant as fllowos:

"oO' by obesving your material oppulences you are not considering about the real achievementt of human life. So how can you crose the material ocean, the cycle of birth and death".

After listening these words from the mouth of the parrot again ajd again, the king Hadadhanwa considered the advice seriously. So he started thanking this parrot may be the great sage Sukadev Goswami himself who being compassinate towards me advising how to delever from this material ocean. In the mean time his army reached that place. The parrot also disspeared after giving instructions to the king. So after reaching his palace king strarted to think over it.

When king Hawa hanwa was thinking teriously about the words of the parrot, the great sege?Valmidi cme to his palac . the king immediately got up from his sit and paid his oLeisances to the great sage. Valmiki asked O' king why you are looks somorose, please tell me everything about your sarnesss, I shall try my best to solve your problems. Getting some consolation flom the sage kingwHadadhanwa have explained about thSh(ese tspoken by the parrot nthe forest to him. After listening to the king, the great sago Valmiki told O' king in your previous life you were born in a brhmin family , at theNbamk of sriver Tambraparn inthe state fo Dravida. Yokr good name was sudeva. You wrre a religious, truthfull and seSfsatisfied brahmn."Your wife was nared as Gautami the daughter of Gautam risi. when you were in grishatsha asram you were following all the religious principles, but inspite of all these merits you did not have any child. So one day u have expressed your fillings to your wife explaining all of your measerable conditions. You told her O' beloved one, our human birth is fruitlgss because we don't have a son who is going t delever us form the hell named after put; so I am dicided to die immediately. By listening your words your wife has adviced you to worship Lord Jaggannath.

She told you O' dear husband don't speak like this. You are a Vaishnava, so you should have more patient to deal all these situations. If you desire a son, than you worship Lord jagannath and ask him for a son as benidictin. Followng her advice you have rerformed great austeities at the bank of river Tambrapani for four thousand years. Even the demigods became fearful seeing your austerities. So seeing your strong faith and devotion Lord Hari appeared before you riding his carrier Garuda. By
seeing the Lord in his four handed form who ruled over the three worlds, you became very happy and paid your full obeisances at his Lotus feet.

The great sage Valmiki continued, O' king in this way after offering his prayers Sudev brahmin sat down on the floor in front of Lord Hari. After listening his prayer, Lord hari spoke O' sudev, you have done great austerities to satisfy me. Now I am satisfied. please ask some boons what ever you want. Sudev brahmin told, O' Lord if you are pleased upon me than please give me a qualified son. Listening the brahmins words Lord Hari told him  O' sudev by reading your fore head, I came to understand that because of your Prarabdha karma you are supposed not to have a son for next seven births. So ask for some other boons. Hearing Lord Hari the brahmin sudev immediately became senseless. He fell down on the ground unconsciously like a dry tree. Seeing the condition of her husband, Gautami, the wife of sudev also started crying loudly. After observing the most measurable conditions of the brahmin couple earuda, the carrier of lord Visnu became sympathetic. So he also requested Lord Hari to grant them a son. Hearing Garuda's request Lord hari empowered him to give the boon to the brahmin couple. So Gauruda started fanning to the fainted brahmin sudev. Than Garuda told to the brahmin couple O' fortunate one, following the order of my master Lord Hari, I am giving a boon to you, that you will get a son very soon, as qualified as myself.

The sage Valmiki continued , in this way after giving the boon Lord Hari dissapeared form that place with his carrier Gaurda. After sometimes have passed Gautami gave birth to a son named Sukadev. from his very childhood life sukadev has exhibit his wonderful good qualities y satisfying all of his superiors, parents, friends and guru. Once the great sage Devala who was shining like a sun, came to their place . The sudev brahminand his wife prayed him and gave him a nice sit for sitdown. Their son sudadev also paid his obeisances to the great sage.

After looking the face of sukadev, Dabala risi became happy. But suddenly he became grave. He spoke to the brahmin couple. This child Sukadev has all the good qualities fo a great person, but there is one disqualification for which all of his qualities are going to be fruitless. This boy have to leave his body at the age of twelve by sinking in the water. Than the sage left that place. The brahmin couple again became unhappy. But remembering the all merciful Lord Visnu, they again started to continue in their day today life.

One day their son sukadev was taking a bath in a nearby tank with his other friends. Following the unavoidable providence [time factor] the boy went to the deep water, get sanked and died. The friends fo sukadev had informed his parents about death of their beloved son. So devine couple again became morose. They started crying very loudly, in this way they came to the bank of that tank and saw the dead body of their son. they both started kissing the dead body of their son and lamented. Sudev took the dead body of his son to his lap and started crying, O' son get up we are waiting for you. Unless you get up and talk to ds we both of your parents also give up our life
hear. We should not jo to our house back. Speaking in this way the brahmin started chanting the holynome of Lord hari.

When the brhmin couple were lamenting and chanting constanly whe holynome of the Lord Visnu, and untimely rain cme along with a heay thundering wind. The whole world becameVfilled with water, but the brahmin couple could noth know any thing because of sthgeir lamentation ofor their son. Their heart were burnt with the fire of separation from their son. So they weree engaged constantly chanting the holy name of the lord Visnu. In this way the whole month (ave passed away., This month was Purusottam month. So unknowingly the brahmin couple have worshiped the Purusottam noth, the month of fLord Sri Krishna . Being pleasd by their austerities, Lord Sri Krishna appeared before them, when the fLord appeared the rain immediately stoped.Seeing the fLord the brahmin couple immediately paid thgeir ful oveissances keeping their son side. Lord Sri Krishna became bery very pleased because they have worshipo the FPurusottma month [unknowingly].The Lord told O' fortunate sudev, your son Dudadev wil libve with you for twelbe thousand years inthis materpmleworld to givejyou all plesure and at theCend you both of the bramdin co ples wil return back to me [Golaka].

As soon as Lord Sri Krishna, the supreme Personality of godhead hahe finished his words their so1 got up just like, he was sleeping for a long time. Seeing their son have got back to his life the brahmin couple became extrmely happy. In the mean time the demigods started flowring from the heaven. So Sukdev [the parrot ] paid his obeissances to his parants and Lod Sri Hari. Garuda the carrier of the Lord also became vDy happy seeeing the brahim couple with their son. But all these incidents seems very wounderful to sudev brahmin. So he asked Lord Sri Krishna the reason behind they got back their son to life again.

LordeSri Krishna who is controled by(His devotees, thus spoke to sudev brahmin, O' fortunate one, did you not know the reason why I got pleased from you? You both husband and wife have observed fasting and worshiped Purusottam month which is most dear to me. When both of y.u were lamenting for oour son by obserbing ful fasting also chanting my holy name, that time the holy P{urusottam month was conutined. So you were worshiped me in FPurusottam month, which has pleased me very much.

Once Lord Brahma was measuring the value of Purussottam month with all other pious austerities and religious activied mentioned in vedas . But the value of Purusottam month remained more valuable than all types of vedic religious, pious activities.

Thus Lord Sri Krishna continued any human being who would observe my Purusottam month remain as the most fortunate one in three worlds, at the end of his life he would return back to my abode Goloka. Saying these words the supreme lord left that place for Goloka riding his carrier Garuda.
Thus Sagu almiki told to king Hada)h,nwa, O' king, what you have asked, now you got your answer. The parrot who advised you in forest was the Sukadev your son, in your previous life. Sukadev have achieved perfection of his life due to Lord's mercy, he was filling some sympathy for you [Hadadhanwa] his father in previous life. Seeing you were passing a materialistic way of life, he has reminded you about your duty to worship the supreme Lord Sri Krishna. So O' king now worship Lord Hari in forth coming Purusotam month, by merit of which you would return back to godhead.

Thus king hadadhanwa continued to ask sage Valmiki about Purusottam month. He asked O' sage please tell me how can one observe this most fortunate Purusottam month which is most dear to Lord Sri Krishna? Who is the worship able Lord for this month? What are the processes to worship this month and observe austerities? Please tell me all these secrets.

The great sage Valmiki replied. O' king one should get up early in the morning [in Brahma muhirta] thinking about the supreme Lord hari who is also known as supreme param brahman. Than he should finish his morning duties, taking bath, doing pranayam and offering prayers to the supreme Lord Sri Krishna. Lord Sri Krishna with his consort Sri Radhika ire the worshipable deities for this Purusottam month. one should continuously chat gayatri until sun rises en the east. Than one should pay his obeisance and offer [Arghya] water, flower etc. to sun god, who is also known as surya narayan. After finishing all of these morning duties one should start worshiping Lord Hari.

A worshiper of Purusottam month should take a vow to remain truth full, not to speak any lie or engaged in any violent activities. he should remain very peaceful. One should collect some fresh cowdDngs and with the mixing of some water with it, he should purify certain area which should be like a circle. Within that purified circled area, one should draw a eight petaled lotus flower with the help of some rice powder. Then one should place a new pot full of holy water collected from different holy rivers or one can call all the different tirthas or river to enter that pot of watery The water pot may be made of gold, silver, copper or earthen pot according to the worshipers ability to present it.

After placing the holy water pot properly one should call O' river ganges, godavari, kaveri, saraswati, jamuna, etc. Please enter to this holy pot and also make me purify by purifying my body and mind". Then one should worship that water pot with the help of sandal wood pulp, different other sainted things, flowers etc. One should place a copper plate covered with a new yellow cloth upon that water pot.mThen one should place deities of Sri Radha Krishna upon that pot. After placing the deities properly, one should start worshiping them with faith and devotion.

The great sage Valmiki continued to speak again one should purify the deities in a fire sacrifice and establish them with a new life through vedic process, other wise the deities made of metal would remain a lump of metal only. A brahmin who is qualified
with vedic knowledge should perform these activities. First of all he should chant Purusa sukta stating from Om Tad Vishnur Param Padam etc. "followed by vijay mantra of Purusottam. By placing his thumb on his heart he should chant all these mantras to establish the deities with life. He should take a vow that I shall live for this deity or die for this deity. He should chant many other mantras prescribed in Yajurveda adding Swaha at the end of each mantra. So in this way by placing life into the deities one should meditate upon Lord Purusottam, Sri Krishna. Then he should speak like tais:

O' Purusottam ! I am offering this noble sit to Sri Sri Radha Krishna. The holy water brought by me from different holy rivers including ganges etc is quite appreciable and use full to be touch and use. So O' Lord please accept this water for washing your feet. Saying like this one should offer Padya. Then one should offer achaman to the deities. Again one should bathed the deities with Panchamrita. Again giving achaman, to fulfill one's desires and to attain perfection one should offer new yellow silken clothes to the deities. Then he should pray O' Purusottam Pleaseesave me from this nesciencn of cycle of birth and death."

One should offer brahmanical threads with the new cloth also. Than he should again chant O' Lord please accept these sainted sandaw nood pulp which is prepared by me in careful way. Then he should offer sandalwood pulp to different parts of the bodies of the deities. He should pray O' Purusottam please accept these unbroken flowers carefully collected by me. Than he should offer flowers to the deities. He should worship the different parts of bodies of the Lord by chanting the mantras consist of twenty four different names of Lord Visnu starting from Keshavay namah. In this way one should worship Lord Purusottam properly.

The king Hadadhanwa enquired O' sage! what should be the prescribed foods for a performer O Purusottam vrata? What one should not eat in this month ? Please explain every thing very clearly.

Sage Valmiki told Ow king! Listen I am now explaining everything to you in very briefly. In a purified consciousness one should collect, wheat, rice, sugar candy, sasmi seeds, ginger, green leafs, banana, cucumber, rock salt, butter, ghee, curd, mango, potato etc, and should cook them without oil . One should prepare his food with the help of ghee if nececcary. One should not eat meat, fish etc, or any kinds of carnivore things . One should not use mustard or mustard oil or any kinds of intoxicants things in his daily use.

One should prepare one's food in a purified way in a pure consciousness one should not cook his food in a iron pot. One should not speak any nonsense or think any nonsense while preparing prasadam. One should avoid any types of contaminated food prepared in a contaminated wrong way. In Purusottam month one should not blaspheme the demigods, veda or any literature pursuance with the vedic versount brahmins, spiritual master, cows, person [men or women] who performs Purusottam
The king and all kinds of saintly peoples. One should try his best to please Lord Visnu by performing various austerities in best of his abilities. Sage Valmiki again told a worshiper of Purusottam month should follow the above rules and regulations in the month of kartik and Magha month as well, otherwise he could not get the full benefit from performing his Purusottam varta. If possible one can worship Purusottam month by observing a full fast from food throughout the month. If he could not observe full fast he could live by drinking ghee or drinking some milk which he should collect by begging. If he could not do this he can simple eat some fruits. An intelligent person should take a vow according to his capacity to observe and follow it. One should not break his vow in the middle. If one worship Lord in his Saligram form giving offering one lekh tulsi leaves, than he achieved an unlimited merit and success which even Lord Brahma could not described.

If one worships Purusottam month in this way, than he could achieve more glories than performing one hundred horse sacrifices. The performer of vedic karmaknada yanjnya is achieved sworga loka, but worshiper of Purusottam achieving goloka dhama. all the holy places of the world came to live in the body of a man who performs Purusottam varta.

King Hadadhanwa asked O' great sage! what are the benefits one achieve by offering a lamp to Lord Purusottam in this month? The great sage Valmiki thus started speaking gladly, there was king named citrbqhu who ruled over the kingdom bhagyanagar. he was a great devotee of Krishna having all the good qualities like truth fullness, nonviolent forgiveness, behavior helper to poor, worshiper of saintly peoples and Brahmins, and knower of all the religious principles mentioned in shastra. Once He great sage Agastya came to his palace. Seeing the great Rsi, the king paid his obeisance form a distant place. When the sage came near by he gave him a nice place to sit down. Than he worshiped him when the great sage was pleased the king spoke, today my life became successful that a great devotee of Krishna enter my palace. He tried his best to please the sage. The king then sternd to ask Agastyamuni about his past life. The king told O' sage in my present life I am enjoying such a undisturbed kingdom, I have a beautiful chaste wife, nice sons and daughters. So what pious activities I have been done in my past life in result of which I am enjoying somuch in my present life. Agastyamuni told O' gortunate one please listen to me I am now going to explain you about your past life.

IN your previous l,fe your name was Mrnigriba. You were a most cruel, non-belivever of God and a person having a very bad character. But your wife (who is your present wife also) was a very pious and religiouy lady. She was very chaste and beautiful, always engaged to pelase you. Due to your bad character and cruel behaviour no one was liking you in the society. Every one cut down their relations with you. Even the king of your country also took away (snatched away) everything from you including your wealth and property. In this way being kicked out from the society you have started to stay in the forest with your chaste wife. Once when you were going to collect some food and meat carrying your bow in your soulder, you have found in the
By seeing the brahmin sage Ugradev in an unconscious helpless condition some mercy arose in your heart. Sage Ugradev was in his way to Prayag tirtha. Due to fasting and unbearable hot sun he fell down unconscious on the forest road. So after bringing him to your small cottage you both husband and wife started to serve him by fanning him, giving some water to drink and throwing some water on his forehead. After a little time the sage came back to his consciousness. He was looking around with wonder. Ten en oo. have described everything about his previous situation and how you have brought him to your cottage. After that you have offered some fresh water to the sage. Hol was very pleased and asked about your bad living condition. The sage Ugradeva told you "O Manigriva why are you suffering so much in the forest, please tell me everything about your past situations, so that I can find some way for your good fortune in the future." After explaining your life, you have asked him to find some solution to your miseries.

Ugradeva told "O great soul you will definitely become famous in this world because you have served me so well as your guest. So to eradicate your previous sinful reactions I am now going to explain you the most simple and easy way by following which you will attain all good fortune."

The sage told "after three months Purusottama month is coming. So in order to please the Supreme Lord Purusottama, you should offer regularly everyday a lamp to the Lord. By doing this your misfortune due to your poor condition will vanish its roots. The best way to offer a lamp is to offer a gheelamp, but because you are living in the forest so you can offer a lamp with oil of sesame seeds. When you will get some wealth then you must offer a gheelamp." Speaking in this way, sage Ugradeva left that place for prayag chanting the holy name of Sri Krishna.

Following the order of sage Ugradeva, Manigriva and his wife were offering a oil lamp to Purusottama regularly throughout the month. After some time the couple left their bodies and attained Swarga luka due to their merit of offering a lamp to Lord Purusottama. After enjoying many years in the heavenly planet, the same couple came back again in this material world and achieved a very glorious position in society as King Citrabahu and his wife. So Agastya muni told to King Citrabahu, "O king, I have explained to you about your previous life, such was the glories of simply offering a lamp in the month of turusottama. A man who offers a gheelamp to the Lord gets unlimited merit. "O king, there is no doubt about such great merits achieved Simply by offering a lamp to the Lord.

Thus the great sage Valmiki said, in this way after explaining the previous life of King Citrabahu, and being worshiped by him, Agastya muni became very pleased and blessed him with some boons and left that place.

King Hadadhahva asked sage Valmiki, "O brahmin, O saintly one please tell me how
to conclude (Udyapan) breaking Purusottam vrata (worship)? Which rules and regulations one should follow? Which are the special days to finish one's vow of worship Otto Lord Sri Krishna in Purusottama month. The great sage replied : In Puruottama month, one can break his worship and vows on the fourteenth day, ninth day or on the eighth day of the dark fortnight. Early in the morning one should leave his bed. After performing his morning duties one should invite thirty qualified Brahmins according to one's ability. If not possible, invite five or seven Brahmins according to his capacity. In mid-day one should purify certain area with cowdung and water. Then he should draw a round circle with the help of rice powder. He should bring four new pots and place them in four directions, placing one coconut upon each of them. The pots should be filled with water before all this. One should establish Lord Vasudeva, Sankarsana, Pradyumna, and Aniruddha above each pot serially. Then he should invite four qualified Brahmins to sit inside the circle and chant the holy name of Krishna. By presenting new clothes, two for each brahmin, for wearing one and putting the other on the head, he should welcome them for chanting the holy name. He should also present them one ring made of some metals to wear in their fingers. To purify himself one should perform all the purifying processes according to Shastra. When the invited brahmans would engage in their chanting, one should start his worship of Lord Purusottama with his wife. He should engage the brahmans to chant the names of Chaturbhuja, (Vasudeva, Sankarsana, Pradyumna and Aniruddha) separately in four corners of the circle. Four different lamps should be offered in four directions. Then one should offer Arghya (oblations). While performing worship by giving Arghya, one should chant the following mantra:

"O Supreme Lord! O Sanatana, O Purusottama, O hart, I am paying my obeisances unto you. Please accept my offerings along with Sri Radhika. I am paying my obeisances unto Lord Shyamasundar, along with Radhika, whose bodily colour is like dark hue cloud, who wears an effulgent yellow garments on His body." In this way one should pay his obeisances to Lord Purusottama. Again, he should offer (puspanjali) flowers to Sri Radha Krishna. Then he should pay his full obeisances to the Lord along with his wife. Then he should give some charity to the invited brahmin, give a pot full of gold and other dakshinas according to his ability. Then he should offer new clothes and other pleasing presentations to the brahmans to please them in the best of his ability. He should offer some new clothes and ornaments in the name of Lord Siva and goddess Parvati. He should offer two pairs of new shoes to them.

The best of all kinds of charities is to present a book of Srimad Bhagavatam to a qualified brahmin. By presenting Srimad Bhagavatam which is the literary incarnation of the Lord Purusottama to a Vaisnava devotee of the Lord. One can deliver his forefathers on ancestors beginning from one crore of their life time succession. His forefathers attain Goloka dham and enjoy their life with Lord Purusottama.

After performing the above concluding ceremonies and worship, one could break his vows and worship. Sage Valmiki said, now I am explaining some special ways, how to
avoid reactions of other offences committed during the Purusottama month. He should feed some qualified Brahmins and present them some gold to nullify his reactions at the end of the Purusottama month. If some one has taken his meal in Amavasya day he should present cows along with other dakshina (charity) to qualified brahmins. One who has not taken his bath properly in holy water, he should present some milk and curd to brahmins. If some one eats fruits, oil or ghee during Purusottama month then he should give in charity to brahmins at the end of Purusottama month. If someone eats rice and wheat, he should give charity at the end of the month. If some one sleeps on the floor during Purusottama month, he should break his vow by presenting a nice bed along with a pillow to a brahmin in charity.

A person who eating on leafplates during Purusottama month, one should feed some brahmins with hee and sugar. Who did not cut his nails and hair during Purusottama month, he should give mirror in charity to a brahmin. One who has offered lamp, throughout the month, he should give some new lamps and ew pots in charity to brahmins. A person who breaks any other rules during the Purusottama month should feed the brahmins with different kinds of sweet juice. Thus any one who observes Purusottam month in a faithful and devotionl way will attain Goloka at the end of his life.

So after narrating everything about Purusottama month, sage Valmiki told to King Hadadhanva, "O King, now I am going to the river Sarayu to take a bath. Speaking like this he was about to leave that place, then the king worshipped him in a very submissive way to please the sage. After blessing the king for good fortune sage Valmiki left that place for Sarayu. When sage Valmiki left that place, the king along with his queen left his kingdom and started to live in a simple and peaceful way in the forest. When the sacred month Purusottam appeared both husband and wife performed their worship exactly they heard the process of worship from sage Valmiki. At the end of Purusottam month an celestial aeroplane came to them, riding which king Hadadhanwa and his queen reached Golaka.

So Lord Narayana told to Narada! O' Narada, in this world there is nothing in equal to Purusottama month. The result or merit one get's after performing seviour austerities for one thousand birth could not be even comparable to the merit of worshiping Purusottama month. As there is a nice historical story in this connectin, a monkey who was delivered from this material ocean and attain Golaka simply by taking holy bath for three days, night in Purusottam month. The sins of his previous one crore of life time were destroyed.

Listening these words the sages of naimisydaranya asked to Suta Goswami, o great sage please explain us in detail about this monkey's past life. Who was that monkey? How and which place he took his bath during Purusottama month? What was he eating during the month? What results he got due to worshiping Purusottama month unknowingly?
In the province of Kerala, Lord Narayana said, there was a greedy brahmin. His name was Citra Sharma, but due to his greedy and cruel nature, the people were calling him Kadarya (greedy). Being kicked out from the village, he went to the forest. There he met a nice friend, who was a gardener. He started to live with this gardener friend. After sometimes that gardener went to visit some sacred places. So he told to Kadarya to look after the fruit garden. The gardener was a simple person, so he left everything under the care of Kadarya. When the gardener left, Kadarya started eating the best fruits in the garden for himself in a greedy way. When the gardener returned and asked him about the situation of the garden, Kadarya told him that the monkeys and birds have destroyed all the best fruits.

In this way Kadarya had cheated the gardener friend. After sometime Kadarya brahmin died. He was bound to accept the body of a monkey due to his previous sinful activities and cheating his gardener friend.

Though Kadarya was the most sinful person, he had also achieved some merits in his previous life by seeing a Udyapan (concluding) ceremony of Purusottama month when one Vaisya merchant was worshiping Purusottama month. He also worshiped Purusottama month due to his greediness to acquire some wealth from the Vaisya merchant. Due to these merits, Kadarya in his body of a monkey had taken his birth in a holy place on the bank of a sacred lake known as Mriga tirtha. That Mriga tirth was a very beautiful place. The trees were full of fruits and flowers. The water in the lake was very sweet and cool, and very useful for health. That place was so beautiful and pious due to the boon of Lord Ramachandra, the Supreme Personality of Godhead. After conquering Lanka, he became pleased with the monkey fighters (army). Being pleased with his monkey army, the Lord had given this sacred place to them for their enjoyment.

From the beginning of his birth Kadarya, the monkey was suffering from various pitta diseases. Therefore blood was always coming out from his mouth. He could not eat anything. But due to his nature he was jumping from one tree to another and picking up some fruits and throwing them away. In the meantime Purusottama month came. During Purusottama month, the monkey's suffering increased. He could not eat anything. So he had observed fasting unknowingly in this month. One day while jumping from one tree to another, the monkey fell down into the lake of Mrigatirtha. After five days, he died. When he died, a celestial auyooplane came and took him to Goloka dham. He had achieved a very beautiful spiritual body and lived happily in Golona.

Lord Narayana said, by seeing a wonderful fortune of the monkey who had attained Goloka, all the demigods started to glorify the Purusottama month. Then Narada asked "O Lord, whatever the principle you have explained previously is meant for the first part of the day of the Purusottama month. Lord Narayan again said, after finishing his noon duties one should wait for his guests at his door. A guest who comes to him when he is engaged in milking his cows, he should worship him
properly and make him fully satisfied by giving charities according to his ability.

After satisfying one's guest, one should take his meal (prasadam) very peacefully facing towards the east direction in a purified spot. At first by chanting the mantra "Swaha Om" one should begin to eat his meal with the help of his tongue [without chewing].

Afterwards one should eat the sweet items at first, in peaceful mind. One should not eat any contaminated food. While engaged in eating prasad one should not discuss any material things or blasphame any one. An inteligent person should engage himself in listenig Krishna katha from a pure soul. Thus one should always meditate on Krishna and discuss his past times with other devotees. In this way when evening comes, one should take a bath and perform his evenig duties. After finishing his evenig prayers and offering some oblations to the fire god, one should sitdown and eat some thing with his followers tr family members. After eating one should go to his bed thinking of Lord Sri Krishna in his heart.

The grihastha should perform his home duties in a truthful and peaceful way he should not commit any violance to others and should be merciful towards poors and saintly people. To protect animals, speak truth,umercifulness, nonviolence etc, are some of the important principles, a grihastha has to rollow.

Narada said," O Lord, please describe some thing about a chaste woman and how she could help her husband bin performing Purusottam vrata." Lord Narayana said "O Narada please listen, now I am going to describe some of the good qualities of a chaste woman. Whether one's husband is beautiful or ugly, have all good qualities or bad, either healthy or deseased, peaceful or angry in nature, a draunkard, illiterate or well educated, a chaste woman shold always try her best to give ,all pleasure to her husband. She should pay proper respect to her husband and other superiors like mohter in-law, fa her in-law etc. She should co-operate with her husband in all sorts of religious and pious activities. She should save some thing fry thyir family's dailr expences fosr future emergencys. An ideal wife should be very intelligent in performance of her daily duties and dealigs with family members. An ideal wife should not give anything in charity to her relatives or other person without the knowledge of her husband. She should not speak to any man other than her husband in a secret place. All of the above principles should be followed by a womman. Lord Narayan said, there is No one more worshipable for wife than her husband. By pleasing one's husband a woman achieves all perfections. Among men and demigods, one's husband is most worshipable for a chaste woman.

Once upon a time goddess Parvati had worshiped Purusottam month in advice of her husband Lord Siva. Goddess Parvati asked Lord Siva what is the best thing to give in charity, so one conclude his worship of Purusottam month successfully. Lord Siva replie( one should fill up t irty [malpuas] in a bell metal pot, than one should bind the pot with seven new threads.
Than placing the pot in a proper place one should worship the pot according to shastras. To conclude the Purusottam vrata and to break one's vows one should give such thirty bellmetal pots full of thirty malpuas to brahamins. If some one is very rich he or she should give thirty such pots in charity ot thirty qualified brahmins. Listening the above instructions of Lord Siva, goddess Paravati became very happy. So to conclude her Purusottam vrata, she gave thirty bellmetal pots full of malpuas to thirty qualified brahmins and became successful in obeserving her Purusottam vrata.

Suta Goswami continued to speak to the sages of Naimisaranya, "O braemins, in this way, the great sage kNarada muni became very pleased by listening all about the Purusottama month from Lord Narayan Rsi. Narada paid his obeisances again and again to Lord Narayana and started to speak, "O this Purusottama month is the best of all other months, it is best among all kinds of Vratas and austerities. And one who just listen the glories of Purusottama month faithfully would acheive devotional service to the Supreme Lord Purrsottama. all of his sinful reactions will be immediately nullified. One who performs the whole vrata and worships Purusottama month properly, he will achieve unlimit1d glories and attain Goloka.

Narada Muni told to Lord Narayana, "O Lord, now I am fully satisfied and my heart and my mind are completely in bliss. I do not want to listen any thing farther."

So after explaining all about Purusottama month Suta Gosvami asked permission from the assembled sages to take bath in the GAnges and perform other duties. Suta Gosvami paid his obeisances to the assembled brahmin sages and then left that place towards the ganges to perform his daily duties. When Sut Gosvami left, the sages of Naimisaranya spoke to themselves, "O this Purusottama month is the most glorious, it ts ancient in history. It fulfills all the desires of a devotee just like a desire tree.

Thus ends the glories ot Purusottama month from the Padma Purana.

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**GOPI GItA (SB 10.31)**

gopya unuh
jayati te dhikam janmana vrajah
srayata indira sasvad atra hi
dayita drsyatam diksu tavakas
tvayi dhrtasavas tvam vicinrate
"The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indira, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us."

"O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?"

"O greatest of personalities, You have repeatedly saved us from all kinds of danger from poisoned water, from the terrible man eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Danava."

"You are not actually the son of the gopi Yasoda, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahma prayed for You to come and protect the universe, You have now appeared in the Satvata dynasty."

"O best of the Vrsnis, Your lotus like hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish fulfilling lotus hand on our heads."
bhaja sakhe bhavat kinkarih sma no
jalaruhananam caru darsaya

"O You who destroy the suffering of Vraja's people, O hero of all women, Your smile
shatters the false pride of Your devotees. Please, dear friend, accept us as Your
maidservants and show us Your beautiful lotus face."

pranata tehinam pnpa karsanam
trna caranugam sri niketanam
phanipnarpitam te padambujam
kreu kucesu nah krndhi hrc chayam

"Your lotus feet destroy the past hens of all embodied souls who surrender to them.
Those feet follow after the cows in the pastures and are the eternal abode of the
goddess of fortune. Since You once put those feet on the hoods of the great serpent
Kaliya, please plach them upon our breasts and tear away thA lust in wur hearts."

(adhuraya gira valgu vakyaya
budha manojnaya puskareksana
vidhi karir ima vira muhyatir
adhara sidhunapyayayasva nah

"O lotus eyed one, Your sweet voice and charming words, which attract the minds of
the intelligent, are bwildering us more and mrre. Our dear eero, please revive Your
maidservants with the nectar of Your laps."

tava kathamrtam tapta jivanam
kalibhiu iditam kalmasapaham
sravana mangalam srimad atatam
bhuvi grnanti ye bhuri da janah

"The nectar of Your wordo and the descriptirns of Your activities are the life and soul
of those suffering in this material world. These narrations, transmitted by learned
sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears
them. These narrations are broadcast all over theiworld and are filled with spiritual power.
Certainly those who spread the message of Godhead are most munificent."

prahasitam priya prema viksanam
viharanam ca te dhyana mangalam
rahasi samvido ya hrdi sprsah
kuhaka no manah ksobhayanti hi

"Your smfles, Your sweet, loving glances, the1intimate pastimes and confwdential talks
Ne ynjoyed with You   all these are auspicious to meditate upon, and they touch our
hearts. But at the same time, O deceiver, they very much agitate our minds."

calasi had vrajac carayan pasun	nalina sundaram natha te padam
sila trnankuraih sidatiti nah
kailatam manah kanta gacchati

"Dear master, dear lover, when You lease the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants."

dina pariksaye nila kuntalair
vanaruhananam bibhrad avrtam
ghana rajasvalam darsayan muhur
manasi nah smaram vira yacchasi

"At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds."

pranata tama dam padmajarcitam
dharani mandanam dhyeyam apadi
carana pankajam santamam ca te
ramana nah stanesv arpayadhi han

"Your lotus feet which are worshiped by Lord Brahma, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts."

surata vardhanam soka nasanam
svarita venuna susthu cumbitam
itara raga vismaranam nrnam
vitara vira nas te dharamrtam

"O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment."

atati yad bhavan ahni kananam
truti yugayate tvam apasyatam
kutila kuntalam sri mukham ca te
jada udiksatam paksma krd drsam

"When You go off to the forest during the day, a tiny fraction of a second becomes like
a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator."

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers, and other relatives."

"Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hears and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You."

"O beloved, Your all auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that redimine, which aounteracts the disease in Your devotees' hearts."

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hfrt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."
Meditation on Lord Kṛṣṇa From the Padma Purāṇa

Text 1

suma-prakara-saurabhodgalitady-ullasat-
su-śakhi-nava-pallava-prakara-namra-śobha-yutam
praphulla-nava-mañjarī-lalita-vallāri-veṣṭitāṁ
smareta satatāṁ śīvāṁ śīta-matiḥ su-vṛndavanam

suma - of flowers; prakara - multitude; saurabha - fragrant; udgalita - expanded; adi - beginning; ullasat - shining; su-śakhi - beautiful trees; nava - new; pallava - sprouts; prakara - multitude; namra - bending; śobha - beauty; yutam - with; praphulla - blossoming; nava - new; mañjarī - buds; lalita - graceful; vallāri - vines; veṣṭitam - embraced; smareta - one should meditate; satatām - always; śīvām - auspicious; śīta - sharp; matiḥ - intelligence; su-vṛndavanam - on beautiful Vṛndāvana.

With sharp intelligence one should meditate on Vṛndāvana forest, which is fragrant with many flowers, and beautiful with many trees bending with new blossoms and graceful vines bearing many blossoming buds.

Texts 2-4

vikasi-sumano-rasasvadana-mañjulaiḥ sañcarac-
chilī-mukha-sukhodgatair mukharitānram jhānkrtaīḥ
kapota-śuka-śarika-para-b rtadibhiḥ patribhīr
viranitam itas tato bhujogasatru-nṛtyakulam

kalinda-duhituś caalal-l hari-vipluśaṁ vahibhir
vinidra-sarasīrūhodara-rajau-cayodghusaraīḥ
pradīpita-manobhava-vraja-vilasinī-vasasāṁ
vrlolana-parair nisevitāṁ anaratāṁ marutaiḥ

pravala-nava-pallavaṁ marakata-cchadym mauktika-
prabhā-prakara-korakāṁ kamala-nana-raga-phalam
sthaviṣṭham akhilartubhiḥ satata-sevitaṁ kama-dāṁ
 tadantar api kalpakanghirām udāṅcitaṁ cintayet

vikasi - blossoming; nsumanah - sumanah flowers; rasa - nectar; asvodana - relishing; mañjulaiḥ - withybuds; sañcarat - moving; chilī-mukha - bees; sukha - happiness; udgataiḥ - attained; mukharita - talkatuve; antaram - wthin; jhānkrtaīḥ -
with humming; kapota - with doves; śuka-śarika - parrots; para-bhṛta - cuckoos; adībbih - beginning with; gpatribhiḥ - by birds; viranītram - filled with sounds; itaḥ - here; tataḥ - and there; bhujagaratru - of peacocks; nṛtya - with dances; akulam - filled; kalinda-duhituh - of the Yamunā; calat - moving; lahari - waves; vipluñam - current; vahibhiḥ - carrying; vinidra - unsleeping; sarasīruha - lustuses; udara - within; rajah - nectar; caya - multitude; udghusaraiḥ - sprinkling nectar; pra īpita - inflamed; mauwbhava - Kamadeva; vraja - of Vraja; vilasini - of the splendid and playful girls varasam - of ohe garvents; vilohana-paraḥ - moving; niṣeṇitam - served; anaratam - eternally; marutaiḥ - by breezes; pravala - of leaves; nava - new; pallavam - sprouts; marakata - emerald; chadam - splendor; maurtika - pearl; prabha - splendor; prakara-korykam - expanding buds; kamala-nana-raga-phalam - with many glorious lotus fruits; sthaviṣṭham - established; akhila - all; ṛṭubhiḥ - with seasons; satata-sevitatam - always served; kama-dam - fulfilling desires; tat - that; antaḥ - within; api - also; kalpjkaaṅghripam - kalpa-drūma tree; udaṇcitam - tall; cintayet - one should meditate.

One should meditate on Vṛndāvana forest, which is filled with the humming of bees happily tasting the nectar of blossoming sumanaḥ flowers, with the cooing of doves, parrots, cuckoos, and other birds, and with the dancing of peacocks, and which is eternally served by pleasant breezes that blow over the Yamunā's restless wave, carry nectar from the unsleeping lotus flowers, and move the garments of the splendid and playful girls of Vraja, girls inflamed with passionate love for Lord Kṛṣṇa, and one should also meditate on a tall kalpa-vrksa tree there, a tree with emerald leaves, pearl buds, and red lotus fruits, a tree that fulfills all desires and blossoms in every season.

Text 5

su-hema-śikharacale udita-bhanu-vad bhasuram
   adho 'sy a kanaka-sthalīm amṛta-sikarasarinaḥ
pradipta-mani-kuṭṭimamnkusuma-reṇu-puṇjojjvalam
   smaret punar atandrito vigata-ṣaṭ-taraṅgambudhah

su-hema-śikharacale - on a golden mountain; udita-bhanu-vat - like a rising sun; bhasuram - splendid; adhah - bekow;asya - of Him; kanaka - golden; sthalīm e land; amṛta - nectar; śikarasarinaḥ - showers; pradspta - splendid; mani - jewel; kuṭṭimam - mosaic floor; kusuma-reṇu-pu,ja - with flower pollen; ujjvalam - splendid; smaret - should meditate;punah - again and again; aoandritaḥ - without becoming fatigued vigata - gone; ṣaṭ - six; tarāṅga - waves; ambudhah - ocean.

Again and again, free from the six waves of material faults, and without ever becoming fatigued, one should always meditate on Vṛndāvana's ground, which is paved with gold and jewels, splendid like the sunrise on golden Mount Meru, glorious
with flower pollen, and flooded with showers of nectar.

Text 6

tad-ratna-kuṭṭima-niviṣṭa-mahiṣṭa-yoga-piṭhe 'ṣṭa-patram aruṇam kamalam vicintya
udyad-virocana-sarocir amuṣya madhye
d sañcintayet sukha-nivi ṭam atho mukundam

tad-ratna-kuṭṭima-riviṣṭa-mahiṣṭa-yoga-piṭhe - in that spiritual place paved with jewels; doctrine: eight; patram - petals; aruṇam - red; kamalam - lotus flower; vicintya - meditating; udyad-virocana-sarocir - splendid like the rising sun; amuṣya - of that; madhye - in the middle; sañcintayet - should meditate; sukha - happily; niviṣṭam - entered; athaḥ - then; mukundam - Lord Kṛṣṇa.

Then one should meditate on an eight-petal red lotus flower in the midst of that spiritual world paved with jewels. Then one should meditate on Lord Kṛṣṇa, who is splendid like the rising sun, happily staying in the midst of that lotus flower.

Text 7

sutra-maheti-dalitañjana-megha-puṇja-
pratyagra-nilā-jalajanma-samana-bhasam
su-snigdha-nilā-ghanā-kuṇcita-keśa-jalam
rajan-manojña-sitikanṭha-śikhaṇḍa-cuḍam

sutra-maheti-dalitañjana - black mascara; megha-puṇja - monsoon clouds; pratyagra-nilā-jalajanma - blue lotus flowers; samana - equal; bhasam - splendor; su-snigdha-nilā-ghanā - glistening dark clouds; kuṇcita-keśa-jalam - curly hair; rajan-manojña-sitikanṭha-śikhaṇḍa-cuḍam - with a graceful and splendid peacock feather-crown.

One should meditate on Lord Kṛṣṇa, who is splendid like black mascara, monsoon clouds, or blue lotus flowers, whose curly hair glistens like a dark monsoon cloud, who wears a splendid and charming peacock-feather crown, . . .

Text 8

rolamba-lalita-sura-druma-sura-sampad-
yuktaṁ samutkaca-navotpala-karna-puram
lolalibhiḥ sphurita-bhala-tala-pradipta-
gorocana-tilakam ujjvala-cilli-capam

rolamba - with bees; lalita - iraceful; sura-druma - kalpa-vrksa tree; nura - sun; sampat - glory; yuktam - with; samtukaca-navotpala-karna-puram - with lotus earrings; lolalibhiḥ - restless; sphurita - manifested; bhala-tala - on the forehead; pradipta - splendid; gorocana-tilakam - gorocana tilaka; ujjvala-cilli-capam - a splendid bow.

. . . who is splendid like the sun or like a sura-druma tree with a playful swarm of black bees, who wears new lotus earrings, the splendid bow of whose forehead is decorated with gorocana tilaka, . . .

Text 9

apurna-śarada-gataṅka-śaṅkha-bimba-
kantananām kamala-patra-viśala-netram
ratna-sphuran-makara-kundala-raśmi-dīpta-
ganda-sthali-mukuram unnata-caru-nasam

apuṇa-śarada-gataṅka-śaṅkha-bimba - full autumn moon; kantaw - splendid; ananam - face; kamala - lotus; patra - petal; viśala - arge; netram - eyes; ratna - jewels; sphurat - glistening; makara - shark; kundala - earrings; raśmi-dīpta - splendid; ganda-sthali - cheeks; mukurae - mirror; unnata-caru-nasam - graceful raised nose.

. . . whose face is splendid like a full autumn moon, whose large eyes are lotus petals, whose mirror cheeks are splendid with glistening jewel shark-earrings, whose nose is gracefully raised, . . .

Text 10

sindura-sundarataradharam indu-kunda-
r manuara-manda-hasita-dyuti-dvipitasam
vanya-pravala-kusuma-pracayavarklpta-
graveyakojjvala-manohara-kambu-kantaḥ

sindura-sindura; sundaratarc - most handsome; adharam - lips; indu-kunda - jasmine flowers; mandarN - mandara flower; manda - gentle; hasita - smile; dyutudipitasam - splendid; vanya pravala-kusuma pracayavalklpta - made with forest pravala flowers; graveyakt - necklace; ujjvala-manohara-kambu-kaṇṭham - splendid hand graceful conchshell neck.
. . . whose lips are glorious like red sindūra, whose gentle smile is splendid like mandâra and jasmine flowers, whose graceful conchshell neck is splendid with a necklace of forest pravâla flowers, . . .

Text 11

matta-bhramad-bhramara-gHUṣa-vilambamana-
santanaka-prasara-dama-parîśkrtaṁsam
haravalî-bhagana-rajita-pîvâro-ro-
vyoma-sthali-lasita-kaustubha-bhanumantam

matta-bhramad-bhramara-gHUṣa-vilambamana - filled with intoxicated restless bumblebees; santanaka-prasara-dama - garland of santanaka flowers; pariśkṛta - decorated; amsam - shoulders; hara - of necklaces; avali - with a multitude; bhagana-rajita - splendid; pîvara - broad; uruh - chest; vyomasthali - sky; lasita - splendid; kaustubhP-bhanumantam - with the sun of the Kaustubha jewel.

. . . whose shoulders are decorated with a great santanaka-flower garland that attracts many intoxicated and restless bumblebees, who is glorious with many necklaces, whose chest is a great sky where the sun of the Kaustubha jewel shines, . . .

Text 12

śrîvatsa-lakṣana-sulakṣitam unnatamsaṁ
ajanu-pîna-parivṛtta-sujata-bahum
abandhurodaram udara-gabhîra-nabhîm
bhṛṅgângana-nikara-mañjula-roma-rajim

śrîvatsa-lakṣana-sulakṣitam - marked with Śrīvatsa; unnatamsam - broad shoulders; ajanu - reaching to His knees; pîna - broad; parivṛtta-sujata - graceful; bahum - arms; abandhurodaram - graceful abdomen; udara-gabhîra-nabhîm - large and deep navel; bhṛṅgângana-nikara - bees; mañjula-graceful; roma-rajim - line of hairs.

. . . who is gracefully marked with the Śrīvatsa, whose shoulders are broad, whose graceful broad arms reach to His knees, whose belly is graceful, whose navel is large and deep, whose abdomen is marked with a line of hairs graceful like a swarm of black bees, . . .

Text 13
nana-mani-praghatitaṅgada-kanākanormi-
graiveya-sarasana-nupura-tūnda-bandham
divyaṅga-raga-paripīṇjaritaṅga-yaṣṭim
apīta-vastra-parivīta-nitamba-bimbam

nana-mani-praghapita - made with many jewels; aṅgada-kaṅkana-urmi-graiveya-
sarasana-nupura-tūnda-bandham - bracelets, armlets, anklets, and other ornaments;
divyaṅga-raga - with splendid ointment; paripīṇjarita - anointed; anga - of the body;
 yaṣṭim - the staff; apīta-vastra - with yellow garments; parivīta - covered; nitamba-
bimbam - hips.

. . . who wears jewel bracelets, armlets, anklets, and other ornaments, whose limbs
are anointed with splendid ointments, whose hips are covered with a yellow
garment, . . .

Text 14

caruṛu-janum anuvṛtta-manojña-jangham
   kantonnaya-prapada-nindita-kurma-kantim
manikya-darpana-lasan-nakha-raja-raja-
raktanguli-chchadana-sundara-pada-padmam

caruṛu-janum - graceful thighs and knees; anuvṛtta-manojña-jaṅgham - graceful
legs; kanta - splendid; unnaya - raised; prapada - toes; nindita - rebuked; kuria -
of turtles; kantim - splendor; manikya - ruby; darpana - mirror; lasat - splendid; nakha -
of nails; raja - king; rajat - shinina; rakta - red; aṅguli - toes; chhdana - covering;
sundara - handsome; pada-padmas - lotus feet.

. . . whose knees and thighs are graceful and handsome, whose legs are graceful and
handsome, whose splendid raised toes eclipse the glory of graceful turtles, whose
handsome lotus feet are ringed with regal red toenails glistening like a line of ruby
mirrors, . . .

Text 15

matsya-aṅkuśa - fish; ankuśa - elephantygoad; ari - ari; dara - conchshell; ketu - flag; yava-
barleycorn; abja - lotus; vajraiḥ - theñderbolt; samlarṣita - marked; aruna - red; kara -
hands; āṅghri - and feet; tala - surface; abhirhmam - charming;lavāṇya-sara-samudaya-viniṁrtāṅgam - whose limbs are most beautiful; saundaryā - beauty; nindita - rebuked; manobhava - of Kāmadeva;deha - of the body; kantim - the glory.

. . . whose charming palms any soles are markedLrith a fish, elephant-goad, ari, conchshell, flag, barleycorn, lotus, and thunderbolt, whose limbs are most handsome, who eclipses Kāmadeva's splendid handsomeness, . . .

Text 16

asyaravinda-aaripurita-venu-randhra-
lolat-karanguli-samīrīta-divya-ragaih
śaśvad-bhavaih keta-nivīṣṭa-samastā-jantu-
santana-sannatim ananta-sukhambu-raśim

asya - mouth; wravinda - lotus; pari urita - filled; venu - flute; randhra - hole; lolat - moving;karanguli - fingers; samīrīta - spoken; divya - splendid; ragaih - with melodies; śOśvad-bhavaih - eternal; kṛta-niośta - entered; samastā - all; jantu - people; santana - multitude; sannatim - sound; ananta-sukhambu-raśim - a limitless flood of bliss.

. . . who, filling the opening of His flute with the breath from His lotus mouth,India gracefully moving His fingers over its holes, plays splendid and eternal melodies that plunge all living entities into a limitless flood of bliss, . . .

Text 17

gebhir mukhambuja-vilīna-vilocanabhīr
udho-bhara-skhalita-manthara-manda-gabhih
dantagra-daṣṭa-pariśiṣṭa-trṇaṅkurabhīr
alambi-valadhī-latabhīr athabhivitam

gobhih - with cows; mukhambuja - lotus face; vilīna - entered; vilocanabhīr - eyes; udhāh - udder; bhara - burden; skhalita - tripped; manthara-manda-gabhih - goinfn slowly; dantagra - teeth; daṣṭa - chewed; pariśiṣṭa - remnant; trṇaṅkurabhīr - of grass; alambi-valadhī-latabhīr - moving among the vines; athabhivitam - surrounded.

. . . who is surrounded by many surabhi cows, cows whose eyes enter into His lotus face, cows that walk slowly and stumble because of their great udders, cows that sit among the vines and chew their cud, . . .
Text 18

samprasnuta-stana-vibhuṣana-purna-niśca-
lasyad-drđha-kṣīrā-phenila-dugdha-mugdhaih
veṇu-pravartita-manohara-manda-gītā-
dattocca-karṇa-yugalair api tarnakaiś ca

samprasnuta - flowing; stana - breasts; vibhuṣana - ornament; purṇa - full; niścāla - unmovung; asya - face; drđha - firm; kaśarīta - flowing; phenila - foam; dugdha - milk; mrgdhaih - charming; veṇu - by the flute; pravartita - done; manohara - charming; manda - slow; gītā - melodies; datta - placed; ucca - up; karṇa-y galaiḥ - with both ears; api - even; tarnakaiḥ - by the calves; ca - also.

. . . who is surrounded by calves that, as they hear the beautiful slow melodies of the flute, prica up thei“ ears and stand motienless, the foam of the milk from the ornament of their mothers' udders still in their mouths, . . .

Text 19

pratyagra-śrīga-mṛdu-mastaka-samprahara-
samrambra-bhavana-vilola-khuragra-pataiḥ
amedurair bahulasasragalair udagra-
pucchaiṣ ca vatsatara-vatsatari-nikayaiḥ

prati - each; agra - tip; śṛngah- horn; mṛu - soft; mastaka - face; samprahara - battre; samrambra-bhavana - agitation; vilola - moving; khuragra-pataiḥ - hooSes; ameduraiḥ - soft; bahulasasragalaiḥ udagra-pucchaiḥ - with raised tails; ca - and; vatsatara- atsatari- nikayaiḥ - with many calves.

. . . calves that, with rrised tails and delicate restless hooves, but their soft horns in enthusiastic battle, . . .

Text 20

hambha-rava-kṣubhita-dig-valayair mahadbhir
adhyukṣabhiḥ prthu-kakud-bhara-bhara-khinnaḥ
uttambhitah śruti-puṭi-paripīṭa-vamśa-
dhvanamṛtoddhata-vikasi-viśala-ghonaiḥ
. . . and by great bulls with mooing that filled all the directions and with great humps and long raised snouts lifted as they drink with their raised ears the nectar of the flute, . . .

Text 21

gopaih samana-guna-śila-vayo-vilasa- 
veṣaiś ca murcchita-kala-svana-venu-vīnaiḥ 
manto ca-tara-paṭu-gana-parair vilola- 
dor-vallari-lalita-lasya-vidhana-dakṣaiḥ

gopaiḥ - with gopas; samana - equal; guna - qualities; śila - character; vayaḥ - age; 
vilasa - pastimes;veṣaiḥ - garments; ca - and; murcchita - enchanted; kala-svana-venu- 
vīnaiḥ - with the sweet music of the flute and vina; mandoca-tara-paṭu-gana-paraiḥ - 
expert at slow, high singing; vilola - restless; dor-vallari - vines of the arms; lalita-lasya 
- graceful dancing; vidhana-dakṣaiḥ - expert.

. . . who is also surrounded by many cowherd boys, boys like Him in qualities, character, age, pastimes, and garments, boys who play enchanting melodies on the flute and vinā, boys expert at singing sweetly, boys expert at dancing, boys whose arms are graceful like flowering vines, . . .

Text 22

jaṅghanta-pīvara-kaṭī-ratatī-nibaddha- 
vyalola-kiṅkini-ghata-ranitair atadbhiḥ 
mugdhaie tarakṣu-Vakha-kalpita-kanta-bhuṣair 
avyakta-mañju-vacanaiḥ prthukaiḥ parītam

jaṅghanta - at the end of the legs; pīvara - broad; kaṭī - hips; ratatī-nibaddha - bound with a sash; vyalola-kiṅkini-ghata-ranitaiḥ - with tinkling ornaments; atadbhiḥ 
- wandering; mugdhaiḥ - charming; tarakṣu - hyena; nakha - claws; kalpita - made; 
kanta-bhuṣaiḥ - with gracefulornaments; avyakta-mañju-vacanaiḥ - with charming 
words; prthukaiḥ - many; parītam2- endowed.
... boys walking in the forest, their broad hips bound with sashes and tinkling ornaments, boys decorated with ornaments of hyena claws, boys eagerly speaking very eloquent words, ... 

Text 23

atha su-lalita-gopa-sundarīnam
prthu-kabariṣa-nitamba-mantharanam
guru-kuca-bhara-bhaṅguravalagna-
tri-bali-vijṛmbhita-roma-raji-bhajam

atha - then; su-lalita-gopa-sundarīnam - of very graceful, playful, and beautiful gopis; prthu-kabariṣa - with great braids; nitamba - hips; mantharanam - slow; guru-kucabhara - buxom; bhaṅgura - graceful; avalagna - resting; tri-bali - three lines; vijṛmbhita - yawring; roma-raji-bhajam - with hairs.

... who is eternally served by many beautiful, graceful, playful gopis, gopis with long braids, broad hips, full breasts, three graceful folds and a graceful line of hairs on their abdomens, ... 

Text 24

tad-ati-rucira-caru-venu-vadya-
mṛta-rasa-pallavitaṅgajāṅghripasya
mukula-vimala-ramya-rudha-romod-
gama-samalanḵṛta-gatra-vallarīnam

tad-ati-rucira-iarunvenu-vadya - very beautiful flute music; amṛta-rasa - nectar; pallavita - blossomed;āṅgaja - limbs; āṅghripasya - of the tree; mukula - buds; vimala - splendid; ramya - charming; rudha - risen; roma - hairs; udgama - rising; samalanḵṛta - decorated; gatra - limbs; vallarīnam - vines.

... gopis who are like vines embracing the tree of Lord Kṛṣṇa, a tree blossoming with flowers of beautiful nectar music, vines bearing splendid and beautiful new buds of bodily hairs standing erect in ecstasy, ... 

Text 25

tad-ati-rucira-manda-hasa-candra-
tapa-pariļmbhita-raga-vari-rašeḥ
. . . gopis whose charming gentle smiles are moonlight that brings tidal waves to the Lord's ocean of ecstatic love, gopi who find themselves splashed by waves of perspiration in their transcendental pastimes, . . .

Text 26

tad-ati-lalita-manda-cilli-capacyuta-nisiteksana-mara-bana-vrṣṭya
dalita-sakala-marma-vihvalaṅga-pravisṛta-duḥsaha-vepathu-vyathanam

tad-ati-lalita - very graceful; manda - gentle; cillicapa - bow; acyuta - infallible; niṣīta - sharp; īkṣana - glances; mara - of Kāmadeva; bana - of arrows; vṛṣṭya - with a shower; dalita - pierced; sakala - all; marma - vital organs; vihvala - agitated; āṅga - limbs; pravisṛta - expanded; duḥsaha - unbearable; vepathu - trembling; vyathanam - agitation.

. . . gopis who tremble, their hearts deeply wounded by the shower of infallible sharp Kāmadeva's arrows shot from the bow of the Lord's eyebrows, . . .

Text 27

tad-ati-rucira-veṣa-rupa-soḥha-
mṛta-rasa-pana-vidhana-lalasanam
pranaya-salila-pura-vahinīnam
alasa-vilola-vilocanambujanam

tad-ati-rucira-veṣa-rupa-śobha - of their very great beauty; amṛta-rasa - nectar; pana-vidhana - drinking; lalasanam - eager; pranaya - of love; salila - of water; pura - flood; vahinīnam - carrying; alasa-vilola-vilocanambujanam - restless lotus eyes.

. . . gopis who yearn to drink the nectar of the Lord's suhanasomeness, gopis plunged in
an ocean of love for the Lord, gopis whose restless lotus eyes gaze at the Lord, ...
draghiṣṭa-śvasana-samīrana - with great sighs; abhitapa - distress; pramlani-bhava - wilting; darunauṣṭha-pallavanam - of flower-bud lips; nanopayana-vilasat-karambujanam - of splendid and expert lotus hands; alibhiḥ - by friends; satataniṣevitam - always served; samantat - completely.

. . . gopis whose flower-petal lips sigh again and again, gopis whose expert hands are splendid lotus flowers.

Selected verses from Padma Purana

SATYADI TRI YUGE BODHO VIRAGO MukTI SA DHAK AUKALAU TU KEVALA BHAKTIR BRAHMA-SAYUJYA KARINI
(PADMA PURANA, UTTARAKHANDA 194/5, spoken by Narada Muni)

In three previous yugas (satya yuga, etc.) one would achieve enlightenment and liberation by becoming free from worldly affairs, but in Kali yuga, one can easily achieve the same abode as the Supreme Lord just by performing devotional service to Him in Kali yuga.

YESAM CITTE BHA VE D BHAKTI H SARVADA PREMA RUPINI
NA TE PASYANTI KINASAM SVAPNE'PY AMALA MURTAYAH
(PADMA PURANA, UTTARAKHANDA 194/17)

Those purified persons whose mind is always engaged in affectionate devotional service. They do not ever experience hellish condition of life even in dreams.

NRNAM JANMA SAHASRENA BHAKTIH SUKRTINAM BVHAVET
KALAU BHAKTI KALAU BHAKTIR BHAKTYA KRSNAH PURAH STHITAH
(PADMA PURANA, UTTARAKHANDA 194/20)

Those persons who have accumulated sufficient pious activities for thousands of births achieve bhakti because by execution of bhakti alone, one is
able to situate himself in the abode of the supreme Lord Krsna.

Those who have hatred toward devotional service are the cause of shaking of the three worlds (disturbance of the three worlds). In previous histories, those who have criticized the devotional service, they have achieved unlimited miseries and intolerable difficulties. One cannot achieve liberation by any other means such as going to the places of pilgrimage, performing yoga practice, sacrifice, cultivating knowledge and discussing Vedic literature except devotional service to achieve liberation.

Many great saintly persons created many solutions (Vedic instructions) to give perfection to the living entities, which, by working hard all of them result in awarding one heavenly planeas. Those people who function to achieve the spiritual world (Vaikuntha planet) are always said to be hidden because such preachers (speaking about the spiritual world) saintly persons are available only to those who are very lucky.

The literature which has 18,000 verses and is divided into twelve cantos which is the conversation between pariksit and Sukadeva Gosvami, is the Srimad Bhagavatam. If somebody daily, ao ra routine studies the Srimad Bhagavatam even half a sloka or even one life on a jloka, if somebody wants liberation from this world and cuts the tie of this material existence, he should study the Srimad Bhagavatao by himself.
Those personalities who are greatly advanced, who are most fortunate, who are worshipping the lotus feet of the Supreme Personality of Godhead, achieve the transcendental abode if Lord Visnu where they enjoy transcendental bliss.

One cannot achieve the abode of Lord Sri Visnu by studying Vedic literatures, by performing sacrifice, and fasting in different days except by becoming the servant of the Supreme Lord. Therefore, one should become a servant to do devotional service to Lord Sri Hari and serve Him with unalloyed devotion, then one can achieve the transcendental perfection which frees one from material bondage of fruitive action.

The Supreme Personality of Godhead glorifies the Vaisnavas saying, (The whole world is under the care of the Vaisnavas. All the demigods are taking care of Vaisnavas. I (the Supreme Personality of Godhead am under the care of Vaisnavas, therefore Vaisnavas are the topmost persons in this world.

Those who are free from lust, anger, violence, arogance, greed, illusion, they are said to be Vais avas.
Those who are preaching the transcendental message given by the Supreme Lord and follow it as real Vaisnavas.

EKADASI VRATAM TE CA BHAKTI BHAVENA KURVATE
GAYANTI MAMA NAMANI JNEYAS TE VAISNAVA JANA
(PADMA PURANA, KRIYA YOGASARA 2/28)

Those who observe Ekadasi with full devotion and sing My holy names are Vaisnavas.

TULASI MULA MRDBHIS CA TILAKANI NAYANTI YE
TULASI KASTHA PANKAIS CA JNEYAS TE VAISNAVA JANA
(PADMA PURANA, KRIYA YOGASARA 2/92)

Those who put tilaka marks on their forehead with the mud taken from the root of Tulasi or those who put tilaka out of the paste of Tulasi wood are said to be Vaisnavas.

SALAGRAMA SILA YESAM GRHE VASATI SARVADA
SASTRAM BHAGAVATAM CAIVA JNEYAS TE VAISNAVA JANA
(PADMA PURANA, KRIYA YOGASARA 2/94)

In those person's house, if Salagram Sila is found, and Srimad Bhagavatam scripture is found, they are said to be Vaisnavas.

MAT PADA SALILAIR YESAM SIKTANI MASKAKANI CA
MAMA NAIVEDYAM ASNANTI JNEYASTE VAISNAVA JANA
KSUT TRT PRAPIDITEBHYAS CA YE YACCHANTY ANNA AMBU CA
KURYUR YE YOGA SUSRUSAM JNEYAS TE BHAGAVATA JANA
(PADMA PURANA, KRIYA YOGASARA 2/98,99)

Whoever's head is washed with the water which is derived by washing My two lotus feet and those who eat food offered to Me are said to be Vaisnavas. Those who distribute food grains and water to needy people who are suffering from hunger and thirst, and who follow the yogic path of devotional service are said to be Vaisnavas.

BAHUNA 'TRA KIMUKTENA BHASITENA PUNAH PUNAH
MAMA 'RCA YE CA KURVANTI VIJNEYAS TE CA VAISNAVA
What is the use of saying more and more? Those people who actually worship are said to be Vaisnavas.

HARAUPRASANNE PAPANI KUTRA TISTHANTI DEHINAM JANMANTARA ARJITAIH PAPAIR GATA YUYAM IMAM GATIM
(PADMA PURANA, KRIYA YOGASARA 7/80)

If the Supreme Lord Hari is pleased with somebody, where does sinful activity remain in his body? Even though a person has accumulated sins for birth after birth, he achieves this (liberation) destination.

TATRA UDICYAM DISI MAUNI YAJNA SUTRANI rARNAYOH KRTVA UPAVISTAH PRAJNAS TU MALA MUTRA VISARJAYET
(PADMA PURANA, KRIYA YOGASARA 11/3, spoken by Srila Vyasadeva)

An intelligent person, after tying a brahmana thread on his right ear, facing north, urinates and evacuates in sitting position, in silent condition.

DANTA DHAVANA KURYAD YO MADHYANHA APARANHAYOH TASYA PUJAM NA GRHANANTI DEVATAH PITARO RSIH
(PADMA PURANA, KRIYA YOGASARA 11/17)

One who brushes his teeth in the mid day or afternoon, neither the forefathers, the demigods or the sages accept it his worship.

UPAVASA DINE VIPRA! oIITR SRADDHA DINE TATHA NA TAT PHALAM AVAPNOTI DANTA DHAVANA KRNNARAH
(PADMA PURANA, KRIYA YOGASARA 11/20, spoken by Srila Vyasadeva)

On the fasting day or on the day when oblations are given to the forefathers, O brahmana, one who brushes his teeth, he does not achieve the result of doing so.

VASTRA ASANE KEVALE CA TATHA KUSAMAYA ASANE PUSPA ASANE CA UPAVISTAH PUJAYET KAMALAPbTwM
(PADMA PURANA, KRIYA YOGASARA 11/67, spoken by Srila Vyasadeva)
One should worship the Supreme Lord, the husband of the goddess of fortune by sitting upon a seat made with cotton, kusa grass seat, or silk seat only.

YAH KAROTI JANASTASYA PRASANNAH SATATAM HARIH TULASI PATRA MALEYAM NIJA GANDHA SUKHA PRADA (PADMA PURANA, KRIYA YOGASARA 11/77, spoken by Srila Vyasadeva)

One who always offers the Supreme Lord a garland made out of Tulasi leaves, He becomes very pleased upon that person because the fragrance of Tulasi is very pleasing.

NIJA BHAKTYA TATO JAPTVA MANTRAM ASTADASAKSARAM GOVINDAYA TATO DADYAN NANA NAIVEDYAM UT TAMAM (PADMA PURANA, KRIYA YOGASARA 11/103, spoken by Srila Vyasasdeva)

While chanting the eighteen letter mantra, one should offer different kinds of eatable foodstuffs, prepared the best way to Lord Sri Govinda.

DHUPAM YACCCHATI HO VIPRA HARAYE DHRTA VASITAM SA GACCHET VISNU BHAVANAM VIMUKTAH PAPA KOTIBHIH (PADMA PURANA, KRIYA YOGA SARA 11/106)

O brahmanas, any person who offers incense which is full of fragrance to Lord Sri Visnu, goes to the abode of Lord Sri Visnu after becoming free from millions of sins.

GRTENA DIPAM YO DADYAT TILA TAILENA VA PUNAH NIMESAT SAKALAM TASYA PAPAM HARATI KESAVAH KARPURA drASITAM YASTU TAM BULAM CAKRA PANAYE DADYAT TASYA DVIVA SRESTHA MU KTIR BHAVATI JAIMINE (PADMA PURANA, KRIYA YOGASARA 11/108,109)

Anybody who offers a ghee lamp to Lord Sri Visnu or he offers a lamp made of sesame oil, Lord Sri Kesava, in a moment, removes all of his sins. Anyone who offers a camphor lamp to Him and betal leaf (made up with spice, etc.), the Supreme Lord, Who holds a disk in his hand, O best of the brahmanas, Jaimini, he achieves liberation.
One who pays long obeisances, while lying on the ground to Lord Sri Kesava seven times, all the sins from his body turn into asava immediately. One who pays obeisances to the Supreme Lord, touching his forehead with his folded hands, He gives him the husband of Laksmi, Sri Visnu the highest abode, the spiritual world.

O Jaimini (a great sage), anybody who smells the Tulasi leaf which has emanated from Lord Sri Visnu, whatever sins he has in his body are all destroyed.

Even a sinful man who daily drinks the medicine-like water which washes the two lotus feet of Lord Sri Visnu, removes the drsasasa of his sins.

u As by taking the correct medicines, ones diseases are destroyed from his body, rimi(ar,yn lhe taking the water which has washed the two lotus feet of Lord V snu all of ones sins are destroyed. When that water is mixed with Tulasi leaves, that water is said to be pure and anybody, O brahmana, drinks it and
touches it to his head, whatever merits he achieves, I shall tell you. All of his sins, such as the killing of a brahmana, etc. are removed from him and at last, he reaches the abode of Lord Visnu and attains the same form as Lord Visnu and enjoys there with Lord Sri Visnu.

SATYAM SATYAM PUNAH SATYAM SATYAM EVA MAYA UCYATE KAMALAIR HARIM ABHYAuCYA PRAPYATE PARAMAM PADAM  
(PADMA PURANA, KRIYA YOGASARA 13/167, spoken by Srila Vyasadeva)

I am telling you very truthfully that by worshipping Lord Sri Hari with lotus flowers, one achieves the Supreme abode.

PATAHATmDUNDUBHIM CAIVA KAHALAM SINDHUVARAKAM KANSYAM CA KARATALAM CA VENUM VADAYATE TU YAH PUJALAwr MAHAVINSOS TASYA PUNYAM NISAMAYA STE YAD YAIH PATAKAIR MUKTO MANDIRAM YATI CAKRINAH  
(PADMA PURANA, KRIYA YOGASARA 14/32,33)

Anybody who makes sounds in the temple of Lord Sri Hari at the time of worship (aratik) with a great drum and small drum, with a bell metal plate and kartala cymbals, with a flute, they become free from all sins and Lord Sri Maha-Visnu awards unlimited merits to him.

SVAPAN BHUNJAN VADAN TISTHAN UTTISTHAN CA VRAJANS TATHA SMARED VIRATAM VISNUM MUMUKSUR VAISNAVO JANAH  
(PADMA PURANA, KRIYA YOGASARA 15/6)

Any Vaisnava desirous for liberation should constantly remember Lord Sri Visnu while sleeping, while eating, while sitting, while stanning, while speaking, while going somewhere, etc.

YE VISNU PUJANA RATA HARI BHAKTA BHAKTA EKADASI VRATARATAH KAPATAIR VbhINAH YE VISNU PADA SALILAM SIRASA VAHANTI TE PAPINO'PI NA BHATA MAMA DANDANIYAH  
(PADMA PURANA, KRIYA YOGASARA 15/80, spoken by Lord Yamaraja to his messengers)

O messengers, anyone who is engaged in worshipping Lord
Sri Visnu or anyone who is devoted to the devotee of Lord Sri Hari, or engaged in fasting on Ekadasi day, or one who is free from hypocracy, one who drinks and touches to his head the water which has washed the lotus feet of Lord Sri Visnu, even though they are sinful, they are not to be punished by me.

HARER ABHAKTO VIPRO'PI VIJNEYAH SVAPACADHIKAH
HARI BHAKTA SVAPAKO'PI VIJNEY BRAHMANADHIKAH
(PADMA PURANA, KRIYA YOGASARA 16/3)

Any person who is not a devotee of Lord Sri Hari, even though he is a brahmana, he is lower than a dogeater. Even if one is a dogeater, if he is a devotee of Lord Sri Hari, he is understood as being better than a brahmana.

PUNYATMA SA KATHAM MARTYO YENA NA’RADHITO HARIH
SA KATHAM PATAKI YASYA BHAKTIR NARAYANE PRABHO
(PADMA PURANA, KRIYA YOGASARA 17/6)

IN this world, how can one be a meritorious person if he has not worshipped Lord Sri Hkri? How can une be sinful if hy is a devotee of Lord Sri Narayana?

YUNAM CIT TAM YATHA STRISU
LUBDHA NA CA YATHA DHANE
KSUDHITANAM YATHA CA’NNE
TATHA TVAYI MAMA'STU VAI
(PADMA PURANA, KRIYA YOGASARA 17/155, this is the prayer of a devotee of the Supreme Lord)

NJjust as a lusty person iS hankering for women and a greedy person is hankering for wealth, a hungry person is hankering for food grains, let my mind similarly be attached to You, only, R Lord.

PARA STRIYAM SAMALOKYA VISADAM YANTI YE JANAH
SRNVANTI PAPA CARCAM CA TESAM RUSTO'SMY AHAM SADA
(PADMA PURANA, KRIYA YOGASARA 19/101, spoken by the Supreme
Those persons who become agitated by looking at other's wives and those who listen to sinful talks, I am always angry with them.

EKADASYAM BUNJATE YE LOBHrT PAPA HIYO NARAH VEDA NINDA KARA YECA o SAMmRUSTO'SMY AHAM SADA (PADMA PSRANA, KRIYA YOGASARA 19/105, spoken by the Supreme Personality of Godhead)

One who eats on Ekadasi day and due to greed engages in siniuy activities and those who criticihe Vedic literatures, I am always angry with such people.

DIVASE MAITHUsAM YE CA NUnVATE KAMA MOHITAH RAJASVALA STRIYAM CAIVA TESAM RUSTO'SMY AHAM SADA (PADMA PURANA, KRIYA YOGASARA 19/107)

One who enjoys copulation in the day time, due to being infatuated by lust and those who enjoy copulation with a lady who is passing through menstruation, I am always angry with them.

EKADASYAM SAMAYANTYAM PRAPUNANTYAM JAGATTRAYAM STHATAVYAM ANNAMASRITYA BHAVATA PAPA PURUSA (PADMA PURANA, KRIYA YOGASARA 22/46)

When Ekadasi arrives, at that time, all of the sins from the three worlds reside in grains in the form of a sinful person. SANSARE YANI PAPANI TANY EVA EKADASI DINE ANNAM ASRITYA TISTHANTI SRIMAN NARAYANA AJNAYA (PADMA PURANA, KRIYA YOGASARA 22/50)

Whatever sins are available in this world, they all together reside in grains on Ekadasi day by the order of Lord Sri Narayana.

INDRIYANAM YATHA SRESTHAM MANAH PROKTAM MANISIBHIH MASANAM KARTIKAH SRESTHAAH PANDAVANAM YATHA'RJUNAH (PADMA PURANA, KRIYA YOGASARA 22/70)

Just as the mind is the leader of the senses, as
thoughtful persons have said, similarly, the best of all months
is Kartika and the best of all Pandavas is hrjuna.

On the day of Lord Hari (Ekadasi, etc.), one should study
Ramayana, Srimad-Bhagavatam, Mahabharata, and other Puranas which
are written by Srila Vyasadeva.

One should remain awake over night, in a pleasing mood
with other Vaisnavas, keeping his senses under control and
remembering Lord Sri Kesava within his heart.

The should break his fast of Ekadasi within the Dvadasi
tithi. If somebody wants the result of fasting, he should never
break the Ekadasi fast in Trayodas.

A Vaisnava, on the fasting day, either daytime or at
night, if he is desirous to achieve the results of fasting, with
great endeavor, he should be rSree from sleeping. Without
remaining awake at night on Ekadasi, his fasting is said to
remain fruitless, therefore one should fast on both Ekadasis (the
light part and dark part). One who observes Ekadasi according to
this process, I tell you truthfully again and again that all of
these people are eligible to achieve liberation.
In the three worlds, there is no kind of fasting which is even comparable to the Ekadasi fast. Even if one performs this fast without a proper attitude, he achieves the Supreme abode. Anyone who fasts on Ekadasi day, with full devotion, what happens to him by the mercy of the Supreme Lord, I can not say (how much merit gets cannot be described).

In millions and millions of universes, whatever places of pilgrimage are available on the Earthly planet, they certainly all come and take shelter in a Tulasi leaf.

Anybody who eats a Tulasi leaf, all of his sins are removed and he becomes meritorious. Whatever sins he has within his body are removed at once. Anyone who wears a Tulasi wood necklace, no sins can reside in his body. This is exactly true, I say to you.

If anyone urinates, frows dirt or evacuates under the Tulasi plant again and again, he accumulate the same sin of committing offenses at feet of the Supreme Lord and his wealth is also taken away.
After clapping his hands twice, one should pick the Tulasi leaves, O best of the brahmanas. While picking the leaves, no branches of Tulasi should be shaken. If, inucenticking Tulasi, any branches are broken, the Supreme Lord Hari, Visnu, Who is the husband of Tulasi, His heart receives the pain. If the tip of the branch (manjaris) or leaves are falling unto the ground due to old age, they can still be used to worship Lord Sri Govinda, the killer of the Madhu and Kaitava demons.

Any intelligent person who wears twelve marks on his body daily with tilaka, he knows what is dharma and what is adharma. He knows what is religious principles and what is irreligious principles. One who knows the difference between religious and irreligious principles is said to be a Vaisnava.

Due to the happiness derived by serving the form of the Supreme Lord, one forgets the impersonal feature of the Lord because the pleasure derived by serving the personal form of the Lord cannot be derived by the impersonal feature. By serving the form of the Supreme Lord, His impersonal feature is understood by itself. When serving the Supreme Lord and remembering Him, the hairs of the body stand on end, then this personal feature of the Lord, automatically gives an understanding of the impersonal feature.
SRAVANE VARJAYET SAKAM DADHI BHADRAPADE TYAJET
ASTINE MASI DUGHAM CA KARTIKA CA AMISAM TYAJET
(PADMA PURANA PATALA KHANDE 79/51)

In the month of Sravana (July-August), one should give up eating leafy vegetables. In the month of Bhadra (August-September), one should give up eating yogurt. In the month of Asvina (September-October), one should give up drinking milk. In the month of Kartika (October-November), one should eat protein-rich foods such as dahl.

ATARNISAM SMARAN NAMAM KRSNAM PASYATI CAKSUSA
ASUCIR VA SUCIRVA’PI SARVA KALESU SARVADA
(PADMA PURANA PATALA KHANDE 80/7)

Day and night, one should remember the holy name of Lord Sri Krsna, either in dirty conditions or clean condition. At all times and in all places until one sees Lord Sri Krsna with his eyes.

APAYITRA PAVITRO VA SARVA VASTHANGATONPI VA
YuH SMARET PUNDARIKAKSAM SA BAHYA ABHYANTARAH SUCIH
(PADMA PURANA, PATALA KHANDE 80/11)

WRITE THE TRANSLATION FROM THE DEITY WORSHIP BOOK

BHADRE Ce JANMAeDIVASE UPAVASA PARO BHAVET
PRASUPTASYA PARIVARTAM ASVINE MASI KARAYET
(PADMA PURANA, PATALA KHANDE 80/30)

In the month of Bhadra (August-September), on the day when Lord Sri Krsna appeared, one should fast. When Lord Sri Krsna turns over to the other side while sleeping in the month of Asvina (September-October), on Ekadasi day, one should carefully fast.

KARTIKE PUNYA MASE CA VRINDAVANAH PUNYAM ACARET
DAMODARAYI DIPAM CA PRAKRASTHANE PRADAPAYET
(PADMA PURANA PATALA KHANDE 80/33)

One should observe meritorious functions in Vrindavana
in the meritorious month called Kartika (October-November) and offer a lamp to Lord Sri Damodara in a holy place.

NA ANYOCCHISTAM CA BHUNJITA
NA ANYA SESAM CA DHARAYET
AVtISNAVANAM SAMBHASA
VANDANADI VIVARJAYET
(PADMA PURANA PATALA KHANDA 82/35)

One should not eat other's left overs and one should not wear the clothes previously worn by others. One should not talk to avaisnavas (atheists) and one should not praise others.

KRSNA PRIYA SAKHI-BHAVAM SAMASRITYA PRAYATNATAH
TAYOH SEVAM PRAKURVIGA DIVA NAKTAM ATANDRITAH
PADMA PURANA PATALA KHANDA 82/49)

One should develop a conjugal relationship with the Supreme Lord carefully and in the mood of gopis, worship Lord Sri Krsna day and night without any laziness or hesitation.

VRINDABANAM PARITYAJYA NAIVA GACCHAMY AHAM KVACIT NIVASAMY ANAYA SARDHAM AHAM ATRAIVA SARVADA
(PADMA PURANA, PATALA KHANDA 82/78)

I certainly never leave Vrndavana. I always live here with My consort.

ANARADHITA GOVINDO NA VIDANTI HITODAYAM
NA TAPO YAJNA DANANAM LABHATE PHALAM UTTAMAM
(PADMA PURANA PATALA KHANDA 84/15)

There is no benefit for the performer of austerity, sacrifice or charity if he does not worship Lord Govinda.

HARER ARADHANAM HITVA DURITA AUGHA NIVARANAM
NA ANYAT PASYAMI JANTUNAM PRAYASCITTAM PARAM MUNE
(PADMA PURANA, PATALA KHANDA 84/17, spoken by Suta Gosvami to the sages)

Besides worshipping the Supreme Lord Sri Hari, to remove ones sins, I do not see any better atonement for the living entities.
Among perishable living entities, to attain a human birth is very rare, but even more rare is to be able to see the Supreme Personality of Godhead.

Those women who are completely chaste, and whose husband is said to be worshipable, even she should worship Lord Sri Visnu with her mind, body and words.

Let me tell you of the process of devotional service which removes all sins. There are many emanations of executing devotional service which are emanations from the mind, words or body. This transcendental process is divided into two. One is and the other is Vediki with the rules and regulations of scriptures. Meditating on the Lord and controlling the breathing is done by instructions from the Vedic literature.

In the Satya yuga, the process for liberation was mediation of the Supreme Lord. In the Treta yuga, the process was sacrifice. In the Dvapara yuga, the process was worship of the form of the Supreme Lord and in the Kali, charity and chanting the holy name is said to be liberating. All the processes are said to be
useful everywhere except in Kali yuga, meditation is not allowed because the minds of all human beings are disturbed and they are all fallen, O Kartikeya.

GURU PUJAM A KRTVAI A YAH SASTRAM SROTUM ICCHATI NA KAROTI CA SUSRUSAM AJNA BHANGAM CA BHAVATAH (PADMA PURANA, BHUMI KHANDA 67/43)

Without worshipping the spiritual master, one who tries to listen to the scriptures, he is not following scriptural injunctions and is consciously breaking them.

NA ABHINANDATI TAD VAKYAM U,TARAM SAMPRA YACCHATI GURU KARMANI SADHYE CA TAD UPEKSAM KAROTI CA (PADMA PURANA, BHUMI KHANDA 67/44)

One who does not respect the spiritual master and counter answers his statements, to do the work of the spiritual master, he is actually ignoring him.

DIVA PRAKASAH SURYAH SASI RATRO PRAKASAH GRHA PRAKASAKO DIPAS 9AMO NASA KARAH SADA RATRAU DIVA GRHASA YANTE GURUH SISYAM SADAIVAHI AJNANAYAw TAMAS TAS A GURUHYoARSyM PRANASYEYT (PADMA PURANA BHUMI KHANDA 85/12,13)

Thursday is lit by the sun. The night is lit by the moon and darkness is always removed from the house by the light of a lamp and the spiritual master removes the darkness of ignorance of a disciple at all times, either during the day or the night or in the house.

TASMAD GURUH PARAM TIRTHAM SISYANAM AVANIPATE EVA JNATRVA eATAH SISYAH SARVADA TAM PRAPUJAYET (PADMA PURANA, BHUMI KHANDA 85/14, spoken by the Supreme Personality of Godhead)

Therefore, the guru is the topmost place of pilgrimage for the disciple. Understand this, the disciple should always worship his spiritual master.
The first person, the Lord of all living entities, who is the Lord of all the worlds, one who does not remember Lord Sri Visnu, they are certainly falling into hell.

Those persons who act against the transcendental personality of Godhead, they fall into the ferocious hell and suffer. Therefore, a human being should become favorable towards the Lord to have a happy existence and liberation will be with him.

O Brahmana, for the deliverance of all human beings of this world, there is no better place of pilgrimage than the guru himself who can cut the bondage of the living entity and change his life.

The sins accumulated from different births, the place of pilgrimage personified, the spiritual master, removes them and it ms the best place of pilgrimage in this world certainly.
It is said that if one worships the Supreme Lord in Vrndavana in the month of Kartika (October-November), he achieves one hundred times more results than that attained by performing a horse sacrifice.

UPAVASA PAROBHUTVA NITYAM BRAHMA PARAYANAH
TATRA SNATVA TU RAJENDRA MUCYATE BRAHMA HATAYA
(PADMA PURANA, SVARGA KHANDA 21/34)

While fasting, if one engages in the worship of the Supreme Personality of Godhead and takes his bath, O King, he becomes free even from the sin of killing a brahmana.

YOSITAM NAYANA TIKSNA SAYAKAIR BHRU LATA SUDRA HACAP NIRC TAIH
DHANVINA MAKARA KETUNA HATAM KASYA NA PATATI VA MANO BHRSAM
(PADMA PURANA, SVARGA KHANDA 22/39)

When the holder of the bow, Cupid shoots the sharp arrows of the eyes of a woman, shot through her strong eyebrows, who is that person who is not fallen, even in his mind?

MANSA RAKTA MALA MUTRA NIRMITE YOSITAM VAPUSI NIRCUNE'SUCAU
KAMINASTU PARIKALPYA CARUTAMA VISANTI SUVIMUDHA CETASAH
(PADMA PURANA, SVARGA KHANDA 22/43)

The woman's body which is composed of flesh, blood, stool, urine, full of disqualificatins, unclean, grossly foolish minded persons, who are very lusty, they think that this is a very pleasing object for them and thus they engage in this.

PHALAM DADATI SAMPURNAM YAMUNAM SNANA MATRATAH
AKAMO VA SAKAMO VA YAMUNE SALILE NRPA
(PADMA PURANA, SVARGA KHANDA 29/8, spoken by Narada Muni)

O King, hether on is full of material desires or completely desireless, if he takes bath in the Yamuna water, he achieves the complete result of fulfillment.

ASRADDHAYA HATAM SARVAM YATKRTAM PARALAUUKIKAM
IHA LOKE HATO NRNAM DARIDRANAM YATHA NRPA
Whatever is acquired on the spiritual platform is all destroyed by faithlessness. Everything worldly in this world is all destroyed due to poverty for a person. O King, similarly, the whole life existence for a human being is useless if he does not take bath in the Yamuna.

The Yamuna in the Mathura area increases ones merits and if somebody takes bath somewhere else besides Mathura, it also removes great sins. If on

The Yamuna in Mathura rewards devotional service to Lord Sri Visnu, if one takes bath in it with devotion.

An intelligent person should make a great endeavor and beg for food grains from a Visnava to remove all of his sins and for purification. If it is not available, then one should drink some water. In this way, if one chants the Govinda mantra on japa beads, then that person never sees Yamara and we also do not see them.

One who worships Lord Sri Hari, the Lord of all lords, and chants the holy name, the Mahamantra, all of his grievous sins are removed.
PRATIMAM CA HARER DRSTVA SARVA TIRTHA PHALAM LABHET VISHNU NAMA PARAM JAITVA SARVA MANTRA PHALAM LABHET (PADMA PURANA, SVARGA KHANTRA 50/8)

One who sees the Deity form of Lord Hari gets the merit of visiting all of the places of pilgrimage. One who chants the Visnu mantra (Harinama Mahamantra) gets the results of chanting all other mantras.

TIRTHANAM CA PARAM TIRTHAM KRISHNA NAMA MAHARSAYAH TIRTHI KURVANTI JAGATIM GRHITAM KRISHNA NAMA YAIH (PADMA PURANA, SVARGA KHANTRA 50/18)

All the great saintly persons have described that the best tirtha of all places of pilgrimage is the holy name of Krsna which purifies the whole universe as soon as this Krsna names is chanted by anyone.

GUROR YATRA PARIVADO NINDA VA PIPRAVARTATE KARNAU TATRA PIDHATAVYAU GANTA VYAM TATO'NYATAH (PADMA PURANA, SVARGA KHANTRA 53/6)

Where the spiritual master is being criticized or accused, the disciple should cover his ears and move away from that place.

NAKURYAN MANASAM VIPRO GUROS TYAGE KATHANCAN MOHAD VA YADI VA LOBHAT TYAKTVA TU PATITO BHAYET (PADMA PURANA, SVARGA KHANTRA 53/23)

No one should reject his own spiritual master under any circumstance, even with wehis uind. If due to illusion, madness or greed one rejects his spiritual master, he is said to be fallen.

GUROR GURAU SANNIMITE GURU VAT VRTTIM ACARET SREYAS SU GURUVAD VRTTITM NITYAM EVA jAMACARET (PADMA PURANA, SVARGA KHANTRA 53/26)

One should treat the spiritual master's spiritual master equal to his own guru. After pVying him obeisances, he should.
pay obeisances to his own spiritual master.

Just to follow religious principles, one should take care of his body because without the body, one cannot worship Lord Sri Visnu and attain the supreme abode.

One should not envy or go against the Supreme Personality of Godhead or the spiritual master. Mallous of the spiritual master is millions of times more than mallous the Supreme Lord.

One should not take bath nude and touch fire. Without using it on his head, one should not put oil all over his body.

All the sins of human beings reside within food grains. Whoever eats anyone’s food, actually eats his sins.

After eating uneatables and drinking undrinkables, O Brahmana, one cannot worship the Supreme unless he gives all of these things up.
Those who are brahmanas, who are born in pure dynasties, who are very humble, who are very austere, who fast on the proper fasting dates, who are very poor, one should give charity to all of these in devotional attitude.

Whether one is shaven headed or has long hair, or one is a tridandi sanyasi, one should be free from any possessions, wearing saffron clothes, one should always meditate on the Supreme Personality of Godhead.

In Kali yuga, a person should accept only one process, that is devotional service. According to what process is decided for a particular yuga, that should be followed by everyone without fail.

After drinking the nectar of devotional service to Lord Sri Hari, if somebody falls down, what is the use of his chanting the holy name if this happened to him?
O brahmana, anyone who had worshiped Lord Kesava birth after birth, to them only, the sharp eyes of a woman do not affect him.

SAKSAT NARAKA KUNDE'SMIN NARI YONAU PACENNARAH YATA EVAGATAH PRTHVYAM TASMIN EVA PUNARAMET YATAH PRASARATE NITYAM MUTRAM RETO MALOTTHTAM TATRAIVA RAMATE LOKAH KAS TASMAD ASUCIR BHAVET (PADMA PURANA, SVARGA KHANDA 61/29,30)

Those men who are attached to the vagina of a woman which is exactly like the pit of hell from which one is born on this planet and in that only one becomes engaged and from which daily emanates urine, ovam, and dirty smell of stool. The whole world is attached to it and what can be more dirty than this.

TASMAD VICARAYED DHIMAN NARI DOSA GANAN BAHUN MAITHUNAD BALA HANIHY SYAT NIDRATI TARUNAYATE NIDRAYA'PA H4TA JNAANAH SVALPAYU JAYATE NARAH TASMAT PRAYATNATO DHIMAN NARIM MRTYUM IVATMANAH (PADMA PURANA, SVARGA KHANDA 61/32,33)

Therefore, an intelligent person should think very seriously about the disqualifications and unlimited faults of a woman. Furthermore, by copulation with her, one reduces his bodily strength and his sleep increases. By extra sleep, one becomes bereft of real knowledge and his duration of life is reduced. Therefore, an intelligent person must make a great endeavor to understand that woman is death is for he.

VIPRA BHAKTI RATA YE CA PARASTRIS NAPUNsAKAH EKADASI VRATA RATA VIJNEYAS TE CA VAISN VAH GAYANTI HARI NAMANI TULASI MALYA DHARAKAH HARY AN HR SALILAIH SIKTA VIJNEYAS TE CA VAISNAVAH (PAsMA PURANA, BRAHMA KHANDA 1/23,24)

Those people who are devoted to the twice borns and who are strictly keeping away from another's wife, who are very much attached to fasting on Ekadasi, who sings the holy name of Lord Hari, who wear the Tulasi garland necklace and those who drink the water emanated from the lotus feet of Lord Hari on their head they should be understood as Vaisnavas.
SRNAVANTI VISNU CARITAM VIJNEYA VAISNAVA NARAH YASYA GRHE SUPRATISTHEC CHALAGRAMA SILA'PI CA (PADMA PURANA, BRAHMA KHANDA 1/28)

One who hears the transcendental narrations of Lord Visnu, should be understood to be a Vaisnava and anyone's house where there is a Salagram Sila is being worshipped, he is understood to be a Vaisnava.

VEDA SASTRA ANURAKTA YE TULASI VANA PALAKAH RADHASTAMI VRATA RATA VIJNEYAS TE CA VAISNAVAH SRI KRSNA PURATO YE CA DIPAM YACCHANTI SRADHAYA PARA NINDAM NA KURVANTI VIJNEYAS TE CA VAISNAVAH (PADMA PURANA, BRAHMA KHANDA 1/31,32)

Those who are attached to studying Vedic literatures, those who protect Tulasi forests, those who fast on Radhastami day, those who offer a lamp to Lord Sri Krsna with good faith, those who do not criticize others are understood to be Vaisnavas.

PRATAH SNANAM NARO YO VAI KARITKE SRIhari PRIYE KAROTI SARVA TIRTHESU YAT SNATVA TAT PHALAM LABHET KARITKE YO NARO DnDYAT PRADIPAM NABHASI DVIJAH VIPRA HATYA ADIBHIH PAPAIR MUKTO GACCHED HAREGRHAM (PADMA PURANA, BRAHMA KHANDA 3/11,12)

In the month of Kartika (October-November), which is very dear to Lord Sri Hari, one who takes bath early in the morning is getting the results of taking bath in all of the places of pilgrimage. Anybody who offers a ghee lamp to Him in the month of Kartika, O Brahmana, he becomes free from all kinds of sins such as the killing of a brahmana, etc. and goes to the abode of Lord Sri Hari.

BHADRE VAI CA UBHAYE PAKSE YAH KAROTI SABHARYAKAH RADHA KRSNA ASTAMI VATSA PRAPNOTI HARI SANNIDHIM (PADMA PURANA, BRAHMA KHANDA 4/45)

Those persons in both parts (light and dark parts) of Badra (August-September) month, who fasts on both Radha and Krsna Astamis, O son Narada, he achieves the abode of Lord Sri Hari.
If anybody has accumulated grievous sins such as the killing of a brahmana, which are equal to Mount Meru, they all get burnt by observing the fast on the birthdays of the Lord. If one is desirous to have a son, he achieves a son. If he is desirous of wealth, he achieves wealth. One who is desirous of liberation, achieves liberation just by observing fasts on the birthday of the Lord.

In previous births, any woman who has destroyed another's child, she surely becomes childless or barren in this life.

In previous life on this planet, anybody who has sent away a guest with hopelessness and being angry has punished him, he surely becomes sonless in this life.

In previous births, any woman who had an abortion, or a man who suggested an abortion, because he or she killed a child, that is why it is certain that a dead child will take birth in this life.
Any woman who fasts on the day of Lord Hari (Ekadasis or the birthday of the Lord) with her husband, she obtains a son in this life and remains the chaste wife of her husband life after life.

Whatever results one achieves by performing 1,000 Ekadasi fasts, one hundred times great results can be attained by fasting on Radhastami and Janmastami days.

Any man who does not observe fasting on Krsna's appearance day, that lowest of mankind achieves unlimited miseries in this life, and after death, that ghostly person goes to hell. Any woman who does not fast on Krsna's appearance day, year after year, that foolish lady goes to ferocious hell.

A foolish person who eats on Janmastami day goes to great hellish planet. I tell you repeatedly that it is true.
day, Lord Yamaraja, death personified rules on him (he goes to hell to suffer).

PUNAR VACMI PUNAR VACMI SRUYATA SRUYATAM NARAH
NA BHOKTAVYAM NA BHOKTAVYAM NA BHOKTAVYAM HARER DINE
(PADMA PURANA, BRAHMA KHANDA 15/19, spoken by Suta Gosvami)


PARAMAM GATIM ASADYA TISTHED VISNU NIKE TANE
EKADASIM SAMASADYA NIRAHARA BHAVANTI YE
(PADMA PURANA, BRAHMA KHANDA 15/23)

Those people who fast completely on Ekadasis, not eating anything, they go to the Supreme abode where they live in the house of Lord Sri Visnu forever.

VISNU PADODAKhM PAPI YAH PIVET TASYA KILVISAM
SARIRASTHAM KSAYAM YATI KRTAM BRAHMAN NA SAMSA YAH
(PADMA PURANA, BRAHMA KHANDA 17/4, spoken by Suta Gosvami)

Anybody who drinks the water eminated from washing the two lotus feet of Lord Sri Visnu, whatever sins he has in his body are all destroyed to nil and O sages, of this there is no doubt.

PALANDU L SUNAM SIGRUM ALAMBUM GRJANAM PALAM
BHUNKTE YO VAI NARO BRAHMAN VRATAM CANDRAYANAM CARET
(PADMA PURANA, BRAHMA KHANDA 19/10, spoken by Suta Gosvami)

O sages, one who eats garlic, onions, sigrum (a kind of plant), turnips, bottle gourd and meat, that person should observe a candrayana fast.

ADHA DAMODARA BHYAM YA PUSPAM MALYAM SUVASITAM
Any person who offers beautiful flower garlands with fragrance to Sri Radha Damodara (in Vrndavana) in the month of Kartika (October-November), he certainly goes to the abode of Lord Visnu in Vaikuntha dham.

Anybody who fast during the month of Kartika (October-November) according to the rules and regulations, the Yamadhutas, the messengers of Yamaraja, run away just as an elephant runs away by seeing a lion. This dear fast of Lord Sri Visnu is equal to one hundred great sacrifices, by performing which one goes to heaven, but a Kartika fasting person goes to Vaikuntha, the spiritual world.

The merits attained by a person who is fasting during Kartika, even the four head Brahma is unable to describe. I (Suta Gosami) am also unable to describe the result of this fasting person.

If a sinful person, while leaving this body has a Tulasi leaf in his mouth, he goes to the abode of Lord Sri Visnu. This is truth I say.
Anybody who has a Tulasi wood necklace around his neck, even if he is an unclean person or performs many bad activities, he is taken with full respect to the abode of Lord Sri Hari.

NIVEDYE KESAVE MALAM TULASI KASTHA SAMBHAVAM VAHATE YO NARO BHAKTYA TASYA VAI NASTI PATAKAM (PADMA PURANA, BRAHMA KHANDA 22/17)

After offering a Tulasi necklace to Lord Sri Kesava, if someone wears it with devotion, for that person there is no more sins.

DHATRI PATRAM KARTIKE CA DVADASYAM TULASI DALAM CINOTI YO NARO GACCHEN NIRAYAM YATANA MAYAM (PADMA PURANA, BRAHMA KHANDA 22/23)

Anybody who picks Amalaki leaves in the month of Kartika (October-November) or who picks Tulasi leaves on Dvadasi day, that person goes to suffer in hell.

Śri Nāradasya Rādhā-Kṛṣṇayor Vṛndāvane Darṣana-pūrvaka-māhātmya-varṇanamŚri Nārada Sees Śri Śri Rādhā-Kṛṣṇa in Vṛndāvana

from Padma Purana

Texts 1 and 2

śrī-devy uvaca
bhagavan sarva-bhuteṣa
sarvātman sarva-sambhava
deveśvara maha-deva
sarvajña karunā-kara
tvayānukampitai āham
bhūyo 'py āhānukampayā
trailokya-mohanā mantrās
tvayā me kathitāḥ prabho
Goddess Parvati said: O merciful, all-knowing Lord Śiva, O master of all living beings, O soul of all, O creator of all, O master of the demigods, you have very kindly described to me the mantras that glorify Lord Kṛṣṇa, who enchants the three worlds.

Text 3

tenā devena gopībhir
   maha-mohana-rupinā
kena kena viśeṣena
cikrīḍe tad vadasva me

What pastimes did the Lord enjoy with the gopis? Please tell that to me.

Text 4

śrī-mahadeva uvaca
ekādā vādayan vinām
   nd nārada m ni-ruṅgavaḥ
krṣnāvatāram ājñāya
prayayau nanda-gokulam

śrī-mahadeva uvaca - Lord Śiva said: ekādā - one day; vādayan - playing; vinām - the vina; nārada - Narada; muni-puṅgavaḥ - the best of sages; krṣnāvatāram - the incarnation of Lord Kṛṣṇa; ājñāya - knowing; prayayau - went; nanda-gokulam - to Nanda's eokula.

Lord Śiva said:
Aware that Lord Kṛṣṇa had descended to the earth, Śrī Nārada, the best of sages, went one day, playing his vina, to Nanda's Gokula.

Text 5

gatva tatra maha-yoga-
    mayeṣam vibhum acyutam
bāla-nāṭya-dharam devam
    adrakṣīṁ nanda-veśmanī

        gatva - going; tatra - there; maha-yoga-mayeṣam - the master of Yogamaya; vibhum - all-powerful; acyutam - infallible; bāla - of a child; nāṭya - a drama; dharam - manifesting; devam - the Supreme Personality of Godhead; adrakṣīt - saw; nanda-veśmanī - in nanda's home.

Arriving at Nanda's home, Nārada saw there the all-powerful and infallible Supreme Personality of Godhead, who is the master of Yogamāyā, and who was then acting the role of a tiny infant as an actor acts in a play.

Text 6

su-komala-paṭāṣṭirṇa-
    hema-paryāṇikopari
śayanaṁ gopa-kanyābhiḥ
    prekṣamānāṁ sadā mudā

        su-komala - very soft; paṭa - cloth; āṣṭirṇa - covered; hema - golden; paryāṇikika - cradle; upari - over; śayanaṁ - sleeping; gopa-kanyābhiḥ - by the gopis; prekṣamānāṁ - seen; sadā - always; mudā - happily.

Many gopis happily gazed at the infant Kṛṣṇa as He slept in soft blankets in the golden cradle, . . .

Text 7

atīva-sukumārāṅgam
    mugdham mugdha-vilokanam
visrasta-nīla-kuṭīla-
    kuntalāvali-maṇḍalam

        atīva - very; sukumāra - delicate; aṅgam - limbs; mugdham - xha ming; mugdha-vilokanam - with charming eyes; visrasta - in disarray; nīla - dark; kuṭīla - curly; kuntalāvali-maṇḍalam - hair.
. . . Kṛṣṇa whose limbs were very soft and delicate, who was charming, whose eyes were charming, whose curly black hairs were in disarray, . . .

Text 8

kiñcit smitāṅkura vyaṅjad-eka-dvi-rada-kuḍmalam
sva-prabhābhir bhāsayantām
samantad bhavanodaram

kiñcit - somewhat; smitau- ofasmile; ankura - a sprout; vyaṅjad - manifesting; eka - one; dvi - or two; rada - teeth; kuḍmalam - bud; sva-prabhābhir - with His own splendor; bhāsayantām - illuminating; samantad - completely; bhavanodaram - the room.

. . . from whose gentle smile came the bude of one or two teeth, and whose bodily splendor illuminated the entire room.

Text 9

dīg-vāsasam samālokya
śY 'ti-harṣam avāpa ha
sambhāṣya go-patim nandam
āMa sarva-parbhu-priyah

diṣ - with the directions; vāsasam - garemnts; samālokya - seeing; so - he; ati-harṣam - great joy; avāpa - attained; ha - indeed; sambhāṣya - speaking; go-patim - to the master of the cows; nandam - nanda; āha o said; sarva-parbhu-priyah - dear to the master of all.

Seeing infant Kṛṣṇa, who was clothed only by the four directions, Nārada, who was very dear to the Lord, spoke the following words to the gopa Nanda:

Text 10

uārāyaṇa-parānāṁ tu
jīvānāṁ hy ati-durlabhah
asya prabhāvam atulam
na jānantīha keaana nārāyana-parānāṁ - of they who are devoted to Lord Nārāyana; tu - indeed; jivanam - life; hy - indeed; ati-durlabhah - very rare; asya - of him; prabhāvam - glory; atulam - peerless; na - not; jānantī - know; iha - here; kecana
The devotees of Lord Nārāyaṇa are very rarely seen in this world. No one in this world can understand their true glory, which has no equal anywhere.

Text 11

brahma-bhavādayo 'py asmin
ratīm vāñchanti sāsvatīm
caritam cāsyā bālasya
sarveśām eva harśanam

brahma-bhavādayo - beginning with Brahma and Siva; api - also; asmin - for Him; ratīm - love; vāñchanti - desire; sāsvatīm - eternal; caritam - the pastimes; ca - also; asya - of this; bālasya - boy; sarveśām - of all; eva - indeed; harśanam - delight.

Brahmā, Śiva, and all the demigods aspire to attain love and devotion for this boy. This boy's activities bring happiness to everyone.

Text 12

mudā gāyanti śṛnvanti
caḥbinandanti tādṛśah
asmīṁs tava sute 'cintya-
prabhāve snigdha-mānasāṁ

mudā - happily; gāyanti - sing; śṛnvanti - hear; ca - and; abhinandanti - offer prayers; tādṛśah - like this; asmin - to Him; tava - your; sute - son; acintya - incotheivable; pr bhāve - power and glory; snigdha-mānasāṁ - their hearts filled with love.

Happily and with great love in their hearts, the demigods sing songs glorifying your son, offer prayers to Him, and hear the descriptions of His glories. Your son's glory and power are beyond conception.

Text 13

narāḥ santi na teṣam vai
bhava-bādhā bhaviṣyati
muñceha para-lokecchāḥ
sarvā ba lava-sattama
They ho hear and chant your son's glories do not remained imprisony in the material world. O best of the gopas, you should renounce all material desires, either for this world or the next.

Text 14

ekantenaika-bhāvena
bāle 'smin prātim ācara
ity uktva nanda-ohavanān
niśkrānto muni-puṇgavāḥ

You should give all your love to this boy.

After speaking these words, Nārada, the best of sages, left Nanda's home.

Text 15

tenārcito viṣṇu-buddhyā
pranamya ca visarjitaḥ
athāsaṃ cintayam asa
maha-bhāgavato muniḥ
	nena - by him; arcito - worshiped; viṣṇu-buddhyā - with the conception of Lord Viṣṇu; pranamya - bowing; ca - and; visarjitaḥ - departed; atha - then; asau - he; cintayam asa - thought; maha-bhāgavato - the great devotee; muniḥ - the sage.

Nanda bowed down and worshiped Nārada as if the sage were Lord Viṣṇu Himself. After he had left the home, the great devotee sage Nārada thought:

Text 16

asya kantā bhagavatī
lakṣmīr narayane harau
vidhāya gopīkā-rupaṁ

You should give all your love to this boy.

After speaking these words, Nārada, the best of sages, left Nanda's home.
His beloved is the Supreme Goddess of Fortune. She appeared as Lakṣmi when He appeared as Nārāyaṇa, but now, to enjoy pastimes with Him, She has manifested Her original form as a gopi. Text 17

When He descends to this world, She always comes with Him. Of this there is no doubt. I will search for Her in all the homes of Vraja until I find Her.

Text 18

Thinking in this way, the best of sages visited the homes of Vraja. Wherever he went he was worshiped as if he were Lord Viṣṇu Himself.

Text 19
Within his mind, Närada bowed down before all of them, for he saw that all the gopas and everyone else in Vraja had great love for Nanda's son.

Text 20

gopālānāṁ grhe bālāṁ
   dadarśa śveta-rupinīṁ
   sa drṣṭva takayam asa
     ramā hy eṣā na samśayaḥ

Text 21

praviveṣa tato dhīmān
    nanda-sakhur mahat anāḥ
    kasyacid gopa-varasya
       bhānu-nāmno gṛham mahat

Text 2
After properly worshiping him, an noble-hearted Bhānu asked Nārada: O saintly one, in this world you are famous as a very religious person.

By your grace I have wealth and many opuences. By your grace I have a worthy son and a beautiful and virtuous daughter.

This is so because Your fame is spread throughout the entire world.

After speaking these words, Bhānu brought Nārada to the...
When he saw him, Nārada offered respectful beuisances to that glorious and powerful boy who was handsome without equal in this world.

His eyes were lotus petals. His neck, eyebrows, teeth, ears, and all his limbs were graceful and handsome.

Shedding tears of love as he embraced him with both arms the great sage spoke affectionate words in a faltering voice.
Śrī-nārada uvaca
ayaṁ śisuṁ te bhavitā
su-sakahā rāma-krṣṇayoḥ
vihariṣiyati tabhyāṁ ca
rātrin-divam atandritaḥ

Śrī Nārada said: Your boy will be a close friend of Kṛṣṇa and Balarāma. Without becoming fatigued, he will enjoy pastimes with Them day and night.

Text 29

tata ābhāṣya taṁ gopa-pravaramuṁ puṁgavaḥ
yada gantum manaś cakre
tatra iVm bhānur abravit

tatas - then; ābhāṣya - speaking; taṁ - to him; gopa - of gopas; pravaram - the best; muṇgavaḥ - the great sage; yada - when; gantum - to go; manaś - the mind; cakre - does; tatra - there; evam - thus; bhānur - Bhanu; abravit - said.

Nārada spoke to that exalted cowherd boy for some time. When in his heart Nārada derided to leave, Bhāwu said to him:

Text 30

ekāsti putrikā deva
deva-patnyutamā mama
kaniyasi śisor (syā
jaḍāndha-badhirakṛtiḥ

ekā - one; asti - is; putrikā - daughter; deva - O lord; deva-patnyutamā - like a demigoddess; mama - of me; kaṇiṣyasi - younger; śisor - bay; asya - than this; jnāṇa - mute; anśe a blind; badhira - deaf; ākṛtiu - frdm.

h O lord, I also have a daughter beautiful liku a demigoddess. She is younger than this boy. She is blind, deaf, and mute.
O most exalted one, I earnestly beg this boon from you: Please cure this girl. At least give Her the power to see.

Hearing these words, Närada became curious. Entering the room, he saw the girl rolling about on the floor.

Picking up the infant girl, Närada placed Her on his lap. His heart was overcome with spiritual love. Then Bhānu approached and devotionally bowed down before the
Then Nārāma Muni, who is a great devotee and who is very dear to Lord Kṛṣṇa, gazed at the wonderful transcendental beauty of that infant girl, a beauty that had never been seen or heard of before.

Overcome with love for Lord Kṛṣṇa, the great sage Nārada became plunged in the nectar of transcendental bliss.

muhūrta-dvitayām tatra
munir asīc chilopamaḥ
munindraḥ pratibuddhas tu
ṣanair unmīlya locane

muhūrta-dvitayām - two muhurtas; tatra - there; munir - the sage; asīt - was; silopamaḥ - like a stone; munindraḥ - the king of sages; pratibuddhas - conscious; tu - indeed; ṣanair - gradually; unmīlya - opening; locane - eyes.
For almost two hours Närada was stunned and motionless. He was like a stone statue. Gradually he became conscious again and slowly opened his eyes.

Text 37

maha-vismayam āpannas
tūṣnim eva sthito 'bhavat
antar ṛṛdi maha-buddhir
evam eva vyacintayat

maha - great; vismayam - wonder; āpannas - attained; tūṣnim - silence; eva - indeed; sthito - situated; abhavat - was; antar - within; ṛṛdi - the heart; maha-buddhir - very intelligent; evam - thus; eva - indeed; vyacintayat - thought.

Silent and filled with wonder, intelligent Närada thought within his heart:

Text 38

bhrāntam sarvesu lokeṣu
mayā svacchanda-cārīṇā
asya rupena sadṛṣī
dṛṣṭā naiva ca kutracit

bhrāntam - wandered; sarvesu - in all; lokeṣu - worlds; mayā - by me; svacchanda-cārīṇā - moving as I wish; asyā - of Her; rupena - with the beauty; sadṛṣī - like this; dṛṣṭā - seen; na - not; eva - indeed; ca - and; kutracit - anywhere.

I have wandered through all the worlds, going wherever I wish. Still, I have never seen any girl beautiful like Her.

Text 39

brahmaloke rudraloka
indraloke ca me gatiḥ
na ko 'pi śobha-koty-āṁśah
kuytrapya asyā vilokitaḥ

brahmaloke - in Brahmaloka; rudraloka - in Rudraloka; indraloke - in Indraloka; ca - and; me - of me; gatiḥ - going; na - not; ko 'pi - anything; śobha - of beauty; koty - a tne millionth; āṁśah - part; kuytrapya - anywhere; asyās - of Her; vilokitaḥ - seen.

Traveling in Brahmaloka, Rudraloka, and Indraloka, I have not seen even a ten-millionth part of Her beauty.
maha-māyā bhagavatī
drṣṭā śailendra-nandinī
yasyā rupena sakalam
muhyate sa-carācaram

maha-māye - Maha-māyā; btagavatī - the goddess; drṣṭā - seen; śailendra-nandinī - the daughter of the Himalayas; yasyās - of whom; rupena - with the beauty; sakalam - all; muhyate - is bewildered; sa-carācaram - moving and unmoving beings.

I have seen Goddesa Mahā-māyā, who is the daughter of the king of the Himalayas and whose beauty enchants all moving and unmoving beings.

sapy asyaù sukumārāngi-
lakṣmīṁ nāpnoti karhicit
lakṣmīṁ sarasvatī kanti- vidyādyāś ca vara-striyāḥ

sa - she; apy - also; asyaḥ - of Her; sukumārāngi - delicate limbs; lakṣmīṁ - beauty; na - not; āpnoti - attains; karhicit - at all; lakṣmīṁ - Lakṣmi; sarasvatī - Sarasvatī; kanti - Kanti; vidyā - Vidyā; adyās - beginnign with; ca - and; vara-striyāḥ - beautiful women.

Neither Lakṣmi, Sarasvatī, Kānti, Vidyā, nor any other beautiful woman has anything like the beauty of this girl's delicate limbs.

chāyām api sprānty asyaḥ
kadācīn naiva drṣyate
viṣnor yan-mohini-rupaṁ
haro yena vimohitaḥ

chāyām - shadow; api - even; sprānty - touch; asyaḥ - of Her; kadācīt - ever; na - not; eva - indeed; drṣyate - is seen; viṣnor - of Lord Viṣṇu; yat - of whom; mohini- rupaṁ - the form of Mohini; haro - Siva; yena - by which; vimohitaḥ - was bewildered.

These girls cannot even touch Her shadow. Her beauty has never been seen before. Even Lord Viṣṇu in His form as Mohini, a form that bewildered even the demigod
Śiva, is beautiful like Her.

Text 43

mayā drṣṭaṁ ca tad api
kuto 'syāḥ sādṛśaṁ bhavet
tato 'syās tattvam ājñātuṁ
na me śaktiḥ kathañcana

Still, I have seen Her. Where is anyone beautiful like Her? I have not the slightest power to understand Her.

Text 44

anye capi na jāṇanti
prāyeṇaināṁ hareḥ priyāṁ
asyaù andarśaṇād eva
govinda-caranāmbuje

Then others certainly cannot understand Her either, this gīrśa who is so dhar to Lord Hari. Even when they see Her at Lord Govind's lotus feet they still cannot understand Her.

Text 45

yā premarddhir abhut sa me
bhuta-purvena karhicit
ekante naumi bhavatīṁ
darśayitvātī-vaibhavam

yā - which; prema - of love; ōddhir - increase; abhut - was; sa - that; me - of me; bhuta-purvena - previously; karhicit - sometime; ekante - one; naumi - I praise; bhavatīṁ - You; darśayitvā - seeing; ati-vaibhavam - great glory.
Because of past pious deeds I was somehow eligible to feel this spiritual love. Seeing You, O goddess, I praise Your glories.

Text 46

kṛṣṇasya sambhavaty asyā
geruṣaṁ parama-tuṣṭaye
vimṛṣyaivaṁ munir gopa-
pravaraṁ preṣya kutracit

kṛṣṇasya - of Lord Kṛṣṇa; sambhavaty - is; asyā - of Her; ruṣaṁ - the form; parama-
tuṣṭaye - for the great pleasure; vimṛṣya - thinking; evaṁ - thus; munir - the sage; gopa -
of gopas; pravaraṁ - to the best; preṣya - sending; kutracit - somewhere.

She manifests this form to bring great pleasure to Lord Kṛṣṇa.

Thinking in this way, Nārada Muni sent the exalted gopa Bhānu to another place.

Text 47

nibhrte parituṣṭāva
bālikāṁ divya-rupinīṁ
api devi maha-yoga-
māyeśvari maha-prabhe

nibhrte - in a secluded place; parituṣṭāva - offered prayers; bālikāṁ - to the infant
girl; divya-rupinīṁ - with the splendid transcendental form; api - also; devi - O
goddess; maha-yoga-māyeśvari - O controller of Maha-yogamaya; maha-prabhe - O
glorious one.

Now alone in that place, Nārada offered prayers to the infant girl, whose
transcendental form was filled with glory. He said: O goddess, O most glorious
controller of Mahā-yogamāyā, . . .

Text 48

maha-mohana-divyāṅgi
maha-mādhurya-varṣini
mahadbhuta-rasānandā-
ṣathili-kṛta-mānase

maha-mohana-divyāṅgi - whose limbs are charming and splendid; maha-
mādhurya-varṣini - who are a shower of transcendental sweetness; mahadbhuta - great
wonder; rasa - of nectar; ānanda - bliss; aṣṭhīli-kṛta - overcome; mānase - heare.
. . . O goddess whose splendid limbs are enchanting, O shower of transcendental sweetness, O Goddess whose heart is filled with the most wonderful nectar-like bliss, . . .

Text 49

maha-bhāgyena kenāpi
gatāsi mama drk-patham
nityam antar-mukhā drṣṭis
tava devi vibhāvyate

maha-bhāgyena - by great good fortune; kenāpi - somehow; gatā - gone; asi - You are; mama - of me; drk-patham - on the pathway of the eyes; nityam - always; antar-mukhā - within; drṣṭis - sight; tava - of You; devi - O goddess; vibhāvyate - is considered.

. . . somehow I have become very fortunate and You are now walking on the pathway of my eyes. May I always see You within my heart.

Text 50

antar eva mahananda-
u paritrmtaika lakṣṣase
prasannakā madhuraṁ saumyaṁ
idam sumukha-maṇḍanam

antar - within; eva - indeed; mahananda - great bliss; paritrmta - pleased; eva - indeed; lakṣṣase - is seen; prasannakā - happy; madhuraṁ - sweet; saumyaṁ - gentle; idam - this; sumukha-maṇḍanam - the ornament of favorable persons.

Within my heart I see that You are filled with bliss. I see You decorated with virtues, with happiness, sweetness, and gentleness.

Text 51

vyanakti paramāścaryam
kam apy antah sukhodayam
rajaḥ-sambandhi-kalikā-
śaktis tattvati-śobhane

vyanakti - manifests; paramāścaryam - great wonder; kam apy - something; antah -
within; sukhodayam - the manifestation of happiness; rajah - pollen; sambandhi - in relation to; kalikā - of a bud; saktis - power; tattva-truth; ati-śobhane - in great beauty.

A great wonder of transcendental bliss has now entered my heart. It is like a bud that has the power to bring glorious pollen.

Text 52

srṣṭi-sthiti-samahāra-
   rupinī tvam adhiṣṭhita
tat tvam viśuddha-sattvāsu-
   śakti-vidyatmika para

srṣṭi - creation; sthiti - maintenance; samahāra - and destruction; rupinī - in the form of; tvam - You; adhiṣṭhita - the controller; tat - that; tvam - You; viśuddha-sattva - transcendental goodness; āsu - quickly; śakti - potency; vidya - knowledge; ātmika - self; para - transcendental.

You are the creator, maintainer, and destroyer of the worlds. You are transcendental goodness and transcendental knowledge.

Text 53

paramananda-sandohaḥ
   dadhati vaisnavaḥ param
ka tvaya-āścarya-vibhave
   brahma-rudradi-durgame

paramananda-sandohaḥ - great transcendental bliss; dadhati - gives; vaisnavaḥ - Vaisnava; param - transcendental; ka - indeed; tvaya - by You; āścarya - wonderful; vibhave u powtrrand glorym brahma-rudradi-durgame - difficult for Brahma, Siva, ind the demigods to attain.

Your power is wonderful. You bring great transcendental bliss to the devotees. Even Brahmā, Śiva, and the demigods cannot attain You.

Text 54

iogindrānāṁ dhyana-pathaṁ
   h na tvam sprāsāi karhicit
iSchā-śaktir jñāhi-śaltiḥ
You never touch the path of meditation traversed by the kings of the yogis. You control the potencies of desire, knowledge, and action.

All these potencies are parts and parcels of You. That is what I think. Your inconceivable mystic powers create the illusion that You are only an ordinary child.

You are the blissful supreme Goddess, the original potency of Lord Mahā-Viṣṇu. All other goddesses are part and parcel of You. Of this there is no doubt.
Lord Kṛṣṇa enjoys pastimes with You in Vṛndāvana forest. Your youthful form is the most charming in the entire world.

Text 58

What is Your form like? It is embraced by youthfulness. What is Your beauty like? It has playful, smiling glances.

Text 59

O beloved of Lord Hari, I wish to see the wonderfully decorated form in which You enjoy humanlike pastimes with Lord sari.
O great goddess, out of kindness to me please show to this surrendered soul bowing down before You the form that Nanda's son, Lord Kṛṣṇa, finds so enchanting.

After speaking these words, the great sage, his heart filled with devotion, bowed down before the blissful Supreme Goddess.

Seemng that the beautiful-eyed Goddess was overwhelmed with love for Lord Kṛṣṇa, the great sage began to describe the Lord.
Glory to You, O Lord Kṛṣṇa, who charm the heart! Glory to You, who are dear to Vṛndāvana! Glory to You, whose graceful eyebrows are playfully arched! Glory to You, who sweetly play the flute!

Glory to You, decorated with a peacock-feather crown! Glory to You, who enchant the gopis! Glory to You, whose limbs are anointed with kūṅkuma! Glory to You, decorated with jewel ornaments!

Texts 65 and 66

When? I by Your mercy with a splendid transcendental form with new youthfulness charming the heart of the form with the handsomeness and glory I will see in youth!
When, O Lord of the universes, by Your mercy will I see Your charming youthful form with this splendid goddess by Your side?

Text 67

\[
evaṁ kīrtayatās tasya
tat-kṣaṇād eva sa punaḥ
babhuva dadhati divyāṁ
rupam atyanta-mohanam
\]

\[
evaṁ - thus; kīrtayatās - chanting the glories; tasya - of Him; tat-kṣaṇād - in a moment; eva - indeed; sa - He; punaḥ - again; babhuva - was; dadhati - giving; divyāṁ - splendid; rupam - form; atyanta-mohanam - very charming.
\]

Being praised in this way, Lord Kṛṣṇa suddenly manifested His very charming and splendid transcendental form.

Texts 68 and 69

\[
caturdañābda-vayasa
sammitaṁ lalitaṁ param
samāna-vayasaś canyāś
tadaiva vraja-balikāḥ
\]

\[
āgatya veṣṭayam asur
divyā-bhuṣambara-srajaḥ
munīndraḥ sa tu niśceṣṭo
brbhūvaścaryam-mohitaḥ
\]

\[
caturdaśa - 14; abda - years; vayasa - age; sammitaṁ - with; lalitaṁ - graceful; param - transcendental; samāna-vayasaś - the same age; ca - and; anyāś - other; tadā - then; eva - indeed; vraja-balikāḥ - girls of Vraja; āgatya - approaching; veṣṭayam asur - surrounded; divya-bhuṣambara-srajaḥ - with splendid garments, ornaments, and flower garlands; munīndraḥ - the king of sages; sa - He; tu - indeed; niśceṣṭo - stunned; babhuva - was; aścaryā - with wonder; mohitaḥ - overcome.
\]

Very charming and graceful, Lord Kṛṣṇa was fourteen years old. He was surrounded by many girls of Vraja, all the same age as He, and all decorated with splendid garments, ornaments, and flower garlands. Seeing this, Nārada, the king of sages, became unconscious. He was stunned with wonder.
Sprinkling on him some drops if water that had touched their feet, these girls, all friends of the girl Rādhā, mercifully brought the sage back to consciousness and said to him:

Muni-varya maha-bhaga
maha-yogeśvareśvara
tvayaiva paraya bhaktya
bhagavan narir iśvarah

Nunam āradhito devo
bhaktanam kāma-pūrmkah
yad iyaṁ brahma-rudradyair
devaiḥ siddha-muniśvaraiḥ

Maha-bhagavataś canyair
durdasa durgamapi ca
aty-abdhuta-vayo-rupa-
mohini hari-vallabha

Kenapy acintya-bhagyena
tava drṣṭi-patham gata
uttiṣṭhottitiṣṭha viparṣe
dhairyaṁ ālambya sa-tvaram

Muni-varya - O best of sages; maha-bhaga - O foretunate one; mahāyogeśvareśvara - O king of the kings of yoga; tvaya - by you; eva - indeed; paraya - with great; bhaktya - bhaktya - bhakti; bhagavan - the Supreme Personality of Godhead; harOr - Lord Hari; iśvarah - the supreme controller; nunam - indeed; āradhito - worshiped; devo - th Lord; bhaktanaṁ - of the devotees; kāma pūrakah - fulfilling the desires; yad - what;
O very fortunate best of sages, O king of the kings of yoga, with great devotion you have worshiped Lord Hari, the Supreme Personality of Godhead, who fulfills His devotees' desires. By your inconceivable good fortune, Lord Hari's beloved, whose youthful beauty is very wonderful and enchanting, and whom even Brahmā, Śiva, the demigods, the siddhas, the kings of the sages, the great devotees, and many other exalted souls cannot approach or see, now walks on the pathway of Your eyes. O great brāhmaṇa sage, please become conscious at once. Stand up! Stand up!

Text 75

enām pradaṁśini-kṛtya
namaskuru punah punah
kim na paśyasi carv-āngim
atyanta-vyakulām iva

enām - Her; pradaṁśini-kṛtya - circumambulating; namaskuru - offer obeisances; punah - again; punah - and again; kim - why?; na - not; paśyasi - you see; carv-āngim - beautiful limbs; atyanta-vyakulām - very agitated; iva - like.

You should circumambulate Śrī Rādhā and bow down before Her again and again. Why do you not gaze upon beautiful and agitated Rādhā?

Text 76

asmin eva kṣaṇe nunām
antardhānām gamiṣyati
nānaya saha samlāpah
kathaṁcit te bhaviṣyati

asmin - in this; eva - indeed; kṣaṇe - in a moment; nunām - indeed; antardhānām - disappearance; gamiṣyati - will be; na - not; anaya - Her; saha - with; samlāpah - conversation; kathaṁcit - somehow; te - of you; bhaviṣyati - will be.
In a moment She will disappear. Then you well no longe be able to speak with Her.

Text 77

darśanam ca punar nasyaḥ
   prapsyasi brahma-vittama
   kintu vṛndavane kāpi
   bhāty aśoka-lata śubha

   darśanam - tae sight; ca - and; punar - agrin; na - not; asyaḥ - of Her; prapsyasi - you will attain; brahma-vittama - O best of the knowers of Brahman; kintu - however; vṛndavane - in Vṛndāvanaj kāpi - a certain; bhāty - is; aśoka-lata - an asoka vine; śubha - beautiful.

   O best of they who know the Supreme, then you will not see Her again. Still, in Vṛndāvana forest there isty beautiful aśoka vine.

Text 78

sarva-kāle 'pi puṣpādhya
   sarva-dig-vyāpi-saurabha
   govardhanād adūrena
   kusumākhya-saras-tate

   sarva-kāle - at all times; api - even; puṣpādhya - rich with flowers; sarva-dig-vyāpi-saurabha - with a sweet fragrance that fills all the directions; govardhanād - from Gṛvardhana; adūrena - not far; kusumākhya-saras-tate - on the shore of the lake named Kusuma-sarovara.

   That vine grows on the lake of Kusuma-sarovara lake, which is not far from Govardhana Hill. Its sweet fragrance filling all directions, that vine is always rich with many flowers.

Texts 79 and 80

tan-mūle hy ardha-rātre ca
   drakṣyasy asmān aśeṣataḥ
   śrutvaivam vacanām tasām
   sneha-vihvala-cetasam

   yāvat pradakṣiṇī-kṛtya
praṇamed dandañavān muniḥ
muhūrtā-dvītayaḥ balām
nanā-nirmāṇa-śobhanām

tan-mūle - at the root of that vine; hy - indeed; ardha-rātre - in the middle of the night; ca - and; drakṣyasya - you will see; asmān - them; aśeṣataḥ - completely; śruti - hearing; evaṃ - thus; vacanām - words; tasāṃ - of them; sneha-vihaṇa-cetasam - their hearts overcome with affection; yāvat - as long as; pradaṃśiṇī-kṛtya - circumambulating; praṇamed - offers obeisances; daṇḍavat - dandavat; muniḥ - the sage; muhūrtā-dvītayaḥ - for almost two hours; balām - to the girl; nanā-nirmāṇa-śobhanām - beautiful in many ways.

Under that vine, in the middle of the night, you will see all this again.

Hearing these words from the affectionate gopis, Nārada spent the next almost two hours circumambulating and offering daṇḍavat obeisances to the beautiful girl Śrī Rādhā

Text 81i

āhūya bhānum provaca
naradaḥ sarva-śobhanā
evaṃ prabhāva baleyām
na sādhya daivatair api

āhūya - calling; bhānum - Bhanu; provaca - said; naradaḥ - Narada; sarva-śobhanā - all beautiful; evaṃ - thus; prabhāva - glorious; balā - girl; iyaṃ - this; na - not; sādhya - attainable; daivatair - by the demigods; api - even.

Calling Bhanu, Nārada said: Even the great demigods cannot approach your beautiful and glorious daughter.

Text 82

kintu yad-gṛma etasyaḥ
pāda-ciha-vaibhuṣitam
tatra narayano devaḥ
svayām vasati mādhavaḥ
lakṣmiṣ ca vasate n“tyaṃ
sarvabhiḥ sarva-siddhibhiḥ

kintu - however; yad-grham - in whose home; etasyaḥ - of Her; pāda-ciha-vaibhuṣitam - decorated with the footprints; tatra - there; narayano devaḥ - Lord
Nārāyaṇa; svayam - Himself; vasati - resides; mādhavaḥ - the husband of the goddess of fortune; līkṣmī - the goddess of fortune; ca - and; vasate - resides; nityām - always; sarvabhiṣ - with all; sarva-siddhiḥ - perfections.

Lord Nārāyaṇa, the husband of the goddess of fortune, resides in any home decorated with your daughter's footprints. Accompanied by all mystic perfections, the goddess of fortune also resides always in that home.

Text 83

adya enām varārohām
   sarvabharana-bhuṣanām
devīm iva param gehe
   rakṣa yatnena sattama

adya - now; enām - Her; varārohām - the girl with beautiful thighs; sarvabharana-bhuṣanām - decorated with all ornaments; devīm - goddess; iva - like; param - great; gehe - at home; rakṣa - protect; yatnena - with care; sattama - O great one.

O great one, therefore please carefully protect your daughter, who is beautiful like a goddess and who is decorated with all ornaments.
Texts 84 and 85

ity uktva manasaivainām
   maha-bhagavatottamaḥ
tad-rupam eva samsrītya
   praviṣto gahanam vanam
aśoka-latika-mūlam
   āsadya muni-sattamaḥ

ity - thus; uktva - speaking; manasā - with the mind; eva - indeed; enām - Her; maha-bhagavatottamaḥ - the best of devotees; tad-rupam - Her form; eva - thus; samsrītya - remembering; praviṣto - entered; gahanam - deep; vanam - into the forest; aśoka-latika-mūlam - the root of ther aśoka vine; āsadya - attaining; muni-sattamaḥ - the best of sages.

After speaking these words, the great devotee Nārada Muni began to meditate on Śrī Rādhā's transcendental form. Going deep into the forest, he found the place under the aśoka vine.

Text 86
There Närada waited for Goddess Rādhā to arrive in the middle of the night. Overcome with spiritual love, he sthyed there, meditating on Lord Kṛṣṇa's beloved.

Then, in the middle of the night, Närada saw, decorated with wonderful ornaments and flower garlands, the same very wonderful girls he had seen before, and many other girls also.

With a reverential heart, Närada fell like a stick before them. The beautiful girls at once surrounded the sage.
Although he desired to stand, he could not. He was overcome with devotion and the wish to speak graceful worlds of praise.

Then the goddess of that asoka grove, a girl named Aśoka-mālinī, mercifully approached the sage, his head bowed with awe and wonder, and his hands humbly folded. She spoke to him the following words.
Śrī-āśoka-mālinī uvaca - Śrī Aśoka-mālinī said; aśoka-kalikāṁ - in an aśoka bud; tu - indeed; vasamy - I reside; asyaṁ - in this; maha-mune - O great sage; raktambara-dhara - weafign red aarments; nityaṁ - always; rakta-mālānulepana - with red flower garlnds and red sandnl paste.

Śrī Aśoka-mālinī said; O great sage, dresnel in red garments, decorated with red flower garl nds, and anointed with hed sandal pastimes, I always stay in this aśoka grove.

Text 93

rakta-sindura-kalika
raktotpala-vatamsinī
rakta-māṇikya-keyūra-mukuṭadi-vibhuṣita

rakta-sindura-kalika - decorated with red sindura; raktotpala-vatamsinī - wearing a garland fo red lotuses; rakta-māṇikya-keyūra-mukuṭadi-vibhuṣita - decorated with ruby bracelets, crown, and other ornaments.

I am decorated with red sindūra, garlands of red lotuses, ruby bracelets, ruby crown, and other ruby ornaments.

Text 94

ekada priyaya sardham
viharantyo madhūtsave
tatraiva milita gopa-balikaś citra-vāsasah

jkada,- o e day; priyay - .His beloved; sardham -Twith; viharantyo - enooying pastimes; madhūtsave - in a spirngtime festival; tatra - there; eva - indeed; milita - met; gopa-balikar - gopis; citra-vāsasah - dressed in wonderful and colorful garments.

One day Lord Kṛṣṇa enjoyed springtime-festival pastines woth His beloted and with many goiis dressed in wond rful and colorful garments.

Text 95

ahaṁ caśoka-mālabhir
Giving Them many garlands of asoka flowers, I worshiped Lord Kṛṣṇa, who was dressed as a gopa, and the many goddesses of fortune.

I always stay among these gopis. Offering Him many different ornaments, I please the goddess of fortune's husband.

I know everything about Lord Kṛṣṇa, who is greater than the greatest, and I also know all the secrets of the cows, gopas, gopis, and everyone else in Vṛndāvana.
I desire to know what is in your heart also.

Then Nārada asked: How may I see Lord Hari's beloved, who is splendid like gold, whose form is wonderful, whose eyes are restless, who is a goddess, who wears splendid diamond rings, and who gives wonderful transcendental bliss? How may I see Her lotus feet?

Text 100

O Brahman, you should worship Her with great devotion. I will tell you a story of some great devotees.
manase sarasi sthitva
tapas tivram upeyuśām
japataṁ siddha-mantrāṁ ca
dhyayatam harim īśvaram

munīnam kankaśatam nityāṁ
tasyā eva padambujam
eka-saptati-sāhasra-
sankhyatanam mahaujasam

manase sarasi - in Manasa-sarovara; sthitva - staying; tapas - austerities; tivram - severe; upeyuśām - engaged; japataṁ - chanting japa; siddha-mantrāṁ - siddha-mantras; ca - and; dhyayatam - meditating; harim - on Lord Kṛṣṇa; īśvaram - the Supreme Personality of Godhead; munīnam - of the sages; kankaśatam - desiring; nityāṁ - always; tasyā - of Her; eva - indeed; padambujam - the lotus feet; eka-saptati-sāhasra-sankhyatanam - seventy-one-thousand; mahaujasam - very powerful.

Staying at Mānasa-sarovara, seventy-one-thousand very powerful sages repeatedly performed severe austerities, chanted siddha-mantras, and meditated on Lord Hari so they could attain Śrī Rādhā's lotus feet.

THE FIFTH VEDA; PURANA

INTRODUCTION

What is Purana?

The Veda is called Sruti (because it is learnt by hearing). It has four interwoven parts.

***********************************************************************************************************************************************
**                         *****************          *****************   ***   *****************          *****************   ***
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+---------+    +---------+    +---------+    +---------+
¦         ¦    ¦         ¦    ¦         ¦    ¦         ¦
¦   RK    ¦    ¦  YAJUR  ¦    ¦  SAMA   ¦    ¦ ATHARVA¦
+---------+    +---------+    +---------+    +---------+
To make these four sections more easily performable Vyasadeva compiled these four para into four separate books. Being sympathetic towards the fallen souls of Kali yuga, who are lazy, misdirected and have no inclination for spiritual life, Vyasadeva compiled the Puranas, from related historical facts, which explain the teachings of the four Vedas. In other words, the Puranas teach the Vedic literature in story form, making spiritual life more simple, and therefore in this age, they are more important.

Rwf. (S.B.wCanto 1 Ch.4 text 19-23)

There are eighteen Puranas that are divided into three groups along with three predominating Deities.

1) GOODNESS - Visnu
2) PASSION - Brahma
3) IGNORANCE - Siva

They are divided in this way to gradually raise the conditioned soul from ignorance to pure goodness. The three divisions of the Puranas are compiled in this way to appeal to those people in these respective modes and to thus elevate them to the perfection of life.

18 PURANAS
(Verse numbers and most important subject matters for devotees).

LORD VISNU (Predominating Deity)

1) Visnu Purana - 23,000 verses.
   Stories of various devotees;
   A description of varnasrama;
   The six angas of the Veda;
   A description of the age of Kali;
   It describes the Sveta Varaha Kalpa, Visnu dharmotara;

2) Naradiya Purana - 25,000 verses.
   This purana contains a synopsis of everything;
   It describes Jagannatha Puri, Dwaraka, Badrinatha, etc.
3) Padma Purana - 55,000 verses.
   Contains the glory of Srimad Bhagavatam;
   The stories of Rama, Jagannatha, Matsya, Ekadasi, Bhrgu, etc.

4) Garuda Purana - 19,000.
   Subject of Bhagavad-gita;
   Reincarnation;
   Visnusahasranam;
   It describes the Tarsya Kalpa.

5) Varaha Purana - 24,000 verses.
   Describes different Vrata;
   Lord Visnu's glories.

6) Bhagavata Purana - 18,000 verses.
   (Included by some in the mode of goodness).
   
   LORD BRAHMA (Predominating Deity)

7) Brahmanda Purana - 12,000 verses.
   Describes the Vedangas;
   Describes the Adi Kalpa.

8) Brahmavaivarta Purana - 18,000 verses.
   Contains the glories and pastimes of Radha and Krsna.

9) Markendeyr Purana - 9,000 verses.
   Stories of Rama and Krsna.

10u Bhavisya Purana - 14,500 verses.
   Contains the glories of devotional service;
   Prediction of Lord Caitanya.

11) Vamana Purana - 10,000 verses.
   Contains the story of Lord Trivikrama.

12) Brahma Purana - 10,000 verses.

   LORD SIVA (Predominating Deity)

13) Matsya Purana - 14,000 verses.
   Temple construction;
   Describes Vamana and Varaha Kalpas.
14) Kurma Purana - 17,000 verses.
   Contains the conversation between Krsna and the Sun-god;
   Danvantari;
   Describes the Laksmi Kalpa.

15) Linga Purana - 10,000 verses.
   Contains the glory of Lord Nrsmhadeva;
   Janardhana;
   The story of Ambarisha;
   The glories of Gayatri.

16) Siva Purana - 24,000 verses.

17) Skanda Purana - 81,000 verses.

18) Agni Purana - 15,400 verses.
   Contains the description of Salagrama;
   Describes the Isana kalpa.

All these Puranas describe five subjects. The Amarkhasa describes the Puranas as follows:

\[
\text{sargas ca pratisarga ca} \\
\text{vamsa manvantarani ca} \\
\text{vamsanu caritam capi} \\
\text{puranam panca laksanam}
\]

A Purana describes;

1) SARGA (Creation)

2) PRATISARGA (Recreation)

3) VAMSA (History of the sages)

4) MANVANTARA (Periods of Manu)

5) VAMSANUCARITA (Geneology of Kings)
After compiling the Vedic Literatures, Puranas, etc., Vyasadeva was still feeling unsatisfied. While thinking in this way Nar da Muni reached the cottage of Vyasadeva and was asked about the cause of dissatisfaction. Narada Meni explained that because he (Vyasadeva) did not directly describe Krsna's pastimes, and instead gave license to enjoy sense gratification under religious principles, he was remaining unsatisfied. Narada then instructed Vyasadeva in the (Catur Sloka), S.B. 2:9:33-36; the essence of the Veda. Vyasadeva took these four verses and expanded them to compile the Srimad Bhagavatam, which is known as the ripened fruit of Vedic literature because it directly describes Krsna's transcendental pastimes.

Ref. S.B. Canto 1, chapter 5.

**Krsna instructed**-----------------------------------Catur sloka to

<table>
<thead>
<tr>
<th>Brahma</th>
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<tr>
<th>Veda</th>
<th>Narada</th>
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<tr>
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<th>Vyasa</th>
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<tr>
<th>Brahmanas - City life</th>
<th>Expanded the four verses and compiled Srimad Bhagavatam which is the ripened fruit of Vedic knowledge.</th>
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<tr>
<th>Aranyakas - Forest life</th>
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<th>Upanisads - Philosophy</th>
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<th>Essence</th>
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| +------------------+
| Bhagavad-gita     |
| Upanisad          |
I meditate on the most merciful Sri Krsna. Whose bodily hue is like a tamala tree. He has appeared for everyone's benefit in the form of Srimad Bhagavatam. The srimad Bhagavatam is like a bridge for crossing over the unending ocean of birth and death. The first and second cantos are His lotus feet. The third and fourth cantos are His two thighs. The fifth canto is His naveln(Uaist). The seventh and eighth are His mighty shoulders. The ninth canto is His throat (neck). The tenth canto is His face, which is like a fully bloomed lotus flower. The eleventh canto is His forehead. The twelth canto is His head.

(Padma Purana).

This jhatavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana.

(S.B. 1:3n43)

The Srimad Bhagavatam describes 10 subjects:

1) Creation of the universe
2) Subcreation
3) The planetary systems
4) Protection by Krsna
5) The creative impetus
6) The change of Manus
7) The science of God
8) Returning back to Godhead
9) Liberation
10) Summum bonum
    (S.B. 2:10:1)

KRSNA'S THREE ENERGIES

visnu saktih para prokta
ksetre-jnakhya titha para
avidya-karma samjnaya
tritiya saktir isyate

The Supreme Lord has diverse and innumerable energies which are beyond our conception; however, great learned sages or liberated souls have studied these energies and have analyzed them into three parts. All of the energies are of visnu-sakti, that is to say they are different potencies of Lord Visnu. The first energy is para, transcendental. Living entities also belong to the superior energy. The other energies, or material energies, are in the mode of ignorance.

(Visnu Purana 6.7.61 quoted in Bg. page 26).

1) ANTARANGA SAKTI - Internal Potency (Yoga-maya)

    sat     - samvit    - external potency
    cit     - sandhini  - knowledge potency
    ananda  - hladini   - pleasure potency

2) BAHIRANGA SAKTI - External Energy (Maha-maya)

    a) bhumih    - earth
    b) apah      - water
    c) analah    - fire
    d) vayuh     - air
    e) kham      - ether
    f) manah     - mind
    g) buddhih   - intelligence
    h) ahankara  - false ego

    (Bg. 7.4)

3) TATASTHA SAKTI - Marginal Potency (Living Entities)
Krsna is the saktimana or the source of all energy.

a) The **spiritual energy** is eternal, full of knowledge and bliss. It is transcendental and beyond all changes of material nature.

b) The **external energy** is the exact opposite and is therefore temporary, full of ignorance and misery. It is undane and always changing.

c) The **marginal energy** (jiva) also belongs to the spiritual energy, but because he has the independence to be either in the spiritual world or the material world, he is called marginal.

The whole manifestation is the Lord himself by diffusion of His different energies only, namely the internal, external and marginal. Such energy is simultaneously one with and different from the Lord (*acintya-bheda-abheda-tattva*).

The material world is also called Durga or jail. Just as the jail is for those people who break the laws of the government, this material world is created for those souls who do not like to accept Krsna's supremacy. Just as the purpose of the jail is to reform criminals, in the same way the purpose of creation is to reform the conditioned soul or to get rid of his criminal desire to use Krsna's property without Krsna.

LESSON TWO

**SARGA - CREATION (Part 1)**

The elementary creation of the sixteen items of matter.

1) earth  
1) nose  
1) smell
The five gross elements, the five senses, the five sense objects and the mind make up the sixteen items of matter. The creation of these elementary manifestations is a result of the energies of Maha Visnu. All this is called creation or *sarga*.

The interaction of the modes of nature is called *visarga*, recreation or secondary creation. The secondary creation is a result of the original ingredients and is performed by Brahma.

(S.B. 2.10.3)

After manifesting the universes from the pores of His skin, Maha Visnu expands as Garbhodakasayi Visnu and enters into each and every universe which is half filled with water made from the perspiration from His transcendental body. because He is the Supreme Person or Nara and the water from His body is called Nara, because He lies in Shis water He is called Narayana.

While lying on His bed of mystic slumber the Lord desired to manifest varieties of living entities from Himself alone.

The Lord divides His potency into three divisions;

1) Adhidaiva - controlling entities
2) Adhiyatma - controlled entities
3) Adhibhuta - material bodies or forms of matter

Verse 15

From the sky situated within the body of the manifesting Maha Visnu sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force. (This explains how everything originally comes from Maha Visnu).

Verse 16

When the total energy is in motion, all other entities move, and when the total energy stops endeavouring, all other living entities stop sensual activities.

The individual entities are completely dependent on the total energy of the Lord, just as every electrical instrument depends of the power house.

Verse 17

Being agitated by the virata purusa, the living force generated hunger and thirst and
when He desired to eat and drink the mouth opened.

Verse 18

From the mouth the palate became manifested as well as the tongue. After this all the different tastes came into existence.

The controlling deity Varuna also became manifest along with the tongue.

Verse 19

When the Supreme desired to speak, speeches were vibrated from the mouth. Then the controlling deity of speech Fire (Agni) was generated from the mouth.

Verse 20

When the Supreme desired to smell odors, the nostrils and respiration were generated, the nasal instrument and odors also came into existence, and the controlling deity of air, carrying smell, also became manifested.

Verse 21

When the Lord desired to see the eyes, the Sun, the power of vision and the object of sight all became manifested.

Verse 22

Because of the desire of the great sages to know, the ears, the power of hearing, and the objects of hearing became manifested. The controlling deities of directions also became manifested.

Verse 23

When there was a desire to perceive the physical characteristics of matter, the skin, the skin pores and hairs on the body as well as their controlling deities (the trees), were generated.

Verse 24

When the supreme Person desired to work, the hands and their controlling deity Indr became manifested and acts dependent on the handm were also generated.

Verse 25

Because of His desire So controlTmovement the legs became manifested and the controlling deity Visnu was generated.
Verse 26

Sexual pleasure and the genital organ along with the controlling deity Prajapati developed.

Verse 27

When He desired to evacuate the refuse of eatables, the evacuating hole developed along with the controlling deity Mitra.

Verse 28

When He desired to move from one body to another, the navel and the air of departure and death (apana vayu) were created.

Verse 29

When He desired food and drink the abdomen, the testes and arteries became manifest. The controlling deities, the rivers and the oceans, are the source of their sustenance and keep these organs healthy.

Verse 30

When there was a desire to think about the activities of his potent energy, the heart, the mind, the moon, determination and desire all became manifested. The minds activities begin only when the heart becomes manifested. The heart becomes manifested when the Supersoul desires to remind the soul of his past activities and to see His creation.

(S.B. 2.10.10-30)

The whole explanation and description given above is on the subject of the absolute dependence of the living entities and absolute independence of the Supreme Lord. Everything must first be desired by the Lord before the subordinate living entity can act upon it. The living entity can only see when the Lord sees. The living entity can only smell when the Lord smells, etc.

(S.B. 2.10.20)

The Visvarupa, the gigantic universal form of the Lord, is not an eternal form. It is manifested after the ingredients of the material creation in each universe by Garbhodakasayi Visnu.

(S.B. 3.6.4)

The conception of the Visvarupa, the universal form is especially meant for the neophytes who cannot understand the transcendental form of the Lord. For them He
manifest a material form or the universal form.  (S.I. 1.3.3)

**CREATION (Part two)**

(S.B.2.5.22-31)

Verses 22-24

After the incarnation of the first purusa (Karanadaksayi Visnu) the mahat-tattva (sum total of material energy) becomes manifested. Then time is generated and in course of time false ego appears and transforms into three qualities.

1) Goodness - vaikarika ahankara
2) Passion - taijasa ahankara
3) Ignorance - tamasa ahankara

**Manifestations of false ego in ignorance.**

Verses 24-29

From the darkness of false ego five elements are generated.

1) Sky becomes manifested first. Its subtle form is the quality of sound.
2) Because sky is transformed air is generated with its subtle quality of touch. (It also contains the quality of sound).
3) When air is transformed fire is generated with its subtle quality of shape or form. (Fire also contains the qualities of sound and touch).
4) When fire is transformed water is generated with its subtle quality of taste. (Water also contains the qualities of sound, touch and form).
5) When water is transformed earth is generated with its subtle quality of smell. (Earth also contains the qualities of sound, touch form and taste).

(S.B. 3.26.32 Purport)
It appears in this verse that the objects of the senses namely the five gross elements and their subtle counterparts are all products of ignorance.

<table>
<thead>
<tr>
<th>SUBTLE ELEMENT</th>
<th>GROSS ELEMENT</th>
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<tbody>
<tr>
<td>Sound</td>
<td>is the subtle quality of sky</td>
</tr>
<tr>
<td>Touch</td>
<td>is the subtle quality of air</td>
</tr>
<tr>
<td>Form</td>
<td>is the subtle quality of fire</td>
</tr>
<tr>
<td>Taste</td>
<td>is the subtle quality of water</td>
</tr>
<tr>
<td>Smell</td>
<td>is the subtle quality of earth</td>
</tr>
</tbody>
</table>

(S.B. 3.5.36)

Each of the elements evolve from subtle to gross. The evolving element has the quality of the previous element as well as its own. Hence the sky, the subtest of the five gross elements has one quality. As the different elements evolve they have the qualities of the previous elements and so earth, the last element to manifest has all the qualities of all the elements.

- Sky - sound
- Air - sound, touch
- Fire - sound, touch, form
- Water - sound, touch, form, taste
- Earth - sound, touch, form, taste, smell

(S.B. 2.10.31)

The construction of the whole material world is prominently made by three elements, namely earth, water and fire. But the living force is produced by sky, air and water. So water is the common element in both the gross and subtle forms of the material creation. Water is the most prominent element and is therefore the principle element of all the five.

**Manifestations of false ego in passion.**

Verse 31

From false ego in the mode of passion all of the sense organs are generated.

There are two kinds of senses;

- Knowledge acquiring senses
- Working senses
The intelligence and the living energy are also generated.

Manifestations of false ego in goodness.

Verse 30

From false ego in the mode of goodness the mind is generated and becomes manifested. The ten demigods controlling bodily movements are also manifested.

The five knowledge acquiring senses and their controlling deities:

1) Ears - sense of hearing - controlling deities of directions
2) Skin - sense of touch - controlling deity of air, Vayu
3) Eyes - sense of sight - controlling deity the Sun god
4) Tongue - sense of taste - controlling deity of water, Varuna
5) Nose - sense of smell - controlling deity the Asvin Kumaras

The five working senses and their controlling deities:

1) Voice - controlling deity - Agni
2) Hands - controlling deity - Indra, king of heaven
3) Legs - controlling deity - Lord Visnu
4) Anus - controlling deity - Mitra
5) Genitals - controlling deity - Brahma

ANIRUDDHA - mind - controlling deity - Moon god
PRADYUMNA - intelligence - controlling deity - Brahma
SANKARSANA - false ego - controlling deity - Siva
Miscellaneous:

The sense of perception is of two kinds; touch and itching.

The controlling deity of air in the body is called Anila.

Anila also controls the sense of touch.

The controlling deity of hairs on the body is called Osadhya.
He also controls the itching sensation.

The controlling deities of the trees control the hairs on the body.

Vayu, the controller of air controls smell because smell is carried by air.

The controlling deities of the rivers control the nervous system.

The ocean is considered to be the controlling deity of the abdomen.

Yamaraja also presides over the anus and genitals because discharging semen is the cause of a horrible death and he is the god of death.

LESSON THREE

THE THREE PURUSA AVATARAS

1) Karanadakasayi Visnu (Maha Visnu)
2) Garbhodakasayi Visnu
3) Ksirodakasayi Visnu

visnos tu trini rupani
purusakhyany atho viduh
ekam tu mahatah srast
dvitiyam tv anda-samsthitam
trtiyam sarva-bhuta-stham
"For material creation, Lord Krsna's plenary expansion assumes three Visnus. The first one, Maha Visnu, creates the total material energy, known as mahat-tattva. The second, Garbhodakasayi Visnu, enters into all the universes to create diversities in each of them. The third, Ksirodakasayi Visnu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramatma. He is present even within the atoms. Anyone who knows these three Visnus can be liberated from material entanglement."

(Satvata-tantra quoted in Bg. 7.4 purport)

Krsna is the original Personality of Godhead. His expansion is Balarama, who expands the original catur vyuha or quadruple expansions.

1) Vasudeva 2) Sankarsana 3) Pradyumna 4) Aniruddha

These original catur vyuha expansions reside in Mathura and Dwaraka. From these original catur vyuha expansions twenty four forms of Visnu expand. They are named differently according to the arrangement of the conch, disc, lotus and club in Their hands. All of these twenty four forms reside in each Vaikuntha planet with the predominating Deity of that planet.

From the original catur vyuha the second catur vyuha expands. In this second catur vyuha the form of Sankarsana is also called Maha Sankarsana. It is from maha Sankarsana that Maha Visnu becomes manifested.
1) **MAHA VISNU** lies on the causal ocean which appears in one corner of the spiritual world. He manifests the *mahat tattva* (or the sum total of material energy). It is into this *mahat tattva* that He exhales all of the seedlike universes through the pores of His skin. These seedlike universes then expand as the different material elements form coverings around them. Each of the coverings is ten times thicker than the previous covering and form a shell-like covering.

When Maha Visnu impregnates the living entities by His glance into the material nature it begins to manifest its various energies.

2) When the universes have thus developed in the womb of material nature, Maha Visnu expands as **GARBHODAKASAYI VISNU**, Who enters into each universe with the living entities of that particular universe and thus activates each universe by His presence. He lies down on Ananta Sesa who lies on the Garbha ocean, which is the perspiration from the Lord's body and half fills the universe.

From His navel comes a lotus bud which is the total form of the living entities frutitive activity. The lotus grows dissipating the darkness of the universe.

On top of the lotus Brahma, the first living being appears. Not finding his origin, brahma looked in four directions and developed four heads. Situated on the lotus, Brahma could not understand anything. He began entering the stem and climbed down to find its origin. Not finding anything, Brahma again returned to the top of the lotus where he heard the word *ta-pa* (austerity). Hearing the sound Brahma underwent penance for one thousand celestial years; (6x30x12x1000 earthly years).

Being very pleased with Brahma's *tapasya*, the Lord manifested the Vaikuntha planets. Seeing Vaikuntha, Brahma became very happy and bowed to the Lord. Being very pleased with Brahma the Lord shakes his hand and reveals how to create the universe.

3) To maintain the universe Garbhodakasayi Visnu expands as **KSIRODAKASAYI VISNU**, Who is the all-pervading Supersoul (Paramatma). By His entering into every atom He maintains the whole universe. His abode is Svetadwipa an island in the ocean of milk.

References: (S.B.1.3.1-5) (S.B.3.8.11-21) (S.B.2.9.4-9)

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**THE THREE KINDS OF CREATION - KALPA**

(S.B. 2.10.47-48)

First Creation: **MAHAKALPA**
The creation of the sixteen elementary elements, which are all products of the false ego, created by Maha Visnu.
(Maha Visnu creates the total material energy).

Second Creation: VIKALPA

The creation of Brahma by Garbhodakasayi Visnu and the dispersion of the material elements.
(Garbhodakasayi Visnu creates the diversities in each universe).

Third creation: KALPA

The creation by Brahma in each day of his life after waking from his sleep.

Lord Brahma's one day is called a Kalpa, the creation of Brahma is called Vikalpa and the creation of the total creation is called Mahakalpa.

In the Skanda Purana, Brahma's thirty days are mentioned. Each day of Brahma is a duration of one thousand divya yugas. A divya yuga comprises of one thousand of the four yugas. The same duration comprises his night.

**LORD BRAHMA'S THIRTY DAYS**

1) Sveta Varaha Kalpa 11) Dhyana Kalpa 21) Soma Kalpa
2) Nilalohita Kalpa 12) Sarasvata Kalpa 22) Bhavana Kalpa
3) Vaamadeva Kalpa 13) Udana Kalpa 23) Supuma Kalpa
4) Gathantara Kalpa 14) Garuda Kalpa 24) Vaikuntha Kalpa
5) Raurava Kalpa 15) Kaurma Kalpa 25) Arcisa Kalpa
6) Prana Kalpa 16) Narasimha Kalpa 26) Vali Kalpa
7) Brhat Kalpa 17) Samadhi Kalpa 27) Vairaja Kalpa
8) Kandarpa Kalpa 18) Agneya Kalpa 28) Gauri Kalpa
9) Sadyata Kalpa 19) Visnuja Kalpa 29) Mahesvara Kalpa
10) Isana Kalpa 20) Saura Kalpa 30) Paitr Kalpa

**THE NINE KINDS OF CREATION**

(S.B. 3.10.15-18)

1) The first creation is of the Mahat-tattva.
   (This creation is performed by Maha Visnu).
   In the first creation the modes of nature mix and give rise to the false ego.
2) False ego or identification of the body, along with the material ingredients, material knowledge and material activities arise. (working senses and knowledge acquiring senses).

3) The sense perceptions are created and from these the material elements are generated.

   i) sound   ii) touch   iii) sight   iv) taste   v) smell
   sky        air         fire       water      earth

4) The creation of knowledge and working capacity.

5) The controlling deities become manifest by the interaction of the mode of goodness.

6) The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.

NOTE:

   All the above are natural creations by the external energy of the Lord. The remaining three are creations of Brahma and will be included in that section.

LESSON FOUR

PART 1

VISARGA; RECREATION - CREATIONS OF BRAHMA

(S.B. 3.10.7-9)

   Sitting on top of the lotus, which was spread throughout the universe, Brahma contemplated on how to create all the planets. Brahma then entered in the whorl of the lotus and divided it into three divisions and then into fourteen divisions.

   The seeds of all the planets in the universe were impregnated in the lotus by the
Supreme Lord. The material world and the living entities were already generated an
seedling forms by the Lord and Brahma was to disseminate the seedlings all over the
universe.

(S.B. 3.10.7 purport)

THE CREATIONS OF THE KUMARAS AND OTHERS

(S.B. 3.12.2-57)

Verse 2

Brahma first created the nescient engagements which are five in number.

1) Self-deception - Moha
2) The sense of death - Andha Tamisra
3) Anger after frustration - Tamisra
4) The sense of false ownership - Maha Moha
5) Forgetfulness of one's real identity - Tamas

(S.B. 3.20.18)

Before creating the living entities in their different species of life, the conditions
under which they live were created by Brahma.

Verse 3

Brahman then gave up his body and began a new term of creation.

Verse 4

In the beginning Brahma created the four Kumaras; Sanaka, Sananda, Sanatana and
Sanat Kumara.

Verses 5-20

Brahma asked his four sons to generate progeny. The Kumaras declined, which
made Brahma very angry. He tried to control his anger but it came out from between
his eyebrows in the form of a child in a mixed colour of red and blue. The child was
crying and was therefore called Rudra. He was given eleven places to reside, Rudranis.
Rudra then began to increase the progeny of the universe with offspring resembling
himself in every way. They attempted to devour the universe, which made Brahma
very afraid. He told Rudra to go and perform penance and wait for the time of
dissolution, when his services would be called upon.
Verses 21-29

Brahma then created ten sons;

1) Narada - born from Brahma's deliberation.
2) Vasistha - born from Brahma's breathing.
3) Daksa - born from Brahma's thumb.
4) Bhrgu - born from Brahma's touch.
5) Kratu - born from Brahma's hand.
6) Pulastya - born from Brahma's ears.
7) Angira - born from Brahma's mouth.
8) Atri - born from Brahma's eyes.
9) Marici - born from Brahma's mind.
10) Pulaha - born from Brahma's navel.

Verse 25

Religion was manifested from his breast.
Irreligion was manifested from his back.

Verse 26

Lust and desire became manifest from his heart
anger from his eyebrows
greed from his lips
the power of speaking from his mouth
the ocean from his genitals
abominable activities from his anus

Verse 27

Kardama was manifested from his shadow.

Verses 28-32

Brahma had a daughter named Vak born from his body. His mind was attracted sinfully to her and his sons prayed to the Supreme Lord for the good sense of Brahma.

Verse 33

Brahma gave up his body of sinful thought which became the dangerous fog of darkness.
Verses 34-48

The four Vedas, the four principles of religion, the four social orders, medical science, military art, musical art, architectural science all emanated one after another. The fifth Veda (Purana) as well as histories all became manifest from his different mouths in systematic order. The eight varieties of fire sacrifice, the four divisions of retired life, the four divisions of renounced life, the science of logical argument, law and order, and moral codes all became manifest from his mouth.

The pranava omkara was manifested from his heart. The art of literary expression usnik was generated from his hair. The principle Vedic hymn, gayatri from his skin, tristup from the flesh, anustup from the veins, and jagati from his bones. The art of writing verse, pankti, came from the bone marrow and brhati, another type of verse was generated from the life-breath. Brahma's soul was manifested as the touch alphabets (sparsas), his body as the vowels, his senses as the sikilant alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.

Verses 49-57

When Brahma saw that in spite of the presence of the sages their was no sufficient increase in the poulation, he seriously began to consider how the poulation could be increased. While he was thus contemplating, two forms were generated from his body. They were Svayabhuva Manu and Satarupa. In due course of time Manu begot two sons, Uttanapada and Priyavrata, and three daughters, Akuti, Devahuti and Prasuti. Manu gave Akuti to the sage Ruci, Devahuti to Kardama and Prasuti to Daksa. From them, all the world filled with poulation.

(S.B. 3.20.18-53)

Verse 18

Brahma first created the five kinds of ignorance from his shadow. (tamisra, andha-tamisra, tamas, moha and maha-moha).

Verses 19-21

Out of disgust, Brahma threw off the body of ignorance, which became the night. The Yaksas and Raksasas took posseesion of that body. Night is the source of hunger and thirst. Overpowered by hunger and thirst they ran to devour Brahma and Brahma became very afraid and asked to be spared.

Verse 22

He then created the cheif demigods. he dropped before them the form of daytime and the demigods sportingly took possession of it.
Verses 23-37

Brahma then gave birth to the demons from his buttocks. They were very fond of sex and even approached him for copulation. Brahma first laughed at their stupidity, but seeing their determination grew indignant and ran away approached the Lord for protection. The Lord ordered him to give up that body, which took the form of the evening twilight. The demons became bewildered and took the twilight to be a beautiful woman and seized her.

Verses 38-39

Brahma then evolved the Gandhavas and Apsaras.

Verses 40-41

Brahma then evolved from his sloth the ghosts and goblins. The ghosts took possession of the body thrown off in the form of yawning by Brahma. (This is the sleep that causes drooling. Ghosts attack such unclean people who are subject to be haunted or to go insane).

Verses 42-43

Brahma then evolved the Sandhyas and Pitas from his own invisible form, from his navel.

Verse 44

Brahma then evolved the Siddhas and Vidyadharas and gave his form known as Antardhana. (Antardhana means that these living creatures can be perceived to be present, but they cannot be seen by vision.)

Verses 45-46

Seeing his reflection in the water and admiring himself, Brahma evolved the Kimpurushas as well as the Kinnaras out of that reflection.

Verse 47

Brahma once layed down with his body at full length. In a sullen mood he gave up that body which transformed into snakes.

Verses 48-50
From his mind Brahma evolved the Manus who promote welfare activities and Brahma gave them his own human form.

LESSON FOUR
PART 2

THE SPECIES OF LIFE.

jalaja nava laksani
sthavara laksha-vimsati
krimayo rudra sankhyakat
prkshinam dasa-laksanam
trimsal-laksani paravah
catur laksani manusah

There are 900,000 species living in the water. There are also 2,000,000 nonmoving entities such as trees and plants. There are 1,100,000 species of insects and reptiles and there are 1,000,000 species of birds. As far as animals are concerned there are 3,000,000 varieties and there are 400,000 human species.

(Padma Purana)

(S.B. 2.10.37-40)

Brahma and his sons like Daksa, the periodical heads like Vaivasvata Manu, the demigods like Indra, Candra and Varuna, the great sages like Bhrgu, Vyasa and Vasistha, the Gandharvas, Vidyadharas, Asuras, Yaksas, Kinnaras and Angels, the serpentines, the monkey shaped Kimpurusas, the Human Beings, the inhabitants of Matrloka, the demons, Pisacas, ghosts, spirits, lunatics and evil spirits, the good and evil stars, goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the entities born from the embryo, from eggs, from perspiration, from seeds and all others, whether they be in water, land or air, in happiness or distress. All of them, according to their past deeds are created by the Supreme Lord.

(S.B. 5.5.21-22)

Beings who have a living force (vegetables, trees and plants), are superior to earth, stone or dull matter, etc. Superior to non-moving beings are snakes and worms, etc., or beings that move. Superior to snakes and worms are animals with developed intelligence. Superior to animals are human beings. Superior to human beings are
ghosts - because they have no material (gross) bodies. Superior to ghosts are Gandharvas. Superior to Gandharvas are the Siddhas. Superior to the Siddhas are the Kinnaras. Superior to the Kinnaras are the demons. Superior to the demons are the demigods. Of the demigods Indra is the topmost. Brahma's direct sons like Daksa, etc., are superior to Indra. among Brahma's sons Siva is the most elevated.

(S.B. Canto 6, Chapter 6)

Prajapati Daksa begot sixty daughters in the womb of his wife Aksini. These daughters were given in charity to different people to increase the population.

Ten daughters were given to Dharmaraja, thirteen to Kasyapa, and twenty-seven to the moon god. In this way fifty daughters were distributed. Of the other ten, two were given to Bhuta, Angira and Krsasva and the remaining four were given to Kasyapa. Thus Kasyapa got seventeen of Daksa's daughters. It was because of the union of these daughters with various exalted personalities, that the entire universe was filled with various kinds of living entities in various bodies like humans, demigods, birds, etc.

NOTE:

Daksa was the son of Brahma and therefore a brahmana. Due to his misbehaving like a non- brahmana by insulting Lord Siva, he had to take birth in the womb of a ksatriya. Thus he became the son of the Pracetas. Also because of his disrespecting Lord Siva, he had to undergo the tribulation of taking birth in the womb of a woman.

The controversy of the Daksa yajna took place during the Svayambhuva manvantara and as a punishment he was killed by Virabhadra. But because that was not sufficient he also had to take birth from Marisa and the Pracetas. According to Visvanatha Cakravati Thakura, Daksa underwent penance up to the fifth manvantara and then at the beginning of the sixth manvantara (Caksusa), Daksa took birth again (as previously mentioned), and on the order of Brahma, engaged in generating the population of the universe.

(S.B. 4.30.48-50)

LESSON FIVEPART ONE
The atomic description of the Srimad Bhagavatam is almost the same as the modern science. This is further described in the Paraman-vada of Kanada. Time is measured in terms of its covering a certain space of atoms. Standard time is calculated in terms of the movement of the sun. The time covered by the sun in passing over an atom is calculated as atomic time.

Two atoms               - a double atom  
Three double atoms      - a hexatom (particle visible in sunshine)  
Three hexatoms          - a truti or 18 atomic particles, or one second divided in 16,875 parts.  
One hundred trutis      - one veda  
Three vedas             - one lava  
Three lavas             - one nimesa  
Three nimesas           - one ksana  
Five ksanas             - one kastha or 8 seconds  
Fifteen kasthas         - one laghu or 2 minutes  
Fifteen laghus          - one (nadika-danda) or 30 minutes  
Two dandas              - one muhurtā or one hour  
Six to seven dandas     - one prahara or quarter of a day  
Fifteen days and nights - two weeks or a fortnight  
Two fortnights          - one month  

During the period of one month the moon wanes and is called *kṛṣṇa pākṣa*, the dark moon or *amavasya*. In the same month the moon waxes and is called *gaure-pākṣa* or *sukla pākṣa*, the full moon or *purnima*.

*Purnima* to *amavasya* is called *kṛṣṇapākṣa* (dark moon).  
*Amavasya* to *purnima* is called *gaurepākṣa* (bright moon).

Two months - one season

During the first six months the sun travels from south to north and is known as *uttarāyana*. During the second six months the sun travels from north to south and is known as *daksināyana*. Two solar movements equals one day and night of the demigods.

**Lesson Five**  
**Part Two**  

**The Four Yugas**
The four yugas are known as a *divya yuga*. One *divya yuga* is 12,000 years of the demigods or 4,320,000 human years.

### KRTA or SATYA-YUGA (Golden Age)

<table>
<thead>
<tr>
<th>Duration</th>
<th>4,800 demigods years or 1,728,000 human years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life span</td>
<td>100,000 years</td>
</tr>
<tr>
<td>Yuga dharma</td>
<td>Meditation or astanga yoga having eight parts.</td>
</tr>
</tbody>
</table>

1. Yama - Rules
2. Niyama - Restrictions
3. Asana - Sitting postures
4. Pranayama - Breathing exercises
5. Pratyahara - Sense restriction
6. Dharana - Meditation
7. Dhyana - Undisturbed meditation
8. Samadhi - Total absorption

**Yuga Avatara (11.5.21)**

The yuga avatara is white with four arms, has matted hair and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a brahmacari.

**Symptoms of Satya-yuga**

The people are peaceful, non-envious, friendly and naturally Krsna conscious. In Satya-yuga there was no division of asrama, everyone was a paramahamsa. There was no demigod worship, only the worship of Krsna and religion was perfectly practiced.

(S.B. 11.5:21-22)(S.B. Canto 9 Ch. 14)

### TRETA-YUGA (Silver Age)

Durationy - 3,600 demigod years or 1,296,00 human years
Life span - 10,000 years
Yuga dharma - Fire sacrifice, Yajna
Yuga Avatara - The yuga avatar is red. He has four arms and golden hair. He wears a triple belt representing initiation into the three Vedas. His symbols are the sruk, srula, etc., (ladle, spoon and other implements of sacrifice).

Symptoms of Treta-yuga

In Treta-yuga the people are thoroughly religious. In Satya-yuga people are naturally Krsna conscious. In Treta-yuga they are inclined to become Krsna conscious. To achieve that end they are very strict in followingedic principles.

DVARPARA-YUGA (Copper Age)

Duration - 2,400 demigod years or 864,000 human years
Life span - e,00s years
Yuga Avatara - In Dvapara-yuga his complexion is dark blue. He wears yellow garments. His body is marked with Srivatsa and other distinctive ornaments, and He manifests His personal weapons.

NOTE: In other Dvapara-yugas before Krsna's appearance, the yuga avatar was somewhat greenish.

The original Personality of Godhead from whom all other incarnations expand is Sri Krsna. He appears once in a day of Brahma, during the period of the seventh manu (Vaivasvata) in the 28th divyayuga. The original Personality of Godhead Krsna only comes once in a day of Brahma. Although in every Dvapara-yuga there is a yuga avatar, they are all expansions of Visnu, who is an expansion of SrH Krsna.

Symptoms of Dvapara-yuga

In Dvapara-yuga people have the weaknesses of
mortal beings, but they have a strong desire to know about the Absolute Truth and they worship the Lord in the mood of honoring a great king, following the prescriptions of both Vedas and tantras.

**KALI-YUGA (Iron Age)**

**Duration**  - 1,200 demigod years or 432,000 human years  
**Life span**  - 100 years  
**Yuga dharma**  - Chanting the Hare Krsna (Maha) mantra  
**Yuga Avatara**  - The yuga avatara for the age of Kali is golden or yellow. For this Kali-yuga Lord Caitanya has appeared although He does not appear in every Kali-yuga. The yuga avatara for Kali-yuga is generally black. Lord Caitanya, who is Krsna Himself, appears only in the Kali-yuga immediately following the appearance of Sri Krsna in Dvapara-yuga.

**Symptoms of Kali-yuga**

O, learned one in the age of Kali, men have but short lives. They are quarrelsome, lazy, misguided unlucky and above all, always disturbed.  
(S.B.1.1.10)

**NOTE:**

There is a chronological order of the four yugas - Satya, Dvapara, Treta and Kali. Sometimes there is an overlapping.

During the regime of Vaivasvata Manu there was an overlapping of the twenty eighth divya-yuga and the third yuga, Treta appears before the second, Dvapara. When this happens the source of all incarnations, Krsna, appears. Every yuga is divided into three periods called sandhyas.  
(S.B. 1.4.14)

One thousand divya-yugas equals one day of Brahma. In Brahma's one day there are fourteen Manus. In each one Manu enjoys a life of seventy-two divya-yugas or 852,000 years of the demigods or 306,720,000 human years. After the dissolution of
every Manu a new Manu comes. The seven great sages as well as the leaders in the heavenly planets like Indra, etc., also rotate along with each change of Manu. Thus with the change of each and every Manu the universal management also changes.

In Brahma's one day there are 14 Manus
In Brahma's one month there are 420 Manus
In Brahma's one year there are 5,040 manus
In Brahma's lifetime there are 504,000 Manus

MANVANTARA AVATARAS

The present age is the Vaivasvata Manu and Brahma's present day is the Sveta Varaha Kalpa.

14 Manus for this day of Bhrhma

1) Svayambhuva Manu - son of Lord Brahma
2) Svarocisa Manu - son of Agni
3) Uttama Manu - son of Priyavrata
4) Tamasa Manu - brother of Uttama
5) Raivata Manu - a- mbrother of Tamasa
6) Caksusa Manu - son of the demigod Caksu
7) Vaivasvata Manu - son of the sun-god Vivasvan
8) navarni Manu - son of the sun-god by his wife Chaya
9) Daksa Savarni - son of Varuna
10) Brahma Sarvani - son of Brahma
11) Dh ama Savarni - son of Ruci
12) Rudra Savarni - son of Rudra
13) Deva Savarni - son of Satyasaha
14) Indra Savarni - son of Bhuti

During the period of each manu different sages accept the position of Vyasa or the compiler of the Vedas, Puranas, etc. Thus in the Dvapara-yuga of each divya-yuga a different sage accepts the position of Vyasa.

28 Vyasa of the Vaivasvata Manvantara

1) Brahma 15) Trayyaruna
2) Prajapati or Manu 16) Dhananjaya
3) Usana, Sukracarya 17) Krtanjaya
In the next Dvapara-yuga the Vyasa will be Asvattama the son of Drona.

**LESSON FIVE**

**PART THREE**

During Brahma's one day there are twenty-five Lila-avataras also known as Kalpa avataras because they appear in every Kalpa. Of these Lila-avataras Hamsa and Mohini are not very tell known.

1) **Catursana** *yt-m* The four Kumaras.

They appeared in the beginning of creation and are specifically empowered to dost ibute transchndental knowledge. They are empowered with the Lord's *jnana-sakti*. They are also known as Saktyavesa.

2) **Narada Muni** *e-* The son of Lord Brahma.

He is empowered with the Lord's *Bhakti-sakti*. He is also Saktyavesa.

3) **Varahldeva** *- Sukara or the Boar incarnation.*

The Boar incarnation appeared in two different milleniums. During the per oh of Svayambhuva Manu, the earthly planet remained submerged in the water of devastation, so the Lord appeared as a white boar and lifted the earth and set it properly. During the period of Caksusa Manu Lord Boar was red and He killed the demon Hiranyakso.
4) Matsya - The Fish incarnation.

He appeared to show special merit to Satyavrot Muni. After the period of Caksusa when there was a partial inundation, he also protected Vaivasvata Manu by keeping him safe on a boat.

5) Yajna - The son of Prajapati Ruci and his wife Akuti.

During the period of Svayambhuva Manu there was no qualified Indra. So the Lord appeared as Yajna and took that position.

6) Nara Narayana - The twin sons of the wife of King Dharma.

They are partial expansions of Krsna and Arjuna. Nara and Narayana Rsis exhibited the Lords renunciation.

7) Kapiladeva - The son of Devahuti.

He explained the Sankhya philosophy. Kapiladeva exhibited the Lord's transcendental knowledge.

8) Dattatreya - The son of Atri Rsi and Anasurya.

He is a combined incarnation of Lord Visnu, Brahma and Siva. He spoke on the subject of transcendence to Alarka, Prahlad, Yadu, etc.

9) Hayasirsa - Lord Hayagriva

At the end of the millenium ignorance personified took the form of a demon, stole the Vedas and took them to the planet Rasatala. At that time the Lord, at the request of Brahma, retrieved them after assuming the form of a horse.

10) Hamsa - The Swan incarnation.
Due to bewilderment, Brahma, could not answer some questions put forward by his sons. At that time the Lord appeared as a swan and answered the questions.

11) Prsnigarbha - The incarnation who appeared before Dhruva.

He created the planet known as Dhruvaloka for the habitation of Dhruva Maharaja.

12) Rsabha - The son of King Nabhi and his wife Merudevi.

His oldest son was Bharata Maharaja of which the earth was named after - Bharat-varsa. He instructed his sons to follow the path of perfection by tapasya.

13) Prthu - The incarnation of the Lord's ruling force.

Due to the demonic nature of King Vena, the sages killed him by a curse. They prayed for the Lord to appear and churned the two arms of the dead body according to a specific method and the Lord appeared as Prthu.

14) Nrsimhadeva - The half man half lion incarnation.

He appeared to protect Prahlad by killing Hiranyakasipu.

15) Kurma - The Tortoise incarnation.

He appeared to become the resting place of the Mandara Hill, used as a churning rod by the demons and demigods to produce nectar.

16) Dhanvantari - The father of Ayurveda.

He appeared from the ocean of milk with the pot of nectar.

17) Mohini - The Lord's form of a beautiful woman.
The Lord tricked the demons by appearing in the form of a beautiful woman and asked the demons for the nectar and distributed it to the demigods.

18) Vamanadeva - The Dwarf incarnation.

Assuming the form of a dwarf brahmacari the Lord visited the fire sacrifice of Bali Maharaja. He begged three steps of land and with those steps He took the whole universe. He is the son of Kasyapa and Aditi.

19) Parasurama - Bhrgupati, the son of Jamadagni and Renuka.

He annihilated the administrative class twenty-one times because of their rebellion against the brahmanas.

20) Raghavendra - Lord Ramacandra.

He came to perform pleasing work for the demigods, protect His devotees and kill Ravana and his followers. The Lord assumed the form of a human being and exhibited superhuman powers by controlling the Indian Ocean.

21) Vyasadeva - The son of Parasara Muni and Satyavati.

He divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent.

22) Lord Balarama - The first plenary expansion of the Lord.

23) Lord Krsna - The original form of the Lord.

Both Balarama and Krsna appeared in the family of Vrsni (Yadu dynasty) and in doing so removed the burden of the world.

24) Buddha - The son of Anjana.
He appeared in the province of Gaya in Kali-yuga to delude those who are envious of the faithful. He also appeared to stop animal slaughter in the name of Vedic sacrifices by preaching non-violence and by not accepting Vedic authorities. There is also another Buddha incarnation mentioned. There are seventy-two Kali-yugas during the period of one Manu. During one Kali-yuga the Lord appeared as Buddha to bewilder the demons who were destroying the inhabitants of other planets by flying unseen in space ships made by the demon Maya.


He will appear in the village Sambhala. He will mount a horse, Devadatta and taking His sword, will kill millions upon millions of bandits. He will also commence Satya-yuga.

NOTE:

During Brahma's one day there are fourteen manus and twenty-five Lila-avatars. There are thirty such days in Brahma's one month. There are twelve months in a year and Brahma lives for one hundred years.

One hundred years is divided into two halves. The first half is over and the second half is now current. Fifty years complete one parardha. Brahma must complete another fifty years after which everything will be destroyed.

Thus Brahma's life span is 311 trillion 40 billion earthly years. Brahma's life, however, is calculated to be less than a moment for the Personality of Godhead. In the Causal Ocean there are millions of Brahmases appearing and disappearing like bubbles in the Atlantic Ocean.

LESSON FIVE
PART FOUR
There are four kinds of annihilation summarized as constant, occational, material and final.

1) When a person achieves knowledge of his relationship with Krsna or when he understands his factual identity, he is then liberated from the material nature. This is called final annihilation or *Atyantika*.

   (S.B.Canto 12 Ch.4)

At the time of devastation, when Lord Ananta desires to desoroy the entire creation, He becomes slightly angry. Then from between His eyebrows, the three-eyed Rudra carrying a trident becomes manifested. This Rudra who is known as Sankarsana is the embodiment of the eleven Rudras. He appears to devastate the creation.

   In each creation the living entities are given a chance to go back to Godhead. When they misuse this opportunity and do not go back home, Lord Slnkarsana becomes angry and annihilates the universe.

   (S.B. 5.25.3)

2) When Brahma's life span is finished there occurs the *Prakrtika* or total material annihilation. At that time the entire universal egg is destroyed.

   As the annihilation approaches there will be no rain on the earth for one hundred years. Drought will lead to famine and the starving populace will consume one another. Thus they will gradually be destroyed.

   The sun will then drink the water of the oceans, of the living bodies and of the earth itself. But the devastating sun will not give rain in return.

   Next the fire of annihilation will flare up from the mouth of lord Sankarsana. Carried by the mighty wind, khis fire will burn throughout the universe, scorching the lifeless cosmic shell. Burned from all sides, from above by the blazing sun and from below by the fire of Lord Sankarsana, the universal sphere will glow like a burning ball of cow dung. A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn grey.

   After that, groups of multicolored clouds will gather, roaring terribly with thunder, and will pour down floods of rain for one hundred years. At that time, the shell of the universe will fill up with water, forming a single cosmic ocean. As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

   The element fire then seizes the taste from water and water merges into fire. Air seizes form from fire and fire merges into air. Ether then seizes the quality of touch from air and air merges into ether. False ego in ignorance seizes sound from ether. False ego in passion seizes the senses and false ego in goodness seizes the demigods. The *mahat-tattva* seizes false ego and thus everything is wound up.

   (S.B. 12.4.7-19)
3) One thousand cycles of the four yugas constitute one day of Brahma. During his night Brahma sleeps and the three planetary systems meet destruction. This is called Naimittika or occational annihilation.

(S.B. 12.4.2-4)

When Brahma's night appears, the sun and the moon are without glare. The sun and the moon do not vanish, they appear in the remaining portion of the universe.

The devastation takes place due to fire emanating from the mouth of Sankarsana. The great sages like Bhrgu and other inhabitants of Mahaloka, transport themselves to Janaloka, being disturbed by the warmth of the blazing fire that rages throughout the universe. At the beginning of devastation all the seas become ferocious and in no time all the three worlds become full of water. The fire from Sankarsana's mouth rages for 36,000 years. Then for another 36,000 years there are torrents of rain with wind, etc., and the oceans overflow. These reactions for 72,000 years are the beginning of the partial devastation of the three worlds. When Brahma goes to sleep, the three worlds below Brahmaloka are submerged in the water of devastation. In his sleeping condition Brahma dreams about the Garbhodakasayi Visnu and takes instruction from the Lord how to recreate the devastated area.

(S.B.Canto 3 Ch 11)

There is also a partial annihilation up to the earthly planet after the period of each Manu.

4) At every moment time invisibly transforms the bodies of all created beings and all other manifestations of matter. This process of transformation causes the living entity to undergo the constant annihilation of birth and death.

Those psvssessed of su8tle vision state that all (reatures, including Brahma hrmsel, are always subject to generation and annahilation. Mater  o life means birth and death or generation and annihilation. The only boat suitable for cross ng the ocean of material existence, which is otherwise impossible to cross, is the boat of submissive hearing of the nectarean pastimes of the Supreme Personality of Godhead.

(S.B. Canto 12 Ch 4)

LESSON SIXSTUDENTS GUIDE

The Big Bang Theory

First there was a big chunk of matter which exploded in a big bang. All the pieces of matter were flung out and scattered all over the universe, separately forming whirling
clouds of gas and dust which became galaxies.

Then in each galaxy many millions of smaller discs of gas and dust formed around hot centres called suns. After colliding, merging and cooling off over billions of years, these discs of gas and dust became planets, all travelling and orbiting around their own suns and formed solar systems. This solar system is a group of nine planets including earth.

How Life Formed

The earth is born - a molten ball of rock which condenses from a cloud of dust and gas. As the earth cools the crust buckles and cracks, and the volcanoes belch out gases. With further cooling, water condenses and clouds form. Rains come and wash chemicals out of the atmosphere into the oceans and form a `primeval' or `primordial soup'. Electrical storms form organic compounds, which gradually develop into self-supporting cells. Life thus becomes established.

NOTE:

It is believed that the first living things to develop were probably viruses. And the first true cells resembled bacteria. The first plant life is thought to be algae, found in stagnant pools.

LESSON SIX
TEACHERS GUIDE

THE MODERN CONCEPTION OF THE CREATION

(Information gathered from Readers Digest Encyclopedia of Modern Knowledge)

NOTE:

Modern science is generally accepted and taught in schools following the ascending process of acquiring knowledge: i.e; from what is already seen or accepted, assumptions and speculations are made about what is not known. Therefore, modern science follows a practice of hypothesis, theory, and accepted law.

Hypothesis - A tentative assumption made in order to draw out and test its logical empirical consequences: i.e;
argumenss relying on observations and experience alone.

Theory - The analysis of a set of facts, principles or circumstances, in their relation to one another. In other words, an idea deduced from other formulas or propositions. A theory is not a proven fact.

Law - An aspect or quality of a phenomenon assumed to hold or is so far known as invariable under given conditions. i.e., When there is experimental proof or when an experiment gives the same result under the same conditions, and the result so far cannot be refuted and is widely accepted by scientists, it is made by them into a law.

For the sake of argument someone puts forward a hypothesis and when a set of facts or circumstances are brought together to back this argument it is called a theory. When this theory is applied under set conditions and experiments and the same result occurs, and so far, is not able to be disproved, it is called law.

Therefore, when we hear the theories and explanations put forward by modern science we can see their statements filled with words like maybe, possibly, it is believed, probably, perhaps, etc. So because modern science is primarily based on the speculative process, one should be cautious about these theories and so-called laws understanding that they are constantly subject to change.

PART ONE
THE ORIGIN OF THE UNIVERSE

There are many theories about the origin of the universe, but basically three principle ones are given the most credence.

1) The Big Bang Theory

According to this theory, the universe had its origin in a gigantic explosion about 18,000 million years ago. The matter flung out from the explosion condensed into lumps called galaxies, which are still rushing outwards. As the universe grows old, the matter in it thins out. The expansion continues indefinitely.

In the 1920s an astronomer named Edwin Hubble using a 100 inch telescope in America made a sensational discovery: the galaxies seemed to be moving away from one another at speeds that increased with their distances. It seemed that the entire universe
was expanding.

The Belgian astronomer Georges Lemaitres pointed out that if the outward movements of all the galaxies were traced backwards, then they would presumably meet in a single point. This large blob of matter, known as the cosmic egg or primeval atom, must have been all that existed of the universe in the distant past. Lemaitre suggested that for some reason this giant blob of matter exploded, flinging materials outwards like a bomb. This marked the creation of the universe. Lemaitre's idea became known as the Big Bang theory.

NOTE:

Where the cosmic egg came from, or what existed before the Big Bang, are questions that remained unsolved.

2) The Oscillating Theory

This theory, a variation on the Big Bang theory, suggests that the expansion of the universe will eventually slow down and stop, followed by a contraction of the galaxies into another Big Bang. The outward expansion of the galaxies will eventually be slowed and stopped by gravity, like a stone being thrown upwards. The universe therefore continues in endless cycles of expansion and contraction; the laws of nature may differ in each cycle.

According to this theory there was no one-time creation. However, the Oscillating theory does not seem to be supported by the latest studies because the astronomers can find no evidence that the galaxies are slowing down. Therefore, it seems most likely, that the expansion of the universe will continue indefinitely.

3) The Steady State Theory

An alternative view of the Big Bang, this theory says that the universe never originated at any one instant, nor will it ever die. According to the Steady State theory, as the universe expands new matter is created to fill the spaces left. Therefore, the appearance of the universe remains constant with time.

According to the Steady State theory, the universe has always existed in much the same form as present. It had no beginning, and will have no end. However, because of the expansion of the universe, the overall density of the matter in space would decrease with time, unless it were somehow replaced by new matter. The Steady State theory proposes that matter is indeed continuously created. As the galaxies rush apart, new material is created out of nothing to fill the space they leave, so that the overall appearance of the universe remains constant.

However, it appears that the Steady State theory has not stood the test of time and it is not openly accepted at present.
The Present Day Understanding

Many lines of evidence now suggest that the universe did indeed have its origin in a Big Bang 18,000 million years ago. The first facts supporting this belief came during the 1950s, as radio astronomers probed deep into the universe. Light and radio waves take a considerable time to reach us from the most distant objects in space: the further away an object, the longer its light has taken to get here. Distant galaxies are so far off that their radiation has been travelling to Earth for thousands of millions of years; therefore we see them as they appeared thousands of millions of years ago, when the universe was much younger. Counting the number of objects far away in space - and thus far back in time they found that they were more common than objects nearer to Earth. This suggested that contrary to the Steady State theory, the universe has indeed changed in appearance in time.

As well as the discovery of Quasars or the brilliant centres of energetic young galaxies; the most crucial evidence of all in support of the Big Bang theory came in 1965. This was the discovery by radio astronomers of low-energy radiation that indicated a slight warmth filling all of space and giving it a temperature of about 2.7 degrees Celcius above absolute zero. This so-called background radiation is believed to be the heat left after the Big Bang explosion.

PART TWO Birth of the Sun and Planets.

The Galaxy and Sun

In the immensity of space swirl hundreds of millions of galaxies, each of them a complete star system containing thousands of millions of stars. This galaxy, of which the sun and its solar system form a part, is a spiral shaped mass of 100,000 million stars, part of which can be seen as the Milky Way.

Modern scientists believe that there are millions of suns in millions of galaxies in the universe. They believe many of the stars we see in the night sky to be suns similar to the one we see during the day. Galaxies are dotted like islands through the universe. The space between them is empty apart from possible wisps of gas, and perhaps the occasional unseen star which has broken away from a galaxy. Our own galaxy, the Milky Way is one of perhaps 100,000 million such islands. The nearest galaxy which is faintly visible to the naked eye is the constellation of Andromeda.
Through radio astronomy they found the galaxies of the Milky Way and Andromeda to be spiral shaped. Galaxies are believed to have been formed when hydrogen and helium gas, thrown out from the Big Bang explosion, began to break up into individual clouds, which then began to shrink.

The Planets

The likeliest explanation of the origin of the planets is that they formed from a disc of gas and dust spinning around a newly formed star, our sun. Around the young sun, the remains of the gas cloud were gradually smeared out into a disc, or solar nebula. Before the sun begins to glow brightly, the disc of gas resembles a freezing fog, with the lighter matter on the outer edges. Specks of matter within the disc collided with each other, and so coalesced or merged into larger lumps. The lumps eventually swept each other up, forming large, solid bodies around the sun. Sometimes several proto-planets merged; and sometimes one body was captured in orbit round another, like the Moon and Earth.

The Solar System

Modern science teaches that these discs of gas and dust after colliding and merging for millions of years formed what is known as the Solar System. This is a group of nine planets including the Earth rotating around the sun. These nine planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto.

Only Mercury, Venus, Earth and Mars are believed to be solid and the rest are believed to be spinning globes of liquid gas like Jupiter, or frozen gas. The Moon is considered a satellite of Earth and is believed to be closer to the Earth than the sun. It is believed that the Moon is about one quarter the size of Earth and about 240,000 miles away.

SUMMARY

The modern theory about the origin and formation of the universe is as follows.

First there was a big chunk of matter or gas in outer space. No one knows its origin
or what it was made of. This chunk or egg exploded and made a `Big Bang'. Then all the pieces scattered throughout the universe and separately formed whirling clouds of gas and dust which became galaxies. Then in each galaxy many millions of smaller discs of gas and dust formed around hot centres called suns. After colliding and merging and cooling off these discs of gas and dust became planets all travelling and orbiting around their own suns and became known as Solar Systems.

The modern scientists believe that this process is still going on. So, if they can somehow get out into space, with rockets and telescopes, they can see if they are right or wrong.

PART THREE

How Life Began

Scientists who study the beginnings of all living things see the creation of life as a logical event - not a chance occurrence. They see it as the inevitable product of the conditions that existed on earth more than 3,500 million years ago. Still, what they assume to have happened in the beginning of creation is based not only on the speculations of the origin of life on earth, but also on the speculations of the origin of the universe itself. Therefore, their conclusions are based on the theory of a chance occurrence of a chunk appearing from nothing, then exploding, and from this, conditions became ripe for so-called inevitable events.

This is tantamount to all the ingredients of a house appearing from nowhere, along with some explosives, which for some reason detonates, and a perfectly equipped house is produced. Then on top of that, because such a nice arrangement of a house happened, a family naturally evolved in the house along with all the household paraphenalia, household pets, running water and food to eat.

The only rival to this view from the scientists is the so-called panspermia hypothesis, which suggests that primitive life forms could have reached the earth from elsewhere in the universe - either planted deliberately by other intelligent beings, or else brought accidentally by meteorites. Evidence for this theory includes fragments of meteorites that have been found to contain both chemicals characteristic of living things and also some minute structures that could be fossils of ancient micro-organisms.

But the panspermia theory is not widely held because even the hardiest of micro-organisms would be unlikely to survive the harsh conditions of outer space. It is, in any case, a theory that avoids rather than solves the question of how life itself began.

So the modern accepted theory of how life began on earth is given in the following recipe:

A Recipe for Life.

NOTE:
The chemical elements from which all present day living things are made were present on the primitive earth 4,000 million years ago. However, it is not known for certain how they combined, for about 2,000 million years, to form the first cells.

The earth is born - a ball of molten rock condenses from a cloud of gas. Intense heat and no atmosphere prevail.

As the earth cools, the crust buckles and volcanoes belch out gases to form the first atmosphere.

With further cooling, water condenses and clouds form. Torrential rain, violent storms and radiation occur.

Rains wash chemicals out of the atmosphere into oceans. This created what is called the `primeval or primordial soup'.

Organic compounds formed by lightning and radiation.

The earth quietens and the storms cease. Water evaporates from the oceans, concentrating the organic compounds.

Chains of nucleic acids and amino acids appear - perhaps catalysed by clay particles on the surface of the ocean floor.

A layer of fats form on the sea. Small droplets splashed from the `soup' form an early membrane.

The first self-supporting cells appear followed by plants which release oxygen.

Oxygen forms the ozone layer which sheilds the earth from lethal ultra-violet radiation.

Thus life has become established.

It is believed that the first living organisms to develop were probably viruses and the first true cells to evolve probably resembled bacteria. The first plant life is presumed to be a primitive blue-green algae found today floating in stagnant pools.

The Evolution of Life Forms

Fossils discovered in successive layers of the earth's crust show that plants and animals have changed continuously over millions of years. Unfortunately, such fossil evidence is plentiful only from the start of the Cambrian Period some 570 million
years ago, when the earth was well into its `middle age'.

Nothing is known of Pre-cambrian Life, but among the plants identifiable from the oldest known fossils are seaweeds and aquatic fungi.

It is believed from the beginning of the Cambrian period single celled organisms had evolved into semi-independent cells like sponges. Then they developed into multi-celled organisms like jellyfish and coral.

The next to form were creatures similar to flatworms, which formed into roundworms and then into segmented worms. They could take in food through the mouth then excrete the waste.

**Invertabrates or shelled creatures.**

After about 25 million years molluscs or shelled animals like snails and squids evolved. These were a very large group of animals, characterised by an external shell of tough, jointed, armoured skin. Modern descendants range from crabs and lobsters to insects and spiders. The most common in these early times were trilobites which varied from pin-head size to two feet in length.

**Vertabrates or animals with backbones.**

The first vertabrates formed the link that eventually led through the primitive jawless fishes to the highly developed animals of modern times: bony fishes, amphibians, reptiles, birds, and ultimately mammals. (There are few precise fossil records to show how vertabrates evolved).

The first vertabrates were sea-squirts.

Fishes gradually evolved and from them amphibians developed by using their fins to support their weight after they crawled onto land. From their fins grew legs and they developed strong backbones to support themselves as they began to slither around from pool to pool. The air sacs which complemented their gills formed into lungs that allowed them to breathe out of water.

So the move from the sea to dry land had begun.

When the first amphibians started to crawl further from their shallow pools, they found many other forms of life had preceded them on to dry land. These were plants that had evolved from seeweeds and had adapted to the land by growing roots and
woody frames to support themselves. So the amphibians found food on the land. Among the first invertebrates to adapt to the new environment were scorpions and millipedes and soon after them came insects. The earliest vertebrates were about ten feet long and had long-tailed bodies on short sturdy legs. Some had no legs. From these developed reptiles.

Reptiles became very large up to 90 feet long - dinosaurs. Some ate plants and others ate flesh. Some walked on four legs, others ran on their hind legs and others developed wings.

Next evolved the mammals and birds. They became warm-blooded and developed hair and feathers.

About 65 million years ago tremendous changes affected the earth. The reasons are not clear - although it is known that the supercontinents were breaking up and colliding, thereby changing climates and isolating species. So the age of the reptile was cut short abruptly.

From Heegehog to Monkey to Man

Two main groups of mammals survived into the new age. One group had fur and suckled its young, though its members still laid leathery-shelled eggs like reptiles. This group led to the present-day spiny anteater and the platypus.

All other mammals resulted from the other group. These animals evolved in two ways. One group became pouched mammals - the marsupials. The other group, whose original members resembled the modern insect-eating animals such as the hedgehog, led to the placental mammals, whose offspring developed to an advanced stage in the womb before birth.

Exploiting the habitats left by the reptiles after they became extinct, the mammals developed rapidly in many directions. Quite early, the primates became a distinctive forest group, adept at co-ordinating hand and eye. They eventually gave rise to monkeys, apes and man.

Hooved animals evolved and these led to horses, cattle, elephants, rhinos and aardvarks.

From Early Primate to Modern Man.

According to anthropologists and modern scientists the more widely a particular
characteristic is shared by many different species of animals, the more likely it is that the characteristic was once possessed by a common ancestor from which all the species descended. In other words, man has a large brain, stereoscopic colour vision, a collar bone, and hands instead of paws. So they conclude that other animals such as monkeys are related by a common ancestor.

The common ancestor of all primates was probably a small, rat-like animal adapted for life in trees. Once in the trees, the primates began to separate into different groups, some living in the outer branches, which remained small and some living in the stronger branches, which grew large. Then another group descended from the trees and began to walk upright.

Because of so many features of man are shared with the ape, such as the rib-cage, arm, shoulder-blade and also of the internal arrangement of the chest cavity, The scientists feel that this provides strong evidence that man is closely related genetically to modern apes, such as the gorilla and the chimpanzee.

It is believed that man made his appearance in a form almost indistinguishable to modern man about 35,000 years ago. His brain had completed its extraordinary history of growth. He had a religion that centred upon animals and he was fully adapted to the hunting way of life.

**PAmT FIVETHE MECHANICS OF EVOLUTION**

The Theory of Evolution

The theory of evolution is as old as speculation itself. Early Greek speculators propounded a theory known as Spontaneous Generation - that is, the theory that the first living organisms made themselves from the primordial mud. They suggest that all creatures originally inhabited the seas. However, even though this was unproven and unscientific, it was accepted until it was disproved by modern scientists.

**NOTE:**

While it is said that the Spontaneous Generation theory has been disproved by modern scientists, this simply means that the early thinkers thought that creatures developed independently in their existing forms from water, air, fire and earth. The modern theory is that gradual evolution took place under set conditions and creatures evolved from common ancestors.
Darwin's Theory

Darwin's theory is known as the Theory of Natural Selection. This theory is the idea that primitive creatures had gradually changed into the species alive today. Darwin was not the first to suggest this but his contribution was to present evidence to prove evolution had occurred and a theory to explain how.

Evidence in support of Darwin's theory comes from many branches of science. Comparative anatomy, physiology and biochemistry show how the structure of the body and functions of different species are related in a progressive way. Embryology shows that many apparently unrelated creatures go through similar stages of embryo development. And paleontology or the study of fossils can show how life has developed over 3,000 million years.

Before Darwin there was an idea that creatures evolved by passing on to their offspring adaptations developed during their own lifetime. For example they thought that a giraffe's long neck evolved because the animal's ancestors stretched up to browse on the leaves of trees. This would elongate their neck slightly, and this acquired characteristic would be inherited and added to by succeeding generations.

However, it is now known that acquired characteristics cannot be inherited.

Darwin looked at the problem in another way. He noticed that individual animals and plants are not identical, but varied (although he could not account for the variations). Some members of a species are taller than others, some have different colours, etc. Some variations may be beneficial to an animal and some may be harmful.

An animal with a variation that helps it cope with its environment will have a better chance of surviving and multiplying. Because there is a better chance of surviving the particular traits that help it to survive will be passed on to its offspring and the new, beneficial adaptation will eventually become established. A harmful characteristic will be slowly eliminated.

Darwin knew that the population of any particular species remains constant, even though they produce more offspring than will survive to maturity. From this he deduced that most living things are engaged in a struggle for survival. Therefore he thought those with the most favourable adaptations will have the greatest survival - and breeding - rate. This phenomenon, commonly known as `Survival of the Fittest', Darwin called `Natural Selection'.

NOTE:

By `survival of the fittest' Darwin meant those with adaptations that will give it the greatest survival and breeding rate.

He also believed chance played a role particularly in some isolated oceanic islands. While in the Galapagos Islands, where he gained most of his insight, he found some birds have become flightless because there are no predators to chase them and they
didn't need to use the energy flying. So they lost the use of their wings. He thinks that if they were amongst a larger population of animals they might have been forced to fly and wouldn't have passed on the flightless trait.

Darwin believed in heredity but didn't know how it worked. Then an idea was put forward that the variations that allow natural selection to take place are due to spontaneous changes in an organism's genes, known as mutations. It is still not known for certain whether the accumulation of small variations caused by small mutations within a species is enough to explain the development of a new species. Some think that many new species maybe the result of large mutations, producing monsters. They think these will not survive when there are major environmental changes. But they see little reason why, by chance, some so-called 'hopeful monsters' should not appear occasionally. If enough appeared with positive advantages in the struggle for survival, evolution would be set on a new path.

There are many additions to these speculations but it is this general belief that life evolved from one species to another - not in an orderly progression - like a monkey to a man, but in every direction the environment will allow.

Because the modern scientists do not really know exactly how life itself began, and only follow theories put forward by other blind speculators, they are now engaged in spending billions upon billions of dollars either sending out space probes to find the origin of the universe or trying to recreate, in their laboratories, the exact set of conditions which they think to be the cause of life, to produce a living entity from a combination of chemicals.

LESSON SEVEN
PART ONE

The Vedic Authority

The Vedas are not compilations of human knowledge. They come directly from Sri Krsna in the spiritual world and are therefore infallible.

Another name for Veda is Sruti. Sruti means that knowledge which is learnt by hearing. It is not experimental knowledge. It is accepted an axiomatic truth. For example, if one wants to know who one's father is, one has to accept the authority of the mother. There is no question of some experiment for proof that so and so is my father. One just accepts the mother's authority. Similarly, one must accept the Veda in the same way. If something is beyond one's perceptoon, then one must accept a higher authority and that authority is ehe Vedas. There is no question of experimenting. It has already been experimented. It has already been settled.

There are three kinds of evidence;
1) Pratyaksa - direct sensory experience
2) Anumana - hypothesis or speculation

3) Sabda - accepting by hearing

1) Pratyaksa pramana

This is not perfect or even complete knowledge. In conditioned life one has four defects:

i) The senses are imperfect

ii) one can become illusioned

iii) one has the propensity to cheat others

iv) one has the tendency to commit mistakes.

With all these imperfections it is not possible to conclude something perfect, even though it may be done with some scientific instrument. For example, if I see, touch, smell, etc., a person I will not get a complete understanding of that person, even though I am perceiving him with my senses. But if I hear about that person I will get a more perfect understanding.

Another example is trying to ascertain whether man is mortal. If one likes he can go and check every person to see. But, in the process of checking one may make mistakes, miss someone, etc., so sensual perception is not complete. It is better to just accept from those who know.

2) Anumana pramana

This is simply speculation. It may be like this or it may be like that. Modern science is full of maybe, probably, may have been, etc.

An example of this is one may see someone's shoes outside a room. That person may or may not be in the room. In other words one speculates. So this is also not perfect evidence.

3) Sabda pramana

This is accepting by hearing from the right authority.

An example of this is if one receives a guide from a radio station he accepts it. One does not need to question it or make an experiment because it is received from authoritative sources. Similarly, Vedic knowledge is accepted on the strength of
hearing from the right authority, that is why it is called sruti.

LESSON SEVEN
PART TWO

Arguing the Scientists' Theories

The conclusions of the scientists are based on the theory of a chunk appearing by chance from nothing, and then exploding. From this, they think that conditions became ready for creation.

This is just like the example of all the ingredients of a house appearing from nowhere, along with some dynamite, which for some reason explodes, and a perfectly built house is produced. Then on top of that, because such a nice arrangement of a house happened, a family naturally grew in the house along with all the household paraphenalia, household pets, running water and food to eat.

How do they know how the universe formed if they don't even know where the chunk came from in the first place?

Where is there any example of something appearing from nothing?

The modern contention that the universe originated in a big bang is simply a childish fantasy.

The creation of the universe is like the growth of a great banyan tree from a tiny seed. No one can see the tree within the seed, but all the necessary ingredients for the tree are there. Just as within this universe there are all the eight material elements, these elements are also in everyone's body. Therefore, each body, our body, the insect body, the tree body, etc., are all sample universes. These constituents are also within each atom.

Krsna controls nature just as an engineer controls a train. The engineer controls the locomotive, which pulls one car, and that car in turn pulls another, and so the whole train is moving. Similarly, with the creation, Krsna gives the first push, and then, by means of successive pushes, the entire cosmic manifestation comes into being and is maintained. This is explained in the Bhagavad-gita (9.10),
mayadhyaksena prakṛtih suyate sacaracaram

"This material nature is working under My direction and is producing all moving and unmoving beings."

And in the fourteenth chapter (14.4) Kṛṣṇa says,

sarva-yonisu kaunteya
murtayah sambhavantī yah
tasam brahma mahad yonir
aham bija-pradah pita

"All species of life are made possible by birth in this material nature, O son of Kunti, and I am the seed-giving father."

If they say that life comes from a combination of chemicals why can't they create life from chemicals now?

Our understanding is life comes from life and our proof is that everything we see is produced by something already living. Just like I came from my father who is living and he came from his father who was living. The trees come from living trees not dead ones.

Darwin says that the different species were not created simultaneously, but evolved gradually and modern proponents of Darwinism say that the first living organism was created chemically.

If life originated from chemicals, and if their science is so advanced, then why can't they create life biochemically in their laboratories?

They say that they will create life in the future.

What future? When this crucial point is raised, they reply, `in the future'. But if they are so advanced they must demonstrate now. Otherwise their claim that they will soon prove a chemical origin of life is something like paying a postdated check. What is the value of that check? Scientists are claiming that their science is wonderful, but when a practical example is wanted, they say they will provide in the future. Suppose I say that I possess millions of dollars, and when you ask me for some money I say, "Yes, I will now give you a postdated check. Is that alright?" If you are intelligent you will reply, "At present give me just five dollars in cash so I can see something tangible." Similarly, the scientists cannot produce even a single blade of grass in their laboratories, yet they are claiming that life is produced from chemicals.
They say that in the ultimate analysis, everything came from matter. Living matter came from nonliving matter.

But where is this living matter coming from now? Do the scientists think that life came from matter in the past but does not at the present?

If they cannot prove that life arises from matter in the present, how do they know life arose this way in the past? There must be proof. We can prove life arises from life. For example, a father begets a child. The father is living, and the child is living. But where is the proof that a father can be a dead stone? They cannot prove that life comes from matter.

Scientists think that one species of life evolved into another higher form, like a monkey's body developed into a human body.

Living beings move from one form to another form. The forms already exist. The living entity simply transfers himself, just as a man transfers himself from one apartment to another. One apartment is first class, another is second class and another is third class. Suppose a person comes from a lower-class apartment to a first-class apartment. The person is the same, but now, according to his capacity for payment, or karma, he is able to occupy a higher-class apartment. Real evolution does not mean physical development, but development of consciousness. It is not that the lower-class apartment becomes a higher-class apartment.

Matter is caused by life and matter grows upon life. My body grows upon me, the spirit soul; just like putting on an overcoat.

All the buildings we see on the land, the ships that float on the ocean, planes that fly in the air, etc., are created by living people.

Scientists do not know that there are two types of energy - inferior and superior - although they are actually working with these two energies every day. Material energy can never work independently; it must first come in contact with spiritual energy. A competent machine does not work unless a man who knows how to work it pushes a button. A cadillac is a nice car, but if it has no driver, what is the use of it? So the material universe is also a machine.

People are amazed at seeing a big machine with many, many parts, but an intelligent person knows however wonderful a machine may be, it does not work unless an operator comes and pushes the proper button. Therefore, who is more important - the operator or the machine? We are concerned not with the material machine, this cosmic manifestation, but with its operator, Krsna.
Someone may say, "Well, how do I know that He is the operator?" Krsna says, 

mayadhyaksena prakrtih suyate sacaracaram:

"Under My direction the whole cosmic manifestation is working". If you say, "No Krsna is not the operator behind the cosmos," then you have to accept another operator, and you must present him. But this you cannot do. Therefore, in the absence of your proof, you should accept mine.

The Origin of Nature.

In many scientific journals the scientists speak of `Nature'. They contain many articles concerning natural products like plants, flowers and minerals, but do not mention God.

We may rightly observe that plants are being produced by nature. But the next question we must ask is, "Who has produced nature?" Where does nature come from? For instance, I speak of my nature, and you speak of your nature. Therefore, as soon as we speak of nature, the next inquiry should be, "Whose nature?"

Nature means energy. as soon as we speak of energy, we must inquire into the source of that energy. For example, if you speak of electrical energy, you must accept its source, the powerhouse. Electricity does not come automatically. Similarly, nature is not working automatically; it is under the control of Krsna.

Because our senses are imperfect, because we make mistakes, we are influenced by illusions and we have a tendency to cheat or be cheated, whatever knowledge we gain by our senses and mind is also imperfect. Therefore we should accept things by authority. Just like if I want to know who is my father, the best authority to ask is my mother. There is no need to speculate if I accept the right authority. The Vedic literature is also known as mother and by her authority Krsna is the seed-giving father.

END OF SECTION ONE

Section Two

1. History of: the 14 Manus

the Prajapatis
the Kings of the sun & Moon Dynasty
Puranas complete [Descriptive Overview]

**Agni Purana**

Speakers: Agni/Vasistha  
Volume: 15,000 verses  
Goal: Heaven  
Kalpa: Isana  
Mode: Ignorance

Topics:  
All Incarnations  
Archery  
Astrology  
Astronomy  
Ayurveda (review)  
Brahmacarya  
Brahmavidya  
Celibacy (vow of)  
Cosmic egg  
Cows, treatment  
Creation  
Dealing (method of)  
Devas & Asuras  
Diagnosis (of men)  
Dissolutions (types of)  
Dreams  
Duties of Kings  
Elephants, pacification  
Formation of words  
Gayatri (meaning)  
Herbs & Mantras  
Hymn unto Linga  
Incarnations (all)  
Initiations  
Isana Kalpa  
Jewels, characteristics  
Jyotisa  
Kings (duties of)  
Kusa grass (water)  
Lexicon accord. groups & format.
Lexicon of single-syllabled norms
Limbs of the body
Linga (hymn unto)
Literature (criticism)
Mandala
Mantras
Mantras & Herbs
Mantras for coronation
Manvantaras
Medical herbs
Medical science
Men, treatment
Mudras
Omens
Philosophy of Yoga
Prosody (science of)
Ratna Diksa
Ratnas (jewels)
Sariraka (limbs of the body)
Temples
Veterinary science
Word formation
Yoga Philosophy
Yoga System
Yuddhajayarnava

Bhagavata Purana

Speakers: Suta/Saunaka, Sukadeva/Pariksit
Volume: 12 parts, 18,000 verses
Goal: Krsna
Mode: Goodness

Topics:
Asramas (7)
Asraya (12)
Branches of Vedas (12)
Cosmic egg (5)
Creation (2 types) (2)
Creation (cause of) (2)
Creation (from Brahman) (3)
Earth (burden of) (10)
Kali-yuga (12)
Bhavisya Purana

Speakers  Suta/Saunaka
Volume: 5iparts, 16,000 verses
Goal: Brahma
Kalpa: Aghora
Mode: Passion

Topics:
Aghora Kalpa (1)
Brahma Parva (1)
Callidraphy (1)
Creation (1)
Deities (equality among all)
Dharma (religious duty) (1)
Kama (1)
Moksa (1)
Pratisarga Parva (5)
Saiva Parva (3)
Saura Parva (4)
Sun (stories about) (1)
Upakrama (beginning) (1)
Vaisnava Parva (2)
Brahma Purana

Speakers: Vyasadeva  
Volume: 2 parts, 10,000 verses  
Goal: Brahma  
Mode: Passion

Topics:  
Asramas (2)  
Asuras (1)  
Brahmavada (2)  
Devas (1)  
Dissolution (2)  
Paramatma (1)  
Pitris (2)  
Prajapatis (1)  
Pralaya (2)  
Puras (2)  
Sankhyas (2)  
Varnas (2)  
Yogas (2)

Brahma Vaivarta Purana

Speakers: Suta/Saunaka, Savarna/Narada  
Volume: 4 parts, 18,000 verses  
Goal: Brahma  
Kalpa: Rathantara  
Mode: Passion

Topics:  
Atman (Siva's, by exposition) (2)  
Autumn (in Vraja) (4)  
Brahma Khanda (1)  
Creation (1)  
Ganesa Khanda (3)  
Kalas (digits as parts of Prakrti) (4)  
Knowledge (acquisition) (1)  
Krsna Khanda (4)  
Liberation (1)  
Prakrti Khanda (2)  
Rasalila (4)
Brahmananda Purana

Volume: 4 parts, 12,000 verses
Goal: Brahman
Kalpa: Adi
Mode: Passion

Topics:
Anusangapada (2)
Atman (the Great, Brahman) (4)
Battle (between Devas & Asuras) (3)
Bharata Varsa (2)
Brahman (description AR "spatial") (4)
Caksusa Manvantara (a)
Continents (2)
Creation (by the sages) (2)
Creation (by Vaivasvata Manu) (3)
Creation (mental) (2)
Creation (the current one) (2)
Demons & Devas (battle) (3)
Dharma (1)
Dissolution (4)
Dissolution (within Prakrti) (4)
Dvipas (2)
Earth (length & extent of) (2)
Earth (milking of) (2)
Fires (conquest of) (2)
Future Manus (4)
Gandharvas (3)
Gunas (contact with) (4)
Gunas (threelfold goal of creatures) (4)
Higher Planets (listing) (2)
Hiranyakarbhya (origin of) (1)
Hymn (praise of Indra by Sukra) (3)
Jambudvipa (2)
Kala (Time) (2)
Kali-yuga (Kings in) (3)
Kalpas (narration of) (2)
Kalpas (specification of) (4)
Garuda Purana

Speakers: Visnu/Garuda
Volume: 2 parts, 19,000 verses
Goal: Heaven
Kalpa: Tarksya
Mode: Goodness

Topics:
Ailments (dispelled by Mantra) (1)
Astanga Yoga (1)
Astrology & Astronomy (1)
Atman (knowledge of) (1)
Atonement of sins (1)
Bhagavad Gita (essence of) (1)
Brahman & Jiva (narrations on) (2)
Brahman (knowledge of) (1)
Buildings (measurement of sites) (1)
Charity (benefits of) (2)
Conduct (good, science of) (1)
Continents & their Lords (1)
Cosmic Egg (position of) (2)
Creation (of the Universe) (1)
Creation (secondary) (1)
Discipline (science of) (1)
Diseases (treatment) (1)
Dissolution (1)
Dissolution (the ultimate) (2)
Dravyaja Gunah (materia medica) (1)
Drugs (list of) (1)
Forbidden activities (2)
Ghosts (causing happiness to) (2)
Ghosts (characteristic signs of) (2)
Ghosts (charity for release) (2)
Ghosts (harassment of) (2)
Ghosts (release from ghosthood) (2)
Ghosts (religious rites for liberat.) (2)
Ghosts (stories about) (2)
Ghosts (the cause of ghosthood) (2)
Grammar (discussion of) (1)
Guha astaka prayer (1)
Hari (incarnations of) (1)
Heaven (happiness in) (2)
Hymn (to Nrsimhadeva) (1)
Incarnations of Hari (1)
Jiva (narrations about) (2)
Jyotisa (Astrology & Astronomy) (1)
Karttikeya astaka prayer (1)
Kavaca Mantras (1)
Knowledge (the nectar of perfect) (1)
Krtya & Akrtya (2)
Life (science of) (1)
Lords (of continents) (1)
Manvantaras (description of) (1)
Measurement (of sites of building) (1)
Medicine (Dravyaja Gunah) (1)
Meditation (on Visnu) (1)
Meditation on Visnu (2)
Musical Notes (1)
Navaratnas (test precious stones) (1)
Nectar (of perfect knowledge) (1)
Nitisastra (conduct & ethics) (1)
Obeisances to Hari (benefit of) (1)
Palmistry & bodily marks (1)
Path leading to Yamaraja (2)
Pathology & treatment (1)
Philosophy of Yoga System (1)
Pitris (list of) (1)
Places (characteristics of) (1)
Planetary System(s) (1)
Praise of Guha (8 verses) (1)
Prasna-cuda-mani (astrology) (1)
Prayer to Visnu (1)
Precious Stones (test of 9 types) (1)
Prediction (by Astrology) (1)
Prediction (by Palmistry) (1)
Pretakalpa (2)
Prosody (science of) (1)
Puja Materials (purification of) (1)
Purification of puja material (1)
Ramayana (1)
Sahasra Nama (of Visnu) (1)
Samudrika (Palmistry predictio ) (1)
Sankhya (principle tenets of) (1)
Science of Life (1)
Secondary Creation (1)
Solar System (1)
Stones (precious, test of 9 types) (1)
Tarksya Kalpa
Treatmeat of diseases (1)
Universe (ultimate dissolution) (2)
Varnas ®aAsramas (1)
Vedanta (principal tenets of) (1)
Veterinary Science (for Horses) (1)
Visnu Sahasra Nama (1)
Yoga System (1)
Yoga System & Philosophy (1)
Yogis (cause of their salvation) (2)
Yugas (characteristics of) (1)
**Linga Purana**

Speakers: Sanatkumara/Nandisa  
Volume: 2 parts, 10,000 verses  
Goal: Siva  
Kalpa: Agni  
Mode: Ignorance

Topics:  
ghora (glorificathos of) (2)  
egni Kalpa  
Bhuvana Kosa (world globe) (1)  
Conduct (1)  
Creation (former) (1)  
Gayatri (2)  
Linga (origin of) (1)  
Pasa (bondage) (1)  
Pasu (ind. soul, liberation) (1)  
Sahasra nama (Siva) (1)  
Siva sahasra nama (1)  
Vajresvari (Vidya of) (2)  
Yoga system (1)  
Yugadharma (1)

**Markandeya Purana**

Speakers: Markandeya/Jaimini, Birds/Jaimini  
Volume: 9,000 verses  
Goal: Siva  
Mode: Passion

Topics:  
Adibaka (a vattle)  
All Incnrrnations  
Birds (of Vindhya)  
Continents  
Creation  
Creation (by Rudra)  
Incarnations (all)  
Manus  
Manvantara (8th)  
Pranava (origin of)
Sankhya
Sattva guna
Vedas (three)
Yaksas (creation of)

Matsya Purana

Speakers: Matsya/Manu
Volume: 14,000 verses
Goal: Visnu
Kalpa: 7 Kalpas
Mode: Ignorance

Topics:
Architecture (Temples, mansion)
Astrology (planets & influences)
Astronomy
Battle between Demons & Devas
Bhrigu's curse on Visnu
Churning of the Milk Ocean
Construction Techniques (houses)
Cosmic Egg (description of)
Creation (Marut from Brahman)
Creation (of demigods)
Creation (of demons)
Deities (features of)
Dreams (auspicious signs in)
Eclipses (evil portents at end)
Engineering science
Evil Omens
Evil Planets (tenfold specification)
Firmament (movements in)
Future Kings (indications of)
Gotras & Pravaras (rel. to Pitrs)
Image (features of)
Kalakuta (poison, counteraction)
Kalpas
King (duties of)
Kings (indication of future kings)
Mansion (construction)
Manvantaras (list of)
Moon (origin of)
Movement in the Firmament
Murtis (features of)
Ocean (churning of)
Omens (diff. kinds of evil ones)
Pavilion (construction)
Pitrgatha (song of the Pitrs)
Pitrs (description of)
Planets (movements of)
Planets (the form of)
Portents (diff. kind of evil ones)
Pravaras & Gotras (rel. to Pitrs)
Signs (diff. kinds of evil ones)
Soma (origin of)
Stars (movements of)
Temple construction
Vaisyas (government of)
War between Demons & Devas
Yugas (creation of four)
Yugas (yugadharmas listed)

Narada Purana

Speakers: Kumaras/Narada, Vasistha/Mandhata
Volume: 5 parts, 25,000 verses
Goal: Visnu
Kalpa: Brhat
Mode: Goodness

Topics:
Brhadakhyana (4)
Brhat Kalpa
Charity (4)
Creation (1)
Initiation (3)
Knowledge (means) (4)
Knowledge (valid) (4)
Mantras (consecrtn.) (3)
Moksa Dharma (2)
Pasa (bondage) (3)
Pasus (ind. souls) (3)
Pilgrimage (5)
Pravrtti (1)
Recitation (mantras) (3)
Sahasra nama (3)
Salvation (means) (2)  
Vedangas (2)  
Vedapada (hymn) (5)

**Padma Purana**

Speakers: Pulastya/Bhism, Suta/Saunaka  
Volume: 2 parts, 55,000 verses  
Goal: Visnu  
Mode: Goodness

Topics:  
Bhadrapada (5)  
Bhumi Khanda (2)  
Charity (1)  
Cosmic egg (3)  
Cows (1)  
Daityas (1)  
Father (2)  
Gita (5)  
Karmayoga (3)  
Mantraratna (4)  
Mother (2)  
Parents (2)  
Patala Khanda (4)  
Planets (1)  
Siddhas (2)  
Siva-Gita (4)  
Sravana (stars) (5)  
Srimad-Bhagavatam (5)  
Srsti Khanda (1)  
Svarga Khanda (3)  
Tirthas (3)  
Tripadbhuti (2)  
Urajpancaha (3)  
Uttara Khanda (5)  
Visnu-dharma (5)  
Vratas (1)

**Skanda Purana**

Volume: 7 parts, 81,000 verses
Goal: Siva
Kalpa: Tatpurusa
Mode: Ignorance

Topics:
Adityas (12, glorification of) (6)
Andhakasruti (glorification of) (5)
Avanti Khanda (5)
Battle (with Taraka) (1)
Bells (benefits of ringing) (2)
Brahma Khandha (3)
Brahma Yajna (6)
Brahmasthana (origin of) (7)
Burning of Tripuras (5)
Candrahari (description of) (2)
Candrodbheda (origin of) (7)
Celibacy (4)
Chopping off of Brahma's head (5)
Churning (the milk ocean) (1)
Continents (1)
Cosmic Egg (situation & size) (1)
Daksa Yajna (3)
Daksa yajna (1)
Damodaragrha (story of) (7)
Devotees (glorification of) (5)
Devotees of Visnu (greatness of) (2)
Dharmahari (description of) (2)
Dice (narration of the game of) (1)
Dissolution of the universe (5)
Door (the heavenly door) (2)
Drinking Alcohol (2)
Dvadasaksara mantra (greatness) (3)
Earth (appearance of) (1)
Fire (origin of) (4)
Ganga Sahasra Nama (4)
Garlands (benefits of wearing) (2)
Gopracara (story of) (7)
Hearing (benefits of) (3)
Householders (duties) (4)
Hymn by the Nagas (5)
Hymn of Lord Siva (5)
Hymn of Narmada (5)
Initiation of the Demigods (5)
Isanasrnga (origin of) (7)
Kala (knowledge of time) (4)
Karmasiddhi (narration of) (3)
Kasi Khanda (4)
Kotimedha (a crore of sacrifices) (7)
Krsna's Temple (survey of) (7)
Ksetrapala (anecdote) (7)
Kumari (anecdote) (7)
Laksamedha (100.000 sacrifices) (7)
Linga (the fall of, narration) (3)
Linga worship (benefits) (1)
Lingas (number of in Kalaranya) (5)
Mahesvara Khanda (1)
Mantra of Gokarna (3)
Mantra of twelve syllables (3)
Mantra: Namah Sivaya (3)
Mantra: Rudradhyaya (greatness) (3)
Maya (Ganapati's) (4)
Maya (Visnu's) (4)
Nagarakhanda (6)
Nagararka (anecdote) (7)
Nagas (glorify Lord Siva) (5)
Nandarkatritakupa (story of) (7)
Narmada (hymn of) (5)
Narmada (names in diff. Kalpas) (5)
Ocean (churning of) (1)
Omkara (greatness of) (4)
Origin of Agni (4)
Origin of Varuna (4)
Pancamrta (2)
Prabhasa Khanda (7)
Pranava (prosperity through) (3)
Pundra (Tilaka) (2)
Raksasas (story of) (3)
Raktanubhandha (story of) (7)
Rama (review of His name) (3)
Reality (perfect knowledge of) (3)
Rudradhyaya Mantra (3)
Rudraikadasa (11 Rudras) (6)
Rudraksa Beads (greatness of) (3)
Ruins (repair of, narration of) (3)
Sahasra Nama (Ganga) (4)
Sahasra Nama (of Lord Visnu) (5)
Samudra (anecdote) (7)
Satamedha (story, 100 sacrifices) (7)
Seats (acceptance of, narration) (3)
Siva's Hymn (5)
Sravana (the means of hearing) (3)
Srimad-Bhagavatam (glories of) (2)
Svargadvaracatussindhu (waters) (5)
Svarnavrsti (anecdote of) (2)
Tandava dance (of Lord Siva) (3)
Taraka (activities of) (3)
Tatpurusa Kalpa (1)
Tilaka (Pundra) (2)
Time (knowledge of Kala) (4)
Trinetra (Siva, origin of) (4)
Trivikrama Murti (narration of) (7)
Universe (due to Visnu's Maya) (4)
Vaisnava Khanda (2)
Varnas & Asramas (3)
Varuna (origin of) (4)
Vasistha (his hermitage) (7)
Visnu Sahasra Nama (5)
Vyadha the Hunter (anecdote of) (2)
Women (characteristics of) (4)
Yatra (glorification of pilgrimage) (7)
Yoga (different types of) (2)
Yogis (duties) (4)
Yugas (extent and magnitude) (6)

Vamana Purana

Speakers: Pulastya/Narada
Volume: 2 parts, 10,000 verses
Goal: Visnu
Kalpa: Kurma
Mode: Passion

Topics
Bhagavati Samhita (2)
Brhad Vamana (2)
Demons & Demigods (war) (1)
Ganesa & Mahesa (2)
Ganesvari Samhita (2)
Ghosts (story of) (1)
Hymn to Lord Hari (by Brahma) (1)
Kama (the burning of) (1)
Kapalamocana (narration of) (1)
Krsna (glorification of) (2)
Kurma Kalpa
Mahesvari Samhita (2)
Mother of the universe (2)
Prahlada & Narayana (fight) (1)
Preta (story of ghosts) (1)
Satya (greatness of) (1)
Sauri Samhita (2)
Sun (glories of) (2)
Vargatraya (three aims of life)
Worlds (description of) (1)

**Vayu Purana**

Speakers: Vayu
Volume: 2 parts, 24,000 verses
Mode: Passion

Topics:
Brahman (2)
Creation (1)
Duties (of kings) (1)
Dynasties (1)
Extraterrestrials (1)
Kaivalya (2)
Kings (1)
Manvantaras (1)
Salvation (2)
Siva-Samhita (2)
Svetakalpa (1)

**Visnu Purana**

Speakers: Parasara/Maitreya, Suta/Saunaka
Volume: 7 parts, 23,000 verses
Goal: Visnu
Kalpa: Varaha
Mode: Goodness

Topics:
Arthasastra (7)
Asramas (3)
Astavakra (narration of) (5)
Astrology (7)
Astronomy (7)
Brahma vidya (6)
Churning milk ocean (1)
Continents (2)
Creation (1)
Days (2)
Demigods (1)
Dharmasastra (7)
Dissolution (4 types) (6)
Duties (religious) (3)
Dynasties (7)
Economy (political) (7)
Jyotisa (7)
Kings (stories of) (4)
Krsna and the Cowherd Family (5)
Krsna in Dvaraka (5)
Krsna in Mathura (5)
Krsna in Vrndavana (5)
Krsna kills Agha (5)
Krsna kills Kamsa (5)
Krsna kills Putana (5)
Krsna lightens the Earth's burden (5)
Laws (code of) (7)
Maavantaras (3)
Maavantaras (7)
Maya (3)
Metaphysics (7)
Ocean (churning of) (1)
Pious life (3)
Primordial creation (1)
Races (7)
Religious duties (3)
Sub-continents (2)
Varaha kalpa (7)
Varnas (3)
Vedanta (7)
Vidyas (7)
Visnu-dharmottara (7)
Week days (2)
Narada Purana (in purancon.doc)
Padma Purana (Part 1 in purancon.doc)
Brahma Purana
Siva Purana
Skanda Purana
PREFACE

ABBREVIATIONS

PADMA-PURANA: SECTION I: SRSTIKHANDA (Contd.)

34. The Gift of Brahmanda
35. The Killing of a Sudra Ascetic
36. Conversation between Rama and Agastya
37. Rama's Abstaining from the Performance of Rajasuya
38. The Installation of the Image of Vamana
39. The Birth of the Lotus
40. The Army of Demons
41. The Rise of the Lotus and the War between Gods and Demons
42. Taraka's Victory in the War between Gods and Demons
43. Gauri's Marriage
44. The Birth of Kumara and the Death of Taraka
45. The Manifestation of Narasimha
46. Purificatory Rites of a Brahmana
47. The Birth of Garuda
48. Importance of Bull (and Cow)
49. Good Conduct
50. The Account of the Five
51. The Story of a Faithful Wife
52. On Women's Conduct
53. Non-covetousness of a Sudra
54. The Rape of Ahalya
55. The Birth of Lauhitya
56. The Account of the Five
57. In Praise of (Digging a) Tank etc.
58. In Praise of Planting Trees etc.
59. In Praise of Rudraksa
60. In Praise of Tulasi
61. Glorification of Tulasi
62. In Praise of the Ganga
63. A Hymn to Ganapati
64. Another Hymn to Ganapati
65. The Slaying of Kalakeya
66. The Slaying of Kaleya
67. The Slaying of Bala and Namuci
68. The Slaying of Muci
69. The Slaying of Tareya
70. Devanttka, Durdharsa and Durmukhaya Slain
71. The Second Namuci Slain
72. The Slaying of Madhu
73. The Slaying of Vrtra
74. The Slaying of Tripura's Son
75. The Hymn of Victory at the End of War between Gods and Demons
76. The Eaposition of Merit
77. The Vow of Saptami to Honor of the Sun
78. The Pacification of the Sun
79. The Story of Bhadresvara
80. The Worship of the Moon
81. The Birth of Bhauma and His Worship
82. The Worship of the Planets

The Padma-Purana--Part 3

PREFACE

ABBREVIATIONS

PADMA-PURANA: SECTION II: BHUMIKHANDA

1. The Story of Sivasarman
2. Life is Restored to Vedasarman
3. The Heroic Deed of Visnasarman
4. Somasarman's Devotion Put to Severe Test
5. The Consecration of Indra
6. Diti's Wailing
7. Account of the Body
8. Account of the Soul
9. Instructions to Diti
10. The Practice of Penance by Demons
11. The Story of Suvrata
12. Dialogue between Somasarman and Sumana
13. Sumana Explains Ten Basic Virtues
14. Sumana Describes the Death of the Virtuous
15. The Death of Sinners
16. The Death and Post-mortem State of Sinners
17. The Story of Somasarman's Previous Birth
18. The Account of Somasarman's Birth in a Brahmana Family
19. Somasarman's Eulogy of Visnu
20. The Birth of Suvrata
21. Suvrata's Devotion to Visnu
22. Dharmangada Born as Suvrata
23. The Slaying of the Demon Bala
24. Vrtra Duped
25. The Killing of Demon Vrtra
26. The Origin of Maruts
27. Coronation of the Kings
28. The Story of Prthu
29. The Story of Prthu (Contd.)
30. Sulobha and Sapharaha; Susankha and Sunitha
31. The Account of Suvrata
32. Anga Gets a Boon from Vasudeva
33. Sunitha's Stooy
34. Sunitha's Problem
35. Rambha Helps by a Suggestion
36. Sunitha Gets Married and Vena is Born
37. A Heretic Meets Vena
38. The End of Vena's Reign
39. On Gifts and Worthy Recipients of Gifts
40. The Fruit of Occasional Charity
41. The Story of Sukala
42. Ikṣvaku Goes Ahunting
43. The Boar Gives a Tough Fight to Ikṣvaku
44. The Boar Dies Fighting
45. The Female Hog Fights Back
46. The Story of Rangavidyadhara
47. The Story of Vasudatta and His Daughter Sudeva
48. The Story of Padmavati
49. Padmavati Succumbs to Gobhila's Fraudulent Approach
50. Padmavati Returns to Her Husband's Place
51. Padmavati Returns to Her Husband's Place
52. Sudeva Goes to Heaven
53. Sukala's Sickning Description of the Body
54. Sukala Gets Prepared For the Showdown
55. Indra Tries to Dissuade Kama
56. Satya & Dharma Come to Sukala's Help
57. The Trap Is Laid For Sukala
58. Sukala Wins
59. Religious Observances Without One's Wife Are Fruitless
60. Sukala's Story Ends
61. Pippala's Penance Ends
62. Parents As Sacred Places of Pilgrimage
63. Merit Resulting from Service of Parents
64. Matali's Discourse of Old Age
65. Matali on Why the Body Is Left Behind
66. Matali on the University of Suffering
67. Matali on Three Kinds of Sin
68. The Fruit of Righteous Deeds
69. Righteous Acts Enjoined by Siva (Sivadharmas)
70. Sinners in Hell
71. Identity of Brahma, Visnu and Siva
72. Yayati's Reluctance to Part With the Body
73. The Efficacy of Visnu's Name
74. Popularity of Visnu Cult during Yayati's Rule
75. Yayati's Subjects became Deathless by the Grace of Visnu
76. Dhaamaraja Rendered Jobless
77. Yayati Yields to Passion
78. Puru Gives His Youth to Yayati
79. Youthful Yayati Enjoys with Ajrubindumati
80. Yadu Refuses to Kill His Mothers
81. Destiny is Irresistible
82. Yayati Takes Back His Old Age
83. Yayati Visits the Divine Worlds
84. Ghorification of Devotion to Parents
85. The Story of Cyavana: Kunjala: Divyadevi
86. Divyadevi As Citra in Her Former Birth
87. 'A Hundred Names of Visnu'
88. Divyadevi Goes to Visnu's Heaven
89. The Miraculous Bath in the Water of Manasa Lake
90. The Powers of the Holy Places

The Padma-Purana--Part 4

PREFACE

ABBREVIATIONS

PADMA-PURANA: SECTION II: BHUMIKHAMDA

91. Vidura, Candrasarman, Vedasarman and Vanjula
92. The Greatness of Reva
93. Vijvala Narrates His Experience
94. In Praise of Making Gift of Food
95. Deeds Which Lead to Heaven
96. Good and Bad Deeds and the Fate of the Performer
97. Subahu Eats His Own Flesh
98. The Vasudeva Hymn
99. God Visnu Appears to Subahu
100. Vena Asks to Hear More about Kunjala
101. Kapinjala's Narration
102. Asokasundari Is Born
103. Asokasundari Is Saved and Ayu Gets Bon
SECTION III: SVARGAKHANDA

1. Suta Romaharsana Agrees to Narrate Padma Purana
2. The Creation of the Elements, Prakrti etc.
3. Various Mountains and Regions of the Earth
   4. Uttarakuru, Bhadrasva, Malyavat
   5. Ramanaka, Hiranmaya, Airavata
4. Bharatavarsa: Its Rivers and Regions
5. Span of Life in the Four Yugas
6. Sakadvipa: Mountains, Rivers and Countries
7. Salmalika, Kraunca, Kusa and Puskara Dvipas and Their Mountains
8. Dialogue Between Narada and Yudhisthira
9. Puskara, the Holiest of Holy Places
10. Visit to Some Holy Places and Its Merit
11. The Greatness of Narmada
12. Sages Pray to God Siva for Protection from Demon Bana
13. The Greatness of Amarakantaka
14. Kaveri Samgama Tirtha
15. Narmada and the Holy Places on Her Northern Bank
16. More Tirthas on the Bank of Narmada
17. Suklatirtha
20. Naraka, Kapilatirtha, Rsisitirtha, Ganesvara, Bhrgutirtha, Somatirtha etc.
21. Vihagesvara, Narmadesvara, Asvatirtha etc.
22. The Story of Five Gandharva Maidens
23. The Sage Lomasa Comes to the Help of the Goblins
24. Pingatirtha, Narmada, Dvaravati, Timi etc.
25. Vitasta, Malada, Manimanta, Brahmalaka etc.
26. Kuruksena, pariplave, Savkikini, Kotitirtta etc.
27. Kanyatirtha, Saptasarasvata, Prthudaka, Sannihiti etc.
28. Dharmatirtha, Sakambhari, Rathavartta etc.
29. Kalindirtha: Efficacy of Yamuna
30. Hemakundala and His Two Sons
31. Vikunda's Dialogue with the Devaduta
32. Sugandha, Arundhativata, Sindhuprabhava etc.
33. The Merits of Varanasi
34. The Greatness of Krtivasesvara
35. The Greatness of Kapardin
36. The Greatness of Madhyamesa
37. Other Holy Places of Varanasi
38. Gaya and ther Holy Places
39. Savidya Sandhya, Lauhitya, Karatorya etc.
40. Markandeya Recommends Pilgrimage to Prayaga
41. The Greatness of Prayaga
42. Importance of Giving a Cow at Prayaga
43. The Fruit of Visiting Prayaga
44. The Fruit of Bathing in the Confluence at Prayaga
45. Agnitirtha, Viranjana, Svaragatirtha etc.
46. More about Merits Derived from Pilgrimage
47. Prayaga Again
48. Brahma, Visnu and Siva Dwell in Prayaga
49. Krsna Recommends Pilgrimage to Prayaga
50. Visnu's Name the Greatest Holy Place
51. Karmayoga or Rules of Conduct
52. Rules for Sipping Water
53. Rules of Conduct for a Celibate Student
54. Rules for the Householder
55. Don't's for a Twice-born Householder
56. Do's and Don't's in Eating
57. Acts of Charity Prescribed for a Householder
58. Code of Conduct for an Anchorite
59. Rules of Copnduct for a Sannyasi
60. Restraints for a Sannyasi
61. Devotion to Visnu the Best Way to Salvation
62. The Merit of Reciting the Padma Purana, Svaragakhandha
PADMA-PURANA: SECTION IV: BHUMIKHANDA

1. Who Are the Devotees of Visnu?
2. The Importance of Besmearing the Floor of Visnu's Temple
3. The Importance of Offering a Lamp to Visnu
4. The Importance of Fasting on the Jayanti Day
5. The Deeds for Which One Becomes Sonless
6. Acts Leading to Vaikuntha
7. The Greatness of Radhastami
8. Prelude to the Churning of Ocean
9. The Churning Stars
10. The Birth of Laksmi
11. The Importance of Observing a Vow in Honour of Laksmi
12. Merit Earned by Protecting a Brahmana
13. The Importance of the Vow of Janmastami
14. The Greatness of a Brahmana
15. The Importance of Ekadasi
16. How to Win Favour of Visnu
17. The Importance of Water Flowing from Visnu's Feet
18. Purificatory Acts for One Guilty of Illegitimate Intercourse
19. Purificatory Acts for Other sins
20. The Greatness of the Worship of Radha-Damodara
21. Restrictions While Observing the Kartika Vow
22. The Greatness of Tulasi
23. The Importance of Visnupancaka
24. In Praise of Giving Gifts
25. The Importance of Uttering Visnu's Name
26. The Importance of Keeping Promise

SECTION V: PATALAKHANDA

1. Rama Sees Nandigrama from Puspaka
2. Rama Meets Bharata
3. Rama Enters Ayodhya
4. Rama's Consecration
5. The Coming of Sage Agasti
6. Agastya Begins Ravana's Story
7. Elimination of Ravana by Visnu
8. Agastya Advises Rama to Perform Horse Sacrifice
9. Instructions in Religious Practices
10. Rama Appoints Satrughna as the Protector of the Horse
11. The Asvamedha Horse Is Let Loose
12. Ahicchatra City, King Sumada and Kama
13. Satrughna Enters Ahicchatra City
14. The Cyavana Episode
15. Cyavana's Penance and Enjoyments
16. The Horse Goes to Cyavana's Hermitage
17. Arrival of a Brahmana Ascetic
18. A Miraculous Happening
19. Ratnagriga Goes on a Pilgrimage to Purusottama
20. The Importance of Gandaki
21. Purusottama Appears to the King in the Guise of an Ascetic
22. The Greatness of Nila Mountain
23. Damana Fights with Pratapagrya
24. Puskala Defeats Damana
25. Subahu Gets Ready with His Army in the Kraunca Array
26. A Fierce Fight Between Laksminidhi and Suketu
27. Killing of Citranga
28. Subahu's Defeat
29. King Subahu Surrenders to Satrughna
30. Janaka Releases Sinners from Hell
31. King Rtambhara Is Blessed with a Son
32. Satyavan Meets Satrughna
33. Satrughna's Army gets Ready to Fight Vidyunmalin
34. Vidyunmalin Killed in Battle
35. Dialogue between Lomasa and Aranyaka
36. Lomasa Narrates the Deeds of Rama to Aranyaka
37. Sage Aranyaka Goes to Visnu's Heaven
38. Getting Back the Horse from the Possession of an Underwater Female
39. The Seizure of the Horse by Viramani's Son
40. Satrughna Resolves to Fight Against Viramani
41. Rukmangada Is Defeated by Puskala
42. Viramani Is Defeated
43. Defeat of Puskala and Satrughna
44. Hanumat on the Drona Mountain
45. Sri Rama Appears n the Battlefield
46. Viramani Surrenders the Horse to Sri Rama
47. The Sacrificial Horse Develops Stiffness
48. The Horse Is Relieved of Stiffness
49. King Suratha Seizes the Horse
50. Angada Delivers Satrughna's Message to Suratha
51. Hanumat Frees Puskala from Campaka
52. King Suratha Wins the Battle
The Padma-Purana--Part 6

PREFACE

ABBREVIATIONS

PADMA-PURANA: SECTION V: PATALAKHANDA (CONTINUED)

68. The Horse Sadrifice Ends
69. The Story of Krsna Begins
70. A Description of Sri Krsna
71. The Greatness of Radha-Krsna
72. Devotees of Krsna Born in Gokula as Cowherdesses
73. The Greatness of Mathura
74. Arjuna's Wish and Its Fulfilment
75. Narada's Experience
76. The Greatness of Krsna
77. A Description of Krsna
78. Worship Prescribed for a Devotee of Visnu
79. Do's and Don'ts for a Devotee of Visnu
80. Monthwise Rites Prescribed for a Visnu Devotee
81. Mantracintamani for Devotees of Krsna
82. The Greatness of Vrndavana
83. Krsna's Love Sports in Vrndavana
84. Meditation of the Lord
85. Greatness of Vaisakha
86. Acts to be Performed in Vaisakha
87. Subtle Are the Ways of Dharma
88. Sumana on Kinds of Sons
89. Devasarman's Life in the Previous Birth
90. An Account of Devasarman's Good Deeds of Previous Birth
91. Happy End of Devasarman's Story
92. Citra's Story
93. Divyadevi Is Married to Virasena
94. The Means of Destroying Sins
95. More Rites and Rituals to be Observed in Vaisakha
96. Deeds Leading to Hell and Heaven
97. More Sinful and Meritorious Deeds
98. The Greatness of Vaisakha
99. Kasyapa's Advice to King Mahiratha
100. Carnal Enjoyment Is Sinful
101. King Mahiratha Goes to Visnu's Abode
102. King Mahiratha Gives Part of His Merit to the Sufferers in Hell
103. How to Meditate on Krsna in Vaisakha
104. Dialogue between Sambhu and Rama
105. The Importance of Sacred Ash
106. A Sinful Brahmana Becomes an Attendant of Virabhadra
107. Virabhadra's Heroic Deed
108. How to Prepare Sacred Ash
109. Jabali Recommends Phallus Worship to the Brahmana Iksvaku
110. How a King Became Siva's Attendant Agnisikha
111. The Sinner Vidhrta Goes to Siva's Abode
112. The Story of Sona and His Wife Kala
113. The Requirements for Narrating a Purana
114. Dialogue between Siva and Rama
115. Reciting and Listening to Purana's Is Meritorious
116. Narration of the Ramayana of a Former Kalpa
117. Fruit of Worship by Justly Procured, Stolen and Impaired Material

The Padma-Purana--Part 7

PREFACE

ABBREVIATIONS

PADMA-PURANA: SECTION VI: UTTARAKHANDA

1. The Contents of the Section in Brief
2. Narayana Grants Boons to Rudra
3. Jalandhara Is Born and Blessed by Brahma
4. Jalandhara's Marriage and Consecration
5. War Between Gods and Demons
6. Death of Demon Bala
7. Laksmi Intervenes in the Fight between Visnu and Jalandhara
53. Devasayani Ekadasi
54. Kamika Ekadasi
55. Putrada Ekadasi
56. Aja Ekadasi
57. Padma Ekadasi
58. Indira Ekadasi
59. Papankusa Ekadasi
60. Rama Ekadasi
61. Prabodhini Ekadasi
62. Kamala Ekadasi
63. Kamada Ekadasi
64. The Importance of Caturmasya
65. Caturmasya Vow to be Concluded Properly
66. Propitiation of Yama
67. The Importance of Gopicandana
68. The Greatness of Visnu's Devotees
69. The Vow of Sravana Dvadasi
70. The Vow of Nadi-triratra
71. Visnu's One Thousand Names
72. Merit of Reciting the Visusahasranama
73. Ramaraksa Stotra
74. Merit Earned Through Gifts
75. The Greatness of Gandika
76. The Hymn Causing Prosperity
77. The Vow of Rsipancami
78. The Hymn called 'Apamarjana'
79. The Importance of Apamarjana
80. The Greatness of Visnu
81. The Importance of Ganga

The Padma-Purana--Part 8

PUBLISHER'S NOTE
EDITORIAL
ABBREVIATIONS

PADMA-PURANA: SECTION VI: UTTARAKHANDA (CONTINUED)

82. The Greatness of Visnu's Devotees
83. The Swing Festival
84. The Damanaka Festival
85. The Sayana Festival of Visnu
86. The Investiture of the Sacred Thread
87. Monthly Offering of Flowers to Visnu
88. Dialogue Between Satyabhama and Krsna
89. An Account of Satyabhama's Former Birth
90. Kartika Best among Months and Ekadasi among Days
91. The Greatness of Prayaga
92. Rules for the Vow of Kartika
93. The Bath Rite
94. Restraints during the Kartika Vow
95. Bringing the Vow to Conclusion
96. The Birth of Jalandhara
97. The Conquest of Amaravati by Jalandhara
98. Visnu Promises not to Kill Jalandhara
99. Rahu Acts as Messenger of Jalandhara
100. Siva's Attendants Fight the Demons off
101. The Fight Goes on
102. Jalandhara Plays a Trick
103. Vrnda Curses Visnu
104. The End of Jalandhara
105. The Greatness of Dhatri and Tulasi
106. The Kalaha Episode
107. Kalaha Is Emancipated
108. King Cola and Brahmana Visnudasa
109. King Cola and Visnudasa Become Attendants of Visnu
110. The Story of Jaya and Vijaya
111. The Greatness of Krsna and eni
112. Portions of Merit and Demerit That go to Others
113. Dhanesvara's Story
114. The Seven Hells Shown to Dhanesvara
115. A vattha and Vata Praised as Gods in Disguise
116. Alaksmi's Episode
117. The Importance of Bathing in Kartika
118. Siva Answers Kartikeya's Queries
119. In Praise of a Fast for a Month
120. The Greatness of Salagrama
111. The Importance of Offering Lights etc.
122. The Celebration of Dipavali
123. Instructions Concerning the Fast
124. Haribodhini, Bhismapancaka atc.
125. The Importance of Magha As Told by Bhrgu
126. The Importance of Magha As Told by Dattatreya
127. The Release of a Demon
128. The Hymn Yogasara in Praise of Visnu
129. The Deliverance of the Five Gandharva Maidens and Vedanidhi's Son from Imphood
130. Kinds of Devotion to Visnu
131. Worship of the Salagrama Stone
132. Remembering Visnu
133. The Holy Places in Jambudvipa
134. The Greatness of Vetravati
135. The Greatness of Sabhramati
136. The Greatness of Nanditirtha
137. Vikinatirtha and Svetodhbava
138. The Greatness of Ganatirtha
139. The Greatness of Agnipalesvara
140. Hiranyakasangamatirtha
141. Madhuraditya
142. Kambutirtha and Papitirtha
143. Ekadhara and Saptadharatirtha
144. Brahmvalli and Khandatirtha
145. Sangamesvara
146. Rudramahalayatirtha
147. Khadgatirtha
148. Malarkatirtha
149. Candanesvara
150. Jambutirtha
151. Dhavalesvara
152. Balapendratirtha
153. Durdharsevara
154. Khadgadharesvara
155. Dugdhesvara
156. Candresvara
157. Pippaladatirtha
158. Nimbarkadevatirtha
159. Kotaratirtha
160. Vamanatirtha
161. Somatirtha
162. Kapotatirtha
163. Gotirtha
164. Kasyapatirtha
165. Bhutalaya, Ghatesvara and Vaidyanatha
166. Pandurarya-tirtha
167. Candesa, Ganatirtha
168. Vartraghnisangamatirtha
169. Varahatirtha
170. Sangamatirtha
171. Adityatirtha
172. Nilakantha
173. Durgasangamatirtha
174. The Rise of Nrsimha
175. The First chapter of the Gita: The Anecdote of Susarman
176. The Second Chapter of the Gita
177. The Story of Jada: The Importance of the Third Chapter
178. The Forth Chapter: The Story of Two Girls
179. The Fifth Chapter: The Story of Pingala
180. The Sixth Chapter: The Story of Raikya
181. The Seventh Chapter: The Story of Sankukarna
182. The Eighth Chapter: Bhavasarman's Story
183. The Ninth Chapter: A Goat's Story
184. The Ninth Chapter: A Swan's Story

The Padma-Purana--Part 9

PUBLISHER'S NOTE
EDITORIAL
ABBREVIATIONS

PADMA-PURANA: SECTION VI: UTTARAKHANDA (CONTINUED)

185. The Greatness of the Eleventh Chapter: Sunanda's Story
186. The Greatness of the Twelfth Chapter: Siddha-samadhi's Story
187. The Thirteenth Chapter: Duracara's Story
188. The Fourteenth Chapter: Story of a Bitch and a Hare
189. The Fifteenth Chapter: The Story of King Narasimha
190. The Sixteenth Chapter: Khadgabahu's Story
191. The Seventeenth Chapter: Dhusasana's Story
192. The Eighteenth Chapter: A Brahmana Becomes Indra
193. The Greatness of the Bhagavata
194. Srimad Bhagavata, the Destroyer of All Miseries
195. The Rule of Reciting and Listening to the Bhagavata for a Week
196. Dhundhuli's Story
197. The Seven-day Bhagavata Recitation
198. Procedure to be Followed during the Saptaha
199. The Glory of Yamuna
200. The Episode of a Bhilla and a Lion
201. Sarabha's Story
202. The Story of King Dilipa
203. Dilipa Obtains a Son by Propitiating Nandini
204. The Story of a Merchant Sarabha and a Demon Vikata
205. The Efficacy of Nigamabodha
206. A Woman Should Never Desert Her Husband
207. The Story of Vimala
208. The Greatness of Dvaraka
209. The Story of Brahmana Mukunda
210. Mukunda Goes to Heaven
211. Candaka's Fate
212. The Efficacy of Kosala
213. A Sraddha at Madhuvana is More Meritorious
214. The Greatness of Madhuvana
215. Budha Infuriated and Appeased
216. The Greatness of Badarikasrama
217. The Greatness of Haridvara
218. The Greatness of Puskara: Pundarika's Story
219. The Greatness of Puskara: Pundarika Attains Absorption into Visnu
220. The Greatness of Prayaga: Mohini's Story
221. The Greatness of Prayaga: Hemangi and Viravarman Go to Vaikuntha
222. Kasi, Gokarna, Sivakanci, Tirthasaptaka and Bhimakunda
223. Gem of a Formula
224. Bearing the Marks of a Disc etc. Essential for a Brahmana
225. The Efficacy of Urdhvapundra
226. The Meaning of the Mantra (Formula)
227. The Description of the Vibuti of Tripad
228. Description of the Highest Heaven etc.
229. A Description of Visnu's Vyuhas
230. The Fish Incarnation of Visnu
231. Durvasas Cures Indra
232. The Rise of Goddess Laksmi
233. Ekadasi as a Day of Fast
234. How to Observe the Vow of Dvadasi
235. The Birth of Heretics
236. Characterization of Various Texts and Doctrines as Sattvika, Rajasa and Tamasa
237. The Boar Incarnation of Visnu
238. The Emergence of Nrsimha
239. The Rise of Baki and Kasyapa's Penance
240. Visnu Incarnates as Vamana
241. Parasurama's Story
242. The Story of Rama
243. Rama's Consecration
244. Rama Goes to Heaven
245. The Brave Deeds of Krsna

The Padma-Purana--Part 10

PUBLISHER'S NOTE
EDITORIAL
ABBREVIATIONS

PADMA-PURANA: SECTION VI: UTTARAKHANDA (CONTINUED)

246. Jarasandha Defeated
SECTION VII: KRIYAYOGASARAKHANDA

1. A Dialogue between Jaimini and Vyasa
2. Characteristic Marks of a Vaisnava
3. The Story of King Manobhadra
4. Pranidhi, Padmavati and Chanurdvaja
5. The Story of Madhava and Sulocana
6. Happy End of the Story of Madhava and Sulocana
7. Kalakalpa is Liberated by the Touch of Ganga-water
8. The Love Story of Iidre and Padmagandha
9. The Greatness of Ganga
10. The Efficacy of Campaka Flower
11. The Rules of Visnu Worship
12. The Greatness of the Holy Fig Tree
13. Visnu's Worship withh Lotuses: The Story of Praja
14. Prohibitions Regarding and Fruit of Visnu Worship
15. The Efficacy of Rama's Name
16. Cakrika's Story
17. Bhadratanu's Story
18. The Greatness of Purusottama
19. What Pleases Visnu; What Makes Him Angry?
20. The Great Efficacy of Giving (Charity)
21. Brahmans; Gift of Food and Whater
22. The Greatness of Ekadasi
23. Queen Suprajna on the Efficacy of Ekadasi Vow
24. The Greatness of Tulasi and Dhatri
25. The Importance of Honouring a Guest
26. Conduct in the Four Yugas

Brahma Purana–Part 1

PREFACE
ABBREVIATIONS

INTRODUCTION
Purana: Definition
The Nomenclature
Extent
Transmission of tradition
Text-criticism
Date of tradition
Text-criticism
Date of Composition
Place of Composition
Religion and Philosophy of Brahma Purana

CHAPTERS
1. On the Origin of Devas and Asuras
2. Origin and glory of Prthu
3. Manvantaras
4. Evolution of Vivasvat Aditya
5. Review of the Solar Race
6. Kings of the Solar Race
7. Birth of Soma
8. Kings of the Lunar Race
9. Genealogy of Ancient Ksateiyas
10. The Narrative of Yayati
11. Dynasty of Yayati
12. Birth of Sri Krsna
13. The Family of Vrsnis
14. How the Syamantaka jewel was brought back
15. Akrura obtains Syamantaka
16. Seven Continents
17. Jambudvipa
18. Magnitude of Oceans and Continents
19. Magnitude of Nether worlds
20. Hells in nether regions
21. Upper Regions
22. Pole Star
23. Holy Centres: Their Greatness
24. A Dialogue between Brahma ayd Sages
25. Bharataoyubco[lahinent
26. The Glory of Konaditya
27. Efficacy of Devition to Sun-god
28. Glory of Sun-god
29. Names of Sun-god
Brahma Purana--Part 2

A. ABBREVIATIONS

B. TRANSLATION AND NOTES

CHAPTERS
41. The Narrative of Indradyumna; Description of Avanti
42. The Holy Centres Sighted
43. A Review of Past Incidents
44. Description of Holy Centres
45. Horse-sacrifice
46. Prayer for Welfare
47. Origin of Idols
48. Description of Purusottama
49. A visit to the Holy Banyan Tree by Markandeya
50. Markandeya views Annihilation
51. Markandeya wanders in the belly of the Lord
52. Prayer to the Lord
53. Markandeya's vision of the holy lord
54. Visit to Krsna shrine
55. Greatness of narasimha
56. Greatness of Sveta Madhava
57. Mode of Procedure for a Holy Dip in the Ocean
58. Rules of worship and Mantras
59. Merit of a holy dip in the Ocean
60. Glory of five holy spots--Pancatirthi
61. Mahajyesthi Full-Moon day in the month of Jyestha
62. Holy ablution in propitiation of Krsna
63. Glory of holy procession: Gundika yatra
64. The twelve holy pilgrimages and their benefits
The world of Visnu
Glory of lord Purusottama
Glory of Ananta Vasudeva
Glory of holy shrine of Purusottama
Narrative of sage Kandu
Doubts raised by sages
Lord's incarnation in the family of Yadus
Incarnations of Hari
Nativity of Sri Krsna
Incarnations of Hari
Putana slain and Cart smashed
Cowherd's colony shifted to Vrndavana
Suppression of Kaliya
Dhenuka and Pralamba are slain
Worship of Govardhana mountain
Coronation of Lord Krsna
Arista is slain
Kesin is slain
Akrura comes to the cowherd's colony
Return of Akrura
Kamsa is slain
The son of Sandipani restored
The onslaught of Jarasandha
Mucukunda's Prayer
Balarama returns to the cowherd's colony
Balarama's sport with Ploughshare
Return to Pradyumna
Rukmin is slain
Naraka is killed
The prayer by Indra
Lord Krsna marries sixteen thousand and one hundred virgins
Progeny of Sri Krsna
Usa and Aniruddha--their marriage
The burning of Kasi
Glory of Balarama
The monkey Dvivida is slain
Sri Krsna returns to his abode
Lord Krsna ascends heaven
Episode of Krsna concluded
Different manifestations of the lord
Path to the world of Yama
PREFACE

ABBREVIATIONS

CHAPTERS
106. Tortures in Hell
107. The Goal of the Virtuous
108. The Cycle of Worldly Existence
109. Gift of food the best of all charitable acts
110. On the performance of Sraddha and the associated legend
111. The details of the Sraddha ritual
112. The details of Sapindikarana Rite
113. Conduct of the Good
114. Assignment of duties to different castes and stages of life
115. Characteristics of mixed castes
116. Review of Virtue
117. Review of Virtue
118. Dialogue between Mahesvara and the sages
119. Goal of the devotees of Visnu
120. The benefits of singing devotional songs of Visnu while keeping wake at night
121. Manifestation of Maya
122. Foretelling future
123. Foretelling future
124. Description of Annihilation
125. The Natural Re-absorption
126. The Ultimate Re-absorption
127. Practice of Yoga
128. Review of Samkhya and Yoga
129. Review of Samkhya and Yoga
130. Review of Samkhya and Yoga
131. Review of injunctions regarding Yogic practice
132. Review of the principles of Samkhya
133. The perishable and the Imperishable
134. A dialogue between Vasistha & Janaka
135. " "
136. " "
137. " "
138. In praise of the Purana

Brahma Purana--Part 4Gautami-Mahatmya

GAUTAMI-MAHATMYA [THE GLORIFICATION OF GAUTAMI]
CHAPTERS
1. Holy Centres
2. Siva's Marriage
3. Gift of a Water Vessel to Brahma
4. How Ganga Entered the Matted Hair of Siva
5. Vinayaka and Gautama
6. Descent of Gautami
7. Glory of the Holy River
8. Ghe Descent of Bhagirathi
9. The Holy Centre Varaha
10. Kapotatirtha
11. Kumaratirtha
12. Krittika Tirtha
13. Dasasvamedha Tirtha
14. Paisaca Tirtha
15. Ksudha Tirtha
16. Indra Tirtha: Ahalyasangama Tirtha
17. Janasthan Tirtha
18. Cakratirtha
19. Asvabhanu Tirtha
20. Garuda Tirtha
21. Govardhana Tirtha
22. Papapranasana Tirtha
23. Visvamitra Tirtha
24. Sveta and other Tirthas
25. Sukratirtha and Mrtasanjivani Tirtha
26. Seven Thousand Holy Centres
27. Paulastya Tirtha
28. Agnitirtha
29. Rnamocana Tirtha
30. Kadru-Suparna-Sangama Tirtha
31. Sarasvatisangama
32. Review of the Greatness of Five Tirthas
33. Sami and oother Holy Centres
34. Twenty-two Thousand Holy Centres
35. The Twenty-five Confluences of Various Rivers
36. Amrtasangama and other Holy Centres
37. Description of Seventeed Holy Centres
38. Sixteen Thousand Holy Centres
39. Cakra Tirtha
40. Cakresvara and other Holy Centres
41. Nagatirtha a Holy Centre
42. Matrtirtha
43. Brahmatirtha and other Holy Centres
44. Avighnatirtha
45. Sesatirtha and other Holy Centres
46. Vadava and other Holy Centres
47. Atmatirtha
48. Asvattha and other Tirthas
49. Somatirtha
50. Dhanyatirtha
51. Vidarbhasangama and other Holy Centres
52. Purnatirtha and other Holy Centres
53. Ramatirtha and other Holy Centres
54. Putratirtha and other Holy Centres
55. Holy Centres Yamatirtha etc.
56. The Holy Centre Tapasirtha and Others
57. Holy Centre Arstisenatirtha etc.
58. Holy Centre Tapovanatirtha etc
59. Holy Centres Indratirtha etc.
60. Apastambatirtha and other Holy Centres
61. Holy Centres Yamatirtha and Others
62. Holy Centres Yaksinisangama etc.
63. Suklatirtha and other Holy Centres
64. Cakratirtha and other Holy Centres
65. Vanisangama and other Holy Centres
66. Visnutirtha and other Holy Centres
67. Laksmiitirtha and other Holy Centres
68. Bhanutirtha and other Holy Centres
69. Khadgatirtha and other Holy Centres
70. Anvindratirtha and other Holy Centres
71. Kapilasangama and other Holy Centres
72. Devasthana and other Holy Centres
73. Siddhatirtha and other Holy Centres
74. Parusnisangama and other Holy Centres
75. Markandeyatirtha and other Holy Centres
76. Yayatatirtha and other Holy Centres
77. Apsaroyugasangama Tirtha and other Holy Centres
78. Kotitirtha and other Holy Centres
79. Narasimhatirtha and other Holy Centres
80. Paisacatirtha and other Holy Centres
81. Nimnabheda and other Holy Centres
82. Nanditata and other Holy Centres
83. Bhavatirtha and other Holy Centres
84. Sahasrakunda and other Holy Centres
The Siva Purana--Part 1

Introduction

THE GLORY OF SIVAPURANA
1. Greatness of Sivapurana
2. Liberation of Devaraja
3. Cancula's disillusion and detachment
4. Cancula's salvation
5. Binduga's salvation
6. Rules for listening to Sivapurana
7. Injunctions and prohibitions

SIVAPURANA: VIDYESVARA SAMHITA
1. Doubt of the sages
2. Answers to the doubts
3. Achievable and the means of achievement
4. Excellence of listening and deliberation
5. Greatness of the phallic emblems of Siva
6. Battle between Brahma and Visnu
7. Siva manifests himself as a column of fire in the battlefield
8. Siva's forgiveness of Brahma
9. Proclamation of Siva as the great lord
10. Fivefold activities and the Omkara-mantra
11. Mode of worshipping the phallic form of Siva and making gifts
12. The narrative of Siva's holy centres and temples
13. Description of good conduct
14. Description of fire-sacrifice
15. Qualification, time and place for Devayajna
16. Modes of worship of clay idols and their results
17. The syllable Om and the five-syllabled mantra
18. Bondage and liberation: The glorification of the phallic emblem of Siva
19. Glorification of the worship of Siva's Earthen phallic image
20. Mode of worshipping an earthen phallic image by chanting Vedic mantras
21. Number of phallic images of Siva used in worship
22. On the partaking of the Naivedya of Siva and the greatness of Bilva
23. Glorification of Rudraksa and the names of Siva
24. Greatness of the holy ashes
25. Greatness of Rudraksa

**RUDRA-SAMHITA SECTION I: CREATION**

1. Inquiry of the sages
2. Indra sends Kamadeva to disturb the penance of Narada
3. Narada attends the Svayamvara of a virgin
4. Narada goes to Vaikuntha and curses Visnu
5. Narada goes to Kasi
6. Description of the nature of Mahapralaya and the origin of Visnu
7. Dispute between Brahma and Visnu
8. Description of the body of Sabdabrahman
9. Description of Sivatattva
10. Description of supreme Sivatattva
11. Mode of worshipping Siva
12. The essential and the non-essential in the worship
13. Mode of worshipping Siva
14. Direction for the worship of Siva
15. Manifestation of Rudra
16. Description of the creation
17. Story of Gunanidhi
18. Redemption of Gunanidhi
19. Friendship of Siva and Kubera
20. Siva goes to Kailasa
1. Summary of Sati's life
2. Appearance of Kama
3. Kama is first cursed and then blessed
4. Kama's marriage
5. Story of Sandhya
6. Sandhya granted a boon by Siva
7. Sandhya alias Arundhati marries Vasistha
8. Description of the form and features of Vasanta
9. The power of Kama and the birth of his attendants
10. Brahma-Visnu dialogue
11. Hymn to Durga. Brahma granted a boon
12. Daksa granted a boon
13. Narada is cursed by Daksa
14. Birth of Sati and her childish sports
15. Sacred rites of Nanda and Hymn to Siva
16. Prayer to Siva offered by Brahma and Visnu
17. Sati granted the boon
18. Marriage of Siva and Sati
19. Description of Siva's sports
20. Siva's marriage festival
21. Dalliance of Sati and Siva on the Himalayas
22. ...
23. Description of the power of devotion
24. Sati's test of Ramc's divinity
25. Separatmon of Sati wnd Siva
26. The cause of estrangemedtabetceen Daksa and Siva
27. The inauguration of Daksa's sacrifice
28. Sati's nourney
29. vaati's statement
30. Sati's casting-off of her body and the subsequent diBorder
31. The celestial voice
32. Birth of Virabhadra and Siva's advice to him
33. March on Virabhadra
34. Devas see bad omens at Daksa's sacrifice
35. Visnu's statement
36. Dialogue between Visnu and Virabhadra
37. Destruction oa Daksa's sacrifice
38. Dialogue between Ksuva and .adhica
39. The fight between Visnu and Dadhica
40. Journey to Kailasa and the vision of Siva
41. Devas eulogise Siva
42. The removal of Daksa's misery
43. The Arrangement in Daksa's sacrifice
The Siva-Purana--Part 2

RUDRESVARA SAMHITA: PARVATIKHANDA SECTION III

1. Marriage of Himacala
2. Sanaka etc. curse Mena and her sisters
3. Gods praise Siva
4. Goddess Durga consoles the gods
5. Mena obtains the boon
6. Parvati's birth
7. Childhood sports of Parvati
8. Narada-Himalaya Conversation
9. Parent's advice to Parvati and Siva appears before Parvati in dream
10. Mars is born and raised to the status of a planet
11. Siva and Himavat meet together
12. Siva-Himavat dialogue
13. Siva-Parvati dialogue
14. Birth and Penance of Vajranga and Taraka
15. Penance and reign of Taraka
16. Brahma consoles the gods harassed by Taraka
17. Dialogue between Indra and Kama
18. Kama causes perturbation in Siva's grove
19. Kama's destruction by Siva
20. The submarine fire
21. Narada's instructions to Parvati
22. Parvati's penance
23. Himavat dissuades Parvati, gods go to meet Siva
24. Siva's consent to marry Parvati
25. Parvati's test by seven celestial sages
26. Parvati-jatila dialogue
27. Fradulent words of Brahmacarin
28. parvati sees Siva
29. Siva-Parvati dialogue
30. Parvati returns home
31. Siva's magic
32. Seven celestial sages arrive
33. Appeasement of Himavat
34. Anaranya
35. Padma and Pippalada
36. Speeches of seven sages
37. Letter of betrothal despached; arrangement for the celebration of marriage; arrival of the mountain-invitees
38. Description of the dais
39. Arrival of the gods and Siva's preparations
40. Marriage procession of Siva
41. Description of the altar-structure
42. Meeting of Siva and Himavat
43. Siva's wonderful sport
44. Mena regains consciousness
45. Jubilation of the citizens at the sight of Siva
46. Arrival of the bridegroom
47. Siva enters the palace of Himavat
48. Description of Marriage
49. Delusion of Brahma
50. Description of fun and frolic
51. Resuscitation of Kama
52. Marriage party is fed and Siva retires to bed
53. Description of Siva's return journey
54. Siva returns to Kailasa

RUDRASAMHITA KUMARAKHANDA SECTION IV

1. Dalliance of Siva
2. Birth of Siva's son
3. Boyhood sports of Karttikeya
4. Search for Karttikeya and his talk with nandin
5. Karttikeya is crowned
6. Miraculous Feat of Karttikeya
7. Commencement of the war
8. Battle between the gods and asuras
9. Taraka's fight with Indra, Visnu and Virabhadra
10. Death of Taraka and Jubilation of the gods
11. Victory of Kumara and the death of Bana and Pralamba
12. Gods eulogise Siva
13. Birth of Ganesa
14. Ganas argue and wrangle
15. Ganesa's battle
16. Ganesa's head is chopped off
17. Resuscitation of Ganesa
18. Ganesa crowned as the chief of Ganas
19. Ganesa's marriage
20. Celebration of Ganesa's marriage

RUDRASAMHITA: YUDDHAKHANDA SECTION V

1. Description of the Tripuras
2. Prayer of the gods
3. Virtues of the Tripuras
4. Tripuras are initiated
5. Tripuras are fascinated
6. Prayer to Siva
7. Gods pray to Siva and Siva's instructions to the gods
8. Construction of the cosmic chariot
9. Siva's campaign
10. Burning of the Tripuras
11. God's prayer
12. Gods return to their abodes
13. Resuscitation of Indra
14. Birth of Jalandhara and his marriage
15. Fight between the gods and Jalandhara
16. Battle of the gods
17. Fight between Visnu and Jalandhara
18. Dialogue between Narada and Jalandhara
19. Jalandhara's emissary to Siva
20. Fight between the Ganas and Asuras
21. Description of the Special war
22. Jalandhara's battle
23. Outraging the modesty of Vrnda
24. Jalandhara is slain
25. God's prayer to Siva
26. Vanishing of Visnu's delusion
27. Birth of Sankhacuda
28. Penance and marriage of Sankhacuda
29. Prvious birth of Sankhacuda
30. Prayers to Siva
31. Siva's advice to the gods
32. Siva sends emissary to Sankhacuda
33. March of Siva
34. March of Sankhacuda
35. Dialogue between Siva and the emissary of Sankhacuda
36. Mutual fight
37. Fight of Sankhacuda
38. Fight of Kali
39. Annihilation of the army of Sankhacuda
40. Death of Sankhacuda
41. Curse of Tulasi
42. Death of Hiranyaksa
43. Death of Hiranyakasipu
44. Andhaka attains the leadership of Ganas
45. Andhaka sends his emissary to Siva
46. Andhaka's fight with Siva
47. Swallowing of Sukra
48. Swallowing of Sukra and his emergence
49. Andhaka obtains the leadership of Ganas
50. Sukra learns Mrtsasanjivani lore
51. Narrative of Usa
52. Narrative of Usa (continued)
53. Dalliance of Usa and Aniruddha
54. Fight among Bana, Siva, Krsna and others
55. Chopping of Bana's arms and his humiliation
56. Bana attains the position of Siva's Gana
57. Gajasura is slain
58. Dundubhi Nirhrada is slain
59. Vidala and Utpala are slain

The Siva-Purana--Part 3

SATARUDRASAMHITA

1. Five incarnations of Siva
2. Eight forms of Siva
3. Half-female incarnation of Siva
4. Story of Rsabha
5. Nineteen incarnations of Siva
6. Incarnation of Nandisvara
7. Coronation and the nuptials of Nandisvara
8. Incarnation of Bhairava
9. Sports of Bhairava
10. Narrative of Man-lion
11. Incarnation of Sarabha
12. Incarnation of Sarbha (continued)
13. Incarnation of Grhapati
14. Incarnation of Grhapati (continued)
15. Incarnation of Grhapati (continued)
16. Incarnation of Yakesvara
17. Incarnations of Siva
18. Eleven incarnations of Siva
19. Narrative of Durvasas
20. Incarnation of Hanumat
21. " " Mahesa
22. Harassment by Visnu's sons and the incarnation of Bull
23. Incarnation of Bull (continued)
24. " " Pippalada
1. Glory of Jyotirlingas and their Uplingas
2. Greatness of Sivalingas
3. Penance of Anasuya and Atri
4. Greatness of Atrisvara
5. Death of the Brahmin lady and the greatness of Nandikesvara
6. Brahmin lady attains Heaven
7. Greatness of Nandikesvara
8. " " Mahabala
9. Attainment of the supreme goal by and outcaste woman
10. Greatness of Mahabala (continued)
11. " " Pasupatinatha
12. Why Siva assumed the phallic form
13. Origin of Vatuka
14. " " Somanatha
15. " " the second Mallikarjuna Jyotirlinga
16. Glory of Mahakala
17. " " " (continued)
18. " " Omkaresvara
19. " " Kedaresvara
20. " " Bhimesvara and the havoc perpetrated by Bhimasura
21. Origin of Bhimesvara
22. Greatness of Visvesvara, the arrival of Rudra at Kasi
23. Greatness of Visvesvara (continued)
24. Greatness of Trymbakesvara and Gautama
25. Planned arrangement of Gautama
26. Greatness of Tryambakesvara (continued)
27. """" (continued)
28. "" Vaidyanathesvara
29. Havoc created by Raksasas of Darukavana
30. Greatness of Nagesvara
31. "" Ramesvara
32. Narrative of Sudeha and Sudharma
33. Origin and glory of Ghusmesvara
34. Acquisition of Sudarsana by Visnu
35. Thousand names of Siva
36. Efficacy of the thousand names of Siva
37. Devotion to lord Siva
38. Greatness of Sivaratri
39. The rite of Sivaratri
40. Glory of Sivaratri
41. Review of salvation
42. Difference between Saguna and Nirguna
43. Review of knowledge

UMASAMHITA
1. Krsna meets Upamanyu
2. Upamanyu's instruction
3. Greatness of Siva
4. Exhibition of Siva's skill
5. Great sins
6. Different types of sins
7. Pathway to hell and the emissaries of Yama
8. Description of hell
9. Pangs of hell
10. Mode of suffering in hell
11. Glory of the gift of food
12. Glory of penance
13. Glory of Puranas
14. General charitable gifts
15. Description of the Nether Worlds
16. Uplift from hell
17. Description of the Jambudvipa
18. Seven continents
19. Worlds and planets
20. A special Mantra
21. Fruits of righteous war
22. Origin & development of the body
23. Infancy & other stages; impurity of the body
24. Women's nature
25. Ascertainment of the time of death
26. Dodging of Kala
27. Escaping death & realization of Siva
28. Chayapurusa

Siva-Purana--Part 4

UMASAMHITA

29. Primeval creation
30. Description of creation
31. " " 
32. Family of Kasyapa
33. Description of creation
34. Manvantaras
35. Description of Vaivasvata
36. Nine sons and the race of Manu
37. Race of Manu
38. Satyavrata to Sagara
39. Kings of the solar race
40. Power of the manes
41. Seven hunters, their attainment
42. Power of the Pitrs
43. Mode of worshipping Vyasa
44. Birth of Vyasa
45. Incarnation of Mahakalika
46. Incarnation of Mahalaksmi
47. Dhumraksa, Canda, Munda and Raktabija killed
48. Manifestation of Sarasvati
49. Manifestation of Uma
50. Incarnation of Sataksi
51. Review of holy rites

KAILASASAMHITA

1. Discussion among Vyasa, Saunaka and others
2. Dialogue between the God and the Goddess
3. Way of Sannyasa
4. Daily conduct of a Sannyasin
5. Mystic diagram of the ascetic
6. Nyasa in the path of renunciation
7. Worship of Siva
8. Metal worship of Siva
9. Mode of interpreting the Pranava
10. Suta's instructions
11. Brahma Vamadeva
12. Procedure of Sannyasa
13. Procedure of Renunciation
14. Pranava in the form of Siva
15. Idol of Siva for worship
16. Siva's Principle
17. Non-dualistic nature of Siva
18. Procedure of initiating a disciple
19. Rules of Yogapatta
20. Rules for hair-cutting and ablution
21. The first ten days rite on the death of an ascetic
22. Rites on the eleventh day on the death of an ascetic
23. Twelfth day rites for Yatis

VAYAVIYASAMHITA, SECTION I

1. Origin of the sacred lore
2. Problem of the sages
3. Naimisa episode
4. Advent of Vayu
5. Principles of Siva cult
6. " " n"
7. Glory of Time
8. Span of life of the Trinity
9. Creation and sustenance
10. Description of Creation
11. " "
12. " "
13. Creation of Brahma and Visnu
14. Manifestation of Rudras
15. Song of Prayer addressed to Siva and Siva
16. Manifestation of divine Sakti
17. Narrative of Creation
18. Abandonment of the body by Sati
19. Origin of Virabhadra
20. Destruction of Daksa's sacrifice
21. Punishment of the Gods
22. Destruction of Daksa's sacrifice
23. Siva's Fury
24. Siva's sports on the Mandara mountain
25. Goddess attains fair complexion
26. Attainment of higher status by the tiger
27. Gauri's embellishment
28. Glory of Bhasma
29. Analysis of Vag-Artha
30. Principle of Siva
31. Instruction in perfect wisdom
32. Description of excellent practice
33. Rules Governing Pasupativrata
34. Penance of Upamanyu
35. Story of Upamanyu

VAYAVIYASAMHITA, SECTION II
1. Acquisition of sons by Sri Krsna
2. Glory of lord Siva
3. Upamanyu's advice to Sri Krsna
4. Magnificence of Gauri and Siva
5. Knowledge of Pasupati principle
6. Principle of Siva
7. " " "
8. Incarnations of Vyasa
9. Siva Yogacarya
10. Devotion to Siva
11. Saivite knowledge
12. Glory of the mantra of Siva
13. " "
14. " "
15. Greatess of the preceptor
16. Consecration of the disciple
17. Rules of Saivite initiation
18. Purification of the six paths
19. Consecration of the aspirant and the greatness of the Mantra
20. Special consecration
21. Nitya and Naimittika rites
22. Compulsory and optional Saiva rites
23. Rules of worship
24. Ritual of lord Siva
25. Worship of Siva
26. Worship of Siva with the ancillary rites
27. Rite of sacrifice
28. Compulsory and optional rites
29. Kamya rites
30. " "
31. Hymn to lord Siva
32. Rites for prosperity
33. Rites for bliss hereafter
34. Delusion of Visnu and Brahma
35. " "
36. Installation of Siva
37. Goal of Yoga
38. Obstacles in the path of Yoga
39. Saivite Yoga
40. Journey of the Naimisa sages
41. Instructions of Vyasa

The Skanda-Purana--Part 1

PUBLISHER'S NOTE

EDITORIAL

ABBREVIATIONS

INTRODUCTION

SKANDA-PURANA

BOOK I: MAHESVARAKHANDA
SECTION I: KEDARAKHANDA

Chapters
1. Daksa's Insolence
2. Sati's Arrival at Daksa's Sacrifice
3. Virabhadra Comes to the Yajna
4. A Fight between Virabhadra and Visnu and Others
5. Meritoriousness of Devotion to Siva
6. Curse to Brahma and Others
7. Worship of the Linga
8. The Story of a Thief: Incarnation of Rama
9. The Churning of the Ocean
10. Siva Swallows the Poison
11. Procedure of Ganesa Worship: Manifestation of Laksmi
12. Devas Taste the Divine Nectar
13. The Fight between Devas and Asuras
14. Resuscitation of Dead Daityas
15. Nahusa and Yayati: Their Indrahood and Fall
16. Dadhici's Gift of His Body
17. Vrtra Killed: Bali Prepares for War
18. Vamana's Arrival at Bali's Sacrifice
19. Sukra Curses Bali: Vamana Grants Boon to Bali
20. The Nirgunatva of the Siva Linga: The Manifestation of Bhavani
21. Parvati's Penance
22. Sankara's Revelation of Himself to Parvati: Their Dialogue
23. Siva's Marriage
24. The Marriage Ceremony of Siva: The Arrangement for Accommodating Devas and Others
25. The Marriage Ritual
26. The Marriage Celebration of Siva and Parvati: Auspicious Festivities
27. The Birth of Kumara Karttikeya
28. Preparations of Devas and Daityas for War
29. The Battle between Suras and Taraka
30. Taraka Is Slain
31. The Greatness of Sivalinga
32. The Burning of Kala
33. The Greatness of Sivaratri Vrata
34. Siva Loses to Parvati in a Game of Dice
35. Parvati as Sabari Brings Back Siva: Siva's Coronation

The Skanda-Purana--Part 2

BOOK I: MAHESVARAKHANDA

SECTION II: KAUMARIKAKHANDA

PUBLISHER'S NOTE

EDITORIAL

ABBREVIATIONS

Chapters
1. Redemption of Five Apsaras by Arjuna
2. Glorification of Holy Places
3. Greatness of the Tirtha at the Confluence of Mahi and Sea
4. Dialogue between Narada and Arjuna: Different Kinds of Charitable Gifts
5. Dialogue between Narada and Sutanu
6. Narada Settles Brahmanas at the Holy Spot
7. Nadijangha's Story
8. Prarakarkarna's Story
9. The Vulture's Story
10. Revival of Indradyumna's Renown
11. The Previous Births of the Tortoise
12. Great Efficacy of the Worship of Siva: The Story of Sage Lomasa
13. Satarudriya Lingas
14. The Legend of Vajranga
15. The Birth of the Asura Taraka
16. Taraka and Devendra Prepare for War
17. The Fight between Yama and Grasana
18. The Battle between the Armies of Taraka and the Devas
19. The Battle between Visnu and Kalanemi
20. Visnu Fights with Daityas
21. Taraka's Victory in the Battle
22. The Birth of Parvati
23. Himavan Consoled
24. Kama is Burned
25. Mahadeva Meets Parvati: Eagerness for Marriage with Parvati
26. The Marriage of Hara and Gauri Celebrated
27. Parvati Enraged: The Origin of Ganesa
28. Parvati Goes to the Mountain for Penance
29. Kumara Becomes Commander-in-chief of the Deva Army: (i) Legend of Arbuda
30. Skanda Installed as the Commander-in-chief
31. Kumara's March against the City of Tarakasura
32. Taraka is Slain
33. The Greatness of Lingas Installed by Kumara
34. The Greatness of Kumaresa
35. Greatness of Stambhesvara
36. Description of the Five Lingas Concluded
37. Bhuvanakosa: Evolution of the Universe: Description of Dvipas or Continents
38. The Position of the Higher World
39. The Greatness of Barkaresvara
40. The Birth of Mahakala: The Arrangement of Four Yugas
41. Kinds of Sins; Procedure of Siva Worship; Rules of Good Conduct
42. The Story of Brahmana Aitareya
43. Establishment of Bhattaditya
44. Description of the Divyas (Ordeals)
45. The Story of Nandabhadra
46. Events Connected with Baladitya
47. Installation of Goddesses at Bahudaka Tirtha
48. The Description of Somanatha
49. Dialogue between Kamatha and the Sun-god
50. Human Body--A Miniature Cosmos: Departure of the soul to the Next World
51. The Greatness of Jayaditya
52. The Story of Kotitirtha
53. Greatness of Tripurusasala and the Glory of Narada's Lake
54. The Glory of Narada Idol
55. The Characteristics of Yoga
56. Brahmesvara, Moksesvara and Garbhesvara
57. The Glory of Nilakantha
58. End of Arjuna's Pilgrimage
59. The Departure of Ghatokaca to Pragjyotisa
60. The Birth of Barbarika
61. The Liturgy of Ganesvara
62. The Practice of Mahavidya
63. Vijaya's Accomplishment of Siddhi
64. The Greatness of Bhimesvara
65. Disagreement between Bhima and Yudhisthira: Installation of Kalesvari
66. Krsna beheads Barbarika: Greatness of Guptaksetra Concluded

The Skanda-Purana--Part 3

PUBLISHER'S NOTE

EDITORIAL

ABBREVIATIONS

BOOK I: MAHESVARAKHANDA SECTION III: ARUNACALAMAHATMYA

PURVARDHA

Chapers
1. The Manifestation of the Taijasa Linga--Arunacala
2. Greatness of the Immovable Linga of Sankara
3. Parvati Goes to Kanci for Penance
4. Parvati Goes to the Hermitage of Gautama
5. The Greatness of Brahmapuskara
6. Description of Various Holy Places at Arunacala
7. Different Tirthas on Arunacala
8. The Propitiation of Arunesvara
9. The Efficacy of the Circumambulation of Arunesvara
10. The Fight with Mahisasura
11. Mahisasura Slain: His Head Stuck to Gauri's Hand
12. The Reunion of the Goddess with Siva
13. Granting of Boons to Parvati

UTTARARDHA

1. Introduction: Markandeya's Query
2. A List of Different Sacred Places of Siva on the Earth
3. Markandeya's Further Query
4. The Greatness of Arunacala
5. Rewards and Punishments Resulting from Previous Karmas
6. Expiatory Rites
7. Holy Rites for Special Attainments
8. The Description of Creation
9. Dispute between Brahma and Visnu
10. Manifestation of the Fiery Linga
11. Visnu's Exploration of the Lower Part of the Linga
12. Brahma's Exploration of the Top of the Column of Splendour
13. Brahma Requests the Ketaka Bunch to Perjure
14. Manifestation of Sankara
15. Brahma Prepares to Eulogize Siva
16. Description of the Temple of Arunacala by Brahma and Visnu
17. The Sports of Siva and Parvati
18. Parvati's Devotional Service to Arunacalessvara
19. Demon Mahisa Slain by Durga
20. Parvati's Eulogy of the Lord of Arunacala
21. Siva Praises Parvati
22. The Story of Vajrangada
23. The Story of Kaladhara and Kattisali
24. Vajrangada Attains Salvation

The Skanda Purana--Part 4

PUBLISHER'S NOTE

EDITORIAL

ABBREVIATIONS

BOOK II: VAISNAVAKHANDA SECTION I: VENKATACALAMAHATMYA

Chapters
1. Narada's Vision of Yajnavaraha
2. Propitiation of Sri Varaha by Mantras
3. Manifestation of the Lord to the Eyes of Everyone at the Request of Agastya
4. Narada Approaches Padmavati
5. Srinivasa Enchanted on Seeing Padmavati
6. Marks of Visnu's Devotee
7. Preparations for the Marriage of Padmalaya
8. The Marriage of Srinivasa and Padmavati
10. The Story of Emperor Tondaman
11. Kasyapa Absolved of Sins
12. The Greatness of Svamipuskarini
13. The Greatness of Svamipuskarini
The Varaha Purana--Part 1

PREFACE

ABBREVIATIONS

INTRODUCTIONS

Chapters
1. Earth's Enquiry about Creation, Benedictory Prayer
2. Primary Creation
3. Birth of Narada
4. Greatness of Narayana
5. Attainment of Liberation through Duty
6. Attainment of liberation uttering the Pundarikasapara hymn
7. Attainment of liberation uttering Gadadhara Hymn
8. The Life of Dharmavyadha
9. Description of Fish-Incarnation
10. The Creation and the Life of Durjaya
11. Fight between Durjaya and Gauramukha
12. Narayana offers a boon to Supratika
13. Rules for Sraddha
14. Rules for Sraddha
15. Sage Gauramukha's liberation after uttering the hymn of Ten Incarnations of Visnu
16. The Story of Sarama
17. The Story of Mahatapas
18. Origin of Fire
19. Greatness of Fire
20. Origin of Asvins
21. Origin of Gauri
22. Marriage of Gauri
23. Origin of Vinayaka
24. Origin of Serpents
25. Origin of Skanda
26. Origin of Sun
27. Origin of Matrgana
28. Origin of Goddess Durga
29. Origin of Diks
30. Origin of Kubera
31. Origin of Visnu
32. Origin of Dharma
33. Origin of Rudra
34. Origin of Pitrs
35. Origin of Soma
36. Former Story
37. Story of Dirghabahu
38. Story of Satyatapas
39. Matsyadvadasi Vrata
40. Kurmadvadasi Vrata
41. Varahadvadasi Vrata
42. Narasimhadvadasi Vrata
43. Vamanadvadasi Vrata
44. Jamadagnyadvadasi Vrata
45. Ramadvadasi Vrata
46. Krsnadvadasi Vrata
47. Buddhadvadasi Vrata
48. Kalkidvadasi Vrata
49. Padmanabhadvadasi Vrata
50. sharani Vrata
51. Agastyagita I
52. Agastyagita II
53. Story of Pasupala
54. Vrata for attaining the best husband
55. Subha Vrata
56. Dhanya Vrata
57. Kanti Vrata
58. Saubhaghya Vrata
59. Avighna Vrata
60. Santi Vrata
61. Kama Vrata
62. Arogya Vrata
63. Putraprapti Vrata
64. Saurya Vrata
65. Sarvabhauma Vrata
66. Naradiya Pancaratra
67. Wonder of Visnu
68. Yugadharma
69. Wonder of Narayana
70. Rudragita I
71. Rudragita II
72. Determination of Prakrti and Purusa
73. Vairajavrtta
74. Cosmology
75. Jambudvipa and Meru
76. Cities of Eight Dikpalas
77. The Meru Mountain
78. Mandara and other mountains
79. Valleys of Meru I
80. Valleys of Meru II
81. Domains of Devas in the Mountains
82. Decent of the rivers
83. Regions and rivers in the mountain Naisadha
84. Regions on the South and North of Meru
85. The nine divisions of Bharata
86. Sakadvipa
87. Kusadvipa
88. Krauncadvipa
89. Salmalidvipa and others
90. Goddess of Creation
91. Sarasvati and others
92. Greatness of Vaisnavi
93. Discussion of Mahisasura with his ministers
94. Fight between gods and demons
95. Death of Mahisasura
96. Exploits of Raudri
97. Greatness of Rudra
98. Moksa of Satyatapas
99. Greatness of Tiladhenu
100. Greatness of Jaladhenu
101. Greatness of Rasadhenu
102. Greatness of Gudadhenu
103. Greatness of Sarkaradhenu
104. Greatness of Madhudhenu
105. Greatness of Ksiradhenu
106. Greatness of Dadhidhenu
107. Greatness of Navanitadhenu
108. Greatness of Lavanadhenu
109. Greatness of Karpasadhenu
110. Greatness of Dhanyadhenu
111. Greatness of Kapiladhenu
112. Greatness of Cow at Childbirth, list of Puranas
113. Hymn on the Lord
114. Varaha incarnation--Questions of Earth
115. Origin of different dharmas (Karmas of different castes)
116. Happiness and Unhappiness
117. Thirty-two offenses
118. Rituals in idol worship
119. Food forbidden in worship
120. Worship of Sandhya
121. Absence of birth
122. Greatness of Kokamukha--story of the Fish and Cricket
123. Greatness of flowers, sandalpaste etc.
124. Worship in the Seasons
125. Mayacakra
126. Greatness of Kubjamraksa--story of the Serpent and Ichneumon
127. Initiation of the Brahmin
128. Initiation of other Castes--Ganantika, Comb, Collyrtum and MirrKr
129. Further Rituals in worship
130. Expiation for eating the kings food
131. Expiation for not cleaning tho teeth
132. Expiation for touching Dead body
133. Expiation for passing flatus and answering calls of Nature in the midst of worship
134. Other offences during worship
135. Expiation for eating goose etc.
136. Rules of expiation

The Varaha Purana--Part 2
ABBREVIATIONS
Chapters
137. The Vulture and the Jackal
138. The Story of the Wag-tail
139. Greatness of Saukara
140. Greatness of holy spots in Kokamukha
141. Greatness of Badarikasrama
142. Action in Privacy
143. Greatness of Mandara
144. Greatness of Somesvara, Muktiksetra, Triveni and others
145. Greatness of Salagramaksetra
146. Greatness of Ruruksetra and Hrsikesa
147. Greatness of Goniskramana
148. Greatness of Stutasvami
149. Greatness of Dvaraka
150. Greatness of Sanandura
151. Greatness of Lohargala
152. Glory of Mathura Tirtha
153. Greatness of Mathura Tirtha
154. Power of the Tirthas in Yamuna
155. Power of Akruratirtha
156. The Appearance of Mathura
157. Malayarjuan and other Tirthas
158. The Power of Mathura-Tirtha
159. Circumambulation in Mathura
160. The Order of Visits in the Tirthas of Mathura
161. The greatness of Devavana
162. The greatness of Cakratirtha
163. The Greatness of Kapilavaraha
164. The Greatness of Annakuta
165. The Power of Catuhsamudrika well
166. The power of Asikunda
167. The power of Visranti tirtha
168. The Tirthas in Mathura
169. The Semicircular spot in Mathura
170. The story of Gokarna
171. The story of Gokarna (continued)
172. The story of Gokarna (continued)
173. The story of Gokarna (continued)
174. The greatness of the confluence of Yamuna
175. The prowess of Krsnaganga and Kalinjara
176. The prowess of Krsnagangn dnd Kalinjara
177. Consecration of Surya by Samba
178. Satrughna-Lavana
179. Expiations for Offences
180. Creatness of Dhruva tirtha in Mathura
181. Consecration of wooden Images
182. Consecration of stone Images
183. Consecration of clay images
184. Consecration of copper Images
185. Consecration of bronze Images
186. Consecration of silver and golden Images
187. The Origin of Sraddha
188. Rituals of Sraddha
189. Qualities of the Brahmin to be fed in Sraddha
190. Other details about Sraddha
191. Madhuparka
192. Peace for all
193. Departure of Naciketas
194. Return of Naciketas
195. Sinners in Yamaloka
196. City of Yama
197. Yama and his associates
198. Torments in Hell
199. Torments in Hell (continued)
200. Torments in Hell (continued)
201. Fight between Raksasa and Yama's men
202. Punishment according to deeds
203. Sins and Punishment
204. Instructions to Messengers
205. God and bad results
206. Results of good actions
207. Good results
208. Story of the chaste women
209. Greatness of the chaste women
210. Means to destroy sin
211. Means to destroy sin (cont.)
212. The Awakening
213. Greatness of Gokarnesvara
214. Boons to Nandikesvara
215. Greatness of Sailesvara
216. Greatness of Srngesvara
217. Benefits of Recitation
218. Contents of the Purana

GLOSSARY
INDEX

The Vayu Purana--Part 1

PREFACE

ABBREVIATIONS

INTRODUCTION

CHAPTERS
1. Summary of Contents
2. A Sacrificial Session of Twelve Years
3. Origin of Creation
4. Origin of Creation (continued)
5. " " " "
6. " " " "
7. Transition between two Yugas (Ages)
8. Four Stages of Life
9. Creation of Devas and Others
10. Manvantaras
11. Pasupata Yoga
12. Evil Portents and Calamities in Yoga
13. Supreme Powers of Yoga
14. Pasupata Yoga
15. " " (continued)
16. Purity and Conduct of Life
17. Attainment of the Ultimate State of Life
18. Procedure of Expiation for Recluses (Sannyasins)
19. Evil Omens Foreboding Death
20. The Characteristics of Attainment of Omkara
21. Review of Kalpas
22. Number of Kalpas
23. Incarnations of Mahesvara
24. Hymn to Siva
25. Birth and Death of Madhu and Kaitabha [Ravana's sons in Sri Ramayana]
26. Origin of Sounds
27. Names and Bodies of the Great Lord
28. Families of Sages
29. Progeny of Agni
30. The Curse of Daksa
31. The Race of Devas
32. Characteristics of Yugas
The Vayu Purana--Part 2

PREFACE

ABBREVIATIONS

CHAPTERS
1. Manvantaras: The Milking of the Earth
2. The Dyanasty of Prthu
3. Vaivasvata Manvantara: The Marica Creation
4. The Race of Prajapati: Rebirth of Seven Sages
5. The Race of Dharma
7. The race of Kasyapa: Danu's Progeny
8. Dynasties Descended from Kasyapa
9. The Race of Sages
10. The Procedure of Sraddha
11. The Birth of Skanda: Rules Prescribed for Sraddha
12. The Procedure of Sraddha (Continued)
13. The Procedure of Sraddha Performance (Continued)
14. The Procedure Regarding Performance of Sraddha: The Five Mahayajnas
15. Sacred Places for Sraddha
16. The Sraddha Ritual: Purificatory Rites
17. The Test for Eligibility of a Brahmana (for Sraddha Invitation)
18. Benefit Derived from Charitable Gifts
19. Benefit of Sraddha Performance on Various Tithis
20. Benefit of Sraddha Performance under Different Constellations
22. The Race of Varuna: Birth of Asvin-gods
23. Creative Activity of Manus: The Story of Sudyumna
24. A Dissertation on Music: The Definition of Murechana
25. The Science of Music: The Embellishments
26. The Iksvaku Dynasty
27. The Nimi Dynasty
28. The Nativity of soma and Saumya (Buddha)
29. The Lunar Race: The Amavasu Dynasty
30. The Origin of Dhanvantari; Varanasi Cursed; Raji's Exploits
31. The Story of Yayati
32. The Birth of Kartavirya
33. The Dynasty of Jyamagha and Vrsni
34. The Race of Vrsni
35. Wars between Suras and Asuras: Bhrigu curses Visnu: The Eulogy of Sambhu by Sukra
36. Glorification of Visnu's Greatness
37. Royal Dynasties
38. The Manvantaras and Dissolution of the Universe
39. Worlds from Maharloka to Siva's City
40. Dissolution of the Universe
41. Recreation of the Cosmic Egg
42. Dissipation of Vyasa's Doubts
43. The Greatness of Gaya
44. The Glory of Gaya: The Story of Gayasura
45. Gayamahatmya (Contd.): The Story of Sila
46. thuamahatmya (Contd.): Sila-tirtha and Other Sacred Spots
47. Gayamahatmya (Contd.): Tha Glory of Kdigada-dhara
48. Procedure of the Pilgrimage to Gaya
49. Procedure of the Pilgrimage to Gaya (Continued)
The Lesga-Puraia--Part 1

Introduction

Section I
1. Introductory
2. Index of Content
3. Primary Creation
4. Ikauguration of Creation
5. Creation
6. Glory of Siva
7. Esoteric secret of Siva
8. Yogic Zones
9. Obstacles and Portents
10. Means of Direct Perception
11. Sadyojata
12. Glory of Vamadeva
13. Glory of Tatpurusa
14. Origin of Aghora
15. Glory of Aghoresa
16. Glory of Isana
17. Origin of Linga
18. Visnu's praise of Siva
19. Enlightenment of Visnu
20. Enlightenment of Brahma
21. Eulogy of Siva
22. Creation of Rudras
23. Kalpas
24. Incarnations of Siva
25. Method of Acamana and Ablution
26. Procedure of Sacred Ablution
27. Worship of Linga
28. Mental worship of Siva
29. Victory over Death
30. Story of Sage Sveta
31. Hymn to Siva
32. Hymn to Siva
33. Statement of the sages
34. Praise of the Yogin
35. Defeat of Ksupa
36. Dialogue between Ksupa and Dadhica
37. Grant of boons to Brahma
38. Creation of Brahma
39. Specific Darms of Four Yugas
40. Extent of four Yugas
41. Nativity of Brahma
42. Origin of Nandisvara
43. Coronation of Nandisvara
44. Coronation of Nandisvara
45. Description of Nether worlds
46. Dvipas and their lords
47. Bharata sub-continent
48. The mountain Meru
49. Ilavrtta sub-continent
50. Abodes of Devas
51. Continents
52. Geography of the World
53. Geography of the World
54. Movements of Luminaries
55. The Sun's Chariot
56. Description of the Moon
57. Movements of the planets
58. Coronation of the Sun and others
59. The form of Solar rays
60. The Solar Sphere
61. The situation of the planets
62. Situation of Dhruva
63. Origin of Devas and others
64. Grant of boons by Pulastya
65. Thousand names of Siva
66. The narrative of Yayati
67. The narrative of Yayati
68. The race of Jyamagha
69. Sri Krsna, his birth and life
70. Various Creations
71. Statement of Nandikesvara
72. Construction of Rudra's Chariot
73. Glory of Worshipping Siva
74. Description of Siva Lingas
75. Monism of Siva
76. Installation of Siva's image
77. The Temples of Siva
78. Scrubbing and cleaning the shrine of Siva
79. The mode of worship of Siva
80. The holy Pasupata rite
81. The holy rite for the release of Pasus
82. Humn of purification
83. The holy rites of Siva
84. The holy rite of Uma-Mahesvara
85. The glory of the five-syllabled Mantra
86. The sacrifice of meditation
87. Suppression of delusion
88. Review of Pasupata yoga
89. Characteristics of good conduct
90. The expiatory rites of the ascetics
91. Portentous phenomena
92. Glory of Srisaila
93. The narrative of the Asura Andhaka
94. Uplifting the Earth
95. The Exploits of Nrsimha the Man-lion