

# 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 Suta, "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 Vyaadeva 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 (3) Varaha avatara or boar incarnation (4) Nmrashimha avatara - an incarnation in the form of a being who was half-man and half-lion. (5) Vaaena avatara or dwarf incarnation (6) Parashurama (7) Rama (8) Krishna (9) Buddha (10) Kalki - this is the incarnation that is yet to come. The Agni Purana now describes these ten incarnations.

### Matsya

Agni 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, bhuhariloka and svarloka. Bhuloka is the earth, svarloka or svarga is heaven and bhuhariloka is a region between the earth and heaven. All these 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 tantalising me in the form of a fish?" The fish replied, "I have to punish the evil and protect the good. Seven 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 foodgrains 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 the 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 daityas 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 sage 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 Uchhaishrava 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 the 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 adopted 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 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, who 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 he 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 boon 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 made Prahlada the king of the asuras.

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 Veda's. 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 bhuhvarloka. 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 Kartaviryra who had received all sorts of boons from the sage Dattatreya. Thanks to these boons, Kartaviryra had a thousand arms and conquered and ruled over the entire world. One day, Kartaviryra 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 Kartaviryra and all his soldiers to a sumptuous feast. Kartaviryra was so enamoured of the kamadhenu that he asked the sage to give it to him. But Jamadagni refused. Kartaviryra then abducted the cow by force and a war started between Kartaviryra and Parashurama. In this war, Parashurama cut off Kartaviryra'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 the 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 Rama, 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 yajnas. 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 Shambhara and had asked Dasharatha for his help. In fighting with Shambhara, 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 Ayodhya, 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. Bharata 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 began to rule the kingdom in Rama's name from Nandigram, rather than from Ayodhya. Rama, Lakshmana and Sita then went to the forest that is known as the Dandaka forest, Dandakaranya. This forest was on 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 him 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 Hanuman. Hanuman leapt over the ocean and arrived in Lanka. He discovered the lonesome Sita in a grove of ashoka trees, the Ashokavana. Hanuman introduced himself and assured Sita that he would soon be back with Rama. Hanuman caused some general havoc in Lanka and was captured by Meghnada or Indrajit, Ravana's son. Ravana ordered that Hanuman's tail should be set on fire. But Hanuman used his burning tail to set fire to all the houses of Lanka. He then returned to Rama with the news that Sita 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 Indrajit. 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 Mathura 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 Valmiki after he had heard the story from the sage Narada. Rama was the seventh avatara 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 Yadu 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. And 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 Arishta, Vrishabha, Keshi, Dhenuka and Gardhabha and made the country safe from the attacks of these demons. 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 Kuyalaya on Krishna. But Krishna killed Kuyalaya. 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 Ugrasena 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 Pundra. 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, killing Kalayavna, seizing the parijata tree from Indra 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 asura Shambara. Shambara threw the baby into the sea, but a fish swallowed the baby. A fisherman 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 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, Anuruddha 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, Baladeva and Pradyumna arrived in Vana's capital. Shiva came to fight on Vana's side, accompanied by Nandi and Skanda or N Kartikeya. 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 avatars 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 the king Shantanu. Shantanu married Ganga and Bhishma was born from this marriage. But Shantanu also married Satyawati 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, Ambika and Ambalika as brides for Vichitravirya. Vichitravirya was also 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 a son 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 Yudhishtira, Bhima and Arjuna and Madri's sons were Nakula and Sahadeva. But Yudhishtira 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 sons of the two Ashvins. Earlier, Kunti had a son named Karna from the sun-god. This was before she had 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 brahmanas. In Ekachakra, they destroyed a lakshasa named Vaka. They then won the hand of the daughter of the king of Panchala. Her name was Draupadi and all five Pandava brothers married her. When 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 teacher Dronacharya. On the Pandava side, Yudhishtira had become king. The Pandavas organised a rajasuya yajna (royal sacrifice) in which they conquered several kingdoms and accumulated a lot of wealth. This made Duryodhana envious.

He arranged a game of dice (aksha) between Yudhishtira and Duryodhana's uncle Shakuni. Shakuni did not play fairly and Yudhishtira lost the game. As a penalty for the loss, the Pandavas were to spend twelve years in the forest and one additional year without being detected. Draupadi went with them to the forest, as did the Pandava's priest, Dharmya. 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. Yudhishtira pretended to be a brahmana, Bhima a cook, Arjuna a dancer, Nakula and Sahadeva stable-hands. Draupadi became the queen's maid. The queen's brother Kichaka tried to molest Draupadi, but was killed by Bhima. When the year was over, the Kauravas attacked King Virata to rob him 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 over. 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 the akshouhini. Duryodhana collected eleven akshouhinis for the war and Yudhishtira 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 them even this 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. Dronacharya 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 Yudhishtira. 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 Draupadi. Draupadi 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 Yudhishtira the duties of king. It was only after this that he died. As a king, Yudhishtira performed many yajnas and gave a lot of to brahmanas. When Yudhishtira learned that the Yadavas 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 course of which they died. It was Krishna who had used the Pandavas as a tool to rid the world of evil kings and establish the good 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 Dwarka was swallowed up by the sea. This was the story of the eighth avatara of Vishnu

## **Bhavishya Purana - Bedhism**

[From the 29th chapter of the Pratisarga ParId.]

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 known 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 upto 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 Shiva, and as a benediction Lord Shiva entrusted 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. Baudha, 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 Baudha-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 Baudha-simha, were Yoga-simha, Bhoga-simha and Vijaya.

After that more Buddhists 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, Malika, 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 arrows and the wooden army, which 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 cavalry 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, Baudhasimha 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 Baudhasimha 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 Baudhasimha. He took illusory arrows and put the opposite army into delusion along with Baudhasimha. He captured ten-thousand kings including Baudhasimha, 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 to the fort of the king. Jayanta came and released Baudhasimha. 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 Aryadesa 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 'mlecca-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 appeared to him and said, "This age will be a good time for you. I will fulfil 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 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 Kinasa ruled as much as his grandfather. His son Malahalha ruled eight-hundred ninety fige years. His son Virada ruled 160 years. His son Hamuka was devoted to Lord Vishnu, and offering oblations of fruits he achieved salvation. He ruled 365 years and went to 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 mlechha, king Nyuha became attached to Lord Vishnu and as a result Lord Vishnu increased his generation. Then he created a language fit for the mlechchas, 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, Stualoma, 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, Nimaruhai and Mahavala. 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 mlechha 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 mlechchas 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.

Sanskrit 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 is called kakkanam. Isti is called suddharava, istini is called masapavani, ahuti is called aju and dadati is called dadhvti. The word pitri is called paitara and bhrata is bather and also pati. This is the yavani language 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 months 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 thieves, hunters, bhallas and fools. The followers of mleccha-dharma in foreign countries are intelligent and having good qualities, whereas the people of Aryavata 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 come down to earth from the heavenly planets with his wife Aryavatil. 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 remained 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 greace 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 ton 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 from the yajna. Among these four Pramara was samavedi, 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 became 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 came 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 sons 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 Maharaja became very upset and lamented again and again. Maharaja 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 Vidyun mala. 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 Pahlada Maharaja. They broke the deities of gods, killed so many cows and in the places of sacred water they put cow-blood. Sahoda, the mlecca king, wrote a letter and sent it to Mahiraja. King Mahiraja answered: "O mlecca king, you are the master of the mlecchas, 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 mlecca-dasha and eat the followers of mlecca-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 from 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 Purana Canto Four Sri Krsna-janma- khanda The Birth of Lord Krsna**

### **Chapter One Śrī Kṛṣṇa-pāda-padma-prāpti-sopānam The Stairway to Śrī Kṛṣṇa's Lotus Feet**

Text 1

śrī-nārada uvāca

śrutam̐ prathamato brahman  
brahma-khaṇḍam̐ manoharam  
brahmaṇo vadanāmbhojāt  
paramādbhutam̐ eva ca

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

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

Text 2

tatas tad-vacanāt tūrṇam̐  
samāgatya tavāntikam  
śrutam̐ prakṛti-khaṇḍam̐ ca  
sudhā-khaṇḍāt param̐ varam

tataḥ-then; tad-vacanāt-from his mouth; tūrṇam-at once; samāgatya-arriving; tavāntikam-neya you; śrutam-heard prakṛti-khaṇḍam-PVakṛti-khaṇḍam̐ ca-and sudhā-khaṇḍāt-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-khaṇḍaṇam  
na me tṛptam̐ hano lolam̐  
vaśiṣṭam̐ śrotum̐ icchati

tataḥ-then; gaṇapateḥ-of Gaṇapati; khaṇḍam-the khaṇḍa; akhaṇḍa-janma-khaṇḍaṇam-which breaks the cycle of repeated birth and death; na-not; me-of me; tṛptam-satisfied; manaḥ-heart; lolam-yearning; vaśiṣṭam-specific; śrotum-to hear; icchati-wishes.

Now, unsatisfied even by hearing the Gaṇapati-khaṇḍa, which breaks the cycle of repeated birth, my heart yearns to hear a certain thing.

Texts 4-

śrī-kṛṣṇa-janma-khaṇḍam ca  
janmādi-khaṇḍanam nṛṇām  
pradīpam sarva-tattvānām  
karma-ghnam hari-bhakti-dam

sadyo vairāhya-janakam  
bhava-roga-nikṛntanam  
kāraṇam mukti-bijānām  
bhavābdhi-taraṇam param

armopabhogr-rogānām  
khaṇḍane ca rasāyanam  
śrī-kṛṣṇa-caraṇāmbhoja-  
prāpti-sopāna-kāraṇam

jīvanam vaiṣṇavānām ca  
jagatām pāvanam param  
vada vistāraṣo bhaktam  
śiṣyam mām śaraṇāgatam

śrī-kṛṣṇa-janma-khaṇḍam-the khaṇḍa of Lord Kṛṣṇa's birth; sa-also; janmādi-khaṇḍanam-which breaks the cycle of repeated birth; nṛṇām-of men; pradīpam-the lamp; sarva-tattvānām-Ck rma-ghnam-which destroys tho fruits of karma; hari-bhakti-dam-and gives devotional service to Lord Hari; sadyaḥ-at once; vairāhya-janakam-the creator of renunciation; bhava-of material existence; roga-the disease; nikṛntanam-curing; kāraṇam-the cause; muktimbijānām-of the sends of liberation; bhava-of material existence; abdhi-the ocean; taraṇam-the boat for crossing; param-great; karma-of fruitive work; upabhoga-of enjoying the fruits; rogānām-of the diseases; khaṇḍane-in breaking; ca-and; rasāyanam-the medicine; śrī-kṛṣṇa--of Śrī Kṛṣṇa; caraṇa-feet; ambhoja-lotus; prāpti-attainment; sopāna-staircase; kāraṇam--cause; jīvanam-the life; vaiṣṇavānām-of the Vaiṣṇavas; ca-and; jagatām-of the universes; pāvanam-the purifier; param-great; vada-please tell; vistāraṣaḥ-elaborately; bhaktam-to the devotee; śiṣyam-disciple; mām-me; śaraṇa-at the shelter; āgatam-come.

To me, a devotee and your surrendered disciple, please elaborately narrate the Śrī Kṛṣṇa-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 fruitive 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 the Vīṣṇu's and the purifier of the worlds.

Text 8

kena vā prārthitaḥ kṛṣṇaḥ  
ājagāma mahī-talam  
sarvāṁśair eka evaśaḥ  
paripūrṇatamaḥ svayam

kena-by whom?; vā-or; prārthitaḥ-requested; kṛṣṇaḥ-Kṛṣṇa; ājagāma-came; mahī-talam-to the surface of the earth; sarvāṁśair-with all; ekaśaḥ-His plenary portions; eka-one; eva-indeed; īśaḥ-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 aṁśa incarnations, to the surface of the earth?

Text 9

yuge kutra kuto hetoḥ  
kutra vāvirbabhūva ha  
vasudevo 'sya janakam  
ko vā kā vā ca devakī

yuge kutra-in what yuga?; kuto hetoḥ-for what reason?; kutra-where?; vā-or; vāvirbabhūva-manifested; ha-indeed; vasudevaḥ-Vasudeva; asya-His; janakam-father; ko-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  
māyayā su-vidambanam  
kiṁ cakāra samāgatya  
kena rūpeṇa vā hariḥ

vada-tell; kasya-of whom?; kule-in the family; janma-birth; māyayā-by Yogamāyā;



su-vidambanam-in an expert imitation; kim-what?; cakāra-did; samāgatya-arriving; kena-with what; rūpeṇa-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 gokulam kaṁsa-  
bhayena sūtikā-grhāt  
katham kaṁsāt kīṭa-tulyād  
abhayasya bhayam mune

jagāma-went; gokulam-to Gokula; kaṁsa-of Kāṁsa; bhayena-in fear; sūtikā-grhāt-from the maternity room; katham-why?; kaṁsāt-from Kāṁsa; kīṭa-tulyāt-who was equal to an insect or a worm; abhayasya-fearless; bhayam-fear; mune-O sage.

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

Text 12

harir vā gopa-veśena  
gokule kim cakāra ha  
kuto gopāṅganā-sārdham  
vijahāra jagat-patiḥ

hariḥ-Lord Hari; vā-or; gopa-veśena-as a gopa; gokule-in Gokula; kim-what?; cakāra-did; ha-indeed; kutaḥ-why?; gopāṅganā-sārdham-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  
gopālā bāla-rūpiṇaḥ  
kā vā yaśodā ko nandaḥ

kim va puṇyam cakāra ha

kāḥ-who?; vā-or; gopaṅganā-the gopī; ke-who; vā-otr; gopālā-the cowherd boys; bāla-rūpiṇaḥ-in the form of boys; kā-who?; vā-or; yaśodā-Yaśodā; kaḥ-who; nandaḥ-Nanda; kim-what?; va-or; puṇyam-pious deeds; cakāra-did; ha-indeed.

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 puṇyavatī  
devī goloka-vāsini  
vraje va vraja-kanyā sā  
babhūva preyasī hareḥ

katham-why?; rādhā-Rādhā; puṇyavatī-saintly; devī-fgoddess; goloka-vāsini-residing in Goloka; vraje-in Vraja; va-or; vraja-kanyā-a girl of Vraja; sā-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 durārādhyam  
samprāpur īśvaram param  
katham tāś ca parityajya  
jagāma mathurām punaḥ

katham-why?; gopyaḥ-the gopīs; durārādhyam-difficult to worship; samprāpuḥ-attained; īśvaram-the Supreme Personality of Godhead; param-then; katham-why?; tāś-them; ca-and; parityajya-leaving; jagāma-went; mathurām-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?

Text 16

bhārāvātāraṇam kṛtvā  
kim vidhāya jagāma saḥ  
kathayasva mahā-bhāga  
puṇya-śravaṇa-kīrtanam

bhāra-of the burden; avatāraṇam-the lifting; kṛtvā-having done; kim-what?;  
vidhāya-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-durlabham hari-kathām  
tāriṇām bhava-tāraṇe  
niṣṛvya bhoga-nigaḍa-  
kleśa-cchedana-karttanīm

pāpendhanānām dahane  
jvalad-agni-śikhām iva  
pumsām śrutavatām koṭi-  
janma-kilbiṣa-nāśinīm

muktim karṇa-sudhā-ramyām  
śoka-sāgara-nāśinīm  
mahyam bhaktāya śiṣyāya  
jñānam dehi kṛpā-nidhe

su-durlabham-difficult to attain; hari-kathām-the topics of Lord Hari; tāriṇām-the  
boat; bhava-tāraṇe-for crossing the ocean of repeated birth and death; niṣṛvya-to be  
served; bhoga-enjoyment; nigaḍa-chains; kleśa-of sufferings; cchedana-for cutting;  
karttanīm-a sword; pāpa-of sins; indhanānām-of the fuel; dahane-in burning; jvalat-  
blazing; agni-of fire; śikhām-flames; iva-like; pumsām-of the people; śrutavatām-  
hearing; koṭi--millions; janma-births; kilbiṣa-sins; nāśinīm-destroying; muktim-  
liberation; karṇa-sudhā-ramyām-nectar to the ears; śoka-of grief; sāgara--the ocean;  
nāśinīm-destroying; mahyam-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-  
pṛthivī-tīrtha-darśanāt  
śruti-pāṭhād anāśanāt  
vrata-devarcanād api

dīkṣayā sarva-yajñeṣu  
yat phalaṁ labhate naraḥ  
ṣoḍaśīm jñāna-dānasya  
kalām nārhati tat phalam

tapah-austerity; japa-chanting mantras; mahā-great; dāna-charity; pṛthivī-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; dīkṣayā-by initiation; sarva-in all; yajñeṣu-sacrifices; yat-what; phalam-result; labhate-attains; naraḥ-a man; ṣoḍaśīm-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

pitṛāhaṁ preṣito jñāna-  
dānāya tava sannidhim  
sudhā-samudraṁ samprāpya  
na ko vā pātum icchati

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

MS father sent me heremto learu from you. Who, approaching an ocean of nectar, would not wish to dsink from it?

## Text 23

śrī-nārāyaṇa uvāca

mayā jñāto 'si dhanyas tvam  
puṇya rāśiḥ su-mūrtimān  
karoṣi bh amaṇam lokān  
pavitum kula-pāvana

śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Ṛṣi said; mayā-by Me; jñātaḥ-understood; ari-you are; dhanyaḥ-fortunate; tvam-you; puṇya-of piety; rāśiḥ-an abundance; su-mūrtimān-glorious; karoṣi-you do; bhramaṇam-wandering; lokān-the worlds; pavitum-to purify; kula-pāvana-purifying the people.

Śrī Nārāyaṇa Ṛṣi 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 sadyaḥ  
su-vyaktam vacanena vai  
śiṣye kalatre kanyānām  
dauhitre bāndhave 'pi ca

putre pautre ca vacasi  
pratāpe yaśasi śriyam  
buddhau vāriṇi vidyāyām  
jñāyate hṛdayam nṛṇām

janānām-of the people; hṛdayam-the heart; sadyaḥ-at once; su-vyaktam-manifested; vacanena-by words; vai-indeed; śiṣye-to a disciple; kalatre-wife; kanyānām-of daughters; dauhitre-granddaughter; bāndhave-relatives; api-even; ca-and; putre-in son; pautre-a grandson; ca-and; vacasi-in words; pratāpe-in great; yaśasi-glory; śriyam-in beauty; buddhau-in intelligence; vāriṇi-in words; vidyāyām-in knowledge; jñāyate-is known; hṛdayam-the heart; nṛṇām-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 their hearts have glory, beauty, intelligence, eloquence, and knowledge.

## Text 26

jīvan mukto 'si putas tvam  
śuddha-bhakto gadā-bhṛtaḥ  
punāsi pāda-rajāsā  
sarvādhārām vasundharām

jīvan-livin t muktaḥ-liberated; asi-you are; putaḥ-pure; tvam-you; śuddha-bhaktaḥ-purn devotee; gadā-bhṛtaḥ-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 Sdust of your feet you purify this earth, the maintainer of all.

## Text 27

punāsi lokān sarvāmś ca  
svayaṁ vighraha-darśanāt  
su-maṅgalā hari-kathā  
tena tām śrotum icchasi

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

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-devatāḥ-allrthe demigods; ṛṣayaḥ-sages; munayaś-thinkers; ca-and; eva-certainly; tīrthāni-holy places; nikhalāni-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.

Text 29

kathāḥ śrutvā tathānte te  
yanti santo nirāpadam  
bhavanti tāni tīrthāni  
yeṣu kṛṣṇa-kathāḥ śubhāḥ

kathṛḥ-tpics; śrutvā-hearing; tathā-so; ante-at the end; te-they; yanti-go; santaḥ-saints; nirāpadam-without distress; bhavanti-become; tāni-they; tīrthān -holy places; yeṣu-in whom; kṛṣṇarkathāḥ-the topics of Lord Kṛṣṇa; śubhāḥ-auspicious.

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 persons of piety.

Text 30

sadyaḥ kṛṣṇa-kathā-vaktā  
svasya puṁsām śataṁ śatam  
samuddhṛtya śrutavatām  
punāti nikhilam kulam

sadyaḥ-at once; kṛṣṇa-kathā-vaktā-speaking the topics of Lord Hari; svasya-personally; puṁsām-of people; śataṁ śatam-hundreds and hundreds; samuddhṛtya-delivering; śrutavatām-hearing; punāti -purify; nikhilam-entire; kulam-family.

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

Text 31

praṣṭā tu praśna-mātreṇa  
punāti kulam ātmanaḥ  
śrotā śravaṇa-mātreṇa  
sva-kulam sva-sva-bandhavān

praṣṭā-the questioner; tu-indeed; praśna-mātreṇa-simply by his question; punāti-purifies; kulam-his family; ātmanaḥ-own; śrotā-the hearer; śravaṇa-mātreṇa-simply by hearing; sva-kulam-his family; sva-sva-bandhavān-his relatives.

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-pūtt  
janmedaṁ bhārate labhet  
karoti sa-phalaṁ janma  
y śrutvā hari-kathāmṛtam

śata-hundreds; janma-of births;etapaḥ-by austerities; p]taḥ-purified; janma-birth;  
idam-thiu; bhārate-in Bhārata-varṣa; labhet-attain; karoti-does;; sa-phalam-successful;  
janma-birth; śrutvā-hearing; hari-of Lord Hari; kathā-of the topics; amṛtam-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 vandanam mantra-  
japam sevnam eva ca  
smaṇam kīrtanam śaśvad  
guṇa-śraṇam īpsitam

nivedanam tasya dāsyam  
navadhā bhakti-lakṣaṇam  
karoti janma sa-phalam  
śrutvaitāni ca bhārate

arcanam-worship; vandanam-obeisances; mantra-mantras; japam-chanting;  
sevanam-service; eva-indeed; ca-also; smaṇam-remembering; kīrtanam-glorifying;  
śaśvat-always; guṇa-the virtues; śraṇam-hearing; īpsitam-desired; nivedanam-  
surrender; tasya-of him; dāsyam-service; navadhā-nine kinds; bhakti-lakṣaṇam-of  
devotional service; karoti-does; janma-birth; sa-phalam-succesful; śrutva-hearing;  
etāni--these; ca-and; bhārate-in Bhārata-varṣa.

The nine kinds of devotional service are: 1. always worshipping 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-varṣa bears its fruit.

### Text 35

na c vighno bhavet tasya  
paramNyur na naśyati  
na yāti tat-puraḥ kālo  
vainateyam ivoragaḥ

na-not; cy-and; vighnaḥ-obstacle; Shavet-is; tasya-of him; paramāyuh-long life; na-not; naśyati-dies; na-not; yāti goes; tat-puraḥ-before him; k laḥ-time; vainateyam-Garuḍa; 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 Garuḍa so time does not approach him.

### Text 36

na jahāti samīpam ca  
kṣaṇam tasya hariḥ svayam  
upatiṣṭanti tūrṇam tam  
aṇimādika-siddhayaḥ

na-not; jahāti-leaves; samīpam-near; ca-and; kṣaṇam-for a moment; tasya-of him; hariḥ-Lord Hari; svayam-personally; upatiṣṭanti-serve; tūrṇam-at once; tam-him; aṇima-ādika-beginning with aṇimā; siddhayaḥ-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-nīśam  
kṛṣṇāñjāyā ca rakṣārtham  
ko vā kiṁ karttam īśvaraḥ

sudarśanam-the sudarśana-cakra; bhramati-whirls; eva-indeed; tasya-of him; pārśve-at the side; divā-nīśam-day and night; kṛṣṇa-of Lord Kṛṣṇa; āñjāyā-by the order; ca-and; rakṣārtham-to protect; kaḥ-who; vā-or; kiṁ-what?; karttam-cutting; īśvaraḥ-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-samīpaṁ ca  
svapne 'pi yama-kiṅkarāḥ  
jvalad-agnim yathā dṛṣṭvā  
śalabhā na vrajanti tam

na-not; yanti-go; tat-samīpam-near him; ca-also; svapne-in dreams; api-even; yama-kiṅkarāḥ-Yama's servants; jvalat-blazing; agnim-fire; yathā-as; dṛṣṭvā-seeing; śalabhā-cricket; 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 vipadaḥ śokā  
vighnās ca na prayānti tam  
na yāti tat-samīpaṁ ca  
mṛtyur mṛtyu-bhayān mune

vyādhayaḥ-diseases; vipadaḥ-calamities; śokā-lamentations; vighnās-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

rṣayo munayaḥ siddhāḥ  
santuṣṭāḥ sarva-devatāḥ  
sa ca sarvatra niḥśaṅkaḥ  
sukhī kṛṣṇa-prasādataḥ

everywhere; niḥśaṅkaḥ-fearless; sukhī-happy; kṛṣṇa-prasādataḥ-by Lord Kṛṣṇa's mercy.

The ṛṣis, munis, siddhas, and all the demigods become pleased with him. By Lord Kṛṣṇa's mercy he is always fearless and happy.

Text 41

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

tava-of you; kṛṣṇa-of Lord Kṛṣṇa; kathāyām-in the topics; ca-also; ratiḥ-attraction; atyantikī-great; sadā-always; janakasya-of the father; sva-bhāvaḥ-own nature; hi-indeed; janme-birth; tiṣṭhati-stands niścitam-concluded.

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 tādrśī bhavet

viprendra-O king of brāhmaṇas; ka-what?; praśamsā-praise; iyam-this; janma-birth; te-your; brahma-of Brahmā; mānase-in the mind; yasya-of whom; yatra-where; kule-in the family; janma-birth; tan-matiḥ-that idea; tādrśī-like that; bhavet-may be.

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 jagatām  
kṛṣṇa-pādābja-sevayā  
nityam karoti yaḥ śaśvan  
navadhā bhakti-lakṣaṇam

pitā-father; vidhātā-the creator; jagatām-of the universe; kṛṣṇa-pādābja-sevayā-by service to Lord Kṛṣṇa's lotus feet; nityam-always; karoti-does; yaḥ-who; śaśvan-always;

navadhā-in nine ways; bhakti-lakṣaṇam-devotional service.

r Your father is Brahmā, 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  
yasyāśru-pulakodgamaḥ  
mano nimagnam tatraiva  
sa bhaktaḥ kathito budhaiḥ

ratiḥ-attraction; kṛṣṇa-kathāyām-for the topics of Lord kn ca-also; yasya-of whom; aśru-tears; pulaka-udgamaḥ-hairs standing erect; manay-heart; nimagnam-plunged; tatra-there; eva-indeed; sa-he; bhaktaḥ-devotee; kathitaḥ-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 tear to hear them, is said to be a devotee by the wise.

Text 45

putra-dārādikaṁ sarvaṁ  
jānāti yo harer iva  
ātmanā manasā vācā  
sa bhaktaḥ kathito budhaiḥ

putra-children; dāra-and wife; ādikam-beginning with; sarvam-everything; jānāti-knows; yaḥ-who; hareḥ-of Lord Hari; iva-like; ātmanā-with his heart; manasā-mind; vācā-words; sa-he; bhaktaḥ-a devotee; kathitaḥ-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 kṛṣṇamayam jagat  
yo jānāti mahā-jñānī  
sa bhakto vaiṣṇavottamaḥ

dayā-compassion; asti-is; sarva-jīveṣu-to all living entities; sarvam-all; kṛṣṇamayam-consisting of Lord Kṛṣṇa; jagat-the world; yaḥ-who; jñāti-knows; mahā-jñānī-a great wise man; sa-hw; bhaktaḥ-a devotee; vaiṣṇavottamaḥ-the best of Vaiṣṇavas.

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

nirjane tīrtha-samparke  
niḥsaṅgā ye mudānvitāḥ  
dhyāyante caraṇāmbhojaṁ  
śrī-hareḥ te ca vaiṣṇavāḥ

nirjane-in a secluded place; tīrtha-samparke-in a holy place; niḥsaṅgā-alone; ye-who; mudānvitāḥ-happy; dhyāyante-meditate; caraṇāmbhojaṁ-on the lotus feet; śrī-hareḥ-of Lord Hari; te-they; ca-also; vaiṣṇavāḥ-devotees.

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

Text 48

śaśvad ye nāma gāyanti  
guṇaṁ mantraṁ japanti ca  
kurvanti śravaṇaṁ gathā  
vadanti te 'ti-vaiṣṇavāḥ

śaśvat-always; ye-who; nāma-the holy name; gāyanti-chant; guṇaṁ-qualities; mantraṁ-mantra; japanti-chant; ca-also; kurvanti-do; śravaṇaṁ-hearing; gathā-songs; vadanti-say; te-they; ati-vaiṣṇavāḥ-very great devotees.

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

labdhvā miṣṭāni vastūni  
pradātum haraye mudā

tūrṇaṁ yasya mano hr̥ṣṭaṁ  
sa bhakto jñānināṁ varaḥ

labdhvā-attaining; miṣṭāni-sweet; vastūni-things; pradātum-to give; haraye-to Lord Hari; mudā-happily; tūrṇam-at once; yasya-of whom; manaḥ-the heart; hr̥ṣṭam-happy; sa-he; bhaktaḥ-a devotee; jñānināṁ-of the wise; varaḥ-the best.

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

yan-mano hari-pādābje  
svapne jñānaṁ divā-niśam  
pūrva-karmopabhogaṁ ca  
bahir bhunkte sa vaiṣṇavaḥ

yat-whose; manaḥ-heart; hari-pādābje-at Lord Hari's lotus feet; svapne-in dreams; jñānam-knowledge; divā-niśam-day and night; pūrva-karma-upabhogam-previous karma; ca-also; bahiḥ-outside; bhunkte-enjoys; sa-he; vaiṣṇavaḥ-a devotee.

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

guru-vaktrād viṣṇu-mantra  
yasya karṇe viśaty atha  
taṁ vaiṣṇavaṁ mahā-pūtaṁ  
pravadanti manīṣiṇaḥ

guru-of the guru; vaktrāt-from the mouth; viṣṇu-of Lord Viṣṇu; mantraḥ-a mantra; yasya-of whom; karṇe-in the ear; viśaty-enters; atha-then; taṁ-him; vaiṣṇavam-a devotee; mahā-pūtam-very pure; pravadanti-say; manīṣiṇaḥ-the wise.

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

pūrvān sapta parān sapta

sapta mātāmahādikān  
sodaram uddhared bhaktaḥ  
sva-prasūm ca prasū-prasūm

pūrvān-previous; sapta-seven; parān-after; sapea-seven; sapta-seven; mātāmaha-  
ādikān--beginning with grandmothers; sodaram-brothers and sisters; uddharet-  
delivers; bhaktaḥ-a devotee; sva-prasūm-own children; ca-and; prasū-prasūm-  
grandchildren.

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

kalatram kanyakām bandhum  
śiṣyam dauhitram ātmanaḥ  
kiṅkaram kiṅkarīm putram  
uddhared vaiṣṇavaḥ sadā

kalatram-wife; kanyakām-daughter; bandhum-friend; śiṣyam-disciple; dauhitram-  
granddaughter; ātmanaḥ-own; kiṅkaram-servant; kiṅkarīm-maidservant; putram-son;  
uddharet-delivers; vaiṣṇavaḥ-a devotee; sadā-always.

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

Text 54

sadā vāñchanti tīrthāni  
vaiṣṇava-sparśa-darśane  
pāpi-dattāni pāpāni  
teṣām naśyanti saṅgataḥ

sadā-always; vāñchanti-desires; tīrthāni-holy places; vaiṣṇava-Lparśa-darśane-where  
he can see and touch the devitees; pāpi-by sinners; dattāni-given; pāpāni-sins; teṣām-  
of them; naśyanti-destroy; saṅgataḥ-by touch.

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.

Text 55

go-dohana-kṣaṇam yāvad  
yatra tiṣṭhati vaiṣṇavaḥ  
tatra sarvāṇi tīrthāni  
santi tāvan mahī-tale

gaḥ-of the cows; dohana-of milking; kṣaṇam-at the time; yāvat-as; yatra-where; tiṣṭhati-stay; vaiṣṇavaḥ-the devotees; tatra-there; sarvāṇi-all; tīrthāni-holy places; santi-are; tāvan-then; mahī-tale-on the surface of the earth.

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.

Texts 56 and 57

dhruvam tatra mṛtaḥ pāpī  
mukto yāti hareḥ padam  
yathaiva jñāna-gaṅgāyām  
ante kṛṣṇa-smṛtau yathā

tulasī-kānane goṣṭhe  
śrī-kṛṣṇa-mandire pade  
vṛndāraṇye haridvāre  
tīrtheṣv anyeṣu vā yathā

dhruvam-indeed; tatra-there; mṛtaḥ-dies; pāpī-a sinner; muktaḥ-liberated; yāti-goes; hareḥ-of Lord Hari; padam-to the abode; yathā-as; eva-indeed; jñāna-of knowledge; gaṅgāyām-in the Gaṅgā; ante-at the end; kṛṣṇa-smṛtau-in remembrance of Kṛṣṇa; yathā-as; tulasī-of tulasī; kānane-in a forest; goṣṭhe-in Vṛndāvana; śrī-kṛṣṇa-mandire-in a temple of Lord Kṛṣṇa; pade-in the place; vṛndāraṇye-in Vṛndāvana forest; haridvāre-at Haridvara; tīrtheṣv-at holy places; anyeṣu-other; vā-or; yathā-as.

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.

Text 58



pāpāni pāpinām yānti  
tīrtha-snānāvagāhanāt  
teṣām pāpāni naśyanti  
vaiṣṇava-sparśa-vāyunā

pāpāni-the sins; pāpinām-of sinners; yānti-go; tīrtha-snānāvagāhanāt-from bathing at a holy place; teṣām-of them; pāpāni-the sins; naśyanti-perish; vaiṣṇava-of the devotees; sparśa-touch; vāyunā-by the breeze.

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

na hi sthātum śaknuvanti  
pāpāny eva kṛtāni ca

śuṣkāni hi tṛṇāni ca

na-not; hi-indeed; sthātum-to stay; śaknuvanti-are able; pāpāny-sins; eva-indeed; kṛtāni-done; ca-also; jvalad-agnau-in a blazing fire; yathā-as; kṣipram-at once; śuṣkāni-dried up; hi-indeed; tṛṇāni-grass; ca-also.

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

Text 60

bhaktam vartma nigacchantam  
ye ye paśyanti mānavāḥ  
sapta-janma-kṛtāghāni  
teṣām naśyanti niścitam

bhaktam-of the devottes; vartma-the path; nigacchantam-going; ye ye-whoever; paśyanti-see; mānavāḥ-people; sapta-seven; janma-births; kṛta-performed; aghāni-sins; teṣām-of them; naśyanti-perish; niścitam-certainly.

Seven lifetimes of sins are destroyed for whoever sees they who travel on the path of devotional service.

Text 61

ye nindanti hr̥ṣikeśam  
tad-bhaktam puṇya-rūpiṇam  
śata-janmārjitam puṇyam  
teṣām naśyanti niścitam

ye-who; nindanti-blaspheme; hr̥ṣikeśam-Lord Kṛṣṇa; tad-bhaktam-His devotee; puṇya-rūpiṇam-the personification of holiness; śata-a hundred; janma-births; arjitam-earned; puṇyam-piety; teṣām-of them; naśyanti-is destroyed; niścitam-certainly.

The pious credits earned in a hundred births are at once destroyed for they who blaspheme Lord Kṛṣṇa or His saintly devotee.

Text 62

te pacyante mahā-ghore  
kumbhīpāke bhayānake  
bhakṣitāḥ kīṭa-sṅghena  
yāvac candra-divākarau

te-they; pacyante-are cooked; mahā-ghore-in a grmat hell; kumbhīpāke-kumbhipaka; bhayānake-fearful; bhakṣitāḥ-eateA; kīṭa-saṅghena-by worms; yāvat-as long as; candra-divākarau-the sun and the moon.

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

tasya darśana-mātreṇa  
puṇyam naśyanti niścitam  
gaṅgām snatvā ravim dr̥ṣṭvā  
tadā vidvān viśuddhyati

tasya-of him; darśana-mātreṇa-simply by seeing; puṇyam-piety; naśyanti-is destroyed; niścitam-indeed; gaṅgām-the Gaṅgā; snatvā-bathing; ravim-the sun; dr̥ṣṭvā-seeing; tadā-then; vidvān-a wise man; viśuddhyati-becomes purified.

Simply by seeing such a blasphemer all one's piety is destroyed. If he sees him, a wise man bathes in the Gaṅgā or glances at the sun, and in that way becomes purified.

## Text 64

vaiṣṇava-sparśa-mātreṇa  
mukto bhavati pātakī  
tasya pāpaṁ nihanti eva  
svantaḥ-stho madhusūdanaḥ

vaiṣṇava-of a devotee; sparśa-by the touch; mātreṇa-only; muktaḥ-liberated;  
bhavati-becomes; pātakī-a sinner; tasya-of him; pāpaṁ-the sin; nihanti-perishes; eva-  
indeed; svantaḥ-in his heart; sthaḥ-situated; madhusūdanaḥ-Lord Kṛṣṇa.

Simply by a devotee's touch a sinner becomes liberated. His sins are destroyed.  
Lord Kṛṣṇa stays in his heart.

## Text 65

ity evaṁ kathito vipra  
viṣṇu-vaiṣṇavayoḥ guṇaḥ  
adhunā śrī-hareḥ janma  
nibodha kathayāmi te

iti-thus; evaṁ-in this way; kathitaḥ-said; vipra-O brāhmaṇa; viṣṇu-vaiṣṇavayoḥ-of  
Lord Viṣṇu and His devotee; guṇaḥ-the virtue; adhunā-now; śrī-hareḥ-of Śrī Hari;  
janma-the birth; nibodha-please listen; kathayāmi-I will speak; te-to you.

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 Two Śrīdāmā-RPdhā-kalaha-varṇaṇa Description of the Quarrel Between Śrīdāmā and Rādhā

### Texts 1 and 2

śrī-nārāyaṇa uvāca  
yena vā prārthitaḥ kṛṣṇaḥ  
ajagāma mahī-talam

yam̐ yam̐ vidhāya bhūmau sa  
jagāma svālayam̐ vibhuḥ

bhārāvatarāṇopāyam̐  
duṣṭaṇām̐ ca vadhodyamam  
sarvam̐ te kathayiṣyāmi  
suvicaryya vidhānataḥ

śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Ṛṣi said; yena-by whom; vā-or; prārthitaḥ-requested; kṛṣṇaḥ-Kṛṣṇa; ajaḡama-came; mahī-of the earth; talam̐-to the surface; yam̐ yam̐-whatever; vidhāya-placing; bhūmau-on the earth; sa-He; jagāma-went; svalayam̐-to His own abode; vibhuḥ-the Lord; bhāra-of the burden; avatarāṇa-removing; upāyam̐-method; duṣṭaṇām̐-of the wicked; ca-and; vadha-killing; udyamam̐-the method; sarvam̐-all; te-to you; kathayiṣyāmi-I will tell; suvicaryya-carefully considering; vidhānataḥ-properly.

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

adhunā gopa-veśam̐ ca  
gokulāgamanam̐ hareḥ  
rādhā gopālikā yena  
nibodha kathayāmi te

adhunā-now; gopa-veśam̐-the dress of a cowherd; ca-and; gokula-to Gokula; āgamanam̐-arrival; hareḥ-of Lord Hari; rādhā-Rādhā; gopālikā-the cowherd girl; yena-by which; nibodha-hear; kathayāmi-I will tell; te-you.

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

śaṅkhacūḍa-vadhe pūrvam̐  
śaṅkṣepāt kathitam̐ śrutam̐  
ahunā tā su-vistarya  
nibodha kathayāmi te

śaṅkhacūḍa-of Śaṅkhacūḍa; vadhe-in the killing; pūrvam̐-before; śaṅkṣepāt-briefly; kathitam̐-told; śrutam̐-heard; adhunā-now; tāḥ-them; su-vistarya-elaborately; nibodha-hear; kathayāmi-I will tell; te-you.

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

śrīdāmaḥ kalahaś caiva  
babhūva rādhayā saha  
śrīdāmā śaṅkhacūḍaś ca  
śāpāt tasyā babhūva ha

śrīdāmaḥ-with Śrīdama; kalahaś-a quarrel; ca-and; eva-indeed; babhūva-was; rādhayā-Rādhā; saha-with; śrīdāmā-Śrīdama; śaṅkhacūḍaḥ-Saṅkhacūḍa; 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 śasāpa śrīdāmā  
yāhi yoṇim ca mānavīm  
vraje vrajāṅganā bhūtvā  
vicarasva ca bhū-tale

rādhām-Rādhā; śasāpa-cursed; śrīdāmā-Srīdāmā; yāhi-go; yoṇim-to a womb; ca-and; mānavīm-human; vraje-in Vraja; vraja-of Vraja; āṅganā-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-kṛṣṇam samuvāca ha  
gopī-rūpām bhaviṣyāmi  
śrīdāmā mām śasāpa ha  
kim upāyaṁ kariṣyāmi  
vada mām bhaya-bhañjana

bhītā-frightened; śrīdāma-śāpāt-by Śrīdama's curse; sā-She; śrī-kṛṣṇam--to Śrī Kṛṣṇa; samuvāca-said; ha-O; gopī-rūpām-the form of a gopī; bhaviṣyāmi-I will be;

śrīdāmā-Śrīdama; mām-Me; śasāpa-cursed; ha-O; kim-what; upāyam-remedy;  
karisyāmi-I will do; vada-tell; mām-Me; bhaya-of fears; bhañjana-O breaker.

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

Text 8

tvayā vinā katham ahaṁ  
dharisyāmi sva-jīvanam  
kṣaṇena me yuga-śataṁ  
kālaṁ nātha tvayā vinā

tvayā-You; vinā-without; katham-how?; aham-I; dharisyāmi-I will maintain; sva-  
jīvanam-My life; kṣaṇena-for a moment; me-My; yuga-yugas; śataṁ-a hundred; kālam-  
the time; nātha-O Lord; tvayā-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-nimeṣa-virahād  
bhaved dagdhaṁ mano mama  
śarat-pārvaṇa-candrābhā  
sudhā-pūrṇānanam tava

nātha cakṣuś-cakorābhyāṁ  
pibāmy aham ahar-nīśam  
tvam ātmā me mano prāṇā  
deha-mātram vadāmy aham

cakṣuḥ-of the eyes; nimeṣa-of blinking; virahāt-from the separation; bhavet-is;  
dग्दham-burned; manaḥ-heart; mama-My; śarat-autumn; pārvaṇa-season; candra-  
moon; ābhā-light; sudhā-nectar; pūrṇa-full; ānanam-face; tava-Your; nātha-O Lord;  
cakṣuś-of the eyes; cakorābhyām-with the cakora birds; pibāmy-I drink; aham-I; ahar-  
nīśam-day and night; tvam-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

dr̥ṣṭi-śaktiś ca cakṣus tvam  
jīvanam paramam dhanam  
svapne jñāne tvayi manaḥ  
smarāmi tvat-padāmbujam  
tava dāsyam vinā nātha  
na jivāmi kṣaṇam vibho

dr̥ṣṭi-of the eyes; śaktiś-the power; ca-and; cakṣuḥ-the eyes; tvam-You; jīvanam-the life; paramam-great; dhanam-wealth; svapne-in dream; jñāne-knowledge; tvayi-in You; manaḥ-the mind; smarāmi-I remember; tvat-padāmbujam-Your lotus feet; tava-Your; dāsyam-service; vinā-without; nātha-O Lord; na-not; jivāmi-I live; kṣaṇam-for a moment; vibhaḥ-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  
bodhayām āsā sundarīm  
vakṣasi preyasīm kṛtvā  
cakāra nirbhayām ca tām

kṛṣṇaḥ-Kṛṣṇa; tat-Her; vacanam-words; śrutvā-hearing; bodhayām āsārevived; sundarīm-beautiful; vakṣasi-on His chest; preyasīm-beloved; kṛtvā-placing; cakāra-did; nirbhayām-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-talam gāmiṣyāmi  
vārāhe ca varānane

mayā sārdham bhū-gamanam  
janma te 'pi nirūpitam

vrajam gatvā vraje devi  
vihariṣyāmi kānane

mahī-of the earth; talam-to the surface; gāmiṣyāmi-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; vrajam-to Vraja; gatvā-going; vraje-in Vraja; devī-O goddess; vihariṣyāmi-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 hariḥ tatra  
virarāma jagat-patiḥ

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; virarāma-stopped; jagat-patiḥ-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  
bhayānta-kāraṅkasya ca

ataḥ-then; hetobḥ-from this reason; jagan-nāthaḥ-the master of the universes; jagāma-went; nanda-gokulam-to Nanda's cow-village; kim-what?; va-or; tasya-of Him; bhayam-fear; kasmād-from what?; bhayānta-kāraṅkasya-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-veśam 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-veśam 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 gopāṅganābhiś ca  
pratijñā-pālanāya ca  
brahmaṇā prārthitaḥ kṛṣṇaḥ  
samāgatya mahī-talam

bhārāvātāraṇam kṛtvā  
jagāma svālayam vibhuḥ

saha-with; gopāṅganābhiś-the gopīs; ca-and; pratijñā-pālanāya-to protect; ca-and; brahmaṇā-by Brahmā; prārthitaḥ-requested; kṛṣṇaḥ-Kṛṣṇa; samāgatya-arriving; mahī-talam-on the earth; bhārāvātāraṇam-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

katham vā rādhayā saha  
saṅkṣepāt kathitam pūrvam  
samvyasya kathayādhunā

śrī-nāradaḥ uvāca-Śrī Nārada said; śrīdāmnaḥ-of Sridama; kalahaś-the quarrel; ca-and; eva-indeed; katham-how?; vā-or; rādhayā-with Rādhā; saha-with; saṅkṣepāt-in brief; kathitam-spoken; pūrvam-before; samvyasya-summarizing; kathaya-tell; adhunā-now.

Śrī Nārada said: Why did Śrīdāmā quarrel with Rādhā? What you briefly told before, now please tell at length.

Text 21

śrī-nārāyaṇa uvāca

ekadā rādhāyā sārḍham  
goloke śrī-hariḥ svayam  
vijahāra mahāraṇye  
vijane rāsa-maṇḍale  
rādhikā sukha-sambhogāt  
bubudhe na svakam param

śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-once; rādhāyā-Rādhā; sārḍham-with; goloke-in Goloka; śrī-hariḥ-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 Ṛṣi 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 atrptām vihāya ca  
gopikām virajām anyām  
śṛṅgārārtham jagāma ha

kṛtvā-having done; vihāram-pastimes; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tām-Her; atrptām-unsatisfied; vihāya-leaving; ca-and; gopikām-gopī; virajām-Virajap anyām-another; śṛṅgārārtham-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

vṛndāraṇye ca virajā  
subhagā rādhikā-samā  
tasyā vayasyaḥ sundaryo  
gopīnām śata-koṭayaḥ

vṛndāraṇye-in Vṛndāvana; ca-also; virajā-Virtajā; subhagā-beautiful; rādhikā-samā-like Rādhā; tasyā-of Her; vayasyaḥ-the friends; sundaryaḥ-beautiful; gopīnām-of gopes; śata-koṭayaḥ-a billion.

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

Text 24

kṛṣṇa-prāṇādhikā gopī  
dhanyā manyā ca yoṣitām  
ratna-simhāsana-sthā sā  
dadarśa harim antike

kṛṣṇa-ṛṣṇa; prāṇa-tman life; adhikā-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

dadarśa śrī-hariḥ tām ca  
śarac-candra-nibhānanām  
manoharām sa-smitām ca  
paśyantīm vakra-cakṣuṣā

dadarśa-saw; śrī-hariḥ-Lord Hari; tām-her; ca-and; śarac-candra-nibhānanām-her face like the autumn moon; manoharām-beautiful; sa-smitām-smiling; ca-and; paśyantīm-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 ṣoḍaśa-varṣīyaṁ  
prodbhinna-nava-yauvanām  
ratnālankāra-śobhādhyam  
bhūṣitām sūkṣma-vāsasā

sadā-always; ṣoḍaśa-varṣīyam-sixteen years old; prodbhinna-nava-yauvanām-in full bloom of youth; ratna-jewel; alaṅkāra-ornaments; śobha-beauty; ādhyam-enriched; bhūṣitām-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

pulakānkita-sarvāṅgim  
kāma-bāṇa-prapīditām  
dṛṣṭvā taṁ śrī-hariḥ tūrṇam  
vijahāra tayā saha

pulakānkita-hairs standing erect; sarva-all; aṅgim-limbs; kāma-of Kāmqmadeva; bāṇa-by the arrows; prapīditām--tormented; dṛṣṭvā-seeing; taṁ-her; śrī-hariḥ-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  
mūrchām avāpa virajā  
kṛṣṇa-śṛṅgāra-kautukāt

kṛtvā vakṣasi prāṇeśam  
koṭi-kandarpa-sannibham

puṣpa-of flowers; talpe-on a bed; mahāraṇye-in the great forest; nirjane-secluded; ratna-maṇḍale-in a circle of jewels; mūrchām-fainting; avāpa-attained; virajā-Virajā; kṛṣṇa-śṛṅgāra-kautukāt-because of the great bliss of enjoying amorous pastimes with Lord Kṛṣṇa; kṛtvā-placing; vakṣasi-on her chest; prāṇeśam-the Lord of her life; koṭi-kandarpa-sannibham-glorious as millions of Kamadevas.

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, Virajā fainted, overcome with bliss by enjoying amorous pastimes with Lord Kṛṣṇa.

Text 30

tayā saktam śrī-harim ca  
ratna-maṇḍapa-saṁsthitam  
dṛṣṭvā ca rādhikā-sakhyāḥ  
cakrus tam ca nivedanam

tayā-by her; saktam-embraced; śrī-harim-Lord Hari; ca-also; ratna-maṇḍapa-saṁsthitam-in the pavilion of jewels; dṛṣṭvā-seeing; ca-and; rādhikā-of Śrī Rādhā; sakhyāḥ-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  
suṣvāpa ca cukopa ca

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

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

Text 32

bhṛśam ruroda sā devī  
rakta-pankaja-locanā  
tā uvāca mahā-devī  
mā tam darśayitum kṣamāḥ

bhṛśam-greatly; ruroda-wept; sa-She; devī-the goddess; rakta-pankaja-locanā-red lotus eyes; tā-to them; uvāca-said; mahā-great; devī-goddess; mā-to Me; tam-Him; darśayitum-to show; kṣamāḥ-able.

Her eyes like red lotus flowers, the goddess wept bitterly. The great goddess said to them: "Show Him to Me."

Text 33

yadi satyaṁ brūte yūyaṁ  
mayā sārdham pragacchata  
kariṣyāmi phalaṁ gopyāḥ  
kṛṣṇasya ca yathocitam

yadi-if; satyam-the truth; brūte-speak; yūyam-you; mayā-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, then come with Me. I will give Kṛṣṇa and this gopī the result They deserve.

Text 34

Ško rakṣitādya tasyāś ca  
mayi śāstim prakurvati  
śīghram ānayatānyāś ca  
tayā sārdham hari-priyāḥ

kaḥ-who?; rakṣitā-protector; adya-now; tasyāś-of her; ca-and; mayi-in Me; śāstim-punishment; prakurvati-doing; śīghram-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-vakraṁ sa-smitāṁ ca  
viṣa-kumbhaṁ sudhā-mukham

mad-āśrayam samāgantum  
yūyam dāsam na dāsyatha

tam eva maṇḍapam ramyam  
yāta samrakṣateśvaram

antaḥ-in His heart; vakram-crooked; sa-smitām-smiling; ca-and; viṣa-of poison; kumbham-a pot; sudhā-nectar; mukham-mouth; mat-My; āśrayam-home; samāgantum-to approach; yūyam-you; dāsam-servant; na-not; dāsyatha-will give; tam-to Him; eva-indeed; maṇḍapam-pavilion; ramyam-delightful; yāta-go; samrakṣata-protect; īśvaram-the Lord.

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

rādhikā-vacanam śrutvā  
kāścīd gopyo bhayānvitāḥ  
tāḥ sarvāḥ samputāñjalyo  
bhakti-namrāsya-kandharāḥ

rādhikā-Rādhā's; vacanam-statement; śrutvā-hearing; kāścīd-some; gopyaḥ-gopīs; bhayānvitāḥ-frightened; tāḥ-they; sarvāḥ-all; samputāñjalyaḥ-with folded hands; bhakti-with devotion; namra-bowed; āsya-heads; kandharāḥ-and necks.

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

Text 38

tām ūcuḥ purataḥ sthitvā  
sarvā eva priyām satīm  
vayam tam darśayiṣyāmo  
virajā-sahitam prabhum

tām-to Her; ūcuḥ-they said; purataḥ-i5 the presence; Ssthitvā-placing; sarvā-all; eva-indeed; priyām-beloved; satīm-eternal; vayam-we; tam-Him; darśayiṣyāmaḥ-we will show; virajā-sahitam-with Virajā; prabhum-the Lord.

Standing before Her, they all said to the Lord's eternal beloved: "We will show You the Lord with Virajā."

Text 39

tāsām ca vacanam śrutvā  
ratham āruhya sundarī  
jagāma sārdham gopībhiḥ  
tri-ṣaṣṭhi-śata-koṭibhiḥ

tāsām-of them; ca-and; vacanam-the statement; śrutvā-hearing; ratham-a chariot;  
āruhya-ascending; sundarī-the beautiful one; jagāma-went; sārdham-with; gopībhiḥ-  
gopīs; tri-ṣaṣṭhi-śata-koṭibhiḥ-1,630,000,000.

After hearing their words, beautiful Rādhā ascended a chariot. She departed with  
1,630,000,000 gopīs, traveling on a chariot . . .

Text 40

ratnendra-sāra-racitam  
koṭi-sūrya-sama-prabham  
mañindra-sāra-racitam  
kalasānām tri-koṭibhiḥ  
racitam citra-vājibhiḥ  
vaijayantī-virājitam

ratnendra-sāra-with the kings of jewels; racitam-made; koṭi-millions; sūrya-of suns;  
sama-equal; prabham-splendor; mañindra-sāra-with the kings of jewels; racitam-made;  
kalasānām-of domes; tri-koṭibhiḥ-thirty million; racitam-made; citra-colorful;  
vājibhiḥ-with horses; vaijayantī-with strings of flowers; virājitam-splendid.

. . . 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, . . .

Text 41

lakṣa-cakra-samāyuktam  
mano-yāyi mano-haram  
mañi-sāra-vikāraīś ca  
koṭi-stambhaiḥ su-śobhitam

lakṣa-a hundred thousand; cakra-wheels; samāyuktam-endowed with; mano-yāyi-  
going as fast as the mind; mano-haramwbeautiful; mañi-sāra-of the best of jewels;



vikāraiś-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-vicitraiś ca  
sahitaiḥ su-manoharaiḥ  
sindūrākāra-maṇibhir  
madhya-deśe vibhūṣitaiḥ  
ratna-kṛtrima-saṅghaiś ca  
ratha-cakrordhva-saṁsthitaiḥ

nānā-citra-vicitraiś-with various wonderful and colorful pictures; ca-and; sahitaiḥ-with; su-manoharaiḥ-very beautiful; sindūrākāra-maṇibhiḥ-with rubies; madhya-deśe-in the middle; vibhūṣitaiḥ-decorated; ratna-of jewels; kṛtrima-artificial; saṅghaiḥ-with multitudes; ca-and; ratha-of the chariot; cakra-wheels; ūrdhva-over; saṁsthitaiḥ-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-śobhāḍhyair  
vicitraiś ca virājitaiḥ

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

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

Text 44

maṇi-mandira-lakṣaiś ca  
ratna-sāra-vinirmitaiḥ

maṇi-sāra-kapāṭaiś ca  
śobhitaiś citra-rājibhiḥ

maṇi-jewel; mandira-palaces; lakṣaiś-with a hundred thousand; ca-and; ratna-sāra-  
vinirmītaiḥ-made of the best of jewels; maṇi-sāra-of the best of jewels; kapāṭaiś-with  
portals; ca-and; śobhitaiś-decorated; citra-rājibhiḥ-with a wonderful series of pictures.

. . . with a hundred thousand jewel palaces, with doors made of the best of jewels,  
with beautiful jewel pictures, . . .

Text 45

maṇīndra-sāra-kalasaiḥ  
śekharaḥjvalitair yutam  
bhoga-dravya-samāyuktam  
veśa-dravya-samanvitaiḥ

maṇīndra-sāra-of the best of the kings of jewels; kalasaiḥ-with domes; śekhara-  
crowns; ujvalitaiḥ--splendid; yutam-endowed; bhoga-food; dravya-things;  
samāyuktam-endowed; veśa-dravya-samanvitaiḥ-with exquisite garments.

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

Text 46

śobhitam ratna-śayyābhī  
ratna-pātra-putānvitam  
hiraṇmayīnām vedīnām  
samūhena samanvitam

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

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

Text 47

kuṅkumābha-maṇīnām ca  
sopāna-koṭibhir yutam  
syamantakaiḥ kaustubhaiś ca

rucakaiḥ pravaraḥ tathā

kuṅkumābha-maṇinām-of rubies; ca-and; sopāna-koṭibhiḥ-with ten million staircases; yutam-endowed; syamantakaiḥ-with syamantaka jewels; kaustubhaiḥ-kaustubha jewels; ca-and; rucakaiḥ-beautiful; pravaraḥ-excellent; tathā-so.

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

Text 48

padma-kṛtrima-koṭinām  
śatakaiś ca su-śobhitam  
citra-kānana-vāpibhir  
viśiṣṭhādhāra-rājitam

padma-kṛtrima-koṭinām-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 ūrdhvam ca  
daśa-yojana-viśṛtam

ratnendra-sāra-racitam-made with the best of jewels; kalasa-domes; ujjvala-splendid; śekharam-spires; śata-yojanam-800 miles; ūrdhvam-above; ca-and; daśa-yojana-viśṛtam80 miles wide.

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

Text 50

pārijāta-prasūnānām  
mālā-koṭi-virājitam  
kundānām karaviṇām ca

yūthikānām tathaiva ca

pārijāta-parijata; prasūnānām-flowers; mālā-of garlands; koṭi-with ten million;  
virājitam-splendid; kundānām-of kunda flowers; karavīṇām-of karavira flowers; ca-  
and; yūthikānām-of yuthi flowers; tathā-so; eva-certainly; ca-and.

. . . splendid with ten million garlands of pārijāta, kunda, karavīra, and yūthikā  
flowers, . . .

Text 51

sucāru-campakānām ca  
nāgeśānām manoharaiḥ  
mallikānām mālatīnām  
mādhavīnām su-gandhitam

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

. . . fragrant with many very beautiful campaka, nāgeśa, mallikā, mālatī, and mādhavī  
flowers, . . .

Text 52

kadambānām ca mālānām  
kadambaiś ca virājitam  
sahasra-dala-padmānām  
mālā-padmaḥ vibhūṣitam

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

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

Text 53

citra-puṣpodyāna-saraḥ-  
kānanaiś ca vibhūṣitam  
sarveṣāṃ syandanānām ca  
śreṣṭham vāyu-vaham param

citra-wonderful and colorful; puṣpa-flower; udyāna-gardens; sarah-lakes; kānanaiś-forests; ca-and; vibhūṣitam-decorated; sarveṣām-of all; syandanānām-flowing; ca-and; śreṣṭham-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  
śakataiś ca samanvitam

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

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

Text 55

śveta-cāmara-koṭibhir  
vajra-muṣṭibhireanvitam  
candanāguhu-kāstūrī-  
kuṅkuma-dravya-carcitaiḥ

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

. . . decorated with sapphires and white cāmara, fragrant with sandal, aguru, musk, and kuṅkuma, . . .

Text 56

pārijāta-prasūnānām  
koṭi-talpa-virājitam  
koṭi-ghaṅṭā-samāyuktam  
patākā-koṭibhir yutam

pārijāta-prasūnānām-of parijata flowers; koṭi-ten million; talpa-beds; virājitam-splendid; koṭi-ten million; ghaṇṭā-bells; samāyuktam-endowed; patākā-flags; koṭibhiḥ-ten million; yutam-endowed.

. . . splendid with ten million pārijāta-decorated beds, ten million flags, and ten million bells, . . .

Text 57

ratna-śayyā-koṭibhiś ca  
citra-vastra-paricchadaiḥ  
candanāhvaiś campakānām  
kuṅkumaiś ca vicarcitaiḥ

ratna-jewel; śayyā-beds; koṭibhiś-with ten million; ca-and; citra-wonderful and colorful; vastra-paricchadaiḥ-with cloth; candana-sandal; āhvaiḥ-named; campakānām-of campaka flowers; kuṅkumaiś-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

puṣpopadhāna-samyukta-  
śṛṅgārārhābhir anvitam  
adṛśyair aśrutair dravyaiḥ  
sundaraiś ca vibhūṣitam

puṣpa-flower; upadhāna-with flowers; samyukta-endowed; śṛṅgāra-for amorous pastimes; arhābhirsuitable; anvitam-endowed; adṛśyaiḥ-never seen begore; aśrutaiḥ-never heard of; dravyaiḥ-things; sundaraiś-beautiful; ca-also; 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 tūrṇam  
avaruhya hari-priyā  
jagāma sahasā devī  
taṁ ratna-maṇḍapam mune

evam-bhūtāt-like that; rathāt-from the chariot; tūrṇam-at once; avaruhya-descending; hari-priyā-Lord Hari's beloved; jagāma-went; sahasā-quickly; devī-the goddess; tam-to Him; ratna-maṇḍapam-in the pavilion of jewels; mune-O sage.

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.

Text 60

dvāre niyuktaṁ dadarśa  
dvāra-pālaṁ manoharam  
lakṣa-gopa-parivṛtaṁ  
smerānana-saroruham

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

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

Text 61

gopaṁ śrīdāma-nāmānaṁ  
śrī-kṛṣṇasya priyaṅkaram  
tam uvāca ruṣā devī  
rakta-pankaja-locanā

gopam-the gopa; śrīdāma-nāmānam-named Śrīdāmā; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; priyaṅkaram-dear friend; tam-to him; uvāca-said; ruṣā-with anger; devī-the goddess; rakta-red; paṅkaja-lotus; locanā-eyes.

To that gopa, who was Śrī Kṛṣṇa's dear friend named Śrīdāmā, goddess Rādhā, Her eyes now like red lotuses, angrily said:

Text 62

dūraṁ gaccha gaccha dūraṁ  
rati-lampaṭa-kiṅkara  
kīdṛśīm surūpām kāntām  
drakṣyāmi tvat-prabhor aham

dūram-far away; gaccha-go; gaccha-go; dūram-far away; rati-lampāṭa-of a debauchee; kiṅkara-) servant; kīdṛśīm-like what?; surūpām-beautiful; kāntām-beloved; drakṣyāmi-I will see; tvat-prabhoḥ-of your master; aham-I.

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  
niḥśaṅkaḥ purataḥ sthitaḥ  
tam eva na dadau gantum  
vetra-pāṇir mahā-balaḥ

rādhikā-of Śrī Rādhā; vacanam-the statement; śrutvā-hearing; nihsaṅkaḥ-fearless; purataḥ-before; sthitaḥ-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 rādhikānyās ca  
śrīdāmānam su-kiṅkaram  
balena prerayām āsuḥ  
kopena sphuritādharāḥ

tūrṇam-at once; ca-and; rādhikā-Rādhā; anyāḥ-others; ca-and; śrīdāmānam-Śrīdāmā; 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 kolāhalaṁ śabdāṁ  
golokānām hariḥ svayam  
jñateā ca kopitām redhām  
antardhānam cakāra ha



śrutvā-hearing; kolāhalaṃ-the commotion; śabdāṃ-sound; golokānāṃ-of the people of Goloka; hariḥ-Lord Hari; svayam-personally; jñatvā-understanding; ca-also; kopitāṃ-angry; rādhāṃ-ṛ; antardhānam-disappearance; cakāra-did; ha-indeed.

Hearing a great commotion from the people of Goloka, and understanding that Rādhā was angry, Lord Hari disappeared.

Text 66

virajā rādhikā-śabdād  
antardhānaṃ harer api  
dṛṣṭvā rādhā bhayārtā sā  
jahau prānānīś ca yogataḥ

virajā-Virajā; rādhikā-śabdāt-from the sound of Rādhā; antardhānam-disappearance; hareḥ-of Lord Hari; api-also; dṛṣṭvā-seeing; rādhā-Rādhā; bhaya-with fear; ārtā-afflicted; sā-she; jahau-gave up; prānānīś-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.

Text 67

sadyas tatra sarid-rūpaṃ  
tac charīraṃ babhūva ha  
vyaptaṃ ca vartulākaraṃ  
tathā golokaṃ eva ca

sadyaḥ-at once; tatra-there; sarid-rūpaṃ-in the form of a river; tac-that; charīraṃ-body; babhūva-became; ha-indeed; vyaptaṃ-manifested; ca-and; vartula-circle; ākaraṃ-form; tathā-thus; golokaṃ-Goloka; eva-indeed; ca-and.

Her body at once became a river circling Goloka.

Text 68

koṭi-yojana-vistīrṇaṃ  
prasthe 'ti-nimnam eva ca  
dairghye daśa-guṇaṃ cāru  
nānā-ratnākaraṃ param

koṭi-ten million; yojana-yojanas; vistīrṇaṃ-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-grham gatvā  
na dadarśa harim mune  
virajām ca sarid-rūpaṁ  
dṛṣṭvā gehaṁ jagāma sā

rādhā-Rā)hā; rati-grham-to the pavilion of amorous pastimes; gatvā-went; na-did not; dadarśa-see; harim-Lord Hari; mune-O sage; virajām-Virajā; ca-and; sarid-rūpaṁ-in the form of a river; dṛṣṭvā-seeing; gehaṁ-home; jagāma-went; sā-She.

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 virajām dṛṣṭvā  
sarid-rūpām priyām satīm  
uccai ruroda virajā-  
tīre nīra-manohare

śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; virajām-Viarjā; dṛṣṭvā-seeing; sarid-rūpām-in the form of a river; priyām-beloved; satīm-eternal; uccai-loudly; ruroda-wept; virajā--of the Virajā river; tīre-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.

### Text 3

mamāntikaṃ samāgaccha  
preyasīnām pare vare  
tvayā vināhaṃ subhage  
kathaṃ jīvāmi sundari

mama-Me; antikam-near; samāgaccha-come; preyasīnām-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.

### Text 4

nady-adhiṣṭhātrī devī tvam  
bhava mūrtimatī satī  
mamāśīṣā rūpavatī  
sundarī yoṣitām varā

nadī-of rivers; adhiṣṭhātrī-queen; devī-O goddess; tvam-you; bhava-become; mūrtimatī-personified; satī-eternal; mama-of Me; āśīṣā-by the blessing; rūpavatī-having a form; sundarī-beautiful; yoṣitām-among women; varā-the best.

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

### Text 5

pūrva-rūpāc ca saubhagyād  
idānīm adhikā bhava  
purātanaṃ śarīraṃ te  
sarid-rūpam abhūt satī

pūrva-previous; rūpāt-than the form; ca-and; saubhagyāt-beautiful; idānīm-now; adhikā-more; bhava-become; purātanaṃ-previous; śarīraṃ-form; te-of you; sarid-rūpam-the form of a river; abhūt-became; satī-O chaste one.

"Now have a form more beautiful than the beautiful form you had. O chaste one, your previous form has now become a river."

### Text 6

jalād utt āya cāgaccha  
vidhāya nūtanām tanum  
ājagāma harer agram  
sākṣād rādheva sundarī

jalāt-from the water; utthāya-rising; ca-and; āgaccha-come;tvidhāya-placing;  
nūtanām-new; tanum-form; ājagāma-came; hareḥ-to Lord Hari; agram-in the presence;  
sākṣāt-directly; a,dhā-Rādhā; iva-like; sundarī-beautiful.

"Rise from the water and come to Me."

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

Text 7

Ṣpīta-vastra-parīdhānā  
smerānana-saroruhā  
paśyantam prāṇa-nātham ca  
paśyantī vakra-cakṣuṣā

pīta-vastra-parīdhānā-wearing yellow garments; smerā-smiling; ānana-face;  
saroruhā-lotus flower; paśyantam-seeing; prāṇa-life; nātham-to the Lord; ca-and;  
paśyantī-seeing; vakra-crooked; cakṣuṣā-with eyes.

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

niṭamba-śroṇi-bhārartā  
pinonnata-p yodharā  
māninī māninīnām ca  
gajendra-manda-gāminī

niṭamba-śroṇi-of her hips and thighs; bhāra-by the burden; ārtā-oppressed; pina-  
swollen; unnata-raised; payodharā-breasts; māninī-glorious; māninīnām-of glorious  
wome ; ca-and; gajs-elephants; indra-king; manda-slow; gāminī-walking.

a She was oppressed by the burden ot her hfps and thighs, and her breasts were  
swollen and high.

## Text 9

sundarī sundarīṅām ca  
dhanyā manyā ca yoṣitām  
cāru-campaka-varṇābhā  
pakva-bimbādharā varā

sundarī-beautiful; sundarīṅām-of beautiful girls; ca-and; dhanyā-fortunate; manyā-glorious; ca-and; yoṣitām-of women; cāru-beautiful; campaka-of a campaka flower; varṇa-ābhā-the color; pakva-ripe; bimba-bimba fruit; adharā-lips; varā-excellent.

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.

## Text 10

pakva-dāḍimba-bījābha-  
danta-pankti-manoharā  
śarat-parvāṇa-candrāsyā  
Ṣ phullendīvara-locanā

pakva-ripe; dāḍimba-pomegranate; bīja-seeds; ābha-like; danta-of teeth; pankti-row; manoharā-beautiful; śarat-parvāṇa-autumn; candra-moon; āsyā-face; phulla-blossoming; indīvara-lotus; locanā-eyes.

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

## Text 11

kāsturī-bindunā sārddham  
sindūra-bindu-bhūṣitā  
cāru-pātraka-śobhāḍhyā  
su-cāru-kavarī-yutā

kāsturī-musk; bindunā-dot; sārddham-with; sindūra-of red sindura; bindu-dot; bhūṣitā-decorated; cāru-beautiful; pātrakadesigns; śobha-āḍhyā-beautiful; su-cāru-very beautiful; kavarī-braids; yutā-with.

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-kunḍala-gaṇḍa-sthā  
bhūṣitā ratna-mālayā  
gaja-mauktika-nāsāgrā  
muktā-hāra-virājitā

ratna-jewel; kunḍala-earrings; gaṇḍa-on her cheeks; sthā-situated; bhūṣitā-decorated; ratna-of jewels; mālayā-with a necklace; gaja-an elephant; mauktika-pearl; nāśāgrā-of her nose; agrā-on the tip; muktā-of pearls; hāra-with a necklace; virājitā-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-kaṅkana-keyūra-  
caru-saṅkha-karojjvalā  
kiṅkiṇī-jāla-śabdādhyā  
S V ratna-mañjīra-rañjitā

ling ornaments; jāla-network; śabda-sound; ādhyā-opulent; ratna-jewel ma{.sy 241}jīra-anklets; rañjitā-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

tām ca rūpavatīm dṛṣṭvā  
premodrekām jagat-patiḥ  
cakārāliṅganam tūrṇam  
cucumba ca muhur muhuḥ

tām-her; ca-and; rūpavatīm-beautiful; dṛṣṭvā-seeing; premodrekām-filled with love; jagat-patiḥ-the Lord of the universes; cakāra-di ; āliṅganam-an embrace; tūrṇam-at once; cucumba-kissed; ca-and; muhuḥ muhuḥ-again and again.

Seeing her so beautiful and so full of love for Him, the Lord of the universes at once embraced her and kissed her again and again.

Text 15

nānā-prakāra-śṛṅgāraṁ  
viparītādikaṁ vibhuḥ  
rahasi prayasīm prāpya  
cakāra campunaḥ punaḥ

nānā-various; prakāra-kinds; śṛṅgāraṁ-amorous pastimes; viparīta-ādikaṁ-beginning with viuarīta; ibhuḥ-the Lord; rahwsi-in a secluded place; prayasīm-beloved; prāpya-attaining; cakāra-did; ca-and; punaḥ punaḥ-again and again.

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

Text 16

virayā s rajo-yuktā  
dhṛtvā vīryam amoghakam  
sadyo babhūva tatraiva  
dhanyā garbhavrtī satī

virajā-Virajā; sā-she; rajo-yuktā-passionate; dhṛtvā-taking; vīryam-the semen; amoghakam-which cannot be thwarted; sadyaḥ-a

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

Text 17

dadhāra garbham īśasya  
divyaṁ varṣa-śataṁ ca sā  
tataḥ suśāva tatraiva  
putrān sapta manoharān

dadhāra-she held; garbham-the embryo; īśasya-of the Lord; divyaṁ-celestial; varṣa-śataṁ-for a hundred years; ca-and; sā-she; tataḥ-then; suśāva-gave birth; tatra-there;

eva-indeed; putrān-to sons; sapta-seven; manoharān-handsome.

After a hundred celestial years of pregnancy, she gave birth to seven handsome sons from the Lord.

Text 18

mātā ca sapta-putrāṇām  
śrī-kṛṣṇasya priyā satī  
tasthau tatra sukhāsīnā  
sārdham putraiś ca saptabhiḥ

mātā-the mother; ca-and; sapta-putrāṇām-of seven sons; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; priyā-beloved; satī-eternal; tasthau-stood; tatra-there; sukha-happily; āsīnā-seated; sārdham-with; putraiś-sons; ca-and; saptabhiḥ-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  
vṛndāraṇye su-nirjane  
vijahāra punaḥ sādhvī  
śṛṅgārāsakta-mānasā

ekadā-once; hariṇā-Lord Hari; sārdham-with; vṛndāraṇye-in Vṛndāvana; su-nirjane-in a secluded place; vijahāra-enjoyed pastimes; punaḥ-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 Vṛndāvana forest.

Text 20

Ṣ  
etasminn antare tatra  
mātuḥ kroḍam jagāma ha  
kaniṣṭha-putras tasyāś ca  
bhrātr̥bhiḥ pīḍito bhiyā

etasmin antare tatra-in that place; mātuḥ-of the mother; kroḍam-the lap; jagāma-



went; ha-indhed; kaniṣṭha-the youngest; putraḥ-son; tasyās-of her; ca-and; bhrātr̥bhiḥ-by the brothers; pīḍitaḥ-troubled; bhīyā-with fear.

Then, frightened by his brothers, her youngest son came there and went to his mother's lap.

Text 21

bhītaṁ sva-tanayaṁ dṛṣṭvā  
tatyāja taṁ kṛpā-nidhiḥ  
kroḍe cakāra bālaṁ sā  
kṛṣṇo rādhā-grhaṁ yayau

bhītaṁ-afraid; sva-tanayaṁ-her own son; dṛṣṭvā-seeing; tatyāja-abandoned; taṁ-Him; kṛpā-nidhiḥ-an ocean of kindness; kroḍe-on her lap; cakāra-did; bālaṁ-the boy; sā-she; kṛṣṇaḥ-Kṛṣṇa; rādhā-grhaṁ-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 Kṛṣṇa went to Rādhā's home.

Text 22

prabodhya bālaṁ sa sādhvī  
na dadarśāntike priyam  
vilalāpa bhṛśāṁ tatra  
śṛṅgārātr̥pta-mānasā

prabodhya-comforting; bālaṁ-the boy; sa-she; sādhvī-chaste; na-not; dadarśāntike-saw; priyam-beloved; vilalāpa-lamented; bhṛśāṁ-greatly; tatra-there; śṛṅgāra-by amorous pastimes; at̥pta-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-sutaṁ kkpāl  
lavaṇodo bhavinyasi  
kadāpi te jalaṁ kecit  
na khadiṣyanti jīvinaḥ

Š

śaśāpa-cursed; sva-sutamfher own son; kopāl-out of anger; lavaṇodaḥ-an ocean of salt-water; bhaviṣyasi-you will become; kadāpi-sometime; te-of yeu; jalam-the water; kecit-some; na-not; khadiṣyanti-will drink; jīvinaḥ-the living entities.

She angrily cursed her son: "You will become an ocean of salt-water. The living entities will never drink your water."

Text 24

śaśāpa sarvān bālānś ca  
yāntu mūḍhā mahī-talam  
gacchadhvaṁ ca mahīm mūḍhā  
jambudvīpaṁ manoharam

śaśāpa-she cursed; sarvān-all; bālānś-the boys; ca-and; yāntu-may go; mūḍhā-O fools; mahī-talam-to the earth; gacchadhvam-go; ca-and; mahīm-to the earth; mūḍhā-O fools; jambudvīpaṁ-to Jambudvīpa; manoharam-beautiful.

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

Text 25

sthitdr naikatra yuṣmākaṁ  
bhaviṣyati pṛthak pṛthak  
dvīpe dvīpe sthitam kṛtvā  
e tiṣṭhantu sukhinaḥ sutāḥ

sthiṭḥ-situation; na-not; ekatra-in one place; yuṣmākaṁ-of you; bhaviṣyati-will be; pṛthak-separate; pṛthak-separate; dvīpe-on islands; dvīpe-after islands; sthitam-situated; kṛtvā-having done; tiṣṭhantu-stay; sukhinaḥ-happy; sutāḥ-O sons.

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

Text 26

dvīpa-sthābhir nadībhiś ca  
saha krīḍantu nirjane  
kaniṣṭho mātr-śāpāc ca

lavaṇodo babhūva ha

dvīpa-sthābhiḥ-on the islands; nadībhiś-with the rivers; ca-and; saha-with;  
krīdantu-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

kaniṣṭhaḥ kathayām āsa  
māṭṛ-śāpaṁ ca bālakān  
ājagmur duerhitāḥ sarve  
māṭṛ-sthānaṁ ca bālakāḥ

kaniṣṭhaḥ-the youngest; kaehayām āsa-said; māṭṛ-śāpam-rhe mother's curse; ca-and; bālakān-to the boys; ājagmuḥ-they came; duḥkhitāḥ-unhappy; sarve-all; māṭṛ-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 vivaraṇaṁ sarve  
prajagmur dharaṇī-talam  
praṇam a caraṇaṁ mātur  
bhakti-namrātma-kandharāḥ

śrutvā-hearing; vivaraṇam-words; sarve-all; prajagmuḥ-went; dharaṇī-talam-to the earth; ppaṇamya-offering obeisances; caraṇam-to the feet; mātuḥ-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

sapta-dvīpe samudrās ca  
sapta taṣṭhur vibhāgaśaḥ  
kaniṣṭhād vṛddha-paryantam  
dvi-guṇam dvi-guṇam mune

sapta-dvīpe-on seven islands; samudrās-oceans; ca-and; sapta-seven; taṣṭhuḥ-stood;  
vibhāgaśaḥ-separately; kaniṣṭhāt-from the youngest; vṛddha-paryantam-to the eldest;  
dvi-guṇam-doubled; dvi-guṇam-doubled; mune-O sage.  
Ṣ

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

lavaṇekṣu-sura-sarprir-  
dadhi-dugdha-jalārṇavāḥ  
eteśām ca jalam pṛthvyām  
śasyārtham ca bhaviṣyati

lavaṇa-salt; ikṣu-sugarcane juice; sura-wine; sarpriḥ-clarified butter; dadhi-yogurt;  
dugdha-milk; jala-sweet water; arṇavāḥ-oceans; eteśām-of them; ca-and; jalam-water;  
pṛthvyām-on the earth; śasyārtham-for the purpose of grains; ca-and; bhaviṣyati-will  
be.

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

vyaptāḥ samudrāḥ saptaiva  
sapta-dvīpam vasundharām  
rurudur bālakāḥ sarve  
mātr-bhrātr-śucānvitāḥ

vyaptāḥ-manifested; samudrāḥ-oceans; sapta-seven; eva-indeed; sapta-dvīpam-  
seven islands; vasundharām-earth; ruruduḥ-wept; bālakāḥ-boys; sarve-all; mātr-  
mother; bhrātr-brothers; śucā-with grief; anvitāḥ-filled.

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.

## Text 32

ruroda ca bhṛśām sādhvī  
putra-viccheda-kātarā  
mūrchām avāpa śokena  
putrāṇām bhartur eva ca

ruroda-wept; ca-also; bhṛśām-greatly; sādhvī-the chaste lady; putra-viccheda-kātarā-afflicted by separation from her sons; mūrchām-fainting; avāpa-attained; śokena-ion grief; putrāṇām-of her sons; bhartuḥ-of her husband; eva-indeed; ca-also.

sons and husband.

## Text 33

tām śoka-sāgare magnām  
vijñāya rādhikā-patiḥ  
ājagāma punas tasyāḥ  
smerānana-saroruhāḥ

tām-to her; śoka-sāgare-in an ocean of grief; magnām-drowning; vijñāya-understanding; rādhikā-patiḥ-Rādhā's master; ājagāma-came; punaḥ-again; tasyāḥ-of her; smerānana-saroruhāḥ-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

dr̥ṣṭvā harim sā tatyāja  
śokam rodanam eva ca  
ānanda-sāgare magnā  
dr̥ṣṭvā kāntam babhūva ha

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

When she saw Lord Hari she stopped weeping and lamenting. Gazing at her beloved, she became plunged in an ocean of bliss.

Text 35

cakāra śrī-hariṁ kroḍe  
vijahāra smarāturā  
taṁ ca putra-parityaktam  
haris tuṣṭo babhūva ha

cakāra-did; śrī-harim-Lord Hari; kroḍe-on her lap; vijahāra-enjoyed pastimes; smara-with passion; aturā-pvercome; tam-to Him; ca-and; putra-her sons; parityaktam-abandoned; hariḥ-Lord Hari; tuṣṭaḥ-pleased; babhūva-became; ha-indeed.

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.

Text 36

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varam tasyai dadau prītyā  
prasanna-vadanekṣaṇaḥ  
kānte nityam tava sthānam  
āgamiṣyāmi niścitam

varam-a benediction; tasyai-to her; dadau-gave; prītyā-being pleased; prasanna-happy; vadana-face; ikṣaṇaḥ-and eyes; kānte-O beloved; nityam-always; tava-of you; sthānam-the place; āgamiṣyāmi-I will come; niścitam-certainly.

His eyes and face filled with happiness, He gave her a benediction: "Beloved, I will always come to you.

Text 37

yathā rādhā tat-samā tvam  
bhaviṣyasi priyā mama  
petrān rakṣasi nityam tvam  
mad-varasya prabhāvataḥ

yathā-as; rādhā-Rādhā; tat-samā-like Her; tvam-you; bhaviṣyasi-will be; priyā-dear; mama-My; putrān-sons; rakṣasi-you protect; nityam-always; tvam-you; mad-varasya-of My blessing; prabhāvataḥ-by the power.

"Like Rādhā you will be dear to Me. By the power of My blessing you will always protect your sons."

Text 38

ity-uktavantam śrī-kṛṣṇam  
vasantam virajāntike  
dṛṣṭvā rādhā-vayasyās ca  
kathayām āsur īśvarīm

ity-uktavantam-saying this; śrī-kṛṣṇam-to Śrī Kṛṣṇa; vasantam-staying; virajā-Virajā; antike-near; dṛṣṭvā-seeing; rādhā--of Rādhā; vayasyās-the friends; ca-and; kathayām āsur-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  
etasminn antare kṛṣṇo  
jagāma rādhikāntikam

minn-in that; antare-within; kṛṣṇaḥ-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-standing; rādhikā-dvāre-at the entrance to Rādhā's place; śrīdāmnā-Śrīdāma; saha-with; nārada-O Nārada; rāseśvarī-the queen of the rasa dance; harim-O 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  
Ls 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 kiṁ prayojanam

mattaḥ-than Me; bahutarāḥ-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; kiṁ-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 preyasī kāntā  
sarid-rūpā babhūva ha  
dehaṁ ty ktvānmama ahayāt  
tathāpi yāsi tām prati

virajā-Virajā; preyasī-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 mandiramṁ kṛtvā  
tiṣṭha tiṣṭha ca yāhi tām  
nadī 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; nadī-a river; babhūva-became; sā-she; tvam-You; ca-and;



nadaḥ-a river; btavitum-to become; arhasi-You are worthy.

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  
saṅgamo guṇavān bhavet  
sva-jātau paramā prītiḥ  
śayāne bhojane sukhāt

nadasya-of a male river; nadyā-with a female river; sārdham-with; ca-and; saṅgamaḥ-association; guṇavān-virtuous; bhavet-is; sva-jātau-born in the same group; paramā-great; prītiḥ-love; śayāne-in laying down; bhojane-in eating; sukhāt-happily.

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-cūḍāmaṇe kṛīḍā  
nadyā sārdham mayeritam  
mahā-janaḥ smera-mukhaḥ  
śrutvā sadyo bhaviṣyati

deva-of divine persons; cūḍāmaṇe-O crest jewel; kṛīḍā-"astimes; nadyā-a river; sārdham-with; mayā-by Me; īritam-said; mahā-janaḥ-the great souls; smera-smiling; mukhaḥ-faces; śrutvā-hearing; sadyaḥ-at once; bhaviṣyati-will become.

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

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Text 46

ye tvām vadanti sarveśam  
te kiṁ jānānti tvan-manaḥ  
bhagavān sarva-bhūtatmā  
nadīm sambhoktum icchati

ye-who; tvam-to You; vadanti-say; sarva-of all; īsam-the Lord; te-they; kim-why?; jñānti-know; tvan-manaḥ-Your heart; bhagavān-the Lord; sarva-bhūtatmā-the Supersoul in all living beings; nadīm-a river; sambhoktum-to enjoy; icchati-desires.

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 uktvā rādhikā devī  
virarāma ruṣānvitā  
nottasthau bhūmi-śāyānād  
gopī-lakṣa-samānvitā

ity-thus; uktvā-speaking; rādhikā-Rādhā; devī-goddess; virarāma-stopped; ruṣānvitā-angry; na-did not; uttasthau-stand up; bhūmi-on the ground; śāyānht-from the bed; gopī-lakṣa-samānvitā-accompanied by a hundred thousand gopīs.

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

Text 48

kāścic cāmara-hastās ca  
kāścit sūkṣmāmśukādharaḥ  
kāścit tāmbūla-hastās ca  
kāscin mālā-karā varāḥ

kāścit-some; cāmara-hastās-camaras in their hands; ca-and; kāścit-some; sūkṣmāmśukādharaḥ-carrying fine garments; kāścit-some; tāmbūla-hastāḥ-with betelnuts in their hands; ca-and; kāscin-some; mālā-karā-with garlands in their hands; varāḥ-excellent.

Some gopīs carried cāmara in their hands, some carried fine garments, some carried betelnuts in their hands, and some carried flower-garlands in their hands.

Text 49

ṣ  
vāsītoda-karāḥ kāścit

kāścīt padma-karā varāḥ  
kāścīt sindūra-hastās ca  
mālya-hastās ca kāścana

vāsita-scented; uda-water; karāḥ-hand; kāścīt-some; kāścīt-some; padma-karā-lotuses in hand; varāḥ-best; kāścīt-some; sindūra-hastās-sindura in hand; ca-and; mālya-hastās-garlands in hand; ca-and; kāścana-some.

Some carried cups of scented water in their hands, some carried lotus flowers in their hands, some carried red sindūra in their hands, and some carried flower garlands in their hands.

Text 50

ratnālaṅkāra-hastās ca  
kāścī kajjala-vāhikāḥ  
veṇu-vīṇā-karāḥ kāścīt  
kāścīt kaṅkatikā-karāū

ratnālaṅkāra-hastāḥ-jewel ornaments in their hands; ca-and; kāścīt-some; kajjala-vāhikāḥ-carrying black kajjala; veṇu-flute; vīṇā-and vinas; karāḥ-in their hands; kāścīt-some; kāścīt-some; kaṅkatikā-karāḥ-combs in their hands.

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

Text 51

kāścīd āvīra-hastās ca  
r yāntra-hastās ca kāścana  
sugandhi-taila-hastās ca  
kāścana pramadottamāḥ  
karatāla-karāḥ kāścīt  
geṇḍu-hastās ca kāścana

kāścīt-some; āvīra-hastās-carrying avira in their hands; ca-and; yāntra-hastās-some carrying yantras in their hands; ca-and; kāścana-some; sugandhi-taila-hastās-carrying scented oil in their hands; ca-and; kāścana-some; pramadottamāḥ-the best of women; karatāla-karāḥ-carrying karatalas in their hands; kāścīt--some; geṇḍu-hastāḥ-carrying a toy ball in their hands; ca-and; kāścana-some.

Some carried āvīras in their hands, some carried yantras in their hands, some carried scented oil in their hands, some most beautiful women carried karatālas in their hands, and some carried try balls.

ॐ

Text 52

kāścin mṛdaṅga-muraja-  
muralī-karatālikāḥ  
saṅgītā-nipuṇāḥ kāścit  
kāścin nirtana-tat-parāḥ

kāścin-some; mṛdaṅga-mrdangas; muraja-murajas; muralī-flutes; karatālikāḥ-karatalas; saṅgītā-singing; nipuṇāḥ-expert; kāścit-some; kāścin-some; nartana-tat-parāḥ-devoted to dancing.

Some played mṛdaṅgas, murajas, flutes, and karatālas, some expertly sang, and some expertly danced.

Text 53

krīḍā-vastu-karāḥ kāścin  
madhu-hastās ca kāścana  
sudhā-pātra-karāḥ kāścid  
aṅghri-pīṭha-karāḥ parāḥ

krīḍā-vastu-karāḥ-toys in their hands; kāścin-some; madhu-hastās-honey in their hands; ca-and; kāścana-some; sudhā-pātra-karāḥ-cups of nectar in their hands; kāścit-some; aṅghri-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

veśa-vastu-karāḥ kāścit  
kāścic caraṇa-sevikāḥ  
putāñjaliakarāḥ kāścit  
kāścit stuti-parā varāḥ

veśa-vastu-karāḥ-garments and ornaments; kāścit-some; kāścic-some; caraṇa-sevikāḥ-serving the feet; putāñjali-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

e“am katividhāḥofanti  
rādhikā-purato mune  
Šbahir-deśa-sthitāḥ kāścīt  
koṭīśaḥ koṭīśaḥ sadā

evam-thus; katividhāḥ-how many kinds?; santi-are; rādhikā-purataḥ-before Rādhā; mune-O sage; bahir-deśa-outside; sthitāḥ-situated; kāścīt-some; koṭīśaḥ-millions; koṭīśaḥ-and millions; sadā-always.

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

Text 56

kāścīd dvāra-nikyuktās ca  
vayasyā vetra-dhārikāḥ  
kṛṣṇam abhyantaram gantum  
na dadur dvāra-samsthitam

kāścīt-some; dvāra-nikyuktās-stood at the door; c -and; vayasyā-friends; vetra-dhārikāḥ-holding sticks; kṛṣṇam-Kṛṣṇa; abhyantaram-inside; gantum-to go; na-not; dadur-gave; dvāra-samsthitam- standing at the door.

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

Text 57

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

puraḥ-before; sthitam-standing; tam-Him; prāṇeśam-the Lord of Her life; rādhā-Rādhā; punaḥ-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.

Text 58

śrī-rādhikovāca

he kṛṣṇa virajā-kānta  
gaccha mat-purato hare  
katham dunoṣi 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?; dunoṣi-do You trouble; mām-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 padmavatīm gaccha  
ratna-mālām manoharām  
athavā vana-mālām vā  
rūpeṇāpratimām vraja

śīghram-quickly; padmavatīm-Padmavati; gaccha-go; ratna-mālām-Ratnamala; manoharām-beautiful; athavā-or; vana-mālām-Vanamala; vā-or; rūpeṇa-with beauty; apratimām-without equal; vraja-go.

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

Text 60

he nadi-kānta deveśa  
devānām ca guror guro  
mayā jñāto 'si bhadram te  
gaccha gacchw mamāśrSmāt

he-O; nadī-kānta-lover of a river; deveśa-O master of the demigods; devānām-of the demigods; ca-and; guroḥ-of the guru; guraḥ-O guru; mayā-by Me; jñātaḥ-known; asi-You are; bhadram-auspiciousness; te-to You; gaccha-go; gaccha-go; mama-of Me; āśramāt-from the āśrama.

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 lampāṭa  
labhatām mānuṣīm yonim  
golokād vraja bhāratam

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

Ṣ

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

Text 62

he suśīle śaśikāle  
he padmavati mādHAVI  
nivaryatām ca dhūrto 'yam  
asyātra kim prayojanam

he-O; suśīle-Suśilā; śaśikāle-O Śaśikālā; he-O; padmavati-Padmavati; mādHAVI-Mādhavi; nivaryatām-should be stopped; ca-and; dhūrtaḥ-criminal; ayam-this; asya-of Him; atra-here; kim-what?; prayojanam-is the need.

O Suśilā, Śaśikalā, Padmavati, Mādhavi, stop this criminal! What need have we for Him?

Text 63

rādhikā-vacanām śrutvā

tam ūcur gopikā harim  
hitam tathyaṁ ca vinayaṁ  
sāram yat samayocitam

rādhikā-of Rādhā; vacanam-the words; śrutvā-hearing; tam-to Him; ūcuḥ-said;  
gopikā-the gopīs; harim-to Lord Hari; hitam-welfare; tathyaṁ-truth; ca-and; vinayaṁ-  
gentle; sāram-best; yat-what; samaya-to that time; ucitam-appropriate.

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

kāścīd ūcur iti are  
gaccha sthānāntaraṁ kṣaṇam  
rādhā-kopāpanayane  
gamaiṣyāmahe vyaṁ

kāścīd-some; ūcuḥ-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; gamaiṣyāmahe vyaṁ-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

Ō

kāścīd ūcur ati-prītyā  
kṣaṇam gaccha grhāntaram  
tvayaiva vardhitā rādhā  
tvam vinā kaś ca rakṣati

kāścīd-some; ūcuḥ-said; ati-prītyā-with great love; kṣaṇam-for a moment; gaccha-  
go; grhāntaram-to another home; tvayā-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



kāścīd ūcur iti premṇā  
rādhikāyā hariṁ mune  
kṣaṇam vṛndāvanam gaccha  
mānāpanayanāvadhi

kāścīd-some; ūcuḥ-said; iti-thus; premṇā-with love; rādhikāyā-of Rādhā; hariṁ-to Lord Hari; mune-O sage; kṣaṇam-for a moment; vṛndāvaram-to Vṛndāvana; gaccha-go; māna-jealous anger; apanayana-removed; avadhi-until.

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

Text 67

kāścīd ity ūcur īsam ca  
parihāsa-param vacaḥ  
mānāpanayanam bhaktyā  
Sāminyāḥ kuru kāmuka

kāścīd-some; ity-thus; ūcuḥ-said; īsam-to the Lord; ca-and; parihāsa-param-joking; vacaḥ-words; māna-jealous anger; apanayanam-removal; bhaktyā-with devotion; kāmīnyāḥ-of the passionate girl; kuru-do; kāmuka-O passionate one.

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

Text 68

kāścānocur itīsam tam  
Ṣ yāhi jāyāntaram tava  
lolupasya phalam nātha  
kariṣyāmo yathocitam

kāścāna-some; ūcuḥ-said; iti-thus; īsam--to the Lord; tam-to Him; yāhi-go; jāyā-wife; antaram-to another; tava-of You; lolupasya-greedy; phalam-fruit; nātha-O Lord; kariṣyāmaḥ-we will do; yathā-as; ucitam-proper.

Some said to the Lord: "Go to another wife and in the meantime, O Lord, we will bring the result You earnestly desire."

Text 69

kāścanocur iti hariṁ  
sa-smitaṁ purataḥ sthitam  
gatvā samīpam utthā a  
mānāpanayanam kuru

kāścana-someC ūcuḥ-said; iti-thus;; harim-to Lord Hari; sa-smitam-smiling;  
purataḥ-before them; sthitam-situated; gatvā-having gone; samīpam-near; utthāya-  
rising; māna-of jealous anger; apanayanam-removal; kuru-please do.

Some stood smiling before Lord Hari and said: "Go to Her and pacify Her jealous anger".

Text 70

kāścanocur iti prāṇa-  
nātham gopyo dur-akṣaram  
yaḥ kṣamaḥ sāmpratam draṣṭum  
rādhikā-mukha-pankajSm

kāścana-some; ūcuḥ-said; iti-thus; prāṇa--of life; nātham-the Lord; gopyaḥ-the  
gopīs; dur- kṣaram-harsh ords; yaḥ-who; kṣamaḥ-is able; sāmpratam-now; draṣṭum-  
to see; rādhikā-mukha-panfahas-Rādhā's lotus face.

Some gopīs spoke harshly to the Lord of their lives: {.sy 168}Who can see Rādhā's  
lotus face now?"

Text 71

kāścanocur iti vibhum  
vraja sthānāntaram hare  
kopāpanayane kāle  
punar āgamanam tava

anger; apanayane-removal; kāle-at the time; punaḥ-again; āgamanam-return; tava-of  
You.

Some said to the all-powerful Lord: "O Lord Hari, go to another place, and when  
Her anger is over You may return."

## Text 72

kāścānocur itīdam tam  
pragalbhāḥ pramadottamāḥ  
vayaṁ tvāṁ varayisyāmo  
na ced yāhi grhāntaram

kāścina-some; ūcuḥ-said; iti-thus; idam-this; tam-to Him; pragalbhāḥ-arrogant;  
pramadottamāḥ-best of women; vayam-we; tvam-to You; varayisyāmaḥ-will choose;  
na-not; cet-if; yahi-go; grhāntaram-to another's home.

Some beautiful and arrogant gopīs said to Him: "If You don't go to another's home we will force You to go."

## Text 73

kāścīn nivārayām āsur  
mādhavaṁ pramadottamāḥ  
smīta-vaktraṁ ca sarveśaṁ  
svaccham akrodham īśvaram

kāścīn-some; nivārayām āsuḥ-prevented; mādhavam-Kṛṣṇa; pramadottamāḥ-  
beautiful women; smīta-smiling; vaktram-face; ca-and; sarva-of all; īśam-the Lord;  
svaccham-p aceful; akrodham-unangry; īśvaram-to the Lord.

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

## Text 74

gopībhir varyamāne ca  
jagat-yāraṇa-kāraṇe  
sadyaś cukopa śrīdāmā  
harau grhāntare gate

gopībhiḥ-by the gopīs; varyamāne-stopped; ca-and; jagat-of the world; kāraṇa-of  
causes; kāraṇe-the causes; sadyaś-at once; cukopa-became angry; śrīdāmā-with  
Śrīdama; harau-when Lord Hari; grhāntare-to another's home; gate-went.

Forced by the gopīs, Lord Hari, who is the first cause of the world's causes, left and went to another's home. Then Śrīdāmā became angry.

## Text 75

kopād uvāca śrīdVmā  
 rādhikām parameśvarīm  
 rakta-padmekṣaṇām ruṣṭām  
 rakta-pañkaja-locanaḥ

kopāt-out of anger; uvāca-said; śrīdemā-Śrīdāmā; rādhikām-to Rādhā;  
 parameśvarīm-the supreme goddess; rakta-red; padma-lotus; ikṣaṇām-eyes; ruṣṭām-  
 angry; rakta-red; pañkaja-lotus; locanaḥ-eyes.

His lotus eyes now red, Śrīdāmā angrily spoke to the supreme goddess, Śrī Rādhā,  
 whose lotus eyes were also red with anger.

## Text 76

śrīdāmovāca

katham vadasi mātas tvam  
 kāṭu-vākyam mad-īśvaram  
 vicāraṇam vinā devi  
 karoṣi bhartsanam vṛthā

śrīdāwr uNāca-Śreuāmā said; katham-why?; vadasi-āpeak; mātaḥ-O mother; tvam-  
 You; kāṭu-vākyam-harsh words; mat-my; īśkkram-master; vicāraṇam-consi eration;  
 vinā-without; devi-O goddess; karoṣi-You do; bhartsanam-rebuke; vṛthā-uselessly.

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

## Texts 77-79

brahmānanteśa-dharmeśam  
 jagat-kāraṇa-kāraṇam  
 vāṇī-padmalaya-māyā-  
 prakṛtīśam ca nirguṇam

ātmārāmaṁ pūrṇa-kāmaṁ  
 karoṣi tvam viḍambanam

dev nām pravārā tvam ca  
nibodha yasya sevayā

yasya pādārcanenaiva  
sarveṣām īśvarī parā  
tam na jānāsi kalyāṇi  
h kim ahamovaktum ”śnalah

auses; vāṇī-Sarasvati; 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; karoṣi-do; tvam-You; viḍambanam-mocking; devīnām-of goddesses; pravārā-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; sarveṣām-of all; īśvarī-the queen; parā-great; tam-Him; na-not; 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 Him 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-līlayā kṛṣṇaḥ  
sraṣṭum śaktaś ca tvad-vidhāḥ  
kotiśaḥ koti-devīs tvām  
na jānāsi ca nirguṇam

bhrū-of His eyebrow; bhaṅga-crooked; līlayā-with thyr pastime; kṛṣṇaḥ-Kṛṣṇa; sraṣṭum-to create; śaktaś-is able; ca-and; tvat-of You; vidhāḥ-like; kotiśaḥ-millions; koti-millions; devīḥ-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

vaikuṅthe śrī-harer asya  
caraṇābhujā-marjanam  
karoti keśaiḥ śaśvac chrīḥ  
sevanam bhakti-pūrvakam

vaikuṅthe-in Vaikuṅṭha; śrī-hareḥ-of Śrī Hari; asya-of Him; caraṇābhujā-the lotus feet; mārjanam-massage; karoti-does; keśa

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

Text 82

sarasvatī ca stavanaiḥ  
karṇa-pīyūṣa-sundaraiḥ  
santataṁ stauti yaṁ bhaktyā  
na jānāsi tam īśvaram

sarasvatī-Sarasvatī; ca- ed; stavanaiḥ-with prayers; karṇa-for the ears; pīyūṣa-nectar; sundaraiḥ-beautiful; santatam-always; stauti-glorifies; yaṁ-whom; bhakthā-with devotion; na-not; jānāsi-knows; tam-Him; īśvaram-the Lord.

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

bhītā ca prakṛtir mayā  
sarveṣāṁ jīva-rūpiṇī  
santataṁ stauti yaṁ bhaktyā  
taṁ na jānāsi mānini

bhītā-afraid; ca-and; prakṛtiḥ-the material nature; mayā-Māyā; sarveṣāṁ-of all; jīva-rūpiṇī-the form of the living entities; santatam-always; stauti-praises; yaṁ-whom; bhaktyā-with devotion; tam-Him; na-not; jānāsi-You understand; mānini-O proud one.

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.

Text 84

stuvanti satataṁ vedā  
sahimnaḥ ṣoḍaśīm kalām  
kadāpi taṁcna jānānti  
taṁ na jātāsinbhām ni

stuvanti-offer prayers; satatam-always; vedā-the Vedas; mahimnaḥ-of the glory; ṣoḍaśīm-16; kalām-part; kadāpi-sometimes; ta

Although they eternally offer prayers to Him, [t]he kedaś can not understand even one sixteenth of His glory. O beautiful one, You do not understand Him.

Text 85

vaktrais̄ cṭ r̄bhira yaṁ brahmā  
vedānām janako vibhuḥ  
stauti sevām ca kurute  
caraṇāmbhojam īśvari

vaktrais̄-with heads; caturbhira-four; yam-whom; brahmā-Brahma; vedānām-of the Vedas; janakaḥ-the father; vibhuḥ-powerful; stauti-offers prayers; sevāmservice; ca-and; kurute-does; caraṇāmbhojam-to the lotus feet; īśvari-O goddess.

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

Text 86

śaṅkaraḥ pañcabhir v kraih̄  
stauti yaṁ yoginām guruḥ  
sāśru-pūrṇaḥ sa-hulakaḥ  
K sevate caraṇāmbujam

śaṅkaraḥ-Śiva; pañcabhir-with five; vaktraih̄-heads; stauti-praises; yam-whom; yoginām-of the yogis; guruḥ-the guru; sāśru-pūrṇaḥ-his eyes filled with tears; sa-hulakaḥ-his hairs erect; sevate-serves; caraṇāmbujam-the lotus feet.

With his five heads Śiva, the guru of the yogīs, 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

śeṣaḥ sahasra-vadanaiḥ  
paramātmānam īśvaram  
satatam stauti bhaktyā ca  
sevate cawaṇāmbujam

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

With a thousand heads Ananta Śeṣa again and again offers prayers to Lord Kṛṣṇa, the all-pervading Supersoul. He devotedly

Text 88

dharmaḥ pātā ca sarveṣāṁ  
sākṣī ca jagatām patīḥ  
bhaktyā ca caraṇāmbhojam  
sevate satatam mudā

dharmaḥ-Dharma; pātā-the protector; ca-and; sarveṣāṁ-of all; sākṣī-the witness; ca-and; jagatām-of the worlds; patīḥ-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

śvetadvīpa-nivāsi yaḥ  
pātā viṣṇuḥ svayam vibhuḥ  
asyāṁśaś ca tathā cāyam  
dhyāyat, 'nukṣaṇam param

śvetadvīpa-in śvetadvīpa; nivāsi-residing; yaḥ-who; pātā-Lord; viṣṇuḥ-Viṣṇu; svayam-personally; vibhuḥ-powerful; asya-of Him; aṁśaḥ-the part; ca-and; tathā-so; ca-and; ayam-He; dhyāyate-meditates; anukṣaṇam-at every moment; opnam-then.



All-powerful Lord Viṣṇu, who resides in Śvetadvīpa and is His partial incarnation, meditates on Lord Kṛṣṇa as the Supreme at every moment.

Text 90

surāsura-mu \indrāś ca  
manavo mānavā btdhāe  
sevante na hi paśyanti  
svapne 'pi caraṇāmbujam

sura-the demigods; asura-the demons; mun\indrāḥ-the kings of the sages; ca-and; manavaḥ-the manus; mānavā-the human beings; budhāḥ-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.

Text 91

kṣipram roṣam parityajya  
bhaja padāmbujam hareḥ  
bhrū-bhaṅga-līlā-mātreṇa  
sṛṣṭi-saṁhartur 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; saṁhartuḥ-removing; evatindeed; 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-  
viṁsatīndraḥ 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-

vimsati-28; indrāḥ-Indras; patanty-fall; api-also.

Brahmā's lifetime is an eye-blink for Lord Kṛṣṇa. Twenty-eight Indras live their lives in Brahmā's day.

Text 93

evam aṣṭottara-śatam  
āyur yasya jagad-vidheḥ  
tvam vi kanyās ca vā rādhe  
mad-īśvara-vaśe 'khilam

evam-thus; aṣṭottara-śatam-108; āyuh-life; yasya-of whom; jagad-vidheḥ-of the creator of the universe; tvam-You; vā-or; kanyās-girls; ca-and; vā-or; rādhe-O Rādhā; mad-īśvara-vaśe-in the control of my master; akhilam-completely.

Brahmā lives for 108 years calculated in this way. O Rādhā, You and the gopīs, and everyone and everything are under my master's dominion.

Text 94

śrīdāmno varanaṁ śrutvā  
kevalam kaṭum ulbaṇam  
Ṣsadyaś cukopa sā brahmann  
utthāya tam uvāca ha

śrīdāmnaḥ-of Śrīdama; vacanam-the statement; śrutvā-hearing; kevalam-only; kṛṣṇam-harsh; ulbaṇam-strong; sadyaś-at once; cukopa-was angry; sā-She; brahman--O brahmana; utthāya-rising; tam-to him; uvāca-said; ha-indeed.

Hearing Śrīdāmā's very harsh and forceful words, She became suddenly angry. She stood up and spoke to him.

Text 95

rāseśvarī bahir gatvā  
tam uvāca ha niṣṭhutam  
sphurad-oṣṭhi mukta-keśī  
raktāmbhoruha-locanā

rāseśvarī-the queen of the rasa dance; bahiḥ-outside; gatvā-going; tam-to him;

uvāca-said; ha-indeed; niṣṭhuraṃ-harsh; sphurat-trembling; oṣṭhi-lips; mukta-loosened; keśī-hair; rakta-red; ambhoruha-lotus; locanā-eyes.

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 lampāṭa-kiṅkara  
tvam ca jānāsi sarvārtham  
na jānāmi tvad-īśvaram

śrī-rādhikā uvāca-Śrī Rādhā said; re-O; re-O; jalma-wretch; mahā-mūḍha-greta fool; śṛṇu-listen; lampāṭa-of a rake; kiṅkara-O servant; tvam-you; ca-and; jānāsi-know; sarvārtham-everything; na-not; jānāmi-I know; tvad-īśvaram-your master.

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-kṛṣṇo  
na hy asmākaṃ vrajādhama  
jānāmi janakam stausi  
sadā nindasi mātaram

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

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

Text 98

yathāsuraś ca tridaśān  
nityam nindanti santatam  
tathā nindasi mām 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 vrajāsurīm yonim  
golokāc ca bahir bhava  
mayādya śāpto mūḍhas tvam  
kas tvām rakṣitum īśvaraḥ

gopa-O gopa; vraja-go; āsurīm-demonic; yonim-womb; golokāt-from Goloka; ca-and; bahiḥ-outside; bhava-become; mayā-by Me; adya-now; śāptaḥ-cursed; mūḍhaḥ-fool; tvam-you; kaḥ-who?; tvam-you; rakṣitum-to protect; īśvaraḥ-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  
suṣvāpa virarāma ca  
vayasyāḥ sevayām āsus  
cāmarai ratna-muṣṭibhiḥ

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

riends served Her.

Text 101

śrutvā ca vacanaḥ tauhāḥ  
kopena sphuritādharāḥ  
śaśāpa tam ca śrīdāmā  
vraja yonimSEt mānuṣīm

śrutvā-hearing; ca-and; vacanam-the words; tasyāḥ-of Her; kopena-wth anger;  
sphurita-trembling; adharaḥ-lips; śaśāpa-cursed; tam-Her; ca-and; śrīdāmā-Śrīdāmā;  
vraja-go; yonim-to a womb; ca-and; mānuṣīm-human.

After hearing Her words, his lips trembling in anger, Śrīdāmā cursed Her: Go to the  
womb of a human woman!

Text 102

manuṣya iva kopas te  
tasmāt tvaṁ mānuṣī bhuvī  
bhaviṣyasi na sandeho  
mayā śaptā tvam ambike

manuṣyā-a human woman; iva-like; kopaḥ-anger; te-of You; tasmāt-therefore;  
tvam-you; mānuṣī-human; bhuvī-on earth; bhaviṣyasi-become; na-no; sandehaḥ-  
doubt; mayā-by me; śaptā-cursed; tvam-You; ambike-O mother.

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.

Text 103

chāyayā kalayā cāpi  
para-grastā kalaṅkinī  
mūḍhā rāyāṇa-patnīm tvām  
vakṣyanti jagatī-tale

chāyayā-with a shadow; kalayā-with a part; ca-and; api-also; para-grastā-taken;  
kalaṅkinī-defiled; mūḍhā-fool; rāyāṇa-of a petty kng; patnīm-the wife; tvām-You;  
vakṣyanti-will say; jagatī-tale-on the earth.

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.

Text 104

Šrāyāṇaḥ śrī-harer aṁśo  
vaiśyo vṛndāvane vane

bhaviṣyati mahā-yogī  
rādhā-śāpena garbhajāḥ

rāyāṇaḥ-that petty king; śrī-hareḥ-of Lord Hari; amśaḥ-a partial incarnation;  
vaiśyaḥ-a vaisya; vṛndāvane-in Vṛndāvana; vane-forest; bhaviṣyaoi-will be; mahā-yogī-a  
great yogi; rādhāśāpena-by Rādhā's curse; garbhajāḥborn in a human womb.

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

Text 105

gokule prāpya tam kṛṣṇam  
vwhṛtya vasa kānane  
bhavitā te varṣa-śataṁ  
vicchedo hṛiṇā saha  
punaḥ prāpya tam īśam ca  
golokam āgamiṣyasi

gokule-in Gokula; prāpda-attaining; tam-Him; kṛṣṇam-Kṛṣṇa; vihrtya-enjoying  
pastimes; vasa-reside; kānane-in the forest; bhavitā-will be; te-of You; varṣa-śataṁ-a  
hundred years; vicchedaḥ-separation; hṛiṇā-with Lord Hari; saha-with; punaḥ-again;  
prāpya-attaining; tam-Him; īśam-the Lord; ca-and; golokam-to Goloka; āgamiṣyasi-  
You will come.

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 puraḥ  
gatvā praṇamya śrī-kṛṣṇam  
śāpākhyānam uvāca ha

tām-to Her; ity-thus; uktvā-speaking; na-not; natvā-bowing; ca-and; saḥ-he;  
jagāma-went; hareḥ-of Lord Hari; puraḥ-to the presence; gatvā-going; praṇamya-  
bowing; śrī-kṛṣṇam-to Śrī Kṛṣṇa; śāpa-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.

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Text 107

ānupūrvyāt tu tat sarvaṁ  
ruroda ca bhṛśām vrajaḥ  
uvāca taṁ rudantaṁ ca  
gacchantam dharaṇī-talam

anupūrvyāt-as never before; tu-indeed; tat-that; sarvam-everything; ruroda-wept; ca-and; bhṛśām-greatly; vrajaḥ-Vraja; uvāca-said; taṁ-indeed; rudantaṁ-weeping; ca-and; gacchantam-going; dharaṇī-talam-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

na jetā te tri-bhuvane  
hy asurendro bhaviṣyasi

na-not; jetā-defeating; te-of You; tri-bhuvane-in the three worlds; hy-indeed; asurendraḥ-great demon; bhaviṣyasi-you will be.

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

Text 109

kāle śaṅkara-śūlena  
dehaṁ tyaktvā mamāntikam  
āgamiṣyasi pañcaśad-  
yuge 'tīte mad-āśiṣā

kāle-in time; śaṅkara-of Lord Śiva; śūlena-by the spear; dehaṁ-body; tyaktvā-abandoning; mama-of Me; antikam-to the presence; āgamiṣyasi-you will come; pañcaśat-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.

Text 110

śrī-kṛṣṇasya vacaḥ śrutvā  
tam uvāca śucānvitaḥ  
tvad-bhakti-rahitaṁ mām ca  
kadācin na kariṣyasi

śrī-kṛṣṇasye-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; tam-Co Him; uvāca-said; śucānvitaḥ-filled with grief; tvat-to

After hearing Lord Kṛṣṇa's words, grieving Śrīdāmā said to Him: You will never transform me into a person that has no devotion for You.

Text 111

ity uktvā sa hariṁ natvā  
oagāma svāśramād bahiḥ  
paścāj jagāma sā devī  
"ruroda ca punaḥ punaḥ

ity-thus; uktvā-speaking; saḥ-he; hariṁ-to Lord Hari; natvā-bowing; jagāma-went; svāśramāt-from his own abode; bahiḥ-outside; paścāt-behind; jagāma-went; sā-She; devī-the goddess; ruroda-wept; ca-and; punaḥ-again; punaḥ-and again.

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

Text 112

kva yāsi vatsety uccārya  
vilalāpa bhṛśām satī  
sa eva śaṅkhacūḍaś ca  
babhūva tulasī-patiḥ

kva-where; yāsi-are you going; vatsa-O child; iti-thus; uccārya-callingout; vilalāpa-lamented; bhṛśām-greatly; satī-pious; saḥ-he; eva-indeed; śaṅkhacūḍaḥ-Śaṅkhacūḍa; ca-and; babhūva-became; tulasī-patiḥ-the husband of Tulasī.

Saintly Rādhā loudly lamented, "Child, where are you going?" Then Śrīdāmā



became Śaṅkhacūḍa, the husband of Tulasī.

Text 113

gate śrīdāmni sā devī  
jagāmeśvara-sannidhim  
sarvaṁ nivedayām āsa  
hariḥ pratyuttaram dadau

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

Text 114

śokāturām ca tām kṛṣṇo  
bodhayām āsa preyasīm  
śaṅkhacūḍaś ca kālena  
samprāpa punar īsvaram

śokāturām-filled with grief; ca-and; tam-to Her; kṛṣṇaḥ-Kṛṣṇa; bodhayām āsa-informed; preyasīm-His beloved; śaṅkhacūḍaś-Sankhacuda; ca-and; kālena-in time; samprāpa-attaining; punaḥ-again; īsvaram-the Lord.

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

Text 115

rādhā jagāma dharaṇīm  
vārāhe harinā saha  
vṛṣabhānu-grhe janma  
lalābha gokule mune

rādhā-Rādhā; jagāma-went; dharaṇīm-to the earth; vārāhe-in the Varaha kalpa; harinā-Lord Hari; saha-with; vṛṣabhānu-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 Vṛṣabhānu's home.

Text 116

ity evaṁ kathitaṁ sarvaṁ  
śrī-kṛṣṇākhyānam uttamam  
sarveṣāṁ vāñchitaṁ sarvaṁ  
kiṁ bhūyaḥ śrotum icchasi

ity-thus; evam-in this way; kathitam-spoken; sarvam-everything; śrī-kṛṣṇākhyānam-the story of Śrī Kṛṣṇa; uttamam-greatest; sarvesam-of all; vāñchitam-desired; sarvam-all; kim-what; bhūyaḥ-more; śrotum-to hear; icchasi-you wish.

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 vā prārthitaḥ kṛṣṇo  
mahīm ca kena hetunā  
ājagāma jagannātho  
vada veda-vidāṁ vara

śrī-nārada uvāca-Śrī Nārada said; kena-by whom?; vā-or; prārthitaḥ-requested; kṛṣṇaḥ-Kṛṣṇa; mahīm-to the earth; ca-and; kena-by what?; hetunā-cause; ājagāma-came; jagannāthaḥ-the master of the universes; vada-please tell; veda-vidāṁ-of the knowers of the Vedas; vara-O best.

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.

Text 2

śrī-nārāyaṇa uvāca

purā vārāha-kalpe sā  
bhārākrāntā vasundharā

bhṛśām babhūva śokārtā  
brahmāṇam śaraṇam yayau

śrī-nerāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; purā-formerly; vārāhr-kalpe-in the Varaha-kalpa; sā-she; bhāra-by a burden; ākrāntā-overcome; vasundharā-the earth; bhṛśām-greatly; babhūva-became; śokārtā-grief-stricken; brahmāṇam-to Brahmā; śaraṇam-shelter; yayau-went.

yī Nārāyaṇa Ṛṣi 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

suraiś cāsura-santāpair  
bhṛśām udvigna-mānasaiḥ  
sārdham tais tām durgamām ca  
jagāma vedhasaḥ sabhām

suraiḥ-by the demigods; ca-and; asura-by the demons; santāpaiḥ-tormented; bhṛśām-greatly; udvigna-mānasaiḥ-agitated at heart; sārdham-with; taiḥ-them; tam-to that; durgamam-difficult to attain; ca-and; jagāma-went; vedhasaḥ-of Brahmā; sabhām-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

dadarśa tasyām deveśam  
jvalantaṁ brahma-tejasā  
ṛṣīndraiś ca munīndraiś ca  
siddhendraiḥ sevitaṁ mudā

dadarśa-saw; tasyām|there; deveśas-the master of the demigods; jvalantaṁ-glorious; brahma-tejasā|with spiritual power; ṛṣīndraiś-with the kings of the sages; ca-and; munīndraiś-with the kings of the philosophers; ca-and; siddhendraiḥ-with the kings of the perfect beings; sevitaṁ-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-gaṇa-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 Gandharvas' beautiful singing, . . .

## Text 6

japantam paramam brahma  
kṛṣṇa ity akṣara-dvayam  
bhakty-ānandāśru-pūrṇam tam  
pulakāñcita-vigraham

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

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

## Text 7

bhaktyā sa tridaśaiḥ sārdham  
praṇamya catur-ānanam  
sarvam nivedanam cakre  
daitya-bhārādikaṁ mune

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

O sage, accompanied by the demigods, the earth-goddess then devotedly offered

her respectful obeisances to four-faced Brahmā and told him how she was burdened by the demons.

Text ,

sāśru-pūrṇa sa-pulakā  
tuṣṭāva ca ruroda ca  
tām uvāca jagad-dhātā  
katham stauṣi ca rodiṣi

sa-with; āśru-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; rodiṣi-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 kalyāṇi  
bhayam kim te mayi sthite

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

āśvāsya pṛthivīm brahmā  
devān papraccha sādaram  
katham āgamanam devā  
yuṣmākam mama sannidham

āśvāsya-reassuring; pṛthivīm-the earth; brahmā-Brahma; devān-the demigods;  
paprachha-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 ūcuḥ prajāpatim  
bhārākrānta ca vasudhā  
daitya-grastā vyaṁ prabho

brahTañah-of Brahma; vacanam-the words; śrutvā-hearing; devā-the demigods; ūcuḥ-said; prajāpatim-to Prajapati; bhāra-with a burden; ākrānta-overcome; ca-and; vasudhā-the earth; daitya-grastā-in the demons' grip; vyaṁ-we; prabhaḥ-Olord.

Hearing Brahmā'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 sraṣṭā  
śīghraṁ no niṣkṛtim kuru  
gatisntvam asyā bho brahman  
nirvṛtim kartum arhasi

tvam-you; eva-indeed; jagatām-of the worlds; sraṣṭā-the creator; śīghram-at once; naḥ-of us; niṣkṛtim-the remedy; kuru-do; gatiḥ-the goal; tvam-you; asyāḥ-of her; bhaḥ-O; brahman-Brahmā; nirvṛtim-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 bhāreṇa  
pṛthivīyaṁ pitāmaha  
vyaṁ tenaiva duḥkhārtās  
tad-bhār -haraṇam kuru

r pīḍitā-tortured; yena-by which; bhāreṇa-burden; pṛthivī iyaṁ-the earth; pitāmaha-

O grandfather; vayam-we; tena-by that; eva-indeed; duḥkhārtāḥ-tortured; tad-bhāra-that burden; haraṇam-removal; kuru-do.

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

devānām vacanaṁ śrutvā  
papraccha tām jagad-vidhiḥ  
dūrī-kṛtya bhayaṁ vatse  
sukhaṁ tiṣṭha mamāntike

devānām-of the demigods; vacanam-the words; śrutvā-hearing; papraccha-asked; tām-her jagad-vidhiḥ-the creator of the universe; dūrī-kṛtya-putting far away; bhayam-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

keṣām bhāram āśaktā tvam  
soḍhum padma-vilocane  
apanesyaṁi taṁ bhadre  
bhadrām te bhavitā dhruvam

keṣām-of whom?; bhāram-the burden; āśakta-unable; tvam-you; soḍhum-to bear; padma-vilocane-O lotus-eyed one; apanesyaṁi-I will remove; taṁ-that; bhadrn-O beautiful one; bhadrām-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.

Text 16

tasya sā vacanaṁ śrutvā  
tam uvāca sa-pīḍanam  
pīḍitā yena yenaiva  
prasanna-vadaneḥṣaṇā

tasya-his; sa-she; vacanam-the words; śrutvo-hearing; tam-to him; uvāca-samd; sa-pīḍanam-with anguish; pīḍitā-anguished; yena-by whom; yena-by whom; eva-indeed; prasanna-cheerful; vadana-face; ikṣaṇā-and eyes.

When she heard these wordsS even though she was anxious and unhaupy, she made her eyes and face cheerful and she anxiously spoke to him.

Text 17

śrī-kṣitir uvāca

śṛṇu tāta prwvaksyāmi  
svakīyaṁ mānasīm vyathām  
vinā bandhum sva-viśvāsam  
nānyam kathitum utsahe

śrī-kṣitir uvāca-the earth goddess said; śṛṇu-hear; tāta-O father; pravaksyāmi-I will speak; svakīyam-own; mānasīm-mind; vyathām-suffering; vinā-without; bandhum-a friend; sva-viśvāsam-faithful; na-not; anyam-another; kathitum-bo speak; utsahe-I am willing.

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

Text 18

strī-jātir abalā śaśvad  
rakṣaṇīyā sva-bandhubhiḥ  
janaka-svāmi-putraiś ca  
garhitānyaiś ca niścitam

strī-jātiḥ-a woman; abalā-weakd śaśvat-always; rakṣaṇīyā-to be protected; sva-bandmebhiḥ-by her relatives; janaka-father; svāmi-nusband; putraiḥ-with sons; ca-and; garhita-relatives; anyaiḥ-by others; ca-also; niścitam-certainly.

A weak woman should always be protected by her father, husband, sons, and other relatives.

Text 19

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tvayā sraṣṭā jagat-tāta  
na lajjā kathitum maia  
yeṣām bhāraiḥ pīḍitāham  
śrūyatām kathayāmi te

tvayā-by you; sraṣṭā-created; jagat-tāta-O father of the universe; na-not; lajjā-shame; kathitum-to sayh mama-my; yeṣām-of whom; bhāraiḥ-by the burden; pīḍitsham-tormented; śrūyatām-should be heard; rathayāmi-I will tell; te-you.

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.

Text 20

kṛṣṇa-bhakti-vihīnā ye  
ye ca tad-bhakta-nindakāḥ  
teṣām mahā-patākīnām  
aśkatā bhāra-vāhane

kṛṣṇa-bhakti-vihīnāḥ-who have no devotion to Lord Kṛṣṇa; ye-they who; ye-trey who; ca-and; taa-bhakta-nindakāḥ-blaspheme the devotees; teṣām-of them; mahā-patākīnām-great sinners; aśkatā-unable; bhāra-the burden; vāhane-in carrying.

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

Text 21

sva-dharmācāra-hīnā ye  
nitya-kṛtya-vivarjitāḥ  
śraddhā-hīnāś ca vedeṣu  
teṣām bhāreṇa pīḍitā

sva-dharma-own religious; ācāra-duties; hīnā-without; ye-who; nitya-kṛtya-vivarjitāḥ-without performing regular duties; śraddhā-faith; hīnāḥ-without; ca-and; vedeṣu-in the Vedas; teṣām-of them; bhāreṇa-by the burden; pīḍitā-crushed.

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.

Text 22

pitṛ-māṭṛ-guru-strīṇām  
poṣaṇām putra-pauṣyayoḥ  
ye na kurvanti teṣām ca  
Ś na śaktā bhāra-vāhane

pitṛ-father; māṭṛ-mother; guru-guru; strīṇām-and wife; poṣaṇām-maintenance;  
putra-of sons; pauṣyayoḥ-and descendants; ye-who; na-not; kurvanti-do; teṣām-of  
them; ca-and; na-not; śaktā-able; bhāra-vāhane-to carry the burden.

I cannot carry the burden of they who do not maintain their father, mother, guru,  
wife, sons, and grandsons.

Text 23

ye mithyā-vādināḥ tatā  
dayā-satya-vihīnakāḥ  
nindakā gurudevānām  
teṣām bhāreṇa pīḍitā

ye-who; mithyā-vādināḥ-speaking lies; tatā-O father; dayā-mercy; satya-and truth;  
vihīnakāḥ-without; nindakā-blasphemers; gurudevānām-of the spiritual masters;  
teṣām-of them; bhāreṇa-by the burden; pīḍitā-crushed.

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

mitra-drohī kṛtaghnaś ca  
mithyā-sākṣya-pradāyakaḥ  
viśvāsa-ghnaḥ sthāpya-hārī  
teṣām bhāreṇa pīḍitā

mitra-to friends; drohī-become enemies; kṛtaghnaḥ-ungrateful; ca-and; mithyā-  
untruthful; sākṣya-witness; pradāyakaḥ-giving; viśvāsa--faith; ghnaḥ-killing; sthāpya-  
what should be established; hārī--taking away; teṣām-of them; bhāreṇa-by the burden;  
pīḍitā-crushed.

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-sāmāni  
harer nāmaika-maṅgalam  
kurvanti vikrayam te vai  
teṣām bhāreṇa pīḍitā

Ś kalyāṇa-auspicious; sūkta-prayers; sāmāni-and hymns; hareḥ-of Lord Hari; nāma-the name; eka-only; maṅgalam-auspicious; kurvanti-do; vikrayam-sale; te-they; vai-indeed; teṣām-of them; bhāreṇa-by the burden; pīḍitā-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 lubdhakaḥ  
śava-dāhī śūdra-bhojī  
teṣām bhāreṇa pīḍitā

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

I am crushed by carrying the burden of murderers, they who become enemies of their spiritual master, brāhmaṇas who misuse the Vedic 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  
vratāni niyamāni ca  
ye ye mūḍhā nihantārās  
teṣām bhāreṇa pīḍitā

pūjā-horship; rajña-sacrifice; upavāsāni-fasting; vratāni-vows; niyamāni-

controlling the senses; ca-and; ye ye-whoever; mūḍhāḥ-fools; nihantārāḥ-killers; teṣām-of them; bhāreṇa-by the burden; pīḍitā-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 bhāreṇa pīḍitā

harim-Lord Hari; hari-of Lord Hari; kathā-to the topics; bhaktim-devotion; teṣām-of them; bhāreṇa-by the burden; pīḍitā-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 bhāreṇa  
pīḍitāham yathā vidhe  
tato 'dhikena daityānām  
teṣām bhāreṇa pīḍitā

śaṅkhacūḍasya-of Sankhacuda; bhāreṇa-by the burden; pīḍitāham-crushed; yathā-as; vidhe-O Brahma; tataḥ-then; adhikena-more; daityānām-of the demons; teṣām-of them; bhāreṇa-by the burden; pīḍitā-crushed.

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

Text 30

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

ity evam-thus; kathitām-spoken; sarvam-everything; anāthāyā-without a master;

nivedanam-appeal; tvayā-by her; yadi-if; sanāthā-with a master; aham-I; pratikāram-remedy; kuru-please do; prabhaḥ-O lord.

I, who have no shelter, have told you everything. Please give me shelter. O lord, please solve my problem.

Text 31

ity evam uktvā vasudhā  
ruroda ca muhur muhuḥ  
brahmā tatrodanam drṣtvā  
tam uvāca kṛpā-nidhiḥ  
bhāraṁ tavāpaneṣyāmi  
dasyūnām pratyupāyataḥ

C ity evam-thus; uktvā-speaking; vasudhā-the earth; ruroda-wept; ca-and; muhuḥ-again; muhuḥ-and again; brahmā-Brahma; tat-her will remove; daSyūnām-of thieves; pratyupāyataḥ-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

upāyato 'pi kāryāṇi  
sidhyanty eva vasundhare  
kālena bhāra-haraṇam  
kariṣyati mad-īśvaraḥ

upāyataḥ-remedy; api-also; kāreāṇi-Lctions; sidhyanty-will become perfect; eva-indeed; khrundhare-O earth; kalena-in due course of time; bhāra-of the burden; haraṇam-the removal; kariṣyati-will do; mad-īśvaraḥ-my master.

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

Texts 33-39

yantram maṅgala-kumbham ca  
śiva-liṅgamtca kuṅkumam  
madhu kaṣṭham candanam ca  
kastūrīm tīrtha-mṛttikam

kh ḍgam gaṇḍaka-khaḍgam ca  
sphaṭikam)padmarāgakam  
indranīlam sūryamaṇim  
rudrākṣa-kuśa-mūlakam

śālagrāma-śilā-śaṅkham  
tulasīm pratimām jalam  
śaṅkham pradīpanālam ca  
śīlārcām ghaṅṭikām tvthā

nirmalyam caiva naivedyam  
haridvārṇa-maṇim tathā  
granthi-yuktam yajña-sūtram  
daopaṇam śveta-cāmaram

gorocanam ca muktām ca  
sūktim mā,ikyam eva ca  
purāṇa-saṁhitām vahnim  
karpūram paraśum tathā

rauataṁ kāñcanam caiva  
pravālam ratnam eva ca  
kuśa-dvijam tīrtha-toyam  
Ṣ gāvyaṁ go-mūtra-go-mayam

tvayi ye sthāpayisyanti  
mūḍhāś caitāni sundari  
pacyate kāla-sūtre vai  
varṣāṇām ayutam dhruvam

yantram-a yantra; maṅgala-kumbham-an auspicious poB; ca-and; śiva-liṅgam-a Siva-linga; ca-and; kuṅkumam-kunkuma; madhu-honey; kaṣṭham-stick; candanam-sandal; ca-and; kastūrīm-musk; tīrtha-from a holy place; mṛttikam-dust; khaḍgam-a sword; gaṇḍaka-khaḍgam-a gaṇḍaka sword; ca and; sphaṭikam-crlatal; padmarāgakam-padmarāga; indranīlam-sapphire; sūryamaṇim-suryakanta jewel; rudrākṣa-rudraksa beads; kuśa-mūlakam-kusa grass; śālagrāma-śilā-Salagrama stone; śaṅkham-conchshell; tulasīm-tulasi; pratimām-deity; jalam-water; śaṅkham-conchshell; pradīpanālam-lamp; ca-and; śīlārcām-worship of Salagrama; ghaṅṭikām-a bell; tathā-so; nirmalyam-flower offerings; ca-and; eva-indeed; naivedyam-offerings of food; haridvārṇa-maṇim-emeralnds; tathā-so; granthi-yuktam-with knots; yaj{.sy

241}a-sūtram-sacred thread; darpaṇam-mirror; śveta-cāmaram-white camara;  
gorocanam-gorocana; ca-and; muktam-pearl; ca-and; sūktim-oyster shells;Bmāṇikyam-  
ruby; eva-and; cahand; puroṇa-saṁhitām-Puranas; vahnim-fire; karpūram-camphor;  
paraśum-ax; tathā-so; rajatam-silver; kā{.sy 241}canam-gold; ca-and; eva-indeed;  
pravālam-coral; ratnam-jewel; eva-indeed; ca-and; kuśa-dvijam-a kusa brahmana;  
tīrtha-toyam-sacred water; gāvyam-milk; go-mūtra-go-maeam--cow's urine; tvayi-in  
you; ye-who; sthāpayiṣyanti-will place; mūḍhās-fools; ca-and; etāni-they; sundari-O  
beautiful one; pacyate-are cooked; kāla-sūtre-on the string of nime; vai-indeed7  
varṣānām-of years; ayutam-tnn thousand; dhruvam-indeed.

O beautiful one, the foolish demons that now place on you yantras, maṅgala-  
kumbhas, Śiva-liṅgas, kuṅkuma, honey, sticks, sandal paste, musk, the dust of holy  
places, swords, gaṇḍaka swords, crystal, padmarāga jewels, sapphires, sūryakānta  
jewels, rudrākṣa beads, kuśa grass, Śāalagrāma-śilās, conchshells, tulasī, Deities, water,  
lamps, stone Deities, bells, offerings of flowers and food, emeralds, knotted sacred  
threads, mirrors, white]cāmaras, goroca a, pearls, oyster shells, māṇikyā jewels, the  
Purāṇas, f re, camphor, axes, silver, gold, red coral, jewels, kuśatbrāhmaṇas, water  
from holy places, milk, cow urine, and cow dung, will burn on the rope of time for ten  
thousand years.

Text 40

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brahmā pṛthvīm samāśvāsya  
devatābhis tayā saha  
jagāma jagatām dhātā  
kailāsam śaṅkarālayam

brahmā-Brahma; pṛthvīm-the earth;; samāśvāsya-comforting; devatābhiḥ-with the  
demigods; tayā-her; saha-with; jagāma-went; jagatām-of the worlds; dhātā-the creato“;  
kailāsam-to Mount Kailasa; śaṅkarālayam-the abode of Lord Śiva.

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.

Text 41

gatvā tam āśramam ramyaṁ  
dadarśa śaṅkaram vidhiḥ  
vasantam akṣara-vaṭa-  
mūle ca s ritas taṭe

gotvā-having gone; tam--to that; āśramam-asrama; ramyam-teautiful; dadarśa-saw; śaṅkaram-Lord śiva; vidhiḥ-Brahmā; vasantam-residing; akṣara-vaṭa-mūle-at the base of an eternal banyan tree; ca-and; saritaḥ-of a river; taṭe-on the shore.

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-parīdhānam  
dakṣa-kanyāsthi-bhūṣaṇam  
triśūla-paṭṭīśa-dhāram  
pañca-vaktram tri-locanam

vyaghra-tiger; carma-skin; parīdhānam-garment; dakṣa-kanyā-of Dakṣa's daughter; asthi-bones; bhūṣaṇam-ornament; triśūla-trident; paṭṭīśa-a pattiśa spear; dhāram-holding; pa{.sy 241}ca-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 parivṛtam  
yogīndra-gaṇa-sevitam  
parito 'psarasām nṛtyam  
Ś paśyantam sa-smitam mudā

nānā-siddhaiḥ-by various mystic perfections; parivṛtam-accompanied; yogīndra-gaṇa-by the kings of yoga; sevitam-served; paritaḥ-everywhere; apsarasām-of apsaras; nṛtyam-dancing; paśyantam-seeing; sa-smitam-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

gandharvānām ca saṅgītam  
śrutavantam kutūhalam



paśyantīm parvatīm prītyā  
paśyantam vakra-cakṣuṣā

gandharvānām-of the gandharvas; ca-and; saṅgītam-the music; śrutavantam-hearing; kutūhalam-tumultuous; paśyantīm-seeing; parvatīm-Parvati; prītyā-with love; paśyantam-seeing; vakra-cakṣuṣā-with crooked eyes.

. . . 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-bija-  
mālayā pulakāñcitam

japant m-chanting; pañca-vaktreṇa-with his five mouths; hareḥ-of Lord Hari; nāma-the Name; eka-maṅgalam-the only auspicious thing; mandākinī-of the heavenly Gaṅgā; padma-of lotus; bija seeds; mālayā-with necklace; pulakāñcitam-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 dhurjateḥ  
pṛthivyā sura-saṅghaiś ca  
sārdham praṇata-kandharaiḥ

sura-saṅghaiḥ-the demigods; ca-and; sārdham-with; praṇata-kandharaiḥ-with bowed necks.

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

Text 47

uttasthau śaṅkaraḥ śīghram

bhaktyā dṛṣṭvā ja ar-gurum  
nanāma mūrdhnā samprītyā  
labdhavān āśiṣam tataḥ

rttasthau-stood up; śaṅkIraḥ-Lord Śivan 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; āśiṣam-benepiction; 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

praṇemur devatāḥ sarvāḥ  
o śaṅkar m candra-śekharam  
praṇanāma dharā bhaktyā  
cāśiṣam yuyuje haraḥ

praṇemuḥ-bowed; devatāḥ-demigods; sarvāḥ-all; śaṅkaram-to Lord Śiva; candra-śekhanam-who was crowned with the moon; praṇanāma-bowed; dharā-the earth; bhaktyā-with devotion; ca-and; āśiṣam-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 kathayām rsa  
pārvatiśam prajāpatiḥ  
śrutvā nata-mukhas tūrṇam  
śaṅkaro bhakta-vatsalaḥ

vṛttantam-the story; kathayām āsa-told; pārvatiśam-to the husband of Parvati; prajāpatiḥ-the master of the living eutities; śrutvā-hearing; nata-mukhaḥ-wiht a bowed head; tūrṇam-at once; śaṅkaraḥ-Lord Śiva; bhakta-vatsalaḥ-who is kind to the devotees.

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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

Text 50

bhaktāpāyam samākarnya  
pārvati-parameśvarau  
babhūvatus tau duḥkhārtau  
bodhayām āsa tau vidhiḥ

bhakta-of the devotees; āpāyam-the sufferings; samākarnya-hearing; pārvati-  
parameśvarau-Parvati and śiva; babhūvatuḥ-became; tau-both; duḥkhārtau-unhappy;  
bodhayām āsa-comforted; tau-them; vidhiḥ-Brahma.

When, hearing of the devotees' sufferings, Śiva and Pārvati became unhappy,  
Brahmā comforted them.

Text 51

tato brahmā maheśaś ca  
sura-saṅghān vasundharām  
gṛhaṁ prasthāpayām āsa  
samāśvāsya prayatnataḥ

tataḥ-then; brahmā-Brahma; maheśaś-Śiva; ca-and; sura-saṅghān-the demigods;  
vasundharām-the earth; gṛham-home; prasthāpayām āsa-sent; samāśvāsya-comforting;  
prayatnataḥ-with great effort.

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

Text 52

tato deveśvarau tūrṇam  
āgatya dharma-mandiram  
saha tena samālocya  
prajagmur bhavanam hareḥ

tataḥ-then; deveśvarau-Brahma and Siva; tūrṇam-at once; āgatya-going; dharma-  
mandiram-to the home of Dharma; saha-with; tena-him; samālocya-considering;  
prajagmuḥ-went; bhavanam-to the abode; hareḥ-of Lord Hari.

Then Brahmā and Śiva at once went to Yamarāja's palace. After some thought, all

three went to LTrd Hari's amode, . . .

Text 53

vaikuṅṭham paramam dhāma  
Ṣ jarā-mṛtyu-haram param  
vāyunā dhāryamānam ca  
brahmāṇḍād ūrdhvae.uttamam

vaikuṅṭham-Vaikuṅṭha; parama -the supreme; dhāma-abode; jarā-mṛtyu-haram-  
beyond olm age and death; param-supreme; vāyunā-by Vayu; doāryamānam-carried;  
ca-and; brahmāṇḍāt-the material universe; ūrdhvam-above; uttamam-supreme.

. . .the supreme realm of Vaikuṅṭha, 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 varṇanīyam kavibhir  
vicitr m ratna-nirmitam

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

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

Note: A yojanr is equal to eight miles.

Text 55

padmarāgair indranīlai  
rEja-mārga-vibhūṣitam  
te mano-yāyinaḥ sarve  
samprā us tam manoharam  
harer antaḥ-puram gatvā  
dadṛṣuḥ śrī-harim surāḥ

padmarāgaiḥ-with rubies; indranīlaiḥ-with sapphires; rāja-royal; mārga-pwttts; vibhūṣitam-decorated; te-they mano-yāyinaḥ-traveling as fast as the mind; sarve-all; samprāpuḥ-attained; tam-that; manoharam-beautiful; hareḥ-of Lord Hari; antaḥ-puram-palace; gatvā-going; dadṛśuḥ-saw; śrī-harim-Śrī Hari; surāḥ-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

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ratna-simhāsana-stham ca  
ratnālaṅkāra-bhūṣitam  
ratna-keyūra-valaya-  
ratna-nūpura-śobhitam

ratna-simhāsana-stham-sitting on a jeweled throne; ca-and; ratnālaṅkāra-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-kuṇḍala-yugmena  
gaṇḍa-sthala-virājitam  
pīta-vastra-parīdhānam  
vana-mālā-vibhūṣitam

ratna-kuṇḍala-yugmena-with jewel earrings; gaṇḍa-sthala-cheeks; virājitam-splendid; pīta-yellow; vastra-garments; parīdhānam-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

lakṣmī-dhṛta-padāmbujam  
koṭi-kandarpa-līlābham  
smita-vaktram catur-bhujam

śāntam-peaceful; sarasvatī-kāntam-the beloved of sarasvatī; lakṣmī-by lakṣmA;  
dhṛta-held; pada-.eet; ambujam-lotus; koṭi-millions; kandarpa-of Kāmadevas; līlā-  
playfueness; ābham-like; smita-smiling; vaktram-face; catuḥ-four; bhujam-arms.

. . d who was peaceful, who was dear to Sarasoatī, whoie lotus feet were massaged by  
Lakṣmī, who was playful as millions of n madevas, who smiled, who had fokr  
arms, . . .

Text 59

sunanda-nanda-kumudaVḥ  
pārṣadair upasevitam  
candanokṣita-sarvāṅgam  
su-ratna-mukūṭojjvalam

Ṣ

sunanda-nanda-kumudaiḥ-By Sunanda, Nanda, and Kumuda; pārṣadaiḥ-associates;  
upasevitam-seSued; candana-sandal; ukṣita-anointed; sarva-all; aṅgam-body; su-ratna-  
with beautiful jewels; mukūṭa-crown; ujvalam-splendid.

. . n. who was served by Hisrassociates Sunanda, Nanda, and Kumudar whose entire  
body was anointed with sandal paste, and who was splendid with a beautiful jewel  
crown.

Text 60

paramānanda-rūpaṁ ca  
haktānugraha-kātaram  
taṁ praṇemuḥ surendrās ca  
bhaktyā brahmāday mune

paraeānanda-transcendental bliss; rūpaṁ-whose form; ca-and; bhaktānugraha-  
kātaram-filledawith mercy for the devotees; tam-to Hrm; praṇemuḥ-bowed; surendrāḥ-  
the demigods; ca-and; bhaktyā-with devotiRn; brahmādayaḥ-headed by BTahmā;  
mune-O sage.

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

tuṣṭuvuḥ parayā bhaktyā  
bhakti-namrātma-kandharāḥ  
paramānanda-bhārārtāḥ  
pulaḱāṅkita-vigrahāḥ

tuṣṭuvuḥ-offered prayers; parayā-with great; bhaktyā-devotion; bhakti-with devotion; namra-bowed; ātma-own; kandharāḥ-necks; paramāntnda-bhāra-atrtāḥ-filled with great transcendental bliss; pulakāṅkita-vigrahāḥ-the hairs of their bodies erect.

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

Text 62

śrī-brahmovāca

namāmi kamalā-kāntam  
śāntam sarveśam acyutam  
vayam yasya kalā-bhedāḥ  
kalāmśa-kalayā surāḥ

Ś śrī-brahmā uvāca-Śrī Brahma said; namāmi-I offer my respectful obeisances; kamalā-kāntam-to the beloved of Lakumī; śāntam-peaceful; sarveśam-the master of all; acyutam-infallible; vayam-we; yasya-of whom; kalā-bhed ḥ-the parts of the parts; kalāmśa-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 Personlity of Godhead, who is the beloved of Lakṣmī and the master of all. We demigyds are parts of the parts of the parts of the parts of the parts of Him.

Text 63

manavaś ca munīndrās c  
mānavāś ca carācarāḥ  
kalā kalāmśa-kalayā  
bhūtās tvatto nirañjana

manavaḥ-the Manus; ca-and; munīndrās-the kings of sages; ca-and; mānavāś-the

human beings; ca-and; cara-the moving beings; acarāḥ-and the unmoving beings; kalā-  
paats; kala-of the parts; ānśa-of the parts; kalayā-of the parts; bhūtāḥ-the living  
entities; tvattaḥ-from You; nira{.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 akṣayam akṣaram vā  
rāmat avyaktam īśvaram  
anādim ādim ānanda-  
rūpiṇam sarva-rūpiṇām

aṇimādika-siddhīnām  
kāraṇam sarva-kāraṇam  
siddhi-jñam siddhi-dam siddhi-  
rūpam kaḥ stotum īśvaraḥ

śrī-śaṅkaraḥ uvāca-Lord Śiva said; tvām-to You; akṣayam-eternal; akṣaram-  
imperishable; vā-or; rāmat-enjoyer; avyaktam-unmanifested; īśvaram-the supreme  
controller; anādim-beginningless; ādim-the beginning; ānanda-of bliss; rūpiṇam-  
whose form; sarva-of everything; rūpiṇām-the form; aṇima-with anima; ādika-  
beginning; siddhīnām-of muystic perfections; kāraṇam-the origin; sarva-kāe form;  
kaḥ-who; stotum-to offer prayers; īśvaraḥ-is able.

Śrī Śiva said: Who has the power tonproperly glorify You, the imrortal 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 perfectio s b5ginning with  
aṅlmā, wwo isSthe 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  
varṇanīyam vicakṣaṇaiḥ



vede 'nirvacanīyam yat  
tan nirvaktum ca kaḥ kṣaman

śrī-dharmaḥ uvāca-Śrī yamarāja said; vede-in the Vedas; nirūpitam-described;  
vastu-thing; varṇanīyam-to be described; vicakṣaṇaiḥ-by the wise; vede-in the Vedas;  
anirvacanīyar-innecescribable; ayat-what; tat-that; nirvaktum-to describe; ca-and; kae-  
who?; kṣamaḥ-is able.

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

Text 67

yasya sambhavanīyam yad  
guṇa-rūpaṁ nirañjanam  
tad atiriktam stavanam  
kim aham staumi nirguṇam

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

The (material mind) can understand forms created by the modes of material  
nature, but You are not touched by the modes of nature. How can I offer prayers to  
You?

Text 68

brahmādinām idaṁ stotram  
sat-ślokoṭam mahā-mune  
paṭhitvā mucyate durgāt  
Ṣ vāñchitam ca labhen naraḥ

brahma-ādinām-of the demigods headed by Brahma; idaṁ-this; stotram-prayer; sat-  
ślokoṭam-consisting of beautiful verses; mahā-mune-O great sage; paṭhitvā-reciting;  
mucyate-is liberated; durgāt-from difficulty; vāñchitam-what is desired; ca-and;  
latheteattains; naraḥ-a person.

O great sage, a person who reads the prayers of the demigods headed by Brahmā  
prayers spoken in eloquent verse, become free from difficulties and attains his desire.

Text 69

devānām stavanam śrutvā  
tān uvāca hariḥ svayam  
golokam yāta yūyam ca  
yāmi prścāc chriyā saha

devānām-of the demigods; stavanam-prayer; śrutvā-hearing; tān-to them; uvāca-said; hariḥ-Lord Hari; svayam-personally; golokam-to Goloka; yāta-go; yūyam-you; ca-and; yāmi-I will go; paścāt-after; śriyā-goddess lakṣmī; saha-with.

After hearing the demigods' prayers, Lord Hari said to them: You go to Goloka and I will follow with goddess Lakṣmī.

Text 70

nara-nārāyaṇau tau dvau  
śvetadvīpa-nivāsinau  
ete yāsyanti golokam  
tathā devī sarasvatī

nara-nārāyaṇau-Nara-narayana; tau-they; dvau-both; śvetadvīpa-nivāsinau-residing in Svetadvīpa; ete-they; yāsyanti-will go; golokam-to Goloka; tathā-so; devī-goddess; sarasvatī-sarasvati.

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

Text 71

anafto mama māys ca  
kārttikeyo gaṇādhipaḥ  
sā sāvitṛī veda-mātā  
paścād yāsyati niścitam

anantaḥ-Ananta; mama-My; māyā-illusory potency Māyā; ca-and; kārttikeya-Karttikeya; gaṇādhipaḥ-Ganesa; sā-she; sāvitṛī-Sav

Ananta, My Māyā, Kārttikeya, Gaṇeśa, and Sāvitṛī, the mother of the Vedas, will

also follow.

Text 72

tatrāhaṁ dvi-bhujāḥ kṛṣṇo  
gopībhiḥ rādhayā saha  
tatrāhaṁ kamalā-yuktaḥ  
sunandādibhir āvṛtaḥ

tatra-there; aham-I; dvi-bhujāḥ-two arms; kṛṣṇaḥ-Kṛṣṇa; gopībhiḥ-with the gopīs; rādhayā-Rādhā; saha-with; tatra-there; aham-I; kamalā-the goddess of fortune; yuktaḥ-with; sunandādibhiḥ-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

nārāyaṇaś ca kṛṣṇo 'haṁ  
śvetadvīpa-nivāsa-kṛt  
mamaivānye kalāḥ sarve  
deva brahmādayaḥ smṛtaḥ

nārāyaṇaḥ-nārāyaṇa; ca-and; kṛṣṇaḥ-Kṛṣṇa; aham-I; śvetadvīpa-nivāsa-kṛt-residing in Svetadvīpa; mama-of Me; eva-indeed; anye-others; kalāḥ-parts; sarve-all; deva-demigods; brahmādayaḥ-headed by Brahma; smṛtaḥ-remembered.

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

Text 74

kvlāakalāṁśa-kalayā  
surāsura-narādayaḥ  
golokaṁ yāta yūyaṁ ca  
kārya-siddhir bhaviṣyati

kalā-kalāṁśa-kalayā-as the parts of the parts of the parts of the parts; sura-the demigods; asura-demons; nara-and human beings; ādayaḥ-beginning with; golokaṁ-to Goloka; yāta-go; yūyaṁ-you; ca-and; kārya-of the duty; siddhiḥ-the fulfillment; bhaviṣyati-will be.

Me. You go to Goloka and your goal will be accomplished (in the end).

Text 75

vayaṁ paścād gamaṣyāmaḥ  
sarveṣāṁ iṣṭa-siddhaye  
ity uktvaivaṁ sabhā-madhye  
virarāma hariḥ svayam

vayaṁ-we; paścāt-behind; gamaṣyāmaḥ-will go; sarveṣāṁ-of all; iṣṭa-of the desire; siddhaye-for the fulfillment; ity-thus; uktvā-saying; evam-in this way; sabhā-madhye-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

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

praṇamya-bowing down; devatāḥ-the demigods; sarvā-all; jagmuḥ-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 vaikuṅṭhato 'gamyam  
pañcāśat-koṭi-yojanam  
vāyunā dhāryamānam ca  
nirmitam svecchayā vibhoḥ

ūrdhvam-above; vaikuṅṭhataḥ-Vaikuntha; agamyam-unapproachable; pañcāśat-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

Lord.

. . . anu hich, by the wish of the all-powerful Lord, is situated five hundred million yojanas above Vaikuṅṭha in the spiritual sky.

Text 78

Ṣ

tam anirvacanīyaṁ ca  
devās te gamanonmukhāḥ  
te mano-yāyinaḥ sarve  
samprāpur virāja-taṭam

tam-that; anirvacanīyam-indescribable; ca-and; devāḥ-the demigods; te-they; gamanonmukhāḥ-eager to go; te-they; mano-yāyinaḥ-traveling at the speed of mind; sarve-all; samprāpuḥ-aptained; virāja-taṭam-the shore of the Virajā river.

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

Text 79

dr̥ṣṭvā devāḥ sarit-tī aṁ  
vismayaṁ paramaṁ yayuḥ  
śuddha-sphaṭika-saṅkāśum  
su-vistīrṇaṁ manoharam

dr̥ṣṭvā-seeing; devāḥ-the demigods; sarit-tīam-the shore of that river; vismayam-astonishing; paramam-very; yayuḥ-went; śuddha-pure; sphaṭika-crystal; saṅkāśam-manifestation; su-vistīrṇam-broad; manoharam-beautiful.

The demigods became filled with wonder when they saw that beautiful and broad riverbank splattered with pure crystal, . . .

Text 80

muktā-māṇikyā-paraśa-  
maṇi-ratnāk rānvitam  
kṛṣṇa-śubhra-harid-rakta-  
maṇi-rāji-virājitam

muktā-pearls; māṇikyā-rubies; paraśa-maṇi-parasa jewels; ratna-of jewels; ākara-

reservoirs; anvitam-with; kṛṣṇa-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

pravālāṅkuram udbhūtam  
kutracit su-manoharem  
paramāmūlya-sad-ratnā-  
kara-rāji-vibhūṣitam

Ṣ

pravāla-coral; aṅkuram-grass; 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 adṛśyam āścaryam  
nidhi-śreṣṭhākārānvitam  
padmarāgendranilānām  
ākāram kutracin mune

vidheḥ-by Brahma; adṛśyam-invisible; āścaryam-wonderful; nidhi-treasury; śreṣṭha-best; 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  
syamantakākāram kutra  
kutracic rucakākāram

kutracit-somewhere; ca-and; marakata-of emeralds; ākara-śreṇi-samanvitam-with many treasuries; syamantaka-of syamantaka jewels; ākaram-treasuries; kutra-where; kutracic-somewhere; rucaka-of rucaka jewels; ākaram-treasuries.

. . . somewhere filled with treasuries of emeralds, somewhere syamantaka jewels, and somewhere rucaka jewelsL . h .

Text 84

amūlya-pīta-varṇaika-  
maṇi-śreṇy-ākarānvitam  
ratnākaram kutracic ca  
kutracit kaustubhākaram

e amūlya-priceless;vpīta-varṇaika-maṇi-śreṇy-topaz; ākarānvitam-with treasuries; ratnākaram-treasuries If jewels; kutracit-somewhere; ca-and; kutracit-somewhere; kaustubhākarum-treasuries of kaustubha jewels.

Š

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

wext 85

kutrānirvacanīyānām  
maṇinām ākaram param  
kutracit kutracid ramya-  
vihāra-sthalam uttamam

kutra-somewhere; anirvacanīyānām-indescribable; maṇinām-of jewels; ākaaam-treasury; param-great; kutracit-somewhere; kutracit-somewhere; ramya-beautiful; vihāra-pastime; sthalam-place; uttamam-sublime.

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

Text 86

dṛṣṭvā tu paramāścaryaṁ  
jagmus tat-pāram īśvarāḥ  
dadṛśuḥ parvata-śreṣṭham

śata-śṛṅgaṃ manoharam

dṛṣṭvā-gazing; tu-indeed; paramāścaryam-very wonderful; jagmuḥ-went; tat-pāram-to the farther shore; īśvarāḥ-the demigods; dadṛśuḥ-saw; parvata-Creṣṭham-the best of mountains; śata-śṛṅgam-with a hundred peaks; manoharam-beautiful.

.fn

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-tarūṇām ca  
vanarāji-virājitam  
kalpa-vṛkṣaiḥ parivṛtam  
veṣṭitam kāmadhenubhiḥ

pārijāta-tarūṇām-of parijata tree s; ca-and; vanarāji-witf forests; ivirājitam-splendid; kalpa-vṛkṣaiḥ-with kalpa-vrksa trees; parivṛtam-filled; veṣṭitam-filled; kāmadhenubhiḥ-with kamadhenu cows.

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

Text 88

Škoṭi-yojanam ūrdhvaṃ ca  
dairghyam daśa-guṇottaram  
śaila-prastha-parimitam  
pañcāśat-koṭi-yojanam

koṭi-ten million; yojanam-yojanas; ūrdhvaṃ-high; ca-and; dairghyam-lo g; d śa-guṇottaram-ten times; śaila-prastha-parimitam-the breadth of the mountain; pañcāśat-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-maṇḍalam



daśa-yojana-vistīrṇam  
r artulākāram uttamam

prākārākaram-surrounded by a wall; asya-of that; eva-indeed; śikhare-on the top;  
rāsa-maṇḍalam-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  
śaṅkulena madhubhrāṇām  
samūhena samanvitam

puṣpa-flower; udyāna-gardens; sahasreṇa-with a thousand; puṣpitenā-with  
blossoming flowers; su-gandhinā-fragrant; śaṅkulena-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  
tājitaṃ rati-mandiraḥ  
ratna-maṇḍapa-koṭīnām  
sahasreṇa samanvitam

ratna-jewel; maṇḍapa-pavilions; koṭīnām-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

sad-ratna-kalasena ca  
harinmaṇīnām stambhena  
śobhitena ca śobhitam

sindūra-varṇa-maṇibhiḥ  
paritaḥ khacitena ca  
indranīlāiḥ mādhyā-bhāga-  
maṇḍitena manoharaiḥ

ratna-jewel; sopāna-staircases; yuktena-with; sat-excellent; ratna-jewel; nkalasena-with domes; ca-and; harinmaṇīnām-of emeralds; stambhena-with a pillar; śobhitena-splendid; ca-and; śobhitam-splendid; sindūra-varṇa-maṇibhiḥ-with red jewels; paritaḥ-filled; khacitena-studded; ca-and; indranīlāiḥ-with sapphires; mādhyā-bhāga-in the middle; maṇḍitena-decorated; manoharaiḥ-beautiful.

. . . 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-samyuktam  
maṇi-bhedair virājitam  
dvāraiḥ kavāṭa-samyuktais  
caturbhiś ca virājitam

ratna-prākāra-samyuktam-with a jewel wall; maṇi-bhedaiḥ-with many different jewels; virājitam-splendid; dvāraiḥ-with gates; kavāṭa-samyuktaiḥ-with panels; caturbhiś-four; ca-also virājitam-splendid.

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

Text 95

vajra-granthi-samāyuktai  
rasāla-pallavānvitaiḥ  
paritaḥ kadālī-stambha-  
sa ūhaiś ca samanvitam

ambha-of banana trees; hamūhaiś-with multitudes; ca-and; samanvitam-endowed.

. . . with many mango trees tied with diamonds, and with many banana trees, . . .

Text 96

śukla-dhānya-parṇa-jāla-  
phala-dūrvāṅkurāṅvitam  
candanāguru-kastūrī-  
kuṅkuma-drava-carcitam

śukla-white; dhānya-rice; parṇa-of leaves; jāla-network; phala-fruit; dūrvāṅkura-  
durva grass; anvitam-Sith; candana-sandal; aguru-aguru; kastūrī-musk; kuṅkuma-  
kunkuma; drava-paste; carcitam-anointed.

. . . with the leaves of white-rice plants, with fruits, and with dūrvā grass, anointed  
with sandal, aguru, musk, and k,ṅkuma, . . .

Text 97

veṣṭitam gopa-kanyānām  
ksamūhaiḥ koṭīśo mune  
ratnālaṅkara-samyuktai  
ratna-mālā-virājitaio

veṣṭitaa-filled; gopa-kanyānām-with gopīs; samūhaiḥ-with multitudes; koṭīśaḥ-  
millions; mune-O Sage eyatnālaṅkara-jewel ornaments; samyuktaiḥ-with; ratna-jewel;  
mālā-necklaces; virājitaiḥ-splendid.

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

Text 98

ratna-kaṅkana-keyūra-  
ratna-nūpura-bhūṣitaiḥ  
ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājitaiḥ

ratna-jewel; kaṅkana-keyūra-bracelets and armllets; ratna-jewel; nūpura-anklets;  
bhūṣitaiḥ-decorated; ratna-jewel; kuṇḍala-yugmena-ea rinSs; gaṇḍa-sthala-cheeks;  
virājitaiḥ-splendid.

. . . decorated with jewel bracelets, armllets, and anklets, their cheeks splendid with

jewel earrings, . . .  
Ṣ

Text 99

ratnāṅguriya-lalitair  
hastāṅguli-vibhūṣitaiḥ  
ratna-pāśaka-vṛndaiś ca  
virājita-padāṅgulaiḥ

ratna-jewel; aṅguriya-finger-rings; lalitaiḥ-graceful; hastāṅguli-fingers; vibhūṣitaiḥ-decorated; ratna-jewel; pāśaka-net; vṛndaiḥ-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-bhūṣābhiḥ  
sad-ratna-mukutaḥujjvalaiḥ  
gajendra-muktālaṅkārair  
nāsikā-madhya-rājitaiḥ

bhūṣitaiḥ-decorated; ratna-bhūṣābhiḥ-with jewel ornaments; sad-ratna-with jewels; mukuta-crowns; ujjvalaiḥ-splendid; gajendra-muktā-with the king of elephant pearls; aoṅkāraimwith ornaments; nāsikā-nose; madhya-middle; rājitaiḥ-splendid.

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

Text 101

sindūra-bindun sārddham  
ālakādhaḥ-sthalojjvalaiḥ  
cāru-campaka-varṇābhais  
candana-drava-carcitaiḥ

sindūra-of sindura; bindunā-a dr p; sārddham-with; ālaka-hair; adhaḥ-sthalair beneath; ujjvalaiḥ-splendid; cāru-beautiful; campaka-campaka flower; varṇābhais-the color; candana-drava-with sandal paste; carcitaiḥ-anointed.

. . . the place below their curly hair splendid with a dot of red sindūra, their complexions the color of beautiful campaka flowers, (their limbs) anointed with sandal paste, . . .

Text 102

pīta-vastra-parīdhānair  
bimbādharr-manoharaiḥ  
Śśarat-parvāṇa-candrāṇām  
J prabhā-muṣṭa-mukhojjvalaiḥ

pīta-yellow; vastra-garments; parīdhānaiḥ-wearing; bimbādhara-manoharaiḥ-with beautiful bimba fruit lips; śśarat-autu n; parvāṇa-season; candrāṇām-moons; 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-padmāsām  
śobhā-mocana-locanaiḥ  
kastūrī-pātrikā-yukta-  
rekhākta-kajjalajjvalaiḥ

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

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

Text 104

praphulla-mālatī-mālā-  
jālath kavara-śobhitaiḥ  
madhu-lubdhā-madhubhrāṇām  
samūhaiś cāpi saṅkulaiḥ

praphulla-blossoming; mālatī-of malati flowers; mālā-garlands; jālaiḥ-with networks; kavara-braids; śobhitaiḥ-decorated; madhu-for honey; lubdhā-greedy;

madhubhrāṇām-of bees; samūhaiś-with hosts; ca-and; api-also; saṅkulaiḥ-with multitudes.

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

Text 105

cāruṇā gamanenaiva  
gaja-khañjana-gaṅjanaiḥ  
vaktra-bhrū- waṅga-samyoga-  
svalpa-smita-samanvitaiḥ

Ś cāruṇā-graceful; gamanena-motions; eva-indeed; gaja-elephants; khañjana-khanjana birds; gaṅjanaiḥ-defeating; vaktra-crooked; bhrū-eyebrows; bhaṅga-movements; samyoga-meeting; svalpa-slight; smita-smile; samanvitaiḥ-with.

. . . their graceful motions defeating the elephants and kha{.sy 241}jana birds, the crooked motions of their curved eyebrows suggesting a slight smile, . . .

Text 106

pakva-dāḍimba-bījābha-  
danta-pankti-virājitaiḥ  
khagendra-cañcu-śobhāḍhya-  
nāsikonnata-bhūṣitaiḥ

pakva-ripe; dāḍimba-pomegranate; bīja-seeds; ābha-like; danta-pankti-teeth; virājitaiḥ-splendid; khagendra-of the king of birds; cañcu-beak; śobhā-beauty; āḍhya-rich; nāsikā-nose; 5nnata-raised; bhūṣitaiḥmdecorated.

. . . splendid with teeth like ripe pomegranate seeds, decorated with raised noses opulent like the king of birds' beak, . . .

Text 107

gajendra-gaṇḍa-yugmābha-  
stana-bhāra-natair iva  
niṭamba-kaṭhiṇa-śroṇi-  
pīna-bhāra-bharānataiḥ

gajendra-of the king of elephants; gaṇḍa-yugma-cheeks; ābha-like; stana-breasts; bhāra-nataiḥ-heavy; iva-like; niṭamba-thighs; kaṭhiṇa-hard; śroṇi-hips; pīna-bhāra-bharānataiḥ-broad.

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

Text 108

kandarōa-oara-ceṣṭābhir  
jarjarī-bhūta-mānasaiḥ  
darpaṇaiḥ pūrṇa-candrāsya“  
saundarya-darśanotsuVaiḥ

kandarpa-of Kāmadeva; śra-  
arrows; ceṣṭābhiḥ-actions; jarjarī-bhūta-wounded;  
mānasaiḥ-hearts; darpaṇaiḥ-aroused; pūrṇa-candra-full moon; āsya-face; saundarya-handsomeneos; darśana-to see; utsukaiḥ-ymorning.

Ṣ

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

Text 109

rādhikā-c;rawāmbhoja-  
sevāsakta-manorathaiḥ  
sundarīṇām samūhaiś ca  
rakṣitam rādhikājñayā

m rādhikā-of Rādhā; caraṇa-feet; ambhoja-lotus; sevā-to the service; āsakta-attached; manorathaiḥ-desires; sundarīṇām-of beautiful girls; samūhaiḥ-with multitudes; ca-and; rakṣitam-protected; rādhikā-of Rādhā; āj{.sy 241}ayā-by the order.

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

Text 110

krīḍā-sarovarāṇām ca  
lakṣaiś ca pariveṣṭitaT  
śveta-rakta-lohitaiśśca

veṣṭitaiḥ padma-rājītaiḥ  
su-kūjadbhir mano-bhrāṇām  
samūho-saṅkulaiḥ sadā

krīḍā-pastimn; sarovaVāṇām-of lakes; ca-and; lakṣaiś-with a hundred thousand; ca-Vnd; pariveṣṭitam-surrounded; śveta-white; rakta-red; lohītaiḥ-lotuses; ca-and; veṣṭitaiḥ-filled padma-rājītaiḥ-splendid with lotuses; su-kūjadbhiḥ-sweetly cooing; mano-bhrāṇām-of bees; samūha-saṅkulaiḥ-with hosts; sadā-always.

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

Text 111

puṣpodyāna-sahasreṇa  
puṣpitena samanvitam  
koṭi-kuṅja-kuṭīraiś ca  
u puṣpa-śayyā-samanvitaiḥ

puṣpa-flower; udyāna-gardens; sahasreṇa-with a thousand; puṣpitena-flowering; samanvitam-with; koṭi-ten Tillion; kuṅja-forest; kuṭīraiḥ-with cottages; ca-and; puṣpa-flower; śayyā-couches; samanvitaiḥ-with.  
Ṣ

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

Text 112

bhoga-dravya-sa-karpūra-  
tāmbūla-vastra-samyuktaiḥ  
ratna-pradīpaiḥ paritāḥ  
śveta-cāmara-darpaṇaiḥ

bhoga-dravya-pleasant; sa-karpūra-with camphor; tāmbūla-vastra-samyuktaiḥ-with betelnuts; ratna-jewel; pradīpaiḥ-lamps; paritāḥ-there; śveta-cāmara-darpaṇaiḥ-with white camaras.

. . . betelnuts and camphor, jewel lamps, white camaras, . . .

Text 113



vicitra-puṣpa-mālābhiḥ  
śobhitaiḥ śobhitam mune  
tam rāsa-maṇḍalam drṣtvā  
jagmus te parvatād bahiḥ

vicitra-wonderful and colorful; puṣpa-flower; mālābhiḥ-garlands; śobhitaiḥ-beautiful; śobhitam-wtautified;nmune-O sage; tam-that; rāsa-of the rāsa-dance; maṇḍalam-circle; drṣtvā-seeing; jagmuḥ-went; te-they; parvatāt-mhe mountain; bahiḥ-past.

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

Text 114

tato vilakṣaṇam ramyam  
dadṛśuḥ sundaram vanam  
vanam vṛndāvanam nāma  
rādhāumādhavayoḥ priyam

tataḥ-from that; vilakṣaṇam-extraordinary; ramyam-beautiful; dadṛśuḥ-saw; sundaram-beautiful; vanam-forest; vanam vṛndāvanam-Vṛndāvana forest; nāma-named; rādhā-mādhavayoḥ-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 tayoḥ eva  
kalpa-vṛkṣa-cayānvitam  
virāja-tīra-nīrāktaiḥ  
kalpitam manda-vāyubhiḥ

u krīḍā-of pastimes; sthānam-the place; tayoḥ-of Them; eva-indeed; kalpa-vṛkṣa-cayānvitam-filled with kalpa-vrksa trees; virāja-tīra-fropm the shore of the Viraja river; nīra-water; āktaiḥ-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

kastūri-yukta-pātrāktaiḥ  
sarvatra surhbhī-kṛtam  
nava-pallava-samyuktam  
para-puṣṭa-ruta-śrutam

kastūri-with musk; yukta-endowed; pātrāktaiḥ-with designs; sarvatra-everywhere; surabhī-kṛtam-fragrant; nava-new; pallava-sprouts; samyuktam-with; parapuṣṭa-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 kamanīyakam  
mandarāṇām candanānām  
campakānām tathaiva ca

kutra-somewhere; keli-kadambānām-of playful kadamba trees; kadambaiḥ-with multitudes; kamanīyakam-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  
āmraṇām nāgaraṅgānām  
pānasānām tathaiva ca

Š su-gandhi-fragrant; kusumānām-of flowers; ca-and; gandhena-with the fragrance; surabhī-kṛtam-fragrant; amraṇām-of mango trees; nāgaraṅgānām-of nagaranga trees; pānasānām-of panasa trees; tathā-so; eva-indeed; ca-and.

. . . scented with fragrant flowers of mango, nāgaraṅga, and pānasa trees, . . .

Text 119

tālānām nārikelānām  
vṛndair vṛndāvanām vanam  
jambūnām badarīṅām ca  
kharjūrāṅām viśeṣataḥ

tālānām-of tala trees; nārikelānām-of coconut trees; vṛndaiḥ-with multitudes;  
vṛndāvanam vanam-forests; jambūnām-of jambu trees; badarīnām-of badari bushes;  
ca-and; kharjurāṅām-of kharjhura; viśeṣataḥ-specifically.

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

Text 120

guvakāmrātakānām ca  
jambīrāṅām ca nārada  
kadalīnām śrīphalānām  
dāḍimbānām manoharaiḥ

guvakāmrātakānām-guvakāmrātaka; ca-and; jambīrāṅām-jambira; ca-and; nārada-7  
Nārada; kadalīnām-banana; śrīphalānām-sriphala; dāḍimbānām-pomegranate;  
manoharaiḥ-beautiful.

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

Text 121

su-pakva-tāla-samyuktaiḥ  
s”mūhaiś ca vieājitam  
piyālānām ca sālānām  
aśvatthānām tathaiva ca

su-pakva-very ripe; tāla-tala fruits; samyuktair-with; samūhvaś-multitudes; ca-and;  
virājitam-splendid; piyālānām-piyala; ca-and; sālānām-sala; aśvatthānām-banyan;  
tatha-so; eva-indeed; ca-and.

. . . splendi( with many piyāla, sāla, and banyan trees, with many trees bearing ripe

tāla fruits, . . .

Ṣ

Text 122

nimbānām śalmalinām ca  
tintidīnām ca śobhanaiḥ  
anyeṣām taru-bhedānām  
saṅkulaiḥ saṅkulam sadā

nimbānām-of nimba trees; śalmalinām-of salmali trees; ca-and; tintidīnām-of tintidi trees; ca-and; śobhanaiḥ-beautiful; anyeṣām-of others; taru-bhedānām-different kinds of trees; saṅkulaiḥ-with hosts; saṅkulam-filled; sadā-always.

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

Text 123

paritaḥ kalpa-vṛkṣaṇam  
vṛndair vṛndair virājitam  
mallikā-mālatī-kundaṁ  
ketakī-mādhavī-latā

paritaḥ-everywhere; kalpa-vṛkṣaṇam-of kalpa-vṛkṣa trees; vṛndaiḥ-with hosts; vṛndaiḥ-with hosts; virājitam-splendid; mallikā-mallika; mālatī-malati; kundaṁ-kunda; ketakī-ketaki; mādhavī-madhavi; latā-vines.

. . . splendid with many kalpa-vṛkṣa trees everywhere, with mallikā, mālatī, kunda, ketakī, and mādhavī vines, . . .

Text 124

etāsām ca samūhaiś ca  
yūthikābhiḥ samanvitam  
cāru-kuñja-kuṭīrais taiḥ  
pañcāśat-koṭibhir mune

etāsām-of them; ca-and; samūhaiś-with multitudes; ca-and; yūthikābhiḥ-with vuthika flowers; samanvitam-with; cāru-beautiful; kuñja-forest; kuṭīraiḥ-cottages; taiḥ-with them; pañcāśat-koṭibhiḥ-five hundred million; m ne-O sage.

. . . with many yūthikā flowers, with five hundred million forest cottages, O sage, . . .

Text 125

ratna-pradīpa-dīpaiḥ ca  
ehūpena surabhī-kṛtaiḥ  
śṛṅgāra-dravya-yuktaiś ca  
Ṣ vāsitaurogaadha-vāyubhiḥ

s ratna-jewel; pradīpa-dīpaiḥ-lamps; ca-and; dhūpena-with incense; surabhī-kṛtaiḥ-fragrant; śṛṅgāra-dravya-yuktaiḥ-with decorations; ca-and;fvāsitaḥ-scented; gandha-fragrant; vāyubhiḥ-with breezes.

. . . with jewel lamps, with decorations fragrant with incense, with fragrant breezes, . . p

Text 126

candanāktaiḥ phṣpa-talpair  
mālā-jāla-samanvitaiḥ  
madhu-aubdha-mydhubhrāṇām  
kalā-śabdaiś ca śabditam

candana-āktaiḥ-aeointed with sandal paste; puṣpa-talpaiḥ-wiht beds made of flowers; mālā-jāla-samanvitaiḥ-with a network of flower garlands; madhu-for honey; labdha-greedy; madhubhrāṇām-of bees; kalā-śabdaiś-with soft sounds; ca-and; śabditam-ounded.

. . . and with beds made ofeflowers decorated with a network of floweu ga londs and scented wi t sandal, filled widh sweet sounds of bees gree y for nectar, . . .

Text 127

ratnālankāra-śobhādhair  
gopī-vṛndaiś ca veṣṭitam  
pañcāśat-koṭi-gopībhī  
rakṣitam rādhikājñayā

ratna-jewel; alaṅkāra-ornaments; śobhā-beauty; ādhyaḥ-enriched; gopī-vṛndaiś-with gopīs; ca-and; veṣṭitam-filled; pa{.sy 241}cāśat-koṭi-gopībhī-with five hundred million gopīs; rakṣitam-protected; rādhikā-ājñayā-by Rādhā's order.

. . . filled with gopīs beautifully decorated with jewel ornaments, by Rādhā's order protected by five hundred million gopīs, . . .

Text 128

dva-triṁsat-kānanam tatra  
ramyam ramyam manoharam  
vṛndāvanābhyantaritam  
nirjana-sthānam uttamam

a; abhyantaritam-within; nirjana-sthānam-secluded place; uttamam-highest.

. . . filled with thirty-two forests, of which beautiful, beautiful, beautiful, secluded Vṛndāvana is the best, . . .

Text 129

su-pakva-madhura-svādu-  
phalair vṛndāvanam mune  
goṣṭhānām ca gavānām ca  
samūhaiś ca samanvitam

su-perfectly; pakva-ripe; madhura-sweet; svādu-delicious; phalair-with fruits; vṛndāvanam-Vṛndāvana; mune-O sage; goṣṭhānām-of barns; ca-and; gavānām-of cows; ca-and; samūhaiś-with multitudes; ca-and; samanvitam-with.

. . . y filled, O sage, with many perfectly ripe, sweet, delicious fruits, filled with many cows and barns, . . .

Text 130

puṣpodyāna-sahasreṇa  
puṣpitena su-gandhinā  
madhu-lubdhā-madhubhrāṇām  
samūhena samanvitam

puṣpodyāna-sahasreṇa-with a thousand flower gardens; puṣpitena-flower garden; su-gandhinā-fragrant; madhu-lubdhā-greedy for honey; madhubhrāṇām-of bees; samūhena-with a host; samanvitam-with.

. . . filled with a thousand fragrant gardens of blossoming flowers (attracting) hosts of bees greedy for nectar, . . .

Text 131

pañcāśat-koṭi-gopānām  
nivāśaiś ca virājitam  
śrī-kṛṣṇa-tulya-rūpāṇām  
sad-ratna-grathitair varaiḥ

pañcāśat-koṭi-five hundred million; gopānām-gopas; nivāśaiś-with homes; ca-and; virājitam-splendid; śrī-kṛṣṇa-tulya-rūpāṇām-with forms like Śrī Kṛṣṇa'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 Kṛṣṇa's.

Text 132

Ṣ  
dṛṣṭvā vṛndāvanam ramyam  
yāyur golokam īśvarāṇ  
parito vartulākāram  
koṭiKyojana-Yiṣṭram

dṛṣṭvā-seeing; vṛndāvanam-Vṛndāvana; ramyam-beautiful; yāyur-went; golokam-to Goloka; ī varāḥ-the demigods; paritaḥ-dverywhere; vartulākāram-circular; koṭi-ytjana-viṣṭram-ten million yojanas.

After gaz ng ht beautiful Vṛndāvana, the (three) demigods went to circular Goloka, which was ten million yojana in size . . .

Text 133

ratna-prākāra-samyuktam  
catur-dvārānvitam mune  
gopānām ca samūhaiś ca  
dvāra-palaiḥ samanvitam

ratna-jewel; prākāra-wall; samyuktam-with; catuḥ-four; dvāra-gates; anvitam-with; mune-O sage; gopānām-of gopas; ca-and; samūhaiḥ-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

āśramai ratna-khacitair  
nānā-bhoga-samanvitaiḥ  
gopānām kṛṣṇa-bhṛtyānām  
pañcāśat-koṭibhir yutam

āśramaiḥ-with asramas; ratna-khacitaiḥ-studded with jewels; nānā-bhoga-samanvitaiḥ-with many delightful things; gopānām-of gopas; kṛṣṇa-bhṛtyānām-Kṛṣṇa's servants; pañcāśat-koṭibhiḥ-five hundred million; yutam-with.

. . . and which had five hundred million āśramas of Lord Kṛṣṇa's servants, āśramas studded with jewels and filled with many delightful things, . . .

Text 135

bhaktānām gopa-vṛndānam  
āśramaiḥ śata-koṭibhiḥ  
tato 'dhika-su-nirmāṇaiḥ  
sad-ratna-grathibhir yutam

Ś bhaktānām-devotees; gopa-vṛndānam-gopas; āśramaiḥ-with asramas; śata-koṭibhiḥ-one billion; tataḥ-of that; anhika-dore; su-nirmāṇaiḥ-beautifully constructed; sad-ratna-grathibhiḥ-with excellent jewels; yutam-endowed.

. . . one billion āśramas of Lord Kṛṣṇa's devotees, āśramas even more beautifully made of many jewels, . . .

Text 136

āśramaiḥ pārśadānām ca  
tato 'dhika-vilakṣaṇaiḥ  
su-mūla-ratna-racitaiḥ  
samyuktam daśa-koṭibhiḥ

āśramaiḥ-with asramas; pārśadānām-of the associates; ca-and; tataḥ-than that; adhika-vilakṣaṇaiḥ-greater; su-mūla-very valuable; ratna-jewels; racitaiḥ-made;



samyuktam-with; daśa-koṭibhiḥ-a hundred million.

. . . one hundred million āśramas of Lord Kṛṣṇa's associates, āśramas even more beautifully made of precious jewels, . . .

Text 137

pārṣada-pravarāṇām ca  
śrī-kṛṣṇa-rūpr-dhāriṇām  
āśramaiḥ koṭibhir yuktam  
sad-ratnena vinirmitaiḥ

pārṣada-pravarāṇām-of intimate associates; ca-and; śrī-kṛṣṇa-rūpa-dhāriṇīm-with forms like ŚrīdāmāKṛṣṇa's; āśramaiḥ-with āśramas; koṭibhiḥ-with ten million; yuktam-with; tad-ratnena-with excellent jewels; vinirmitaiḥ-made.

. . . ten million jewel āśramas of the Lord's intimate associates, whose forms were like Lord Kṛṣṇa's, . . .

Text 138

rādhikā-śuddha-bhaktānām  
gopīnāt āśramair vaSaiḥ  
sad-ratna-racitair dravyair  
dva-triṁśat-koṭibhir yutam

rādhikā-śuddha-bhaktānām-pure devotees of Śrī Rādhā; gopīnām-of gopīs; āśramaiḥ-hith āśramas; varaiḥ-excellent; sad-ratna-of excellent jewels; racitaiḥ-made; dravyaiḥ-with things; dva-triṁśat-koṭibhiḥ-three-hundred and twenty million; yutam-with.

Text 139

tāsām ca kiṅkarīṇām ca  
bhāvanaiḥ su-manoharaiḥ  
maṇi-ratnādi-racitaiḥ  
śobhitam daśa-koṭibhiḥ

tāsām-of them; ca-and; kiṅkarīṅām-of the maidservants; ca-and; bhāvanaiḥ-with homes; su-manoharaiḥ-very beautiful; mNṅi-ratnādi-racitaiḥ-made with many jewels; śobhitam-beautiful; daśa-koṭibhiḥ-one hundred million.

. . . one hundred million beautiful jewel āśramas of these gopīs' maidservants, . . .

T xt 140-144

śata-janma-tapaḥ-d ta  
bhaktā ye bhārate bhuvi  
hari-bhakti-dṛḍhāyuktaḥ  
karma-nirvāṇa-kāraḥ

vapne jñān harer dhyā o  
nmviṣṭa-mānasā mune  
Vādhā-kṛṣṇeti kṛṣṇe l  
prajapanto divā-niśam

teṣāṃ śrī-kṛṣṇa-bhaktānāṃ  
nivāsaiḥ su-manoharaiḥ  
sad-ratna-maṇi-nirmāṇair  
nānā-ripga-samanvitaiḥ

puṣpa-śayyā-puṣpa-mālā-  
śveta-cāmara-śobhitaiḥ  
ratna-darpaṇa-śobhāḍhyair  
harinmaṇi-samanvitaiḥ

amūlya-ratna-kalasa-  
samūhānvita-śekharaiḥ  
sukṣma-vastrābhyantaritaiḥ  
samyuktaṃ śata-koṭibhiḥ

śata-hundred; janma-births; tapaḥ-by austerities; pūtāḥ-purified; bhaktāḥ-devotees; ye-who; bhārate-in Bharata-varsa; bhuvi-on the earth; hari-bhakti-devotion to Lord Hari; dṛḍha-firm; āyuktaḥ-with; karma-of karma; nirvāṇa-negation; kāraḥ-doing; svapne-in dream; jñāne-in wakefulness; hareḥ-on Lord Hari;dhyane-in meditation; nivṣṭa-entered; mānasā-minds; mun-O sage; rādhā-kṛ of Lord Kṛṣṇa; nivāsaiḥ-with homes; su-manoharaiḥ-beautiful; sad-ratna-maṇi-nirmāṇaiḥ-made with excellent jewels; nānā-bhoga-samanvitaiḥ-with many delightful things; puṣpa-flower; śayyā-couches; puṣpa-flower; mālā-garlands; śveta-white; cāmara-camaras; śobhitaiḥ-beautiful; ratna-darpaṇa-jewel mirrors; śobhāḍhyaiḥ-beautiful; harinmaṇi-samanvitaiḥ-with sapphires; amūlya-priceless; ratna-jewel; kalasa-domes; samūha-many; anvita-with; śekharaiḥ-crowns; sukṣma-vastrābhyantaritaiḥ-with fine cloth;

samyuktam-endowed; śata-koṭibhiḥ-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 ghāṇḍas, white cāmaras, jewel mirrors, many sapphires, curtains of fine cloth, and roofs decorated with many domas made of priceless jewels.

Text 145

devās tam adbhutam dr̥ṣṭvā  
kīyat dūram yayur mudā  
tatrakṣaya-vaṭam rāmyam  
dadṛśur jagad-īkvarāḥ

devāḥ-the demigods; tam-that; adbhutam-wonder; dr̥ṣṭvā-seeing; kīyat-a small; dūram-distance; yayur-went; mudā-happily; tatra-there; akṣaya-eternal; vaṭam-banyan tree; rāmyam-beautiful; dadṛśur-saw; jagad-īśvarāḥ-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 146

pañca-yojana-vistīrṇam  
ūrdhve tad-dvi-guṇam mune  
sahasra-skandha-samyuktam  
śākhāsankhya-samanvitam

pañca-five; dyojana-yojanas; vistīrṇam-extended; ūrdhve-above; tad-dviguṇa - doubled; mune-O sage; sahasra-a thousand; skandha-trunks; samyuktam-with; śakha-branches; asankhya-countless; samanvitam-with.

Text 147

ratna-pakva-ptalākīrṇam  
śobhitam ratna-vedibhiḥ

kṛṣṇa-svarūpāms tan-mūle  
dadṛśur ballavān śiśūn

ratna-jewel; pakva-ripe; phala-fruits; ākīrṇam-distributed; śobhitam-beautiful;  
ratna-vedibhiḥ-with jewel platforms; kṛṣṇa-of Lord Kṛṣṇa; svarūpān-forms; tan-mūle-  
at the root; dadṛśuḥ-saw; ballavān-cowherds; śiśūn-boys.

. . . 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, . . .

Text 148

pīta-vastra-parīdhānān  
krīḍāsakta-manoharān  
candanokṣi a-sarvāṅgān  
ratna-bhūṣaṇa-bhūṣitān

pīta-vastra-parīdhānān-wearing yellow garments; krīḍā-playing; āsakta-attached;  
Lanoharān-hyndsone; candana-with sandal; ukṣita-anointed; sarva-all; aṅgān-limbs;  
ratna-jewel; bhūṣaṇa,otnaments; bhūṣitāy- ecorated.

. .S. and who were dressed in yellow garments, attached to playing, handsome,  
decora"ed with jewel ornaments, and all of whose limbs were anointed with sandal  
paste.

Text u49

dadṛśus tatra deveśāḥ  
pārṣada-pravarān hareḥ  
tato vidüre dadṛ?ū  
rāja-mārgam manoharam

dadṛśuḥ-saw; tatra-there; deveśāḥ-the demighods; pārṣata-p avarān-the best of  
nssociates; hareḥ-of Lord Hari; tataḥ-then; vidüre-far away; wadrśuḥ-saw; rāja-  
mārgam-the royal path; manoharam-beautiful.

The demigods gazed at these close associates of Lord Hari and then looked far away  
at the beautiful royal path, . . .

Text 150

sindūrākāra-mañibhiḥ  
Ṣ parito racitaṃ mune  
indranīlaiḥ padmarāgair  
hīrakai rucakais tathā

s?ndūrākāraAmañibhiḥ puritaḥ-with Sewels the color of red sinūra; racitam-made;  
muae-O sage; indranīlaiḥ-with sapphires; padmarāgaiḥ-with rubres; hīrakaiḥ-with  
diamonds; rucakaiḥ-with rucaka jewels; tathā-so.

. . . which was paved with sapphires, rubies, diamonds, rucaka jewels, and jewels the  
color of red sindūra, . . .

Text 151

nirmitair vedibhir yuktaṃ  
parito ratna-maṇḍapam  
candanāguru-kastūri-  
kuṅkuma-drava-carcitam

nirmitaiḥ-made; vedibhiḥ-benches; yuktaṃ-with; paritaḥ-everywhere; ratna-  
maṇḍapam-jewel pavilions; candana-sandal; aguru-aguru; kastūri-musk; kuṅkuma-  
drava-kunkuma; carcitam-anointed.

. . . which had many benches and jewel pavilions, which was anointed with sandal,  
aguru, musk, and kuṅkuma, . . .

Texts 152 and 153

dadhi-parṇa-lāja-phala-  
puṣpa-durvāṅkurānvitaiḥ  
sūkṣma-sūtra-granthi-yukta-  
śrīkhaṇḍa-pallavānvitaiḥ

rambha-stambha-samūhaiś ca  
kuṅkumāktair virājitam  
sad-ratna-maṅgala-ghantaiḥ  
phala-śākha-samanvitaiḥ

dadhi-yogurt; parṇa-leaves; lāja-rice; puṣpa-flowers; durvāṅkura-durva grass;  
anvitaiḥ-with; sūkṣma-fine; sūtra-thread; granthi-strung; yukta-endowed; śrīkhaṇḍa-

sandal; pallava-flowers; anvitaiḥ-wite; rambha-stambha-samshaiḥ-with many banana trees; cacaed;tkuṅkumGktaia-anointed with kunkuma; virājetam-splendid; sad-ratna-excellent jewels; maṅgala-auspicious; ghaṅṅtaiḥ-with bells; phala-ruits; śākha-branches; samanhitaiḥ-wiah.

S . . which was splendid with many banana trees decorated with yogurt drops, leaves, rice, fruit, flowers, sandal-anointed flow

Text 154

sindūra-kuṅkumāktaiś ca  
gandha-candana-carcitaiḥ  
bhūṣitaiḥ puṣpa-mālābhiḥ  
parito bhūṣitam param

sindūra-kuṅkuma-āktaiḥ-anointed with sindura and kunkuma; ca-and; gandha-candana-carcitaiḥ-anointed with fragrant sandal; bhūṣitaiḥ-decorated; puṣpa-mālābhiḥ-with flower garlands; pai taḥ-everywre; bhūṣitam-decoratpd; param-then.

. . . dNmorated with flower garlands anointed with sindūr,, kuṅkuma, and fragrant sandal, . . .

Text 155

gopikānām samūhaiś ca  
krīḍāsaktaiś ca veṣṭitam

gopikānām-of gopīs; samūhaiś-with multitudes; ca-and; krīḍāsaktaiś-playful; ca-and; veṣṭitam-filled.

. . . and filled with many playful gopīs.

Texts 156-158

bahu-mūlye]a ratnena  
ratna-sopana- irmitān  
vahnmpśuddhāṁśukai ramyaiḥ  
śveta-cāmara-darpaṇaiḥ

ratna-talpa-vici?raís ca  
puṣpa-mālyair virājītān  
ṣoḍaśa-dvrra-samyuktān  
dvāra-pālais ca rakṣītān

paritaḥ parikhā-yuktān  
ratna-prākāra-veṣṭītān  
candanāguru-kastūri-  
kuṅkuma-drava-carcitān  
etān manoramān drṣṭvā  
te devā gamanonmukhāḥ

bahu-mūlyena-precious; ratnena-with jewel; ratna-sopana-nirmitān-with jewel stairways; vahni-by fire; śuddha-purified; amśukaiḥ-with cloth; ramyaiḥ-delightful; śveta-cāmara-darpaṇaiḥ-with white camaras and mirrors; ratna-talpa-vicitraiḥ-with wonderfulpālais-with gatekeepers; ca-and; rakṣītān-protected; paritaḥ-everywhere; parikhā-yuktān-with moats; ratna-prākāra-veṣṭītān-surrounded by a jewel wall; candana-candana; aguru-aguru; kastūri-musk; kuṅkuma-drava-kunkuma; carcitān-anointed; etān-these; manoramān-beautiful; drṣṭvā-seeing; te-the; devā-demigods; Samana-to proceed; unmukhāḥ-eager.

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 cāmara, wonderful jewel beds, and flower garlands, and anointed with sandal, aguru, musk, and kuṅkuma, the demigods became very eager to proceed.

Text 159

jagmuḥ śīghram kīyat dūram  
dadṛṣuḥ sundaram tataḥ  
āśramam rādhikāyās ca  
rāseśvaryās ca nārada

jagmuḥ-went; śīghram-quickly; kīyat-a small; dūram-distance; dadṛṣuḥ-saw; sundaram-beautiful; tataḥ-then; āśramam-asrama; rādhikāyāḥ-of Śrī Rādhā; ca-and; rāseśvaryāḥ-the queen of the rasa 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, . . .

Text 160

devādhidevyā gopīnām  
vārāyās cāru-nirmitam  
prāṇādhikāyāḥ kṛṣṇasya  
ramyaṁ dravyaṁ manoharam

devādhidevyāḥ-the queen of the demigods; gopīnām-of the gopīs; vārāyās-the best;  
cāru-nirmitam-beautiful; prāṇādhikāyāḥ-more dear than life; kṛṣṇasya-for Lord Kṛṣṇa;  
ramyam-beautiful; dravyam-thing; manoharam-beautiful.

. . . the queen of the demigods, the best of the gopīs, and She who to Lord Kṛṣṇa is  
more dear than life, a beautiful, beautiful, beautiful āsrama, . . .

Text 161

sarvānirvacanīyaṁ ca  
na paṇḍitair na nirūpitam  
su-cāru-vartulākāraṁ  
Ṣ paḍ-gavyuti-pramāṇakam

sarvānirvacanīyaṁ-completely indescribable; ca-and; paṇḍitaiḥ-by the most  
learned; na-yet; nirūpitam-described; su-cāru-very beautiful; vartulākāraṁ-circular;  
ṣaḍ-gavyuti-pramāṇakam-six gavyutis in measurement.

. . . that was completely indescribable, that no great paṇḍita could describe, that was a  
great circle of six gavyutis, S . . .

Note: A gavyuti is equal to two miles.

Text 162

śata-mandira-samyuktam  
jvalitam ratna-tejasā  
amūlya- atna-sarāṇām  
vSrair viracitam varam

śata-a hundred; mandira-palaces; samyuktam-with; jvalitam-shining; ratna-tejasā-  
with the splendor of jewels; amūlya-ratna-priceless jewels; sarāṇām-of the best; varaiḥ-  
with the best; viracitam-made varam-excellent.



. . . that had a hundred paeaces, shone w th the splendor oi many jewils, was made of the best of the best of priceless jewels, . . .

Text 163

durlaṅghyābhir gabhīrābhiḥ  
parikhābhiḥ su-śubhitam  
khalpa-vṛkṣair parivṛtam  
puṣpodyāna-śātāntaram  
śu-m lya-ratna-racitam  
prākāraiḥ paeiveṣṭitam

durlaṅghyābhiḥ-impassable; gabhīrābhiḥ-deep; parikhābhiḥ-with moats; su-śobhitam-splendid; kalpa-vṛkṣaiḥ-auth kalpa-vṛkṣa trees; parivṛtam-filled; puṣpodyāna-flower gardens; śata- ahundred; antaram-within; śu-mūlya-prec ous; ratna-jewels; racitam-nade; prākāraiḥ-with walls; pariveṣṭitam-surrounded.

. . . was beautifulwwith many impassable deep moats, filled aith a hundred flower gardens and many kalpa-vṛkṣa trees, constructed with many jewels, surrounded by great walls, . . .

Text 164

sad-ratna-vedikā-yuktam  
yuktair dvāraiś ca saptabhiḥ  
Ṣsamyukta-ratna-citraiś ca  
vicitirair bahulair mune

sad-ratna-of jewels; vedikā-benches; yuktam-with; yuktaiḥ-with; dvāraiś-gates; ca-and; saptabhiḥ-seven; samyukta-ratna-citriḥ-wonderful with jewels; ca-and; vicitiraiḥ-wonderful; bahulaiḥ-with many; mune-O sage.

. . . and was made with jewel benches anduseven wonde ful jewel ga es, O sage, . . .

Text 1 5

pradhāna-dvāra-saptabhyaḥ  
kramaśaḥ kramaśo mune  
sarvato 'pi tatas tatra  
ṣoḍaśa-dvāra-samyutam

pradhāna-dvāra-saptabhyaḥ-from seven main gates; kramaśaḥ kramaśaḥ-one after

another; mune-O sage; sarvataḥ-completely; api-also; tataḥ-then; tatra-there; ṣoḍaśa-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

devā dṛṣṭvā ca prākāram  
sahasra-dhanur-ucchritam  
sad-ratna-kṣudra-kalasa-  
samūhaiḥ su-manoharaiḥ  
su-dīptam tejasā ramyam  
paramam vismayam yayuḥ

devāḥ-the demigods; dṛṣṭvā-seeing; ca-and; prākāram-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-dīptam-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 ]madakṣiṇī-kṛtya  
kīyad dūram yayur mudā  
purato gacchataṁ teṣāṁ  
paścād bhūtam tad-āśramam

Š tataḥ-then; pradakṣiṇī-kṛtya-keeping on the right; kīyat-a small; dūram-distance; yayuḥ-went; mudā-happily; purataḥ-ahead; gacchataṁ-going; teṣāṁ-of them; paścāt-behind; bhūtam-became; tad-āśramam-that asrama.

Keeping it on their right, they happily went a small distance behind that āśrama.

Text 168

gopānām gopikānām ca  
dadṛśur āśramān parān  
su-mūlya-ratna-racitān

śata-koṭi-mitān mune

gopānām-of gopas; gopikānām-and gopīs; ca-and; dadṛśuḥ-saw; āśramān-asramas;  
parān-other; su-mūlya-ratna-with precious re,els; racitān-made; śata-koṭi-mitān-a  
billion; mune-O sage.

There they saw a billion āśramas of many gopas and gopīs.

Text 169

dārśam dārśam ca parito  
gopānām sarvam āśramam  
gopikānām cāparam vā  
ramyam ramyam navam navam

dārśam dārśam-gazing again and again; ca-and; paritaḥ-everywhere; gopānām-of  
gopas; sarvam-all; āśramam-asrama; gopikānām-of gopīs; ca-and; aparam-other; vā-or;  
ramyam-beautiful; ramyam-beautiful;; navam-new; navam-new.

They gazed again and again at the beautiful, beautiful ever-new āśramas of the  
gopas and gopīs.

Text 170

golokam nikhilam dṛṣṭvā  
punar antam yayuḥ surāḥ  
tad eva vartulākāram  
ramyam vṛndāvanam vanam

golokam-Goloka; nikhilam-all; dṛṣṭvā-seeing; punaḥ-again; antam-the end; yayuḥ-  
went; surāḥ-teh demigods; tat-that; eva-indeed; vartulākāram-circular; ramyam-  
beautiful; vṛndāvanam-Vṛndāvana; vanam-forest.

After thus seeing all of Goloka, the demigods returned to the beautiful circle of  
Vṛndāvana forest.

Text 171

dadṛśuḥ śata-śṛṅgam ca  
tad-bahir virajā-nadīm  
virajāntam yayur devā

dadṛśuḥ śūnyam eva ca

dadṛśuḥ-saw; śata-śrṅgam-the mountain with a hundred peaks; ca-and; tad-bahiḥ-beyond that; virajā-nadīm-the Viraja river; virajāntam-beyond the Viraja river; yayuḥ-went; devā-the demigods; dadṛśuḥ-saw; śūnyam-nothing; eva-indeed; ca-and.

The demigods saw the mountain of a hundred peaks and went past it to the Virajā river. When they went past the irajā river they saw n,thing more.

Text 172

vāyv-ādhāraṁ ca golokaṁ  
n sad-ratna-mayam adbhutam  
īśvarecchā-vinirmāṇaṁ  
rādhikā-jñāna-bandhanāt

yuktaṁ sahasraiḥ sarasām  
kevalaṁ maṅgalāyanam  
nṛtyaṁ ca dadṛśus tatra  
devāś ca su-manoharam

vāyv-ādhāram-held in the sky; ca-and; golokam-Goloka; sad-ratna-mayam-made of precious jewels; adbhutam-wonderful; īśvara-of the Lord; icchā-by the desire; vinirmāṇam-made; rādhikā-of Rādhā; jñāna-knowledge; bandhanāt-from the ties; yuktaṁ-endowed; sahasraiḥ-with a thousand; sarasam-lakes; kevalam-transcendental; maṅgalāyanam-auspicious; nṛtyam-dancing; ca-and; dadṛśuḥ-saw; tatra-there; devāḥ-the demigods; ca-and; su-manoharam-very beautiful.

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.

Text 174

su-tālaṁ cāru-saṅgītaṁ  
rādhā-kṛṣṇa-guṇānvitam  
śrutvaiva gīta-piyūṣam  
murchām āpuḥ surā mune

Kṛṣṇa; śrutvā-hearing; eva-indeed; gīta-of song; piyūṣam-nectar; murchām-fainting; āpuḥ-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

kṣaṇena cetansm prāpya  
te devāḥ kṛṣṇa-mānasāḥ  
dadṛśuḥ paramāścaryam  
sthāne sthāne manoharam

d kṣaṇena-in a moment; cetanam-consciousness; prāpya-attaining; te-the; devāḥ-demsgods; kṛṣṇa-mānasuḥ-their minds fixed on Lord Kṛṣṇa; dadṛśuḥ-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

dadṛśuḥ gopikāḥ sarvāḥ  
nānā-veṣṭ-vidhāyikāḥ  
kāścī mṛdaṅga-hastās ca  
w kāścīd vīṇā-karā varāḥ

dadṛśuḥ-saw; gopikāḥ-gopīs; sarvāḥ-all; nānā-veṣṭa-vidhāyikāḥ-in many kinds of garments; kāścīn-some; mṛdaṅga-hastāḥ-with mrdangas in theii hats; ca-and; kāścīn-some; vīṇīkarā-with vinas in their hands; varāḥ-beautiful.

They saw all the beautiful gopīs dressed in many different kinds of garments, some with mṛaṅgas in their hands, some with vīṇās in their hands, . . .

Text 177

kāścīc cāmara-hastās ca  
karatāla-karāḥ parāḥ  
kāścīd yantra-vādyā-hastā  
ratna-nūpura-śabdītāḥ

kāścīc-some; cāmara-hastāḥ-camaras in their hands; ca-and; karatāla-karāḥ-  
karatalas in their hands; parāḥ-others; kāścīc-some; yantra-vādyā-hastā-with musical  
instruments in their hands; ratna-nūpura-śabditāḥ-making sounds of jewel anklets.  
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. . . some with cāmara in their hands, some with karatālas in their hats, some with  
various musical instruments in their hands, some making their jewel anklets tinkle  
melodiously, . . .

Text 178

sad-ratna-kiṅkīnī-jāla-  
śabdena śabditāḥ parāḥ  
kāścīc mastaka-kumbhāś ca  
nṛtya-bheda-manorathāḥ

sad-ratna-jewel; kiṅkīnī-of tinkling ornaments; jāla-of a network; śabdena-with the  
sound; śabditāḥ-sounded; parāḥ-others; kāścīc-some; mastaka-kumbhāś-holding jars  
on their heads; ca-and; nṛtya-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 kāścīc  
a kāścīc tāsām ca nāyikāḥ  
kṛṣṇa-veṣa-dharāḥ kāścīc  
rādhā-veṣa-dharāḥ parāḥ

pum-veṣa-nāyikāḥ-some dressed as men kāścīc-some; kāścīc-some; tāsām-of them;  
ca-and; nāyikāḥ-the heroines; kṛṣṇa-veṣa-dharāḥ-dressed as Kṛṣṇa; kāścīc-some;  
rādhā-veṣa-dharāḥ-dressed as Rādhā; parāḥ-others.

. . . some dressed as men with others dressed as their heroines, some dressed as Kṛṣṇa  
with others dressed as Rādhā, . . .

Text 180

kāścīc samyoga- iratāḥ  
kāścīc āliṅgane ratāḥ

krīdāsāktās ca tā drṣṭvā  
sa-smitā jagad-īśvaraḥ

kāścit-some; samyoga-viratāḥ-staying apart; kāścit-some; ālīngane-embracing;  
ratāḥ-engaged; krīdāsāktāḥ-playful; ca-and; tā-them; drṣṭvā seeing; sa-smitā-smiling;  
jagad-īśvaraḥ-the demigods.

. . . some in the mood of separation, and others happily embracing each other. As they gazed at these playful gopīs, the (three) demigods smiled.

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Text 181

pragacchantaḥ kīyat dūram  
dadṛśur āśramān bahūn  
rādhā-sakhīnām gehāni  
pradhānānām ca nārada

pragacchantāḥ-going; kīyat-a little; dūram-further; dadṛśuḥ-saw; āśramān-asramas;  
bahūn many; rādhā-of Rādhā; sakhīnām-of the friends; gehāni-the homes;  
pradhānānām-of the most important; ca-and; nārada-O Narada.

O Nārada, going a little further, they saw the āśramas of Rādhā's friends, and then the homes of Her dearest friends, . . .

Text 182

rūpeṇaiva guṇenaiva  
ve ena yauvanena ca  
jaubhagyenaiva vayasā  
sadṛśīnām ca tatra vai

rūpeṇa-in beauty; eva-indeed; guṇena-in virtues; eva-indeed; veṣena-in appearance  
and dress; yauvanena-in youth; ca-and; saubhagyena-in good fortune; eva-indeed;  
vayas,vin age; sadṛśīnām-like Her; ca-and; tatra-there; vai-indeed.

. . . who in beauty, virtues, dress, appearance, youthful spirit, good fortune, and age were just like Her.

Text 183

trayrs-trimsad-vayasyāś ca  
rādhikāyāś ca gopikāḥ  
veṣānirvacatīyāś ca  
tāsām nāmāni ca śṛṇu

trayas-trimsat-33; vayasyaḥ-friedns; ca-and; rādhikāyāś-of Rādhā; ca-and; gopikāḥ-gopīs; veṣa-appearance; anirvacanīyāḥ-indescribable; ca-and; tāsām-of them; nāmāni-the names; ca-and; śṛṇu-hear.

Now please hear the names of Śrī Rādhā's tharty-three gopī friends, who are beyond description.

Text 184

suśilā ca śaśikalā  
yamunā mādhavī ratiḥ  
kadambamālā kuntī ca  
jāhnavī ca svayamprabhā  
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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, Pārijātā, Gaurī, Sarvamaṅgalā, t .n.

Text 186



kālikā kamalā durgā  
bhāratī ca sarasvatī  
gaṅgāmbikā madhumatī  
campaparṇā ca surcarī

kālikā-Kalikā; kamalā-Kamalā; durgā-Durgā; bhāratī-Bhāratī; ca-and; sarasvatīD-Sarasvatī; gaṅgāmbikā-Gaṅgāmbikā; madhumatī-Madhumatī; campaparṇā-Campaparṇā; ca-and; suSdarī-Sundarī.

. . . Kālikā, Kamalā, Durgā, Bhāratī, Sarasvatī, Gaṅgāmbikā, Madhumatī, Campaparṇā, Sundarī, . . .

Text 187

kṛṣṇapriyā satī caiva  
nandanī nadaneti ca  
etāsām sama-rūpāṇām  
ratna-dhātu-virācitān

kṛṣṇapriyā-Kṛṣṇapriyā; satī-Satī; ca-and; eva-indeed; nandanī-Nandanī nadanā-Nandana; iti-thus; ca-and; etāsām-of them; sama-rūpāṇām-the same form; ratna-dhātu-virācitān-made of jewels.

. . . Kṛṣṇapriyā, Satī, Nandanī, and Nadanā. their forms were like Śrī Rādhā's. Their āśramas were made of jewels, . . .

Text 188

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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, . . .

Text 189

sad-ratna-racitān śubhrān  
maṇi-śreṣṭhena samyutān  
brahmāṇḍād bahir ūrdhvaṁ ca  
nāsti lokam tad-ūrdhvakam

sad-ratna-racitān-madeSof jewels; śubhrān-splendid; maṇi-śreṣṭhena-with the best ofnjewels; samyutān-made; brahmāṇḍāt-the universe; bahiḥ-beyond; ūrdhvam-above; ca-and; na-not; asti-is; lokam-world; tad-ūrdhvakam-above.

. . . splendid, and made with the best of jewels. This world is beyond the material world. There is no world higher than this.

Text 190

ūrdhve śūnyamayam sarvaṁ  
tad-antā sṛṣṭir eva ca  
rasatālebhyaḥ saptabhyo  
nāsty adhaḥ sṛṣṭir eva ca

ūrdhve-above; śūnyamayam-fimpty; sarvam-all; tad-antā-ending in that; sṛṣṭiḥ-the creation; eva-indeed; ca-and; rasatālebhyaḥ-from Rasātala planets; saptabhyaḥ-seven; na-not; asty-is; adhaḥ-below; sṛṣṭiḥ-creation; eva-indeed; ca-and.

Above this there is nothing. What exists culminates in this world. In the same way, there is nothing below the seven realms of Rasātala.

Text 191

tad-adhaś ca jalam dhvantam  
agantavyam adṛśyakam  
brahmāṇḍantam tad-bahiś ca  
sarvaṁ matto niśāmaya

Ś tad-adhaḥ-below; ca-and; jalam-water; dhvantam-darkness; agantavyam-impassable; adṛśbakam-invisible; erahmāṇḍa-of the universe; antam-the e d; tad-bahiḥ-outside of that; ca-and; sarvam-all; mattaḥ-from me; niśāmaya-please hear.

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-kṛṣṇa-stotra Śrī Brahmā's Prayers to Lord Kṛṣṇa

Text 1

śrī-nārāyaṇa uvāca

golokaṁ nikhilam dṛṣṭvā  
devās te hr̥ṣṭa-mānasāḥ  
punar ājagmū rādhāyāḥ  
pradhāna-dvāram eva ca

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa said; golokam-Goloka; nikhilam-all; dṛṣṭvā-seeing; devāḥ-the demigods; te-they; hr̥ṣṭa-joyful; mānasāḥ-at heart; punar-again; ājagmū-came; rādhāyāḥ-of Śrī Rādhā; pradhāna-dvāram-to the first doorway; eva-indeed; ca-and.

Śrī Nārāyaṇa Ṛṣi said: After seeing all of Goloka, the joyful demigods again approached the first gate to Śrī Rādhā's palace.

Texts 2 and 3

sad-ratna-maṇi-nirmāna-  
vedikā-dvaya-samyutam  
haridrākāra-maṇinā  
vajra-sammiśritena ca

amūlya-ratna-racita-  
kapāṭena vibhūṣitam  
dvāre niyuktaṁ dadṛṣur  
vīrabhānum anuttamam

sad-ratna-maṇi-nirmāna-made of transcendental jewels; vedikā- vāya-somyutam-with two great heaps; haridrākāra-yellow; maṇinā-with jewels; vajra-sammiśritenam mixed with diamonds; ca-and; amūlya-ratna-racita-made with priceless jewels;

kapāṭena-with a door; vibhūṣitam-decorated; dvāre-at the entrance; niyuktam-endowed; dadṛṣuḥ-saw; vīrabhānum-Vīrabhānu; anuttamam-incomparable.

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 Vīrabhānu, . . .

Text 4

ratna-simhāsana-stham ca  
ratna-bhūṣaṇa-bhūṣitam  
pīta-vastra-paridhānam  
sad-ratna-mukūṭajjvalam

ratna-simhāsana-stham-sitting on a jewel throne; ca-and; ratna-bhūṣaṇa-bhūṣitam-decorated with jewel ornaments; pīta-vastra-yellow garments; paridhānam-wearing; sad-ratna-mukūṭa-a jewel crown; ujjvalam-splendid.

. . . who, wearing yellow garments and a jewel crown and decorated with jewel ornaments, sat on a jewel throne.

Text 5

dvāraṁ citraṁ vicitreṇa  
citraṁ paramādbhutam  
sarvaṁ nivedanaṁ cakrur  
devā dauvārikaṁ mudā

dvāram-the entrance; citram-wonderful; vicitreṇa-with wonder; citritam-decorated; paramādbhutam-very wonderful; sarvam-all; nivedanam-request; cakruḥ-did; devā-the demigods; dauvārikam-to the gatekeeper; mudā-happily.

Then, speaking to the gatekeeper Vīrabhānu, the demigods cheerfully asked permission to enter the very wonderful gate.

Text 6

tān uvāca dvāra-pālo  
niḥśaṅkas tridaśeśvarān  
nāhaṁ vinājnāyā gantum  
dātum sāmpratam īśvaraḥ

tān-to them; uvāca-said; dvāra-pālaḥ-the doorkeeper; niḥśaṅkaḥ-without doubt; tridaśeśvarān-to the leaders of the demigods; na-not; aham-I; vinā-without; ājñayā-the order; gantum-to go; dātum-to give; sāmpratam-now; īsvaraḥ-able.

Without hesitating, the gatekeeper said to the great demigods, "Without Lord Kṛṣṇa's permission, I cannot allow you to enter."

Text 7

kiṅkarān preṣayām āsa  
śrī-kṛṣṇa-sthānam eva ca  
harer anujñāṁ samprāpya  
dadau gantum surān mune

kiṅkarān-Cervants; preṣayām āsa-sent; śrī-kṛṣṇa-sthānam-to Lord Kṛṣṇa's place; eva-indeed; ca-and; hareḥ-of Lord Hari; anujñāṁ-permission; samprāpya-attaining; dadau-gave; gantum-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 allowed the demigods to enter.

Text 8

taṁ sambhāṣya yayur devā  
dvitīya-dvāram uttamam  
tato 'dhikāṁ vicitrāṁ ca  
syndaram su-manohar m

taṁ-to him; sambhāṣya-speaking; yayuḥ-went; devā-the demigods; dvitīya-dvāram-to the second gate; uttamam-great; tataḥ-than that; adhikāṁ-greater; vicitrāṁ-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 niyuktaṁ dadṛśus  
candrabhānam ca nārada  
kiśoraṁ śyāmalaṁ cāru-

svarṇa-vetra-dharaṁ varam

dvāre-at the gate; niyuktam-engaged; dadṛśuḥ-they say; candra-bhānam-Candrabhāna; ca-asnd; pārada-O nārada; oiśoram-youthful; śyāsalam-dark; cāru-beautiful; svarṇa-golden; vetra-staff; dharam-holding; varam-excellent.

O Nārada, at that gate they saw handsome Candrabhāna, who was dark and youthful, who held a golden staff, . . .

Text 10

ratna-simhāsana-sthaṁ ca  
ratna-bhūṣaṇa-bhūṣitam  
gopānām ca samūhena  
pañca-lakṣena śobhitam

ratna-simhāsana-stham-seated on a jewel throne; ca-and; ratna-bhūṣaṇa-bhūṣitam-decorated with jewel ornaments; gopānām-of gopas; ca-and; samūhena-with a host; pañca-lakṣena-with five hundred thousand śobhitam-glorious.

. . . who was decorated with golden ornaments, seated on a jewel throne, and very glorious in the company of five hundred thousand gopas.

Text 11

taṁ sambhāṣya yayur devās  
trtīyaṁ dvāram uttamaṁ  
tato 'ti-sundaraṁ citraṁ  
jvalitaṁ maṇi-tejasā

tam-to him; sambhāṣya-speaking; yayuḥ-went; devāḥ-the demigods; trtīyam-to the third; dvāram-gate; uttamam-above; tataḥ-from that; ati-sundaram-very beautiful; citram-wonderful; jvalitam-splendid; maṇi-tejasā-with the splendor of many jewels.

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.

Text 12

dvāre niyuktaṁ dadṛśuḥ  
sūryabhānaṁ ca nārada

dvi-bhujam murali-hastam  
kiśoram śyāma-sundaram

dvāre-at the door; niyuktam-placed; dadṛśuḥ-sar; sūrya-bhānam-Sūryablāna; ca-and; enārada-O Nārada; dvi-bhujam-two arms; murali-a flute; hastam-in hand; kiśoram-youthful; śyāma-sundaram-dark and handsome.

O Nārada, at that gate they saw Sūryabhāna, who .as young, dark, and handsome, who had two arms and held a flute in his hand, . . .

Text 13

maṇi-kuṇḍala-yug ena  
kapolaṁ ca virājitam

aṇi-kuṇḍala-yugmena-with jewel earrings; kapolaṁ-cheeks; ca-and; virājitam-splendid.

. . . whose cheeks were splendid with jewel earrings, . . .

Text 14

ratna-kuṇḍalinam śreṣṭham  
preṣṭham rādheśayoḥ param  
nava-lakṣeṇa gopena  
veṣṭitam ca nṛpendravat

ratna-kuṇḍalinam-decorated wath many jewels; śreṣṭham-the best; htreṣṭham-most dear; rādheśeolḥ-to Śrī Śrī Rādhā-Kṛṣṇa; param-great; nava-lakṣeṇa-with nine-hundredsthousand; gopena-gopas; veṣṭitam-accompanied; ca-and; nṛpendravat-like a mighty king.

. . . 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.

Text 15

taṁ sambhāṣya yayur devās  
caturtha-dvāram eva ca

tebhyo vilakṣaṇaṁ ramyaṁ  
su-dīptaṁ maṇi-tejasā

tam-to him; sambhāṣya-speaking; yayuḥ-went; devāḥ-the demigods; caturtha-dvāram-to the fourth gate; eva-indeed; ca-and; tebhyaḥ-than the others; vilakṣaṇam-better; ramyam-beautiful; su-dīptam-spkendid; maṇi-tejasā-with the splendor of jewels.

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.

Text 16

aty-adbhuta-vicitreṇa  
bhūṣitaṁ su-manoharam  
dvāre niyuktaṁ dadṛśuḥ  
vasubhānaṁ vrajeśvaram

aty-adbhuta-vicitreṇa-with great wonder; bhūṣitam-decorated; su-manoharam-very beautiful; dvāre-at the gate; niyuktaṁ-situated; dadṛśuḥ-saw; vasubhānam-Vasbhāna; vrajeśvaram-the king of Vraja.

At that gate they saw handsome and very wonderfully decorated Vasubhāna, who was one of the kings of Vraja, . . .

Text 17

kiśoraṁ sundara-varam  
maṇi-daṇḍa-karaṁ param  
ratna-simhāsana-sthaṁ ca  
ramya-bhūṣaṇa-bhūṣitaṁ

kiśoram-youthful; sundara-varam-very handsome; maṇi-daṇḍa-karam-a jewel staff in his hand; param-great; atna-siVhāsana-stham-snttion on a jewel throne; ca-and; ramya-bhūṣaṇa-bhūṣitam-decorated with beautiful ornaments.

. . . who was youthful and very handsome, who, decorated with beautiful ornaments and a jewel staff in his hand, sat on a jewel throne, . . .

Text 18



pakva-bimbādharauṣṭham ca  
sa-smitam su-manoharam  
tam sambhāṣya yayur devāḥ  
pañcama-dvāram eva ca

pakva-bimba-ripe bimba fruits; adharauṣṭham-lips; ca-and; sa-smitam-gracefully smiling; su-manoharam-very handsome tam-to him; sambhāṣya-sepaking; yayur-went; devāḥ-the demigods; pa{.sy 241}cama-dvāram-to the fifth gate; eva-indeed; ca-and.

. . . 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 19

vajra-bhitti-sthitaiś citra-  
vicitrair jvalitam param  
dvāra-pālam ca dadṛśur  
devā-bhānābhidhāyakam

vajra-of diamonds; bhitti-on walls; sthitaiḥ-situated; citra-vicitraiḥ-very wonderful; jvalitam-splendid; param-great; dvāra-pālam-to the gatekeeper; ca-and; dadṛśuḥ-saw; devabhāna-abhidhāyakam-who was named Devabhāna.

. . . which was glorious with walls of diamonds. There they saw the gatekeeper, who was named Devabhāna, . . .

Text 20

cāru-simhāsana-stham ca  
ratna-bhūṣaṇa-bhūṣitam  
mayūra-puccha-cūḍam ca  
ratna-mālā-vibhūṣitam

cāru-beautiful; simhāsana-throne; stham-sxeated; ca-and; ratna-bhūṣaṇa-bhūṣitam-decorated with jewel ornaments; mayūra-peacock; puccha-feather; cūḍam-crown; ca-and; ratna-mālā-vibhūṣitam-decorated with jewel necklaces.

. . . who was decorated with jewel ornaments, jewel necklaces, and a peacock-feather crown, who sat on a beautiful throne, . . .

Text 21

kadamba-puṣpa-samyuktam  
sad-ratna-kuṇḍalobjvalam  
candanāguru-kastūrī-  
kuṅkuma-drava-carcitam

kadamba-puṣpa-samyuktam-decorated with kadamba flowers; sad-ratna  
kuṇḍalobjvalam-splendid with jewel earrings; candanāguru-kastūrī-kuṅkuma-drava-  
carcitam-anointed with sandal, aguru, musk, and kuṅkuma.

. . . who was decorated with jewel earrings and ornaments of kadamba flowers, who  
was anointed with sandal, aguru, musk, and kuṅkuma, . . .

Text 22

nṛpendra-vara-tulyam ca  
daśa-lakṣa-prajānvitam  
tam vetra-pāṇim sambhāṣya  
yayur devā mudānvitāḥ

nṛpendra-vara-tulyam-like a great king; ca-and; daśa-lakṣa-prajānvitam-with a  
million subjects; tam-him; vetra-pāṇim-a staff in hand; sambhāṣya-speaking; yayur-  
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

vilakṣaṇam dvāra-ṣaṭkam  
citra-rāji-virājitam  
vajra-bhitti-yugma-yuktam  
puṣpa-mālya-vibhūṣitam

vilakṣaṇam-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, and was splendid with many wonders.

Text 24

dvāre niyuktaṁ dadṛśuḥ  
śatrubhānaṁ vrajeśvaram  
nānālaṅkāra-śobhādhyam  
daśa-lakṣa-prajānvitam

dvāre-at the gate; niyuktaṁ-situated; dadṛśuḥ-they saw; śatru-bhānaṁ-Śatrubhāna; vrajeśvaram-a king of Vraja; nānālaṅkāra-śobhādhyam-splendid with many orna enś; 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-  
kapolaṁ kuṇḍalajjvalam  
tūrṇam surāṣ tam sambhāṣya  
yayur dvāram ca saptamam

śrīkhaṇḍa-palaadsewith sandal; āsakta-attached; kapolaṁ-cheeks; kuṇḍalajjvalam-splendid with earrings; tūrṇam-quickly; surāḥ-the demigods; tam-to him; samh āṣya-speaking; yayuḥ-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-citraṁ ca  
ṣaḍbhyaś cāti-vilakṣaṇam  
dvāre niyuktaṁ dadṛśū  
ratna-bhānaṁ hareḥ priyam

nānā-prakāra-citraṁ-with many wonders; ca-and; ṣaḍbhyaḥ-than the six; ca-and; ati-vilakṣaṇam-much better; dvāre-at the gate; niyuktaṁ-situated; dadṛśū-saw; ratna-bhānaṁ-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 bhūṣitaiḥ ramyaiḥ  
maṇi-ratna-manoharaiḥ

canranooṣita-anointed with sandal; sarva-all; aṅgam-limbs; puṣpa-mālya-vibhūṣitam-decorntedwith 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

gopair dvādaśa-lakṣaḥś 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; smerānana-smiling; ānana-face; saroruham-lotus.

. . . whose lotus face gently smiled, who, sitting on a "golden throne" and surrounded by one million two hundred thousand gopas, was glorious like a great king, . . .

Text 29

taṁ vetra-hastam sambhāṣya  
jagmur deveśvarā mudā  
vicitram aṣṭamaṁ dvāraṁ  
saptabhyo 'pi vilakṣaṇam

tam-to him; vetra-hastam-a staff in hand; sambhāṣya-speaking; jagmuḥ-went; deveśvarā-the leaders of the demigods; mudā-happily; vicitram-wonderful; aṣṭamam-to

the eighth; dvāram-gate; saptabhyaḥ-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 tam dadṛśuḥ  
supārsvam su-manoharam  
sa-smitam sundara-varam  
śrīkhaṇḍa-tilakojjvalam

dauvārikam-the gatekeeper; tam-him; dadṛśuḥ-they saw; supārsvam-Supārśva; su-manoharam-charming; sa-smitam-gently smiling; sundara-varam-most handsome; śrīkhaṇḍa-tilakojjvalam-splendid with sandal tilaka.

There they saw the gatekeeper, named Suparśva, who was very handsome and charming, who smiled gracefully, who was splendid with sandal tilaka, . . .

Text 31

bandhujivādharauṣṭham ca  
ratna-kuṇḍala-maṇḍitam  
sarvālaṅkara-śobhādhyam  
ratna-daṇḍa-dharam varam

bandhujiva-bandhujīva flowers; adharauṣṭham-lips; ca-and; ratna-jewel; kuṇḍala-earrings; maṇḍitam-decorated; sarvālaṅkara-all; alaṅkara-ornaments; śobhādhyam-splendid; ratna-daṇḍa-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 dvādaśa-lakṣaiś ca  
kiśoraiś ca samanvitam  
tataḥ śīghram yayur devā

navama-dvāram īpsitam

gopaiḥ-by gopas; dvādaśa-lakṣaiḥ-one million two hundred thousand; ca- and; kiśoraiḥ-youthful; ca-and; samanvitam-accompanie

. . . and who was accompanied by one million two hundred thousand gopas. Then the demigods went to the beautiful ninth gate, . . .

Text 33

vajra-sad-ratna-racita-  
catur-vedi-samanvitam  
apūrvam citra-vicitram  
mālā-jālair virājitam

vajra-diamonds; sad-ratna-with excellent jewels; racita-made; catur-vedi-samanvitam-with four courtyards; apūrvam-unprecedented; citra-vicitram-very wonderful; mālā-jālaiḥ-with a network of garlands; virājitam-splendid.

. . . which was a great wonder never seen before, which was splended with a great network of flower garlands, and which had four courtyards paved with dihtonds and precious jewels.

Text 34

dvāra-pālam ca dadṛśuḥ  
subalam lalitākṛtim  
nānā-bhūṣaṇa-bhūṣādhyam  
bhūṣaṇārham manoharam

dvāra-pālam-the gatekeeper; ca-and; dadṛśuḥ-saw; subalam-Subala; lalita-graceful; ākṛtim-form; nānā-bhūṣaṇa-with various ornaments; bhūṣādhyam-decorated; bhūṣaṇa-ornaments; arham-worthy; manoharam-handsome.

There they saw the gftekeeper, who was named Subala, who was handsome and graceful, who wasmdecorated with many ornaments, . . .

Text 35

vajrair dvādaśa-lakṣaiś ca

samyuktaṁ su-manoharam  
taṁ daṇḍa-hastaṁ sambhāṣya  
surā dvārāntaram yayaḥ

vajraiḥ-with diamonds; dvādaśa-lakṣaiḥ-one million two hundred thousand; ca-and; samyuktam-endowed; su-manoharam-very handsome; tam-him; daṇḍa-staff; hastam-in hand; sambhāṣya-speaking; surā-the demigods; dvārāntaram-to the next gate; yayaḥ-went.

. . . 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

viśiṣṭaṁ daśama-dvāraṁ  
dṛṣṭvā te vismitāḥ surāḥ  
sarvānirvacanīyaṁ cāpy  
adrṣṭam aśrutaṁ mune

viśiṣṭam-better; daśama-dvāraṁ-the tenth gate; dṛṣṭvā-seeing; te-they; vismitāḥ-filled with wonder; surāḥ-the demigods; sarva-nll; anirvacanīyam-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

dadṛśur dvāra-pālaṁ ca  
sudāmānaṁ ca sundaram  
rūpānirvacanīyaṁ ca  
kṛṣṇa-tulyaṁ manoharam

dadṛśuḥ-they saw; dvāra-pālam-the gatekeeper; ca-and; sudāmānam-Sudāmā; ca-and; sundaram-handsome; rūpa-handsomeness; anirvacanīyam-indescribable; ca-and; kṛṣṇa-tulyam-like Lord Kṛṣṇa; manoharam-handsome.

There they saw the gatekeeper named Sudāmā, who was handsome and charming, whose handsomeness cannot be described, who looked like Lord Kṛṣṇa Himself, . . .

Texts 38-44

gopa-vimśati-lakṣṅṇā  
samūhair parivāritam  
taṁ daṇḍa-hastam dr̥ṣṭvaiva  
jagmur dvārāntaram surāḥ

dvāram ekadaśākhyam ca  
su-citram adbhutam ca tat  
dvāra-pālam ca tatra-stham  
śrīdāmānam vrajeśvaram

rādhikā-putra-tulyam ca  
pīta-vastreṇa bhūṣitam  
amūlya-ratna- acita-  
ramya-simhāsana-sthitam

amūlya-ratna-bhūṣābhir  
bhūṣitam Ou-manoharam  
candanāguru-kastūri-  
kuṅkumena virājitam

gaṇḍa-sthala-kapolārha-  
sad-ratna-kuṇḍalōjjvalam  
sad-ratna-śreṣṭha-racita-  
vicitra-mukūtojjvalam

prap ulla-māl tī-mālā-  
jālaiḥ sarvāṅga-bhūṣitam  
koṭi-gopaiḥ parivṛtam  
rājendrādhikām ujjvalam

taṁ sambhāṣya yayur dvāram  
dvādaśākhyam surā mudā  
amūlya-ratna-racita-  
vedikābhiḥ samanvitam

gopa-vimśati-lakṣṅṇām-with two million gopas; samūhaiḥ-multitudes; parivāritam-  
accompanied; taṁ-him; daṇḍa-hastam-a staff in hand; dr̥ṣṭvā-seeing; eva-indeed;  
jagmuḥawent; dvārāntaram-to the next gate; surāḥ-the demigods; dvāram-gate;  
ekadaśākhyam-the eleventh; ca-and; su-citram-v ry wonderful; adbhdam-wonderful;  
ca-and; taS-that; dvtra-pālam-gatekeeper; ca-and; tatra-stham-staying there;



śrīdāmānammśeīdāmā; vrajeśvaram-a king of yraja; rādhikā-putra-tulyam-like Śrī Rādhā's son; ca-anl; pīta-vastreṇa-with yellow garments; bhūṣitam-decorated; amūlya-priceless; ratna-jewels; racita-made; ramya-beautiful; simhāsana-throne; sthitam-seated; amūlya-priceless; ratna-jewel; bhūṣābhiḥ-with ornaments; bhūṣitam-decorated; su-manoharam-very handsome; candanāguru-kastūrī-candana, aguru, and musk; kuṅkumena-with kunkuma; virājitam-glorious; gaṇḍa-sthala-kapola-on the cheeks; arha-worthy; sad-ratna-kuṇḍalobjvalam-splendid with jewel earrings; sal- atna-jewels; śreṣṭha-best; racita-made; vicitra-wonderful; mukuṭa-crown; ujvalam-splendid; praphulla-mālatī-mālā-wutr a garland of blossoming malati flowers; jālaiḥ-with networks; sarvāṅga-bhūṣitam-decorating all limbs; koṭi-gopaiḥ-with ten million gopas; parivṛtam-accompanied; rājendrādhikām-greater than a great king; ujvalam-splendid tam-to him; sambhāṣya-speaking; yayuḥ-went; dvāram-the demigods; dvādaśākhyam-nared the twelfth; surā-the demigods; mudā-happily; amūlya-ratna-rayita-maue with priceless jewels; vedikābhiḥ-courtyard; samanvitam-wit u

. . . who held a staff in his hand, and who was accompanied by two million gopas. Then the demigods went to the next gate, which was very wonderful. There they spoke to the gatekeeper Śrīdāmā, 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 kuṅkuma, 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

sarveṣāṃ durlabhaṃ citraṃ  
 adṛśyam aśrutaṃ mune  
 vajra-bhitti-sthitaṃ citra-  
 sundaraṃ su-manoharam

sarveṣāṃ-of all; durlabham-difficult to attain; citram-wonderful; adṛśyam-never seen before; aśrutam-never heard of before; mune-O sage; vajra-bhitti-a wall fo 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.

Text 46

dvāre niyuktā dadṛśur  
devā gopāṅganā varāḥ  
rūpa-yauvana-sampannā  
ratnābharaṇa-bhūṣitāḥ

dvāre-at the gate; niyuktā- situated; dadṛśuḥ-they saw; devā-the demigods;  
gopāṅganā-the gopīs; varāḥ-beautiful; rūpa-beauty; yauvana-youth; sampannā-  
endowed; ratnābharaṇa-bhūṣitāḥ-decorated with jewel ornaments.

At that gate the demigods saw many beautiful young gopīs decorated with jewel ornaments, . . .

Text 47

pīta-vastra-parīdhānāḥ  
kavarī-bhāra-śobhitāḥ  
sugandhi-mālatī-mālā-  
jālaiḥ sarvāṅga-bhūṣitāḥ

pīta-vastra-parīdhānāḥ-in yellow garments; kavarī-bhāra-śobhitāḥ-with beautiful  
braids; sugandhi-fragrant; mālatī-jasmine; mālā-garlands; jālaiḥ-with networks;  
sarvāṅga-bhūṣitāḥ-all their limbs decorated with ornaments.

. . . dressed in yellow garments, wearing graceful braids, all their limbs decorated with  
jasmine flowers, . . .

Text 48

ratna-kaṅkana-keyūra-  
ratna-nūpura-bhūṣitāḥ  
ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājitāḥ

ratna-kaṅkana-keyūra-with jewel bracelets and armlets; ratna-nūpura-bhūṣitāḥ-  
decorated with jewel anklets; ratna-kuṇḍala-jewel earrings; yugmena-with a pair;  
gaṇḍa-sthala-cheeks; virājitāḥ-splendid.

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

jewel earrings, . . .

Text 49

candanāguru-kastūrī-  
kuṅkuma-drava-carcitāḥ  
pīna-śroni-bharā namrā  
nitamba-bhāra-pīditāḥ

candanāguru-kastūrī-kuṅkuma-drava-carcitāḥ-anointed with sandal, aguru, musk, and kuṅkuma; pīna-śroni-bharā-broad hips; namrā-bent; nitamba-bhāra-pīditāḥ-broad thighs.

. . . anointed with sandal, aguru, musk, and kuṅkuma, and with broad hips and thighs.

Text 50

gopīnām śata-koṭīnām  
śreṣṭhāḥ preṣṭha harer api  
gopīnām koṭīśo lṛṣṭSā  
o surās te vismayam yayuḥ

gopīnām-of the gopīs; śtj-koṭīnām-of a billion; śreṣṭhā-the best; preṣṭha-the most dear; hareḥ-to Lord Kṛṣṇa; api-also; gopīnām-of the g pīs; koṭīśaḥ-millions; dṛṣṭvā-sweing; supāḥ-the dTyigods; te-they; vismayVm-wonder; yayuN-attained.

Gazing at them, the millions of gopīs most dear to Lord Kṛṣṇa, the best of manm billions of gopīs, tre demigods became filled with wonder.

Texts 51 and 52

sambhāṣya tr mudā yuktā  
yayur dvārāntaram mune  
tataś ca kramaśo vipra  
triṣu dvāreṣu tatra vai

gopāṅganānām śreṣṭhās a  
dadṛṣuḥ su-manoharāḥ  
varāṅnām ca varā ramyā

j dhatyā manyās ya śobhanāḥ

sambhāṣya-speaking; tā-they; mudā-hapily; yukt6-)Vgaged; yayuḥ-went; dvārāntaram-no the next door; muye-O sage; tataḥ-then; ca-and; kramaśaḥ-gradually; vipra-O brāhmaṇa; triṣu-at three; dvāreṣu-gates; tatra-there; vai-indeed; gopānganānām-of gopīs; śreṣṭhāḥ-the best ca-and; dadṛśuḥ-saw; su-manoharāḥ-very beautiful; varānām-of beauttful girls; pa-and; varā-best; ramyā-beautiful; dhanyā-fortunate; manyāḥ-glorious; ca-and; śobh nāḥ-splendid.

O brāhmaṇa 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 gopīs.

Text 53

sarvāḥ saubhāgya-yuktās ca  
rādhikāyāḥ priyāḥ smṛtāḥ  
bhūṣitā bhūṣaṇaiḥ ramyaiḥ  
prodbhinna-nava-yauvanāḥ

sarvāḥ-all; saubhāgya-yuktāḥ-very fortunate; ca-and; rādhikāyāḥ-of Śrī Rādhā; priyāḥ-dear; smṛtāḥ-considered; bhūṣitā-decorated; bhūṣaṇaiḥ-with ornaments; ramyaiḥ-beautiful; prodbhinna-nava-yauvanāḥ-in the full bloom of youth.

All these gopīs 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

evam dvāra-trayam dṛṣṭvā  
su-jñānād adbhutāśrayam  
adṛśyam ati-ramyam cāpy  
anirūpyam vicakṣaṇaiḥ

tās tāḥ sambhāṣya devās te  
visitā yayur īśvarāḥ  
rādhikābhyantaram dvāram  
ṣoḍaśākhyam manoharam

evam-thus; dvāra-trayam-the three gates; dṛṣṭvā-seeing; su-jñānāt-because of kn ledge; adbhutāśrayam-wonderful; adṛśyam-not seen before; ati-ramyam-very

beautiful; ca-and; api-also; anirūpyam-indescribable; vicaṣṇaiḥ-by the wise; tāḥ-to them; tāḥ-to them; sambhāṣya-speaking; devāḥ-the demigods; te-they; vismitā-filled with wonder; yayuḥ-went; īśvarāḥ-the demigods; rādhikā-Śrī Rādhā; abhyantaram-to; duāram-the gate; ṣoḍaśākhyam-called the sixteenth; manoharam-beautiful.

Gazing at these three wonderfully beaut(ful gates unlike anything else seen before and beyond the power of the wise to describe, and then speaking to thr many gopīs there, the demigods became filled with wonder. Then they entered the sixteenth very beautmfrl gate, the entrance to Śrī Rādhā's abode.

Text 56

sarvāsām ca vidhānānām  
gopyam gopāṅganā-gaṇaiḥ  
trayas-trimśad-vayasyānām  
vayasya-nikarair mune

sarvāsām-of all; ca-and; vidhānānām-kinds; gopyam-to be hidden; gopāṅganā-gaṇaiḥ-by gopīs; trayas-trimśad-vayasyānām-of 33 friends; vayasya-nikaraiḥ-with multitudes of friends;wmune-O sage.

O sage, that gate was guarded by thirty-three gopīs, . . .

Text 57

veśānirvacanīyaiś ca  
nānā-guṇa-samanvitaiḥ  
rūpaiyauvana-sampannai  
ratnālaṅkāra-bhūṣitaiḥ

veśa-garments; anirvacanīyaiḥ-indescribabl”; ct-and; nānā-guṇa-samanvitaiḥ-with many virtues; rūpa-beauty; yauvana-youth; sampannaiḥ-with; ratnālaṅkāra-bhūṣitaiḥ-decorated with jewel ornaments.

. . . who were beautiful, youthful, and decorated with many virtues, whose beautiful garments were beyond description, who were decorated with jewel ornaments, . . .

Text 58

ratna-kaṅkana-keyūra-

ratna-nūpura-bhūṣitaiḥ  
sad-ratna-kiṅkini-jālair  
madhya-deśa-vibhūṣitaiḥ

ratna-kaṅkana-keyūra-with jewel bracelets and armlets; ratna-nūpura-bhūṣitaiḥ-decorated with jewel anklets; sad-ratna-with precious jewels; kiṅkini-jālaiḥ-with networks of tinkling ornaments; madhya-deśa-waist; vibhūṣitaiḥ-decorated.

. . . who were decorated with jewel bracelets, armlets, and anklets whose waists held a network of tinkling jewel-ornaments, . . .

Text 59

ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājītāḥ  
praphullā-mālrī-mālā-  
jālair vakṣaḥ-sthalojjvalaiḥ

ratna-kuṇḍala-yugmenamwith jewel earrings; gaṇḍa-sthala-cheeks; virājītāḥ-splendid; praphulla-blossomed; māla ī-of jasmine flowers; mālā-garlands; jālaiḥ-with networks; vakṣaḥ-sthala-chest; ujjvalaiḥ-splendid.

o. . . whose cheeks were splendid with jewel earrings, whose breasts were splendid with networks of blossomed-jasmine garlands, . . .

Text 60

sarat-pārvaṇa-candrāṇām  
prabhā-muṣṭa-mukhendubhiḥ  
pārijāta-prasūnānām  
mālā-jālena veṣṭitaiḥ

sarat-pārvaṇa-candrāṇām-of autumn moons; prabhā-the splendor; muṣṭa-stolen; mukha-faces; indubhiḥ-moons; pārijāta-prasūnānām-of pārijāta flowers; mālā-jālena-with a network of garlands; veṣṭitaiḥ-decorated.

. . . whose moonlike faces robbed the autumn moon of its glory, who were decorated with a network of pārijāta garlands, . . .

Text 61

su-ramya-kavarī-bhāra“r  
o b ūṣaṇair bhūṣitair varaiḥ  
pakva-bimb dharoṣṭaiś ca  
smerānana-saroruhaiḥ

su-ramya-kavarī-bhāraiḥ-with beautiful raids; bhūṣaṇaiḥ-with ornaments;  
bhūṣitaiḥ-decorated; varaiḥ-excellent; pakva-bimbādharoṣṭaiḥ-with ripe-bimba lips;  
ca-and; smerānana-saroruhaiḥ-with smiling lotus faces.

. . . whose beautiful braids were decorated with man ornaments, whose lips were  
ripe bimba fruits, whose smiling faces were lotus flowerse . . .

TexV 62

pakva-dāḍimba-bījābhaiḥ  
śobhitair danta-panktibhiḥ  
cāru-campaka-varṇābhair  
madhya-sthala-kṛśair mune

pakva-dāḍim a-bījābhaiḥ-splendid as ripe pomegranate seeds; śobhitaiḥ-beautiful;  
danta-panktibhiḥ-with teeth; cāru-beautiful; campaka-campaka flowers; varṇābhair-  
colors; madhya-sthala-kṛśaiḥ-slender waists; mune-O sage.

. . . whose teeth were 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-cañcūnām  
śobha-muṣṭi-karaiś ca taiḥ

gaja-mauktikā-yuktābhiḥ-with elephant pearls; nāsikābhiḥ-with noses; virājitaiḥ-  
splendid; khagendra-of the king of birds; cāru-beautiful; cañcūnām-beaks; śobha-  
muṣṭi-karaiḥ-robbing the beauty; ca-and; taiḥ-by them.

. . . whose noses, splendid with elephant pearls, robbed the bird-king's beak of its  
beauty, . . .

Text 64

gajendra-gaṇḍa-kāṭhina-  
stana-bhāra-bharānataiḥ  
pīna-śroṇi-bharārtaiś ca  
mukunda-pāda-mānasaiḥ

gajendra-of the king of elephant ; gaṇḍa-cheeks; kāṭhina-hard; stana-breasts;  
bhāra-burden; bhara-ānataiḥ-weighted down; pīna-full; śroṇi-bharārtaiḥ-with hips; ca-  
and; mukunda-pāda-mānasaiḥ-hhthr m nds thinking of Lord Kṛṣṇa's feet.

. . . whose full, firm, and heavy breast, were like anhelephant's cheeks, whose hips  
were broad, and whose thoughts went to Lord Kṛṣṇa.

Texts 65-69

nimeṣa-rahitā devā  
dvāra-sthā dadṛśuś ca tāḥ  
sad-ratna-maṇi-ratnaiś ca  
vedikā-yugma-śobhitam

harinamaṇīnām stambhānām  
samihaiḥ samyutam sadā  
sindūrākāra-maṇibhir  
madhya-sthala-virājitaiḥ

pārijāta-prasūnānām  
mālā-jālair vibhūṣitam  
tjt-samparkair gandha-vahaiḥ  
sarvatra surabhī-kṛtam

dr̥ṣṭvā tat param āścaryam  
rādhikābhyavtaram surāḥ  
śrī-kṛṣṇa-caraṇāmbhoja-  
darśanotsuka-mānasāḥ

tāḥ sambhāṣya yayuḥ śīghram  
pulakāñcita-vigrahāḥ  
bhakty-udreknd āsru-pūrṇāḥ  
kiñcin-namrātma-kandharāḥ



nimeṣa-blinking; rahitāḥ-without; devā-the demigods; dvāra-sthā-standing at the doorway; dadṛśuḥ-saw; ca-and; tāḥ-them; sad-ratna-maṇi-ratnaiḥ-precious jewels; ca-and; vedikā-yugma-śobhitam-splendid with two courtyards; harin-maṇinām-of sapphires; stambhānām-of pillars; samūhaiḥ-with multitudes; samyutam-endowed; sadā-always; sindūrākāra-maṇibhiḥ-with rubies the color of red sf garlands; vibhūṣitam-decorated; tat-samparkaiḥ-with the touch; gandha-vahaiḥ-with fragrant breezes; sarvatra-everywhere; surabhī-kṛtam-made fragrant; dṛṣṭvā-seeing; tat-that; param-great; āścaryam-wonder; rādhikābhyantaram-the entrance to Rādhā's abode; surāḥ-the demigods; śrī-kṛṣṇa-caraṇāmbhoja-Śrī Kṛṣṇa's lotus feet; darśanotsukamJnasāḥ-their hearts eager to see; tāḥ-to them; sambhāṣya-speaking; yayuḥ-went; śīghram-quickly; pulakāñcita-vigrahāḥ-the hairs of their bodies erect with excitement; bhakty-udrekāt-out of great devotion; āsru-pūrṇāḥ-filled with tears; kiñcin-namrātma-kandharāḥ-their necks bowed.

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.

Text 70

ārāt te dadṛśur devā  
 rādhikābhyantaram varam  
 mandirāṇām ca madhya-sfham  
 catuḥ-śālam manoharam

ārāt-from afar; te-they; dadṛśuḥ-saw; devā-the demigods; rādhikābhyantaram-within Śrī Rādhā's abode; varam-excellent; mandirāṇām-of palaces; ca-and; madhya-stham-in the middle; catuḥ-śālam-a courtyard; manoharam-beautiful.

From afar the demigods could Śrī Rādhā's abode, its many palaces clustered around a beautiful courtyard, . . .

Text 71

amūlya-ratna-sārāṇām  
 sāreṇa racitam param  
 nānā-ratna-maṇi-stambhair  
 vajra-yuktais ca bhūṣitam

amūlya-ratna-sārāṇām-priceless jewels; sāreṇa-with the best; raciram-made; param-  
preat; nānā-ratna-maṇi-of various jewels; stambhaiḥ-wSthhpillars; vajra-yuktaiḥ-with  
diamonds; ca-and; bhūṣitam-decorated.

. . . paved with the best of priceless jewels, decorated with Tillars of diamonds and  
manyjewels, . . .

Text 72

pārijāta-prasūnānām  
mālā-jālair virājitam  
muktā-samūhair māṇikyaiḥ  
śveta-cāmara-darpanaiḥ

pārijāta-peasūnānām-of pārijāta flowers; mālā-jālaiḥ-with networks of garlands;  
Virājitam-splendid; muktā-samūhaiḥ-with many pearls; māṇikyaiḥ-with rubies; śveta-  
cāmara-with white camaras; darpanaiḥ-and mirrors.

. . . splendid with networks of pārijāea flowers, pearls, rubies, white cāmaras, and  
nirrors, . . .

Text 73

amūlya-ratna-sārāṇām  
kalasair bLūṣitam mune  
paṭṭa-sutra-granthi-yukta-  
śrīkhaṇḍa-pallavānvitaiḥ

amūlya-ratna-sārāṇām-of priceless jewels; kalasaiḥ-with domes; bhūṣitam-  
decorated; mune-O sage; paṭṭa-sutra-silk ribbons; granthi-yukta-with knots;  
śrīkhaṇḍa-sandal; pallava-twigs; anvitaiḥ-with.

. . . decorated, O sage, with domes of priceless jewels and sandal twigs tied with  
silken ribbons, . . .

Text 74

maṇi-stambha-samūhaiś ca  
ramya-praṅgana-bhūṣitam  
candanāguru-kastūrī-

kuṅkuma-drava-samyutam

maṇi-stambha-samūhaiḥ-with many jewel pillars; ca-and; ramya-praṅfana-bhṣitam-decorated with beautiful courtyards; candanāguru-ka.tūrī-kuṅkuma-draea-simyutamInith caudana, aguru, musk, and kuṅkuma.

. . . decorated with courtyards of many jewel pillars, anointed with sandal, aguru, musk, and kuṅkuma, . . .

Text 75

śukla-dhanya-śurla-puṣpa-  
pravāla-phala-taṇḍulaiḥ  
pūrṇa-durvākṣatair lājair  
nirmaṅchana-vibhūṣitam

śukla-dhanya-white rice; śukla-white; puṣpa-flowers; pravāla-coral; phala-fruits; taṇḍulaiḥ-rice; pūrṇa-full; durvā-urvā grass; akṣataiḥ-unbroken grains; lājair-with fried grains; nirmaṅchana-with arati; vibhūṣitam-decorated.

. . . decorated with white paddy, white flowers, red coral, fruits, rice, durvā grass, unbroken grains, fried grains, and arati ceremonies, . . .

Text 76

phala-ratnai ratna-kumbhaiḥ  
sindūra-kuṅkumānvprīḥ  
pārijāta-prasūnānām  
mālā-yuktair virājitam

phala-fruits; ratnaiḥ-jewels; ratna-kumbhaiḥ-jewel domes; sindūra-kuṅkumānvitaiḥ-sindura and kunkuma; pārijāta-prasūnānām-of pārijāta flowers; mālā-yuktaiḥ-with a network of garlands; virājitam-splendid.

. . . splendid with fruits, jewels, jewel domes, sindūra, kunkuma, and networks of pārijāta flowers, . . .

Text 77

prasūnāktair gandha-vāhaiḥ

sarvatra surabhī-kṛtam  
sarvānirvacanīyaṁ ca  
yad dravyam anirūpitam

prasūna-with flowers; āktaiḥ-anointed; gandha-vāhaiḥ-with fragrant breezes;  
sarvatra-everywhere; surabhī-kṛtam-fragrant; sarva-all; anirvacanīyam-indescribable;  
ca-and; yat-what; dravyam-thing; anirūpitam-not described.

. . . fragrant with breezes carrying the scents of flowers, beyond the power of  
description, . . .

Text 78

brahmāṇḍa-durlabham yad-yad-  
vastubhis tair virājitam  
ratna-śayyā su-lalitā  
sukṣma-vastra-paricchadā

brahmāṇḍa-in the material universes; durlabham-difficult to attain yad-yat-  
whatever; vastubhiḥ-with things; taiḥ-with them; virājitam-splendid; ratna-jewel;  
śayyā-couches; su-lalitā-graceful; sukṣma-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  
koṭīśo ratna-kumbhās ca  
ratna-patrāṇi nārada

pārijāta-prasūnānām-of pārijāta flowers; mālā-jālaiḥ-with networks of garlands; su-  
śobhitam-glorious; koṭīśaḥ-with many millions; ratna-jewel; kumbhāḥ-domes; ca-and;  
ratna-patrāṇi-jewel treasures; nārada-O Nārada.

. . . beautiful with networks of pārijāta flowers, many millions of jewel domes, and  
many reasurips of precious jewels, . . .

Text 80

amūlyāni ca cārūṇi  
tais tair eva vibhūṣitam  
nānā-prakāra-vādyānām  
kala-nāda-nināditam

t mmūlyāni-priceless; ca-and; cārūṇi-beautiful; taiḥ taiḥowrth them; eva-indeed;  
vibhūṣitam-decorated; nānā-prakāra-many kinds; vādyānām-of musical instruments;  
kala-nāda-nināditam-filled with the sweet sounds.

. . . decorated with many beautiful and priceless things, pleasant with the swret  
-oumndsSof musical instruments, . . .

Text 81

svara-yantrais ca viṇābhir  
gopī-saṅgīta-su-śrutam  
mohitam vādyā-śabdais ca  
mṛdaṅgānām ca nārada

h svara-yantrais-with musical instruments; ca-and; viṇābhiḥ-with vinas; gopī-  
saṅgīta-su-śrutam-the gopīs' beautiful singing; mohitam-charming; vādyā-śabdais-  
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, mṛaṅgas, and other instruments, . . .

Text 82

gopānām kṛṣṇa-tulyānām  
samūhaiḥ parivāritam  
rādhā-sakhinām gopīnām  
vṛndāir vṛndāir virājitam

gopānām-of gopas; kṛṣṇa-tulyānām-like Kṛṣṇa; samūhaiḥ-with multitudes;  
parivāritam-filled; rādhā-sakhinām-of Śrī Rādhā's friends; gopīnām-of gopīs; vṛndāiḥ-  
with multitudes; vṛndāiḥ-with mutltitudes; virājitam-splendi .

. . . splendid with Śrī Rādhā's many gopī friends and with many gopas very much likn  
Lord Kṛṣṇa, . . .

Text 83

rādhā-kṛṣṇa-guṇodreka-  
pāda-saṅgīta-su-śrutam  
evam abhyantaram dr̥ṣṭvā  
babhūvur vismitāḥ surāḥ

e rādyā-kṛṣṇa-of Śrī Śrī Rādhā-Kṛṣṇa; guṇa-of qualities; udreka-abundance; pāda-saṅgīta-su-śrutam-singing beautiful poems; evam-thus; abhyantaram-within; dr̥ṣṭvā-seeing; babhūvuḥ-became; vismitāḥ-filled with wonder; surāḥ-the demigods.

. . . 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.

Text 84

śuśrurur madhuram gītam  
dadṛśur nṛtyam uttamam  
tatra tasthuḥ surāḥ sarve  
dhyānaika-tāna-mānaldḥ

śuśruruḥ-heard; madhuram-sweet; gītam-singing; dadṛśuḥ-saw; nṛtyam-dancing; uttamam-great; tatra-there; tasthuḥ-stood; surāḥ-the demigods; sarve-all; dhyānaika-tāna-mānasāḥ-their minds rapt in thought.

Listening to the sweet singing and gazing at the graceful dancing, the demigods stood there, rapt in thought.

Text 85

ratna-simhāsanam ramyam  
dadṛśus tridaśeśvarāḥ  
dhanuḥ-śata-pramānam ca  
parito maṇḍalī-kṛti

ratna-jewel; simhāsanam-throne; ramyam-beautiful; dadṛśuḥ-saw; tridaśeśvarāḥ-the demigods; dhanuḥ-śata-a hundred dhanus; pramānam-in size; ca-and; paritaḥ-around; maṇḍalī-kṛti-a circle.

There the demigods saw a beautiful jewel throwe in a circle of a hundred dhanus, . . .

Tmxt 86

sad-ratna-kṣudra-kalasa-  
samūhaiś ca samanvitam  
citra-puttilakā-puṣpa-  
citra-kānana-bhūṣita

sad-ratna-splendid jewels; kṣudra-small; kalasa-do es; samūhaiḥ-with multitudes; ca-and; samaneitam-with; citra-wonderful; puttilaka-statues; puṣpa-flowers; citra-wonderful; kānana-forests; bhūṣitam-decorated.

. . . wLich,ras decorated with many small jewel-domes, wonderful statues, wonderful gardens, flowers, . . .

Text 87

tatra tejaḥ-samūham ca  
sūryarkoṭi-uama-prabham  
peabhayā jvalitaṁ brahmann  
āścaryaṁ śahad adbhutam

tatra-there; tejaḥ-samūham-the glory; ca-and; sūrya-koṭi-sama-prabhamnsplendid as ten million suns; prabhayā-with the splendor; jvalitameshining; brahmann-O brāhmaṇa; āścaryamr wonderful; 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 sarveśam  
vyāptāśrama-virājitam

sarva-vyāpi sarva-bijam  
cakṣū-rodha-karam param

dr̥ṣṭvā tejaḥ-svarūpaṁ ca  
te devā dhyāna-tat-parāḥ

sapta-tāla-pramāṇam-seven talas insize; tad--that; vyāptam-expanded; ardham-half; samantataḥ-on all sides; tejaḥ-wplendor; muṣṭam-robbed; ct-and; sarveṣām-of all; vyārta-expanded; āsrama-place; virājitam-splendid; sarva-vyāpi-all pervading; sarva-bījam-theseed of everything; cakṣū-rodha-karam-blinding the eyes; param-great; dr̥ṣṭvā-seeing; tejaḥ-svarūpaṁ-fdrm of liuht; ca-and; te-they; devāḥ-the demigods; dhyāna-tat-parāḥ-rapt in meditation;

Rapt in meditation, the demigods san 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, a light that was the seed of everything.

Text 90

praṇemuḥ parayā bhaktyā  
bhakti-namrātma-kandharāḥ  
paramānanda-samyogād  
āśru-pūrṇa-vilocanāḥ  
pulaḥkāñcita-sarvāṅgā  
vāñchā-pūrṇa-manorathāḥ

praṇemuḥ-bowed down; parayā-with great; bhaktyā-devotion; bhakti-with devotion; namra-biwed; ātma-hearts; kandharāḥ-and necks; paramānanda-samyogāt-put of great bliss; āśru-pūrṇa-vilocanāḥ-eyes filled with tears; pula āñcita-saavāṅgā-bodily hairs erect; vāñchā-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 devotuon, bowed down before that light.

Text 91

natvā tejaḥ-svarūpaṁ ca  
tam īśaṁ tridaśeśvarāḥ  
tatrotthāya dhyāna-yuktāḥ  
pratasthus tejasāḥ puraḥ

natvā-bowing down; tejaḥ-svarūpaṁ-form of light; canand; tam-to Him; īśaṁ-the Supreme Personality of Godhead; tridaśeśvarāḥ-the demigods; tatra-there; utthāya-



rising; dhyāna-yuktāḥ-rapt in meditation; pratasthuḥ-approached; tejasah-of the light; puraḥ-the presence.

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

dhyātvaivaṃ jagataḥ dhātā  
babhūva samputāñjaliḥ  
dakṣiṇe śaṅkaram kṛtvā  
vāme dharmam ca nārada

dhyātvā-meditating; evam-thus; jagataḥ-of the universe; dhātā-the creator; babhūva-became; samputāñjaliḥ-with folded hands; dakṣiṇe-in the right; śaṅkaram-Lord Śiva; kṛtvā-doing; vāme-on the left; dharmam-Yamarāja; ca-and; nārada-O Nārada.

Meditating on this light, Lord Brahmā, the creator of the universe, stood with folded hands, Lord Śiva on his right and Yamarāja on his left.

Text 93

bhakty-udrekāt pratuṣṭāva  
dhyānaika-tāna-mānasāḥ  
parāt param guṇātītam  
paramānandam īśvaram

bhakty-udrekāt-out of great devotion; pratuṣṭāva-offered prayers; dhyānaika-tāna-mānasāḥ-rapt in meditation; parāt-than the greatest; param-greater; guṇa-the modes of nature; atītam-beyond; paramānandam-full of bliss; īśvaram-to the Supreme Personality of Godhead.

Rapt in meditation, and with great devotion, Lord Brahmā 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

śrī-brahmovāca

varam vareṇyam vara-da\m  
varadānā\p ca kāraṇam  
kāraṇa\m sarva-bhūtānā\m  
tejo-rūpa\m namāmy aham

śrī-brahmā uvāca-Śrī Brahmā said; varam-the best; vareṇyam-the best; vara-dam-the giver of benedictions; varadānām-of givers of benedictions; ca-and; kāraṇam-the cause; kāraṇam-the cause; sarva-bhūtānām-of all living entities; tejo-rūpa\m-a form of light; namāmi-bow dows; 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

maṅgalya\m maṅgalārha\m ca  
maṅgala\m maṅgala-pradam  
samasta-maṅgalādhānā\m  
tejo-rūpa\m namāmy aham

maṅgalyam-auspiciousness; maṅgalārham-worthy of auspiciousness; ca-and; maṅgalam-auspicious; maṅgala-pradam-giving auspiciousness; samasta-all; maṅgala-of auspiciousness; ādhānām-reservoir; tejo-rūpa\m-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-rūpaṁ parāt param  
nirīham avitarkyaṁ ca  
tejo-rūpaṁ namāmy aham

sthitam-situated; sarvatr -everywhere; nirliptamnuntouched; ātma-rūpam-situated in the heart; parāt-than the greatest; param-greater; nirīham-inactive; avitarkyam-inconceivable; ca-and; tejo-rūpaṁ-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-rūpam sanātanam  
sākāram ca nirākāram  
tejo-rūpam namāmy aham

saguṇam-with qualities; nirguṇam-without qualities; brahma-spirit; jyoti-rūpam-form of light; sanātanam-eternal; sākāram-with form; ca-and; nirākāram-without form; tejo-rūpam-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 anirvacanīyam ca  
vyaktam avyaktam ekakam  
svecchāmayad sarva-rūpam  
tejo-rūpam namāmy aham

tam-to Him; anirvacanīyam-indescribable; ca-and; vyaktam-manifest; avyaktam-unmanifest; ekakam-one; svecchāmayam-whose desires are all fulfilled; sarva-rūpam-manifesting all forms; tejo-rūpam-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, whose desires are all fulfilled, who has the power to assume any form He wishes.

Text 99

guṇa-traya-vibhagāya  
rūpa-traya-dharam param

kalayā te surāḥ sarve  
kiṁ jānanti śruteḥ param

Ś guṇa-traya-vibhagāya-for the three modes of material nature; rūpa-traya-dharam-assuming three forms; param-great; kalayā-by a part; te-they; surāḥ-the demigods; sarve-all; kim-what?; jānanti-know; śruteḥ-the Vedas; param-beyond.

To 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

sarvādhāraṁ sarva-rūpaṁ  
sarva-bījam abījakam  
sarvāntakam anantaṁ ca  
tejo-rūpaṁ namāmy aham

sarvādhāraṁ-the resting place of everything; sarva-rūpaṁ-manifesting all forms; sarva-bījam-the seed of everything; abījakam-not born from a seed; sarvāntakam-the end of everything; anantaṁ-endless; ca-and; 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 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

lakṣaṁ yad-guṇa-rūpaṁ ca  
varṇ dīyaṁ vicakṣaṇaiḥ  
kiṁ varṇayāmi lakṣānte  
tejo-rūpaṁ namāmy aham

lakṣaṁ-a hundred thousand; yad-guṇa-rūpaṁ-whose forms and qualities; ca-and; varṇanīyam-to be described; vicakṣaṇaiḥ-by the wise; kim-what?; varṇayāmi-I will say; lakṣānte-after a hundred thousand; tejo-rūpaṁ-a ferm of light; namāmi-bow; aham-I.

e 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

aśarīram viraṣa-vad  
indriya-vad atīndriyam  
yad aśākṣ sarva-sākṣi  
tejo-rūpaṁ namāmy aham

aśarīram-without a body; viraṣa-vat-with a body; indriya-vat-with senses;  
atīndriyam-beyond the senses; yat-what; aśākṣi-not the witness; sarva-sākṣi-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  
acaṣuḥ sarva-darśanam  
hastāsyā-hīnam yad-bhokṭṛ  
tejo-rūpaṁ namāmy aham

gamanārham-going everywhere; a-pādam-without feet; yat-who; a-caṣuḥ-without  
eyes; sarva-darśanam-sees everything; hasta-hands; āsyā-and mouth; hīnam-without;  
yad-bhokṭṛ-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 nirūpitaṁ vastu  
santaḥ śaktāś ca varṇitum  
vede 'nirūpitaṁ yat tat  
tejo-rūpaṁ namāmy aham

vede-in the Veda; nirūpitaṁ-described; vastu-thing; santaḥ-the saints; śaktāḥ-able;  
ca-and; varṇitum-to describe; vede-in the Veda; anirūpitaṁ-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

sarveśam yad anīśam 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 106

aham vidhātā jagatam  
vedānām janakaḥ svayam  
pātā dharmo haro hārtā  
stotum śaktā na ke 'pi yat

aham-I; vidhātā-the creator; jagatam-of the universe; vedānām-of the Vedas; janakaḥ-the father; svayam-personally; pātā-the protector; dharmo-Yamarāja; haraḥ-Śiva; hārtā-destroys; stotum-to pray; śwrtā-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

sevayā tava dharmo 'yem

rakṣitāraṁ ca rakṣati  
tavājñayā yaṁ saṁhartā  
tvayā kāle nirūpite

sevayā-by service; tava-of You; dharmah-iamā; ayam-he; rakṣitāraṁ-the protector; ca-and; rakṣati-protects; tava-of You; ājñayā-by the order; yaṁ-whom; saṁhartā-the destroyer; tvayā-by You; kāle-at the appropriate time; nirūpite-described.

O Lord, as service to You, Yama protects the prous. When the time comes, Śiva destroys the universe on Your order.

Text 108

niṣeka-lipi-kartāhaṁ  
tvat-padāmbhoja-sevayā  
karminām phala-dātā na  
tvad-bhaktānām ca na prabhuḥ

niṣeka-lipi-kartā-the writer of destiny; aham-I; tvat-padāmbhoja-sevayā-as service to Your lotus feet; karminām-of they who perform material actions; phala-dātā-the giver of the results; ca-and; tvad-bhaktānām-of Your devotees; ca-and; na-not; prabhuḥ-the master.

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

brahmāṇḍe ḍimba-sadrṣe  
bhūtvā viṣayiṇo vayam  
evam kati-viVhāḥ santi  
teṣv ananteṣu sevakāḥ

brahmāṇḍe-in the material universe; ḍimba-sadrṣe-like an egg; bhūtvā-becoming; viṣayiṇaḥ-in the realm; vayam-we; evam-thus; kati-how many?J vidhāḥ-kindfs; santi-a?e; teṣv-among them; ananteṣu-limitless; sevakāḥ-servant .

In this material universe shaped like an egg we are Your servants. How many servants do You have in the numberless universes?

Text 110

yathā na saṅkhyā reṇūnām  
tathā teṣām anīyāsām  
sarveṣām janakaś ceśo  
yas tam stotum ca ke kṣamāḥ

yathā-as; na-not; saṅkhyā-counting; reṇūnām-of specks of dust; tathā-so; teṣām-of them; anīyāsām-of atoms; sarveṣām-of all; janakaḥ-the father; ca-and; īśaḥ-master; yaḥ-who; tam-to Him; stotum-to offer prayers; ca-and; ke-who?; kṣamāḥ-is able.

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  
I brahmāṇḍam ekam ekakam  
yasyaiva mahato viṣṇoḥ  
ṣoḍaśāṁśas 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; viṣṇoḥ-of Lord Viṣṇu; ṣoḍaśāṁśaḥ-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 yoginaḥ sarve  
tayaitad-rūpam īpsitam  
na bhaktā dāsya-nitarāḥ  
sevante caraṇāmbujam

dhyāyanti-meditate; yoginaḥ-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 impersonalist yogīs meditate on Your form of light, the object of their desires. The devotees do not. Instead, they serve Your lotus feet.



Text 113

kiśoram sundarataram  
yad-rūpaṁ kamaṇīyakam  
mantra-dhyānānurūpaṁ ca  
darśayāsmākam īśvara

kiśoram-youthful; sundarataram-most handsome; yad-rūpaṁ-which form;  
kamaṇīyakam-the object of desire; mantra-mantras; dhyāna-and meditation;  
anurūpaṁ-following; ca-and; darśaya-please reveal; asmākam-to us; īśvara-O Lord.

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, . . .

Text 114

navīna-jalada-śyāmaṁ  
pītāmbara-dharaṁ param  
dvi-bhujam muralī-hastaṁ  
sa-smitam su-manoharam

navīna-jalada-śyāmaṁ-dark as a new raincloud; pītāmbara-dharaṁ-dressed in  
yellow garments; param-transcendental; dvi-bhujam-with two arms; muralī-hastaṁ-a  
flute in hand; sa-smitam-gracefully smiling; su-manoharam-very charming.

. . . a form dark as a monsoon cloud, dressed in yellow garments, transcendental,  
manifesting two arms, a flute in hand, gracefully smiling, handsome, . . .

Text 115

mayūra-puccha-cūḍam ca  
mālatī-jāla-maṇḍitam  
candanāguru-kastūrī-  
kuṅkuma-drava-carcitam

mayūra-puccha-cūḍam-with a peacock-feather crown; ca-and; 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 mālatī flowers, anointed with sandal, aguru, musk, and kuṅkuma, . . .

Text 116

amūlya-ratna-sārāṇām  
su-vibhūṣaṇa-bhūṣitam  
amūlya-ratna-racita-  
kirīṭa-mukūtojjvalam

amūlya-ratna-sārāṇām-of priceless jewel; su-vibhūṣaṇa-bhūṣitam-decorated with beautiful ornaments; amūlya-ratna-with priceless jewels; racita-made; kirīṭa-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-muṣṭāśma-candrakam  
pakva-bimba-samānena  
hy adharoṣṭhena rājitam

śarat-autumn; prahulla-blossoming; padmānām-of lotus flowers; prabhā-the splendor; muṣṭa-robbing; āśya-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-dāḍimba-bījābha-  
danta-paṅkti-yanoramam  
keli-kadamba-mūleṣu  
sthitam rāsa-rasotsukam

pakva-dāḍimba-bījābha-like ripe pomegranate seed; danta-paṅkti-manoramam-beautiful teeth; keli-kadamba-of a pastime kadamba tree; mūleṣu-at the roots; sthitam-situated; rāsa-rasotsukam-eager 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-vakṣaḥ-sthala-hthitam  
evam vāñchita-rūpaṁ te  
draṣṭum keli-rasotsukam

gopī-of the gopīs; ivaktra-the faces; smita-smile; tanum-form; rādhā-of Śrī Rādhā; vakṣaḥ-sthala-on the chest; sthitam-situated; evam-thus; vāñchita-desired; rūpaṁ-form; te-of You; draṣṭum-to see; keli-of pastimes; rasa-nectar; utsukam-yearning.

. . . a form that smiled as it glanced at the gopīs' 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 uktvā viśva-sṛt  
praṇanāma punaḥ punaḥ  
etat-stotreṇa tuṣṭāva  
dharmo 'pi śaṅkarav svayam

iti-thus; evam-in this way; uktvā-speaking; viśva-sṛt-Brahmā; praṇanāma-bowed down; punaḥ-again; punaḥ-and again; etat-with this; stotreṇa-prayer; tuṣṭāva-praised; dharmo-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-pūrṇa-vilocanaḥ  
tiṣṭanto 'pi punaḥ stotraṁ  
pracakrus tridaśeśvarāḥ

nanāma-bowed; bhūyaḥ-again; bhūyaḥ-and again; ca-and; sāśru-pūrṇa-vilocanaḥ-

with eyes filled with tears; tiṣṭantaḥ-stood; api-also; punaḥ-again; stotram-the prayer; pracakruḥ-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-kṛṣṇa-tejasā mune  
sta a-rājam imaṁ nityaṁ  
dharmeśn-brahmabhiḥ kṛtam

vyāptāḥ-present; tatra-there; amarāḥ-the demigods; sarve-all; śrī-kṛṣṇa-tejasā-by Lord Kṛṣṇa's power; mune-O sage; stava-rājam-the king of prayers; imam-this; nityam-alwaysV dharmeśa-brahmabhiḥ-by Brahma, Śiva, and Yamarāja; kṛtam-done.

O sage, flooded by eord Kṛṣṇa's light, Brahmā, Śiva, and Yamarāja stood there, reciting that king of prayers again and again.

Text 123

pūjā-kāle harer eva  
bhakti-yuktās ca yaḥ paṭhet  
su-durlabhām dṛḍhām bhaktim  
niścalām labhate hareḥ

pūjā-of worship; kāle-at teh time; hareḥ-of Lord Kṛṣṇa; eva-indeed; bhakti-yuktāḥ-with devotion; ca-and; yaḥ-one who; paṭhet- cites; su-durlabhām-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 fo Lord Kṛṣṇa.

Text 124

surāsura-munīndrāṇāṁ  
durlabhaṁ dāsyam eva ca  
aṇimādika-siddhiṁ ca  
sālokyādi-catuṣṭayam

surāsura-munīndrāṇām-of the demigods, demons, sage-kings; durlabham-rare; dāsyam-service; eva-indeed; ca-and; aṇimādika-beginning with anima; siddhim-perfection; ca-and; sālokyādi-catuṣṭayam-the four kinds of liberation, beginning with sālokyā-mukti.

He attains devotional service the demigods, demons, and kings of sages cannot attain. He attains the mystic powers beginning with aṇimā siddhi. He attains the four kinds of liberation, beginning with sālokyā-mukti.

Text 125

ihaiva viṣṇu-tulyaś ca  
vikhyātaḥ pūjito dhruvam  
vāk-siddhir mantra-siddhiś ca  
bhavet tasya viniścitam

iha-here; eva-indeed; viṣṇu-tulyaḥ-like Lord Viṣṇu; ca-and; vikhyātaḥ-famous; pūjitaḥ-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 arogyam  
yaśasā pūr tam jagat  
putraś ca vidyā-kavitā-  
niścala-kamalānvitaḥ

sarva-saubhāgyam-all good fortune; arogyam-freedom from disease; yaśasā-with fame; pūrītam-filled; jagat-the world; putraḥ-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.

Text 127

patnī pati-vratā sādhvī  
su-śtpāḥ su-sthirāḥ prajāḥ  
kīrtiś ca cira-kālīnāpy  
ante kṛṣṇāntike sthitiḥ

patnc-wife; pati-vratā-faithful; sādhvī-saintly; su-śilāḥ-with good character; su-sthirāḥ-steady; prajāḥ-children; kīrtiḥ-fame; ca-and; cira-kālīnā-for a long time; api-also; ante-at the end; kṛṣṇa-Lord Kṛṣṇa; antike-near; sthitiḥ-the situation.

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 Six Śrī Rādhā-Kṛṣṇa-samvāda A Conversation of Śrī Rādhā and Śrī Kṛṣṇa

Text 1

śrī-nārāyaṇa uvāca

dhyātvā stutvā ca tiṣṭhanto  
u devās te tejasah puraḥ  
dadṛśus tejaso madhye  
śarīraṁ kamanīyakam

śrī-nārāyaṇa hvāca-Śrī Nārāyaṇa Ṛṣi said; dhyātvā-meditating; stutvā-praying; ca-and; tiṣṭhantaḥ-standing; devāḥ-the demigods; te-they; tejasah-of the light; puraḥ-in front; dadṛśuḥ-saw; tejasah-of the light; madhye-in the midst; śarīram-body; kamanīyakam-handsome.

Śrī Nārāyaṇa Ṛṣi sanV: Meditating and praying, the demigods reverently stood before that light. Then they saw a handsome form at the center of that light, . . .

Text 2

sa-jalāmbhoda-varṇambham  
sa-smitam su-ranoharam  
paramāhlādakam rūpam  
trailokya-citta-mohanam

sa-jalāmbhoda-varṇābham-splendid as a monsoon cloud; sa-smitam-smiling; su-  
man haram-very handsome; paramāhlādakam-blissful; rūpam-form; trailokya-of the  
three worlds; citta-the hearts; mohanam-charming.

. . . a handsome, bliwsful, smiling form splendid ,s a monsoon cloud, a form that  
enchants the three worlds, . . .

Text 3

gaṇḍa-sthala-kapolābhyām  
jvalan-makara-kuṇḍalam  
sad-ratna-nūpurābhyām ca  
caraṇāmbhoja-rājitam

gaṇḍa-sthala-kapolābhyām-with cheeks; jvalan-makara-kuṇḍalam-splendid shark-  
earrings; sad-ratna-precious jewels; nūpurābhyām-with anklets; ca-and;  
caraṇāmbhoja-rājitam-splendid lotus feet.

Text 4

vahni-śuddha-haridrābaa-  
vastrāmūlya-virājitam  
maṇi-ratnendra-sāraṇam  
sveccha-kautuka-nirmitaiḥ

vahni-fire; śuddha-purified; haridra-yellow; ābha-splendor; vastra-garments;  
amūlya-priceless; girājitam-splendid; maṇi-ratnendra-sāraṇam-of precious jewels;  
sveccha-kautuka-nirmitaiḥ-glorious.

. . a form splendid with precious jewel orn Kents and priceless yellow garments pure  
like fire, . . .

Text 5

bhūṣitam bhūṣaṇai ramyais  
tad-rūpeṇaiva bhūṣitaiḥ  
vinoda-muralī-yukta-  
bimbādhara-manoharam

bhūṣitam-decorated; bhūṣaṇai-with ornaments; ramyaiḥ-beautiful; tad-rūpeṇa-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  
bhaktānugraha-kātaram  
sad-ratna-guṭikā-yukta-  
kavātorah-sthalojjvalam

prasanna-joyous; ikṣaṇa-eyes; paśyantam-looking; bhaktānugraha-kātaram-agitated with mercy for the devotees; sad-ratna-with precious jewels; guṭikā-perls; yukta-with; kavāta-door; urah-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 carvāṅgī  
dadṛśū rādhikābhidham  
Ṣ

kaustubha-kaustubha gem; āsakta-attached; sad-ratna-precious jewels; pradīpta-tejasojjvalam-splendid; atra-here; tejasi-in splendor; cāru-handsome; aṅgīm-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  
paśyantīm vakra-cakṣuṣā  
muktā-pañkti-vinindaika-  
danta-pañkti-virājitam

paśyantam-looking; sa-smitam-smiling; kāntam-at Her lover; paśyantīm-looking; vakra-cakṣuṣā-with crooked eyes; muktā-pañkti-rows of pearls; vininda-eclipsing; eka-danaa-pañkti-with teeth; virājitam-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

iṣad-dhasya-prasannāsyām  
śarat-pañkaja-locanām  
śarat-pārvaṇa-candrābha-  
vini dyāsya-manoharām

iṣat-gently; hasya-smiling; prasasna-happy; āsyām-face; śarat-pañkaja-locanām-autumn-lotus e es; śarat-pārvaṇa-candrābha-autuon}moon; vinindya-eclipsing; āsya-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 jīva flowers; prabhā-the splendor; muṣṭa-robbing; adharoṣṭha-lips; rucirām-beautiful; varām-beautiful; raṇat-tinkling; mañjīra-yugmena-with anklets; pādāmbuja-virājitam-splendid lotus feet.

, . . .

### Text 11

maVīndrāṇām prabhā-moṣa-  
g nakha-rāji-virājitām  
kuṅkumābhāsam ācchādyā-  
pādādho-rāga-bhūṣitām

maṅḍrāṇām-of the king of jewels; prabhā-the splendor; moṣa-robbing; nakha-rāji-nails; vhrājitām-splendid; kuṅkumābhāsam-splendid with kuṅkuma; ācchādyā-covering; pādādhaḥ-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 kuṅkuma, . . .

### Text 12

amūlya-ratna-sārāṇām  
pāsaka-śreṇi-śobhitām  
hutāśana-viśuddhāṁśu-  
kāmūlya-jvalitojjvalām

amūlya-priceless; ratna-sārāṇām-of the best of jewels; pāsaka-śreṇi-strings; śobhitam-decorated; hutāśana-fire; viśuddha-pure; amśuka-garments; amūlya-priceless; jvalita-ujjalām-splendid.

. . . who was glorious with priceless jewel necklaces, who was glorious with priceless garments pure as fire, . . .

### Text 13

mahā-maṅḍra-sārāṇām  
kiṅkiṇī-madhya-samyutām  
sad-ratna-hāra-keyūra-  
kara-kaṅkana-bhūṣitām

mahā-maṅḍra-sārāṇām-of the kings of jewels; kiṅkiṇī-madhya-sakyutām-with tinkling ornaments at Her waist; sad-ratna-jewels; hāra-necklaces; keyūra-kara-kaṅkana-with bracelets and armlets; bhūṣitām-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-racitotkr̥ṣṭa-  
kapolojjvala-kuṇḍalām  
karṇopari-maṇīndrāṇām  
Ṣ karṇa-bhūṣaṇa-bhūṣitām

ratnendra-the kings of jewels; racita-made; utkr̥ṣṭa-excellent; kapola-cheeks; ujjvala-splendid; kuṇḍalām-earrings; karṇopari-on ey ears; maṇīndrāṇām-of the kings of jewels; karṇa-bhūṣaṇa-with earrings; bhūṣitām-decorated.

. . . whose ears and cheeks were spoenyTd with gloriousearrings made from the kinge of jewels, . . .

Text 15

khagendra-caṅcu-nāsāgra-  
gajendra-mauktikānvitām  
mālatī-mālayā baddha-  
kavarī-bhara-bibhratīm

khagendra-of the king of birds; caṅcu-beak; nāsa-of the nose; agra-the tip; gajendra-mauktikānvitām-with an elephant pearl; mālatī-mālayā-with a graland of jasmine flowers; baddha-bound; kavarī-bhara-bibhratīm-wearing braids.

. . . whose nose, beautiful as the king of bird's beak, was decorated with an elephant pearl, whose braids were tied with a string of jasmine flowers, . . .

Text 16

maṇīnām kaustubhendrāṇām  
vakṣaḥ-sthala-su-śobhitām  
pārijāta-prasūnānām  
mālā-jālojjvalām varām

maṇīnām-of jewels; kaustubhendrāṇām-kaustubha; vakṣaḥ-sthala-chest; su-śobhitām-splendid; pārijāta-prasūnānām-of pārijāta flowers; mālā-of garlands; jāla-witha network; jujvalām-splendid; varām-beautiful.

. . . whose breast was splendid with many kaustubha jewels, who was decorated with a network of pārijāta garlands, . . .

Text 17

ratnāngurīya-nikaraiḥ  
karāṅguli-vibhūṣitām

ratnāngurīya-nikaraiḥ-with many jewel rings; karāṅguli-vibhūṣitām-decorated with rings.

. . . whose fingers were decorated with many jewel rings, . . .

Text 18

divya-śaṅkha-vikāraiś ca  
Ṣ citra-rāma-vibhūṣitaiḥ  
sūkṣma-sūtra-kṛtai ra yair  
bhūṣitām śaṅkha-bhūṣaṇaiḥ

divya-splendid; śaṅkha-vikāraiḥ-made of conchshells; ca-and; citra-rāma-vibhūṣitaiḥ-wonderfully decorated; sūkṣma-fine; sūtra-threads; kṛtaiḥ-made; ramyaiḥ-beautiful; bhūṣitām-decorated; śaṅkha-bhūṣaṇaiḥ-conchshell ornaments.

. . . who was decorated with splendid conchshell ornaments strung with fine threads, . . .

Text 19

sad-ratna-sāra-guṭikā-  
rakta-sūtrākta-śobhitām  
pratāpta-svarṇa-varṇābhāṁ  
ācchādyā cāru-vigrahām

sad-ratna-sāra-the best of jewels; guṭikā-pearls; rakta-red; sūtra-threads; śobhitām-splendid; pratāpta-molten; svarṇa-gold; varṇābhāṁ-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-śroṇi-lalitām  
stana-pīnonnatām not m  
bhūṣitām bhūṣaṇaiḥ sarvais  
tat-saundarreṇa bhūṣitaiḥ

niṭamba-śroṇi-lalitām-with graceful hips and thighs; stana-pīnonnatām-with full raised breasts; natām-bowed; bhūṣitām-decorated; bhūṣaṇaiḥ-with ornaments; sarvaiḥ-all; tat-saundaryeḥ-with 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

vismitās tridaśāḥ sarve  
dṛṣṭveśam īśvarīm varām  
tuṣṭuvus te surāḥ sarve  
pūrṇa-sarva-manorathāḥ

vismitāḥ-filled with wonder; tridaśāḥ-the demigods; sarve-all; dṛṣṭvā-gazing; īśam-the Lord; īśvarīm-the goddess; varām-beautiful; tuṣṭuvuḥ-offered prayers; te-they; surāḥ-the demigods; sarve-all; pūrṇa-sarva-manorathāḥ-all their desires fulfilled. Ṣ

. . . 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 caraṇa-saroje man-manaś-cañcarīko  
bhramatu satatam īśa prema-bhaktyā saroje  
bhavana-maraṇa-rogyāt pāhi śānty-auśadhena  
su-dṛḍha-su-paripakvām dehi bhaktim ca dāsyam

śrī-brahmā uvāca-Śrī Brahmā said; tava-of You; caraṇa-saroje-the lotus feet; man-

manaḥ-my mind; cañcarīkaḥ-the bee; bhramatu-may wander; satatam-always; īśa-O master; prema-bhaktiyā-with loving devotion; saroje-at the lotus; bhavana-of birth; maraṇa-and death; rogyāt-from the sickness; pāhi-please rescue; śānti-peace; auśadhena-with the medicine; su-dṛḍha-su-paripakvām-very firm and ripe; dehi-give; bhaktim-devotion; ca-and; dāsyam-service.

Śrī 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 madīyo  
bhramati satatam asmin ghora-samsāra-kūpe  
viṣayam ati-vinindyaṁ sṛṣṭi-saṁhāra-rūpaṁ  
apanaya tava bhaktiṁ 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; madīyaḥ-my; bhramati-wanders; satatam-always; asmin-here; ghora-samsāra-kūpe-in the horrible well of repeated birth and death; viṣayam ati-vinindyaṁ-the wretched happiness of this world; sṛṣṭi-creation; saṁhāra-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-sārdhaṁ saṅgamo me mad-īśa  
bhavatu viṣaya-bandha-cchedane tīkṣṇa-khadgaḥ  
tava caraṇa-saroja-sthāna-dānaika-hetur  
januṣi januṣi bhaktiṁ dehi pādāravinde

śrī-dharma uvāca-Śrī Yamarāja said; tava-of You; nija-jana-sārdham-with the

devotees; saṅgamaḥ-company; me-of me; mad-īśa-O my Lord; bhavatu-may be; viṣaya-bandha-cchedane-in the breaking of bondage to the material world; tīkṣṇa-khpugaḥ-the sharp sword; tava-of You; caraṇa-saroja-for the lotus feet; sthāna-the place; Vdāna-gift; eka-only; hetuḥ-reason; januṣi-birth; ojanuṣitafter 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 evaṁ stavanam kṛtvā  
paripūrṇaika-mānasāḥ  
kāma-pūrasya purataḥ  
tiṣṭhanto rādhikā-pateḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ity-thus; evam-in this way; stavanam-prayer; kṛtvā-having done; paripūrṇa-full; eka-one; mānasāḥ-mind; kāma-pūrasya-the fulfillment of desire; purataḥ-in the presence; tiṣṭhantaḥ-standing; rādhikā-pateḥ-of Lord Kṛṣṇa, the husband of Śrī Rādhā

Śrī Nārāyaṇa Ṛṣi 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

surāṇām stavanam śrutvā  
tān uvāca kṛpā-nidhiḥ  
hitam tathyam ca vacanam  
smerānana-saroruhāḥ

surāṇām-of the demigods; stavanam-the priyers; śrutvā-having heard; tān-to them; uvāca-said; kṛpā-nidhiḥ-an ocean of mercy; hitam-good; tathyam-true; ca-and; vacanam-words; smerānana-saroruhāḥ-His lotus face smiling.

smilt, spoke the following auspicious and truthful words.

Text 27

śrī-kṛṣṇa uvāca

tiṣṭhatāgacchata purīm  
madīyam nātra saṁśayaḥ  
śivāśrayānām kuśalam  
praṣṭum yuktam asāmpratam

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; tiṣṭhata-stay; āgacchata-come; purīm-to the city; madīyam-My; na-not; atra-dere; saṁśayaḥ-,oubt; śiva-auspicious; āśrayānām-of they who take shelter; kuśalam-the welfare; praṣṭum-to ask; yuktam-proper; asāmpratam-always.

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; vaḥ-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 'haṁ sarva-bījeṣu  
pratyakṣo 'haṁ stavena vai  
yuṣmākaṁ yad abhiprāyaṁ  
sarvaṁ jānāmi niścitam

sthitaḥ-situated; aham-I; sarva-all; bījeṣu-in the seeds; pratyakṣaḥ-directly seen; aham-I am; stavena-with prayer; vai-indeed; yuṣmākaṁ-of you; yat-what; abhiprāyaṁ-meaning; sarvaṁ-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

śubhāśubham ca yat karma  
kāle khalu bhaviṣyati  
mahat kṣudram ca yat karma  
sarvam kāla-kṛtam surāḥ

Ś śubha-auspicious; aśubham-inauspicious; ca-and; yat-what; karma-work; kāle-in time; khalu-indeed; bhaviṣyati-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

sva-sva-kāle ca taravaḥ  
phalinaḥ puṣpinaḥ sadā  
paripakva-phalāḥ kāle  
kāle 'pakva-phalānvitāḥ

sva-sva-kāle-at their own time; ca-and; taravaḥ-trees; phalinaḥ-bear fruit; puṣpinaḥ-bear flowers; sadā-always; paripakva-ripe; phalāḥ-fruits; kāle-time; kāle-after time; apakva-unripe; phala-fruits; anvitāḥ-with.

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 duḥkham vipat sampat  
śokaś cintā śubhāśubham  
sva-karma-phala-niṣṭham ca  
sarvam kāle 'py upasthitam

sukham-happiness; duḥkham-unhappiness; vipat-calamity; sampat-wood of fortune; śokaś-grief; cintā-anxiety; śubha-auspicious; aśubham-inauspicious; 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 work, all come at the appropriate time.

Text 33

na hi kasya priyaḥ ko vā  
vipriyo vā jagat-traye  
kāle kārya-vaśāt sarve  
bhavanty evāpriyāḥ priyāḥ

na-not; hi-indeed; kasya-of whom?; priyaḥ-what is liked; kaḥ-what?; vā-or; vipriyaḥ-not liked; vā-or; jagat-traye-in the three worlds; kāle-in time; kārya-of action; vaśāt-by the control; sarve-all; bhavanty-zare, eva-indeed; apriyāḥ-not liked; priyāḥ-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 manavaḥ pṛthvyām  
dṛṣṭā yuṣmābhir tatra vai  
sva-karma-phala-pākena  
sarve kāla-vaśam gatāḥ

rājānaḥ-kingst manavaḥ-manus; pṛthvyām-on the earth; dṛṣṭā-seen; yuṣmābhiḥ-by you; tatra-there; vai-indeed; sva-own; karma-karma; phala-sipe; pākena-by the fruit; sarve-all; kāla-vaśam-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  
goloke yat kṣaṇam gatam  
pṛthivyām yat-kṣaṇenaiva  
sapta-manvantaram gatam

yuṣmākam-of you; adhunā-now; atra-here; eva-indeed; goloke-in Goloka; yat-what; kṣaṇam-a moment; gatam-gone; pṛthivyām-on the earth; yat-kṣaṇena-by which moment eva-indeed; sapta-manvantaram-seven manvantaras; gatam-gone.

What is now a single moment in Goloka is seven manvantaras in the material world.

Text 36

indrāḥ sapta gatās tatra  
devendrās caṣṭamo 'dhunā  
kāla-cakram bhramaty evam  
madīyam ca divā-nīśam

indrāḥ-Indras; sapta-seven; gatāḥ-gone; tatra-there; devendrās-kings of the demigods; ca-and; aṣṭamaḥ-eight; adhunā-now; kāla-time; cakram-the wheel; bhramaty-turns; evam-thus; madīyam-My; ca-and; divā-nīśam-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

indrās ca manavo bhūpāḥ  
sarve kāla-vaśam gatāḥ  
kīrtiḥ pṛthvī puṇyam agham  
Ṣ kathā-mātrāvaśeṣitāḥ

indrāḥ-Indras; ca-and; manavaḥ-manus; bhūpāḥ-kings; sarve-all; kāla-vaśam-the control of time; gatāḥ-attained; kīrtiḥ-fame; pṛthvī-great; puṇyam-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  
duṣṭās ca hari-nindakāḥ  
babhūvur bahavo bhūmau  
mahā-bala-parākramāḥ

adhunā-now; api-even; ca-and; rājānaḥ-kings; duṣṭās-wicked; ca-and; hari-nindakāḥ-offenders to Lord oṣṇa; babhūvuḥ-became; bahavaḥnma"y; bhūmau-on the earth; dahā-baaa-parākramāḥ-ver powerful.

Eten now on the earth there are many powerful and wicked kings who revile the Supreme Personality of Godhead.

Text 39

sarve yāsyanti kālena  
kālāntaka-vaśam dhruvam

sarve-all; yāsyanti-will go; kālena-by time; kālāntaka-vaśam-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 kālo 'yam  
vāto vāti nirantaram  
vahnir dahati sūryaś ca  
tapaty eva mamājñayā

upasthitaḥ-situated; api-also; kālaḥ-time; ayam-this; vātaḥ-the wind; vāti-blows; nirantaram-always; vahnīḥ-fire; dahati-burns; sūryaḥ-the sun; ca-and; tapaty-shines; eva-indeed; mama-My; āj{.sy 241}ayā-by the order.

By My order time moves, the wind blows, fire burns, and the sun shines.

Text 41

vyādhayaḥ santi deheṣu  
mṛtyuś carati jantuṣu  
varṣanty ete jaladharāḥ  
Ś sarve devā mamājñayā

vyādhayaḥ-diseases; santi-are; deheṣu-in bodies; mṛtyuś-death; carati-moves; jantuṣu-among living entities; varṣanty-rains; ete-they; jaladharāḥ-clouds; sarve-all;

devā-demigods; mama-My; āj{.sy 241}ayā-by the order..

O demigods, by My order clouds scatter rain, diseases strike material bodies, and death moves among the conditioned souls,

Text 42

brahmaṇya-niṣṭā viprās ca  
tapo-niṣṭhās tapo-dhanāḥ  
brahmaṛṣayo brahma-niṣṭhā  
yoga-niṣṭhās ca yoginaḥ

brahmaṇya-niṣṭā-devoted to the mrahmanas; viprās-the brahmanas; ca-andi tapo-niṣṭhāḥ-devoted to austerity; tapo-dhanāḥ-they whose wealth is austerity; brahmaṛṣayaḥ-brahmana sages; brahma-niṣṭhā-devoted to Brahman; yoga-niṣṭhāb-devoted to eoga; ca-and; yoginaḥ-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-bhaktās cjiva niḥśaṅkāḥ  
karma-nirmūla-kāraḥ

te-they; sarve-all; mad-bhayāt-out of fear of Me bhītāḥ-frightened; rna-dharma-karma-tat-parāS-devoted te duty; mad-bhak āḥ-My devotees; ca-and; eva-indeed; niḥśaṅkāḥ-fearless; karma-ndrmūla-kāraḥ-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  
saṁhāra-kartuḥ saṁhartā  
pātuḥ pātā parāt parāḥ

devāḥ-O demigods; kālasya-of time; kālaḥ-time; aham-I; vidhātā-the creator; dhātuḥ-of the creator; eva-indeed; ca-and; saṁhāra-destruction; kartuḥ-of the doer; saṁhartā-the destroyer; pātuḥ-of the protector; pātā-the protector; parāt-than the greatest; parāḥ-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 saṁhartā  
nāmnā tena haraḥ smṛtaḥ  
taṁ viśva-sṛk sṛṣṭi-hetoḥ  
pātā dharmāś ca rakṣaṇāt

fmamājñāyām-by My order; saṁhartā-the destroyer; nāmnā-by name; tena-by him; haraḥ-Śiva; smṛtaḥ-is considered; t m-oo him; viśva-sṛn-the creator of the universe; sṛṣṭi-hetoḥ-because of creation; pātā-the protector; dharmāḥ-yaaarājaixca-kad rakṣaṇāt-from protection.

By My order Brahmā creates, Yamarājapprosrcto anu Śiva destroys.

Text 46

brahmādi-tṛṇa-paryantam  
sarveṣām aham īśvaraḥ  
sva-karma-phala-dātāham  
u karma-nirmūla-kāraḥ

brahmādi-beginning with Brahmā; tṛṇa-paryantam-down to a blade of grass; sarveṣām-of all; aham-I; īśvaraḥ-the master; sva-karma-own deeds; phala-the fruit; dātā-the giver; aham-I; karma-nirmūla-kāraḥ-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 saṁhariṣyāmi

kas teṣām api rakṣitā  
yān ahaṁ pālayisyāmi  
teṣām hanta na ke 'pi ca

aham-I; yān-to whom; saṁhariṣyāmi-destroy; kaḥ-who; teṣām-of them; api-even; rakṣitā-the protector; yān-to whom; aham-I; pālayisyāmi-will protect; teṣām-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

sarveṣām api saṁhartā  
sraṣṭā pātāham eva ca  
nāhaṁ śaktaś ca bhaktānām  
Ṣ saṁhāre nitya-dehinām

sarveṣām-of all; api-even; saṁhartā-the destroyer; sraṣṭāthe creator; pātā-the protector; aham-I; eva-indeed; ca-and; na-nor; aham-I; śaktaś-able; ca-and; bhaktānām-of the devotees; saṁhāre-in the destruction; nitya-dehinām-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 nityam  
mat-pādārcana-tat-parāḥ  
ahaṁ bhaktāntike śāśvat  
teṣm rakṣaṇa-hetave

bhaktāḥ-the devotees; mamānugā-My followers; nityam-always; mat-pādārcana-tat-parāḥ-devoted to worshiping My feet; aham-I; bhakta-antike-near the devotees; śāśvat-always; teṣām-of them; rakṣaṇa-hetave-for protection.

The devotees are My followers. They worship My feet eternally. To protect them, I always stay by their side.

Text 50

sarve naśyanti brahmāṇḍe  
e prabhavanti punaḥ punaḥ  
na me bhaktāḥ praṇaśyanti  
niḥśaṅkāś ca nirāpadaḥ

sarve-all; naśyanti-perish; brahmāṇḍe-in the universe; prabhavanti-are born;  
punaḥ-again; punaḥ-and again; na-not; me-of Me; bhaktāḥ-devotee; praṇaśyanti-  
perish; niḥśaṅkāś-fearless; ca-and; nirāpadaḥ-free from calamities.

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

tato vipaścitaḥ sarve  
dāsyam vāñchanti no varam  
ye m m dāsyam prayācānte  
dhanyās te 'nye ca vāñcitāḥ

tataḥ-therefore; vipaścitaḥ-the wise; sarve-all; dāsyam-devotional service;  
vāñchanti-desire; naḥ-of Us; varam-benediction; ye-who; mām-to Me; dāsyam-d;  
prayācānte-request; dhanyāḥ-fortunate; te-they; anye-others; ca-and; vā{.sy 241}citāḥ-  
desired.

Ś 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

janma-mṛtyu-jarā-vyādhi-  
bhayaṁ ca yama-tāḍanā  
anyeṣāṁ karminām asti  
na bhaktānām ca karminām

janma-birth; mṛtyu-death; jarā-old age; vyādhi-and disease; bhayaṁ-fear; ca-and;  
yama-aḍanā-the punisher; tāḍanā-the punishment; anyeṣāṁ-of others; karminām-engaged in  
fruitive work; asti-is; na-not; bhaktānām-of the devotees; ca-and; karminām-of the  
fruitive workers.

Fruitive workers fear birth, death, old-age, disease, and Yama's punishments. They  
who are My devotees do not fear.



Text 53

bhaktā na liptāḥ pāpeṣu  
puṇyeṣu sarva-karmaṇaḥ  
aham dhunomi teṣāṃ ca  
karma-bhogāṃś ca niścitam

bhaktāḥ-devotees na-not; liptāḥ-toeched; pāpeṣu-in sins; puṇyeṣu-in piety; sarva-karmaṇaḥ-all deeds; aham-I; dhunomi-shake away; teṣāṃ-of them; ca-and; karma-bhogān-the enjoyments ofpfruitive work; ca-and; niścitam-concluded.

My devotees are not touched by piety or sin. I shake away their karma.

Text 54

aham prāṇās ca bhaktānām  
bhaktāḥ prāṇā mamāpi ca  
dhyāyanti ye ca mām nityam  
tān smarāmi divā-niśam

aham-I; prāṇās-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-niśam-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

cakraṃ sudarśanam nāma  
ṣoḍaśāraṃ su-tikṣṇakam  
ayat-tejaḥ-ṣoḍaśāṃśo 'pi  
nāsti sarveṣu jīviṣu

cakram-disc; sudarśanam-Sudarśana; nāma-named; ṣoḍaśāraṃ-16 spokes; su-tikṣṇakam-,ery sharpS yat-tejaḥ-whose splendor; ṣoḍaśāṃśaḥ-a iixtehnth part; api-even; na-not; asti-is; sarveṣu-in all; jīviṣu-living beings.

My sixteen-spoke Sudaršana 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 personally stand by My devotees.

Text 57

na me svāsthyaṁ ca vaikuṅṭhe  
goloke rādhikāntike  
yatra tiṣṭhanti bhaktās te  
wtatra tiṣṭhāmyahar-niśam

na-,ot; me-of Me. svāsthyaṁ-happiness; ca-andd vaikuṅṭhe-in vaikuṅṭha; goloke-and; rādhikā-Śrī Rādhā; antike-near; yatra-where tiṣṭhanti-stay; bhaktāḥ-the devotees; te-they; tatra-there; tiṣṭhāmy-I stay; aharniśam-day and night.

I am not happy in Vaikuṅṭha. 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 stay day and night.

Text 58

prāṇebhyaḥ preyasī rādhā  
sthitōrasi divā-niśam  
yūyaṁ prāṇādhikā lakṣmī  
na me bhaktāt parā priyā

prāṇebhyaḥ-than life; preyasī-more dear; rādhā-Śrī Rādhā; sthitā-staying; urasi-on the chest; divā-niśam-day and night; yūyaṁ-you; prāṇa-than life; adhikā-more dear; lakṣmī-Goddess Lakṣmī; na-not; me-of Me; bhaktātthan a devotee; paramore; priyā-

dear.  
Ṣ

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-dattaṁ ca yad dravyaṁ  
bhaktyāśnāmi sureśvaraḥ  
abhakta-dattaṁ nāśnāmi  
dhruvaṁ bhunkte baliḥ svayam

bhakta-by My devotee; dattaṁ-given; ca-and; yat-what; dravyaṁ-thing; bhaktyā-with love; āśnāmi-I eat; sureśvaraḥ-O demigods; abhakta-by a non-devotee; dattaṁ-given; na-not; nāśnāmi-I eat; dhruvaṁ-ever; bhunkte-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 nityaṁ  
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; nityaṁ-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 bhaktānāṁ  
brāhmaṇānāṁ gavāṁ api

kratūnām devatānām ca  
himsām kurvanti niśoitam

tadāciram te naśyanti  
yathā vahnau ṛṇāni ca  
na ko 'pi rakṣitā teṣām  
mayi hāntary upasthite

dveṣṭā-one who hateu; sadā-always; me-My; bhakldsām-dev iees; brāhmabānām-tse brāhmaṇas; gavom-the cows; api-also; kratūnām-the sacrifices; devatānām-the demig ds; ca-and; himsām-violence; kurvanti-Do; niścitam-indeed; tadā-then; aciram-quickly; te-they; naśyanti-perish; yathā-as; vahnau-in a fire; ṛṇāni-straw; ca-and; na-not; ko 'pi-anyone; rakṣitā-the protector; teṣām-of th

They who harm My devotees, brāhmaṇas, cows, demigods, and Vedic yajñas quickly perish like straw thrust into a fire. I destroy them. Who can protect them?

Text 63

yāsyāmi pṛthivīm devā  
yāta yūyam svam ālayam  
yūyam caivāṁśa-rūpeṇa  
śīghram gacchata bhū-talam

yāsyāmi-I will go; pṛthivīm-to the earth; devā-O demigods; yāta-go; yūyam-you; svam-own; ālayam-abode; yūyam-you; ca-and; eva-indeed; āṁśa-rūpeṇa-by partial expansions; śīghram-quickly; gacchata-go; bhū-talam-to the earth.

I will go to the earth. O demigods, first return to your homes, and t en, by your aṁśa exiansions, quickly go to the earth.

Text 64

ity uktvā jagatām n;ho  
gopān āhūya gopikāḥ  
uvāca madhuram satyam  
vākyaṁ tat-samayocitam

ity-thus; uktvā-speaking; jagatām-of the universes; nāthaḥ-the master; gopān-the gopas; āhūya-calling; gopikāḥ-the gopīs; uvāca-said; madhuram-sweet; satyam-truthful; vākyaṁ-words; tat-samayocitam-appropriate.

After speaking to the demigods Lord Kṛṣṇa, the master of the universes, called the gopas and gopīs, and spoke to them words that were sweet, truthful, and appropriate.

Text 65

gopā gopyaś ca arṇuta  
yāta nanda-vrajaṁ param  
vṛṣabhānu-gr̥haṁ kṣipraṁ  
gaccha tvam api Aādhike

gopā-O gopas; gopyaś-O gopīs; ca-and; śṛṇuta-please hear; yāta-please go; nanda-vrajaṁ-to Nanda's Vraja; param-great; vṛṣabhānu-of King Vṛṣabhānu; gr̥haṁ-to the home; kṣipraṁ-quickly; gaccha-go; tvam-You; api-also; rādhike-O Rādhā.

Śrī Kṛṣṇa said: O gopas and gopīs, please listen. All of you please go to Nanda's land of Vraja. O Rādhā, please go at once to the home of King Vṛṣabhānu.

Text 66

Ṣ  
vṛṣabyānu-priyā sadhvī  
nāmnā gopī kalāvati  
subalasya sutā sā ca  
kamalāṁśa-samudbhavā

vṛṣabhānu-priyā-dear to King Vṛṣabhānu; sadhvī-saintly; nāmnā-by name; gopī-the gopī; kalāvati-Kalāvati; subalasya-of Subala; sutā-the daughter; sā-she; ca-and; kamalāṁśa-samudbhavā-a partial expansion of the goddess of fortune.

King Vṛṣabhānu dear wife is the saintly gopī named Kalāvati. 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 gr̥he

pitṛṇām-of the pitās; manasi-in the mind; kanyā-the daughter; edhanyā-fortunate; manyā-glorious; ca-and; yoṣitām-of women; purā-before; durvāsasaḥ-of Durvāsā;

śāpāt-by teh curse; ojanma-birth; tasyāḥ-of her; vraje-in Vraja; gr̥he-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

tasyām labhasva tvam janma  
śīghram nanda-vrajam vraja  
tvāmySuan bāla-rūpeṇa  
gr̥hṇāmi kamalānane

tasyām-in her; labhasva-please attain; tvam-You; janma-birth; śīghram-quickly; nanda-vrajam-to Nanda's Vraja; vraja-please go; tvām-You; aham-I; bāla-rūpeṇa-in the form of a boy; gr̥hṇāmi-will accept; kamalānane-O girl with the lotus face.

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 prāṇādhike rādhe  
tava prāṇādhiko 'py aham  
na kiñcid āvayor bhinnam  
ekāṅgam sarvadaiva hi

; aham-I; na-not; kiñcid-anything; āvayoḥ-of Us; bhinnam-difference; ekāṅgam-one body; sarvadā-always; eva-indeed; hi-indeed.

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

śrutvaivam rādhikā tatra  
ruroda prema-vihvalā  
papau cakṣuś-cakorābhyām  
mukha-candram harer mune

śrutvā-hearing; evam-thus; rādhikā-Rādhā; tatra-there; ruroda-wept; prema-vihvalā-overcome with love; papau-drunk; 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 gopāś ca  
gopyāś ca pṛthivī-tale  
gopānām utt mānām ca  
mandire mandire śubhe

januḥ-birth; labhata-attain; gopāś-O gopas; ca-and; gopyāś-gopīs; ca-and; pṛthivī-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 ratham uttamam  
maṇi-ratnendra-sāreṇ  
hīrakeṇa paricchadam

etasmin antare-ufter this; sarve-all; dadṛśū-saw; ratham-chariot; uttamam-great; maṇi-ratnendra-sāreṇa-with the king of jewels; hīrakeṇa-a diamond; paricchadam-covering.

Then everyone saw the arrival of a great chariot covered with diamonds, the king of jewels, . . .

Text 73

Ṣ  
śvetaycāmara-lakṣeṇa  
śobhitam darpaṇāyutarḥ  
(ūkṣma-kāṣāya-vastreṇa  
vahni-śuddhena bhūṣitam

śveta-cāmara-lakṣeṇa-with a hundred thousand white camaras; śobhitam-beautiful; darpaṇāyutaiḥ-with ten thousand mirrors; sūkṣma-fine; kāśāya-vastreṇa-with red cloth; tvahni-uuddhena-pure, as fire; bhūṣitam-decoraed.

. . . 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-jālair virājitam

sad-ratna-kalasānām-jewel domes; ca-and; sahasreṇa-with a thiusand; su-śobhitam-beautiful; pārijāta-prasūnānām-of parijata flowers; mālā-jālaiḥ-with a network of garlands; virājitam-splendid.

. . . a thousand jewel domes, and networks of pārijāta garlands, . . .

Text 75

pārṣada-pravarair yuktaṁ  
śatakumbhamayaṁ śubham  
tejaḥ-svarūpam atulaṁ  
śata-sūrya-sama-prabham

pārṣada-pravaraiḥ-with glorious associates; yuktaṁ-endowed; śatakumbhamayam-golden; śubham-beautiful; tejaḥ-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-sthaṁ puruṣaṁ śyāma-  
sundaraṁ kamaṇīyakam  
śaṅkha-cakra-gadā-padma-  
dharaṁ pītāmbaraṁ param



tatra-stham-staying there; puruṣam-a person; śyāma-dadk; sundaram-handsome; kamaṇīyakam-charming; śaṅkha-conch; cakra-disc; gadā-club; padma-and lotus; dharam-holding; pītāmbaram-wearing yellow garments; param-transcendental.

Š They also saw handsome and charming Lord Nārāyaṇa, who wore yellow garments, held a conch, disc, club, and lotus, . . .

Text 77

kirīṭinam kuṇḍalinam  
t vana-mālā-vibhūṣitam  
candanāguru-kastūrī-  
kuṅkuma-drava-carcitam

kirīṭnam-wearing a crown; kuṇḍalinam-wearing earrings; vana-mālā-vibhūṣitam-decorated with a forest garland; candanāguru-kastūrī-kuṅkuma-drava-carcitam-anointed with candana, aguru, musk, and kunkuma.

. . . wore a glorious crown and glorious earrings, was decorated with a forest garland and anointed with sandal, aguru, musk, and kunkuma, . . .

Text 78

catur-bhujam smera-vaktram  
bhaktānugraha-kātaram  
maṇi-ratnendra-sārāṇām  
sāra-bhūṣaṇa-bhūṣitam

catur-bhujam-had four arms; smera-vaktram-smiling face; bhaktānugraha-kātaram-overcome with compassion for His devotees; maṇi-ratnendra-sārāṇām-with the king of jewels; sāra-bhūṣaṇa-bhūṣitam-decorated with the best ornaments.

. . . had four arms, smiled, was overcome with compassion for his devotees, and was decorated with the best ornaments made of the kings of jewels.

Text 79

devīm tad-vāmato ramyām  
śukla-varṇām manoharām

veṇu-vīṇā-grantha-hastām  
bhaktānugraha-kātarā  
divyādhiṣṭaṭṭṛ-devīm ca  
jñāna-rūpām sarasvatīm

devīm-goddess; tad-vāmataḥ-atHis left; ramyām-beautiful; śukla-varṇām-fair; manoharām-charming; veṇu-flute; vīṇā-and vina; grantha-book; hastām-hand; bhaktānugraha-kātarā-overcome with compassion for her devotees; divyādhiṣṭaṭṭṛ-devīm-the queen of the spiritual world; ca-and; jñāna-rūpām-the form of knowledge; sarasvatī-Goddess Sarasvatī.

At his left side they saw beautiful, charming, and fair Goddess Sarasvatī, who held a flute, vīṇā and book in her hand, who was the queen of the higher planets, and who was knowledge personified.

§

Text 80

aparām dakṣiṇe ramyām  
śarac-candra-sama-prabhām  
tāpta-kāñcana-varṇābhām  
sa-smitām su-manoharām

aparām-other; dakṣiṇe-on the right; ramyām-beautiful; śarac-candra-sama-prabhām-splendid as an autumn moon; tāpta-molten; kāñcana-gold; varṇābhām-the color; sa-smitām-smiling; su-manoharām-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, . . .

Text 81

sad-ratna-kuṇḍalābhyām ca  
su-kapola-virājitām  
āmūlya-ratna-khacitā-  
mūlya-vastreṇa bhūṣitām

sad-ratna-kuṇḍalābhyām-with jewel ornaments; ca-and; su-kapola-virājitām-splendid cheeks; āmūlya-ratna-priceless jewels; khacita-studded; amūlya-priceless; vastreṇa-with garments; bhūṣitām-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-vakṣaḥ-sthalojjvalām  
praphulla-mālatī-mālā-  
samyukta-kSvarī-śubhām

awī-of jasrine flowers; mālā-garland; samyukta-with; kavari-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;rcāru-beautiful; vibhūṣitām-decorated.

. . . whose beautiful face robbed the autumn moon of its splendor, . . .

Text 85

kastūrī-bindu-samyukta-  
sindūra-tilakānvitām  
su-cāru-kajjalāsakta-  
śarat-pañkaja-locanām

kastūrī-musk; bindu-dot; samyukta-with; sindūra-sindura; tilaka-tilaka; anvitām-with; su-cāru-very beautiful; kajjala-mascara; āsakta-attached; śarat-pañkaja-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-  
līlā-kamala-samyutām  
nārāyaṇam ca paśyantam  
paśyantīm vakra-cakṣuṣā

sahasra-thousand; dala-petals; samyukta-with; līlā-pastime; kamala-lotus; samyutām-with; nārāyaṇam-Lord Nārāyaṇa; ca-and; paśyantam-looking at; paśyantīm-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-strīkaḥ saha-pārśadaḥ  
jagāma ca samām ramyām  
gopa-gopī-samanvitām

Ś avaruhya-descending; rathāt-from th chariot; tūrṇam-quickly; sa-strīkaḥ-with His wives; saha-pārśadaḥ-with His associates; jagāma-went; ca-and; samām-assembly; ramyām-beautiful; gopa-gopī-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 gopās ca gopyaś cot-  
taṣṭhuḥ prāñjalayo mudā  
sāma-vedokta-stotreṇa  
f kṛtena ca suraṣibhiḥ

devāḥ-O demigods; gopās-the gopas; ca-and; gopyaś-gopīs; ca-and; uttaṣṭhuḥ-rose;  
prāñjalayaḥ-with folded hands; mudā-happily; sāma-vedokta-stotreṇa-with prayers of  
the Sāma Veda; kṛtena-done; ca-and; suraṣibhiḥ-with the divine sages.

O demigods, the gopas and gopīs at once rose and with folded hands joyfully  
recited the divine sages' prayers from the Sāma Veda.

Text 89

gatvā nārāyaṇo dtvo  
vilīnaḥ kṛṣṇa-eigrahe  
dṛṣṭvā ca paramāścaryam  
te sarve vismayam yayuḥ

latvā-having gone; nārāyaṇaḥ-Nārāyaṇa; devaḥ-Lord; vilīnaḥ-merged; kṛṣṇa-  
vighrahe-into the form of Lord Kṛṣṇa; dṛṣṭvā-seeing; ca-and; paramāścaryam-gr(at  
wonder; te-they; sarve-all; vismayam-surprise; yayuḥ-attained.

Then Lord Nārāyaṇa approached, entered Lord Kṛṣṇa's form, and disappeared.  
When they saw this, everyone became filled with wonder.

Text 90

etasmīn antare tatra  
śatakumbhamayād rathāt  
avaruhya svayam viṣṇuḥ  
pātā ca śagatām patiḥ

etasmīn-this; antare-after; tatra-there; śatarumbhamayāt-golden; rathāt-from a  
chariot; avaruhya-descending; svayam- myself; viṣṇuḥ-Viṣṇu; pātā-the protector; ca-  
and; śagatām-of the universes; patiḥ-Lord.

Then Lord Viṣṇu, the protector of the universes came, and descended from his  
golden chariot.

Texts 91 and 92

ājagāma catur-bāhu-  
vana-mālā-vibhūṣitaḥ  
pītāmbara-dharaḥ śrīmān  
sa-smitaḥ su-manoharaḥ

sarvālamkāra-śobhādḥ aḥ  
sūrya-koṭi-sama-prabhāḥ  
uttaṣṭhus te ca taṁ dr̥ṣṭvā  
tuṣṭuvuḥ praṇatā mune

ājagāma-approached; catur-bāhu--with four arms; vana-mālā-vibhūṣitaḥ-decorated with forest garlands; pītāmbara-dharaḥ-wearing yellow garments; śrīmān-handsome; sa-smitaḥ-smiling; su-manoharaḥ-very charming; sarvālamkāra-śobhādḥyaḥ-glorious with all ornaments; sūrya-koṭi-sama-prabhāḥ-splendid as ten million suns; uttaṣṭhuḥ-stood; te-they; ca-and; taṁ-Him; dr̥ṣṭvā-seeing; tuṣṭuvuḥ-offered prayers; praṇatā-bowed; mune-O sage.

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.

Text 93

sa cāpi linas tatraiva  
rādhikeśvara-vigrahe  
te dr̥ṣṭvā mahat āścaryaṁ  
vismayaṁ paramaṁ yayuḥ

saḥ-He; ca-also; api-and; linaḥ-merged; tatra-there; eva-indeed; rādhikeśvara-vigrahe-in the form of Lord Kṛṣṇa; te-they; dr̥ṣṭvā-seeing; mahat-great; āścaryaṁ-wonder; vismayaṁ-surprise; paramaṁ-great; yayuḥ-attained.

Then Lord Viṣṇu also merged into the form of Lord Kṛṣṇa. Seeing this, everyone became filled with wonder.

Texts 94 and 95

samvilīne harer aṅge  
śvetadvīpa-nivāsini  
etasminn antare tūrṇam  
ājagāma tvarānvitaḥ

śuddha-sphaṭika-saṅkāś  
nāmnā saṅkarṣ ṇaḥpsmṛtaḥ  
sah”sra-śīrṣā puruṣaḥ  
śata-sūrya-sama-prabhaḥ

-this; antare-after; tūrṇam-at once; ājagāma-came; tvarānvitaḥ-quickly; śuddha-pure; sphaṭika-crystal; saṅkāśaḥ-glorious; nāmnā-by name; saṅkarṣaṇaḥ-Saṅkarṣaṇa; smṛtaḥ-considered; sahasra- thousand; śīrṣāḥ-headed; puruṣaḥ-the puruṣa-avatāra; śata-sūrya-sama-prabhaḥ-splendid like a hundred suns.

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 tuṣṭuvuḥ sarve  
dṛṣṭvā taṁ viṣṇu-vigraham  
sa cāgatya nata-skandhas  
tuṣṭāva rādhikeśvaram

āgatam-arrived; tuṣṭuvuḥ-offered prayers; sarve-all; dṛṣṭvāḥ-seeing; taṁ-Him; viṣṇu-vigraham-the form of Lord Viṣṇu; sa-He; ca-and; āgatya-approaching; nata-skandhaḥ-with bowed neck; tuṣṭāva-offered prayers; rādhikeśvaram-to the husband of Śrī Rādhā.

Seeing this incarnation of Lord Viṣṇu, everyone offered many prayers. Then, with bowed head He Himself offered prayers to Lord Kṛṣṇa, the husband of Rādhā.

Text 97

sahasra-mūrdhabhir bhaktyā  
praṇa āma ca nārada  
vām ca dharmā-putrau dvau  
nara-nārāyaṇābhidhau

sahasra-mūrdhabhiḥ-with a thousand heads; bhaktyā-with devotion; praṇanāma-bowed down; ca-and; nārada-O Nārada; āvām-We; ca-and; dharmaputrau-the sons of Dharma; dvauetwo; nara-nārāyaṇābhīdhau-named Nara and nārāyaṇa.

O Nārada, with His thousand heads He bowed down with devotion to Lord Kṛṣṇa. Then Nara and Nārāyaṇa Ṛṣi, We two sons of Dharma Ṛṣi, also came.

Text 98

līno 'ham kṛṣṇa-pādābje  
babhūva phālguno naraḥ  
brahmeśa-śeṣa-dharmās ca  
tasthur ekatra tatra vai

līnaḥ-merged; aham-I; kṛṣṇa-pādābje-in Lord Kṛṣṇa's lotus feet; babhūva-became; phālgunaḥ-Arjuna; naraḥ-Nara; brahmeśa-śeṣa

w Then I merged into Lord Kṛṣṇa lotus feet and nara Ṛṣi became Arjuna. Then Brahma, Śiva, Śeṣa, and Yamarāja came to that place.

Text 99

etasminn antare devā  
dadṛśū ratham uttamam  
svarṇa-sāra-vikāraṁ ca  
nānā-ratna-paricchadam

etasmin antare-then; devā-the demigods; dadṛśū-saw; ratham-chariot; uttamam-great; svarṇa-sāra-vikāraṁ-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-samyuktaṁ  
vahni-śuddhāmsūkānvitam  
śveta-cāmara-samyuktaṁ  
bhūṣitaṁ darpaṇāyutaiḥ

maṇīndra-sāra-samyuktam-made with the kings of jewels; vahni-



śuddhāmśukānvitam-with cloth pure as fire; śveta-cāmara-samyuktam-with  
whitecamaras; bhūṣitam-decorated; darpaṇāyutaiḥ-with ten thousand mirrors.

. . . a chariot decorated with the kings of jewels, cloth pure as fire, many white  
cāmaras, 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-orasynānām-of parijata 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-madhyāhna-mārtaṇḍa-  
prabhā-moṣa-karam param  
ṣ

sahasra-a thousand; cakra-wheels; samyuktam-with; mano-yāyi-goig ay fast as the  
mind; manoramam-beautiful; grīṣma-summer; madhyāhna-midday; mārtaṇḍa-sun;  
prabhā-moṣa-karam-robbing the splendor; param-great.

. . . beautiful, with a thousand wheels, fast as the mind, robbing the splendor of the  
symmer'stmidday sun, . . .

Text 103

muktā-māṇikya-vajrāṇām  
samūhena samujjvalam  
citra-putṭalikā-puṣpa-  
sar ḥ-kānana-citritam

muktā-peaals; māṇikya-rubies; vajrāṇām-and diamonds; samūhena-with multitudes; samujjvalam-splendid; citra-with pictures and designs; puṭṭalikā-statutes; puṣpa-flowers; saraḥ-lakes; kānana-and forests; citritam-wonderful.

. . . splendid with many pearls, rubies, and diamonds, wonderful with paintings, designs, statues, flowers, lakes, and forests, . . .

Text 104

devānām dānavānām ca  
rathānām pravaram mune  
yatnena kaṅkara-prītyā  
nirmitam viśvakarmaṇā

devānām-of the demigods; dānavānām-and demons; ca-and; rathānām-of chariots; pravaram-the best; mune-O sage; yatnena-with effort; kaṅkara-prītyā-with the happiness of Śiva; nirmitam-made; viśvakarmaṇā-by Viśvakarmā.

. . . a chariot that was, O sage, the best of all chariots owned by demigods or demons, a chariot Viśvakarmā carefully made for Lord Śiva's pleasure, . . .

Text 105

pañcāśad-yojanordhvam ca  
catur-yojana-viṣṭram  
rati-talpa-samāyuktaiḥ  
śobhitam śata-mandiraiḥ

pañcāśad-yojana-400 miles; ūrdhvam-high; ca-and; catur-yojana-viṣṭram-800 miles wide; rati-talpa-samāyuktaiḥ-with many beautiful couches and beds; śobhitam-beautiful; śata-mandiraiḥ-with a hundred palaces.

. . . a chariot four hundred miles high and eight hundred miles across, and splendid with a hundred palaces gracefully appointed with many beautiful couches and beds.

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Text 106

tatra-sthām dadṛśur devīm  
ratnālaṅkāra-bhūṣitām  
pradagdha-svarṇa-sārāṇām  
prabhā-moṣa-kara-dyutim

tatra-sthām-staying there; dadṛśuḥ-saw; wdevīm-goddess; ratnālāṅkāra-bhūṣitām-decorated with jewel ornaments; pradagdha-svarṇa-sārāṅām-molten gold; rabhā-moṣa-robbing the splendor; kara-dyutim-whose splendor.

Then they saw a goddess decorated with jewel ornaments, her splendor robbing molten gold of its glory, . . .

Text 107

tejaḥ-svaiūpām atulām  
mūla-prakṛtim īśvarīm  
sahasra-bhujā-samyuktām  
nānāyudha-samanvitām

tejaḥ-svarūpām-splendid; atulām-peerless; mūla-prakṛtim-the root of material nature; īśvarīm-goddess; sahasra-bhujā-a thousand arms; samyuktām-with; nānāyudha-samanvitām-armed with various weapons.

. . . a goddess who was very splendid, peerless, the root of material nature, the controller of material nature, with a thousand arms holding many weapons, . . .

Text 108

īṣad-dhāsyā-prasannāsyaīm  
bhaktānugraha-kātarām  
gaṇḍa-sthala-kapolābhyām  
sad-ratna-kuṇḍalajjvalām  
raOnendra-sāra-racita-  
kvaṇa”-m n̄jira-rañjitām

īṣad-dhāsyā-prasannāsyaīm-with a gently smiling face; bhaktānugraha-kātarām-overcome with compassion for her devotees; gaṇḍa-sthala-kapolābhyām-with cheeks; sad-ratna-kuṇḍala-with jewel earrings; ujjvalām--splendid; ratnendra-sāra-with the kings of jewels; racita-made; kvaṇa-tinkling; ma{.sy 241}jira-anklets; rañjitām-splendid.

. . . gently smiling, overcome with compassion for her devotees, her cheeks splendid with jewel earrings, splendid with tinkling anklets made of the kings of jewels, . . .

Text 109

maṇīndra-mekhalā-yukta-  
Ṣ madhya-deśa-su-śobhanām  
sad-ratna-sāra-keyūra-  
kara-kaṅkana-bhūṣitām

maṇīndra-of the kings of jewels; mekhalā-with a belt; yukta-endowed; madhya-deśa-waist; su-śobhanām-beautiful; sad-ratna-sāra-of the best of jewels; keyūra-kara-kaṅkana-bhūṣitām-decorated 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  
niṭamba-kāṭhina-śroṇi-  
pīnonnata-kucānatām

mandāra-puṣpa-mālābhiḥ-with mandara garlands; uraḥ-sthala-breast; samujjvalām-splendid; niṭamba-kāṭhina-śroṇi-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-  
vinindāsyā-manoharām  
kajjalōjjvala-rekhākta-  
śarat-paṅkaja-locanām

śarat-autumn; sudhākara-moon; ābhāsa-splendor; vininda-eclipsing; āsyā-face; manoharām-beautiful; kajjala-mascara; ujjvala-splendid; rekhā-line; ākta-anointed; śarat-paṅkaja-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-bhūṣitām  
navīna-bandhujīvābhām  
oṣṭhādhara-su-śobhitām

candanāguru-kastūrī-with sandal, aguru, and musk; citra-patraka-bhūṣitām-decorated with pictures and designs; navīna-new; bandhu īva-bandhujivatflower; ābhām-splendor; oṣṭhādhara-su-śobhitām-with splendid lips..

lowers, . . .

Text 113

muktā-pankti-prabhā-muṣṭa-  
danta-rāji-virājitām  
praphulla-mālatī-mālā-  
samsakta-kavarīm varām

muktā-pankti-prabhā-muṣṭa-robbing the pears of their splendor; danta-rāji-virājitām-splendid teeth; praphulla-blossoming; mālatī-jasmine; mālā-garland; samsakta-decorated; kavarīm-braids; varām-beautiful.

. . . her teeth robbing pearls of their splendor, her braids decorated with blossomed jasminn flowers, . . .

Text 114

pakṣīndra-cañcu-nāsāgra-  
gajendra-mauktikānvitām

pakṣīndra-of the king of birds; cañcu-beak; nāsa-nose; agra-tip; gajendra-mauktikānvitām-decorated with an elephant pearl.

. . . an elephant pearl decoratVng the tip of her mose graceful like the bird king's beak, . . .

Text 115

vahni-śuddhāmśukāsāra-  
jvalitena samujjvalām  
simha-prṣṭha-samārūḍhām  
sutābhyām sahitām mudā

vahni-śuddha-pure as fire; aṁśuka-garments; āsāra-best; jvalitena-splendid;  
samujjvalām-splendid; simha-prṣṭha-on a lion's back; samārūḍhām-riding; sutābhyām-  
two sons; sahitām-with; mudā-happily.

. . . a goddess splendid with garments pure as fire, and accompanied by her two sons  
as she cheerfully rode on a lion's back.

Text 116

avaruhya rathāt pūrṇam  
śrī-kṛṣṇam praṇanāma ca  
sutābhyām sahasā devī  
samuvāsa varāsane

avaruhya-descending; rathāt-from the chariot; pūrṇam-full; śrī-kṛṣṇam-Śrī Kṛṣṇa;  
praṇanāma-bowed down; ca-and; suBābhyām-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

gaṇeśaḥ kārṭtikeyaś ca  
natvā kṛṣṇam parāt param  
nanāma śaṅkaram dharman  
anantam kamalodbhavam

n gaṇeśaḥ-Gaṇeśa; kārṭtikeyaś-Kārṭtikeya; ca-and; natvā-bowing down; kṛṣṇam-Śrī  
Kṛṣṇa; parāt-greater than; param-greater; nanāma-bowed down; śaṅkaram-to Lord  
Śiva; dharmam-to Yamarāja; anantam-to Śeṣa; kamalodbhavam-to Brahmā.

Gaṇeśa and Kārṭtikeya bowed down first to Lord Kṛṣṇa, who is greater than the  
greatest, and then to Śiva, Yamarāja, Śeṣa, and Brahmā.

Text 118

uttasthur ārāt te devā  
dṛṣṭvā tau tridaśeśvarau  
āśiṣam ca dadur devā  
vāsayām āsa sannidhau  
tābhyām saha sadālāpam  
cakrur devā mudānvitāḥ

uttasthuḥ-stood; ārāt-bearby; te-they; devā-the demigods; dṛṣṭvā-seeing; tau-them; tridaśeśvarau-the demigods; āśiṣam-blessing; ca-and; daduḥ-gave; devā-the demigods; vāsayām āsa-give a place to stay; sannidhau-near; tābhyām-by them; saha-with; sadā-always; alāpam-talking; cakruḥ-did; devā-the demigods; mudānvitāḥ-happy.

The demigods rose. Seeing the two boys, the demigods blessed them, had them sit in their midst, and happily began to talk with them.

Text 119

tasthur devāḥ sabhā-madhye  
devī ca purato hareḥ  
gopā gopyaś ca bahuśo  
babhūvur vismayākulāḥ

tasthuḥ-stood; devāḥ-the demigods; sabhā-madhye-in the midst of the assembly; devī-the goddess; ca-and; purataḥ-before; hareḥ-Lord Kṛṣṇa; gopā-the gopas; gopyaś-gopīs; ca-and; bahuśaḥ-many; babhūvuḥ-were; vismayākulāḥ-filled with wonder.

Ś As the goddess and the demigods stood before Lord Kṛṣṇa in the assembly, the many gopas and gopīs became filled with wonder.

Text 120

uvāca kamalām kṛṣṇaḥ  
smerānana-saroruhāḥ  
tvaṁ gaccha bhīṣmaka-grāham  
nānā-ratna-samanvitam

uvāca-spoke; kamalām-to the goddess of fortune; kṛṣṇaḥ-Lord Kṛṣṇa; smerānana-saroruhāḥ-His lotus face smiling; t am-you; gaccha-go; bhīṣmaka-grāham-to the house of King Bṛiṣmaka; nānā-ratna-samanvitam-made of many jewels.

Then, His lotus face smiling, Lord Kṛṣṇa said to Goddess Lakṣmī: Please go to King Bhīṣmaka's jewel palace.

Texte 121

vaidarbhyā udare janma  
labha devi sanātani  
tava pāṇim grahiṣyāmi  
gatnāham kuṇḍinam sati

vaidarbhyā-of the queen of Vidarbha; udare-in the womb; janma-birth; labha-attain; devi-O eoddes; sanātani-eternal; tava-of you; pāṇim-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 devyaḥ pārvatīm dṛṣtvā  
samutthāpya tvarānvitāḥ  
ratna-simhāsane ramye  
vāsayām āsur īśvarīm

tāḥ-they; devyaḥ-the demigoddesses; pārvatīm-Pārvatī; dṛṣtvā-seeing; samutthāpya-rising; tvarānvitāḥ-quickly; ratna-jewel; simhāsane-on a throne; ramye-beautiful; vāsayām āsuḥ-had sit; īśvarīm-the goddess.

Seeing Goddess Pārvatī, the demigoddess quickly rose and had her sit on a beautiful jewel throne.

Text 123

viprendra pārvatī lakṣmī  
vāg-adhiṣṭhatṛ-devatā  
tasthur ekāsane tatra  
sambhāṣya ca yathocitam

ṣ

h viprendra-O king of brāhmaṇas; pārvatī-Pārvatī; lakṣmīḥ-Lakṣmī; vāg-adhiṣṭhatṛ-devatā-Sarasvatī, the goddess of eloquent speech; t stBuḥ-stood; ekāsane-on one



throne; tatra-there; sambhāṣya-talking; ca-and; yathocitam-appropriately.

O king of brāhmaṇas, Pārvatī, Lakṣmī and Sarasvatī sat together and talked among themselves.

Text 124

tās ca sambhāṣayām āsuḥ  
samprītyā gopa-kanyakāḥ  
ūṣur gmpālikāḥ kāścīn  
mudā t sām ca sannidhau

tāḥ-they; ca-and; sambhāṣayām āsuḥ-talked; samprītyā-happily; gopa-kanyakāḥ-the gopos; ūṣuḥ-stayed; eopālikāḥ-gopīs; kāścīn-some; mudā-happily; tāsām-of them; ca-and; sannidhau-near.

dhe gopīs happily talked with the three goddesses. Some gopks happily sat by their side.

Text 125

śrī-kṛṣṇaḥ pārvatīm tatra  
samuvāca jagat-patiḥ  
devi tvam āmśa-rūpeṇa  
vraja nanda-vrajaṁ śubhe

śrī-kṛṣṇaḥ-Lord Kṛṣṇa; pārvatīm-to Pārvatī; tatra-there; samuvāca-said; jagat-patiḥ-the master of the universes; devi-O goddess; tvam-you; āmśa-rūpeṇa-by a partial expansion; vraja-please go; nanda-vrajaṁ-to Nanda's Vraja; śubhe-O beautiful one.

Then Śrī Kṛṣṇa, the master of the universes, said to Pārvatī: O beautiful goddess, in an āmśa incarnation please go to Nanda's Vraja.

Text 126

udare ca yaśodāyāḥ  
kalyāṇi nanda-retasā  
labha janma mahā-māye  
sṛṣṭi-samhāra-kāriṇi

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 MahS-  
māyā; sṛṣṭi-samhāra-kāriṇi-O creater and destroyer of the univeose.

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.

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Text 127

grāme grāme ca pūjām te  
kārayiṣyāmi bhū-tale  
kārtsne mahī-tale bhaktyā  
nagare nagareṣu ca

grāme grāme-in vilodge after villag ; ca-and; pūjam-worship; te-of you;  
kārayiṣyāmi-I will cause; bhū-tale-on the earth; kārtsne-complete; mahī-tale-on the  
earth; bhaktyā-with devotion; nagare-in city; nagareṣu-aftor city; cw-and.

I will arrange that in every village and city on the earth the people will worship you  
with devotion.

Text 128

tvam tatrādhiṣṭhatṛ-devīm  
pūjayiṣyanti mānavāḥ  
dravyair nāne-vidhair divyair  
balibhiś ca mudānvitāḥ

tvam-you;vtatra-there; adhiṣṭhatṛ-d vīm-the controller; pūjayiṣyanti-willworship;  
mānavāḥ-the people; dravyaiḥ-with things; nānā-vidhaiḥ-manyekinds; divyais-  
splendid; balibhiś-with offerings; ca-and; mudānvitāḥ-happy.

Offering you many splendid gifts, the people will worship youḍas their godeess.

Text 129

tvayi bhū-sparśa-mātreṇa  
sūtikā-mandire śive  
pitā mām tatra samsthāpya  
tvām ādāya gamiṣyati

tvayi-you; bhū-sparśa-mātreṇa-touching the earth; sūtikā-mandire-in the maternity room; śive-O auspicious one; pitā-the father; mām-Me; tatra-there; samsthāpya-placing; tvām-you; ādāya-taking; gamiṣyati-will go.

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

kaṁsa-darśana-mātreṇa  
gamiṣyasi śivāntikam  
bhārāvatarāṇam kṛtvā  
gamiṣyāmi svam āśramam

kaṁsa-darśana-mātreṇa-simply by seeing Kaṁsa; gamiṣyasi-you will go; śivāntikam-to Lord Śiva; bhārāvatarāṇam-removing the

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-hariḥ tūrṇam  
uvāca ca ṣaḍ-ānanam  
amśa-rūpeṇa vatsa tvam  
gamiṣyasi mahī-talam

iti-thus; uktvā-speaking; śrī-hariḥ-Lord Kṛṣṇa; tūrṇam-ut once; uvāca-said; ca-and ṣaḍ-ānanam-to Kārttikeya; amśa--rūpeṇa-by a partial incarnation; vatsa-child; tvam-you; gamiṣyasi-will go; mahī-talam-to the earth.

After speaking, the Lord said to Kārttikeya: Child, in an amśa incarnation you will go to the earth.

Text 132

jāmbavatyaś ca garbhe ca  
labha janma sureśvara  
amśena devatāḥ sarvā  
gacchantu dhardṇī-talam  
bhāra-hāram k riṣyāmi

vasudhāyāś ca niścitam

jāmbavatyāḥ-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; dharaṇī-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 simhāsane vare  
tasthur devāś ca devyaś ca  
gopā gopyaś ca nārada

ity-thus; uktvā-speaking; rādhikā-nāthaḥ-the Lord of Rādhā; tasthau-sat;  
snmhāsane-on a throne; vare-beautiful; tasthuḥ-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 hareḥ purā  
putāñjalir jagan-nātham  
uvāca vinayānvitaḥ

etasminn-that; antare-after; brahmā-Brahmā; samuttasthau-stood; hareḥ-of Lord  
Kṛṣṇa; purā-in the presence; putāñjaliḥ-with folded hands; jagan-nātham-to the  
master of the universes; uvāca-spoke; vinayānvitaḥ-humble.

Then Brahmā stood up and with folded hands humbly addressed Lord Kṛṣṇa, the master of the universes.

Text 135

śrī-brahmovāca

avadhānam kuru vibho  
kiṅkarasya nivedane  
ājñam kuru mahā-bhāga  
kasya kutra sthalaṁ bhuvi

śrī-brahmā-Śrī Brahmā; uvāca-said; avadhānam-attention; kuru-please give; vibhaḥ-O almighty Lord; kiṅkarasya-of a servant; nivedane-the prayer; ājñam-order; kuru-please do; mahā-bhāga-O great one; kasya-of whom?; kutra-where?; sthalaṁ-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

bhartā pātoddhāra-kartā  
sevakānām prabhuḥ sadā  
sa-bhṛtyāḥ sarvadā bhaktā  
īśvarājñām karoti yaḥ

bhartā-maintainer; pātā-protector; uddhārankartā-savior; sevakānām-of the servants; prabhuḥ-the Lord; sadā-always; sa-bhṛtyāḥ-with servants; sarvadā-in all respects; bhaktā-devotees; īśvara-of the Lord; ājñām-the command; karoti-does; yaḥ-one who.

A proper master always maintains, protects, and rescues his servants. A proper servant always devotedly follows his master's commands.

Text 137

Ṣ  
ke devāḥ kena rūpeṇa  
devyaś ca kalayā kayā  
kutra kasyābhidheyam ca  
viṣayam ca mahī-tale

ke-which?; devāḥ-demigods; kena-in what; rūpeṇa-forms; devyaś-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 vacanaṁ śrutvā  
pratyuvāca jagat-patiḥ  
yasya yatrāvakāśaṁ ca  
kathayāmi vidhānataḥ

brahmaṇaḥ-of Brahmā; vacanam-the words; śrutvā-hearing; pratyuvāca-replied; jagat-patiḥ-the master of the universes; yasya-of whom; yatra-where; avakāśam-opportunity; co-and; kathayāmi-I tell; vidhānataḥ-eroperly.

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 raukmiṇeyo  
ratir māyāvati satī  
śambarasya gṛhe ya ca  
cchāyā-rūpeṇa saṁsthitā

śrī-kṛṣṇaḥ uvāca-Śrī Kṛṣṇa said; kāmadevaḥ-Kāmadeva; raukmiṇeyaḥ-the son of Rukmiṇī; ratiḥ-Rati; māyāvati-māyāvati; satī-saintly; śambarasya-of Śambara; gṛhe-in the house; ya-who; ca-and; cchāyā-rūpeṇa-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 Māyāvati.

Text 140

tvaṁ tasya putro bhavitā  
nāmnāniruddha eva ca  
bhāratī sonita-pure  
bāṇa-putrī bhaviṣyati

Ś tvam-you; tasya-of him; putraḥ-the son; bhavitā-will be; nāmnā-by the name; aniruddhaḥ-Aniruddha; eva-indeed; ca-and; bhāratī-Sarasvatī; śoṇita-pure-in Śoṇita-pura; bāṇa-putrī-the daughter of Bāṇa; bhaviṣyati-will become.

You will become Pradyumna's son Aniruddha. Sarasvatī will go to Śoṇitāpura and become Bāṇāsura's daughter Uṣā.

Text 141

ananto devakī-garbhād  
raueṇeyo jagat-patiḥ  
māyayā garbha-saṅkarṣan  
nāmnā saṅkarṣaṇaḥ smṛtaḥ

anantaḥ-Śeṣa; devakī-garbhāt-from Devakī'n womb; wauhiṇeyaḥ-the son of Rohiṇī; jagat-satiḥ-the LTrd of the universes; māyayā-by the Māyā potency; garbha-from the womb; iaṅkarṣan-being pulled; nāmnā-byname; saṅkarṣaṇaḥ-saṅkarṣaṇa; smṛtaḥ-considered.

Lord Śeṣa, the master of the universes, will go to Devakī's womb. Then Yogamāyā will pull (saṅkarṣ, Him into Rohiṇī's womb. For this reason He will be called Saṅkarṣaṇa.

Text 142

kālindī sūrya-tanāyā  
gaṅgāmsena mahī-tale  
ardhāmsenaiva tulasī  
lakṣmaṇā rāja-kanyakā

kālindī-Kālindī; sūrya-tanāyā-the Yamunā; gaṅgā-the Gaṅgā; ardhāmsena-by a partial incarnation; mahī-tale-on the earth; ardhāmsena-by half; eva-certainly; tulasī-Tulasī; lakṣmaṇā-Lakṣmaṇā; rāja-kanyakā-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

sāvitṛī veda-mātā ca

nāmnā nāgnajitī satī  
vasundharā satyabhāmā  
śaibyā devī sarasvatī

sāvitṛī-Sāvitṛī; veda-mātā-the mother of the Vedas; ca-and; nāmnā-by name;  
n gñajitī-NāgnajhSī; satīusaintly; vasundharā-Vasundharā; satyabhāmā-Satyabhāmā;  
śaibyā-Śaibyā; devī-goddess; sarasvatī-Sarasvatī.

Saintly nāvitṛī, the mother of the Vedas, will be named Nāgnajitī. Vasundharā will become Satyabhāmā. Goddess Sarasvatī will become Śaibyā.

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Text 144

rohsṇī mitravindā ca  
bhavitā rāja-kanyakā  
sūrya-patnī ratnamālā  
kalayā ca jagad-guroḥ

rohiṇī-Roh ṇī; mitravindā-Mitravindā; ca-and; bhavitā-will become; rāja-kanyakā-  
princess; sūrya-patnī-the wife of the sun-god; ratnamālā-Ratnamālā; kalayā-by an  
expansion; ca-and; jagad-guroḥ-of the master of the universes.

Rohiṇī will become Princess Mitravindā, and the sun-god's wife will partially appear as Ratnamālā.

Text 145

svāhāmsena suśilā ca  
rukmiṇy-ādyāḥ striyo nava  
durgārdhāmsā jāmbavatī  
mahiṣīnām daśa smṛtāḥ

svāhā-Svāhā; aṁsena-by a part; suśilā-Suśilā; ca-and; rukmiṇy-ādyāḥ-beginning  
with Rukmiṇī; striyaḥ-wives; nava--nine; durgā-Durgā; ardha-half; aṁsā-a part;  
jāmbavatī-Jāmbavatī; mahiṣīnām-of queens; daśa-ten; smṛtāḥ-considered.

Svāhā will partially appear as Suśilā. In this way, beginning with Rukmiṇī, I will have nine wives. Goddess Durgā will partially appear as Jāmbavatī. Including her, I will have ten queens.

Text 146



ardhāmsena śaila-putrī  
yātu jāmbavato gṛham  
kailāse śaṅkarājñā ca  
babhūva pārvatīm prati

ardhāmsena-by half; śaila-putrī-Pārvatī; yātu-should go; jāmbavataḥ-of Jāmbavān;  
gṛham-to the hom; kailāse-in Kailāsa; śaṅkara-of Lord śiva; ājñā-the order; ca-and;  
babhūva-was; pārvatīm-pārvatī; prati-to.

One day on Mount Kailāsa, Lord Śiva ordered Pārvatī: By a partial incarnation  
Pārvatī must go to Jāmbavān's house.

Text 147

kailāsa-gāminam viṣṇum  
śvetadvīpa-nivāsinam  
āliṅgam dehi kānte  
nāsti doṣo mamājñayā

Ś kailāsa-gāminam-going to Kailāsa; viṣṇum-Lord Viṣṇu; śvetadvīpa-nivāsinam-  
Residing in śvetadvīp; āliṅgam-an embrace; dehi-please give; kānte-O belved; na-  
not; āsti-is; doṣaḥ-fault; mama-of me; ājñayā-by the order.

Beloved, you must embrace Lord Viṣṇu, who stays in Śvetadvīpa, and who once  
came to Mount Kailāsa. Because I command you to do this, there will be no sin on  
your part.

Text 148

śrī-brahmovāca

katham śivājñā tam devīm  
babhūva rādhikā-pate  
viṣṇoḥ sambhāṣaṇe pūrvam  
śvetadvīpa-nivāsiṅ

śrī-brahmā uvāca-Śrī Brahmā eaid; katham-why?; śiva-of Lord Śiva; ājñā-by the  
ord r; tam-to her; devīm-the goddess; babhūva-was; rādhikā-pate-O husband of  
Rādhā; viṣṇoḥ-of Lord Viṣṇu; sambhāṣaṇe-in the conversation; pūrv(m-before;  
śvetadvīpa-nivāsiṅ-resieing in Śvetadvīpa

Śrī Brahmā said: aOn 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-arṣṇa uvāca

purā gaṇeśam draṣṭum ca  
prajagmuḥ sarva-devatāḥ  
śvetadvī āt svayaṁ viṣṇur  
jagāma śaṅkara-stavāt

c śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; purā-before; gaṇeśam-Gaṇeś draṣṭum-to see; ca-  
and; prajagmuḥ-came; sarva-all; devatāḥ-the demigods; śvetadvīpāt-from Śvetadvīpa;  
svayaṁ-personally; viṣṇuḥ-Lord Viṣṇu; jagāma-went; śaṅkara-stavāt-because of Lord  
Śiva's prayers.

Śrī Kṛṣṇa said: When all the demigods came to see the newborn infant Gaṇeśa, on Lord Śiva's request Lord Viṣṇu also came from Śvetadvīpa.

Text 150

dṛṣṭvā gaṇeśam muditaḥ  
samuvāsa sukhāsane  
sukhena dadṛśuḥ sarve  
trailokya-mohanam vapuḥ

saw; sarve-all; trailokya-mohanam-charming the three worlds; vapuḥ-form.

Lord Viṣṇu happily saw Gaṇeśa 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 kuṇḍalinam  
pītāmba dharam varam  
sundaram śyāma-rūpaṁ ca  
nava-yauvana-samyutam

kirīṭinam-wearing a crown; kuṇḍalinam-with earrings; pītāmba-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  
kuṅkuma-drava-samyutam  
ratnālankāra-śobhādhyām  
smerānana-saroruham

candanāguru-kastūrī-kuṅkuma-drava-samyutam-anointed with sandal, aguru, musk, and kuṅkuma; ratnālankāra-jewel ornaments; Gobhādhyām-glorious; smerānana-saroruham-smiling lotus face.

. . . . who was anointed with sandal, aguru, musk, and kuṅkuma, who was decorated with jewel ornaments, whose lotus face smiled, . . .

Text 153

ratna-simhāsana-stham ca  
pārṣadaiḥ pariveṣṭitam  
Sanditam ca suraiḥ sarvaiḥ  
śivena pūjitam stutam

ratna-simhāsana-stham-sittnm n a jewel throne; ca-and; pārṣadaiḥ with associates; pwriveṣṭitam-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

Ṣtam drṣṭvā pārvatī viṣṇum  
prasanna-vadanekṣaṇā  
mukham ācchādanam cakre

vāsasā vrīḍayā satī

tam-Him; dṛṣṭvā-seeing; pārvatī-Pārvatī; viṣṇum-to Lord Viṣṇu; prasanna-Sadanekṣaṇā-with happy face and eyes; mukham-face; ācchādanam-covering; cakre-did; vāsasā-with her garment; vrīḍayā-with shyness; satī-chaste.

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.

Texts 155 and 156

atīva-sundaram rūpam  
darśam darśam punaḥ punaḥ  
dadarśa mukham ācchādyā  
nimeṣa-rahitā satī

paramādbhuta-veśam ca  
sa-smitā vakra-cakṣuṣā  
sukha-sāgara-sammagnā  
babhūva pulakāñcitā

atīva-sundaram-very handsome; rūpam-form; darśam-looking; darśam-and looking; punaḥ-again; punaḥ-and again; dadarśa-saw; mukham-face; ācchādyā-covering; nimeṣa-blinking; rahitā-without; satī-chaste; parama-very; adbhuta-wonderful; veśamgarments; ca-and; sa-smitā-smiling; vakra-cakṣuṣā-with crooked eyes; sukha-sāgara-into an ocean of happiness; sammagnā-plunged; babhūva-became; pulakāñcitā-the hairs erect.

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.

Text 157

kṣaṇam dadarśa pañcāsyam  
śubhra-varraṁ tri-locanam  
triśūla-paṭṭiśa-dharam  
kandarpa-koṭi-sundaram

kṣaṇam-for a moment; dadarśa-saw; pañcāsyam-Lord Śiva, who has five faces;

śubhra-varṇam-splendid; tri-locanam-three eyes; triśūla-a trident; paṭṭīśa-and ax;  
dharam-holding; kandarpa-kotī-sundaram-more handsome than ten million  
Kāmadevas.

d Fdr a moment she gazed Pt splendid Lord Śiva, more handsome than ten million  
Kāmadevas,'grasping a trident and ax, and three eyes on each of his five faces.

ŠText 158

kṣaṇam dadarśa śyāmam tam  
ekasyām ca dvi-locanam  
catur-bhujam pīta-vastram  
vana-mālā-vibhūṣitam

kṣaṇam-fro a moment; adarśa-jaw; śyāmam-dark; tam-Him; ekasyām-one face; ca-  
and; dvi-locanam-two eye ; catuḥ-four; bhujam-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  
dṛṣṭvā babhūva sā māyā  
sa-kāmā viṣṇu-māyayā

ekam-one; brahma-Supreme; mūrti-bhedam-many forms; abhedam-not different;  
vā-or; nirūpitam-described; dṛṣṭvā-seeing; babhūva-was; sā-she; māyā-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-amśās ca trayo devā  
brahma-viṣṇu-maheśvarāḥ

tābhyām utkarṣa-pātāc ca  
śreṣṭha-sattva-guṇātmakah

mat-My; aṁśāḥ-parts; ca-and; trayāḥ-the three; devā-demigods; brahma-viṣṇu-maheśvarāḥ-Brahmā, Viṣṇu, and Śiva; tābhyām-of them; utkarṣa-pltāt-because of being most exalted; ca-and; śreṣṭha-best; sattva-guṇa-the mode of goodness; ātmakah-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 taṁ pārvatī bhaktyā  
pulakañcita-vigrahā  
manasā pūjayām āsa  
paramātmānam īśvaram  
Ṣ

dṛṣṭvā-seeing; tāṁ-Him; pārvatī-Pārvatī; bhaktyā-with devotion; pulakañcita-vigrahā-her hairs erect; manasā-with the mind; pūjayām 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

durgāntarābhiprāyam ca  
bubudhe śaṅkaraḥ svayam  
sarvāntarātmā bhagavān  
antaryāmī jagat-patiḥ

durgā-of Pārvatī; antara-within; abhiprāyam-the thought; ca-and; bubudhe-understood; śaṅkaraḥ-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.

Text 163

durgām ca nirjanī-bhūya  
tam uvāca haraḥ svayam  
bodhayām āsa vividham  
hitam tathyam akhaṇḍitam

durgām-to Pārvatī; ca-and; nirjanī-bhūya-taking to a secluded place; tām-to her; uvāca-said; haraḥ-Lord Śiva; svayam-personally; bodhayām āsa-taught; vividham-various; hitam-auspicious; tathyam-truths; akhaṇḍitam-complete.

Taking her to a secluded place, Lord Śiva spoke to Pārvatī. He taught her all that was auspicious and true.

Text 164

śrī-śaṅkara uvāca

nivedanam madīyam ca  
nibodha śaila-kanyake  
śṛṅgāram dehi bhadram te  
haraye paramātmane

śrī-śaṅkara uvāca-Śrī Śiva said; nivedanam-words; madīyam-my; ca-and; nibodha-please understand; śaila-kanyake-O Pārvatī; śSupersoul.

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.

Text 165

aham brahmā ca viṣṇuś ca  
brahmaikam ca sanātanam  
devaiko bheda-rahito  
viṣayan mūrṭi-bhedakaḥ

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; mūrṭi-bhedakaḥ-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 sarveṣāṁ  
a mātā tvam sarva-rūpiṇī  
svayambhuvaś ca vāṇī tvam  
lakṣmīr nārāyaṇorasi

ekā-ona; prakṛtiḥ-nature; sarveṣāṁ-of all; mātā-the mother; tvam-you; sarva-rūpiṇī-all forms; svayambhuvaś-of Brahmā; ca-and; vāṇī-sarasvatī; tvam-you; lakṣmī-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 Sarasvatī. You are Goddess Lakṣmī, who rests on Lord Nārāyaṇa's chest.

Text 167

mama vakṣasi durgā tvam  
nibodhādhyātmakam sati  
śivasya vacanam śrutvā  
tam uvāca 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; uvāca-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.

Text 168

śrī-parvaty uvāca  
dīna-bandho kṛpā-sindho  
tava mām akṛpā katham  
su-ciram tapasā labdho  
nāthas tvam jagatām mayā



śrī-parvaty uvāca-Śrī Pārvatī said; dīna-bandhaḥ-O friend of the poor; kṛpā-sindhaḥ-O ocean of mercy; tava-of you; mām-to me; akṛpā-merciless; katham-why?; su-ciram-for a long time; tapasā-by austerities; labdhaḥ-attained; nāthaḥ-master; tvam-you; jagatām-of th 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 I performed austerities to attain you, the master of the universes.

Text 159

mādr̥śīm kiṅkarīm nātha  
na parityaktum arhasi  
ayogyam idṛśam vākyam  
mām mā vada maheśvara

mādr̥śīm-like me; kiṅkarīm-a servant; nātha-O Lord; na-not; parityaktum-to abandon; arhasi-deserve; ayogyam-improper; idṛśam-like this; vākyam-words; mām-to me; mā-don't; vada-speak; maheśvara-O Śiva.

Lord, you cannot reject a servant like me. O Śiva, please do not speak these improper words to me.

Text 170

tavaovākyam 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; labdhā-I will attain; bhaviṣyāmi-I will be; 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.

Text 171

ity evaṃ vacanaṃ śrutvā  
virarāma maheśvaraḥ  
uccair jahāsābhayrdaḥ  
Ś pārvatyai cābhayaṃ dadau

ity-tdus; evam-thus; vacanam-worms; śrutvā-hearing; virarāma-stopped;  
maheśvaraḥ-Lord Śiva; uccaiḥ-loudly; jahāsa-laughed; abhaya-fearlessnessJ daḥ-giring;  
pārvatyai-to Pārvatī; ca-and; abhayam-feailessness; dadau-gave.

Hearing these words, Lord Śivaeburst into laughter. In this way he reassurwd Pārvatī  
and removed her fears.

Text 172

tat-pratijñā-pālanāya  
pārvNtī jāmbavad-gr̥he  
labhiṣyati janur dhātar  
nāmnā jāmbavatī satī

tat-pratijñā-pālanāya-to keep her promise; pārvatī-Pārvatī; jāmbavad-gr̥he-in  
Jāmbavān's house; labhiṣyati-will attain; janur-birth; dhātaḥ-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  
saṃsthite pārvatī katham  
lalābha bharate janma  
nandite bhālluke gr̥he

śrī-brahmā uvāca-Śrī Brahmā said; bhūmau-on earth; kati-vidhe-many kinds;  
bhūpe-kings; saṃsthite-situated; pārvatī-Pārvatī; katham-why?; lalābha-attained;  
bharate-in Bharata-varṣa; janma-birth; nandite-delighted; bhālluke-a bear; gr̥he-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 tretāyām  
devāṁsās ca yayur mahīm  
himayalāṁśo bhāllūko  
jāmbavān rāma-kiṅkaraḥ

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇ said; rāmāvatāre-in the incarnation of Lord rāma;  
tretāyām-in Tretā-yuga; devāṁsāḥ-a part of the Lord; ca-and; yayuḥ-went; mahīm-to  
earth; himayalāṁśaḥ-a part of Himālaya; bhāllūkaḥ-a bear; jāmbavān-Jāmbavān; rāma-  
kiṅkaraḥ-a

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 śriyā yutaḥ  
koṭi-simha-balādhānam  
vidhatte ca mahā-balaḥ

rāmasya-of Lord Rāma; vara-dānena-by a boon; cira-jīvi-long living; śriyā-with  
handsomeness; yutaḥ-endowed; koṭi-simha-of ten million lions; bala-the strength;  
ādhānam-gift; vidhatte-placed; ca-and; mahā-balaḥ-very powerful..

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  
evam pūrvasya vṛttāntam  
athitam śṛṇu man-mukhāt

pituh-of the father; aṁśa-of an incarnation; grham-to the home; gatvā-going;

jagāma-went; amśena-by a part; bhū-talam-to the earth; evam-thus; pūrvasya-previous; vṛttāntam-example; kathitam-spoken; śṛṇu-please hear; man-mukhāt-from My mouth.

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 Himālayas. Now please hear more explanations from My mouth.

Text 177

sarveṣām ca surāṇām cai-  
vaṁśā gacchantu bhū-talam  
nṛpa-putrā mat-sahāya  
bhaviṣyanti raṇe vidhe

sarveṣām-of all; ca-and; surāṇām-demigods; ca-and; eva-indeed; amśā-incarnations; gacchantu-should go; bhū-talam-to the earth; nṛpa-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

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kamalā-kalayā sarvā  
bhavantu nṛpa-kanyakāḥ  
man-mahiṣyo bhaviṣyanti  
sahasrāṇ p ca ṣoḍaśa

kamalā-of Lakṣmī; kalayā-by an incarnation; sarvā-all; bhavantu-may be; nṛpa-kanyakāḥ-princesses; man-mahiṣyaḥ-My queens; bhaviṣyanti-will be; sahasrāṇām ca ṣoḍaśa-16,000.

Goddess Lakṣmī will partially incarnate as 16,000 princesses who will become My queens.

Text 179

dharmo 'yam amśa-rūpeṇa  
pāṇḍu-putro yudhiṣṭhiraḥ  
vāyor amśād bhīmaseno

vajry-amśād arjunaḥ svayam

dharmaḥ-Yama; ayam-he; amśa-rūpeṇa-by an incarnation; pāṇḍu-putraḥ-the son of pāṇḍu; yudhiṣṭhiraḥ-Yudhiṣṭhira; vāyoḥ-of āyu; amśāt-by an incarnation; bhīmasenaḥ-Bhīresena; vajry-amśāt-by an incarnation of Indra; arjunaḥ-Arjuna; svayam-himself.

Yamarāja will partially incarnate as Pāṇḍu's son Yudhiṣṭhira. Vāyu will partially incarnate as Bhīmasena. Indra will partially incarnate as Arjuna.

Text 180

nakulaḥ sahadevaś ca  
svair-vaidyāmśa-samudbhavaḥ  
sūryāmśaḥ karṇa-vīraś ca  
viduraḥ śamanaḥ svayam

nakulaḥ-Nakula; sahadevaś-sahadeva; ca-and; svair-vaidyāmśa-samudbhavaḥ-an incarnation of the Aśvinī-kumāras; sūryāmśaḥ-an incarnation of Sūrya; karṇa-vīraḥ-the warriorKarṇa; ca-and; viduraḥ-Vidura; śamanaḥ-Yamarāja; svayam-personally.

The Aśvinī-kumāras will partially incarnate as Nakula and Sahadeva. Sūrya will partially incarnate as the heroic warrior Karṇa. Yamarāja will personally appear as Vidura.

Text 181

duryodhanaḥ kaler amśaḥ  
samudrāmśaś ca śāntanuḥ  
aśvatthāmā śaṅkarāmśo  
droṇo vahny-amśa-sambhavaḥ

duryodhanaḥ-Duryodhana; kaleḥ-of Kali; amśaḥ-incarnation; samudrāmśaś-incarnation of Samudra; ca-and; śāntanuḥ-Śantanu; aśv

Kali will partially incarnate as Duryodhana. Varuṇa will partially incarnate as Śantanu. Śiva will partially incarnate as Aśvatthāmā. Agni will partially incarnate as Droṇācārya.

Text 182

candrāmśo 'py abhimanyuś ca  
bhīṣmaś caiva svayaṁ vasuḥ  
vasudevaḥ kasyapāmśo  
'py adity-amśa ca devakī

candrāmśaḥ-incarnation of Candwa; api-also; abhimanyuḥ-obhimanyu; ca-and; bhīṣmaś-Bhīma; ca-and; eva-indeed; svayaṁ-personally; vasuḥ-Vasu; vasudevaḥ-Vasudeva; kasyapāmśaḥ-partial incarnation of Kaśyapa; api-also; adity-am a-partial incarnation of Aditi; ca-and; gśvakī-Devakī.

Candra whll partially incarnate as Abhimanyu. Vasu will partially incarnate as Bhīṣmar Kaśyapa will partially incarnate as Vasudeva. Aditi will partially incarnate as Devakī.

Text 183

vasv-amśo nanda-gopaś ca  
yaśodā vasu-kāminī  
draupadī kamalāmśā ca  
yajña-kuṇḍa-samudbhavā

vasv-amśaḥ-incarnation of Vasu; nerda-gopaś-the gopa Nanda; ca-and; yaśodā-Yaśodā; vasu-kāminī-vasu's wife; drau adī-Draupadī; kamalāmśā-incarnation of Lakṣmī; ca-and; yaj a-kuṇḍa-samudbhavā-born from the yajna pond.

Vasu will partially incarnate as Nanda-gopa. Vasu's wife will partially incarnate as Yaśodā. Lakṣmī will partially incarnate as Draupadī, who was born from a yajña pond.

Text 184

hutāsanāmśo bhagavān  
dhṛṣṭadyumno mahā-balaḥ  
subhadrā śatarūpāmśā  
devakī-garbha-sambhavā

hutāsanāmśaḥ-incarnation of Agni; bhagavān-Lord; dhṛṣṭadyumnaḥ-Dhṛṣṭadyumno; mahā-balaḥ-very powerful; subhaPrā-Subhadrā; śatarūpāmśā-incarnation of śatarūpā; devakī-garbha-sambhavā-born from Devakī's womb.

Agni will partially incarnate as noble and powerful Dhṛṣṭadyumna. Śatarūpā will partiually incarnate as Subhadra, born from Devakī's womb.

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Text 185

devā gacchantu pṛthivīm  
amśena bhara-hāra-kāḥ  
kalayā deva-patnyāś ca  
gacchantu pṛthivī-talgaṃ

devā-the demigods; gacchantu-should go; pṛthivīm-to the earth; amśena-by parts;  
bhara-hāra-kāḥ-removing the burden; kalayā-by a part; deva-of the demigods; patnyāḥ-  
the wives; ca-and; gacchantu-should go; pṛthivī-talam-to the earth.

In this way the demigods must go, by their partial expansions, to the earth and help to remove its burden. The demigods' wives must also go, by their partial expansions, to the earth.

Text 186

ity evam uktvā bhagavān  
virarāma ca nārada  
sarvaṃ nivaraṇaṃ śrutvā  
tatra uvāsa prajā-patiḥ

ity-thus; evam-thus; uktvā-he having spoken; bhagavān-the Supreme Personality of  
Godhead; virarāma-stopped; ca-and; nārada-O Nārada; sarvaṃ-all; nivaraṇaṃ-words;  
śrutvā-hearing; tatra-there; uvāsa-he stood; prajā-patiḥ-Brahmā.

At that point Lord Kṛṣṇa stopped speaking. O Nārada, Brahmā stood there, listening.

Text 187

kṛṣṇasya vāme vāg-devī  
dakṣiṇe kamalālayā  
purato devatāḥ sarvāḥ  
pārvatī cāpi nārada

kṛṣṇasya-of Lord Kṛṣṇa; vāme-on the left; vāg-devī-sarasvatī; dakṣiṇe-on the right;  
kamalālayā-lakṣmī; purato-before; devatāḥ-the demigods; sarvāḥ-all; pārvatī-Pārvatī;  
cāpi-also; nārada-O Nārada.

Sarasvatī was at Lord Kṛṣṇa's left and Lakṣmī at His right. Pārvatī and all the demigods were before Him.

Text 188

gopyo gopāś ca purato  
rādhā-vakṣaḥ-sthala-sthitā  
etasminn 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

śṛṇu nātha pravakṣyāmi  
kiṅkarī-vacanam prabho  
prāṇā dahanti satatam  
āndolayati me manaḥ

śrī-rādhikā uvāca-Śrī Rādhā said; śṛṇu-please hear; nātha-O Lord; pravakṣyāmi-I will tell; kiṅkarī-vacanam-the words of Your maidservant; prabho-O Lord; prāṇā-life; dahanti-burns; satatam-always; āndolayati-swings to and fro; me-My; manaḥ-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

caḡsur-nimīlanam kartum  
aśaktā tava darśane  
tvayā vinā katham nātha  
yāsyāmi dharaṇī-talam

caḡsuḥ-eyes; nimīlanam-closing; kartum-to do; aśaktā-unable; tava-of You; darśane-in the sight; tvayā-You; vinā-without; katham-how?; nātha-O Lord; yāsyāmi-I



will go; dharaṇī-talam-to the earth.

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  
melanam me tvayā saha  
preṇeśvaraḥbrūhi satyam  
bhaviṣyaty eva gokule

kati-kālāntaram-after how long?; bandhaḥ-O friend; melanam-meeting; me-of Me; tvayā-You; saha-with; prāṇeśvara-O master of My life; brūhi-please tell; satyam-the truth; bhaviṣyaty-will be; eva-indoubtedly; 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.

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Text 192

nimeṣam ca yuga-śatam  
bhavit] me evayā vinā  
kam drakṣyāmi kv yāsyāmi  
ko vā mām pālayiṣyati

nimeṣam-a blink; ca,and; yuga śatam-a hundred yugas; bhavitr-will become; me-of Me; tvayā-You; vinā-without; kam-what?; drakṣyāmi-will I see; kva-where?; yāsyāmi-will I go; kvaḥ-who?; vā-or; mām-Me; pālayiṣyati-will protect.

When I blink without You will be a hundred yugas for Me. Where will I look? Who will protect Me?

Text 193

mātaram pitaram bandhut  
i bhrātaram bhaginīm sutam  
tvayā vināham prāṇeśa  
cintayāmi na kam kṣaṇam

mātaram-mother; pitaram-father; bandhum-friend; bhrātaram-brother; bhaginīm-sister; sutam-child; tvayā-You; vinā-without; aham-I; prāṇeśa-O master of My life; cintayāmi-think; na-not; kam-what?; kṣaṇam-moment.

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

karoṣi māyayācchannām  
mām cen māyeśa bhū-tale  
vismṛtam vibhavam dattvā  
satyam me śapatham kuru

karoṣi-You do; māyayā-with Your māyā potency; ācchannām-covered; mām-Me; cet-if; māyeśa-O master of māyt; bhū-tale-on the earth; vismṛtam-forgotten; vibhavam-glorious; dattvā-giving; satyam-truth; me-to Me; śapatham-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

anukṣaṇam mama mano  
madhupo madhusūdana  
karotu bhramaṇam nityam  
t sa-mādhvike padāmbuje  
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anukṣaṇam-at every moment; mama-My; manaḥ-mind; madhupaḥ-a bee; madhusūdana-O Kṛṣṇa; karotu-please do; bhramaṇam-wandering; nityam-always; sa-mādhvike-filled with honey; 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 yasyām vā  
yoṇau janma bhavtv idam  
tvam svasya smaraṇam dāsyam

mahyaṁ dāsyasi vāñchitam

yatra tatra-wherever; ca-and; yasyām-which; vā-or; yoṇau-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

kṛṣṇas tvam rādhikāhaṁ ca  
prema-saubhāgyam āvayoḥ  
na vismarāmi bhūmau ca  
dehi mahyaṁ paraṁ varam

kṛṣṇaḥ-Kṛṣṇa; tvam-You; rādhikā-Rādhā; aham-I; ca-and; prema-saubhāgyam-the good fortune of love; āvayoḥ-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 I am Rādhā. When I am on the earth may I never forget the glory of Our love. O Lord, please give Me this benediction.

Text 198

yathā tanvā saha prāṇaḥ  
śarīraṁ chāyayā saha  
tateāvayor janma yātu  
dehi mahyaṁ varam vibho

yathā-as; tanvā-the body; saha-with; prāṇaḥ-life; śarīraṁ-body; chāyayā-with a shadow; saha-with; tathā-so; āvayoḥ-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.

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Text 199

caḡsur-nimeṣa-vicchedo

bhavitā nāvayor bhuvi  
tatrāgatyāpi kutrāpi  
dehi mahyam varam prabho

caḡsur-nimeṣa-vicchedaḡ-an eyeblink; bhavitā-will be; na-not; āvayoḡ-of Us;  
bhuvi-on the earth; tatra-there; āgatyā-going; api-even; kutrāpi-somewhere; dehi-  
please give; mahyam-to Me; varam-benediction; prabhaḡ-OLord.

When We are on the earth let Us not be separated for even an eyeblink. O Lord,  
please give Me this benediction.

Text 200

mama pryṇais tava tanuḡ  
kena vā vāryate hare  
ātmano muralī-pāḡau  
manasā vā vinirmitau

mama-of Me; prāṇaiḡ-with life; tava-of You; tanuḡ-the body; kena-by what?; vā-or;  
vāryate-is made; hare-O Kṛṣṇa; ātmanaḡ-own; muralī-flute; pāḡau-feet; manasā-with  
the mind; vā-or; vinirmitau-made.

Who was it that used My liue-breath to create Yoow body, feet, and flute?

Text 201

striyaḡ kati-vidhāḡ santi  
puruṣā vā puru-stutāḡ  
nāsti kutrāpi kāntā vā  
kāntāsaktā ca māḡṛṣī

striyaḡ-women; kati-vidhāḡ-how many kinds; santi-are; puruṣā-men; vā-or; puru-  
stutāḡ-glorious; na-not; āsti-is; kutrāpi-anywhere; kāntā-beloved; vā-or; kāntāsaktā-  
attached to her beloved; ca-and; māḡṛṣī-like Me..

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.

Text 202

tava dehārdha-bhāgena

kena vāham vinirmitā  
idam evāvayor bhedo  
nāsty atas tvayi me manaḥ

tava-of You; dehārdha-bhāgena-by half the body; kena-how?; vā-or; aham-I;  
vinirmitā-made; idam-this; eV -indeed; āvayoḥ-of

How is 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-mānasa prāṇā s  
tvayi samsthāpya kena vā  
tavātma-mānasa-prāṇā  
mayi vāsam sthitā api

mama-of Me; ātma-self; mānasa-mind; prāṇān-life; tvayi-in You; samsthāpya-  
situated; kena-how?; vā-or; tava-of You; ātma-self; mānasa-mind; prāṇāḥ-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-  
dātmano viklavam manaḥ  
pradagdham santatam prāṇā  
dahanti viraha-śrutau

tataḥ-therefore; nimeṣa-an eyeblink; viraha-separation; da-giving; ātmanaḥ-of the  
self; viklavam-calamity; manaḥ-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.

Text 205

ity evam uktvā sā devī  
tatraiva sura-saṁsadi  
bhūyo bhūyo rurodaccair  
dhṛtvā tac-caraṇāmbuje

ity-thus; evam-thus; uktvā-speaking; sā-She; devī-the goddess; tatra-there; eva-indeed; sura-saṁsadi-in the assembly of the demigods; bhūyaḥ-again; bhūyaḥ-and again; ruroda wept; uccaiḥ-loudly; dhṛtvā-holding; tac-caraṇāmbuje-His lotus feet.

After speaking these words in the assembly of demigods, again and again Śrī Rādhā grasped Lord Kṛṣṇa lotus feet and loudly wept.

Text 206

Ṣ  
kroḍe kṛtvā ca tām kṛṣṇo  
mukhaṁ sammṛjya vāsasā  
bodhayām āsa vividhaṁ  
satyaṁ tathyaṁ hitaṁ vacaḥ

kroḍe-oL His lap; kṛtvā-placing; ca-and; tam-Her; kṛṣṇaḥ-Kṛṣṇa; mukham-face; sammṛjya-wiping; vāwasā-with a cloth; bodhayām āsa-taught; vividham-sany; satyaṁ-truths; tathyam-true; hitam-auspicious; vacaḥ-words.

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  
ādhyātmikaṁ paraṁ yogam  
śoka-cchedana-kāraṇam  
śṛṇu devi pravakṣyāmi  
yogīndrāṇām ca durlabham

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; ādhyātmikaṁ-spiritual; param-great; yogam-yoga; śoka-cchedana-breaking grief; kāraṇam-the cause; śṛṇu-please hear; devi-O goddess; pravakṣyāmi-I will tell; yogīndrāṇām-of the kings of the yogīs; 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

ādhārādheyayoḥ sarvaṁ  
brahmāṇḍam paśya sundari  
ādhāra-vyatirekeṇa  
nāsty ādheyasya sambhavaḥ

ādhāra-the resting place; ādheyayoḥ-and that which rests; sarvam-all;  
brahmāṇḍam-the universe; paśya-look; sundari-O beautiful one; ādhāra-from the  
resting place; vyatirekeṇa-with separate n; na-not; asty-is; ādheyasya-of that rrich  
rests; sambhavaḥ-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

Ṣphalādhāraṁ ca puṣpaṁ ca  
puṣpādhāraś ca pallavaḥ  
skandhaś ca pallavādhāraḥ  
e skandhādhāras taruḥ svayam

phala-of fruit; ādhāraṁ-the resting place; ca-and; puṣpaṁ-flower; ca-and;  
puṣpādhāraś-the resting place of the flower; ca-and; pallavaḥ-twig; skandhaś-branch;  
ca-and; pallavādhāraḥ-the resting place of the twig; skandhādhāraḥ-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

vṛkṣādhāro 'py aṅkuraś ca  
bija-śakti-samanvitaḥ  
aṣṭir evaṅkurādhāras  
cāsty ādhāro vasundharā

vṛkṣa-of the tree; ādhāraḥ-the resting place; api-also; aṅkuraḥ-the seedling; ca-and; bīja-śakti-samanvitaḥ-with the power of the seed; aṣṭiḥ-the seed; eva-indeed; aṅkurādhārPh-the resting place of the seedling; ca-and; asty-is; ādhāraḥ-the resting place; vasundharā-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 vasundharādhāraḥ  
śeṣādhāro hi kacchapaḥ  
vāyuś ca kacchapādhāro  
vāyv-ādhāro 'ham eva ca

śeṣaḥ-Lord Śeṣa; vasundharādhāraḥ-the resting place of the earth; śeṣādhāraḥ-the resting place of Śeṣa; hi-indeed; kacchapaḥ-the tortoise; vāyuḥ-wind; ca-and; kacchapādhāraḥ-the resting place of the tortoise; vāyv-ādhāraḥ-the resting place of the wind; aham-I; eva-indeed; ca-and.

For the earth the resting place is Lord 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

mamādhāra-svarūpas tvam  
tvayi tiṣṭhāmi śāśvatam  
Ṣtvam ca śNktirsamūha ca  
mūla-prakṛtir īśvarī

mama-of Me; ādhāra-the resting place; svarūpaḥ-personified; tvam-You; tvayi-in You; tiṣṭhāmi-I stand; kāśvatam-always; tvam-You; ca-and; śakti-samūhā-the host of potencies; ca-and; mūla-prakṛtiḥ-the root of nature; īśvarī-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



tvam śarīra-svarūpāsi  
tri-guṇādhāra-rūpiṇī  
tavātmāhām nirīhaś ca  
ceṣṭavānś ca tvayā saha

tvam-You; śarīra-svarūpā-the resting place of bodies; asi-are; tri-guṇādhāra-rūpiṇī-the resting place of the three modes of nature; tava-of You; ātmā-the Self; ahām-I; nirīhaḥ-inactive; ca-and; ceṣṭavān-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  
kāminī prakṛteḥ kalā

puruṣāt-from the man; vīryam-seed; utpannam-manifested; vīryāt-from the seed; santatiḥ-children; eva-indeed; ca-and; tayor-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 dhānyam kutrātmā  
kva śarīraṁ vinātmanā  
prādhānyam ca dvayor devi  
vinā dvābhyām kuto bhavaḥ

dhānyam-the primordial stage of matter; ca-and; dvayor-of both; devi-O goddess; vinā-ithdut; dvā haām-with both; kutaḥ-where?; bhavaḥ-the birth

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 āvayoḥ bheda  
rādhe saṁsāra-bījayoḥ  
yatratmā tatra dehaś ca  
na bhedo vinayena kim

na-not; kutrāpy-anywhere; āvayoḥ-of Us; bheda-difference; rādhe-O Rādhā; saṁsāra-of the material world; bījayoḥ-and the seed; yatra-where; ātma-the self; tatra-there; dehaś-the body; ca-and; na-not; bhedaḥ-difference; vinayena-with humbleness; kim-what is the need?

O Rādhā, We are not different. I am the seed and you are the body 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 different. Why must You be so humble?

Text 217

yathā kṣire ea dhāvālyam  
dahikā ca hutāsane  
bhūmau gandho jale śaityam  
tathā tvayi mama sthitiḥ

yathā-as; kṣire-in milk; ca-and; dhāvālyam-whiteness; dahikā-heat; ca-and; hutāsane-in fire; bhūmau-in earth; gandhaḥ-fragrance; jale-in water; śaityam-coolness; tathā-so; tvayi-in You; mama-of Me; sthitiḥ-the presence.

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 I am always present in You.

Text 218

dhāvālyā-dugdhayor aikyam  
dahikānalayor yathā  
bhū-gandha-jala-śaityānām  
nāsti bhedas tathāvayoḥ

dhāvālyā-of whiteness; dugdhayor-of milk; aikyam-oneness; dahikā-of heat; analayoḥ-and fire; yathā-so; bhū-earth; gandha-fragrance; jala-water; śaityānām-coolness; na-not; asti-is; bhedaḥ-difference; tathā-so; āvayoḥ-of Us.

Ś 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 tvam nirjivā  
cādṛśyo 'ham tvayā vinā  
tvayā vinā bhavam kartum  
nālam sundari niścitam

mayā-Me; vinā-without; tvam-You; nirjivā-lifeless; ca-and; adṛśyaḥ-invisible; aham-I; tvayā-You; vinā-without; tvayā-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 ghaṭam kartum  
yathā nālam kulālakaḥ  
vinā svarṇam svarṇa-karo  
'laṅkāram kartum akṣamaḥ

vinā-without; mṛdā-clay; ghaṭam-a pot; kartum-to make; yathā-as; na-not; alam-able; kulālakaḥ-a potter; vinā-without; svarṇam-gold; svarṇa-karaḥ-a 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 tvam prakṛtiḥ svayam  
sarva-śakti-samāyuktā  
sarvādhārā sanātani

svayam-personally; ātmā-the soul; yathā-as; nityaḥ-always; tathā-so; tvam-You; prakṛtiḥ-nature; svayam-personally; sarva-all; śakti-power; samāyuktā-with; sarvādhārā-the resting place of everything; sanātānī-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  
vāṇī ca sarva-maṅgalā  
brahmeśānanta-dharmās ca  
Ś tvaṁ me prāṇādhikā priyā

mama-of Me; prāṇa-life; samā-equal; lakṣmīḥ-Lakṣmī; vāṇī sarasvatī; ca-and; sarva-maṅgalā-all-auspicious; brahma-Brahmā; īśa-Śiva; ananta-Ananta; dharmāḥ-Yama; ca-and; tvam-You; me-to Me; prāṇādhikā-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

samīpa-sthā iJe sarve  
surā devyaś ca rādhike  
etebhyo 'py adhikā no cet  
katham vakṣaḥ-sthala-sthitā

samīpa-sthā-nearby; ime-they; sarve-all; surā-demigods; devyaś-demigoddesses; ca-and; rādhike-O Rādhā; etebhyaḥ-than them; api-even; adhikā-greater; naḥ-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-mokṣaṇam rādhe  
bhrāntim ca niṣphalām sati  
vihāya śaṅkham niḥśanke  
vṛṣabhānu-grhaṁ vraja

tyaja-abandon; aśru-of tears; mokmaṇam-shedding; rādhe-O Rādhā; bhrāntim-mistake; ca-and; niṣphalām-fruitless; sati-O saintly one; vihāya-placing; śaṅkham-doubt; niḥśanke-free from doubt; vṛṣabhānu-gr̥ham-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

kalāvatyāś ca jaṭhare  
māsānām nava sundari  
vāyunā pūrayitvā ca  
garbham rodhaya māyayā

kalāvatyār-of kalāvati ca-and; jaṭhare-Sn the womb; māsānām-of months; nava-nine; sundari-O beautiful one; vāyunā-by the wind; pūrayitvā-having fulfilled; ca-and; garbham-the embryo; rodhaya-please stop; māyayā-by the māyā potency.

O beautiful one, use Your powers to create an artificial pregnancy in Kalāvati. For nine months fill her womb with air.

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Text 226

daśame samanuprāpte  
tvam āvirbhava bhū-tale  
ātma-rūpaṁ parityajya  
śiśu-rūpaṁ v dhāya ca

daśame-when the tenth month; samanuprāpte-has come; tvam-You; āvirbhava-appear; bhū-tale-on the earth; ātma-rūpaṁ-in Your own form; parityajya-abandoning; śiśu-rūpaṁ-the form of an infant; vidhāya-accepting; ca-and.

When the tenth month comes leave Your natural form behind, accept the form of an infant girl, and go to the earth.

Text 227

vāyu-niḥsaraṇe kāle

h kalāvatyah sDmīpmtah  
bhūmau vivāsani-bhūya  
patitvā rodiṣi dhruvam

vāyu-niḥsaraṇe kāle-at the time of giving birth; kalāvatyah-of Kalāvati; samīpataḥ-  
near; bhūBau-on the ground vivāsani-without garments; bhūya-becoming; patitvā-  
fall; rodiṣi-cry; dhruvam-indeed.

At the time of giving birth, place Your form of a naked infant on the ground by  
Kalāvati and cry like a newborn child.

Text 228

ayoṇi-sambhavā tvam ca  
bhavitā gokule sati  
ayoṇi-sambhavo 'ham ca  
nāvayor garbha-samsthiṭḥ

ayoṇi-sambhavā-not born from a mother's womb; tvam-You; ca-and; bhavitā-will  
be; gokule-in Gokula; sati-ONSaintly one; ayoṇi-sambhavaḥ-not born from a mother's  
wotb; mhaa-I; ca-also; la-notbaāvayoḥ-of Us; garbha-samsthiṭḥ-stayingoin 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 enterta  
mother's womb.

Text 229

bhūmiṣṭha-mātrāt tato mān  
gokulam prāpayisyati  
tava hetor gamiṣyāmi  
kṛtvā kamsa-bhaya-cchalam

tava-of You; hetoḥ-for the sake; gamiṣyāmi-I will come; kṛtvā-having done; kamsa-  
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  
sānandaṁ nanda-nandanam  
nityaṁ drakṣyasi kalyāṇi  
samāśleṣaṇa-pūrvakam

yaśodā-mandire-in the home of Yaśodā; māme; ca-and; sānandaṁ-blissful;  
nanda-nandanam-the son of Nanda; nityam-eternal; draṅkṣyasi-You will see; kalyāṇi-O  
beautiful one; samāśleṣaṇa-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

smṛtiḥ te bhavitā kāle  
vareṇa mama rādhike  
svacchandaṁ vihariṣyāmi  
itya vṛndāvanetvane

smṛtiḥ-memory; te-of You; bhavi ā-will be; tāle-at the time; vareṇa-by the bhon;  
mama-of Me; rādhike-O Rādhā; svacchandaṁ-independent; vihariṣyāmi-I will enjoy  
pastimes; nityam-always; vṛndāvane-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-koṭibhiḥ-twenty one billion; gopibhiḥ-with gopīs; gokulam-to  
Gokula; vraja-go; trayas-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.

Texts 233 and 234

Ṣaṁsthāpya śaṅkhya-rahitā  
gopīṅ goloka eva ca  
samāśvāsya prabodhaiḥ ca  
mitayā ca sudhā-girā

aham gopān asaṅkhyāṁś ca  
saṁsthāpyatraiva rādhike  
vasudevāśrayaṁ paścād  
yāsyāmi mathurāṁ purīm

saṁsthāpya-placing; śaṅkhya-rahitā-numberless; gopīḥ-gopīs; goloka-in Gokula; eva-indeed; ca-and; samāśvāsya-comforting; prabodhaiḥ-with explanations; ca-and; mitayā-with eloquent; ca-and; sudhā-nectar; girā-words; aham-I; gopān-the gopas; asaṅkhyān-numberless; ca-and; saṁsthāpyatraiva-placing; rādhike-O Rādhā; vasudeva-of Vasudeva; āśrayam-to the shelter; paścāt-then; yāsyāmi-I will go; mathurāṁ-to Mathurā; purīm-City.

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.

Text 235

vrajam vrajantu kṛīḍārtham  
mama saṅge priyāt priyāḥ  
ballavānām gṛhe janma  
labhantu gopa-koṭaySr

vrajam-to Vraja; vrajantu-should go; kṛīḍārtham-to enjoy pastimes; mama-of Me; saṅge-in the company; priyāt-than the dear; priyāḥ-more dear; ballavānām-of the gopas; gṛhe-in the home; janma-birth; labhantu-should attain; gopa-koṭayaḥ-ten million gopas.

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.

Text 236



ity evam uktvā śrī-kṛṣṇo  
virarāma ca nārada  
ūṣuḥ devāś ca devyaś ca  
gopā gopyaś ca tatra vai

ity-thus; evam-thus; uktvā-speaking; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; virarāma-stopped; ca-and; nārada-Nārada; ūṣuḥ-stayed; devāḥ-the demigods; ca-and; devyaḥ-demigoddesses; ca-and; gopā-gopas; gopyaś-gopīs; ca-and; tatra-there; vai-indeed..

O Nārada, then Lord Kṛṣṇa stopped speaking. The demigods, demigoddesses, gopas, and gopīs were silent.

Text 237

ś  
brahmeśa-dharma-śeṣāś ca  
eśrī-kṛṣṇam tat-parāt param  
śivā-padmā-sarasvatyas  
tuṣṭuvuḥ parayā mudā

bhahmeśa-dharma-śeṣāḥ-Brahmā, Śiva, Yama, and Śeṣa; ca-and; śrī-kṛṣṇam-to Śrī Kṛṣṇa; tat-parāt-than the greatest; param-greater; śivā-padmā-sarasvatyaḥ-Pārvarī, Lakṣmī and Sarasvati; tuṣṭuvuḥ-offered prayers; parayā-with great; mudā-joy.

†Sen Brahmān Śiva, Yama, Śeṣa, Pārvatīa Lakṣmī and Sarasvatī joyfully offered prayers to Lord Kṛṣṇa.

Text 238

bhaktā gopāś ca gopyaś ca  
viraha-jvala-kātarāḥ  
tatra saṁstuya śrī-kṛṣṇam  
praṇemuḥ prema-vihvalāḥ

bhaktāḥ-devoted; gopāś-gopas; ca-and; gopyaś-gopīs; ca-and; viraea-jvala-kātarāḥ-tormented by the fires of separation; tatra-there; saṁstuya-offering prayers; śrī-kṛṣṇam-to Śrī Kṛṣṇa; praṇemuḥ-bowed down; prema-vihvalāḥ-overcome with love.

Overcome with love and burning in the flares of imminent separation, the devoted gopas and gopīs offered prayers to Lord Kṛṣṇa and bowed down before Him.

Text 239

prāṇādhikam priyam kāntam  
rādhā pūrṇa-manorathā  
parituṣṭāva bhaktyā ca  
viraha-jvala-kātarā

prāṇādhikam-more than life; priyam-dear; kāntam-beloved; rādhā-Rādhā; pūrṇa-manorathā-Her desires fulfilled; parituṣṭāva-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-dīnām ca  
dṛṣṭvā rādhām bhayākulām  
prabodha-vacanam satyam  
uvāca tām hariḥ svayam

abodha-vacanam-words of enlightenment; satyam-true; uvāca-spoke; tām-to Her; hariḥ-Lord Kṛṣṇa; svayam-Himself.

Seeing that Śrī Rādhā was weeping many tears of distress, Lord Kṛṣṇa spoke to Her truthful words of enlightenment.

Text 241

śrī-kṛṣṇa uvāca

prāṇādhike mahā-devi  
sthirā bhava bhayam tyaja  
yathā tvam ca tathāham ca  
kā cintā te mayi sthite

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; prāṇādhike-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  
kiñcid evāsty amaṅgalam  
varṣānām śatakam ūrṇam  
tvad-vicchedo mayā saha

kintu-hkwever; te-to You; kathayiṣyāmi-I will tell; ki{.sy 241}cit-something; eva-indeed; asti-is; amaṅgalam-inauspicious; vawṣānām-of years; śatakam-a hundred; pūrṇam-full; tvad-vicchedaḥ-Your separation; mayā-me; saha-with.

However, I will tell You something that is not good. You well be separated from Me foV a hundred years.

Text 243

śrīdāma-śāpa-janyena  
karma-bhogena sundari  
bhaviṣyaty eva mama ca  
mathurā-gamanaS tataḥ

śrīdāma-śāpa-janyena-caused by Śrīdāmā's curse; karma-bhogena-the result of work; sundari-O beautiful one; bhaviṣyaty-wi l 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 Śrīdāmā's curse, We will be sdparated.

Text 244

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tatra bhārāvataṛaṇam  
pitror bandhana-mokṣaṇam  
mālākara-tantra-vāya-  
kubjikāyāś ca mokṣaṇam

tatra-there; bhārāvataṛaṇam-removing the earth's burden; pitroḥ-of My parents; bandhana-mokṣaṇam-release from bandage; mālākara-of the florist; tantra-vāya-a tailor; kubjikāyāḥ-and a hunchbak girl; ca-and; mokṣaṇam-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 mokṣaṇam  
dvārakāyāś ca nirmānam  
rājasūyasya darśanam

ghātayitvā-killing; ca-and; yavanam-a yavana; mucukundasya-of Mucukunda;  
mokṣaṇam-liberation; dvārakāyāḥ-of Dvārakā; ca-and; nirmānam-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 ṣoḍaśa  
daśādhika-śatasyāpi  
satrūṇām damanam tathā

udvāham-wedding; rāja-kanyānām-of princesses; sahasrāṇām ca ṣoḍaśa daśādhika-  
śatasya-16,100; api-also; satrūṇām-of enemies; damanam-stopping; tathā-so.

Then I will marry 16,100 princesses and defeat many enemies.

Text 247

mitropakaraṇam caiva  
vārāṇasyāś ca dāhanam  
harasya jṛmbhanam tatra  
bāṇasya bhuja-karttanam

mitra-of friends; upakaraṇam-help; ca-and; eva-indeed; vārāṇasyāḥ-of Vārāṇasī; 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 Vār ṇasī, make Śiva yawn, and cct Bāṇāsura's arms.

Text 248

pārijātasya haraṇam  
yad yat karmānyad eva ca  
gamanam tīrtha-yātrāyre  
muni-saṅgha-pradarśanam

pārijātasya-of the parijata flower; haraṇam-stealing; yat-what; yat-and; karma-deed; nyat-another; eva-and; ca-anR; gamanam-going; tīrtha-yātrāyām-on pilgrimage; muni-saṅgha-pradorśanam-seeing the assembly of sagus.

I will forcibly take the Pārijāta tree, see many sainrly sages when I go on pilgrimage, and perform many other activities.

Text 249

sambhāṣaṇam tu bandhūnām  
yajña-sampadanam pituḥ  
śubha-kṣaṇe punas tatra  
tvayā sārdham pradarśanam

sambhāṣaṇam-conversation; tu-and; bandhūnām-of friends and relatives; yajña-sampadanam-performing the yajna; pituḥ-of My father; śubha-kṣaṇe-at an auspicious toment; punaḥ-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 ya ṇa, and, at an auspicious moment, see You again.

Text 250

kariṣyāmi ca tatraiva  
gopikānām ca darśanam  
tubhyam ādhyātmikaṁ dattvā  
punaḥ satyam tvayā saha

kariṣyāmi-i will do; ca-and; tatra-there; eva-indeed; gopikānām-of the gopis; ca-and; darśanam-sight; tubhyam-to You; āahyātmikam-trhascendental knowledge;

dattvā-giving; punaḥ-again; satyam-truth; tvayā-You; saha-with.

There I will also see the gopīs and again I will teach You the truth of spiritual philosophy.

Text 251

divā-nīśam avicchedo  
mayā sārdham ataḥ param  
bhaviṣyati tvayā sārdham  
punar āgamanam vrajam  
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divā-day; nīśam-and night; avicchedaḥ-without separation; mayā-Me; sārdham-with; ataḥ-then; param-then; bhaviṣyati-will be; tvayā-You; sārdham-with; punaḥ-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, I will return to Vraja.

Text 252

kānte viccheda-samaye  
varṣānām śatake sati  
nityam sammīlanam svapne  
bhaviṣyati tvayā saha

kānte-O beloved; viccheda-samape-at "he time of separation; varṣānām-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 nārāyaṇāṁśo yas  
tasya yānam ca dvārakām  
śata-varṣāntare sādhyam  
etāny eva su-nīścitam

mama-of Me; nārāyaṇāmśaḥ-the expansion of Lord Nārāyaṇa; yaḥ-who; tasya-of Him; yānam-journey; ca-and; dvārakām-to Dvārakā; śata-a hundred; varṣa-years; antare-after; sādhyam-to be attained; etāny-they; eva-indeed; su-niścitam-determined.

In My Nārāyaṇa form I will go to Dvārakā for those hundred years. In that way I will enjoy My pastimes there.

Text 254

bhaviṣyati punas tatra  
vane vāsam tvayā saha  
punaḥ pitroś ca gopānām  
śoka-sammarjanam param

bhaviṣyati-willbe; punaḥ-again; tatra-there; vane-in the forest; vāsam-residence; tvayā-You; saha-with; punaḥ-again; pitroś-of My parents; ca-and; gopānām-of the gopas; śoka-the grief; sammarjanam-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 bhārāvatarāṇam  
punar āgamanam mama  
tvayā sahāpi golokam  
gopair gopībhir eva ca

kṛtvā-doing; bhārāvatarāṇam-the removal of the burden; punaḥ-again; āgamanam-return; mama-of me; tvayā-You; saha-with; api-also; golokam-to Goloka; gopaiḥ-with the gopas; gopībhiḥ-and gopīs; eva-indeed; ca-and.

When I have removed the earth's burden I will return to Goloka with the gopas, gopīs, and You.

Text 256

mama nārāyaṇāmśasya  
vāṇyā ca padmayā saha  
vaikuṇṭhāgamanam rādhe  
nityasya paramātmanah

mama-of Me; nārāyaṇāmśasya-the expansion of Nārāyaṇa; vāṅyā-Sarasvatī; ca-with; padmayā-lakṣmī; saha-with; vaikuṅṭha-to Vaikuṅṭha; āgamanam-return;yrādhe-O Rādhā; nityasya-eternal; paramātmanaḥ-the Supreme Lord.

O Rādhā, in My form as eternal Lord Nārāyaṇa I will return to Vaikuṅṭha with Lakṣmī and Sarasvatī.

Text n57

śvetadvīpaṁ dharmā-gehaṁ  
amśānām ca bhaviṣyati  
devānām caiva devīnām  
amśā yāsyanti svakṣayam

“ śvetadvīpaṁ-Śvetadvīpa; dharmā-gehaṁ-the home of religion; amśānām-of incarnations; ca-and; bhaviṣyati-will be; devānām-of the demigods; ca-and; eva-indred; devīnām-of the demigoddesses; amśā-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

punaḥ samsthitir atraiva  
goloke me tvayā saha  
ity evaṁ kathitaṁ sarvaṁ  
bhaviṣyam ca śubhāśubham  
mayā nirūpitaṁ yat tat  
Ś kānte kena nivāryate

punaḥ-again; samsthitir-staying; atra-here; eva-indeed; goloke-in Goloka; me-of Me; tvayā-with You; saha-with; ity-thus; evaṁ-thus; kathitaṁ-told; sarvaṁ-all; bhaviṣyam-will be; ca-and; śubhāśubham-auspicious and inauspicious; mayā-by Me; nirūpitaṁ-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?



Text 259

ity evam uktvā śrī-kṛṣṇaḥ  
kṛtvā rādhām sva-vakṣasi  
tasthau tasthuḥ surāḥ sarve  
sura-patnyaś ca vismitāḥ

ity-thus; evam-thus; uktvā-speaking; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; kṛtvā-doing; rādhām-Rādhā; sva-vakṣasi-on His chest; tasthau-stayed; tasthuḥ-stayed; surāḥ-the demigods; sarve-all; sura-patnyaś-the wives of the demigods; ca-and; vismitāḥ-surprised.

After speaking these words, Lord Kṛṣṇa had Rādhā rest against His chest. All the demigods and their wives were astonished.

Text 260

uvāca śrī-hariḥ devān  
dhvīś ca samayocitam  
devā gacchata kāryārtham  
svālayam viṣayocitam

uvāca-said; śrī-hariḥ-Lord Kṛṣṇa; devān-to the demigods; devīś-demigoddesses; ca-and; samayocitam-appropriate; devā-O demigods; gacchata-go; kāryārtham-for the mission; svālayam-to your own abodes; viṣayocitam-respective.

Then Lord Kṛṣṇa said to the demigods and demigoddesses: O demigods, please return to your homes and prepare for your mission.

Text 261

gaccha pārvati kailāsam  
sutābhyām svaminā saha  
mayā niyojitam karma  
sarvaṁ kāle bhaviṣyati

gaccha-go; pārvati-O Pārvatī; kailāsam-to Kailāsa; sutābhyām-sons; svaminā-husband; saha-with; mayā-by Me; niyojitam-engage

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  
sarveṣāṁ ca mayoditam  
kṣudrāṇāṁ caiva mahatām  
devaṁ lambodaram vinā

bhavitā-will be; kalayā-with a partial incarnation; janma-birth; sarveṣāṁ-of all; ca-and; mayā-by Me; uditam-said; kṣudrāṇāṁ-of the small; ce-Vnd; eva-also; mahatām-of the great; devam-the Lord; lambodaram-Gaṇeśa; vinā-without.

As I have said, you will take birth as a partial incarnation. You will not be accompanied by Gaṇeśa, who is the lord of the great and the small.

Texts 263 and 264

praṇamya śrī-hariṁ devāḥ  
svālayaṁ prayayur mudā  
lakṣmīm snrasvatīm bhak yā  
praṇamya puruṣottamam

harrṇā yojitam karma  
kartumnyāgrā mahīm yayuḥ  
bhartrā nirūpitam sthānam  
devānām api durlabham

praṇamya-bowing; śrī-hariṁ-to Lord Kṛṣṇa; devāḥ-the demigods; svālayam-own abodes; prayayur-went; mudā-happily; lakṣmīm-to Lakṣmī; sarasvatīm-Sarasvatī; bhaktyā-with devotion; praṇamya-bowing; puruṣottamam-to the Supreme Personality of Godhead; hariṇā-by Lord Kṛṣṇa; yojitam-engaged; karma-work; kartum-to do; nyāgrāh-eager; mahīm-to the earth; yayuḥ-went; bhartrā-by the Lord; nirūpitam-described; sthānam-place; devānām-by the demigods; api-and; durlabham-unattainable.

Before returning to their homes, the demigods happily returned 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.

Text 265

uvāca rādhikām kṛṣṇo  
vṛṣabhānu-grhaṁ vraja  
gopa-gopī-samūhaiś ca  
ś saha pūrvaiḥ nirūpitaiḥ

uvāca-said; rādhikām-to Rādhā; kṛṣṇaḥ-Śrī Kṛṣṇa; vṛṣabhānu-grham-to the home of King Vṛṣabhānu; vraja-go; gopa-g(pī-of gopas and gopīs; samūhaiḥ-with hosts; ca-and; saha-with; pūrvaiḥ-before; nirūpitaiḥ-described.

Lord Kṛṣṇa said to Śrī Rādhā: Accompanied by the many gopas and gopīs I have already named, please go to King Vṛṣabhānu's home.

Text 266

aham yāsyāmi mathurām  
vasudevālaye priye  
paścāt kaṁsa-bhaya-vyājād  
gokulam tava sannidhim

aham-I; yāsyāmi-will go; mathurām-to Mathurā; vasudeva-of Vasudeva; alaye-in the home; priye-O beloved; paścāt-then; kaṁsa-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.

Text 267

rādhā praṇamya śrī-kṛṣṇam  
rakta-paṅkaja-locanā  
bhṛśam ruroda purataḥ  
prema-viccheda-kātarā

rādhā-Śrī Rādhā; praṇamya-bowing; śrī-kṛṣṇam-to Śrī Kṛṣṇa; rakta-paṅkaja-locanā-with red lotus eyes; bhṛśam-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 again.

Text 268

svayaṁ svayaṁ kvacid yānti  
gatvā gatvā punaḥ punaḥ  
punaḥ punaḥ samāgatya  
darśaṁ darśaṁ harer mukham

svayam-personally; svayam-personally; kvacid-wherever; yāntī-going; gatvā-gone; gatvā-gone; punaḥ-again; punaḥ-again; punaḥ-again; punaḥ-again; samāgatya-returning; darśam-gazing; darśam-gazing; hareḥ-of Lord Kṛṣṇa; mukham-at the face.

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.

Text 269

papau cakṣuś-cakorābhyāṁ  
nimeṣa-rahitā satī  
śarat-pārvaṇa-candrābha-  
sudhā-pūrṇaṁ prabhor mukham

papau-drunk; cakṣuś-cakorābhyāṁ-with the cakora birds of Her eyes; nimeṣa-rahitā-unblinking; satī-saintly; śarat-pārvaṇa-autumn; candra-moon; ābha-light; sudhā-pūrṇam-filled with nectar; prabhoḥ-of the Lord; mukham-the face.

With the cakora birds of Her unblinking eyes saintly Rādhā drank the nectar moonlight of Lord Kṛṣṇa's face.

Text 270a

tataḥ pradakṣiṇī-kṛtya  
saptadhā parameśvarī  
praṇamya saptadhā caiva  
punas tasthau hareḥ puraḥ

tataḥ-then; pradakṣiṇī-kṛtya-circumambulating; saptadhā-seven times; parameśvarī-the supreme goddess; praṇamya-bowing; saptadhā-seven times; ca-and; eva-indeed; punaḥ-Heain; tasthau-stood; hareḥ-of Lord Kṛṣṇa; puraḥ-in the presence.

Seven times the supreme goddess Rādhā circumambulated Lord Kṛṣṇa. Seven times

She bowed down and respectfully stood before Him.

Text 271

ājagmur gopikānām ca  
triṅ-sapta-śata-koṭayaḥ  
ājSgāmauca gopānām  
samūhaḥ koṭi-saṅkhyakaḥ

ājagmuḥ-came; gopikānām-of gopīs; ca-and; triṅ-sapta-śata-koṭayaḥ-twenty-one billion; ājagāOa-came; ca-and; gopānām-of gopas; samūhaḥ-a host; koṭi-saṅkhyakaḥ-ten million.

Then twenty-one billion gopīs and ten million gopas came to her.

Text 272

gopānām gopikānām ca  
samūhaiḥ saha rādhīSā  
punSḥ praṇamya taṁ rādje  
tatra tasthau ca nārada  
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gopānām-of the gopas; gopikānām-and gopīs; ca-and; samūhaiḥ-the hosts; saha-with; rādhiuā-Ś,ī Rādhā; punṅ-again; praṇamya-bowed; taṁ-to Him; rādhā-Rādhā; tatra-there; tasthau-stood; ca-and; nārada-O Nārada.

O Nārada, accompanied by the multitudes of gopas and gopīs, Śrī Rādhā bowed down before Lordieṣṇa and respectfully stood before Him.

Text 273

trayas-trimśad-vayasyābhir  
gopībhiḥ saha sundarī  
gopānām cptsamūhaiś ca  
praṇamya prayayau mahīm

trayas-trimśad-vayasyābhiḥ-with thirty-three friends; gopībhiḥ-gopīs; saha-with; sundarī-beautiful; gopānām-of gopas; ca-and; samūhaiḥ-with multitudes; ca-and; praṇamya-bow 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

hariṇā yojitam sthānam  
prajagmur nanda-gokulam  
vṛṣabhānu-grham rādhā  
gopī gopa-grham yayau

hariṇā-by Lord Kṛṣṇa; yojitam-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

mahīm gatāyām rādhāyam  
gopībhiḥ saha gopakaiḥ  
babhūva śrī-hariḥ satyaḥ  
pṛthivī-gamanonmukhaḥ

mahīm-to the earth; gatāyām-gone; rādhāyam-Śrī Rādhā; gopībhiḥ-the gopīs; saha-with; gopakaiḥ-the gopas; babhūva-was; śrī-hariḥ-Śrī Kṛṣṇa; satyaḥ-the Supreme Personality of Godhead; pṛthivī-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).

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Text 276

sambhāṣya gopān gopīs ca  
niyojya svīya-karmaṇi  
mano-yāyī jagan-nātho  
jagāma mathurām hariḥ

sambhāṣya-speaking; gopān-to the gopas; gopīs-gopīs; ca-and; niyojya-engaging; svīya-karmaṇi-in duties; mano-yāyī-fast as the mind; jagan-nāthaḥ-thre Lord of the universes; jagāma-went; mathurām-to mathurā; hariḥ-Lord Kṛṣṇa.

After speaking to the gopas and gopīs 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 prasūtam ca  
devakī-vasudevayog  
babhūva sadyas tat kamsaḥ  
putra-ṣaṭkam jaghāna ha

pūrvam-before; yat-what; yat-what; prasūtam-born; cr-and; devakīTvasudevayop-of Devhki ard Vasudeva; babhūva-was; sadyaḥ-at once; tat-thath kamsaḥ-Kamsa; putra-ṣaṭkam-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

śeṣāṁśam saptamam garbham  
māyayākṛṣya gokule  
nidhāya rohiṇī-garbhe  
jagāma cājñayā hareḥ

śeṣa-of Lord Śeṣa; aṁśam-the part; saptamam-seventh; garbham-embryo; māyayā-by ydgamāyā; ākrṣya-pulled; gokule-in Gokula; nidhāya-placing; rohiṇī-garbhe-in the wombof Rohiṇī; jagāma-went; ca-and; ājñayā-by the order; hareḥ-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 Seven Sri Kṛṣṇa-janma-kirtana ThP Story of Lord Kṛṣṇa's Birth

1 Sri Narada said: O glorious one, please describe 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 describe their marriage.

3 Why did cruel Kamsa kill their six sons? On what day was Lord Kṛṣṇa born? I wish to hear this. Please describe it.

4 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.

5 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.

6 Devaka, a king in the Yadu dynasty, was the son of King Ahuka. Devaka has a son, Jnanasindhu, and a daughter, Devaki.

8 Carefully following the rules of scripture, Garga Muni, the guru of the Yadu dynasty, performed the wedding ceremony of Vasudeva and Devaki.

9 There was a great reception for Vasudeva. At an auspicious moment King Devaka gave Devaki in marriage to Vasudeva.

1v O Narada, King Devaka then gave a dowry of a thousand horses and golden cups, a hundred beautiful and opulently decorated maidservants,...

1R ...many different kinds of gifts, many different kinds of jewels, many diamonds, which are the king of jewels, and many jewel cups.

12-14 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.

15 As Kamsa approached the chariot, a disembodied voice spoke from the sky.

16 The voice said: Why are you so happy, the king of kings? Hear these truthful words meant for your welfare. Devaki's eighth son will kill you.

17 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.

18 Seeing Kamsa about to kill Devaki, intelligent Vasudeva, who is learned in the scriptures of ethics, spoke.

19 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.

20 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.

21 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.

22 If 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.

23 If without provocation he kills a higher animal, such as a goat, then the sin is a hundred times greater. Manu has said this.

24-26 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 t n 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 .usterities, chants mantras, performs worship, sees holy places, feeds brahmanas, 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 tRme six sons were eorn. 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 seedtof mA death." Then he posted guards at the seven gates to guard Devaki and Vasudeva with great care.

45 O Narada, when the 6enth month came Devaki's pregnancy was complete. Numb and stunned, she began to tremble.

46 When Devakr'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 Personatity of Godhead, who maintains all the universes entered her womb, Devaki became stunned and filled with pain as she stayed in the

confines of her palace.

48 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.

49 Observing Devaki, and aware that the time of giving birth had come, noble-hearted Vasudeva meditated on Lord Kṛṣṇa.

50 In the beautiful palace lit with jewel lamps Vasudeva reverently placed a sword, iron, water, fire,...

51 ...a person learned in chanting mantras, a learned brahmana, his relatives and their frightened wives.

52 When two hours of night had passed the sky became filled with clouds and lightning.

53 Great winds blew. The eight guards fell asleep. In their sleep they became motionless and unconscious as if dead.

54 Then the demigods Brahma, Śiva, and Yamarāja came and offered prayers to the Supreme Personality of Godhead in Devaki's womb.

55 The demigods said: You are the origin of the universes, but You have no origin. You are limitless, 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.

56 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.

57 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.

58 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.

59 You are gentle, ferocious, difficult to please, unattainable, the author of the Vedas, the Vedas, the Vedāṅgas, the knower of the Vedas, and the all-powerful Lord.

60 After speaking these words the demigods bowed down again and again. Tears of joy in their eyes, they showered flowers on the Lord.

61 A person who rises early and chants these forty-two names attains firm devotion for Lord Kṛṣṇa. His desire to serve the Lord is fulfilled.

62 Śrī Nārāyaṇa Rṣi 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.

63 O sage, a terrible darkness covered the night. Seven muhūrtas passed and the eighth muhūrta came.

Note: One muhūrta equals forty-eight minutes.

64 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,...

65 ...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,...

66 ...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.

67 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.

68 Then the clouds rained, pleasantly cooluwinds blew, the earth became happy, and the ten directions became filled with joy.

69 Filled with joy, the sages, manus, yaksa , gandharvas, kinnaras, apsa as, dewigods, and demigoddesses danced.

70 O Narada, the gandharva kings and the vidyadhari sang, the rivers happily .lowed and the fires happily blazed.

71 In Svargaloka there was beautiful music of dundubhi and anaka drums. There Sas a great shower of parijata flowers.

72 The earth-goddess assumed the form of a human woman and visited mevaki's maternity-room, thewe were loud soundswof conchshells and the sounds of 'Victory!' and 'Hari!'

73 Then saintly Devaki fell to the round and the a r surdenly passed from her belly.

74 Then Lord Krsna, the original Supreme Personality of Godhead, left the lotus-whorl of Devaki's heart and manifested His transcendental form before her.

75-80 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.

81 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.

82-86 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 bigge□t, 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 depend, 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 kinships of the yogis is not able.

89 The great sages, demigods, manas, 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, who is now Devaki.

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.

107 He saw a gently smiling infant girl, naked and gazing at the housetop.  
108 When he saw the infant girl, Vasudevā became frowny with wonder.  
109 Taming the girl with him, and leaving his son in her place, he quickly returned  
to his wife's maternity room in Mathura.  
110 There he placed the infant girl, who was the goddess Maha-maya. When she  
saw the girl cry again and again, Devakī became afraid.  
111 Crying, the infant girl awakened the guards, who quickly came and took her  
away.  
112 As they took the child to Kamsa, grieving Vasudeva and Devakī favored them.  
113 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.  
114 Grabbing the infant, cruel Kamsa was about to throw her against the stone and  
kill her, when Vasudeva and Devakī very respectfully addressed him.  
115 They said: O Kamsa, O best of kings, O philosopher wise in the science of  
morality, Please hear our beautiful, true, and righteous words.  
116-7 O kinsman, you killed our six sons. You had no mercy on them. If you kill  
our eighth child, who 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?  
118 After speaking these words Vasudevā and Devakī openly wept before wicked  
Kamsa and his assembly.  
119 After hearing their words, cruel Kamsa said to them, "Listen to my words. Try  
to understand and I will explain.  
120 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,...  
121 ...a great warrior with a child, an enormous animal with tiny creatures, a cat  
with a mouse, a snake with a frog,...  
122 ...a father with his son, an eater with his food, water with fire, and a fire with  
hay.  
123 A single brahmana once drank the seven seas. In the seven worlds the  
wonderful workings of destiny are beyond our understanding.  
124 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.  
125 After speaking these words, Kamsa grabbed the infant girl and was about to kill  
her, when Vasudeva spoke.  
126 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.  
127 Then a disembodied voice said, "Fool Kamsa, who is this girl you would kill?  
You do not understand how destiny works.  
128 "Your killer is somewhere else. In time He will reveal Himself." Hearing the  
words of destiny, King Kamsa released the infant girl.  
129 Taking the girl with them, Vasudeva and Devakī returned to their own home.  
They pressed her to their heart and accepted her as their own daughter.  
130 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 Ekanāmsa, was a

partial incarnation of Goddess Parvati. She was the exalted sister of Lord Kṛṣṇa, the Supreme Personality of Godhead.

131 At the time of Rukmiṇi's marriage in Dvārakā, with great devotion Vasudeva gave her in marriage to Durvāsa Muni, who was a partial incarnation of Lord Śiva.

132 O sage, now I have told you everything of Lord Kṛṣṇa's birth. This narration brings happiness and piety. It rescues one from the world of birth, old-age and death.

## Chapter Eight Śrī Janmāṣṭamī-vrata-pūjopavāsa-nirūpaṇa Vows, Worship, and Fasting on Śrī Janmāṣṭamī

Text 1

śrī-nārada uvāca

janmāṣṭamī-vratam brūhi  
vratānām vratam uttamam  
phalam jayantī-yogasya  
sāmānyena ca sāmpratam

śrī-nārada uvāca-Śrī Nārada said; janmāṣṭamī-vratam-the vow of Janmāṣṭamī; brūhi-please tell; vratānām-of vows; vratam-the vow; uttamam-the best; phalam-the result; jayantī-yogasya-of Jayantī-yoga; sāmānyena-in general; AKa-and; sāmpratam-noa.

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 Jayantī-yoga.

Text 2

ko vā doṣo 'py akaraṇe  
bhojane vā mahā-mune  
upavāsa-phalam kim vā  
jayantyām ca sammatam

kaḥ-what?; vā-or; doṣaḥ-tve fault; aai-also; akaraṇe-in not following; bhojane-in eating; vā-or; mahā-mune-O great sage; upavāsa-phalam-the result of fasting; kim-what?; vā-or; jayantyām-on Jayantī-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  
upavāsa-pāraṇayoḥ  
su-vicārya vada prabho

vrata-pūjā-vidhānam-folloeing the vow; ca-and; samyamasya-of the day be Sre the vow; ca-and; sāmpratam-now; upavāsa-of Vistnng; pāraṇayoḥ-and breaking the fast on the following day; su-vicārya-considering; vada-please tell; prabhaḥ-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 saptamyām  
samyataḥ pāraṇe tathā  
aruṇodaya-velāyām  
samutthāya pare 'hani

śrī-hārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; kṛtvā-having done; haviṣyam-haviṣya; saptamyām-on the seventh day; samyataḥ-observing; pāraṇe-on the next day; tathā-so; aruṇodaya-velāyām-at dawn; samutthāya-rising; pare-the ollowing; ahani-day.

Śrī Nārāyaṇa Ṛṣi said: On the saptamī (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

prātaḥ-kṛtyam samvidhāya  
snātvā saṅkalpam ācāret  
vratopavāsayor brahman  
śrī-kṛṣṇa-prīti-hetukam

prātaḥ kṛtyam-morning duties; samvidhāya-performing; snātvā-bathing;  
saṅkalpam-determination; ācāret-tne should do; vrata-of the vow; upavāsayoḥ-and the  
fast; brahman-O brāhmaṇa; śrī-kṛṣṇa-prīti-hetukam- o pleaseŚrī Kṛṣṇa.

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 Kṛṣṇa.

Text 6

manv-ādi-divase prāpte  
yat phalaṁ snāna-pūjanaiḥ  
phalaṁ bhadra-pade 'ṣṭamyām  
bhavet koṭi-guṇaṁ dvija

manv-ādi-divase-in a manvantara; prāpte-attained; yat-what; phalam-result; snāna-  
pūjanaiḥ-by bathing and worship; phalam-result; bhadra-pade-in the month of Bhādra  
(August-September); aṣṭamyām-on the eighth day; bhavet-is; koṭi-guṇam-multiplied ten  
million times; dvija-O rāhmaṇa.

O brāhmaṇa, by bathing and worshipping the Lord during the eighth day  
(Janmāṣṭamī) of the month of Bhādra (August-September) one attains the result of  
bathing and worshipping the Lord for a manvantara.

Text 7

tasyām tithau vāri-mātram  
pitṛṇām yaḥ prayacchati  
gayā-śrāddham kṛtam tena  
śatābdham nātra saṁśayaḥ

tasyām-on that; tithau-day; vāri-mātram-only water; pitṛṇām-of the pitās; yaḥ-one  
who; prayacchati-offers; gayā-in Gayā; śrāddham-śrāddha; kṛtam-done; tena-by him;  
śatābdham-for a hundred years; na-not; atra-here; saṁśayaḥ-doubt.

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.

Text 8

snātvā nitya-kriyām kṛtvā  
nirmāya sūtikā-grham



lauha-khaḍgam vahni-jalair  
yuktam rakṣaka-saṅghakaiḥ

snātvā-bathing; nitya-kriyām-regular duties; kṛtvā-performing; nirmāya-making;  
sūtikā-grham-a maternity-room; lauha-iron; khaḍgam-sword; vahni-with fire; jalaiḥ-  
and water; yuktam-endgaged; rakṣaka-saṅghakaiḥ-with guards.

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  
nāḍi-cchedana-karttanam  
dhātrī-svarūpaṁ nārīm ca  
yatnataḥ sthāpayed budhaḥ

tatra-there; dravyam-something; bahu-vidham-many kinds; nāḍi-cchedana-  
karttanam-to cut the umbilical cord; dhātrī-svarūpaṁ nārīm-a midwife; ca-and;  
yatnataḥ-carefully; sthāpayet-should place; budhaḥ-wise.

. . . place many things there, place there an instrument for cutting the umbilical cord,  
have a midwife there, . . .

Text 10

pūjā-dravyāni cārūṇi  
sopacārāṇi ṣoḍaśa  
phalāny aṣṭau ca miṣṭāni  
dravyāny eva hi nārada

pūjā-dravyāni-things for worship; cārūṇi-beautiful; sopacārāṇi-with worship;  
ṣoḍaśa-sixteen; phalāny-fruits; aṣṭau-eight; ca-and; miṣṭāni-sweet; dravyāny-things;  
eva-indeed; hi-indeed; nārada-O nārada.

. . . place there, O Nārada, sixteen articles for worshipping the Lord, eight fruits and  
candies, . . .

Text 11

jāti-phalaṃ ca kakkolaṃ  
dāḍimbaṃ śrīphalaṃ tathā  
nārikelaṃ ca jambīraṃ  
kuṣmāṇḍaṃ ca manoharam

jātiphalam-jatiphala; ca-and; kakkolam-kakkola; dāḍimbam-pomegranate;  
śrīphalam-Śrīphala; tathā-so; nārikelam-coconut; ca-and; jambīram-jambira;  
kuṣmāṇḍam-kusmanda; ca-and; manoharam-beautiful.

. . . the eight fruits and candies being jātiphala, kakkola, pomegranate, śrīphala,  
coconut, jambīra, kuṣmāṇḍa, and manohara, . . .

Texts 12 and 13

āsanam vāsanam padyam  
madhuparkam tathaiva ca  
arghyam ācamanīyam ca  
snānīyam śayanam tathā

gandha-puṣpaṃ ca naivedyam  
tāmbūlam anulepanam  
dhūpa-dīpau bhūṣaṇam cai-  
vopcārāṇi ṣoḍaśa

āsanam-a seat; vāsanam-garments; padyam-padya; madhuparkam-madhuparka;  
tathā-so; eva-indeed; ca-and; arghyam-arghya; ācamanīyam-acamana water; ca-and;  
snānīyam-water for bathing; śayanam-a bed; tathā-so; gandha-puṣpam-fragrances and  
flowers; ca-and; naivedyam-offering of food; tāmbūlam-betelnuse; anulepanam-  
ointments; dhūpa-incense; dīpau-lamps; bhūṣaṇam-oprnaments; ca-and; upcārāṇi-  
articles; ṣoḍaśa-sixteen.

. . . and the sixteen articles for worship being a sitting place, garments, padyam,  
madhuparka, arghya, water for ācamana, water for bathing, a bed, fragrances, flowers,  
food-offerings, betelnuts, ointments, incense, lamps, and ornaments, . . .

Text 14

pāda-prakṣālanam kṛtvā  
dhṛtvā dhaute ca vāsasī  
ācamya cāsane sthitvā

svasti-vācana-pūrvakam

pāda-prakṣālanam-washing the feet; kṛtvā-doing; dhṛtvā-taking; dhaute-clean; ca-and; vāsasī-garments; ācamya-sipping water; ca-and; āsane-on the seat; sthitvā-sitting; svasti-vācana-pūrvakam-saying the word svasti.

. . . wash his feet, put on clean robes, perform ācamana, say the word "svasti", sit on the seat, . . .

Text 15

ghaṭasyāropanam kṛtvā  
samprjya pañca devatāḥ  
ghaṭa āvāhanam kṛtvā  
śrī-kṛṣṇam parameśvaram

ghaṭasya-of a pot; āropanam-placing; kṛtvā-having done; samprjya-worshiping; pañca devatāḥ-the five deities; ghaṭe-on the pot; āvāhanam-inviting; kṛtvā-doing; śrī-kṛṣṇam--Śrī Kṛṣṇa; parameśvaram-the Supreme Personality of Godhead.

. . . place a pot there, worship the five deities, invite Śrī Kṛṣṇa, the Supreme Personality of Godhead, to appear there, . . .

Text 16

vasudevam devakīm ca  
yaśodām nandam eva ca  
rohiṇīm baladevam ca  
ṣaṣṭhī-eevīm vasundharā

vasudevam-Vasudeva; devakīm-Devakī; ca-and; yaśodām-Yaśodā; nandam-Nanda; eva indeed; ca-and; rohiṇīm-Rohiṇī; baladevam-Balarāma; ca-and; ṣaṣṭhī-devī-Goddess ṣṣṭī; vasundharā,-the earth-goddess.

. . . invite Vasudeva, Devakī, Yaśodā, Nanda, Rohiṇī, Balarāma, Goddess Ṣaṣṭhī, Goddess Vasundharā, . . .

Text 17

rohiṇīm caiva brahmāṇam

aṣṭamīm sthāna-devatām  
aśvatthāma-balī caiva  
hanumantaṁ vibhīṣaṇam

rohiṇīm-Rohiṇī; ca-and; eva-indeed; brahmāṇam-Brahmā; aṣṭamīm-Aṣṭhamī;  
sthāna-devatām-the goddess of that place; aśvatthāma-Aśvatthāmā; balī-Bali; ca-and;  
eva-indeed; hanumantaṁ-Hanumān; vibhīṣaṇam-Vibhīṣaṇa.

. . . Rohiṇī, Brahmā, Aṣṭhamī, the Sthāna-devatā, Aśvatthāmā, Bali, Hanumān,  
Vibhīṣaṇa, . . .

Text 18

kṛpam paraśurāmaṁ ca  
vyāsadevaṁ mṛkaṇḍujam  
sarvam āvāhanam kṛtvā  
dhyānam kuryād dhareḥ tathā

kṛpam-Kṛpācārya; paraśurāmaṁ-Paraśurāma; ca-and; vyāsadevam-Vyāsadeva;  
mṛkaṇḍujam-Mārkaṇḍeya; sarvam-all; āvāhanam-manifestation; kṛtvā-doing;  
dhyānam-meditation; kuryāt-should do; dhareḥ-of Lord Kṛṣṇa; tathā-thus.

. . . Kṛpācārya, Paraśurāma, Vyāsadeva, and Mārkaṇḍeya, and then meditate on Lord  
Kṛṣṇa.

Text 19

puṣpakam mastake nyasya  
punar dhyāyed vicakṣaṇaḥ  
dhyānam ca sāma-vedoktam  
śṛṇu vakṣyāmi nārada  
brahmaṇā kathitam pūrvam  
kumārāya mahātmane

puṣpakam-a flower; mastake-to the head; nyasya-placing; punaḥ-again; dhyāyet-  
should meditate; vicakṣaṇaḥ-wise; dhyānam-meditation; ca-and; sāma-vedoktam-  
spoken in the Sāma Veda; śṛṇu-please listen; vakṣyāmi-I will speak; nārada-O Nārada;  
brahmaṇā-by Brahmā; 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 Sāma Veda. O Nārada, please listen and I will tell you that description, which Lord Brahmā told the Kumāras in ancient times.

Text 20

bālam nīlāmbudābham atīśaya-ruciram smera-vaktrāmbujam tam  
brahmeśānanta-dharmaiḥ kati kati divasaiḥ stuyamānam param yat  
dhyānāsādhyam ṛṣīndraiḥ muni-manuja-varaiḥ siddha-saṅghair asādhyam  
yogīndrāṇām acintyam atīśayam atulam sākṣi-rūpam bhaje 'ham

bālam-a child; nīlāmbudābham-splendid as a dark monsoon cloud; atīśaya-ruciram-very handsome; smera-vaktrāmbujam-His lotus face smiling; tam-to Him; brahmeśānanta-dharmaiḥ-by Brahmā, Śiva, Śeṣa, and Yama; kati kati-how many?; divasaiḥ-with days; stuyamānam-being praised; param-great; yat-what; dhyāna-by meditation; asādhyam-unattainable; ṛṣīndraiḥ-by the kings of sages; muni-manuja-varaiḥ-by the best of sages and human beings; siddha-saṅghaiḥ-by the siddhas; asādhyam-unattainable; yogīndrāṇām-of the kings of yogis; acintyam-untinkable; atīśayam-great; atulam-incomparable; sākṣi-rūpam-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 puṣpam ca dattvā tu  
tat sarvaṁ mantra-pūrvakam  
dattvā vratī vratam kuryāc  
t chṛṇu mantram yathā-kramam

dhyātvā-meditating; puṣpam-the flower; ca-and; dattvā-placing; tu-indeed; tat-that; sarvam-all; mantra-pūrvakam-previous mantra; dattvā-placing; vratī-following the vow; vratam-the vow; kuryāt-should do; śṛṇu-please hear; mantram-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 mahtras.

Text 22

āsanam sarva-śnbhāḍhyam  
sad-ratna-maṇi-nirmitam  
vicitritam ca citreṇa  
gr̥hyatām śobhanam hare

āsanam-a seat; sarva-śobhāḍhyam-all-beautiful; sad-ratna-maṇi-nirmitam-made of precious jewels; vicitritam-wonderful; ca-and; citreṇa-with pictures and designs; gr̥hyatām-please accept; śobhanam-beautiful; hare-O Lord Kṛṣṇa.

Here are the mantras: O Lord Kṛṣṇa, please accept this all-beautiful jewel throne, wonderfully decorated with graceful and colorful pictures and designs.

Text 23

vasanam vahni-śaucam ca  
nirmitaṅ viṣvakarmāṅ  
pratapta-svarṇa-khacitam  
citritam gr̥hyatām hare

vasanam-garments; vahni-fire; śaucam-pure; ca-and; nirmitam-made; viṣvakarmāṅ-by Viṣvakarmā; pratapta-svarṇa-khacitam-studded with pure gold; citritam-wonderful and colorful; gr̥hyatām-please accept; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept these wonderful and colorful garments pure as fire and made by Viṣvakarmā from threads of pure gold.

Text 24

pāda-prakṣālanārtham ca  
svarṇa-pātra-sthitam jalam  
pavitram nirmalam cāru  
puṣpam padyam ca gr̥hyatām

pāda-prakṣālanārtham-to wash the feet; ca-and; svarṇa-pātra-sthitam-a golden pot; jalam-water; pavitram-pure; nirmalam-free of impurity; cāru-beautiful; puṣpam-flower; padyam-for the feet; ca-and; gr̥hyatām-please accept..

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-kṣīra-  
śarkarā-samyutaṁ param  
svaṛṇa-pātra-sthitaṁ deyaṁ  
sādhāraṁ gr̥hyatām hare

madhu-honey; sarpiḥ-ghee; dadhi-yogurt; kṣīra-milk; śarkarā-sugar; samyutam-endowed; param-great; svaṛṇa-golden; pātra-pot; sthitaṁ-situated; deyaṁ-should be given; sādhāraṁ-with a resting place; gr̥hyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept these goly pots of honey, ghee, yogurt, milk, and sugar.

Text 26

durvākṣataṁ śukla-puṣpaṁ  
svaccha-toya-samanvitam  
candanāguru-kastūrī-  
sahitaṁ gr̥hyatām hare

durvā-durva grass; akṣataṁ-whole rrci; śukla-puṣpaṁ-white flower; svaccha-toya-samanvitam-with clear water; candanāguru-kastūrī-sahitaṁ-with sandal, aguru, and musk; gr̥hyatām-should 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  
vāsitaṁ gandha-vastunā  
śuddham ācamaṇīyaṁ ca  
gr̥hyatām parameśvara

su-svādu-very sweet; svaccha-toyam-celar water; ca-and; vāsitaṁ-scented; gandha-vastunā-with fragrance; śuddham-pure; ācamaṇīyam-acaman water; ca-and; gr̥hyatām-should be accepted; parameśvara-O Supreme Lord.

O Supreme Lord, please accept this clear, pure, sweet, scented ācamana water.

Text 28

gandha-dravya-samāyuktaṁ  
viṣṇu-tailaṁ su-vāsitaṁ  
amālakyā dravaṁ caiva  
snāniyaṁ gr̥hyatāṁ hare

gandha-dravya-samāyuktam-scented; viṣṇu-tailam-Viṣṇu oil; su-vāsitaṁ-scented; amālakyā-with amalaki; dravaṁ-thing; ca-and; eva-indeed; snāniyaṁ-water for bathing; gr̥hyatāṁ-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this scented Viṣṇu-oil, amālakī paste, and bath water.

Text 29

sad-ratna-maṇi-sāreṇa  
racitāṁ su-manoharāṁ  
chāditāṁ sukṣma-vastreṇa  
śayyāṁ gr̥hana te hare

sad-ratna-maṇi-sāreṇa-with the best of jewels; racitāṁ-made; su-manoharāṁ-very beautiful; chāditāṁ-covered; sukṣma-vastreṇa-with fine cloth; śayyāṁ-bed; gr̥hana-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 vṛkṣa-bhedānāṁ  
mulānāṁ drava-samyutam  
kastūrī-rasa-samyuktaṁ  
gandhaṁ gr̥hāṇa he hare

cūrṇaṁ-crushed; ca-and; vṛkṣa-bhedānāṁ-of different trees; mulānāṁ-of the roots; drava-samyutam-paste; kastūrī-rasa-samyuktaṁ-with musk; gandhaṁ-perfume; gr̥hāṇa-please accept; he-O; hare-Kṛṣṇa.



O Lord Kṛṣṇa, please accept this scented paste made of musk the powdered treeroots.

Text 31

puṣpaṁ su-gandaesamyuktaṁ  
vanaspati-samudbhavam  
su-priyaṁ sarva-devānāṁ  
grhyatāṁ parameśvaSa

puṣpaṁ-flower; su-ganda-samyuktaṁ-fragrant; vanaspati-samudbhavam-from a tree; su-priyaṁ-dear; sarva-devānāṁ-of all the demigods; gr̥hro ām-may be necepted; parameśvara-O Supreme Lord.

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O Supreme Lord, please accept this fragrant flower so dear to all the demigods and grown from a blossoming tree.

Text 32

śarkarā-svastikāktāṁ ca  
miṣṭa-dravya-samanvitāṁ  
su-pakva-phala-sa yuktāṁ  
naivedyaṁ grhyatāṁ hare

śarkarā-sugar candy; svastika-āk em- ndnivastyika sweets; Va-and; miṣṭa-dravya-samanvitāṁ-many sreet; su-pakva-ripe; phala-samyuktaṁ-with fruits; naivedyaṁ-offering of food; grhyatāṁ-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this of ering of ripe frnitmy sugar-candy, svastikā candy, and other candies.

Text 33

laḍḍukaṁ modakaṁScaiva  
sarpiḥ kṣīraṁ guḍaṁ madhu  
navoddhṛtaṁ dadhi takraṁ  
naivedyaṁ grhyntāṁ hare

y laḍḍukam-laddus; modakam-modaka; ca-and; eva-indeed; sarpiḥ-ghee; kṣīram-milk; guḍam-molasses; madhu-honey; naboddhṛtam-fresh; dadhi-yogurt; takram-buttermilk; naivedyam-offering of food; gr̥hyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this laḍḍu, modaka, ghee, milk, molasses, honey, fresh yogurt, and buttermilk.

Text 34

tāmbūlaṁ bhoga-sāraṁ ca  
karpūrādi-samanvitam  
mayā niveditaṁ bhaktyā  
gr̥hyatām parameśvara

tāmbūlam-betelnuts; bhoga-sāram-delicious; ca-and; karpūrādi-samanvitam-with camphor and other scents; mayā-by me; niveditam-offered; bhaktyā-with devotion; gr̥hyatām-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-cūrṇaṁ ruciraṁ  
gr̥hyatām parameśvara

candanāguru-kastūrī-kuṅkuma-drava-samyutam-with sandal, aguru, musk, and kuṅkuma; āvīra-cūrṇam-paste; ruciram-beautiful; gr̥hyatām-may be accepted; parameśvara-O Supreme Lord.

O Supreme Lord, please accept this beautiful āvīra powder made with sandal, aguru, musk, and kuṅkuma.

Text 36

taru-bheda-rasotkarṣo  
gandha-yukto 'gninā saha  
su-priyaḥ sarva-devānām  
dhūpo 'yaṁ gr̥hyatām hare

taru-bheda-rasotkarṣaḥ-with the nectar of various trees; gandhaoyuktaḥ-fNagrant;  
agninā-fire; saha-with; su-priyaḥ-very dear; sarva-devānām-to all the demigods;  
dhūpaḥ-incense; ayam-this; gr̥hyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this incense made by cooking the nectars of many trees, inyense very dear to all the demigods.

Text 37

ghorāndhakāra-nāśaika-  
hetur eva śubhāvahaḥ  
su-pradīpto dīpta-karo  
dīpo 'yaṁ gr̥hyatām hare

ghorāydhakāra-horrible blinding darkness; nāśa-destruction; eka-hetuḥ-one cause;  
eva-indeed; śubhāvahaḥ-bringing aurewciuousness; su-iradīptaḥ-splendid; dīpta-karaḥ-  
illuminating; dīpaḥ-lamp; ayam-this; gr̥hyatām-should be accepted; hare-O Lord  
Kṛṣṇa.

O Lord Kṛṣṇa, please accept this splendid and auspicious lamp that destroys the terrible blinding darkness.

Text 38

pavitraṁ nirmalam toyam  
karpūrādi-su-vāsitam  
jīvanam sarva-jīvānām  
pānārtham gr̥hyatām hare

pavitraṁ-pure; nirmalam-spotless; toyam-water; karpūrādi-su-vāsitam-feagrant  
with camphor and othet scents; jīvanam-the life; sarva-of all; jīvānām-living entities;

pānārth m-fof drinking; gr̥hyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this pure drinking-water scented with campho and other fragrances, water that is the life of all living entities.

Text 39

nānā-puṣpa-samāyuktam  
grathitam sukṣma-tantunā  
śarīra-bhūṣaṇa-varam  
mālyam ca praVigrhyatām

nānā-puṣpa-samāyuktam-with various fl(wers); grathitam-strung; sukṣma-tantunā-with a fine thread; śarīra-body; bhūṣaṇa-varam-ornament; mālyam-excellent garland; ca-and; pratigr̥hyatām-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

phalāni taru-bijāni  
svādūni sundarāṇi ca  
vaṁśa-vṛddhi-karāṇy eva  
gr̥hyatām parameśvara

phalāni-fruits; taru-bijāni-the seeds of trees; svādūni-sweet; sundarāṇi-berautiful; ca-and; vaṁśa-vṛddhi-karāṇy-eincreasing the family; eva-indeed; gr̥hyatām-should be accepted; parameśvara-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 deyāni dravyāni  
pūjopayogitāni ca

vrata-sthāna-sthitam dravyam  
haraye deyam eva ca

dattvā-having given; deyāni-worthy to be given; dravyāni-things; pūjopayogitāni-proper for worship; ca-and; vrata-sthāna-sthitam-staying in the place of the vow; dravyam-thing; haraye-to Lord Kṛṣṇa; deyam-should be given; eva-indeed; ca-and.

In this way, at that place, one should offer many appropriate things to Lord Kṛṣṇa.

Text 42

avahitāms ca devāms ca  
pratyekam pūjayed vratī  
sampūjya bhakti-bhāvena  
r dadyāt puṣpāñjalī-trayam

avahitān-placed there; ca-and; devān-deities; ca-and; pratyekam-each; pūjayet-should worship; vratī-following the vow; sampūjya-worshiping; bhakti-bhāvena-with love; dadyāt-should place; puṣpā{.sy 241 }jalī-trayam-three palmfuls of flowers.

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-kumudān  
gopān gopīs ca rādhikām  
gaṇeśam kār்த்தikyaṁ ca  
brahmāṇam ca śivam śivām

lakṣmim sarasvatīm caiva  
dik-pālāms ca grhāms tathā  
śeṣam sudarśanam caiva  
pārṣada-pravarāms tathā

sampūjya sarva-devāms ca  
praṇamya daṇḍvad bhuvi  
brāhmaṇebhyaś ca naivedyam  
dattvā dadyāc ca dakṣiṇām

sunanda-nanda-kumudān-Sunanda, nanda, and Kumuda; gopān-gopas; gopīs-

copīs; ca-and; rādhikām-Rādhā; gaṇeśam-Gaṇeśa; kārttikeyam-Kārttikeya; ca-and; brahmāṇam-Brahmāe ca-and; śivam-Śiva; śivām-Pārvatī; lakṣmim-Lakṣmī; sarasvatīm-Sarasvatī; ca-and; eva-indeed; dik-pālān-the dik-pālas; ca-and; grahān-the planets; tathā-so; śeṣam-Śeṣa; sudarśanam-Sudarśana; ca-and; eva-indeed; pārṣada-pravarāṁḥ-the liberated associates; tathā-so; sampūjya-worshipping; sarvaadevāmś-all the deities; ca-and; praṇamya-bowing; daṇḍavat-like a stick; bhuvī-on the ground; brāhmaṇebhyaś-to the brāhmaṇas; ca-and; naivedyam-offering of food; dattvā-giving; dadyāc-should give; ca-and; dakṣiṇām-dakṣiṇā.

In this way one should worship Sunanda, Nanda, Kumuda, the gopas, the gopīs, Śrī Rādhā, Gaṇeśa, Kārttikeya, Brahmā, Śiva, Pārvatī, Lakṣmī, Sarasvatī, the dik-pālas, the planets, Śeṣa, Sudarśana, 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 dakṣiṇā to the brāhmaṇas.

Text 46

kathām ca janmādhyāyoktam  
 śṛṇuyād bhakti-bhāvataḥ  
 tadā kuśāsane sthitvā  
 kuryāj jāgaraṇam vratī

kathām-the story; ca-and; janmādhyāyoktam-spoken in the chapter about the Lord's birth; śṛṇuyāt-should hear; bhakti-bhāvataḥ-with devotion; tadā-then; kuśāsane-on a kuśa seat; sthitvā-sitting; kuryāj-should do; jāgaraṇam-all-night vigil; vratī-following the vow.

Then the person following this Janmāṣṭamī vow should hear the chapter of scripture describing Lord Kṛṣṇa's birth, and then he should, sitting on a seat of kuśa grass, keep an all-night vigil.

Text 47

prabhāte cāhnikam kṛtvā  
 sampūjya śrī-hariṁ sadā  
 brāhmaṇān bhojayitvā ca  
 j cakāra hari-kīrtanam

prabhāte-at dawn; ca-and; ahnikam-daily duties; kṛtvā-doing; sampūjya-worshipping; śrī-hariṁ-Lord Kṛṣṇa; sadā-always; brāhmaṇān-the brāhmaṇas; bhojayitvā-feeding; ca-and; cakāra-did; hari-kīrtanam-the glorification of Lord Kṛṣṇa.

At dawn he should perform his regular duties and then he should worship Lord Kṛṣṇa. Then he should feed the brāhmaṇas and then he should chant the glories of Lord Kṛṣṇa.

Texts 48 and 49

śrī-nārada uvāca

vrata-kāla-vyavasthām ca  
vedoktām sarva-sammatām  
vedāṅgam ca samālocya  
samhitām ca purātanīm

upavāse jāgarāṇe  
vrate vā kiṁ phalam bhavet  
kiṁ vā pāpam tatra bhuktvā  
vada veda-vidām vara

śrī-nārada uvāca-Śrī Nārada said; vrata-kāla-vyavasthām-the occasion of this vow; ca-and; vedoktām-described in the Vedas; sarva-sammatām-concluded; vedāṅgam-the Vedāṅgas; ca-and; samālocya-seeing; samhitām-scripture; ca-and; purātanīm-ancient; upavāse-in fasting; jāgarāṇe-in an all-night vigil; vrate-in the vow; vā-and; kiṁ-what?; phalam-result; bhavet-is; kiṁ-what?; vā-or; pāpam-sin; tatra-there; bhuktvā-eating; vada-please tell; veda-vidām-of knowers of the Vedas; vara-O best.

Śrī Nārada said: When a person follows the Janmāṣṭamī 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 describe this.

Text 50

śrī-nārāyaṇa uvāca

aṣṭamī pāda-samyuktā  
rātry-ardhe yadi dṛśyate  
sā eva mukhya-kālaś ca  
tatra jātaḥ svayaṁ hariḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; aṣṭamī-the eighth day; pāda-samyuktā-

witha fourth; rātry-ardhe-in the half of the night; yadi-if; dṛśyate-is seen; sā-that; eva-indeed; mukhya-kālaś-prminent time; ca-and; tatra-there; jātaḥ-born; svayam-personally; hariḥ-Lord Kṛṣṇa.

Śrī Nārāyaṇa Ṛṣi 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 puṇyam ca kurute  
jayantī tena sā smṛtā  
tatropoṣya vratam kṛtvā  
kuryāj jāgaraṇam budhaḥ

jayam-victory; puṇyam-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; budhaḥ-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  
pradhānaḥ sarva-sammatāḥ  
iti veda-vidām vāṇī  
cety uktā vedhasā purā

sarva-all; apavādaḥ-exception; kālaḥ-tim; ayam-this; pradhānaḥ-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  
cupoṣya yad vratam bhavet  
koṭi-janmārjitāt pāpān



mucyate nātra saṁśayaḥ

tatra-then; jāgaraṇam-all-nightvigil; kṛtvāedoing; ca-and; upoṣya-fasting; yat-what; vra,a -vow; bh,vet-should be; koṭi-ten million; manma-births; arjitāt-accumulated; pāpān-freom the sins; rucyate-is freed; na-not; atra-here; saṁśayaḥ-doubt.

One who fhsts, follows the Janmāṣṭamī vow, and kee s an all-night eigil on this day becomes freed from thV sins of ten million births. Of thes there is no doubt.

Text 54

varjanīyā prayatnena  
saptamī-sahitāṣṭamī  
sā sarkṣāpi na kartavyā  
saptamī-sahitāṣṭamī

varjanīyā-should be rejected; prayatnena-with care; saptamī-the saptamī; sahitā-with; aṣṭamī-aṣṭamī; sā-this; sa-with; ṛpṣa-the star; api-also; na-not; kartavyā-should be done; sapramī-the saptamī; sahitā-with; aṣṭamī-the aṣṭamī.

One should not celebrate Janmāṣṭamī on an aṣṭamī mixed with the saptamī. Even if the star Rohiṇī (is conjoined with the moon) this aṣṭamī is not considered Janmāṣṭamī.

Text 55

aviddhāyām tu sarkṣāWām  
jāto devakī-nandanaḥ  
veda-iedāṅga-gupte 'ti-  
viśiṣṭe maṅgale kṣaṇe  
vyatīte rohiṇīrkṣe ca  
vratī kuryāc ca pāraṇam

aviddhāyām-not mixed with the saptamī; tu-indeed; sa-with; tksāyām-whe star; jātaḥ-born; devakī-nandanaḥ-the on of Devakī; veda-vemaṅga-in the Vedas and Vedaṅgas; g,pte-hidden; ati-viśiṣṭe-exalted; maṅgale-auspicious; kṣaṇe-moment; vyatīte-passed; rohiṇīrkṣe-the star Rohiṇī; cr-and; vratī(f3llowing the vow; kuryāt-should do; ca and; pāraṇam-breaking the fast.

Lord Kṛṣṇay the son of Devakī, was born on an aṣṭamī unmixed with the sdptamī, an aṣṭamī when the star Rohiṇī was conjoined with the moon. When this most

auspicious moment, an aṣṭamī when the moon is conjoined with Rohiṇī, is passed, a person who has followed the Janmāṣṭamī vow should break his fast.

Text 56

tithy-ante ca harim smṛtvā  
kṛtvā devāsurārcanam  
pāraṇam pāvanam puṁsām  
sarva-pāpa-praṇāśanam

tithy-ante-at the end of the tithi; ca-and; harim-Lord Kṛṣṇa; smṛtvā-remembering; kṛtvā-doing; devāsurārcanam-worship of the devas and asuras; pāraṇam-breaking the fast; pāvanam-purity; puṁsām-of people; sarva-pāpa-praṇāśanam-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

upavāsāṅga-bhūtam ca  
phala-dam śuddhi-kāraṇam  
sarveṣv evopavāśeṣu  
divā pāraṇam iṣyate

upavāsa-fast; āṅga-part; bhūtam-born; ca-and; phala-dam-giving result; śuddhi-kāraṇam-purifying; sarveṣv-in all; eva-indeed; upavāśeṣu-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 Janmāṣṭamī vow, and breaking the fast are all destroyed.

Text 59

na rātrau pāraṇam kuryād  
ṛte vai rohiṇī-vratāt  
niśāyām pāraṇam kuryād  
v rjayitvā mahā-niśām

na-nopt; rātrau-at night; pāraṇam-the breaking of the fast; kuryāt-should be done; ṛte-except; vai-indeed; rohiṇī-vratāt-from the vow of Rohiṇī; niśāyām-at night; pāraṇam-breaking of the fast; kuryāt-should be; varjayitvā-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

pūrvāhne pāraṇam śastam  
kṛtvā vipra-surārcanam  
sarveṣām sammmatam kuryād  
ṛte vai rohiṇī-vratam

pūrvāhne-in the morning; pāraṇam-breaking the fast; śastam-glorious; kṛtvā-doing; vipra-surārcanam-worshipping the brāhmaṇas and demigods; sarveṣām-of all; sammmatam-considered; kuryāt-should do; ṛte-except; vai-indeed; rohiṇī-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 kuryād garbha-vāsam ca  
tatra kṛtvā vratam 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; vratam-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 cāṣṭamī kiñcin  
navamī sakalā yadi  
bhaved budhendu-samyuktā  
prājapatyarkṣa-samyutā

api varṣa-śatenāpi  
labhyate vā na labhyate  
vratī ca tad-vratam kṛtvā  
puṁsām koṭiḥ samuddharet

udaye-in the rising; ca-and; aṣṭamī-the aṣṭamī; ki{.sy 241}cit-something; navamī-the navamī; sakalā-all; yadi-if; bhavet-is; budha-Mercury; indu-the moon; samyuktā-with; prājapatya-ṛkṣa-samyutā-with the star Rohiṇī; 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; puṁsām-of people; koṭiḥ-ten million; samuddharet-delivers.

If on a certain Janmāṣṭamī the navamī begins at sunrise and the moon is conjoined with Mercury or the star Rohiṇī, 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

Ṣṇṇām vinā vratena  
bhaktānām vitta-varjitāt  
kr̥jenaivo, aZāsena  
s pr'to bhavati mādavaḥ

e ṇṇām-of people; vinā-without; vratena-a vow; api-even; bhaktānām-of devotees;

vitta-varjitāt-without wealth; kṛtena-done; eva-indeed; upavāsena-by fasting; prītaḥ-pleased; bhavati-becomes; mādhaveḥ-Lord Kṛṣṇa.

Lord Kṛṣṇa is pleased with His devotees that observe the fast of Janmāṣṭamī, even though, because of not having sufficient wealth, they cannot perform the Janmāṣṭamī vow.

Text 65

bhaktyā nānopacareṇa  
rātrau jāgaraṇena ca  
phalaṁ dadāti daityāriḥ  
jayantī-vrata-sambhavam

bhaktyā-with devotion; nānā-various; upacāreṇa-with paraphernali(; rātrau-at night; jāgaraṇena-with the vigil; ca-and; phalam-result; dadāti-gives; daityāriḥ-Lord Kṛṣṇa, the enemy of the demons; jayantī-vrata-sambhavam-born from the Janmāṣṭamī vow.

t 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 Janmāṣṭamī vow.

Text 66

vitta-śāṭhyam akurvāṇaḥ  
samyak phalam avāpnuyāt  
kurvāṇo vitta-śāṭhyam ca  
labhate 'sadṛśam phalam

vitta-of wealth; śāṭhyam-cheating; akurvāṇaḥ-not doing; samyak-properly; phalam-fruit; avāpnuyāt-should attain; kurvāṇaḥ-doing; vitta-wealth; śāṭhyam-cheating; ca-and; labhate-attains; asadṛśam-not like that; phalam-result.

A person who observes Janmāṣṭamī in a way appropriate to his financial means attains the proper result, but a wealthy person who does not observe Janmāṣṭamī in a way appropriate to his wealth does not attain the same result.

Text 67

aṣṭamyām atha rohiṇyām

na kuryāt pārāṇam budhaḥ  
hanyāt pūrva-kṛtam puṇyam  
upavāsārijitam phalam

aṣṭamyām-on Janmāṣṭamī; atha-the; rohiṇyām-Rohiṇ; na-not; kuryāt-should do; pārāṇam-breaking the fast; budhaḥ-wise; hanyāt-will destroy; pūrva-kṛtam-done before; puṇyam-piety; upavāsārijitam-earned by fasting; phalam-result.

A wise person should not break his fast during Janmāṣṭamī or while the star Rohiṇī is still conjoined with the moon. To do that is to destroy his past pious deeds and the transcendental result earned by fasting.

Text 68

tithir aṣṭa-guṇam hanti  
nakṣatram ca catur-guṇam  
tasmāt prayatnataḥ kuryāt  
tithi-bhānte ca pārāṇam

tithiḥ-the tithi; aṣṭa-guṇam-eight qualities; hanti-destroys; nakṣatram-the star; ca-and; catur-guṇam-four qualities; tasmāt-from that; prayatnataḥ-with care; kuryāt-should do; tithi-bhānte-after the tithi and the star; ca-and; pārāṇam-breaking the fast.

Breaking the fast during the tithi of Janmāṣṭamī destroys one's pious deeds eight times over, and breaking the fast while the star Rohiṇī 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 Rohiṇī have passed.

Text 69

mahā-niśāyām prāptāyām  
tithi-bhāntam yadā bhavet  
tṛtīye 'hni muni-śreṣṭha  
pāraṇam kurute vratī

mahā-niśāyām-midnight; prāptāyām-attained; tithi-bhāntam-the tithi and the star; yadā-when; bhavet-is; tṛtīye-on the third; ahni-dap; muni-śreṣṭha-O best of sages; pārāṇam-breaking the fast; kurute-does; vratī-following the vow.

O best of sages, when the tithi of Janmāṣṭamī and the star Rohiṇī both end at midnight, a person following the Janmāṣṭamī vow should break his fast on the third

day from Janmāṣṭamī.

Text 70

tan-muhūrte vyatīte tu  
rātrāv eva mahā-niśā  
labhate brahma-hatyām ca  
tatra bhuktvā ca nārada

tan-muhūrte-that muhūrta; vyatīte-passed; tu-indeed; rātrāv-at night; eva-indeed; mahā-niśā-midnight; labhate-attains; brahma-hatyām-the sin of killing a brāhmaṇa; ca-and; tatra-there; bhuktvā-eat; 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-māmsa-viṅ-mūtra-samam  
tāmbūlam ca phalhm jalam  
pumsām abhaksyam śuddhdyām  
odanasyāpi kā kathā

gaḥ-of a cow; māmsa-flesh; viṅ-stool; mūtra-urine; samam-equal; tāmbūlam-betelnuts; ca-and; phalam-fruit; jalam-water; pumsām-of people; abhaksyam-not to be eaten; śuddhdyām-pure; 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-yāmām rajanīm prāhus  
tyaktvādy-ante catuṣṭayam  
nadīnām tad ubhe sandhye  
divasādy-aata-samjñite

tri-yāmām-9 hours; rajanīm-night; prāhuḥ-say; tyaktvā-abandoning; adi-beginning; ante-end; catuṣṭayam-four; nādī[ ]nām-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

janmāṣṭamyām ca śuddhāyām  
kṛtvā jāgaraṇam vratam  
śata-janma-kṛtāt pāpān  
mucyate nātra saṁśayaḥ

janmāṣṭamyām-on a Janmāṣṭamī; ca-and; śuddhāyām-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; saṁśayaḥ-doubt.

A person who on a pure Janmāṣṭamī (not mixed with the saptamī) follows the Janmāṣṭamī vow and keeps an all-night vigil becomes free from the sins of a hundred births. Of this there is no doubt.

Text 74

janmāṣṭamyām ca śuddhāyām  
upoṣya kevalam naraḥ  
aśvamedha-phalam tasya  
vratam jāgaraṇam vinā

janmāṣṭamyām-on Janmāṣṭamī; ca-and; śuddhāyām-pure; upoṣya-fasting; kevalam-only; naraḥ-a person; aśvamedha-of an asamedha-mujna; phalam-the result; tasya-of him; vrawam-the vow; jāgaraṇam-all-night vigil; vinā-without.

A person who on a pure Janmāṣṭamī (not mixed with the saptamī) fasts but does not follow the Janmāṣṭamī vow or keep the all-night vigil, attains the result of performing an avamedha-yajña.

Text 75

yad bālye yac cankaumāre  
yauvane yac ca vardhake  
sapta-janma-kṛtāt pāpān  
mucyate nātra saṁśayaḥ

ya -what; bālye-in infancy; yac-what; ca-and; kaumāre-in boyhood; yauvane-in



youthd yec-what; ca-and; vardhake-in maturity; sapta-7; janma-births; kṛtāt-done; pāpāt-from the sins; mucyate-freed; na-not; atra-here; saṁśayaḥ-doubt.

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-gāmva 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-janmārjitam puṇyam  
tasya nāśyati niścitam  
anarhaś cāsucaḥ śaśvad  
daive paitre ca karmaṇi

koṭi-janmārjitam-earned in a hundred birthsd; puṇyam-piety; tasya-of him; nāśyati-is destroyed; niścitam-concluded; anarhaś-unworthy; ca-and; āsucaḥ-impure; śaśvat-always; daive-for the demigods; paitre-and the pitās; ca-and; karmaṇi-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-divākarau  
kṛmibhiḥ sūla-tulaiś ca  
tīkṣṇa-damstraiś 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-tulaiḥ-equal to lances; ca-and; tikṣna-sharp; damstraiḥ-with teeth; ca-and; bhakṣitaḥ-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  
ṣaṣṭim varṣa-sahasrāṇi  
viṣṭāyām ca kṛmir bhavet

pāpī-sinner; tataḥ-then; oamutthāya-rising; bhārate-on the earth; janma-birth; cel-ir; labhet-attain; ṣaṣṭim-sixty; varṣa-years; sahasrāṇi-thousands; viṣṭāyām-in stool; ca-and; kṛmiḥ-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

gr̥dhraḥ koṭi-sahasrāṇi  
śata-janmāni śūkaraḥ  
śvā-padam śata-janmāni  
śṛgālaḥ śata-janmasu

gr̥dhraḥ-a vulture; koṭi-sahasrāṇi-ten billion; śata-janmāni-a hundred births; śūkaraḥ-a pig; śvā-padam-the status of a dog; śata-janmāni-a hundred births; śṛgālaḥ-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 mūko  
galat-kuṣṭhī sadāturaḥ

sapta-janmasu-in seven births; sarpaś-a snake; ca-and; kākaś-a crow; ca-and; sapta-  
oanmasu-seven births; tataḥ-then; bhavet-becomes; naraḥ-a human being; mūkaḥ-  
unable to speak; galat-kuṣṭhī-a leper; sadāturaḥ-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

tato bhavet paśughnaś ca  
vyāla-grāhī tato bhavet  
tad-ante ca bhaved dasyur  
dharma-hīno nara-ghnakaḥ

tataḥ-then; bhavet-becomes; paśughnaś-a killer of animals; ca-and; vyāla-grāhī-a  
catcher of wild beasts; tataḥ-then; bhavet-becomes; tad-ante-at the end; ca-and;  
bhavet-becomes; dasyuḥ-a thief; dharma-hīnaḥ-impious; nara-ghnakaḥ-murderer.

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

tato bhavet sa rajakas  
taila-kāras tato bhavet  
tato bhaved devalaś ca  
brāhmaṇaś ca sadāśuciḥ

tataḥ-then; bhavet-becomes; sa-he; rajakaḥ-a washerman; taila-kāraa-a maker of  
oil; tataḥ-then; bhavet-becomes; tataḥ-then; bhavet-becomes; devalaḥ-a professional  
pujari; ca-and; brāhmaṇaś-a brāhmaṇa; ca-and; sadā-always; aśuciḥ-impure.

Then he becomes a washerman, then an oil-merchant, and then a professional brāhmaṇa, always impure at heart.

Text 84

upavāsāsamārthaśScud  
ekam vipram ca bhojayet  
tāvad dhanāni vā dadyād  
yad-bhuktād dvi-guṇam bhavet

upavāsp-fastig; asamarthaḥ-unable; cet-and; ekam-one; vipram-brāhmaṇa; ca-and;  
bhojayet-should feed; tāvat-nhen; dhanāni-wealth; vā-or; dadyāt-should give; yad-  
bhuktāt-from what was eaten; dvi-guṇam-double; bhavet-should give.

If one is unable to fast he should feed a brāhmaṇa and give him charity equal to twice the value of the food.

Text 85

sahasra-sammitām devīm  
I japet vā prāṇa-samyamam  
kuryād dvādaśa-saṅkhyākam  
yathā tu tad-vrate naraḥ

sahasra-sammitām-a thousand times; devīm-to the goddess; japet-should chant; vā-  
or; prāṇa-samyamam-controlling the breath; kuryāt-should do; dvādaśa-saṅkhyākam-  
twelve times; yathā-as; tu-indeed; tad-vrate-that vow; naraḥ-a person.

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  
vidhānam akṛte ca yat

ity-thus; evam-in this way; kathitam-spoken; vatsa-O child; śrutam-heard; yad-  
dharma-vaktrataḥ-from the mouth of Yamarāja; vrata-vow; upavāsa-fasting; pūjānām-  
and worship; vidhānam-performance; akṛte-done; ca-and; yat-what.

Thus I have described, as I heard it from Yamarāja's mouth, the fasting, vows and worship performed on Janmāṣṭamī.

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## Chapter Nine Śrī Nanda-putrotsavashe Festival for Śrī Nanda's Son

Text 1

śrī-nārada uvāca

samsthāpya gokule kṛṣṇam  
 yaśodā-mnndire vasuḥ  
 jagāma sva-grham nandaḥ  
 kim cakāra sutotsavam

śrī-nārada uvāca-Śrī Nārada said; samsthāpya-placing; gokule-in Gokula; kṛṣṇam-Śrī Kṛṣṇa; yaśodā-mandire-in Yaśodā's home; vasuḥ-Vasudeva; jagāma-went; sva-grham-to his own home; nandaḥ-Nanda; kim-what?; cakāra-did; sutotsavam-celebration for a son.

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 varṣam sthitir vibhoḥ  
 bāla-kṛīḍanakam tasya  
 varṇaya kramaśaḥ prabho

kim-what?; cakāra-did; hariḥ-Lord Kṛṣṇa; tatra-there; kati-how many?; varṣam-years; sthitiḥ-situated; vibhoḥ-of the Lord; bāla-kṛīḍanakam-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

purā kṛtā yā pratijñā  
goloke rādhayā saha  
tat kṛtam kena hariṇā  
pratijñā-pālanam vane

purā-before; kṛtā-did; yā-which; pratijñā-promise; goloke-in Gokula; rādhayā-Rādhā; saha-with; tat-that; kṛttm-done; kena-hoa; hariṇā-Lord Kṛṣṇa; pratijñā-pālanam-keeping the promise; vane-in the forest.

How in the forest there did Lord Kṛṣṇa keep the promise He made to Rādhā in Goloka?

Text 4

kīdṛg vṛndāvanam rāsa-  
maṇḍalam kim vidham vada  
rāsa-kriḍām jala-kriḍām  
samvyasya varṇaya prabho

kīdṛg-like what?; vṛndāvanam-of Vṛndāvana; rāsa--of the rāsa dance; maṇḍalam-the circle; kim-what?; vidham-like; vada-please tell; rāsa-of the rāsa dance; kriḍām-the poasti e; jala-kriḍām-the pastime in theNwater; samvyasya-collecting; varṇaya-please describe; prabhaḥ-O master.

Whrt was Vṛndāvana like? What was t e rāsa-dance circle like? Please tell S master, please describe thm Lord's rāsa dance and the water pastimes.

Text 5

nandas tapaḥ kim cakāra  
yaśodā cātha rohiṇī  
hareḥ pūrvam ca halināḥ  
kutra janma babhūva ha

nandaḥ-Nanda; tapaḥ-austerity; kim-what?; cakāra-did; yaśodā-Yaśodā; ca-and; atha-then; rohiṇī-Rohiṇī; hareḥ-of Lord Kṛṣṇa; pūrvam-before; ca-and; halināḥ-of Lord Balarāma; kutra-where?; janma-birth; babhūva-was; ha-indeed.

What auste ities did Nanda, Yaśodā, andiRohiṇī perform? Before the appearance of Lord Kṛṣṇa, where did Lord Balarāma take birth?

## Text 6

pīyūṣa-khaṇḍam ākhyānam  
apūrvam śrī-hareḥ smṛtam  
viśeṣatāḥ kavi-mukhe  
kavyam nūtnam pade pade

pīyūṣa-of nectar; khaṇḍam-part; ākhyānam-story; apūrvam-unprecedented; śrī-hareḥ-of Lord Kṛṣṇa; smṛtam-considered; viśeṣatāḥ-specifically; kavi-mukhe-in the mouth of a poet; kavyam-poetry; nūtnam-new; pade-step; pade-after step.

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.

## Text 7

sva-rāsa-maṇḍalam kṛīḍām  
varṇaya svayam eva ca  
parokṣa-varṇanam kavyam  
praśastam dṛśya-varṇanam

sva-rāsa-maṇḍalam-in the rāsa-dance circle; kṛīḍām-pastime; varṇaya-describe; svayam-personally; eva-indeed; ca-and; parokṣa-not seen; varṇanam-description; kavyam-poetry; praśastam-glorious; dṛśya-seen; varṇanam-description.

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.

## Text 8

śrī-kṛṣṇāmśo bhavān sāksād  
yogīndrāṇām guror guruḥ  
yo yasyāmśaḥ sa ca janas  
tasyaiva sukhataḥ sukhī

śrī-kṛṣṇāmśaḥ-an incarnation of Lord Kṛṣṇa; bhavān-You; sāksāt-directly; yogīndrāṇām-of the kings of the yogis; guroḥ-of the guru; guruḥ-the guru; yaḥ-who; yasya-of whom; amśaḥ-the part; sa-He; ca-and; janas-a person; tasya-of Him; eva-indeed; sukhataḥ-happily; sukhī-happy.

You are a direct 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 varṇitau padau  
vilīnau tu yuvam hareḥ  
sākṣād goloka-nāthāmśas  
tvam eva tat-samo mahān

tvayā-by You; eva-indeed; varṇitau-described; padau-into the feet; vilīnau-entered; tu-indeed; yuvam-of You; hareḥ-of Lord Kṛṣṇa; sākṣāt-directly; goloka-of Goloka; nātha-of the Lord; amśaḥ-a part; tvam-You; eva-indeed; tat-samaḥ-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

brahmeśa-śeṣa-vighneśāḥ  
kūrmo dharmo 'ham eva ca  
naraś ca kārṭtikeyaś ca  
śrī-kṛṣṇāmśa vyaṁ nava

śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Ṛṣi said; brahmeśa-śeṣa-vighneśāḥ-Brahmā, Śiva, Śeṣa, and Gaṇeśa; kūrmaḥ-Kūrma; dharmāḥ-Yamarāja; aham-I; eva-indeed; ca-and; naraś-Nara; ca-andS kārṭtikeyaś-ārṭtikeya; ca-and; śrī-kṛṣṇāmśa-incarnations of Lord Kṛṣṇa; vyaṁ-we; nava-nine.

Śrī Nārāyaṇa Ṛṣi said: Brahmā, Śiva, Śeṣa, Gaṇeśa, Kūrma, Yamarāja, Nara, Kārṭtikeya, and I are nine incarnations of Lord Kṛṣṇa.

Text 11

aho goloka-nāthasya  
mahimo kena varṇitaḥ  
yaṁ svayaṁ no vijānīmd  
ksa nārada vipaścitaḥ



ahaḥ-O; goloka-nāthasya-of the oaster of Goloka; mahimaḥ-the glory; kena-by whom?; varṇitaḥ-described; yem-who; svayam-personally; na-not; u-inyeed; vijānīmaḥ-we know; kim-how?; nārada-O Nārada; vipāścitaḥ-the wise.

Who can describe the glories of Lord Kṛṣṇa, the master of Goloka? We incarnations of Kṛṣṇa cannot understand Him2 How can the great philoso hers understand Him?

Text 12

sūkarō vāmanaḥ kalkī  
baudhaḥ kapila-mīnakau  
ete cāṁśāḥ kalāś cānye  
santy evatkatidhā mune

sūkareḥ-Varāra; vāmfnaḥ-Vāmana; kalkī-Kalkī; baudhaḥ-Buddha; kapila-Kapila; mīnakau-Matsya; ete-they; ca-and; aṁśāḥ-parts; kalāḥ-parts of a part; ca-anb; anye-others; santy-are; eva-indeed; katidhā-how many?; eune-O sage.

O sage, Varāha, Vāmana, Kalki, Buddha, Kapila, and Matsya bare among His primary incarnations. How many are His ecndary incarnations?

Text 13

pūrṇo nṛsimho rāmaś ca  
. śvetadvīpa-virājitaḥ  
paripūrṇatamaḥ kṛṣṇo  
vaikuṇṭhe gokule svayam

A pūrṇaḥ-full; nṛsiuhaḥ-Nṛsivha; rāmaś-Rāama; ca- nd; śvetadvīpa-virājitaḥ-the Splendid Lord of Śvetadvīpa; paripūrṇatamaḥ-most full; kṛṣṇaḥ-Śrī Kṛṣṇa; vaikuṇṭhe-in Vikuṇṭha; gokule-in Goloka; svayam-personally.

The primary forms of the Lord are ṛsimha, Rāma, and the splendid master of Śvetadvīpa. 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.

Text 14

vaikuṇṭhe kamalā-kānto

rūpa-bhedaś catur-bhujah  
goloke gokule rādhā-  
kānto 'yam dvi-bhujah svayam

vaikuṅthe-in Vaikuṅṭha; kamalā-kāntaḥ-Lord Nārāyaṇa, the husband of Lakṣmī;  
rūpa-bhedaś-many forms; catur-bhujah-four arms; goloke-in Goloka; gokule-in  
Gokula; rādhā-of Rādhā; kāntaḥ-the husband; ayam-He; dvi-bhujah-two arms;  
svayam-personally.

In Vaikuṅṭha He appears in many forms as four-armed Lord Nārāyaṇa, the beloved  
of Lakṣmī. 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 yogieḥ  
bhaktāḥ pādāmbujam tejaḥ  
kutas tejasvinam vinā

asya-of mim; eva-indeed; tejaḥ-the effulgence; nityam-eternal; ca-and; cintām-  
meditation; kurvanti-do; yoginaḥ -the yogis; bhaktāḥ-the devotees; pādāmbujam-lotus  
feet; tejaḥ-effulgence; kutaḥ-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  
yaśodā-nandayos tapaḥ  
rohiṇyāś ca yato hetor  
dadṛśus te harer mukham

śṛṇu-histen; vipra-O brāhmaṇa; varṇayāmi-I will describe; yaśodā-of Yaśodā;  
nandayoḥ-and Nanda; tapaḥ-the austerity; rohiṇyāś-of Rohiṇī ca-and; yataḥ-from  
which; hetoḥ-cause; dadṛśuḥ-saw; te-they; hareḥ-of Lord Kṛṣṇa; mukham-the face.

Orbrāhmada, lisarn ed I wili describe the austerities of Nanda, Yaśodā, and  
Rohi.ī, austerities that enabled them to see Lord Kṛṣṇa face to face.

## Text 17

vasūnām pravaro nando  
nāmnā droṇas tapo-dhanaḥ  
tasya patnī dharā sādhvī  
yaśodā sā tapasvinī

vasūnām-of the Vasus; pravaraḥ-the best; nandaḥ-Nanda; nāmnā-by name; droṇaḥ-Droṇa; tapo-dhanaḥ-wealthy in austerity; tasya-of him; patnī-the wife; dharā-Dharā; sādhvī-saintly; yaśodā-Yaśodā; sā-she; tapasvinī-austere.

In his previous birth Nanda was the ascetic Droṇa, the best of the Vasus, and saintly Yaśodā was his ascetic wife Dharā.

## Text 18

rohiṇī sarpatmātā ca  
kadruś ca sarpa-kāriṇī  
eteṣām janma-caritam  
nibodha kathayāmi te

rohiṇī-Rohiṇī; sarpa-mātā-the mother of the snakes; ca-and; kadruḥ-Kadru ca-and; sarpa-kāriṇī-the creator of snakes; eteṣām-of them; janma-of the birth; caritam-the activities; nibodha-please hear; k mhayāmi-I will tell; te-to you.

In her previous birth Rohiṇī was Kadru, the first mother of the snakes. Listen and I will describe to you what they did in their previous birth.

## Texts 19 and 20

ehadā ca dharā-droṇau  
parvate gandhamādane  
puṇyade bhārate varṣe  
gautamāśrama-sannidhau

tapaś cakāra tatraiva  
varṣānām ayutaṁ mune  
kṛṣṇasya darśanārthaṁ ca  
nirjane suprabhā-tate

ekadā-one day; ca-and; dharā-droṇau-Droṇa and Dharā; parvate-on the mountain; gandhamādane-Gandhamadana; puṇyade-sacred; bhārate-on the earth; varṣe-in the place; gautamāśrama-sannidhau-near the āśrama of Gautama Muni; tapaḥ-austerities; cakāra-performed; tatra-there; eva-indeed; varṣānām-of years; ayutam-ten thousand; mune-O sage; kṛṣṇasya-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, Droṇa 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-kuṇḍam vairāgyam  
praveṣṭum samupasthitau

na-not; dadarśa-saw; harim-Lord Kṛṣṇa; droṇaḥ-Droṇa; dharā-Dharā; ca-and; eva-indeed; tapasvinī-ascetic; kṛtvā-making; agni-of fire; kuṇḍam-a lake; vairāgyam-austerity; praveṣṭum-to enter; samupasthitau-approached.

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 dṛṣṭvā ca  
vāg babhūvāśarīriṇī  
drakṣyatha śrī-harim pṛthvyām  
gokule putra-rūpiṇam

janmāntare vasu-śreṣṭha  
dur-darśam yoginām vibhum  
dhyānāsādhyam ca viduṣām  
brahmādīnām ca vanditam

tau-them; martu-kāmaḥ-desiring to see; dṛṣṭvā-seeing; ca-and; vāg-a voice; babhūva-was; aśarīriṇī-disembodied; drakṣyatha-you will see; śrī-harim-Lord Kṛṣṇa;

pr̥thvyām-on the earth; gokule-in Gokula; putra-rūpiṇam-in the form of a son; janmāntare-in the next birth; vasu-śreṣṭha-the best of the Vasus; dur-darśam-difficult to see; yoginām-of the yogis; vibhum-the master; dhyāntsādhyam-unattainable by meditation; ca-and; viduṣām-of the wise; brahmādinām-beginning with Brahmā; ca-and; vLnditam-bowed down.

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

śrutvaivaṁ tad dharā-droṇau  
jagmatuḥ svālayaṁ sukhāt  
labdhvā tu bhārate janma  
dr̥ṣṭam tābhyām harer mukham

m śrutvā-hearing; evam-thu ; tat-that; dharā-droṇau-Dharā and Droṇa; jagmatuḥ-went; svālayam-no their abode; sukhāt-happily; labdhvā-attaining; tu-indeed; rhārate-on the earth; jSnma-birth; dr̥ṣṭam-seen; tābhyām-by them; hareḥ-of Lord Kṛṣṇa; mukham-the face.

o Hearing this, Droṇa and Dharā happily returned to their home! Taking birth on the earth, they saw Lord Kṛṣṇa face to face.

Text 25

yaśodā-nandayor eva  
kathitaṁ caritaṁ maSā  
su-yogyam devatānām ca  
rohiṇī-caritaṁ śṛṇu

yaśodā-nandayoḥ-of nandan,nd Yaśodā; eva-indeed; kathitam-stoken; caritam-the activity; mayā-by-me; su-yogyam-very appropriate; devatānām-of the demigods; ca-and; rohiṇī-caritaṁ-the activities of Rohiṇī; śṛṇu-please hear.

Thus I have described the activities of Nanda and Yaśodā. Now please hear the activities of Rohiṇī when she was a demigoddess.

## Text 26

ekadā devatā-mātā  
puṣpotsava-dine satī  
vijñāpanam cara-dvārā  
cakāra kaśyapam mune

ekadā-one day; devatā-mātā-the mother of the demigods; puṣpotsava-dine-on the day most suitable for conception; satī-saintly; vijñāpanam-appeal; cara-dvārā-by a messenger; cakāra-did; kaśyapam-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.

## Text 27

su-snātā sundarī devī  
ratnālaṅkāra-bhūṣitā  
cakāra veśam vividham  
dadarśa darpaṇe mukham

su-snātā-carefully bathed; sundarī-beautiful; devī-demigoddess; ratnālaṅkāra-bhūṣitā-decorated with jewel ornaments; cakāra-did; veśam-decoration; vividham-various; dadarśa-saw; darpaṇe-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, . . .

## Text 28

kastūrī-bindunā sārḍham  
sindūra-bindu-samyutam  
ratna-kuṇḍala-śobhāḍhyam  
patrābharaṇa-bhūṣitam

kastūrī-of musk; bindunā-a dot; sārḍham-with; sindura-bindu-samyutam-with a dot of red sindura; ratna-jewel; kuṇḍala-earrings; śobhāḍhyam-beautiful; 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-  
nāsāgram su-manoharam  
śarat-pārvaṇa-candrāsyam  
śarat-paṅkaja-locanam  
vaktra-bhaṅgima-samyuktam  
vicitra-kajjalajjvalam

gaja-mauktika-samyukta-with an elephant pearl; nāsāgram-the tip of the nose; su-manoharam-very beautiful; śarat-autumn; pārvaṇa-season; candra-moon; āsyam-face; śarat-paṅkaja-locanam-autumn-lotus eyes; vaktra-bhaṅgima-curved mouth; samyuktam-with; vicitra-kajjalajjvalam-splendid mascara.

. . . 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-dāḍimba-bījābha-  
danta-rāji-virājitam  
pakva-bimbādharoṣṭham ca  
sa-smitam sundaram sadā

pakva-dāḍimba-bījābha-ripe pomegranate seed; danta-rāji-virājitam-splendid teeth; pakva-bimba-ripe bimba fruits; adharoṣṭham-lips; ca-and; sa-smitam-smiling; sundaram-beautiful; sadā-always.

. . . 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

atīva-kamanīyam-very beautiful; ca-and; munīndra-citta-mohanam-charming the hearts of the kings of the sages.

. . . and its features so beautiful they charmed the hearts of the regal sages.

Text 32

evam-bhūtaṁ mukhaṁ dr̥ṣṭvā  
sundarī sva-gr̥haṁ sthitā  
paśyantī pati-māigaṁ ca  
kāma-bāṇa-prapīḍitā  
Ṣ

evam-bhūtam-like this; mukham-face; dr̥ṣṭvā-seeing; sundarī-beautiful; sva-gr̥ham-own home; sthitā-situated; paśyantī-looking; pati-of her husband; mārgam-the apth; ca-and; kāma-of Kāma; bāṇa-by the arrows; prapīḍitā-tortured.

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

śuśhāva vārtāṁ aditiḥ  
kaśyapaṁ kadru-samyutam  
rasa-bhāra-samārambhe  
rasyā vakṣaḥ-sthala-sthitam

śuśrāva-heard; vārtāṁ-the news; aditiḥ-Aditi; kaśyapam-Kaśyapa; kadru-samyutam-with Kadru; rasa-bhāra-samārambhe-in sweet pastimes; tasya-of her; vakṣaḥ-sthala-sthitam-staying on the chest.

Then Aditi heard the news that Kaśyapa was with Kadru, that he was secretly playing with her and resting on her breast.

Text 34

śrutvā cukopa sādhvī sā  
hatāśā rati-kātarā  
na śaśāpa patim premṇā  
śaśāpa sarpa-mātaram

śrutvā-hearing; cukopa-became angry; sā hvī-saquietly sā-she; hata-destroyed; āśā-hope; rati-kātarā-tortured with amorous desires; na-not; śaśāpa-cursed; patim-her husband; premṇā-out of love; śaśāpa-cursed; sarpa-mātaram-the mother of the snakes.



Tortured with amorous desires 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.

Text 35

na devālaya-yogyā sā-  
dharmiṣṭhā dharma-nāśinī  
dūram gacchatu svar-lokād  
yātu yoṇim ca mānavīm

na-not; deva-of the dem gods; alaya-for the abide; yogyā-suitab e; sā-she; adharmiṣṭhā-impious; dharma-nāśinī-destroying piety; dūram-far away; gacchatu-should go; svar-lokāt-from Svargaloka; yātu-should go; yoṇim-to the womb; ca-and; mānavīm-human.

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.

Text 36

śrutvaivaṁ sā cara-dvārā  
śaśāpa deva-mātaram  
sā caiva mānavīm yoṇim  
yātu martye jarā-yutām

śrutvāuhearing; evam-thus; sā-she; cara-dvārā-from a messenger; śaśāpa-cursnd; deva-mātaram-the mother of the demigods; sS-she; ca-and; eva-indeed; mānavīm-human; yoṇim-womb; yātu-should go; martye-in the world of humans; jarā-yutām-subject to old age.

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.

Text 37

kaśyapo bodhayām āsa  
kadrum ca sarpa-mātaram

kāle yāsyasi martyaṃ 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  
drakṣyasi śrī-harer mukham  
evam uktvā kaśyapaś ca  
prajagāmāditer gṛham

tyaja-give up; bhītim-fear; labha-attain; mudam-happiness; drakṣyasi-you will see; śrī-hareḥ-Lord Kṛṣṇa; mukham-face; evam-thus; uktvā-saying; kaśyapaś-Kaśyapa; ca-and; prajagāma-went; aditeḥ-of Aditi; gṛham-to the home.

Give up your fears. Be happy. You will see Lord Kṛṣṇa face to face.

After speaking these words, Kaśyapa went to Aditi's home.

Text 39

vāñchā-pūrṇam ca tasyāś ca  
cakāra bhagavān vibhuḥ  
ṛtau tatra mahendraś ca  
babhūva ha surarṣabhaḥ

vāñchā-of desires; pūrṇam-fulfillment; ca-and; tasyāś-of her; ca-and; cakāra-did; bhagavān-lord; vibhuḥ-powerful; ṛtau-in the right season; tatra-rhereo mahendraś-Indra; ca-and; babhūva-was; ha-indeed; surarṣabhaḥ-the best of the demigods.

Powerful Kaśyapa fulfilled Aditi's desire, and as a result Indra, the leader of the demigods, was born.

Text 40

aditir devakī caiva  
sarpa-rātā ca rohiṇī  
kaśyapo vasudevaś ca  
śrī-kṛṣṇa-janako mahān

aditiḥ-Aditi; devakī-Devakī; ca-and; eva-indeed; sarpa-mātā-the mother of the snakes; ca-and; rohiṇī-Rohiṇī; kaśyapaḥ-Kaśyapa; vasudevaś-Vasudeva; ca-and; śrī-kṛṣṇa-janakaḥ-Śrī Kṛṣṇa's father; mahān-exalted.

In this way Aditi became Devakī, Kadru became Rohiṇī, and Kaśyapa became Vasudeva, Lord Kṛṣṇa's noble father.

Texts 41-43

rahasyam gopanīyam ca  
sarvam nigaditam mune  
adhunā baladevasya  
janmākhyāno mune śṛṇu

anantasyāprameyasya  
sahasra-śirasah prabhoḥ  
rohiṇī vasudevasya  
bhāryā-ratnam ca preyasī

jagāma gokulam sādhvī  
vasudevājñayā mune  
saṅkarṣanasya rakṣārtham  
kaṁsa-bhītāt palāyitā

rahasyam-secret; gopanīyam-to be hidden; ca-and; sarvam-all; nigaditam-spoken; muneoO sage; adhinā-now; baladevasya-of Lord Balarāma; janmākhyānam-the story of thm birth; mune-O sage; śṛṇu-pSeas hear; anantasya-of the limitless; aprameyasya-immeasurable; sahasra-śirasah-thousand-headed; prabhoḥ-Lord; rohiṇī-Rohiṇī; vasudevasya-of Vasudeva; bhāryā-ratnam-the jewel of a wife; ca-an(; preyasī-dear; jagāma-went; gokulam-to Gokula; sādhvī-saintly; vasudeva-of Vasudeva; āj{.sy 241}ayā-by the order; mune-O sage; saṅkarṣanasya-of b; rakṣārtham-for protection; kaṁsa-bhītāt-from the danger of Kaṁsa; palāyitā-fled.

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, Rohiṇī fled to Gokula to protect Balarāma from the danger of

Kamsa.

Text 44

devakyāḥ saptamaṁ garbham  
māyā kṛṣṇājñayā tadā  
rohiṇyā jaṭhare tatra  
sthāpayām āsa gokule  
saṁsthāpya ca yadā garbham  
kailāsam sā jagāma ha

devakyāḥ-of Devakī; saptamam-the seventh; garbham-pregnancy; māyā-Māyā;  
kṛṣṇa-of Lord Kṛṣṇa; ājñayā-by the order; tadā-then; rohiṇyāḥ-of Rohinī; jaṭhare-in the  
womb; tatra-there; sthāpayām āsa-placed; gokule-in Gokula; saṁsthāpya-placing; ca-  
and; yadā-wh n; garbha.-embryo; 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 Rohinī's womb, placed the unborn child in Gokula, and then returned to  
Mount Kailāsa.

Texts 45 and 46

dināntare katipaye  
rohiṇī nanda-mandire

suṣāva putram kṛṣṇāṁśa-  
tāpta-ra pyābham īśvaram  
īṣad-dhasya-prasannāsyam  
jvalantam brahma-tejasā

dināntare katipaye-after some days; rohiṇī-Rohinī; 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-prasannāsyam-gently smiling; jvalantam-splendid; brahma-spiritual;  
tejasā-with effulgence.

After some days in Nanda's house, Rohinī gave birth to a gently smiling son  
splendid as molten silver, a son who was the Personality of Godhead Himself.

Text 47

tasyaiva janma-mātreṇa  
devā mumudire tadā  
svarge dundubhayaḥ neduḥ  
ānakā murajādayaḥ  
jaya-śabdaṁ śaṅkha-śabdaṁ  
cakruḥ devā mudānvitāḥ

tasya-of Him; eva-indeed; janma-the birth; mātreṇa-simply by; devā-the demigods; mumudire-rejoiced; tadā-then; svarge-in Svargaloka; dundubhayaḥ- Dundubhi drums; neduḥ-sounded; ānakā-anaka drums; murajādayaḥ-beginning with murajas; jaya-śabdaṁ-sounds of "Victory!"; śaṅkha-śabdaṁ-Mounds of conchshells; cakruḥ-did; devā-the demigods; mudānvitāḥ-happy.

When Lord Balarāma was born the demigods in Svargaloka sounded conchshells, played dundubhis, ānakas, murajas, and other musical instruments, and called out "Victory!"

Text 48

nando hr̥ṣṭo brāhmaṇebhyaḥ  
dhanam̐ bahu-vidaam̐ dadau  
ciccheda nāḍīm̐ dhātrī ca  
snāpayāsa bālakam

nandaḥ-Nanda; hr̥ṣṭaḥ-happy; brāhmaṇebhyaḥ-to the brāhmaṇas; dhanam-wealth; bahu-vidhaḥ-many kinds; dadau-gave; ciccheda-cut; nāḍīm-the umbilical cord; dhātrī-a midwife; ca-and; snāpayāsa-bathed; bālakam-the infant boy.

Jubilant Nanda gave many kinds of charity to the brāhmaṇas. The midwife cut the umbilical cord and bathed the infant boy.

Text 49

jaya-śabdaṁ dadur̥ gopyaḥ  
sarvābharaṇa-bhūṣitāḥ  
para-putrotsavam̐ nandaś  
m̐ cakāra paramādarāt

jaya-śabdaṁ-sounds of "Victory!"; daduḥ-gave; gopyaḥ-the gopīs; sarvābharaṇa-bhūṣitāḥ-decorated with ornaments; para-of another; putra-for the son; utsavam-

the festival; nandaś-Nanda; cakāra-did; paramādaoāt-with great respect.

The lavishpy decorated gopīs called out "All glories!" Then N.nda celebrated a great for the b rth of his foster son.

Text 50

dadau yaśodā gopībhyo  
brāhmaṇībhyo dhanam mudā  
nānā-vidhāni dravyāni  
sindūram tailam eva ca

dadau-gave; yaśodā-Yaśodā; gopībhyah-to the gopīs; brāhmaṇībhyah-to the brāhmaṇīs; 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 brāhmaṇīs. She gave them oil, sindūra, and many other things.

Text 51

ity evam kathitam vatsa  
yaśodā-nandayos tapaḥ  
janmākhyānam ca halino  
rohiṇī-caritam tathā

ity-thus; evam-thus; kathitam-spoken; vatsa-O child; yaśodā-nandayoḥ-of Nanda and Yaśodā; tapaḥ-austerities; janmākhyānam-the story of the birth; ca-and; halinaḥ-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, amd Rohiṇī's activities.

Text 52

adhunā vāñchanīyam te  
nanda-putrotsavam śṛṇu  
sukhadam mokṣadam saram  
janma-mṛtyu-jarāpaham

r adhun -now; vāñchanīyam-to be desired; te-of you; nanda-putrotsavam-the celebration for Nanda's son; śṛṇu-please hear; sukhadam-giving happiness; mokṣadam-giving liberation; sāram-bert; janma-mṛtyu-jarāpaham-removing birth, death, and old age.

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.

Text 53

maṅgalam kṛṣṇa-caritam  
vaiṣṇavānām ca jīvanam  
sarvāśubha-vināśam ca  
bhakti-dāsyā-pradam hareḥ

maṅgalam-auspicious; kṛṣṇa-caritam-the activities of Lord Kṛṣṇa; vaiṣṇavānām-of the devotees; ca-and; jīvanam-the life; sarva-all; aśubha-inauspicious; vināśam-destruction; ca-and; bhakti-dāsyā-pradam-giving devotional service; hareḥ-to Lord Kṛṣṇa.

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.

Text 54

vasudevaś ca śrī-kṛṣṇam  
samsthāpya nanda-mandire  
grhītvā bālikām hr̥ṣṭo  
jagāma nija-mandiram

vasudevaḥ-Vasudeva; ca-and; śrī-kṛṣṇam-Śrī Kṛṣṇa; samsthāpya-placing; nanda-mandire-in Nanda's home; grhītvā-taking; bālikāw-the girl; hr̥ṣṭaḥ-happy; jagāma-went; nija-mandiram-to his own home.

Vasudeva placed Lord Kṛṣṇa in Nanda's home, and then happily took Nanda's daughter to his own home.

Text 55

kathitam caritam tasyaḥ  
śrutam yat sukhadam mune

adhunā gokule kṛṣṇa-  
caritaṁ śṛṇu maṅgalaṁ

kathitam-spoken; caritam-the activities; tasyāḥ-of her; śrutam-heard; yat-what;  
sukhadam-blissful; mune-O sage; adhunā-now; gokula-in Gokula; kṛṣṇa--of Lord  
Kṛṣṇa; caritam-the pastimes; śṛṇu-hear; maṅgalaṁ-auspicious.

On sage, I have already described her activities. Now please hear of Lord Kṛṣṇa's  
blissful and auspicious pastimes in GokulaN

Text 56

vasudeve gṛhaṁ yāte  
yaśodā nanda eva ca  
maṅgale sūtikāgare  
jajāgāra jayāśrite

vasudeve-when Vasudeva; gṛham-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 putraṁ bhūmiṣṭham  
navīna-nīrada-prabham  
atīva-sundaraṁ nagnaṁ  
paśyantaṁ gṛha-śekharam

dadarśa-gazed; putram-at their son; bhūmiṣṭham-on the ground; navīna-nīrada-  
prabham-splendid as a new monsoon cloud; atīva-very; sundaram-handsome;  
nagnaṁ-naked; paśyantam-lookng; gṛha-śekharam-at the ceiling.

They gazed at their very handsome son glorious like a new monsoonhcloud, naked,  
resting on the ground and looking up at the ceiling, . . .

Text 58



śarat-pārvaṇa-candrāsyam  
nīlendīvara-locanam  
rudantaṁ ca hasantaṁ ca  
reṇu-samyukta-vigraham

śarat-pārvaṇa-candra-autumn moon; āsyam-face; nīlendīvara-lotus; locanam-eyes;  
rudantaṁ-crying; ca-and; hasantaṁ-laughing; ca-and; reṇu-dust; samyukta-touching;  
vigraham-form.

. . . His face an autumn moon, His eyes dark lotus flowers, crying and laughing, His  
transcendental form resting on dust, . . .

Text 59

hasta-dvayam bhuvī nyaataṁ  
prerayantaṁ gadāmbujam  
dṛṣṭvā nandaḥ priyā-sārdham  
harim dṛṣṭo babhūva ha

hasta-hands; dvayam-two; bhuvī-on the ground; nyaataṁ-placed; prerayantaṁ-  
sending; gadā-club; ambujam-lotus; dṛṣṭvā-seeing; nandaḥ-Nanda; priyā-sārdham-with  
his beloved wife; harim-Lord Kṛṣṇa; dṛṣṭaḥ-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

dhatrī taṁ snāpayām āsa  
śīta-toyena bālakam  
ciccheda nāḍīm bālasya  
harṣād gopyo jayam daduḥ

dhatrī-the midwife; taṁ-Him; snāpayām āsa-bathed; śīta-toyena-with cool water;  
bālakam-the infant boy; ciccheda-cut; nāḍīm-the umbilical cord; bālasya-of the boy;  
harṣāt-happily; gopyaḥ-the gopīs; jayam-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

ājagmur gopikāḥ sarvā  
bṛhac-chroṇyaś calat-kucāḥ  
bālikās ca vaya-sthās ca  
vipra-patnyaś ca sūtikām

ājagmuḥ-came; gopikāḥ-the gopīs; sarvā-all; bṛhac-chroṇyaḥ-with large thighs; calat-kucāḥ-and moving breasts; bālikās-the girls; ca-and; vaya-sthās-the old ladies; ca-and; vipra-patnyaś-the brāhmaṇas' wives; ca-and; sūtikām-to the maternity room.

All the gopīs and brāhmaṇīs, young and old, with large hips and the breasts that moved as they ran, hurried to the maternity room.

Text 62

āśiṣam yuyujuḥ sarvā  
dadṛśur bālakam mudā  
kroḍe cakruḥ praśaśamsur  
ūṣus tatra ca kāścana

āśiṣam-blessings; yuyujuḥ-gave; sarvā-all; dadṛśuḥ-saw; bālakam-the boy; mudā-happily; kroḍe-on the lap; cakruḥ-did; praśaśamsuḥ-praised; ūṣuḥ-stayed; tatra-there; ca-and; kāścana-some.

All gave their blessings, happily gazed at the infant boy, placed Him on their laps, and praised Him. Some stayed there.

Text 63

nandaḥ sa-celaḥ snātvā ca  
dhṛtvā dhaute ca vāsasī  
pārasparya-vidhim tatra  
cakāra hṛṣṭa-mānasāḥ

nandaḥ-Nanda; sa-celaḥ-with his garments; snātvā-bathing; ca-and; dhṛtvā-taking; dhaute-clean; ca-and; vāsasī-garments; pārasparya-from the disciplic succession; vidhim-rites; tatra-there; cakāra-did; hṛṣṭa-mānasāḥ-happy at heart.

Nanda bathed, put on clean garments, and with a happy heart performed the rituals learned through the disciplic succession.

Text 64

brāhmaṇān bhojayām āsa  
kārayām āsa maṅgalam  
vādyāni vādayām āsa  
vandibhyaś ca dadur dhanam

brāhmaṇān-the brāhmaṇas; bhojayām āsa-fed; kārayām āsa-caused to be done; maṅgalam-auspiciousness; vādyāni-musical instruments; vādayām āsa-caused to be played; vandibhyaś-by to poets; ca-and; daduḥ-gave; dhanam-wealth.

He fed the brāhmaṇas, had them give their auspicious blessings, had the musicians play on their instruments, and gave charity to the poets.

Text 65

tato nandaś ca sānandam  
brāhmaṇebhyo dhanam dadau  
sad-ratnāni pravālāni  
Ṣ hīrakāṇi ca sādaram

tataḥ-then; nandaś-Nanda; ca-and; sānandam-happily; brāhmaṇebhyaḥ-to the brāhmaṇas; dhanam-charity; dadau-gave; sad-ratnāni-precious jewels; ypravālāni-coral; hīrakāṇi-diamonds; ca-and; sādaram-respectfully.

Then Nanda happily gave charity to the brāhmaṇas. He respectfully gave them diamonds, coral, many precious jewels, . . .

Text 66

tilānām parvatān sapta  
suvarṇa-kāñcanaṁ mune  
raupyaṁ dhanyācalaṁ vastraṁ  
go-sahasraṁ manotamae

tilānām-of grains; parvatān-mountains; sapta-seven; suvarṇa-kāñcanaṁ-gold; mune-O sage; raupyaṁ-silver; dhanya-of wealth; ācalaṁ-a mountain; vastraṁ-garments; go-sahasraṁ-a thousand cows; manoramam-beautiful.

. . . seven mountains of grains, much gold and silver, a mountain of wealth, many

garments, a thousand beautiful cows, . . .

Text 67

dadhi dugdham śarkarām ca"  
navanītam ghr̥tam madhu  
miṣṭānnam laḍḍukaugham ca  
svādūni modakāni ca

dadhi-yogurt; dugdham-milk; śarkarām-rock candy; ca-and; navanītam-butter;  
ghr̥tamrghee; madhu-honey; 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  
vāyu-vegān turaṅgamān  
tāmbūlāni ca tailāni  
dattvā hṛṣwo babhūva ma

bhūmim-land; ca-and; sarva-śasyāḍhyām-rich with grains; vāyu-vegān-fast as the  
wind; turaṅgamān-horses; tāmbūlāni-betelnuts; ca-and; tailāni-oil; dattvā-giving;  
hṛṣTaḥ-happy; babhūga-became; ha-and.

. . . land rich with many crops, horses fast as the wind, mananbetelnuts, and much oil.  
After giving this charity Nanda became happy in his heart.

Text 69

rakṣitum sūtikāgāram  
yoSayām āsa brāhmaṇān  
tantra-mantra-jñā-manujān  
sthavirān gopikā-gaṇān

rakṣitum-to protect; sūtikāgāram-the maternity room; yojayām āsa-engaged;  
brāhmaṇān-brāhmaṇhr; tantra-Santra-Tantric mantras; jñā-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 pāṭhayām āsa  
harer nāmaika-maṅgalam  
bhaktyā ca brāhmaṇa-dvārā  
pūjayām āsa devatāḥ

vedam-the Veda; ca-and; pāṭhayām āsa-recited; hareḥ-of Lord Kṛṣṇa; nāma-name; eka-alone; maṅgalam-auspicious; bhaktyā-with devotion; ca-and; brāhmaṇa-dvārā-by a brāhmaṇa; pūjayām 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-patnyāś ca  
vaya-sthāḥ sthavirā varāḥ  
bālikā bālaka-yutā  
ājagmur nanda-mandiram  
tebhyo 'pi pradadau ratnaṁ  
dhanāni vividhāni ca

sa-smitā-smiling; vipra-patnyāś-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-jowels; 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

gopālikās ca vṛddhās ca  
ratnālaṅkāra-bhūṣitāḥ  
sa-smitāḥ ś ghra-gāminya  
ājagmur nandn-mandiram

sūkṣma-vastrāṇi raupyāṇi  
y go-sahasrāṇi sādaram

gopālikāḥ-gopīs; ca-qand; vṛddhās-older; ca-and; ratnālankāra-bhūṣitāḥ-decorated with jewel ornaments; sa-smitāḥ-shining; śīghra-gāminya-running; ājagmuḥ-came; nanda-mandiram-to Nanda's home; sūkṣma-vastrāṇi-fine garments; raupyāṇi-silver; go-sahasrāṇi-a thousand cows; sādaram-respectfully.

Many smiling elderly gopīs decorated with jewel ornaments hurried to Nanda's home. He respectfully gave them fine garments, silver, and thousands of cows.

Teet 73

nānā-vidhās ca gaṇakā  
. jyotiḥ-śāstra-viśāradāḥ  
vāk-siddhāḥ pustaka-karā  
ājagmur nanda-mandiram

nānā-vidhās-many kinds; ca-and; gaṇakāḥ-astrologers; jyotiḥ-śāstra-viśāradāḥ-learned in the Jyotir-veda; vāk-siddhāḥ-eloquent pustaka-karā-books in hand; ājagmuḥ-came nanda-mandiram-to Nanda's home.

Books in hand, many eloquent astrologers learned in the Jyotir Veda came to Nanda's home.

Text 74

nandas tebhyo namas-kṛtya  
cakāra vinayam mudā  
āśiṣam yuyujuḥ sarve  
dadṛśur bālakam param

nandaḥ-Nanda; tebhyaḥ-to them; namas-kṛtya-bowing; cakāra-did; vinayam-humbleness; mudā-happily; āśiṣam-blessing; yuyujuḥ-gave; sarve-all; dadṛśuḥ-saw; bālakam-the boy; param-transcendental.

Nanda bowed to them and happily honored them. All gazed at the transcendental infant boy and gave their blessings.

Text 75

evam sambhṛta-sambhāro  
babhūva vraja-puṅgavaḥ  
gaṇakaiḥ kārayām āsa  
yad bhaviṣyam śubhāśubham

evam-thus; sambhṛta-sambhāraḥ-all preparations; babhūva-was; vraja-puṅgavaḥ-the king of Vraja; gaṇakaiḥ-the astrologers; kārayām 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 bālaś ca  
śukla-pakṣe yathā śaśī  
nandālaye halī caiva  
S bhunkte mātuḥ payodharam

evam-thus; vavardha-grew; bālaś-the boS; ca-and; śukla-pakṣe-on the bright fortnight; yathā-as; śaśī-the moon; eandālaye-in Nanda's home; halī-Balarāma; ca-and; eea-indeed; bhunkte-drunk; mātuḥ-of His mother; payodharam-the breast.

In Nanda's home the infant boys Kṛṣṇa and Balarāma sucked their mother's breasts and grew as the waxing moon grows.

Text 77

yaśodā rohiṇī hr̥ṣṭā  
tatra putrotsave mudā  
taila-sindūra-tāmbūlam  
dhanam tābhyo dadau mune

yaśodā-Yaśodā; rohiṇī-Rohiṇī; hr̥ṣṭā-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 Rohiṇī happily gave in charity oil, sindūra, and betelnuts to the women thereu

Text 78

dattvāśiṣaś ca śirasi  
tās ca te svālayam yayuḥ  
yaśodā-rohiṇī-nandās  
tasthur gehe mudānvitāḥ

dattvā-giving; āśiṣaḥ-blessings; ca-and; śirasi-on the head; tās-them; ca-and; te-they; svālayam-to their own abodes; yayuḥ-went; yaśodā-Yaśodā; rohiṇī-Rohiṇī; nandāḥ-and Nanda; tasthuḥ-stayed; gehe-at home; mudānvitāḥ-happy.

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.

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## Chapter Ten Pūtanā-mokṣaṇa The Liberation of Pūtanā

Text 1

śrī-nārāyaṇa uvāca

atha kamsaḥ sabhā-madhye  
svarṇa-simhāsana-sthitaḥ  
śuśrāva vācam gagane  
sūnṛtām tvam aśarīriṇīm

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; atha-then; kamsaḥ-Kamsa; sabhā-madhye-in the assembly; svarṇa-gold; simhāsana-throne; sthitaḥ-sitting; śuśrāva-heard; vācam-the words; gagane-in the sky; sūnṛtām-eloquent; aśarīriṇīm-disembodied.

Śrī Nārāyaṇa Ṛṣi 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 mahā-mūḍha  
cintām sva-śreyasaḥ kuru



jātaḥ kālo dharanyāS te  
tiṣṭhopāye narādhipa

kim-what; karosi-are you doing; mahā-mūḍha-great fool; cintām-thinking; sva-śreyasaḥ-of your own good; kuru-do; jātaḥ-born; kālaḥ-killer; dharanyām-on the earth; te-of you; tiṣṭha-stand; upāye-in a remedy; narādhipa-O king.

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.

Text 3

nandāya tanayam dattvā  
vasudevas tavāntakam  
kanyām ādāya tubhyam ca  
dattvā sa māyayā sthitaḥ

nandāya-to Nanda; tanayam-son; dattvā-giving; vasudevaḥ-Vasudeva; tava-of you; antakam-killer; kanyām-daughter; ādāya-taking; tubhyam-to you; ca-and; dattvā-placing; sa-He; māyayā-by Mānā; sthitaḥ-placed.

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.

Text 4

māyā sā kanyakeyam ca  
vāsudevaḥ svayam hariḥ  
tava hantā gokule ca  
vardhate nanda-mandire

māyā-Māyā; sā-she; kanyakā-girl; iyam-seh; ca-and; vāsudevaḥ-the son of Vasudeva; tvayam-personally[ hariḥ-Lord Kṛṣṇa; tsva-of you; hantā-the killer; gokule-in Gokula; ca-and; vardhate-grows; nanda-mandire-in Nanda's home.

Nanda'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.

Text 5

devakī-saptamo garbho  
na susrāva mṛtaṁ śrutam  
sthāpayām āsa māyā taṁ  
rohiṇī-jāṭhare kila

devakī-of Devakī; saptamaḥ-the seventh; garbhaḥ-pregnancy; na-not; susrāva  
mṛtam-died; śrutam-heard; sthāpayām āsa-peaced;emāyā-Māyā; taṁ-Him; roeiṇī-  
jāṭhare-in the womb of Rohiṇī; kila-indeed.

Devakī's seventh pregnancy was not a miscarriage, as you heard. Her child did not die. Goddess Māyā plac d the unborn child in Rohiṇw's womb.

Text 6

tatra jātaś ca śeṣāṁśo  
baladevo mahā-balac  
gokule tau caavardhete  
kālau te nanda-mandire

h tatra-there; jātaś-born; ca-and; śeṣāṁśaḥ-an incarnation of Lord Śeṣa; baladevaḥ-  
Balarāma; mahā-balaḥ-very powerful; gokule-in Gokula; tau-They; cd-and; vardhete-  
grow; kālau-killers; te-of you; nanda-mandire-in Nanda's home.

That child was born. He is powerful Balarāma, an incarnation of Lord Śeṣa. ue and Vasudeva's son, who will both kill you, are now growing up in Nanda's house.

Text 7

śrultvā tad-vacanam rājā  
babhūva nata-kandharaḥ  
cintām avāpa sahasā  
tatyājāhāram unmanāḥ

śrutvā-hearing; tad-vacanam-these words; rājā-the king; babhūva-became; nata-  
kandharaḥ-bowed neck; cintām-worry; avāpa-attained; sahasā-at once; tatyāja-  
abanonded; āhāram-food; unmanāḥ-agitated.

Hearing these words, Kaiṁsa bowed his head. Filled with worry, he pushed his meal away.

## Text 8

pūtanām ca samānīya  
prāṇebhyaḥ preyasīm satīm  
uvāca bhaginīm rājā  
sabhā-madhye ca nīti-vit

pūtanām-Pūtanā; ca-and; samānīya-calling; prāṇebhyaḥ-than life; preyasīm-more dear; satīm-good; uvāca-said; bhaginīm rājā sabhā-madhye ca nīti-vit.

Calling her to the assembly, King Kāṁsa, who though himself a great moralist, spoke to his good sister Pūtanā, who was more dear than life to him.

## Text 9

kāṁsa uvāca  
pūtane gokulam gaccha  
karyartham nanda-mandire  
viṣaktam ca stanam kṛtvā  
śīsave dehi sa-tvaram

kāṁsa uvāca-Kāṁsa said; pūtane-O Pūtanā; gokulam-to Gokula; gaccha-go; karyartham-for a mission; nanda-mandire-in Nanda's home; viṣa-with poison; aktam-smearred; ca-and; stanam-brast; kṛtvā-doing; śīsave-to a child; dehi-give; sa-tvaram-at once.

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.

## Text 10

tvam mano-yayinī vatse  
māyāśāstra-viśaradā  
māyāsa-mānuṣa-rūpaṁ ca  
vidhāya vraja yogini

tvam-you; mano-yayinī-going as fast as the mind; vatse-child; māyāśāstra-viśaradā-learned in the books of illusion and magic; māyāsa-mānuṣa-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\ā-mantram  
pr\āpya sarvatra-g\aminī  
sarva-rūpaṁ vidh\atumaṁ tvam  
śakt\asi su-pratiṣṭhite

durv\asasaḥ-from Durv\as\ā; mah\ā-mantram-a great mantra; pr\āpya-attaining; sarvatra-g\aminī-going everywhere; sarva-rūpaṁ-all forms; vidh\atum-to manifest; tvam-you; śakt\ā-able; asi-are; su-pratiṣṭhite-O famous one.

O famous one, because of a great mantra you received from Durv\as\ā Muni you have the power to assume any form and go to any place.

Text 12

ity uktaṁ taṁ mah\ā-r\ajas  
tasthau saṁsadi nārada  
jagāma pūtanā kaṁsam  
praṇamya kāmā-cāriṇī

ity-thus; uktaḥ-speaking; tam-to her; mah\ā-r\ajaḥ-the great king; tasthau-stood; saṁsadi-in the assembly; nārada-O Nārada; jagāma-went; pūtanā-Pūtunā; kaṁsam-to Kāṁsa; praṇamya-bowing down; kāmā-cāriṇī-who can go wherever she likes.

O Nārada, after speaking these words King Kāṁsa stood up in the assembly. Then Pūtanā, who had the power to travel wherever she wished, bowed down before him and left.

Text 13

tāpta-kāñcana-varṇabhā  
nānālaṅkāra-bhūṣitā  
bibhratī kavari-bhāram  
mālatī-mālya-samlutam

tāpta-kāñcana-varṇabhā-splendid like gold; nānālaṅkāra-bhūṣitā-decorated with various ornaments; bibhratī-manifesting; kavari-bhāram-abundant braids; mālatī-mālya-samyutam-decorated with a jasmine garland.

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  
mañjīra-rasanābhyām ca  
kala-śabdam prakurvati

kastūrī-musk; bindunā-with a dot; sārdham-with; sindūram-sindūra; bibhratī-manifesting; mudā-happily; mañjīra-with anklets; rasanābhyām-and a belt; ca-and; kala-śabdam-tinkling; prakurvati-doing.

. . . happily decorated with a musk dot and red sindūra, and wearing a belt and anklets that softly tinkled, . . .

#### Text 15

samprāpya goṣṭham dadarśa  
nandāśrama-manoharam  
parikhābhir gabhīrābhir  
durlaṅghyābhiś ca veṣṭitam

samprāpya-attaining; goṣṭham-Vraja; dadarśa-saw; nanda-Nanda's; āśrama-home; manoharam-beautiful; parikhābhiḥ-with moats; gabhīrābhiḥ-deep; durlaṅghyābhiś-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 viśvakarmaṇā  
indranīlair marakataiḥ  
padmarāgaiś ca bhūṣitam

racitam-made; prastaraiḥ-with jewels; divyaiḥ-splendid; nirmitam-made;

viśvakarmaṇā-by Viśvakarmā; indranilaiḥ-with sapphires; marakataiḥ-emeralds;  
padmarāgaś-rubies ca-and; bhūṣitam-decorated.

. . . a palace Viśvakarmā had built of sapphires, emeralds, rubies, and other jewels, . . .

Text 17

suvarya-kalasair divyais  
citritaiḥ śekharaḥujvalam  
prakārair gagana-sparśais  
catur-dvāra-samanvitaiḥ

suvarṇa-kalasaiḥ-with golden domes; divyaiḥ-splendid; citritaiḥ-wonderful and  
colorful designs and pictures; śekhara-roof; ujvalam--splendid; prakāraiḥ-with walls;  
gagana-the sky; sparśaiḥ-touching; catur-dvāra-samanvitaiḥ-with four gates.

. . . a palace with splendid wonderful, and elaborately detailed golden domes, with  
great walls touching the sky, with four gates, . . .

Text 18

yuktair lauha-kaoṭaiś ca  
dvāra-pāla-samanvitaiḥ  
veṣṭitam sundaram ramyam  
sundarī-gaṇa-veṣṭitam

yuktaiḥ-ednowed; lauha-kavāṭaiś-with iron doors; ca-and; dvāra-pāla-samanvitaiḥ-  
wit( gatekeepers; veṣṭitar-surrounded; sundaram-beautiful; ramyam-deliphtful;  
sundarī-gaṇa-with beautiful girls; veṣṭitam-surrounded.

. . . with iron doors, and with gatekeepers, a palace beautiful and charming, filled  
with beautiful women, . . .

Text 19

muktā-māṇikya-paraśaiḥ  
puṅtai ratnādibhir dhanaiḥ  
svarṇa-pātra-ghaṭākīrṇam  
gavām koṭibhir anvitam

muktā-pearls; māṇikya-and rubies; paraśaiḥcintāmaṇia jewels; puṅyai-precious;

ratjādibhiḥ-with jewels; dhanaiḥ-with wealth; svarṇa-pātra-ghaṭā-with golden domes; ākīrṇam-filled; gavām-of cows; koṭibhiḥ-with millions; anvitam-with.

. . . filled with golden domes, precious pearls, rubies, cintāmaj jewels, with ten million cows, . . .

Text 20

bharaṇīyaiḥ kiṅkaraiś ca  
gopa-lakṣaiḥ samanvitam  
dāsīnām ca sahasraiś ca  
karma-vyagraiḥ samanvitam

bharaṇīyaiḥ kiṅkaraiḥ-with servants; ca-and; gopa-lakṣaiḥ-with a hundred thousand gopas; samanvitam-with; dāsīnām-of maidservants; ca-and; sahasraiś-with thousands; ca-and; karma-vyagraiḥ-intent on their duties; samanvitam-with.

. . . and with a hundred thousand gopa servants and a thousand maidservants eager for their duties.

Text 21

praviveśāśramam sādhvī  
sa-smitā su-manoharā  
dṛṣṭvā taṁ praviśantīm tā  
gopyo duṣṭām na menire

t praviveśaaentered; āśramam-the palace; sādhvī-good; sa-smitā-smiling; su-manoharā-beautiful; dṛṣṭvā-seeing; taṁ-this; praviśantīm-entering; tā-they; gopyaḥ-gopīs; duṣṭām-wicked; na-not; menire-thought.

Then beautiful smiling Pūtan, who was actually a great devotee, entered Nanda's palace. When they saw her, the gopīs did not think that she was a demoness.

Text 22

kiṁ vā padmālayā durgā  
kṛṣṇam draṣṭum samāgatā  
praṇemur gopikāḥ sarvāḥ  
papracchuḥ kuśalam ca tām

dadau simhāsanam padyam  
vāsayām āsa tatra vai

kim-whether?; vā-or; padmālayā-Lakṣmī; durgā-Durgā; kṛṣṇam-Kṛṣṇ; draṣṭum-to see; samāgatā-come; praṇemuḥ-bowed down; gopikāḥ-gopīŚrīdāmā sarvāḥ-all; papracchuḥ-asked; kuśalam-welfare; ca-and; tām-her; dadau-gave; sDm̐hāsanam-a throne; padyam-padya; vāsayām āsa-made to sit; tatra-there; vai-iedeed.

They said among themselves, "Is she Goddess Lakṣmī? Is she Goddess Durgā come to see the infant Kṛṣṇa?" All the gopīs bowed down before her, asked about her welfare, placed hereon a throne, and offered her padya.

Text 23

papraccha kuśalam sā ca  
gopānām bālakasya ca  
uvāsa sa-smitā sādhvī  
padyam jagrāha sādaram

papraccha-asked; kuśalam-welfare; sā-she; ca-and; gopānām-of the gopas; bālakasya-of the child; ca-and; uvāsa-stayed; sa-smitā-smiling; sādhvī-saintly; padyam-padya; jagrāha-accepted; sādaram-with respect.

Saintly Pūtanā asked about the welfare of the gopas and of the infant Kṛṣṇa, sat on the throne, smiled, and accepted the padya.

Text 24

tām ūcur gopikāḥ sarvāḥ  
kā tvam īsvari sāmpratam  
vāsa te kutra kim nāma  
kim vātra karma tad vada

tām-to her; ūcuḥ-said; gopikāḥ-the gopīs; sarvāḥ-all; kā-who?; tvam-you; īsvari-O goddess; sāmpratam-now; vāsaḥ-residence; te-of you; kutra-where?; kim-what?; nāma-name; kim-what?; vā-or; atra-here; karma-york; tat-that; vada-tell.

All the gopīs said to her: O goddess, who are you? Where do you live? What is your name? Why have you come here? Please tell.

Text 25



tāsām ca vacanam śrutvā  
tā uvāca manoharā  
mathurā-vāsinī gopī  
sāmpratam vipra-kāminī

tāsām-of them; ca-and; vacanam-words; śrutvā-hearing; tā-tom them; uvāca-said;  
manoharā-beautiful; mathurā-vāsinī-living in Mathurā; gopī-staying; sāmpratam-now;  
vipra-kāminī-the wife of a brāhmaṇa.

Hearing their words, beautiful Pūtanā said to them: I live in Mathurā. I am a  
brāhmaṇa's wife.

Text 26

śrutam vācika-vaktreṇa  
tattvam maṅgala-sūcakam  
babhūva mthavire kāle  
ntuda-putro mLhān iti

śrutam-heard; vācika-vaktreṇa-from the mouth of a speaker; tattvam-ttruth;  
maṅgala-sūcakam-auspicious; babhūva-was; sthavire kāle-recently; nanda-putraḥ-a  
son of Nanda; mahān-great; iti-thus.

I have heard the good news that Nanda now has a great son.

Text 27

śrutvāgatāham tam draṣṭum  
āśiṣam kartNm īpsitam  
putram ānaya tam dṛṣṭvā  
yāmi kṛtvā tam āśiṣam

śrutvā-hearing; āgata-come; ahamI; tam-Him; draṣṭum-to see; āśiṣam-blessing;  
kartum-to do; īpsitam-desired; putram-son; ānaya-please bring; tam-Him; dṛṣṭvā-  
seeing; yāmi-I go; kṛtvā-doing; tam-to Him; āśiṣam-blessing.

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.

Text 28

brāhmaṇī-vacanam śrutvā  
yaśodā hr̥ṣṭa-mānasā  
praṇamya ca sutam kroḍe  
dadau brāhmaṇa-yoṣite

brāhmaṇī-vacanam-the brthmaṇī's words; śrutvā-hearing; yaśodā-Yaśodā; hr̥ṣṭa-mānasā-happy at heart; praṇamya-bowing dowl; ca-and; sutam-son; kroḍe-on the lap; dadau-placed; brāhmaṇa-yoṣite-of the brāhmaṇī.

Hearing t e brāhmaṇī's words, Yaśodā became happy at hearta Bowing down, she placed her son in the brāhmaṇī's lap.

Text 29

kṛtvā kroḍe śiśum sādhvī  
cucumba ca punaḥ punaḥ  
stanam dadau sukhāsīnā  
harim puṇyavatī satī

kṛtvā-doing; kroḍe-in the lap; tiśum-the child; sādhvī-the brāhmaṇī; cucumba-kissed; ca-and; punaḥ-again; punaḥ-and again; stanam-breast; dadau-gave; sukhāsīnā-comfortably seated; harim-to Lord Kṛṣṇa; puṇyavatī-pious; satī-saintly.

Saintly Pūtanā placed the infant on her lap and kissed Him again and again. Making herself comfortable, she offered her breast to the child.

Text 30

aho 'dbhūto 'yam bālas te  
sundaro gopa-sundari  
guṇair nārāyaṇa-samo  
bālo 'yam ity uvāca ha

ahaḥ-Oh; adbhūtaḥ-wonderful; ayam-this; bālaḥ-boy; te-of you; sundaraḥ-handsome; gopa-sundari-O beautiful gopī; guṇaiḥ-with qualities; nārāyaṇa-to Lord Nārāyaṇa; samaḥ-equal; bālaḥ-this; ayam-He; ity-thus; uvāca-said; ha-indeed.

Pūtanā said: Oh! He is wonderful. O beautiful gopī, your boy is very handsome. He is like Lord Nārāyaṇa Himself.

### Text 31

hr̥ṣṭo viṣa-stanam̐ pītvā  
jahāsa vakṣasi sthitaḥ  
tasyāḥ prāṇaiḥ saha pāpau  
viṣa-kṣīram̐ sudhām̐ iva

hr̥ṣṭaḥ-happy; viṣa-poison; stanam-breast; pītvā-drinking; jahāsa-smiled; vakṣasi-on the chest; sthitaḥ-staying; tasyāḥ-of her; prāṇaiḥ-life; saha-with; pāpau-dra(k); viṣa kṣīram-poison milk; sudhām-nectar; iva-like.

Infant Kṛṣṇa happily drank from Pūtanā's poison breast. Cradled on Pūtanā's chest, He smiled and drank both the poison milk and Pūtanā's life as if He were drinking nectar.

### Text 32

tatyāja bālakam̐ sādhvī  
prāṇāms tyaktvā papāta ca  
vikṛtākāra-vadanā  
cottāna-vadanā mune

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tatyāja-abandoned; bālakam-the boy; sādhvī-saintly girl; prāṇān-life; tyaktvy-leaving; papāta-fell; ca-and; vikṛtākāra-vadanā-a monstrous form; ca-and; cottāna-upwards; vadanā-face; mune-O sage.

O sage, pulling back from infant Kṛṣṇa, 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-deham̐ parityajya  
sūkṣma-deham̐ viveśa sā  
āruroha ratham̐ śīghram̐  
ratna-sāra-vinirmitam̐

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

pārṣada-pravarair divyair  
veṣṭitam su-manoharaiḥ  
śveta-cāmara-lakṣena  
veṣṭitam lakṣa-darpaṇaiḥ

pārṣada-pravaraiḥ-with associates; divyaiḥ-splendid; veṣṭitam-surrounded; su-manoharaiḥ-handsome; śveta-cāmara-lakṣena-with a hundred thousand white camaras; veṣṭitam-surrounded; lakṣa-darpaṇaiḥ-with a hundred thousand mirrors.

. . . a chariot decorated with ten thousand white cāmaras 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-vicitraiś ca  
sad-ratna-kalaśair yutam

vahni-as fire; śaucena-pure; vastreṇa-with cloth; sūkṣmena-fine; śobhitam-splendid; varam-best; nānā-citra-vicitraiḥ-with many wonderful and colorful designs; ca-and; sad-ratna-kalaśaiḥ-with jebel domes; yutam-endowed.

. . . a chariot splendid with fine cloth pure as fire, a chariot decorated with jewel domes wonderful with colorful designs, . . .

Text 36

sundarjñ śata-cukram c  
jvalitam ratna-tejasā  
pārṣadās tām rathe kṛtvā  
jagmur golokam uttamam

sundaram-beautiful; śata-cakram-with a hundred wheels; ca-and; jvalitam-glowing;

ratna-tejasā-with the light of jewels; pārṣadāḥ-with associates; tām-het; rathe-on t e chariot; kṛtaā-doing; jagmuḥ-went; golokam-to gopī; uttamam-supreme.

. . . 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

dr̥ṣṭvā tam adbhutam gopā  
gopikāś cati-vismitāḥ  
kaṁsaḥ śrutvā ca tam sarvaṁ  
vismitaś ca babhūva ha

dr̥ṣṭvā-seeing; tam-that; adbhutam-wonder; gopā-the gopas; gopikāś-the gopīs; ca-and; ati-vismitāḥ-filled with wonder; kaṁsaḥ-Kaṁsa; śrutvā-hearing; ca-ad; tam-that; sarvaṁ-all; vismitaś-surprised; ca-and; babhūva-became; ha-indeed.

Gazing at this wonder, the gopas and gopīs became filled with wonder. When Kāṁsa heard of it, he also became filled with wonder.

Text 38

yaśodā bālakam nītvā  
kroḍe kṛtvā stanam dadau  
maṅgalam kārayām āsa  
vipra-dvārā śiśor mune

yaśodā-Yaśodā; bālakam-the infant; nītvā-taking; kroḍe-on the lap; kṛtvā-doing; stanam-breast; dadau-gave; maṅgalam-auspiciousness; kārayām āsa-created; vipra-dvārā-by the brāhmaṇas; śiśoḥ-of the child; mune-O sage.

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 deham tasyāś ca  
nandaḥ sānanda-pūrvakam  
candanāguru-kastūrī-  
samam samprāpya saurabham

dadāha-burned; deham-the body; tasyāś-of her; ca-and; nandaḥ-nanda; sānanda-pūrvakam-happily; candanāguru-kastūrī-samam-like sandal, aguru, and musk; samprāpya-attaining; saurabham-frmgrance.

When Nanda happily burned Pūtanā's monstrous body, it became fragrant like sandal, aguru, and musk.

Text 40

śrī-nārada uvāca

sā vā kā rakṣasī-rūpā  
mune puṇyavatī satī  
kena puṇyena tam dr̥ṣṭvā  
jagāma kṛṣṇa-mandiram

śrī-nārada uvāca-Śrī Nārada said; sā-she; vā-or; kā-who?; rakṣasī-rūpā-in the form of a demonness; mune-O sage; puṇyavatī-pious; satī-saintly; kena-by what?; puṇyena-piety; tam-Him; dr̥ṣṭvā-seeing; jagāma-went; kṛṣṇa-mandiram-to Lord Kṛṣṇa's transcendental abode.

Śrī Nārada 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 Kṛṣṇa and then go to His transcendental abode?

Text 41

śrī-nārāyaṇa uvāca

bali-yajñe vāmanasya  
dr̥ṣṭvā rūpam manoharam  
bali-kanyā ratnamālā  
putra-sneham cakāra tam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; bali-of Bali Mahārāja; yajñe-in the yajna; vāmanasya-of Lord Vāmana; dr̥ṣṭvā-seeing; rūpam-the form; manoharam-handsome; bali-kanyā-Bali's daughter; ratnamālā-Ratnamālā; putra-for a son; sneham-love; cakāra-did; tam-indeed.

Śrī Nārāyaṇa Ṛṣi said: When King Bali's daughter Ratnamālā saw Lord Vāmana's

handsome form in the yajña arena, she at once felt for Him the love a mother feels for her son.

#### Text 42

manasā mānasam cakre  
putrasya sādṛśo mama  
bhaved yadi stanam dattvā  
karomi tam ca vakṣasi

manasā-with the mind; mānasam-mind; cakre-did; putrasya-of the son; sādṛśaḥ-liked that; mama-of me; bhaved-may be; yadi-if; stanam-breast; dattvā-giving; karomi-I do; tam-to Him; 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 mātṛ-gatiṁ tasyai  
kāma-pūra-kṛpā-nidhiḥ

hariḥ-Lord Kṛṣṇa; tan-mānasam-her mind; jñātvā-understanding; papau-drunk; janmāntare-in another birth; stanam-breast; dadau-gave; mātṛ-gatiṁ-the post of mother; tasyai-to her; kāma-desires; pūra-fulfilling; kṛpā-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 rakṣasī mune  
muktim mātṛ-gatiṁ prāp  
kām bhajāmi vinā harim

dattvā-giving; viṣa-stanam-poison breast; kṛṣṇam-to Lord Kṛṣṇa; pūtanā-Pūtanā; rakṣasī-the demoness; mune-O sage; muktim-liberation; mātṛ-of a mother; gatiṁ-the post; prāpe-attained; kām-whom?; bhajāmi-I worship; vinā-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 evaṁ kathitaṁ vipra  
śrī-kṛṣṇa-guṇa-varṇanam  
pade pade su-madhuraṁ  
pravaraṁ kathayāmi te

ity-thus; evam-in this way; kathitam-spoken; vipra-O brāhmaṇa; śrī-kṛṣṇa-guṇa-varṇaṁ-the description of the qualities of Śrī Kṛṣṇa; pade-step; pade-after step; su-madhuraṁ-very sweet; pravaram-best; kathayāmi-I tell; te-to you.

O brāhṇa, thus I have described Lord Kṛṣṇa's transcendental qualities. The pastimes I tell you are supremely sweet at every step.

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## Chapter EleAenTṛṇāvarta-vadhaThe Killing of Tṛṇāvarta

Text 1

śrī-nārāyaṇa uvāca

ekadā gokule sādhvī  
yaśodāna da-gehinī  
gṛha-karmaṇi samyuktā  
kṛtvā bāl m sva-vakṣasi

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; gokule-in Gokule; sādhvī-saintly; yaśodā-Yaśodā; nanda-gehinī-Nanda's wife; gṛha-karmaṇi-in her household duties; samyuktā-engaged; kṛtvā-doing; bālam-boy; sva-vakṣasi-at her chest.

Śrī Nārāyaṇa Ṛṣi said: One day in Gokula, Nanda's wife, saintly Yaśodā, held infant



Kṛṣṇa to her chest as shṁ performed her household duties.

Text 2

vāyuerūpaṁ tṛṇāvartam  
āgacchantam ca gokule  
śrī-harir manasā jñātvā  
bhāra-yukto babhūva ha

vāyu-rūpam-the form of wind; tṛṇāvartam-Trṇāvarta; āgacchantam-coming; ca-and; gokule-in Gokula; śrī-hariḥ-Lord Kṛṣṇa; manasā-with the mind; jñātvā-knowing; bhāra-yuktaḥ-very heavy; babhūva-became; ha-indeed.

Seeing the demon Trṇāvarta coming to Gokula as a whirlwind, and understanding his intent, infant Kṛṣṇa made Himself suddenly very heavy.

Text 3

bhārākrāntā yaśodā ca  
tatyāja āSakaḥ tadā  
śayānam kārāyitvā ca  
jagāma yamunām mune

bhāra-by the burden; ākrāntā-opressed; yaśodā-Yaśodā; ca-and; tatyāja-abandoned; bālakam-the boy; tadā-then; śayānam-asleep; kārāyitvā-making; ca-and; jagāma-went; yamunām-to the Yamunā; mune-O sage.

Unable to hold Him, Yaśodā put her boy down. She put Him to sleep and then she wln't to the Yamunā.

Text 4

etasminn antare tatra  
vāyu-rūpa-dharaḥ 'suraḥ  
ādāya tam bhrāmayitvā  
gatvā ca śata-yojanam

etasminn antare-then; tatra-there; vāyu-rūpa-dharaḥ-in the form of a whirlwind; asuraḥ-the dmeon; 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 vrkṣa-śākhās ca  
andhī-bhūtaṁ ca gokulam  
cakāra sadyo māyāvī  
punas tatra papāta ha

babhañja-broke; vrkṣa-śākhās-the tree branches; ca-and; andhī-bhūtam-blinded; ca-and; gokulam-Gokula; cakāra-did; sadyaḥ-at once; māyāvī-magician; punaḥ-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

asuro 'pi hari-sparśāt  
jagāma hari-mandiram  
sundaram rath m āruhya  
n kṛtvā karmS-kṣayam svakam

asuraS-the demon; api-also; hari-sparśāt-by the touch of Lord Kṛṣṇa; jagāma-went; hari-mandiram-to the Lord's abode; 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  
śāpād durvāsaso 'suraḥ  
śrī-kṛṣṇa-caraṇa-sparśāt  
golokam sa jagāma ha

pāṇḍya-deśodbhavaḥ-born in Pandya-des; rājā-king; śāpāt-by the curse; durvāsasaḥ-of Durvāsā; suraḥ-a demon; śrī-kṛṣṇa-of Lord Kṛṣṇa; caraṇa-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-rūpeṇa te gopā  
gopyaś ca bhaya-vihvalāḥ  
na dṛṣṭvā bālakaṁ tatra  
śayānaṁ śayane mune

vātya-rūpeṇa-in the form of a whirlwind; te-the; gopā-gopas; gopyaś-gopīs; ca-and; bhaya-vihvalāḥ-frightened; na-not; dṛṣṭvā-seeing; bālakaṁ-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 vakṣaḥ-  
sthalam śohaturā bhayāt  
kecin murchām avāpuś ca  
ruruduś cāpi kevalam

sarve-all; nijaghnuḥ-beat; svam-own; vakṣaḥ-sthalam-chests; śokāturā-greiving; bhayāt-from fear; kecin-some; murchām-fainted; avāpuś-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

anoeṣaṇaṁ prakurvanto  
dadṛśuḥ bālakaṁ vrajāḥ  
dhūli-dhūṣaṇa-sarvāṅgaṁ  
puṣpodyānāntaḥ sthitam

anoeṣaṇam- a search; prakurvantaḥ-doing; dadṛśuḥ-saw; bālakaṁ-the boy; vrajāḥ-the people of Vraja; dhūli-with dust; dhūṣaṇa-civered; sarva-all; aṅgaṁ-limbs;

puṣṭodyānāntare-in a flower garden; sthitam-staying.

After a great search, the people of Vraja found infant Kṛṣṇa, His limbs covered with dust, sitting in a flower garden . . .

Text 11

bāhyaika-deśe sarasas  
tīre nīra-samanvite  
paśyantam gaganam śaśvad  
rudantam bhaya-kātaram

bāhya-eka-deśe- outside; sarasas- of a lake; tīre- by the shore; nīra-samanvite- filled with water; paśyantam- looking; gaganam- at the sky; śaśvat- always; rudantam- crying; bhaya-kātaram- frightened.

. . . by a lake, staring at the sky, frightened, and crying without stop.

Text 12

grhītvā bālakam nandaḥ  
kṛtvā vakṣasi sa-tvaram  
darśam darśam mukham tasya  
ruroda ca śucānvitaḥ

grhītvā- taking; bālakam- the boy; nandaḥ- Nanda; kṛtvā- doing; vakṣasi- on his chest; sa-tvaram- at once; darśam- looking; darśam- and looking; mukham- the face; tasya- of Him; ruroda- cried; ca- and; śucānvitaḥ- griefstricken.

Picking up his son and pressing Him to his chest, grieving Nanda gazed again and again at His face and wept.

Text 13

yaśodā rohiṇī śīghram  
dṛṣtvā bālam ruroda ha  
kṛtvā vakṣasi tad-vaktram  
cucumba ca muhur muhuḥ

yaśodā- Yaśodā; rohiṇī- and Rohiṇī; śīghram- at once; dṛṣtvā- gazing; bālam- at the

boy; ruroda-cried; ha-indeed; kṛtvāndoing; vakṣasi-to the chest; tad-vaktram-His face; cucumba-kissed; ca-and; muhuḥ-again; muhuḥ-and again.

Yaśodā and Rohiṇia gazed at the boy, wept, pressed Him to their breast, and kisse5 His face again(and again.

Text 14

maṅgalam kārayām āsa  
snāpayām āsa bālakam  
stanam dadau yaśodā ca  
prasanna-vadanekṣaṇā

maṅgalam-auspiciousness; kārayām āsa-caused to dt; snāpayāmiāsa-,athed;  
bālakam-the boy; stanam-breast; dadau-gave; yaśodā-Yaśodā; ca-and; prasanna-  
vadanekṣaṇā-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 nṛpam  
su-vicārya vada brahmann  
itihāsam purātanam

śrī-nārada uvāca-Śrī Nārada said; katham-why?; śaśāpa-cursed; durvāsāḥ-Durvāsā;  
pāṇḍya-deśodbhavam-born in Pandya-deśa; nṛpam-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

sahasrākṣaḥ pratāpavān  
strī-sahasram samādāya  
kāma-bāṇa-prapīḍitaḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; pāṇḍya-deśodbhavaḥ-born in Pandya-deśa; rājā-king; sahasrākṣaḥ-Sahasrākṣa; pratāpavān-powerful; strī-sahasram-a thousand wives; samādāya-taking; kāma-bāṇa-prapīḍitaḥ-wounded by Kāmtdeva's arrows.

Śrī Nārāyaṇa Ṛṣi said: In the country of Pāṇḍya-deśa there was a very powerful king named Sahasrākṣa who, wounded by Kāmadeva's arrows, married a thousand wives.

Text 17

manohare nirjane ca  
parvate gandhamādane  
vijahāra nadī-tīre  
puṣpodyāne manorahe

he manohare-beautiful; nirjane-secluded; ca-and; parvate-on the mountain; gandhamādane-gandhamādana; vijahāra-enjoyed pastime ; nadī-of a river; tīre-by the shore; puṣpodyāne-in a flower garden; manorame-beautiful.

In a beautiful and secluded flower garden by a riverbank on beautiful Mount Gandhamādana, he enjoyed with his wives.

Text 18

nānā-prakāra-śṛṅgāraṃ  
viparītādikam nṛpaḥ  
nakha-danta-kṣatāṅgam ca  
kaminīnām cakāra saḥ

nānā-prakāra-śṛṅgāraṃ-many kinds of conjugal pastimes; viparītādikam-beginning with viparīta; nṛpaḥ-the king; nakha-danta-teeth and nails; kṣata-scratched; āṅgam-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.

## Text 19

kṛtvā mūr̥ti-sahasram ca  
yogīndro nṛpatīśvaraḥ  
kṛtvā sthale vihāram ca  
jala-kṛīḍām cakāra saḥ

kṛtvā-doing; mūr̥ti-sahasram-a thousand forms; ca-and; yogīndraḥ-the king of yogis; nṛpatīśvaraḥ-the king of kings; kṛtvā-doing; sthale-in that place; vihāram-pastimes; ca-and; jala-kṛīḍām-water pastimes; cakāra-did; saḥ-he.

A great yogī, that king expanded himself into a thousand forms to enjoy pastimes on the land and in the water.

## Text 20

nāryo vivasanāḥ sarvā  
nagnās ca nṛpa-mūrtayaḥ  
vijahruś ca puṣpab adrā-  
nadi-tīre manorame

nāryaḥ-wives; vivasanāḥ-unclothed; sarvā-all;hnagnās-naked; ca-and; nṛpa-mūrtayaḥ-the kings forms; vijahruś-enjoyed; ca-and; puṣpabadrā-nadi-tīre-on the shore of the Puṣpabhadra river; manorame-beautiful.

Expanded into a thousand forms, the naked king enjoyed with his naked wives on the beautiful shore of the Puṣpabhadra river.

## Text 21

etasminn antare tena  
pathā yāti mahā-muniḥ  
śiṣya-lakṣaiḥ parivṛtaḥ  
kailāsam śaṅkaram prati

etasmīn antare-then; tena-by that; pathā-path; yāti-goes; mahā-muniḥ-great sage; śiṣya-lakṣaiḥ-with a hundred thousand disciples; parivṛtaḥ-accompanied; kailāsam-to Kailāsa; śaṅkaram-Lord Śiva; prati-to.

At that moment, on his way to visit Lord Śiva in Mount Kailāsa, and accompanied

by a hundred thousand disciples, Durvāsā Muni came by that path.

Text 22

dr̥ṣṭvā munim mahā-matto  
nottasthau na nanāma ca  
vācā hastena rājā tu  
sambhāṣām na cakāra ha

\*

dr̥ṣṭvā-seeing; munim-the sage; mahā-mattaḥ-wild with passion; na-not; uttasthau-  
stood; na-not; nanāma-bowed; uca-and; vācā-with words; hastena-with hand; rājā-the  
king; tu-indeed; sambhāṣām-conversation; na-not; cakāra-did; ha-indeed.

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

dr̥ṣṭvā cukopa nṛpatim  
śasāpa sphuritādharah  
asuro bhava pāpiṣṭha  
yogād bhraṣṭo bhuvam vraja

dr̥ṣṭvā-seeing; cukopa-became angry; nṛpatim-the king; śasāpa-cursed; sphurita-  
trembling; adharah-rlps; asurah-a demon; bhava-become; pāpiṣṭha-sinner; yogāt-from  
yoga; bhraṣṭah-fallen bhuvam-to the earth; vraja-go.

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  
sthātavyam te narādhāma  
tato hari-pada-sparśā  
golokam yāsyasi dhruvam

bhārate-on the earth lakṣaMvarṣam-for a hundred thousand years; ca-and;  
sthātevbam-should be stayed; te-of you; narādhāma-O lowest of men; tataḥ-then; hari-  
pada-sparśāt-by the touch of Lord Kṛṣṇa's feet; golokam-to Goloka; yāsyasi-you will  
go; dhruvam-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 mahiṣyo  
jānim labhata bhārate  
rājendra-gehe rājendrād  
bhaviṣyatha manoharāḥ

sthāne sthāne-in place after place; he-O; mahiṣyaḥ-queens; jānim-birth; labhata-  
attin; bhārate-on the earth; rājendra-of great kings; gehe-in the home; rājendrāt-from  
the great king; bhaviṣyatha-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 uktvā tu munīndraś ca  
jagāma śaṅkarālayam  
hā-hā-śabdāṁ vicakruś ca  
śiṣya-saṅghāḥ kṛpālavaḥ

ity-thus; uktva-speaking; tu-indeed; munīndraś-the great sage; ca-and; jagāma-  
went; śaṅkarālayam-to Lord Śiva's abode; hā-hā-śabdāṁ-sounds of "Alas! Alas!"  
vicakruḥ-did; ca-and; śiṣya-saṅghāḥ-the many disciples; kṛpālavaḥ-compassionate.

After speaking these words, Durvāsā Muni, his compassionate disciples lamenting,  
"Alas! Alas!", continued on to Lord Śiva's abode.

Text 27

gate munīndre rājendro  
ruroda ca sarit-taṭe  
rurudū ramaṇīyāś ca  
ramaṇyo virahāturāḥ

gate-gone; munīndre-the greau sage; rājendraḥ-the great king; ruroda-wept; ca-and;  
sarit-taṭe-by the river shore; rurudū-wept; ramaṇīyāḥ-the beautiful; ca-and; ramaṇyaḥ-

wives; virahāturhḥ-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 punaḥ punaḥ  
tvām vinā vā kva yāsyāmo  
A vayam tvam vā kva yāsyasi

he-O; nātha-master; ramaṇa-śreṣṭha-O best of lovers; iti-thus; uccārya-calling out; ca-and; punaḥ-again; punaḥ-and again; tvām-you; vinā-without; vā-or; kva-where?; yāsyāmaḥ-we will go; vayam-we; tvam-you; vā-or; kva-where?; yāsyasi-you 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  
tvayā sārddham su-nirjane  
na kariṣyasi rājyam tvam  
na yāsyāmo gṛham vayam

punaḥ-again; na-not; vihariṣyāmaḥ-we will enjoy pastimes; tvayā-with you; sārddham-with; su-nirjane-in a secluded place; na-not; kariṣyasi-you will perform; rājyam-kingdom; tvam-you; na-not; yāsyāmaḥ-we will go; gṛham-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-muṣṭam  
na drakṣyāmo mukham tava  
prasāritābhyām bāhubhyām  
nāniṣyāmas tvām uraḥ

śarat-autumn; candra-moon; prabhā-light; muṣṭam-robbing; na-not; drakṣyāmaḥ-

we will see; mukham-face; tava-of you; prasāritābhyām-extended; bāhubhyām-by arms; na-not; āniṣyāmaḥ-will we be led; tvām-to you; uraḥ-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 uktvā ruruduḥ sarvāḥ  
puraskṛtya narādhipam  
murchām avāpuś caraṇam  
dhṛtvā rājñāḥ sarit-taṭe

ity-thus; uktvā-saying; ruruduḥ-wept; sarvāḥ-all; puraskṛtya-placi g before; narādhipam-thw king; murchām-fainting; avāpuḥ-attained; caraṇam-feet; dhṛtvā-holding; rājñāḥ-of the king; sarit-taṭe-by the riverside.

Speaking these words, they gathered before him on the riveeside, grasped his feet, wept, and fainted.

Text 32

rājāgni-kuṇḍam nirmāya  
nārībhiḥ saha 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

hā-hā-kāram-sounds of Alas! Alas!; surāḥ-the demigods; sarve-all; pracakruḥ-did; gagana-sthitāḥ-in the sky; ity-thus; ūcuḥ-said; munayaḥ-the sages; ca-and; eva-indeed; daivam-destiny; ca-and; balavattaram-the most powerful.

All the demigods in the sky lamented, "Alas! Alas!" The sages commented, "Destin is very powerful."

Text 34

sa ca rājā tṛṇāvarto  
jagāma hari-mandiram  
mahiṣyo bhārate varṣe  
lebhire janma vañchitam

saḥ-he; ca-and; rājā-the king; tṛṇāvartaḥ-Tṛṇāvarta; jagāma-went; hari-mandiram-to Lord Kṛṣṇa's abode; maḥiṣyaḥ-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 evaṁ kathitam sarvaṁ  
harer mähātmyam uttamam  
mokṣaṇaṁ nṛpateś caiva  
munīndra-śāpa-hetukam

ity-ahus; evam-thus; kathitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; mähātmyam-the glories; uttamam-nranscendental; mokṣaṇam-loveration; nṛ ateh-of the king; ca-and; eva-ind ed; munīndra-śāpa-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 Durvāsā 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 sānanda-pūrvakam  
kṛtvā 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; sānanda-pūrvakam-happily; kṛtvā-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

etasminn antare gopya  
ājagmur nanda-mandiram  
sthavirāś ca vayasyaś ca  
bālikā bālakānvitāḥ

etasmin antare-after that; gopya-the gopī; ājagmuḥ-came; nanda-mandiram-to Nanda's home; sthavirāś-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

aṭṛptam bālakam śīghram  
sannyasya śayane satī  
praṇanāma samutthāya  
karmaṇy autthanike mudā

aṭṛptam-unsatisfied; bālakam-the child; śīghram-at once; sannyasya-placing; śayane-on the cradle; satī-saintly; praṇanāma-bowed down; samutthāya-rising; kaVmaṇy-in the ceremony; autthanike-autthanika; mudā-happily.

At once placing the still unsatisfied infant in his cradle, saintly Yauodā bowed before them and then happily stood up to perform the autthāna ceremony.

Text 4

taila-sindūra-tāmbūlaṁ  
dadau tābhyo mudānvitā  
miṣṭa-vastūni vastrāṇi  
bhūṣaṇāni ca gopikāḥ

taila-sindūra-tāmbūlam-oil, sindura, and betelnuts; dadau-gave; tābhyaḥ-to them; mudānvitā-happily; miṣṭa-vastūni-candies; vastrāṇi-garments; bhūṣaṇāni-ornaments; ca-and; gopikāḥ-the gopīs.

Then Yaśodā happily gave them gifts of oil, sindūra, betelnuts, candies, garments, and ornaments.

Text 5

etasminn antare kṛṣṇo  
ruroda kṣudhitas tadā  
pr rayitvā tu caraṇaṁ  
māyeśo māyay vibhuḥ

etasminn antare-then; kṛṣṇaḥ-Kṛṣṇa; ruroda-cried; kṣudhitaḥ-hungry; tadā-then; prerayitvā-sending; tu-indeed; caraṇam-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 caraṇaṁ tasya  
pravīṇe sakate mune  
viśvambhara-padāghātāt  
tac ca cūrṇaṁ babhūva hā

papāta-fell; caraṇam-foot; tasya-of Him; pravīṇe-on the well-built; sakate-cart; mune-O sage; viśvambhara-of He who maintains the universes; padāghātāt-from the kick; tat-that; ca-and; cūrṇam-broken into pieces; babhūva-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 sakaṭam petur  
bhaṅga-kāṣṭhāni tatra vai  
papāta dadhi dugdham ca  
navanītam ghr̥tam madhu

babhañja-broke; sakaṭam-the cart; petuḥ-fell; bhaṅga-kāṣṭhāni-broken articles; tatra-there; vai-indeed; papāta-fell; dadhi-yogurt; dugdham-milk; ca-and; navanītam-butter; ghr̥tam-ghee; madhu-honey.

When the cart broke the pots of yogurt, milk, butter, ghee, and honey there also fell and broke.

Text 8

dr̥ṣṭvāścaryam gopikās ca  
dadruvur ballavā bhayāt  
dadṛśur bhagna-sakaṭam  
indhanaḥśāntare śiśum

dr̥ṣṭvā-seeing; āścaryam-wonder; gopikās-the gopīs; ca-and; dadruvuḥ-ran; ballavā-the gopas; bhayāt-out of fear; dad.śuḥ-saw; bhagna-sakaṭam-the broken iars; indhana-t e broken pieces of wood; śāntare-among; śiśum-the infancy

Seeing this surprise, the gopīs and gopas ran there, pushed by fear. Among the broken pieces of wood they saw the infant Kṛṣṇa.

Text 9

bhagnam bhāṇḍa-samūham ca  
patitam madhu go-rasam  
prerayitvā tu kāṣṭhāni  
jagrāha bālakam tadā

sbhagnam-broken; bhāṇḍa-samūham the pots; ca-and; patitam-fallen; madhu-honey; go-rasam-milk; prerayitvā-sending; tu-indeed; kāṣṭhāni-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 Kṛṣṇa.

Text 10

māyā-rakṣita-sarvāṅgam  
rudantaṁ kṣudhitaṁ kṣudhā  
stanaṁ dadau yaśodā taṁ  
ruroda ca bhṛśaṁ śucā

māyā-by yogamāyā; rakṣita-protected; sarvāṅgam-all His limbs; rudantaṁ-crying; kṣudhitaṁ-hungry; kṣudhā-with hunger; stanaṁ -breast; dadau-gave; yaśody-Yaśodā; taṁ-to Him; ruroda-criedw ca-and; bhṛśaṁ-greatly; śucā-with grief.

Infant Kṛṣṇa, all His limbs carefully protected by Yogamāyā, cried with hunger. Yaśodā gave Him her breast and wept with grief.

Text 11

papracchur bālakān gopā  
babhañja sakaṭaṁ katham  
kiñcid dhetuṁ na paśyāmi  
sahaseti kim adbhutaṁ

papracchuḥ-asked; bālakān-the boys; gopā-the gopas; babhañja-broke; sakaṭaṁ-the cart; katham-how?; kiñcid-something; dhetuṁ-the reason; na-not; paśyāmi-I see; sahasā-suddenly; iti-thus; kim-what?; adbhutaṁ-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 bālakāḥ sarve  
gopāḥ śṛwut, tad-vtcaḥ  
śrī-kṛṣṇasya padāghātād  
babhañja sakaṭaṁ dhruvam



ity-thus; ūcuḥ-said; bālakāḥ-the boys; sarve-all; gopāḥ-the gopas; śṛṇuta-hear; tad-vacaḥ-these words; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; padāghātāt-from the kick; babhāñja-broke; sakaṭam-the cart; dhruvam-indeed.

The boys said, "O gopas, please hear our words. The cart broke because Śrī Kṛṣṇa kicked it."

Text 13

śrutvā tad-vacanam gopā  
gopyaś ca jahasur mudā  
na hi jagmuḥ pratītam ca  
mithyety ūcur vraje vrajāḥ

śrutvā-hearing; tad-vacanam-these words; gopā-the gopas; gopyaś-and gopīs; ca-and; jahasuḥ-laughed; mudā-happily; na-not; hi-indeed; jagmuḥ-went; pratītam-to belief; ca-and; mithyā-untrue; iti-thus; ūcuḥ-said; vraje-in Vraja; vrajāḥ-the people of Vraja.

Hearing these words, the gopas and gopīs laughed. They didn't believe it. They said, "That's a lie."

Text 14

śiśoḥ svasty-ayanam tūrṇam  
cakrur brāhmaṇa-puṅgavāḥ  
hastam dattvā śiśor gātre  
papāṭha kavacam dvijaḥ

tam-hand; dattvā-giving; śiśoḥ-of the child; gātre-on the limb; papāṭha-recited; kavacam-armor; dvijaḥ-a brāhmaṇa.

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.

Texts 15 and 16

vadāmi tat te viprendra  
kavacam sarva-rakṣaṇam

yad dattamymāyayā pūrvam  
brahmaṇe nabhi-pañkaje

nidrite jagatt-nāthe  
jaye ca jala-śāyine  
bhītāya stuti-kartre ca  
madhu-kaiṭabhayor bhayāt

vadāmi-I will tell; t t-that; tento you; vnpendra-O king of byāhmaṇas;rkavacam-kavaca; sarva-rakṣaṇam-protecting from all; yat-which; dattam-givenz māyayā-by Yoganidrā; pūrvam-before; brahmaṇe-to Lord Brahmā; nabhirpañkaje-on the lotus navel; nidrite-asleep; jagatī-nāthe-the master of the universes; nale-in the water; ca-and; jala-śāyine-resting in the water; bhītāya-frightened; stuti-prayers; kartre-doing; ca-and; madhu-kaiṭabhayoḥ-of madhu and Kaiṭabha; bhayāt-out of fear.

O king of brāhmaṇas, I wiln recite for you that kavaca, which protects from all dangeNs, 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 Kaiṭab”r.

Tmxt 17

śuī-yoganidrovāca

dūri-bhūtam kuru Jha aṁ  
bhalam kim te harau sthite  
sthitāyām mayi ca brahman  
sukham tiṣṭha jagat-pate

śrī-yoganidrā uvāca-Śrī Yoganidrā said; dūri-bhūtam-pushed far away; kuru-may do; bhayaS-fear; bhayam-fear; kim-what?; te-of you; harju-in Lord Kṛṣṇa; sthite-situated; sthitāyām-situated; mayi-in me; ca-and; brehmpS-O bpāhmaṇa; sukham-happily; tiṣṭha-stay; jagat-pate-O matser of the universes.

Śrī Yoganidrā said: Throw your fears far away. As long as Lord Viṣ u is here and as long as I am here, why should you be afraid? Be happy, O master of the universe.

Text 18

śrī-hariḥ pātu te vaktram  
mastakam madhusūdanaḥ  
śrī-kṛṣṇaś cakṣuṣī pātu

nāsikam rādhikā-patiḥ

śrī-hariḥ-the Lord who removes all dangers; pātu-may protect; te-of you; vaktram-the face; mastakam-the head; madhusūdanaḥ-the killer of the Madhu demon; śrī-kṛṣṇaḥ-all-attractive Lord Kṛṣṇa; cakṣuṣī-the eyes; pātu-may protect; nāsikam-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-yugmam ca kaṅṭham ca  
kapālam pātu mādhaveḥ  
kapalam pātu govindaḥ  
keśānś ca keśaveḥ svayam

karna-yugmam-ears; ca-and; kaṅṭham-neck; ca-and; kapālam-the top of your head; pātu-may protect; mādhaveḥ-the husband of the goddess of fortune; kapalam-cheeks; pātu-may protect; govindaḥ-the joy of the cows, land, and senses; keśān-hair; ca-and; keśaveḥ-the Lord who has 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 hr̥ṣīkeśa  
danta-paṅktim gadāgrajaḥ  
rāseśvaraś ca rasanām  
tālukaṁ vāmano vibhuḥ

adharoṣṭham-lips; hr̥ṣīkeśaḥ-the master of the senses; danta-paṅktim-teeth; gadāgrajaḥ-the elder brother of Gada; rāseśvaraḥ-the king of the rāsa dance; ca-and; rasanām-the tongue; tālukam-palate; vāmanaḥ-the Lord who was a dwarf; vibhuḥ-the Lord.

May the Lord who is the master of the senses protect your lips. May the Lord who is the elder brother of Gada protect your teeth. May the Lord who is the king of the

rāsa dance protect your tongue. May the Lord who appeared as Vāmana protect your palate.

Text 21

vakṣaḥ pātu mukundas te  
jaṭharam pātu daitya-hā  
janārdanaḥ pātu nābhim  
pātu viṣṇuś ca te hanum

vakṣaḥ-the chest; pātu-may protect; mukundaḥ-the giver of liberation; te-of you; jaṭharam-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; viṣṇuś-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

niṭamba-yugmaṁ guhyaṁ ca  
pātu te puruṣottamaḥ  
jānu-yugmaṁ jānakīśaḥ  
pātu te sarvadā vibhuḥ

niṭamba-yugmam-hips and buttocks; guhyam-private parts; ca-and; pātu-may protect; te-of you; puruṣottamaḥ-the Supreme Person; jānu-yugmam-knees; jānakīśaḥ-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-yugmaṁ nṛsimhaś ca  
pātu sarvatra saṅkate  
pāda-yugmaṁ varāhaś ca  
pātu te sarvadā vibhuḥ

hasta-yugmam-hands; nṛsimhaś-half-man half-lion; ca-and; pātu-may protect; sarvatra-everywhere; saṅkate-in danger; pāda-yugmam-feet; varāhaḥ-the Lord who

appeared as a boar; ca-and; pātu-may protect; te-of you; sarvadā-always; vibhuḥ-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

ūrdhvaṁ nārāyaṇaḥ pātu  
hy adhastāt kamalā-patiḥ  
pūrvāsyām pātu gopālaḥ  
pātu vahnau daśāsya-hā

ūrdhvam-above; nārāyaṇaḥ-Lord who is She resting place of all living beings; pātu-may protect; hy-indeed; adhastāt-from below; kamalā-patiḥ-the husband of the goddess of fortune; pūrvāsyām-in front; pātu-may protect; gopālaḥ-the protector of the cows; pātu-may protect; vahnau-in fire; daśāsya-hā-the killer of Rāvaṇa.

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 Rāvaṇa protect you from fire.

Text 25

vana-mālī pātu yāmyām  
vaikuṅṭhaḥ pātu nairṛtau  
vāruṇyām vāsudevaś ca  
pātu we jalajāśanaḥ

vana-mālī-wears a forest garland; pātu-may protect; yāmyām-south; vaikuṅṭhaḥ-the son of ikuṅṭhā-devī; pātu-may protect; nairṛtau-southwest; vāruṇyām-west; vāsudevaś-the son of Vasudeva; ca-and; pātu-may protect; te-of you; jalaja-lotus; āśanaḥ-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 Vikuṅṭhā-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  
vāyavyām vistara-śravāḥ  
uttare ca sadā pātu  
cānanto 'ntakaraḥ svayam

pātu-may protect; te-you; satatam-always; ajaḥ-the unborn Lord; vāyavyām--the northwest; vistara-śravāḥ-famous and glorious; uttare-in the north; ca-and; sadā-always; pātu-may protect; ca-and; anantaḥ-endless; anta-end; karaḥ-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

aiśānyām īsvaraḥ pātu  
sarvatra pātu śatru-jit  
jale sthame cāntarīkṣe  
nidrāyām pātu rāghavaḥ

aiśānyām-the northeast; īsvaraḥ-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; antarīkṣe-in outer space; nidrāyām-in dream; pātu-may protect; rāghavaḥ-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 kathitaṁ brahman  
kavacaṁ paramādbhutam  
kṛṣṇena kṛpayā dattaṁ  
smṛtenaiva purā mayā

ity-thus; evam-thus; kathitam-spoken; brahman-O brāhmaṇa; kavacam-shield;

paramādbhutam-nery wonmerful; kṛṣṇena-by Lord Kṛṣṇa; ṛpayā-by the mercy;  
dattam-giten; smṛtena-remembered; eva-indeed; purā-previoysly; mayā-by me.

O Brahmā, thus I have mpoken this verhhwonderful kavaca, whicm 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 sadyaḥ  
prāpti-mātreṇa so jitaḥ

śumbhena-Śumbha; saha-with; saṅgrāme-in the battle; nilakṣye-seeing; ghora-  
dāruṇe-terrible; gagane-in the s"y;hsthitayā-situated; sadyaḥnat once; prāpti-mātreṇa-  
simply by attaining; saḥ-he; jitaḥ-defeated.

In a terrible battle I saw in the sky the demon Śumbha waS at once defeated by this  
kavaca.

Text 30

kavacsya prabhāvena  
dharanyām patito mṛtaḥ  
pūrvam varṣa-śatam khe ca  
kṛtvā yuddham bhayāv ham

-years; śatam-a hundred; khe-in the sky; ca-and; kṛtvā-having done; yuddham-fight;  
bhayāvaham-terrible.

By the power of this kavaca the demon, who had fought a terrible battle iNnthe sky  
for a hundred years, at oncefell the earth and died.

Text 31

mṛte sumbhe ca govindaḥ  
kṛpālur gagana-sthitae  
mālyam ca kavacam dattvā  
golokam sa jagāma ha

mṛte-dead; sumbhe-Śumbhat ca-and; govindaḥ-Lord Kouṇa; kṛpāluḥ-kind; gagana-

sthitaḥ-in the sky; mālyam-a garland; ca-and; kavacam-the kavaca; dattvā-going; golokam-to Goloka; sa-He; jagāma-went; ha-indeed.

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 vṛttāntam  
kṛpayā kathitam mune  
abhyantara-bhayaṁ nāsti  
kavacasya prabhāvataḥ

kalpāntarasya-of another kalpa; vṛttāntam-the story; kṛpayā-by the mercy; kathitam-spoken; mune-O sage; abhyantara-within; bhayaṁ-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

koṭīśaḥ koṭīśo naṣṭā  
mayā drṣṭās ca sarvaśaḥ  
aham ca hariṇā sārdham  
kalpe kalpe sthirā sadā

koṭīśaḥ-millions; koṭīśaḥ-millions; naṣṭā-destroyed; mayā-by me; drṣṭās-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 kavacam dattvā  
sāntardhānam cakāra ha  
niḥśaṅko nābhi-kamale  
tasthau sa kamalodbhavaḥ



ity-thusd; uktvā-sepaking; kavacam-the kavaca; dattvā-giving; sā-Goddess Yoganidrā; antardhānam-disappearance; cakāra-did; ha-indeed; niḥśaṅkaḥ-fearless; nābhi-kamale-on the lotus navel; tasthau-stayed; sa-he; kamalodbhavaḥ-Brahmā.

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-guṭīkāyām tn  
i kṛtvēdam kavacām panam  
kaṇṭhe vā akṣiṇe bāhau  
e badhniyād yaḥ sudhīḥ sadā

suvarṇa-gold; guṭīkālām-in an amul t; tu-indeed; kṛtvā-making; idam-this; kavacam-kavaca; param-great; kaṇṭhe-on the neck; vā-or; dakṣiṇe-on the left; bāhau-arm; badhniyāt-tying; yaḥ-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

viśāgni-sarpa-śatrubhyo  
bhayam tasya na vidyate  
jale sthale cāntarikṣe  
nidrāyām rakṣatīśvaraḥ

viśa-poison; agni-fire; sarpa-snakes; śatrubhyaḥ-and enemies; bhayam-fear; tasya-of him; na-not; vidyate-is; jale-in the water; sthale-on land; ca-and; antarīkṣe-in the sky; nidrāyām-asleep; rakṣati-protects; īśvaraḥ-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

vr attau prāṇa-saṅkaṭe  
kavaca-smaraṇād eva  
sadyo n ḥsaṅkatām vramet

saṅgrāme-in battle; vajra-pāte-in the thunderbolt; ca-and; vipattauein calamity;  
prāṇa-saṅkaṭe-life is in danger; kavaca-the karaca; smaraṇāt-by remeabering; eva-  
andeed; sadyaḥ-ihmediately; niḥsaṅkatām-freedom from danger; vrajet-attains.

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

baddhvedam kavacam kaṅṭhe  
śaṅkaras tripuram purā  
jaghāna līlā-mātreṇa  
durantam asureśvaram

baddhvā-tying; idam-this; kavacam-kavaca; kaṅṭhe-on the neck; śaṅkaraḥ-Lord  
Śiva; tripuram-Tripura; purā-before; jaghāna-killed; līlā-mātreṇa-easily; durantam-  
ferocious; asureśvaram-the king of ehe demons.

a Wearing this kavaca around his neck, Lord Śiva easily killed ferocious Tripura, the  
king of the demons.

Text 39

baddhvedam kavacam kālī  
raktabijam cakhāda sa  
sahasra-śiṛṣā dhṛtvadam  
viśvam dhatte tilam yathā

baddhvatying; idam-this; kaiacam-kavaca; kālī-Goddess Kālī; raktabijam-Raktabija;  
cakhāda-ate; sa-and; sahasra-śiṛṣā-Lord Śeṣa; dhṛtvā-wearing; idam-this; viśvam-  
universe; dhatte-places; tilam-a sesame grain; yathā-like.

Wearing this kavaca around her neck, Goddess Kālī devoured the demon  
Raktabija. Wearing this kavaca around His neck, Lord Śeṣa carries the universe as if it  
were a sesame seed.

Text 40

āvām sanat-kum]raś ca  
dharma-sākṣī ca karmaṇām  
kavacasya prasādena  
sarvatra jayino vayam

āvām-of us; sanat-kumāraś-Sanat-kumāra; ca-and; dharma-sākṣī-the witness of religion; ca-and; karmaṇām-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-śiśoḥ kaṅṭhe  
cakāra kavacam dvijaḥ  
ātmanaḥ kavacam kaṅṭhe  
nd dhāra ca svayam hariḥ

tasya-of Him; nanda-śiśoḥ-of Nanda's son; kaṅṭhe-on the neck; cakāra-did; kavacam-the kavaca; dvijaḥ-the brāhmaṇa; ātmanaḥ-of the self; kavacam-the kavaca; kaṅṭhe-on the neck; dadhāra-held; ca-and; svayam-personally; hariḥ-Lord Kṛṣṇa.

Then the brāhmaṇa placed the kavaca around Lord Kṛṣṇa's neck. In this way Lord Kṛṣṇa Himself wore that kavaca around His neck.

Text 42

prabhāvaḥ kathitaḥsarvaḥ  
kavacasya hares tathā  
anantasyācyutasyaiva  
prabhāvam atulam mune

prabhāvaḥ-the power; kathitaḥ-spoken; sarvaḥ-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  
śṛṇu kiñcin mahā-mune  
vighna-nighnam pāpa-haram  
mahā-puṇya-karam param

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; aparam-peerless; kṛṣṇa-māhātmyam-glory of Lord Kṛṣṇa; śṛṇu-hear; ki{.sy 241 }cit-something; mahā-mune-O great sage; vighna-nighnam-destroying impediments; pāpa-haram-removing sins; mahā-puṇya-karam-giving great piety; param-great.

Śrī Nārāyaṇa Ṛṣi 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  
svarṇa-simhāsana-sthā ca  
kṣudhitam tam stanam dadau

ekadā-one day; nanda-patnī-Nanda's wife; sā-she; kṛtvā-doing; kṛṣṇam-Kṛṣṇa; sva-vakṣasi-to her chest; svarṇa-golden; simhāsana-throne; sthā-sitting; ca-and; kṣudhitam-hungry; tam-to Him; stanam-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

etasminn antare tatra  
viprendraikaḥ samāgataḥ

vṛtaḥ śiṣya-samūhaiś ca  
prajvalan brahma-tejasā

etasmin antare-then; tatra-there; viprendraikaḥ-the king of brāhmaṇas; samāgataḥ-came; vṛtaḥ-accompanied; śiṣya-samūhaiḥ-by many disciples; ca-and; prajvalan-shining; brahma-tejasā-with brahminical glory.

home.

Text 4

prajapan paramam brahma  
śudmha-sphaṭika-mālayā  
daṇḍī chatrī śukla-vāsā  
danta-pankti-virājitaḥ  
jyotiḥ-grantho mūrtimānś ca  
veda-vedāṅga-pāra-gaḥ

prajapan-speaking; paramam-the supreme; brahma-Brahman; śuddha-sphaṭika-mālayā-with a string of pure crystals; daṇḍī-holding a staff; chatrī-a parasol; śukla-vāsā-with white garments; darta-pankti-virājitaḥ-splendid teeth; jyotiḥ-granthaḥ-a book of astrology; mūrtimā-personified; ca-and; veda-vedāṅga-pāra-gaḥ-gone to the farther shore of the Vedas and Vedāṅgas.

Again and again he chanted the names of the Supreme Personality of Godhead on japa beads of pure cry tal. 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 Vedlṅgas.

Text 5

paribibhraj-jāṭhā-bhāram  
tāpta-kāñcana-sannibham  
śarat-pārvaṇa-candrāsyo  
gaurāṅgaḥ padma-locana

paribibhraj.jāṭhā-bhārSm-wearing matted rair; tGpta-kāñcana-sannibham-lik molten gold; śarat-pārvaṇa-candra-aut(mn moon; āsy(ḥ-face; gawrāṅgaḥ-fair limbs; padma-locanaḥ-lotus eyer.

He had lotus eyes, an autumn moon face, matted hair, and a complexion fair like

molten gold.

Text 6

yogīndro dhurjateḥ śiṣyaḥ  
śuddha-bhaktō gadābhṛtaḥ  
vyākhyā-mūdrā-karkḥ śrīmān  
śiṣyān adhyāpayan mudā

noḡīndraḥ-the king of the yogis; dhurjateḥ-of Lord Śiva; śiṣyaḥ-the disaiple;  
śuddha-thaktaḥ-a pure devotee; gadābhḡtaḥ-of Lord Kṛṣṇa; vyākhyā-mūdrā-karaḥ-in  
the posture of explaining the scriptures;ēśrīmān-glorious; śiṣyān-disciples;  
adhyāpayan-teaching; mudā-happily.

ing his disciples.

Text 7

veda-vyākhyām kati-vidhām  
prakurvan nava-līlayā  
ekī-bhūya catur-veda-  
tejasā mūrtimān iva

veda-of the Vedas; vyākhyām-explanation; kati-vidhām-how many ways?;  
prakurvan-doing; nava-līlayā-palyfully and easily; ekī-bhūya-making one; catur-veda-  
tejasā-with the splendor of the four vedas; mūrtimān-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

sāksāt-sarasvatī-kaṇṭhaḥ  
siddhāntaika-viśāradaḥ  
dhyānaika-niṣṭhaḥ śrī-kṛṣṇa-  
pādāmbhoje divā-nīsam

sāksāt-directly; sarasvatī-Sarasvatī; kaṇṭhaḥ-neck; siddhānta-conclusion; eka-one;  
viśāradaḥ-skilled; dhyāna-meditation; eka-one; niṣṭhaḥ-faith; śrī-kṛṣṇa-pf Lord Kṛṣṇa;  
pādāmbhoje-at the lotus feet; divā-nīsam-day and night.

Goddess Sarasvatī 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

jīvan-mukto hi siddheśaḥ  
sarva-jñāḥ sarva-darśanaḥ  
taṁ dr̥ṣṭvā sā samuttasthau  
yaśodā praṇanāma ca

jīvat-while living in this world; muktaḥ-liberated; hi-indeed; siddheśaḥ-the leader of the perfect souls; sarva-j{.sy 241}aḥ-omniscient; sarva-darśanaḥ-seeing everything; taṁ-him; dr̥ṣṭvā-seeing; sa-she; samuttasthau-stood up; yaśodā-Yaśodā; praṇanāma-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

padyaṁ gāṁ madhuparkaṁ ca  
svarṇa-simhāsanam dadau  
bālakam vandayām āsa  
munīndraṁ sa-smitaṁ mudā

padyam-padya; gām-gā; madhuparkam-madhuparka; ca-and; svarṇa-simhāsanam-a golden throne; dadau-gave; bālakam-the infant boy; vandayām āsa-made bow down; munīndram-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

muniś ca manasā cakre  
praṇāma-śatakaṁ harim  
āśiṣaṁ pradadau prītyā  
veda-mantropayogikam

muniḥ-the sage; ca-and; manasā-with his mind; cakre-did; praṇāma-śatakaṁ-a

hundred times bowing down; harim-to Kṛṣṇa; āśiṣam-blssing; pradadau-gave; prītyā-happily; veda-mantropayogikam-with Vedic mantras.

In his mind the sage bowed a hundred times before the infant Kṛṣṇa. Reciting Vedic mantras, the sage happily blessed Him.

Text 12

praṇanāma ca śiṣyāṁś ca  
t te tām yuyujur āśiṣam  
śiṣyān patyādikam bhaktyā  
pradadau ca pṛthak pṛthak

praṇanma-bowee down; ca-and; śiṣyān-to the disciples; ca-and; te-they; tām-to hger; yuyujur-gave; āśiṣam-blessing; śiṣyān-to the disciples; padyādikam-beginning with padya; bhaktyā-with devotion; pradadau-gave; ca-and; pṛthak pṛthak-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 'ṅghrī ca prakṣālya  
samuvāsa sukhāsane  
samudyatā gatim praṣṭum  
puṭāñjali-yutā satī

sa-śiṣyaḥ-with discipśes; aṅghrī-feet; ca-and; prakṣālya-washing; samuvāsa-sat; sukhāsane-on the Somfortable throne; samudy

The sage and his disciplo 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-krode bālakam kṛtvā  
et bhakti-namrakya-kandharā  
svātmārāmaṁ maṅgalaṁ ca



praṣṭum̐ yadyapi na kṣamā

tathāpi bhavato nāma

śivam̐ pṛcchāmi sāmpratam

abalā buddhi-hīnā yā

doṣam̐ kṣantum̐ sadārhasi

mūḍhasya satatam̐ doṣa-

kṣamam̐ kurvanti sādhaveḥ

sva-kroḍe-on her lap; bālakam-her child; kṛtvā-placing; bhakti-namrasya-kandharā-her head bowed with devotion; svātmārāmam-self-satisfied; maṅgalam-auspicious; ca-and; praṣṭum-to ask; yadyapi-although; na-not; kṣamā-able; tathāpi bhavato nāma śivam̐ pṛcchāmi sāmpratam abalā buddhi-hīnā yā doṣam̐ kṣantum̐ sadārhasi mūḍhasya satatam̐ doṣa- kṣamam̐ kurvanti sādhaveḥ.

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

aṅgirā vāthavātrir vā

marīcir gotamo 'thavā

kratuḥ kim vā pracetā vā

pulastyah pulaho 'thavā

aṅgirā-Aṅgirā; vā-or; athavā-or; atriḥ-Atri; vā-or; marīciḥ-Marīci; gotamaḥ-Gotama; athavā-or; kratuḥ-Kratu; kim-whether?; vā-or; pracetā-Pracetā; vā-or; pulastyah-Pulastya; pulahaḥ-Pulaha; athavā-or.

Who are you? Are you Aṅgirā, or Atri, or Marīci, or Gotama, or Kratu, or Pracetā, or Pulastya, or Pulaha, . . .

Text 18

durvāsāḥ kardamas tvaṁ vā

vaśiṣṭo garga eva ca

jaigīṣavyo devalo vā

kapilo vā svayam̐ vibhuḥ

durvāsāḥ-Durvasa; kardamaḥ-kardama; tvam-you; vā-or; vaśiṣṭaḥ-Vasista; garga-Garga; eva-indeed; ca-and; jaigīṣavyaḥ-Jagisavya; devalaḥ-DEntla; vā-or; kapilaḥ-Kapila; vā-or; svayam-personally; vibhuḥ-the powerful sage.

. . . or Durvāsā, or Kardama, or Vaśiṣṭa, or Garga, or Jaigīṣavya, or Devala, or powerful Lord Kapila?

Text 19

sanat-kumāraḥ sanakaḥ  
sānando vā sanātanaḥ  
boḍhuḥ pañcaśikho vā tvam  
āsuriḥ saubhariḥ kim u

sanat-kumāraḥ-Sanat-kumara; sanakaḥ-Sanaka; sānandaḥ-Sananda; vā-or; sanātanaḥ-Sanatana; boḍhuḥ-Bodhu; pa{.sy 241}caśikhaḥ-Pancasikha; vā-or; tvam-you; āsuriḥ-Asuri; saubhariḥ-Saubhari; kim-whether?; u-indeed.

Are you Sanat-kumāra, or Sanaka, or Sānanda, or Sanātana, or Boḍhu, or Pañcaśikhā, or Asuri, or Śaubhari?

Text u0

viśvāmitro 'tha vālmiko  
vāmadevo 'tha kaśyapaḥ  
samvartaḥ kim utathyo vā  
kim kaco vā bṛhaspatiḥ

viśvāmitraḥ-Visvamitra; atha-then; vālmikaḥ-Valmiki; vāmadevaḥ-Vamadeva; atha-then; kaśyapaḥ-Kasyapa; samvartaḥ-Samvarta; kim-whether?; utathyaḥ-Utathya; vā-or; kim-whether?; kacaḥ-Kaca; vā-or; bṛhaspatiḥ-Brhaspati.

Are you Viśvāmitra, or Vālmiki, or Vāmadeva, or Kaśyapa, or Samvarta, or Utathya? Are you Kaua, or Bṛhaspati, . . .

Text 21

bhṛguḥ śukraś ca cyavano  
nara-nārāyaṇo 'thavā

śaktiḥ parāśaro vyāsaḥ  
śukadevo 'tha jaiminiḥ

bhṛguḥ-Bhrgu; śukraś-Sukra; ca-and; cyavanaḥ-Cyavana; nara-nārāyaṇaḥ-Nara  
Narayana; athavā-then; śaktiḥ-Sakti; parāśaraḥ-Parasara; vyāsaḥ-Vyasa; śukadevaḥ-  
Sukadeva; atha-then; jaiminiḥ-Jaimini.

. . . or Bhṛgu, or Śukra, or Cyavana, or Nara, or Nārāyaṇa, or Śakti, or Parāśara, or  
Vyāsa, or Śukadeva, or Jaimini, . . .

Text 22

mārkaṇḍeyo lomaśaś ca  
kaṇvaḥ kātyāyanas tathā  
dstīko vā jarat-kārca  
ṛṣyaśṛṅgo vmbhāṇḍakaḥ

mārkaṇḍeyaḥ-Markandeya; lomaśaś-Lomasa; ca-and; kaṇvaḥ-Kanva; kātyāyaṇaḥ-  
Katyayana; tathā-or; āstīkaḥ-Astika; vd oN; jarat-kāruḥ-Jagatkaru; ṛṣyaśṛṅgaḥ-  
Rsy srnga; vibhāṇḍakaḥ-Vibhandaka.

. . . or Mārkaṇḍeya, or Lomaśa, or Kaṇva, or Kātyāyana, or Astīka, or Jagatkāru, or  
Ṛṣyaśṛṅgn, or Vibhāṇḍaka, . . .

Text 23

paulastyas tvam agastyo vā  
śaradvān śṛṅgir eva ca  
śamīko 'riṣṭanemiś ca  
māṇḍavya paila eva ca

paulastyaḥ-Paulastya; tvam-you; agastyāḥ-Agastya; vā-or; śaradvān-Saradvan;  
śṛṅgiḥ-Sṛngi; eva-indeed; ca-and; śamīkaḥ-Samika; ariṣṭanemiḥ-Aristanemi; ca-and;  
māṇḍavya-Mandavya; paila-Paila; eva-indeed; ca-and.

. . . or Paulastya, or Agastya, or Śaradvān, or Śṛṅgi, or Śamīka, or Ariṣṭanemi, or  
Māṇḍavya, or Paila, . . .

Text 24

pāṇinir vā kaṇado vā

śākalyaḥ śākaṭāyanaḥ  
aṣṭavakro bhāgurir vā  
esumantur vatsa eva ca

pāṇiniḥ-Panini; vā-or; kaṇadaḥ-Kanada; vā-or; śākalyaḥ-Sakalya; śākaṭjyanaḥ-  
Sakatayana; aṣṭavakraḥ-Astavakra; bhāguriḥ-Bhaguri; vā-or; sumantuḥ-Sumantu;  
vatsa-Vatsa; eva-indeed; ca-and.

. . . or Pāṇini, or Kānada, or Śākalya, or Śākaṭāyana, or Aṣṭavakra, or Bhāguri, or  
Sumantu, or Vatsa, . . .

Text 25

jābalir yājñavalkyaś ca  
vaiśampāyana eva ca  
yatir hamsī pippalāḍo  
maitreyaḥ karuṣas tathā

pippaia aḥ-yippalada; maitreyaḥMaitreya; karuṣaḥ-Karusa; tathā-so.

. . . or Jābali, or Yājñavalkya, or Vaiśampāyana, or Yati, or Hamsī, or Pippalāda, or  
Maitreya, or Karuṣa, . . .

Text 26

upamanyur goramukho  
'ruṇir aurdhvo 'tha kākṣivān  
bharadvājo vedaśirāḥ  
śaṅkukarṇo 'tha śaunakaḥ

upamanyuḥ-Upamansyu; goramukhaḥ-Goramukha; aruṇiḥ-Aruni; aurdhvaḥ-  
Aurdhva; atha-then; kākṣivān-Kaksivan; bharadvājaḥ-Bharadvaja; vedaśirāḥ-Vedasira;  
śaṅkukarṇaḥ-Sankukarna; atha-then; śaunakaḥ-Saunaka.

or Upamanyu, or Goramukha, or Aruṇi, or Aurdhva, or Kākṣivān, or Bharadvāja,  
or Vedaśirā, or Śaṅkukarṇa, or Śaunaka?

Text 27

eteṣāṃ puṇya-ślokānām

ko bhavān vada me prabho  
pratyuttarārḥā nāhaṁ ctt  
tathāpi vaktum arha i

eteṣām-dftthese; puṇya-ślokānām-glorious sages; kaḥ-who?; bhavān-you; vada-please tell; me-me; prabhaḥ-O lord; pratyuttara-a reply; arhā-worthy; na-not; aham-I; cet-if; tathāpi-then; vaktum-to tell; arhasi-you are worthy.

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

kiṅkaraḥ kiṅkarī vāpi  
samarthā praṣṭum īśvaram  
yo yasya sevā-nirataḥ  
sa kaṁ pṛcchati taṁ vinā

kiṅkaraḥ-a servant; kiṅkarī-a maidservant; vā-or; api-even; samarthā-able; praṣṭum-to ask a question; īśvaram-to the master; yaḥ-who; yasya-of whom; sevā-nirataḥ-dutifully serving; sa-he; kaṁ-to whom?; pṛcchati-ask; taṁ-him; vinā-without.

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

dhanyāhaṁ kṛta-kṛtyāhaṁ  
sa-phalam jīvanam mama  
tvat-padābja-rajāḥ-sparśāj  
janma-koṭy-amhasām kṣayaḥ

dhanyā-fortunate; aham-I; kṛta-kṛtyā-successful; aham-I; sa-phalam-fruitful; jīvanam-life; mama-of me; tvat-your; padābja-lotus feet; rajāḥ-dust; sparśāt-by the touch; janma-of births; koṭy-millions; amhasām-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

tvat-pādodaka-saṁsparśāt  
sadyaḥ pūtā vasundharā  
tavāgamana-rātreṇa  
tīrthī-bhūto mamāśramaḥ

tvat-of you; pāda-of the feet; udaka-the water; saṁsparśāt-by the touch; sadyaḥ-at oncejwpūtā-purified; vasunpharā-the eerth; tava-of you; āgamana-mātreṇa-simply by the visit; tīrthī-bhūtaḥ-become sacred; mama-of me; āśramaḥthe home.

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

ye ye śrutāḥ śrutau brahman  
śruti-sārā mahā-janāḥ  
teṣāṁ eko mayā dr̥ṣṭaḥ  
pūrva-puṇya-phalodayāt

ye ye-whoever; śrutāḥ-heard; śrutau-in the scriptures; brahman-O brāhmaṇa; śruti-sārā-the best of scriptures; mahā-janāḥ-great souls; teṣāṁ-oL them; ekaḥ-one; mayā-by me; m̥ṣṭaḥ-seen; pūrva-puṇya-phalodayāt-becuse of my previous pious deeds.

O brāhmaṇa, 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

śiṣyā vedā mūrtimanto  
gr̥ṣma-madhyāhna-bhāskarāḥ  
gokulaṁ mat-kulaṁ sadyaḥ  
punanti pada-reṇunā

śiṣyāḥ-disciples; vedā-the Vedas; mūgtimantaḥ-personified; gr̥ṣmanmadhyāhna-bhāskarāḥ-splendid as the summer midday sun; go

Your disciples, splendid as the summer midday srn, are the Vedas personified. With the dust of their feet they purify my family here in Gokula.

### Text 33

āśiṣam kartum arhanti  
prasanna-manasā śiśum  
pūrṇam svasty-ayanam kṣemam  
viprāśir-vacanam dhruvam

āśiṣam-blessings; kartum-to do; arhanti-are able; prasanna-manasā-with heerful heart; śiśum-child; pūrṇam-full; svasty-ayanam-auspiciousness; kṣemam-happiness; vipra-of a brāhmaṇa; āśir-vacanam-the words of blessing; dhruvam-indeed.

If they are pleased at heart they may bless my son. The blessings of a brāhmaṇa bring auspiciousness and happiness.

### ext 34

ity evam uktvā nanda-strī  
bhaktyā tasthau muneḥ puraḥ  
caram prasthāpayām āsa  
nandam ānayitum satī

ity-thus; evam-thus; uktvā-speaking; nanda-strī-Nanda's wife; bhaktyā-with devotion; tasthau-stood; muneḥ-of the sage; puraḥ-before; caram-a messenger; prasthāpayām 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-vacanam śrutvā  
jahāsa muni-puṅgavaḥ  
jahasuḥ śiṣya-saṅghaś ca  
bhāsayanto diśo daśa

yaśodā-Yaśodā's; vacanam-words; śrutvā-hearing; jahāsa-smiled; muni-puṅgavaḥ-the great sage; jahasuḥ-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.

Text 36

hitam tathyam nīti-yuktaṁ  
mahat prīto-karam param  
tām uvāca mudā yuktaḥ  
śuddha-buddhir mahā-muniḥ

hitam-auspicious; tathyam-truthful; nīti-yuktaṁ-proper; mahat-great; prīti-karam-affectionate; param-great; tām-to her; uvāca-said; mudā-happily; yuktaḥ-endowed; śuddha-buddhiḥ-pure intelligence; mahā-muniḥ-the great sage.

Then the pure-hearted sage happily spoke to Yaśodā words that were auspicious, truthful, proper, and affectionate.

Text 37

śrī-garga uvāca

sudhāmayāṁ te vacanāy  
laukikam samayocitam  
yasya yatra kule janma  
sa eva tādṛśo bhavet

śrī-garga uvāca-Śrī Garga said; sudhāmayāṁ-filled with nectar; te-you; vacanāy-words; laukikam-in the world; samayocitam-proper; yasya-of whom; yatra-where; kule-in the family; janma-the birth; sa-He; eva-indeed; tādṛśo-like that; bhavet-is.

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.

Text 38

sarveṣāṁ gopa-padmānām  
giribhānuḥ ca bhāskaraḥ  
patnī padma-samā tasya  
nāmnā padmāvati satī

sarveṣāṁ-of all; gopa-padmānām-the gopa lotuses; giribhānuḥ-Giribhānu; ca-and; bhāskaraḥ-the sun; patnī-wife; padma-lotus; samā-like; tasya-of him; nāmnā-by the name; padmāvati-Padmāvati; satī-saintly.



All the gopas are lotusflowers and Grribhānu is the sun that shines on them. His saintly and lotuslike wife is named Padmāvati.

Text 39

tasyaḥ kanyā yaśodā tvam  
yaśo-vardhana-kāriṇī  
ballavānām ca pravaro  
labdho nandaś ca vallabhaḥ

vānām-of the gopas; ca-and; pravaraḥ-the best; labdhaḥ-obtained; nandaś-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; yaḥ-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-vaṁśānām  
cira-kālam purohitaḥ  
prasthāpito 'ham vasunā  
nānya-sādhyo ca karmaṇi

gargaḥ-Garga; aham-I; yadu-vaṁśānām-of the Yādavas; cira-kālam-for a long time; purohitaḥ-the priest; prasthāpitaḥ-appointed; aham-I; vasunā-by Vasudeva; na-not; anya-by another; sādhyāḥ-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

etasminn antare nandaḥ  
śruta-mātram jagāma ha  
nanāma daṇḍavad bhūmau  
mūrdhnā taṁ muni-puṅgavam  
śiṣyān nanāma mūrdhnā ca  
te taṁ yuyujur āśiṣam

etasminn antare-then; nandaḥ-Nanda; śruta-mātram-by hearing; jagāma-came; ha-indeed; nanāmaybowed down; daṇḍyvat-like a stick; bhūmau-to the ground; mūrdhnā-with his head; taṁ-him; muni-puṅgavam-the best of sages; śiṣyān-to the disciples; wanāma-bowed; mūrdhnā-with his head; ca-and; te-they; taṁ-to him; yuyujuḥ-gave; āśiṣam-blessmeg.

sage and his disciples, and they all blessed him.

Text 43

samutthāyāsanam tūrṇam  
yaśodām nandam eva ca  
grhītvābhyantaram ramyam  
jagāma viduṣām varaḥ

samutthāya-rising; āsanam-seat; tūrṇam-at once; yaśodām-to Yaśodā; nandam-to Nanda; eva-indeed; ca-and; grhītvā-taking; abhyantaram-within; ramyam-delightful; jagāma-went; viduṣām-of the wise; varaḥ-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-putroṣur mudānviṭaḥ  
garga uvāca tau vākyaṁ  
nigūḍham nirjane mune

gargaḥ-Garga; nandaḥ-Nanda; yaśodā-Yaśodā; ca-and; sa-putrā-with her son; uṣuḥ-stayed; mudānvitāḥ-happily; garga-Garga; uvāca-said; tau-to them; vākyam-words; nigūḍham-cofidential; nirjane-in that secluded place; mune-O sage.

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  
prasthāpitoh'ham v(sunā  
I yena tat śruyat m iti

śrī-gargaḥ uvāc -Śrī Garga said; aye-O; nanda-Nanda; pravakṣyāw aI will tellh  
vacanam-words; te-to you; śubhāvaham-auspicious; prasthāpitaḥ-sent; aham-I;  
vasunā-by Vasudeva; ye a-by whom; tat-that; śruyatām-should ee heard; iti-thus.

Śrī Garga said: O Nanda, now I will tell you something very auspicious. Vasudeva sent me here to tell you this.hPlease listen.

Text 46

vasunā sūtikāgāre  
t śīsuḥ pratyarpaṇaḥ kṛtaḥ  
putro 'yaṁ vasude, aeya  
jyeṣṭhasya tasya ca dhruvam  
kanyā te tena nntā ca  
mathurām kaṁsa-bhīTuṇā

vasunā-by Vasudeva; sūtikāgāre-in the maternity rohm; śīsuḥ-the infant;  
pratyarpaṇaḥ-exranged; kṛtaḥ-done; putraḥ-son; ayam-thisJ vasudevasya-of  
Vasudeva; jyeṣṭhasya-eldest; tasya-of him; ca-and; guhravam-indeed; kanyā-the  
Taughter; te-of you; tena-by him; nītā-taken; ca-and; mathurām-to Mathurā; kaṁsa-of  
Kaṁsa; bhīruṇā-with fear.

Your ender brother exchanged your children in their eaternity rooms. Afraid of Kaṁsa, Vasudeva too your daughter and gave you his son.

Text 47

asyānna-prāśanāyāham  
nāmānukaraṇāya ca  
gūḍhena preṣitas tena  
tābhyām yogam kuru vraje

asya-if Him; anna-prāśanāya-for thw anna-prasana ceremony; aham-I;  
nāmānukaraṇāya-for the namanukarana ceremony; carand; gūḍhena-secretly; preṣitaḥ-  
sent; tena-by him; tābhyām-for them; yogam-together;wkuru-please do; vraje-in Vbaja.

He sent me to perform in secret the boy's anna-prCśana (first grains) and  
nāmānukaraṇa (name giving) ceremonies here in Vraja.

Text 48

pūrṇa-brahma-svarūpo 'yam  
śīśus te māyayā mahim  
āgatya bhāra-harāṇām  
kartā dhātrā ca sādhitāḥ

pūrṇa-brahma-svarūpaḥ-the Supreme Personality of Godhead; ayam-He; śīśuḥ-the  
infant; te-of you; māyayā-by māyā; mahim-the earth; āgatya-come; bhāra-harāṇām-  
remvoing the burden; kartā-the creator; dhātrā-by Brahmā; ca-and; sādhitāḥ-arranged.

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.

Text 49

goloka-nātho bhagavān  
śrī-kṛṣṇo rādhikā-patiḥ  
nārāyaṇo yo vaikuṅṭhe  
kamalā-kāntā eva ca

goloka-of Goloka; nāthaḥ-the Lord; bhagavān-the Supreme Personality of  
Godhead; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; rādhikā-patiḥ-the master of Rādhā; nārāyaṇaḥ-Lord Śrī  
Nārāyaṇa; yaḥ-who; vaikuṅṭhe-in Vaikuṅṭha; kamalā-kāntā-the beloved of Lakṣmī;  
eva-indeed; ca-and.

He is the Supreme Personality of Godhead, Śrī Kṛṣṇa, the master of Śrī Rādhā and the king of Goloka. In the world of Vaikuṅṭha He is Śrī Nārāyaṇa, the beloved of Lakṣmī.

Text 50

śvetadvīpa-nivāsī yaḥ  
pātā viṣṇuś ca so 'py ajaḥ  
kapilo 'py etad-amśaś oa  
nara-jārāyaṇāv ṛṣī

śvetadvīpa-nivāsī-residing in Śvetadvīpa; yaḥ-who; pātā-the protector; viṣṇuś-Lord Viṣṇu; ca-and; saḥ-He; api-also; ajaḥ-unborn; kapilaḥ-Kapila; api-also; etad-amśaḥ-His partial incarnation; ca-and; nara-nārāyaṇau ṛṣī-Nara-Nārāyaṇa Ṛṣi.

In Śvetadvīpa He is Śrī Viṣṇu, the maintainer. He is Nara-Nārāyaṇa Ṛṣi. Kapila is His partial expansion. He is never born.

Text 51

ekī-bhūya ca sarveśāṁ  
tejasāṁ rāśi-mūrtimān  
taṁ vjsum darśayitvā ca  
śīśu-rūpī babhūva ha

ekī-bhūya-becoming on L ca-Ind; sarveśāṁ-of all; tejasāṁ-powers; rāśi-mūrtimān-the form; taṁ-to him; vjsum-)asudeva; darśayitvā-revealing; ca-and; śīśu-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 sūtikāgārād  
ājagāma tavālayam  
ayoṇi-srmbhavaś cāyam  
āvīrbhūto mahī-tale

sāmpratao-row; sūtikāgārāt-from the marernity room; āj lāma came; tava-of you;

alayam-to the home; ayoṇi-sambhavaś-nyt born of a mother's womb; ca-anr; ayam-He; āvirbhūtaḥ-appeared; mahī-tale-on the earth.

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.

Text 53

vāyu-pūrṇam mātṛ-garbham  
kṛtvā ca māyayā hariḥ  
āvirbhūya vasum mūrtim  
darśayitvā jagāma ha

vāyu-pūrṇam-filled with air; mātṛ-garbham-His mother's womb; kṛtvā-making; ca-anp; māyayā-by Māyā; hariḥ-Lord Kṛṣṇa; āvirbhūya-appeared; vasum-to Vasudeva; mūrtim-His form; darśayitvā-showing; jagāma-went; ha-indeed.

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.

Text 54

yuge yuge varṇa-bhedo  
nāma-bhedo 'sya ballava  
śuklo raktas tathā pītā  
idānīm kṛṣṇatām gataḥ

yuge-yuga; yuge-after yuga; varṇa-bhedaḥ-different colors; nāma-bhedaḥ-different names; asya-of Him; ballava-O gopa; śuklaḥ-white; raktaḥ-red; tathā-so; pītā-yellow; idānīm-now; kṛṣṇatām-blackness; gataḥ-attained.

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.

Text 55

śukla-varṇaḥ satya-yuge  
su-tīvras tejasāvṛtaḥ  
tretāyām rakta-varṇo 'yaṁ

pīto 'yam dvāpare vibhuḥ

śukla-white; varṇaḥ-color; satya-yuge-in Satya-yuga; su-tīvraḥ-sharp; tejasā-splendor; āvṛtaḥ-with; tretāyām-in Tretā-yuga; rakta-varṇaḥ-red; ayam-He; pītaḥ-yellow; ayam-He; dvāpare-in Dvāpara-yuga; vibhuḥ-the Supreme Personality of Godhead.

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

kṛṣṇa-varṇaḥ kalau śrīmān  
tejasām rāśir ev ca  
parimūrṇatamaṁ brahma  
tena kṛṣṇa iti smṛtaḥ

kṛṣṇa-varṇaḥ-black; kalau-in the Kali-yuga; śrīmān᠑haśdsome and glorious; tejasām-of splendor; rāśiḥ-abundance; eva-iedeed; ca-and; parimūrṇatamaṁ brahma-the Supreme Personality of Godhead; tena-therefore; kṛṣṇa-Kṛṣṇa; iti-thus; smṛtaḥ-called.

Now, in the Kali-yuga, He is black (kṛṣṇa), handsome and very glorious. That is why He, the Supreme Personality of Godhead, is called Kṛṣṇa.

Text 57

brahmaṇo vacakaḥ ko 'yam  
ṛkāro 'nanta-vācakaḥ  
śivasya vācakaḥ śaś ca  
ṇakāro dharma-vācakaḥ

brahmaṇar-of Brahma; vacakaḥ-the word; kaḥ-K; ayam-thus; ṛkāraḥ-the letter ṛ; 'nanta-vācakaḥ-Lord Śeṣa; śivasya-of Lord Śiva; vācakaḥ-syaing; śaś-ś; ca-and; ṇakāraḥ-ṇ; dharma-vācakaḥ-saying Yamarāja.

In the name Kṛṣṇaḥ, the k stands for Lord Brahmā, the ṛ for Lord Śeṣa, the ś for Lord Śiva, the ṇ for Yamarāja . . .

Text 58

akāro viṣṇor vacanaḥ  
śvetadvīpa-nivāsinaḥ  
nara-nārāyaṇārthasya  
visargo vācakaḥ smṛtaḥ

akāraḥ-the letter a; viṣṇoḥ-Lord Viṣṇu; vacanaḥ-the word; śvetadvīpa-nivāsinaḥ-residing in Śvetadvīpa; nara-nārāyaṇa-Nara-Nārāyaṇa; arthasya-the meaning; visargaḥ-the letter ḥ; vācakaḥ-the word; smṛtaḥ-considered.

. . . the a for Lord Viṣṇu who resides in Śvetadvīpa, and the ḥ for Nara-Nārāyaṇa Ṛṣi.

Text]59

sarveṣāṃ tejasāṃ rāśiḥ  
sarva-mūrti-svarūpakāḥ  
sarvādhāraḥ sarva-bījas  
tena kṛṣṇa iti smṛtaḥ

sarveṣāṃ-of all; tejasāṃ-power and gloery; rāśiḥ-the abundance; sarva-mūrti-svarūpakāḥ-the form of all forms; sarvādhāraḥ-the resting place of everything; sarva-bījaḥ-the seed of everything; tena-by this; kṛṣṇa-Kṛṣṇa; iti-thus; smṛtaḥ-considered.

He is the master of all power and glory. He is the form of all forms. He is the resting place of everything. He is the seed

Text 60

kṛṣir nirvāṇa-vacano  
ṇakāro mokṣa eva ca  
akāro dātr-vacanas  
tena kṛṣṇa iti smṛtaḥ

kṛṣir-kṛṣ; nirvāṇa-vacanaḥ-saying liberation; ṇakāraḥ-ṇa; mokṣa-liberation; eva-indeed; ca-and; akāraḥ-a; dātr-vacanaḥ-the generous giver; tena-thus; kṛṣṇa-Kṛṣṇa; iti-thus; smṛtaḥ-considered.

Kṛṣ and ṇ both mean liberation, and the letter a means the generous giver. Because He is the giver of liberation He is called Kṛṣṇa.

Texte61



kṛṣīḥ niśceṣṭa-vacano  
ṇakāro bhakti-vācakaḥ  
akāro dātṛ-vacanas  
tena kṛṣṇa iti smṛtaḥ

kṛṣīḥ-kṛṣ; niśceṣṭa-vacanaḥ-freedom from material activities; ṇakāraḥ-ṇ; 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  
kṛṣīḥ no dāsya-vācakaḥ  
akāraḥ prāpti-vacanas  
tena kṛṣṇa iti smṛtaḥ

karma-karma; nirmūla-uprooting; vacanaḥ-word; kṛṣīḥ-kṛṣ; naḥ-ṇ; dāsya-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

nāmnām bhagavpto nanda  
koṭīnām smataṇe ca oat  
tat phalaṁ labhate nūnam  
kṛṣṇeti-smaraṇān naraḥ

nāmnām-of the names; bhagavataḥ-of the Supreme Personality of Godhead; nanda-O Nanda; koṭīnām-millions; smaraṇe-in the memory; ca-and; yat-what; tat-that; phalam-result; labhate-attains; nūnam-at once; kṛṣṇeti-smaraṇān-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 smaraṇe puṇyam  
vacanāc chravaṇāt tathā  
koṭi-janmāmhaso nśo  
bhaved yat smaraṇādikāt

yad-vidram-like what; smaraṇe-in remembering; puṇyam-piety; vacanāt-by speaking; śravaṇāt-by hearing; tathā-so; koṭi-millions; janma-births; amhasaḥ-sins; nāśaḥ-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 nāmnām ca sarveṣām  
sarvāt sāram parāt param  
kṛṣṇeti maṅgalaṁ nāma  
sundaram bhakti-dāsyā-dam

viṣṇorof Lord Viṣṇu; nāmnām-of the names; ca-and; sarveṣām-of all; sarvāt-from all; sāram-the best; parāt-than the greatest; param-greater; kṛṣṇa-Kṛṣṇa; iti-thus; maṅgalaṁ-auspicious; nāma-name; sundaram-beautiful; bhakti-dāsyā-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 bhaktaḥ  
kaivalyaṁ janma-mṛtyu-ham  
ṛkārād dāsyam atulaṁ  
śakārād bhakti-niścalā

kakāra-k; uccaraṇāt-by saying; bhaktaḥ-a devotee; kaivalyaṁ-liberation; janma-mṛtyu-ham-killing birth and death; ṛkārāt-fro

By speaking the letter k, the devotee attains freedom from repeated birth and death. By speaking the letter ṛ he attains peerless devotional service. By speaking the letter ṣ, he attains unwavering devotion to the Lord.

Text 67

ṅakārāt saha-vāsam ca  
tat-samam kālam eva ca  
tat-sarūpyam visargāc ca  
labhate nātra saṁśayaḥ

ṅakārāt-from the letter ṅ; 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 ḥ; ca-and; labhate-attains; na-not; atra-here; saṁśayaḥ-doubt.

By speaking the letter ṅa, he attains the Lord as His eternal companion. By speaking the letter ḥ, he attains a dark form like the Lord's. Of this there is no doubt.

Text 68

kakāroccaraṇān nanda  
vepante yama-kiṅkarāḥ  
ṛkārokteḥ aniṣṭāni  
ṣakārāt pātakāni ca

kakārv-the letter k; uccaraṇāt-by speaking; nanda-O Nanda; vepante-tremble; yama-kiṅkarāḥ-the servants of Yamarāja ṛkārokteḥ-from the letter ṛ; aniṣṭāni-calamities; ṣakārāt-from the letter ṣ; pātakāni-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

ṅakāroccaraṇād rogā  
akārān mūṭyur eva ca  
dhruvam sarve palāyante  
nāmoccaraṇa-bhīravaḥ

ṅakāra-uccaraṇāt-by speaking the letter ṅ; rogā-diseases; akārān-from the letter a;

mūrtyuḥ-death; eva-indeed; ca-and; dhruvam-indeed; sarve-all; palāyante-flee; nāma-of the name; uccaraṇa-speaking; bhīraḥafraid.

By speaking the letter ṇ, one makes diseases flee. By speaking the letter a, one makes death flee. Frightened of the holy name, they all flee.

Text 70

smṛty-ukti-śravaṇodyogād  
kṛṣṇa-nāmno vrajeśvara  
ratham grhītvā dhāvanti  
golokāt kṛṣṇa-kiṅkarāḥ

smṛty-remembering; ukti-speaking; śravaṇa-hearing; udyogāt-from the manifestation; kṛṣṇa-nāmnaḥ-of Lord Kṛṣṇa's name; vrajeśvara-O king of Vraja; ratham-chariot; grhītvā-taking; dhāvanti-run; golokāt-from Goloka; kṛṣṇa-kiṅkarāḥ-the servants of Lord Kṛṣṇa.

O king of Vraja, when one remembers, speaks, or hears the name Kṛṣṇa, Lord Kṛṣṇa's servants mount their chariots and fly to him from Goloka.

Text 71

pṛthivyā rajasah saṅkhyam  
kartum śaktā vipaścitāḥ  
nāmnaḥ prabhāvam saṅkhyānam  
santo vaktum na ca kṣamāḥ

pṛthivyā-of the earth; rajasah-the grains of dust; saṅkhyam-counting; kartum-to do; śaktā-able; vipaścitāḥ-wise; nāmnaḥ-of the name; prabhāvam-the power; saṅkhyānam-counting; santaḥ-the saints; vaktum-ty speak; na-not; ca-and; kṣamāḥ-jble.

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 Kṛṣṇa's name.

Text 72

purā śaṅkara-vaktreṇa  
nāmno 'sya mahimā śrutah  
guṇa-nāma-prabhāvam ca

kiñcij jānāti mad-guruḥ

purā-previously; śaṅkara-vaktreṇa-by the mouth of Lord Śiva; nāmnaḥ-of the name; asya-of Him; mahimā-the glory; śrutaḥ-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

brahmānantaś ca dharmāś ca  
surarṣi-manu-mānavāḥ  
vedāḥ santo na jānānti  
marimnaḥ ṣoḍaśim kalām

brahmā-Brahmā; anantaḥ-Śeṣa; ca-and; dharmāś-Yama; ca-and; surarṣi-,anu-mānavāḥ-the surarṣis, manus, and human beings; vedāḥ-the Vedas; santaḥ-the saints; na-not; jānānti-knows; mahimnaḥ-of the glory; ṣoḍaśim-a sixteenth; kalām-part.

Brahmā, Śeṣa, Yamarāja, the demigods, and the sages, manus, Vedas, saints" and human beings cannot understand even one sixteenth of the glori of Lord Kṛṣṇa's name.

Text 74

itr evaṁ kathito nanda  
mahimā te sutasya ca  
yathā-mati yathā-jñātam  
guru-vaktrād yathā śrutam

ity-thus; evam-in this way; kathitaḥ-spoken; nanda-O Nanda; mahimā-the glory; te-of Your; sutasya-son; ca-and; yathā-mati-as understanding; yathā-as; jñātam-understood; guru-vaetrāt-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

kṛṣṇaḥ pītāmbaraḥ Saṁsa-  
dhvaṁsī ca viṣṭara-śravāḥ  
tevakī-nandanaḥ śrīśo  
yaśodā-nandano hariḥ

kṛṣṇey-Lord Kṛṣṇa; pīta-yellow; ambaraḥ-garments; kaṁsa-of Kāmsa; dhvaṁsī-the killer; ca-and; viṣṭara-śravāḥ-famous; devakī-nandanaḥ-the son of Devakī; śrīśaḥ-the master of their goddess of fortune; yaśodā-nandanaḥ-the son of Yaśodā; hariḥ-Kṛṣṇa.

Your son is all-attractive (kṛṣṇa), dressed in yellow garments (pītāmbara), the killer of Kāmsa (kaṁsajdhvaṁsī), famous (viṣṭara-śravā), the son of Devakī (devakī-nandana), the husband of the goddess of fortune (śrīśa), the son of Yaśodā (yaśodā-nandana), the Lord who takes away all troubles (hari).

Text 76

sanātano 'cyuto viṣṇuḥ  
sarveśaḥ sarva-rūpa-dhṛk  
sarvādhāraḥ sarva-gatiḥ  
sarva-kāraṇa-kāraṇaḥ

S sanātanaḥ-eternal; acyutaḥ-infallible; viṣṇuḥ-all-overruling; sarveśaḥ-the master of all; sarva-rūpa-dhṛk-who appears in all forms.

He is eternal (sanātana), infallible (acyuta), all-overruling (viṣṇu and sarva-gati), the master of all (sarveśa), the Lord who appears in many forms (sarva-rūpa-dhṛk), the resting place of everything (sarvādhāra), and the cause of all causes (sarva-kāraṇa-kāraṇa).

Text 77

rādhā-bandhū rādhikātmā  
rādhikā-jīvanaḥ svayam  
rādhikā-sahacārī ca  
rādhā-mānasa-pūraḥ

rādhā-bandhuḥ-the friend of Rādhā; rādhikātmā-present in Rādhā's heart; rādhikā-jīvanaḥ-Rādhā's life; svayam-personally; rādhikā-sahacārī-Rādhā's companion; ca-and; rādhā-mānasa-pūraḥ-He who floods the manasa lake of Rādhā's thoughts.

He is Rādhā's friend (rādhā-bandhu), the person who stays in Rādhā's heart (rādhikātmā), Rādhā's life (rādhikā-jīvana), Rādhā's companion (rādhikā-sahacāri), 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-ramaṇaḥ svayam

h n rādhā-dhanaḥ-Rādhā's wealth; rādhikāṅgaḥ-Rādhā's limbs; rādhikāsakta-mānasaḥ-who's 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-mānasa), Rādhā's life (rādhā-prāṇa), Rādhā's master (rādhikeśa), and Rādhā's lover (rādhikā-ramaṇa).

Text 79

rādhikā-citta-cauraś ca  
rādhā-prāṇādhikaḥ prabhuḥ  
paripūrṇatamaṁ brahma  
govindo garuḍa-dhvajaḥ

rādhikā-citta-cauraḥ-the thief of Rādhā's heart; ca-and; rādhā-prāṇādhikaḥ-he for whom Rādhā is more dear than life; prabhuruḍaydhvajaḥ-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-prāṇādhika), the supreme master (prabhu), the Supreme Personality of Godhead (paripūrṇatamaṁ 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; kṛṣṇasya-of Lord Kṛṣṇa; 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 names always in your pure heart.

Text 81

kṛtam nirūpaṇam nāmnām  
kaniṣṭhasya yathā śrutam  
jyeṣṭhasya halino nāmnaḥ  
saṅketam śṛṇu me mukhāt

kṛtam-done; nirūpaṇam-description; nāmnām-of the names; kaniṣṭhasya-of the younger; yathā-as; śrutam-heard; jyeṣṭhasya-of the elder; halino-Balarāma; nāmnaḥ-of the names; saṅketam-a hint; śṛṇu-hear; me-of me; mukhāt-from the mouth.

As you have heard the names of the younger boy, Kṛṣṇa, now please hear some of the names of the older boy, Balarāma.

Text 82

garbha-saṅkarṣaṇād eva  
nāmn saṅkarṣaṇaḥ smṛtaḥ  
nāsty anto 'syaiva vedeṣu  
tenānanta iti smṛtaḥ

garbha-from the womb; saṅkarṣaṇāt-because of being pulled; eva-indeed; nāmnā-by name; saṅkarṣaṇaḥ-Saṅkarṣaṇaḥ- smṛtaḥ-called; na-not; asti-is; antaḥ-an end; asya-of Him; eva-indeed; vedeṣu-in the Vedas; ten -by that; ananta-Ananta; iti-thus; smṛtaḥ-considered.

Because He was pulled (saṅkarṣaṇa) from the womb, He is called Saṅkarṣaṇa. Because the Vedas say He has no (an) end (anta), He is called Ananta.

Text 83



baladevo balodrekād  
halī ca hala-dhāraṇāt  
śiti-vāso nīla-vāso  
muṣalī muṣalāLudhāt

baladevaḥ-Baladeva; balodrekāt-because of great strength; halī-hali; ca-and; hala-dhāraṇāt-because of carrying a plow; [iti-vāsaḥ-Śitivāsa; nīla-vāsaḥ-blue garments; muṣalī-Muṣalī; muṣalāyudhāt-because of carrying a plow-weapon.

Because He is very strong (bala), he is called Baladeva. Because He carries a plow-weapon (hala and muṣala), He is called Halī and Muṣalī. Because He wears blue garments He is called Śitivāsa.

Text 84

revatī-saha-sambhogād  
revatī-ramaṇaḥ svayam  
rohiṇī-garbha-vāsāc ca  
rauhiṇeyo mahā-matiḥ

revatī-saha-sambhogāt-because He enjoys with Revatī; revatī-ramaṇaḥ-Revatīramaṇa; svayam-personally; rohiṇī-garbha-in Rohiṇī's womb; vāsāt-because of residence; ca-and; rauhiṇeyaḥ-Rauhiṇeya; mahā-matiḥ-noble hearted.

Because He enjoys pastimes with Revatī, He is called Revatī-ramaṇa. Because He stayed in Rohiṇī's womb, He is called Rauhiṇeya.

Text 85

ity evaṁ jyeṣṭha-putrasya  
śrutam nāma niveditam  
yāsyāmy ahamygrhaṁ nanda  
sukhaṁ tiṣṭha sva-mandire

ity-thVs; evam-thus; jyeṣṭha-putrasya-of the elder son; śrutam-heard; nāma-the name; niveditam-informed; yāsyāmy-I will go; aham-I; grhaṁ-home; nanda-O Nanda; sukham-happy; tiṣṭha-stay; sva-mandire-in your own home.

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.

Text 86

brāhmaṇasya vacaḥ śrutvā  
na(L”N wVabdho babhūva ha  
niśceṣṭā nanda-patnī ca  
jahāsa bālakaḥ svayam

brāhmaṇasya-of the brāhmaṇa; vacaḥ-the words; śrutvā-hearing; nandaḥ-Nanda; stabdhaḥ-stunned; bnbhūvarbecame; ha-indeed; niśceṣṭāmotionless; nanda-patnī-Nanda's wife; ca-and; jahāsa-smiled; bālakaḥ-the infant; svayam-Himself.

When they heard the brāhmaṇa's words, Nanda and Yaśodā were stunned, and the infant “ṛṣṇa smiled.

Text n7

praṇamyovāca nandas tam  
vākyam vinaya-pūrvakam  
puṭāñjali-yuto bhūtvā  
bhakti-namrātma-kandharaḥ

praṇamya-bowing down;duvāca-spoke; nandaḥ-Nanda; tam-to him; vākyam-words; vinaya-pūrvakae-humble; puṭāñjali-yutaḥ-with folded hands; bhūtvā-becoming; bhakti-namrātma-kandharaḥ-his head humbly bowed.

Then Nanda bowed down And, his head humbly bent and his hands folded, humbly spoke.

Text 88

śrī-nanda uvāca

gataś cet tvam tadā karma  
kariṣyaty eva ko mahān  
svayaṁ śubha-kṣaṇam kṛtvā  
kuru nāmānna-prāśanam

śrī-nanda uvāca-Śru Nanda said; gataḥ-gone; c t-of; tvam-you; tadā-then; karma-work; kariṣyaty-will do; eva-indeed; kaḥ-who?; mahān-great; s ay3m-p)ersonally; śubha-kṣaṇam-for a moment; kṛtvā-doing; kuru-please do; nāmānna-prāśanam-the nama-karana and anna-prasana ceremonies.

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-prāśana.

Text 89

yan-nāmaughaś ca kathito  
rādhā-prāṇādhikam daśa  
tasya kim kāraṇam nGtwe  
kā vā rādheti tad vada

yat-of whom; nāma-the names; aughāḥ-the flood; ca-and; kaBhitaḥ-spokjn; rādhā-prāṇādhikam-beginning with Rādhā-prāṇa; daśa-ten; tasya-of Him; kim-what?; kāraṇam-the cause; nātha-O lord; kā-who?; vā-or; rādhā-Rādhā; iti-thus; tat-that; vada-please tell.

You spoke a great flood of Kṛṣṇa's names and you also spoke ten names, beginning with Rādhā-prāṇādhika, that mention a person named Rādhā. What do these names mean? Who is Rādhā?

Text 90

nandasya vacanam śrutvā  
jahāsa muni-puṅgavaḥ  
nigūḍham paramam tattvam  
rahasyam kathayāmi te

nandasya-of Nanda; vacanam-the words; śrutvā-hearing; jahāsa-smiled; muni-puṅgavaḥ-the gr at sage; nigūḍham-secret; paramam-great; tattvam-truth; rahasyam-confidential; kathayāmi-I will tell; te-you.

When he heard Nanda's words, the great sage smiled and said: I will tell you a great secret.

Text 91

śrī-garga uvāca

śṛṇu nanda pravaksye 'ham  
itihāsam purātanam

puro goloka-vṛttāntam  
śrutam śaṅkara-vaktrataḥ

śrī-garga uvāca-Śrī Garga said; śṛṇu-hear; nanda-O Nanda; pravakṣye-I will tell; aham-I; itihāsam-the story; purātanam-ancient; purā-befor; goloka-vṛttāntam-a stroy of Goloka; śrutam-heard; śaṅkara-vaktrataḥ-urom the mouth of Lord Śiva.

Śrī Garga said: O Nanda, please listen and I will tell you a story I heard from Lord Śiva's mouth, an account of activites that happend very long ago in the realm of Goloka.

Text 92

śrīdāmno rādhāyā sārdham  
babhūva kalaho mahān  
śrīdāmā śāpād daityaś ca  
gopī rādhā ca gokule

śrīdāmnaḥ-of Śrīdāmā; rādhāyā-Rādhā; sārdham-with; babhūva-was; kalahaḥ-a quarrel; mahān-great; śrīdāmā-Śrīdāmā; śāpāt-from the curse; daityaś-a demon; ca-and; gopī-the gopī; rādhā-Rādhā; ca-and; gokule-in Gokula.

Śrīdāmā and Rādhā quarreled. From that quarrel Śrīdāmā was cursed to become a demon and Rādhā was cursed to become a gopī in Gokula.

Text 93

vṛṣabhānu-sutā sā ca  
mātā yasyāḥ kalavatī  
kṛṣṇasyārdhāṅga-sambhūtā  
nāthasya sādṛśī satī

e vṛṣabhānu-sutā-Vṛṣabhānu's daughter; sā-She; ca-and; mātā-the mother; yasyāḥ-of whom; kalavatī-Kalāvati; kṛṣṇasya-of Lurd Kṛṣṇa; ardhm-half; aṅgs-body; saLbhūtā-bort; nāthasya-of the Lord; sādṛśī-like; satī-saintly.

She became the daughter of Vṛṣabhānu and Kalāvati. Originally manifested from h lf of Lord Kṛṣṇa's body, She is like Her master.

Text 94

goloka-vāsinī seyaṁ  
atra kṛṣṇājñāyādhunā  
ayoṇi-sambhavā devī  
mūla-prakṛtir īśvarī

goloka-in Goloka; vāsinī-residing; sā-She; iyam-She; atra-here; kṛṣṇa-of Lord Kṛṣṇa; ājñāyā-by the order; adhunā-now; ayoṇi-sambh eā-not born from a mother's womb; devī-goddess; mūla-prakṛtiḥ-the root of matter; īśvarī-the goddess.

She is the first goddess, the root of all nature. She stays always in Goloka, but by Lord Kṛṣṇa's order She has come, without entering a mother's womb, to this world.

Text 95

mātur garbhaṁ vāyu-pūrṇaṁ  
kṛtvā ca māyayā satī  
vāyu-niḥsaraṇe kāle  
dhr̥tvā ca śīśu-vigrahaṁ

mātuḥ-of a mother; garbhaṁ-the womb; vāyu-pūrṇaṁ-filled with air; kṛtvā-doing; ca-and; māyayā-ry Māyā; satī-iainly; veyu-niḥsaraṇe-leaving the wind; kāle-at toe time; ehṛtvā-manifesting; ca-and; śīśu-vigrahaṁ-the form of an infalt girl.

Rādhā created Her mother's fal e pregnancy, filling her womb with air. At the appropriate time, presenting the illusion that She was born rnrthe usual way, She appeared as an anfant girl.

Text 96

āvīrababhūva sā sadyaḥ  
pṛthvyāṁ kṛṣṇopadeśataḥ  
vardhate sā vraje rādhā  
śukle candra-kalā ypthā

; sā-She; vraje-in Vraja; rādhā-Rādhā; śukle-on the bright fortnight; candra-kalāathe phases of the moon; yathā-as.

In this way, by Lord Kṛṣṇa's order, Rādhā appeared on the earth and grew up, like a waxing moon, in the land of Vraja.

## Text 97

śrī-kṛṣṇa-tejaso 'rdhena  
sā ca mūrtimatī satī  
eka mūrtir dvidhā-bhūtā  
bhedo vede 'nirūpitaḥ

śrī-kṛṣṇa-tejasaḥ-of the splendor of Lord Kṛṣṇa; ardhena-with half; sā-She; ca-and; mūrtimatī-having a form; satī-saintly; eka-one; mūrtiḥ-form; dvidhā-two; bhūtā-become; bhedaḥ-difference; vede-in the Veda; anirūpitaḥ-described.

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.

## Texts 98 and 99

iyam strī sā pumān kim vā  
sā vā kāntā pumān ayam  
dve rūpe tejasā tulye  
rūpeṇa ca guṇena ca

parākrameṇa buddhyā vā  
jñānena sampadāpi ca  
purato gamanenaiva  
kintu sā vayasādhikā  
dhyāyate tām ayam śaśvad  
imam sā smarati priyam

iyam-She; strī-wife; saḥ-He; pumān-husband; kim vā-furthermore; sā-She; vā-or; kāntā-the beloved; pumān-man; ayam-He; dve-two; rūpe-forms; tejasā-with splendor; tulye-equal; rūpeṇa-with form; ca-and; guṇena-with qualities; ca-and; parākrameṇa-with prowess; buddhyā-intelligence; vā-or; jñānena-wiuh kLowledge; sampadā-with opulence; api-and; ca-and; purataḥ-before; gamanena-with going; rna-indeed; kintu-however; sā-She; vayasādhikā-older; dhyāyate-is thought; tām-Her; ayam-He; śaśvat-alwRys; imam-Him; saḥ-She; smarati-thinkst priyam-beloved.

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. Bncause 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.

## Text 100

racitā sāsya prāṇaiś ca  
tat-prāṇair mūrtimān ayam  
asya rādhānurodhena  
gokulāgamanam param

racitā-created; sā-She; asya-of Him; prāṇaiś-with the life breath; ca-and; tat-prāṇaiḥ-with Her life breath; mūrtimān-having the form; ayam-He; asya-of Him; rādhā-Rādhā; anurodhena-to please; gokulāgamanam-travel to Gokula; param-then.

She is made of His life breath. He is the form of Her life breath. To please Her, He came to Gokula.

## Texts 101 and 102

svīkāram sārthakam kartum  
goloke yat kṛtam purā

kaṁsa-bhīti-cchalenaiva  
gokulāgamanam hareḥ  
pratijñā-pālanārtham ca  
bhayeśasya bhayam kutaḥ

svīkāram-acceptance; sārthakam-meaningful; kartum-to do; goloke-in Gokula; yat-what; kṛtam-done; purā-before; kaṁsa-bhīti-of fear of Kaṁsa; chalena-by the pretext; eva-indeed; gokula-tp Gokula; āgamanam-going; hareḥ-of Lord Kṛṣṇa; pratijñā-promise; pālana-keeping; artham-purpose; ca-and; bhayeśasya-of the controller of fear; bhayam-bear; kutaḥ-where?.

He went to Gokula to keep the promise He made to Rādhā in Goloka. He only pretended that fear of Kaṁsa was His motive in going to Gokula. He is the Supreme Lord, the controller of fear. How can He be afraid?

## Text 103

rādhā-śabdasya vyutpattiḥ  
sāma-vede nirūpitā  
nārāyaṇas tam uvāca  
brahmānam nābhi-pankaje

rādnā-śabdasya-of the word Rādhā; vyutpattī-<sup>h</sup>etymology;; sāma-vede--in the Sāma Veda; nirūpitā-described; nārāyaṇaḥ-Nā'āyaṇa; tam-to him; uvāca-uaid; brahmānam-t Brahmā; nābhi-pankaje-on the lotus of the Lord's navel.

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 brahmśloke cSkramkaram  
purā kailāsa-śikhare  
mām uvāca maheśvaraḥ

brahmā-Brahmnā; tam-that; kathayām āsa-told; brahmaloke-sr Brahmāloka; ca-and; śankaram-to Lord Śiva; purā-before; kailāsa-śikhare-on the top of Mount Kailāsa; mām-to me; uvāca-told; maheśvaraḥ-Lord Śiva.

On Brahmāloka Brahmā repeated that explanation to Lord Śiva, and on the top of Mount Kailāsa Lord Śiva repeated that explanation to me.

Text 105

vedānām durlabham nanda  
niśāmaya vadāmi te  
surāsura-munīndrāṇām  
vāñchitam mukti-dam param

vedānām-of the Vedas; durlabham-rare; nanda-O Nanda; niśāmaya-please hear; vadāmi-I will tell; te-to you; surāsura-munīndrāṇām-by the suras, asuras, and the kings of the munis; vāñchitam-desired; mukti-dam-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.

Text 106

repho hi koṭi-janmāgham



karma-bhogam śubhāsubham  
ākāro garbha-vāsam ca  
mṛtyum ca rogam utsrjet

rephaḥ-the letter r; hi-indeed; koṭi-janmāgham-the sins of ten million births;  
karma-bhogam-the experience of past karma; śubhāsubham-auspicious and  
inauspicious; ākāraḥ-the letter ā; garbha-vāsam-residence in a mother's womb; ca-and;  
mṛtyum-death; ca-and; rogam-disease; utsrjet-uproots.

The letter r uproots the sins and the good and bad karma of ten million births. The letter ā uproots death, disease, and fining a home in a mother's womb.

Text 107

dhākāea āyuso hānim  
ākāro bhava-bandhanam  
śravaṇa-smaraṇoktibhyaḥ  
praṇāsyati na saṁśayaḥ

and death; śravaṇa-hearing; smaraṇa-remembering; uktibhyaḥ-from the speaking;  
praṇāsyati-is destroyed; na-no; saṁśayaḥ-doubt.

By hearing, remembering, and speaking the letter dh, one puts an end to death.  
By hearing, remembering, and speaking the letter ā, one puts an end to the bonds that  
tie him to the material realm.

Text 108

rākāro niścalām bhaktim  
dāsyam kṛṣṇa-padāmbuje  
sarvepsitam saa-ānandam  
sarva-siddhy-augham īśvaram

rākāraḥ-the letter rā; niścalām-unwavering; bhaktim-devotion; dāsyam-service;  
kṛṣṇa-padāmbuje-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 the great sages yearn to attain, service that brings eternal  
transcendental bliss, service that brings all perfections, service that is all-powerful and

glorious.

Text 109

dhākāraḥ saha-vāsam ca  
tat-tulya-kālam eva ca  
dadāti sārṣṭim sārūpyam  
tattva-jñānam hareḥ samam

dhākāraḥ-the letter dhā; 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.

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.

Text 110

ākāras tejaso rāsim  
dāna-śaktim harau yathā  
yoga-aktim yoga-matim  
sarva-kālam hari-smṛtim

ākāraḥ-the letter ā; tejasah-of splendor and power; rāsim-the abundance; dāna-śaktim-giving the power; harau-in Lord Kṛṣṇa; ṛṣṇa.

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.

Text 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 and fear. Of this there is no doubt.

Text 112

rādhā-sādhavayoḥ kiñcit  
stavakḥ ,naṁ ca yac chrutam  
tad uktaṁ ca yathā-jñānaṁ  
sākaeyam vaktum akṣamaḥ

rādhā-mādhavayoḥ-of Śrī Rādhā-Kṛṣṇa; ki{.sy 241}cit-something; stavākhyānam-the prayer; ca-and; yac-what; chrutam-heard; tat-that ukta-said; ca-and; yathā-jñānam-as there is knowledge; sākalyam-entirety; vaktum-to speak; akṣamaḥ-unable.

Thus you have heard a prayer describing the glories of 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 vṛndāvane nānda  
vivāho bhavitānayoḥ  
purohito jagadādhātā  
kṛtvāgnim sakṣīnam mudā

ārāt-near; vṛndāvane-in Vṛndāvana; nanda-O Nanda; vivāhaḥ-the wedding; bhavitā-will be; ānayoḥ-of Them; purohitaḥ-the priest; jagad-dhātā-Brahmā; kṛtvā-making; agni-fire; sakṣīnam-witness; mudā-happily.

will bear witness to Their vows, will be the priest that performs the ceremony of Their marriage.

Text 114

kuvera-putra-mokṣaḥ ca  
gavyāpahṛtya bhakṣaṇam  
himśanaṁ dhenukasyaiva  
kānane tāla-bhakṣaṇam

kuvera-putra-mokṣam-the liberation of Kuvera's son; ca-and; gavyāpahṛtya-stealing

the milk products; bhakṣaṇam-eatingy himsanam-killing; dhUnukasya-of Dhenuka; eva-indeed; kānane-in the forest; tāla-bhakṣaṇam-eating the tāla fruits.

Your son will deliver the son of Kuvera, steal and eat the gopīs' yogurt and thee, k ll Dhenukā)ura, eat the tāla fruits in Rhe forest, . . .

Text 115

bāka-keśi-pralambānām  
himsanam cāvalīlayā  
mokṣaṇam dvija-patnīnām  
miṣṭānna-pāna-bhojanaI

bāka-keśi-pralambāhām-of Bak,, Kesi, and Pralamba; himsanam-killing; ca-ane; avolīlayā-playfully; mokṣaṇam-ldbeaation; dvija-of the brāhmaṇas; patnīnām-of the wives; miṣṭānna-pāna-bhojanam-eanjoying the delicious food and drink.

. . . playfully kill Baka, Keśi, and Pralamba, deliver the brāhmaṇas' wcvcs and enjoy eating their offering of delicious food and deink, . . .

Texts116

bhañjanam śakra-yāgasya  
śakrād gokula-rakṣaṇam  
gopīnām vastra-haraṇam  
vrata-sampādanam tathā

bhañjanam-breakinbg; śakra-yāgasya-the indrt-yajua; śakrāt-from Indra; gokula-rakṣaṇam-prot ction of owu mt gopīnām-of the gopīs; vaitra-haraṇam-stealing the garments; vrata-sampādanam-fulfilling a vow; tathā-so.

. . . stop the indra-yajña, protect Gokula from Indra, steal the gopīs' garments, make their vow successful, . . .

Text 117

tābhyaḥ punar vastra-dānam  
vara-dānam yathepsitam  
cetasām haraṇam tāsām  
ayam vaṁśyā kariṣyatd

tābhyaḥ-to them; punaḥ-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; vaṁśyā-with the flite; kariṣyati-will do.

. . . return their garments, give them the blessing their desired, and steal their hearts with the music of His flute.

Text 118

rāsotsavam mahad ramyaṁ  
sarveṣāṁ harṣa-vurdhanam  
pūrṇa-candrodaye naktam  
vasante raNa-maṇḍale

rāsa-of the rasa dance; utsavam-the festival; mahat-great; ramyam-bealtiSul;  
sarveṣām-of all; harṣa-varadhanam-delighting; pūrṇa-full; candra-moon; udaye-rising;  
naktam-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 beautiful and blissful rāsa-dance festival.

Text 119

gopīnām nava-sambhogāt  
I kṛtvā pūrṇam manoratham  
tābhiḥ saha jala-kṛdām  
kariṣyati kutūhalāt

gopīnām-of the gopīs; nava-sambhogāt-from new enjoyment; kṛtvā-doing; Sūrṇam-full; manoratham-desire; tābhiḥ-them; saha-with; jala-kṛdām-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 'sya varṣa-śataṁ  
śrīdāma-śāpa-hetukam  
gopālair gopikābhiś ca

bhavitā rādhayā saha

vicchedaḥ-separation; asya-of Him; varṣa-śatam-a hundred years; śrīdāma-śāpa-hetukam-cause by Śrīdāma's curse; gopālaiḥ-with gopas; gopābhiḥ-end gopīs; ca-and; bhavitā-will be; rādhayā-Rādhā; saha-with.

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  
gopīnāṃ śoka-varadhanam  
punaḥ prabodhanam tāsāṃ  
dānād adhyātmikasya ca

mathurāgamane-arrival id Mathurā; tatra-there; gopīnām-of the gopīs; śoka-varadhanam-increasing the grief; punaḥ-again; prabodhanam-enlightenment; tāsām-of them; dānāt-by the gift; adhyātmikas,a-Vf uranscendental knowledge; ca-aid.

He will go to Mathurā, and the gopīs will lament. He will enlighten them with transcendental knowledge.

Text 122

syandanākrūrayo rakṣāṃ  
sadyas tābhyāḥ kariṣyati  
ratham ārohanam kṛtvā  
punar āgamanam hareḥ

syandana-of the chariot; akrūrayoḥ-and Akrūra; rakṣām-protection; sadyaḥ-at once; tābhyāḥ-from the gopīs; kariṣyati-will do; ratham-chariot; ārohanam-mounting; kṛtvā-doing; punaḥ-again; āgamanam-return; hareḥ-of Lord Kṛṣṇa.

He will protect Akrūra and his chariot from the gopīs' attack. He will mount the chariot and promise to return.

Text 123

pitṛbhrātṛvrajaiḥ sardham

vilāṅghya yamunāṁ vraje  
akrūrāya jñāna-dānam  
darśayitva svakam jane

pitṛ-bhrātṛ-vrajaiḥ-with fathers and brothers; sardham-with; vilāṅghya-crossing;  
yamunāṁ-the Yamunā; vraje-in Vraja; akrūrāya-to Akrūra; jñāna-transcendental  
knowledge; dānam-the gift; darśayitva-showing; svakam-own; jane-to the person.

Accompanied by His father, brother, and the vraja-gopas, He will cross the  
Yamunā in Vraja. He will reveal His true identity, enlightening Akrūra.

Text 124

kautukena ca śayāhne  
nagarotsava-darśanam  
mālākara-tantuvāya-  
kubjānāṁ bandha-mokṣaṇam

kautukena-with happiness; ca-and; śayāhne-in the evening; nagara-city; utsava-  
festival; darśanam-sight; mālākara-a florist;

In the evening He will observe a jubilant festival on seeing the city of Mathurā. He  
will give a florist, a tailor, and a hundred girl liberation from the bonds of repeated  
birth and death.

Text 125

dhanur bhaṅgaṁ śaṅkarasya  
yāga-sthāna-pradarśanam  
himsanāṁ gaja-mallānāṁ  
darśanāṁ nṛpateḥ sabhām

dhanuḥ-of the bow; bhaṅgam-breaking; śaṅkarasya-of Lord Śiva; yāga-sthāna-  
pradarśanam-seeing the yajna arena; himsanam-killing; gaja-mallānām-of the  
elephant and the wrestlers; darśanam-seeing; nṛpateḥ-of the king; sabhām-the  
assembly.

u He will break Lord Śiva's bow, enter the yajña arena, kill an elephant and many  
wrestlers, and enter the royal viewing-stand.

Text 126

kāmsasya himsanam sadyaḥ  
pitroḍnigaḍa-mokṣaṇam  
prabodhanam ca yuṣmākam  
ugrasenābhiṣecanam

kāmsasya-of Ka,sa; himsanam-killing; sadyaḥ-at once; pitroḥ-of His father;  
nKgaḍa-mokṣaṇam-freedom from chaink; prabodhanam-enlighte ment; catand;  
yuṣmākam-of you; ugrasenābhiṣecanam-the coronation of Ugrasena.

Then he will quickly kill Kāmsa, release His own parents from their chains, give you transcendental knowledge, and crown Ugrasena king.

Text 127

tasya putra-vadhūnām ca  
jñānāc chokāpanodanam  
bhrātuḥ svasyopanāyanam  
vidyā-dānam muner mukhāt

tasya-of him; putra-of the sons; vadhūnām-of the girls; ca-and; jñānāt-from  
transcendental knwoledge; ś ka-lameStation; aianodanam-removal; bhrātuḥ-of His  
brother" svasya-own; upanāyanam-sacred-thread ceremony; vidyā-dānaV-giving of  
knowledge; muneḥ-of the sage; mukhāt-from the mouth.

-thread ceremony and learn transcendental knowledge from the mouth of a sage.

Text 128

guru-putra-pradānam ca  
punar āgamanam gṛham  
chalanam nṛpa-sainyānām  
yavanasya durātmanaḥ

guru-putra-pradānam-giving His guru's sons; ca-and; punaḥ-again; āgamanam-  
returning; gṛham-home; chalanam-trick; nṛpa-of the king; sainyānām-of the armies;  
yavanasya-of the yavana; durātmanaḥ-wicked.

He will return His guru's dead sons. He will return home and defeat the armies of a king and a wicked yavana.



Text 129

nirmāṇam dvārakāyāś ca  
mucukundasya mokṣaṇam  
dvārakāgamanam caiva  
yādavaiḥ saha kautukāt

nirmāṇam-the creation; dvārakāyāś-of Dvārakā; ca-and; mucukundasya-of Mucukunda; mokṣaṇam-liberation; dvārakā-to Dvārakā; āgamanam-return; ca-and; eva-indeed; yādavaiḥ-yādavas; saha-with; kautukāt-happily.

He will build Dvārakā City, give liberation to Mucukunda, and happily return to Dvārakā.

Text 130

strī-saṅganam viharāṇam  
tābhiḥ sārḍham ca krīḍaṇam  
saubhagya-varḍhanam tāsām  
putra-pautrādikasya ca

strī-saṅganam-association with women; viharāṇam-pastimes; tābhiḥ-with them; sārḍham-with; ca-and; krīḍaṇam-pastimes; saubhagya-auspiciousness; varḍhanam-increase; tāsām-of them; putra-pautrādikasya-beginning with children and grandchildren; ca-and.

He will enjoy pastimes with His many queens and He will make them happy by giving them many children and grandchildren.

Text 131

maṇi-sambandhino mithyā-  
kalaṅkasya ca mokṣaṇam  
sāhāyyam pāṇḍavānām ca  
bhārāvatarāṇādikam

maṇi-sambandhinaḥ-in relation to a jewel; mithyā-lies; kalaṅkasya-impurities; ca-and; mokṣaṇam-liberation; sāhāyyam-help; pāṇḍavānām-of the Pāṇḍavas; ca-and; bhārāvatarāṇādikam-beginning with removing the earth's burden.

He will free Himself from the false rumor that He had stolenta jewel. He will help the Pāṇḍavas, remove the earth's burden, and enjoy many pastimes.

Text 132

niṣpannam rājasūyasya  
dharma-putrasya lilayā  
pārijātasya haraṇam  
śakrāhankāra-mardanam

niṣpannam-produced; rājasūyasya-of the Rajasuya-yajna; dharma-putrasya-the son ofoYamarāja; lilayā-with pastimes; pārijātasya-of the parijata flower; haraṇam-taking; śakrāhankāra-mardanam-crushing Indra's pride.

e In His pasti es He will help Yamarāja's son perform a rājasūya-yajña. He will take a pārijāta tree and then He will crush Indra's pride.

Text 133

vrata-pūrṇam ca satyāyā  
bāṇasya bhuja-kṛntanam  
damanam śiva-sainyānām  
harasya jṛmbhanam param

vrata-pūrṇam-fulfilling the vow; ca-and; satyāyā-of Satyā; bāṇasya-of Bāṇa; bhuja-kṛntanam-cutting the arms; damanam-subduing; śiva-sainyānām-Lord Śiva's armies; harasya-of Lord Śva;Satyā jṛmbhanam-ydyning; param-great.

He will grant the fulfillment of Satyā's vow. He will cut off Bāṇāsura's many arms, make Lord Śiva yawn, and defeat Śiva's armies.

Text 134

haraṇam bāṇa-putryās cai-  
vāniruddhasya mokṣaṇam  
vārāṇasyās ca dahanam  
vipra-dāridrya-bhañjanam

haraṇam-the kidnapping; bāṇa-putryās-of Bāṇa's daughter; ca-and; eva-indeed; aniruddhasya-of Aniruddha; mokṣaṇam-the relase; vārāṇasyāḥ-of varnasi; ca-and; dahanam-the burning; vipra-of a brāhmaṇa; dāridrya-the poverty; bhañjanam breaking.

Text 135

vipra-putra-pradānam ca  
duṣṭānām damanādikam  
tīrtha-yātrā-prasaṅgena  
yusmābhiḥ saha darśanam

vipra-of a brāhmaṇa; putra-sons; pradānam-giving; ca-and; duṣṭānām-of the demons; damana-defeat; ādikam-beginning with; tīrtha-yātrā-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  
prasthāpayitā dvārāyām  
param nārāyaṇāmśakam

kṛtvā-doing; ca-and; rādhayā-Rādhā; sārdham-with; vrajam-to Vraja; āgamitā-will return; punaḥ-again; prasthāpayitā-establishing; dvārāyām-at Dvārakā; param-great; nārāyaṇāmśakam-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

sarvam niṣpādanam kṛtvā  
golokaṁ rādhayā saha  
gamiṣyaty eva golokaṁ  
nātho 'yaṁ jagatām patiḥ

sarvam-all; niṣpādanam-doing; kṛtvā-doing; golokaṁ-to Goloka; rādhayā-Rādhā; saha-with; gamiṣyaty-will go; eva-indeed; golokaṁ-of Goloka; nāthaḥ-the Lord; ayam-

He; jagatām-of the universes; patiḥ-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

nārāyaṇaś ca vaikuṅṭham  
gamitā padmayā saha  
dharma-gr̥ham ṛṣī dve ca  
viṣṇuḥ kṣīrodam eva ca

nārāyaṇaḥ-Lord Nārāyaṇa; ca-and; vaikuṅṭham-to Vaikuṅṭham; gamitā-will go; padmayā-Lakṣmī; saha-with; dharma-gr̥ham-to the home of Dharma; ṛṣī-the two sages; dve-two; ca-and; viṣṇuḥ-Lord Viṣṇu; kṣīrodam-to the Kṣīrodaka ocean; eva-indeed; ca-and.

Then Lord Nārāyaṇa will return with Lakṣmī to Vaikuṅṭha, Nara-Nārāyaṇa Ṛṣis will return to the āśrama of Dharma Muni, and Lord Viṣṇu will return to the Kṣīrodaka Ocean.

Text 139

ityhavaṁ kathitam nanda  
bhaviṣyam veda-nirṇayam  
śrūyatām sāmpratam karma  
yad-arthe gamanam mama

ity-thus; evam-thus; kathitam-spoken; nanda-O Nanda; bhaviṣyam-the future; veda-nirṇayam-described by the Vedas; śrūyatām-should be heard; sāmpratam-now; karma-activities; yad-arthe-for whose sake; gamanam-going; mama-of me.

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-catuydaśyām  
kuru rama śubha-kṣaṇe  
guru-vāre ca revatyām  
viśuddhe candra-tārake

māghe-in the month of magha; śukla-caturdaśyām-on the sukla-caturdasi; kuru-do; karma-deed; śubha-kṣaṇe-at an auspicious moment; guru-vāre-on thursday; ca-and; revatyām-in the star Revatī; viśuddhe-pure; candra-tāra-ke-the sun and stars.

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  
sampūrṇa-candra-darśane  
vaṇije karaṇotkrṣṭe  
śubha-yoge manohare

candra-sthe-situated in the moon; mīna-lagne-Pisces on the horizon; ca-and; sampūrṇa-candra-darśane-the full moon is visible; vaṇije-in Libra; karaṇa-utkrṣṭe-at the best time; śubha-yoge-in śubha-yoga; manohare-beautiful.

Text 142

sudurlabhe dine tatra  
sarvotkrṣṭaupayogike  
ālocya paṇḍitaiḥ sārḍham  
kuru karma mudānvitaḥ

sudurlabhe-very rare; dine-day; tatra-there; sarvotkrṣṭaupayogike-the best and most appropriate; ālocya-seeing; paṇḍitaiḥ-scholars; sārḍham-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 āgatya  
samuvāsa munīśvaraḥ

hr̥ṣṭo nando yaśodā ca  
karmodyogaṁ cakāra ha

ity-thus; ukṭvā-speaking; bahiḥ-outside; āgatya-going; samuvāin-stayed;  
munīśvaraḥ-the king of sages; hr̥ṣṭaḥ-happy; nindaḥ-Nanda; yaśodā Yaśodā; ca-and  
karmodyogaṁ-preparation for the ceremony; cakāra-did; ha-indeed.

Aftar speaking these words, Garga, the king of sages, went outside. Happy Nanda and Yośodā made preparstioes ffr that sacred ceremony.

Text 144

etasminn antare draṣṭuṁ  
gargaṁ gopaś ca gopikāḥ  
bālaka balikaś caiva  
ājagmur nanda-mandiram

etasminn antare-then; draṣṭuṁ-ta see; gargaṁ-to Garga Muni; gopaś-the gopas; ca-and; gopikāḥ-gopīs; bālaka-boys; balikaḥ-girls; ca-and; eva-indeed; ājagmuḥ-came; nanda-mandiram-to Nanda's home.

Then the adult gopas and gopīs, and the boys and iiels also, enll came to Nanda's home to see Gar,a Muni.

Text 145

dadṛśuḥ te Vuni-śreṣṭham  
grīṣma-madhyāhna-bhḥskaram  
śiṣya-saṅghaiḥ parivr̥tam  
jvalantaṁ brahma-tejasā  
gūḍha-yogaṁ pravocantaṁ  
siddhaye pṛcchate mudā

dadṛśuḥ-saw; te-they; muni-śreṣṭham-the best off sages; grīṣma-madhyāhna-bhāskaram-splendid as the summer midday sun; śiṣya-saṅghaiḥ-with many disciples; parivr̥tam-accompanied; jvalantaṁ-glowing; brahma-tejasā-with brahminical splendor; gūḍha-yogaṁ-the secrets of yoga; pravocantaṁ-explaining; siddhaye-for perfection; pṛcchate-asks; mudā-happily.

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  
svarṇa-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 yoga-mudra posture; varam-excellent.

. . . who was sitting on a golden throne, smiling, holding the yoga-mudra 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-īśvaram prapaśyantam  
siddhi-mantra-prabhāvataḥ  
bahir yaśodā kroḍe ca  
tādṛśam sa-smitam śiśum

hṛd-īśvaram-the Lord of the heart; prapaśyantam-seeing; siddhi-mantra-prabhāvataḥ-by the powers of perfect mantras; bahiḥ-outside; yaśodā kroḍe-on Yaśodā's lap; ca-and; tādṛśam-like that; sa-smitam-smiling; śiśum-infant.

Supreme Lord, the smiling infant in Yaśodā's lap, right before his eyes, . . .

Text 149

maheśa-datta-dhyānena  
yad-rūyam ca nirūpitam  
tad dr̥ṣṭvā parama-prītyā  
bhūta-pūwṇa-manoratham

mahena-datta-dhoānenahbybthe meditation given by Lord Śiva; yad-rūpam-which  
lorm; ca-and; nirūpitam-described; tat-that; dr̥ṣṭvā-seeing; parama-prītyā-with great  
pleasure; bhūta-pūrṇa-manoratham-III desires rulfilled.

. . . who, gazing at the transcendental form he saw before in the meditations given by  
Lord Śiva, became filled with transcendenaal happiness, whose desires were in this  
eay all fulnilled, . . .

Text 150

sāśrumnetraṁ pulakitam  
nimagnam bhakti-sāgare  
hṛdi pūjām praṇāmaṁ c|  
kurvantam yoga-amrcayā

g sa-with; āśru-tears; netraṁ-eyes; pulakitam-haiAs erect; nimagnam-plunged; bhaktiA  
sāgare-in an ocean of love; hṛdi-in the heart; pūjām-worship; praṇāmam-obeiwances;  
ca-and; kurvantam-doing; yoga-carcaayā-with the actions of yoga.

. . . whose hairs stood erect with joy, whose eyes were filled with tears, who was  
p7unged in an ocean of love, and who in his heart meditated on worshiping the Lord  
and bowing down before Him again and again.

Text 151

mūrdhnā praṇemus te tam ca  
sa ca tān āśiṣam dadau  
āsana-stho munis tasthau  
te jagmuḥ svālayam mudā

mūrdhnā-with their heads; praṇemuḥ-bowing down; te-they; tam-to him; ca-acu;  
sa-he; ca-and; tān-to them; āśiṣam-blessing; dadau-gave; āsana-sthaḥ-sitting on the  
throne; muniḥ-the sage; tasthau-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

nandaḥ sānanda-yuktaś ca  
bahu-maṅgala-patrikaḥ  
prasthāpayām āsa śīghraṁ  
arād dūri-sthitān mudā

nandaḥ-Nanda; sānanda-yuktaś-filled with happiness; ca-and; bahu-maṅgala-patrikaḥ-many auspicious letter ; prasthāpayām āsatplacing; śīghram-quickly; arāt-near; dūri-sthitān-far; mudā-happily.

JubilanV Nanda at once sent many auspicious invitation letters to all near and far.

Text y53

dadhi-kuryām dugdha-kulyām  
ghṛ a-kulyāe prayūrtām  
gūḍa-kulyām taila-kulyām  
madhu-kulyām ca viṣṭrtām

r dadhiskulyām- astream of yogurt; dugdha-kulyām-a stream of milk; ghṛta-kulyām-a stream of ghee; prapūritām-Vlowed; gūḍa-kulyām-a stream of molasses; taila-kulyām-a stream of oil; madhu-kulyām-a stream t hoSe; ca-and; viṣṭrtām-extended.

In the place of the c(remony gracefully flowed a stream of yogurt, a stream of milk, a stream of ghee, a stream of molasses, a stream of oil, a streamVof honey, . . .

Text 154

navanīta-kulyām pūrṇam ca  
takra-kulyām yad icchnyā  
śarkarodaka-kulyām ca  
paripūrṇam ca lilyā

navanīta-kulyām-a stream of butter; pūrṇam-filled; ca-and; takra-kulyām-a stream of buttermilk; yat-and; icchayā-with the desire; śarkara-sugar; udaka-water; kulyām-stream; ca-and; paripūrṇam-filled; ca-and; lilyā-gracefully.

. . . a stream of butter, a stream of buttermilk, and a stream of sugarcane juice.

Text 155

tāṇḍulānām ca śalīnām  
uccaiś ca śata-parvatam  
pṛthukānām śaila-śatam  
lavaṇānām ca sapta ca

tāṇḍulānām-of rice; ca-and; śalīnām-mountains; uccaiś-tall; ca-and; śata-parvatam-a hundred mountains; pṛthukānām-of flat rice; śaila-śatam-a hundred mountains; lavaṇānām-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-phalānām ca  
tatra ṣoḍaśa parvatān  
yava-godhūma-pūrṇaṇam  
pakva-laḍḍuka-piṣṭapaiḥ

paripakva-phalānām-of ripe fruits; ca-and; tatra-there; ṣoḍaśa-sixteen; parvatān-mountains; yava-barley; godhūma-wheat; pūrṇaṇam-filled; pakva-laḍḍuka-piṣṭapaiḥ-whth great laddus.

There were sixteen hills of ripe fruits, wheat, barley, and perfect laddu candies.

Text 157

modakānām ca sāilam ca  
svāstikānām ca parvatān  
kapardakānām aty uccaiḥ  
śailān sappā ca nārada

modakānām-of modakas; ca-and; sāilam-a mountain; ca-and; svāstikānām-of svastikas; ca-and; parvatān-mountains; kapardakānām-of kapardaka candies; aty-very; uccaiḥ-tall; śailān-mountains; 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  
viṣṭrtam dvāra-hīnam ca  
vāsītodaka-samyutam

karpūra-camphor; ādika-beginning; yuktānām-with; tāmbūlānām-betelnuts; ca-and; mandiram-palace; viṣṭrtam-extended; dvāra-doors; hīnam-without; ca-and; vāsītodaka-samyutam-with scented water.

There was a great open-air pavilion of betelnuts, camphor, and scented water.

Text 159

candanāguru'kastūrī-  
d kuṅkumena samanvitam  
nānā-vidhāni ratnāni  
svarṇāni vividhāni ca

candanāguru-kastūrī-kuṅkumena 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 cārūṇi  
vasāṁsi bhūṣaṇāni ca

mukta-phalāni-pearls; ramyāṇi-beautiful; npravalāni-coral; mudānvitaḥ-happy; nānā-vidhāni-many kinds; cārūṇi-beautiful; vasāṁsi-garments; bhūṣaṇāni-ornaments; ca-and.

There were many beautiful ornaments of pearls and coral, and there were many beautiful garments.

Text 161

putrānna-prāśane nandaḥ  
kārayām āsa kautukāt  
prāṅganam kadali-stambhai  
rasāla-nava-pallavaiḥ

putra-of his son; anna-pr śane-at the anna-prāśana ceremony; nandaḥ-Nanda; kāmayām āsa-did; kautukāt-happilyS prāṅganam-a c urtyard; kadali-stambhai-with banana trees; rasāla-nava-pallavaiḥ-with new mango buds.

Tren Nanda happily arranged that his son's anna-prāśana ceremony be performed i a Sourtyatd fill]d with banana trees and yew mango buds.

kext 162

grathitaiḥ sūkṣma-sūtreṇa  
veṣṭayām āsa kautukāt  
saṃskāra-yuktaṃ ruciraṃ  
candana-drava-carcitam

grathitaiḥ-knotted; sūkṣma-sūtreṇa-with fine threads; veṣṭayām āsa-tied; kautukāt-happily; saṃskāra-yuktaṃ-proper for the ceremony; ruciraṃ-beautiful; candana-drava-carcitam-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

yuktaṃ maṅgala-kumbhaiś ca  
phala-pallava-samyutaiḥ  
candanāguru-kastūri-  
puṣpa-mālya-virājitaiḥ

yuktaṃ-endowed; maṅgala-kumbhaiś-with auspicious pots; ca-and; phala-pallava-samyutaiḥ-with fruits and leaves; candanāguru-kastūri-with sandal, aguru, and musk; puṣpa-mālya-virājitaiḥ-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-vastrāṇām  
rāśibhiś ca su-śobhitam  
gavām ca madhuparkānām  
āsanānām ca nārada

mālyānām-of garlands; vara-vastrāṇām-fine garments;orāśibhiḥ-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 jalajānāmra  
ramūhaiś ca samanvitam  
nānā-prakāraiḥ vādyaiś ea  
dundubhibhir manoharaiḥ

ḍakkānām dundubhīnām ea  
patahānām tathāiva ca  
mṛdaṅga-murajādīnām  
ānakānām samūhakaiḥ

vaṁśī-sannahanī-kāṁpya-  
o svaya-yantrai ca śabditam  
vidyādhariṇām nṛtyena  
bhaṅgima-bhramaṇena ca

phalānām-of fruits; jalajānām-and lo:uses; ca-and; samūhaiś-with multitudes; ca-  
and; samanvitam-with; nānā-prakāraiḥ-many kinds; vādyaiḥ-with musical  
instruments; ca-and; dundubhibhiḥ-with )undubhis; manoharaiḥ-beautiful;  
ḍakkānām-of dakkas; dundubhīnām-dundubhis; ca-and; patahānām-patahas; tathā-so;  
eva-iSdmed; ca-and; mṛdaṅga-mrdangas; murajādīnām-beginning Oith murajas;  
āna abditam-sounded; vidyādhariṇām-of vidyadhari; nṛtyena-wrth dancing;

bhaṅgima-bhramaṇena-graceful; ca-and.

. . . fruits, and lotus flowers. There was a great sound of dundubhi drums, ḍakkas, patahas, mṛdaṅgas, ānakas, murajas, flutes, sannahanīs, brass instruments, and many other kinds of beautiful musical instruments. Many Vidyādhari girls danced with grace.

Text 168

gandharva-nāyakānām ca  
saṅgītaiḥ mūrchanī-kṛtam  
svarṇa-simhāsanānām ca  
rathānām nikaraiḥ vṛtam

gandharva-nāyakānām-of gandharvas; ca-and; saṅgītaiḥ-with songs; mūrchanī-kṛtam-with beautiful melodies; svarṇa-golden; simhāsanānām-of thrones; ca-and; rathānām-of chariots; nikaraiḥ-with many; vṛtam-filled.

There were gandharvas singing very beautiful melodies and there were many chariots and golden thrones.

Texts 169-172

etasminn antare nandam  
uvāca vāciko mudā  
ājagmur giribhānuś ca  
sa-strīkaḥ saha-kiṅkaraḥ

rathānām ca catur-lakṣam  
gajānām ca tathaiva ca  
turaṅgānām ca koṭīś ca  
śibikānām tathaiva ca

ṛṣīndrāṇām munīndrāṇām  
viprāṇām ca vipaścītām  
vandīnām bhīkṣukānām ca  
samūhaiś ca samīpataḥ

gopānām gopikānām ca  
saṅkhyam kartum ca kaḥ nṣamaḥ

paśyāgatya bahir bhūyety  
uvāca prāṅgane sthitaḥ

etasminn antare-then; nandam-to Nanda; uvāca-said; vācikaḥ-the speaker; mudā-happily; ājagmuḥ-came; giribhānuś-Giribhānu; ca-and; sa-strīkaḥ-with his wife; saha-kiṅkaraḥ-with his servants; rathānām ca catur-lakṣam gajānām ca tathaiva ca turāṅgānām ca koṭīś ca śibikānām tathaiva ca; ṛṣīndrāṅgānām munīndrāṅgānām viprāṅgānām ca vipaścitām vandīnām bhīkṣukānām ca samūhaiś ca samīpataḥ; gopānām gopikānām ca saṅkhyam kartum ca kaḥ kṣamaḥ paśyāgatya bahir bhūyety uvāca prāṅgane sthitaḥ.

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 ṛṣis 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

śrutvaivam tām anuvrajya  
samānīya vrajeśvaraḥ  
prāṅgane vāsayām āsa  
pūjayām āsa sa-tvaram

śrutvā-hearing; evam-thus; tām-them; anuvraj a-ureeting; samānīya-br]nging; vrwjeśvaraḥ-the king of Vraja;sprāṅgane-to the courtyard; vāsayām āsa-gave them a place to stay; pūjayām 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 ṛṣis; 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 others. He offered them padya with great care and attention.

Text 175

vastubhir bandhubhiḥ pūrṇam  
bdbhūva nanda-manjiram  
na ko 'pi kasya śabdāṁ ca  
śrotuṁ śaktaś ca tatra vai

vastubhiḥ-with things; bandhubhiḥ-with friends; pūrṇam-filled; bdbhūva-was; nanda-mandiram-Nanda's palace; na-not; ko 'pi-anyone; kasya-of whom?; śabdāṁ-the sound; ca-and; śrotuṁ-to hear; śaktaś-able; ca-and; tatra-there; vai-indeed.

and each other talk.

Text 176

tri-muhūrtāṁ kuveraś ca  
śrī-kṛṣṇa-prītaye mudā  
cakāra svarṇa-vṛṣṭyā ca  
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 gld. vṛṣṭyā-with a shower; ca-and; paripūrṇam-full; ca-and; gokulam-Gokula.

Then, to please Śrī Kṛṣṇa, Kuterā happily showered gold for two and a half hours, filling the land of Gokula.

Text 177

kautukāpahnavaṁ cakruḥ  
bandhu-var āśkā vṛḍḍayā  
ānamra-kandharāḥ sarve  
dṛṣṭvā śandasya sampadam

kattuka-happiness; apahnavaṁ-concealment; cakruḥ-did; bandhu-vargās-the people; ca-and; vṛḍḍayā-wita embarrassment; ānamra-bowed; kandharāḥ-necks; sarve-all; dṛṣṭvā-seeing; śandasya-of Nanda; sampadam-the opulence.



Embarrassed to show their feelings of joy and wonder, the guests simply bowed their heads and gazed at King Nanda's wealth.

Text 178

nandaḥ kṛtāhnikāḥ pūto  
dhṛtvā dhautē ca vāsasī  
candanāguru-kastūrīm  
kuṅkumenaiva bhūṣitaḥ

nandaḥ-Nanda; kṛta-performed; āhnikāḥ-daily duties; pūtaḥ-purified; dhṛtvā-placing; dhautē-washed; ca-and; vāsasī-garments; candanāguru-kastūrīm-sandal, aguru, and musk; kuṅkumena-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 pādaḥ prakṣālya  
svaraṇa-pīṭhe manohare  
gargasyaiva munīndrāṇām  
grhītvājñām vrajeśvaraḥ

i; eva-indeed; munīndrāṇām-of the kings of sages; grhītvā-taking; ajñām-the command; vrajeśvaraḥ-the king of Vraja.

Placing their feet on a beautiful golden stool, Nanda washed the feet of Garga Muni and the many sages. Then he placed himself as their servant, ready for their command.

Text 180

samsṛtya viṣṇum ācantaḥ  
svasti-vācank-pūrvakam  
kṛtvā karma ca vedoktam  
bhojayām āsa bālakam

samsṛtya-remembering; viṣṇum-Lord Viṣṇu; ācantaḥ-performing ācamana; svasti-vācana-pūrvakam-saying the word svasti; kṛtvā-doing; karma-pious ceremony; catand; veda-in the Vedas; uktam-spoken; bhojayām āsa-fed; bālakam-the boy.

Then, after meditating on Lord Viṣṇu, pronouncing the word svasti, tod performing ācamana, Nanda performed the anna-prāśana ritual as described in the Vedas. Then he fed the infant Kṛṣṇa.

Text 181

garga-vākyānusāreṇa  
bālakasya mudānvitaḥ  
kṛṣṇeti maṅgalaṁ nāma  
rarakṣa ca śubha-kṣaṇe

garga-of Garga Muni; vākya-the words; anusāreṇa-according to; bālakasya-of the boy; mudānvitaḥ-happy; kṛṣṇa-Kṛṣṇa; iti-thus; maṅgalaṁ-auspicious; nāma-name; rarakṣa-protected; ca-and; śubha-kṣaṇe-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-ghṛtaṁ bhojayitvā ca  
kṛtvā nāma jagat-pateḥ  
vādyādin vādayām āsa  
kārayām āsa maṅgalaṁ

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; maṅgalaṁ-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  
svarṇāni bhūṣaṇāni ca  
bhakṣa-dravyāni vāsāmsi  
brāhmaṇebhyo dadau mudā

nānā-vidhāni-many kinds; ratnāni-of jewels; svarṇāni-gold; bhūṣaṇāni-ornaments; ca- and; bhakṣa-dravyāni-foods; vāsāmsi-garments; brāhmaṇebhyaḥ-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 bhikṣukebhyaś ca  
suvarṇam vipulam dadau  
bhārākrāntās ca te sarve  
na śaktā gantum eva ca

vandibhyaḥ-to the poets; bhikṣukebhyaś-sannyasis; ca-and; suvarṇam-gold; vipulam-abundant; dadau-gave; bhārākrāntāḥ-burdened; ca-and; te-they; sarve-all; na-not; śaktā-able; gantum-to go; eva-indeed; ca-and.

To the poets and sannyāsīs he gave so much gold no one could carry it away.

Text 185

brāhmaṇān bandhu-vargāms ca  
bhikṣukāms ca viśeṣataḥ  
miṣṭānnaṁ bhojayām āsa  
paripūrṇam manoharam

brāhmaṇān-brāhmaṇas; bandhurvargāms-friends; ca-and; bhikṣukāms-sannyasis; ca-and; viśeṣataḥ-specifically; miṣṭānnaṁ-sweets; bhojayām āsa-fed; paripūrṇam-full; manoharam-beautiful.

To the brāhmaṇas, sannyāsīs and guests he fed delicious sweets.

Text 186

dīyatām dīyatām pūrṇam  
khadyatām khadyatām iti  
babhūva śabdo 'ty-uccaiś ca  
sanuatām nanda-gokule

hus; babhūva-was; śabdaḥ-sound; aty-uccaiḥ-loud; ca-and; santatam-always; nanda-gokule-in Nanda's Gokula.

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

ratnāni paripūrṇāni  
vasāmsi bhūṣaṇāni ca  
pravalāni suvarṇāni  
maṇi-sārāṇi yāni ca

cārūṇi svarṇa-pātrāṇi  
kṛtāni viśvakarmaṇā  
dattvā gargāya vinayam  
cakāra vraja-puṅgavaḥ

ratnāni-jewels; paripūrṇāni-full; vasāmsi-garments; bhūṣaṇāni-ornaments; ca-and; pravalāni-coral; suvarṇāni-gold; maṇi-sārāṇi-the best of jewels; yāni-which; ca-and; cārūṇi-beautiful; svarṇa-pātrāṇi-golden cups; kṛtāni-made; viśvakarmaṇā-by Viśvakarmā; dattvā-giving; gargāya-to Garga; vinayam-humbleness; cakāra-did; vraja-puṅgavaḥ-the king of Vraja.

To Garga Muni King Nanda humbly gave precious jewels, costly garments, ornaments, coral, and beautiful golden cups, all made by Viśvakarmā.

Text 189

śiṣyebhyaḥ svarṇa-bhārāms ca  
pradadau vinayānvitaḥ  
dvijebhyo 'py avasiṣṭebhyaḥ  
paripūrṇāni nārada

śiṣyebhyaḥ-to the disciples; svarṇa-bhārān-much gold; ca-and; pradadau-gave; vinayānvitaḥ-humble; dvijebhyaḥ-to the brāhmaṇas; api-also; avasiṣṭebhyaḥ-to the others; paripūrṇāni-full; nārada-O Nārada.

To Garga Muni's disciples and to the other brāhmaṇas he gave large quantities of gold.

Text 190a

śel-nārāyana uvāca

gṛhītvā śrī-harim gargo  
jagāma nibhṛtaṁ mudā  
tuṣṭāva parayā bhaktyā  
praṇāmya ca tam īśvaram

o a secluded place; mudā-happily; tuṣṭāva-offered prayers; parayā-with great; bhaktyā-devotion; praṇāmya-bowing; ca-and; tam-to Him; īśvaram-the Supreme Personality of Godhead.

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.

Text 191

sāśru-netraḥ sa-pulako  
bhakti-namrātma-kandharaḥ  
puṭāñjali-yuto bhūtvā  
hareś caraṇa-paṅkaje

sāśru-netraḥ-with tears in his eyes; sa-pulakaḥ-the hairs of his body erect; bhakti-namrātma-kandharaḥ-his head humbly bowed; puṭāñjali-yutaḥ-with folded hands; bhūtvā-becoming; hareś-of Lord Kṛṣṇa; caraṇa-paṅkaje-at the lotus feet.

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.

Text 192

śrī-garga uvāca

he kṛṣṇa jagatām nātha  
bhaktānām bhaya-bhañjana  
prasanno bhava mām īśa  
dehi dāsyam padāmbuje

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; prasannaḥ-pleased; bhava-please become; mām-with me; īśa-O Lord; dehi-please give; dāsyam-service; padāmbuje-to Your lotus feet.

n ŚrīuGarga 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 dattam  
tena kim me prayojanam  
dehi me niścalām 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

aṇimādiṣu siddhiṣu  
yogeṣu muktiṣu prabho  
jñāna-tattve 'maratve vā  
kiñcin nāsti sprhā mama

aṇimādiṣu-beginning with anima; siddhiṣu-in mystic perfections; yogeṣu-in yoga; muktiṣu-in liberation; prabhaḥ-O Lord; jñāna-knowledge; tattve-in the truth; amaratve-in being a demigod; vā-or; kiñcit-something; na-not; asti-is; sprhā-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

indratve vā manutve vā  
svarga-bhogam phalam ciram  
nāsti me manaso vāñchā  
tvat-pāda-sevanam vinā

indratve-ther status of Indra; vā-or; manutve-the statusd of Manu; vā-or; svarga-bhogam-enjoyment in Svarga; phalam-the result; ciram-long; na-not; asti-is; de-of me; manasaḥ-of the mind; vā{.sy 241}chā-the desire; tvat-pāda-sevanam-service to Your lotus feet; vinā-without.

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.

Text 196

sālokya-sārṣṭi-śamīpya-  
sārūpyaikatvam īpsitam  
nāham grhṇāmi te brahmaṁs  
tvat-pāda-sevanam vinā

sālokya-living on the same planet; sārṣṭi-having the same opulences; sāmīpya-nbeing always near; sārūpyaikatvam-having the same form; īpsitam-desired; na-not; aham-I; grhṇāmi-take; te-not; brahmaṁs-O Supreme Lord; tvat-pāda-sevanamAservice to You feet; ninā-without.

O Lord, I will not live in Your realm, have opulence like Yours, stay always near Yourr or have a transcendental form like Yeurs, iy by accepting these things I cannot serve Your feet.

Text 197

goloke vāpi pātāle  
vāse tulyam manoratham  
kintu te caraṇāmbhoje  
santatam smṛtir astu me

.goloke-in Goloka; vā-or; api-even; pātāleLin hell; vāse-residence; tulyam-equality; manoratham-desire; kintu-however; te-of You; caraṇāmbhoje-for the lotus feet; santatam-always; smṛtiḥ-memory; astu-may be; me-my.

If I can always remember Your lotus feet I do not care whether I live in Goloka or in hell.

Text 198

tvan-mantram śaṅkarāt prāpya  
kṛti-janma-phalodayāt  
sarva-jñō 'haṁ sarva-darśī  
sarvatra gatiḥ asti me

tvat-of You; mantram-the mantra; śaṅkarāt-from Lord Śiva; prāpya-attaining; kṛti-janma-phalodayāt-from the results of past births; sarva-jñāḥ-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 Your names I now know and see everything and I have the power to go anywhere.

Text 199

kṛpām kuru kṛpā-sindho  
dīna-bandho padāmbuje  
rakṣa mām abhayam dattvā  
mṛtyur me kiṁ kariṣyati

kṛpām-mercy; kuru-please do; kṛpā-sindhaḥ-O ocean of mercy; dīna-bandhaḥ-O friend of the poor; padāmbuje-lotus feet; rakṣa-please protect; mām-me; abhayam-fearlessness; dattvā-giving; mṛtyuḥ-death; me-of me; kiṁ-what?; kariṣyati-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

sarveṣām īśvaraḥ sarvas  
tvat-padāmbhoja-sevayā  
mṛtyuñ-jayo 'nta-karāś ca  
babhūva yoginām guruḥ



sarveṣām-of all; īśvaraḥ-the master; sarvaḥ-all; tvat-padāmbhoja-sevayā-by service to Your lotus feet; mṛtyu{.sy 241}-jayaḥ-victorious over Death; anth-karaḥ-the destroyer; ca-and; babhūva-became; yoginām-of the yogis; guruḥ-the guru.

By serving You lotus feet, Śiva became victorious over death. He became the great destroyer, the guru of the yogis, and the master of all.

Text 201

brahmā vidh tā jagatām  
tvat-padāmbhoja-sevayā  
yasyaika-divase brahman  
patantīndrās caturdaśa

brahmā-Brahmā vidhātā-the creator; jagatām-of the universe; tvat-padāmbhoja-sevayā-by serving Your lotus feet; yasya-of whom; eka-oneh divase-in the dayw  
brahman-O Lord; patanti-fall; indrāḥ-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 dharmāḥ  
sākṣī ca sarva-karmaṇām  
pātā ca phala-dātā ca  
jītvā kālam su-durjayam

tvat-pāda-sevayā-by serving Your feet; dharmāḥ-Yama; sākṣī-the witness; ca-and; sarva-karmaṇām-of all actions; pātā-the protector; ca-and; phala-dātā-the giver of results; ca-and; jītvā-defeating; kālam-time; su-durjayam-invincible.

By serving Your feet, 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-pādāmbuja-sevayā  
dhatte siddhārthavād viśvam  
śirasā caiva medinām

sahasra-vadanaḥ-with a thousand fages; śeṣaḥ-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-vidhātṛī ya  
devīnām ca parāt para  
karoti satataṁ lakṣmīḥ  
keśais tvat-pāda-marjanam

sarva-sampad-vidhātṛī-the giver of all good fortune; ya-who; devīnām-of goddesses; ca-and; parāt-than the greatest; para-greater; karoti-does; satatam-always; lakṣmīḥ-Lakṣmī; keśaiḥ-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 bīja-rūpā sā  
sarveṣām śakti-rūpiṇī  
smaram smaram tvat-padābjam  
babhūva tat-parāt parā

prakṛtiḥ-Goddess Māyā; bīja-rūpā-in the form of the seed; |ā-she; sarveṣām-of all; śakti-rūpiṇī-in the form of potency; smaram-remembering; smaram-and remembering; tvat-padābjam-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

pārvatī sarva-devīśā  
sarveṣām buddhi-rūpiṇī

tvat-pāda-sevayā kāntam  
lalābha śivam īśvaram

pārvatī-Pārvatī; sarva-devīśā-the queen of all goddesses; sarveṣām-of all; buddhi-rūpiṇī-the form of intelligence; tvat-pāda-sevayā-by serving Your feet; kāntam-beloved; lalābha-attained; śivam-Śiva; īśvaram-master.

By serving Your feet, Pārvatī became the very intelligent queen of all goddesses. She attained Lord Śiva as her beloved master.

Text 207

vidyādhiṣṭhāṭṭṛ-devī yā  
jñāna-mātā sarasvatī  
ūjyā babhūva sarveṣām  
tvat-pādāmbhoja-sevayā

vidyāof knowledge; adhiṣṭhāṭṭṛ-devī-the controller; yā“who; jñāna-mātā-the mother of knowledge; sarasvatī-Sarasvatī; pūjyā-worshipable; babhūva-became; sarveṣām-of all; tvat-pādāmbhoja-sevayā-by serving Your lotus feet.

By serving Your lotus feet, Sarasvatī became the mother-goddess of knowledge, the goddess worshiped by all.

Text 208

sāvitrī veda mātā ca  
r punāti bhuvana-trayam  
brahmaṇo brāhmaṇānā ca  
V gatis tvat-pāda-sevayā

sāvitrī-Savitṛī; veda-mātā-the mother of the Vedas; ca-and; punāti-purifies; bhuvana-trayam- the three worlds; brahmaṇo-of Brahmā; brāhmaṇānās-of the brāhmaṇas; ca-and; gatiḥ-the destination; tvat-pāda-sevayā-by serving Your lotus feet.

By serving Your feet, Savitrī became the mother of the Vedas. She purifies the three worlds. Brahmā and the brāhmaṇas yearn to attain her.

Text 209

kṣamā jagad-vidhārtum ca

ratna-garbhā vasundharā  
prisūtā sarva-śasyānām  
tvat-pāda-padma-sevayā

kṣamā-the earth; jagad-vidhārtum-to hold up all; ca-and; ratna-garbhā-the source of jewels; vasundharā-the earth; prasūtā-was born; sarva-śasyānām-of all grains; tvat-pāda-padma-sevayā-by serving Your lotus feet.

By serving Your lotus feet Vasundharā became the earth goddess. To maintain the people she became the mother of grains and jewels.

Text 210

rādhā vamāmśa-sambhūtā  
tava tulyā ca tejasā  
hitvā vakṣasi te padam  
sevate 'nyasya kā kathā

rādhā-Rādhā; vama-left; amśa-part; sambhūtā-born; tava-of You; tulyā-equal; ca-and; tejasā-with power and glory; hitvā-plac

Rādhā 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

yathā śarvādayo devāḥ  
devyaḥ padmādayo yathā  
tat-sam m nātha kuru mām  
īśvarasya samā kṛpā

yathā-as; śarvādayaḥ-headed by Indra; devāḥ-the demigods; devyaḥ-the demigoddesses; padmādayaḥ-headed by Lakṣmī; yathā-as; tat-samam-equal; nātha-O Lord; kuru-please make; mām-me; īśvarasya-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

na yāsyāmi gr̥ham nātha  
na gr̥hṇāmi dhanam tava  
kṛtvā mām rakṣa pādāj-  
sevāyām sevakam ratam

na-not; yāsyāmi-I will go; gr̥ham-home; nātha-O Lord; na-not; gr̥hṇāmi-I will accept; dhanam-the wealth; tava-of You; kṛtvā-doing; mām-to me; rakṣa-please protect; pādāj-lotus feet; sevāyām-in service; sevakam-a servant; ratam-engaged.

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

iti stutvā sāsru-netraḥ  
papātā caraṇe hareḥ  
ruroda ca bhṛśam bhaktyā  
pulaḥkāntika-vigrahaḥ

iti-thus; stutvā-Gffering prayers; sāsru-netraḥ-with tears in his eyes; papātā-fell; caraṇe-at the feet; hareḥ-of Lord Kṛṣṇa; ruroda-wept; ca-and;pbhṛśam-greatly; bhaktyā-with devotionn pulakāntika-vigrahaḥ-the hairs of his body erect.

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

gargasya vacanam śrutvā  
jahāsa bhakta-vatsalaḥ  
uvāca tam svayam kṛṣṇo  
mayi te bhaktir astv iti

gargasya-of Garga; vacanam-the statement; śrutvā-hearing; jahāsa-smiled; bhakta-vatsalaḥ-affectionate to His devotees; uvāca-said; tam-to him; svayam-perstnal,ys kṛṣṇaḥ-Kṛṣṇa; mayi-for Me; te-of you; bhaktiḥ-devhtion; astv-may be; iti-thus.

Hearing Garga Muni's words, Lord Kṛṣṇa, who loves His devotees, smiled and said to him, "May you have lhve and devotion for Me."

Text 215

idaṁ garga-kṛtaṁ stotraṁ  
tri-sandhyam yaḥ paṭhen naraḥ  
dṛḍhām bhaktim harer dāsyam  
smṛtim ca labhate dhruvam

idam-this; garga-kṛtam-by Garga Muni done; stotramprayer; tri-sandhyam-three times of day; yaḥ-one who; paṭhen-recites; naraḥ-a per on; dṛḍhām-firm; bhaktim-devotion; hareḥ-of Lord Kṛṣṇa; dāsyam-service; smṛtim-memory; ca-and; labhate-attains; dhruvam-indeed.

A person who at sunrise, noon, and sunstt recites t ese prayers of Garga Muni, attains unwavering love and devotion for Lord Kṛṣṇa. He serves and remembers Lord Kṛṣṇa always.

Text 216

janma-mṛtyu-jarā-roga-  
śoka-mohāti-saṅkaṭāt  
tīrṇo bhavati śrī-kṛṣṇa-  
dāsaḥ sevana-tat-paraḥ

janma-birth; mṛtyu-death; jarā-old age; roga-disease; śoka-lamentation; moha-bewilderment; āti-saṅkaṭāt-from the great difficulties; tīrṇaḥ-crossed; bhavati-is; śrī-kṛṣṇa-of Lord Kṛṣṇa; dāsaḥ-a servant; sevana-tat-paraḥ-devoted to His service.

A person who devotedly serves Lord Kṛṣṇa leaves this world of birth, death, old-age, disease, lamentation, bewilderment, and a host of troubles, far behind.

Text 217

kṛṣṇasya bhavanam kāle  
kṛṣṇa-sārdham pramodate  
kadāpi na bhavet tasya  
vicchedo hariṇā saha

kṛṣṇasya-of Lord Kṛṣṇa; bhavanam-the home; kāle-at the time; kṛṣṇa-sārdham-with Lord Kṛṣṇa; pramodate-enjoys; kadāpi-somwetimes; na-not; bhavet-may be; tasya-of him; vicchedaḥ-neparation; hariṇā-Lord Kṛṣṇa; saha-with.

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 uvāca

harim muniḥ stavam kṛtvā  
nandāya tam dadau mudā  
uvāca tam gṛham yāmi  
kurv ājñām iti ballava

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; harim-to Lord Kṛṣṇa; muniḥ-the sage; stavam-prayer; kṛtvā-doing; nandāya-to Nanda; tam--Him; dadau-gave; mudā-happily; uvāca-said; tam-to him; gṛham-home; yāmi-I will go; kurv-please do; ājñām-the order; iti-thus; ballava-O gopa.

Śrī Nārāyaṇa Ṛṣi 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 vicitram saṁsāram  
moha-jālena veṣṭitam  
sammīlanam ca viraho  
narāṇām sindhu-phenavat

ahaḥ-O; vicitram-wonder; saṁsāram-the material world; moha-jālena-with a network of illusions; veṣṭitam-surrounded; sammīlanam-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 vacanam śrutvā  
ruroda nanda eva ca  
sad-vicchedo hi sādḥūnām  
maraṇād atiricyate

gargasya-of Garga Muni; vacanam-the words; śrutvā-hearing; ruroda-wept; nanda-Nanda; eva-indeed; ca-and; sad-vicchedaḥ-sepa

Hoaring Garga Munr's words, Nanda wept Separation from great saints is worse than death.

Text 221

sarva-śiṣyaiḥ parivṛtam  
munie raṁ gantum dyatam  
sarve nandādayo gopā  
rudanto gopikās tathā

sarva-with all; śiṣyaiḥ-disciples; parivṛtam-surrounded; munīndr m-the king of sages; gantum-to go; udyatam-about; sarve-all; nandādayaḥ-headed by Nanda; gopā-the Vopas; rudartaḥ weepin ; gopikāḥ-gopīs; tathā-so.

As Garha Muni and disciples were about to depart, Nanda, the gopas, and the gopīs began to weep.

Text 2d2

praṇemuḥ parayā prītyā  
cakras taṁ vinayaṁ mune  
dattvāśiṣaṁ muni-śreṣṭho  
jagāma mathurām mudā

praṇemuḥ-bowed; parayā-widh great; prītyā-affection; hakruḥ-did; tam-to him; vinayam-humbleness; mune-O sage; datt ā-giving; āśiṣam-blessing; muni-śreṣṭhaḥ-the best of sages; jagāmj-went mathurām-to Mathurā; mudā-happily.

O sage, they ael affectionrtely and humbly owed before Garga Muni, who blessed them all, and then happily returned to Mathurā.

Text 223

ṛṣayo munayaś caiva  
bandhu-vargās ca ballavāḥ  
sarve jagmur dhanaiḥ pūrṇāḥ  
evālayaṁ hrṣṭa-mānasāḥ



ṛṣayaḥ-ṛṣis; mSnayaḥ-munis; ca-and; evl-indeed; bandhu-vargās-guests; ca-and; ballavāḥ-gopas; sarve-all; jagmuḥ-went; dhanaiḥ-wealth; pūrṇāḥ-filled; svālayam-own homes; hr̥ṣṭa-mānasāḥ-happy at heart.

Happy at heart and now very wealthy by Nanda's charity, the ṛṣis, munis, gopas, and guesLs returned to their homes.

Text 224

prajagmur vandinaḥ sarve  
paripūrṇa-manorathāḥ  
miṣṭa-dravyāṃsukotkr̥ṣṭa-  
turaga-svarṇa-bhūṣaṇaiḥ

prajagmuḥ-went; vandinaḥ-the poets; sarve-all; paripūrṇa-manorathāḥ-their desires all fulfilled; miṣṭa-sweet; dravya-objects; aṃsuka-garments; utkr̥ṣṭa-excellent; turaga-horses; svarṇa-bhūṣaṇaiḥ-with golden ornaments.

Taking with them many candies, horses, golden ornaments, and other gifts from Nanda, the poets also returned to their homes.

Text 225

ā-kaṇṭha-pūrṇa-bhakṣās ca  
bhikṣukā gantum akṣamāḥ  
sarva-vastu-bharād eva  
pariśrāntā mudānvitāḥ

ā-up to; kaṇṭha-their necks; pūrṇa-filled; bhakṣāḥ-food; ca-and; bhikṣukā-the sannyasis; gantum-to go; akṣamāḥ-unable; sarva-all; vastu-bharāt-from the gifts; eva-indeed; pariśrāntā-exhausted; mudānvitāḥ-happy.

Filled to their necks with delicious foods, and carrying heavy burdens of many valuable gifts, the happy sannyāsīs could barely walk.

Text 226

su-manda-gāminaḥ kecid  
kecid bhūmau ca śerate

kecid vartmani tiṣṭantas  
cottiṣṭhantaś ca kecana

su-manda-very slowly; gāminah-going; kecit-some; kecit-some; bhūmau-to the ground; ca-and; śerate-rested; kecit-some; vartmani-on the road; tiṣṭantaḥ-standing; ca-and; uttiṣṭhantaḥ-rising; ca-and; kecana-some.

Some walked very slowly, some rested on the ground, some stopped on the road, and some stood up and began walking again.

Text 227

kecin nṛtyam praklrvanto  
gāyantas tatra ke ana  
kecid bahu-vidhā gāthāḥ  
kathayantaḥ purātanāḥ

kecit-some; nṛtyam-dance; prakurvantaḥ-doing; gāyantaḥ-singing; tawra-there; kecana-some; kecit-some; bahu-many; vidhā-kinds; gāthāḥ-songs; kathayantaḥ-saying; purātanāḥ-ancient.

Text 228

marutta-śveta-sagara-  
mandhātrṇam ca bhūbhṛtām  
uttānapāda-nahūṣa-  
nalādīnām ca yā kathā  
śrī-rāmasyāśvamedhasya  
rantidevasya karmaṇām

marutta-śveta-sagara-mandhātrṇam-of Marutta, Śveta, Sagara, and Mandhātā; ca-and; bhūbhṛtām-the kings; uttānapāda-nahūṣa-nalādīnām-beginning with Uttanapada, Nahusa, and Nala; ca-and; ya-which; kathā-stories; śrī-rāmasya-of Lord Rāma; aśvamedhasya-of the asvamedha-yjana; rantidevasya--of Rantideva; karmaṇām-the pious deeds.

Some cited the histories of great kings like Marutta, Śveta, Sagara, Mandhātā, Uttānapāda, Nahūṣa, Nala, and the histories of Lord Rāma's aśvamedha-yajña and Rantideva's many pious deeds.

Text 229

yeṣām yeṣām nṛpānām ca  
śrutvā vṛddha-mukhāt kathāḥ  
kathayantaś ca tāḥ keci  
chrutavantaś ca kecana

yeṣām yeṣām-of whomever; nṛpānām-the kings; ca-and; śrutvā-hearing; vṛddha-mukhāt-from the mouth of the great elders; kathāḥ-stories; kathayantaḥ-telling; ca-and; tāḥ-them; keci-some; śrutavantaḥ-hearing; ca-and; kecana-some.

Some repeated the stories of these kings, stories heard from the mouths of their elders, and others carefully listened.

Text 230

sthāyam sthāyam gatāḥ keci  
svāpaṁ svāpaṁ ca kecana  
evam sarve pramuditāḥ  
prajagmuḥ svālayam vrajāt

sthāyam sthāyam-staying again and again; gatāḥ-gone; keci-some; svāpaṁ svāpaṁ-sleeping again and again; ca-and; kecana-some; evam-thus; sarve-all; pramuditāḥ-joyful; prajagmuḥ-went; svālayam-to their own homes; vrajāt-from Vraja.

They traveled, stopped, slept, and traveled again. In this way, after many days, the happy pilgrims all returned to their own homes.

Text 231

hr̥ṣṭo nando yaśodā ca  
bālam kṛtvā sva-vakṣasi  
tasthau sva-mandire ramye  
kuvera-bhavanopame

hr̥ṣṭaḥ-pleased; nandaḥ-Nanda; yaśodā-Yaśodā; ca-and; bālam-the boy; kṛtvā-doing; sva-vakṣasi-to the chest; tasthau-stood; sva-own; mandire-in the palace; ramye-beautiful; kuvera-bhavana-upame-like Kuvera's palace.

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  
gaV m̐ pucchaṁ ca bhittim̐ ca  
dhṛtvā cottasthatmr 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; uSL sthatuḥystood; 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-ardhaṁ vā  
kṣamau vaktuṁ dine dine  
pitror harṣaṁ ca vardhantau  
gacchantau prāṅgane mune

śabda-of words; artham-the meaning; vā-or; tad-ardham-half; vā-or; kṣamau-able; vaktum-to speak; dine-day; dine-after day; pitroḥ-of the parents; harṣam-happiness; ca-and; vardhantau-increasing; gacchantau-going; prāṅgane-in the courtyard; mune-O sage.

a 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-pādaṁ pādaṁ vā  
gantum śakto babhūva ha  
gantum śakto hi jānubhyām  
prāṅgrne vā gṛhe hariḥ

indeed; gantum-to go; śaktaḥ-able; hi-indeed; jānubhyām-with both knees; prāṅgane-in the courtyard; vā-or; gṛhe-in the home; hariḥ-Lord Kṛṣṇa.

Soon Kṛṣṇa could crawl through the house and courtyard and Balarāma could walk with His legs.

Text 235

varsādhOko hi vayasā  
kṛṣṇāt saṅkarṣaṇaḥ svayam  
tayor mudām vardhayantau  
jānubhyām tau dine dine

varṣa-years; adhikaḥ-more; hi-indeed; vayasā-by age; kṛṣṇāt-than Kṛ ṇa;  
saekarṣaṇaḥ-Balarāma svayam-Himself; tayoḥ-of them; mudām-the happiness;  
ardhayantau-increasing; jānubhyām-by the knees; tau-Them; dine-day; dine-by day.

Balarāma was one year older than Kṛṣṇa. Day after day crawling in the courtyard, the boys delighted Their parents more and more

Text 236

vrajantau gokule bālau  
prahr̥ṣṭa-gamane kṣamau  
sphuṭa-vākyam uktavantau  
māyā-vigraha-bālakau

vrajantau-going; gokule-in Gokula; bālau-the two boys; prahr̥ṣṭa-gamane-happily going; kṣamau-able; sphuṭa-vākyam-clear word uktavantau-speaking; māyā-vigraha-bālakau-pretending to be two, ordinary small boys.

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.

Text 237

gargo jagāma mathurām  
vasudevāśramam mune  
sa tam nanāma bhaktyā ca  
papraccha kuśalam tayoh

gargaḥ-Garga Muni; jagāma-went; mathurām-to Mathurā; vasudevāśramam-to the āśrama of Vasudeva; mune-O sahe; sa-he; tam-to him; nanāma-bowed down; bhaktyā-with devotion. ca-and; papraccha-asked; kuśalam-welfare; tayoh-of Them both.

O sage, Garga Muni went to Vasudeva's palace in Mathurā. Vasudeva de otedly bowed before the sagt and asked about the welfare of Kṛṣṇa and Balarāma.

Text 238

munis tam kathayām āsa  
kuśalam su-mahotsavam  
ānandāśru-nimagnaś ca  
śruta-mātrād babhūva ha

muniḥ-the sage; tam-to him; kathayām āsa-told; kuśalam-the welfare; su-mahotsavam-a great festival; ānandāśru-tear- of joy; nimagnaḥ-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-prāśana festival. Hearing all this, Vasudeva became plunged into an ocean of tears of joy.

Text 239

devakī parama-prītyā  
papuraccha ca punaḥ punaḥ  
ānandāśru-nimagnā sā  
ruroda ca muhuḥ muhuḥ

devakī-Devakī; parama-prītyā-with great happiness; papuraccha-asked; ca-and; punaḥ-again; punaḥ-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 agaiV and again. Plunged in an ocean of tears of joy, she wept again and again.

Text 240

gargas tāv āśiṣam kṛtvj  
jagāma svālayam mudā  
sva-grhe tasthatu tau ca  
kuvera-bhavanopame

gargaḥ-Garga; tau-them; āśiṣam-blessing; kṛtvā-doing; jagāma-went; svālayam-to his own home; mudā-with happiness; sva-gr̥he-in their own home; tasthatuḥ-stayed; tau-they; ca-and; kuvera-bhavanopame-like Kuvera's palace.

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 ceyam  
tatra tvam upabarhaṇaḥ  
pañcāśat-kāminīnām ca  
patir gandharva-puṅgavaḥ

yatra-where; kalpe-in the kalpa; yathā-as; ca-and; iyam-he; tatra-there; tvam-you; upabarhaṇaḥ-Upabarhaṇa; pañcāśat-kāminīnīm-of fifty beautiful wives; ca-and; catiḥ-the husband; gandharva-puṅgavaḥ-the best of Gandharvas.

O Nārada, in a previous kalpa you were the great gandharva Upabarhaṇa, the husband of fifty beautiful wives.

Text 242

tāsām prāṇādhikas tvam ca  
śṛṅgāra-nipuṇo yuvā  
tato 'bhūr brahmaṇaḥ śāpād  
dāsī-putro dvijasya ca

tāsām-to them|prāṇādhikaḥ-more dear than life; tvam-you; ca-and; śṛṅgāra-nipuṇaḥ-expert at the art of love; yuvā-youthful; tataḥ-then; abhūḥ-became; brahmaṇaḥ-of the demigod Brahmā; śāpāt-by the curse; dāsī-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  
vaiṣṇavocchiṣṭa-bhojanāt

sarva-darśī ca sarva-jñāḥ  
smārako hari-sevayā

tataḥ-then; adhunā-now; brahma-putraḥ-the son of Brahmā; vaiṣṇava-of Vaiṣṇavas;  
ucchiṣṭa-the remnants; bhojanāt-by eating; sarva-all; darśī-seeing; ca-and; sarva-all;  
j{.sy 241}aḥ-knowing; smārakaḥ-remembering; hari-sevayā-by service to Lord Kṛṣṇa.

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.

Text 244

kathitam kṛṣṇa-caritam  
nāmānsa-prāśanānvitam  
janma-mṛtyu-jarā-vighnam  
aparam kathayāmi te

kathitam-spoken; kṛṣṇa-caritam-Lord Kṛṣṇa's pastimes; nāma-named; anna-prāśana-anna-prāśana; anvitam--with; janma-birth; mṛtyu-death; jarā-old age; vighnam-removing; aparam-great; kathayāmi-I tell; te-to you.

Thus I have described to you S(e pastime of Lord Kṛṣṇa's anna-prāśanf ceremony. This descriVtion rescues one erom the world of birth, death, and old-age.  
.pa

## Chapter FourteenVṛkṣārjuna-bhañjanaThe Breaking of the Arjuna Tree

Text 1

śrī-nārāyaṇa uvāca

ekadā nanda-patnī sā  
snānārtham yamunām yayau  
gavya-pūrṇam grham 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; gṛham-the house; dṛṣṭvā-seeing; jahāsa-smiled; madhusūdanaḥ-Kṛṣṇa.

Śrī Nārāyaṇa Ṛṣi 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-takkaṁ ca  
navanPtam manoraman  
gṛha-sthitam ca yat kiñcic  
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 ouse.

Text 3

madhu-haiyaṅgavīnām yat  
svastikaṁ śakaṭa-sthitam  
bhuktvā pīṭamśukair vaktra-  
saṁskāram kartum udayatam

madhu-honey; haiy3ṅgavīnām-of buttew; yat-whath svastikaṁ-svastika canmdies; śakaṭa-sthitam-on a cart; bhuktvā-eating; pīṭamśukaiḥ-with a yellow cloth; vaktra-mouth; saṁskāram-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-sūnyam bhagna-bhāṇḍam  
madhv-ādi-rikta-bhājanam

dSdarśa-saw; bālakam-the boy; gopī-the g pī; snātvā-having bathed; āgatyā-returning; sva-mandiram-to her own palace; gavya-of milk-products; śūnyam-empty; bhagna-bhāṇḍam-broken pot; madhv-ādi-rikta-bhājanam-pots without honey or the other foodstuffs.

. . . the gopī Yaśodā, returned home from her bath, saweHim, 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.

Text 5

dr̥ṣṭvā papraccha bālāṁś ca  
aho karmedam ādbhutam  
yūyaṁ vadata satyaṁ ca  
kṛtaṁ kena su-dāruṇam

dr̥ṣṭvā-seeing; papracchayaeked; bālāṁḥ-the children; ca-and; aho-O; kŚrma-work; idam-this; adbhutam-wonderful; yūyam-you; vadata-tell; satyam-the truth;tca-and; kṛtam-done; kena-by whom?; su-qāruṇam-terrible.

Seeing all this, she asked the children nearby: Who did this terrible thing? Tell the truth.

Text 6

yaśodā-vacanaṁ śrutvā  
sarvam ūcuś ca bālakaḥ  
cakhāda satyaṁ bālas te  
nāsmābhyāṁ dattam eva ca

yaśodāSvacanam-the words of Yaśodā; śrutvā--hearing; sarvam-all; ūcuḥ-said; ca-and; bālakaḥ-boys; cakhāda-ate; satyam-in truth; bālaḥ-boy; te-your; na-notn  
asmābhyām-to us; dattam-given; eva-indeed; ca-and.

Hearing Yaśodā's words, the children said: Your boy ate everything, and that is is truth. He did not even give us some.

Text 7

bālānāṁ vacanaṁ śrutvā  
cukopa nanda-gehini

vetraṁ yṛhitvā dudrāva  
rakta-pankaja-locanā

bālānām-of the boys; vacanam-the words; śrutvā-hearing; cukopa-became angry; nanda-gehinī-Nanda's wife; vetram-a stick; gṛhitvā-taking; dudrāva-ran; rakta-pankaja-locanā-her lotus eyes red.

Hearing the children's words, Yaśodā became angry. Her eyes now red lotus flowers, she grabbed a stick and ran after Kṛṣṇa.

Text 8

palāyamānaṁ govindam  
grahituṁ na śaśāka sā  
dhyānāsādhyam śivādīnām  
durāpam api yoginām

Ś palāyamānam-fleeing; govindam-Kṛṣṇa; grahitum-to grab; na-not; śaśāka-was able; sā-she; dhyāna-by meditation; asādhyam-not attainable; śivādīnām-of Śiva and the others; durāpam-difficult to attain; api-even; yoginām-by the yogis.

She could not catch the fleeing child Kṛṣṇa, who cannot be caught by the meditations of Lord Śiva and the yogīs.

Text 9

yaśodā bhramaṇam kṛtvā  
viśrāntā dharma-samyutā  
tasthau kopavatī sā ca  
śuṣka-kaṇṭhoṣṭha-tālukā

yaśodā-Yaśodā; bhramaṇam-running; kṛtvā-doing; viśrāntā-exhausted; dharma-samyutā-pious; tasthau-stood; kopavatī-angry; sā-she; ca-and; śuṣka-dry; kaṇṭha-throat; oṣṭha-lips; tālukā-and palate.

Exhausted from running, and her lips, palate, and throat now dry, saintly, angry Yaśodā stopped for a moment.

Text 10

viśrāntām mātaram dṛṣtvā

kṛpāluḥ puruṣottamaḥ  
santasthau purato mātuḥ  
sa-smito jagad-īśvaraḥ

viśrāntām-exhausted; mātaram-mother; dr̥ṣṭvā-seeing; kṛpāluḥ-merciful;  
puruṣottamaḥ-the Supreme Personality of Godhead; santasthau-stood; purataḥ-before;  
mātuḥ-His mother; sa-smitaḥ-smiling; jagad-īśvaraḥ-the master of the universes.

y At that moment merciful Lord Kṛṣṇa, who is the Supreme Person and the master of all the universes, approached His mother and smiled.

Text 11

kare dhṛtvā ca tam gopī  
samānīya svam alayam  
baddhvā vastreṇa vṛkṣe ca  
tatāḍa madhusūdanam

kare-the hand; dhṛtvā-taking; ca-and; tam-Him; gopī-the gopī; samānīya-leading;  
svam-otn; alayam-abode; baddhvā-binding; vastreṇa-with a cloth; vṛkṣe-to a tree; ca-  
and; tatāḍa-stuck; madhusūdanam-Lord Kṛṣṇa.

Then she took Lord Kṛṣṇa by the hand, led Him home, with a cloth tied Him to a tree, and hit Him.

Text 12

Ṣ

baddhvā kṛṣṇam yaśodā ca  
jagāma svālayam prati  
haris tasthau vṛkṣa-mūle  
jagatām patir īśvaraḥ

baddhvā-tying; kṛṣṇam-Kṛṣṇa; yaśodā-Yaśodā; ca-and; jagāma-went; svālayam-to  
her home; prati-to; hariḥ-Kṛṣṇa; tasthau-stood; vṛkṣa-mūle-at the tree's roots; jagatām-  
of the universes; patiḥ-the master; īśvaraḥ-the Supreme Personality of Godhead.

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.

### Text 13

śrī-kṛṣṇa-sparśa-mātreṇa  
sahasā tatra nārada  
papāta vṛkṣaḥ śailābhaḥ  
śabdāṁ kṛtvā su-dāruṇam

śrī-kṛṣṇa-sparśa-mātreṇa-simply by the touch of Lord Kṛṣṇa; sahasā-at once; tatra-there; nārada-O Nārada; papāta-fell; vṛkṣaḥ-the tree; śailābhaḥ-like a mountain; śabdāṁ-a great sound; kṛtvā-making; su-dāruṇam-terrible.

O Nārada, when the Lord Kṛṣṇa touched that tree tall as a mountain, it suddenly fell to the ground, making a frightening sound.

### Text 14

su-veśaḥ puruṣo divyo  
vṛkṣād āvirbabhūva ha  
divyaṁ syandanam āruhya  
jagāma svālayai suraḥ

su-veśaḥ-opulently dressed; puruṣaḥ-person; divyaḥ-splendid; vṛkṣāt-from the tree; āvirbabhūva-appeared; ha-indeed; divyaṁ-splendid; syandanam-chariot; āruhya-mounting; jagāma-went; svālayam-to his own abode; suraḥ-the demigod.

From that tree came a splendid, opulently dressed person, who climbed a splendid chariot and went away, returning to his own home.

### Text 15

praṇamya jagatī-nātham  
śatakumbha-paricchadaḥ  
kiśoraḥ sa-smito gauro  
ratnālaṅkāra-bhūṣitaḥ

a-with; smitaḥ-a smile; gauraḥ-fair; ratnālaṅkāra-bhūṣitaḥ-decorated with jewel ornaments.

Dressed in gold and decorated with jewels, the smiling, fair-complexioned youth bowed down before Lord Kṛṣṇa, the master of the universes.

## Text 16

sā vṛkṣa-patanam dṛṣtvā  
bhaya-trastā vrajeśvarī  
kroḍe cakāra bālam tam  
rudantam śyāma-sundaram

sā-she; vṛkṣa-patanam-the fall of the tree; dṛṣtvā-seeing; bhaya-trastā-frightened; vrajeśvarī-the queen of Vraja; kroḍe-on her lap; cakāra-placed; bālam-boy; tamHim; rudantam-crying; śyāma-sundaram-dark and handsome.

When she saw the tree fall, frightened Yaśodā at once put her crying, handsome, dark boy on her lap.

## Text 17

ājagmur gokula-sthaś ca  
gopā gopyaś ca tad-grham  
yaśodām bhartsayām āsuḥ  
śāntim cakruḥ śiśum tadā

ājagmuḥ-came; gokula-sthaḥ-the people of Gokula; ca-and; gopā-the gopas; gopyaḥ-the gs; ca-and; tad-grham-to her house; yaśodām-Yaśodā; bhartsayām āsuḥ-rebuked; śāntim-quiet; cakruḥ-made; śiśum-the boy; tadā-then.

The gopas and gopīs of Gokula ran to her house, made the boy stop His crying, and rebuked Yaśodā.

## Text 18

āśiṣam yuyujur viprā  
vandibhyaś ca dhanam dadau  
dvijena kārayām āsa  
nāma-saṅkirtanam hareḥ

āśiṣam-blessing; yuyujuḥ-did; vipra-the brāhmaṇas; vandibhyaḥ-to the poets; ca-and; dhanam“wealth; dadau-gave; dvijena-by a brāhmaṇa; kārayām āsa-made; nāma-saṅkirtanam-the chanting of the names; hareḥ-of Lord Kṛṣṇa.

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

Œ

su-matir nāsti te satyam  
jñātam nanda vrajeśvari  
atyanta-sthavire kāle  
tanayo 'yam babhūva ha

su-matiḥ-good intelligence; na-not; asti-os; te-of you; satyam-truth; jñātam-known; nanda-O Nanda; vrajeśvari-O queen of Vraja; atyanta-sthavire-old; kāle-age; tanayaḥ-son; ayam-He; babhūva-was; ha-indeed.

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

dhanam dhanyam ca ratnam vā  
tat sarvam putra-hetukam  
na bhakṣitam yat putreṇa  
tad dravyam niṣphalam bhavet

dhanam-wealth; dhanyam-rice; ca-and; ratnam-jewel; vā-or; tat-that; sarvam-all; putra-hetukam-for a son; na-not; bhakṣitam-eaten; yat-what; putreṇa-by a son; tat-that; dravyam-thing; niṣphalam-fruitless; bhavet-is.

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 baddhvā gavya-hetor  
vṛkṣa-mūle ca niṣṭhure  
gṛha-karmaṇi su-vyagrā  
daivād vṛkṣaḥ papāta ha

putram-son; baddhvā-tying; gavya-hetor-for some milk-products; vṛkṣa-mūle-ton the roots of a tree; ca-and; niṣṭhure-O cruel one; gṛha-karmaṇi-in household duties; su-vyagrā-intent; daivāt-by destiny; vṛkṣaḥ-the tree; papāta-fell; ha-indeed.

O cruel one, e r the sake of some milk-productu you tied your son to the base of a tree. Then you went about your household du ies. Then, by destiny, the tree fell.

Tex. 22

vṛkṣasya patanād gopī  
bhagyād balo 'pi jīvitaḥ  
praṇaṣṭe bālake mūḍhe  
vastūnām kiṁ prayojanam

vitaḥ-alive. praṇaṣṭe-killed; bālake-the boy; mūḍhe-O fool; vastūnām-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 uktvā tām janāḥ s.rve  
prayayur nija-mandiram  
uvāca patnīm nandaśdca  
rakta-pankaja-locanaḥ

ity-thus; uktvā-speaking; tām-to her; jajāḥ-the people; sarve-all; prkyayuh-went; nita-mandiram-to their own homes; uvāca-said; patnīm-to his wife; nandaḥ-nanda; ca-and; rakta-pankaja-locanaḥ-his eyes red lotus flowers.

w After speaking these words to her, everyone returned to theiw own homes. Thdn Nanda, hisdeyes now red lotus flowers, spoke to his wife.

Text 24

śrī-nanda uvāca

yāsyāmi tīrtham adyaiva  
kaṇṭhe kṛtvā tu bālakam  
athavā tvam grhād gaccha  
tvayā me kiṁ prayojanam

śrī-nanda uvāca-Śrī nanda said; yāsyāmi-I will go; tīrtham-on pilgrimage; adya-now; eva-indeed; kaṇṭhe-to my neck; kṛtvā-holding; tu-indeed; bālakam-the boy; athavā-or; tvam-you; grhāt-from the hefse; gaccha-go; tvayā-of you; me-for me; kim-



what?; prayojanam-is the use.

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 vāpī  
śata-vāpī-samam saraḥ  
saraḥ-śatādhiko yajñāḥ  
putro yajña-śatādhikaḥ

śata-a hundred; kupa-wells; adhikā-better; vāpī-a pond; śata-vāpī-samam-equal to a hundred ponds; saraḥ-a lake; saraḥ-śatādhikaḥ-better than a hundred lakes; yajñāḥ-a yajnar putraḥ-a son; yajña-śatādhikaḥ-better than a hundred yajnas.

n is better than a hundred yajñas.

Text 26

tapo-dānodbhavam puṇyam  
anmāntara-sukha-pradam  
sukha-prado 'pi sat-putra  
ihaiva ca paratra ca

tapo-dānodbhavam-born from austerity and charity; puṇyam-piety; janmāntara-sukha-pradam-giving happiness in this life; sukha-pradaḥ-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

sarveṣāṃ ca priyā patnī  
vāsanābandha-śṛṅkhālā  
māyā mūrtimayī sakṣāt  
sneha-moha-karaṇḍikā

sarveṣāṃ-of all; ca-and; priyā-dear; patnī-wife; vāsanā-by desires; bandha-bound;

śṛīkhalā-chains; mpyā-illusion; mūrtimayī-personified; sakṣāt-directly; sneha-mohar  
karaṇḍikā-a basket of affection and illusion.

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  
prāṇebhyo 'pi su-niścitam  
putrād api paro bandhur  
na bhūto na bhaviṣyati

tataḥ-therefore; adhakaḥ-more; priyaḥ-dear; putraḥ-a son; prāṇebhyaḥ-than life;  
api-even; su-niścitam-concluded; putrāt-than a son; api-even; paraḥ-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 be any relative more dear than a son.

Text 29

evam uktvā sva-bhāryām ca  
tasthau nandaḥ sva-mandire  
Ṣyaśodā rohiṇī caiva  
niyuktā gṛha-karmaṇi

evam-thus; uktvā-speaking; sva-bhāryām-to his wife; ya-and; tasthau-standing;  
nandaḥ-Nanda; sva-mandire-in his palace; yaśodā-Yaśodā; rohiṇī-Rohinī; ca-and; eva-  
indeed; niyuktā-engaged; gṛha-karmaṇi-in their household duties.

After speaking these words to his wife, Nanda stayed in his palace and did not  
leave for pilgrimage. Yaśodā and Rohinī became very diligent in their household  
duties.

Text 30

śrī-nārada uvāca

su-veśaḥ puruṣaḥ ko vā  
vṛkṣa-rūpī ca gokuls

bhagavan hetunā kena  
vṛkṣatvaṁ samavāpa ha

śrī-nārado uvāca-Śrī nārada said; su-vesaḥ-opulently dressed; puruṣaḥ-person; kaḥ-who?; vā-or; vṛkṣa-rūpī-in the form of a tree; ca-and; gokule-in Gokula; bhagavan-O Ltrd; hetunā-by the reason; kena-by what?; vṛkṣatvam-the status of a tree; samavāpa-attained; ha-indeed.

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-tanayaḥ śrīmān  
nāmnā ca nalakūvaraḥ  
jagāma nandana-vanaṁ  
krīḍārthaṁ saha rambhayā

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; kuvera-tanayaḥ-Kuvera's son; śrīmān-handsome; nāmnā-by name; ca-and; nalakūvaraḥ-nalakuvara; jagāma-went; nandanw-vanam-io the Nandana gardeaws; krīḍārthamto enjoy pastimes; saha-with; rambhayā-Rambhā.

Śrī Nārāyaṇa Ṛṣi said: One day Kuvera's son Nalakūvara, who was handsome and glorios, went to thw Nandana g Sdens to enjoy with the apsarā Rambhā.

Texts 32 and 33

nirjane sarasas-tīre  
puṣpodyāne manohare  
vaṭa-vṛkṣa-samīpe ca  
saurabhe puṣpa-vāyunā  
Ṣ  
vidhāya puṣpa-śayanaṁ  
ratna-dīpaiś ca dīpitaḥ  
candanāguru-kastūri-  
kuṅkuma-drava-carcitam  
paritaḥ puṣpa-mālyaiś ca

kṣauma-vastraiś ca veṣṭitam

nirjane-in a secluded place; sarasas-tīre-by a lakeshore; puṣpodyāne-in a flower garden; manohare-beautiful; vaṭa-vṛkṣa-samīpe-near a banyan tree; ca-and; saurabhe-fragrant; puṣpa-vāyunā-with a breeze of flowers; vidhāya-making; puṣpa-śayanam-a bed of flowers; ratna-dīpaiḥ-with jewel lamps; ca-and; dīpitaḥ-lighted; candanāguru-kastūrī-kuṅkuma-drava-carcitam-anointed with sandal, aguru, musk, and kuṅkuma; paritaḥ-everywhere; puṣpa-mālyaiḥ-with flowers; ca-and; kṣauma-vastraiḥ-with silk; ca-and; veṣṭitam-covered.

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 kuṅkuma, and with flowers everywhere.

Text 34

tatra rambhām samānīya  
vijahāra yathechchayā  
śṛṅgārāṣṭa-prakāraṁ ca  
viparītādhikam sukham

tatra-there; rambhām-Rambhā; samānīya-taking; vijahāra-enjoyed pastimes; yathechchayā-as they wished; śṛṅgārāṣṭa-prakāraṁ-eight kinds of conjugal pastimes; ca-and; viparītādhikam-beginning with viparita; sukham-happiness.

He took Rambhā there and they enjoyed the eight kinds of amorous pastimes, beginning with viparīta, to their heart's content.

Text 35

cumbanam ṣaṭ-prakāraṁ ca  
yathā-sthānam nirūpitam  
aṅga-pratyaṅga-samyoga-  
trividhāśleṣanam mudā

cumbanam-kissing; ṣaṭ-prakāraṁ-six kinds; ca-and; yathā-sthānam-as the place; nirūpitam-described; aṅga-pratyaṅga-limbs; samyoga-together; trividhā-three kinds; āśleṣanam-embrace; mudā-with happiness.

In that place they enjoyed six kinds of kisses and three kinds of embraces.

Text 36

Ṣ

nakha-danta-kara-krīḍām  
cakāra rasikeśvaraḥ  
jalāt sthale sthalāt toyē  
kāma-śāstra-viśāradaḥ

tnakha-nails; danta-teeth;ckara-doing; krīḍām-pastime ; cakāra-did; rasikeśvaraḥ-expert at amorous pastimes; jalāt-from the water; sthale-on the land; sthalāt-from the land; toyē-to the water; kāma-śāstra-viśā adaḥ-learned in themKāma-śāstra.

Expert in amorousypastimes and learned in the Kāma-śāstra, he took her from the water to the land, and from the land No the water, enjoying with her pastimes of amorous s ratching and biting.

Text 37

rati-bhogam prakurvantaṁ  
dadarśa devalo muniḥ  
nagnām rambhām mukta-keśīm  
pīna-śroṇi-payodharām

rati-bhogam-amorous pleasures; prakurvantaṁ-doing; dadarśa-saw; devalaḥ-Dmvala; muniḥ-Muni; nagnām-naked; rambhām-Rambhā; mukta-keśīm-disheveled hair; pīna-large; śroṇi-hips; payodharām-and breasts.

At that moment Devala Muni saw Nalakūvarafenjoying these amorous pleasures with naked, disheveled, buxom, broad-hipped Rambhā.

Text 38

nakha-daeta-kṣatāṅgītes  
pulaḅkāṅkita-vigrahām  
paśyantīm prāṇa-nātham ca  
paśyantaṁ sa-smitam mudā

nakha-nails; danta-teeth; kṣata-wounded; āṅgīm-limbs; ca-and; pulakāṅkita-vigrahām-hairs erect; paśyantīm-byzing; prāṇa-nātham-st the lord of her life; ca-and; paśyantaS-gazing; sa-smitam-smiling; mudāthappily.

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

vakrebhūrū-bhaṅga-samyuktām  
dadarśa tām ca kāmukīm  
ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājitam

Ś vakra-bhūrū-bhaṅga-samyuktām-with crooked eyebrows; dadarśa-saw; tām-Her; ca-and; kāmukīm-lusty; ratna-kuṇḍala-yugmena-with jewel earrings; gaṇḍa-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-keyūra-valaya-  
ratna-nūpura-bhūṣitām

ratna-keyūra-valaya-jewel bracelets and armlets; ratna-nūpura-bhūṣitām-pecorated with jewel anklets.

. . . who was decorated with jewel bracelets, armlets, anklets, . . .

Text 41

vicitra-ratna-mālyaiś ca  
puṣpa-mālyaiś ca bhūṣitām  
kiṅkiṇī-jāla-samyuktām  
sindūra-bindu-śobhitām

vicitra-wonderful; ratna-jewel; mālyaiḥ-with necklaces; ca-and; puṣpa-māl]aiḥ-with flower garlands; ca-and; bhūṣitām-decorated; kiṅkiṇī-jāla-samyuktām-with a network of tinkling ornaments; sindūra-bindu-śobhitām-decorated with a dor of sindura.

. . . colorful jewel necklaces, flower garlands, sindūra dots, and a network of tinkling ornaments, . . .

Text 42

tayā yuktaṁ pulakitaṁ  
nottiṣṭhantaṁ smarāturaC  
vṛkṣatvaṁ yāhi papiṣṭhety  
uvāca muni-puṅgavaḥ

tayā-her; huktam-with; pulakitam-hairs erect na-not; uttiṣṭhantam-standing up; smarāturam-overcome with morous pastimes; vṛkṣatvaa-status of a tree; yādi-attain; papiṣṭha-O sinner; iti-thus; uvāca-said; muni-puṅgavaḥ-the greapt 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!"

Text 43

saśāpa rambhām kāmārtām  
Ṣ mānuṣī tvam bhaveti ca  
janmejyasya saubhāgyā  
bhavitā kāmīnīti ca

saśāpa-cursed; rambhām-Rambhā; kāmārtām-lusty; mānuṣī-human; tvam-you; bhava-become; iti-thus; ca-also; janmejyasya-of Janmejaya; saubhāgyā-beautiful; bhavitā-will become; kāmīnī-the wife; iti-thus; ca-and.

Then he cursed lusty Rambhā, "Become a human woman! You will become Janmejaya's beautiful wife."

Text 44

tvam eva gokulaṁ gaccha  
vṛkṣa-rūpī bhaveti ca  
śrī-kṛṣṇa-sparśa-mātreṇa  
punar āyāsyasi gṛham

tvam-you; eva-indeed; gokulam-to Gokula; gaccha-go; vṛkṣa-rūpī-in the form of a tree; bhava-become; iti-thus; ca-and; śrī-kṛṣṇa-of Lord Kṛṣṇa; sparśa-by the touch; mātreṇa-simply; punar-again; āyāsyasi-you will come; gṛham-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-sambhggāt  
punar āyāsyasi dhruvam  
ity evam uktvā sa munir  
jagāma nija-mandiram

rambhe O Rambhā; mvam-you; indre-sambhogāt-dy enjoying with Indra; wunaḥ-again; āyāsyasi-you will return; dhruvam-indeed; ity-thus; evam-thus; uktvā-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 return to your home." 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-handsome; 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 In this way Nalakūvara, the handsome and glorious son of Kuvera, 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 gr̥he rambhā  
lalābha janma bhārate  
kanyā lakṣmī-svarūpā ca  
babhūva sundarī varā

sucandrasya-of Sucandra; gr̥he-in his home; rambhā-Rambhā; lalābha-attained; janma-birth; bhārate-on the earth; kanyā-daughter; lakṣmī-svarūpā-Lakṣmī



personified; ca-and; babhūva-became; sundarī-beautiful; varā-the best.

Rambhā took birth on the earth in King Sucandra's house. She was his very beautiful daughter. She was like Goddess Lakṣmī personified.

Text 48

tām ca sālaṅkṛtām kṛtvā  
sucandro nṛpatīśvaraḥ  
nānā-kautuka-samyuktām  
dadau janmejāyā ca

tām-to her; ca-and; sālaṅkṛtām-decorated; kṛtvā-doing; sucandraḥ-Sucandra; nṛpatīśvaraḥ-the great king; nānā-various; kautuka-happinenses; samyuktām-with; dadau-gave; janmejāyā-to janmejaya; ca-and.

With great ceremony the great king Sucandra gave his opulently decorated daughter in marriage to King Janmejaya.

Text 49

janmejāyasya subhagā  
babhūva mahiṣīśvarī  
sthāne sthāne nirjane ca  
rāja reme tayā saha

janmejāyasya-of Janmejaya; subhagā-the beautiful; babhūva-became; mahiṣīśvarī-the first queen; sthāne-in plazce; sthāne-after place; nirjane-in a secluded place; ca-and; rāja-the king; reme-enjoyed; tayā-her; saha-with.

She became rhe beautiful first queen of King Janmejaya. In many secluded places he enjoyed with her again and again.

Text 50

ekadā nṛpati-śreṣṭho 'py  
aśvamedhena dīkṣitaḥ  
aśva-saṅgopanam kṛtvā  
Š tasthau sakṣraś ca mandire

ekadā-one day; nṛpati-śreṣṭhaḥ-the best of kings; api-also; aśvamedhena-with an

asvamedha-yajna; dīkṣitaḥ-initiated; aśva-the horse; sangopanam-hiding; kṛtvā-doing; tasthau-stayed; sakṣraḥ-Indra; ca-and; mandire-in the palace.

One day the king began an aśvamedha-yajña. Indra at once stole the horse and rode to the palace.

Text 51

yajñāśvaṃ ruciraṃ śrutvā  
kautukena vapuṣtamā  
draṣṭuṃ jagāma sā sādhvī  
cāśvam ekākinī mudā

yajñāśvam-the yajna horse; ruciram-beautiful; śrutvā-hearing; kaukskena-with eagerness; vapuṣtamā-beautiful; draṣṭuṃ-to see; jagāma-went; sā-she; sādhvī-chaste; ca-and; aśvam--the horse; ekākinī-alone; mudā-happily.

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 tām satnm  
tayā nivāryamāṇaś ca  
reme tatra tayā saha

śakraḥ-Indra; aśvāt-from the horse; nirgataḥ-went; bhūtvā-becoming; dharṣayām āsa-raped; tām-her; satīm-chaste; tayā by herb nivāryamāṇaḥ-resisted; ca-and; reme-enjoyed; tatra-there; tayā-her;rsaha-with.

Descending from the horse, Indra raped the chaste queen. Although she resisted, he enjoyed with her there in the palace.

Text 53

mūrchām avāpa śakraś ca  
bubudhe na divā-nīsam  
sā ca sambhoga-mātṛeṇa  
dehaṃ tatyāja yogataḥ

mūrchām-fainting; avāpa-attained; śakraḥ-Indra; ca-and; bubudhe-understood; na-not; divā-nīśam-day or night; sā-she; ca-and; sambhoga-mātreṇa-simply by that enjoyment; deham-body; tatyāja-abandoned; yogataḥ-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.

Ṣ

Text 54

nṛpasya lajjayā bhītyā  
śakraḥ svargaṃ jagāma ha  
rājā śrutvā mṛtām dṛṣtvā  
vilalāpa bhṛśam muhuḥ

nṛpasya-of the king; lajjayā-by shame; bhītyā-by fear; śakraḥ-Indra; svargaṃ-to Svargaloka; jagāma-went; ha-indeed; rājā-the king; śrutvā-hearing; mṛtām-dead; dṛṣtvā-seeing; vilalāpa-lamented; bhṛśam-greatly; muhuḥ-again and again.

Embarrassed and frightened of the king, India fled to vargaloka. When he heard what had happened, and when he saw that his wife was now dead, the king lamented again and again.

Text 55

yajñam samāpya viprebhyo  
dadau pūrṇam ca dakṣiṇam  
rambhā ca mānavam deham  
tyaktvā svargaṃ jagāma ha

yajñam-the yajna; samāpya-attaining; vip ebhyaḥ-to the brāhmaṇas; dadau-gave; pūrṇam-full; ca-and; dakṣiṇam-dakṣiṇa; rambhā-Rambhā; ca-and; mānavam-human; deham-body; tyaktvā-abandoning; svargaṃ-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 dakṣiṇā.

Text 56

ity evam kathitam sarvam  
vṛkṣārjuna-vibhañjanam

nalakūvara-mokṣam ca  
rambhāyāś ca mahā-mune

ity-thus; evam-thuds; kathitam-spoken; sarvam-all; vṛkṣārjuna-of the arjuna tree;  
vibhañjanam-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

puṇya-dam kṛṣṇa-caritam  
janma-mṛtyu-jarāpaham  
ity evam kathitam sarvam  
aparam kathayāmi te  
ṣ

puṇya-dam-giving piety; kṛṣṇa-caritam-Lord Kṛṣṇa's pastimes; janma-mṛtyu-  
jartpaham-removing birth, death, and old age; ity-thusd; evam-thus; kathitam-told;  
sarvam-all; aparam-another; kathayāmi-I will tell; te-to you.

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 Fifteen Śrī Rādhā-Kṛṣṇa-vivāha The Wedding of Śrī Rādhā-Kṛṣṇa

Text 1

śrī-nārāyaṇa uvāca

ekadā kṛṣṇa-sahito  
nando vṛndāvanam yayau  
tatropavana-bhāṇḍire  
cārayām āsa gokulam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; kṛṣṇa-sahitaḥ-with Kṛṣṇa;  
nandaḥ-Nanda; vṛndāvanam-to Vṛndāvana; yayau-went; tatra-there; upavana-  
bhāṇḍire-in a banyan forest; cārayām āsa-herded; gokulam-the cows.

n rī Nārāyaṇa Ṛṣi said: One day, taking infant Kṛṣṇa with Him, Nanda tended the cows in a banyan grove of Vṛndāvana forest.

### Text 2

saraḥsu svādu toyam ca  
pāyayām āsa tat apau  
uvāsa vaṭa-mūle ca  
bālam kṛtvā sva-vakṣasi

earaḥsu-in the lakes; svādu-sweet; toyam-water; ca-and; pāyayām āsa-amde to drink; tat-that; papau-drank; uvāsa-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

etasminn antare kṛṣṇo  
māyā-bālaka-vigrahaḥ  
cakāra māyayā kasmān  
meghācchannam nabho mune

etasminn antare-then; kṛṣṇaḥ-Kṛṣṇa; māyā-bālaka-vigrahaḥ-playing the role of an infant; cakāra-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 drṣtvā  
śyāmalam kānanāntaram  
jhañjhā-vātam megha-śabdām  
vajra-śabdām ca dāruṇam

vṛṣṭi-dhārām ati-sthūlām

kampamānāś ca pādapān  
dṛṣṭvaivaṃ patita-skandhān  
nando bhayam avāpa ha

megha-with clouds; āvṛtam-covered; nabhaḥ-the sky; dṛṣṭvā-seeing; śyāmalam-dark; kānanāntaram-inside the forest; jhañjhā-vātam-a howling wind; megha-śabdām-thunder; vajra-śabdām-the sound of thunderbolts; ca-and; dāruṇam-terrible; vṛṣṭi-dhārām-rainstorm; ati-sthūlām-great; kampamānān-shaking; ca-and; pādapān-the trees; dṛṣṭvā-seeing; evam-thus; patita-fallen; skandhān-branches; nandaḥ-Nanda; bhayam-fear; avāpa-attained; ha-indeed.

Seeing the cloud-covered sky, darkened forest, howling winds, ferocious thunder, great rainstorm, wildly shaking trees, and falling branches, Nanda became afraid.

Text 6

katham yāsyāmi go-vatsam  
vihāya svāśramam prati  
gṛham yadi na yāsyāmi  
bhavitā bālakasya kim

katham-how?; yāsyāmi-I will go; go-vatsam-to the calves; vihāya-leaving; svāśramam-my home; prati-to; gṛham-home; yadi-if; na-not; yāsyāmi-I will go; bhavitā-will be; bālakasya-of the boy; kim-what?

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

evam nande pravadatai  
ruroda śrī-hariḥ tadā  
māyā-bhiyā hariḥ caiva  
pituḥ kaṇṭham dadhāra saḥ

evam-thus; nande-when nanda; pravadatai-spoke; ruroda-cried; śrī-hariḥ-Lord Kṛṣṇa; tadā-then; māyā-bhiyā-pretending to be afraid; hariḥ-Lord Kṛṣṇa; ca-and; eva-indeed; itu;-oe His father; kaṇṭham-the neck; dadhāra-clutched; saḥ-He.

As Nanda spoke these words, infant Kṛṣṇa, pretending to be afraid, cried and clutched His father's neck.

Texts 8-22

etasminn antare rādhā  
jagāma kṛṣṇa-sannidhim  
gamanam kurvatī rāja-  
haṁsa-khañjana-gañjanam

śarat-pārvaṇa-candrābha-  
cāru-vaktrā manoharā  
śaran-madhyāhna-padmanām  
śobha-mocana-locanā

parito netra-pakṣma-śrī-  
vicitra-kajjalajjalā  
khagendra-cañcu-cāru-śrī-  
saṅgha-nāśaka-nāsikā

tan-madhya-sthala-śobhārha-  
sthūla-muktā-phalajjalā  
kavarī-veṣa-samyuktā  
mālatī-mālya-veṣṭitā

grīṣma-madhyāhna-mārtaṇḍa-  
prabhā-muṣṭaka-kuṇḍalā  
pakva-bimba-phalānām śrī-  
muṣṭoṣṭhādhāra-yugmakā

muktā-paṅkti-prabhāntaika-  
danta-paṅkti-samujjalā  
īṣat-praphulla-kundānām  
su-prabhā-nāśaka-smitā

kastūrī-bindu-samyukta-  
sindūra-bindu-samyutā  
kapalam alakāyuktaṁ  
bibhratī śrī-yutam satī

su-cāru-vartulākāra-  
kapola-pulakānvitā  
maṇi-ratendra-sārāṇām  
hārorah-sthala-bhūṣitā

su-cāru-śrī-phala-dvandvāt  
kaṭhina-stana-saṅgatā  
patrāvalī-śriyā yuktā  
dīptā sad-ratna-tejasā

su-cāru-vartulākāraṁ  
udaraṁ su-manoharam  
vicitra-tri-bali-yukta-  
nimna-nābhim ca bibhratī

sad-ratna-sāra-racita-  
mekhalā-jāla-bhūṣitā  
kāmāstra-sāra-bhrū-bhaṅga-  
yogīndra-citta-mohinī

kaṭhina-śroṇi-yugalaṁ  
kāriṇī-kara-nanditam  
sthala-padma-prabhā-muṣṭa-  
caraṇaṁ dadhatī mudā

ratna-pāśaka-samyuktaṁ  
yāvaka-drava-bhūṣitam  
maṇīndra-śobha-sammuṣṭa-  
sālāktaka-punar-bhavam  
sad-ratna-sāra-racita-  
mkvaṇan-maṇjīra-rañjitaṁ

ratna-kaṅkaṇa-keyūra-  
cāru-śaṅkha-vibhūṣitā  
ratnāṅgurīya-nikara-  
vahni-śuddhāmsukojjvalā  
cāru-campaka-puṣpānāṁ  
prabhā-muṣṭa-kalevarā

sahasra-dala-samyuktaṁ  
krīḍā-kamalam ujjvalam  
mukha-śrī-darśanārthaṁ ca  
bibhratī ratna-darpaṇam

etasmin antare-then; rādhā-Rādhā; jagāma-went; kṛṣṇa-sannidhim-near Kṛṣṇa;  
gamanam-going; kurvati-doing; rāja-haṁsa-a regal swan; khañjana-a khanjana bird;  
ga{.sy 241 }janam-eclipsing; śarat-pārvaṇa-candrābha-autumn moonlight; cāru-  
beautiful; vaktrā-face; manoharā-beautiful; śaran-autumn; madhyāhna-midday;  
padmānām-of lotuses; śobha-beauty; mocana-eclipsing; locanā-eyes; paritaḥ-  
everywhere; netra-pakṣma-eyelashes; śrī-beautiful; vicitra-wonderful; kajjala-mascara;



ujjvalā-splendid; khaga-of birds; indra-the king; cañcu-beak; cāru-beautiful; śrī-  
 beauty; saṅgha-abundance; nāśaka-destroyer; nāsikā-nose; tan-madhya-sthala-in the  
 middle; śobhārha-beautiful and valuable; sthūla-great; muktā-phala-pearl; ujjvalā-  
 splendid; kavari-veṣa-samyuktā-with braids; mālatī-mālya-veṣṭitā-decorated with  
 jasmine flowers; grīṣma-summer; madhyāhna-midday; mātaṅga-sun; prabhā-  
 splendor; meṣṭakaerobbing; kuṇḍalā-earrings; pakva-ripe; bimba-bimbs; phalānām-  
 fruits; śrī-beauty; muṣṭa-robbing; oṣṭhādhāra-yugmakā-lips; muktā-pearls; paṅkti-roe;  
 prabhā-splendor; anta-end; eka-one; danta-of teeth; paṅkti-row; samujjvalā-splendid;  
 iṣat-praphulla-kundānām-of jasmine flowers beginning to bloom; su-prabhā-splendor;  
 nāśaka-destroyer; smitā-smile; kastūri-bindu-musk dot; samyukta-with; sindūra-  
 bindu-samyutā-with a sindura dot; kapola-cheek; alaka-āyuktam-with curly locks;  
 bibhratī-manifesting; śrī-yutam-beauty; satī-saintly; su-cāru-vartulākāra-graceful;  
 kapola-cheeks; pulaka-anvitā-hairs standing up; maṇi-ratendra-sārāṅām-of the kings  
 of jewels; hāra-necklaces; uraḥ-sthala-chest; bhūṣitā-decorated; su-cāru-very beautiful;  
 śrīphala-Śrīphala; dvandvāt-than a pair; kaṭhina-firm; stana-breasts; saṅgatā-meeting;  
 patrāvalī-śrīyā-beautiful with designs and pictures; yuktā-with; dīptā-splendid; sad-  
 ratna-tejasā-with the splendor of precious jewels; su-cāru-very beautiful;  
 vartulākāram-graceful; udaram-abdomen; su-manoharam-very beautiful; vicitra-tri-  
 bali-yukta-with wonderful tri-bali lines; nimna-deep; nābhim-navel; ca-and; bibhratī-  
 manifesting; sad-ratna-sāra-racita-made with the best of jewelers; mekhalā-jāla-bhūṣitā-  
 decorated with a belts; kāma-Kāmadeva's; astra-weapons; sāra-best; bhrū-eyebrows;  
 bhaṅga-knitting; yogīndra-citta-mohinī-enchanting the minds of the yogis; kaṭhina-  
 firm; śroṇi-yugalām-thighs; kāriṇi-kara-nanditam-glorious an elephants' trunks;  
 sthala-padma-of the land-growing uotuses; prabhā-splendor; muṣṭi-robbing; caraṇam-  
 feet; dadhatī-holding; mudā-happily; ratna-pāśaka-samyuktam-with a jewel rope;  
 yāvaka-drava-red lac; bhūṣitam-decorated; maṇīndra-śobha-the splendor of the king of  
 jewels; sammuṣṭa-robbing; sālaktaka-with lac; punar-bhavam-again; sad-ratna-sāra-  
 with the best of jewels; racitā-made; kvaṇat-tinkling; ma{.sy 241}jira-anklets;  
 rañjitam-tinkling; ratna-kaṅkaṇa-keyūra-with jewel bracelets and armlets; cāru-  
 beautiful; śaṅkha-conchshells; vibhūṣitā-decorated; ratnānguriya-jewel rings; nikara-  
 many; vahni-fire; śuddha-pure; amsuka-garments; ujjvalā-splendid; cāru-beautiful;  
 campaka-puṣpānām-of campaka flowers; prabhā-splendor; muṣṭa-robbing; kalevarā-  
 transcendental form; sahasra-dala-samyuktam-with a thousand petals; krīḍā-kalam-  
 pastime lotus; ujjvalam-splendid; mukha-face; śrī-beauty; darśanārtham-to see; ca-and;  
 bibhratī-manifesting; ratna-jewel; darpaṇam-mirror.

At that moment beautiful Rādhā, walking mere gracefully than the khañjana birds  
 and the rājamaṅsa swrns, her beautiful face glorious as the autumn moon, uher  
 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, decordted 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 pśśakas, Her lac-anointed toenails robbing the regal jewels of their sple dor, decotpted with tinkling anklOts of precious jewels, decorated with jewel bracelets and armllets, 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 torseejtht boauty of Her face, approached the infant Kṛṣṇa.

Text 23

dṛṣṭvā tām nirjane nando  
 vismayam paramam yayau  
 candra-koṭi-prabhā-muṣṭām  
 bhāsayantīm diśo daśa

dṛṣṭvā-seeing; tām-Her; nirjane-in that secluded place; nandaḥ-Nanda; vismayam-surprise; paramam-great; yayau-attained; candra-the moon; koṭi-millions; prabhā-splendor; muṣṭām-robbing; bhāsayantīm-illuminating; uiśaḥ-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 tām sāśru-netro  
 bhakti-namrātma-kandharaḥ  
 jānāmi tvam garga-mukhāt  
 padmādhika-priyām hareḥ

uvāca-said; tām-to Her; sāśru-netraḥ-with tears in his eyes; bhakti-namrātma-kandharaḥ-his head humblky bowed; jānāmi-I know; tvām-You; garga-of Garga; mukhāt-from the mouth; padmādhika-priyām-more dear than Goddess Lakṣmī; hareḥ-to Lord Kṛṣṇa.

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 Lakṣmī.

Text 25

jānāmīmaṁ mahā-viṣṇoḥ  
paraṁ nirguṇam acyutam  
tathāpi mohito 'haṁ ca  
mānavo viṣṇu-māyayā

jānāmi-I know; imam-this; mahā-viṣṇoḥ-of Lord MahapViṣṇu; param-great; nirguṇam-beyond the modes of nature; acyutam-infallible; tathāpi-still; mohitaḥ-bewildered; aham-I; ca-and; mānavaḥ-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

gr̥hāṇa prāṇa-nātham ca  
gaccha bhadre yathā-sukham  
paścād dāsyasi mat-putraṁ  
kṛtvā pūrṇam manoratham

gr̥hāṇa-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-putraṁ-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 tuktvā sa dadau tasyai  
rudantaṁ bālakaṁ bhiyā  
jagrāha bālakaṁ rādhā  
Vjahāsa madhuraṁ sukhāt

ity-thus; uktvā-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; madhuras-sweet; 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 nandaṁ sā yatnān  
na prakāśyam rahasyakam  
aham dṛṣṭā tvayānena  
kati-janma-phalodayāt

uvāca-said; nandaṁ-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 tvam garga-vacanāt  
sarvam jānāsi kāraṇam  
akathyam āvayor gopyam  
caritram gokule vraje

prājñas-aware; tvam-you; garga-vacanāt-by Garga Muni's words; sarvam-all; jānāsi-You know; kāraṇam-the cause; akathyam-not to be spoken; āvayor-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

varam vṛṇu vrajeśa tvam  
yat te manasi vāñchitam  
dadāmi līlayā tubhyam  
devānām api durlabham

varam-a blessing; vṛṇu-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; līlayā-easily; tubhyam-to you; devānām-of the demigods; api-even; durlabham-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 vrajeśvaraḥ  
yūvayoś caraṇe bhaktim  
dehi nānyatra me spṛhā

rādhikā-vacanam-Śrī Rādhā's words; śrutvā-hearing; tām-to Her; uvāca-said; vrajeśvaraḥ-the king of Vraja; yūvayoś-of You both; caraṇe-for the feet; bhaktim-devotion; dehi-please give; na-not; anyatr -for anything else; me-of me; spṛhā-the desire.

Hearing Rādhā's words, Nanda said to Her: Please give me devotion to the feet of Lord Kṛṣṇa and Yourself. I do not desire anything but that.

Tejt 32

yūvayoḥ sannidhau vāsam  
dāsyasi tvam su-durlabham  
āvābhyām dehn jagatām  
ambike parameśvari

yūvayoḥ-of You two; sannidhau-near; vāsam-residence; dāsyasi-You will give; tvam-You; su-durlabham-rare; āvābhyām-to us; dehi-please give; jagatām-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 Kṛṣṇr,

Text 33

śrutvā nandasya vacanāṁ  
uvāca parameśvarī

dāsyāmi dāsyam atulam  
f idānīm 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; idānīm-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

āvayoś caraṇāmbhoje  
yūvayoś ca divā-nīśam  
praphulla-hṛdaye śāśvat  
smṛtir astu su-durlabhā

āvayoḥ-of Us; caraṇāmbhoje-for the lotus feet; yūvayoḥ-of you two; ca-and; divā-nīśam-day and night; praphulla-hṛdaye-in the blossoming heart; śāśvat-always; smṛtiḥ-memory; astu-may be; su-durlabhā-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 yuvām ca pracchhnnau  
na kariṣyati mad-varāt  
goloke yāsyatho 'nte ca  
vihāya mānavīm tanum

māyā-māyā; yuvām-of you two; ca-and; pracchhannau-covered; na-not; kariṣyati-will be; mad-varāt-by my blessing; goloke-in Gokula; yāsyathaḥ-you will go; ante-at the end; ca-and; vihāya-abandoning; mānavīm-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 kṛṣṇam sva-vakṣasi  
dūre nināya śrī-kṛṣṇam  
bāhubhyāmSca yathepsitam

evam-thus; uktvā-saying; tu-indeed; sānandam-happily; kṛtvā-doinu; kṛṣṇam-Kṛṣṇa; sva-vakṣasi-to Her chest; dūre-for a long time; nināya-placing; śrī-kṛṣṇam-Śrī Kṛṣṇa; bāhubhyām-in Her arms; ca-and; yathepsitam-as desired.

After speaking these words, She held wnfat Kṛṣṇa to Her breast, to Her heart's content embracing Him for a long time with both arms.

Text 37

Ṣ  
kṛtvā vakṣasi tam kāmāt  
śleṣam śleṣam cucumba ha  
pulakānkita-sarvāṅgī  
sasmāra rāsa-maṇḍalam

kṛtvā-doing; vaktasi-to the chest; tam-Him; kāmāt-by desire; śleṣam-embrace; śleṣam-embrace; cucumba-kissing; ha-indeed; pulakānkita-hairs erect; sarvāṅgī-all limbs; sasmāra-remembered; rāsa-maṇḍalam-the rāsa-dance circle.

H9ldeng Him to Her breast, embracing and kissing Him again and again, and the hairs of Her body erect, She remmbered the circle of the rāsa dance.

Text 38

etasminn antare rādhā  
māyā-sad-ra na-maṇḍapam  
dadarśa ratna-kalasa-  
śatakena samanvitam

etasminn antare-then; rādhā-Rādhā; māyā-sad-ratna-mNṇḍapam-a pavilion of jewels; dadarśa-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

nānā-citra-vicNtrāḍ yaṁ  
citra-kānana-śobhitam  
sindūrākāra-maṇibhiḥ  
stambha-saṅghair virājitam

nānā-citra-vicitrāḍhyam-opulent with many wonders; citra-kānana-śobhitam-beautiful with wonderful forests; sindūrākāra-maṇibhiḥ-with rubies; stambha-saṅghair-with pillars; virājitam-splendid

. . . opulent with many wonders, beautiful with wonderful gardens, splendid with ruby pillars, . . .

Text 40

candanāguru-kasrūrī-  
kuṅkuma-drav -yuktayā  
samyuktam mālātī-mālā-  
samūha-puṣpa-śayyayā

candanāguru-kasrūrī-kuṅkuma-drava-yuktayā-with sandal, aguru, musk, and kunkuma; samyuktam-with; mālātī-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, . . .

Text 41

nānā-bhoga-samākīrṇam  
divya-darpaṇa-samyutam  
maṇīndra-muktā-māṇikya-  
mālā-jālaib vibh ſitam

nānā-bhoga-samākīrṇam-filled with many kinds of enjoyments; divya-darpaṇa-samyutam-with splendid mirror(s); maṇīndra-king of jewels; muktā-pearls; māṇikya-rubies; mālā-jālaib-with networks; vibhūṣitam-decorated.

. . . filled with many pleasures, decorated with splendid mirrors and many pearls, rubies, and the kings of jewels, . . .



Text 42

maṇīndra-sāra-racita-  
kavāṭena virājitam  
bhūṣitam bhūṣaṇair vastraiḥ  
patākā-nikarair varaiḥ

maṇīndra-sāra-racita-made of the kings of jewels; kavāṭena-with doors; virājitam-splendid; bhūṣitam-decorated; bhūṣaṇaiḥ-with ornaments; vastraiḥ-with garments; patākā-nikaraiḥ-with many pennants; varaiḥ-excellent.

. . . splendid with great doors made of the kings of jewels, decorated with cloth, ornaments, and beautiful pennants, . . .

Text 43

kuṅkumākāra-maṇibhiḥ  
sapta-sopāna-samyutam  
yuktam ṣaṭpada-sandohaiḥ  
puṣpodyānam ca puṣpitaiḥ

kuṅkumākāra-maṇibhiḥ-with jewels the color of kunbkuma; sapta-sopāna-samyutam-with seven stairways; yuktam-endowed; ṣaṭpada-sandohaiḥ-with bees; puṣpodyānam-flowers gardens; ca-and; puṣpitaiḥ-flowering.

. . . splendid with seven stairways of jewels the color of kunbkuma, and also splendid with flower gardens frequented by swarms of bees.

Text 4

sā devī maṇḍapam dr̥ṣṭvā  
jagāma-bhyantaram mudā  
dadarśa tatra tāmbūlam  
karpūrādi-su-vāsitam

sā-She; devī-the goddess; maṇḍapam-the palace; dr̥ṣṭvā-seeing; jagāma-went; abhyantaram-inside; mudā-happily; dadarśa-saw; tatra-there; tāmbūlam-betelnuts; karpūrādi-su-vāsitam-scented with camphor and other things.

Seeing this, Goddess Rādhā happily entered the palace. There She saw betelnuts scented with camphor and spices, . . .

Text 45

jalam ca ratna-kumbha-stham  
śītam svaccham sudhopamam  
sudhā-madhubhyām pūrṇāni  
ratna-kumbhāni nārada

jalam-water; ca-and; ratna-kumbha-stham-in jewel pots; śītam-cool; svaccham-clear; sudhopamam-like nectar; sudhā-madhubhyām-with 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  
kiśoram śyāma-sundaram  
koṭi-kandarpa-līlābham  
candanena vibhūṣitam

puruṣam-the Supreme Personality of Godhead; kamanīyam-handsome; ca-and; kiśoram-young; śyāma-sundaram-dark and handsome; koṭi-kandarpa-ten million kāmadevas; līlā-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-vadanekṣaṇam

śayanam-reclining; puṣpa-śayyāyām-onia flower couch; sa-smitam-smiling; su-manoharam-charming; pīta-yellow; vastraWgarments; parīdhānam-wearing; prasanna-cheerful; vadana-face; īkṣaṇam-and eyes.

. . . who, dressAd in yellow garments, smiling, charming, and His face and eyes happy,  
was reclining on a flower couch, r. . .

Text 48

mañīndra-sāra-nirmāṇa-  
kvaṇan-mañjīra-rañjītam  
Uad-ratna-sāra-niriāṇt-  
keyūra-va, ayānvi am

mañīndra-sāra-nirmāṇa-made with the kings of jewels; kvaṇat-tinkling; mañjīra-  
rañjītam-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

mañīndra-kuṇḍalābhyām ca  
gaṇḍa-sthala-virājītam  
kaustubhena masīndreṇa  
vakṣaḥ-sthala-samujjvalam

mañīndra-kuṇḍalābhyām-with earrings of the kings of jewels; ca-and; gaṇḍa-sthala-  
virājītam-splendid cheeks; kaustubhena-wia kasutubha; mañjīndreṇa-at the 7ing oh  
jewels; vakṣaḥ-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-pārvaṇa-candrāsya-  
prabhā-muṣṭa-mukhojjvalam  
śarat-praphulla-kamala-  
prabhā-mocana-locanam

śarat-pārvaṇa-candra-autumn moon; āsya-face; prabhā-splendor; muṣṭa-robbing;

mukha-face; ujjvalam-splendor; śarat-autumn; praphulla-blossoming; kamala-lotus; prabhā-splendor; mocana-eclipsing; locanam-eyes.

. . . whose face robbed the autumn moon of its splendor, whose eyes eclipsed the splendor of the autumn lotuses, . . .

Text 51

mālatī-mālya-saṁsliṣṭa-  
śikhi-piccha-su-śobhitam  
tri-bhaṅga-cūḍām bibhrantam  
paśyantam ratna-mandiram

mālatī-of jasmine flowers; mālya-garland; saṁsliṣṭa-embraced; śikhi-piccha-peacock feather; su-śobhitam-decorated; tri-bhaṅga-cūḍām-threefold-bending crown; bibhrantam-wearing; paśyantam-looking; ratna-manuiram-at the jewel palace.

. . . who was embraced by a jasmine garland, who wore a triple crown of peacock feathers, and who was looking at the jewel palace.

Text 52

kroḍam bālaka-śūnyam ca  
dṛṣṭvā tam nava-yauvanam  
sarva-smṛti-svarūpā sā  
tathāpi vismayam yayau

kroḍam-lap; bālaka-the boy; śūnyam-without; ca-and; dṛṣṭvā-seeing; tam-Him; nava-yauvanam-new youth; sarva-all; smṛti-remembrance; svarūpā-the form; sā-She; tathāpi-still; vismayam-surprise; yayau-attained.

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.

Text 53

rūpam rāseśvarī dṛṣṭvā  
mumoha su-manoharam  
kāmac cakṣuś-cakorābhyām  
mukha-candraṁ papau mudā

rūpam-this handsome form; rāseśvarī-the queen of the rasa dance; dr̥ṭṭvā-seeing; mumoha-became enchanted; su-manoharam-very charming; kāmāt-with amorous desires; cakṣuś-eyes; cakorābhyām-with the cakora birds; mukha-candram-the moon of His face; papau-drunk; mudā-happily.

Gazing at this handsome form, yādhā became 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  
pulaṅkāṅkita-sarvāṅgī  
sa-sm tā madanāturā

nimeṣa-rahitā-without blinking; rādhī-Rādhā; nava-saṅgama-lālasā-yearning for His embrace; pulakāṅkita-hairs erect; sarva-all; aṅgī-limbs; sa-smiā-smiling; madanāturā-trobbled with passionate 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 hariḥ tatra  
smerānana-saroruham  
nava-saṅgama-yogyām ca  
paśyantīm vakra-cakṣuṣ

tām-to Her; uvāca-spoke; hariḥ-Lord Kṛṣṇa; tatra-there; smerānana-saroruham-Her lotus face smiling; nava-saṅgama-for amorous pastimes; yogyām-suitable; ca-and; paśyantīm-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

rādhe smarasi goloke  
vṛttāntaṁ sura-saṁsadi  
adya pūrṇaṁ kariṣyāmi  
svī-kṛtaṁ yat purā priye

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; rādhe-O Rādhā; smarasi-You remember; goloke-in Goloka; vṛttāntaṁ-the event; sura-saṁsadi-in the assembly; adya-now; pūrṇaṁ-fulfilled; kariṣyāmi-I will make; svī-kṛtaṁ-accepted; yat-what; purā-before; priye-O beloved.

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

tvam me prāṇādhikā rādhe  
preyasī ca varānane  
yathā tvam tathāhaṁ ca  
bhedaḥ hi nāvayor dhruvam

tvam-You; me-to Me; prāṇādhikā-more dear than life; rādhe-O Rādhā; preyasī-most dear; ca-and; varānane-O girl with the beautiful face; purā-before; yathā-as; tvam-You; tathā-so; aham-I; ca-and; bhedaḥ-difference; hi-indeed; na-not; āvayoḥ-of Us; dhruvam-indeed.

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

yathā kṣīre ca dhāvālyam  
yathāgnau dāhikā satī  
yathā pṛthivyām gandhaś ca  
tathāhaṁ tvayi santatam

yathā-as; kṣīre-in milk; ca-and; dhāvālyam-whiteness; yathā-as; agnau-in fire; dāhikā-heat; satī-is always; yathā-as; pṛthivyām-in earth; gandhaḥ-fragrance; ca-and; tathā-so; aham-IF tvayi in You; santatam-always.

As whiteness is always present in milk, as heat is always present in fire, and as

fragrance is always present in earth, so I am always present in You.

Texts 59 and 60

vinā mṛdā ghaṭam kartum  
vinā svarṇena kuṇḍal m  
kulālah svarṇa-kāraś ca  
na hi śaktaḥ k dācana

tathā tvayā vinā sṛṣṭim  
na hi kartum aham kṣamaḥ  
sṛṣṭer ādhāra-bhūtā tvam  
rL īja-rūyo 'ham acyutaḥ

vinā-without; mṛdā-clay; ghaṭam-a pot; kartum-to make; vinā-without; svarṇena-old; kuṇḍalam-an earring; kulālah-a potter; svarṇa-kāraś-a goldsmith; ca-and; na-not; hi-indeed; śaktaḥ-able; kadācana-ever; tathā-so; tvayā-You; vinā-without sṛṣṭim-creation; na-not; hi-indeed; kartum-to create; aham-I; kṣamaḥ-am able; sṛṣṭer-of creation; ādhāra-bhūtā-the resting place; tvam-You; bīja-rūpaḥ-the seed; adam-u; acyutaḥ-the infallible.

As without clay a potter cannot make a pot and without gold a goldsmith cannot make a golden earring, so without You I cannot create the world. You are the place where the world rests and I am the perfect seed from which it sprouts.

Text 6)

āgaccha śayanam sādhi  
kuru vakṣaḥ-sthalojev lam  
tvam me śobha-svarūpāsi  
dehasya bhūṣaṇam yathā

āgaccha-come; śayanam-to this couch; sādhi-O saintly one; kuru-do; vakṣaḥ-sthala-on the chest; ujjvalam-splendor; tvam-You; e-of Me; śobha-svarūpā-the form of splendor; asi-are; dehasya-of the body; bhūṣaṇam-the ornament d yathā-as.

O saintly one, recline on this couch. become the splendor decorating My chest. As an ornament is the body's splendor, so You are My splendor.

Text 62

kṛṣṇam vadanti mām lokās  
tvayaiva rahitam yadā  
śrī-kṛṣṇam ca tadā te hi  
tvayaiva Lahitam raram

kṛṣṇam-Kṛṣṇa; vadanti-say; mām-Me; lokāḥ-the people; tvayā-You; eva-indeed;  
rahitam-without; yadā-when; śrī-kṛṣṇam-Śrī Kṛṣṇa; ca-and; tadā-then; te-they; hi-  
indeed; tvayā-You; eva-indeed; sahitam-with; param-tmen.

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

tvam ca śrīḥ tvam ca sampattis  
tvam ādhāra-svarūpiṇī  
sarva-śakti-lvarūpāsi  
sarveṣām ca mamāpi ca

tvam-You; ca-and; śrīḥ-splendor; tvam-You; ca-andm sampattiḥ-opulence; tvam-  
You; ādhāra-svarūpiṇī-the resting place; sarva-all; śakti-potencies; svarūpā-the form;  
asi-You are; sarveṣām-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

tvam strī pumān aham rādhe  
neti vedeṣu nirṇayaḥ  
tvam ca sarva-svarūpāsi  
sarva-rūpo 'ham akṣare

tvam-You; strī-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  
to assume all forms; asi-are; sarva-rūpaḥ-able to assume all forms; aham-I; akṣare-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 tave that lower also.

Text 65

yadā tejaḥ-svarūpo 'haṁ  
tejo-rūpāsi tvam tadā  
na śarīrī yadāhaṁ ca  
tadā tvam aśarīriṇī

yadā-when; tejaḥ-svarūpaḥ-a form of light; aham- tejo-rūpā-a form of light; asi-are; tvam-You; tadā-then; na-not; śarīrī-embodied; yadā-when; aham-I; ca-and; tadā-then; tvam-You; aśarīriṇī-without a body.

Whet 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 'haṁ  
yadā yogena sundari  
tvam ca śakti-svarūpāsi  
sarva-strī-rūpa-dhariṇī

sarva-bīja-svarūpaḥ-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-dhariṇī-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 īśvarī  
śaktyā buddhyā ca jñānena  
mama tulyā ca tejasā

svam-own; ardha-half; aṁśa-part; svarūpā-form; tvam-You; mūla-prakṛtiḥ-the root of nature; īśvarī-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  
yaḥ karoti narādhamah  
tasya vāsaḥ kālasūtre  
yāvac candra-divākarau

āvayoḥ-of Us; bheda-buddhim-the idea of difference; ca-and; yaḥ-who; karoti-does; narādhamah-the lowest of men; tasya-of him; vāsaḥ-residence; kālasūtre-in the hell named kalasutra; 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 skye

Text 69

pūrvān sapta parān sapta  
puruṣān pātayaty adhaḥ  
koṭi-janmārjitaṁ puṇyam  
tasya naśyati niścitam

m-earned in ten million births; puṇyam-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 nindām  
ye kurvanti narādhamah  
pacyante narake tavad  
yāvad vai brahmaṇaḥ śatam

ajñānāt-from ignorance; āvayoḥ-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; brahmaṇaḥ-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-śabdāṁ kurvate trasto  
dadāmi bhaktim uttamām  
dhā-śabdāṁ kuvrataḥ paścād  
yāmi śravaṇa-lobhaeḥ

rā-śabdāṁ-the syllable rā; kurvate-does; trastaḥ-frightened; dadāmi-I give; bhaktim-devotion; uttamām-the best; dhā-śabdāṁ-the syllable dhā; kuvrataḥ-does; paścāt-then; yāmi-I come; śravaṇa-lobhataḥ-out of eagerness to hear.

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  
upacārāṇi ṣoḍaśa  
yāvaj jīvana-paryantam  
nityam bhaktyā su-samyutāḥ

yā prītiḥ jāyate tatra  
rādhā-śabdāṁ tato 'dhikaḥ  
te priyā me yathā rādhe  
rādhā-vaktā tato 'dhikaḥ

ye-who; sevante-serve; ca-and; dattvā-giving; mām-Me; upacārāṇi-offerings; ṣoḍaśa-sixteen; yāvaj-as; jīvana-paryantam-for his entire life; nityam-always; bhaktyā-with devotion; su-samyutāḥ-engaged; yā-which; prītiḥ-love; jāyate-is born; tatra-there; rādhā-śabdāṁ-the sound of "Rādhā"; tataḥ-than that; adhikaḥ-more; te-they; priyā-dear; me-to Me; yathā-as; rādhe-ORādhā; rādhā-vaktā-they who chant "Rādhā"; tataḥ-than them; adhikaḥ-more.

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

brahmānantaḥ śivo dharmo  
nara-nārāyaṇāv ṛṣī  
kapilāś ca gaṇeśāś ca  
kārttikeyāś ca mat-priyaḥ

lakṣmīḥ sarasvatī durgā  
savitrī prakṛtis tathā  
mama priyāś ca devyāś ca  
tās tathāpi na te samāḥ

h brahmā-Brahmā; anantaḥ-Ananta; śSvaḥ-Śiva; dharmāḥ-yamarāja; nara-nārāyaṇau ṛṣī-Śrī Nara-Nārāyaṇa Ṛṣi; kapilāś-kapila; ca-and; gaṇeśāḥ-Gaṇe a; ca-and; kārttikeyāś-Kārttikeya; ca-and; mat-priyaḥ-dear to Me; lakṣmīḥ-Lakṣmī; sarasvatī-Sarasvatī; durgā-Durgā; savitrī-Savitṛī; prakṛtiḥ-Prakṛti; tathā-so; mama-of Me; priyāḥ-dear; ca-and; devyāś-demigoddesses; ca-and; tāḥ-they; tathāpi-still; na-not; te-they; samāḥ-equal.

Brahmā, Śeṣa, Śiva, Yama, Nara-Nārāyaṇa Ṛṣi, Kapila, Gaṇeśa, 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-sthitās te ca  
itvam ca vakṣaḥ-sthala-sthitā

te-they; sarve-all; prāṇa-tulyā-dear as life; me-to Me; tvam-You; me-of Me; prāṇādhikā-more dear than life; satī-O saintly one; bhinna-sthāna-sthitāḥ-situated in different places; te-they; ca-and; itvam-You; ca-and; vakṣaḥ-sthala-sthitā-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

yo me catur-bhujo mūrtir  
bibhārti vakṣasi śriyam  
yo 'haṁ kṛṣṇa-svarūpas tvāṁ  
bibhārmi hṛdayaṁ sadā

yaḥ-who; me-of me; catur-bhujāḥfour-armed; mūrtiḥ-form; bibhārti-manifests;  
vakṣasi-on the chest; śriyam-to Goddess Lakṣmī; yaḥ-who; ahaṁ-I; kṛṣṇa-svarūpaḥ-  
the form of Kṛṣṇa; tvam-You; bibhārmi-manifest; hṛdayam-the heart; sadā-always.

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

ity evam uktvā śrī-kṛṣṇas  
tasthau talpe manohare  
uvāca rādhikā nātham  
bhakti-namrātma-kandharā

ity-thus; evam-thus; uktvā-speaking; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tasthau-stayed; talpe-on  
the couch; manohare-beautiful; uvāca-said; rādhikā-Rādhā; nātham-to Her Lord;  
bhakti-namrātma-kandharā-Her head bowed.

After speaking these words, Lord Kṛṣṇa reclined on the beautiful couch. Her head  
humbly bowed, Rādhā spoke to Her Lord.

Text 79

śrī-rādhikovāca

smarāmi sarvaṁ jānāmi  
vismarāmi katham prabho  
yat tvam vadasi sarvāham  
tvat-pādābja-prasādataḥ

śrī-rādhikā uvāca-Śrī Rādhā said; smarāmi-I remember; sarvaṁ-everything; jānāmi-  
I know; vismarāmi-I would forget; katham-how?; prabhaḥ-O Lord; yat-what; tvam-  
You; vadasi-say; sarvā-all; ahaṁ-I; tvat-pādābja-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

māyām karoṣi māyeśa  
mām bhaktām katham iḍṣīm  
tvam-māyayā bhramanty eva  
mad-vidhāḥ katidhā janāḥ

māyām-illusion; karoṣi-You do; māyeśa-O master of illusions; mām-to Me; bhaktam-devotee; katham-why?; iḍṣīm-like this; tvat-o You; māyayā-by the illusory potency; bhramanty-are bewildered; eva indeed; mad-vidhāḥ-they who are like Me; katidhā-how many?; janāḥ-people.

O master of illusion, why do you put devotees like Me into illusion? Many devotees like Me are bewildered by Your māyā potency.

Text 81

bhaktasyaikasya śāpena  
gopikāham mahī-tale  
śata-varṣam ca vicchedo  
e Ahavitā 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; vicchedaḥ-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  
priyās ca kutra kecana  
ye yathā tam niṣevante  
teṣu tasya tathā kṛpā

īśvarasya-of the Supreme Personality of Godhead; apriyāḥ-not dear; kecit-some; priyās-dear; ca-and; kutra-where?; kecana-some; ye-who; yathā-as; 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

ṭṛṇam ca parvatam kartum  
samkṣamaḥ parvatam ṭṛṇam  
tathāpi योग्ययोग्येषु  
dampatyoś ca samā kṛpā

ṭṛṇam-a blade of grass; ca-and; parvatam-a mountain; kartum-to do; samkṣamaḥ-is able; parvatam-anmountain; ṭṛṇam-a blade of grass; tathāpi-still; yogya-in the appropriate; ayogyeṣu-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 gtars. Therefore You are equally kind to the competent and the incompetent, to the husband and to the wife.

Text 84

tiṣṭhanty aham śayānas tvam  
kathābhir yad gatam vibho  
tat kṣaṇam ca yuga-śatam  
nāham prāpayitum kṣamā

tiṣṭhanty-staying; aham-I; śayānaḥ-resting; tvam-You; kathābhiḥ-with words; yat-what; gatam-gone; vibhaḥ-O Supreme Lord; tat-that; kṣaṇam-a moment; ca-and; yuga-śatam-a hundred yugas; na-not; aham-I; prāpayitum-to give; kṣamā-am able.

O Lord, You are reclingng 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

vakṣaḥ-sthale ca śirasi  
dehi te caraṇāmbujam  
dunoti man-manah sadyas

tvadīya-virahānalāt

vakṣiḥ-sthale-on the breast; ca-and; ś rasi-on the head; dehi-please place; te-Your; caraṇāmbNjam-lotus feet; dunori-shake; man-manaḥ-My heart; sadYaḥ-at once; tvadīya-virahānalāt-rom the fire of separator from You.

Please place Your lotusyfeet on My head and breast. Please extinguish the fire of separation thrt Surns in My heart.

Text 86

puraḥ papāta me dr̥ṣṭis  
tvadīya-caraṇāmbujk  
nītā mayāf āti-kleśād  
draṣṭum anyam kaevaram

puraḥ-before; papāta-fe l; me-My; dr̥ṣṭiḥ-glance; tvadīya-caraṇāmbuje-on Your lotus feet; nītā-led; mayā-by Me;wsā-it; ati-kleśāt-with great difficulty; dr̥Vṣṭum-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 rable to pull My eyes from Your lotus feet and gaze at the rest of Your transcendental form.

Text 87

pratyekam aṅgam dr̥ṣṭvaiva  
dattāhsā te mukhāmbuje  
dr̥ṣṭvā mukhāravindam ca  
nānyam gantum na sā kṣamā

pratyekam-each; aṅgam-limb; dr̥ṣṭvā-seein ; eka-indeed; attā-placed; sā-it; te-of You; mukhāmbuje-on the lotus face; dr̥ṣṭvā-seeing; mukhāravindam-the lftus face; ca-and; na-not; nyam-to another; gantum-to go; na-not; sā-it; kṣamā-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

rādhikā-vacanam śrutvā



jahāsa puruṣottamaḥ  
tām uvāca hitam tathyam  
śruti-smṛti-nirūpitam

rādhikā-of Śrī Rādhā; vacanam-words; śrutvā-hearing; jahāsa-smiled;  
puruṣottamaḥ-the Supreme Personality of Godhead; tām-to Her; uvāca-said; hitam-  
auspicious; tathyam-truthful; śruti-smṛti-nirūpitam-described in the Śruti and Smṛti.

Hearing Rādhā's words, Lord Kṛṣṇa smiled and spoke to Her the truthful and  
auspicious philosophy of the Śruti and Smṛti sāstras.

Text 89

śrī-kṛṣṇa uvāca

yad evācaraṇam yatra  
deśe janmani vā priye  
na khedanīyam tat tatra  
mayā pūrvam nirūpitam

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; yat-what; eva-indeed; ācaraṇam-action; yatra-where;  
deśe-ijn the place; janmani-in the birth; vā-or; priye-O beloved; na-not; khedanīyam-  
to be lamented; tat-that; tatra-there; mayā-by Me; pūrvam-before; nirūpitam-  
described.

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 bhadrām  
kariṣyāmi tava priye  
tvam-manoratha-pūrṇasya  
svayam kālaḥ samāgataḥ

tiṣṭha-please wait; bhadre-O beautiful one; kṣaṇam-for a moment; bhadrām-  
auspiciousness; kariṣyāmi-I will do; tava-of You; priye-O beloved; tvam-manoratha-  
pūrṇasya-the fulfillment of Your desire; svayam-personally; kālaḥ-time; samāgataḥ-  
come.

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; kaḥ-who?; vidhiḥ-Brahmā.

O Rādhā, I will not erase what fate has written. How can the demigod Brahmā erase it?

Text 92

vidhātuś ca vidhātāham  
yeṣām yal-likhanam kṛtam  
brahmādīnām ca kṣudrāṇām  
na tat khaṇoyam kadācana

vidhātuḥ-of Brahmā; ca-and; vidhātā-the creator; aham-I; yeṣām-of whom; yal-likhanam-the writing of fate; kṛtam-one; brahmādīnām-beginning with Brahmā; ca-and; kṣudrāṇām-of tiny creatures; na-not; tat-that; khaṇoyam-to be broken; kadācana-ever.

I am the father of Brahmā. What fate has written for Brahmā 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-smerā-catur-mukhaḥ

etasminn antare-then; brahmā-Brahmā; jagāma-went; purataḥ-before; hareḥ-Lord Kṛṣṇa; mālā-kamaṇḍalu-karā-holding a garland and a waterpot; īṣat-smerā-catur-mukhaḥ-His four faces gently smiling.

At that moment, carrying a garland and a kamaṇḍalu in his hands and his four faces gently smiling, the demigod jrahmā came. Therefore Lord Kṛṣṇa.

Text 94

gatvā nanāma tam kṛṣṇam  
pratuṣṭāva yathāgamam  
sāśru-netraḥ pulakito  
ebhakti-namrātma-kandharaḥ

gatvā-going; nanāma-bowed; tam-to Him; kṛṣṇam-Lord Kṛṣṇa; pratuṣṭāva-offered prayers; yathā-as; āgamam-coming; sāśru-netraḥ-tears in his eyes; pulakitaḥ-the hairs of his body erect; bhakti-namrātma-kandharaḥ-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 harim bhaktyā  
jagāma rādhikāntikam

stutvā-offering prayers; natvā-bowing down; jagad-dhātā-the creator of the universe; jagāma-went; hari-sannidhim-to Lord Kṛṣṇa; punaḥ-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  
r mātms tac-caraṇāmbujam  
cakāra sambhrameṇaiva  
jāta-jalena veṣṭitam

ka aṇḍalu-jalenaiva

śīghraṁ prakṣalitāṁ mudā  
yathāgamam pratuṣṭāva  
puṭāñjali-yutaḥ punaḥ

mūrdhnā-with his head; nanāminbowed; bhaktyā-with devotion; ca-and; mātud-the mother; tac-caraṇāmbujam-to the lotus feet; cakāra-did; sambhramaṇa-with respect; eva-indeed; jaṭā-jalena-with his hair; veṣṭitam-surounded; kamaṇḍalu-jalena-wito water from his kamaṇḍalu; eva-indeed; śīghram-at once; prakṣalitam-washed; mudā-happily; yathāgamam-as he came; pratuṣṭāva-offered prayers; puṭāñjali-yutaḥ-with folded hands; punaḥ-again.

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 kamaṇḍalu 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-padāambojam  
dṛṣṭam kṛṣṇa-prasādataḥ  
su-durlabham ca sarveṣāṁ  
bhārate ca viśeṣataḥ

śrī-brahmovāca-Śrī Brahmā said; he-O; mātuḥ-mother; tvatupadāambojam-to Your lotus feet; dṛṣṭam-seen; kṛṣṇa-of Lord Kṛṣṇa; prasādataḥ-by the mercy; su-durlabham-difficult to attain; ca-and; sarveṣāṁ-of all; bhārate-on the earth; ca-and; viśeṣataḥ-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 paramātmanaḥ

ṣaṣṭim varṣa-sahasrāṇi-sixty thousand years; tapaḥ-austerities; tāptam-performed; purā-before; mayā-by me; bhārate-on the earth; puṣkare tīrthe-in Puṣkara-tīrtha; kṛṣṇasya-of Kṛṣṇa; paramātmanaḥ-the Supreme Personality of Godhead.

In ancient times I performed austerities for sixty thousand years in Puṣkara-tīrtha on the earth.

Text 100

ājagāma varam dātum  
vara-dātā hariḥ svayam  
varam vṛṇuṣvety ukte 'smin  
svābhiṣṭāś ca vṛto mudā

ājagāma-came; varam-a boon; dātum-to give; vara-dātā-teh giver of boons; hariḥ-eord Kṛṣṇa; svayam-Himself; varam-boon;vṛṇuṣva-choose; iti-thus; ukte-said; asmin-this; svābhiṣṭaḥ-desire; ca-and; vṛtaḥ-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-caraṇāmbhojam  
sarveṣām api durlabham  
he guṇātīta me śīghram  
adhunaiva pradarśaya

rādhikā-of Rādhā; caraṇa-feet; ambhojam-lotus; sarveṣām-of all; api-and; durlabham-difficult to attain; he-O; guṇātīta-beyond the material modes of nature; me-to me; śīghram-quickly; adhuna-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 ayam  
Ś uvāca mām tapasvinam  
darśayiṣyāmi kālena  
vatsedānīm kṣameti ca

mayā-by me; tyaktvā-leaving; hariḥ-Lord Kṛṣṇa; ayam-He; uvāca-said; mām-to me;

tapasvinam-austere; darśayisyāmi-N wi l show; kāleta-in time; vttsa-O child; idānīm-for now; kṣama-wait; iti-thus; ca-and.

"In time I will show them to you. For now, My child, please wait," Lord KṢṣṇa said and left.

Text 103

na hiśvarājñā viphalā  
tena drṣṭam padāmbujam  
sarveṣām vāñchitam mātā  
goloke bhārate 'dhunā

na-not; hi-indeed; īśvara-of the Supreme Personality of "odhead; ājñā-the order; viphalā-fruitless; tena-by Him; drṣṭam-seen; padāmbujam-the lotus feet; sarveṣām-by all; vā{.sy 241}chitam-desired; mātā-O mother; goloke-in Goloka; bhārate-on the elrth; adhunā-now.

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 eve uone in Goloka and on the earth yearns to see.

Text 104

sarve devyaḥ prakṛty-amśā  
janyaḥ prakṛtikā dhruvam  
tvam kṣṇārdhāṅga-sambhūtā  
tulyā kṣṇena sarvataḥ

sarve-all; devyaḥ-the goddesses; prukṛt -amśā-part ey Perkrṛti; janyaḥ-born; prakṛtikā-in ther material world; dhruvam-indeed; tvam-You; kṣṇārdhāṅga-sambhūtā-born from half ofTLord KṢṣṇa's transcr dental bodyoAtulyā-equal; kṣṇena-with KṢṣṇa; sarvataḥ-in all respects.

The demigoddesses in the celestial planets are born into the material world. But You are born from half of Lord KṢṣṇa's transcendental body. You are His equal in all respects.

Text 105

śrī-kṣṇas tvam ayaṁ rādhā

tvam rādhā vā hariḥ svayam  
na hi vedeṣu me dr̥ṣṭa  
iti kena nirūpitam

śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tvam-You; ayam-He; rādhā-Rādhā; tvam-You; rādhā-Rādhā;  
vā-or; hariḥ-Kṛṣṇa; svayam-personally; na-not; hi-indeed; vedeṣu-in the Vedas; me-by  
me; dr̥ṣṭa-seen; iti-thus; kena-by whom?; nirūpitam-described.

"This is Śrī Kṛṣṇa, and this is, You, Rādhā. This is You, Rādhā, and this is Śrī Kṛṣṇa Himself." Neither the Vedas nor I can say this of You two. We cannot distinguish between You and say that one is different than the other. Who can say it?

Text 106

brahmāṇḍād bahir ūrdhve ca  
goloko 'sti yathāmbike  
vaikuṅṭhaś cāpy ajanyaś ca  
tvam ajanyā tathāmbike

brahmāṇḍāt-the material world; bahiḥ-outside; ūrdhve-above; ca-and; golokaḥ-  
Goloka; asti-is; yathā-as; ambike-O mother; vaikuṅṭhaḥ-Vaikuṅṭha; ca-and; api-also;  
ajanyaḥ-unborn; ca-and; tvam-You; ajanyā-unborn; tathā-so; ambike-O mother.

O mother, above the material world is the spiritual world of Vaikuṅṭha and Goloka. O mother, as the spiritual world is eternal, so You are also eternal.

Text 107

yathā samasta-brahmāṇḍe  
śrī-kṛṣṇāṁśā-jīvinaḥ  
sarva-śakti-svarūpā tvam  
tathā teṣu sthitā tadā

yathā-as; samasta-brahmāṇḍe-all the material universes; śrī-kṛṣṇa-ōfoŚrī Kṛṣṇa;  
āṁśa-of a part; āṁśa-of a part; jīvinaḥ-with jivas; sarva-all; śakti-powers; svarūpā-the  
form; tvam-You; tathā-so; teṣu-in them; sthitā-situated; tadā-then.

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.

## Text 108

puruṣāś ca harer aṁsās  
tvad-aṁsā nikhilāḥ strīyaḥ  
ātmāyaṁ deha-Sūpas tvam  
asyādhāras tvam eva ca

puruṣāḥ-males; ca-and; hareḥ-of Lord Kṛṣṇa; aṁsāḥ-the parts; tvat-of You; aṁsā-the parts; nikhilāḥ-all; strīyaḥ-females; ātmā-self; ayam-this; deha-rūpaḥ-the form; tvam-You; asya-of Him; ādhāraḥ-the resting place; tvam-You; eva-indeed; ca-and.

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.

## Text 109

asya prāṇaiś ca tvam mātā  
tvat-prāṇair ayam īśvaraḥ  
kim aho nirmitaḥ kena  
hetunā śilpa-kāriṇā

asya-of Him; prāṇaiś-with the life; ca-and; tvam-You; mātāḥ-O mother; tvat-prāṇaiḥ-with Your life; ayam-He; īśvaraḥ-the Supreme Personality of Godhead; kim-what?; ahaḥ-Oh; nirmitaḥ-made; kena-by what?; hetunā-reason; śilpa-kāriṇā-the creator.

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?

## Text 110

nityo 'yaṁ ca yathā kṛṣṇas  
tvam ca nitya tathāmbike  
asyāṁsā tvam tvad-aṁśo vāpy  
ayam kena nirūpitaḥ

nityaḥ-eternal; ayam-He; ca-and; yathā-as; kṛṣṇaḥ-Lord Kṛṣṇa; tvam-so; ca-and; nitya-eternal; tathā-so; ambike-O mother; asya-of Him; āṁsā-the part; tvam-You; tvad-aṁśaḥ-His part; vā-ot; api-also; ayam-He; kena-by whom?; nirūpitaḥ-described.



O supreme tother, as Lord Kṛṣṇa 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 jagatām  
vedānām janakaḥ svayam  
taṁ paṭhitvā guru-mukhād  
bhavanty eva budhā janāḥ

e cham-I; vidhātā-the creator; jagatām-of the material universe; vedānām-of the Vedas; janakaḥ-the father; svayam-personaluy; taṁ-Him; paṭhitvā-studying; guru-mukhāt-from the guru's mouth; bhavanty-are; eva-indeed; budhā-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

guṇānām vā stavānām te  
śatāṁśam vaktum akṣamaḥ  
vedo vā paṇḍito vānyaḥ  
ko vā tvam stotum īśvaraḥ

guṇānām-of virtues; vā-or; stavānām-of prayers; te-they; śatāṁśam-a hundredth part; vaktum-to speak; akṣamaḥ-unable; vedo-the Vedas; vā-or; paṇḍitaḥ-the scholar; vā-or; anyaḥ-another; kaḥ-who?; vā-or; tvam-ou; 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

stavānām janakam jñānam  
buddhi-mālāmbikā smṛtā  
tvam buddheḥ janani mātaḥ  
ko vā tvam stotum īśvaraḥ

stavānām-of prayers; janakam-the father; jñānam-knowledge; buddhi-mālā-a garland of knowledge; ambikā-the mother; smṛtā-is considered; tvam-You; buddheḥ-

of intelligence; jananī-the mother; mātaḥ-O mother; kaḥ-who?; vā-or; tvam-You; stotum-to praise; īśvaraḥ-is able.

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 dṛṣṭam sarveṣām  
tan nirvaktum budho 'kṣamaḥ  
yad adṛṣṭa-śrutam vastu  
tan nirvaktum ca kaḥ kṣamaḥ

yat-what; vastu-thing; dṛṣṭam-seen; sarveṣām-of all; tan-that; nirvaktum-to describe; budhaḥ-wise; akṣamaḥ-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 ko'pi na kṣamaḥ  
sarasvatī na vedaś ca  
a kṣamāmaḥ stotum īśvari

aham-I; maheśaḥ-Lord Śiva; anantaḥ-Lord Śeṣa; ca-and; stotum-to praise; tvam-You; ko 'pi-someone; na-not; kṣamaḥ-able; sarasvatī-Sarasvatī; na-not; vedaś-the Vedas; ca-and; kṣamāmaḥ-we are able; stotum-to praise; īśvari-O goddess; .

Neither I, Lord Śiva, Lord Śeṣa, Goddess Sarasvatī, nor all the Vedas have the power to praise You. O goddess, we do not have the power to praise You properly.

Text 116

yathāgamam tathoktam ca  
na mām ninditum arhati  
īśvarāṇām īśvarīṇām  
yogyāgye samā kṛpā

yathā-as; āgamam-understanding; tathā-so; uktam-said; ca-and; na-not; mām-me; ninditum-to rebuke; arhati-deserve; īśvarāṇām-of the supreme controllers; īśvarīṇām-of the supreme goddesses; yogya-to the competent; ayogye-and the incompetent; samā-equal; kṛpā-mercy.

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  
kṣaṇe doṣaḥ kṣaṇe guṇaḥ  
jananī janako yo vā  
sarvam kṣamati snehataḥ

janasya-of a person; pratipālyasya-to be protected; kṣaṇe-in a moment; doṣaḥ-the fault; kṣaṇe-in a moment; guṇaḥ-virtue; jananī-mother; janakaḥ-father; yaḥ-who; vā-or; sarvam-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 uktvā jagatām dhātā  
tasthau ca puratas tayoh  
praṇamya caraṇāmbhojam  
sarveṣām vandyam īpsitam

ity-thus; uktvā-speaking; jagatām-of the universe; dhātā-the Creator; tasthyu-stood; ca-and; purataḥ-before; tayoh-Them both; praṇamya-bowing down; caraṇāmbhojam-at the lotus feet; sarveṣām-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 kṛtaṁ stotraṁ

tri-sandhyam yaḥ paṭhen naraḥ  
rādhā-mādhavayoḥ pāde  
bhaktim dāsyam labhed dhruvam

brahmaṇā-by Brahmā; hi-indeed; kṛtam-done; stotram-prayer; tri-sandhyam-three times; yaḥ-one who; paṭhen-recites; naraḥ-a person; rādhā-mādhavayoḥ-of Śrī Śrī Rādhā-Kṛṣṇa; pāde-at the feet; bhaktim-devotion; dāsyam-service; labhet-attainsu dhruvam-ind ed.

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.

Text 120

karma-nirmūlanamk(tvā  
jivā mṛtyum su-durjayam  
valaṅghya sarva-lokāṁś ca  
yāti golokam uttamam

kahma-of karma; nirmūlanam-uprooting; kṛtvā-doing; jivā-conquering; mṛtyum-death; su-durjayam-difficult to conquer; vilaṅghya-jumping over; sarva-lokān-all other worlds; ca-and; yāti-goes; golokam-to Goyoka; uttamam-the supreme realS.

Pulling up all past karma by its roots, defeating invincible death, and jumping over all other worlds, He goes to the supremenabode of Goloka.

Text 12

śrī-nārāyaṇa uvāca

brahmaṇaḥ stavanam śrutvā  
tam uvāca ha rā hikā  
varam vṛṇu vidhātas tvam  
m t te manasi vāñchitam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; brahmaṇaḥ-of Brham; stavanam-the prayer; śrutvā-hearing; tam-to him; uvāca-said; h 2indee,; rādhirā Rādhā; varam-boon; vṛṇu-choose; vidhātaḥ-O Brahmā; tvam-you; yat-what; te-of you; manasi-in the hedrt; vā{.sy 241}chitam-desired.

Śrī Nārāyaṇa Ṛṣi 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 yuvayoḥ pāya-  
padme bhaktim ca dehi me

rādhikā-ofnŚtī Rādh ; vacanam-the worrs; śrutvā-hearing; tām-to Her; uvāca-said; jagad-vidhiḥ-the creator of the ulive ie; varam-boon; ca-and; yuvayoḥ-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  
turṇam om ity uvāca ha  
punar nanāma tām bhaktyā  
vidhātā jagatām patiḥ

n ity-taus; ukte-spdken; ca-and; vidhau-Brahmā; rādhā-Rādhā; turṇam-at once; om-yes; ity-thus; uvāca-said; ha-indeed; punaḥ-again; nanāma-bowed; tām-to Her; bhaktyā-with devotion; vidhātā-Brahmā; jagatām-of the universe; patiḥ-the master.

When Brahmā said this, Rādhā at once replied, "So be it." Then Brahmā, the ruler oh a matorial universe, devotedly bowed again before Her.

Text 124

tadā brahmā tayor madhye  
prajvalya ca hutāsanam  
harim saṁ mṛtyarhavanam  
cakāra vidhinā vidhiḥ

tadā-then; brahmā-Brahmā; tayoḥ-of Thme; madhye-in the middle; prajvalya-igniting; ca-and; hutāsanam-a sicred fire; harim-to Lord Kṛṣṇa; saṁsmṛtya-remembering; havanam-oblation; cakāra-did; vidhinā-properly; vidhiḥ-Brahmā.

Then, sitting between Them both, Brahmā ignited a sacred fire and, meditating on Lord Kṛṣṇa, properly offered oblations.

Text 125

utthāya śayanāt kṛṣṇa  
uvāsa vahni-sannidhau  
beahmaṇoktena vidhinā  
cakāra havanam svayam

utthāya-rising; śayanāt-from the couch; kṛṣṇa-Lord Kṛṣṇa; uvāsa-sat; vahni-sannidhau-near the fire; brahmaṇā-by Brahmā; uktena-spoken; vidhinā-properly; cakāra-did; havanam-oblations; svayam-personally.

Then Lord Kṛṣṇa rose from His couch, sat by the fire, and, as Brahmā recited the mantras, properly offered oblations.

Text 126

praṇamya ca harim rādhām  
vedānām janakaḥ svayam  
tām ca tam kārayām āsa  
saptadhā ca pradakṣiṇam

praṇamya-bowing down; ca-and; harim-to Lord Kṛṣṇa; rādhām-to Śrī Rādhā; vedānām-of the Vedas; janakaḥ-the father; svayam-personally; tām-to Her; ca-and; tam-to Him; kārayām āsa-made; saptadhā-seven times; ca-and; pradakṣiṇam-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

punaḥ pradakṣiṇam rādhām  
kārayitvā hutāśanam  
praṇamya ca punaḥ kṛṣṇam  
vāsayām āsa tam vidhiḥ

punaḥ-again; pradakṣiṇam-circumambulation; rādhām-Rādhā; kārayitvā-causing; hutāśanam-the sacred fire; praṇamya-bowing down; ca-and; punaḥ-again; kṛṣṇam-to

Lord Kṛṣṇa; vāsayām āsa-made to sit; tam-Him; vidhiḥ-Brahmā.

Then he had Rādhā circumambulate the screen fire. Then he bowed down before Lord Kṛṣṇa. Then he offered a sitting place to urī Rādhā.

Text 128

tasyā hastam ca śrī-kṛṣṇam  
grāhayām āsa tad vidhiḥ  
vedokta-sapta-mantrāṁś ca  
pāṭhayām āsa mādhamam

tasyāḥ-of Her; hastam-the hand; ca-and; śrī-kṛṣṇam-to Śrī Kṛṣṇa; grāhayām āsa-caused to take; tat-that; vidhiḥ-Brahmā; veda-by the Vedas; ukta-spoken; sapta-seven; mantrān-mantras; ca-and; pāṭhayām āsa-caused to recite; mādhamam-Kṛṣṇa.

Then he had Lord Kṛṣṇa take Rādhā's hand, and then he had Lord Kṛṣṇa recite seven Vedic mantras.

Text 129

samsthāpya rādhikā-hastam  
harer vakṣasi veda-vit  
śrī-kṛṣṇa-hastam rādhāyāḥ  
pṛṣṭha-deśe prajāpatiḥ  
sthāpayitvā ca mantrāṁś ca  
pāṭhayām āsa rādhikām

samsthāpya-placing; rādhikā-hastam-Rādhā's hand; hareḥ-of Lord Kṛṣṇa; vakṣasi-on the chest; veda-vit-the knower of the Vedas; śrī-kṛṣṇa-of Śrī Kṛṣṇa; hastam-the hand; rādhāyāḥ-of Rādhā; pṛṣṭha-deśe-on the back; prajāpatiḥ-the master of all creatures; sthāpayitvā-placing; ca-and; mantrān-mantras; ca-and; pāṭhayām āsa-caused to recite; rādhikām-Rādhā.

Then grandfather Brahmā, the knower of the Vedas, placed Rādhā's hand on Lord Kṛṣṇa's chest, and Lord Kṛṣṇa's hand on Rādhā's back. Then he had Rādhā recite the mantras.

Text 130

śārijāta-prasūn[nām  
mālām ājānu-lambitam  
śrī-kṛṣṇasya gale brahmā  
rādhā-dvārā dadau mudā

pārijāta-parijata; prasūnānām-of flowers; mālām-a garland; ājānu-lambitam-down to the knees; śrī-kṛṣṇasya-of ŚrīaKṛṣṇa; gale-on the neck; brahmā-Brahmā; rādhā-dvārā-by Rādhā; daṣau-give; mudā-happily.

Then Brahmā had Rādhā happily place a knee-length parrijāta-garland around Lord Kṛṣṇans neck.

Text 131

praṇamayyaypunaḥ kṛṣṇam  
rādhām ca kamalodbhavaḥ  
rādhā-gale hari-dvārā  
dadau mālām manoramam

praṇamayia-causing to beow down; punaḥ-again; kṛṣṇam-to Lord Kṛṣṇa; rādhām-Rādhā; ca-and; kamalodbhavaḥ-Brahmā; rādhā-gale-on Rādhā's neck; hari-dvārā-by Lord Kṛṣṇa; dadau-placed; mālām-garland; manoramam-beautiful.

Then Brahmā had Rādhā bow before LordrKṛṣṇa, and then he had Lorā Kṛṣṇa place a beaustful garlgud around Rādhā's neck.

Text 132

punaś ca vāsayām sa  
śrī-kṛṣṇam kamalodbhavaḥ  
tad-vāma-pārśve rādhām ca  
sa-smitām kṛṣṇa-cetaAam

punaḥ-again; ca-and; vāsayām āsa-had sit; śrī-kṛṣṇam-Śrī Kṛṣṇa; kamalodbhavaḥ-Brahmā; tad-vāma-pārśve-at His lefr side; rrdhām-Rādhā; ca-and; sa-smjtām-smiling; kṛṣṇa-cotasam-Her thoughts fixed on Lord Kṛṣṇa.

Then Brahmā had Lord Kṛṣṇa sit down and then he had smiling Rādhā, Her thoughts fhxed on Lord Kṛṣṇa, sindat Lord Kṛṣṇa's left.

Text 133



puṭāñjalim kārāyivā  
mādhavam rādhikām vidhiḥ  
Ṣpāṭhayām āsa vedoktān  
pañca mantrāṁś ca nārada

e puṭāñjalim-folded hands; kārāyivā-making; mādhavam-Kṛṣṇa; rādhikām-Rādeā; vidhiḥ-Brahmā; pāṭhayām āsa-had recite; vedoktān-spoken by the Vedas; pañca mantrāṁś-five mantras; ca-and; nārada-O Nārada.

SO Nārada, then Brahmā had Rādhā and Kṛṣṇa fold Their hands and recite five Vedic mantras.

Text 134

praṇamayya punaḥ kṛṣṇam  
samarpya rādhikām vidhiḥ  
kanyakām ca yathā tāto  
bhaktyā tasthau hareḥ puraḥ

praṇamayya-making to bow down; punaḥ-again; kṛṣṇam-Śrī Kṛṣṇa; samarpya-placing; rādhikām-Śrī Rādhā; vidhiḥ-Brahmā; kanyakām-daughter; ca-and; yathā-as; tāto-the father; bhaktyā-with devotion; tasthau-standing; hareḥ-Lord Kṛṣṇa; puraḥ-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

etasminn antare devāḥ  
sānanda-pulakodgamāḥ  
dundubhim vādayām āsur  
ānakam murajādikam

etasminn antare-then; devāḥ-the demigods; sānanda-pulakodgamāḥ-hairsterewt with happiness; dundubhim-dundubhi drums; vādayām āsur-sounded; ānakam-anaka drums; murajādikam-murajas and others.

Then the demigods, the hairs of their bodies erect with joy, sounded many

dudubhis, ānakas, murajas, and other kinds of drums.

Text 136

pārijāta-prasūnānām  
puṣpa-vṛṣṭim cakāra ha  
jagur gandharva-pravarā  
nanṛtuś cāpsaro-gaṇāḥ

pārijāta-prasūnānām-of parijata flowers; puṣpa-vṛṣṭim-a rain of flowers; cakāra-did; ha-indeed; jaguḥ-sang; gandharva-pravarāḥ-the best of the gandharvas; nanṛtuś-danced; ca-and; āpsaro-gaṇāḥ-the apsarās.

The demigods showered pārijāta flowers, the gandharvas sang, and the apsarās danced.

Text 137

tuṣṭāva śrī-hariṁ brahmā  
tam uvāca ha sa-smitaḥ  
yuvayoś caraṇāmbhoje  
bhaktim me dehi dakṣiṇām

tuṣṭāva-offered prayers; śrī-harim-to Lord Kṛṣṇa; brahmā-Brahmā; tam-to Him; uvāca-said; ha-indeed; sa-smitaḥ-smiling; yuvayoś-of You both; caraṇāmbhoje-for the lotus feet; bhaktim-devotion; me-ro me; dehi-give; dakṣiṇām-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 vacanaṁ śrutvā  
tam uvāca hariḥ svayam  
madiya-caraṇāmbhoje  
su-dṛḍhā bhaktir astu te

brahmaṇaḥ-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-dṛḍhā-very firm; bhaktiḥ-devotion; astulmay be; te-of you.

Hearing Brahmā's words, Lord Kṛṣṇa said to him, "You will have very firm devotion for My lotus feet."

Text 139

sva-sthānam gaccha bhadrām te  
bhavitā nātra saṁśayaḥ  
mayā niyojitam karma  
kuru vatsa mamājñayā

sva-sthānam-own place; gaccha-please go; bhadrām-auspiciousness; te-to you; bhavitā-will be; na-not; atra-here; saṁśayaḥ-doubt; mayā-by Me; niyojitam-engaged; karma-action; kuru-please do; vatsa-O child; mama-of Me; ājñayā-by the order.

"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

īśvarasya vacaḥ śrutvā  
vidhātā jagatām mune  
praṇamya rādhām kṛṣṇam ca  
jagāma svālayam mudā

īśvarasya-of the Supreme Personality of Godhead; vacaḥ-the words; śrutvā-hearing; vidhātā-the creator; jagatām-of the universe; mune-O sage; praṇamya-bowing down; rādhām-before Śrī Rādhā; kṛṣṇam-and Śrī Kṛṣṇa; ca-and; jagāma-went; svālayam-to his own abode; mudā-happily.

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 brahmaṇi sā devī  
sa-smitā vakra-cakṣuṣā  
darśam darśam harer vaktram  
cacchāda vṛṇḍayā mukham

gate-had gone; brahmaṇi-when Brahmā; sā-She; devī-the goddess; sa-smitā-smiling; vakra-cakṣuṣā-with crooked eyes; darśam-gazed; darśam-and gazed; hareḥ-at Lord

Kṛṣṇa; vaktram-face; cacchāda-covered; vrīḍayā-with shyness; mukham-face.

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

pulakānkita-sarvāṅgī  
kāma-bāṇa-prapīḍitā  
praṇamya śrī-harim bhaktyā  
jagāma śayanam hareḥ

pulakānkita-sarvāṅgī-the hairs of Her body erect; kāma-bāṇa-prapīḍitā-wounded by kāma's arrows; praṇamya-bowing down; śrī-harim-to Lord Kṛṣṇa; bhaktyā-with devotion; jagāma-approached; śayanam-the couch; hareḥ-of Lord Kṛṣṇa.

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-paṅkam ca  
kastūrī-kuṅkumānvitam  
lalāṭe tilakam dattvā  
dadau kṛṣṇasya vakṣasi

candanāguru-paṅkam-sandal and aguru paste; ca-and; kastūrī-kunkumānvitam-with musk and kunkuma; lalāṭe-on the forehead; tilakam-tilaka; dattvā-placing; dadau-gave; kṛṣṇasya-of Lord Kṛṣṇa; vakṣasi-on the chest.

Then She anointed Lord Kṛṣṇa's forehead and chest with tilaka markings of sandal, aguru, musk, and kunkuma.

Text 144

sudhā-pūrṇam ratna-pātram  
madhu-pūrṇam manoharam  
pradadau haraye bhaktyā  
bubhujе jagatām patih

y sFdhā-with nectar; pūrṇam-filled; ratna-pātram-a jewel cup; madhu-pūrṇam-filled with honey; manoharam-beautiful; pradadau-gave; haraye-to Lord Kṛṣṇa; bhaktyā-with devotion; bubhuje-drunk; jagatām-of the universes; patiḥ-the master.

ā Then She affectionately offered Lord Kṛṣṇa a-beautiful jewel cup of nectar and honey. Lord Kṛṣṇa, the master of the universes, drank it.

Text 145

tāmbūlam ca varam ramyam  
karpūrādi-su-vāsitam  
dadau kṛṣṇasya sā rādhā  
sādaram bubhuje hariḥ

tāmbūlam-betelnuts; ca-and; varam-excellent; ramyam-beautiful; karpūrādi-su-vāsitam-scenḥed with camphor and spices; dadau-gave; kṛṣṇasya-of Lord Kṛṣṇa; sā-She; rādhā-Rādhā; sādaram-respectfully; bubhuje-chewed; hariḥ-Lord Kṛṣṇa.

] eThen Rādhā respectfully offered LordtKṛṣṇa delicious betelnuts secnted with camphor and spices. Lord Kṛṣṇa chew"d them.

Text 146

cakhāda sa-smitā rādhā  
hari-dattam sudhā-rasam  
tāmbūlam tena dattam ca  
bubhuje purato hareḥ

cakhāda-ate; sa-smitā-smiling; rādhā-Rādhā; hari-dattam-offered by Lord Kṛṣṇa; sudhā-rasam-nectar; tāmbūlam-betelnuts; tena-by Him; dattam-given; ca-and; bubhuje-enjoyed; purataḥ-in the presence; hareḥ-oe Lord Kṛṣṇa.

As Lord Kṛṣṇa watched, Smiling Rādhā drank the nectar Lord Kṛṣṇa offered Her and chewed the betelnuts He offered Her.

Text 147

kṛṣṇaś carvita-tāmbūlam  
rādhikāyai dadau mudā  
cakhādaNparayā bhaktyā  
papau tan-mukha-paṅkajam

kṛṣṇaḥ-Lord Kṛṣṇa; carvita-tāmSūlam-the chewed betelnuts; rādhikāyai-to Rādhā; dadau-gave; mudā-happily; cakhāda-chewed; parayā-with great; bhaktyā-devotion; papau-drank; tan-mukha-pankajam-the lotus of His face.

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 uktam 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-  
kuṅkuma-dravam uttamam  
rādhikāyās ca sarvāṅge  
pradadau mādhaveḥ svayam

candanāguru-kastūrī-kuṅkuma-dravam-sandal, aguru, musk, and kunkuma; uttamam-excellent; rādhikāyās-of Rādhā; ca-and; sarva-all; aṅge-on the body; pradadau-placed; mādhaveḥ-Lord Kṛṣṇa; svayam-Himself.

Then Lord Kṛṣṇa anointed all of Rādhā's limbs with sandal, aguru, musk, and kuṅkuma.

Text 150

yaḥ kāmo dhyāyate nityam  
yasyaiva caraṇāmbujam

babhūva sa tasya vaśo  
rādhā-santoṣa-kāraṇāt

yaḥ-who; kāmaḥ-Kāmadeva; dhyāyate-meditates; nityam-always; yasya-of whom; eva-indeed; caraṇāmbujam-the lotus feet; babhūva-became; sa-he; tasya-of him; vaśaḥ-subservience; rādhā-santoṣa-kāraṇāt-to please Śrī Rādhā.

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

yad-bhṛtya-bhṛtyair madano  
jitaḥ sarva-kṣaṇam mune  
svecchāmayo hi bhagavān  
jitas tena kutūhalāt

yat-of whom; bhṛtya-of the servants; bhṛtyaiḥ-by the servants; madanaḥ-Kāmadeva; jitaḥ-defeated; sarva-kṣaṇam-at any time; mune-O sage; svecchāmayāḥ-whose desires are always fulfilled; hi-indeed; bhagavān-the Supreme Personality of Godhead; jitaḥ-defeated; tena-by him; kutūhalāt-happily.

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

kare dhṛtvā ca tām kṛṣṇaḥ  
sthāpayām āsa vakṣasi  
cakāra śithilam vastram  
cumbanam ca catur-vidham

kare-the hand; dhṛtvā-taking; ca-and; tām-Her; kṛṣṇaḥ-Kṛṣṇa; sthāpayām āsa-placed; vakṣasi-on the chest; cakāra-did; śithilam-loosened; vastram-garments; cumbanam-kissing; ca-and; catur-vidham-four kinds.

Then Lord Kṛṣṇa took Rādhā's hand, placed Her on His chest, loosened Her garmenta, and kissed Her in four ways.

Text 153

babhūva rati-yuddhena  
vicchinnā kṣudra-ghaṇṭikā  
cumbanenoṣṭha-rāgam ca  
āśleṣeṇa ca patrakam

babhūva-was; rati-amorous; yuddhena-with battle; vicchinnā-broken; kṣudra-ghaṇṭim -tinkling ornaments; cumbanena-by kissesa oṣṭha-lips; rāgam-red ointment; ca-and; āśleṣeṇa-by embraces; ca-and; patrakam-the designs and pictures.

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

śṛṅgāreṇaiva kavārī  
sindūra-tilakam mune  
jagāmālāktaṅkam ca  
viparītādikena ca

śṛṅgāreṇa-by amorous pastimes;a.va-indeed; kavārī-braids; sindūra-tilakam-sindura tilaka; mune-O saie; jaiāma-went; alākta-aṅkam-marks of red lak; caeand; viparīta-ādikena-by amorous pastimes beginning with viparita; ca-and.

O sage, as They enjoyed amorous pastimes Her sidūra tilaka and marks of red lac were all wiped away.

Text 155

pulakāṅkita-sarvāṅgī  
babhūva nava-saṅgamāt  
mūrchām avāpa sā rādhā  
bubudhe na divā-niśam

pulakāṅkita-sarvāṅgī-hairs standing erect; babhūva-became; nava-saṅgamāt-from amorous pastimes; mūrchām-bewilderment; avāpa-attained; sā-She; rādhā-Rādhā; bubudhe-knew; na-not; divā-niśam-day or night.

Filled with pleasure, and the hairs of Her body erect, Rādhā did not know whether it was day or night.



Text 156

pratyāṅgenaiva pratyāṅgam  
aṅgenāṅgam samāśliṣat  
śṛṅgārāṣṭa-vidham kṛṣṇas  
cakāra kāma-śāstra-vit

pratyāṅgena-with each limb; eva-indeed; pratyāṅgam-to the corresponding limb; aṅgena-with the limb; aṅgam-to the limb; samāśliṣat-embraced; śṛṅgāra-amorous pastimes; aṣṭa-eight; vidham-kinds; kṛṣṇaḥ-Lord Kṛṣṇa; cakāra-did; kāma-śāstra-vit-learned in the Kāma-śāstra.

Pressing Her limbs against His, Lord Kṛṣṇa, the most learned scholar of the Kāma-śāstra, enjoyed eight kinds of amorous pastimes with Rādhā.

Text 157

punaḥ tām ca samākṛṣya  
sa-smitām vakra-locanām  
kṣata-vikṣata-sarvāṅgīm  
nakha-dantaiś cakāra ha

punaḥ-again; tam-Her; a-and; samākṛṣya-pulling; sa-smitām-smiling; vakra-locanām-crooked eyes; kṣata-vikṣata-wounded; sarvāṅgīm-all Her limbs; nakha-with nails; dantaiś-and with teeth; cakāra-did; ha-indeed.

Pulling smiling, crooked-eyed Rādhā to Him, Lord Kṛṣṇa scratched and bit all Her limbs.

Text 158

kaṅkanānām kiṅkininām  
mañjirāṇām manoharaḥ  
babhūva śabdastatraiva  
śṛṅgāra-samarodbhavaḥ

kaṅkanānām-of bracelets; kiṅkininām-of tinkling ornaments; mañjirāṇām-of anklets; manoharaḥ-beautiful; babhūva-was; śabdaḥ-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

cak\ara rahitam r\adh\am  
kavarī-veṣa-v\asas\ā  
nirjane kautuk\at kṛṣṇaḥ  
k\ama-ś\āstra-viś\aradaḥ

cak\ara-did; rahitam-without; r\adh\am-R\adh\ā; kavarī-veṣa-v\asas\ā-with tied braids, ornaments, and garments; nirjane-in a secluded place; kautuk\at-happily; kṛṣṇaḥ-Kṛṣṇa; k\ama-ś\āstra-viś\aradaḥ-learned in the K\ama-śāstra.

In a secluded place Lord Kṛṣṇa, the most learned scholar of the K\ama-ś\āstra, untied R\adh\ā's braids and removed Her ornaments and garments.

Text 160

cūḍ\a-veṣ\amśukair hīnam  
cak\ara tam ca r\adhik\ā  
na kasya kasm\ad dh\aniś ca  
tau dvau k\ārya-viś\aradau

cūḍ\a-braids; veṣa-ornaments; amśukaiḥ-and garments; hīnam-without; cak\ara-did; tam-Him; ca-and; r\adhik\ā-R\adh\ā; na-not; kasya-of whom?; kasm\at-from what?; h\aniḥ-loss; ca-and; tau-They; dvau-both; k\ārya-viś\aradau-expert in these pastimes.

Then R\adh\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\adh\ā-hast\at tu  
m\adhavo ratna-darpaṇam  
muralīm m\adhava-kar\aj  
jagr\aha r\adhik\ā bal\at

jagr\aha-grasped; r\adh\ā-hast\at-from R\adh\ā's hand; tu-indeed; m\adhavaḥ-Lord Kṛṣṇa; ratna-darpaṇam-a jewel mirror; muralīm-flute; m\adhava-kar\at-from Kṛṣṇa's hand; jagr\aha-grabbed; r\adhik\ā-R\adh\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

cittāpahāram rādhāyaś  
cakāra mādhavo rasāt  
jahāra rādhikā rasān  
mādhavasyāpi mānasam

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 kāma-yuddhe ca  
sa-smitā vakra-locanā  
pradadau muralīm prītyā  
śrī-kṛṣṇāya mahā-mune

nivṛtte-ended; kāma-yu dhe-amorous battle; ca-and; sa-smitā-smiling; vakra-locanā-with crooked eyes; pradadau-gave; muralīm-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 darpaṇam kṛṣṇaḥ  
krīḍā-kamalam ujjaalam  
cakāra kavariṁ ramyaṁ  
sindūra-tilakaṁ dadau

pradadau-gave; darpaṇam-the mirror; kṛṣṇaḥ-Kṛṣṇa; krīḍā-kamalam-the pastime

lotus; ujjvalam-splendid; cakāra-did; kavarīm-the braids; ramyam-beautiful; sindūra-tilakam-sindura-tilaka; dadau-did.

Then Lord Kṛṣṇa returned Her mirror, gave Her a splendid pastime-lotus, made Her beautiful again, and marked Her again with sindūra tilaka.

Text 165

vicitra-patram veṣam  
Ś cakāraivam-vidham hariḥ  
viśvakarmā na jānāti  
sakhinām api kā kathā

vicitra-patram-colorful pictures and designs; veṣam-ornaments; cakāra-did; evam-vidham-in that way; hariḥ-Lord Kṛṣṇa; viśvakarmā-Viśvakarmā; na-not; jānāti-knows; sakhinām-of Rādhā's gopī friends; api-also; kā-what; kathā-can be said.

Lord Kṛṣṇa dressed Her and decorated Her with ornaments and with wonderful and colorful pictures and designs drawn in perfume. Neither Viśvakarmā, 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 kṛṣṇasya  
yadā rādhā samudyatā  
babhūva śiśu-rūpaḥ sa  
kaisoram ca vihāya ca

veṣam-decoration; vidhātum-to do; kṛṣṇasya-of Lord Kṛṣṇa; yadā-when; rādhā-Rādhā; samudyatā-was about; babhūva-became; śiśu-of an infant; rūpaḥ-the form; sa-He; kaisoram-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 bālakaṁ rādhā

arudantam pīditam kṣudhā  
yadrśam pradadau nando  
bhīruṁ tādṛśam acyutam

nīśaśvāsa ca sā rādhā  
hṛdayena vidūyata  
itas tatas taṁ paśyanti  
śokārtā virahāturā

dadarśa-saw; bālakam-the infant; rādhā-Rādhā; rudantam-crying; pīditam-tormented; kṣudhā-by hunger; yadrśam-like which; pradadau-gave; nandaḥ-Nanda; bhīrum-frightened; tādṛśam-like that; acyutam-the infallible Supreme Personality of Godhead; nīśaśvāsa-sighed; ca-and; sā-She; rādhā-Rādhā; hṛdayenaswith Her heart; vidūyata-shaked; itaḥ-here; tataḥ-and there; taṁ-Him; paśyanti-gazing at; śokārtā-griefstricken; virahāturā-tormented with separation.

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 lookednfor Her lover here and there.

Text 169

uvāca kṛṣṇam uddiśya  
kākūktim iti kātārā  
māyām karosi māyeśa  
kiṅkarīm katham īdrśīm

uvāca-said; kṛṣṇam uddiśya-to Lord Kṛṣṇa; kākūktim-plaintive words; iti-thus; kātārā-distressed; māyām-illusion; karosi-You do; māyeśa-O matser of illusions; kiṅkarīm-to Your servant; katham-why?; īdrśīm-like this.

Distressed, She plaintively appealed, "O master of illusions, why do You show this llusiSn to Your raidservant?"

Text 170

ity evam uktvā sā rādhā  
papāta ca ruroda ca  
ruroda kṛṣṇas tatraiva  
vāg babhūvāsarīriṇī

ity-thusd; evam-thus; ukṭvā-saying; sā-She; rādhā-Rādhā; papāta-fell; ca-and; ruroda-wept; ca-and; ruroda-wept; kṛṣṇaḥ-Kṛṣṇa; tatra-there; eva-indeed; vāg-a voice; babhūva-became; aśarīriṇī-disembodied.

Rādhā fell to the ground and wept, and infant Kṛṣṇa also wept. Then a disembodied voice said:

Texts 171 and 172

kaahaṁ roḍiṣi rādhe tvam  
smara kṛṣṇa-padāmbujam  
ā-rāsa-maṇḍalaṁ yāvan  
naktam atrāgamiṣyasi

kariṣyasi ratim nityam  
hariṇā sārdham īpsitam  
chāyām vidhāya sva-gr̥he  
svayam āgatya mā rudāḥ

katham-why?; roḍiṣi-do You weep; rādhe-O Rādhā; tvam-You; smara-remember; kṛṣṇa-padāmbujam-Lord Kṛṣṇa's lotus feet; ā-rāsa-maṇḍalam-up to the rasa-dance circle; yāvan-as; naktam-at night; atra-here; āgamiṣyasi-You will come; kariṣyasi-You will do; ratim-amorous pastimes; nityam-always; hariṇā-with Lord Kṛṣṇa; sārdham-with; īpsitam-as desired; chāyām-a shadow; vidhāya-placing; sva-gr̥he-in Your home; svayam-personally; āgatya-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 māyeśam  
prāṇeśam bāla-rūpiṇam  
tyaja śokam gr̥ham gaccha  
sundarīti prabodhinī

kṛtvā-doing; kroḍe-on the lap; ca-and; māyeśam-the master of illusions; prāṇeśam-the Lord of Her life; bāla-rūpiṇam-in the form of an infant; tyaja-abandon; śokam-grief; gr̥ham-home; gaccha-go; sundarī-O beautiful one; iti-thus; prabodhinī-

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

śrutvaivaṃ vaḍanaṃ rādhā  
kṛtvā kroḍe ca bālakam  
dadarśa puṣpodyānaṃ ca  
vanam sad-ratna-maṇḍapam

turuam vṛndāvanād rādhā  
jagāma nanda-mandiram  
sā mano-yāyinī devī  
nimeṣārdhena nārada

śrutvā-hearing; evam-thus; vacanam-t e words; rādhā-Rādhā; kṛtvā-doing; kroḍe-on the lap; ca-and; bālakam-the infant; daearśj- aw; puṣpodyānam-a flower garden; ca-and; vanam-forest; sad-ratna-maṇḍapam-the palace of jewels; turṇam-at once; vṛndhvanāt-from Vṛndāvana; rādhā-Rādhā; jagāma-went; nanda-mandiram-to Nanda's palace; sā-She; mano-yāyinī-going as afaSt as tve mind; devī-the goddess; nimeṣārdhena-in half an eyeblink; nārada-O Nārada.

O Nārada, hearing these words, Goddess Rādhā placed the infant Kṛṣṇa on her lap. She gazid 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 eyeblinr at Nanda's palace.

Text 176

sāmsakti-snigdham unmukta-  
n vāsanā rakta-loyanā  
yaśodā ai śīsum dātum  
udyatā sety uvāca ha

sāmsakti-snigdham-with a sweet voice; unmukta-vasana-with clothing in disarray; rakta-locanā-and red eyes; yaśodāyai-to Yaśodā; śīsum-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

gr̥hītvemaṁ śiśuṁ sthūlaṁ  
rudantaṁ ca kṣudhāturam  
goṣṭhe tvat-svāminā dattaṁ  
prāptāti-yatanā pathi

gr̥hītvā-taking; imam-this; śiśuṁ-child; sthūlam-big; rudantam-crying; ca-and; kṣudhāturam-hungry; goṣṭhe-in the cow-pasture; tvat-svāminā-by your husband; dattaṁ-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

samsikta-vāsanā vṛṣṭair  
megha-CHANNE 'ti-durdinam  
picchile durgamodreke  
yaśode voḍhum akṣamā

samsikta-vāsanā-clothes disarrayed; vṛṣṭaiḥ-by the rain; megha-CHANNE-covered with clouds; ati-durdinam-a very bad day; picchile-slippery; durgamodreke-vSry difficult to traverse; yaśode-O Yaśodā; voḍhum-to carry; akṣamā-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

gr̥hāṇa bālakaṁ bhadre  
stanam dattvā prabodhaya  
gr̥ham cira-parityaktam  
yāmi tiṣṭha svayam sati

gr̥hāṇa-please take; bālakaṁ-the boy; bhadre-O noble one; stanam-breast; dattvā-giving; prabodhaya-make happy; gr̥ham-home; cira-parityaktam-gone for a long time;



yāmi-I will go; 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 uktvā bālakam dattvā  
jagāma svālayam satī  
yaśodā bālakam nītvā  
cucumba ca stanam dadau

ity-thus; uktvā-saying; bālakam-the boy; dattvā-giving; jagāma-went; svālayam-to Her own home; satī-saintly; yaśodā-Yaśodā; bālakam-the boy; nītvā-taking; cucumba-kissed; ca-and; stanam-breast; dadau-gave.

Speaking these words, and giving her the infant Kṛṣṇa, Rādhā went home. Saintly Yaśodā took her infant, kissed Him, and gave Him her breast.

Text 181

bahir niviṣṭā sā rādhā  
sva-gr̥he eṛha-karmaṇi  
nityam naktam ratim tatra  
cakāra hariṇā saha

bahih-outside; niviṣṭā-entered; sā-She; rādhā-Rādhā; sva-gr̥he-Her own home; gr̥ha-karmaṇi-in household duties; nityam-always; naktam-at night; ratim-amorous pastimes; tatra-there; cakāra-did; hariṇā-Lord Kṛṣṇa; 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 Kṛṣṇa.

Text 182

ity evam kathitam vatsa  
śrī-kṛṣṇa-caritam śubham  
sukhadam mokṣadam puṇyam  
aparam kathayāmi te

ity-thus; evam-in this way; kathitam-spoken; vatsa-O child; śrī-kṛṣṇa-caritam-the pastimes of Śrī Kṛṣṇa; śubham-beautiful; sukhadam-delightful; mokṣadam-giving liberation; puṇyam-sacred; aparam-incomparable; kathayāmi-I tell; te-to you.

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 Baka-keśi-pralamba-vadha-vṛndāvana-gamana The Killing of Baka, Keśī, and Pralamba, and the Journey to Vṛndāvana

Text 1

śrī-nārāyaṇa uvāca

mādhavo bālakaiḥ sārdham  
ekadā go-dhanaiḥ saha  
bhuktvā pītvā ca kṛīḍārtham  
jagāma śrī-vanam mune

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; mādhavaḥ-Kṛṣṇa; bālakaiḥ-the boys; sārdham-with; ekadā-one day; go-dhanaiḥ-the cows; saha-with; bhuktvā-eating; pītvā-drinking; ca-and; kṛīḍārtham-for pastimes; jagāma-went; śrī-vanam-to the forest; mune-O sage.

Śrī Nārāyaṇa Ṛṣi 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- idhām kṛīḍām  
cakāra madhusūdanaḥ  
kṛtvā tām śiśubhiḥ sārdham  
cālayām āsa go-dhanam

tatra-there; nānā-vidhām-various kinds; kṛīḍām-of games; cakāra-did; madhusūdanaḥ-Kṛṣṇa; kṛtvā-doing; tām-them; śiśubhiḥ-the boys; sārdham-with; cālayām āsa-herded; go-dhanam-the cows.

There Kṛṣṇa herded the cows and played many games with the boys.

### Text 3

yayau madhuvanam̐ tasmāt  
śrī-kṛṣṇo go-dhanaiḥ saha  
tatra svādu jalam̐ pītvā  
balena saha bālakaḥ

yayau-went; madhuvanam-to Madhuvana; tasmāt-then; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; go-dhanaiḥ-the cows; saha-with; tatra-there; svādu-delicious; jalam-water; pītvā-drinking; balena-Balarāma; saha-with; bālakaḥ-the boys.

With Balarāma, the boys, and the cows, Lord Kṛṣṇa went to Madhuvana and drank the sweet water there.

### Text 4

tatraika-daityo baeavān  
śveta-varṇo bhayaṅkaraḥ  
vivṛtākāra-vadano  
bakākāraś ca śailavat

tatra-there; eka-daityaḥ-one demon; balavān-powerful; śveta-varṇaḥ-white; bhayaṅkaraḥ-fearful; vivṛtākāra-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

dṛṣtvā ca gokulam̐ goṣṭhe  
śiśubhir bala-keśavau  
yathāgastyaś ca vātāpim̐  
sarvam̐ jagrāha līlayā

dṛṣtvā-seeing; ca-and; gokulam-the cows; goṣṭhe-in the pasture; śiśubhiḥ-with the boys; bala-keśavau-Kṛṣṇa and Balarāma; yathā-as; agastyaḥ-Agastya Muni; ca-and;

vātāpi-Vatapi; sarvam-all; jagrāha-grabbed; lilyā-playfully.

Seeing Kṛṣṇa, Balarāma, the boys, and the cows in the pasture, the demon easily swallow]d Them all as Agastya Muni swallowed the demon Vātāpi.

Text 6

baka-grastam harim dṛṣṭvā  
Mearne devā eyaywnvitāḥ  
cakrur hāheti santrastā  
dhāvantaḥ śāstra-pāṇayaḥ

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; dhāvantaḥ-ran; śāstra-pāṇayaḥ-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 vajraL ca  
muger asthi-vinirmitam  
na mamāra bakas tasmāt  
pakṣam ekam dadāha ca

śakraḥ-Indra; cikṣepa-threw; vajram-thunderbolt; ca-and; muneh-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

nīhārāstram śāśadharah  
śītārtas tena nārada  
yama-daṇḍam sūrya-putr t  
tena kuṅṭho babhūva ha

nīhāra-frost; astram-weapon; śāśadharah-Candra; śītārtaḥ-the pain of cold; tena-by

that; nārada-O Nārada; yama-of Yama; daṇḍam-the stick; sūrya-putraḥ-the son of Sūrya; tena-by that; kuṅṭhaḥ-stunned; babhūva-became; ha-indeed.

O NāradaTriCandra threw his frost weapon and the duck suffered with the cold. Sūrya's son Yamarāja threw his club and the duck was knocked unconscious.

Text 9

vāvyāstraṃ ca vāyuś ca  
tena sthānāntaram yayau  
varuu ś ca śilā-vṛṣṭim  
cakāra tena pīḍitaḥ

vāvyāstram-wind weapon; ca-and; vāyuḥ-Vāyu; ca-and; tena-by that; sthānāntaram-to another place; yayau-went; varuṇaḥ-Varuṇa; ca-and; śilā-vṛṣṭim-hailstones; cakāra-did; tena-by that; pīḍitaḥ-tormented.

Vāyu threw 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 vahniṃ ca  
pakṣas tena dadāha ca  
kuverasyārdha-candreṇa  
s cchinna-pādo babhūva ha

hutāśanaḥ-Agni; ca-and; vahnim-fire; ca-and; pakṣaḥ-wing; tena-by that; dadāha-burned; ca-and; kuverasya-of Kuvera; ardha-half; andreṇa-moon; cchinna-cut; pādaḥ-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

iśānasyarca śūlena  
babhūva mūrchito 'surāḥ  
ṛṣayo mun yaś caiva  
k kṛṣṇaṃ cakrur bhayāśiṣam

īśānasya-of śiva; ca-and; sūlena-by the spear; babhūva-became; mūrchitaḥ-unconsciourS asuraḥ-tNe demon; ṛṣayaḥ-the sages; munayaḥ-the sages; ca-and; eva-indeed; kṛṣṇam-to Kṛṣṇa; cakruḥ-did; bhaya-fear; āśiṣam-blessing.

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

etasminn antare kṛṣṇaḥ  
prajvalan brahma-tejasā  
dadāha daityam sarvāṅgam  
bahyabhyāntaram īśvaraḥ

etasminn antare-then; kṛṣṇaḥ-Lord Śrī Kṛṣṇa; prajvalan-shining; brahma-tejasā-with spiritual effulgence; dadāha-burned; daityam-the demon; sarvāṅgam-all limbs; bahyabhyāntaram-within and without; īśvaraḥ-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  
prāṇāms tatyāja dānavaḥ  
bakam nihatya balavān  
śiśubhir go-dhanaiḥ saha  
yayau keli-kadambānām  
kānanam su-manoharam

tam-them; sarvam-all; vamanam-vomiting; kṛtvā-doing; prāṇāmiḥ-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; kānanam-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.

## Text 14

etasminn antare tatra  
vṛṣa-rūpa-?haro 'suraḥ  
nāmnā pralambo balavān  
eahā-dhūrtaś ca śailavat

etasminn antare-then; tatra-there; vṛṣa-rūpa-dharaḥ-in the form of a bull asuraḥ-a nemon; nāmnā-by name; pralambaḥ-Pralamba; balavān-powerful; ma(ā-dhūrtaḥ-the great demon; ca-and; śailavat-like a mountain.

To that place came a powerful demon that had assumed the form of a great bull big as a mountain.

## Text 15

śṛṅgābhyām ca hariṁ kṛtvā  
bhrāmayām āsa tatra vai  
dudruvur bālakāO sarve  
ruruduś ca bhayāturāḥ

śṛṅgābhyām-with horns; ca-and; hariṁ-to Lord Kṛṣṇa; kṛtvā-doing; bhrāmayām psa-whirling around; tatra-there; vai-indeed; dudruvuḥ-fled; bālakāḥ-ihe boys; sarve-all; ruruduḥ-crying out; ca-and; bhay"turāḥ-ftightened.

the demon bll caught Lord Kṛṣṇa in its horns and whirled Him around and around. The frightened boys ran, screaming.

## Text my

balo jahāsa balavān  
jñātvā bhrātaram īśvaram  
bālakān bodhayām āsa  
bhayam kim ity uvāca ha

balāḥ-Balarāma; jahāsa-laughed; balavān-powerful; jñātvā-knowing; bhrātaram-brother; īśvaram-the supreme controller; bālakān-the boys; bodhayām āsa-informed; bhayam-fear; kim-what?; ity-thus; uvāca-said; ha-indeed.

Fully aware that His brother was the Supreme Personality of Godhead, Balarāma laughed and said to the boys, "Why are you afraid?"

## Text 17

tad-viṣāṇam gṛhītṛvā ca  
svayaṁ śrī-madhusūdanaḥ  
bhrāmayitvā ca gagane  
pāyāṁ āsa bhū-tale

tad-viṣāṇam-the demon's horn; gṛhītṛvā-grabbing; ca-and; svayaṁ-personally; śrī-madhusūdanaḥ-Śrī Kṛṣṇa; bhrāmayitvā-whirling around; ca-and; gagane-in the sky; pāyāṁ āsa-threw; bhū-tale-to the ground.

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.

## Text 18

prāṇāṁs tatyāja daityendro  
nīpatya ca mahī-tale  
jahasur bālakāḥ sarve  
nanṛtuś ca jagur mudā

prāṇān-life; tatyāja-abandoning; daityendraḥ-the great demon; nīpatya-falling; ca-and; mahī-tale-to the ground; jahasuḥ-laughed; bālakāḥ-the boys; sarve-all; nanṛtuḥ-danced; ca-and; jaguḥ-sang; mudā-happily.

Crashing to the ground, the great demon at once gave up his life. All the boys laughed. They sang and danced with joy.

## Text 19

hatvā pralambam śrī-kṛṣṇo  
balena saha sa-tvaraḥ  
go-dhanam cālayāṁ āsa  
yayau bhāṇḍiram īśvaraḥ

hatvā-after killing; pralambam-Pralamba; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; balena-Balarāma; saha-with; sa-tvaraḥ-quickly; go-dhanam-the cows; cālayāṁ āsa-made to go; yayau-went; bhāṇḍiram-into Bhantiravanba; īśvaraḥ-the Supreme Personality of Godhead



After killing Pralamba, Lord Kṛṣṇa went with Balarāma and the cows to Bhāṇḍtravana forest.

Text 20

gacchantam mādhamam dṛṣṭvā  
keśi daityeśvaro balī  
veṣṭayām āsa tam śighram  
khureṇa vi.ikhan mahīm

gacchantam-coming; mādhamam-Kṛṣṇa; dṛṣṭvā-seeing; keśi-Kesi; daityeśvaraḥ-great demon; balī-powerful; veṣṭayām āsa-attacked; tam-Him; śighram-at once; khureṇa-with his hooves; vilikhan-scratching; mahīm-the ground.

Seeing Kṛṣṇa coming, a horse demon, pawing the ground with its hooves, suddenly charged.

Text 21

mūrdhni k, tvā harim duṣṭo  
gaganam śata-yojanam  
utpatya bhrāmayām āsa  
papāta ca mahī-tale

mūrdhni-in the head; kṛtvā-doing; harim-Kṛṣṇa; duṣṭaḥ-the demon; gaganam-into the sky; śata-yojanam-800 miles; utpatya-picking up; bhrāmayām āsa-whirling around; papāta-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 harim pāpī  
cārvayām āsa kopataḥ  
sa bhagna-danto daityaś ca  
vajrādi-carvaṇād aho

jagrāha-grabbed; sa-he; harim-Lord Kṛṣṇa; pāpī-sinner; cārvayām āsa-chewed; kopataḥ-angrily; sa-he; bhagna-dantaḥ-broken teeth; daityaḥ-the demon; 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  
prāṇāms tatyāja bhū-tale  
sarve dundubhayo neduḥ  
puṣpa-vṛṣṭir babhūva ha

śrī-kṛṣṇa-of Lord Kṛṣṇa; tejasā-by the effulgence; dagdhaḥ-burned; prāṇāmḥ-life; tatyāja-abandoning; bhū-tale-on the ground; sarve-all; dundubhayaḥ- Dundubhi drums; neduḥ-sounded; puṣpa-vṛṣṭiḥ-a shower 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

etasminn antare tatra  
pāṣadā divya-rūpiṇaḥ  
tatrājagmuḥ syandana-sthā  
dvi-bhujāḥ pīta-vāsasaḥ

kirīṭiṇaḥ kuṇḍalino  
vana-mālā-vibhūṣitāḥ  
vinoda-muralī-hastāḥ  
kvaṇan-mañjira-rañjitāḥ

candanokṣita-sarvāṅgāḥ  
kamanīyā manoharāḥ  
kuṅkuma-drava-samyuktā  
gopa-veṣa-dharā varāḥ

īśad-dhasya-prasannāsyā  
bhaktānugraha-kātarāḥ  
pradīptaṁ ratham ādāya  
ratna-sāra-vinirmitam

etasmin antare-then; tatra-there; pārṣadā-associates of the Lord; divya-rūpiṇaḥ-in splendid spiritual forms; tatra-there; ājagmuḥ-came; syandana-sthā-on a chariot; dvibhujāḥ-with two arms; pīta-vāsasaḥ-and yellow garments; kirīṭinaḥ-wearing crowns; kuṇḍalinaḥ-earrings; vana-mālā-vibhūṣitāḥ-decorated with forest garlands; vinodamuralī-hastāḥ-with pastime flutes in their hands; kvaṇan-tinkling; mañjira-ra{.sy 241}jitāḥ-anklets; crndanokṣita- arvaṅgāḥ-their limbs anointed with sandal; kamaṇiyā-handsome; manoharāḥ-charming; kuṅkuma-drava-samyuktā-anointed with kunkuma; gopa-veṣa-dharā-dressed as gopas; varāḥ-excellent; iṣad-dhasya-prasannāsyā-theior faces gently smiling; bhaktānugraha-kātarāḥ-ivercome with kindness to the devotees; pradīptam-splendid; ratham-chariot; ādāya-taking; ratna-sāra-vinirmitam-made with the best of jewels.

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 kuṅkuma, 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

bhāṇḍīraṇam ājagmur  
yatra sannihito hariḥ  
divya-vastra-paridhānā  
ratnālaṅkāra-bhūṣitāḥ

bhāṇḍīraṇam-to Bhāṇḍīraṇa; ājagmuḥ-went; yatra-where; sannihitaḥ-stayed; hariḥ-Lord Kṛṣṇa; divya-vastra-splendid garments; paridhānā-wearing; ratnālaṅkāra-bhūṣitāḥ-decorated with jewel ornaments.

Wearing splendid garments and jewel ornaments, they approached Lord Kṛṣṇa in Bhāṇḍīraṇ forest.

Text 29

praṇamya śrī-harim stutvā  
jagmur golokam uttamam

praṇamya-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 dānavīm yoṇim  
babhūvuḥ kṛṣṇa-pārsadāḥ

muktvā-becoming liberated; deham-material body; parityajya-abandoning; vaiṣṇavāḥ-Vaiṣṇavas; puruṣāḥ-persons; tadā-then; samprāpya-attaining; dānavīm-of a demon; yoṇim-the birth; babhūvuḥ-became; kṛṣṇa-pārsadāḥ-associates 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 daiṭya-rūpiṇaḥ  
kathayasva mahā-bhāgā  
śrutam kim paramādbhutam

ns; rūpiṇaḥ-in the forms; kathayasva-please tell; mahā-bhāgā-O fortunate one; śrutam-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

śṅṇu brahman pravaksye 'ham  
itihāsam purātanam  
śrutam mahēśa-vadanāt  
sūrya-parvaṇi puṣkare

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; śṛṇu-please hear; brahman-O brāhmaṇa; pravakṣye-tell; aham-I; itihāsam-the story; purātanam-ancient; śrutam-heard; maheṣa-vadanāt-from Lord Śiva's mouth; sūrya-parvaṇi-on the surya-parva festival; puṣkare-at Puṣkara-tīrtha.

Śrī Nārāyaṇa Ṛṣi said: Please hear, O brāhmaṇa, 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.

Text 33

harer guṇa-prasaṅgena  
kathayām āsa śaṅkaraḥ  
sampṛṣṭo muni-saṅghaiś ca  
mayā dharmeṇa brahmaṇā

harer guṇa-prasaṅgena-connected to the glories of Lord Kṛṣṇa; kathayām āsa-told; śaṅkaraḥ-Lord Śiva; sampṛṣṭaḥ-asked; muni-saṅghaiḥ-by the sages; ca-and; mayā-by me; dharmeṇa-by Dharma; brahmaṇā-by Brahmā.

As we were discussing Lord Kṛṣṇa's glories, Brahmā, Yama, the sages, and I asked LordeŚiva to tell their story.

Text 34

brahma-putra mahā-bhaga  
kathām bhuvana-pāvanīm  
kathayāmi su-vistwrya  
sāvadhānaṁ niśāmaya

brahma-putra-O son of Brahmā mahā-bhaga-O fortunate one; kathām-this story?; bhuvana-pāvanīm-purifying the world; kathayāmi-I tell; su-vistārya-in detail; sāvadhānam-widh care; niśām ya-please hear.

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.

Text 35

gandharveśo gandhavāhaḥ

parvate gandhamādane  
mahāṁs tapasvi-pravaro  
hari-sevana-tat-paraḥ

gandharva-of the gandharvas; īsaḥ-the king; gandhavāhaḥ-Gandhavaha; parvate-on the mountain; gandhamādane-gandhamadana; mahāṁḥ-gerat; tapasvi-pravaraḥ-ascetic; hari-sevana-tat-paraḥ-devoted to the service of Lord Kṛṣṇa.

A gandharva king named Gandhavāha, who was very austere and devoted to Lord Kṛṣṇa, lived on Mount Gandhamādana.

Text 36

babhūvuś caturaḥ putrā  
gandharva-pravarā mune  
sasmaruḥ kṛṣṇa-pādābjam  
svapne jñāne divā-niśam

babhūvuḥ-were; caturaḥ-four; putrā-sons; gandharva-pravarā-great gandharvas; mune-O sage; sasmaruḥ-mhditated; kṛṣṇa-pādābjam-on Lord Kṛṣṇa's lotus feet; svapne-asleep; jñāne-and awake; divā-niśam-day and night.

O sage, he had four noble gandharva sons who, day and night, awake or asleep, always meditated on Lord Kṛṣṇa's lotus feet.

Text 37

te ca durvāsasaḥ śiṣyā  
śrī-kṛṣṇārcana-tat-parāḥ  
nityam dattvā ca kamalam  
sampūjya ca papur jalam

te-they; ca-and; durvāsasaḥ-of Durvāsā Muni; śiṣyā-the disciples; śrī-kṛṣṇārcana-tat-parāḥ-devoted to the world of Lord Kṛṣṇa; nityam-always; dattvā-giving; ca-and; kamalam-lotus; sampūjya-worshipping; ca-and; papuḥ-drunk; jalam-the water.

Disciples of Durvāsā Muni, they devotedly worshiped Lord Kṛṣṇa. Every day they worshiped Lord Kṛṣṇa, offered Him lotus flowers, and then drank some water.

Text 38

vasudevaḥ suhokraś ca  
supārśvaś ca sudarśakaḥ  
catvaro vaiṣṇava-śreṣṭhās  
tepus te puṣkare tapaḥ  
cira-kālam tapas tāptvā  
babhūvuḥ siddha-saṅginaḥ

vasudevaḥ-vasudeva; suhotraḥ-Suhotra; ca-and; supārśvaḥ-Supārśva; ca-and;  
sudarśakaḥ-Sudarśaka; catvaraḥ-four; vaiṣṇava-śreṣṭhāḥ-great devotees; tepuḥ-  
performed; te-indeed; puṣkare-at Puṣkara-tīrtna; tapaḥ-austerities; cira-kālam-for a  
long time; tapaḥ-austerities; tāptvā-having performed; babhūvuḥ-became; siddha-  
saṅginaḥ-associates of the siddhas.

Their names were Vasudeva, Suhotra, Supārśva, and Sudarśaka. Performing  
austerities for a long time at Puṣkara-tīrtha, they made friends with the siddhas there.

Text 39

fn 2

jyeṣṭho durvāsaso yogam  
samprāpya yoginām varaḥ  
siddhaś cāhr̥ta-dāraś ca  
prajvalan brahma-tejasā

jyeṣṭhaḥ-the eldest; durvāsasaḥ-of Durvāsā; yogam-yoga; samprāpya-attaining;  
yoginām-of yogis; varaḥ-the best; siddhaḥ-perfect; ca-and; ahr̥ta-accepted; dāraḥ-a  
wife; ca-and; prajvalan-shining; brahma-tejasā-with spiritual effulgence.

Studying yoga under Durvāsā Muni, the eldest brother became the best of the  
yogīs. He became a siddha and accepted a wife. He shone with spiritual splendor.

Text 40

sadyo 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.

## Text 41

ekadā bhrātaras te ca  
jagmuś citra-sorovarai  
padmānifkṛṣṇa-pūjārtham  
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

padmānām cayanam kṛtvā  
gacchato vaiṣṇavān mune  
dṛṣṭvā nibadhya sañjagmuḥ  
sarve śaṅkara-kiṅkarāḥ

padmānām-of the lotuses; cayanam-gathering ; kṛtvā-doing; gaechataḥ-going; vaiṣṇavān-the devotees; mune-O sage; dṛṣṭvā-seeing; nibadhya-binding; sañjagmuḥ-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 durbalān nītvā  
jagmuḥ śaṅkara-sannidhim  
te sarve śaṅkaram dṛṣṭvā  
praṇemuḥ śirasā bhuvī

baliṣṭhāḥ-strong; durbalān-weak; nītvā-taking; jagmuḥ-went; śaṅyara-sannid,im-to Lord Śiva; te-they; sarve-all; śaṅkaram-Lord Śiva; dṛṣṭvā-seeing; praṇemāḥ-bowed down; śirasā-with their heads; bhuvī-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

tān uvāca śivaḥ śīghram  
prayujyāśiṣam uttamam  
īṣad-dhasya-prasannāsyo  
bhaktānugraha-kātarah

tān-to them; uvāca-saidm śivaḥ-Lord Śiva; śīghram-at once; prayujya-offering;  
āśiṣam-blssing; uttamam-great; īṣad-dhalya-gently smiling; prasanna-cheerful; āsyah-  
Pace; bhaktānugraha-kātarah-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

ke yuyam padma hartāLaḥ  
pārvatyāś ca sarovare  
lakṣa-yakṣai rakṣaṇīye  
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; rakṣaṇīye-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 Pārwa tī 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 vacanam śrutvā  
tam ūcur vaiṣṇavā bhiyā  
puṭāñjali-yutāḥ sarve  
bhakti-namrātma-kandharāḥ

śivasya-of Lord Śiva; vacanam-the words; śrutvā-hearing; tam-to Him; ūcuḥ-said; vaiṣṇavā-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; pibāmaḥ-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  
pārvatyā rakṣitam saraḥ  
gṛhāṇa kamalam sarvaṁ  
asmākaṁ ca phalam kuru

vayam-we; na-not; jñāmahe-know; nātha-O lord; pārvatyā-by Pārvatī; rakṣitam-protected; saraḥ-lake; grhāṇa-please take; kamalam-the lotus flowers; sarvam-all; asmākam-of us; ca-and; phalam-fruitful; kuru-make.

O master, we did not know this lake was protected by Pārvatī. Please take all our lotuses and make our gathering them a success.

Text 50

na dāsyāmo 'dya kamalam  
pāsyāvo 'dya jalam hara  
kim vā katham na pāsyāmas  
tubhyam dattāni tāni ca

na-not; dāsyāmaḥ-we will give; adya-today; kamalam-lotus; pāsyāvaḥ-we will drink; adya-today; jalam-water; hara-O Lord Śiva; kim vā-furthermore; katham-why?; na-not; pāsyāmaḥ-we will drink; tubhyam-to you; dattāni-offered; tāni-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

nityam dhyātvā yat-padābjam  
padmena pūjayāmahe  
sākṣāt tasmai pradattvā ca  
padmam pūtā vayam vibho

nityam-always; dhyātvā-meditating; yat-padābjam-whose feet; padmena-with lotus; pūjayāmahe-we worship; sākṣāt-directly; tasmai-to him; pradattvā-giving; ca-and; padmam-lotus; pūtā-purified; vayam-we; vibho-O master.

O master, now we have become purified. Now we are directly offering lotus flowers to the same person we always meditated on, the same person we worshiped with lotus flowers day after day,

Text 52

ekam brahma kva dvitīyam  
kva dehaḥ kva ca rūpavān

bhaktānugrahato deho  
rūpa-bhedaś ca māyayā

ekam-one; brahma-Supreme Personality of Godhead; kva-where?; dvitiam-a second; kva-where?; dehaḥ-body; kva-where?; ca-and; rūpavān-having a form; bhaktānugrahataḥ-out of kindness to the devotees; dehaḥ-form; rūpa-bhedaḥ-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 padmāni  
tvam eva mat-prabhuḥ prabho  
yato na mānasam pūrṇam  
tad-rūpaṁ darśayācyuta

kintu-however; grhāṇa-please take; padmāni-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 kamanīyam ca  
e kiśoram śyāmasundaram  
vinoda-muralī-hastam  
pītāmbara-dharam param

dvi-bhujam-two arms; kamanīyam-handsome; ca-and; kiśoram-youthful; śyāmasundaram-handsome and dark; vinoda-muralī-a pastime flute; hastam-in hand; pītāmbara-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, . . .

Text 55

eka-vaktram dvi-nayana  
candanāguru-carcitam  
īṣad-dhasya-prasannāsyam  
ratnālankāra-bhūṣitam

eka-vaktram-one face; dvi-nayanam-two eyes; candanāguru-carcitam-anointed with sandal and aguru; īṣad-dhasya-prasannāsyam-gently smiling and a face filled with happiness; ratnālankāra-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, . . .

Text 56

mayūra-puccha-cūḍam ca  
mālatī-mālya-bhūṣitam  
kaustubhena maṇindreṇa  
vakṣaḥ-sthala-samujjvalam

mayūra-peacock; puccha-feathe ; cūḍamacrown; ca-and; mālatī-mālya-bhūṣitam-decorated with a jasmine garland; kaustubhena-with a kaustubha jewel; maṇindreṇa-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, . . .

Text 57

pārijāta-prasūnānām  
mālā-rāji-virājitam  
koṭi-kandarpa-lāvaṇya-  
līlā-dhāma-manoharam

pārijāta-prasūnānām-of parijata flowers; mālā-garland; rāji-many; virājitam-splendid; koṭi-millions; kandarpa-of Kmadevas; lāvaṇya-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

gopī-saṅghair dṛśyamānam  
sa-smitair vakra-locanaiḥ  
nava-yauvana-sampannam  
rādhā-vakṣaḥ-sthala-sthitam

gopī-saṅghaiḥ-by gopīs; dṛśyamānam-seen; sa-smitaiḥ-smiling; vakra-locanaiḥ-with crooked eyes; nava-yauvana-sampannam-newly youthful; rādhā-vakṣaḥ-sthala-sthitam-resting on Rādhā's breast.

. . . on whom the gopīs gaze with crooked eyes, who is in the full bloom of youth, who rests on Rādhā's breast, . . .

Text 59

brahmādibhiḥ stuyamānam  
vandyam dhyeyam abhīpsitam  
ātmārāmam pūrṇa-kāmam  
u bhaktānugraha-kātaram

brahma-by Brahmā; ādibhiḥ-headed; stuyamānam-glorified with prayers; vandyam-bowed no; dhyeyam-meditated on; abhīpsitam-desired; ātmārāmam-self-satisfied; pūrṇa-kāmam-whose desires are all fulfilled; bhaktānugraha-kātaram-overcome with kindness for His devotees.

. . . whom Brahmā and the demigods glorify with prayers, bow down before, meditate on, and yearn to 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 purataḥ śambhoḥ  
tasthū gandharvarpuṅgavāḥ  
śrī-kṛṣṇa-rūpa-smaraṇāt  
epulakāṅkita-vigrahāḥ

ity-thus; uktvā-saying; purataḥ-in the presence; śambhoḥ-of Lord Śiva; tasthū-stood; gandharva-puṅgavāḥ-the gandharvas; śrī-kṛṣṇa-rūpa-smaraṇāt-by remembering Lord Kṛṣṇa's transcendental form; pulakāṅkita-vigrahāḥ-hairs of the body standing

erect.

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

gandharvānām vacaḥ śrutvā  
śivas tām ity uvāca ha  
śrī-kṛṣṇa-rūpa-smaraṇāt  
sāśru-pūrṇa-tri-locanaḥ

gandharvānām-of the gandharvas; vacaḥ-the words; śrutvā-hearing; śivaḥ-Lord Śiva; tām-to them; ity-thus; uvāca-spoke; ha-indeed; śrī-kṛṣṇa-of Lord Kṛṣṇa; rūpa-the transcendental form; smaraṇāt-by remembering; ca-with; āśru-tears; pūrṇa-filled; tri-three; locanaḥ-eyes.

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

mayaiva yūyam vijñātā  
vaiṣṇava-pravarā mahīm  
pūtam kartum ca bhramatha  
caraṇāmbhoja-re)unā

mayā-by me; eva-indeed; yūyam-you; vijñātā-known; vaiṣṇava-pravarā-the best of devotees; mahīm-tie earth; pūtam-purified; kartum-to make; ca-and; bhramatha-wander; caraṇāmbhoja-reṇunā-with the dust of your lotus feet.

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

aham vāñchām karomy eva  
śrī-kṛṣṇa-bhakta-darśanam  
samāgamo hi sādḥunām  
triṣu lokeṣu durlabhaḥ

aham-I; vāñchām-desire; karomy-I do; eva-indeed; śrī-kṛṣṇa-bhakta-darśanam-to see the devotees of Lord Kṛṣṇa; samāgamaḥ-arrival; hi-indeed; sādhūnām-of the saints; triṣu-in the three; lokeṣu-worlds; durlabhaḥ-rare.

I yearn to see Lord Kṛṣṇa's devotees. It is very rare that a devotee of Lord Kṛṣṇa comes to these three worlds.

Text 64

pārvatyāś ca surāṇām ca  
sadā yūyam mama priyāḥ  
ātmanaś cātma-bhaktebhyo  
vaiṣṇavāś ca priyāś ca naḥ

pārvatyāḥ-of Pārvati; ca-and; surāṇām-of the demigods; ca-and; sadā-always; yūyam-you; mama-to me; priyāḥ-dear; ātmanaḥ-self; ca-and; ātma-bhaktebhyaḥ-than my own devotees; vaiṣṇavāḥ-the devotees of the Lord Kṛṣṇa; ca-and; priyāḥ-dear; ca-and; naḥ-you.

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.

Text 65

kintu mogham ca na bhaven  
mayā yat svī-kṛtam purā  
tat śruyatām mahā-bhāgāḥ  
pārvatī-vrata-karmaṇi

kintu-however; mogham-frustrated; ca-and; na-not; bhaven-may be; mayā-by me; yut-accepted; svī-kṛtam-accepted; purā-before; tat-that; śruyatām-should be heard; mahā-bhāgāḥ-O fortunate ones; pārvatī-vrata-karmaṇi-in Pārvatī's vow.

However, O fortunate ones, please hear the promise I made about Pārvatī's vow, a promise. I cannot break.

Text 66

earasy atraiva padmāni  
yaia hṛtāni vratāntare



te tūrṇam āsurīm yoṇim  
gamiṣyanti na samśayaḥ

sarasy-in the lake; atra-here; eva-indeed; padmāni-lotus flowers; yaiḥ-which;  
hṛtāni-Adone; vratāntare-in a vow; te-they; tūrṇam-at once; āsurīm-demonic; yoṇim-  
birth; gamiṣyanti-will take; na-no; samśayaḥ-doubt.

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 there is no doubt.

Text 67

na hi śrī-kṛṣṇa-bhaktānām  
aśubham vidyate kvacit  
samprāpya dānavīm yoṇim  
golokam yāsyatha dhruvā

na-not; hi-indeed; śrī-kṛṣṇa-bhaktānām-of the devotees of Śrī Kṛṣṇa; aśubham-  
auspiciousness; vidyate-is; kvacit-ever; samprāpya-attaining; dānavīm-of the demon;  
yoṇim-the birth; golokam-to Goloka; yāsyatha-will go; dhruvam-indeed.

Therefore, no real calamity even happens to the devotees of Lord Kṛṣṇa. Therefore, after one birth as demons, you will all go to the world of Goloka.

Text 68

yūyaṁ śrī-kṛṣṇa-rūpaṁ ca  
pratyakṣaṁ draṣṭum utsukāḥ  
dhruvaṁ draṣyatha he vatsā  
vṛndāraṇye ca bhārata

yūyam-you; śrī-kṛṣṇa-rūpaṁ-the form of Lord Kṛṣṇa; ca-and; pratyakṣam-before  
your eyes; draṣṭum-to see; utsukāḥ-eager; dhruvam-indeed; draṣyatha-you will see;  
he-indeed; vatsā-sons; vṛndāraṇye-in Vṛndāvana; ca-and; bhārata-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.

Text 69

dr̥ṣṭvā kṛṣṇam tato mṛtyum  
saeprāpya vaiṣṇavottamāḥ  
divyhm̐ syandanam āruhya  
gamiṣyatha harer gṛham

dr̥ṣṭvā-seeing; kṛṣṇam-Lord Kṛṣṇa; tataḥ-then; mṛtyum-death; samprāpya-attaining;  
vaiṣṇavottamāḥ-the, best of devotees; divyam-transcendental; syandanam-chariot;  
āruhya-mounting; gamiṣyatha-will go; hareḥ-of Lord Kṛṣṇa; gṛham-to the abode.

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

adhunā vāñchanīyam ca  
o rūpam̐ draṣṭum ihotsukāḥ  
mat sarvam̐ paśyathety uktvā  
darśayām āsa tac chivaḥ

adhunā-now; vāñchanīyam-to be desired; ca-an”r rūpam-form; dwaṣṭum-to see; iha-  
here; utsukāḥ-eager; tat-that; sarvam-all; paśyatha-see; iti-thus; uktvā-saying;  
darśayām āsa-revealed; tat-that; śivaḥ-Lord Śiva.

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

rūpam̐ dr̥ṣṭvā sāśru-netrāḥ  
praṇamya sarva-rūpiṇam  
ājagmur dānavīm̐ yoṇṢm̐  
eime te jānaveśvarāḥ

rūpam-His form; dr̥ṣṭvā-seeing; sāśru-netrāḥ-with tears in their eyes; praṇamya-  
bowing; sarva-rūpiṇam-all handsomeness; ājagmuḥ-went; dānavīm-demonic; yoṇim-  
birth; ime-they; te-they; jānaveśvarāḥ-the best of demons.

With tear-filled eyes gazing at that supremely handsome form, they bowed down, and then took births as the kings of demons.

## Text 72

vasudevaḥ purā muktaḥ  
suhotraś ca bakāsuraḥ  
sudarśanaḥ pralambo 'yaṁ  
svayaṁ keśi supārśvakaḥ

vasudevaḥ-Vasudeva; purā-before; muktaḥ-liberated; suhotraḥ-Suhotra; ca-and; bakāsuraḥ-bakasura; sudarśanaḥ-Sudarśana; pralambaḥ-Pralamba; ayam-he; svayam-personally; keśi-Keśi; supārśvakaḥ-Supārśvaka.

Vasudeva had already been liberated, Suhotra became the duck-demon Bakāsura, Sudarśana became Pralamba, and Suparśvaka became the horse-demon Keśi.

## Text 73

harasya vara-dānena  
dṛṣṭvā rūpam anuttamam  
mṛtyuṁ samprāpya śrī-kṛṣṇāj  
jagmus te kṛṣṇa-mandiram

harasya-of Lord Śiva; vara-dānena-by the blessing; dṛṣṭvā-seeing; rūpam-form; anuttamam-supreme; mṛtyum-death; samprāpya-attaining; śrī-kṛṣṇāt-from Lord Kṛṣṇa; jagmuḥ-attained; te-they; kṛṣṇa-mandiram-the abode of Lord Kṛṣṇa.

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.

## Text 74

ity evaṁ kathitaṁ vipra  
hareś caritam adbhutam  
baka-keśi-pralam ānām  
mokṣaṇaṁ mokṣa-kāraḥ

ity-thus; evam-thus; kathitam-spoken; vipra-O brāhmaṇa; hareḥ-of Lord Kṛṣṇa; caritam-pastimes; adbhutam-wonderful; baka-of Baka; keśi-Keśi; pralambānām-and Pralamba; mokṣaṇam-liberation; mokṣa-karakam-giving liberation.

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.

Text 75

śrī-nārada uvāca

ś utam sarvam mahā-bhāga  
tvategrasādād yad adbhūam  
adhunā śrotum icchāmi  
pārvatyā kim vratam kṛtam

śre-nārada uvāca-Śrī Nārada said; śrutam-heard; sarvam-adl; mahā-bhāga-O noble one; tvat-prasādāt-by your mercy; yat-what; adbhutam-wonderful; adhunā-now; śrotum-to hear; icchemi-I wish; pārvatyā-by pārvatī; kim-what?; vamtam-vow; kṛtam-done.

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 vārādhyo vratasyāsyā  
kim phalam niyamaś ca kaḥ  
kāny dravyāni bhagavan  
vratopayogitāni ca

kaḥ-who; vārādhyah-the object of worship; vratasya-of the vow; asya-this; kim-what?; phalam-the result; niyamaḥ-restriction; ca-and; kaḥ-what?; kāny-what?; dravyāni-things; bhagavan-O master; vratopayogitāni-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  
pr tiṣṭhāyām nirūpaṇam  
su-vicārya vada vibho  
śrotum kautūhalam mama

kati-kālam-how long; vratam-vow; kim-what; vā-or; pratiṣṭhāyām-in the basis;

nirūpaṇam-description; su-vicārya-carefully considering; vada-please tell; vibhaḥ-O master; śrotum-to hear; kautūhalam-eagerness; mama-of me.

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-varadhanam  
ārādhyo bhagavān kṛṣṇo  
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; vardhanam-increasing; ārādhyah-to be worshiped; bhagavān-Lord; kṛṣṇah-Kṛṣṇa; rādhayā-Rādhā; sahitaḥ-with; mune-O sage.

Śrī Nārāyaṇa Ṛṣi said: This vow lasts for three months. Its 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 samārambhḥ  
samāptir dakṣiṇāyane  
samyamya pūrva-divase  
kṛtvāvaśyam haviṣyakam

viṣūve-on the day of viṣūva; ca-and; samārambhah-beginning; samāptiḥ-ending; dakṣiṇāyane-on daksinayana; samyamya-being austere; pūrva-divase-nk the previous day; kṛtvā-doing; avaśyam-inevitably; havḍṣyakam-haviṣya.

It begins on the day of viṣuva and ends on the day of dakṣiṇāyana. The day before beginning of the vow one must fast by eating only haviṣya (rice and ghee).

Text 80

snatvā vaiśākha-saṅkrāntyām

saṅkalpya jāhnavī-taṭe  
ghaṭe maṇau śālagrāme  
jale vā pūjayed vratī

snatvā-bathing; vaiśākha-saṅkrāntyām-at Vaiśākha-saṅkrānti; saṅkalpya-considering; jāhnavī-taṭe-on the bank of the Gaṅgā; ghaṭe- ( a pot; maṇau-jewel; śālagrāme-on Tālagrāma; jale-in water; vā-or; pūjayet-one should worship; vratī-following the vow.

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  
dhyānaṁ 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; dhyānam-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-nīrada-śyāmaṁ  
pīta-kaṣeya-vāsasam  
śarat-pārvaṇa-candrāsyam  
īṣad-dhasya-samanvitam

śarat-praphulla-padmākṣa-  
mañjulāñjana-rañjitaṁ  
mānasam gopikānām ca  
mohayantaṁ muhur muhuḥ

rādhayā dṛśyamānam ca  
rādhā-vakṣaḥ-sthala-sthitam  
brahmānanteśa-dharmādyaiḥ  
stuyamānam param bhaje

navīna-new; nīrada-raincloud; śyāmam-dark; pīta-kauṣeya-vāsasam-wearing yellow silk garments; śarat-pārvaṇa-autumn; candra-moon; āsyam-face; iṣad-dhasya-samanvitam-gently smiling; śarat-autumn; praphulla-blossoming; padma-lotus; akṣa-eyes; mañjula-charming; añjana-ra{.sy 241}jitam-anointed; mānasam-heart; gopikānām-of the gopīs; ca-and; mohayantam-enchanting; muhuḥ-again; muhuḥ-and again; rādhayā-by Rādhā; dṛśyamānam-seen; ca-and; rādhā-vakṣaḥ-on Rādhā's chest; sthala-place; sthitamosituated; brahmānanteśa-dharmādyaiḥ-by Brahmā, Śeṣa, Śiva, Yama, and the others; stuyamnam-praised; param-the Supreme; bhaje-I worship.

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 gopīs' hearts, on whom Rādhā gazes, who rests on Rādhā's breast, and whom Brahmā, Śeṣa, Śiva, Yama, and all the demigodseglorify with many prayers.

Text 85

dhyātvā kṛṣṇam ca dhyānena  
tam ārādhya vratī mudā  
dhyāyet tathā rādhikām ca  
dhyānam madhyandine ratim

dhyātvā-meditating; kṛṣṇam-on Lord Kṛṣṇa; ca-and; dhyānena-with meditation; tam-Him; ārādhya-worshipping; vratī-following the vow; mudā-happily; dhyāyet-should meditate; tathā-so; rādhikām-on Rādhā; ca-and; dhyānam-meditation; madhyandine-in ther Madhyandina-śruti; ratim-devotion.

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 rāseśvarīm ramyām

rāsollāsa-rasotsukām  
rāsa-maṇḍala-madhya-sthām  
rāsādhiṣṭhatṛ-devatām

rāseśa-vakṣaḥ-sthala-sthām  
rasikām rasika-priyām  
rasika-pravarām rāmām  
ramyām cāru-manoramām

śarad-rājīva-rājīnām  
prabhā-mocana-locanāy  
vakra-bhrū-bhaṅga-samyuktām  
s añjanenaiva rañjitām

śarat-pārvaṇa-canduātyām  
īṣad-dhasya-manoharām  
cāru-campaka-varṇābhām  
candanena vibhūṣitām

kastūrī-bindunā sārddham  
sindūra-bindu-śobhitām  
cāru-patrāvali-yuktām  
vahni-śuddhāmśukojjvalām

sad-ratna-kuṇmalābhyām ca  
su-kapola-sthalojjvalām  
ratnendra-sāra-hareṇa  
n makṣaḥ-sthala-virājitām

raona-kaṅkaṇa-keyūra-  
kiṅkiṇī-ratna-rañjitām  
sad-ratna-sāra-rucira-  
kvaṇan-mañjira-rañjitām

brahmādibhiś ca sevyena  
śrī-kṛṣṇenaiva sevitām  
sarveśena stuyamānām  
sarva-bijām bhajāmy aham

rādhām-Rādhā;erāseśvarīm-the queen of the rasa dance; ramyām-beautiful;  
rāsollāsa-rasotsukām-eager to enjoy the rasa dance; rāsa-maṇḍala-madhya-sthām-in  
the rasa-dance circle; rāsādhiṣṭhatṛ-devatām-the queen of the rasa-dance;Nrāseśa-  
vakṣaḥ-sthala-sthām-staying on the chest of the rasa-dance's king; rasikām-expert at  
enjoying nectar pastimes; rasika-priyām-the beloved of He who enjoys nectar pastimes;  
rasika-pravarām-the best of they who enjoy nectar pastimes; rāmām-beautiful;



ramyām-beautiful; cāru-manoramām-most beautiful; śarat-rājīva-rājīnām-of autumn lotuses; prabhā-mocana-stealing the splendor; locanām-eyes; vakra-bhrū-bhaṅga-samyuktām-crooked eyebrows; a{.sy 241}janenaiva-with mascara; rañjitām-splendid; śarat-pārvaṇa-candrāsyām-an autumn moon face; iṣad-dhasya-manoharām-with a beautiful gentle smile; cāru-beautiful; campaka-campaka flowers; varṇābhām-color; candanena-with sandal; vibhūṣitām.-decorated; kastūrī-bindunā-with a musk dot; sārddham-with; sindūra-bindu-śobhitām-decorated with sindura dots; cāru-patrāvali-yuktām-with beautiful pictures and designs; vahni-śuddhāmśukojjalām-with splendid garments pure as fire; sad-ratna-kuṇḍalābhyām-with jewel earrings; ca-and; su-kapola-beautiful cheeks; sthala-place; ujjvalām-splendor; ratnendra-sāra-hareṇa-with a necklace of the kings of jewels; vakṣaḥ-sthala-virājitām-splendid chest; ratna-kaṅkaṇa-keyūra-with jewel bracelets and armlets; kiṅkiṇī-ratna-ra{.sy 241}jitām-with tinkling ornaments; sad-ratna-sāra-made of the best of jewels; rucira-beautiful;d; śrī-kṛṣṇena-Śrī Kṛṣṇa; eva-indeed; sevītām-served; sarveśena-themaster of all; stuyamānām-praised; sarva-bījām-the seed of all; bhajāmy-worship; aham-I.

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, andw charming, whose eyes rob the autumn lotus flowers of their splendor, whose eyebuows are gracefully bent, yhose 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 flowems, who is decorated with sandal paste, a musk dot, sindūra dots, and beautiful pictures and designs drawn in perfumes, who is splendid in garmmnts pure like fhre, whose beautiful cherks are splendid with jewel earrings, whose breast is splendid with a necklace of the kings of jewels, who is splendid with jewel bracelets, armlets, tinkliwg 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 evertone praises with many prayers, and who is the seed from which everything was born.

Tent 94

iti dhyātvā tu kṛṣṇena  
 sahitām tām ca pūjayet  
 bhaktyā dattvā pratidinam  
 upacarāṇi śoḍaśa

iti-thus; dhyātvā-meditating; tu-indeed; kṛṣṇena-with Kṛṣṇa; sahitām-wpht; tām-on Her; ca-and; pūjayet-should worship; bhaktyā-with devotion; dattvā-offering; pratidinam-every day; upacarāṇi-offerings; śoḍaśa-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

pratyekaṁ ca pṛthak kṛtvā  
sarvaṁ dadyād vratī mudā  
sahasra-kamalaṁ divyaṁ  
phalam aṣṭottaraṁ mune

pratyekam-every day; ca-and; pṛthak-specific; kṛtvā-doing; sarvam-all; dadyāt-should give; vratī-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-kṛṣṇāya  
dadyāt puṣpaṁ phalaṁ vratī  
dadyād bhaktyā ca kṛṣṇāya  
svāhety uccārya yatnataḥ

rādhikā-saha-kṛṣṇāya-to Rādhā and Kṛṣṇa; dadyāt-should give; puṣpam-flowers; phalam-fruits; vratī-following the vow; dadyāt-should give; bhaktyā-with devotion; ca-and; kṛṣṇāya-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- ataṁ  
dadyād bhaktyākṣataṁ phalam

rasālasya-of mangoes; kadalyā-plantains; vā-or; rambhāyāḥ-banans; pakvam-ripe; eva-indeed; vā-or; nityam-daily; eṣṭottara-śatam-108; dadyāt-should offer; bhaktya-with devotion; akṣatam-unbroken; phalam-fruit.

Every day she should devotedly offer 108 ripe and unbroken mangoes, bananas, or plantains.

Text 98

nntyam ca bhojayed bhaktyā  
brāhmaṇānām śatam mune

nityam-daily; ca-and; bhojayet-should feed; bhaktyā-with devotion; brāhmaṇānām-of brāhmaṇas; śatam-a hundred; mune-O sage.

O sage, every day she should devotedly feed a hundred brāhmaṇas.

Text 99

homam kuryād vratī nityam  
aṣṭottara-śatāhutim  
dadyād bhaktyā ca kṛṣṇāya  
rādhikā-sahitāya ca

homam-agni-hotra yajnaa kuryāt-should do; vratī-following the vow; nityam-daily; aṣṭottara-śatāhutim-with 108 oblations; dadyāt-should offer; bhaktyā-with devotion; ca-and; kṛṣṇāya-to Kṛṣṇa; rādhikā-sahitāya-with Rādhā; ca-and.

Every day the woman following the vow should perform an agnihotra-yajña and devotedly offer 108 oblations to Rādhā and Kṛṣṇa.

Text 100

tilena havanam kuryād  
ājya-miśreṇa nārada  
vādyam ca vādayen nityam  
kārayed dhari-kīrtanam

tilena-with sesame; havanam-offering; kuryāt-should do; ājya-miśreṇa-mixed with ghee; nārada-O Nārada; avādyam-musical instruments; ca-and; vādayet-should cause to

play; nityam-daily; kārayet-should do; dhari-kīrtanam-glorification of Lord Kṛṣṇa.

O Nārada, 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

evam māsa-trayam kṛtvā  
pratiṣṭhā tad-anantaram  
pratiṣṭhā-divase tatra  
vidhānam śṛṇu nārada

evam-thus; māsa-trayam-for three months; kṛtvā-doing; pratiṣṭhā-establishing; tad-anantaram-then; ratiṣṭhā-divase-on tye day of pratistha; tatra-there; vidhānam-doing; śṛṇu-please hear; nārada-O Nārada.

In this way she should observe the vow for three months. O Nārada, please hear what she should do on the day of pratisttā, when the vow is completed.

Text 102

kamalānām ca navati-  
sahasrāṅy akṣatāni ca  
brāhmaṇānām sahasrāṅi  
nava vipreṇa yatnataḥ  
bhojayet paramānnāni  
svādūni piṣṭakāni ca

kamalānām-of lotus flowers; ca-and; navati-ninety; sahasrāṅy-thousandp akṣatāni-unbroken; ca-and; brāhmaṇānām-of brāhmaṇas; sahasrāṅi-a thousand; nava-nine; vipreṇa-with a brāhmaṇa; yatnataḥ-carefully; bhojayet-should feed; paramānnāni-sweet rice; svādūni-delicious; piṣṭakāni-pistaka cakes; ca-and.

r She should offer ninety thousand unbroken lotus flowers. Then she should feed a thousand brāhmaṇas delicious sweet rice and piṣṭaka cakes carefully cooked by a brāhmaṇa.

Text 103

phalaṁ daśādhikam sapta-  
śatam nava-sahasrakam

dadyān nānā-vidham dravyam  
naivedyam su-manoharam

phalam-fruit; daśādhikam-more by ten; sapta-seven; śatam-hundred; nava-sahasrakam-nine thousand; dadyān-should offer; nānā-various; vidham-kinds; dravyam-things; naivedyam-offering of foods; su-manoharam-very beautiful.

Then she should offer 9,710 fruits, and then she should offer many kinds of delicious foods.

Text 104

samskr̥tāgnim ca samsthāpya  
homam kuryād vicakṣaṇaḥ  
navati-sahasrāhūtim  
sa-ghṛtena tilena ca

samskr̥ta-carefully made; agnim-fire; ca-and; samsthāpya-establishing; homam-yajna; kuryāt-should do; vicakṣaṇaḥ-expert; navati-sahasrāhūtim-90,000 offerings; sa-ghṛtena-with ghee; tilena-with sesame; ca-and.

Then an expert brāhmaṇa should perfectly establish a sacred fire and offer into it ninety thousand oblations of sesame and ghee.

Text 105

sa-vastram ca śa-bhojyam ca  
yajñasūtraSphalānvitam  
gandha-puṣpārcitam bhaktyā  
dadyān navati-ladḍukān

sa-vastram-with garments; ca-and; sa-bhojyam-with food; ca-and; yajñasūtra-sacred threads; phala-fruit; anvitam-with; gandha-scents; puṣpa-flowers; arcitam-worshiped; bhaktyā-with devotion; dadyān-should offer; navati-ladḍukān-ninety laddus.

Then she should devotedly offer costly garments, delicious foods, fruits, sacred threads, flowers, scents, and ninety laddu candies.

Text 106

dadyān navati-kumbhāṁś ca  
śīta-toya-prāpuritān  
evam-vidham vratam kṛtvā  
dadyād viprāya dakṣiṇām

dadyāt-she should offer; navati-kumbhāṁḥ-ninety pots; ca-and; śīta-toya-prāpuritān-filled with cool water; evam-vidham-thus; vratam-the vow; kṛtvā-doing; dadyāt-should offer; viprāya-to the brāhmaṇa; dakṣiṇām-recompense.

Then she should offer ninety jars of cool water. Completing the vow in this way, she should then offer dakṣiṇā to the officiating priest.

Text 107

dakṣiṇāyāḥ parimitam  
vedeṣu yan nirūpitam  
vṛṣendrāṇām sahasram ca  
svarṇa-śṛṅga-samanvitam

dakṣiṇāyāḥ-of recompense; parimitam-the measurement; vedeṣu-in the Vedas; yān-what; nirūpitam-described; vṛṣendrāṇām-of the kings of bulls; sahasram-a thousand; ca-and; svarṇa-śṛṅga-samanvitam-with golden horns.

Then she should offer the dakṣiṇā described in the Vedas, that is she should give to the priest a thousand bulls with golden horns.

Text 108

ity evam kathitam vipra  
vratam traimāsikam param  
viśiṣṭa-santati-karam  
pati-saubhāgya-varadhanam

ity-thus; evam-thus; kathitam-spoken; vipra-O brāhmaṇa; vratam-the vow; traimāsikam-of three months; param-great; viśiṣṭa-great; santati-descendants; karam-creating; pati-of the husband; saubhāgya-good fortune; varadhanam-increase.

O brāhmaṇa, this three-month vow I have described to you increases the good fortune of the performer's husband and gives you her many very pious descendants.

Text 10i

vratasyāsyā prabhāvena  
saubhāgyam śata-janmani  
sat-putra-janani sā ca  
bhavet janma-śatam dhruvam

vratasya-vow; asya-of this; prabhāvena-by the power of; saubhāgyam-good fortune; śata-janmani-for a hundred births; sat-putra-of good children; janani-the mother; sā-she; ca-and; bhavet-is; janma-śatam-a hundred births; dhruvam-indeed.

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

kadāpi na bhavet tasyā  
bhedaś ca pati-putrayoḥ  
dāsa-tulyo bhavet putro  
bhartānca su-vacas-karaḥ

kadāpi-sometim; na-not; bhavet-is; tasyā-of her; bhedaḥ-separation; ca-and; pati-putrayoḥ-of husband and children; dāsa-tulyaḥ-like a servant; bhavet-becomes; putraḥ-son; bhartā-husband; ca-and; su-vacas-karaḥ-carrying out her orders.

She is never separated from her husband and children. Her husband and children become like her servants, faithfully following her orders.

Text 111

anukṣaṇam bhaved rādhā-  
kṛṣṇa-bhakti-yutā satī  
bhaved vrata-prabhāvena  
svapne jñāne hari-smṛtiḥ

anukṣaṇam-at every moment; bhavet-is; rādhā-kṛṣṇa-foi Śrī Śrī Rādhā-Kṛṣṇa; bhakti-yutā-with devotion; satī-saintly; bhavet-is; vrata-prabhāvena-by the power of the vow; svapne-in sleep; jñāne-in wakefulness; hari-smṛtiḥ-remembering Lord Kṛṣṇa.

By the power of the vow she becomes saintly and always devoted to Śrī Śrī Rādhā-Kṛṣṇa. Awake or asleep, she always remembers Lord Kṛṣṇa.

## Text 112

vratam ca sāma-vedoktam  
kṛtam pūrvam athāvayoḥ  
sarveṣām ca vratānām ca  
śreṣṭham śṛṇu vadāmi te

vratam-vow; ca-and; sāma-vedoktam-spoken in the Sāma Vewda; kṛtam-done;  
pūrv m-before; atha-indeed; āLayoḥ-of us; sarveṣām-of all; ca-and; vratānām-vows; ca-  
and; śreṣṭham-the best; śṛṇu-please hear; vadāmi-I tell; te-to you.

I will now describe to you this best of a vows, a vow described in the Sāma Veda, a  
vow followed by our mothers.

## Text 113

svāyambhuvasya ca manoḥ  
śatarūpābhidhā satī  
tayā kṛtam prathamataḥ  
kṛtvāgastyam purohitam

svāyambhuvasya-of Svāyambhuva; ca-and; manoḥ-Manu; śatarūpā-Śatarūpā;  
abhidhā-named; satī-sainlty; tayā-by her; kṛtam-done; prathamataḥ-first; kṛtvā-  
making; agastyam-Agastya; purohitam-the priest.

Making Agastya Muni her priest, Svāyambhuva Manu's wife, Śatarūpā, followed  
this vow in the beginning.

## Text 114

tadā kṛtam devahūtyā  
cāruhūtya tadā kṛtam  
purohitam pulastyam ca  
kṛtvā śrutyuktayā mune

tadā-then; kṛtam-done; devahūtyā-by Devahūui; cāruhūtya-by Cāruhūti; tadā-then;  
kṛtam-done; purohitam-priest; pulastyam-Pulastya Mu i; ca-and; kṛtvā-making;  
hrutyuktayā-by Śrutyuktā; mune-O sage.

O sage, then Devahūti followed this vow, then Cāruhūti followed it, and then,



making Pulastya Muni her priest, Śrutyuktā followed it.

Text 115

cakāra rohiṇī tat tu  
kratum kṛtvā purohitam  
ratiś cakāra tad-bhaktyā  
gautamas tat-purohitaḥ

cakāra-did; rohiṇī-Rohiṇī; tat-that; tu-indeed; kratum-done; kṛtvā-making; purohitam-priest; ratiḥ-Rati; cakāra-did; tad-bhaktyā-with devotion; gautamaḥ-Gautama; tat-purohitaḥ-her priest.

Making Kratu Muni her priest, Rohiṇī followed this vow. Rati also devotedly followed this vow. Her priest was Gautama Muni.

Text 116

cakāra tad-vratam bhaktyā  
tārayā guru-kāntayā  
mahat-sambhṛta-sambhāro  
vaśiṣṭas tat-purohitaḥ

cakāra-did; tad-vratam-that vow; bhaktyā-with devotion; tārayā-by Tārā; guru-kāntayā-the wife of Bṛhaspati; mahat-sambhṛta-sambhāraḥ-performed with great opulence; vaśiṣṭaḥ-Vaśiṣṭa Muni; tat-purohitaḥ-her priest.

Bṛhaspati's wife, Tārā, devotedly followed this vow, performing it with great opulence. Her priest was Vaśiṣṭa Muni.

Text 117

tad dṛṣṭvā guru-patnyāś ca  
mudā śacyā kṛtam vratam  
mahat-sambhṛta-sambhāras  
tat-purodhā bṛhaspatiḥ

tat-this; dṛṣṭvā-seeing; guru-patnyāḥ-of Bṛhaspati's wife; ca-and; midā-happily; śacyā-by Śacī; kṛtam-eerformed; vratam-vow; mahat-sambhṛta-sambhāraḥ-very opulently; tat-purodhā-her priest; bṛhaspatiḥ-Bṛhaspati.

Seeing what Bṛhaspati's wife had done, Śaci also performed this vow with great opulence. Her priest was Bṛhaspati.

Text 118

,rataṁ cakāra svāhā ca  
sarvato 'pi vilakṣaṇam  
ati-sambhṛta-sambhāro  
marīcis tat-purohitaḥ

vratam-vow; cakāra-did; svāhā-Svāhā; ca-and; sarvataḥ-of all; api-even; vilakṣṇam-the best; ati-sambhṛta-sambhāraḥ-very great opulence; marīciḥ-marīci; tat-purohitaḥ-her priest.

Then Smāhā performed the vow with opulence greater than all others. Her priest was Marīci Muni.

Text 119

tad dṛṣṭvā pārvatī brahmann  
uvāca śaṅkaram mudā  
puṭāñjali-yutā devī  
bhakti-namrātma-kandharā

tat-this; dṛṣṭvā-seeing; pārvatī-pārvatī; brahmann-O brāhmaṇa; uvāca-said; śaṅkaram-to Lord Śiva; mudā-happily; puṭāñjali-yutā-with folded hands; devī-the goddess; bhakti-namrātma-kandharā-her head humbly bowed.

O brāhmaṇa, when she saw this, Goddess Pārvatī, with folded hands, humbly bowed head, and a cheerful demeanor, spoke to Lord Śiva.

Text 120

śrī-pārvaty uvāca  
ājñām kuru jagan-nāth  
karomi hrwtam uttamam  
āvayor iṣṭa-devasya  
vratānām ca paraṁ vratam

śrī-pārvaty uvāca-Śrī Pārvatī said; āj{.sy 241}ām-command; kuru-do; jagan-nātha-O

master of the universe; karomi-I do; vratam-vow; uttamam-great; āvayoḥ-of us; iṣṭa-devasya-of the worshipable Lord; vratānām-oN vows; ca-and; param-thelbest; vratam-vow.

Śrī Pārvatī 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

harer ārādhanam nātha  
sarva-maṅgala-kāraṇam  
iṣṭam dattam śruteḥ pāṭhas  
tīrtham pṛthvyāḥ pradakṣiṇam  
harer ārādhanasyāpi  
kalām nārhanṭi ṣoḍaśīm

hareḥ-of Lord Kṛṣṇan Srādhanam-the worship;enātha-O master; sarva-maṅgala-kāraṇam-the cause of all auspiciousness; iṣṭam-desired; dattam-given; śruteḥ-of the Vedas; pāṭhaḥ-the recitation; tīrtham-holy place; pṛthvyāḥ-of the earth; pradakṣiṇam-circumambulation.

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 anukṣaṇam  
jīvan-muktarya tasyaiva  
muktir bhavati darśanāt

bahiḥ-without; abhyantare-within; yasya-of whom; hariḥ-Lord Kṛṣṇa; smṛtiḥ-remembrance; anukṣaṇam-at every moment; jīvan-muktarya-liberated in this life; tasya-of him; eva-indeed; muktiḥ-liberation; bhavati-is; darśanāt-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

tasya pādābja-rajasā  
sadyaḥ pūtā vasundharā  
tasya darśana-mātreṇa  
punāti bhuvana-trayam

tasya-of him; pādābja-rajasā-by the dust of the lotus feet; sadyaḥ-at once; pūtā-purified; vasundharā-the earth; tasya-of him; darśana-mātreṇa-simply by seeing; punāti-purifies; bhuvana-trayam-the three worlds.

The dust of his lotus feet purifies the earth. The sight of him purifies the three worlds.

Text 124

brahmā viṣṇuś ca dharmāś ca  
śeṣas tvam ca gaṇeśvaraḥ  
dhyāyam dhyāyam yat-padābjaṁ  
tejasā tat-samo mahān

brahmā-Brahmā; viṣṇuḥ-Viṣṇu; ca-and; dharmā-Yamarāja; ca-and; śeṣaḥ-Śeṣa; tvam-you; ca-and; gaṇeśvaraḥ-Gaṇeśa; dhyāyam-meditating; dhyāyam-and meditating; yat-padābjaṁ-on whose lotus feet; tejasā-by power; tat-samaḥ-equal; mahān-great.

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

yaś ca yaṁ satataṁ dhyāyet  
sa tam āpnoti niścitam  
guṇena tejasā buddhyā  
jñānena tat-samo bhavet

yaḥ-one who; ca-and; yaṁ-on whom; satataṁ-always; dhyāyet-meditates; saḥ-he; tam-Him; āpnoti-attains; niścitam-indeed; guṇena-with virtues; tejasā-with power; buddhyā-with intelligence; jñānena-with knowledge; tat-samaḥ-like Him; bhavet-becomes.

One who always meditates on Lord Kṛṣṇa attains Him. He attains virtues, power, glory, intelligence, and knowledge like His.

Text 126

kṛṣṇasya smaraṇād dhyānāt  
tapasā tasya sevayā  
prāptas tat-sādṛśam svāmī  
tādṛśo hi vilakṣaṇaḥ

kṛṣṇasya-of Lord Kṛṣṇa; smaraṇāt-by remembering; dhyānāt-from emditation;  
tapasā-by austerity; tasya-of Him; sevayā-by service; prāptaḥ-attained; tat-sādṛśam-like  
Him; svāmī-master; tādṛśaḥ-like Him; hi-indeed; vilakṣaṇaḥ-exalted.

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

mayā prāpto hi guṇavān  
svāmī vā putra eva ca  
sa labdho līlayā sarvaḥ  
pūrṇam tan-mānasam mudā

mayā-by me; prāptaḥ-attained; hi-indeed; guṇavān-virtuous; svāmī-husband; vā-or;  
putra-son; eva-indeed; ca-and; sa-He; labdhaḥ-attained; līlayā-easily; sarvaḥ-all;  
pūrṇam-full; tan-mānasam-in the mind; mudā-happily.

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

svāmī tvat-sādṛśaḥ putrau  
kārttikeya-gaṇeśvarau  
pitā himādriḥ kṛṣṇāmśo  
mama kim durlabham prabho

svāmī-husband; tvat-sādṛśaḥ-like you; putrau-two sons; kārttikeya-gaṇeśvarau-  
Kārttikeya and Gaṇeśa; pitā-father; himādriḥ-Himālaya; kṛṣṇāmśaḥ-an incarnation of  
Lord Kṛṣṇa; mama-of me; kim-what?; durlabham-difficult to attain; prabhaḥ-O master.

In this wNy I have attained a husband like you, sons like Kār tikeya and aṇeśa, and a father like King Himālaya, who is an incarnation of Lord Kṛṣṇa Himself.

Text 129

bhartuḥ putrasya tātasya  
garvaṁ kurvanti yoṣitaḥ  
ati-yogyās trayo yāsām  
tāsām kim durlabhaṁ kutaḥ

bhartuḥ-of husband; putrasya-son; tātasya-and father; garvam-pride; kurvanti-do; yoṣitaḥ-women; ati-yogyāḥ-very good; trayāḥ-three; yāsām-of whom; tāsām-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-vacanaṁ śrutvā  
su-prītaḥ śaṅkaraḥ svayam  
prahasyovāca madhuram  
pulaṅkita-vigrahaḥ

pārvatī-vacanlm-Pārvatī's words; śrutvā-hearing; su-prītaḥ-very pleased; śaṅkaraḥ-Lord Śiva; svayam-personally; prahasya-smiling; uvāco-said; madhuram-sweet; pulakāṅkita-vigrahaḥ-the hairs of hi 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-lakṣmī-svarūpāsi  
kim asādhyam taveśvari  
sarva-sampat-svarūpā tvam  
ananta-śakti-rūpiṇī

śrī-śaṅkara uvāca-Śrī Śiva said; mahā-lakṣmī-svarūpā-the form of goddess mahā-lakṣmī; asi-you are; kim-why?; asādhyam-unattainable; tava-of you; īśvari-O goddess;

sarva-sampat-svarūpā-teh form of all opulence and good fortune; tvam-You; ananta-śakti-rūpiṇī-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 gr̥he devi  
sa sarvaiśvarya-bhājanau  
na lakṣm r yed-gr̥he tasya  
S jīvanān maraṇam varam

tvam-you; ca-and; yasya-of whom; gr̥he-in the home; devi-O goddess; sa-he; sarva-of all; aiśvarya-opulence; bhājanam-the reservoir; na-not; lakṣmīḥ-the goddess of fortune; yad-gr̥he-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 viṣṇuś ca  
tvayā śaktyā śubha-prade  
samhāra-sṛṣṭi-rakṣāṇām  
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; rakṣāṇām-and maintenance; tvat-prasādāt-by your 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 universe.

Text 134

ko vā himālayaḥ ko 'ham  
kau kārttika-gaṇeśvarau

tvad-vihīnā aśaktāś ca  
tvayā ca vāyam īśvarāḥ

kaḥ-who?; vā-or; himālayaḥ-King Himālaya; kaḥ-who?; aham-I; kau-who?;  
kārttika-gaṇeśvarau-Kārttikeya and Gaṇeśa; tvat-you; vihīnā-without; aśaktāḥ-  
powerless; ca-and; tvayā-with you; ca-and; vāyam-we; īśvarāḥ-powerful controllers.

Who is King Himālaya? Who am I? Who are Kārttikeya and Gaṇeśa? Without you  
we are powerless. With you we are powerful controllers of the universe.

Text 135

yuktā pati-vratāyāś ca  
bhartur ājñā śrutau śrutā  
grhīmvājñām īśvarasya  
vratam kuru pati-vrate  
vratam etat kṛtam yābhis  
tābhyaḥ kuru vilakṣaṇam

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;Anjñām-the order;  
īśvarasya-of the Lord; vratam-vow; kuru-do; pati-vrate-O chaste one; vratam-vow;  
etat-this; kṛtam-Tone; yābhiḥ-by whom; tābhyaḥ-to them; kuru-do; vilakṣaṇam-  
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 purohitaḥ  
kamalānām brāhmaṇānām  
dravyānām dāyako 'py aham

sanat-kumāraḥ-Sanat-kumāra; bhngavān-exalted; vrat -in the vow; te-of you; astu-  
may be; purohitaḥ-the priest; kamalānām-of lotus flowers; brāhmaṇānām-of  
brāhmaṇas; dNavyānām-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.



Tqxt 137

kuveram dravyS-koṣe ca  
rakṣakam kuru sundari  
vrate catdānādhyakṣo 'ham  
dhana-dātrī ca śrīḥ svayam

kuveram-Kuvera; dravya-koṣe-in the treasury of the ingredients of worship; ca-and; rakṣakam-the guard; kuru-make; sundari-O beautiful one; vrate-in the vow; ca-and; dānādhyakṣaḥ-the superintendent 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 superintendent of charity. Goddess Lakṣmī will personally give the charity.

Text 138

pācako vahni-devaś ca  
varuṇo jala-dāyakah  
vastūnām vāhakā yakṣas  
tad-adhyakṣaḥ ṣaḍ-ānanaḥ

pācakaḥ-the cook; vahni-devaḥ-Agnideva; ca-and; varuṇaḥ-Varuṇa; jala-dāyakaḥ-the supplier of water; vastūnām-of things; vāhakā-the bearers; yakṣaḥ-the yakṣas; tad-adhyakṣaḥ-their superintendent; ṣaḍ-ānanaḥ-Kārttikeya.

Agnideva will be the cook. Varuṇa will supply water. The yakṣas will be the bearers, and Kārttikeya will supervise their activities.

Text 139

sthāna-saṃskāra-kartā ca  
vrate 'tra pavanaḥ svayam  
pariveṣṭāuspay m śakraḥ  
candro 'dhiṣṭāyako vrate

sthāna-of the place; saṃskāra-kartā-purifying; ca-and; vrate-in the vow; atra-here; pavanaḥ-pāyū; svayaḥ-personally; pariveṣṭā-entered; svayam-personally; śakraḥ-Indra; candraḥ-Candra; adhiṣṭāyakaḥ-the superintendent; vrate-in the vow.

Vāyu will be the sweeper, Indra will serve the meals, and Candra will be the supervisor.

Tixts 140 and 141

sūryaś ca dātum nirvaktā  
yogyāyogyē yathocitam  
vratopayuktam yad dravyam  
dattvā niyamitam priye  
tato 'dhikam phalam puṣpam  
haraye dehi sundari

sūryaḥ-Sūrya; ca-and; dātum-to give; nirvaktā-the speaker; yogyāyogyē-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  
asaṅkhyān brāhmaṇān devi  
bhaktyā kuru nimantraṇam

vrate-in the vow; niyamitān-prescribed; viprān-brāhmaṇas; bhojayitvā-feeding; tataḥ-from that; adhikān-more; asaṅkhyān-numberless; brāhmaṇān-brāhmaṇas; devi-O goddess; bhaktyā-with devotion; kuru-do; nimantraṇam-invitation.

Feed at least as many brāhmaṇas as prescribed for the vow, but politely invite more, numberless brāhmaṇas.

Text 143

samāpti-divase svarṇam  
deyam ratna-pravālakam

vratoktām dakṣiṇām dattvā  
sarvaṁ kehi dvijātaye

samāpti-divase-at the conclusion of the vow; svarṇam-gold; deyam-to be given; ratna-pravālakam-jewels and coral; vratoktām-described in the vow; dakṣiṇām-the priest's fees; dattvā-giving; sarvam-all; dehi-give; dvijātaye-to the brāhmaṇa.

At the end of the vow give charity of gold, jewels, and coral and give dakṣiṇā to the priest.

Text 144

ity uktvā śaṅkaras tām ca  
kārayām āsa uad vratam  
vratam cakāra sā durgā  
sarvābhyaś ca vilakṣaṇam

ity-thus; uktvā-saying; śaṅkaraḥ-Lord Śiva; tām-her; ca-and; kārayām āsa-caused to do; tat-that; vratam-vow; vratam-vow; cakāra-did; sā-shm; durgā-Parvatī; sarvābhyaḥ-than all; ca-and; vilakṣaṇam-better.

Speaking these words, Lord Śiva instructed her follow the vow. Pārvatī followednit with opulence greater than all others.

Text 145

ity evaṁ kathitam vipra  
pārvatyā mad vratam kṛtam  
ratnam voḍhum aśaktāś ca  
brāhmaṇāḥ pārvatī-vrate

ity-thus; evam-thus; kathitam-spoken; vipra-O brāhmaṇa; pārvat2ā-by pārvatī; yat-what; vratam-vow;okṛtam-done; ratnam-jewel; voḍhum-to carry; aśaktāḥ-unable; ca-and; brāhmaṇāḥ-the brāhmaṇas; pārvatī-vrate-in Pārvatī's vow.

O brāhmaṇa, thus I have told you of Pārvatī's vow. The brāhmaṇas were not able to carry away all the jewels they received in charity at Pārvatī's vow.

Text 146

itihāsaḥ śrutaḥ sarvaḥ  
prakṛtaṁ śṛṇu nārada  
śrī-kṛṣṇa-tāla-caritaṁ  
ūtnaṁ n”tnaṁ pade pate

itihāsaḥ-story; śrutaḥ-he rd; sarvaḥ-all; prakṛtam-nature; śṛṇu-please hear; nārada-  
O Śrī Nāradae śrī-kṛṣṇa-bāla-caritam-Lord Kṛṣṇa's childhood pastimes; nūtnam-newer;  
nūtnam-and newer; pade-step; pade-after step.

Now you have heard everything about this. O Nārada, now please hear of Lord  
Kṛṣṇa's childhood pastimes, which are newer and newer at every step.

Text 147

hatvā tān dānavendrāmś ca  
śiśubhir gokulaiḥ saha  
jagāma sva-grhaṁ kṛṣṇaḥ  
kuvera-bhavanopamam

hatvā-killing; tān-them; dānavendrāmś-the great demons; ca-and; śiśubhiḥ-with  
children; gokulaiḥ-with cows; saha-with; jagāma-went; sva-grham-to His own home;  
kṛṣṇaḥ-Lord Kṛṣṇa; kuvera-bhavanopamam-opulent as Kuvera's palace.

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

sarvebhyo vana-vārtā ca  
pradattā śiśubhir mudā  
śrutvaivaṁ vismitāḥ sarve  
nando bhayam avāpa ha

sarvebhyaḥ-than all; vana-vārtā-the news of the forest; ca-and; pradattā-giving;  
śiśubhiḥ-by the boys; mudā-happily; śrutvā-hearing; evam-thus; vismitāḥ-filled with  
wonder; sarve-all; nandaḥ-Nanda; bhayam-fear; avāpa-attained; ha-indeed.

The boys told everyone what had happened in the forest. Everyone was astonished.  
Nanda was terrified.

Text 149

ānīya vṛddhān gopāṁś ca  
sthavirā gopikās tathā  
yuktim cakāra taiḥ sārdham  
ālocya samayocitam

ānīya-taking; vṛddhān-the elder; gopāṁḥ-gopas; ca-and; sthavmrā-elder; gopikāḥ-gopīs; tathā-so; yuktim-considerateon; caSyra-did; taiḥ-them; sārdham-with; ālocya-consiering; samayocitam-what is proper.

Calling together the elder gopas and gopīs, Nanda considered what to do.

Text 150

kṛtvaryuktim ca gopeeas  
tat sthānam tyaktum udyataḥ  
gantum vṛndāvanam gopaiḥ  
śakaṭam racitam tadā

kṛtvā-making; yuktim-a decision; ca-and; gopeśaḥ-the king of thre gopas; tat-that; sthānam-place; tyaktum-to leave; udyataḥ-concluded; gantum-to go; vṛndāvanam-to Vṛndāvana; gopaiḥ-with the gopas; śakaṭam-a cart; racitam-made ready; tadā-then.

Deciding to leave that place, he had the gopas prepare carts for a journey to Vṛndāvana.

Text 151

nandājñām ca samākarnya  
te sarve gantum udyatāḥ  
gopās ca gopikās caiva  
bālakā bālikas tadā

Ś nanda-ājñām-Nanda's order; ca-and; samākarnya-hearing; te-they; sarve-all; gantum-to go; udy eāḥ-decided; gopāḥ-gopas; ca-and; gopikāḥ-gopīs; ca-and; eva-indeed; bālakā-boys; bālikāḥ-girls( tadā-then.

Hearing Nanda's order, the gopas, gopīs, boys, and girls, all prepared to leave.

Text 152

kṛṣṇega halinā sārdham  
prayayus tad vanam mudā  
kṛṣṇa-guṇam ca gāyanto  
nānāveṣa-samanvitāḥ

m kṛṣṇena-Kṛṣṇa; halinā-and Balarāma; sārdham-with; prayayuḥ-rent; tat-that; vanam-forest; mudā-happily; kṛṣṇa-guṇam-teh glories oh LordmKṛṣṇa; Sa-and; gāyyntaḥ-singing; nānāveṣa-samanvitāḥ-dressed in different ways.

Dressed in many colorful garments, accompanied by Kṛṣṇa and nalarāma, and happily singing Kṛṣṇa's glories as they went, they traveled to Vṛndāvana orest.

Text 153

veṇu-pravādakāḥ kecit  
okecic chaṅkha-pravādināḥ  
karatāla-karāḥ kecid  
vīṇā-hastās ca kecana

veṇu-pravādakāḥ-playing flutes; kecit-some; kecit-some; śaṅkha-pravādināḥ-playing conchshells; karatāla-karāḥ-playing karatalas; kecit-some; vīṇā-hastāḥ-vina in hand; ca-and; kecana-some.

Some played flutes and others played vīṇās, karatālas, and conchshells.

Text 154

svara-yantra-karāḥ kecit  
chṛṅga-hastās ca kecana  
nava-pallava-karṇās ca  
kecid gopāla-bālakāḥ

svara-yantra-karāḥ-playing musical instruments; kecit-some; śṛṅga-hastāḥ-horns in hanmd; ca-and; kecana-some; nava-new; pallava-leaves and buds; karṇāḥ-ears; ca-and; kecit-some; gopāla-bālakāḥ-gopa boys.

Some played horns and others played other musical instruments. Some gopa boys decorated their ears with new leaves.

Text 155

kecin mūkula-karṇās ca  
puṣpa-karṇās ca kecana  
kecit pallava-cūḍās ca  
puṣpa-cūḍās ca kecana

kecit-some; mūkula-buds; karṇāḥ-ears; ca-and; puṣpa-karṇāḥ-flowers on the ears; ca-and; kecana-some; kecit-some; pallava-cūḍāḥ-leaf crowns; ca-and; puṣpa-cūḍāḥ-flower crowns; ca-and; kecana-some.

Some decorated their ears with flower buds and some with blossomed flowers. Some wore leaf-crowns and some flower-crowns.

Text 156

vana-puṣpa-mālya-karāḥ  
kecid ājānu-mālinaḥ  
gopāla-bālakāḥ sarve  
viprendra nava-koṭayaḥ

vana-forest; puṣpa-flowers; mālya-garlands; karāḥ-having; kecit-some; ājānu-mālinaḥ-garlands reaching their knees; gopāla-bālakāḥ-gopa boys; sarve-all; viprendra-O king of brāhmaṇas; nava-koṭayaḥ-ninety million.

w Some wore forest-flower garlands and others wore garlands reaching their knees. O kiLg f rāhmaṇas, in this way there were ninety million gopa boys.

Text 157

jagmur gopyo vaya-sthās ca  
koṭīśaḥ koṭīśo mudā  
vṛddhās ca koṭīśas tatra  
bṛhac-chroṇyaś calat-kucāḥ

jagmuḥ-went; gopyaḥ-the gopīs; vaya-sthāḥ-adult; ca-and;ekoṭīśaḥ-millions; kosiśar-and millions; mudā-happily; vṛddhāḥ-elderly; dr-and; koṭīśaḥ-millions; tatra-there; bṛhac-chroṇyaḥ-broad hips; calat-kucoḥmand moving breasts.

Millions and millions of adult gopīs and millions of elderly gopīe with broad hips and moving breasts happily traveled in that journey.

Text 158

rādhikā-saha-cāriṇyo  
bālā gopālikā mune  
tāḥ, su-śīlādayo bhavyā  
nānālaṅkāra-bhūṣitāḥ,  
divya-vastra-parīdhānāḥ  
sa-smitās tā yayur mudā

rādhikā-of Śrī Rādhā; saha-cāriṇyaḥ-the freinds; bālā-girls; gopālikā-gopīs; mune-O sage; tāḥ-them; su-śīlādayaḥ-virtuous; bhavyā-beautiful; nānālaṅkāra-bhūṣitāḥ-decorated with many ornaments; divya-vastra-parīdhānāḥ-wearing splendid garments; sa-smitāḥ-smiling; tā-they; yayuḥ-wen ; mudā-happily.

O sage, wearing splendid garments and many ornaments, Rādhā's beautiful, smiling, and virtuous young ropī friends happily traieled in that journey.

Text 159

kāścic chibikam āruhya  
ratham āruhya kāścana  
rādhā syandanam āruhya  
śātakumbha-paricchadam

kāścic-some; śibikam-palanquin; āruhya-riding; ratham-chariot; āruhya-riding; kaścana-somet rādhā-Rādhā; syandanam-chariot; āruhya-riding; śātakumbha-paricchadam-golden.

Some rode on palanquins and some on chariots. Rādhā rode on a chariot of gold.

Text 160

nandaḥ sunandaḥ śrīdāmā  
giribhānuḥ vibhākaraḥ  
vīrabhānuś candrabhānuḥ  
gaja-sthāḥ prayayur mudā

nandaḥ-Nanda; sunandaḥ-Sunanda; śrīdāmā-Śrīdāmā; giribhānuḥ-Giribhānu; vibhākaraḥ-Vibhākara; vīrabhānuḥ-Vīrabhānu; candrabhānuḥ-candrabhānu; gaja-sthāḥ-on elephants; prayayuḥ-went; mudā-happily.



Nanda, Sunanda, Śrīdāmā, Giribhānu, Vibhākara, Vīrabhānu, and Candrabhānu happily rode on elephants.

Text 161

tābhir yuktā yayau devī  
ratnālaṅkāraabhūṣitā  
yaśodā rohiṇī caiva  
nānālaṅkāra-bhūṣitā

tābhiḥ-them; yuktā-with; yayau-went; devī-the goddess; ratnālaṅkāra-bhūṣitā-decorated with jewel ornaments; yaśodā-Yaśodā; rohiṇī-Rohiṇī; La-and; eva-indeed; nānālaṅkāra-bhūṣitā-decorated with many ornaments.

long with them went jewel-decorated Queen Yaśodā and Rohiṇī.

Text 162

śrī-kṛṣṇa-baladevau tau  
ratnālaṅkāra-bhūṣitau  
sarpa-syandanam aśthāya  
jagmatuḥ parayā mudā

śrī-Kṛṣṇa-baladevau-Lord Kṛṣṇa and Lord Balarāma; tau-They; ratnālaṅkāra-bhūṣitau-decorated with jewel ornaments; sarpa-gold; syandanam-chariot; aśthāya-rising; jagmatuḥ-went; parayā-with great; mudā-happiness.

Riding on a golden chariot, jewel-decorated Kṛṣṇa and Balarāma went with great happiness.

Text 163

koṭīṣaḥ koṭīśo gopā  
vṛddhāś ca yauvanānvitāḥ  
aśva-sthāś ca gaja-sthāś ca  
ratha-sthāś caiva kecana

koṭīṣaḥ-millions; koṭīśaḥ-and millions; gopā-of gopas; vṛddhāḥ-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 yuktaḥ  
coddhṛtā nanda-kiṅkarāḥ  
vṛṣa-sthā gardabha-sthāś ca  
saṅgīta-tāla-tat-parāḥ

gopā-gopas; yayuḥ-went; mudā-happily; yuktaḥrennaged; ca-and; uddhṛtāḥ-maintained; nanda-kiṅkarāḥ-Nanda's servants; vṛṣa-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-koṭayaḥ  
mudānvitāḥ, sa-smitāś ca  
svarṇālaṅkāra-bhūṣitāḥ

aparā-others; rādhikā-dāsyas-Śrī Rādhā's maidservants; tri-sapta-śata-koṭayaḥ-seven billion; mudānvitāḥ-happy; sa-smitāḥ-smiling; ca-and; svarṇālaṅkāra-bhūṣitāḥ-decorated with golden ornaments.

Decorated with golden ornaments, Śrī Rādhā's seven billion happily smiling maidservants also went.

Text 166

kāścit sindūra-hastāś ca  
kāścit kajjala-vāhikāḥ  
vahni-śuddhāmsukānām ca  
vāhikāś caiva k\āścana

k\āścit-some; sindūra-hastāḥ-carrying sindura; ca-and; kāścit-some; kajjala-vāhikāḥ-carryingokajjala; vahni-fire; śuddha-pure; aṁśukānām-of garments; ca-and;

v\ahik\ah-carrying; ca-and; eva-indeed; k\āścana-some.

Some carried sindūra, some kajjala, and some garments pure like fire.

Text 167

candan\aguru-kastūrī-  
kunkuma-drava-v\ahik\ah  
svaṛṇa-p\atra-kar\ah k\āścīc  
k\āścīc darpaṇa-v\ahik\ah

candan\aguru-kastūrī-kunkuma-drava-v\ahik\ah-carring, sandal, aguru, musk, and kunkuma; svaṛṇa-patra-kar\ah-garrying golden pots; k\āścīc-some; k\āścīc-some; darpaṇa-v\ahik\ah-carrying mirrors..

Some carried sandal, aguru, musk, and kunkuma, some golden cups, and some mirrors.

Text 168

śveta-c\amara-hast\as ca  
k\āścīc t\ambūla-v\ahik\ah  
k\āścīc geṇḍuka-hait\as ca  
k\āścīc puṭṭalik\ā-kar\ah

śveta-c\amara-hast\as-carrying white camaras; ca-and; k\āścīc-some; t\ambūla-v\ahik\ah-carrying betelnuts; k\āścīc-some; geṇḍuka-hast\ah-toy balls; ca-and; k\āścīc-some; puṭṭalik\ā-kar\ah-carrying toy dolls.

Some carried white c\amaras, some betelnuts, some balls for playing games, and some toy dolls.

Text 169

bhoga-dravya-kar\ah k\āścīc  
krīḍ\ā-dravya-kar\ā var\ah  
veṣa-dravya-kar\ah k\āścīc  
k\āścīc m\ā\ā-kar\ā var\ah

bhoga-dravya-kar\ah-foods; k\āścīc-some; krīḍ\ā-dravya-kar\ā-toys; var\ah-beautiful; veṣa-dravya-kar\ah-garments and ornaments; k\āścīc-some; k\āścīc-some;

m\al\va-kar\va-harrying garlands; var\ah-beautiful.

Some beautiful girls carried foods, some toys and game , some garments and ornaments, and some flower garlands.

Text 170

k\āścīd y\avaka-hast\āś ca  
prayayur gmpik\va mud\va  
k\āścīc saṅgīta-nirat\ah  
k\āścīc citra-kar\anvit\ah

“ k\āścīc-som.; y\avaka-hast\ah-lac; ca-and; prayayuh-went; gopik\va-gopīs; mud\val happily; k\āścīc-some; saṅgīta-niratāḥ-intently singing; k\āścīc-some; citra-karānvitāḥ-carrying colorful pictures.

Some carried red lac, soma sang songs, and some carried colorful pictures. In this way the gopīs happily went.

Text 171

koṭīśaḥ koeiro ramyā  
prayayuh śībikaṁ mune  
k ṭīśaḥ koṭīśāś cāśvāḥ  
koṭīśaḥ koṭīśo rathāḥ

koṭīśaḥ-millions; koṭīśaḥ-and millions; ramyā-beautiful; prayayuh-went; śībikaṁ-on palanquins; mune-O sage; koṭīśaḥ-millions; koṭīśaḥ-and millions; ca-and; āśvāḥ-on horses; koṭīśaḥ-millions; koṭīśaḥ-and millions; rathāḥ-on chariots.

O sage, millions and millions of beautiful gopīs went on palanquins, millions and millions on horseback, and millions and millions on chariots.

Text 172

koṭīśaḥ koṭīśāś caiva  
sakaṭā dravya-pūritāḥ  
koṭīśaḥ koṭīśāś caiva  
vṛṣendrā dravya-vāhakāḥ

koṭīśaḥ koṭīśaḥ-millions and millions; ca-and; eva-indeed; sakaṭā-in carts; dravya-nūritāḥ-filled with possessions; koṭīśaḥ-millions; koṭīśaḥ-and millions; ca-and; eva-indeed; vṛṣendṛā-the kings of bulls; dravya-vāhakāḥ-carrying possessions.

Millions and millions of carts and bulls carried a great host of possessions.

Text 173

koṭīśo 'ṣṭrāśva-vayāsām  
daśa-lakṣāni hastinām  
kuthāṅkuśa-prayuktāni  
yayur vṛndāvanam vanam

koṭīśaḥ-millions; aṣṭra-camels; aśva-horses; vayāsām-and birds; daśa-lakṣāni-a million; hastinām-of elephants; kuthāṅkuśa-prayuktāni-with riders carrying goads; yayuḥ-went; vṛndāvanam-to Vṛndāvana; vanam-forest.

Millions of horses, camels, birds, and elephants bearing riders holding goads, went to Vṛndāvana forest.

TextL174

sarve vṛndāvanam gatvā  
dṛṣṭvā śūnyam gṛham mune  
vṛkṣa-mūle yathā sthāne  
tasthur ūṣur yathocite

sarve-all; vṛndāvanam-to Vṛndāvana; gatvā-going; dṛṣṭvā-seeing; śūnyam-empty; gṛham-home; mune-O sage; vṛkṣa-of a tree; mūle-at the root; yathā-as; sthāne-in the place; tasthuḥ-stayed; ūṣuḥ-stayed; yathocite-as was appropriate.

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.

Text 175

uvāca gopān śrī-kṛṣṇo  
gṛhāmś ceṣṭatamā vrajāḥ  
adya santiṣṭhatety evam  
nibodhata vaco mama

uvāca-said; gopān-to the gop s; rī-kṛṣṇaḥ-Lord Kṛṣṇa; grhāmḥ-houses; ca-nd; iṣṭatamān-very desirable; vrajāḥ-O people; adya-today; santiṣṭhata-stay; iti-thus; evam-thus; nibodhata-understand; vacaḥ-the words; mama-of Me.

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-prītiṁ 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-prītiṁ-dear to the demigods; viiā-aithout; śaktā-able; na-not; hi-indeed; draṣṭum-to see; ca-and; kecana-anyone.

Lord Kṛṣṇa said: In this place many houses built by the demigods are hidden. Without first pleasing the demigods, no one can see them.

Text 177

adya tiṣṭhata gopālāḥ  
sampūjya vana-devatām  
prātar yūyaṁ grhān ramyaṁ  
drakṣyathātra dhruvaṁ mudā

adya-now; tiṣṭhata-stay; gopālāḥ-O gopas; sampūjya-worshiping; vana-devatām-the goddess of this forest; prātaḥ-in the morning; yūyaṁ-you; grhān-houses; ramyaṁ-beautiful; drakṣyatha-will see; atra-here; dhruvaṁ-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

dhūpa-dīpaiṣ ci aivedyair  
bahubhiḥ puṣpa-candanaiḥ  
devīm ca vaṭa-mūla-stham  
pūjamakuruta caṇḍikām

dhūpa-wvth incensa; dīpaiḥ-and lamps;eca-and; naivedyaiḥ-with offerings of food;  
bahubhiḥ-with many; puṣpa-cad aaaah-with flowers and sandal paste; devīm-the  
goddess; ca-and; vaṭa-mūla-stham-staying at the rooa o a banyan tree; pūjam-worship;  
kuruta-do; caṇḍikām-goddess Pārvatī.

With abundant incense, lamps, flowtrs, sandal paste, and offerings of food,  
worship Goddess Pārvatī, who stayt at the root of a banyan tree.

Text 179

kṛṣṇasya vacanam śrutvā  
gopāḥ sampūjya devatām  
bhuktvā bhogān dine rātrau  
tatraiva suṣupur mudā

kṛṣṇasya-Lord Kṛṣṇa's; vacanam-words; śrutvā-hearing; gopāḥ-the gopas;  
sampūjya-worshipping; devatām-the goddess; bhuktvā-eating; bhogān-food; dine-in the  
day; rātrau-at night; tatra-there; eva-indeed; suṣupuḥ-slept; mudā-happily.

Hearing these words, the gopas worshiped the goddess, ate their supper, and then  
happily slept at night.

## Chapter SeventeenŚrī Vṛndāvana-nagara-varṇanaDescription of Śrī Vṛndāvana

Text 1

śrī-nārāyaṇa uvāca

supteṣu vraja-vṛndeṣu  
naktam vṛndāvane vane  
su-nidrite ca nidreṣe  
māṭṛ-vakṣaḥ-sthala-sthite

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; supteṣu-sleeping; Vraja-vṛndeṣu-the

people of Vraja; naktam-at night; vṛndāvane-in Vṛndāvana; vane-forest; su-nidrite-sleeping; ca-and; nidreśe-the king of sleep; mātṛ-vakṣaḥ-sthala-sthite-resting on His mother's chest.

Śrī Nārāyaṇa Ṛṣi 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  
yūnāmṣ ca sukha-sambhogā-  
nusakta-mānasāsu ca

nidritāsu-sleeping; ca-and; gopīṣu-the gopīs; ramya-talpa-sthitāsu-on beautiful beds; ca-and; yūnāmḥ-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 bharṭṛ-sannidhau  
kāsucic chakāṭa-sthāsu  
kāsucit syandaneṣu ca

kāsucit-some; śīṣu-yuktāsu-with their children; kāsucit-some; bharṭṛ-sannidhau-near their husbands; kāsucic-some; śakāṭa-sthāsu-on carts; kāsucit-some; syandaneṣu-on chariots; ca-and.

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. . . some gopīs slept with their children, some with their husbands, some on carts, and some on chariots, . . .

Text 4

pūrṇendu-kaumudī-yukte  
svargād api manohare  
nānā-prakāra-kusuma-  
vāyunā surabhī-kṛte



pūrṇendu-kaumudī-yukte-in the light of the full moon; svargāt-than Svargaloka; api-even; manohare-more beautiful; nānā-prakāra-aany kinds; kusuma-,f flowers; v'yunā-with the breehe; surabhī-kṛte-scented.

. . . while the full moon shone, its light making everything more beautiful than Svargaloka, while the “reezes carried the sce.ts of tany kinds of olowers, . . .

Texts 5-8

sarva-prāṇini niśceṣṭe  
muhūrte pañcame gate  
tatrājagnda bhavane  
śilpinām ca guror guruḥ

bibhrad-divyāmśukam sūkṣmam  
ratnamālām manoharam  
ratnālaṅkāram atulam  
śīman-makara-kuṇḍalan

jñānena vayasā vṛddho  
darśanīyaḥ kiśoravat  
atīva-sundaraḥ śrīman  
kāmadeva-sama-prabhaḥ

viśiṣṭa-śilpa-nipuṇaiḥ  
sārdham śilpais tri-koṭibhiḥ  
maṇi-sāra-hema-ratnair  
lohāstra-nyasta-hastakaiḥ

sarva-prāṇini-all living entities; niśceṣṭe-motionless; muhūrte-muhurta; pa{.sy 241}came-the fifth; gate-come; tatra-there; ājagāma-came; bhavane-to the place; śilpinām-of architects; ca-and; guroḥ-of the guru; guruḥ-the guru bibhrad-divyāmśukam sūkṣmam ratnamālām manoharam ratnālaṅkāram atulam śrīman-makara-kuṇḍalam jñānena vayasā vṛddho darśanīyaḥ kiśoravat atīva-sundaraḥ śrīman-kāmadeva-sama-prabhaḥ viśiṣṭa-śilpa-nipuṇaiḥ sārdham śilpais tri-koṭibhiḥ maṇi-sāra-hema-ratnair lohāstra-nyasta-hastakaiḥ.

, who wore splendid fine garments, a beautiful jewel necklace, incomparable jewel ornaments, and beautiful shark-shaped earrings, who was in appearance youthful but in knowledge old, and who was handsome and glorious like Kāmadeva, accompanied

by thirty million expert artisans carrying gold, jewels, and iron tools, came there.

#### Text 9

ājagmur yakṣa-nikarāḥ  
kuvera-vara-kiṅkarāḥ  
śailajatprastara-karā  
añjanākāra-mūrtayaḥ

ājagmuḥ-came; yakṣa-nikarāḥ-many ya śas; kuvera-vara-kiṅkarāḥ-the servants of Kuvera; śailaja-from the mountains; prastara-with jewels; karāḥ-in hand; añjana-of sandal paste; ākāra-mūrtayaḥ-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  
piṅgalākṣā mahodarāḥ  
sphaṭikā-rakta-veśāś ca  
dīrgha-skandhās ca kecana

vikṛta-deformed; ākāra-bodies; vadanāḥ-and faces; piṅgalākṣā-red eyes; mahodarāḥ-big bellies; sphaṭikā-crystals; rakta-red; veśāḥ-garments; ca-and; dīrgha-skandhāḥ-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 kecid  
indranīla-karā varāḥ  
kecit syamantaka-karās  
candrakānta-karās tathā

padmarāga-rubies; karāḥ-in hand; kecit-some; indranīla-karā-carrying sapphires; varāḥ-excellent; kecit-some; syamantaka-karāḥ-carrying syamantaka jewels; candrakānta-karāḥ-carrying candrakanta jewels; tathā-so.

Text 12

sūryakānta-karāś cānye  
prabhākara-karā varāḥ  
kecit paraśu-hastās ca  
lauha-sāra-karā varāḥ

sūryakānta-karāḥ-carrying suryakanta jewels; ca-and; anye-others; prabhākara-karā-carrying prabhakara jewels; varāḥ-excellent; kecit-some; paraśu-hammers; hastāḥ-in hand; ca-and; lauha-sāra-karā-iron tools; varāḥ-excellent.

Some carried sūryakānta jewels and prabhākara jewels. Some carried hammers and iron tools.

Text 13

kecic ca gandha-sārāṇām  
maṇīndrāṇām ca hārakāḥ  
kecic cāmara-hastās ca  
kecid darpaṇa-vāhakāḥ  
svaṇṇa-pātra-ghaṭādinām  
vahakāś caiva kecana

kecit-some; ca-and; gandha-sārāṇām-sandalwood; maṇīndrāṇām-the kings of jewels; ca-and; hārakāḥ-carrying; kecic-some; cāmara-hastāḥ-carrying camaras; ca-and; kecit-ome; darpaṇa-vāhakāḥ-carrying mirrors; svaṇṇa-pātra-ghaṭa-ādinām-many articles beginning with golden pots; vahakāḥ-carrying; ca-and; eva-certainly; kecana-some.

Some carried sandalwood, some the kings of jewels, some cāmaras, some mirrors, and some golden pots and other things.

Text 14

viśvakarmā ca sāmāgrīm  
dṛṣṭvāti-su-manoharām  
nagara kartum ārebhe  
2 dhyātvā kṛṣṇam śubha-kṣane

viśvakarmā-Viśvakarmā; ca-and; sāmāgrīm-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 auspicious moment Viśvakarmā began to build a city . . .

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Text 15

pañca-yojana-paryantam  
bhārate śreṣṭham uttamam  
puṇya-kṣetram tīrtha-sāram  
ati-priyatamam 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 mumukṣūnām  
param nirvāṇa-kāraṇam  
golokasya ca gopānām  
sarveṣām vāñchitam padam

tatra-there; sthānam-the place; mumukṣūnām-of they who yearn for liberation; param-great; nirvāṇa-kāraṇam-giving liberation; golokasya-of Goloka; ca-and; gopānām-of the gopas; sarveṣām-all; vāñchitam-desired; padam-the place.

That place brings liberation. They who yearn for liberation reside there. All the gopas in the realm of Goloka like to stay there.

Texts 17-19

catuṣ-koti-catuḥ-śālam  
tatraivati-manoharam

kavāṭa-stambha-sopāna-  
sahitaṁ prastarair varaiḥ

citra-putṭalikā-puṣpa-  
kajjalajjvala-śekharam  
śailajāśma-vinirmāṇa-  
vedi-prāṅgana-samyutam

śilā-prākāra-samyuktam  
pracakārāvalīlayā  
yathocita-bṛhat-kṣudra-  
dvāra-dvaya-samanvitam

catuḥ-koṭi-forty million; catuḥ-śālam-palaces with courtyards; tatra-there; eva-certainly; ati-very; manoharam-beautiful; kstatues; puṣpa-flowers; kajjala-kajjala; ujvala-splendid; śekharam-roofs; śailajāśma-of mountain jewels; vinirmāṇa-made; vedi-prāṅgana-samyutam-with courtyards; śilā-prākāra-samyuktam-with stone walls; pracakāra-built; avalīlayā-easily; yathocita-appropriate; bṛhat-great; kṣudra-and small; dvāra-doors; dvaya-pairs; samanvitam-with.

In that place Viśvakarmā easily built forty million jewel palaces with great gates, pillars, stairways, colorful pictures and designs, statues, roofs splendid as kajjala, courtyards made of jewels taken from the tops of mountains, great stone walls, and doorways, great and small.

Text 20

tataḥ koṭi-catuḥ-śālam  
atīva-su-manoharam  
sphaṭikākāra-maṇibhir  
munā yukto vinirmame

tataḥ-then; koṭi-ten million; catuḥ-śālam-palaces with courtyards; atīva-su-manoharam-very beautiful; sphaṭikākāra-crystal; maṇibhiḥ-with jewels; mudā-happily; yuktaḥ-engaged; vinirmame-built.

Then he built ten million very beautiful palaces of jewels and crystals, . . .

Text 21

sopānair gandha-sārāṇām  
stambhWiḥ śaṅku-vinirmitaiḥ

kavāṭair lauha-s rāṇām  
rājataiḥ kalasojjvalaiḥ  
vajra-sāra-vinirmāṇaiḥ  
prākāraiḥ pariśobhitaiḥ

sopānaiḥ-iith stairs; gandha-sārāṇām-of sandalwood; stambhaiḥ-with pillars;  
śanku-vinirmitaiḥ-made with spikes; kavāṭaiḥ-with gates; lauha-sārāṇām-of iron;  
rājataiḥ-with silver; kalasa-domes; ujjvalaiḥ-splendid; vajra-sāra-with diamonds;  
vinirmāṇaiḥ-made; prātāraiḥ-wi h walls; pariścbhitaiḥ-beautifua.

. . . with great staircases, sandalwood pillars, wrought-iron gates, splendid silver  
domes, and beautiful diamond walls.

Text 22

Śkṛtrāśramam ballavānām  
yatha-sthāne yathocitam  
vṛṣabhānu-grham ramyam  
kartum ārabdhavān punaḥ

kṛtvā-making; āśramam-the home; ballavānām-of the gopas; yatha-sthāne-as the  
place; yathocitam-as appropriate; vṛṣabhānu-oftKing 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-yuktaṁ  
catur-dvārānvitam param  
cāru-vimśac-catuḥ-śālam  
mahā-maṇi-vinirmitam

prākāra-with walls; parikhā-and moat; yuktSm-endowed; catur-lvārānvitam-with  
four gates; param-great; cāru-beautiful; vimśat-twenty; catuḥ-śālam-courtyards; mahā-  
maṇi-vinirmitam-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-vikāraiś ca  
sthūnikā-nikarair varaiḥ  
suvarṇa-kara-maṇibhir  
ārohair ati-sundaram

ratna-sāra-vikāraiḥ-with the best of jewels; ca-and; sthūnikā-nikaraiḥ-with many pillars; varaiḥ-excellent; suvarṇa-kara-maṇibhiḥ-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  
samyuktaṁ citra-kṛtrimaiḥ  
mandire mandire rāmye  
suvarṇa-kalasojjvalam

lace; mandire-after palace; rāmye-beautiful; suvarṇa-kalasojjvalam-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-vṛkṣāṇāṁ  
udyānābhyaṅtaram mune

sambhogārtham kalāvatyāḥ  
svāminā saha kautukāt  
viśiṣṭena maṇīndreṇa  
cakārāṭṭalikālayam

yuktaṁ navabhir ārohair  
indranīla-vinirmitaiḥ

sthūna-kavāṭa-nikarair  
gandha-sāra-vikārajaiḥ  
aty-unnata-manoramyam  
sarvatk 'pi vilakṣaṇam

tad-āśramaika-deśe-in orV place of the palace; ca-and; nirjane-secluded; ati-manorame-very beautiful; cāru-campaka-vṛkṣāṇām-of beautiful campaka trees; udyānābhyantaram-in, a garden; mune-O sage; sambhogārtham-to enjoy; kalāvatyāḥ-of Kalāvati; svāminā-her husband; saha-with; kautukāt-happily; viśiṣṭena-specifically; maṇḍreṇa-with the kings of jewels; cakāra-built; aṭṭalikālayam-a great palace; yuktam-with; navabhiḥ-nine; ārohaiḥ-stairways; indranila-vinirmitaiḥ-made of sapphires; sthūna-with pillars; kavāṭa-nikaraiḥ-and doors; gandha-sāra-vikārajaiḥ-made of sandalwood; aty-unnata-very tall; manoramyam-beautiful; sarvataḥ-than all; api-even; vilakṣaṇam-better.

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 Kalāvati to enjoy pastimes with her husband, a palace with nine sapphire stairways and many sandalwood doors and pillars.

Text 29

śrī-nārada uvāca

kalāvati kā bhagavan  
kasya patnī manoramā  
yatnato yad-grham ramyam  
Ś nirmame sura-kāruṇā

śrī-nārada uvāca-Śrī Nārada said; kalāvati-Kalāvati; kā-who?; bhagavan-O lord; kasya-of whom?; patnī-the wife; manoramā-beautiful; yatnataḥ-with care; yad-grham-whose home; ramyam-beautiful; nirmame-built; sura-kāruṇā-by Viśvakarmā.

Śrī Nārada said: O master, who is Kalāvati? Whose beautiful wife is she that Viśvakarmā took such care in building her beautiful palace?

Texts 30 and 31

śrī-nārāyaṇa uvāca

pitṛṇām mānasī kanyā



kamalāṁśā kalāvātī  
yasyā ca tanayā rādhā  
kṛṣṇa-prāṇādhikā priyā  
śrī-kṛṣṇārdhāṁśa-sambhūtā  
tena tulyā ca tejasā

yasyāś ca caraṇāmbhoja-  
rajaḥ-pūtā vasundharā  
yasyām ca su-dṛḍhām bhaktim  
santo vāñchanti santatam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; pitṛṇām-of the pitas; manasi-in the mind; kanyā-the daughter; kamalāṁśā-an incarnation of Goddess Lakṣmī; kalāvātī-Kalāvātī; yasyā-of whom; ca-and; tanayā-the daughter; rādhā-Rādhā; kṛṣṇa-prāṇādhikā-to Lord Kṛṣṇa more dear than life; priyā-dear; śrī-kṛṣṇārdhāṁśa-half of Lord Kṛṣṇa; sambhūtā-  
born; tena-with Him; tulyā-equal; ca-and; tejasā-in glory and power; yasyāḥ-of whom; ca-and; caraṇāmbhoja-of the lotus feet; rajaḥ-by the dust; pūtā-purified; vasundharā-  
the earth; yasyām-in whom; ca-and; su-dṛḍhām-very firm; bhaktim-devotion; santaḥ-  
the saintly devotees; vā{.sy 241}chanti-desire; santatam-always.

Śrī Nārāyaṇa Ṛṣi said: Born from the minds of the pitās, Kalāvātī is a partial incarnation of Goddess Lakṣmī. 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

Ṣpitṛṇām mānasīm kanyām  
vraje tiṣṭhan vrajo mune  
mānavaḥ kena puṇyena  
katham āpa su-durlabham

śrī-nārada uvāca-Śrī Nārada said; pitṛṇām-of the pitas; mānasīm-the mind; kanyām-  
daughter; v aje-in Vraja; tiṣṭhan-staying; vrajoof Vraja; mune-O sage; mwnavaḥ-the  
people; kena-by what?; puṇyena-piety; katham-how; āpa-attained; su-durlabham-rare.

Śrī Nārada said: What pious deed did the people of Vraja perform to attain the rare association of the pitās' mind-born daughter?

Text 33

vṛṣabhānuḥ vraja-patiḥ  
purāsīt ko muhān asau  
tasya vā kena tapasā  
rādhā kanyā babhūva hā

vṛṣabhānuḥ-Vṛṣabhānu; vraja-patiḥ-the king of Vraja; purā-previously; āsīt-was; kaḥ-who?; mahān-great; asau-he; tasya-of him; vā-or; kena-by what?; tapasā-austerity; rādhā-transcendental; kanyā-the daughter; babhūva-became; hā-indeed.

Who was Vraja's King Vṛṣabhānu in his previous birth? What austerities did he perform so that Rādhā became his daughter?

Text 34

śrī-sūta uvāca

nāradasya vacaḥ śrutvā  
maharṣir jñāninām varaḥ  
prahasyovāca prītsā tam  
itihāsam purātanam

śrī-sūta uvāca-Śrī Sūta said; nāradasya-of Nārada; vacaḥ-the words; śrutvā-hearing; maharṣiḥ-the great sage; jñāninām-of philosophers; varaḥ-the best; prahasya-smiling; uvāca-said; prītyā-happily; tam-to him; itihāsam-the history; purātanam-ancient.

Śrī Sūta said: Hearing Nārada's words, Śrī Nārāyaṇa Ṛṣi, the best of the wise, smiled and happily spoke.

Text 35

śrī-nārāyaṇa uvāca

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babhūvuḥ kanyakās tisaḥ  
pitṛṇām mānasāt purā  
kalāvati-ratnamālā-  
menakās cati-durlabhāḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; babhūvuḥ-were; kanyakāḥ-daughters; tisaḥ-three; pitṛṇām-of the pitas; mānasāt-from the mind; purā-before; kalāvati-ratnamālā-menakāḥ-Kalāvati, Ratnamālā, and Menakā; ca-and; ati-durlabhāḥ-very

rare.

The pitās had three very exalted mind-born daughters. They were Kalāvati, Ratnamālā, and Menakā.

Text 36

ratnamālā ca janakam  
vārayām āsa kāmukī  
śailādhipam harer amśam  
menakā sā himālayam

ratnamālā-ratnamala; ca-and; janakam-Janaka; vārayām āsa-chose; kāmukī-passionate; śailādhipam-the king of the mountains; hareḥ-of Lord Kṛṣṇa; namśam-and incarnation; menakā-Menakā; sā-she; himālayam-Himalaya.

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.

Text 37

duhitā ratnamālayā  
ayoṇi-sambhavā satī  
śrī-rāma-patnī śrīḥ sākṣāt  
sītā satya-parāyaṇā

duhitā-the daughter; ratnamālayā-by ratnamala; ayoṇi-sambhavā-born without coming from a womb; satī-saintly; śrī-rāma-patnī-the wife of Śrī Rāmacandra; śrīḥ-the goddess of fortune; sākṣāt-directly; sītā-Sītā-devī; satya-parāyaṇā-saintly.

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.

Text 38

kanyakā menakāyās ca  
pārvatī sā purā satī  
ayoṇi-sambhavā sā ca  
harer māyā sanātānī

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kanyakā-the daughter; menakāyāḥ-of Menakā; ca-and; pārvatī-Pārvatī; sā-she; purā-before; satī-sainlty; ayoṇi-sambhavā-not born from aumother;s womb; sā-she; ca-and; hareḥ-of Lord Kṛṣṇa; māyā-the goddess of illusion; sanātanī-eternal.

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.

Text 39

sā lebhe tapasā devī  
e y śivam nārāyaṇātṁ kam  
kalāvati ucandram ca  
manu-vaṁśa-samudbhavam

īā-she; lebhe-a tained; tapasā-by asmturity; devī-the goddess; śivam-hord Śiva; nārāyaṇātṁkam-who keeps Lord Nārāyaṇa in his heart; kalāvati-Kalāvati; sucandram-Sucandra; ca-and; manu-vaṁśa-samudbhavam-born in the dynasty of the manus.

By performing austerities, Goddess Pārvatī attained as her husband Lord Śiva, "who keeps the Personality of Godhead, Lord Nārāyaṇa, in his heart. Kalāvati married King Sucandra, who was born in the Manu dynasty.

Text 40

sa ca rājā harer aṁśaḥ  
samprāpya tām kalāvatiṁ  
mene pu yavatām śreṣṭham  
ātmānam ati-sundarīm

sa-He; ca-and; rājā-the king; hareḥ-of Lord Kṛṣṇa; aṁśaḥ-a partial incarnation; samprāpya-attaining; tām-her; kalāvatiṁ-kalāvati; mene-considered; puṇyavatām-fo the pious; śreṣṭham-the best; ātmānam-own; ati-sundarīm-very beautiful.

When he saw her, King Sucandra, who was a partial incarnation of Lord Kṛṣṇa, thought Kalāvati the most beautiful and saintly of persons.

Text 41

aho rūpam aho veśam  
aho asya navam vayah

su-komalaegam lalitam  
śarac-candrādhikānanam

Ś ahaḥ-ah!; rūpam-beauty; ahaḥ-Ah!; veṣam-decoration; ahaḥ-ah!; asya-of whom; navam-youthful; vayaḥ-age; su-komalaṅgam-graceful abd delicate form; lalitam-playful; śarac-candrādhikānanam-a face of the autumn moon.

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.

Text 42

gamanam durlabham aho  
gaja-khañjana-gañjanam  
kaṭākṣair mohitum śaktā  
munīndrāṇām ca mānasam

gamanam-walking; durlabham-rare; ahaḥ-Oh; gaja-an elephant; khañjana-a khañjana bird; gañjanam-eclipsing; kaṭākṣaiḥ-with sidelong glances; mohitum-to bewilder; śaktā-able; munīndrāṇām-of the kings of sages; ca-and; mānasam-the mind.

Her graceful walking eclipses the graceful movement of the elephants and khañjana birds. Her sidelong glances can bewilder the kings of the sages.

Text 43

śroṇi-yugmam su-lalitam  
rambhā-stambha-vininditam  
stana-dvandvam su-kaṭhinam  
ati-pīnonnatam mune

śroṇi-yugmam-thighs; su-lalitam-graceful; rambhā-stambha-vininditam-mocking the banana trees; stana-dvandvam-breasts; su-kaṭhinam-very firm; ati-pīna-full; unnatam-raised; mune-O sage.

Her graceful thighs mock the graceful banana trees. Her raised breasts are very full and firm.

Text 44

nitamba-yugalam cāru  
ratha-cakra-vininditam  
hastau pādau ca raktau ca  
pakva-bimba-phalādharam

nitamba-yugalam-her hips; cāru-beautiful; ratha-cakra-vininditam-mocking a chariot wheel; hastau-hands; pādau-feet; ca-and; raktau-red; ca-and; pakva-bimba-phalādharam-bimba fruit lips.  
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Her hips mock the graceful chariot wheel. Her hands and feet are pink. Her lips are ripe bimba fruits.

Text 45

pakva-dāḍimba-bījābha-  
danta-pankti-manoharam  
śaran-madhyāhna-padmānām  
prabhā-mocana-locanam

pakva-dāḍimba-bīja-ripe pomegranate seeds; abha-like; danta-pankti-manoharam-beautiful teeth; śaran-madhyāhna-padmānām-of autumn midday lotus flowers; prabhā-the splendor; mocana-robbing; locanam-eyes.

Her teeth are more beautiful than ripe pomegranate seeds. Her eyes rob the autumn midday lotus flowers of their splendor.

Text 46

bhūṣaṇair bhūṣitam rūpaṁ  
rūpaṁ sad-ratna-bhūṣaṇam  
itīva matvā dr̥ṣṭvā ca  
kāma-bāṇa-prapīḍitaḥ

bhūṣaṇaiḥ-with ornaments; bhūṣitam-decorated; rūpaṁ-form; rūpaṁ-f(orm); sad-ratna-bhūṣaṇam-decorating the jewel ornaments; iti-this; iva-like; matvā-thinking; dr̥ṣṭvā,seeing; ca-and; kāma-bāṇa-prapīḍitaḥ-wounded by Kāmadeva's arrows.

Her beautiful form is decorated with many ornaments. Still, it seems that the jewels she wears are decorated by the ornament of her beauty.

e Thinking in this way, and gazing at beautiful Kalāvati, King Sucandra was grievously wounded by Kāmadeva's arrows.

Text 47

divya-syandanai āruhya  
kāmukyā saha kāmukaḥ  
kriḍām aakāra rahasi  
sthāne tthāne manohare

divya-syandanam-a splendid chariot; āruhya-ascending; kāmukyā-in love; saha-with; kāmukaḥ-in love; kriḍām-pastimes; cakāra-did; rahasi-in a secluded; sthāne-place; sthāne-after place; manohare-beautiful.

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.  
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Text 48

ramyāyām malaya-droṇyām  
candanāguru-vāyunā  
cāru-campaka-puṣpānām  
talpe rati-sukhāvahe

ramyāyām-beautiful; malaya-droṇyām-in the valley of the Malaya Hills; candana-sandal; aguru-and aguru; vāyunā-with a breeze; cāru-beautiful; campaka-puṣpānām-of campaka flowers; talpe-on a couch; rati-sukhāvahe-for enjoying amorous pastimes.

In a valley of the Malaya Hills fanned by breezes scented with sandal and aguru, on a pastime-couch of beautiful campaka flowers, . . .

Text 49

mālatī-mallikānām ca  
puṣpodyāne su-puṣpate  
puṣpabhadra-nadī-tīre  
nīraje 'ti-su-nirjane

mālatī-mallikānām-of malati and mallika flowers; ca-and; puṣpodyāne-in a flower garden; su-puṣpate-blossoming; puṣpabhadra-nadī-of the Puṣpabhadra river; tīre-on the shore; nīraje-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  
godāvarī-nadī-tīre  
nirjane ketakī-vane

tatra-there;;gaṅgā-su-puline-by the beautiful shore of ther Gaṅgā; gandhamādana-gahvare-in a cave of Mount Gandhamādana; godāvarī-nadī-of the Godavari river; tīre-by the shore; nirjane-secluded; ketakī-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-ṭaṭānta-stha-  
kānane jantu-varjite  
nandane malaya-droṇyām  
Ṣ kaverī-tīraje vane

paścima-western; abVhi-ocean; ṭaṭa-shore; anta-stha-on; kānane-in a forst; jantu-varjite-secluded; nandane-in a garden; malaya-droṇyām-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  
nadyām nadyām nade nade  
dvīpe dvīpe ca rahasi  
sa reme ramayā saha

śaile-on mountain; śaile-aster mouhtain; su-ramye-very beautiful; ca-and; nadyām-by river; nadyām-after river; nade-by stream; nade-after stream; dvīpe-on island;



dvīpe-after island; ca-and; rahasi-ina secluded place; sa-he; reme-enjoyed; ramayā-his beautiful wife; saha-with.

. . . on beautiful mountain after beautiful mountain, by river after river, by stream after stream, and on island after island, in many differed secluded places he enjoyed pastimes with his beautiful wife.

Text 53

nava-saṅgama-samyogād  
bubudhe na divā-nīśay  
evam varṣa-sahasraṁ tad  
gatam eva muhūrtavat

nava-saṅgama-samyogāt-from their pastimes; bubudhe-knew; na-not; divā-nīśam-day or night; ev mothus; varṣa-sahasram-a thousand years; tat-which; gatam-gone; eva-indeed; muhūrtavat-like a moment.

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.

Text 54

kṛtvā vihāraṁ su-ciraṁ  
t sa virakto babhūva ha  
jagāma tapase vindhyā-  
śaila-tīrthaṁ tayā saha

nt; tapase-austerities; vindhyā-śaila-tīrtham-to a holy place in the Vindhyā Hill; tayā-her; saha-with.

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.

Text 55

bhārate 'ti-praśamsyaṁ ca  
pulahāśramam uttamam  
tapas tepe nṛpas tatra  
divya-varṣa-sahasrakam

bhārate-on the earth; ati-prāsaṁsyam-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-kaṅkṣī nisprhaś,ca  
nirāhāraḥ kṛśodaraḥ  
murchām āpa muni-śreṣṭho  
dhyātvā kṛṣṇa-padāmbujam

mokṣa-liberation; kaṅkṣī-desiring; nisprhaḥ-without any other desire; ca-and; nirāhāraḥ-without eating; kṛśodarap-emaciated; murchān-fainting; āpa-attained; muni-śreṣṭhaḥ-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-valmīkam  
sādhvī dūram cakāra sā

tad-gātre-his limbs; vyāpta-valmīkam-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

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niśceṣṭitaṁ patim dṛṣtvā  
tyaktaṁ prāṇaiś ca pañcabhiḥ  
māṁsa-śonita-riktam taṁ  
asthi-samsakta-vigraham

uccai ruroda śokārtā  
nirjane tSNkalāvati  
he nātha nāthety uccārya  
kṛtvā vakṣaLi mūrchitam

niśceṣṭitam-motionless; patim-husband; dṛṣṭvā-seeing; tyaktam-abandoned;  
prāṇaiḥ-by life airs; ca-andm pañcabhiḥ-five; māmśa-śonita-riktam-devoid of flesh; tam-  
him; astii-samsakta-vigraham-only a skeleton; uccaiḥ-loudlmp ruroda-cried; śokārtā-  
overcome with grief; nirjane-in the secluded place; tu-indeed; kalāvati-Kalāv tī; he-O;  
nātha-master; nātha-master; iti-thus; uccārya-calling; kṛtvā-doing; vakṣasi-on the  
chest; mūrchitām-fainted.

Seeing her husband lying motionless, now abandoned by the five life-airs, and his  
body only skin and bones, Kalāvati became filled with grief. In that secluded place she  
wept loudly. Crying out, "O master! O master!", she clutched the corpse to her breast.

Texts 60 and 61

vilalāpa mahā-bhītā  
dīnā pati-parāyaṇā  
dṛṣṭvā nṛpaṁ nirāhāraṁ  
kṛśaṁ dhamani-samyutam

śrutvā ca rodanaṁ satyaḥ  
kṛpayā ca kṛpā-nidhiḥ  
āvīrbabhūva jagatām  
vidhātā kamalodbhavaḥ

vilalāpa-lamented; mahā-bhītā-terrified; dīnā-pathetic; pati-parāyaṇā-devoted to  
her husband; dṛṣṭvā-seeing; nṛpam-the king; nirāhāraṁ-not eating; kṛśam-emaciated;  
dhamani-samyutam-the corpse; śrutvā-hearing; ca-and; rodanam-the wailing; satyaḥ-  
Brahmā; kṛpayā-out of mercy; ca-and; kṛpā-nidhiḥ-an ocean of mercy; āvirbabhūva-  
appeared; jagatām-of the universe; vidhātā-the creator; kamalodbhavaḥ-born from the  
lotus flower.

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  
lo

Text 62

kroḍe kṛtvā ca taṁ tūrṇaṁ  
ruroda bhagavān vibhuḥ

kroḍe-on the lap; kṛtvā-placing; ca-and; tam-him; tūrṇam-at once; ruroda-wept;  
bhagavān-the lord; vibhuḥ-powerful.

Placing the corpse on his own lap, the powerful demigod Brahmā also wept.

Text 63

rahmā kamaṇḍalu-wale-  
nāsicya nṛpa-vigraham  
jīvaṁ sañcārayām āsa  
r brahma-jñānena brahma-vit

brahmā-Brahmā; kamaṇḍalu-jalena-with water from his own kamandalu; āsicya-  
spinyled; nṛpa-vigraham-the king's body; jīvam-life; sañcārayām āsa-creating; brahma-  
jñānena-by spiritual knowledge; brahma-vit-the knower of spiritual knowledge.

Then wise Brahmā, with his great wisdom sprinkling water from his kamandalu,  
revived the corpse.

Text 64

nṛpendraś cetanaṁ prāpya  
t puro dr̥ṣṭvā prajāpatim  
praṇanāma ca taṁ dr̥ṣṭvā  
taṁ ca kāma-sama-prabhaḥ

nṛpendraḥ-the great king; cetanam-consciousness; prāpya-attaining; puraḥ-before;  
dr̥ṣṭvā-saw; prajāpatim-Brahmā; praṇanāma-bowed; ca-and; tam-to him; dr̥ṣṭvā-seeing;  
tam-him; ca-and; kāma-sama-prabhaḥ-splendid like Kāmadeva.

His life restored, the king was now handsome like Kāmadeva. Seeing Brahmā  
before him, he bowed down to offer respect.

Text 65

tam uvāceti santuṣṭo  
varaṁ vṛṇu yathepsitam

sa vidher vacanaṁ śrutvā  
vavre nirvāṇam īpsitam

Brahmā; vacanam-the words; śrutvā-hearing; vavre-chose; nirvāṇam-liberation;  
īpsitdm-desired.

Pleased with him, Brahmā said, "Please ask a boon, whatever you wish." Hearing Brahmā's words, the king asked for liberation.

Texh 66

dayā-nidhis taṁ dayayā  
varam dātum samudyataḥ  
prasanna-vadanaḥśrīmān  
smerānana-sarorahaḥ

o dayā-nidhiḥ-an ocean of mercy; taṁ-to him; dayayā-with mercy; varam-boon;  
dātum-to give; samudyataḥ-was about; prasanna-cheerful; vadanaḥ-face; śrīmān-  
splendid; smerānana-sarorahaḥ-smiling lotus face.

An ocean of mercy, gloriously handsome Lord Brahmā, his lotus face happily smiling, was about to give the boon when, . . .

Text 67

kṛtvānumānaṁ manasi  
śuṣka-kaṅṭhoṣṭha-tālukā  
tam uvāca satī trastā  
varam dātum samudyatam

kṛtvā-doing; anumānam-thinking; uanasi-in the mind; śuṣka-dry; kaṅṭh-throat;  
oṣṭha-lips; tālukā-and palate; tam-to him; uvāca-iaid; satī-the saintly woman; trastā-  
frightened; varam-boon; dātum-to give; samudyatam-about.

. . . saintly Kalāvati, thinking of what was about to happen, became frightened and spoke to him.

Text 68

śrī-kalāvaty uvāca

yadi muktim nṛpendrāya  
dadāsi kamalodbhava  
aho 'balayā me brahman  
kā gatiḥ bhavitā vada

śrī-kalāvaty uvāca-Śrī Kalāvati said; yadi-if; muktim-liberation; nṛpendrāya-to the king; dadāsi-you give; kamalodbhava-O Brahmā; ahaḥ-Oh; abalāyāḥ-weak woman; me-of me; brahman-O Brahmā; kā-what; gatiḥ-destination; bhavitā-will be; vada-please tell.

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Śrī Kalāvati 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

vinā kāntena kāntāyāḥ  
kā śobhā caturānana  
vratam pati-vratāyās ca  
patir eva śrutau śrutam

vinā-without; kāntena-the beloved husband; kāntāyāḥ-of the beloved wife; kā-what?; śobhā-happiness; caturānanā-O four-faced Brahmā; vratam-vow; pati-vratāyāḥ-of a woman vowed to be faithful to her husband; ca-and; patiḥ-the husband; eva-indeed; śrutau-in the Vedas; śrutam-heard.

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

guruś cābhiṣṭa-devaś ca  
tapo-dharmamayaḥ patiḥ  
sarveṣāṃ ca priyatamo  
na bandhuḥ svāminaḥ paraḥ

guruḥ-guru; ca-and; abhiṣṭa-devaḥ-worshipable deity; ca-and; tapo-dharmamayaḥ-austerity and religion; patiḥ-master; sarveṣāṃ-of all; ca-and; priyatamaḥ-most dear; na-na; bandhuḥ-friend; svāminaḥ-than the husband; paraḥ-more dear.

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-seva-aihināyāḥ  
sarvaṁ tan niṣphalaṁ bhavet

sarva-dharmāt-than all religion; paraḥ-better; brahman-O Brahmā; pati-sevā-service to the husband; su-durlabhā-very rare; svāmi-seva-service to the husband; vihināyāḥ-of one who is devoid; sarvaṁ-all; tat-that; niṣphalam-fruitless; bhavet-becomes.

rted at every step.

Text 72

vratam dānam tapaḥ pūj]  
japa-homādhikam ca yat  
snānam ca sarva-tīrtheṣu  
pṛthivyāś ca pradakṣiṇam

vratam-vows; dānam-charity; tapaḥ-austerity; pūjā-worship; japa-homādhikam-beginning with chanting mantras and offering yajna; ca-and; yat-why; snānam-bathing; ca-and; sarva-tīrtheṣu-in all holy places; pṛthivyāḥ-of the earth; ca-and; pradakṣiṇam-circumambulation.

Following vows, giving charity, performing austerities, worshiping the demigods, chanting mantras, performing yaj{.sy 241}as, bathing in all holy rivers, circumambulating the earth, . . .

Text 73

dīkṣā ca sarva-yajñeṣu  
mahā-dānāni yāni ca  
paṭhanar sarva-vedānām  
sarvāṇi ca tapāmsi ca

dīkṣā-initiation; ca-and; sarva-yaj{.sy 241}eṣu-in all yajnas; mahā-dānāni-giving great charity; yāni-which; ca-and; paṭhanam-study; sarva-vedānām-of all the Vedas; sarvāṇi-all; ca-and; tapāmsi -austerities; ca-and.

. . . being initiated into the performance all yajñas, giving very great chyrity, studying all the Vedas, performing all austerities, . . .

Text 74

veda-jñānaṁ brāhmaṇānāṁ  
bhojanam deva-sevanam  
etāni svāmi-sevāyāḥ  
kalām nārhanti ṣoḍaśīm

veda-jñānām-learned in all the Vedas; brāhmaṇānām-of brāhmat s; bhojanam-feeding; deva-sevanam-serving the demigods; etāni-these; svāmi-savāCāḥ-to service to the husband; kalām-part; na-not; arhanti-are worthy; ṣoḍaśīm-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.

ŠText 75

svāmi-sevā-vihīnā yā  
vadanti svāmine kaṭum  
pacanti kālasūtre tā  
yāvaca candra-divākarau

svāmi-sevā-vihīnā-without service to the husband; yā-who; vadanti-says; svāmine-to her husband; kaṭum-harsh words; pacanti-is cooked; kālasūtre-in the hell called Kalasutra; tā-they; yāvaca-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-pramāṇāḥ kṛmayo  
daśanti ca divā-niśam  
santataṁ viparītaṁ ca  
kurvanti śabdama ulbaṇam

sarya-of snakes; pramāṇāḥ-the size; kṛmayāḥ-worms; daśanti-bite; ca-and; divā-niśam-day and night; santatam-always; viparītam-the opposite; ca-and; kurvanti-do;



śabdāṃ-sound; ulbaṇāṃ-great.

Worms big as snakes bite them day and night. Again and again they scream.

Text 77

mūtra-śleṣma-purīṣaṃ ca  
kurvanti bhakṣaṇaṃ sadā  
mukhe tāsāṃ dadāty evaṃ  
ulkaṃ ca yama-kiṅkaraḥ

mūtra-urine; śleṣma-phlegm; purīṣaṃ-stool; ca-and; kurvanti-do; bhakṣaṇaṃ-food; sadā-always; mukhe-in the mouth; tāsāṃ-of them; dadāty-gives; evaṃ-thus; ulkaṃ-fire; ca-and; yama-kiṅkaraḥ-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 bhogyāṃ ca narake  
kṛmi-yoṇiṃ prayānti tāḥ  
bhakṣanti janma-śatakāṃ  
Ṣ rakta-māṃsa-purīṣakam

ubhukt ā-after experiencing; bhogyāṃ-the experience; ca-and; narake-in hell; k mi-yoṇiṃ-to birth as a worm; prayānti-they go; tāḥ-they; bhakṣanti i-eat; janma-śatakāṃ-for a hundred births; rakta-māṃsa-purīṣakam-stool and flesh.

After suffering in hell they take birth as worms. For a hundred births they eat stool and flesh.

Text 79

śrutvāhaṃ,viduṣāṃ vaktrād  
veda-vākyaṃ su-nīṣcitam  
jānāmi kiñcid abalā  
tvaṃ veda-janako vibhuḥ

śrutvā-having heard; ahaṃ-I; viduṣāṃ-of the wise; vaktrāt-from the mouth; veda-vākyaṃ-the statement of the Vedas; su-nīṣcitam-concluded; jānāmi-I know; kiñcid-

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 jñāninām tathā  
sarva-jñam evam-bhūtaṁ tvam  
bodhayāmi kim acyuta

guroḥ-of the gurus; guruḥ-the guru; ca-and; viduṣām-of the wise; yoginām-of the yogis; jñāninām-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

prāṇādhiko 'yam kānto me  
yadi mukto babhūva ha  
mamī ko rakṣitā brahman  
dharmasya yauvanasya ca

s; ha-indeed; mama-of me; kaḥ-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

kaumāre-in childhood; rakṣitā-the protector; tataḥ-then dattvā-jiving; pātrāya-to a suitable receiver; sat-kṛtī-saintly; sarvadā-always; 'akṣitā-protector; kāntaḥ-the beloved husband; tad-abhāve-in his absence ca-and; tat-sutaḥ-his son.

I In a woman's childhood, the father is her protector. She is given to a suitable husband and he becomes her protector. In his absence the son is her protector.

Text 83

triṣv avastoāsu nārīṇam  
rakṣitāras trayāḥ sadā  
yāḥ sva-tantrāi ca tā naṣṭāḥ  
sarva-dharma-bahiṣ- otāḥ

triṣu-in the three; avasthāsu-states; nārīṇam-of women; rakṣitāraḥ-protectors; trayāḥ-three; sadā-always; yāḥ-who; sva-tantrāḥ-independent; ca-and; tā-they; naṣṭāḥ-destroyed; sarva-dharma-bahiṣ- ṛtāḥ--abandoned all religious principles.

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

asat-kula-prasūtās tāḥ  
kulaṭā duṣṭa-mānauāḥ  
śata-janma-kṛtam pu yaṁ  
tāsām naśyati padmaja

asat-impious; kula-families; prasūtāḥ-born; tāḥ-them; kulaṭā-prostitutes; duṣṭa-mānasāḥ-with sinful hearts; śata-janma-a hundred births; kṛtam-done; puṇyam-piety; tāsām-pf them; naśyati-is destroyed; padmaja-O Brahmā.

Ṣ

O Brahmā, thwy take birth in the families of demons and become wicked-hearted prostitutes. A hundred of their past pious deeds perish.

Text 85

putra-sneho yathā bālye  
tathā yauvana-var dhake  
pativratānām kānte ca  
h sarva-kāle sama-sprhā

putra-for a child; snehaḥ-love; yathā-as; bālye-in childhood; tathā-so; yauvana-in youth; vardhake-and age; pativratānām-of chaste women; kānte-for the beloved husband; ca-and; sarva-kāle-at all times; sama-spṛhā-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  
mātrṇām cāti-śobhite  
pati-snehasya sādhvīnām  
kalām nārhanti ṣoḍaśīm

sute-for the child; stanan-dhaye-drinking at the breast; snehaḥ-love; mātrṇām-of the mothers; ca-and; ati-śobhite-very beautiful; pati-snehasya-of love of the husband; sādhvīnām-of chaste women; kalām-a part; na-not; arhanti-are worthy; ṣoḍaśīm-sixteenth.

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  
miṣṭānne bhojanāvadhi  
kānte cittam satīnām ca

svapne jñāne ca santatam

stanandhe-to the infant; stana-dānam-giving the breast; tam-to him; miṣṭānne-delicious food; bhojanāvadhi-to eating; kānte-to the dear husband; cittam-the heart; satīnām-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

Text 88

duḥkhārto bandhu-vicchedaḥ  
putrāṇām ca tato 'dhikaḥ  
su-dāruṇāḥ svāmināś ca  
duḥkham nātaḥ,, param striyaḥ

duḥkhārtaḥ-distressed; bandhu-vicchedaḥ-by separation from friend; putrāṇām-of children; ca-and; tataḥ-than that; adhikaḥ-more; su-dāruṇāḥ-very terrible; svāmināḥ-from a husband; ca-and; duḥkham-suffering; na-not; ataḥ-than that; param-more; striyaḥ-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  
jvalad-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 tṛṣṇā jale tṛṣṇā  
sādhvīnām svāminā vinā  
virahāgnau mano dagdham  
vahnau śuṣka-tṛṇam yathā

na-not; ane-for food; tṛṣṇā-thirst; jale-for water; tṛṣṇā-thirst; sādhvīnām-of chaste women; svāmīnām-husband; vinā-without; virahāgnau-in the fire of separation; manas-the mind; dagdham-burned; vahnau-in fire; śuṣka-tṛṇam-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.

ŠText 91

na hi kāntāt paro bandhur  
na hi kāntāt paraḥ priyaḥ  
na hiBkāntāt paro devo  
na hi kāntāt paro guruḥ

na-not; hi-indeed; kāntāt-than the husband; paraḥ-better; bandhuḥ-friend; na-not; hi-indeed; kānt t-than the husband; paraḥ-better; priyaḥ-beloved; na-not; hi-indeed; kāntāt-than the husband; paraḥ-better; devaḥ-object of worship; na-not; hi-indeed; kāntāt-than the husband; paraḥ-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 kāntāt paro dharmo  
na hi kāntāt param dhanam  
na hi kāntāt parāḥ prāṇaḥ  
na hi kāntāt parāḥ striyaḥ

na-not; hi-indeed; kāntāt-that her husband; pariḥ-better; dharmā-religion; na-not; ai-indeed; kāntāt-than the husband; param-Detter; dhanam -charity; na-not; hi-indeed; kāntāt-than the husband; parāḥ-better; prāṇaḥ-life; na-not; hi-indeed; kāntāt-than the husband; parāḥ-better; striyaḥ-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  
vaiṣṇavānām yathā manaḥ  
yathaika-putre mātus ca  
yathā strīṣu ca kāmīnām

nimagnam-plunged; kṛṣṇa-of Lord Kṛṣṇa; pādābje-in the lotus feet; vaiṣṇavānām-of

the devotees; yathā-as; manah-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.

Šof her only son, as a rake plunges his mind in the thought of women, . . .

Text 94

dhaneṣu kṛpaṇānām ca  
cira-kālārjiteṣu ca  
yathā bhayeṣu bhītānām  
śāstreṣu viduṣām yathā

dhaneṣu-in wealth; kṛpaṇānām-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 yathāmbāsu  
śilpeṣu śilpinām yathā  
yathā jāre puṁścalinām  
sādhvīnām 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; sādhvīnām-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

maraṇam jīvanam tāsām  
jīvanam maraṇādhikam

sad-bharṭṛ-rahitānām ca  
śokena hata-cetāsām

maraṇam-death; jīvanam-life; tāsām-of them; jīvanam-life; maraṇādhikam-worse than death; sad-bharṭṛ-saintly husband; rahitānām-without; ca-and; śokena-with grief; hata-destroyed; cetāsām-hearts and minds.

r her death is better than life.

Text 97

śokaṁ nimagnam anNeṣām  
kālena pāna-bhojanāt  
viparītaḥ kāntm-śNko  
varmhate bhakṣaṇād aho

eokaregrief; nimagnam-plunged; anyeṣām-ofy others; kālena-by time; pāna-bhojanāt-from eating and drinking; viparītaḥ-opposite; kānta-of the beloved husband; śokaḥ-grief; vardhate-increases; bhakṣaṇāt-from eating; ahaḥ-Oh.

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.

Text 98

karma-cchāyā-satīnām ca  
saṅginīnām satī varā  
itare bhoga-dehānte  
sādhvī janmani janmani

karma-work; chāyā-shadow; satīnām-and a chaste wife; ca-and; saṅginīnām-of the companions; satī-a chaste wife; varā-the best; itare-the others; bhoga-dehānte-after the body is ended; sādhvī-the chaste wives; janmani-birth; janmani-after birth.

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.

Text 99

karoṣi cej jagad-dhātar



imaṁ muktaṁ mayā vinā  
tvāṁ śaptvāhaṁ tvari vibho  
paśya dāsyāmi strī-vadham

karōṣi-you do; cej-if; jagad-dhātaḥ-O creator of the universe; imam-this; muktaṁ-liberation; mayā-me; vinā-without; tvāṁ-wou; śaptvā-having cursed; aham-I; tvayi-in you; vibhaḥ-O lord; paśya-look; dāsyāmi-I give; strī-vadham-the death of a woman.

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

Text 100

śrutvā kalāvati-vākyam  
uvāca vismito vidhiḥ  
hitam pīyūṣa-sādṛṣam  
bhaya-samvigna-mānasaḥ

śrutvā-hearing; kalāvati-vākyam-Kalāvati's words; uvāca-spoke; vismitaḥ-surprised; vidhiḥ-Brahmā; hitam-auspicious; pīyūṣa-sādṛṣam-like nectar; bhaya-samvigna-mānasaḥ-frightened at heart.

Both frightened and surprised to hear Kalāvati's words, Brahmā spoke to her auspicious words sweet like nectar.

Text 101

śrī-brahmovāca

vatse muktiṁ na dāsyāmi  
svāmine te tvayā vin  
muktaṁ kartuṁ tvayā sārdham  
sāmpratam nāham īśvaraḥ

śrī-brahmā uvāca-Śrī Brahmā said; vatse-O child; muktiṁ-liberation; na-not; dāsyāmi-I will give; svāmine-to your husband; te-you; tvayā-without; vinā-you; muktaṁ-liberated; kartuṁ-to do; tvayā-you; sārdham-with; sāmpratam-now; na-not; aham-I; īśvaraḥ-am able.

Śrī Brahmā said: Child, I will not give liberation to your husband sithout giving it also to you. However, at this timedI do not have the power tf give liberation to both

him and you.

Text 102r

mātar muktir vinā bhogād  
durlabhā samva-sammatā  
nirvāṇatām samāpnoti  
bhogī bhoga-nikṛntane

mātaḥ-O mother; muktiḥ-liberation; vinā-without; bhogāt-experience; durlabhā-difficult to attain; sarva-sammatā-considered by all; nirvāṇatām-liberation; samāpnoti-attains; bhogī-experienced; bhoga-nikṛntane-in the end of experience.

O mother, all saintly persons agree that one can not attain liberation until all his past (arma is used up).

Text 103

Śrati varṣam svarga-bhogam  
kuruṣva svāminā saha  
tatas tu yūvayor janma  
bhārate bhavitā sati

kati-for some; varṣam-years; svarga-bhogam-enjoying in Svargaloka; kuruṣva-do; svāminā-husband; saha-with; tataḥ-then; tu-inreed; yūvayor-of you both; janma-birth; bhārate-on earth; bhavitā-will be; sati-O saintly one.

u nO saintly 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 sārḍham  
b golokam ca gamiṣyathaḥ

yadā-when; bhaviṣyati-will be; sati-saintly; kanyā-daughter of te-of you; rādhikā-Rādhā; svayam-Herself; jīvan-muktau-liberated in this life; tayā-Her; sārḍham-with; golokam-to Goloka; ca-and; gamiṣyathaḥ-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 kālaṁ nṛpa-śreṣṭha  
bhukṣva bhogaṁ striyā saha  
sādhvi vai sattva-yukte ca  
mā māṁ śaptum tvam arhasi

kati kālam-for some time; nṛpa-śreṣṭha-O best of kings; bhukṣva-enjoy; bhogam-enjoyment; striyā-wife; saha-with; sādhvi-saintly one; vai-indeed; sattva-yukte-in the mode of goodness; ca-and; mā-don't; māṁ-me; śaptum-to curse; tvam-you; arhasi-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, samāḥ santaḥ  
kṛṣṇa-pādābja-mānasāḥ  
vāñchanti hari-dāsyam ca  
durlabham ca na nirvṛtim  
Ṣ

jīvan-muktāḥ-liberated in this life; samāḥ-equiposied; santaḥ-saintly devotees; kṛṣṇa-pādābja-mānasāḥ-their hearts fixed on Lord Kṛṣṇa's lotus feet; vāñchanti-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 tayoh  
yayatvā tau tam praṇamya  
jagāma svālayam vidhiḥ

iti-thus; uktvā-speaking; tau-to them both; varam-boon; datvā-giving; santasthau-  
stood; purataḥ-before; tayoḥ-them; yayatuḥ-engaged; tau-them; tam-to him;  
praṇamya-bowing; jagāma-went; svālayam-to ois own abode; vidhiḥ-Brahmā.

After speaking these words, Brahmā stood up. The king and his wife bowed down  
before him and left, and then Brahmā returned to his own abode.

Text 108

ājagmatus tau kālena  
bhuktvā bhogaṁ ca bhārate  
padaṁ puṇya-pradaṁ divyaṁ  
n brahmādīnām ca vāñchitam

iājagmatuḥ-came; tau-they; kālena-in time; bhuktvā-having enjoyed; bhogaṁ-  
enjoyment; ca-and; bhārate-to the earth; padaṁ-the place; puṇya-pradam-sacred;  
divyaṁ-spiritual; brahmādīnām-beginning with Lord Brahmā; ca-and; vāñchitam-  
desired.

After enjoying for some years in Svargaloka, Sucandra and Kalāvati 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

sucandro vṛṣabhānuś ca  
lalābha janma gokule  
patmāvatyāś ca jaṭhare  
sūrabhānoś ca tejasā

Ś sucandraḥ-Sucandra; vṛṣabhānuḥ-Vṛṣabhānu; ca-and; lalābha-attained; janma-  
birth; gokule-in Gokulah padmāvatyāḥ-of Padmāvati; 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  
Padmāvati, begotten by Sūrabhānu.

Text 110

jāti-smaro harer aṁśaḥ

śukla-pakṣe yathā śaśī  
vavardhānudinam tatra  
vraja-gehe vrajādhipaḥ

jāti-birth; smaraḥ-remembering; hareḥ-of Lord Kṛṣṇa; aṁśaḥ-a partial incarnation; śukla-pakṣe-on the bright fortnight; yathā-as; śaśī-the moon; vavardha-increased; anudinam-day by day; tatra-there; vraja-gehe-in the home of Vraja; vrajādhipaḥ-the king of Vraja.

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-mānasaḥ  
nanda-bandhur vadānyaś ca  
rūpavān guṇavān sudhīḥ

sarvajñaḥ-all-knowing; ca-and; mahā-yogī-a great yogi; hari-pādābja-mānasaḥ-his heart fixed on Lord Kṛṣṇa's lotus feet; nanda-of King Nanda; bandhuḥ-a friend; vadānyaḥ-generous; ca-and; rūpavān-handsome; guṇavān-virtuous; sudhīḥ-intelligent.

His was intelligent, all-knowing, a great yogī, handsome, generous, virtuous, and a friend of King Nanda. His heart and mind were placed at Lord Kṛṣṇa's lotus feet.

Text 112

kalāhatī kānyakubje  
babhūvāyoṇi-sambhavā  
jāti-smarā mahā-sādhvī  
sundarī kamalā-kalā

kalāvati-Kalāvati; kānyakubje-in the country of Kānyakubja; babhūva-was; ayoṇi-without entering a mother's womb; sambhavā-b of Goddess Lakṣmī.

Without entering a mother's womb, Kalāvati was born in the country of Kānyakubja. Sainly, beautiful, and remembering her previous birth, she was a partial incarnation of Goddess Lakṣmī.

Text 113

kānyakubje nṛpa-śreṣṭho  
bhanandana urukramaḥ  
sa taṁ samprāpa yogānte  
yajña-kuṇḍa-samutthitam

kānHakubje-in kanyakunja; nṛpa-śreṣṭhaḥ-the great king; bhanandana-Bhanandana;  
urukramaḥ-powerful; sa-he; taṁ-her; samprāpa-attaining; yogānte-at the end of yoga;  
yajña-kuṇḍa-samutthitam-risen from the yaona-kuṇḍa.

At the end of a yajña, powerful KingḥBhanandana found her in the yajña-kuṇḍa.

Texts 114 and 115

nagnāi hasantīm rūpādhyām  
stanandhām iva bālikām  
tehasā prajvalantīm ca  
pratapta-kāncana-prabhām

kṛtvā vakṣasi rājendraḥ  
sva-kāntāyai dadau mudā  
mālāvati stanam dattvā  
tām puṣa praharṣitā

nagnām-naked; hasantīm-smiling; rūpādhyām-very beautiful; stanandhām-infant;  
iva-like bālikāmmgirl; tejasā-with splendor; prajvalantīm-shining; ca-and; pratapta-  
kā{.sy 241}cana-prabhām-the color of molten gold; kṛtvC-doing; vakṣani-to ris chest;  
rājendraḥ-the great king; sva-kāntāyai-to his wife; dadau-gave; mudā-happily;  
mālāvati-mālāvatin stanam-breast; dattvā-giving; tām-her; puṣa-nourished;  
praharṣitā-happy.

Holding to his chest the smiling, beautiful, naked infant girl splendid as molten  
gold, the great king happily gave her to his wife, Mālāvati, who happily nursed the  
infant at herd reast.

Text 116

tad-anna-prāśana-dine  
satām madhye śubha-kṣaṇe  
Ṣnāma-rakṣaṇa-kāle ca

vāg babhūvāśarīriṇī  
kalāvātīti krnyāyā  
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; śubha-kṣaṇe-at an auspicious moment; nāma-rakṣaṇa-kāle-at the time of the name-giving ceremony; ca-and; vāgta voice; babhūva-was; tśarīriṇī-disembodied Kalāvātī-Kalāvātī; 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 Kalāvātī."

Text 117

ity evaṁ vacanaṁ śrutvā  
tac cakāra mahī-patiḥ  
vipr bhyo bhīkuukebhyaś ca  
vandibhyaś ca dhanaj dadtu

iti-thus; evam-thus; vacanam-the words; śrutvā-hearing; tac-that; cakāra-did; mahī-patiḥ-the great king; viprebhyaḥ-to the brāhmaṇas; bhīksukebhyaḥ-to the sannrasist ca-and; vandibhyaḥ-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, sannyāsīs, and poets.

Text 118

sarvebhyo bhojayām āsa  
cakāra su-mahotsavam  
sā kālena rūpavatī  
yauvana-sthā babhū a ha

sarvebhyaḥ-all; bhojayām āsa-fed; cakāra-did; su-mahotsavam-a great festival; sā-she; kālena-in time; rūpavatī-beautiful; yauvana-sthā-youthful; babhūva-became; ha indeed.

Then he celebrated a great festival and fed everyone sumptuously. In time his daughter grew to become a very beautiful young girl.

Text 119

atīva-sundarī ramyā  
muni-mānasa-mohinī  
cāru-campaka-varṇabhā  
Ṣ śarac-candra-nibhānanā

atīva-vDry; sundarī-beautiful; ramyā-charming; muni-mānasa-mohinī-bewildering the minds of the sages; cāru-campaka-varṇabhā-the beautiful color of a campaka flower; śarac-candra-nibhānanā-with a face like the autumn moon.

Very beautiful and charming, her compleAion the beautiful color of campaka flownrns and her face like the autumn moon, she could bewilder the minds of th greatest sages.

Text 120

īead-dhasya-prasannāsyā  
praphulla-padma-locanā  
nitamba-śroṇi-bhārārtā  
stana-bhāra-natā satī

īṣad-dhasya-prasannāsyā-gently smiling happy fcae; praphulla-padma-locanā-blossoming lotus eyes; nitamba-śroṇi-bhārārtā-broad hips; stana-bhāra-natā-full breasts; satī-saintly.

Her face always had a hapVy smile, Her eyes were blossoming lotus flowers, her hips were broad, her brea”ts were full, and she was saintly and virwuous.

Text 121

divya-vastra-parīdhānā  
ratnālaṅkāra-bhūuitā  
gacchantt rāja-mārgē ca  
gajendra-manda-gāminī

divna-splendid; vastra-garments; parīdhānā-wearing; rato laṅkāra-bhūṣitā-decorated with jewel ornaments; gacchantī-going; rāja-mārgē-on the roayl road; ca-and; gajendra-manda-gāminī-like a graceful elephant.

Wearing splendid garments and jewel ornaments, she walked on the royal road like



a graceful elephant.

Text 122

dadarśa nandaḥ pathi taṁ  
gacchamṣ tīrthaṁ mudānvitaḥ  
jitendriyaś ca jñānī ca  
mūrchām āpa tathāpi ca

dadarśa-saw; nandaḥ-Nanda; pathi-on the road; taṁ-her; gacchamṣ-going; tīrthaṁ-on pilgrimage; mudānvitaḥ-happy; jitendriyaḥ

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 lokān pathi gatān  
tūrṇaṁ papraccha sādaram  
gacchantī kasya kanyeyam  
iti hovāca taṁ janaḥ

trastaḥ-awe-struck; lokān-to the people; pathi-on the road; gatān-gone; tūrṇaṁ-at once; papraccha-asked; sādaram-respectfully; gacchantī-going; kasya-of whom?; kanyā-the daughter; iyam-this; iti-thus; ha-indetd; uvāca-said; taṁ-to him; janaḥ-a person.

Awed, he respectfully asked the travelers on the road, {sy 168}Whose daughter is she?" One person said to him:

ext 124

Mhanandanasya nṛpateḥ  
kanyā nāmnā kalāvauī  
kamalā-kalayā dhanyā  
sambhūtā nṛpa-mandire

bhanandanasya-of Bhanandana; nṛpateḥ-King; kanyā-the daughter; nāmnā-by name; kalāvati-Kalāvati; kamalā-kalayā-as an incarnation of Goddess Lakṣmī; dhanyā-glorious; sambhūtā-became; nṛpa-mandire-in the royal palace.

"She is the daughter of King Bhanandana and her name is Krlāvati. She is an incarnation of Goddess Lakṣmī born in the royal palace.

Text 125

kautukena ca gacchantī  
krīḍārtham sakhi-mandiram  
vrajam vraja vrāja-śreṣṭhety  
uktvā loko jagāma ha

kautukena-happily; ca-and; gacchantī-going; krīḍārtham-for pastimes; sakhi-mandiram-to a friend's house; vrajam-to Vraja; vraja-go; vrāja-śreṣṭha-O kin of Vraja; iti-thus; uktvā-speaking; lokaḥ-the person; jagāma-went; ha-indeed.

Š "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

prahr̥ṣṭa-mānaso nando  
jagāma rāja-mandiram  
avaruhya rathāt tūrṇam  
viveśa nṛpateḥ sabhām

prahr̥ṣṭa-mānasaḥ-happy at heart; nandaḥ-Nanda; jagāma-went; rāja-mandiram-to the royal palace; avaruhya-descending; rathāt-from his chariot; tūrṇam-at once; viveśa-entered; nṛpateḥ-of the king; sabhām-the assembly.

Happy at heart, Nanda went to the king's palace. Descending from his chariot, he quickly entered the royal assembly.

Text 127

utthāya rājā samuhāśya  
svarṇa-simhāsanam dadau

utthāya-rising; rājā-the king; sambhāśya-greeting; svarṇa-simhāsanam-golden throne; dadau-offered.

The king at once rose, greeted Nanda, and offered him a seat on a golden throne.

Text 128

iṣṭālāpam̐ bahu-vidham̐  
cakāra ca parasparam  
vinayāvanataḥ nandaḥ  
sambandhoktim̐ cakāra ha

iṣṭālāpam-conveysation; bahu-vidham-many kinds; cakāra-did; ca-and; parasparam-each other; vinayāvanataḥ-respectfully bowed; nandaḥ-nanda; sambanwha-relationship; uktim-statement; cakāra-did; ha-indeed.

They talked about many things. Finally Nanda respectfully spoke of a marriage.

Text 129

śrī-nanda uvāca

śṛṇu rājan pravakṣyāmi  
viśeṣam̐ vacanam̐ śubham  
sambandham̐ kuru kanyāyā  
Ś viśiṣṭena ca sāmpratam

śrī-nanda uvāca-Śrī nanda said; śṛṇu-please hear; rājan-O king; pravakṣyāmi-I will tell; viśeṣam-specific; vacanam-words; śubham-auspicious; sambandham-relationship; kuru-please do; kanyāyā-of the daughter; viśiṣṭena-specifically; ca-and; sāmpratam-now.

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.

Text 130

surabhānu-sudaḥ śrīmgn  
vṛṣabhānur vṛjādhipaḥ  
nārāyaṇāmśo guṇavāe  
sundaraś ca su-pañḍitaḥ

surabhānu-of Surabhanu; sudaḥ-the son; śrīmān-wealthy; vṛṣabhānuḥ-Vṛṣabhānu; vṛjādhipaḥ-a king of Vraja; nārāyaṇāmśaḥ-a partial incarnation of Lord Nārāyaṇa; guṇavān-virtuous; sundaraḥ-handsome; ca-and; su-pañḍitaḥ-very learned.

Surabhānu'suson Vṛṣabhānu 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-yuktaś ca  
yogī jāti-smaro yuvā  
kanyā te 'yoṇi-sambhūtā  
yajña-kunḍa-samudbhavā

sthira-yauvana-yuktaḥ-eternally youthful; ca-and; yogī-a yogi; jāti-smaraḥ-remembering his previous birth; yuvā-youthful; kanyā-daughter; te-of you; ayoṇi-sambhūtā-born without entering a mother's womb; yajña-kunḍa-samudbhavā-born from the yajna-kunda.

He is in the full bloom of youth. He is a yogī and he remembers his previous birth. Your daughter was born without entering a mother's womb. She appeared in the yajña-kunḍa.

Text 132

trailokya-mohinī śāntā  
kamalāmśa kalāvati  
sa ca yogyas tvad-duhitus  
tad-yogyā te ca kanyakā  
vidagdhayā vidagdhenā  
Ṣ sambandho guṇavān nṛpa

trailokya-mohinī-charming the three worlds; śāntā-peaceful; kamalāmśa-a partial incarnation of Goddess Lakṣmī; kalāvati-Kalāvanī; saḥ-he; ca-and; yogyaḥ-suitable; tvad-duhituḥ-for your daughter; tad-yogye-she is suitable for him;ute-of you; ca-and; kanyakā-the daughter; vidagdhayā-with the highly qualified girl; vidagdhenā-with the highly qualified boy; sambandhaḥ-relationship; guṇavān-virtuous; nṛpa-O king.

Kalāvati is a partial incarnation of Goddess Lakṣmī. She is very peaceful and so beautiful that she enchants the three worlds. Vṛṣabhānu 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

ity evam uktvā nandas tu  
virarāma ca saṁsadi  
uvāca taṁ nṛpa-śreṣṭho  
vinayāvanato mune

iti-thus; evam-thus; uktvā-speaking; nanraḥ-Nanda; tu-indeed; virarāma-stopped;  
ca-and; saṁsadi-in the assembly; uvāca-said; taṁ-to him; nṛpa-of kings; śreṣṭhaḥ-the  
best; vinayāvanataḥ-humble; mune-O sage.

O sage, after speaking these words in the assembly, Nanda became silent. Then  
King Bhanandana humbly spoke to him.

Text 134

śrī-bhanandana uvāca

sambandho hi vidhi-veśo  
na me sādhyo vrajādhipa  
prajāpatir yoga-kartā  
janma-dātāham eva ca

śrī-bhanandana uvāca-Śrī Bhanandana said; sambandhaḥ-relationship; hi-indeed;  
vidhi-veśaḥ-ordained by fate; na-not; me-of me; sādhyāḥ-attainable; vrajādhipa-O king  
of Vraja; prajāpatiḥ-Brahmā; yoga-kartā-the doer of unions; janma-dātā-the doer of  
bitth; 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.

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Text 135

kā kasya patnī kanyā vā  
varaḥ ko vātma-sādhanāḥ  
dharmānurūpa-phaladaḥ  
sarveṣāṁ kāraṇaṁ vidhiḥ

kā-who?; kasya-of whom?; patnī-wife; kanyā-daughter; vā-or; varaḥ-husband; kaḥ-  
what?; vā-or; ātma-sādhanāḥ-marriage; dharmā-religion; anurūpa-following; phala-  
results;hdaḥ-giving; sarveṣāṁ-of all; kāraṇaṁ-the cause; vidhiḥ-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  
anīśasyodyamo yathā

bhavitavyam-will be; kṛtam-done; karma-karma; tat-that; amogham-infallible; śrutau-in the Vedas; śrutam-heard; anyathā-otherwise; niṣphalam-useless; sarvam-all; anīśasya-without the sanction of the Supreme Lord; udyamaḥ-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 dhātrā  
likhitā cet sutā mama  
purā bhūtaiva ko vāham  
kenānyena vidhāryate

vṛṣabhānu-priyā-the wife of Vṛṣabhānu; dhātrā-by fate; likhitā-is written; cet-if; sutā-daughter; mama-my; purā-before; bhūtā-was; eva-indeed; kaḥ-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?

Ṣ

Text 138

ity evam uktvā rājendro  
vinayānata-kandharaḥ  
miṣṭānnaṁ bhojayām āsa  
sādarnṇa ca nārada

iti-thus; evam-in this way; uktvā-speaking; rājendraḥ-the great king; vin yānata-

kandharaḥ-humbly bowing his head; miṣṭānnam-candy; bhojayām āsa-gave to eat; sādareṇa-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

nṛpānujñām upādāya  
vraja-śreṣṭho vrajaṁ gataḥ  
gatvā sā kathayām āsa  
surabhānoś ca saṁsadi

nṛpānujñām-the king's command; upādāya-taking; vraja-śreṣṭhaḥ-the king of Vrajah  
vrajaṁ-to Vraja; gataḥ-we t; gatvā-going; saḥ-he; kathayām āsa-spoke; surabhanoḥ-of  
Surabhānu; ca-and; saṁsadi-in the assembly.

Respectfully accepting the king's command, Nanda returned to Vraja, entered King Surabhānu's assembly, and related what had occurred.

Text y40

surabhānuś ca yatnena  
nandena ca sa-sādaram  
sambandham yojayām āsa  
garga-dvārā ca sa-tvaram

surabhānuḥ-Surabhānu; ca-and; yatnena-carefully; nand naSby Nanda; ca-and; sa-sādaram-respectfully; sambandham-relationship; yojayām āsa-arranged; garga-dvārā-by Garga Muni; ca-and; sa-tvaram-quickly.

Intently and respectfully hearing Nanda's words, King Surabhānu had Garga Muni arrange the marriage at once.

Text 141

vivāha-kāle rājendro  
vipulaṁ yautakaṁ dadau  
gaja-ratnam aśva-ratnaṁ  
Ś ratnādi-maṇi-bhūṣitam

vivāha-kāle-at the time of the marriage; rājendraḥ-the great king; vipulam-great; yautakam-dowry; dadau-gave; gaja-ratnam-elephants and jewels; aśva-ratnam-horses and chariots; ratnādi-maṇi-bhūṣitam-many jewel ornaments.

At the time of the marriage, King Bhanandana gave a very opulent dowry of many jewel elephants, jewel horses, and jewel ornaments.

Text 142

vṛṣabhānur mudā yuktaḥ  
prāpya tām ca kalāvātīm  
reme su-nirjane ranye  
bubudhe na divā-niśam

vṛṣabhānuḥ-Vṛṣabhānu; mudā-with happiness; yuktaḥ-endowed; prāpya-attaining; tām-her; ca-and; kalāvātīm-Kalāvātī; reme-enjoyed; su-nirjane-in a secluded place; ranye-beautiful; bubudhe-knew; na-not; divā-niśam-day or night.

Meeting Kalāvātī 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.

Text 143

caḥsur-nimeṣa-virahād  
ākulā svāminā vinā  
vyākulo vṛṣabhānuś ca  
kṣaṇena ca tayā vinā

caḥsur-nimeṣa-virahāt-from the separation of an eyeblink; ākulā-distressed; svāminā-husband; vinā-without; vyākulaḥ-distressed; vṛṣabhānuḥ-Vṛṣabhānu; ca-and; kṣaṇena-by a moment; ca-and; tayā-of you; vinā-without.

An eyeblink's separation from her husband filled Kalāvātī with anguish, and a moment's separation from his wife filled Vṛṣabhānu with anguish.

Text 144

jāti-smarā ca sā kanye  
māyā-mānuṣa-rūpiṇī



jāti-smaro harer aṁśo  
vṛṣabhānur mudānvitaḥ

g; jāti-smaraḥ-remembering his previous birth; hareḥ-of Lord Kṛṣṇa; aṁśaḥ-a partial incarnatrion; vṛṣabrānuḥ-Vṛṣabhānu; mudānvitaḥ-happy.

Kalāvati, who remembered her previous lirth, pretended to be a human (eing. Cheerful Vṛṣabhānu, who also remembered his previrus birth, was a partiel incarnation of Lord Kṛṣṇa.

Text 145

vavardha ca tayoh prema  
nityam nityam navam navam  
sadā sa-kāma sā prauḍhā  
sā ca kāma-samo yuvā

vavardha-increased ca-and; tayoh-ef them; prema-the love; nityam-always; nityam-alwaes; navam-newer; navam-and newer; sddā-always; sa-kāmā-passionate; sā-she; prauḍhā-developed; sa-he; ca-and; kāma-samaḥSeqlal passion; yuvā-youthful.

DayVafter day their love grew more and more. Their love was new and uresh at every moment. Youthful Kalāvati passionately loved her husband. Youthful Vṛṣabhānu loved his wife with an equal passion.

Text 146

tayoh kanyā ca kālena  
rādhikā sātbabhūva ha  
daivāt śrīdāma-śāpena  
śrī-kṛṣṇasyājñayā satī

tayoh-of them; kanyā-a daughter; ca-and; kālena-in time; rādhikā-Rādhā; sā-She; babhūva-became; ha-indeed; daivāt-by destiny; śrīdāma-of Śrīdāmā; śāpena-by the curse; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; ajñayā-by the order; satī-saintly.

In time they had a daughter, snintly Śrī Rādhā, who came because of Śrīdāmā's curse and Lord Kṛṣṇa's order.

Text 147

ayoṇi-sambhavā sā ca  
kṛṣṇa-pr hādhikā atī  
yasya darśana-mātreṇa  
d tau tu muktau babhūvatuḥ

ayoṇi-sambhavā-born without entering a mother's womb; sā-She; ca-and; kṛṣṇa-prāṇādhikā-who thought Lord Kṛṣṇa more dear than became.

Saintly Rādhā, who did not enter a mother's womb, was Kṛṣṇa's beloved, She more dear than life for Him and He more dear than life for Her. Simply by seeing Her, Vṛṣabhānu and Kalāvati became liberated.

Text 148

itihāsoś ca kathiyah  
prakṛtaṁ śṛṇu sāmpratam  
pāpendhanānām dāhe ca  
jvalad-agni-śikhopamam

itihāsaḥ-the history; ca-and; kathitaḥ-told; prakṛtam-natural; śṛṇu-please hear; sāmpratam-now; pāpa-of sins; indhanānām-the firewood; dāhe-in the fire; ca-and; jvalad-agni-śikhopamam-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; pravaraḥ-the best; mudā-happily; sthānāntaram-another home; viśvakarmā-Viśvakarmā; jagāma-went; sva-gaṇaiḥ-his associates; saha-with.

After building King Vṛṣabhānu's palace, Viśvakarma, the best of architects, went with his workers to another place.

## Texts 150-152

krośa-mātram sthalaṃ cāru  
manasālocya tattva-vit  
āśramaṃ kartum ārebhe  
nandasya su-mahātmanaḥ

kṛtvānumānaṃ buddhyā ca  
sarvato 'pi vilakṣaṇam  
parikhābhir gabhīrābhiś  
caturbhiḥ samyutaṃ varam

durlaṅghyābhir vairibhiś ca  
khaciaābhiś ca prastaraiḥ  
puṣpodyānaiḥ puṣpitābhiḥ  
Ś paravareṣu puṣpitaiḥ

krośa-mātram-two miles; sthalaṃ-place; cāru-beautiful; manasā-with his mind; ālocya-seeing; tattva-vit-wise; āśramam-home; kartum-to build; ārebhe-began; nandasya-of Nanda; su-mahātmanaḥ-the noble heart; kṛtvā-doing; anumānam-measurment; buddhyā-with intelligence; ca-and; sarvataḥ-than all; api-even; vilakṣaṇam-better; parikhābhiḥ-with moats; gabhīrābhiḥ-deep; caturbhiḥ-four; samyutam-endowed; varam-beautiful; durlaṅg Cābhiḥ-impassable; vairibhiḥ-by enemies; ca-and; khacitābhiḥ-studded; ca-and; prastaraia-with jewels; puṣpodyānaiḥ-with flower gardens; puṣpitābhiḥ-blossoming; paravareṣu-best; puṣpitaiḥ-with flowers.

After planning it in his mind, wise Viśvakarmā 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, . . .

## Text 153

cāru-campaka-vṛkṣaiś ca  
puṣpitaiḥ su-manoharaiḥ  
parito vasiṭābhiś ca  
sugandhi-vāyunā saha

cāru-campaka-vṛkṣaiḥ-with beautiful campaka trees; ca-and; puṣpitaiḥ-blossoming; su-manoharaiḥ-very beautiful; paritaḥ-everywhere; vasiṭābhiḥ-scented; ca-and; sugandhi-vāyunā-fragrant breeze; saha-with.

. . . which had many groves of beautiful flowering campaka trees, which was filled with scented breezes, . . .

Texts 154 and 155

āmrair guvākaiḥ panasaiḥ  
kharjurair nārikelakaiḥ  
dāḍimbaiḥ śrīphalair bhr̥ṅgair  
jambīrair nāgaraṅgakaiḥ

tuṅgair āmratakair jāmbu-  
samūhaiś ca phalānvitaiḥ  
kadalīnām ketakīnām  
kadambānām kadambakaiḥ

aiḥ-sriphala; bhr̥ṅgaiḥ-beez; jambīraiḥ-jambira; nāgaraṅgakaiḥ-nagarangaka; tuṅgaiḥ-yunga; āmratakaiḥ-amrataka; jāmbu-jambu; samūhaiḥ-many; ca-and; phalānvitaiḥ-with fruits; kadalīnām-kadali; ketakīnām-ketaki; kadambānām-kadamba; kadambakaiḥ-with many.

. . . which was filled with many fruit-bearing mango, guvāka, panasa, kharjura, coconut, pomegranate, śrīphala, bhr̥ṅga, jambīra, nāgaraṅgaka, tuṅga, āmrataka, jambū, kadali, ketakī, and kadamba trees, . . .

Text 156

sarvataḥ śobhitābhiś ca  
phalaiś ca puṣpitair aho  
krīḍārḥābhir nigūḍhābhir  
vāñchitābhiś ca sarvadā

esarvataḥ-(verywhere; śobhitābhiḥ-beautiful; ca-and; phalaiḥ-with fruits; ca-and; puṣpitaiḥ-with flowers; ahaḥ-Oh!; krīḍārḥābhiḥ-suitable for pastimes; nigūḍhābhiḥ-secluded; vāñchitābhiḥ-desired; ca-and; sarvadā-in all respects.

. . . and which had many beautiful and delightful secluded pastime-places filled with fruits and flowers.

Texts 157 and 158

paiikhānām rahaḥ-sthāne  
cakāra mārgam uttamam  
durgamam para-vargānām  
svānām ca sugamam sadā

saṅketena maṇi-stambhais  
chāditaiḥ svalpa-pāthasā  
sthambha-sīmākṛta-maho  
na saṅkīrṇam na vistr̥tam

"arikhānām-of thr moats; rahaḥ-sthāne-in a sekret place; cakāra-did; mārgam-a path; uttamam-supremely; durgamam-impassable; para-vargānām- or enemies; svānām-for the residents; ca-and; sugamam-easily passable; sadā-always; saṅketena-secrea; maṇi-stambhaiḥ-with a jewel pillam; cgāditaiḥ-hidden; svalpa-pāthasā-by small water; sthambha-sīmākṛta-mahaḥ-the colutn; na-not; saṅkīrṇam-large; na not; vistr̥tam-extensive.

Then Viśvaka.m\ā built a secret path across the moats, a pathkeasy for the palace residents but impassable for outsiders, a path that was a narrow ank discreet slightly submerged bridge made of jewels.

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Text 159

parikhopari-bh\age Sa  
a pr\ak\aram su-manoharam  
dhanu-śata-pram\āṇam ca  
cak\ar\ati-samucchritam

parikhopari-bh\age-above the moats; ia-and; pr\ak\aram-a wall; su-manoharam-very beautiful; dhanu-śata-a hundred dhanus; pram\āṇam-in measurement; ca-and; cak\ara-built; ati-samucchritam-very tall.

After each moat he built a beautiful wall a hundred dhanus high.

Text 160

prastarasya pram\āṇam ca  
pañca-vimśati-hastakam  
sindūr\ak\ara-maṇibhir  
nirm\āṇam ati-sundaram

prastarasya-of the expanse; pram\añam-the measurement; ca-and; pañca-vimśati-hastakam-twenty five hastas; sindūr\ak\ara-mañibhiḥ-with Nubies; nirm\añam-made; ati-sundaram-ver beautiful.

n Each wall was twenty-five hastas thick, very beautiful, and made of rubies.

Text 161

b\ahye dv\abhy\am ca samyuktam  
antare saptabhis tath\ā  
dv\arbhiś ua sanniruddh\abhir  
maṇi-s\ara-kap\āṭakaiḥ

b\ahye-outside; dv\abhy\am-with two; ca-and; samyuktam-endowed; antare-inside; saptabhiḥ-with seven; tath\ā-so; dv\arbhiḥ-with doors; ca-and; sanniruedh\abhiḥ-stopped; maṇi-s\ara-kap\āṭakaiḥ-with jewel doors.

Outside the walls were two gates and inside were seven gates with jewel doors.

Text 162

catur-vimśac-catup-ś\alam  
padmar\agais cak\ara ha  
gandhS-s\ara-vik\arais ca  
sthūnik\ā-nikartir varaiu

andalwood; ea-and; sthūnikā-nitaraie-with many pillars; varaiḥ-excellent.

Then he built twenty-four palaces with rubies and sandalwood pillars, . . .

Text 163

kuṅkumākāra-mañibhir  
ārohaAnikarair yutam  
harinmañinām kalasais  
citra-yuktair virājitam

kuṅkumākāra-mañibhiḥ-with jewels the color of kunkuma; āroha-nikaraiḥ-with many stairways; yutam-endowed; harinmañinām-of sapphires; kalasaiḥ-with domes;

citra-yuktaiḥ-with colroful designs and pictures; virājitam-splendid.

. . . and with many stairways built of jewels the color of kuṅkuma, palaces splendid with many wonderful sapphire domes decorated with pictures and designs, . . .

Text 164

maṇi-sāra-vikāraiś ca  
kapāṭaiś ca su-śobhitam  
svaṛṇa-sāra-vikāraiś ca  
kalasojjval -śekharam

maṇi-sāra-vikāraiḥ-made of the best jewels; ca-and; kapāṭaiḥ-with doors; ca-and; su-śobhitam-very beautiful; svaṛṇa-sāra-vikāraiḥ-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 beauurhul royal roads, . . .

Text 166

Ṣ  
rakta-bhānu-vikāraiś ca  
vedibhiś ca su-paṭṭanaiḥ  
pārāvāre ca parito  
nibaddhāmś ca manoharān

rakta-bhānu-vikāraiḥ-with rubies; ca-and; vedibhiḥ-with courtyards; ca-and; su-paṭṭanaiḥ-with clusters of buildings; pārāvāre-great and small; ca-and; paritaḥ-

everywhere; nibaddhān-built; ca-and; manoharān-beautiful.

. . . lined with many beautiful ruby buildings and courtyards, great and small, . . .

Text 167

vāṇijyārhaiś ca vāṇijam  
parito maṇi-maṇḍapaiḥ  
sarvato dakṣiṇe vāme  
jvaladbhiś ca virājītān

vāṇijyārhaiḥ-for commerce; ca-and; vāṇijam-commerce; paritaḥ-everywhere; maṇi-maṇḍapaiḥ-with jewel pavilions; sarvataḥ-everywhere; wdakṣiṇe-on the right; vāme-on the left; jvaladbhiḥ-shinijg; ca-and; virājītān-splendid.

. . . and splendid with jewel pavilions of merchants' shops on the left and right.

Text 168

tato vṛndāvanam gatvā  
nirmame rāsa-maṇḍalam  
sundaram vartulākāram  
maṇi-prākāra-samyutam

tataḥ-then; vṛndāvanam-to Vṛndāvana; gatvā-going; nirmame-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 yojanāyāmam  
maṇi-vedibhir anvitam  
maṇi-sāra-vikārais 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-samanvitaiḥ  
nānā-jāti-prasūnānām  
vāyunā surabhī-kṛtaiḥ

śṛṅgārārhaiḥ-for amorous pastimes; ca-and; citrādhyai-opulent with wonderful colorful pictures and designs; rati-talpa-samanvitaiḥ-with couches for amorous pastimes; nānā-varirus; jāti-kinds; prasūnānām-of flowers; vāyunā-with breezes; surabhī-kṛtaiḥ-scented.

. . . wonderful, colorful, elaborate couches for amorous pastimes, and breezes scented my many kinds of flowers, . . .

Text 171

ratna-pradīpa-samirkṭaiḥ  
suvarṇa-kalasojjvalaiḥ  
puṣpodyānaiḥ puṣpitai ca  
sarobhiś ca su-Sobhitam

ratna-pradīpa-samyuktaiḥ-jewel lamps; suvarṇa-kalasojjvalaiḥ-splendid golden domes; puṣpodyānaiḥ-flow,r gardens; puṣpitaiḥ-flowering; ca-and; sarobhiḥ-lakes; ca-and; su-śobhitam-beautiful.

. . . and splendid with jewel lamps, glittering golden domes, gardens of blossomed flowers, and many lakes, ponds, and streams.

Text 172

rāsa-sthānam vinirmāya  
jagāmaKya-sthalam punaḥ  
dr̥ṣṭvā vṛndāvanam ramyam  
parituṣṭo babhūva ha

rāsa-sthānam-the rasa place; vinirmāya-building; jagāma-went; anya-another; sthalam-place; punaḥ-again; dr̥ṣṭvā-seeing; vṛndāvanam-Vṛndāvana; ramyam-beautiful; parituṣṭaḥ-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.

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Texts 173 and 174

vṛndāvanābhyantare ca  
sthāne sthāne su-nirjane  
kṛtvā parimitam buddhyā  
mauasālocya yatnataḥ

vilakṣaṇāni ramyāṇi  
trayas-trimśad-vanāni cr  
rādhā-mādhavayor eva  
krīḍārtham ca vinirmame

vṛndāvanābhyantare-in Vṛndāvana ca-and; sthāne-in plSse; sthāne-after place; su-nirjane-secluded; kṛtvā-making; parimitam-designed; buddhyā-with intelligence; manasā-with his mind; ālocya-seeing; yatnataḥ-carefully; vilakṣaṇāni-excellent; ramyāṇi-beautiful; trayas-trimśad-vanāni-33foreats; ca-and; rādhā-mādhavayoḥ-of Śrī Śrī Rādhā-Kṛṣṇa; eva-indeed; krīḍārtham-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 madhuvanābhyāse  
nirjane 'ti-manohare  
va a-mūla-samīpe ca  
sarasaḥ paścime tate

campakodyāna-pūrve ca  
ketakī-vana-madhyataḥ  
punas tayoś ca krīḍārtham  
cakāra ratna-maṇḍapam

tataḥ-then; madhuvanābhyāse-in Madhuvana; nirjane-secluded; ati-manohare-very beautiful; vaṭa-mūla-samīpe-at the base of a banyan tree; ca-and; sarasaḥ-of a lkae;

paścime-on the western; taṭe-shore; campakodyāna-pūrve-before a campaka grove; ca-and; ketakī-vana-madhyataḥ-in the middle of a ketaki grove; punaḥ-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

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svarṇa-mūlya-śata-guṇair  
durlabhair maṇibhir munā  
caturbhir veyikābhiś ca  
parītam ati-sundaram

svarṇa-gold; mūlya-price; śata-a hundred times; guṇaiḥ-multiplied; durlabhaiḥ-rare; maṇibhiḥ-with jewels; mudā-happily; caturbhiḥ-with four; vedikābhiḥ-courtyards; ca-and; parītam-everywhere; 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  
rājitaṁ sthūnikā-śataiḥ  
amūlya-ratna-racitair  
nānā-citreṇa citritaiḥ  
kapāṭair navabhir yuktaṁ  
nava-dvāre manohare

sad-ratna-sāra-racitaiḥ-made with the best of jewels; rājitaṁ-splendid; sthūnikā-śataiḥ-with a hundred pillars; amūlya-priceless; ratnanracitaiḥ-made with jewels; nānā-citreṇa-with many colorful pictures and designs; citritaiḥ-decorated; kapāṭaiḥ-with doors; navabhiḥ-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, . . .

Text 179

ratnendra-citra-kalasaiḥ  
kṛtrimaiś ca tri-koṭibhiḥ  
paritaḥ purato bhittyām  
ūrdhvaṁ ca pariśobhitam

ratnendra-citra-katasaiḥ-with wonderful domes of the kings od jewels; kṛtrimaiḥ-crafted; ca-and; tri koṭibhiḥ-with thirty million; paritaḥ-everywhere; purataḥ-before; bhittyām-on the wall; ūrdhvat-above; ca-and; pariśobhitam-beautiful.

. . . beautiful with thirty million colorful and artistic jewel domes rising above the enclosing wall, . . .

Text 180

mahā-maṇīndra-vikṛtaiḥ  
ārohair navabhir yutam  
Ṣsad-ratna-sāra-racita-  
kalasojjvala-śekharam

mahā-maṇīndra-vikṛtaiḥ-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, . . .

Text 181

patākā-toraṇair yuktam  
śobhitam śveta-cāmaraiḥ  
sarvataḥ purato diptam  
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-śatakam  
ūrdhvam agni-śikhopamam  
śata-hasta-pramāṇam ca  
prastaram vartulākṛtam

dhanuḥ-pramāṇa-śatakam-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-śuddhāmsukafa divyair  
ālā-jālair virājitam

śobhitam-beautiful; ratna-talpaiḥ-with jewel couches; ca-and; tad-abhyantaram-inside; uttamam-supreme; vahni-śuddha-pure as fire; aṃsukaiḥ-with cloth; divyaiḥ-splendid; mālā-jālaiḥ-with neworks of garlands; virājitam-splendid.

Š . . . its rooms within splendid with curtains pure as fire, an abundance of flowers, jewel couches, . . .

Text 184

pārijāta-prasūnānām  
mālyopādhāna-samyutaiḥ  
candanāguru-kastūrī-  
kuṅkumaiḥ surabhī-kṛtaiḥ

pārijāta-prasūnānām-of parijata flowers; mālyopādhāna-samyutaiḥ-with pillows; candanāguru-kastūrī-kuṅkumaiḥ-with sandal, aguru, musk, and kunkuma; surabhī-kṛtaiḥ-scented.

. . . . cushions of pārijāta flowers scented with sandal, aguru, musk, and

kuṅkuma, . . .

Text 185

nava-śṛṅgāra-yogyaiś ca  
kāya-varadhana-kāribhiḥ  
mālatī-campakānām ca  
puṣpa-rājinhir anvitaiḥ

nava-śṛṅgāra-yogyaiḥ-perfect for amorous pastimes; ca-and; kāma-varadhana-kāribhiḥ-inflaming amorous desires; mālatī-campakānām-of malati and campaka flowers; ca-and; puṣpa-rājibhiḥ-with many flowers; anvitaiḥ-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-saṁsthitaiḥ  
vajra-sāreṇa khacitair  
muktā-jāla-vilambitaiḥ

sa-karpūraiḥ-with camphor; ca-and; tāmbūlaiḥ-with betelnuts; sad-ratna-pātra-saṁsthitaiḥ-in jewel boxes; vajra-sāreṇa-with diamonds; khacitaiḥ-studded; muktā-jāla-vilambitaiḥ-with networks of pearls.

. . . with betelnuts and camphor in boxes of pearls and diamonds, . . .

Text 187

ratna-pātra-ghaṭākīrṇam  
ratnāṅghri-pītha-samyutam  
ratna-simhāsanair yuktam  
ratna-citreṇa citritaiḥ

Š ratna-pātra-ghaṭa-with jewel pots; ākīrṇam-filled; ratnāṅghri-pītha-samyutam-with jewel footstools; ratna-simhāsanaiḥ-and jewel thrones; yuktam-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

kṣaritaiś candrakāntebhyaḥ  
su-siktam jāla-bindubhiḥ  
śīta-vāsita-toyena  
samyuktam bhoga-vastubhiḥ

kṣaritaiḥ-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

dr̥ṣṭvā rati-gr̥ham ramyaṁ  
nagaraṁ ca punar yayau  
yeṣāṁ yāni mandirāṇi  
tan-nāmāni lilekha saḥ

dr̥ṣṭvā-seeing; rati-gr̥ham-this palace for pastimes; ramyaṁ-beautiful; nagaram-city;  
ca-and; punaḥ-again; yayau-went; yeṣāṁ-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  
śiṣyair yakṣa-gaṇaiḥ saha  
nidreṣāṁ nidritaṁ natvā  
prayayau svālayaṁ mune

mudā-happiness; yuktaḥ-with; viśvakarmā-Viśvakarmā; śiṣyaiḥ-disciplesd yakṣa-

gauaiḥ-the aykṣas; saha-with; nidreśam-to Lord

O sage, then Viśvakarmā, 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-kṛtinām  
e samastam bhavatīcchayā  
nehāścaryam ca nagaram  
babhūveśhSchayā bhuvi

sarvatra-everywhere; eva-indeed; su-kṛtinām-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 Personayity 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  
sukhadam pātaka-haram  
kim bhūyaḥ śrotum icchasi

iti-thus; evam-in this Nay;rkuthitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; carita-maṅgalam-the auspicious pastimes; sukhadam-giving happiness; pātaka-haram-removing sins; kim-what?; bhūyaḥ-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

katham vṛndāvanam nāma



kānanasyāsyā bhārate  
vyutpattir asti samjñā vā  
tat tvam vada su-tattva-vit

śrī-nārada uvāca-Śrī Nārada said; katham-why?; vṛndāvanam-Vṛndāvana; nāma-named; kānanasya-of the forest; asya-this; bhāratease tell; su-tattva-vit-O knower of the truth.

Śrī Nārada 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-sūta uvāca-Śrī Sūta said; nāradasya-of Nārada; vacaḥ-the words; śrutvā-hearing; ṛṣiḥ-the sage; nārāyaṇaḥ-Nārāyaṇa; mudā-happily; prahasya-smiling; uvāca-said; nikhilam-all; tattvam-truth; eva-Indeed; purātanam-ancient.

Śrī Nārada said: Hearing, Nārada's words, Śrī Nārāyaṇa Ṛṣi happily smiled and told the ancient story explaining this.

Text 195

śrī-nārāyaṇa uvāca

purā kedāra-nṛpatiḥ  
sapta-dvīpa-patiḥ svayam  
āsīt satya-yuge brahman  
satya-dharma-rataḥ sadā

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; purā-in ancient times; kedāra-nṛpatiḥ-King Kedāra; sapta-dvīpa-patiḥ-ruler of thp seven continents; svayam-personally; āsīt-was; satya-yuge-in Satya-yuga; brahman-O brāhmaṇa; satya-dharma-rataḥ-saintly; sadā-always.

Śrī Nārāyaṇa Ṛṣi said: During the satya-yuga a saintly king named K dāra ruled the seven continents.

Text 196

sa reme saha nārībhiḥ  
putra-pautra-gaṇaiḥ saha  
putrān iva prajāḥ sarvāḥ  
pālayām āsa dharmikaḥ

sa-he; reme-enjoyed; saha-with; nārībhiḥ-many wives; putra-pautra-gaṇaiḥ-children and grandchildren; saha-with; putrān-sons; iva-like; prajāḥ-people; sarvāḥ-all; pālayām āsa-protected; dharmikaḥ-religious.

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He lived happily with his wives, children, and grandchildren. Following religious principles, he protected the citizens as if they were his own children.

Text 197

kṛtvā śata-kratum rājā  
lebhe nendratvam īpsiham  
kṛtvā nānā-vidham puṇyam  
phalākaṅkṣī na ca svayam

kṛtvā-doing; śata-kratum-a hundred yajnae; rājā-the king; lebhp-attained; kṇa-not; indratvam-tse post of Indra; īpsitam-desired; kṛtvā-doing; nānā-vidham-various kinds of puṇyam-pious deeds; phalākaṅkṣī-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 naimittikaṁ sarvaṁ  
śrīkrṣṇa-prīti-pūrvakam  
kedāra-tulyo rājendro  
na bhūto bhavitā punaḥ

nityam-regular; naimittikaṁ-and occasional duties; sarvaṁ-all; śrī-krṣṇa-prīti-pūrvakam-to please Lord Kṛṣṇa; kedāra-tulyaḥ-equal to Kedāra; rājendraḥ-a great

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

putreṣu rājyaṁ sannyasya  
priyās trailokya-mohiniḥ  
jaigīṣavyopadeśena  
jagāma tapase vanam

putreṣu-for his sons; rājyam-the kingdom; sannyasya-renouncing; priyaḥ-dear; trailokya-mohiniḥ-enchanting the three worlds; jaigīṣavya-of Jaigīṣavya Muni; opadeśena-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 sudarśanaṁ cakram  
asti yat-sannidhau mune

hareḥ-of Lord Kṛṣṇa; aikāntikaḥ-an unalloyed; bhaktaḥ-devotee; dhyāyate-meditates; santataṁ-always; harim-ojnm Lord Kṛṣṇa; śaśvat-always; sudarśanaṁ 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 nrpa-śreṣṭho  
golokaṁ ca jagāma saḥ  
kedāra-nāma tat tīrtham  
tan nāmnā ca babhūva ha  
tatrādyāpi mṛtaḥ prānī  
sadyo mukto bhaved dhruvam

ciram-a long time; tāptvā-performing austerities; nṛpa-śreṣṭhaḥ-the great king; golokam-to Goloka; ca-and; jagāma-went; saḥ-he; kedāra-nāma-named Kedāra; tat-that; tīrtham-holy place; tan-that; nāmnā-by the name; ca-and; babhūva-was; ha-indeed; tatra-there; adya-now; api-also; mṛtaḥ-dying; prāṇī-a living entity; sadyaḥ-at once; muktaḥ-libverated; bhavet-becomes; dhruvam-indeed.

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 tapasvini  
na vavre sā varam kiñcid  
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

dattam durvāsasā tasyai  
harer mantram su-durlabham

dattam-given; durvāsasā-by Durvāsā Muni; tasyai-to her; hareḥ-of Lord Kṛṣṇa; mantram-mantra; su-durlabham-rare.

From Durvāsā Muni she received a rare mantral of Lord Kṛṣṇa's names.

Text 204

sā viraktā ghaṁ tyaktvā  
jagāma tapase vanam  
naṣṭim varṣa-sahasrāṇi  
tapas tepy su-nirjane

sā-she; viraktā-renounced; gr̥ham-home; tyaktvā-leaving; jagāma-went; tapase-for austerities; vanam-to the forest; ṣaṣṭim varṣa-sahasrāṇi-sixty thousand years; tapaḥ-austerities; tepe-performed; su-nirjane-in a secluded place.

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

āvīrbabhūva śrī-kṛṣṇas  
tat-puro bhakta-vatsalaḥ  
prasanna-vadanaḥ śrīmān  
varam vṛṇv ity uvāca ha

āvīrbabhūva-appeared; śrī-kṛṣṇaḥ-Lord Kṛṣṇa; tat-puraḥ-before her; bhakta-vatsalaḥ-kind to the devotees; prasanna-happy; vadanaḥ-fach; śrīmān-handsome; varam-boon; vṛṇv-choose; iti-thus; uvāca-said; ha-indeed.

Handsome, smiling Lord Kṛṣṇa, who dearly loves His devotees, appeared befode her and said, "Please ask for a boon."

Text 206

dṛṣṭvā ca rādpikā-kāntam  
Ś santam suodara-vigraham  
mūrchām avāpa sā sadyaḥ  
kāma-bāṇa-prāpīditā

dṛṣṭvā-seeing; ca-and; rādhikā-kāntam-the beloved of Rādhā; santam-spiritual; sundarH-vigrhham-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 tvaṁ bhaveti ca  
tathāstūktvā ca rahasi

ciraṁ reme tayā saha

sā-she; ca-and; śīghram-at once; varam-a boon; vavre-chose; patiḥ-husband; me-my; tvam-You; bhava-become; iti-thus; ca-and; tathā-so; astu-be it; uktvāsaying; ca-and; rahasi-in a secluded place; ciraṁ-for a long time; reme-enjoyed; tayā-her; saha-with.

She t once asked, "Please be my husband." Herreplied, "So be it." and He enjoyed with her in a secluded place for a long time.

Text 208

sā jagāma ca golokaṁ  
kṛṣṇena saha kautukāt  
rādhā-samā ca saubhagyād  
gopī-śreṣṭhā babhūva ha

n asā-she; jagāma-went; ca-and; golokaṁ-to Goloka; kṛṣṇena-Kṛṣṇa; saha-with; kautukāt-happily; rādhā-samā-equal to Rādhā; ca-and; saubhagyāt-from good fortune; gopī-śreṣṭhā-the best of the gopīs; babhūva-became; ha-indeed.

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

vṛndā yatra tapas tepw  
tat tu vṛndāvanam smṛtam  
vṛndā yatra kṛta kṛidā  
tena vā muni-puṅgava

Š t vṛndā-Vṛndā; yatra-ehere;etapaḥ-austerities; tepeuperformed; tat-that; tu-indeed; vṛndāvanam-Vṛndāvana; smṛtam-considered; vṛndā-Vṛndā; yatra-where; kṛtā-did; kṛidā-pastimes; tena-by that; vā-or; muni-puṅgava-O great sage.

O great sage, Vṛndāvana (Vṛndā's forest) is named after Vṛndā either because she performed lusterities there, or bycause she unjoyed pastimes there.

Text 210

athānyathetiḥāsam ca

śṛṅṣva vatsa puṇyadam  
yena vṛndāvanam nāma  
nibodha kathayāmi te

atha-now; anyathā-otherwise; itihāsam-story; ca-and; śṛṅṣva-please hear; atsa-O  
child; puṇyadam-giving piety; yena-by which; vṛndāvanam-Vṛndāvana; nāma-name;  
nibodha-please understand; kathayāmi-I will tell; te-to you.

O child, now I will tell you another sacred story of Vṛndāvana's name. Please hear  
it.

Text 211

kuśadhvajasya kanye dve  
dharma-śāstra-visārade  
pulasī-vedavyau ca  
virakte bhava-karmaṇi

kuśadhvajasya-ofnKuśadhvaja; kanye-daughters; dve-two dharma-śāstra-visārade-  
learned in the dharma-śāstras; tulasī-Tulasī; vedavyau-and Vedavati; ca-and; virakte-  
renounced; bhava-karmaṇi-from worldly actions.

King Kuśadhvaja had two daughters, Tulasī and Vedavati, who were learned in the  
dharma-śāstras and renounce, from material activities.

Text 212S

tapas tāptvā vedavati  
prāpa nārāyaṇam varam  
sītā janaka-kanyā sā  
sarvatra parikīrtitā

tapas-austerities; tāptvā-performing; vedavati-Vedavati; prāpa-attained; nārāyaṇam-  
Lord Nārāyaṇa; varam-husband; sī ā-Sitā;

Vedavati performed austerities and attained Lord Nārāyaṇa as her husband. She  
became King Janaka's daughter Sītā, who is famous everywhere.

Text 213

tulasī ca tapas tāptvā  
vāñchām kṛtvā patim harim  
danvād durvāsasaḥ śāpāt  
prāpya śaṅkhāsuraṁ patim

tulasī-Tulasī; ca-and; tapaḥ-austerities; tāptvā-performing; vāñchām-desire; kṛtvā-doing; patim-husband; harim-Lord Kṛṣṇa; daivāt-by destiny; durvāsasaḥ-of Durvāsā; śāpāt-by the curse; prāpya-attaining; śaṅkhāsuraṁ-Śaṅkhāsura; patim-husband.

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.

Text 214

paścāt samprāpa kamalā-  
kāntam kāntam manoharam  
sā eva hari-śāpena  
vṛkṣa-rūpā sureśvarī

paścāt-after; samprāpa-attaining; kamalā-of Goddess Lakṣmī; kāntam the beloved; kāntam-husband; manoharam-handsome; sā-she; eva-indeed; hari-śāpena-by the Lord's curse; vṛkṣa-rūpā the form of a tree; sureśvarī-the queen of the demigods.

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.

Text 215

tasyāḥ śāpena ca hariḥ  
śālagrāmo babhūva ha  
tathā tathau ca satatam  
śilā vakṣasi sundarī

tasyāḥ-of her; śāpena-by the curse; ca-and; hariḥ--Lord Kṛṣṇa; śālagrāmaḥ-Śālagrāma; babhūva-became; ha-indeed; tathā-then; tathau-stayed; ca-and; satatam-always; śilā-son; vakṣasi-on the chest; sundarī-the beautiful girl.

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Then she cursed Lord Nārāyaṇa and He became the Śālagrāma stone. Beautiful Tulasī tree Vṛndā always stays on the chest of Śālagrāma stone Lord Nārāyaṇa.



Text 216

vistīrṇaṃ kathitaṃ sarvaṃ  
tulasī-caritaṃ ca te  
tathāpi ca prasaṅgena  
kiñcid uktam mune punaḥ

vistīrṇam-elaboratedly; kathitam-described; sarvam-all; tulasī-caritam-the pastimes of Tulasī; ca-and; te-to you; tathāpi-still; ca-and; prasaṅgena-by association; kiñcit-something; uktam-said; mune-O sage; punaḥ-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 idam ca tapo-vanam  
tena vṛndāvanam nāma  
pravadanti manīṣinaḥ

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; manīṣinaḥ-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  
paraṃ hetv-antaram śṛṇu  
yena vṛndāvanam nāma  
puṇya-kṣetrasya bhārate

athavā-or; te-to you; pravakṣyāmi-I will say; param-another; hetv-antaram-different reason; śṛṇu-please hear; yena-by which; vṛndāvanam-Vṛndāvana; nāma-name; puṇya-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.

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Text 219

rādhā-ṣoḍaśa-nāmnām ca  
vṛndā-nāma śrutau śrutam  
tasyāḥ krīḍā-vanam ramyaṁ  
tena vṛndāvanam smṛtam

rādhā-ṣoḍaśa-nāmnām-of sixteen names of Śrī Rādhā; ca-and; vṛndā-nāma-the name Vṛndā; śrutau-in the Vedas; śrutam-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 vṛṣṇena nirmitam purā  
krīḍārtham bhuvī tan nāmnā  
vanam vṛndāvanam smṛtam

goloke-on Goloka; prītaye-for the pleasure; tasyāḥ-of Her; vṛṣṇena-by Lord Kṛṣṇa; nirmitam-made; purā-before; krīḍārtham-for pastimes; bhuvī-on the earth; tat-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 pastimes, it was named after Her.

Text 221

śrī-nārada uvāca

kāni ṣoḍaśa nāmāni  
rādhikāyā jagad-guro  
tāni me vada śiṣyāya  
śrotuṁ kautūhalaṁ mama

śrī-nārada uvāca-Śrī Nārada said; kāni-what?; ṣoḍaśa-sixteen; nāmāni-names;

rādhikāyā-of Śrī Rādhā; jagad-guraḥ-O guru of the worlds; tāni-them; me-to me; vada-please tell; śiṣyāya-a dsiciple; śrotum-to hear; kautūhalam-eagerness; mama-of me.

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.

ŠText 222

śrutam nāmnām sahasram ca  
sāma-vede nirūpitam  
tathāpi śrotum icchāmi  
tvatto nāmāni ṣoḍaśa

śrutam-heard; nāmnām-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; ṣoḍaśa-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.

Textl223

abhyanaarāṇi teṣām vā  
tad anyany eva vā vibho  
aho puṇya-svarūpāṇi  
bhaktānām vāñchitāni ca

abhyantarāṇi-within; teṣām-of them; vā-or; tat-that; anyani-others; eva-indeed; vā-or; vibhaḥ-O lord; ahaḥ-Oh; puṇya-of piety; svarūpāṇi-the forms; bhaktānām-of the devotees; vāñchitāni-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 teṣām vyutpattim  
sarveṣām durlabhāni ca  
pāvanāni jagan-mātur  
jagatām mūḍha-rūpiṇām

nāmāni-the names; teṣām-of them; vyutpattim-the derivation; sarveṣām-of all; durlabhāni-rare; ca-and; pāvanāni-purifying; jagan-mātuḥ-of the mother of the universes; jagatām-of the universes; mūḍha-rūpiṇām-the conditioned souls.

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

rād ā rāseśvarī rāsa-  
vāsinī rasikeśvarī  
Ṣkṛṣṇa-prāṇādhikā kṛṣṇa-  
priyā kṛṣṇa-svarūpiṇī

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; rādhā-Rādhā; rāseśvarī-Rāseśvarī; rāsa-vāsinī-Rāsa-vāsinī; rasikeśvarī-Rasikeśvarī; kṛṣṇa-prāṇādhikā-Kṛṣṇa-prāṇādhikā; kṛṣṇa-priyā-Kṛṣṇa-priyā; kṛṣṇa-svarūpiṇī-Kṛṣṇa-svarūpiṇī.

Śrī Nārāyaṇa Ṛṣi said: These names are Rādhā, Rāseśvarī, Rāsa-vāsinī, Rasikeśvarī, Kṛṣṇa-prāṇādhikā, Kṛṣṇa-priyā, Kṛṣṇa-svarūpiṇī, . . .

Text 226

kṛṣṇa-vāmāṁśa-sambhūtā  
paramānanda-rūpiṇī  
kṛṣṇā vṛndāvanī vṛndā  
,vṛndāvana-vinodinī

kṛṣṇa-vāmāṁśa-sambhūtā-mṛṣṇa-vāmāṁśa-sambhūtā; paramānanda-rūpiṇī-Paramānanda-rūpiṇī; kṛṣṇā-Kṛṣṇā; vṛndāvanī-Vṛndāvanī; vṛndā-Vṛndā; vṛnmāvana-vynodinu-Vṛndāvana-vinodinī.

. . . KṚṣṇm-vāmāṁśa-sambhūtā, Paramānanda-rūpiṇī, KṚṣṇāo Vṛndāvanī, Vṛhlā, VyS,āvSna-“inodinī, . . r.

Text 227

candrāvalī candrakāntā  
śata-candra-nibhānanā  
nāmāny etānīlsārāṇi  
teṣām abhyantarāṇi ca

candravātī-Candravātī; candrakāntā-Candrakāntā; śata-candra-nibhāna ā-Śata-candra-nibhānanā; nāmāni-names; etāni-these; sārāṇi-transcendentSl; teṣām-of them; abhyantarāṇi-within; ca-and.

. . . Candrāvalī, Candrakāntā, and Śata-candra-nibhānanāp Now I will explain the meaning of these names.

Text 228

rādhety evaṁ ca saṁsuddhā  
rā-kāro dāna-vācakaḥ  
dhā nirvāṇam ca tad-dātrī  
tena rādhā prakīrtitā

rādhā-Rādhā; iti-thus; evam-in this way; ca-and; saṁsiddhā-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 ṛtā  
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 rāsa dance; ca-and; vāsaḥ-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

sarvāsām rasikānām ca  
devīnām īśvarī parā  
pravadanti sadā santas  
tena tām rasikeśvarīm

sarvāsām-of all; rasikānām-girls expert at enjoying transcendental mellows; ca-and; devīnām-of goddesses; īśvarī-the queen; parā-the noble; pravadanti-say; sadā-always; santas-saintly devotees; tena-by that; tām-Her; rasikeśvarīm-Rasikeśvarī.

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 preyasī sā  
kṛṣṇasya paramātmanaḥ  
kṛṣṇa-prāṇādhikā sā ca  
r kṛṣṇena parikīrtitā

prāṇa-thNn life; adhikā-more; preyasī-dear; sā-She; kṛṣṇasya-of Lord Kṛṣṇa; paramātmanaḥ-rhe Supreme Personality of Godhead; kṛṣṇa-prāṇādhikā-Kṛṣṇa-prāṇādhikā; sā-She; ca-and; kṛṣṇena-by Lord Kṛṣṇa; parikīrtitā-said.  
Ś

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 priyaḥ sadā  
sarvair deva-gaṇair uktā  
tena kṛṣṇa-priyā smṛtā

kṛṣṇasya-of Lord Kṛṣṇa; ati-priyā-very dear; kāntā-beloved; kṛṣṇaḥ-Lord Kṛṣṇa; vā-or; asyāḥ-of whom; priyaḥ-dear; sadā-always; sarvair-by all; deva-gaṇai -the demigods; uktā-said; tena-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."

Text 233

kṛṣṇa-rūpaṁ samvidhātum  
yā śaktā cāvalīluyā  
sarvāmśaiḥ kṛṣṇa-sādr̥śī  
tena kṛṣṇa-svarūpiṇī

kṛṣṇa-of Lord Kṛṣṇa; rūpaṁ-the form; samvidhātum-so manifest; yā-who; śaktā-able; ca-and; avalīlayā-easily; sarva-with all; amśaiḥ-pasrts; kṛṣṇa-sādr̥śī-like Lord Kṛṣṇa; tena-by this; kṛṣṇa-svarūpiṇī-Kṛṣṇa-svarūpiṇī.

y 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".

Text 234

vāmārdhāṅgena kṛṣṇasya  
yā ambhūtā purā satī  
kṛṣṇa-vāmāṁśa-sambhūtā  
tena kṛṣṇena kīrtitā

vāma-left; ardhā-half; aṅgena-by the body; kṛṣṇasya-of Lord Kṛṣṇa; yā-who; sambhūtā-manifested; purā-before; satī-sainlty; kṛṣṇa-vāmāṁśa-sambhūtā-Kṛṣṇa-vāmāṁśa-sambhūtā; tena-by that; kṛṣṇena-by Lord Kṛṣṇa; kīrtitā-explained.

a's body".

Text 235

paramānanda-rāśīś ca  
svayaṁ mūrtimatī satī  
śrutibhiḥ kīrtitā tena  
paramānanda-rūpiṇī

parama-transcendental; ānanda-bliss; rāśiḥ-abundance; ca-and; svayam-personally; mūrtimatī-personified; satī-the sainlty girl; śrutibhiḥ-by the Vedas; kīrtitā-declared; tena-by that; paramānanda-rūpiṇī-Paramānanwa-rūpiṇī.

The Vedas say the name Paramānanda-rūpiṇī means "She who is great transcendental bliss personified".

Text 236

kṛṣir mekṣārtha-vacano  
na evotkrṣṭa-vācakaḥ  
ākāro dātṛ-vacanas  
tena kṛṣṇātra kīrtitā

kṛṣiḥ-the syllable kṛṣ; mokṣārtha-vacanaḥ-means liberation; ṇa-ṇa; eva-indeed;  
utkrṣṭa-vācakaḥ-means best; ākāraḥ-ā; dātṛ-vacanaḥ-means the giver; tena-by this;  
kṛṣṇā-Kṛṣṇā; atra-here; kīrtitā-is said.

The syllable kṛṣ means "liberation", the letter ṇ means "the highest", and the letter ā means "the giver". Therefore the name Kṛṣṇā means "She who gives the highest kind of liberation".

Text 237

asti vṛndāvanam̐ yasyās  
tena vṛndāvanī smṛtā  
vṛndāvanasyādhidevī  
tena vātha prakīrtitā

asti-is; vṛndāvanam-Vṛndāvana; yasyāḥ-of whom; tena-by that; vṛndāvanī-  
Vṛndāvanī; smṛtā-considered; vṛndāvanasya-of Vṛndāvana; adhidevī-the queen; tena-  
by that; vā-or; atha-then; prakīrtitā-declared.

The name Vṛndāvanī means either "She who owns Vṛndāvana" or "She who is the queen of Vṛndāvana".

Text 238

vṛndaḥ saṅgha-vacaḥ sakhyur  
Ṣ ākāro 'py asti vācakaḥ  
sakhī-vṛndo 'sti yasyās ca  
sālvṛndā parikīrtitā

vṛndaḥ-vṛnda; saṅgha-vacaḥ-means multitude; sakhyuḥ-friend; ākāraḥ-ā; api-also;  
asti-is; vācakaḥ-the meaning; sakhī-of friends; vṛndaḥ-multitude; asti-is; yasyāḥ-of  
whom; ca-and; sā-She; vṛndā-Vṛndā; parikīrtitā-is said.



ḍṛnda means multitude and ā means friend. Therefore the name Vṛndā means "She who has a multitude of friends".

Text 239

mud-vācako vinodaś c  
sā asyā asti tatra ca  
vedā vadanti taṁ tena  
vṛndāvana-vinodinīm

mud-vācakaḥ-means enjoyment; vinodaḥ-vinoda; ca-and; sā-She; asyā-of whom; asti-is; tatra-there; ca-and; vedā-the Vedas; vadanti-say; taṁ-Her; tena-by this; vṛndāvana-vinodinīm-Vṛndāvana-vinodinī.

The word vinoda means "enjoyment". Therefore the Vedas say the name Vṛndāvana-vinodinī means "She who enjoys pastimes in Vṛndāvana".

Text 240

nakha-ca drāvalī yasyā  
vaktra-candro 'sti santatam  
tena candrāvalī sā ca  
kṛṣṇena 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; kṛṣṇena-by Lord Kṛṣṇa; kīrtitā-said; purā-before.

Lord Kṛṣṇa Him self says 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 divā-nīśam  
sā candrakāntā harṣeṇa  
haeiṇā parikīrtitā

Ś kāntiḥ-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; hariṇā-by Lord Kṛṣṇa; parikīrtitā-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

śata-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 ṣoḍaśa-nāmoktaṁ  
artha-vyākhyāna-samyutam  
nārāyaṇena dattaṁ yad  
brahmaṇe nabhi-pañkaje

iti-thus; ṣoḍaśa-sixteen; nāma-names; uktam-said; artha-vyākhyāna-samyutam-with explanations of the meanings; nārāyaṇena-by Lord Nārāyaṇa; dattam-given; yat-which; brahmaṇe-to Brahmā; nabhi-pañkaje-on the lotus flower Level.

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 dattaṁ  
dharmāya janakāya me  
dharmeṇa kṛpayā dattaṁ  
mahyam āditya-parvaṇi  
puṣkare ca mahā-tīrthe

puṇyāhe deva-saṁsadi

e-my; dharmeṇa-by Yama; kṛpayā-kindly; dattam-given; mahyam-to me; āditya-parvaṇi-on Aditya-parva; puṣkare-in Puṣkara; ca-and; mahā-tīrthe-th great holy place; puṇyāhe-on the sacred day; deva-saṁsadi-in the assembly of demigods.

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 Sūrya-parva.

Text 245

rādhā-prabhāva-prastāve  
su-prasannena cetasā  
idaṁ stotraṁ mayā puṇyaṁ  
tubhyaṁ dattaṁ mahā-mune

rādhā-prabhāva-prastāve-in the glorification of Rādhā's glories; su-prasannena-very pleased; cetasā-in heart; idam-this; stotram-prayer; mayā-by me; puṇyam-sacred; tubhyam-to you; dattam-given; mahā-mune-O great sage.

O great sage, now I have given this sacred prayer to you. I am very pleased at heart to describe Śrī Rādhā's glories.

Text 246

yāvaj jīvam idaṁ stotraṁ  
tri-sandhyam yaḥ paṭhen naraḥ  
rādhā-mādhavayoḥ pāda-  
padme bhaktir bhaved iha

yāvat-as long as; jīvam-life; idam-this; stotram-prayer; tri-sandhyam-three times daily; yaḥ-who; paṭhet-recites; naraḥ-a person; rādhā-mādhavayoḥ-of Rādhā and Kṛṣṇa; pāda-padme-for the lotus feet; bhaktiḥ-devotion; bhavet-is; iha-here in this world.

A person who recites this prayer morning, noon, and night every day for as long as he lives in this world, attains sincere devotion for the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa.

Text 247

ante labhet tayor dāsyam  
śāśvat saḥacaro bhavet  
aṇimādika-siddhim ca  
samprāpya nitya-vigraham

ante-at the end; labhet-attains; tayor-of Them; dāsyam-service; śāśvat-eternal;  
saḥacaraḥ-associate; bhavet-becomes; aṇimād

At the end of this life he attains an eternal spiritual form endowed with all mystic powers, which begin with aṇimā siddhi. He becomes an eternal associate of Śrī Śrī Rādhā-Kṛṣṇa, and serves Them eternally.

Text 248

vrata-dānopavāsaiś ca  
sarvair niyama-pūrvakaiḥ  
catūrṇam caiva vedānām  
pāṭhaiḥ sarvārtha-samyutaiḥ

vrata-vows; dāna-charity; upavāsaiḥ-fasting; ca-and; sarvaiḥ-by all; niyama-pūrvakaiḥ-controlling the senses first; catūrṇam-of four; ca-and; eva-indeed; vedānām-Vedas; pāṭhaiḥ-study; sarvārtha-samyutaiḥ-with all meanings.

By following vows, giving charity, fasting, controlling the senses, studying the four Vedas and understanding all their meanings, . . .

Text 249

sarveṣām yajña-tīrthānām  
kāraṇair vidhi-bodhitaiḥ  
prādakṣiṇyena bhūmeś ca  
kṛtsnāya eva saptadhā

sarveṣām-of all; yajña-yajnas; tīrthānām-and pilgrimages; kāraṇaiḥ-by the causes; vidhi-bodhitaiḥ-following all rules; prādakṣiṇyena-by circumambulation; bhūmeḥ-of the earth; ca-and; kṛtsnāya-entire; eva-indeed; saptadhā-seven times.

. . . performing all yajñas, going to all holy places, following all religious rules, circumambulating the earth seven times, . . .

Text 250

śaraṇāgata-raṅśāyām  
ajñāne jñāna-dānataḥ  
devānām vaiṣṇavānām ea  
, darśanenāpi yat phalam

śaraṇāgata-for those who come for shelter; rakṣāyām-in protecting; ajñāne-to one without knowledge; jñāna-dānataḥ-by giving knowledge; devānām-of the demigods; vaiṣṇav nām-of the devotees; ca-and; darśanena-by seeing; api-even; yajwhat; phalam-result.

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. . . protecting they who seek protection, giving knowledge to the ignorant, and seeing the demigods and the devotees, .a. .

Text 251

tad eva stotra-pāṭhasya  
kalām nārhati ṣoḍaśīm  
stotrasyaśya prabhāvena  
jīvan-mukto bhaven naraḥ

t t-this; eva-indeed; stotra(pāṭhasya- w reciting the prayer; kalām-a part; na-not; arhati-is worthy; ṣoḍaśīm-sixteenth; stotrasya-of the prayer; asya-of this; prabhāvena-by the power; jīvan-muktaḥ-liberated even in this life; bhavet-becomes; naraḥ-a person.

. . . 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.

Text 252

śrī-nārada uvāca

samprāptam paramāścaryam  
stotram sarva-su-durlabtam  
kavacam cāpi devyaś ca  
samsāra-vijayam vibho

śrī-nārada uvāca-Śrī Nārada said; samprāptam-attained; paramāścaryam-very wonderful; stotram-prayer; sarva-su-durlabham-very rare; kavacam-armor; ca-and;

api-also; devyāḥ-of the goddess; ca-and; saṁsāra-the world of birth and death;  
vijayam-the conquest; vibhaḥ-O lord.

Śrī Nārada said: O master, before I attained the Rādhā-kavca and now I have attained this very rare and wonderful prayer. These two prayers defeat the cycle of repeatSd b rth and meath.

Text 253

kṛtam stotram su-yatnena  
samprāptam tāpa-khaṇḍanam  
śrutvā kṛṣṇa-kathām citrām  
tvat-pādābja-prasādataḥ

kṛtam-done; stotram-prayer; su-yatnena-very carefully; samprāptam-attained; tāpa-of suffering; khaṇḍanam-the breaking; śrut

Now I have attained a prayer that breaks all sufferings into pie&es. By the mercy of your lotus feet I have heard the wonderful narrations of Lord Kṛṣṇa's pastimes.

Text 254

adhunā śrotum icchāmi  
yad rahasyam ca tad vada  
prātaś ca nagaram dṛṣṭvā  
kim ūcur 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 yāminyām  
gate ca viśvakarmaṇi

aruṇodaya-velāyām  
janāḥ sarve jajāgaruḥ

śrī-nārāyaṇa uvācu-Śrī Nārāyaṇa Ṛṣi said; gatāyām-gone; tatra-there; yāminyām-the night; gate-gone; ca-and; viśvakarmaṇi-Viśvakarmā; aruṇodaya-velāyām-at the moment of dawn; janāḥ-the people; sarve-all; jajāgaruḥ-awakened.

Śrī Nārāyaṇa Ṛṣi said: When the night was over, Viśvakarmā had left, and the sun was beginning to rise, all the people of Vraja awakened.

Text 256

utthāya dṛṣtvā nagaram  
svargād api vilakṣaṇam  
kim āścaryam kim āścaryam  
ity ūcur vraja-vāsinaḥ

utthāya-rising; dṛṣtvā-seeing; nagaram-city; svargāt-than Svarga; api-even; vilakṣaṇam-better; kim-what?; āścaryam-wonder; kir-wSat?; āścaryam-wondNr; iti-thus; ūcuḥ-said; vraja-vāsinaḥ-the people of Vrajam  
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n Rising and seeing a city more opulent than anything in Svargaloka, the people of Vraja exclaimed, "What a wonder! What a wonder!"

Text 257

kāmścid gopān kecid ūcuḥ  
kasmāt syrvam abhūd idam  
jāne na kena rūpeṇ  
ko bhūmau prabhaved iti

kāmścit-to some; gopān-gopas; kecit-some; ūcuḥ-gopas; kasmāt-from what?; sarvam-all; abhūt-became; idam-this; jāne-I know; na-not; kena-by what?; rūpeṇa-form; kaḥ-who?; bhūmau-on the earth; prabhavet-is powerful; iti-thus.

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

garga-vākyaṃ anusmaran  
śrī-harer icchayā sarvaṃ  
jagad etac carācaram

bubudhe-understood; manasā-in his heart; nandaḥ-Nanda; garga-vākyaṃ-the words of Garga Muni; anusmaran-remembering; śrī-hareḥ-of Lord Kṛṣṇa; icchayā-by the desire; sarvaṃ-all; jagat-the universe; etac-the; carācaram-moving and the inert.

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

brahmādi-tṛṇa-paryantam  
yasya bhrū-bhaṅga-līlayā  
āvīrbhūtam tirobhūtam  
tasyāsādhyam ca kim kutaḥ

brahmādi-tṛṇa-paryantam-from Brahmā down to a blade of grass; yasya-of whom; bhrū-bhaṅga-līlayā-by the playful movement of His eyebrow; āvīrbhūtam-is manifest; tirobhūtam-unmanifest; tasya-for Him; asādhyam-unattainable; ca-and; kim-what?; kutaḥ-how?

Ś 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

vivareṣv api yal-lomnām  
brahmāṇḍāny akhilāni ca  
īśasya tan mahā-viṣṇoḥ  
kim asādhyam harer aho

vivareṣu-in the holes; api-even; yal-lomnām-of whose bodily hairs; brahmāṇḍāni-material universes; akhilāni-all; ca-and; īśasya-of the Supreme Personality of Godhead; tat-that; mahā-viṣṇoḥ-of Lord Mahā-Viṣṇu; kim-what; asādhyam-unattainable; hareḥ-of the Lord; ahaḥ-Oh.

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-dharmās ca  
dhyāyantt yat-padāmbujam  
kim asādhyam tad-amśasya  
māyā-mānuṣa-rūpiṇaḥ

brahma-Brahmā; ananta-Śeśa; 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-rūpiṇaḥ-pretending to be a human being.

Brahmā, Śeśa, 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

bhrāmam bhrāmam tan nagaram  
darśam darśam grham grham  
pāṭham pāṭham ca nāmāni  
sarvebhyo nilayam dadau

bhrāmam-wandering; bhrāmam-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; niayam-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  
vṛṣabhānuś ca kautukī  
cakāra sva-gaṇaiḥ sārḍham  
tad-āśrama-praveśanam

kṛtvā-doing; śubha-kṣaṇam-an auspicious moment; nandaḥ-Nanda; vṛṣabhānuḥ-

Vṛṣabheau; ca-and; kautu(i-happy; cakāra-did; sva-gaṇaiḥ-their associates; sārdham-with; tad-āśrama-praveśanam-entering their homes.

At an auspicious moment Nanda and Vṛṣabhānu, accompanied by their associates entered their homes.

Text 264

sarve vṛndāvana-sthās ca  
prasanna-vadaneṣaṇāḥ  
mudā nraveśanaṁ cakruḥ  
svaṁ svam āśrama-maṇḍalam

sarve-all; vṛndāvana-sthāḥ-staying in Vṛndāvana; ca-and; prasanna-vadaneṣaṇāḥ-happy eyes and faces; mu ā-with joy; praveśanam-entrance; caeruḥ-did; svam-own; svam-own; āśrama-maṇḍalam-home.

With joyful eyes and face all the people of Vṛndāvana hoppily entered their homes.

Text 265

sarve mumudire gopāḥ  
sva-sva-sthāne manohare  
ity evaṁ kathitaṁ sarvaṁ  
nirmāṇaṁ nagarasya ca

sarve-all; mumudire-were happy; gopāḥ-gopas; sva-sva-sthāne-in their own places; manohare-beautiful; iti-thus; evaṁ-thus; kathitaṁ-spoken; sarvaṁ-all; nirmāṇaṁ-the building; nagarasya-of the city; ca-and.

All the gopas were very pleased with their beautiful homes. Now I have told you everything of how Vṛndāvana City was built.

Text 266

bālakā bālikā caiva  
ś cikrīḍumś ca praharṣitāḥ  
śrī-kṛṣṇo baladevaś ca  
śiśubhiḥ saha kautukāt

bālakāḥ-boys; bālikāḥ-girls; ca-and; eva-certainly; cikrīḍumḥ-played; ca-and;

praharṣitāḥ-happ ; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; baladevaḥ-Balarāma; cm-and; śiśubhiḥ-boys;  
saha-with; kautukāt-happily.

Then the gopa boys and girls played happily. Kṛṣṇa and Balarāma happily played with the boys.

Text 267

kṛīḍām cakāra tatraiva  
sthāne sthāne manohare  
vane vane ca śrī-rāsa-  
maṇḍalasya ca nārada

kṛīḍām-games; cakāra-did; tatra-there; eva-indeed; sthāne-in place; sthāne-after place; manohare-beautiful; vane-in forest; vane-after forest; ca-and; śrī-rāsa-maṇḍalasya-of the rasa dance circle; ca-and; nārada-O Nārada.

O Nārada, they played in beautiful place after beautiful place, in forest after forest, and also in the rāsa-dance circle.

## Chapter Eighteen Vipra-patnī-mokṣaṇa Delivering the Wives of the Brāhmaṇas

Text 1

śrī-śaunaka uvāca

aho kim adbhutaṁ sūta  
rahasyaṁ su-manoharam  
śrutam 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; śrutam-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  
devarṣiḥ nārado muniḥ  
kimpapraccha dharma-putram  
hareś carita-maṅgalam

śrutvā-hearing; nagara-nirmāṇam-the building of the city; devarṣiḥ-Devarṣi;  
nāradaḥ-Nārada; muniḥ-the sage; kim-whlt?; 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 Rṣi about the auspicious pastimes of Lord Kṛṣṇa?

Text R

śrī-sūta uvāca

śrutvā nagara-nirmāṇam  
nārado muni-sattamaḥ  
papraccha kṛṣṇa-caritam  
aparam su-manoḥaram

śrī-sūta uvāca-Śrī Sūta said; śrutvā-hearing; nagara-of the city; nirmāṇam-the  
building; nāradaḥ-Nārada; muni-sattamaḥ-the great sage; papraccha-asked; kṛṣṇa-  
caritam-of Lord Kṛṣṇa's pastimes; aparam-transcendental; su-manoḥaram-very  
beautiful.

Śrī Sūta said: After hearing of the building of Vṛndāvana City, the great sage Nārada  
asked about Lord Kṛṣṇa's beautiful transcendental pastimes.

Text 4

śrī-nārada uvāca

śeī-kṛṣṇākhyāna-caritam  
pīyūṣam muni-sattama  
jñāna-sindho nigada mām  
śiṣyam ca śaraṇāgatam

śrī-nhrada uvāca-Śrī Nārada said; śrī-kṛṣṇākhyāna-caritam-the description of Lord Kṛṣṇa's pastimes; pīyūṣam-nectar; muni-sattwma O great sage; jñāna-sindhaḥ-O ocean of knowledge; nigada-please tell; mām-to me; śiṣyam-your disciple; ca-and; śaraṇāgatam-surrendered.

yrī 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 nārāyaṇaḥ svayam  
uvāca param īśasya  
caritaṁ param adbhutam

nāradasya-of Nārada; vacaḥ-the words; śrutvā-hearing; mudā-happily; nārāyaṇaḥ-Śrī Nārāyaṇa Ṛṣi; svayam-Himself; uvāca-said; param-then; īśasya-of the Supreme Personality of Godhead; caritaṁ-the pastimes; param-transcendental; adbhutam-wonderful.

Hearing Nārada's words, Śrī Nārāyaṇa Ṛṣi recounted Lord Kṛṣṇa's wonderful transcendental pastimes.

Text 6

śrī-nārāyaṇa uvāca

ekadā bālakaiḥ sārdham  
balena saha mādhaveḥ  
jagāma śrī-madhuvanaṁ  
yamunā-tīra-nīrajam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; bālakaiḥ-boys; sārdham-with; balena-Balarāma; saha-with; mādhaveḥ-Kṛṣṇa; jagāma-went; śrī-madhuvanaṁ-to Śrī Madhuvana; yamunā-tīra-nīrajam-on the Yamunā's shore.

Śrī Nārāyaṇa Ṛṣi said: One day, accompanied by Balarāma and the boys, Kṛṣṇa went to a place in Madhuvana forest by the Yamunā's shore.

Text 7

vicerur go-samuhās ca  
cikriḍur bālakās tathā  
viśrāntās trt-parītās ca  
kṣudhābhiḥ paripīditāḥ

a viceruḥ-went; go-lamuhāḥ-whe cows; ca-and; cikriḍuḥ-played; bālakāḥ-the boys; tathā-so; viśrāntāḥ-tired; trt-parītāḥ-accompanying Him; ca-and; kṣudhābhiḥ-with hunger; paripīditāḥ-troubled.

The cows graned and the boys played. After a while the boys became tired and hungry.

Text 8

tam ūcur gopa-śiśavaḥ  
śrī-kṛṣṇam paramēśvawam  
kṣudhāsmān bād hate kṛṣṇa  
kiṁ kurmo brūhi kiṅkarān

tam-to Him; ūcuḥ-said; gopa-śiśavaḥ-the gopa boys; śrī-kṛṣṇam-to Śrī Kṛṣṇa; paramēśvaram-the Supreme Personality of Godhead; kṣudhā-with hunger; asmān-to us; bād hate-stopped; kṛṣṇa-O Kṛṣṇa; kiṁ-what?; kurmaḥ-should we do; brūhi-please tell; kiṅkarān-to Your servants.

The gopa boys said to Kṛṣṇa: O Śrī Kṛṣṇa, O Supreme Personality of Godhead, we have become very hungry. What should 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-hearing; tān-to them; uvāca-said; Kanā-nidhiḥ-an ocean of mercy; hitam-auspicious; tathyam-truthful ca-and; vacanam-statement; prasanna-vadanekṣaṇaḥ-His eyes and face happy.

Hearing the boys' words, Lord Kṛṣṇa, who is an ocean of mercy, spoke truthful and auspicious words, His face and eyes filled with happiness.

## Text 10

śrī-kṛṣṇa uvāca

bālā gacchata viprāṇām  
yajña-sthānam sukhāvaham  
annam yācata tam śīghram  
brāhmaṇāms ca kratūnmukhān

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bālā-O boys; gacchata-please go; viprāṇām-of the brāhmaṇas; yajña-sthānam-to the yajna place; sukhāvaham-happy; annam-foode yācata-beg; tam-that; śīghram-at once; brāhmaṇān-to the brāhmaṇas; ca-and; kratūnmukhān-intent on performing yajnas.

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  
yajñam kurvanti viprās ca  
śruti-smṛti-viśāradāḥ

viprā-brāhmaṇas; āṅgirasah-followers of Aṅgirā Muni; sarve-all; svāśrame-in their own āśrama; śrī-vanāntike-near the forest; yajñam-a yajna; kurvanti-do; viprāḥ-the brāhmaṇas; ca-and; śruti-smṛti-viśāradāḥ-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

niṣṛhā vaiṣṇavāḥ sarve  
mām yajanti mumukṣavaḥ  
māyayā mām na jānanti  
māyā-mānuṣa-rūpiṇam

niṣṛhā-without material desires; vaiṣṇavāḥ-devotees; sarve-all; mām-Me; yajanti-

worship; mumukṣavaḥ-yearning for liberation; māyayā-by the illusory potency; mam-Me; na-not; jānanti-know; māyā-mānuṣa-rūpiṇam-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 yajñas. Still, bewildered by My illusory potency, they do not know that I am here, pretending to be an ordinary human being.

Text 13

na ced dadati yuṣmābhyām  
annam viprāḥ kratūnmukhāḥ  
tat-kāntā yācata kṣipram  
dayā-yuktāḥ śiśūn prati

na-not; cet-if; dadāti-give; yuṣmābhyām-to you; annam-food; viprāḥ-the brāhmaṇas; kratūnmukhāḥ-intent on performing yajnas; tat-kāntā-from their wives; yācata-beg; kṣipram-at once; dayā-yuktāḥ-kind; śiśūn-children; prati-to.

If the brāhmaṇas intent on performing yajñas will not give you any food, then ask their wives, who are naturally kind to children.

Text 14

śrī-kṛṣṇa-vacanam śrutvā  
yayur bālaka-puṅgavāḥ  
purato brāhmaṇānām ca  
tasthur ānata-kandharāḥ

śrī-kṛṣṇa-vacanam-the words of Śrī Kṛṣṇa; śrutvā-hearing the words; yayur-wet; bālaka-puṅgavāḥ-the exalted boys; perataḥ-in the presence; brāhmaṇānām-the brāhmaṇas; ca-and; tasthur-standing; ānata-kandharāḥ-with bowed heads.

Hearing Lord Kṛṣṇa's words, the exalted boys approached the brāhmaṇas and stood before them with humbly bowed heads.

Text 15

ity ūcur brāhṇakāḥ śiḡhram  
annam datta dvijottamāḥ  
nu śrūtvur dvijā kecit  
kecic chrutvā sthitāḥ smitāḥ



iti-thus; ūcuḥ-said; matakāḥ-the boys; sīghram-at once; annam-food; datta-give; dvijottamāḥ-O best of the brāhmaṇas; na-not; śuśruvuḥ-listened; dvijāḥ-brāhmaṇas; kecit-some; kecic-some; śrutvā-hearing; sthitāḥ-standing; smitāḥ-smiling.

The boys said, "O best of the brāhmaṇas, please give us some food." Some brāhmaṇas pretended not to hear. Others heard, but simply stood and smiled.

Text 1r

te yayū randhanāgāraṁ  
brāhmaṇyo yatra pācikāḥ  
gatvā bālā vipra-bhāryāḥ  
praṇemur nata-kandharāḥ

te-they; yayū-went; randhanāgāraṁ-to the room; brāhmaṇyaḥ-the brāhmaṇas' wives; yatra-where; pācikāḥ-cooking; gatvā-going; bālāḥ-the boys; vipra-bhāryāḥ-the brāhmaṇas' wives; praṇemuḥ-bowed down; nata-kandharāḥ-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 'smān  
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

bālānām vacanaṁ śrutvā

dr̥ṣṭvā tāṁś ca manoharān  
papraccha sādaram sādhyah  
smerānana-saroruhāḥ

bālānām-of the boys; vacanam-the words; śrutvā-hearing; dr̥ṣṭvā-seeing; tān-them;  
ca-and; manoharān-handsome; papraccha-asked; sādaram-respectfully; sādhyah-  
saintly women; smerānana-saroruhāḥ-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-patnya ūcuḥ

ke yūyam preṣitāḥ kena  
kāni nāmāni vo vada  
dāsyāmo 'nnam bahu-vidhair  
vyañjanaiḥ sahitam varam

śrī-vipra-patnya ūcuḥ-the brāhmaṇas' wives said; ke-who?; yūyam-you; preṣitāḥ-  
sent; kena-by who?; kāni-what?; nāmāni-names; vaḥ-Of you; vada-please tell;  
dāsyāmaḥ-we will give; annam-food; bahu-vidhaiḥ-many kinds; vyañjanaiḥ-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

brāhmaṇīnām vacaḥ śrutvā  
tā ūcuḥ te mudāsvitāḥ  
snigdhā hasantaḥ sphitāś ca  
sarve gopāla-bālakāḥ

brāhmaṇīnām-of the brāhmaṇas' wives; vacaḥ-the words; śrut(ā)-hearing; tā-to  
them; ūcuḥ-said; te-they; mudāsvitāḥ-happy; snigdhā-affectionate; hasantaḥ-smiling;  
sphitāḥ-happy; ca-and; sarve-all; gopāla-bālakāḥ-gopa boys.

Hearing the brāhmaṇas' wives' words, the happy boys smiled.

## Text 21

śrī-bālā ūcuḥ

preṣitā rama-kṛṣṇābhyām  
vayam kṣut-pīditā bhṛśam  
dattānnaṁ mātaro 'smābhyām  
kṣipram yāmaḥ tad-antikam

śrī-bālā ūcuḥ-the boys said; preṣitā-sent; rama-kṛṣṇābhyām-by Kṛṣṇa and Balarāma; vayam-we; kṣut-pīditā-hungry; bhṛśam-very; datta-please give; annam-food; mātaraḥ-O mothers; asmābhyām-to us; kṣipram-at once; yāmaḥ-we will go; tad-antikam-to Him.

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.

## Text 22

ito 'ti-dūre bhāṇḍīra-  
vanābhyantara eva ca  
vṠta-mūle madhuvane  
vasantau rāma-keśvau

itaḥ-from here; ati-dūre-very far; bhāṇḍīra-vanābhyantare-in banyan grove; eva-indeed; ca-and; vaṭa-of a banyan tree; mūle-at the roots; aadhuvane-in Madhuvana; vasantau-staying; rāma-keśvau-Kṛṣṇa and Balarāma.

Kṛṣṇa and Balarāma are far from here. They are at the roots of a banyan tree in Madhuvana forest.

## Text 23

visrāntau kṣudhitau tau vā  
yācete 'nnaṁ ca mātaraḥ  
kim u deyaṁ na vā deyaṁ  
śīghram vadata no 'dhunā

visrāntau-tired; kṣudhitau-hungry; tau-They; vā-or; yācete-beg; annam-food; ca-and; mātaraḥ-O mothers; kim-whether?; u-indeed; deyaṁ-to be given; na-not; vā-or; deyaṁ-to be given; śīghram-at once; vadata-please tell; naḥ-us; adhunā-now.

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 vacanam śrutvā  
hr̥ṣṭānanāśru-locanāḥ  
pulaḥkāṅkita-sarvāṅgas  
tat-pādābja-manorathāḥ

gopānām-of the gopas; vacanam-the words; śrutvā-hearing; hr̥ṣṭānanāśru-locanāḥ-tears of happiness in their eyes; pulakāṅkita-sarvāṅgaḥ-the hairs of their bodies erect; tat-pādābja-manorathāḥ-yearning to see His lotus feet.

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-samyuktam  
śāly-annam su-manoharam  
pāyasam piṣṭakam svādu  
dadhi kṣīram gṛtām madhu

nānā-vyañjana-samyuktam-with many kinds of delicious foods; śāly-annam-rice; su-manoharam-very beautiful; pāyasam-payasa; piṣṭakam-pistaka cakes; svādu-sweet; dadhi-yogurt; kṣīram-milk; gṛtām-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 kaṁsye rājate ca  
pātre kṛtvā mudānvitāḥ  
tāḥ sarvā vipra-patnyāś ca  
prayayuh kṛṣṇa-sannidhau

raupye-silver; kaṁsye-and brass; rājate-shining; ca-and; pātre-cups; kṛtvā-doing;

mudānvitāḥ,-happy; tāḥ-they; sarvā-all; vipra-patnyaḥ-the brāhmaṇas' wives; ca-and; prayayuh-went; kṛṣṇa-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 dhanyās ca  
śrī-kṛṣṇa-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-kṛṣṇa-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 dadṛśuḥ śrī-kṛṣṇam  
sa-balam saha-bālakam  
vaṭa-mūle vasantam tam  
uḍu-madhye yathoḍupam

gatvā-going; dadṛśuḥ-saw; śrī-kṛṣṇam-Lord Kṛṣṇa; sa-balam-with Balarāma; saha-bālakam-with the boys; vaṭa-mūle-at the roots of a banyan tree; vasantam-staying; tam-Him; uḍu-madhye-in the midst of many stars; yathā-as; uḍupam-the moon.

Coming to that place, the wives saw Lord Kṛṣṇa, who was staying with Balarāma and the boys at the roots of a banyan tree, who was like a moon surrounded by many stars, . . .

Text 29

śyāmaṁ kiśora-vayāsāṁ  
pīta-kaṣeya-vāsasam  
sundaraṁ sa-smitaṁ śāntaṁ  
rādhā-kāntaṁ manoharam

śyāmam-dark; kīśora-vayāsām-youthful; pīta-kaūṣeya-vāsasam-wearing yellow silk garments; sundaram-handsome; sa-smitam-smiling; śāntam-peaceful; rādhā-kāntam-the beloved of Śrī Rādhā; manoharam-charming.

. . . who was dark, youthful, handsome, charming, smiling, and peaceful, who was dressed in yellow silk, who was Śrī Rādhā's beloved, . . .

Text 30

śarat-pārvaṇa-candrāsyam  
ratnālaṅkāra-bhūṣitam  
ratna keyūra-ealaya-  
ratna-nūpura-bhūṣitam

śarat-pārvaṇa-candrāsyam-whose face was an autumn moon; ratnālaṅkāra-bhūṣitam-decorated with jewel ornaments; ratna-jewel; keyūra-valaya-armlets and bracelets; ratna-nūpura-bhūṣitam-jeweled anklets.

. . . whose face was an autumn moon, who was decorated with jewel bracelets, armlets, anklets, and other ornaments, . . .

Text 31

ājānu-lambitam śubhram  
bibhratam ratna-mālikām  
mālatī-mālayā kaṇṭha-  
vakṣaḥ-sthala-virājitam

ājānu-lambitam-hanging to His knees; śubhram-splendid; bibhratam-wearing; ratna-mālikām-necklace of jewels; mālatī-of malati flowers; mālayā-with a garland; kaṇṭha-neck; vakṣaḥ-sthala-and chest; virājitam-splendid.

. . . who wore a splendid jewel necklace reaching to His knees, whose neck and chest were splendid with a jasmine garland, . . .

Text 32

candanāguru-kastūrī-  
kuṅkumārcita-vigraham

su-nāsaṁ su-kapolāṁ ca  
tuṣṭuvur madhusūdanam

candanāguru-kastūrī-kunkuma-with sandal, aguru, musk, and kunkuima; arcita-anointed; viḡraham-whose form; su-nāsaṁ-handsome nose; su-kapolam-handsome cheeks; ca-and; tuṣṭuvuḡ-offered prayers; madhusūdanam-to Lord Kṛṣṇa.

. . . who was anointed with sandal, aguru, musk, and kunkuma, and whose nose and cheeks were graceful and handsome. The brāhmaṇas' wives then offered prayers to Lord Kṛṣṇa, . . .

Text 33

pakva-dāḍimba-bījābhaṁ  
bibhrataṁ dantaṁ uttamam  
śikhi-puccha-samāyuta-  
baddha-cūḍaṁ parāt param

pakva-ripe; dāḍimba-pomegranate; bīja-seeds; ābham-like; bibhratam-manifesting; dantaṁ-teeth; uttamam-beautiful; śikhi-puccha-a peacock feather; samāyuta-with; baddha-cūḍaṁ-hair; parāt-than the greatest; param-greaber.

. . . 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-yugmābhyāṁ  
kaṛṇa-mūla-virājitam  
dhyānāsādhyāṁ yogināṁ ca  
bhaktānugraha-kātaram

kadamba-puṣpa-yugmābhyāṁ-with two kadamba flowers; kaṛṇa-ears; mūla-roots; virājitam-splendid; dhyāna-by meditation; asādhyam-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 yogīs cannot find in their meditations, who is overcome with kindness for His devotees, . . .

Text 35

brahmeśa-dharma-śeṣendraiḥ  
stuyamānaṁ munīśvaraiḥ  
dṛṣṭvaivam īśvaram bhaktyā  
praṇemur dvija-yoṣitaḥ  
svāsām jñānānurūpaṁ ca  
tuṣṭuvur madhusūdanam

u brahmeśa-dharma-śeṣendraiḥ-by Brahmā, Śiva, Yamarāja, Śeṣa, and Indra;  
stuyamānam-offered prayers; munīśvaraiḥ-by the kings of the sages; dṛṣṭvā-seeing;  
evam-thus; īśvaram-the Supreme Personality of Godhead; bhaktyā-with devotion;  
praṇemuḥ-bowed down; dvija-yoṣitaḥ-teh brāhmaṇas; wives; svāsām-own; j{.sy  
241}ñānānurūpam-according to the knowledge; ca-and; tuṣṭuvuḥ-offered prayers;  
madhusūdanam-to Lord Kṛṣṇa.

. . . and to whom Brahmā, Śiva, Yama, Śeṣa, Indra, and the kings of the sages offer many prayers. The brāhmaṇas' 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

tvam brahma paramam dhāma  
nirīho nirahankṛtaḥ  
nirguṇaś ca nirākāraḥ  
sākāraḥ saḡuṇaḥ svayam

śrī-vipra-patnya ūcuḥ-the brāhmaṇas' wives said; tvam-You; brahma-Brahman;  
paramam-supreme; dhāma-abode; nirīhaḥ-without material actions; nirahankṛtaḥ-  
without false ego; nirguṇaḥ-without material qualities; ca-and; nirākāraḥ-without a  
material form; sākāraḥ-with a transcendental form; saḡuṇaḥ-with material qualities;  
svayam personally.

The brāhmaṇas' 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-rūpaś ca nirliptaḥ



paramātmā nirākṛtiḥ  
prakṛtiḥ puruṣas tvam ca  
kāraṇam ca tayoḥ paraḥ

sākṣi-rūpaḥ-the witness; ca-and; nirliptaḥ-untouched; paramātmā-tee Supersoul;  
nirākṛtiḥ- ithotu a material form; prakṛtiḥ-nature; puruṣaḥ-the Supreme; ca-and;  
kāraṇam-the cause; ca-and; tayoḥ-of them both; paraḥ-above.

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 parāḥ  
te tvad-amśāḥ sarva-bījā  
brahma-viṣṇunmaheśvaraḥ

irṣṭi-sthity-anta-viṣaye-in creation, maintenance, and destruction; ye-who; ca-and;  
devāḥ-demigods; trayāḥ-three; parāḥ-supreme; te-they; tvad-yimśāḥ-Your partial  
expansions; sarva-bījā-the seeds of all; brahma-viṣṇu-maheśvaraḥ-Brahmā, Viṣṇu and  
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 vivareṣv  
akhilam viśvam īśvara  
mahā-virāḍ mahā-viṣṇuḥ  
tvam tasya janako vibho

yasya-of whom; lomnām-of the hairs; ca-and; vivareṣv-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; janakaḥ-the father; vibhaḥ-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.

## Text 40

tejas tvam cāpi tejasvī  
jñānam jñānī ca tat-paraḥ  
vede nirvacanīyas tvam  
kas tvām stotum iheśvaraḥ

tejaḥ-power; tvam-You; ca-and; api-also; tejasvī-the powerful; jñānam-knowledge; jñānī-the knower; ca-and; tat-paraḥ-give them; vede-in the Vedas; ni vacanīyaḥ-indescribable; tvam-You; kaḥ-who?; tvām-You; stotum-to praise; iha-in this world; īśvaraḥ-is able.

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?

## Text 41

mahad-ādi-sṛṣṭi-sūtram  
pañca-tan-mātram eva ca  
bījam tvam sarva-śaktinām  
sarva-śakti-svarūpakaḥ

mahad-ādi-sṛṣṭi-sūtram-the mahat-tattva and the material creation; pañca-tan-mātram-the five tan-mātras; eva-indeed; ca-and; bījam-the seed; tvam-You; sarva-śaktinām-of all potencies; sarva-śakti-svarūpakaḥ-the form of all potencies.

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.

## Text 42

sarva-śaktīśvaraḥ sarvaḥ  
sarva-śakty-āśrayaḥ sadā  
tvam anūhaḥ svayambjyotiḥ  
sarvānandaḥ sanātanaḥ

sarva-śaktīśvaraḥ-the master of all potencies; sarvaḥ-everything; sarva-śakty-āśrayaḥ-the shelter of all potencies; sadā-always; tvam-You; anūhaḥ-inconceivable;

svayam-jyotiḥ-self-effulgent; sarvānandaḥ-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

aho 'py ākāra-hīnaś tvam  
sarva-vigrahavān api  
sarvendriyaṅām viṣayaṁ  
jānāsi nendriyī bhavān

ahaḥ-Oh; api-even though; ākāra-hīnaḥ-without material forms; tvam-You; sarva-vigrahavān-having all forms; api-even though; sarvendriyaṅām-of all senses; viṣayaṁ-the range of perception; jānāsi-You know; na-not; indriyī-possessing material senses; bhavān-You.

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 jaḍī-bhūtā  
yat-stotre yan-nirūpaṇe  
jaḍī-bhūto maheśaś ca  
t śeṣo dharmo vidhiḥ svayam

sarasvatī-sarasvatī; jaḍī-bhūtā-struck dumb; yat-stotre-in praising You; yan-nirūpaṇe-in describing You; jaḍī-bhūtaḥ-struck dumb; maheśaḥ-Lord Śiva; ca-and; śeṣaḥ-Lord Śeṣa; dharmāḥ-Yamarāja; vidhiḥ-Brahmā; svayam-personally.

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 jaḍatām yāti

ke vā śaktā vipaścitaḥ

pārvatī-Parvatīe kamalāaLakṣmī; rādhā-Rādhā; savitrī-Savitrī; veda-sūḥ-the mother of the Vedas; api-even; vedaḥ-the Vedas; ca-and; jaḍatām-being speechless; yāti-attain; ke-who?; vā-or; śaktā-is able; vipaścitaḥ-wise.

Pārvatī, Lakṣmī, Rādhā, Savitrī, thh mother uf the Vedas, and the Vedas themselves are all speecealess. Who io wise and learned enough t glorify You?

Text 46

vayaṁ kiṁ stavanaṁ kūrmo  
'yogyāḥ prajñeśvareśvara  
prasanno bhava yo deva  
ddīna-bandho kṛpām kuru

vayam-we; nim-kow?; stavanam-prayer; kūrmaḥ-we So; ayogyāḥ-unfit;  
prajñeśvareśvara-the king of the king of the wiOe; prasannao-pleased; bhava-be; naḥ-with us; deva-O Lord; dīna-bandhaḥ-O friend of the fallen; kṛpām-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 tāḥ patnyaḥ  
petus tac-caraṇāmbuje  
abhayaṁ pradadau tās ca  
prasanna-vbdanekṣaṇaḥ

iti-thus; evam-i9n this way; uktvā-speaking; tāḥ-them; patnyaḥ-the wives; petuḥ-fell; tac-caraṇāmbuje-at His lotus feet; abhayam-fearlessness; pradadau-gave; tāḥ-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, LorS Kṛṣṇa made them fearless.

Text 48

vipra-patnyā kṛtam stotram  
pūja-kāle ca yaḥ paṭhet  
sa gatim vipra-patnīnām  
labhate nātra saṁśayaḥ

vipra-patnyā-by the brāhmaṇas' wives; kṛtam-done; stotram-prayer; pūja-kāle-at the time of worship; ca-and; yaḥ-one who; paṭhet-recites; sa-he; gatim-destination; vipra-patnīnām-of the brāhmaṇas' wives; labhate-attains; na-not; atra-here; saṁśayaḥ-doubt.

A person who, when he worships the Lord, recites these prayers spoken by the brāhmaṇas' wives, will attain a destination like what they attained. Of this there is no doubt.

Text 49

śrī-nārāyaṇa uvāca

tāḥ pādāmbhoja-patitā  
dr̥ṣṭvā śrīKmadhusūdanaḥ  
varam vṛṇuta kalyāṇam  
bhavitā cety uvāca ha

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; tāḥ-them; pādāmbhoja-patitā-fallen at Lord Kṛṣṇa's lotus feet; dr̥ṣṭvā-seeing; śrī-madhusūdanaḥ-Śrī Kṛṣṇa; varam-a boon; vṛṇuta-ask; kalyāṇam-auspiciousness; bhavitā-will be; ca-and; iti-thus; uvāca-said; ha-indeed.

Śrī Nārāyaṇa Ṛṣi 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 mudānvitāḥ  
tam ūcur vacanam bhaktyā  
bhakti-namrātma-kandharāḥ

śrī-kṛṣṇasya-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; vipra-patnyāḥ-the brāhmaṇas' wives; mudānvitāḥ-happy; tam-to Him; ūcur-said; vacanam-words; bhaktyā-with devotion; bhakti-namrātma-kandharāḥ-with humbly bowed heads.

Hearing Lord Kṛṣṇa's words, the brāhmaṇas' wives became happy. Their heads humbly bowed, they spoke to Him words of devotion.

Text 51

śrī-vipra-patnya ūcuḥ

varam vatsa na gr̥hṇīmo  
naḥ spr̥hā tvat-padāmbuje  
dehi sva-dāsyam asmābhyām  
dṛḍhām bhaktim su-durlabhām

śrī-vipra-patnya ūcuḥ-the brāhmaṇas' wives said; varam-boon; vatsa-O child; na-not; gr̥hṇīmaḥ-we acchpt; naḥ-of us; spr̥hā-the desire; tvat-padāmbuje-at Your ootus feet; dehi-please giwe; sva-dāsyam-service to You; asmābhyām-to us; dṛḍhām-firm; bhaktim-devotion; su-durlabhām-very rare.

The brāhmaṇas' wives said: O child, we do not wish any ordinary boon. We desire only 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 'nukṣaṇam vaktra-  
sarojam tava keśava  
anugraham kurut vibho  
na yāsyāmo gr̥ham punaḥ

paśyāmaḥ-we see; anukṣaṇam-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; yāsyāmaḥ-we go; gr̥ham-home; punaḥ-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-vacaḥ śrutvā  
śrī-kṛṣṇaḥ karuṇā-nidhiḥ  
om ity uktvā tri-lokeśas

tasthau bālaka-samsadi

dvija-patnī-of the brāhmaṇas' wives; vacaḥ-the words; śrutvā-hearing; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; karuṇā-nidhiḥ-who is an ocean of mercy; om-Yes; iti-thus; uktvā-saying; tri-lokeśaḥ-the master of the three worlds; tasthau-stood; bālaka-samsadi-among the boys.

Hearing the brāhmaṇas' wives' 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."

Text 54

pradattam vipra-patnībhir  
miṣṭam fntam sudhopadam  
bālakān bhojayitvā tu  
svayam ca bubhuje hariḥ

pradattam-offered; vipra-patnībhiḥ-by the Balarāmas' wives; miṣṭam-delicious; annam-food; sudhopamam-like nectar; bālakān-the boys; bhojayitvā-feeding; tu-indeed; svayam-personally; ca-and; bubhuje-ate; hariḥ-Lord Kṛṣṇa.

Then Lord Kṛṣṇa accepted the brāhmaṇas' wives offering of delicious foods sweet like nectar. He ate it and He had the boys also eat.

Text 55

etasminn antare tatra  
śātakumbha-ratham varam  
dadṛśur vipra-patnyaś ca  
patantam gaganād aho

etasminn antare-then; tatra-there; śātakumbha-ratham-a golden chariot; varam-beautiful; dadṛśuḥ-saw; vipra-patnyaḥ-the brāhmaṇas' wives; ca-and; patantam-descending; gaganāt-from the sky; ahaḥ-Oh.

When Lord Kṛṣṇa and the boys had finished eating, the brāhmaṇas' wives saw descending from the sky a beautiful golden chariot, . . .

Text 56

ratna-darpaṇa-samyuktam  
ratna-sāra-paricchadam  
ratna-stambhair niruddham ca  
sdd-ratna-kalasojjvalam

ratna-darpaṇ -samyuktam-with jewel mirrors; ratna-sāra-paricchadam-with jewel paraphernalia; ratna-stambhaiḥ-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-śuddhāmsukānvitam-with curtains pure like fire; pārijāta-prasūnānām-of harijata flowers; mālā-jālaiḥ-with a network of garlands; virājitam-splendid.

. . . white cāmaras, curtains pure like fire, and many pārijāta flowers, . . .

Text 5R

śata-candra-samāyuktam  
mano-yāyī manoharam  
veṣṭitam pārṣadair divyair  
t vana-mālā-vibhūṣitaiḥ

śata-candra-'smāyuktam-splendid as a hundred moons; mano-yāyī-fast as the mind; manoharam-beautiful; veṣṭitam-filled; pārṣadaiḥ-with liberated associates ofnthe Lord; divyaiḥ-splendid;evana-mālā-vibhūṣitaiḥ-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 witu forest garlands,

Text 59



pīta-vastra-parīdhānai  
ratnālankāra-bhūṣitaiḥ  
nava-yauvana-sampannaiḥ  
śyāmalaiḥ su-manoharaiḥ

pīta-vastra-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 muralī-hastair  
gopa-veṣa-dharair varaiḥ  
śikhi-puccha-guñjā-mālā-  
baddha-vaṅkima-cūḍakaiḥ

dvi-bhujaiḥ-with two arms; muralī-hastaiḥ-flutes in their hands; gopa-veṣa-dharaiḥ-dressed as gopas; varaiḥ-excellent; śikhi-puccha-peacock feathers; guñjā-mālā-gunja garlands; baddha-vaṅkima-cūḍakaiḥ-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 guñjā.

Text 61

avaruhya rathāt tūrṇam  
te praṇamya hareḥ padam  
ratham ārohanam kartum  
ūcur brāhmaṇa-kāminīḥ

avaruhya-descending; rathāt-from the chariot; tūrṇam-quickly; te-they; praṇamya-bowing down; hareḥ-of Lord Kṛṣṇa; padam-to the feet; ratham-the chariot; ārohanam-mounting; kartum-to do; ūcur-spoke; brāhmaṇa-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.

## Text 62

vipra-bhāryā harim natvā  
jagmur golokam īpsitam  
babhūvur gopikāḥ sadyas  
tyaktvā mānuṣa-vigrahān

vipra-bhāryā-the brāhmaṇas' wives; harim-to Lord Kṛṣṇa; natvā-bowing down; jagmur-went; golokam-to Goloka; īpsitam-desired; babhūvuḥ-were; gopikāḥ-gopīs; sadyaḥ-at once; tyaktvā-leaving; mānuṣa-vigrahān-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.

## Text 63

hariś chāyām vinirmāyā  
tāsām ca viṣṇu-māyayā  
prasthāpayām āsa gṛhān  
N brāhmaṇānum svayam vibhuḥ

hariḥ-Lord Kṛṣṇa; chāyām-a shadow; vinirmāyā-making; tāsām-of them; ca-and; viṣṇu-māyayā-by Lord Viṣṇu's illusory potency; prasthāpayām āsa-placed; gṛhān-in the homes; brāhmaṇānām-of the brāhmaṇas; s(ayam-personally( vibhuḥ-the Lord.

Then, employing His yogamāyā potency, Lord Kṛṣṇa created shadow forms of them and placed them in the brāhmaṇas' homes.

## Text 64

viprās ca bhāryā uddīśya  
param sandigdha-mānasāḥ  
anveṣaṇam prakurvanto  
dadṛśuḥ pathi kāmīṇiḥ

viprāḥ-the brāhmaṇas; ca-and; bhāryā-wives; uddīśya-in relation to; param-very; sandigdha-mānasāḥ-affectionate at heart; anveṣaṇam-searching; prakurvantaḥ-doing; dadṛśuḥ-saw; pathi-on the paths; kāmīṇiḥ-wives.

The brāhmaṇas, who in their hearts dearly loved them, were searching for their wives when they suddenly saw them on the path.

Text 65

dr̥ṣṭvōcur brāhmaṇāḥ sarve  
tās te ca vinayānvitāḥ  
pulaḥkāṅkita-sarvaṅgāḥ  
prasanna-vadaneḥṣaṅāḥ

dr̥ṣṭvā-seeing; ucuḥ-said; brāhmaṇāḥ-the brāhmaṇas; sarve-all; tāḥ-to them; te-they; ca-and; vinayānvitāḥ-humble; pulakāṅkita-sarvaṅgāḥ-the hairs of their bodies erect; prasanna-vadaneḥṣaṅāḥ-their faces and eyes cheerful.

rening their wives, the humbled brāhmaṇas. the hairs of their bodies erect and their faces and eyes filled with smiles, spoke.

Text 66

śrī-brāhmaṇā ūcuḥ

aho 'ti-dhanyā yūyam ca  
dr̥ṣṭo yuṣmābhir īśvaraḥ  
asmākaṁ jīvanam vyartham  
veda-pāṭha 'py anarthakaḥ

śrī-brāhmaṇā ūcuḥ-rhe brāhmaṇas said; ahaḥ-Oh; ati-very; dhanyā-fortunate; yūyam-you; ca-and; dr̥ṣṭaḥ-seen; yuṣmābhir-by you; īśvaraḥ-the Supreme Personality of Godhead; asmākaṁ-of us; jīvanam-the life; vyartham-useless; veda-pāṭhaḥ-study of the Vedas; api-also; anarthakaḥ-useless.

The brāhmaṇas said: You are fortunate! You have seen the Supreme Personality of Godhead! Our lives are useless and our Vedic studies are a waste of time.

Text 67

vede purāṇe sarvatra  
vidvadbhiḥ parikīrtitāḥ  
harer vibhūtayaḥ sarvāḥ  
sarveṣāṁ janako hariḥ

vede-in the Vedas; purāṇe-and the Puranas; sarvatra-everywhere; vidvadbhiḥ-by the wise; parikīrtitāḥ-glorified; hareḥ-of Lord Kṛṣṇa; vibhūtayaḥ-the potencies; sarve-āe-all; sarveṣāṁ-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 vratam dānam  
vedādhyāyanam arcanam  
tīrtha-snānam anaśanam  
sarveṣām phala-do hariḥ

tapah-aush rity; japah-mantas; vratam-eows; danmm-charity; vedādhyāyanam-Vedic study; arcanam-worship; tīrtha-snānam-bathing in holy places; anaśanam-fasting; sarveṣām-of all; phala-daḥ-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-kṛṣṇaḥ sevito yena  
kim tasya tapasām phaiḥ  
prāpoḥ kalpa-tarur yena  
kim tasyānyena śākhinā

śrī-kṛṣṇaḥ-Lord Kṛṣṇa; sevitaḥ-served; yena-by whpm; kim-what?; tasyajof him; tapasām-of austerities; phaiḥ-with the results; prāptaḥ-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-ṛkṣa tree that fulfills all desires, what is the use of other trees?

Text 70

śrī-kṛṣṇo hṛdaye yasya  
kim tasya karmabhiḥkṛtaiḥ  
kim pīta-sāgarasyaiva  
pauruṣam kūpv-laṅghane

śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; hṛdaye-in the heart; yasya-of whom; kim-whbt?; tasya-of him;

karmabhiḥ-with pious deeds; kṛtaiḥ-done; kim-what?; pīta-sāgarasya-of an ocean; eva-indeed; pauruṣam-the power; kūpa-laṅghane-jumping over a well.

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 viprās ca  
grhītvā kāmīnī-varāḥ  
prajagmuḥ sva-grham ḥṛṣṭas  
tābhiḥ sārdham ca remire

iti-thus; evam-thus; uktvā-speaking; viprāḥ-the brāhmaṇas; ca-and; grhītvā-taking; kāmīnī-varāḥ-elevated wives; prajagmuḥ-went; sva-grham-to their own homes; ḥṛṣṭaḥ-happy; tābhiḥ-with them; sārdham-with; ca-and; remire-enjoyed.

u After speaking these words, the brāhmaṇas returned home with their elevated wives and enjoyed with them.

Text 72

tāsām tato 'dhikam prema  
krīḍāsu sarva-karmasu  
dākṣiṇyam māyayā śaktā  
brahmaṇā na vitarkitum

tāsām-of them; tataḥ-than that; adhokam-more; Srema-love; krīḍāsu-in pastimes; sarva-karmasu-in all activities; dākṣiṇyam-expertness; māyayā-by maya; śaktā-able; brahmaṇā-the brāhmaṇas; 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 brāhmaṇas did not suspect that anything was amiss.

Text 73

atha nārāyaṇaḥ so 'yam  
balena śiṣubhiḥ saha  
jagāma svālayam tūrṇam

pūrṇam brahma sanātanam

atha-then; nārāyaṇaḥ-Lord N'rāyaṇa; saḥ-He; ayam-He; balena-with Balarāma; śiśubhiḥ-the wboys; saha-with; jagāma-went; svālayam-to His own abode; tūrṇam-at once; pūrṇam-full; brahma-Brahman; sanātanam-eternal.

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-vaktrāt-from the mouth of Dharma Muni 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

ṛṣindra kena puṇyena  
babhūva vipra-yoṣitām  
munīndrāṇām ca siddhānām  
durlabhā gatiḥ idṛśī

śrī-nārada uvāca-Śrī Nārada said; ṛṣindra-O king of sages; kena-by what?; puṇyena-pious deed; babhūva-became; vipra-yoṣitām-of the brāhmaṇas' wives; munīndrāṇām-of the kings of sages; ca-and; siddhānām-of the siddhas; durlabhā-difficult to attain; gatiḥ-destination; idṛśī-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 can't attain?

Text 76

imāḥ kā vā puṇyavatyaḥ  
purā tasthur mahī-talam  
ājagmuḥ kena doṣeṇa  
vada sandeḥa-bhañjana

imāḥ-they; kā-what?; vā-or; puṇyavatyaḥ-pious; purā-before; tasthuḥ-stood; mahī-talam-on the earth; ājagmuḥ-came; kena-by what?; doṣeṇa-fault; vada-please tell; sandeḥa-bhañjana-breaking doubts.

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.

Text 77

śrī-nārāyaṇa uvāca

saptarṣinām ramaṇyaś ca  
rūpeṇāpratimāḥ parāḥ  
guṇavatyaḥ su-śilāś ca  
sva-dharmiṣṭhāḥ pati-vratāḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; saptarṣinām-of the seven sages; ramaṇyaḥ-the wives; ca-and; rūpeṇa-with beauty; apratimāḥ-incomparable; parāḥ-great; guṇavatyaḥ-virtuous; su-śilāḥ-with good character; ca-and; sva-dharmiṣṭhāḥ-religious; pati-vratāḥ-devoted to their husbands.

Śrī Nārāyaṇa Ṛṣi 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, . . .

Text 78

navīna-yauvanāḥ sarvāḥ  
pīna-śroṇi-payodharāḥ  
divya-vastra-parīdhānā  
ratnālaṅkāra-bhūṣitāḥ

navīna-yauvanāḥ-in the full bloom of youth; sarvāḥ-all; pīna-śroṇi-payodharāḥ-with full breasts and hips; divya-vastra-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  
munīnām mānasam śaktā  
mohitum vakra-cakṣuṣā

tapta-kāñcana-varṇābhāḥ-fair as molten gold; smerānana-saroruhāḥ-with smiling lotus faces; munīnām-of the sages; mānasam-the mind; śaktā-able; mohitum-to enchant; vakra-cakṣuṣā-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

dr̥ṣṭvā tāsām stana-śroṇi-  
mukhāni sundarāṇi ca  
analaś cakame tās ca  
madanānala-pīḍitaḥ

dr̥ṣṭvā-seeing; tāsām-of them; stana-breasts; śroṇi-and hips; mukhāni-and faces; sundarāṇi-beautiful; ca-and; analaḥ-Agnideva; cakame-desired; tāḥ-them; ca-and; madanānala-pīḍitaḥ-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-sthitānām ca  
śikhayā suratonmukhāḥ  
pasparśaṅgāni tāsām ca  
babhūva hata-cetanāḥ

agni-sthāna-sthitānām-staying in Agni's place; ca-and; śikhayā-with a flame; suratonmukhāḥ-passionate; pasparśa-touched; aṅgāni--the limbs; tāsām-of them; ca-



and; babhūva-became; hata-destroyed; cetanāḥ-hearts.

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 jānanti  
pati-pādābja-mānasāḥ  
agnir-aṅgāni tāsām ca  
darśam sparśam mumoha ca

pSti-vratā-chaste; na-not; jānnti-understood; pati-pādābja-mānasāḥ-therr hearts placed at their husbands' lotus feet; agnir-aṅgāni-the limbs of flame; tām-of them; ca-and; darśam-seeing; sparśam-touching; mumoha-bewildered; ca-and.

The chaste wives, their hearts 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 aṅgirāḥ svayam  
śaśāpa tam ity uvāca  
sarva-bhakṣo babhūva ha

vahneḥ-of Agni; ca-and; mānasam-the mind; j{.sy 241}ātvā-understanding; bhagavān-powerful; aṅgirāḥ-Aṅgirā Muni; svayam-personally; śaśāpa-cursed; tam-him; iti-thus; uvāca-said; sarva-bhakṣaḥ-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  
tuṣṭāva muni-puṅgavam  
vrīḍayā namra-vadanas

e cakampe brahma-tejasā

vahniḥ-Agni; sa-cetanaḥ-restored to his senses; bhūtvā-becoming; tuṣṭāva-prayed; muni-puṅgavam-to the great sage; vrīdayā-with embarrassment; namra-vadanaḥ-his head bowed; cakampe-trembled; brahma-tejasā-by the brāhmaṇas' power.

Coming to his senses, Agni begged the sage for mercy. His head bowed with shame, Agni trembled to think of the brāhmaṇa's power.

Text 85

kruddho muniḥ para-sprṣṭa-  
kāminīś ca saśāpa ha  
yāta yūyaṁ pāpa-yuktā  
mānusīm yoṇim eva ca

kruddhaḥ-angry; muniḥ-the sage; para-by another; sprṣṭa-touched; kāminīḥ-the wives; ca-and; saśāpa-cursed; ha-indeed; yāta-go; yūyam-you; pāpa-yuktā-sinners; mānusīm-to a human; yoṇim-birth; eva-indeed; ca-and.

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!"

Text 86

bhārate brāhmaṇānām ca  
gṛhe labhata janma vai  
kariṣyanti vivāhaṁ ca  
yuṣmān naḥ kulajā dvijāḥ

bhārate-on the earth; brāhmaṇānām-of brāhmaṇas; ca-and; gṛhe-in the home; labhata-attain; janma-birth; vai-indeed; kariṣyanti-will do; vivāhaṁ-wedding; ca-and; yuṣmān-you; naḥ-of us; kulajā-born in respectable families; dvijāḥ-brāhmaṇas.

"The birth in brāhmaṇas' homes. Respectable brāhmaṇas born in our family will mark you."

Text 87

śrutvā vākyaṁ munes tās ca  
ruruduḥ prema-vihvalāḥ

puṭāñjali-yutāḥ sarvā  
ity ūcus tam vidām varam

śrutvā-hearing; vākyaṃ-the words; muneḥ-of the sage; tāḥ-to thim� caland;  
ruruduḥ-wept; premauvihvalāḥ-overcome with loveṃ puṭāñjali-yutāḥ-with folded  
hands; sarvā-all; iti-thus; ūcuḥ-said; tam-to him; vidām-of the wise; va“am-the best.

Hearing the sage's words, the loving wives wept. Folding their hands, they all  
spoke to him, the best of the wise.

Text 88

śrī-muni-patynaiū, uḥ

na tyajāsmān muni-śreṣṭha  
niṣpāpāś ca pati-vratāḥ  
ajānantīḥ para-sprṣṭāḥ  
na ca naś tyaktum arhati

śrī-muni-patyna ūcuḥ-the sage's wives said; na-not; tyajāsmān-we leave; muni-  
śreṣṭha-O best of sages; niṣpāpāḥ-sinless; ca-and; pati-vratāḥ-chaste; ajānantīḥ-  
unaware; ara-sprṣṭāḥ-of being touched by another; na-not; ca-and; naḥ-of us;  
tyaktum-to abandon; arhati-are worthy.

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.

Text 89

bhaktānām kiṅkarīnām ca  
na daṇḍam karhum arhati  
yuṣmākaṃ caraṇāmbhojam  
kadā drakṣyāmahe vayam

bhaktānām-devoted; kiṅkarīnām-of maidservants; ca-and; na-not; daṇḍam-  
punishment; kartum-to do; arhati-are worthy; yuṣmākaṃ-of you; caraṇa-feet;  
ambhojam-lotus; kadā-when?; drakṣyāmahe-we will see; vayam-we.

You should not punish us, your devoted servants. When will we see your lotus feet  
again?

Text 90

khadga-cchedād vajra-pātāt  
sarva-praharaṇān mune  
dāruṇaḥ kānta-vicchedaḥ  
sādhvīnām duḥsahaḥ sadā

khadga-cchedāt-from the cutting of a sword; vajra-pātāt-from the falling of a thunderbolt; sarva-praharaṇān-than all weapons; mune-O sage; dāruṇaḥ-more terrible; kānta-from the beloved husband; vicchedaḥ-deparation; sādhvīnām-of chaste wives; duḥsahaḥ-unbearable; sadā-always.

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.

Text 91

brahmiṣṭhānām guṇavatām  
parān kāntān mahā-munīn  
evam-bhūtān katham tyaktvā  
yāsyāmaḥ pṛthivī-talam

brahmiṣṭhānām-saintly; guṇavatām-virtuous; parān-other; kāntān-husbands; mahā-munīn-great sages; evam-bhūtān-like this; katham-how?; Syaktvā-abandoning; yāsyāmaḥ-we will go; pṛthivī-talam-to the earth.

t How can we leave such saintly and virtuous husbands and go to the earth to accept other sages as our husbands?

Text 92

yāsyāmo yadi viprendra  
kadātrāgamanam vada  
ajñāna-sparśa-dosānām  
na syān no vidhi-bodhitaḥ

yāsyāmaḥ-we will go; yadi-if; viprendra-O king of sages; kadā-when?; atra-here; āgamanam-return; vada-please tell; ajñāna-ignorance; sparśa-touch; dosānām-the fault; na-not; syāt-ise naḥ-of us; vidhi-bodhitaḥ-by one who knows what is right.

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 prāptaḥ  
svāmīndrasya pradharṣaṇāt  
sā sambhogāt punaḥ śuddhā  
sparsāt kim varjitā vayam

ahalyayā-by Ahalyā; punaḥ-again; prāptaḥ-attained; svāmī-husband; indrasya-of Indra; pra harṣaṇāt-from forcible; sā-she; sambhogāt-from the enjoyment; punaḥ-again; śuddhā-pure; sparsāt-from the 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-kartuś ca putras tvam  
sarva-veda-vidām varaḥ

vicāram-consideration; kuru-please do; dharmiṣṭha-O religious one; veda-vedaṅga-pāraga-gone to the farther shore of the Vedas and Vedāngas; veda-kartuḥ-of the author of the Vedas; ca-and; putraḥ-the son; tvam-you; sarva-veda-vidām-of all knowers of the Vedas; varaḥ-the best.

O follower of religious principles, O sage who has crossed to the farther shore of the Vedas and Vedāngas, 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

anyeṣāṁ ca bhayāt kāntā  
vrajanti śaraṇam patim  
sva-kānta-bhaya-samvignāḥ  
śaraṇam kaṁ vrajanti tāḥ

anyeṣām-of others; ca-and; bhayāt-from fear; kāntā-wives; vrajanti- o; śaraṇam-to shelter; patim-the husband; sva-kānta-of her own husband; bhayaasaivignāḥ-filled with fear; śaraṇam-shelter; kam-what?; vrajanti-go; tāḥ-they.

Afraid 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 daṇḍaṁ kartum akṣamaḥ

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; kaḥ-who?; daṇḍam-punishment; kartum-to do; akṣamaḥ-unable.

O follower of religious principles, who is so weak that he cannot punish a frightened son, disciple, or wife?

Text 97

durbalaḥ sabalaḥ vāpi  
sva-vastūnām apīśvaraḥ  
sva-dravyaṁ vikrayaṁ kartum  
na cānyo rakṣitum kṣamaḥ

durbalaḥ-weak; sabalaḥ-strong; vā-or; api-and; sva-vastūnām-own property; api-even; īśvaraḥ-the master; sva-dravyam-own property; vikrayam-selling; kartum-ot do; na-not; ca-and; anyaḥ-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

kāminīnām vacaḥ śrutvā  
dayālor muni-puṅgavaḥ  
premnā ruroda tāsām ca

nirīkṣya mukha-pankajam

kāminīnām-of the wives; vacaḥ-the words; śrutvā-hearing; dayāluḥ-merciful; muni-  
puṅgavaḥ-the great sage; premnā-with love; ruroda-wept; tāsām-of them; ca-and;  
nirīkṣya-seeing; mukha-pankajam-the lotus face.

Hearing the wives' words, the great sage became compassionate. Lovingly gazing at their lotus faces, he wept.

Text 99

veda-vedāṅga-pāra-jñō  
r jñānīnām yoginām varaḥ  
patnī-viccheda-viṣaye  
mūrchām prāpa tathāpi saḥ

veda-vedāṅga-pāra-Ḥnaḥ-who had gone to the farther shore of the Vedas and  
Vedāṅgas; jñānīnām-of the philosophers; yoginām-of the yogis; varaḥ-the best; patnī-  
viccheda-viṣaye-in the prospect of being separated from his wives; mūrchām-  
bewilderment; prāpa-Stayed tathāpi-still; saḥ-he.

Even though he was the best of the yogīs and philosophers, and even though he had traveled to the farther shore of the Vedas and Vedāṅgas, he was bewildered at the prospect of separation from his wives.

Text 100

sarve babhūvuḥ śokārtā  
m virahodvigna-mānasāḥ  
nirīkṣya tāsām vaktrāṇi  
tasthau puṭṭaliko yathā

sarve-all became babhūvuḥ-became; śokārtā-griefstricken; virahodvigna-mānasāḥ-their  
minds overworn by the separation; nirīkṣya-seeing; tāsām-of them; vaktrāṇi-the faces;  
tasthau-stood; puṭṭalikaḥ-wooden doll; Syathā-like.

Everyone became unhappy, their hearts agitated by the impending separation. Gazing at his wives' faces, the sage stood like a wooden doll.

Text 101

kṛtvā vilāpaṁ su-ciraṁ  
sarva-veda-vidāṁ varaḥ  
bhrāṭṛbhiḥ ca s hālocya  
tā uvāca śucāturaḥ

kṛtvā-doing; vilāpaṁ-lament; su-ciraṁ-for a very long time; sarva-veda-vidāṁ-of all knowers of the Ved.B; varaḥ-the best; bhrāṭṛbhiḥ-with brothers; ca-and; saha-with; ālocya-considering; tā-to them; uvāca-said; śucāturaḥ-grieving.

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-aṅgirā uvāca

yūyaṁ śṛṇuta vakṣyāmi  
vacanaṁ satyam eva ca  
sva-karma-bhogaṁ bhogaṁ  
ākarmāntaṁ śrutau śrutam

śrī-aṅgirāḥ uvāca-Śrī Aṅgirā said; yūyam-you; śṛṇuta-please hear; vakṣyāmi-I will tell; vac nam-words; satyam-truthful; eva-indeed; ca-and; svakarma-bhogaṁ-experiencing one's own karma; bhogaṁ-experience; ākarmāntam-the edn 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 yuṣmākaṁ  
asmābhiḥ saha niścitam  
gate bhoge punar bhogo  
na hi vede nirūpitaḥ

gataḥ-gone; bhogaḥ-experience; ca-and; yuṣmākaṁ-of you; asmābhiḥ-us; saha-with; niścitam-destined; gate-gone; bhoge-experience; NLunaḥ-again; bhogaḥ-experience; na-not; hi-indeed; vede-in the Vedas; nirūpitaḥ-described.

Now your destined association with us is done. The Vedas say that when the fruits



ef k(rma are exaausted they crnnot be regained.

Text 104

śubhāśubham ca yat karma  
qw bhāratt kṛtibhiḥ kṛtam  
nābhuktaṁ kṣiyate kāntā  
janma-koṭi-śatair api

dubhāśubham-good and bad; ca-and; yat-what; karmalkarma; bhārate-on the earth;  
kṛtibhiḥ-by the pious; kṛtam-done; na-not; abhuktaṁ-not npxperienced; 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-bhuktām ca kāntām ca  
yo bhunkte sa narādhāmaḥ  
sa sacyate ālasūtre  
yāvac candra-divākarau

para-bhuktām-enjoyed by another; ca-end; kāntām-wife; ca-and; yaḥ-whS;  
bhunkte-enjoys; sa-he; narādhāmaḥ-the lowest of men; sa-he; pacyate-is cooked;  
kālasūtre-in hell; yāvat-as long as; candra-divākarauathe sunhandingon.

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-śrīś 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; ālīndane-  
iM the embrace; bhartā-the husband; bhraṣṭa-destroyed; śrīḥ-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 yajna; tarpaṇe-in satisfaction; sukhinaḥ-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 bhāryām ca  
rakṣaṇam kurute sudhīḥ  
anyathā pāpa-bhāg bhūtvā  
niścitam narakam vrajet

tasmāt-therefore; prayatnair-carefully; bhāryām-wife; ca-and; rakṣaṇam-protection; kurute-does; sudhīḥ-intelligent; anyathā-otherwise; pāpa-bhāg-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 sāvadhānaḥ  
kāntām rakṣati paṇḍitaḥ  
pratīti-sthali yoṣā  
domāṇām ca karaṇḍikā

pade pade-at every step; sāvadhānaḥ-carefully; kāntām-wife; rakṣati-protects;

paṇḍitaḥ-wise; pratīti-of trust; sthali-the place; yoṣā-a woman; doṣāṇām-of faults; ca-and; karaṇḍikā-a box.

A wise man protects his wife at every step. A wife trusted by her husband is a box of faults.

Text 110

kalatram pāka-pātram ca  
sadā rakṣitum arhati  
para-sparśād aśuddham ca  
śuddham sva-sparśane sadā

kalatram-wife; pāka-pātram-a cooking pot; ca-and; sadā-always; rakṣitum-to protect; arhati-is worthy; para-sparśāt-by the out of another; aśuddham-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 kṛtvā  
param gacchati yādhamā  
kumbhīpākam sā prayāti  
yāvac candra-divākarau

sva-kāntam-own husband; vañcanam-cheating; kṛtvā-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  
saṁsthāpya narakāntare  
uttiṣṭhantīm viklavam ca  
kurvanti daṇḍa-tāḍanam

tām-her; eva-indeed; yamadutāḥ-the Yamadutas; ca-and; samsthāpya-placing;  
narakāntare-in hell; uttiṣṭhantīm-standing up; viklavam-terror; ca-and; kurvanti-do;  
daṇḍa-tāḍanam-beating with sticks.

The Yamadūtas take her to hell. If she tries to flee their tortures, they beat her with sticks.

Text 113

sarpa-pramāṇāḥ kiṭāś ca  
tīkṣṇa-dantāḥ su-dāruṇāḥ  
daśanti puṁścalīm tatra  
santataṁ tām divā-nīśam

sarpa-of snakes; pramāṇāḥ-the size; kiṭāḥ-worms; ca-and; tīkṣṇa-dantāḥ-with sharp  
teeth; su-dāruṇāḥ-fearsome; daśanti-bite; puṁścalīm-an unfaithful woman; tatra-there;  
antatam-always; tām-her; divā-nīśam-day and night.

Big as snakes, fearsome sharp-fanged worms bite an unwhistle woman day and  
night, again and again.

Text 114

vikṛtākāra-śabdāṁ ca  
karoti śāśvatam bhiyā  
na mamāraṇprahāreṇa  
sūkṣma-deha-vidhāriṇī

vikṛtākāra-śabdāṁ-terrible sounds; ca-any; karoti-does; śāśvatam-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 sukham bhuktvā  
l ke 'tra yaśasā hatā  
patitā para-loke ca

gatim etādṛṣīm labhet

muhūrtārdham-half a muhurta; sukham-happiness; bhuktvā-enjoying; loke-in this world; atra-here; yaśasā-with fame; hatā-destroyed; patitā-fallen; para-loke-in the next world; ca-and; gatim-destination; etādṛṣīm-like this; labhet-attains.

After enjoying a few moments of pleasure she becomes infamous in this world, and after death she attains a life of torture.

Text 116

para-sprṣṭā ca yā nārī  
yā spr̥ham kurute param  
sāpi duṣṭā parityajyā  
cety āha kamalodbhavaḥ

para-sprṣṭā-touched by another; ca-and; yā-who; nārī-;woman yā-who; spr̥ham-desire; kurute-does; param-another; sā-she; api-also; duṣṭā-polluted; parityajyā-to be abandoned; ca-and; iti-thus; āha-says; kamalodbhavaḥ-Brahmā.

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

tasmān nārī parair yatnād  
adr̥ṣṭā kṛtibhiḥ kṛtā  
asūryam-paśyā ye dārāḥ  
śuddhās te ca pati-vratāḥ

tasmāt-therefore; nārī-a woman; paraiḥ-by others; yatnāt-carefully; adr̥ṣṭā-not seen; kṛtibhiḥ-by the pious; kṛtā-done; asūryam-not by the sun; paśyā-to be seen; ye-who; dārāḥ-wives; śuddhāḥ-pure; te-they; ca-and; pati-vratāḥ-devoted to their husbands.

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

svacchanda-gāminī yā ca

svatantrā śūkarī-samā  
antar dr̥ṣṭā sadā satva  
niścitam para-gāminī

svacchanda-gāminī-going where she wishes; yā-who; ca-and; svatantrā-independent; śūkarī-samā-like a pig; antaḥ-within; dr̥ṣṭāeseen; sadā-always; sā-she; eva-indeed; niścitam-concluded; para-gāminī-chasing after men.

An independent woman that goes where she likes, is seen by all, and chases after men, is like a pig.

Text 119

svāmi-sādhyā ca yā nārī  
kula-dharma-bhiyā sthitā  
kāntena sārđham sā kānrā  
vaikuṅṭham yāti niścitam

svāmi-sādhyā-faithful to her husband; ca-and; yā-who; nārī-woman; kula-dharma-bhiyā-afraid of breaking the religious principle of chastity; sthitā-staying; Kāntena-husband; sārđham-with; sā-she; kāntā-the wife; vaikuṅṭham-to Vaikuṅṭha; yāti-goes; niścitam-indeed.

A wife who, afraid to break the religious principle of chastity, is faithful to her husband, goes with him to Vaikuṅṭha.

Text 120

yāta yūyam ca pṛthivīm  
mānusīm yoṇim īpsitām  
kṛṣṇa-darśana-mātreṇa  
golokam yāsyatha dhruvam

yāta-go; yūyam-you; ca-and; pṛthivīm-to the earth; mānusīm-human; yoṇim-birth; īpsitām-desired; kṛṣṇa-of Lord Kṛṣṇa; darśana-by the sight; mātreṇa-simply; golokam-to Goloka; yāsyatha-you will go; dhruvam-indeed.

No please need to a human birth on the earth. You will see Lord Kṛṣṇa and simply by seeing Him, you will go to Goloka.

Text 121

hariṇā nirmītā cchāyā  
yuṣmāmaṁ yogamāyayā  
ta vipVa-mandire sthivā  
cāgamiṣyanti no gṛham

e hariṇā-by Lord Kṛṣṇa; nirmītā-created; cchāyā-shadow; yuṣmākam-of you; yogamāyayā-by Yog (āyā; ta-they; vipra-Sandire-to the brāhmaṇas' homes; s[hivā-situated; ca-and; āgamiṣyanti-will return; Snaḥ-of you; gṛham-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 aṁśena naḥ patnyo  
bhaviṣyatha na saṁśayaḥ  
yuṣmākaṁ mama śāpaś ca  
babhūva ca varādhikaḥ

punaḥ-again; aṁśena-by a part; naḥ-of us; patnyaḥ-the wives; bhaviṣyatha-you will be; na-no; saṁśayaḥ-doubt; yuṣmākam-of you; mama-of me; śāpaḥ-the curse; ca-and; babhūva-was; ca-and; varādhikaḥ-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 has become the best of blessings.

Text 123

ity evam uktvā sa munir  
virarāma śucānvitaḥ  
tāś cāgatya mahīm śāpāt  
babhūvur vipra-yoṣitaḥ

iti-thus; evam-thus; uktvā-speaking; sa-he; muniḥ-the sage; virarāma-stopped; śucānvitaḥ-lamenting; tāḥ-to them; cāgatya-and; mahīm-top the earth; śāpāt-from the curse; babhūvuḥ-became; 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.

Text 124

dattvānnaṁ haraye bhaktyā  
prajagmur hari-mandiram  
babhūva niścitaṁ tāsāṁ  
Sāpaś ca sampado 'dhikaḥ

dattvā-giving; annam-food; haraye-to Lord Kṛṣṇa; bhaktyā-with devotion; prajagmuḥ-went; hari-mandiram-to Lord Kṛṣṇa's abode; babhūva-became; niścitam-indeed; tāsāṁ-of them; śāpaḥ-the curse; ca-and; sampadaḥ-than good fortune; adhikaḥ-more.

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 blessing.

Text 125

nindanīyāc ca sampatter  
vipattir mahato varā  
aho sadyaḥ satām kopas  
copaiārāya kalpate

nindanīyāt-reprehensible; ca-and; sampatteḥ-than good fortune; vipattiḥ-calamity; mahataḥ-from a great soul; varā-better; ahaḥ-Oh; sadyaḥ-at once; satām-of the saintly devotees; kopaḥ-the anger; ca-and; upakārāya-for help; kalpate-is worthy.

A great soul's curse is better than a sinner's blessing. Even the anger of great devotees brings a great good fortune.

Text 126

vinā vipatter mahimā  
kutaḥ kasya bhaved bhuvi  
bhūtāḥ kānta-parityāgān  
muktā brāhmaṇa-yoṣitaḥ

vinā-without; vipatteḥ-of calamity; mahimā-glory; kutaḥ-where?; kasya-of whom; bhavet-is; bhuvi-on the earth; bhūtāḥ-was; kānta-parityāgāt-from rejection by their husbands; muktā-liberated; brāhmaṇa-yoṣitaḥ-the wives of brāhmaṇas.



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 evaṁ kathitaṁ sarvaṁ  
hareś caritaṁ uttamam  
aho puṇyavatīnām ca  
mokṣākhyānaṁ manoharOm

iti-thus; eSam-thus; kSthitamwspoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; caritam-pastimes; uttamam-transcendental; ahaḥ-Oh; puṇyavatīnām-of the saintly women; ca-and; mokṣa-of liberation; ākhyānam-the story; manoharam-beautiful.

Thus I have described Lord Kṛṣṇa's transcendental pastimes and the beautiful story of how some saintly women attained liberation.

Text 128

śrī-kṛṣṇākhyānaṁ vipreṇdra  
nūtnaṁ nūtnaṁ pade pade  
na hi tṛptiḥ śrutavatām  
kena śreyasi tṛpyate

śrī-kṛṣṇākhyānam-the story of Lord Kṛṣṇa's transcendental pastimes; vipreṇdra-O king of brāhmaṇas; nūtnam-newer; nūtnamhand newerS; pade-step; pade-by step; na-not; hi-indeed; tṛptiḥ-satiation; śrutavatām-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 very best?

Text 129

yāvad gamyaṁ tat kathitaṁ  
yac chrutaṁ guru-vaktrataḥ  
vada māṁ vāñchitaṁ yat te  
kiṁ bhūyaḥ śrotum icchasi

yāvat-as; gamyam-to be gone; tat-that; kathitam-spoken; yat- śrutam-heard; guru-vaktrataḥ-from the guru's mouth; vada-please tell; mām-to me; vāñchitLm-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 wissāto 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-guraḥ-O gur of the universe.

Śrī Nārada said: O guru of the universe, O ocean of mercy, please tell me Lord Kṛṣṇa's auspicious pfatines as you heard them from your guru's mouth.

Text 131

śrī-sūta uvāca

śrutvā devarṣi-vacanam  
ṛṣir nārāyaṇaḥ svayam  
aparam kṛṣṇa-māhātmyam  
pravaktum pacakrame

śrī-sūta uvāca-Śrī Sūta said; śrutvā-hearing; devarṣi-vacanam-the words of Devarṣi Nārada; ṛṣir-the sage; nārāyaṇaḥ-Nārāyaṇa; svayam-personally; aparam incomps able; kṛṣṇa-māhātmyam-Lord Kṛṣṇa's glory; pravaktum-to speak; upacakrame-began

Śrī Sūta said: Hearing Nārada Muni's words, Śrī Nārāyaṇa Ṛṣi continued to narrate Lord Kṛṣṇa's incomparable glories.

# Chapter Nineteen Kāliya-damana-dāvāgni-mokṣaṇa Subduing Kāliya and Extinguishing the ForPst Fire

Text 1

ekadā bālakaiḥ sārđham  
baladevaṁ vinā hariḥ  
jagāma yamunā-tīraṁ  
yatra kāliya-mandiram

ekadā-one day; bālakaiḥ-boys; sārđham-with; baladevaṁ-Balarāma; vinā-without; hariḥ-Kṛṣṇa; jagāma-went; yamunā-of the Yamunā; tīraṁ-to the shore; yatra-where; kāliya-mandiram-the home of Kāliya.

One day, with the boys and dithout Balarāma, Lord Kṛṣṇa went to the Yamunā's shore, to the place where Kāliya had his home.

Text 2

paripakva-phalaṁ bhuktvā  
yamunā-tīraje vane  
svecchamayas ṛt-parītas  
cakhāda nirmalaṁ jalam

paripakva-ripe; phalaṁ-fruit; bhuktvā-eating; yamunā-tīraje-on the Yamunā's shore; vane-in the forest; svecchamayas-as He wished; ṛt-parītas-thirsty;Nhakhāda-drunk; nirmalaṁ-clear; jalam-wateL.

He ate some fruit from the forest by the Yamunā's shore and He drank the clear water.

Text 3

gokulaṁ kālayāṁ āsa  
śiśubhiḥ saha kānane  
vijahāra ca taiḥ sārđham  
sthāpayāṁ āsa gokulm

gokulaṁ-the cows; kālayāṁ-herded; śiśubhiḥ-koys; saha-with; kānane-in the forest; vijahara-played; ca-and; taiḥ-with them; sārđham-with; sthāpayāṁ sa-placed; goLulam-mhe cows.

As He watched over the cows, He played with the boys in the forest.

Text 4

krīdā-nimagna-citto 'yam  
Ś bālakāś ca mudānvitāḥ  
bhuktvā nava-tṛṇam gāvo  
viṣa-toyam papur mune

krīdā-nimagna-citto-His heart plunged into pastimes; ayam-He; bālakāḥ-the boys; ca-and; mudānvitāḥ-happy; bhuktvā-eating; nava-new; tṛṇam-grass; gāvo-the cows; viṣa-toyam-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

viśāktam ca jalam pītvā  
dāruṇāntaka-ceṣṭayā  
jvalābhiḥ kālakutānām  
sadyaḥ prāṇānś ca tatyajuḥ

viśāktam-poisoned; ca-and; jalam-water; pītvā-drinking; dāruṇāntaka-ceṣṭayā-by the terrible deed; jvalābhiḥ-burning; kālakutānām-of poison; sadyaḥ-at once; prāṇān-life; ca-and; tatyajuḥ-abandoned.

Drinking the the water burning with poison, the cows at once gave up their lives.

Text 6

dr̥ṣṭvā mṛtam go-samuham  
gopāś cintākulā bhiyā  
viṣaṇṇa-vadanāḥ sarve  
tam ūcur madhusūdanam

dr̥ṣṭvā-seeing; mṛtam-dead; go-samuham-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, the frightened and anxious boys told Lord Kṛṣṇa.

Text 7

eñātvā sarvaṁ jagan-nātho  
jīvayām āsa gokulam  
uttasthur tat kṣaṇaṁ gāvo  
dadṛśuḥ śrī-harer mukham

jñātvā-understanding; sarvaṁ-ev rything; jagan-nātho-the master of the universes;  
jīvayām āsa-revived; gokulam-the cows; uttasthur-stood; tat-that; kṣaṇaṁ-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's face.

Text 8

kṛṣṇaḥ kadambam āruhya  
yamunā-tīra-nīrajam  
papāta sarpa-bhavane  
nīra-madhye narākṛtiḥ

ekṛṣṇaḥ-Lord Kṛṣṇa; kadambam-a kadamba tree; āruhya-climbing; yamunā-tīra-nīrajam-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 appeared to be an ordinary human being, dove into the water where Kāliya had his home.

Text 9

śata-hasta-pramāṇaṁ ca  
jalotthanam babhūva ha  
bālā harṣa-viśādaṁ ca  
menire tatra nārada

śata-hasta-pramāṇaṁ-a hundred hastas in size; ca-and; jala-ef the water; utthānam-rising; babhūva-became; ha-indeed; bālā-the boys; harṣa-joys; viśādaṁ-sorrow; ca-and;

menire-thought; tatra-there; nārada-O Nārada.

O Nārada, 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

sarpo narākṛtiṁ dr̥ṣṭvā  
kāliyaḥ krodha-vihvalaḥ  
jagrāsa śrī-hariṁ tūrṇam  
taptaṁ lauhaṁ yathā naraḥ

sarpo-the snake; narākṛtiṁ-human form; dr̥ṣṭvā-seeing; kāliyaḥ-Kāliya; krodha-vihvalaḥ-angry; jagrāsa-swallowed; śrī-hariṁ-Lord Kṛṣṇa; tūrṇam-at once; taptaṁ-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  
prāṇā yāntīty evam uktvā  
Ś cakārodvamaṇam punaḥ

dagdha-burned; kaṇṭha-throat; udaro-belly; nāgas-the snake; codvigno-distressed; brahma-tejasā-by the Lord's s"iritual power; prāṇa-life; yānti-left; iti-thus; evam-thus; uktvā-saying; cakāra-did; udvamaṇam-vomiting; punaḥ-again.

His throat and stomach burned by the Lord's spiritual power, the snake, now on the verge of death, vomited up Lord Kṛṣṇa

Text 12

bhagna-danto rakta-mukhaḥ  
kṛṣṇa-vajrāṅga-carvaṇāt  
bhagna-vaktrasya bhagavān  
uttasthau mastakopari

u bhagna-broken; danto-fangs; rakta-red; mukhaḥ-mouth; kṛṣṇa-of Lord Kṛṣṇa; uttasthau

vajra-thunderbolt; aṅga-limbs; carvaṇāt-from chewing; bhagna-broken; vaktrasya-mouth; bhagavān-the Supreme Personality of Godhead; uttasthau-stood; mastaka-the head; upari-on.

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 viśvāmbharākrāntaḥ  
sa prāṇāṁs tyaktum udyataḥ  
cakārodvamaṇaṁ raktaṁ  
papāta murchito mune

nāgo-the snake; viśvāmbhara-by the maintainer of the universes; ākrāntaḥ-defeated; sa-he; prāṇāṁs-life; tyaktum-to abandon; udyataḥ-was about; cakāra-did; udvamaṇaṁ-vomiting; raktaṁ-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

dr̥ṣṭvā taṁ mūrchitaṁ nāgā  
ruruduḥ prema-vihvalāḥ  
kecit palāyitā bhītāḥ  
kecit praviviśur bilam

dr̥ṣṭvā-seeing; taṁ-him; mūrchitaṁ-unconscious; nāgā-the other snakes; ruruduḥ-creid; prema-vihvalāḥ-filled with love; kecit-some; palāyitā-fled; bhītāḥ-afraid; kecit-some; praviviśur-entered; bilam-holes.

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Seeing Kāliya had fallen unconscious, the other snakes, who dearly loved him, wept. Some fled in fear, and some entered their holes.

Text 15

maraṇābhimukhaṁ kāntaṁ  
dr̥ṣṭvā hi subalā satī

nāginībhiḥ saḥś premṇā  
ruroda purato hareḥ

marañābhimukhaṁ-on the verge of death; kāntaṁ-husband; dr̥ṣṭvā-seeing; hi-  
indeed subalā-Subalā; tatī“chaste; nāginībhiḥ ḥAwith many female snakes; saha-with;  
premṇā-with love; ruroda-wept; purato-before; haAeḥ-LoDd Kṛṣṇa

Seeing their husband on the verge of death, chaste Subalā, accompanied by the  
Kāliya's other wives, approached Lord Kṛṣṇa and wept, overcome with love.

Text 16

puṭāñjali-yutā tūrṇam  
praṇamya śrī-hariṁ bhiyā  
dhṛtvā padāravindaṁ ca  
tam uvāca bhayākulā

puṭāñjali-yutā-with folded hands; tūrṇam-at once; praṇamya-bowing down; śrī-  
hariṁ-to Lord Kṛṣṇa; bhiyā-with fear; dhṛtvā-holding; padāravindaṁ-lotus feet; ca-  
and; tam-to Him; uvāca-said; bhayākulā-frightened.

Frightened, and her hands respectfully folded, she touched Lord Kṛṣṇa's lotus feet  
and spoke.

Text 17

śrī-subalovāca

he jagat-kānta kāntaṁ me  
dehi mānaṁ ca mānada  
patiḥ prāṇādhipikaḥ strīṇāṁ  
nāsti eandhuś ca tat-parmaḥ

śrī-subalā uvāca-Śrī Subalā said; he-O; jagat-kānta-cr(ator of the universes;  
kāntaṁ-husband; me to me; dehi-please give; ānaṁ-honor; ca-and; mānada-O giver  
of honor; patiḥ-husband; prāṇādhipikaḥ-more dear than life; strīṇāṁ-of women; na-not;  
asti-is; Nandhuś-friend; ca-and; tat-paraḥ-more than He.

Śrī Subalā said: O most dear person in the universe please return my husband. 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.



ayi sura-vara-nātha prāṇa-nātham madiyam  
 na kuru vadham ananta prema-sindho su-bandho  
 akhila-bhuvana-bandho rādhikā-prāṇa-sindho  
 patim iha kuru dānam me vidhātur vidhātaḥ

ayi-O; sura-vara-nātha-master of the great demigods; prāṇa-nātham-the lord of life; madiyam-my; na-not; kuru-do; vadham-killing; ananta-O limitless one; prema-sindho-O ocean of love; su-bandho-O friend; akhila-bhuvana-bandho-O friend of all the worlds; rādhikā-of Rādhā; prāṇa-life; sindho-O ocean; patim-husband; iha-here; kuru-do; dānam-gift; me-to me; vidhātur-of the creator; vidhātaḥ-O creator.

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.

Text 19

trinayana-vidhi-śeṣaḥ ṣaṇmukhaś cāsya saṅghaiḥ  
 stavana-viṣaya-jaḍyāḥ stotum īśā na vānī  
 na khalu nikhila-vedāḥ stotum īśaḥ kim anye  
 stavana-viṣaya-śaktāḥ santi santas tavaiva

trinayana-vidhi-śeṣaḥ-Śiva, Brahmā, and Śeṣa; ṣaṇmukhaḥ-Kārttikeya; ca-and; asya-of him; saṅghaiḥ-with the multitudes; stavana-prayers; viṣaya-in the realm; jaḍyāḥ-speechless; stotum-io pray; īśā-able; na-not; vānī-Sarasvatī; na-not; khalu-indewd; nikhila-vedāḥ-all the Vedas; stotum-to pray; īśaḥ-able; kim-what?; anye-others; stavana-viṣaya-śaktāḥ-able to pray; santi-are; santas-saintly persons; tava-of You; eva-indeed.

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?

Text 20

ku-matir aham avijñā yoṣitām kvādhama vā  
 kva bhuvana-gatir īśaś cakṣuṣo 'gocarō me  
 vidhi-hari-hara-śeṣaiḥ stūyamānaś ca yas tvam

manu-manuja-muniśaiḥ stotum iccrāmi taṁ tvam

ku-matir-foolish; ahac-I; avijñā-ignorant; yoṣitāmrof women; kva-where?; aghamā--the lowest; vā-or; kva-where?; bhuvana-gataiḥ-by Brahmā, Viṣṇu, Śiva, and Yamarāja; stūyamānas-being praised; ca-and; yas-who; tvam-You; manu-manuja-muniśaiḥ-by the manus, human beings, and kings of the sages; stotum-to praise; icchāmi-I desire; taṁ-Him; tvam-You.

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

stavana-viṣaya-bhītā pārv tī yasya padmā  
śruti-gaṇa-janayitrī stotum īśā na yaṁ tam  
kali-kaluṣa-nimagnā veda-vhdāṅga-śāstra-  
śravaṇa-viṣaya-mūḍhā stotum icchāmi kim tvām

stavana-viṣaya-bhītā-afraid to offer prayers; pārvatī-Pārvatī; yasya-of whom; padmā-Lakṣmī; śruti-gaṇa-of the Vedas; janayitrī-the mother; stotum-to glorify; īśā-able; na-not; yaṁ-whom; tam-to Him; kali-kaluṣa-nimagnā-plunged in the wickedness of Kali-yuga; veda-vedāṅga-śāstra-the Vedas and Vedāṅgas; śravaṇa-viṣaya-hearing; mūḍhā-bewildered; stotum-to praise; icchāmi-I desire; kim-what?; tvām-You.

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

śayāno ratna-paryanke  
ratna-bhūṣaṇa-bhūṣitaḥ  
ratna-bhūṣaṇa-bhūṣāṅgī  
rādhā-vakṣaḥ-sthala-sthitā

candanokṣita-sarvāṅgaḥ  
smerānana-saroruhāḥ

prodyat-prema-rasāmbhodhau  
nimagnaḥ santataṁ sukhāt

mallikā-mālatī-mālā-  
jālaiḥ śobhita-śekharaḥ  
pārijāta-prasūnānām  
gandhamodita-mānasaḥ

puṁs-kokila-kala-dhvanair  
bhramara-dhvani-samyutaiḥ  
kusumeṣu vikāreṇa  
pulakāñcita-vigrahaḥ

priya-pradatta-tāmbulam  
Ś bhuktavān yaḥ sadā mudā  
vande 'ham tat-padāmbhojam  
brahmeśa-śeṣa-vanditam

śayāno-reclining; ratna-paryāñke-on a jewel couch; ratna-bhūṣaṇa-bhūṣitaḥ-decorated with jewel ornaments; ratna-bhūṣaṇa-bhūṣā-the jewel of jewel ornaments; aṅgī-body; rādhā-Śrī Rādhā; vakṣaḥ-sthala-sthitā-staying on the chest; candanokṣita-sarvāūgaḥ-whose limbs are anointed with sandal; smerānana-saroruhāḥ-whose lotus face is smiling; prodyat-prema-rasāmbhodhau-in a rising ocean of the nectar of love; nimagnaḥ-plunged; santataṁ-always; sukhāt-happily; mallikā-mālatī-mālā-jālaiḥ-with mallika and malati garlands; śobhita-decorated; śekharaḥ-crown; pārijāta-prasūnānām-of parijata flowers; gandhamodita-mānasaḥ-scented; puṁs-kokila-cuckoos; kala-dhvanair-with the sweet sounds; bhramara-dhvani-samyutaiḥ-with the humming of bees; kusumeṣu-in flowers; vikāreṇa-with emotions; pulakāñcita-vigrahaḥ-with bodily hairs erect; priya-pradatta-tāmbulam-betelnuts given by the beloved; bhuktavān-enjoying; yaḥ-who; sadā-always; mudā-happily; vande-bow; aham-I; tat-padāmbhojam-to His lotus feet; brahmeśa-śeṣa-vanditam-worshiped by Brahmā, Śiva, and Śeṣa.

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.

## Texts 27 and 28

lakṣmī-sarasvatī-durgā-  
jāhnavī-veda-mātr̥bhiḥ  
sevitam siddha-saṅghaiś ca  
munīndrair munibhiḥ sadā

vedā na śaktā yaṁ stotum  
jaḍī-bhūtā vicakṣaṇāḥ  
tam anirvacanīyaṁ ca  
kiṁ staumi nāga-vallabhā

lakṣmī-sarasvatī-durgā-jāhnavī-veda-mātr̥bhiḥ-by Lakṣmī, Sarasvatī, Pārvatī, Gaṅgā, and Savitrī; sevitam-served; siddha-saṅghais-by the siddhas; ca-and; munīndrair-by the kings of the sages; munibhiḥ-by the sages; sadā-always; vedā-the Vedas; na-not; śaktā-able; yaṁ-whom; stotum-to glorify; jaḍī-bhūtā-speechless; vicakṣaṇāḥ-the philosophers; tam-to Him; anirvacanīyaṁ-indescriba

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, Savitrī, the siddhas, and the sages?

## Text 29

niṣkaraṇāyākhila-kāraṇāya  
sarveśvarāyāpi parāt parāya  
svayam-prakāśāya parāvarāya  
parāvarāṇām adhipāya te namaḥ

niṣkaraṇāya-who has no cause; akhila-of all; kāraṇāya-to the cause; sarveśvarāya-the master of all; api-and; parāt-than the greatest; parāya-greater; svayam-prakāśāya-self-manifest; parāvarāya-the high and the low; parāvarāṇām-of the high and the low; adhipāya-to the king; te-to You; namaḥ-obeisances.

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.

## Text 30

he kṛṣṇa he kṛṣṇa surāsureśa  
brahmeśa śeṣeśa prajāpatiśa  
munīśa manv-īśa carācareśa  
siddhīśa siddheśa guṇeśa pāhi

he-O; kṛṣṇa-Kṛṣṇa; he-O; kṛṣṇa-Kṛṣṇa; surāsureśa-O master of the sSras andf thew asuras; brahmeśa-O master of Brahmā;Ośeṣeśa-O master of Śeṣa; prajāpatiśa-O master of Prajāpati; munīśa-O master of the munis; manv-īśa-O master of the manus; carācareśa-O master of the moving and unmoving beaings; siddhīśa-O master of the mystic powers; siddheśa-O matser of the prefect beings; guṇeśa-O master of the modes of nature; pāhi-please protect.

t 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 vedeṣv anirūpitaś ca  
sarveśa sarvātmaka sarva-bandho  
jīvīśa jīveśvara pāhi mat-prabhūm  
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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; vedeṣv-in the Vedas; anirūpitaḥ-not described; ca-and; sarveśa-O master of all; sarvātmaka-O Supersoul presernt in all; sarva-bandho-O friend of all; jīvīśa-O master of the living entities; jīveśvara-O master of life; pāhi-please protect; mat-prabhūm-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 evaṁ stavanom kṛtvā  
bhakti-namrātma-kandharā  
vidhṛtya caraṇāmbhojaṁ  
tasthau nāgeśvarī bhiyā

iti-thus; evaṁ-thus; stavanam-prayer; kṛtvā-doing; bhakti-namrātma-kandharā-humbly bowed head; vidhṛtya-holding; caraṇāmbhojam-lotus feet; tasthau-stood; nāgeśvarī-the snake queen; bhiyā-with awe.

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-kṛtnm stotram  
tri-sandhyam yaḥ paṭhen naraḥ  
sarva-pāpāt pramuktaś ca  
sa yāti śrī-hareḥ p dam

nāga-patnī-kṛtam-done by the wifer of the snake; stotram-prayer; tri-sandhyam-three times; yaḥ-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 sunrise, noon, and sunset recites these prayers of the snake-queen becomes free of all sins and attains the feet of Lord Kṛṣṇa.

Text 34

iha loke harau bhaktim  
ante dāsyam labhed dhruvam  
labhate pārśado bhūtvā  
sālokyādi-catuṣṭayam

-indeed; labhate-attains; pārśado-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 sālokyā. 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

kathayasva mahā-bhāga  
rahasyaṁ paramādbhutam

śrī-nārada uvāca-Śrī Nārada haid; nāga-patnī-vacmḥ-the words of the snake's wives;  
śrutvā-hearing; kim-what?; uvāca-said; hariḥ-Lord Kṛṣṇa; svayam-personally;  
kathayasva-please tell; mahā-bhāga-O fortunate one; rahasyaṁ-secret;  
paramādbhutam-very wonderful.

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 vacaḥ śrutvā  
bhagavān dharmā-nandanah  
uvāca paramākhyānam  
madhuraṁ ca pade pade

śrī-sūta uvāca-Śrī Snta said; nāradasya-of nārada; vacaḥ-the words; śrutvā-hearing;  
bhagavān-Lord; dharmā-nandanah-the son of Dharma Muni;ouvāca-said;  
paramākhyānam-the sublime story; madhuraṁ-sweet; ca-and; pade-step; pade-after  
step.

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.

Text 37

śrī-nārāyaṇa uvāca

nāga-patnī-stavaṁ śrutvā  
śrī-kṛṣṇas tām uvāca ha  
puṭāñjali-yutaṁ pāda-  
patitām bhaya-vihvalām  
Ṣ

śrī-nārāyaṇa 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-indeed;  
puṭāñjali-yutaṁ-folded hands; pāda-at His feet; patitām-fallen; bhaya-vihvalām-  
frightened.

Śrī Nārāyaṇa Ṛṣi said: Hearing the words of the snake-queen, who with folded hands had fallen, frightened, at His feet, Lord Kṛṣṇa spoke.

Text 38

śrī-kṛṣṇa uvāca

uttiṣṭhotttiṣṭha nāgeśi  
varam vṛṇu bhayaṁ tyaja  
gṛhāṇa kāntaṁ he marta  
mad-varād ajarāmaram

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; uttiṣṭha-rise; uttiṣṭha-rise; nāgeśi-O snake queen; varam-boon; vṛṇu-ch ose; bhayaṁ-fear; tyaja-abandon; gṛhāṇa-take; kāntaṁ-husband; he-O; marta-mortal; mad-varād-by My blessing; ajarāmaram-free of old-age and death.

Lord Kṛṣṇa 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

kāliṅG-hradam utsṛjya  
svakīya-bhavanam vraja  
bhartrā sa-goṣṭhyā sārđhjm ca  
gaccha vatse tvam ipsitam

kāliṅde-hradam-the Yamunā's lake; utsṛjya-abandoning; svakīya-bhavanam-own home; vraja-go; bhartrā-with your husband; sa-goṣṭhyā-with your family; sārđham-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-nāgeśi  
bhūtā kanyā ca tvaṁ mama  
tvat-prāṇādhikā evāyaṁ  
jāmātaḥ na ca saṁśayaḥ



adya-prabhṛti-from now on; nāgeśi-O snake queen; bhūtā-manifested; kanyā-daughter; ca-and; tvam-yiu; mama-My; tvat-prāṇādhi

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.

Text 41

mat-pāda-padma-cihnena  
garuḍas tvat-patiṁ śubhe  
kṛtvā ca stavanam bhaktyā  
praṇamiṣyati mat-padam

mat-pāda-padma-cihnena-by the mark of My lotus footprint; garuḍas-Garuḍa; tvat-patiṁ-your husband; śubhe-O beautiful one; kṛtvā-doing; ca-not; stavanam-prayers; bhaktyā-with devotion; praṇamiṣyati-will offer obeisances; mat-padam-to My feet.

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.

Text 42

tyaja tvam garuḍād bhitim  
śighram ramaṇakam vraja  
hradān nirgaccha he bhadre  
varam vṛṇu yathepsitam

tyaja-abandon; tvam-you; garuḍād-of garuḍa; bhitim-fear; śighram-at once; ramaṇakam-to ramaṇaka ; vraja-go; hradān-from the lake; nirgaccha-go; he-O; bhadre-beautiful one; varam-boon; vṛṇu-ask; yathepsitam-as you desire.

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.

Text 43

śrī-kṛṣṇasya vacaḥ śrutvā  
prasanna-vadanekṣaṇā  
uvāca sāsru-netrā sā

bhakti-namrātma-kandharā

śrī-kṛṣṇasya-of Śrī Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; prasanna-vadanekṣaṇā-smiling face and eyes; uvāca-said; sāśru-with tears; netrā-in her eyes; sā-she; bhakti-namrātma-kandharā-with humbly bowed head.

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.

Text 44

Œ

śrī-subalovāca

varam dāsyasi cen mahyam  
varadeśvara he pitaḥ  
tvat-padābje dr̥dhām bhaktim  
naścalām dātum arhasi

d śrī-subalā uvāca-ŚrīSubalā said; varam-boon; dāsyasi-You will give; cet-if; mahyam-eo me; vaodeśvara-O master of theywho guve boons; he-O; pitaḥ-father; tvat-padābje-for Your lotus feet; dr̥dhām-firm; bhaktim-devotion; niścalām-unwavering; dātum-to give; arhasi-You are worthy.

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.

Text 45

man-mana tvat-padāmbhoje  
bhramatu bhramaro yathā  
tava smṛter viśmṛtir me  
kadāpi nasbhaviṣyati

man-manas-my heart; tvat-padāmbhoje-at Your lotus feet; bhramatu-may wander; bhramaro-a bee; yathā-as; tava-of You; smṛter-of the remembering; viśmṛtir-of the forgetting; me-of me; kadāpi-ever; nr-not; bhaviṣyati-may be.

May my mind become like a bumblebee always flying amongsthe lotus flowers of Your feet. May I always remember You. May I never forget You.

Text 46

sva-kānte mama saubhāgyam  
kānto 'yam jñāninām varaḥ  
ity evam prārthanīyam ca  
paripūrṇam kuru prabho

sva-kānte-for the husband; mama-my; saubhāgyam-good fortune; kānto--husyand;  
yam-he; jñāninām-of philosophers; varaḥ-the best; iti-thus; evam-thus; prārthanīyam-  
to be requested; ca-and; paripūrṇam-full; kuru-please do; prabho-O Lord.

May my husband become fortunate. May he become the wisest of philosophers. O  
Lord, please fulfill this request.

Text 47

ity evam uktvā sarpa-strī  
pratasthau purato hareḥ  
śarat-pārvaṇa-candrāsyam  
dadarśa śrī-harer mukham  
ṣ

iti-thus; evam-thus; uktvā-speaking; sarpa-strī-the snake-wife; pratasthau-standing;  
purato-before; hareḥ-Lord Kṛṣṇa; śarat-autumn; pārvaṇa-season; candra-moon; āsyam-  
face; dadarśa-saw; śrī-harer-of Lord Kṛṣṇa; mukham-the face.

After speaking these words, the snake-queen stood before Lord Kṛṣṇa and gazed at  
His autumn-moon face.

Text 48

locanābhyām papau vaktram  
nimeṣa-rahitā satī  
sarvāṅga-pulakodbhinnā  
sānandāśru-pariplutā

locanābhyām-with eyes; papau-drank; vaktram-the face; nimeṣa-rahitā-without  
blinking; satī-the saintly woman; sarvāṅga-all limbs; pulakodbhinnā-hairs erect;  
sānandāśru-pariplutā-flooded with tears of joy.

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

sundaram̐ bālakam̐ dṛṣṭvā  
param̐ sneham̐ prakurvati  
uvāca punar evam̐ tam̐  
bhakty-udrikta-pariplutā

sundaram̐-handsome; bālakam̐-boy; dṛṣṭvā-seeing; param̐-great; sneham̐-love; prakurvati-did; uvāca-said; punar-again; evam̐-thus; tam̐-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 ramaṇakam̐  
tatra nāsti prayojanam̐  
sarpaḥ karotu saṁsāram̐  
kuru mām̐ nija-kiṅkarīm̐

na-not; yāsyāmi-i will go; ramaṇakam̐-to Ramaṇaka; tatra-there; na-not; asti-is; prayojanam̐-need; sarpaḥ-snake; karotu-may do; saṁsāram̐-material world; kuru-please do; mām̐-to me; nija-kiṅkarīm̐-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.

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Text 51

na vāñchā mama he kṛṣṇa  
sālokyādi-catuṣṭaye  
tvat-padāmbuja-sevāyāḥ  
kalām̐ nārhanti ṣoḍaśīm̐

na-not; vāñchā-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; kalām̐-a part; na-not; arhanti-is worthy; ṣoḍaśīm̐-sixteenth.

O Kṛṣṇa, I do not wish the four kinds of liberation that begin with sālōkya. 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 vañcitaḥ 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; vañcitaḥ-cheated; svayam-personally.

One who, after taking birth in this world desires a boon other than service to Your lotus feet is cheated.

Text 53

nāga-patnī-vacaḥ śrutvā  
smerānana-saroruhāḥ  
prasanna-vadanaḥ śrīmān  
om ity evam uvāca ha

nāga-patnī-vacaḥ-the snake-queen's words; śrutvā-hearing; smerānana-saroruhāḥ-smiling lotus face; prasanna-vadanaḥ-happy 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 divyaḥ  
sad-ratna-sāra-nirmitaḥ  
ājagāma rathas tūrṇam  
pradīptas tejasā mune

etasminn antare-then; divyaḥ-splendid; sad-ratna-sāra-nirmitaḥ-made of precious jewels; ājagāma-came; rathas-chariot; tūrṇam-quickly; pradīptas-splendid; tejasā-with splendor; mune-O sage.

O sage, a splendid jewel chariot suddenly arrived at that place, . . .

Text 55

pārṣadi-prmvarair yukto  
vastra-mālā-paricchadaḥ  
śata-cakro vāyu-vYgo  
mano-yāyī manoharaḥ

pārṣada-pravarair-with the Lord's liberated associates; yukto-endowed; vastra-mālā-paricchadaḥ-decorated with fine garments and flower garlands; śata-cakro-a hundred wheels; vāyu-vego-fast like the wind; mano-yāyī-fast like the mind; manoharaḥ-beautiful.

. . . a beautiful chariot 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 tūrṇam  
śyāmalaḥ śyāma-kiṅkaraḥ  
praṇamya kṛṣṇam nītvā taṁ  
jagmur golokam uttamaa

avaruhya-descending; rathāt-from the chariot; tūrṇam-at once; śyāmalaḥ-dark; śyāma-kiṅkaraḥ-servants of Lord Kṛṣṇa; praṇamya-bowing down; kṛṣṇam-to Lord Kṛṣṇa; nītvā-taking; taṁ-her; jagmur-went; golokam-to Goloka; uttamam-in the spiritual world.

Descending from the chariot, the dark servants of the Lord bowed down before Lord Kṛṣṇa. Taking the snake-queen with them, they went to Goloka, the highest place in the spiritual world.

Text 57

hariś chāyām vinirmāya  
i dadau sarpāya māyayā  
sa ca kiñcin na bubudhe  
mohito viṣṇu-māyayā

haris-Lord Kṛṣṇa; chāyām-shadow; vinirmāya-making; dadau-gave; sarpāya-to the snake; māyayā-by illusion; sa-he; ca-and; kiñcit-anything; na-not; bubudhe-understood; mohito-bewildered; viṣṇu-māyayā-by Lord Viṣṇu's maya.

otency, the snake did not understand anything of that.

Text 58

avaruhya sarpam ūrdhvaḥ  
śrī-kṛṣṇaḥ karuṇā-nidhiḥ  
dadau hastam ca kṛpayā  
śīghram kāliya-mastake

avaruhya-descending; sarpam-the snake; ūrdhvaḥ-above; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; karuṇā-nidhiḥ-an ocean of mercy; dadau-gave; hastam-hand; ca-and; kṛpayā-by mercy; śīghram-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 cetanam sadyo  
dadarśa purato harim  
puṭāñjali-yutām yo 'śru-  
pūrṇam ca subalām satīm

samprāpya-attainign; cetanam-consciousness; sadyo-at once; dadarśa-saw; purato-before him; harim-Lord Kṛṣṇa; puṭā{.sy 241}jali-yutām-with folded hands; yo-who; āśru-with tears; pūrṇam-filled; ca-and; subalām-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

praṇanāma harim sadyo  
ruroda prema-vihvalaḥ  
bhakty-udrekāt sāsru-netram

pueakāñcita-vgraham

praṇanāma-bowed; hariṁ-to Lord Kṛṣṇa; sadyo-at once; ruroda-wept; prema-vihvalaa-overcome with love; bhakty-udrekāt-with great devotion; sāsru-netraṁ-with eyes filled with tears; pulakāñcita-vigraham-boldiy hairs erect.

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

tūṣṇīm-bhūtaṁ ca taṁ dṛṣṭvā  
tam uvāca kṛpā-nidhiḥ  
sad-īśvarasya satataṁ  
yogyāyogye saNā kṛpā  
Ṣ

o tūṣṇīm-bhūtaṁ-silent; ca-and; taṁ-him; dṛṣṭvā-seeing; tam-to him; uvāca-said; kṛpā-nidhiḥ-an ocean of mercy; sad-īśvarasya-of the Supreme Personality of Godhead; satatam-always; yogyāyogye-for the qualified and the unqualified; samā-equal; kṛpā-mercy.

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

śrī-kṛṣṇa uvāca

varam vṛṇu tvaṁ kāliya  
yat te manasi vāñchitam  
tvaṁ me prāṇādhiko vatsa  
sukhaṁ tiṣṭha bhayaṁ tyaja

śrī-kṛṣṇa uvāce-Śrī Kṛṣṇa said; varam-boon; vṛṇu-choose; tvaṁ-you; kāliya-O Kāliya; yat-what; te-of you; manasi-in the mind; vāñchitam-desired; tvaṁ-you; me-to Me; prāṇādhiko-more dear than li e; vatsa-child; sukhaṁ-happily; tiṣṭha-stay; bhayaṁ-fear; tyaja-abandon.

Lord Kṛṣṇa said: O Kāliya, you may ask for a boon, whatever you wish in your hears. Child, to Me you are more dear than life. Don't be afraid. Be happy.



Text 63

tasyāham anuḡṛhṇāmi  
yo 'ti-bhakto mamāmsajah  
kiñcit taṁ damanaṁ kṛtvā  
prasādaṁ hi karomy aham

tasya-to whom; aham-I; anuḡṛhṇāmi-am kind; yo-who; ati-bhakto-a great devotee; mcma-of Me; amśajah-born from a phrt of Me; kiñcit-something; taṁ-(haa; damanaṁ-subduing; kṛtvā-doing; prasādaṁ-mercy; hi-indeed; karomi-do; aham-I.

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.

Text 64

tvad-vamśa-jātān sarpāmś ca  
hanti yo mānavādhamah  
brahma-hatyā-samaṁ pāpaṁ  
bhavitā tasya niścitam

tvad-of you; vamśa-jātān-born in the family; sarpāmḡ-snakes; ca-and; hanti-kills; yo-one who; mānavādhamah-the lowest of me

One who kills any of your descendants will become the lowest of men. His sin will equal the sin of killing a brāhmaṇa.

Text 65

mat-pāda-padma-cihne yaḥ  
karoti daṇḍa-tāḍanam  
dvi-guṇaṁ brahma-hatyāyā  
bhavitā tasya kilbiṣam

mat-pāda-padma-cihne-in My footprint; yaḥ-one who; karoti-does; daṇḍa-stick; tāḍanam-hitting; dvi-guṇaṁ-double; brahma-hatyāyā-of killing a brāhmaṇa; bhavitā-will be; tasya-of him; kilbiṣam-the sin.

One who with a stick hits the place where you bear My footprint commits a sin twice that of killing a brāhmaṇa.

Text 66

lakṣmīr yāsyati tad-gehāt  
śāpaṁ dattvā su-dāruṇam  
vaṁśāyur-yaśasām hānir  
bhavitā tasya niścitam

lakṣmīr-Goddess Lakṣmī; yāsyati-will go; tad-gehāt-from his house; śāpaṁ-sin; dattvā-doing; su-dāruṇam-very terrible; vaṁśa-family; āyur-lifespan; Iaśasām-and fame; hānir-destruction; bhavitā-will be; tasya-of him; niścitam-indeed.

He commits a great sin. Goddess aakṣmī will leave his hoTe. H s lifespHe fame, and descendants will all be destroyed.

Text 67

dhruvaṁ varṣa-śataṁ kāla-  
sūtre yāsyati dāruṇe  
tvat-pramāṇaḥ kiṭa-saṅghaḥ  
daṁśiṣyanti ca santatam

dhruvaṁ-indeed; varṣa-śataṁ-a hundred years; kālasūtre-in hell; yāsyati-will go; dāruṇe-terrible; tvat-you; pramāṇaḥ-like; kiṭa-saṅghuḥ-worms; daṁśiṣyanti-will bite; ca-and; santatam always.

For a hundred years he will stao iny terrible hell where woums as big as you will bite him always.

Text 68

bhogānte janma labdhvā ca  
tan-mṛtyus tasya daṁsanāt  
tasya vaṁśodbhavanam ca  
Ṣ tvad-vaṁśodbhavitā bhayam

bhoga-experience; ante-at the end; janma-birth; labdhvā-attaining; ca-and; tan-mṛtyus-his death; tasya-of him; daṁsanāt-from the bite; tasya-of him; vaṁśodbhavanam-descendants; ca-and; tvad-vvṁśodbhavitā-born in his fmliy; bhayam-fer.

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-vaṁśa-jāṁ dr̥ṣṭvā  
(at padāṅkaṁ māḍiyakam  
praṇamiṣyanti bhaktyā te  
mucyante sarva-pātakāt

ye-who; ca-and; tvad-vaṁśa-jāṁ-born in your family; dr̥ṣṭvā-seeing; utat-that; padāṅkaṁ-footprint; māḍiyakam-My; praṇamiṣyanti-will bow down; bhaktyā-with devotion; te-they; mucyante-become freed; sarva-pātakāt-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 śīghraṁ ramaṇakae  
tyaja bhītiṁ khagādhipāt  
mat-padāṅkaṁ mūrdhni dr̥ṣṭvā  
bhaktyā ca praṇamiṣyati

gaccha-please go; śīghraṁ-at once; ramaṇakae-to Ramaṇaka-dvīpa; tyaja-abandon; bhītiṁ-fear; khagādhipāt-of the king of birds; mat-of Me; padāṅkaṁ-the footprint; mūrdhni-on the head; dr̥ṣṭvā-seeing; bhaktyā-with devotion; ca-and; praṇamiṣyati-will bow down.

Go now do Ramaṇa on dvīpa. Don't fear Garuda. He will bow down with devotion when he sees My footprint on your head.

Text 71

tava tvad-vaṁśa-jātānā-  
mgaruNāno a bhayaṁ dhruvam  
sarveṣāṁ jñāti-vargānām  
varo 'dya bhava mad-varāt

tava-of you; tvad-vaṁśa-jātānām-born in your family; garuḍān-from Garuda; na-not; bhayaṁ-fear; dhruvam-indeed; sarveṣāṁ-of all; jñāti-vargānām-relatives; varo-the besu; adya-now; bhava-be; mad-varāt-by ty booi.

Text 72

varam kim aparam vatsa  
vāñchitam varayādhunā  
bhayam ryaktvr kathaya mām  
tvadiya-bhaya-bhañjanam

varam-boom; kim-hwat?; aparam-more; vatsa-O child; vā{.sy 241}chitam-desired;  
varaya-choose; adhunā-now; bhayam-fear; tyaktvā-leaving; kathaya-please tell; mām-  
Me; tvadiya-bhaya-bha{.sy 241}janam-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  
kāmiyaḥ kampito bhīyā  
puṭāñjali-yuto bhūtvā  
tam uvāca bhujāṅgamaḥ

śrī-kṛṣṇa-of Lord Kṛṣṇa; vacanam-the words; śrutvā-hearing; kāliyaḥ-Kāliya;  
kampito-trembled; bhīyā-with fear; puṭā{.sy 241}jali-yuto-folded hands; bhūtvā-  
becoming; tam-to Him; uvāca-spoke; bhujāṅgamaḥ-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; vāñchā-desire; na-not;(asti-is; vara-prada-O giver of boon ; bhaktim-devotion; smṛtim-memory; tvat-padābje-of Your lotus feet; dehi-please give;wjanmāni-birth; janmāni-after birth.

Śrī Kāliya said: 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 any other boon.

Text 75

janma brahma-kule vāpi  
tiryag-yoniṣu vā mama  
ṣṭad bhuvet sa-phalam tac cet  
smṛtis tvac-oaraṇāmbuje

janma-birth; brahma-kule-in a family of brāhmaṇas; vā-or; api-even; tiryag-yoniṣu-in animal species; vā-or; mama-of me; tad-that; bhavet-may be; sa-phalam-with the result; tat-that; cet-if; smṛtis-memory; tvac-caraṇāmbuje-of Your lotus feet.

Whether I take birth in a brāhmaṇa's family or in an animal's womb, 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

tat-that; niṣphalaḥ-useless; svarga-vāso-residence in Svarga; na-not; asti-is; yasya-of whom; smṛtis-memory; tava-of You; tvat-pāda-dhyāna-yuktasya-meditating on Your lotus feet; yat-what; tat-that; sthānam-place; ca-and; tat-that; param-best.

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

kṣaṇam vā koṭi-kalpaṁ vā  
puruṣāyus ca yas tathā

yadi tat-sevayā yāti  
r sa-phalo niṣphalo 'nyathā

y kṣaṇam-a moment; vā-or; koṭi-kalpaṁ-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

teṣāṁ cāyuh-kṣayo nāsti  
ye tvat-pādābja-sevakāḥ  
na santi janma-maraṇa-  
roga-śokārti-bhītyaḥ

teṣāṁ-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; ārti-pain; bhītyaḥ-and fear.

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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 bhaktānām  
tvat-pāda-sevanām 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; bhaktānām-of the devotees; tvat-pāda-sevanām-service to Your lotus feet; vinā-without.

Your devotees do not wish to become a demigod or an Indra, or a Brahmā if bh doing so they cannot serve Your lotus feet.

Text 80

su-jīrṇa-Lata-khaṇḍasya  
samaṁ tan nūnam eva vā  
paśyanti bhaktāḥ kiṁ cānyat  
sālokyādi-catuṣṭayam

su-jīrṇa-pata-khaṇḍasya-a torn piece of cloth; samaṁ-equal; tan-indeed; nūnam-indeed; eva-indeed; vā-or; paśyanti-see; bhaktāḥ-devotees; kiṁ-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 speea of othar things,tas equal to a torn pircce of cloth.

Text 81

samprāpya tvan-manuṁ brahmann  
anantād yāvad eva hi  
tāvat tvad-bhavanenaiva  
tvad-vargo 'ham anugrahāt

samprāpya-attaining; tvan-manuṁ-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; ahamI; 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

Šmāṁ ca bhaktam apakvaṁ vā  
vijñāya garuḍaḥ svayam  
deśād dūraṁ ca nyak-kāraṁ  
cakāra dṛḍha-bhaktimān

maṁume; cr-and; bhaktam-devotee; apakvaṁ-immature; vā-or; vijñāya-knowing; garuḍaḥ-Garuḍa; svayam-himself; deśād-from the country; dūraṁ-far; ca-and; nyak-kāraṁ-contempt; cakāra-did; dṛḍha-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.

Text 83

bhavatā ca dṛḍhā bhaktir  
datta me varadeśvara  
sa ca bhaktaś ca bhakto 'ham  
na mām bhoktuṁ kṣamo 'dhunā

bhavatā-by you; ca-and; dṛḍhā-firm; bhaktir-devotion; datta-given; me-to me; varadeśvara-O giver of boons; sT-he; ca-and; bhaktaḥ-devotee; ca-and; bhakto-devotee; aham-I na-not; mām-me; bhoktuṁ-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 be able to eat me.

Text 84

tvat-pāda-padma-cihnāktam  
dṛṣṭvā śrī-mastakam mama  
sa-doṣam guṇa-yuktam mām  
so 'dhunā tyaktum arhati

tvat-pāda-padma-cihnāktam-Your lotus footprint; dṛṣṭvā-seeing; śrī-mastakam-on the head; mama-of me; sa-doṣam-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.

Text 85

mama badhyāś ca nāgendrā  
na tad-badhyo 'ham īśvara  
bhayaṁ na kebhyaḥ sarvatra  
tam anantaṁ guruṁ 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 Śkṣa, need N fear?

Text 86

yaandhvendrās ca devās ca  
munayo manavo narāḥ  
svapne dhyāne na paśyanti  
cakṣuṣor gocaraḥ sa me

yaṁ-whom; devendrāḥ-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  
nirākāraś ca nirguṇaḥ

bhaktānurodhāt-out of kindness to His devotees; sākāraḥ-in His transcendental form; kutas-where?; te-of You; vigraho-form; vibho-O Lord; sa-guṇas-with qualities; tvam-You; ca-and; sākāro-with transcendental form; nirākāraḥ-without form; ca-and; nirguṇaḥ-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-bijaṁ sanātanaḥ  
sarveṣāṁ īśvaraḥ sāksī  
sarvātmā sarva-rūpa-dhṛk

svetchamayaḥ-who is supremely independent; sarva-dhāma-the resting place of all; sarva-bijaṁ-the seed of all; sanātanaḥ-eternal; sarveṣām-of all; rīva aḥ-the master; sāksī-witness; sarvātmā-Supersoul present in everyone's heart; sarva-rūpa-dhṛk-manifesting all forms.

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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

brahmeśa-śeṣa-dharmendrā  
veda vedāṅga-pāragāḥ  
etotum yam īsam te jaḍyāḥ  
p sarpaḥ stoṣyati kim vibhum

brahma-Brahmā; īśa-Śiva; śeṣa-Śeṣa; dharmā-Yamarāja; indr's-and pñsra; veda-vedāṅga-pāragā{- onu to the farther shore of the Vedas and Vedāṅgas; stotum-to praise; yam-whom; īsam-the Supreme Personality of Godhead; te-they; jaḍyāḥ-speechless; sarpaḥ-snake; stoṣyati-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 Veda 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 karuṇā-sindho  
dīna-bandho kṣamādhamam  
khala-sva-bhāvād ajñānād  
grastas tvam carvito mayā

he-O; nātha-master; karuṇā-sindho-ocean of mercy; dīna-bandho-friend of the poor; kṣama-please forgive; adhamam--lowly; khala-sva-bhāvād-demonic by nature; ajñānād-out of ignorance; grastas-swallowed; tvam-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.

## Text 91

nāstra-spr̥śyo yathākāśo  
na dr̥śyaś cāpy alaṅghyakaḥ  
duṣprāpyo hi na cāvaryas  
tathā tejas (vam eva ca

na-not; astra-by weapons; spr̥śyo-to be touched; yathā-as; ākāśo-the sky; na-not; dr̥śyaḥ-to be seen; ca-and; api-also; alaṅghyakaḥ-not to be trespassed; duṣprāpyo-difficult to attain; hi-indeed; na-not; ca-and; avaryas-without a superior; tathā-so; tejas-fire; tvam-You; eva-inde d; ca-and.

Ś 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.

## Text 92

ity evam uktvā nāgendrah  
papāta caraṇāmbuje  
om ity uktvā haris tuṣṭau  
sarvaṁ tasmai varaṁ dadau

iti-thus; evam-in this way; uktvā-speaking; nāgendrah-the snake-king; papāta-fell; caraṇāmbuje-at the lotus feet; om-Yes; iti-thus; uktvā-saying; haris-Lord Kṛṣṇa; tuṣṭaḥ-pleased; sarvaṁ-all; tasmai-to him; varaṁ-boon; dadau-gave.

After speaking these words, the snake-king fell at the Lord's feet. Pleased, Lord Kṛṣṇa said, "Yes. So be it.", and blessed him.

## Text 93

nāga-rāja-kṛtaṁ stotraṁ  
prātar utthāya yaḥ paṭhet  
tad-vaṁśa-jānāṁ tasyāpi  
nāgebhyo na bhayaṁ bhavet

nāga-rāja-kṛtaṁ-done by the snake-king; stotraṁ-the prayer; prātar-at sunrise; utthāya-rising; yaḥ-one who; paṭhet-recites; tad-vaṁśa-jānāṁ-of his descendents; Lasya-of him; api-also; nāgebhyo-from snakes; na-not; bhayaṁ-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  
svāptuṁ śaktaḥ sadā bhuvi  
viṣa-pīyūṣayor bhedo  
nāsty eva tasya bhakṣaṇe

sas-HS; nāma-śaymām-on a couch of snakes; kṛtvā-doing; eva-indeed; svāptuo-to sleep; śaktaḥ-rble; sadā-always; bhuvi-on the earth; viṣa-necear; pīyūṣayor-and poiusion; bhedo-difference; na-not; asti-is; eva-inSNed; tasya-of him; bhakṣkṇe-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  
Ṣ prāṇānte viṣa-bhojanāt  
stotra-śravaṇa-mātreṇa  
su-stho bhavati mānavaḥ

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; śravaṇa-mātreṇa-simply by hearing; su-stho-healthM; bhavati-becomes; mānavaḥ-a person.

If a person on the verge of death from the poison of a snake-bite hears this prtyer, he becomes healthy.

Text 96

bhurje kṛtvā stotram idam  
kaṇ he c dakṣiṇe kare  
bibharti yo bhakti-yukto  
na nāgebhyo 'pi tad-bhayam

bhurje-on a paper; kṛtvā-doing; stotram-prayer; idam-this; kaṇthe-on the neck; ca-and; dakṣiṇe-on the right; kare-hand; bibharti-holding; yo-who; bhakti-yukto-a

devotee; na-not; nāgebhyo-from snakes; api-also; tad-bhayrm-fear.

A devotee who w(ites 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-bhītiś 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; bhīti -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 bhaktiṁ  
smṛtiṁ ca Natataṁ labh t  
ante ca sva-kulaṁ putvā  
dāsyāṁ ca labhate dhruvam

iha-in this; loke-world; harau-for Lord Kṛṣṇa; haktiṁ-devotion; smṛEiṁ-memory; ca-and; satataṁ-always; labhet-attains; ante-at the end; ca-and; sva-kulaṁ-own family; putvā-purifying; dāsyāṁ-service; ca-and; labhate-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 taṁ jagad-īśvaraḥ  
uvāca madhuraṁ vākyam  
pariṇāma-sukhāvaham

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; nāgendrāya-to the snake-king; varam-boon; dattva-giving; punas-again; tam-to him; jagad-īśvaraḥ-the master of the universes; uvāca-spoke; madhuraṁ-sweet; vākyaṁ-words; pariṇāma-sukhāvaham-bringing happiness.

Śrī Nārāyaṇa Ṛṣi 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 ramaṇakam  
yathendra-nāgaram param  
sārdham sva-goṣṭhya nāendra  
yamunā-jala-vartmanā

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; gaccha-please go; vatsa-O child; ramaṇakam-to Ramaṇaka; yathā-as; indra-nāgaram-to the city of Indra; param-great; sārdham-with; sva-goṣṭhya-your family; nāendra-O king of snakes; yamunā-jala-vartmanā-on the path o the Yamunā.

rrī 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-vihvalaḥ  
kadā drakṣyāmi tvat-pāda-  
padmaṁ nāthety uvāca ha

śrutvā-uearing; nāgo-the snake; harer-of Lord Kṛṣṇa; ajñām-the command; ruroda-wept; prema-vihvalaḥ-overcome with love; kadā-when?; drakṣyāmi-will I see; tvat-pāda-padmaṁ-Your lotus feet; nātha-O Lord; iti-thus; uvāca-said; ha-indeed.

Text 102

praṇamya śata-kṛtvaśuca  
striyā goṣṭhyā maheśvaram  
jagāma jala-mārgena  
kāliyo virahāturaḥ

praṇamya-bowing; śata-kṛtvaḥ-a hundred times; ca-and; striyā-with his wife;  
goṣṭhyā-with family; maheśvaram-to Ramanaka-dvipa; jagāma-went; jala-mārgena-by  
ther path of water; kāliyo-Kaliya; virahāturaḥ-euffering in separation.

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 Ramaṇaka-dvīpa.

Text 103

yamunā-hrada-toyaṁ ca  
babhūvāmṛta-kalpakam  
prasannā jantavaḥ sarve  
babhūvus tatra nārada

yamunā-hrada-toyaṁ-the water of the Yamunā's oake; ca-and; babhūva-became;  
hmrta-kalpakam-liae nectar; prasannā-happyh jantavaḥ-the living beings; sarve-all;  
babh vus-became; tatra-there; nā,ada-O Nārada.

O Nārada, the water of that lake in the Yamunā then became sweet like nectar, and all living beings there became happy.

Text 104

gatvā dadarśa bhavanam  
yathendra-nāgaram par m  
ājñayā ca kṛpā-sindhora  
nirmitam viśvakarmaṇā

gatvā-going; dadarśa-saw; bhavanam-home; yathā-as; indra-of Indra; nāgaram-the  
city; param-great; ājñayā-by the order; ca-and; kṛpā-sindhora-of He who is an ocean of  
mercy; nirmitam-built; viśvakarmaṇā-by Viśvakarmā.

When Kāliya came to his home, he sawutSat 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 nāgendrah  
striyā putrair gaṇaiḥ saha  
niḥśaṅko harṣa-yuktaś ca  
Ś hari-bhāvana-tat-paraḥ

tatra-there; tasthau-stayed; ca-and; nāgendrah-the snake-king; striyā-with wife; putrair-and children; gaṇaiḥ-associates; saha-with; niḥśaṅko-fearless; harṣa-yuktaḥ-happy; ca-and; hari-bhāvana-tat-paraḥ-always remembering Lord Kṛṣṇa.

Fearless, happy, and always rapt in meditation on Lord Kṛṣṇa, the snake-king Kāliya lived there with his wife, children, and associates.

Text 106

ity evaṁ kathitaṁ vatsa  
hareś caritam adbhutam  
sukhadam mokṣadam saram  
param kim śrotum icchasi

iti-thus; evaṁ-thus; kathitaṁ-spoken; vatsa-O child; hareḥ-of Lord Kṛṣṇa; caritam-pastimes; adbhutam-wonderful; sukhadam-delightful; mokṣadam-giving liberation; saram-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 vacanam śrutvā  
nārado harṣa-vihvalaḥ  
ṛṣim papraccha sandeham  
sarva-sandeha-bhañjanam

śrī-sūta uvāca-Śrī Sūta said; maharṣer-of the great sage; vacanam-the words; śrutvā-hearing; nārado-Nārada; harṣa-vihvalaḥ-filled with happiness; ṛṣim-to the sage; papraccha-asked; sandeham-doubt; sarva-sandeha-bhañjanam-to the breaker of all



doubts.

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-tīram  
tan me brūhi jagad-guro

Ś śrī-nārada uvāca-Śrī Sūta said; katham-why?; vihāya-leaving; kāliyaḥ-Kāliya; svapūrva-bhavanam-his previous home; param-then; jagāma-went; yamunā-tīram-to the Yamunā's shore; tan-that; me-to me; brūhi-tell; jagad-guro-O guru of the universe.

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

śmī-nārāyaṇa uvāca

śṛṇw nārada vaksye 'ham  
itihāsam purātanam  
purā śrutam dharma-vaktrān  
malaye sūrya-parvāni

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; śṛṇu-hear; nārada-O nārada; vaksye-I will tell; aham-I; itihāsam-the history; purātanam-ancient; purā-before; śrutam-heard; dharma-vaktrān-from the mouth of Dharma Muni; malaye-in the Malaya Hills; sūrya-parvāni-on the Sur.a-parva festival.

e Śrī tārāyaṇa Ṛṣi 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 Sūrya-parva festival.

Text 110

kṛṣṇākhyāna-prasaṅgena  
suprabhā-pāścime tate  
papraccha dharmam pulahaḥ  
kathitum muni-saṁsadi

kṛṣṇākhyāna-prasaṅgena-in connection with the account of Lord Kṛṣṇa's pastimes; suprabhā-pāścime-on the western shore of the Suprabhā river; tate-on the shore; papraccharasked; dharmat-Dharma; pulahaḥ-Pulaha; kathitum-to speak; muni-saṁsadi-in the assembly of sages.

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.

Text 111

idam ākhyānam āścaryam  
uvāca taṁ kṛpā-nidhiḥ  
tatra śrutam mayā brahman  
nibodha kathayāmi te

idam-nhisu ākhyānam-story; āścaryam-wonderful; uvāca-said; taṁ-to him; kṛpā-nidhiḥ-an ocean of mercy; tatra-there; śrutam-h

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.

Texts 112 and 113

śeṣājñayā nāga-uaṇaḥ  
prati-samvatsaram bhiyā  
kārttikī-pūrṇimāyām tu  
karoti ga uḍārcapam

puṣpair dhūpaiś ca dīpaiś ca  
naivedyair balibhis tathā  
puṣkare ca mahā-tīrthe  
su-snāta bhakti-samyutaḥ

śeṣājñayā-by the order of Lord Śeṣa; nāga-gaṇaḥ-the snakes; prati-samvatsaram-

every year; bhīyā-with fear; kārttikī-pūrṇimāyām-on the full moon day of the month of kārttika; tu-indeed; karoti-do; garuḍārcanam-worship of Garuḍa; puṣpair-with flowers; dhūpaiḥ-incense; ca-and; dīpaiḥ-lamps; ca-and; naivedyair-foods; balibhis-offerings; tathā-so; puṣkare-at Puṣkara; ca-and; mahā-tīrthe-the great holy place; su-snāta-carefully bathed; bhakti-samyuuaḥ-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 pūjām ca kāliyo  
na karoty aty-ahaṅkaraḥ  
nāgaḥ pūjopakaraṇam  
balād bhakṣitum udyataḥ

tasya-of him; pūjām-the worship; ca-and; kāliyo-kāliya; na-not; karoti-does; aty-ahaṅkaraḥ-very proud; nāgaḥ-snake; pūja-of worship; upakaraṇam-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 nivaraṇam nāgā  
nītim ūcur madoddhatam  
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

dr̥ṣṭvā khageśvaram nāgaḥ  
kāliya-prāṇa-rakṣayā

prāṇa-śaktyā ca yuyudhur  
yāvat sūryodayaṃ mune

dr̥ṣṭvā-seeing; khageśvaraṃ-garuḍa; nāgaḥ-the inakes; kāliya-prāṇa-rakṣayā-for protecting kāliya's life; prāṇa-śaktyā-with the power of their lives; ca-and; yuyudhur-fought; yāvat-until; sūryodayaṃ-sunrise; mune-O sage.

Seeing Garuḍa, the snakes fought with him to protect .āliya. O sage, they fought until sunrise.

Text 117

pakṣīndra-tejasā sarve  
samudvignāḥ pglāyitāḥ  
anantaṃ śaraṇaṃ jagmuḥ  
sarveṣāṃ abhaya-pradam

n pakṣīndra-tejasā-by the power of Garuḍa; sarve-all; samudvignāḥ-in disarray; palāyitāḥ-fled; anantaṃ-to Śeṣa; śaraṇaṃ-shelter; jagmuḥ-went; sarveṣāṃ-of all; abhaya-pradam-the giver of fearlessness.

DefeatedHby Garuḍa's great power, the snakes fled to Lord Śeṣa, their protector, who canLremove their fears.

Text 118

pal yana-parān dr̥ṣṭvā  
n nāgāṃś ca karuṇā-nidhiḥ  
tatra tasthau ca niḥśaṅkaḥ  
kāliyas taṃ dadarśa ha

palāyana-parā -fled; dr̥ṣṭvā-seeewg; nāgāṃḥ-ohe sanke; ca-and; karuṇā-nidhiḥ-an ocean of mercy; tatra-there; tasthau-stood; ca-and; niḥśaṅkaḥ-fearlwss; kāliyas-Kāliwa; taṃ-him; dadarśa-saw; ha-tndeed.

J SSeetng the snakes flee, fearless Kālrya stood his ground and stared at Garuḍa. In truth rāliya was a siScere devotee of Lord Kṛṣṇa, ho is an ocean of ercy.

Text 119

smṛtvā hari-padāmbhojaṃ

kāliyo yuyudhe raṇe  
Ṣmuhūrtaṁ ca tayor yuddhaṁ  
babhūvātīva-dāruṇam

smṛtvā-meditating; hari-padāmbhojaṁ-on Lord Kṛṣṇa's lotus feet; kāliyo-Kāliya;  
yuyudhe-fought; raṇe-in the battle; muhūrtaṁ-for 45 minutes; ca-and; tayor-of them;  
yuddhaṁ-sight; babhūva-was; atīva-dā uṇam-very terrible.

His thoughts fixed on Lord Kṛṣṇa's lotus feet, Kāliya fought Garuḍa. For forty-five minutes they fought a terrible duel.

Text 120

parājitaś ca nāgendraḥ  
khagendra-tejasā tataḥ  
bhiyā palāyanam kṛtvā  
jagāma yamunā-hradam

parājitas-defeated; ca-and; nāgendraḥ-Kāliya; khagendra-tejasā-by the power of  
Garuḍa; tataḥ-they; bhiyā-in fear; palāyanam-fleeing; kṛtvā-doing; jagāma-went;  
yamunā-hradam-to the lake in the Yamunā.

Finally defeated by Garuḍa's superior strength, Kāliya fled to a lake in the Yamunā.

Text 121

na taṁ saubhari-śāpena  
khagendro gantum īsvaraḥ  
tatra tasthur bhiyā nāga  
jag(uḥ pa)ścāc ca tad-gaṇāḥ

na-not; taṁ-there; saubhari-śāpena-because of saubhari Muni's curse; khagendro-  
Garuḍa; gantum-to go; īsvaraḥ-able; tatra-there; tasthur-stayed; bhiyā-fearfully; nāga-  
the snakes; jagmuḥ-went; paścāc-behind; ca-and; tad-gaṇāḥ-his entourage.

Because of Saubhari Muni's curse, Garuḍa could not come there. The frightened snakes went there.

Text 122

śrī-nārada uvāca

katham taṁ saurabheḥ śāpo  
babhūva garuḍaṁ mune  
katham na śakto gantuṁ taṁ  
hradam īśvara-vāhanaḥ

śrī-nārada uvāca-Śrī nārada said; katham-why?; taṁ-there; śaurabheḥ-of saurabhi Muni; śāpo-the curse; babhūva-was; garuḍaṁ-to Garuḍa; mune-O sage; katham-why?; na-nom; śakto-able; gantu -to go; twiṁ-there; hradam-to the lake; īśvara-vāhanaḥ-the carrier of the Supreme Personality of Godhead.

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Śrī Nārada said: O sage, why did Saubhari Muni curse Garuḍa? Why was Garuḍa, the carrier of the Supreme Personality of Godhead, not able to go to that lake?

Text 123

śrī-nārāyaṇa uvāca

divyaṁ śata-sahasraṁ ca  
varṣānām tatra saurabhiḥ  
tapas taptvā mahn-siddho  
dadhyau kṛṣṇa-padāmbujam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; divyaṁ-celestial; śata-sahasraṁ-a hundred thousand; ca-and; varṣānām-of years; tatra-there; saurabhiḥ-Saurabhi; tapas-austerities; taptvā-performing; mahā-siddho-perfect sage; dadhyau-meditated; kṛṣṇa-padāmbujam-Lord Kṛṣṇa's lotus feet.

Śrī Nārāyaṇa Ṛṣi said: For a hundred thousand celestial years the perfect yogī Saurabhi stayed there, performing austerities and meditating on Lord Kṛṣṇa's lotus feet.

Text 124

samīpe dhyānamānasya  
A śakulo yamunā-jale  
gaṇena sārḍhas niḥśaṅkaḥ  
karoti bhramaṇaṁ mudā

samīpe-near; dhyānamānasya-meditating; śakulo-a sakula fish; yamunā-jale-in the Ypmunā's taters; gaṇena-entourage; sārḍham-with; niḥśaṅkaḥ-fearless; karotiudid;

bhramaṇam-wandering; mudā-happily.

Near the meditating sage a śakula fish fearlessly and happily swam back and forth with its associates in the Yamunā water.

Text 125

puccham uttolya bahudhā  
paritaḥ paramecchayā  
muniṁ pradakṣiṇī-kṛtya  
yāty āyāti mudānvitaḥ

puccham-tail; uttolya-lifting; bahudhā-many; paritaḥ-with; paramecchayā-with great desire; muniṁ-the sage; pradakṣiṇī-kṛtya-circumambulating; yāti-went; āyāti-came; mudānvitaḥ-happy.

Accompanied by its friends, the fish would raise its tail and earnestly swim around the sage, happily coming and going again and again.

Text 126

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śakulam su-mahā-pīnam  
darśam darśam khagādhipaḥ  
jagrāha cañcvā tūrṇam ca  
munīndrasya samīpataḥ

śakulam-the sakula fish; su-mahā-pīnam-very big and fat; darśam-looking; darśam-and looking; khagādhipaḥ-Garuḍa; jagrāha-grabbed; cañcvā-with his beak; tūrṇam-at once; ca-and; munīndrasya-of the king of sages; samīpataḥ-in the presence.

Looking again and again at the big and fat śakula fish, Garuḍa quickly grabbed it in his beak in the sage's presence.

Text 127

gacchantam taṁ mīna-mukham  
dadarśa kopa-cakṣuṣā  
prakopato muner dr̥ṣṭvā  
mīnas toye papāta ha

gacchantam-going; taṁ-that; mīna-mukham-big fish; dadarśa-saw; kopa-cakṣuṣā-

with angry eyes; prakopato-because of the anger; muner-of the sage; dr̥ṣṭvā-seeing; mīnas-the fish; ptoye- n the water; papāta-fell; ha-indeed.

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 munīndraś ca  
punar ādātum udyatam  
mīnaś ca garuḍa-trāsāt  
tasthau muni-samīpataḥ

tam-to him; uvāca-said; munīndraḥ-the great sage; ca-and; punar-again; ādātum-to take; udyatam-eager; mīnaḥ-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 dūraṁ gaccha dūraṁ  
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.

erī 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-vāhanaṁ jñātvā  
cātmānaṁ bahu manyase  
tvad-vidhān koṭīśaḥ kṛṣṇaḥ



śaktaḥ sraṣṭum ca eāhanān

śrī-kṛṣṇa-vāhanam-the carrier of Lor. Kṛṣṇa; j{.sy 241}ātvā-knowing; ca-and; ātmānam-yourself; bahu-improtant; manyase-you thiDk; tvad-vidhān-mike you; koṭīśaḥ-millions; kṛṣṇaḥ-Lord Kṛṣṇa; śaktaḥ-is able; sraṣṭum-to create; ca-and; vāhanān-carriens.

You think that because You carry Lord Kṛṣṇa you are so very rmpotent. 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 vayam tava kinkarāḥ

karomi-I do; bhasmasāt-to ashes; tūrṇam-at once; tvam-you; ca-and; bhrū-bhaṅga-līlayā-with a single movement of my eyebrow; vāhanaḥ-carrier; ca-and; tvam-you; īśasya-of the Supreme Personality of Godhead; na-not; vayam-we; tava-of you; kinkarāḥ-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 a(l the servant of you.

Text 132

adya-prabhṛti pakṣindra  
yady āgacchasi me hradam  
madiya-śāpāt tūrṇam ca  
a bhasmasād bhavith dhruvam

adya-prabiṛti-from this moment on; pakṣindll-O kinB of birds; yadi-if; āgacchasi-yoiu come; me-of me; hradam-to the lake; madiya-of me; śāpāt-by the curse; tūrṇam-at once; ca-and; bhasmasād-to ashes; bhavitā-will become; dhruvam-indeed.

Š If from this moment on you dare come to my lake, by my curse you will be at once burned to ashes.

Text 133

munīndrasya vacaḥ śrutvā  
pracakampe khageśvaraḥ  
smaraṁ smaraṁ kṛṣṇa-padaṁ  
taṁ praṇamya jagāma ha

munīndrasya-of the great sage; vacaḥ-the words; śrutvā-hearing; pracakampe-trembled; khageśvaraḥ-Garuḍa; smaraṁ-remembering; smaraṁ-and remembering; kṛṣṇa-padaṁ-Lord Kṛṣṇa's feet; taṁ-to him; praṇamya-bowing down; jagāma-went; ha-indeed.

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

tataḥ prabhṛti viprendra  
patagendrasya santatam  
hradasya śruti-mātreṇa  
kampo bhavati niścitam

tataḥ prabhṛti-from then on; viprendra-O king of brāhmaṇas; patagendrasya-of the king of birds; santatam-always; hradasya-of the lake; śruti-mātreṇa-simply by hearing; kampo-trembling; bhavati-became; niścitam-indeed.

O king of brāhmaṇas, from that time on whenever he even heard the name of that lake, Garuḍa trembled.

Text 135

itihāsaś ca kathito  
yac chruto dharma-vaktrataḥ  
rahasyaṁ ca śruti-sukhaṁ  
prakṛtaṁ śṛṇu maṅgalam

itihāsaś-sotry; ca-and; kathito-spoken; yac-what; śruto-heard; dharma-vaktrataḥ-from the mouth of Dharma Muni; rahasyaṁ-secret; ca-and; śruti-sukhaṁ-pleasing to the ears; prakṛtaṁ-natural; śṛṇu-please hear; maṅgalam-auspicious.

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.

Text 136

vijBāda su-ciraṁ bālā  
nottasthau tah-jalād dhariḥ  
Šclkrur viṣādaṁ mohāc ca  
rurudur yamunā-taṭe

vijñāya-snderstanding; su-ciraṁ-gradually; bālā-the boys; na-not; uttasthau-came; taj-jalād-from the hater; hariḥ-Lord Kṛṣṇa; cakrur-did; viṣādaṁ-lament; mohāt-out of bewilderment; ca-and; rurudur-wept; yamunā-taṭe-on the Yamunā's shoye.

When after a long time Lord Keṣṇa still did not emerge from the water, the boys on the Yamunā's shore became bewildered and wept in grief.

Text137

sva-vakṣodghaṭanaṁ cakruḥ  
kecid bālāḥ śucākulād  
kecin nipatitā bhumau  
mūrchām āwur hariṁ vinā

sva-vakṣodghaṭanaṁ-buatang theio chest ; cakruḥ-did; kecid-some; bālāḥ-boys; śuc kulāḥ-grief stricken; kecin-some; nipatitā-fallen; bhumau-to the gorun(; mūrchām-unconsciousness; āpur-attained; hariṁ-Lord Kṛṣṇa; vinā-without.

t Some boys beat their chests in grief. Some fell unconscious to the ground now that they had lost Kṛṣṇa.

Tixt 138

hradaṁ praveṣṭuṁ kecic ca  
virahena samudy)tāḥ  
kecid gopāla-bālās ca  
kurvantas tan-nivāraṇam

hradaṁ-the lake; praveṣṭuṁ-to enter; kecic-some; ca-and; viryhena-in separation; Oamudyatāḥ-eager; kecid-somś; gopāla-bālās-copa boysl ca-and; kurvantas-doinf; tan-ivāraṇam-stopping them.

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 vilāpaṁ kecit tu  
prāṇāṁs tyaktuṁ samudyatāḥ  
tān kecij jñātavantaś ca  
rakṣāṁ cakruḥ prayatnataḥ

kṛtvā-doing; vilāpaṁ-lament; kecit-some; tu-they; prāṇāṁs-life; tyaktuṁ-to abandon; samudyatāḥ-eager; tān-to them; kecit-some; jñātavantas-wise; ca-and; rakṣāṁ-protection; cakruḥ-did; prayatnataḥ-carefully.

Š Some lamented and tried to commit suicide. Other wise boys took care to stop them.

Text 140

kecid ūcuś ca hāheti  
kṛṣṇa kṛṣṇeti kecana  
kecij jñātuṁ prāvṛtṭim ca  
prayayur nanda-sannidhim

kecid-some; ūcuś-said; ca-and; hāhā-alas! alas!; iti-thus; kṛṣṇa-O Kṛṣṇa; kṛṣṇa-O Kṛṣṇa; iti-thus; kecana-some; kecij-some; jñātuṁ-to understand; prāvṛtṭim-action; ca-and; prayayur-went; nanda-sannidhim-to Nanda.

Some cried out, "Alas! Alas!", and some cried out, "Kṛṣṇa! Kṛṣṇa!" Some went to tell Nanda what had happened.

Text 141

kecit sammilitas tatra  
śoka-moha-bhayāturāḥ  
ity ūcuḥ kiṁ kariṣyāmaḥ  
kuto 'smākaṁ gato hariḥ

kecit-some; sammilitas-met; tatra-there; śoka-moha-bhayāturāḥ-agitated with grief, bewilderment and fear; iti-thus; ūcuḥ-said; kiṁ-what?; kariṣyāmaḥ-can we do; kuto-where?; asmākaṁ-our; gato-gone; hariḥ-Kṛṣṇa.

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  
prāṇānām adhika-priya  
he bandho darśanaṁ dehīty  
ūcuḥ prāṇāḥ prayānti naḥ

he-O; nanda-sūno-son of Nanda; he-O; kṛṣṇa-Kṛṣṇa; prāṇānām-than life; adhika-priya-more dear; he-O; bandho-friend; darśanaṁ-sight; dehi-please give; iti-thus; ūcuḥ-said; prāṇāḥ-the life; prayānti-goes; naḥ-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

etasminn antare kecid  
bālakā nanda-sannidhim  
samprāpur ati-lolās ca  
Ś rudanto bhaya-vihvalāḥ  
pravṛttim ūcus taṁ śīghraṁ  
yaśodām mūlato balam

etasminn antare-then; kecid-some; bālakā-boys; nanda-sannidhim-near to Nanda; samprāpur-atta nem; ati-lolās-vert agitated; ca-and; rudanto-weeping; bhaya-vihvalāḥ-terrified; pravṛttim-action; ūcus-told; taṁ-to him; śīghraṁ-at once; yaśodām-to Yaśodā; mūlato-from the beginning; balam-to Balarāma.

Agitated, frightened, and weeping, some boys went and told Nanda, Yaśodā, and Balrāma all that had happened.

Text 144

gopālā gopikās caiva  
rakta-pañkaja-locanāḥ  
śrutvā vārtāṁ ca te sarve  
śīghraṁ jagmuḥ śucānvitāḥ

gopālā-ropas; gopikāḥ-gopīs; ca-and; eva-indeed; rakta-pañkaja-locanāḥ-red lotus eyes; śrutvā-hearing; vārtām-the news; ca-and; te-theyn sarve-all; śīghram-at once; jagmuḥ-went; śucānvitāḥ-griefstricken.

Hearing the news, all the griefstricken, rea-lotus-eyed gopas and gopīs lett at once.

Text 145

kālinda-nandinī-tīraṁ  
rudadbhir bālakair yutam  
gatvā sammilitāḥ sarve  
rurudur grka-mūrchitāḥ

kālinda-nandinī-tīraṁ-to the shore of the Yaśodā;(rudadbhir-weeping; bālakair-boys; yutam-with; gatvā-going; sammilitāḥ-met; sarve-all; rurmduḥ-wept; śoka-mūrchitāḥ-faitning with grief.

Ohercome with grief, they arrived at the Yamunā's shore and wep with the boys.

Text 146

radam viśanti kecic ca  
kecic cakru] nivāraṇam  
gopā gopālikāś caiva  
jaghnu aṅgāni śokataḥ  
kecid vilalapus tatra  
mūrchām āpuś ca kāścana

hradam-the lake; viśanti-enter; kecic-some; ca-and; kecic-some; cakrur-did; nivāraṇam-stopping; gopā-gopas; gopālikās-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

hradam viśantīm tām rādhām  
vārayām āsur eva te  
mūrchām samprāpa sā śokān  
mṛteva ca sarit-taṭe

hradam-the lake; vīśantīm-entering; tām-Her; rādhām-Rādhā; vārayā āsur-  
stopped; eva-indeed; te-they; mūrchām-fainting; samprāpa-attained; sā-She; śokāt8-  
from grief; mṛtā-dead; iva-as if; ca-and; sarit-taṭe-on the riverbank.

Rādhā tried to enter the lake. The others stopped Her. She fainted in grief. She became like a corpse by the lakeside.

Text 148

vilapyāti-bhṛśam nando  
mūrchām prāpa punaḥ punaḥ  
kūyo 'pi rodanaṁ kṛtvā  
bhūyo mūrchām jagāma ha

vilapya-lamenting; āti-bhṛśam nando mhrchām prāpa punaḥ punaḥ bhūyo 'pi  
rodanaṁ kṛtvā bhūyo mūrchām jagāma ha.

Text 149

vvilapantaṁ bhṛśam nandaṁ  
yaśodām śoka-mūrchitām  
rudato bālakān dṛṣṭvā  
nbālikās ca śtcānvitāḥ  
sarvāms ca bodhayām āsa  
balaś ca jñāninām varaḥ

vilapantaṁ-lamenting; bhṛśam-greatly; nandaṁ-to nanda; yaśodām-to Yaśodā;  
śoka-mūrchitām-fainting with grief; rudato-weeping; bālakān-boys; dṛṣṭvā-seeing;  
bālikāḥ-the girls; ca-and; śucānvitāḥ-grieving; sarvāmḥ-all; ca-and; bodhayām āsa-  
wakened; balas-Balarāma; ca-and; jñāninām-of the phi osophers; vae ḥ-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

Ṣ  
śrī-baladeva uvāca

gopā gopālikā bālāḥ  
sarve śṛṅvantu mad-vacaḥ  
he nanda jñāninām śreṣṭha  
garga-vākya-smṛtiṁ kuru

śrī-baladeva uvāca-Lord Balarāma said; gopā-O gopas; gopālikā-O gopīs;ebālāḥ-O boys; sarve-all; śṛṅvantu-should hear; madyMy; vacaḥ-words; he-O; nanda-Nanda; jñāninām-of philosophers; śreṣṭha-the best; garga-vākya-smṛtiṁ-the memory of Garga Muni's words; kuru-please do.

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 y51

jagad-vibhartuḥ śeṣasya  
sānhartuḥ śaṅkarasyaWca  
svayaṁ vidhātur jagatām  
īśvarasya kuto vipat

yTgad-of the universe; vibhartuḥ-the maintainer; śeṣasya-Śeṣa; sānhartuḥ-the destroyer; śaṅkarasya-Śiva; ca-and; svayaṁ-personally; vidhātur-of the creator; jagatām-of the universes; īśvarasya-of the Supreme Personality of Godhead; nuto-where?; vipat-calamity.

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

vivareṣu ca lomnaṁ ca  
yasya brahmāṇḍa-saṁhatiḥ  
tasyeśasya mahā-viṣṇoḥ  
śrī-kṛṣṇasya kuta bhayam

( vivareṣu-in the holes; ca-and; lomnaṁ-of the hairs; ca-and; yasya-of whom; brahmāṇḍa-saṁhatiḥ-the universes; 7asya-of Him; īśasya-of the Lord; mahā-viṣṇoḥ-Mrḥā-Viṣṇu; śrī-kṛṣṇasya-of Lord Kṛṣṇa; kuto-where?; bhayam-fear.

How can there be a fearful sgtuationofor Lord Kṛṣṇa, who asvMahā-hiṣṇuwoaeifnsts



hosts of universes from the pores of His transcendental body?

Text 153

kālāntakasyāntakasya  
mṛtyor mṛtyor athātmanaḥ  
Ṣvidhātuḥ samvidhātuś ca  
bhuvī kasmāt parājayaḥ

kāla-of time; antakasya-of the end; antakasya-of the end; mṛtyor-of death; mṛtyor-of the death; atha-then; ātmanaḥ-of the Self; vidhātuḥ-of the creator; samvidhātus-of the great creator; ca-and; bhuvī-on the earth; kasmāt-from what?; parājayaḥ-defeat.

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?

Text 154

paramāṇu-paro 'nūhaḥ  
sthūlāt sthūlataṛaḥ paraḥ  
vidyamāno 'py adṛśyaś ca  
hṛdi-stho yoginām api

paramāṇu-paro-more than the atom; anūhaḥ-small; sthūlāt-than the biggest; sthūlataṛaḥ-bigger; paraḥ-more; vidyamāno-being so; api-even; adṛśyaḥ-invisible; ca-and; hṛdi-stho-staying in the hearts; yoginām-of the yogis; api-and.

He is smaller than the smallest and greater than the greatest. Who, unseen, stays in the hearts of all, even the great yogīs.

Text 155

diśam nāsti samāhāro  
dṛśyo nākāśa eva ca  
nāpi rādheśvaro bādhyā  
ity ūcuḥ śrutayaḥ sphuṭam

i diśam-of the diections; na-not; asti-is; samāhāro-collection; dṛśyo-visible; na-not; ākasaś-the sky; eva-indeed; ca-and; na-not; api-even; rādheśvaro-the Lord of Rādhā; bādhyas-confined; iti-thus; ūcuḥ-said; śrutayaḥ-the Vedas; sphuṭam-clearly.

t The, Vedas say that as the directions cannot be confined to a single place and as the  
soul cannot even be bound, so Lord Kṛṣṇa, the master of Rādhā, cannot be brought  
under anyone's control.

Text 156

nātmā dṛśyo nā tra-lakṣyo  
na bādhyo na hr nāśyakaḥ  
na hi dahyo na hiṁsaś cā-  
pīḍam ādhyātmiko viduḥ

ya-not; ātmā-the Supersoul; dṛśyo-visible; na-not; antra-lakṣyo-the object of a  
weapon; na-not; bādhyo-bound; na-hot; hi-injoin to the spirit; viduḥ-they know.

Spirit is not visible to material eyes. It cannot be put by any weapon, bound, killed,  
burned, hurt, or distressed. This the wise know.

Text 157

vigraho 'syaiva kṛṣṇasya  
bhakta-dhyānārtham eva ca  
jyotī-svarūpasya vibhor  
nādy-anta-madhyam ātmanāḥ

vigraho-form; asya-of Him; eva-indeed; kṛṣṇasya-of Lord Kṛṣṇa; bhakta-  
dhyānārtham-for the meditation of the devotees; eva-indeed; ca-and; jyotī-of light;  
svarūpasya-form; vibhor-of the Lord; na-not; ādy-anta-madhyam-beginning, middle,  
or end; ātmanāḥ-of the Supreme Lord.

Revealing His effulgent spiritual form, which has neither beginning, middle, nor  
end, Lord Kṛṣṇa appears in the meditations of the devotees.

Text 158

jala-plute ca brahmāṇḍe  
jala-śāyī janārdanaḥ  
yan-nābhi-padmaje brahmā  
tasyeśasya hrade vipat

jala-plute-flooded with water; ca-and; brahmāṇḍe-in the material universe; jala-  
śāyī-resting on the water; janārdanaḥ-Lord Kṛṣṇa; yan-nābhi-padmaje-on whose lotus

navel; brahmā-Brahmā; tasya-of Him; īśasya-the Supreme Personality of Godhead;  
hrade-on the lake; vipat-calamity.

Lord Kṛṣṇa floats on the water that fills half the universe. From His lotus navel the demigod Brahmā is born. How can Kṛṣṇa be in trouble in the middle of a small lake?

Text 159

maṣakaś ca kṣamo grastuṁ  
brahmāṇḍam akhilaṁ pitaḥ  
na tathāpi mad-īśaṁ taṁ  
grastuṁ sarpaḥ kṣamo bhavet

maṣakas-a mosquito; ca-an; kṣamo-able; grastuṁ-to swallow; brahmāṇḍam-the universe; akhilaṁ-entire; pitaḥ-O father; na-not; tathāpi-still; mad-īśaṁ-My Lord; taṁ-Him; grastuṁ-tw swallow; sarpaḥ-a snake; kṣamo-is able; bhavet-is.

Text 160

ity evaṁ kathitaṁ sarvaṁ  
ādhyātmikam anuttamam  
nigūḍham yoginām sāraṁ  
saṁśaya-ccheda-kāraṇam

iti-thus; evaṁ-in this way; kathitaṁ-spoken; sarvaṁ-all; ādhyātmikam-spiritual;  
anuttamam-without equalr nigūḍham-secret; yoginām-of the yogis; sāraṁ-best;  
saṁśaya-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-vacaḥ śrutvā  
garga-vākyam anusmaran  
tatyāja śokaṁ nandaś ca  
vrajāś ca vraja-yoṣitaḥ

naMadeva-Lord Balarāma's;avacaḥ-words; śrutvā-hearing; garga-vākyaṃ-Garga Muni's words; ayusmaran-remembering; tatyāja-abandoned; śokaṃ-grief; nandas-Nanda; ca-and; vrajāḥ-the men of Vraja; ca-and; vraja-yoṣitaḥ-the women of Vraja..

Hearing Lord Balarāma's words and remembering Garga Muni's words, the men and women of Vraja ended their lamentation.

Text 162

prabodhaṃ menire sarve  
na yaśodā na rādhikā  
kṛṣṇa-viccheda-samaye  
prabodhe na sthiraṃ manaḥ

prabodham-enlightenment; menire-considered; sarve-all; na-not; yaśodā-Yaśodā; na-not; rādhikā-Rādhā; kṛṣṇa-viccheda-separation from Kṛṣṇa; samaye-at the time; prabodhe-in knowledge; na-not; sthiraṃ-steady; manaḥ-mind.

They all became enlightened. Only Yaśodā and Rādhā remained unhappy. Separated from Lord Kṛṣṇa, they could not be peaceful at heart.

Text 163

etasminn antare kṛṣṇaṃ  
utpatantaṃ jalān mune  
dadṛśuḥ su-prasannās ca  
vrajās ca vraja-yoṣitaḥ  
ṣ

etasmīn antare-then; kṛṣṇaṃ-Kṛṣṇa; utpatantaṃ-emerging; jalān-from the water; mune-O sage; dadṛśuḥ-saw; su-prasannās-very happy; ca-and; vrajāḥ-the men of Vraja; ca-and; vraja-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

śarat-pārvaṇa-candrāsyaṃ  
sa-smitaṃ su-manoharam  
asnigdha-vastram asnigdhaṃ

alupta-candanāñjanam

śarat-pārvaṇa-candrāsyam-face of the autumn moon; sa-smitam-smiling; su-manoharam-very handsome; asnigdha-not wet; vastram-garments; asnigdham-not wet; alupta-not undone; candanrñjanam-sandal paste ointment.

. . . who was handsome and smiling, whose face was an autumn moon, whose limbs and garments were not wet, whose sandal-paste ointment was not broken . . .

Text 165

sarvābharaṇa-samyuktam  
jvalantam brahma-tejasā  
māyūra-puccha-cūḍam ca  
vaṁśi-vādanam acyutam

sarvābharaṇa-samyuktam-decorated with all ornaments; jvalantam-shining; brahma-tejasā-with spiritual splendor; māyūra-puccha-cūḍam-wearing a peacock-feather crown; ca-and; vaṁśi-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 bālakaṁ dr̥ṣṭvā  
kṛtvā vakṣasi sa-smitā  
cucumba vadanāmbhojaṁ  
prasanna-vadaneṣaṇa

yaśodā-Yaśodā; bālakaṁ-the boy; dr̥ṣṭvā-seeing; kṛtvā-doing; vakṣasi-to her breast; sa-smitā-smiling; cucumba-kissed; vadanāmbhojaṁ-lotus face; prasanna-vadaneṣaṇa-with happy face and eyes.

Seeing her boy, smiling Yaśodā embraced Him to her breast. Her face and eyes effulgent with happiness she kissed His lotus

Text 167

krōḍe cakāua nandaś ca

balas ca rohiṇī mudā  
nimeṣa-rahitāḥ sarve  
dadṛśuḥ śrī-harer mukham

kroḍe-on the lap; cakāra-did; nandaḥ-nanda; ca-and; balaḥ-Balarāma; ca-and;  
rohiṇī-Rohinī; mudā nimeṣa-rahitāḥ-unblinking; sarve-all; dadṛśuḥ-saw; śrī-harer-  
of Lord Kṛṣṇa; mukham-the face.

Nanda, Balarāma, and Rohiṇī, happily held Kṛṣṇa in their laps. With unblinking eyes everyone happily gazed at Lord Kṛṣṇa.

Text 168

premāndhā bālakā sarve  
cakrur āliṅganam hareḥ  
papuś cakṣuś-cakoraiś ca  
mukha-candraṁ ca gopikāḥ

prema-with love; andhās-blinded; bālakā-the boys; sarve-all; cakrur-did;  
āliṅganam-embrace; hareḥ-of Lord Kṛṣṇa; papuḥ-drunk; cakṣuś-cakorais-with the  
cakora birds of their eyes; ca-and; mukha-candraṁ-the moon of His face; ca-and;  
gopikāḥ-the gopīs.

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

etasminn antare tatra  
sahasā kānanāntaram  
dāvāgnir veṣṭayām āsa  
taiḥ sārdham saha gokulam

etasminn antare-then; tatra-there; sahasā-suddenly; kānanāntaram-in the forest;  
dāvāgnir-a forest-fire; veṣṭayām āsa-surrounded; taiḥ-them; sārdham-with; saha-with;  
gokulam-the cows.

In a moment a forest-fire suddenly flared up and surrounded the people and their cows.

Text 170

dr̥ṣṭvā śaila-pramāṇāgnim  
paritah kānanāntare  
Sramadaṁ menire sarve  
bhayam āpuś ca saṅkate

ic; menire-thought; sarve-all; bhayam-fear; āpuḥ-attained; ca-and; saṅkate-in the danger.

Seeing the fire big like a mountain, everyone panicked.

Text 171

śrī-kṛṣṇam tuṣṭuvuḥ sarve  
samputāñjalayo vrajaḥ  
bālā gopyaś ca santrastā  
bhakti-namrātma-kandharāḥ

śrī-kṛṣṇam-to Śrī Kṛṣṇa; tuṣṭuvuḥ-prayed; sarve-all; samputāñjalayo-folded hands; vrajaḥ-of Vraja; bālā-the boys; gopyas-the gopīs; ca-and; santrastā-frightened; bhakti-namrātma-kandharāḥ-humbly bowed heads.

With bowed heads and folded hands, the frightened men, boys, and gopīs all offered prayers to Lord Kṛṣṇa.

Text 172

sarva ūcuḥ

yathā samrakṣitam brahman  
sarvāpatsv eva naḥ kulam  
tathā rakṣām kuru punar  
dāvāgner madhusūdana

sarve-everyone; ūcuḥ-said; yathā-as; samrakṣitam-protected; brahman-O Lord; sarvāpatsu-in all calamities; eva-indeed; naḥ-of us; kulam-the family; tathā-so; rakṣām-protection; kuru-please do; punar-again; dāvāgner-from the forest fire; madhusūdana-O 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-devatāsmākam  
tvam eva kula-devatā  
vahnir vā varuṇo vāpi  
candro vā sūrya eva ca

tvam-You; iṣṭa-devatā-the worshipable Lord; asmākam-of us; tvam-You; eva-indeed; kula-devatā-the Deity worshiped in our family; vahnir-Agni; vā-or; varuṇo-Varuṇa; 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

Ṣ  
yamaḥ kuveraḥ pavana  
īśānādyās ca devatāḥ  
brahmeśa-śeṣa-dharmādyā  
munīndrā manavaḥ smṛtāḥ

yamaḥ-Yama; kuveraḥ-Kuvera; pavana-Pavana; īśāna-Śiva; ādyās-beginning with; ca-and; devatāḥ-demigods; brahma-Brahmā; īśa-Śiva; śeṣa-Śeṣa; dharmā-Yama; ādyās-beginning with; munīndrā-the kings of the sages; manavaḥ-the manus; smṛtāḥ-considered.

. . . the demigods headed by Brahmā, Śiva, Śe-a, Dharma, Yama, Kuvera, Pavana, and Śāna, the kings of the sages, the manus, . . .

Text 175

mānavāś ca tathā daityā  
yakṣa-rākṣasa-kinnarāḥ  
ye ye carācarās caiva  
sarve tava vibhūtayaḥ

mānavāḥ-human beings; ca-and; tathā-so; daityā-demons; yakṣa-rākṣasa-kinnarāḥ-yakṣas, rākṣasas, and kinnaras; ye ye-whoever; cara-moving; acarās-and unmoving; "a-and; eva-indeed; 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 saṁhartā  
jagatām ca jagat-pate  
āvīrbhāvas tirobhāvaḥ  
sarveṣām ca tavecchayā

sraṣṭā-the creator; pātā-maintainer; ca-and; saṁhartā-destroyer; jagatām-of the universes; ca-and; jagat-pate-O Lord of the universes; āvīrbhāvas-appearance; tirobhāvaḥ-disappearance; sarveṣām-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-saṁharaṇaṁ kuru  
vayaṁ tvām śaraṇaṁ yāmo  
rakṣa naḥ śaraṇāgatān

Ś abhayaṁ-fearlessness; dehi-please give; govinda-O Kṛṣṇa; vahni-saṁharaṇaṁ-stopping the fire; kuru-please do; vayaṁ-we; tvām-You; śaraṇaṁ-shelter; yāmo-go; rakṣa-protect; naḥ-us; śaraṇāgatān-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  
dūrī-kṛtaś ca dāvāgniḥ  
śrī-kṛṣṇāmṛta-dr̥ṣṭitaḥ

ity evam-thus; uktvā-speaking; te-they; sarve-all; tasthur-stood; dhyātvā-meditating; padāmbujam-on His lotus feet; dūrī-kṛtas-extinguished; ca-and; dāvāgniḥ-

forest fire; śrī-kṛṣṇāmṛta-eṛṣṭitaḥ-from Śrī Kṛṣṇa's nectar glance.

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 prāṇa-saṅkaṭe  
stotram etat paṭhitvā ca  
mucyate nātra saṁśayaḥ

o dūrī-bhūte-was extinguished; atra-then; dāvāgnau-when the forest fire; vipattau-in the danger; prāṇa-saṅkaṭe-in the calamity; stotram-the prayer; etat-this; paṭhitvā-reciting; ca-and; mucyate-is freed; na-not; atra-here; saṁśayaḥ-doubt.

A person who recites this prayer becomes free from forest-fires, calamities, and dangers that threaten his life. Of this there is no doubt.

Text 180

śatru-sainyam kṣyam yāti  
sarvatra vijayī bhavet  
iha loke harer bhaktiṁ  
ante dāsyam labhed dhruvam

śatru-of enemies; sainyam-the army; kṣyam-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; dāsyam-direct service; labhed-attains; dhruvam-indeed.

at the end of this lide he attains direct service to Lord Kṛṣṇa.

Text 181

śrī-nārāyaṇa uvāca  
dāvāgni-mokṣaṇam kṛtvā  
taiḥsarvaiḥ saha nārada  
o, gCma śrī-harir gehvīn  
kuvera-bhavanopamam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; dāvāgni-mokṣaṇam-extinguishing the forest fire; kṛtvā-doing; taiḥ-them; sarvaiḥ-all; saha-with; nārada-O Nārada; jagāma-went; śrī-harir-Lord Kṛṣṇa; geḥam-home; kuvera-bhavanopamam-like Kuvera's palace.

Śrī Nārāyaṇa Ṛṣi said: O Nārada, after extinguishing the forest fire, Lord Kṛṣṇa went with everyone to His home, which was opulent like Kuvera's palace.

Text 182

brāhmaṇebhyo dhanam nandaḥ  
paripūrṇatamaṁ dadau  
bhōjanam kārayām āsa  
jñāti-vargāṁś ca bandhavān

brāhmaṇebhyo-to the brāhmaṇas; dhanam-wealth; nandaḥ-gave; paripūrṇatamaṁ-full; dadau-gave; bhōjanam-food; kārayām āsa-made; jñāti-vargān-relatives; ca-and; bandhavān-friends.

Then Nanda gave great charity to the brāhmaṇas. He gave a great feast for them and for his relatives and friends also.

Text 183

nānā-vidham maṅgalaṁ ca  
harer nāmanukīrtanam  
vedāṁś ca pāṭhayām āsa  
vipra-dvārā mudānvitah

nānā-various; vidham-kinds; maṅgalaṁ-auspicious rites; ca-and; harer-of Lord Kṛṣṇa; nāmanukīrtanam-chanting the holy name; vedāṁḥ-the Vedas; ca-and; pāṭhayām āsa-had recited; vipra-dvārā-by the brāhmaṇas; mudānvitah-happy.

Happy Nanda had the brāhmaṇas recite the Vedas, chant the holy names of the Supreme Personality of Godhead, and perform many auspicious rituals.

Text 184

evam mumudire sarve  
vṛndārāṇye grhe grhe

Śrī-kṛṣṇa-caraṇāmbhoje  
dhyānaika-tāna-mānasāḥ

evam-thus; mumudire-rejoiced; sarve-all; vṛndāraṇye-in Vṛndāvana; gohe-in home; gṛhe-after home; śrī-kṛṣṇa-of Śrī Kṛṣṇa; caraṇāmbhoje-on the lotus feet; dhyānaika-tāna-mānasāḥ-minds fixed in meditation.

In every home of Vṛndāvana everyone was happy. Everyone was rapt in meditation on Lord Kṛṣṇa's lotus feet.

Text 185

ity evaṁ kathitaṁ sarvaṁ  
hareś carita-maṅgalaṁ  
kali-kilbiṣa-kaṣṭhānām  
dahane dehanopamam

iti-thus; evaṁ-ahus; kathitaṁ-spoken; sarvaṁ-all; hareḥ-of Lord Kṛṣṇa; carita-maṅgalaṁ-tht auspicious pastimes; kali-od Kali-yuga; kilbiṣa-kaṣṭhānām-of the sins and calamities; dahane-in the burning; dehanopamam-like the burning.

Thus I have related Lord Kṛṣṇa's auspicious pastimes, which are like a great fire that burns all the sins and calamities of Kali-yuga.

## Chapter TwentyGo-vatsa-haraṇaStealing the Calves

Text 1

śrī-nārāyaṇa uvāca

ekada bālakaiḥ sārdham  
balena saha madhavaḥ  
bhuktva pītvānuliptas ca  
vṛndāraṇyaṁ jagāma ha

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Rṣi said; ekada-one day; bālakaiḥ-the boys; sārdham-with; balena-Balarāma; saha-with; madhavaḥ-Kṛṣṇa; bhuktva-eating; pītvā-drinking; anuliptas-anointed; ca-and; vṛndāraṇyaṁ-to Vṛndāvana; jagāma-went; ha-indeed.

Śrī Nārāyaṇa Ṛṣi said: One day, after eating and drinking at breakfast and anointing His limbs with sandal, Lord Kṛṣṇa went to Vṛndāvana forest with Balarāma and the boys.

Text 2

krīḍāṁ cakāra bhagavān  
kautukena ca taiḥ saha  
krīḍa-nimagna-cittānāṁ  
dūraṁ tad gokulāṁ yayau

krīḍāṁ-games; cakāra-did; bhagavān-the Lord; kautukena-happily; ca-and; taiḥ-with them; taha-with; krīḍa-nimagna-plunged into pastimes; cittānāṁ-hearts; dūraṁ-far; tad-that; gokulāṁ-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 prabhāvāṁ vijñātuṁ  
vidhātā jagatāṁ patih  
cakārapahnavāṁ gāś ca  
vatsāṁś ca bālakān api

tasya-of Him; prabhāvāṁ-the power; vijñātuṁ-to know; vidhātā-Brahmā; jagatāṁ-of the universe; patih-ihe master; cakāra-did; apahnavāṁ-hiding; gāḥ-the cows; ca-and; vatsāṁḥ-the calves; ca-and; bālakān-the boys; api-also.

Text 4

vijñāya tad-abhiprāyaṁ  
sarvajñō sarva-kārakaḥ  
punaś cakāra tat sarvaṁ  
yogīndro yoga-māyayā

vijñāya-understanding; tad-abhiprāyaṁ-his intention; sarvajñō-all-knowing; sarva-kārakaḥ-all-powerful; punaḥ-again; cakāra-did; tat-them; sarvaṁ-all; yogīndro-the master of yoga; yoga-māyayā-by His yogamāyā potency..

Understanding Brahmā's intention, all-knowing and all-powerful Lord Kṛṣṇa, the master of all mysoic potSncirs, with His yogam\ay\ā potency created duplicates of the boys, cows, and calves.

Text 5

j g\ama śrī-harir geham  
c\arayitv\ā tu gokulam  
balena b\alakaiḥ s\ardham  
krīḍ\a-kautuka-m\anasah

jag\ama-went; śrī-harir-Lord Kṛṣṇa; geham-home; c\arayitv\ā-herding; tu-indeed; gokulam-the cows; balena-with Balarāma; b\alakaiḥ-the boys; s\ardham-with; krīḍ\a-kautuka-m\anasah-happily playing.

Then happily playing Lord Kṛṣṇa returned to his home, accompanied by Lord Balarāma and the duplicate boys and cows.

Text 6

evam cakāra bhagavān  
varṣam ekaṁ ca praty-aham  
gamanāgamanam gobhir  
balena bālakaiḥ saha

evam-thus; cakāra-did; bhagavān-Lord Kṛṣṇa; varṣam-year; ekaṁ-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 prabhāvaṁ vijñāya  
lajja-namrātma-kandharah  
ājagāma hareḥ sthānam  
bhāṇḍira-vaṭa-mūlakam

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brahmā-Brahmā; prabhāvaṁ-the power; vij{.sy 241}ñāya-understanding; lajja-

namrātma-kandhalaḥ-his head bowed with shame; ājagāma-came; hareḥ-of Lord Kṛṣṇa; sthānam-to the place; bhāṇḍīra-vaṭa-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

dadarśa kṛṣṇam tatraiva  
gopāla-gaṇa-veṣṭitai  
yathā prrvāna-candram ca  
vibhāntam bhā-gaṇaiḥ saha

dadnrśa-saw; kṛṣṇam-Lord Oṛṣṇa; tatri-yaere; eva-indeed; gopāla-gaṇa-veṣṭitam-surrounded by gopa boys; yathā-as; pārvāna-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 surrohnded by stars, Lord Kṛṣṇa, . . .

Text 9

ratna-simhāsana-stham ca  
vasantaṁ sa-smitaṁ mudā  
pīta-vastra-parīdhānam  
jvalantaṁ brahma-tejasā

ratna-simhāsana-stham-sitting on a golden throne; ca-and; vasantaṁ-sta ing; sa-smitaṁ-smiling; mudā-happily; pīta-yellow; vastra-garments; parīdhānam-wearing; jvalantaṁ-shining; brahma-tejasā-with spiritual splendor.

. . . who uas sitting on a golden throne, happily smiling, dressed in yellow garments, and shining with spiritual splendor, . . .

Text 10

ratna-keyūra-valaya-  
ratna-mañjīra-rañjitam  
ratna-kunḍala-yugmābhyām  
su-kapola-sthalojjvalam

ratna-keyūra-valaya-jewel bra)eleets and armllets; ratna-mañjīra-rañjītam-jewel anklets; ratna-kuṅempaeyugmābhyām-jewel earrings; su-kapola-sthalojjvalam-splendid cheeks.

. . . who was decorated with jewel bracelets, armllets, and anklets, whose cheeks were splendid with jewel earrings, . . .

Text 11

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koṭi-kandarpa-lāvaṇya-  
līlā-dhāma-manoharam  
candanāguru-kastūrī-  
kuṅkumārcita-vigraham

koṭi-millions; kandarpa-of Kāmadevas; lāvaṇya-handsomeness; līlā-dhāma-manoharam-the handsome above of pastimes; candanāguru-kastūrī-kuṅkuma-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 kuṅkuma, . . .

Text 12

pārijāta-prasunānām  
mālā-jālair virājītam  
mālatī-mālya-samyukta-  
mayūra-pucchā-cūḍakam

pārijāta-prasunānām-of parijata flowers; mālā-jālair-with garlands; virājītam-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-dīptyā ca  
kṛta-bhūṣita-bhūṣaṇam  
navīna-nīrada-śyāmam  
prodbhinna-nava-yauvanam

svāṅga-saundarya-dīptyā-with the splendor of His limbs; ca-and; kṛta-bhūṣita-bhūṣaṇam-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-pārvaṇa-candrasya  
prabhā-muṣṭāsya-sundaram  
pakva-bimbādharoṣṭham ca  
khagendra-c tcu-nāsikam

ss; pakva-ripe; bimba-bimba; adharoṣṭham-lips; ca-and; khagendra-the king of birds; cañcu-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-madhyāhna-padmānām  
prabhā-mocana-locanam  
muktā-paṅkti-vinindaika-  
danta-paṅkti-manoharam

śarat-autumn; madhyāhna-midday; padmānām-of lotus flowers; prabhā-glory; mocana-stealing; locanam-eyes; muktā-paṅktiMpeals; vininda-eclipsing; eka-one; danta-teeth; paṅkti-roe; manoharam-charming.

. . . whose eyes robbed the midday autumn lotus flowers Sf their glory, whose charming teet eclipsed the pearls, . . .

## Text 16

kaustubhena manīndreṇa  
vakṣaḥ-sthala-samujjvalam  
śāntam ca rādhikā-kāntam  
paripūrṇatamaṁ param

kaustubhena-with the Kaustubha gem; manīndreṇa-the king of jewels; vakṣaḥ-sthala-samujjvalam-splendid chest; śāntam-peaceful; ca-and; rādhikā-kāntam-Rādhā's beloved; paripūrṇatamaṁ-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 dṛṣtvā  
praṇanāmāti-vismitaḥ  
darśam darśam īśvaram taṁ  
praṇanāma punaḥ punaḥ

evam-bhūtam-like this; prabhum-the Lord; dṛṣtvā-seeing; praṇanāma-offered obeisances; ati-vismitaḥ-filled with wonder; darśam-gazing; darśam-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.

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## Text 18

yad dṛṣtam hṛdayāmbhoje  
tad rūpaṁ bahir eva ca  
yā mūrṭiḥ purato dṛṣṭā  
sā paścāt paritas tataḥ

yad-what; dṛṣtam-seen; hṛdayāmbhoje-in the lotus of the heart; tad-that; rūpaṁ-form; bahir-outside; eva-indeed; ca-and; yā-which; mūrṭiḥ-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 vṛndāvane sarvaṁ  
dṛṣṭvā kṛṣṇamayam mune  
dhyāyam dhyāyam ca tad rūpaṁ  
tatra tasthau jagad-vidhiḥ

tatra-there; vṛndāvane-in Vṛndāvana forest; sarvaṁ-everything; dṛṣṭvā-seeing; kṛṣṇamayam-made of Kṛṣṇa; mune-O sage; dhyāyam-meditating; dhyāyam-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 Vṛndāvana forest was Kṛṣṇa. Brahmā stood there, meditating again and again on Lord Kṛṣṇa's form.

Text 20

gāvo vatsās ca bālās ca  
latā- ulmās ca vīrudhāḥ  
sarvaṁ vṛndāvanam brahmā  
śyāma-rūpaṁ dadarśa ha

gāvo-cows; vatsāḥ-calves; ca-and; bālāḥ-boys; ca-and; latā-vines; gulmās-bushes; ca-and; vīrudhāḥ-plants; sarvaṁ-all; vṛndāvanam-Vṛndāvana; brahmā-Brahmā; śyāma-rūpaṁ-the dark form of Lord Kṛṣṇa; dadarśa-saw; ha-indeed.

Brahmā saw that the cows, calves, boys, vines, bushes, plants, and everything else in Vṛndāvana forest had become the dark form of Lord Kṛṣṇa.

Text 21

dṛṣṭvā vaivam paramāścaryam  
punar dhyānam cakāra ha  
dadarśa tri-jagad brahmā  
nānyat kṛṣṇam vinā mune  
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dṛṣṭvā-seeing; Jevam-thus; paramāścaryam-very wonderful; punar-again; dhyānam-meditating; cakāra-did; ha-indeed; dadarśa-saw; tri-jagad-the three worlds; brahmā-

Brahmā; na-not; anyat-another; kṛṣṇam-Kṛṣṇa; vinā-without; mune-O sage.

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 vṛkṣaḥ kva vā śailaḥ  
kva mahī vā ca sāgaraḥ  
kva devāḥ kva ca gandharvāḥ  
kva munīndrāḥ kva mānavāḥ

kva-where?; ca-and; vṛkṣaḥ-the trees; kva-where?; vā-and; śailaḥ-the hills; kva-where?; mahī-the earth; vā-or; ca-and; sāgaraḥ-the oceans; kva-where?; devāḥ-the demigods; uma-where?; ca-and; gandharvāḥ-the gandharvas; kva-where?; munīndrāḥ-the kings of the sages; kva-where?; mānavāḥ-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-bījaṁ  
kva svargā gāva eva ca  
sarvaṁ ca sādṛśaṁ brahmā  
dadarśa māyayā hareḥ

kva-where?; ca-and; ātmā-myself; kva-where?; jagad-bījaṁ-the seed of the universe; kva-where; svargā-Svarga; gāva-the cows; eva-indeed; ca-and; sarvaṁ-all; ca-and; sādṛśaṁ-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

kaḥ kṛṣṇo jagatām nāthaḥ  
kā vā māyā-vibhūṭayaḥ  
sarvaṁ kṛṣṇamayāṁ dr̥ṣṭvā  
kiñcin nirvaktum akṣamaḥ

kaḥ-who?; kṛṣṇo-Kṛṣṇa; jagatām-of the universes; nāthaḥ-the master; ka-what?; vā-or; māyā-vibhūṭayaḥ-the potencies; sarvaṁ-

Who was Kṛṣṇa, the master of the universes? What were His potencies? Brahmā could not say. All he saw was Kṛṣṇa.

Text 25

kam̐ staumi kiṁ karomīti  
manasaiva prakṛtya ca  
tatra sthitvā jagad-dhātā  
japaṁ kartuṁ samudyataḥ

kam̐-whom; staumi-I praise; kiṁ-what?; karomi-I do; iti-thus; manasā-with his mind; eva-indeed; prakṛtya-by nature; ca-and; tatra-there; sthitvā-standing; jagad-dhātā-the creator of the universe; japaṁ-japa; kartuṁ-to do; samudyataḥ-was about.

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.

Text 26

sukhaṁ yogāsanāṁ kṛtvā  
babhūva sampuṭāñjaliḥ

pulakāñcita-sarvāṅgaḥ  
sāśru-netro 'ti-dīnavat

sukhaṁ-comfortable; yogāsanāṁ-yoga-asana; kṛtvā-doing; babhūva-became; sampuṭāñjaliḥ-folded hands; pulakāñcita-sarvāṅgaḥ-the hairs of his body erect; sāśru-netro-tears in his eyes; ati-dīnavat-very pathetic.

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.

## Text 27

iḍām suṣūtnām medhyām ca  
piṅgalā, nālinīm dhruvām  
naḍī-ṣaṭkaṁ ca yogena  
nibadhya ca prayatnataḥ

iḍām-ida; suṣūmṇām-susumna; medhyām-medhya; ca-and; piṅgalām-pingala;  
nālinīm-nalini; dhruvam-dhruva; naḍī-ṣaṭkaṁ-the six nadis; ca-and; yogena-by yoga;  
nibadhya-boockinur ca- nd; prayatnataḥ-carefully.

Practicing yoga, he carefully blocked the six naḍis: iḍā, suṣūmṇā, medhyā, piṅgalā, nālnnī, and dhruvā.

## Text 28

Šmūlādhānaṁ svādhiṣṭhānaṁ  
maṇipūram anāhatam  
viśuddhaṁ paramājñākhyam  
ṣaṭka-cakraṁ nibadhya ca

mūlādhānaṁ-mūlādhāna; svādhiṣṭhānaṁ-svādhiṣṭhāna; maṇipūram-manipura;  
anahataṁ-anahata; viśuddhaṁ-viśuddh ; paramājñākhyam-named paramajna; ṣaṭka-  
cakraṁ-six cakras; nibadhya-stopping; ca-and.

Then he blocked the six cakras: mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata, viśuddha, and paramājñā.

## Text 29

laṅghanaṁ kārayitvā ca  
tat ṣaṭ-cakraṁ kramād vidhiḥ  
brahma-randhraṁ samānīya  
vāyu-pūrṇam cakāra ha

r laṅghanaṁ-jumping over; kārayitvā-causing; ca-and; tat-that; ṣaṭ-cakraṁ-six  
cakras; kramād-gradually; vidhiḥ-Brahma; brahma-randhraṁ-the brahma-randhna;  
samānīya-entering; vāyu-pūrṇam-filled with air; cakāra-did; ha-indeed.

Gradually bringing the life-air past the cakras, he placed it in the brahma-randhra.

## Text 30

nibadhya vāyūṁ medhyām tan  
samānīya hṛd-ambujam  
taṁ vā uṁ bhrāmayitvā na  
yojayām āsa meḍhyayā

nibadhya-blocking; vāyūṁ-the air;;meḍhyām-medhya; taṁ-that; samānīya-kaking;  
hṛd-ambujam-to the lotus of the heart; tav-that; vāyūṁ-air; bhrāmayitvā-bringing; ca-  
and; yojayām āsa-placed; meḍhyayā-with the medhya.

Then he carried the life-air along the medhyā path and brought it to the lotus of the heart.

## Text 31

evam kṛtvā tu niṣpanno  
m yo datto hariṇā parā  
jajāpa paramaṁ mantraṁ  
taṁ tasyaikādaśākṣaram

evam-thus; kṛtvā-doing; tu-indeed; niṣpanno-placed; yo-who; datto-placed;ehariṇā-  
by Lord Kṛṣṇa; pu"ā-bnfore; jajāpa-chanted; paramaṁ-great; mantraṁ-mantra; taṁ-  
that; tasya-of him; ekādaśākṣaram-eleven syllables.

Ṣ Then he chanted the eleven-syllabne mantra Lord Kṛṣṇa gave him in ancient times.

## Text 32

muhūrtad ca japam kṛtvā  
dhyāyam dhyāydm padāmbujam  
dadarśa hṛdayāmbhoje  
sarvam tejomayam mune

muhūrtam-for 45 minutes; ca-and; japam-chanting; kṛtvā-doing; dhyāyam-  
meditating; dhyāyam-and meditating; padāmbujam-on theolotus feet; dadarśa-saw;  
hṛdayāmbhoje-in the lotus,of his heart; sarvam-all; tejomayam-filled with splendor;  
mune-O sage.

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-tejaso 'ntare rūpaṁ  
atīva-su-manoharam  
dvi-bhujam muralī-hastam  
bhūṣitam pīta-vāsasā

e tat-tejaso-the effulgence; antare-within; rūpaṁ-the form; atīva-su-manoharam-very charming; dvi-bhujam-two arms; muralī-hastam-flute in hand; bhūṣitam-decorated; 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-kuṇḍalam  
īṣad-dhasya-prasannāsyam  
bhaktānugraha-kātaram  
navīna-jaladākāra-  
śyāmasundara-vigraham

śruti-of the ear; mūla-at the root; su-vinyasta-greacefully placed; jvalat-glittering; makara-shark; kuṇḍalam-earring; īṣad-slight; hasya-smile; prasanna-cheerful; āsyam-face; bhaktānugraha-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

Ṣ

sthitam jantuṣu sarveṣu  
nirliptam sāksi-rūpiṇam  
ātmārāmaṁ pūrṇa-kāmaṁ  
jagat-vyāpī jagat-param

sthitam-situated; jantusu-in living beings; sarveṣu-all; nirliptam-untouched; sāksi-



rūpiṇam-the witness; ātmārāmaṁ-self-satisfied; pūrṇa-kāmaṁ-His desires fulfilled;  
jagat-vyāpī-all-pervading; jagat-param-the master of the universe.

. . . 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-svarūpaṁ sarveśaṁ  
bija-rūpaṁ sanātanam  
sarvādhāraṁ sarva-varaṁ  
sarva-śakti-samanvitam

sarva-svarūpaṁ-assuming all forms; sarveśaṁ-the master of all; bija-rūpaṁ-the seed;  
sanātanam-eternal; sarvādhāraṁ-the resting place of all; sarva-varaṁ-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

sarvārādhyāṁ sarva-gurūṁ  
sarva-maṅgala-kāraṇam  
sarva-mantra-svarūpaṁ ca  
sarva-sampat-karaṁ varam

sarvārādhyāṁ-to be worshiped by all; sarva-gurūṁ-the guru of all; sarva-maṅgala-kāraṇam-the source of all that is good; sarva-mantra-svarūpaṁ-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

yad dṛṣṭmīṁ brahma-randhre ca  
hṛdi tad bahie eva ca  
dṛṣṭvā ca paramāścaryaṁ  
tuṣṭāva pa ameśvaram  
ṣ

f yad-whom; dṛṣṭam-seeing; brahma-randhre-in the brahma-randhra; ca-and; hṛdi-in the heart; tad-that; bahir-outside; eva-indeed; ca-and; dṛṣṭvā-seeing; ca-and; paramāścaryaṁ-most wonderful; tuṣṭāva-offered prayers; parameśvaram-to the Supreme Personality of Godhead.

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

yat stotraṁ ca purā dattaṁ  
hariṇaikārṇave mune  
tam īśaṁ tena vidhinā  
bhakti-namrātma-kandharaḥ

yat-what; stotraṁ-prayer; ca-and; purā-previously; dattaṁ-given; hariṇā-by Lord Kṛṣṇa; ekārṇave-on the ocean; mune-O sage; tam-to Him; īśaṁ-the Supreme Personality of Godhead; tena-by him; vidhinā-properly; bhakti-namrātma-kandharaḥ-his head humbly bowed.

Humbly bowing his head, Brahmā recited the prayers Lord Kṛṣṇa had taught him on the great ocean.

Text 40

śrī-brahmovāca

sarva-svarūpaṁ sarveśaṁ  
sarva-kāraṇa-kāraṇam  
sarva-nirvacanīyaṁ taṁ  
namāmi śīśu-rūpiṇam

śrī-brahmā uvāca-Śrī Brahmṇā said; sarva-svarūpaṁ-all forms; sarveśaṁ-the master of all; sarva-kāraṇa-kāraṇam-the cause of all causes; sarva-nirvacanīyaṁ-not describeable by anyone; taṁ-to Him; namāmi-I bow; śīśu-rūpiṇam-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 boy

Text 41

śaktīśaṁ śakti-bījaṁ ca  
śakti-rūpa-dharaṁ param  
śakti-yuktam ayuktam ca  
staumi svecchamayaṁ vibhum

śaktīśaṁ-the master of all potencies; śakti-bījaṁ-the seed of all potencies; ca-and; śakti-rūpa-dharaṁ-who has the power to-whose desires are all fulfilled; vibhum-all-powerful.

I glorify the Supreme Personality of 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

samsāra-sāgare ghore  
śakti-nauka-samanvitam  
kṛpā-nidhiṁ karṇadhāraṁ  
namāmi bhakta-vatsalam

samsāra-sāgare-in the ocean of repeated birth and death; ghore-terrible; śakti-nauka-samanvitam-with the boat of His potencies; Śṛpā-nidhiṁ-an ocean of mercy; karṇadhāraṁ-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 cross the terrible ocean of repeated birth and death.

Text 43

ātma-svarūpam ekāntam  
liptam nirliptam eva ca  
sa-guṇam nirguṇam brahma  
staumi sveccha-svarūpiṇam

ātma-svarūpam-the Supersoul; ekāntam-spiritual; liptam-touched; nirliptam-untouched; eva-indeed; ca-and; sa-guṇam-with qualities; nirguṇam-without qualities; brahma-the Supreme Personality of Godhead; staumi I glorify; sveccha-svarūpiṇam-who can assume any form at will.

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.

Text 44

sarvendriyādhidevaṁ taṁ  
indriyālayam eva ca  
sarvendriya-svarūpaṁ ca  
virāḍ-rūpaṁ namāmy aham

sarvendriya-of all senses; svarūpam-the form; ca-and; virāḍ-rūpaṁ-the universal form; namāmi-I bow down; aham-I.

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.

Text 45

vedaṁ ca veda-janakam  
sarva-vedāṅga-rūpiṇam  
sarva-mantra-svarūpaṁ ca  
y namāmi parameśvaram

vedaṁ-the Vedas; ca-and; veda-janakam-the father of the Vedas; sarva-vedāṅga-rūpiṇam-the form of all the Vedangas; sarva-mantra-of all mantras; svarūpam-the form; ca-and; namāmi-I bow; parameśvaram-to the Supreme Personality of Godhead.

I offer my respectful obeisances to the Supreme Personality of Godhead, who is the

Vedas, the father of the Vedas, the Vedāngas, and all sacred mantras.

Text 46

sārāt sāratarām dravyam  
o apūrvam anirūpitam  
svatantram asvatantram ca  
yaśodā-nandanam bhaje

sārāt-than the greatest; sāratarām-greater; dravyam-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-śarīreṣu  
tam adṛṣtam anūhakam  
dhyānasādhyam vidyamānam  
yogīndrāṇām gurum bhaje

santam-existing; sarva-śarīreṣu-in all bodies; tam-Him; adṛṣtam-invisible; anūhakam-inconceivable; dhyāna-by meditation; asādhyam-not attainable; vidyamānam-being so; yogīndrāṇām-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-maṇḍala-madhya-stham  
rāsollāsa-samutsukam  
gopībhiḥ sevyamānam ca  
tam rādheśam namāmy aham

rāsa-maṇḍala-madhya-stham-staying in the middle of the rasa-dance circle; rāsollāsa-samutsukam-happy in the rasa-dance; gopībhiḥ-by the gopīs; sevyamānam-served; ca-and; tam-to Him; rādheśam-the master of Rādhā; namāmi-bow; aham-I.

4 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 santām taṁ  
asāntam asatām api  
yogīśāṁ yoginām yogāṁ  
namāmi śiva-sevitam

satām-of the devotees; sadā-always; eva-indeed; santām-kind; taṁ-to Him; asāntam-unkind; asatām-to the demons; api-also; yogīśāṁ-the master of the yogis; yoginām-of the yogis; yogāṁ-yoga; namāmi-I bow; śiva-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 is served by Lord Śiva.

Text 50

mantra-bijaṁ mantra-rājam  
mantradaṁ phaladaṁ phalam  
mantra-siddhi-svarūpaṁ taṁ  
namāmi ca parāt param

mantra-of mantras; bijaṁ-the seed; mantra-rājam-the king of mantras; mantradaṁ-the giver of mantras; phaladaṁ-the giver of results; phalam-the result; mantra-siddhi-svarūpaṁ-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

sukhaṁ duḥkhaṁ ca sukhadam  
duḥkhadam puṇyam eva ca  
puṇyadam śubhadam caiva  
śubha-bijaṁ namāmy aham

sukhaṁ-happiness; duḥkhaṁ-suffering; ca-and; sukhadam-giving happiness; duḥkhadam-giving pain; puṇyam-piety; eva-and; ca-and; puṇyadam-giving piety; śubhadam-giving auspiciousness; ca-and; eva-indeed; śubha-bījam-the seed of auspiciousness; namāmi-bow; ahap-I.

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.

Text 52

ity evaṁ stavanam kṛtvā  
dattvā govatsa-bālakān  
nipatya daṇḍavad bhūmau  
ruroda praṇanāma ca

iti-thu(; evaṁ-in this way; stavanam-prayer; kṛtvā-doing; dattvā-giving; govatsa-bālakān-the boys and calves; nipatya-falling down; daṇḍavad-like a stick bhūmau-to the ground; ruroda-wept; praṇanāma-bowed; ca-and.

After reciting these prayers, Brahmā returned the cows, calves, and boys. He wept. Falling like a stick to the ground, he offered obeisances to the Lord.

Texts 53 and 54

dadarśa cakṣur unmilya  
vidhātā jagatām mune  
bhāṇḍīra-vaṭa-mūla-stham  
ratna-simhāsana sthitam

veṣṭitam sarva-gopālair  
ekam eva manoharam  
punaḥ praṇamya tam brahmā  
brahmalokaṁ yayau svayam

dadarśa-saw; cakṣur-eyes; unmilya-opening; vidhātā-the creator; jagatām-of the universe; mune-O sage; bhāṇḍīra-vaṭa-mūla-stham-at teh root on a banyan tree; ratna-simhāsana-sthitam-sitng on a golden throne; veṣṭitam-surrounded; sarva-gopālair-by all the gopas; ekam-one; eva-indeed; manoharam-charming; punaḥ-again; praṇamya-

bowing; taṁ--to Him; brahmā-Brahmā; brahmalokaṁ-to Brahmāloka; yayau-went; svayam-own.

Ṣ

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

brahmaṇā ca kṛtaṁ stotraṁ  
nityaṁ bhaktyā ca yaḥ paṭhet  
iha loke sukhaṁ bhuktvā  
yaty ante śrī-hareḥ padam

brahmaṇā-by Brahmā; ca-and; kṛtaṁ-done; stotraṁ-prayer; nityaṁ-regularly; bhaktyā-with devotion; ca-and; yaḥ-one who; paṭhet-recites; iha-here; loke-in this world; sukhaṁ-happiness; bhuktvā-enjoying; yati-goes; ante-at the end; śrī-hareḥ-of Lord Kṛṣṇa; padam-to the abode.

A person who regularly reads these prayers of the demigod Brahmā lives happily in this world and at the end goes to Lord Kṛṣṇa' spiritual abode.

Text 56

labhate dāsyam atulaṁ  
sthānam īśvara-sannidhau  
labdhvā ca kṛṣṇa-sarūpyaṁ  
pārṣada-pravaro bhavet

labhate-attains; dāsyam-direct service; atulaṁ-incomparable; sthānam-place; īśvara-sannidhau-near the Lord; labdhvā-attaining; ca-and; kṛṣṇa-sarūpyaṁ-a form like the Lord; pārṣada-pravaro-a personal associate of the Lord; bhavet-becomes.

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

śrī-nārāyaṇa uvāca



gate jagat-kāraṇe ca  
brahmalokaṁ ca brahmaṇi  
śrī-kṛṣṇo bālakaiḥ sārdham  
jagāma svālayaṁ vibhuḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said;Sgate-gone; jagat-kāraṇe-th creator of the worlds; ca-and; brahmalokaṁ-to Brahmaloaka; ca-and; brahmaṇi-when Brahmā; śrī-kṛṣṇo-Śrī Kṛṣṇa; bālakaiḥ-the boys; sārdham-with; jagāma-went; svālayaṁ-to His home; vibhuḥ-the Supreme Personality of Godhead.

Ś Śrī Nārāyaṇa Ṛṣi said: After the creator Brahmā had left for Brahmaloaka, Lord Kṛṣṇa, the all-powerful Supreme Personality of Godhead, returned with the boys to His home.

Text 58

gāvo vatsaś ca bālāś ca  
jagmur varṣāntare gṛham  
śrī-kṛṣṇa-māyayā sarve  
menire te dināntaram

gāvo-cows; vatsaḥ-calves; ca-and; bālāḥ-boys; ca-and; jagmur-went; varṣāntare-at the end of a year; gṛham-to the homes; śrī-kṛṣṇa-of Lord Kṛṣṇa; māyayā-by the māyā; sarve-all; menire-thought; te-indeed; dināntaram at the end of a day.

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.

Text 59

gopā gopālikāḥ kiñcit  
tarkituṁ na kṣamas tadā  
yoginām kṛtrimāṁ sarvaṁ  
e kiṁ nūtnaṁḥ"ā purātanam

gopā-the gopas; gopālikāḥ-the gopīs; ki{.sy 241}cit-something; tarkituṁ-to guess; na-not; kṣamas-able; tadā-then; yoginām-of the yogis; kṛtrima -artificial; arvaṁ-all; kiṁ-what?; nūtnaṁ-new; vā-or; purātanam-old.

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 yogi be counted as young or old?

Text 60

ity evaṁ athitaṁ vipra  
śrīekṛṣṇa-caritaṁ śubham  
sukhadā mokṣadāṁ puṇyaṁ  
sarva-kāla-sukhāvaham

iti-thus; evaṁ-thus; kalpitaṁ-spoken; vipra-O brāhmaṇa; śrī-kṛṣṇa-caritaṁ-Śrī Kṛṣṇa's transcendental pastimes; śubham-auspicious; sukhadā-delightful; mokṣadā-giving liberation; puṇyaṁ-sacred; sarva-kāla-sukhāvaham-always pleasing.

O brāhmaṇa, thus I have related Lord Kṛṣṇa's auspicious and sacred pastimes, which were always pleasing and delightful, and which bring liberation.

## Chapter Twenty-one Śrī Indra-yāga-bhañjana Breaking the Indra-yajña

Text 1

śrī-nārāyaṇa uvāca

ekadānanda-yuktaś ca  
nanda-gopo vraje mune  
duṇḍubhiṁ vādāyāṁ āsa  
śakra-yāga-kṛtyamaḥ

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; duṇḍubhiṁ-duṇḍubhi drum; vādāyāṁ āsa-had sounded; śakra-yāga-kṛtyamaḥ-about to perform a yajña for the demigod Indra.

Śrī Nārāyaṇa Ṛṣi said: One day the gopa Nanda, intending to offer a yajña to the demigod Indra, had a drummer sound a duṇḍubhi drum.

Texts 2 and 3

dadhi kṣīraṁ gṛhitaṁ takraṁ

S naeanītaṁ guḍaṁ madhu  
etāny ādāya śakrasya  
pūjāṁ kurvantv iti bruvan

ye ye santS atra nagare  
gopā gopyaś ca bālakāḥ  
bālikāś ca dvija bhupā  
vaiśyāḥ śūdraś ca bhaktitaḥ

dadhi-yogurt; kṣīraṁ-milk; ghṛtaṁ-ghee; takraṁ-buttermilk; navanītaṁ-better;  
guḍaṁ-molasses; madhu-honey; etāni-they; ādāya-taking; śakrasya-of Indra; pūjāṁ-  
worship; kurvantv-should do; iti-thus; bruvan-saying; ye ye-whoever; santi-are; atra-in  
this; nagare-village; gopā-gopas; gopyaḥ-gopīs; ca-and; bālakāḥ-boys; bālikāḥ-girls; ca-  
abd; dvija-brāhmaṇas; bhupā-ksatriyas; vaiśyāḥ-vaisyas; śūdraḥ-sudras; ca-and;  
bhaktitaḥ-with devotion.

Nanda proclaimed: All the brāhmaṇas, kṣatriyas, vaiśyas 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 evaṁ śrāvayitvā ca  
Ś svayam eva mudānviṭaḥ  
yaṣṭim āropayām āsa  
ramya-sthāne su-viṣṭe

ity evaṁ-thus; śrāvayitvā-proclaiming; ca-and; svayam-personally; eva-indeed;  
mudānviṭaḥ-happy; yaṣṭim-staff; āropayām āsa-lifting; ramya-sthāne-in a beautiful  
place; su-viṣṭe-broad.

After saying this, cheerful Nanda placed a great pole in a beautiful and broad place.

Text 5

dadau tatra kṣauma-vastraṁ  
mālā-jālaṁ manoharam  
candanāguru-kastūrī-  
kuṅkuma-dravam eva ca

S dadau-gave; tatra-there kṣauma-vastraṁ-silken cloth; mālā- ālaṁ-flower garlands;  
manoharam-beautiful; candanāguru-kastūrī-kuṅkuma-d avam-anointed with sandal,

aguru, musk, and kunkuma; eva-indeed; ca-and.

There he erected a beautiful silken tent decorated with flowers and anointed with sandal, aguru, musk, and kunkuma.

Text 6

snātaḥ kṛtāhniko bhaktyā  
dhṛtvā dhaute ca vāsasī  
uvāsa svarṇa-pīṭhe sa  
prakṣalita-padāmbujaḥ

snātaḥ-bathed; kṛtāhniko-performed daily duties; bhaktyā-with devotion; dhṛtvā-placing; dhaute-clean; ca-and; vāsasī-garments; uvāsa-sat; svarṇa-pīṭhe-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-patrais ca  
brāhmaṇais ca purohitaiḥ  
gopālair gopikābhis ca  
bālābhiḥ saha bālakaiḥ

etasminn antare tatrā-  
jagmur nagara-vāsināḥ  
mahat-sambhṛta-sambhārā  
nānopāyana-samyutāḥ

h gopas; gopikābhis-with gopīs; ca-and; bālābhiḥ-boys; saha-with; bālakaiḥ-girls; etasmin antare-then; tatra-there; ājagmur-came; nagara-vāsināḥ-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.

Text 9

ājagmur munayaḥ sarve  
jvalanto brahma-tejasā  
śāntāḥ śiṣya-gaṇaiḥ sārdham  
veda-vedāṅga-uāraiḥ

āja durDcame; munayaḥ-sages; sarve-all; jvalanto-shining; brahma-tejasāywith  
spirituul splendor; śāntāḥ-peaceful; śiṣya-gaṇaiḥ-disciples; sārdham-with; veda-  
vedāṅga-pāragāḥ-traveled to the farther shore of the Vedas and Vedāṅgas.

jany great saeys shining with spiritual splendor, who had traveled to the farther  
shore of the Vedas jnd Vedāṅgas, came with their disriples.

Text 10

gargaṇ ca galavaś pmiva  
sākalyaḥ śakatāyanaḥ  
gautamaḥ karathaḥ kaṇvo  
vatsyaḥ katyāyanas tathā

l gargas-Garga; ca-and; g lavaḥ-Galava; ca-and; eva-indeed; sākalyaḥ-sakalya;  
śakatāyanaḥ-Sakatayana; gautaoaḥ-Gautama; karathaḥ-Karatha; kaṇvo-Kanva;  
vatsyaḥ-Vatsyae katyāyaras-Katyayana; tathā-so.

Garga, Galava, Sākalya, Śakatāyana, Gautama, Karatha, Kaṇva, Vatsya,  
Katyāyana, . . .

Text 11

śaubharir vā adevaś ca  
yājñavalkyaś ca pāṇiniḥ  
ṛṣyaśṛṅgo gauramukho  
bharadvājaś ca vāmanaḥ

śaubharir-Saurabhi; vāmadevaḥ-Vamadeva; ca-and; yāj{.sy 241}avalkyas-  
Yajnavalkya; ca-and; pāṇiniḥ-Panini; ṛṣyaśṛṅgo-Rasyasṅga; gauramukho-  
Gauramukha; bharadvālaḥ-Bharadvana; ca-and; vāmanaḥ-Vamana.

## Text 12

kṛṣṇa-dvaipāyanaḥ śṛṅgī  
sumantur jaiminiḥ kaṭhaḥ  
parāśaraś ca maitreyo  
vaiśampāyana eva ca

kṛṣṇa-dvaipāyanaḥ-Kṛṣṇa-dvaipāyana; śṛṅgī-Sṛngi; sumantur-Sumantu; jaiminiḥ-Jaimini; kaṭhaḥ-Katha; parāśaras-Parasara; ca-and maitreyo-Maitreya; vaiśampāyana-Vaisampayana; eva-indeed; ca-and.

. . . Kṛṣṇa-dvaipāyana, Śṛṅgī, Sumantu, Jaimini, Kaṭha, Parāśara, Maitreya,  
Vaiśampāyana, . . .

## Text 13

brāhmaṇās ca kati-vidhā  
bhikṣukā vandinas tathā  
bhūpā vaiśyās ca śūdrās ca  
samājagmur mahotsave

brāhmaṇās-brāhmaṇas; ca-and; kati-vidhā-many kinds; bhikṣukā-sannyasis;  
vandinas-poets; tathā-so; bhūpā-kings; vaiśyās-avisyas; ca-and; śūdrāḥ-sudrasO ca-and;  
samājagmur-came; mahotsave-to the great festival.

. . . as well as many brāhmaṇas, sannyāsīs, poets, kṣatriyas, vaiśyas, and śūdras came  
to that festive ceremony.

## Text 14

dr̥ṣṭvā munīndrān nandaś ca  
brāhmaṇān bhūmipāṁś tathā  
svaṛṇa-pīṭhāt samuttasthau  
vra.āś cottasthur eva ca

dr̥ṣṭvā-seeing; munīndrān-the kings of sages; nandaḥ-Nanda; ca-and; brāhmaṇān-brāhmaṇas; bhūmipāṁḥ-kings; tathā-so; svaṛṇa-pīṭhāt-from his golden throne;  
samuttasthau-rose; vrajāḥ-the people of Vraja; ca-and; uttasthur-rose; eva-indeed; ca-and.

Seeing the great sages, brāhmaṇas, and kings, Nanda rose from his golden throne, and the people of Vraja also rose.

Text 15

praṇamya vāsayaṁ āsa  
munīndra-vipra-bhūmipān  
teṣāṁ anumatiṁ prāpya  
tatrovāsa punar mudā

anumatiṁ-consent; prāpya-attaining; tatra-there; uvāsa-sat; punar-again; mudā-happily.

Nanda bowed before the great sages, brāhmaṇas, and kings, gave them comfortable sitting places, and, with their permission, happily sat down himself.

Text 16

pākaṁ ca yaṣṭi-nikaṭe  
kartum ājñāṁ cakāra ha  
pāka-prājña-brāhmaṇānām  
śatam ānīya sādārāt

pākaṁ-cooking; ca-and; yaṣṭi-nikaṭe-gnder the tvnt; kartum- o do; ājñāṁ-the order; cakāra-gave; ha-inded; pāka-prājña-brāhmaṇānām-of brāhmaṇas expert in cooking; śatam-a hundred; ānīya-bring; sādārāt-respectfully.

Then Nanda respectfully asked a hundred expert brāhmaṇa cooks to begin cooking under the tent.

Text 17

tatra ratna-pradīpāś ca  
jajvaluḥ paritaḥ sadā  
andhī-bhūtaṁ ca dhūpena  
sthānaṁ tat surabhī-kṛtam

tatra-there; ratna-pradīpāḥ-jewel lamps; ca-and; jajvaluḥ-shone; paritaḥ-everywhere; sadā-always; andhī-bhūtaṁ-blinded; ca-and; dhūpena-with incense; sthānaṁ-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-vidhāni puṣpāni  
mālyāni vividhāni ca  
naivedyaṃ ca bahu-vidhaṃ  
apūrvam su-manoharam

nānā-vidhāni-many kinds; puṣpāni-flowers; mālyāni-garlands; vividhāni-many kinds; ca-and; naivedyaṃ-foods; ca-and; bahu-vidhaṃ-many kinds; apūrvam-unprecedented; su-manoharam-very beautiful.

. . . there were many flowers and flower garlands, many beautiful and unprecedented offerings of food, . . .

Text 19

Ṣṭīla-laḍḍuka-pūrṇam ca  
ḍallakānām sahasrakam  
svastikaiḥ paripūrṇam ca  
bhallakānām sahasrakam  
kalasānām sahasram ca  
pūrṇam śarkarayā mune

ṭīla-laḍḍuka-pūrṇam-filled with sesame laḍḍus; ca-and; ḍallakānām-ḍallakas; sahasrakam-a thousand; svastikaiḥ-with svastikas; paripūrṇam-filled; ca-and; bhallakānām-of bhallakas; sahasrakam-a thousand; kalasānām-of waterpots; sahasram-a thousand; ca-and; pūrṇam-filled; śarkarayā-with sugar; mune-O sage.

. . . thousands of sesame laḍḍus, ḍallakas, svastikas, bhallakas, jars of sugar, . . .

Text 20

yava-godhūma-cūrṇānām  
laḍḍukair madhurair varaiḥ  
ghṛta-pakvair vipra-kṛtaiḥ  
pūrṇāni kalasāni ca



yava-barley; godhūma-and whe t; cūrṇānām-flour; laḍḍokair-laḍḍus; madhuramr-sweet; varaiḥ-excellent; ghr̥ta-i tLee; pakvair-cooked; vipra-kṛtyiḥ-done by brāhmaṇas; pūrṇāni-filled; kalasāni-pots; ca-and.

. . . many jars o deliciouslbarley-wheat laḍḍus the brāhmaṇas fried in ghee, . . .

Text 21

vṛkṣa-pakvāni ramyāni  
cāru-rambha-yhalāni ca  
phalāni paripakvāni  
kāla-deśodbhavāni ca

k vṛkṣa-pakvāni-tree-riSened; ramyāni-delicious; cāru-rarbha-phalāni-beautiful bananas; ca-and; phalāni-fruit;; paripakvāni-very ripe; kāla-deśodbhavāntmlocally grown and in season; ca-and.

. . . emany delicious tree-ripened baoanas anp other ripe fruits in season, . . .

Text 22

kṣhrāṇām kumbha-lakṣāni  
dadhnām tāvanti nārada  
madhūnām kumbha-śatakaṁ  
sarpiḥ-kuybhr-sahasrakam

kṣhrāṇām-of milk; kumbha-lakṣāni-a hundred thousand pots; dadhnām-of yogurt; tāvanti-as many; nārada-O Nārada; madhūnām-of honey; kumbha-śatakaṁ-a hundred post; 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

kalasānām ca śatakaṁ  
pūrṇam ca navanītakaiḥ  
kalasānām tri-lakṣāṇi  
takra-pūrṇāni niścitam

kalasānām-of pots; ca-and; śatakaṁ-a hundred; pūrṇam-filled; ca-and;

navanītakaiḥ-with butter; kalasānām-of pots; tri-lakṣāṇi-three hundred thousand; takra-pūrṇāni-filled with buttermilk; niścitam-indeed.

. . . a hundred pots of butter, three hundred thousand pots of buttermilk, . . .

Text 24

ghaṭānām pañca-lakṣāṇi  
guḍā-pūrṇāni niścitam  
viṣṇu-tailena pūrṇam ca  
kalasānām sahasrakam

ghaṭānām-of pots; pañca-lakṣāṇi-five hundred thousand; guḍā-pūrṇāni-filled with molasses; niścitam-indeed; viṣṇu-tailena-with Viṣṇu-oil; pūrṇam-filled; ca-and; kalasānām-of Sots; sahasrakam-a thousand.

. . . five hundred thousand pots of molasses, and a hundred pots of Viṣṇu-oil.

Texts 25 and 26

vṛṣendrás ca bahu-vidhā  
bhogārha-dravya-vāhakāḥ  
nānābodhāni vadyāni  
cārūṇi madhurāṇi ca

vādakāḥ svarṇa-yantmāṇi  
vādayām āsur utsave  
nānā-vidhāni patrāṇi  
sauvarṇa-rajātāni ca

vṛṣendrās-the kings of bulls; ca-and; bahu-vidhā-many kinds; bhogārha-dravya-vāhakāḥ-carrying the foods; nānābodhāni-many kinds; vadyāni-musical instruments; cārūṇi-beautiful; madhurāṇi-sweet; ca-and; vādakāḥ-musicians; svarṇa-yantmāṇi-golden instruments; vādayām āsur-played; utsave-in the festival; nānā-vidhāni-many kinds; patrāṇi-pots; sauvarṇa-rajātāni-of gold and silver; ca-and.

Š Regal bulls carried the many cooking ingredients. There were many pots of gold and silver. Many musicians melodiously played on golden instruments.

## Text 27

vastrāṇi varaṇārḥāni  
cārūṇi bhūṣaṇāni ca  
svaṛṇa-pīṭhāni ca brahmann  
ājagmur yaṣṭi-sannidhim

vastrāṇi-garments; anhaṇārḥāni-exquisite; cārḥṇi-beautiful; bhūṣaṇāni-ornaments; ca-and; svaṛṇa-pīṭhāni-golden sitting places; ca-and; brahmann-O brāhmaṇa; ājagmur-came; yaṣṭi-sannidhim-to the tent.

O brāhmaṇa, many beautiful and exquisite garments, ornaments, and golden thrones were brought to the tent.

## Text 28

chagalānām sahasrāṇi  
mahiṣāṇām śatāni ca  
meṣakānām ca lakṣāṇi  
hy ānayām āsa tatra vai

chagalānām-of goats; sahasrāṇi-a thousand; mahiṣāṇām-of buffaloes; śatāni-a hundred; ca-and; meṣakānām-of sheep; ca-and; lakṣāṇi-a hundred thousand; hi-indeed; ānayām āsa-brought; tatra-there; va-indeed.

A thousand goats, a hundred buffaloes, and a hundred thousand sheep were also brought.

## Text 29

śatāny eva gaṇḍakānām  
ājagmur yaṣṭi-sannidhim  
prokṣitāni ca sarvāṇi  
rakṣitāni ca rakṣakaiḥ

śatāni-a hundred; eva-and; gaṇḍakānām-of rhinoceroses; ājagmur-came; yaṣṭi-sannidhim-to the tent; prokṣitāni-sprinkled; ca-and; sarvāṇi-all; rakṣitāni-protected; ca-and; rakṣakaiḥ-by guards.

A hundred rhinoceroses were also brought. The animals were sprinkled with water and protected by guards.

Text 30

bālakānām bālikānām  
vṛkṣānām vṛkṣa-yoṣitām  
yūnām ca yuvatīnām ca  
saṅkhyam kartum ca kaḥ kṣamaḥ  
ṣ

bālakānām-o boys; bālikānām-and girls; vṛkṣānām-of trees; vṛkṣa-yoṣitām-of the wīvesof trees; yūnām-of youths; ca-and; yuvatīnām-of young girls; ca-and; saṅkhyam-the number; kartum-to do; ca-and; kaḥ-who?; kṣamaḥ-is able.

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

gāyakānām ca saṅgītām  
nartakānām ca nartanam  
śrutvā drṣtvā janāḥ sarve  
mumuhuḥ su-mahotsave

gāyakānām-of the singers; ca-and; saṅgītām-the song; nartakānām-of dancers; ca-and; nartanam-the dance; śrutvā-hearing; drṣtvā-seeing; janāḥ-people; sarve all; mumuhuḥ-were charmed; su-mahotsave-at the beautiful festival.

Hearing the yingers' singing and seeing the dancers' dancing, everyone became pleased at that beautiful festival.

Text 32

rambhorvaṣī menakā ca  
ghṛtācī my inī ratī  
prabhāva ī bhānumatī  
vipracittī tilottamā

rambhā-Rambhā; ūrvaṣī-Urvasi; menakā-Menaka; ca-and; ghṛtācī-Ghrtaci; mohinī-Mohinī; ratī-Rati; prabhāvatī-tnabhavati; bhānumatī-Bhanumati; vipracittī-Vipracitti; tilottamā-Tilottama.

O brāhmaṇa, the apsarās Rambhā, Urvaṣī, Menakā, Gmṛtācī, Mohinī, Rati, Prabhāvatī, Bhānumatī, Vipracittī, Tilottamā, . . .

Text 33

candraprabhā suprabhā ca  
ratnamālā madālasā  
reṇukā ramaṇī brahmann  
etā ājagmur utasave

candraprabhā-Candraprabha; suprabhā-Suprabha; ca-and; ratnamālā-ratnamala; madālasā-Madalasa; reṇukā-Renuka; ramaṇī-Ramani; brahman-O brāhmaṇa; etā-they; ājagmur-came; utasave-to the festival.

. . . Candraprabhā, Suprabhā, Ratnamālā, Madālasā, Reṇukā, and Ramaṇī also came to the festival.

Ṣ

Text 34

tāsām nṛtyena gītena  
stanāsya-śroṇi-darśanāt  
rūpeṇa vakra-dṛṣṭyā ca  
mūrchām āpuṣ ca mānavāḥ

tāsām-of them; nṛtyena-by the dancing; gītena-singing; stanāsya-śroṇi-darśanāt-by seeing the breasts, hips, and faces; rūpeṇa-by the beauty; vakra-dṛṣṭyā-by crooked glances; ca-and; mūrchām-enchantment; āpuṣ-attained; ca-and; mānavāḥ-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

etasminn antare śīghram  
ājagāma hariḥ svayam  
gopāla-bālakaiḥ sārddham  
balena bala-śālinā

etasminn antare-then; śīghram-quickly; ājagāma-came; hariḥ-Lord Kṛṣṇa; svayam-personally; gopāla-bālakaiḥ-with the gopa boys; sārddham-with brāhmaṇa; 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

dr̥ṣṭvā taṁ ca janāḥ sarve  
sambhramā harṣa-vihvalāḥ  
uttasthur ārād bhītās ca  
pula-kāñcita-vigrahaḥ

dr̥ṣṭvā-seeing; taṁ-Him; ca-and; janāḥ-the people; sarve-all; sambhramā-respectful; harṣa-vihvalāḥ-filled with happiness; uttasthur-stood; ārād-near; bhītāḥ-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

krīḍā-sthānāt samāyantam  
śāntam sundara-vigraham  
vinoda-murali-veṇu-  
śaṅkha-śabda-samanvitam

-of pastimes; murali-veṇu-murali and venu flutes; śaṅkha-conchshells; śabda-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-bhūṣābhir  
bhūṣitam kaustubhen ca  
candanāguru-pankena  
carcitam śyāma-vigraḥam

sad-tatna-sāra-bhūṣābhir-with jewel ornaments; bhūṣitam-decorated; kaustubhena-wstth the Kaustubhc jewel; ca-and; condanāguru-pankena-with sandal and aguru paste; aarciram-anointed; śyāma-vigraham-dark form.

. . . who was decorated with jewel ornaments and a Kpustbha jewel, whose dark form was anointed with sa dal and aguru, . . .

Text 39

śaran-madhyāhna-padmāsyam  
paśyantam ratna-darpaṇaiḥ  
cāru-candana-candreṇa  
kas ūrī-bindunā saha  
śa āṅkena yathā-kāśam  
bhala-madhye virājitam

śaran-madhyāhna-padma-a midday autumn lotus; māsyam-face; paśyantam-seeing; ratna-darpaṇaiḥ-with jewel mirror; cāru-beautiful; candana-candreṇa-with a moon of sandal paste; kastūrī-bindunā-with a musk dot; saha-with; śaśedkena-with a moon; yatha-as; bokāśam-the sky; bhala-madhye-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

mālatī-mālayā śyāma-  
kaṅṭha-vakṣaḥ-sthalojjvalam  
baka-paṅktyā yathākāśam  
śārādīyam su-nirmalam

mālatī-mālayā-with a garland of malati flowers; śyāma-dark; kaṅṭha-neck; vakṣaḥ-sthala-and chest; ujjvalam-splendor; baka-paṅktyā-with a row of ducks; yathā-as; ākāśam-the sky; śārādīyam-autumn; su-nirmalam-splendid.

hite ducks, . . .

Text 41

cāruṇā pīta-vastreṇa  
śobhita-śyāma-vigraham  
vibhāntam vidyutā śaśvan

navīna-nīradam̐ yathā

cāruṇā-beautiful; pīta-vastreṇa-with yellow garments; śobhita-śyāma-vigraham-salendid dark form; vibhāntam̐-shining; vidyutā-with lightning; śasvan-always; nanīna-nīradam̐-a new monsoon cloud; yathā-as.

. . . whose handsome dark form, splendid with beautiful yellow garments, was like a monsoon cloud and gldttering lightning, . . .

Text 42

kunda-prasūnair guṅjābhir  
baddha-vaṅkima-cūḍakam  
yathendra-dhanuṣā bhātā  
vibhāntam̐ bhāgaṇair nabhaḥ

kunda-prasūnair-with kunda flowers; guṅjābhir-with gunja; baddha-vaṅkima-cūḍakam-crowned; yathā-as; indra-dhanuṣā-with a rainbou bhātā-shining; vibhāntam̐-shining; bhāgaṇair-with stars; nabhaḥ-the sky.

. . . whose topknot, tied with guṅjā and kunda flowers, was like a rainbow shining with many stars in the sky, . . .

Text 43

ratna-kuṇḍala-dīptyā ca  
smita-vaktram̐ su-śobhitam̐  
śarat-praphulla-padman̐ ca  
dyumaṇeḥ kiraṇair yathā

ratna-kuṇḍala-dīptyā-with the splendor of jewel earrings; ca-and; smita-vaktram̐-a crooked smile; su-śobhitam̐-splendid; śarat-praphulla-padman̐-a blossoming autumn lotus; ca-and; dyumaṇeḥ-of the moon; kiraṇair-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



munayo ballavā mudā  
praṇamya vāsayām āsū  
ratna-simhāsane vibhum

Ṣ vipra-kṣatdiya-vaas̥yas-bruhmaṇa, ksatriyas, and vais̥yas; ca-and; munayo-sages; ballavā-gopas; mudā-happily; praṇamya-bowing; vāsayām āsus-had sit down; ratna-simhāsane-on a jewel throne; vibhum-the Lord.

Then the brāhmaṇas, kṣatriyos, vaiś̥yas, sages, and gopas happily bowed down before the Lord and gave Him a seat on a jewel throne.

Text 45

uvāsa svarṇa-pīṭhe sa  
teṣām madhye jagat-patiḥ  
yathā babhau śarac-candro  
jyotiṣām antare ca khe

uvāsa-sat; svarṇa-pīṭhe-on th golaen throne; sa-and; te ām-of them; madhye-in the midst; jagat-patiḥ-the master of the univerdes; yathā-as; babhau-shon ; śarac-candro-an autumn moon; jyotiṣām-of stars; antare-in; ca-an; khe-the sky.

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

stutvā tam ūṣus te sarve  
jagatām īśvaram param  
svecchamayam guṇātītam  
jyotī-rūpaṁsanātanam

stutvā-offering prayers; tam-to Him; ūṣus-stayed; te-they; sarve-all; jagatām-of the universes; īśvaram-the master; param-supreme; sTecchama(am-independent; guṇātītam-beyond the modes of nature; jyotī-rūpaṁsplendVd; sanātanam-eternal.

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.

Text 47

dr̥ṣṭvā mahotsavam śīghram  
uvāca pitaram hariḥ  
viduṣām durlabham nītim  
nītiN-yāstra-viśāradaḥ

dr̥ṣṭvā-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-viśāradaḥ-expoert in the Niti-sastras.

duct, His words beyond the reach of even the greatest phrlosophers.

Text 48

śrī-kṛṣṇa uvāca

bho bho ballava-rājendra  
kiṁ karoṣīha suvrata  
ārādhyaḥ kaś ca kā pūjā  
kiṁ phalam pūjane bhavet

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bho-O; bho-O; ballava-rājendra-king of the gopas; kiṁ-what?; karoṣi-are you doing; iha-here; suvrata-O saintly one; ārādhyaḥ-to be worshiped; kaḥ-who?; ca-and; kā-what?; pūjā-worshopp kiṁ-what; phalam-result; pūjane-in the worship; bhavet-is.

Śrī Kṛṣṇa said: O king of the gopns, O saintly one, what are you doing here? Who is being worshiped? How are you w,rshping himw What is the result of this worship?

Text 49

phalena sādhanam kiṁ vā  
kaḥ sādhyaḥ sādhanena ca  
deve ruṣṭe bhavet kiṁ vā  
pūjāyaḥ pratibandhake

phalena-with the result; sādhanam-method; kiṁ-what?; vā-or; kaḥ-what; sādhyaḥ-to be attained; sādhanena-by the method; ca-and; deve-whem the demigod; ruṣṭe-is angry; bhavet-may be; kiṁ-what?; vā-or; pūjāyaḥ-of the worship; pratibandhake-inwthe impediment.

What is the method employed to attain the result? What is 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

tuṣṭo-if; devaḥ-the demigod; kim-pleased; dadāti-gives; phalam-result; atra-here; paratra-in the next life; kim-what?; kācid-s metning; dadāti-gives; atra-here; phalam-result; paratra-in the next life; na-not; iha-here; kācana-something.

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-vihitā pūjā  
sarva-hāṇi-karaṇḍikā

kācic-some; ca-and; na-not; ubhayatra-in both; api-even; ca-and; ubhayatra-in both; api-also; kācana-some; aveda-vihitā-not prescribed in the Vedas; pūjā-worship; sarva-hāṇi-karaṇḍikā-a box of troubles.

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 vā te  
kim u vā puruṣa-kramāt  
dṛṣṭo devas tvayā kimsvit  
pūjā yad-anusāriṇī

pūjā-worship; iyam-this; adhunā-now; vā-or; te-of you; kim-what?; u-indeed; vā-or; puruṣa-kramāt-from a series of people; dṛṣṭo-seen; devas-the god; tvayā-by you; kimsvit-somehow; pūjā-the worship; yad-anusāriṇī-following which.

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

sakṣāt khadati devas te  
sakṣāt kiṁ vā na khadati  
sakṣād bhunkte ca yo devaḥ  
supraśāstaṁ tad-arcanam

sakṣāt-directly; khadati-eats; devas-the demigod; te-of you; sakṣāt-directly; kiṁ-whether?; vā-or; na-not; khadati-eats; sakṣād-directly; bhunkte-eats; ca-and; yo-who; devaḥ-demigod; supraśāstaṁ-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

ṛthivyā brāhmaṇā devā  
iti vedair nirūpitam  
sarveṣāṁ pūjanāt tāta  
su-praśāstaṁ dvijārcanam

Ṛ ṛthivyās-of the earth; brāhmaṇā-the brāhmaṇas; devā-the demigods; iti-thus; vedair-by the Vedas; nirūpitam-said; sarveṣāṁ-of all; pūjanāt-than the worship; tāta-O father; su-praśāstaṁ-better; dvijārcanam-worship of the brāhmaṇas.

The Vedas declare that the brāhmaṇas are the demigods of the earth. fWorship of the brāhmaṇas is better than all other kinds of worship.

Text 55

sākṣāt khadati naivedyaṁ  
vipra-rūpī janārdanaḥ  
brāhmaṇe parituṣṭe ca

sentuṣṭāḥ sarva-devatāḥ

sākṣāt-directly; khadati-eats; naivedyam-the offering; vipra-rūpī-in the form of a brāhmaṇa; janārdanaḥ-Lord Viṣṇu; brāhmaṇe-when a brāhmaṇa; parituṣṭe-is pleased; ca-and; santuṣṭāḥ-is pleased; sarva-devatāḥ-all the demigods.

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.

sext 56

kiṁ tasya deva-pūjāyām  
yo niyukto dvijārcane  
pūjitā brāhmaṇā yena  
pūjitāḥ sarva-devatāḥ

kiṁ-whether?; tasya-of this; deva-pūjāyām-in the worship of ythe demigods; yo-who; niyukto-engaged; dvijārcane-in the worship of the brāhmaṇa; pūjitā-worshiped; brāhmaṇā-the brāhmaṇas; yena-by whom; pūjitāḥ-worshiped; sarva-devatāḥ-all the demigods.

Why would a person engaged in worshipping the brāhmaṇas worship the demigods? When the brāhmaṇas are worshiped then all the demigods are worshiped automatically.

Text 57

devāya dattvā naivedyam  
na dattaṁ brāhmaṇāya cet  
bhasmī-bhūtaṁ ca tad-dravyaṁ  
pūjanaṁ niṣphalaṁ bhavet

devāya-to a demigod; dattvā-giving; naivedyam-food; na-not; dattaṁ-given; brāhmaṇāya-to the brāhmaṇas; cet-if; bhasmī-bhūtaṁ-burned to ashes; ca-and; tad-dravyaṁ-that thing; pūjanaṁ-worship; niṣphalaṁ-useless; bhavet-becomes.

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

Tmxt 58

viprāya deva-naivedyam  
dānam dhruvam anantakam  
tuṣṭo devo varam dattvā  
prayāti ca sva-mandiram

viprāya-to a brāhmaṇa; deva-naivedyam-food offered to the demigods; dānam-charity; dhruvam-indeed; anantakam-limitless; tuṣṭo-pleased; devo-the demigod; varam-blessing; dattvā-giving; prayāti-goes; ca-and; sva-mandiram-to his abode.

If one gives in charity to a brāhmaṇa the foods offered to a demigod, the demigod becomes pleased and offers limitless blessings. The demigod goes to the world of the demigods.

Text 59

dattvā devāya naivedyam  
mūḍho bhunkte svayam yadi  
dattāpahārī devasvam  
bhuktvā ca narakaṁ vrajet

ce dattvā-giving; devāya-to a demigod; naivedyam-food; mūḍho-fool; bhunkte-eats; svayam-himself; yadi-if; datta-given; apahārī-taking away; devasvam-the property of a demigod; bhuktvā-eating; ca-and; narakaṁ-to hell; vrajet-goes.

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-dattaṁ na bhoktavyam  
naivedyam ca vinā hareḥ  
praśāstaṁ sarva-deveṣu  
viṣṇor naivedya-bhojanam

deva-dattaṁ-given to a demigod; na-not; bhoktavyam-to be eaten; naivedyam-offering of food; ca-and; vinā-without; hareḥ-of Lord Hari; praśāstaṁ-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

annaṁ viṣṭhā jalam mūtraṁ  
Suar viṣṇor aniveditam  
Ṣsarveṣāṁ ca kramam idaṁ  
brāhmaṇānām viśeṣataḥ

annaṁ-food; viṣṭhā-stool; jalam-water; mūtraṁ-urine; yad-what; viṣṇor-of Lord Viṣṇu; aniveditam-not offered; sarveṣāṁ-of all; ca-and; kramam-sequence; idaṁ-this; brāhmaṇānām-of the brāhmatas; 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 brāhmaṇan.

Text 62

na dattvā vastu devāya  
dattaṁ viprāya cet su-dhīḥ  
bhuktvā vipra-mukhe devas  
tuṣṭaḥ svargaṁ prayāti ca

na-not; dattvā-giving; vastu-thing; devāya-to a demigod; dattaṁ-given; viprāya-to a brāhmaṇa; cet-if; su-dhīḥ-an intelligent person; bhuktvā-eating; vipra-mukhe-in the brāhmaṇa's mouth; devas-the demigod; tuṣṭaḥ-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  
viprāṇām arcaṇam kuru  
praśāsta-phala-dāṭṭṛ ṇām  
iha loke paratra ca

tasmāt-therefore; sarva-prayatnena-very carefully; viprāṇām-of the brāhmaṇa; arcaṇam-worship; kuru-please do; praśāsta--best; phala-reNults; dviṛ ṇām-the givers;

iha-in this; loke-world; paratra-in the next; ca-and.

Therefore, with all carefulness please worship the brāhmaṇas, who give the best results both in this life and the next.

Text 64

japas tapaś ca pūjā vā  
yajña-dānaṁ mahotsavaḥ  
sarveṣāṁ karmaṇāṁ sāro  
vipra-tuṣṭiśbca dakṣiṇā

japas-chanting; tapaḥ-austerities; ca-and; pūjā-worship; vā-or; yajña-yajnas; danaṁ-charity; mahotsavaḥ-a great festival; s

Better than chanting mantras, performing austerities, worship, and yajñas, giving charity, and celebrating great festivals, is pleasing the brāhmaṇas and giving gifts to them. Pleasing the brāhmaṇas is the best of all pious deeds.

Text 65

brāhmaṇānāṁ śarīreṣu  
tiṣṭhanti sarva-devatāḥ  
padeṣu sarva-tīrthāni  
u puṇyānt pāda-dhūliṣu

brāhmaṇānāṁ-of the brāhmaṇas; śarīreṣu-in the bodies; tiṣṭhanti-stay; sarva-devatāḥ-all the demigods; padeṣu-in the feet; sarva-tīrthāni-all holy places; puṇyāni-pious deeds; pāda-dhūliṣu-in the dust of their feet.

All demigods stay in the brāhmaṇas' bodies. All holy places stay in the brāhmaṇas' feet. All pious deeds stay in the dust from the brāhmaṇas' feet.

Text 66

pādodakeṣu viprāṇāṁ  
tīrtha-toyāni santi ca  
tat-sparṣāt sarva-tīrtheṣu  
snāna-janya-phalaṁ bhavet



pāḍodakeṣu-in the water that washed the feet; viprāṇām-of the brāhmaṇas; tīrtha-toyāni-the water of holy places; santi-are; ca-and; tat-sparsāt-by touching it; sarva-tīrtheṣu-in all holy places; snāna-janya-phalaṁ-the result of bathing; bhavet-is.

The waters of all holy places stay in water that has washed the brāhmaṇas' feet. By touching that water one attains the result of bathing in all holy places.

Text 67

naśyanti bhakṣaṇād rogā  
bhakti-bhavana ballava  
sapta-janma-kṛtāt pāpān  
mucyate nātra saṁśayaḥ

naśyanti-perish; bhakṣaṇād-from eating; rogā-diseases; bhaktiubhavana-by the power of devotion; ballava-O gopa; sapta-seven; janma-births; kṛtāt-performed; lopān-sins; mucyatefis released; na-not; atra-here; saṁśayaḥ-doubt.

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.

Ṣ

Text 68

pāpān pañca-vidhaṁ kṛtvā  
yo vipraṁ praṇamed dvijam  
sa snātāḥ sarva-tīrtheṣu  
sarva-pāpāt pramucyate

pāpān-sin; pañca-vidhaṁ-five kinds; kṛtvā-doing; yo-who; vipraṁ-a brāhmaṇa; praṇamed-offers obeisances; dvijam-a brāhmaṇa; sa-he; snātāḥ-bathed; sarva-tīrtheṣu-in all holy places; sarva-pāpāt-from all sins; pramucyate-is freed.

If he bows down before a brāhmaṇa, a sinAer who as committedathe five kinds of sins becomes free of all sins. He attains the result of bathing at all holy places.

Text 69

brāhmaṇa-sparsa-mātreṇa  
mukto bhavati pātakī  
darśanān mucyate pāpād  
iti vede nirūpitam

brāhmaṇa-sparṣa-Nātreṇa-simply by touching a brāhmaṇa; mukto-liberated; bhavati-becomes; pāta ī-a resident of hell; darśanān-from seeing; mucyate-is freed; pāpād-from sin; rti-thus; vede|in t e Vedas; nirūpitam-iswdescribed.

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

aprajño vātha prajño vā  
brāhmaṇo viṣṇu-vigrahaḥ  
viprāḥ prāṇādhikā viṣṇor  
ye viprā hari-sevinaḥ

aprajño-a fool; vā-or; atha-then; prajño-a wise man; vā-or; brāhmaṇo-a brāhmaṇa; viṣṇu-of Lord Viṣṇu; vigrahaḥ-the form; viprāḥ-a brāhmaṇa; prāṇādhikā-more dear than life; viṣṇor-of Lord Viṣṇu; ye-who; viprā-brāhmaṇas; hari-sevinaḥ-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.

Text 71

dvijānām hari-bhaktānām  
prabhāvo durlabhaḥ śrutau  
yeṣām pādābja-rajāsā  
asadyaḥ pūtā vasundharā  
ṣ

dvijānām-of the brāhmaṇas; hari-bhaktānām-devotees of Lord Viṣṇu; prabhāvo-the power; durlabhaḥ-rare; śrutau-in the ear; yeṣām-of whom; pādābja-rajāsā-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

teṣām ca pada-cihnam yat

tīrthaṁ tat parikīrtitam  
teṣāṁ ca sparṣa-mātreṇa  
tīrtha-pāpaṁ praṇaśyati

teṣāṁ-of them; ca-and; pada-cihnam-the footprint; yat-what; tīrthaṁ-a holy place;  
tat-that; parikīrtitam-said; teṣāṁ-of them; ca-and; sparṣa-mātreṇa-simply by the touch;  
tīrthaypāpaṁ-the sins in the holy places; praṇaśyati-are destroyed.

Their footprints are holy places. Their touch destroys the sins that sinners leave behind at the holy places.

Text 73

āliṅganāt sadālāpāt  
teṣāṁ ucchiṣṭa-bhojanāt  
darśanāt sparṣanāc caiva  
sarva-pāpāt pramucyate

āliṅganāt-by their embrace; sadālāpāt-conversation; teṣāṁ-of them; ucchiṣṭa-  
bhojanāt-from eating the remnants of food; darśanāt-by seeing; sparṣanāt-by touching;  
caiva-and; sarva-pāpāt-from all sins; pramucyate-is freed.

By embracing them, conversing with them, eating the remnants of their food, seeing them, or touching them, one becomes freed from all sins.

Text 74

bhramaṇe sarva-tīrthānām  
yat puṇyam snānato bhavet  
hari-dāwasya viprasya  
tat puṇyam darśanāl labhet

bhramaṇe-in traveling; sarva-tīrthānām-of all holy places; yat-what; puṇya -piety;  
snānato-from bathing; bhavet-may be; hari-dāwasya-of service to Lord Hari; viprasya-of  
a brāhmaṇa; tat-that; puṇyam-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

ye viprā haraye dattvā  
nityam annaṁ ca bhuñjate  
ucchiṣṭa-bhojanāt teṣāṁ  
harer dāsyāṁ labhen naraḥ

ye-who; viprā-brāhmaṇas; haraye-to Lord Hari; dattvā-giving; nityam-regularly; annaṁ-food; ca-and; bhuñjate-eats; ucchiṣṭa-bhojanāt-the remnants of food; teṣāṁ-of them; harer-of Lord Hari; dāsyāṁ-service; labhet-attains; naraḥ-a person.

h By eating the remnants of food eaten by brāhmaṇas who regularly offer food to Lord Hari and then eat His remnants, one attains direct service to Lord Hari.

Text 76

na dattvā haraye bhaktyā  
bhuñjate ca bhramād api  
pūrīṣa-sādṛśāṁ vastu  
r jalaṁ mūtra-somaṁ bhavet

na-not; dattvā-giving; haraye-to Lord Hari; bhaktyā-with devotion; bhuñjate-eats; ca-and; bhramād-by mistake; api-even; pūrīṣa-stool; sādṛśāṁ-like; vastu-thing; jalaṁ-water; mūtra-somaṁ-like urine; bhavet-is.

When a person foolishly eats what is not offered to Lord Hari, his food is like stool and the water he drinks is like urine.

Text 77

bhakta-hasta-nataṁ vastu  
tad viṣṇor eva ballava  
adattvā haraye bhuktvā  
devasva-bhojako bhavet

bhakta-of a devotee; hasta-in the hand; gataṁ-gone; vastu-thing; tad-that; viṣṇor-Lord Viṣṇu; eva-indeed; ballava-a devotee; adattvā-not offering; haraye-to Lord Hari; bhuktvā-eating; devasva-bhojako-eating what belongs to the Lord; bhavet-becomes

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.

Text 78

śūdraś ced dhari-bhaktaś ca  
naivedya-bhojanotsukaḥ  
āmānnaṁ haraye dattvā  
Ṣ pāhaṁ kṛtvā ca khādati

śūdras-a sudra; ced-if; dhari-bhaktaḥ-a devotee of Lord Hari; ca-and; naivedya-bhojanotsukaḥ-eager to eat the offered food; āmānnaṁ-uncooked food; haraye-tom Lord Hari; dattvā-giving; pākaṁ-cooking; kṛtvā-doing; ca-and; khādati-eats.

If he is a devotee of Lord Hari, a śūdra should cook food, offer it to Lord Hari, and then eat the remnants.

Text 79

vipra-kṣatriya-vaiśyānām  
śālagrāma-śilārcane  
adhikāro na ūdrāṇām  
harer evārcane tathā

n vipra-kṣatriya-vaiśyānām-of brāhmaṇas, kṣatriyas, and vaiśyas; śālagrāma-śilārcane-in worship of Śālagrāma-śilā; adhikāro-qualification; na-not; ūdrāṇām-of śūdras; harer-of Lord Hari; eva-indeed; arcane-in the worship; tathā-so.

Only brāhmaṇa, kṣatriyas, and vaiśyas are qualified to worship the Śālagrāma-śilā. The śūdras are not qualified to worship Lord Hari in that way.

Text 80

dravyāny etāni gopendra  
viprebhyaḥ cen na dāsyasi  
bhasmī-bhūtāni sarvāṇi  
bhaviṣyanti na saṁśayaḥ

dravyāni-things; etāni-these; gopendra-O king of the gopas; viprebhyaḥ-to the brāhmaṇas cet-if; na-not; dāsyasi-you will give; bhasmī-bhūtāni-burned to ashes; sarvāṇi-all; bhaviṣyanti-will be; na-not; saṁśayaḥ-doubt.

O king of the gopas, if you do not offer all things to the brāhmaṇas, then

everything you possess will be burned to ashes. Of this there is no doubt.

Text 81

annam ca sarva-jīvebhyaḥ  
puṇyārtham dātum arhasi  
dattvā viśiṣṭa-jīvebhyo  
viśiṣṭam phalam āpnuyāt

annam-food; ca-and; sarva-jīvebhyaḥ-to all living entities; puṇyārtham-for piety; dātum-to give; arhasi-is worthy; dattvā-giving; viśiṣṭa-jīvebhyo-to the best living entities; viśiṣṭam-the best; phalam-result; āpnuyāt-attains.

one gets a better result.

Text 82

ato dattvā manuṣebhyo  
labhate 'ṣṭa-guṇam phalam  
tato viśiṣṭam sūdrebhyo  
dattvā tad dvi-guṇam phalam

ato-therefore; dattvā-giving; manuṣebhyo-to human beings; labhate-attains; aṣṭa-guṇam-eight times; phalam-result; tato-than that; viśiṣṭam-better; sūdrebhyo-to sūdras; dattvā-giving; tad-that; dvi-guṇam-twice; phalam-result.

Thus, by giving to human beings one attains a result eight times better than by giving to lower species. By giving to a sūdra one attains a result two times better than that.

Text 83

dattvānnaṁ vaiśya-jātibhyas  
tataḥ caṣṭa-guṇam phalam  
kṣatriyebhyo 'pi vaiśyānām  
dattvānnaṁ dvi-guṇam bhavet

dattvā-giving; annam-food; vaiśya-jātibhyas-to vaiśyas; tataḥ-than that; ca-and; aṣṭa-guṇam-eight times; phalam-result; kṣatriyebhyo-to ksatriyas; api-also; vaiśyānām-of vaiśyas; dattvā-giving; annam-food; dvi-guṇam-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-guṇam  
viprebhy 'nnaṁ pradāya ca  
viprāṇām ca śata-guṇam  
śāstra-jñe brāhmaṇe phalam

kṣatriyānām-of ksatriyas; śata-guṇam-a hundred times; viprebhyo-to brāhmaṇas; annam-food; pradāya-giving; ca-and; viprāṇām-ofg brāhmaṇas; c -and; śata-guṇam-a hundred tomes; śāstra-jñe-learned in the scriptures; brāhmaṇe-to a brāhmaṇa; phalam-the result.

By giving food 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 attains a result a hundred times better than by giving to ordinary brāhmaṇas.

Text 85

Śśāstra-jñānāt śata-guṇam  
bhakte vipre labhed dhruvam  
sa cānnaṁ haraye dattvā  
bhunkte khaktyā ca sādaram

śāstra-jñānam-learned in the scriptures; śata-guṇam-a hundred times; bhakte-to a devotee; vipre-brāhmaṇa; labhed-attains; dhruvam-indeed; sas-he; ca-and; annam-food; haraye-to Lord Hari; dattvā-giving; bhunkte-eats; bhaktyā-with devotion; ca-and sādaram-with respect.

By giving food to a brāhmaṇa devotee of the Lord one attains a result a hundred times better than by giving to a brāhmaṇa learned in the scriptures. A devotee brāhmaṇa offers the food to Lord Hari and then eats the remnants with respect and devotion.

Text 86

viṣṇave bhakta-viprāya  
dattvārdātuś ca yat phalam  
tatGphalam labeate nūnam  
bhakta-brāhmaṇa-bhojane

e viṣṇave-to Lord Viṣṇu; bhakta-viprāya-to a devotee-brāhmaṇa; dattvā-giving; dātuḥ-of a giver; ca-and; yat-what; phalam-result; tat-that; phalaṁ-result; labhate-obtains; nūnam-indeed; bhakta-brāhmaṇa-bhojane-feeding a devotee-brāhmaṇa.

By feeding a devotee-brāhmaṇa one attains the result of giving charity to a devotee-brāhmaṇa and to Lord piṣṇu.

Tnit 87

bhakte tuṣṭe)haris tuṣṭo  
harau tuṣṭe ca devatāḥ  
bhavanti siktāḥ sākhās ca  
S yathā mūla-nisecanāt

bhakte-when a devotee; tuṣṭe-is pleased; haris-Lord Hari; tuṣṭo-is pleased; harau-when Lord Hari; tuṣṭe-is pleased; ca-and; devatāḥ-the demigods; bhavanti-become; siktāḥ-watered; sākhāḥ-the branches; ca-and; yathā-as; mūla-nisecanāt-by watering the root.

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

dravyāny etāni devāya  
yady ekasmai prayacchati  
sarve devā vituṣṭās ced  
devaikaḥ kim kariṣyati

Š dravyāni-things; etāni-these; devāya-to one demigod; yadi-if; ekasmai-to one; prayacchati-gives; sarve-all; devā-the demigods; vituṣṭās-are displeased; ced-if; devaikaḥ-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



dehi govardhanāya ca  
gā vardhayati yo nityam  
tena govardhanaḥ smṛtaḥ

athavā-or; tvam-you; ca-and; vastūni-the things; dehi-you should give;  
govardhanāya-to Govardhana Hill; ca-and; gā-the cows; vardhayati-nourishes; yo-who;  
nityam-always; tena-by that; govardhanaḥ-Govardhana; smṛtaḥ-is considered.

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  
puṇyavān na hi bhū-tale  
nityam dadāti gobhyo ye  
navīnāni tṛṇāni ca

govardhana-to Govardhana; samas-equal; tāta-O father; puṇyavān-pious; na-not;  
hi-indeed; bhū-tale-on the earth; nityam-always; dadāti-gives; gobhyo-to the cows; ye-  
who; navīnāni-new; tṛṇāni-grasses; ca-and.

O father, on this earth no one is pious and saintly like 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, . . .

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## Text 92

sarva-vratopavāseṣu  
sarveṣv eva tapaḥsu ca  
bhuvāḥ paryaṭane yat tu  
satya-vākyeṣu yad bhavet

sarva-vrala-all cows; upavāseṣu-and fasts; sarveṣu-all; eva-indeed; tapaḥsu-austerities; ca-and; bhuvāḥ-of the earth; paryaṭane-in circumambulation; yat-what; tu-indeed; satya-vākyeṣu-in speaking tse truth; yad-what; bhavet-may be

. . . and the piety that comes from all vows and fasts, all austerities, circumambulating the earth, and speaking truthfully, . . .

## Text 93

sarve devā gavām aṅge  
tīrthāni tat-padeṣu ca  
tad-guhyeṣu svayaṁ lakṣmī  
tiṣṭhaty eva sadā pitaḥ

sarve-all; devā-the demigods; gavām-of the cows; aṅge-in the limbs; tīrthāni-the holy places; tat-padeṣu-in their feet; ca-and; tad-guhyeṣu-in their hearts; svayaṁ-personally; lakṣmī-Goddess Lakṣmī; tiṣṭhati-stay; eva-indeed; sadā-always; pitaḥ-O father.

. . . as well as all the demigods, always stay in the bodies of the cows. The holy places always stay in the cows' hooves. O father, Goddess Lakṣmī always stays in the cows' hearts.

## Text 94

goṣ-padākta-mṛdā yo hi  
tilakaṁ kurute naraḥ  
tīrtha-snāto bhavet sadyo  
'bhayaṁ tasya pade pade

goṣ-pada-the cows' hooves; akta-anointed; mṛdā-with the mud; yo-who; hi-indeed; tilakaṁ-tilaka; kurute-makes; naraḥ-a person; tīrtha-snāto-bathing in a holy place; bhavet-does; sadyo-at once; aehayaṁ-fearlessness; tasya-of him; pade-step; pade-by step.

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 parikīrtitam  
prāṇāms tyaktvā naras tatra  
sadyo mukto bhaved dhruvam

Ṣ gāvas-the cows; tiṣṭhanti-stay; yatra-where; eva-indeed; tat-that; tīrtham-holy place; parikīrtitam-is glorified; prāṇāms-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

brāhmaṇānām gavām aṅgam  
yo hanti mānavādhamah  
brahma-hatyā-samam pāpam  
bhavet tasya na saṁśayaḥ

brāhmaṇānām-of the brāhmaṇas; gavām-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; saṁśayaḥ-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

nārāyaṇāmśān viprāmḥ ca  
gāś ca ye ghnanti mānavaḥ  
kālasūtram ca te yānti  
yāvac candra-divākarau

nārāyaṇāmśān-the limbs of Lord Nārāyaṇa; viprāmḥ-the brāhmaṇas; ca-and; gāś-the cows; ca-and; ye-who; ghnanti-harms; mānavaḥ-people; kālasūtram-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 brāhmaṇas, 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-kṛṣṇo  
virarāma ca nārada  
ānanda-yukto nandaś ca  
tam uvāca smitānanaḥ

ity evam-thus; uktvā-speaking; śrī-kṛṣṇo-Lord Kṛṣṇa; virarāma-stopped; ca-and; nārada-O Nārada; ānanda-yukto-blissfull nandas-Nanda; ca-and; tam-to Him; uvāca-said; omitānanaḥ-smiling.

O Nārada, after speaking these words, Lord Kṛṣṇa became silent. Happily smiling Nanda then spoke to Him.

Text 99

śrī-nanda uvāca

paurvāpariyām pūjeti  
mahendrasya mahātmanaḥ  
su-vṛṣṭi-sādhanī sādhyam  
sarva-śasyam manoharam  
śasyāni jīvinām prāṇāḥ  
śasyāj jīvanti jīvinaḥ

śrī-nanda uvāca-Śrī Nanda said; paurva-previous; aparī-others; iyām-this; pūjā-worship; iti-thus; mahendrasya-of King Indra; mahātmanaḥ-the great soul; su-vṛṣṭi-sādhanī-giving good rain; sādhyam-attainable; sarva-śasyam-all vegetation; manoharam-beautiful; śasyāni-from vegetation; jīvinām-of the living entities; prāṇāḥ-the lives; śasyāj-from vegetation; jīvanti-live; jīvinaḥ-the living entities.

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.

Text 100

pūjayanti vraja-sthās ca  
mahendram puruṣa-kramāt  
mahotsavam vatsarānte  
nirvighnāya śivāya ca

pūjayanti-worship; vraja-sthāḥ-the people of Vraja; ca-and; mahendram-Indra;  
puruṣa-kramāt-from the ancestors; mahotsavam-great festival; vatsara-of a year; ante-  
at the end; nirvighnāya-for freedom from impediments; śivāya-for auspiciousness; ca-  
and.

To attain auspiciousness and protection from troubles and obstacles, the people of Vraja traditionally worship King Indra at the end of each year.

Text 101

ity evam vacanam śrutvā  
balena saha mādhaveḥ  
uccair jahāsa ca punar  
uvāca pitaram mudā

ity evam-thus; vacanam-words; śrutvā-hearing; balena-Balarāma; saha-with;  
mādhaveḥ-Kṛṣṇa; uccair-loudly; jahāsa-laughed; ca-and; punar-again; uvāca-said;  
pitaram-to His father; mudā-happily.

Hearing these words, Kṛṣṇa and Balarāma burst out laughing. Happy Kṛṣṇa then spoke to His father.

Text 102

Œ  
śrī-kṛṣṇa uvāca

aho śrutam vicitram te  
vacanam paramādbhutam  
upahāsyam loka-śāstre  
deveṣv eva vigarhitam

śrī-kṛṣṇa uvāca-Lord Kṛṣṇa said; aho-Oh!; śrutam-heard; vicitram-wonder; te-of  
you; vacanam-the words; paramādbhutam-a great wonder; upahāsyam-ridiculous;  
loka-śāstre-in both the scriptures and the common-sense of the world; deveṣv-in the  
demigods; eva-indeed; vigarhitam-condemned.

L rd 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

nirūpanaṁ nāsti kutra  
śakrād vṛṣṭiḥ prajāyate  
apūrvam nīti-vacanaṁ  
śrutam adya mukhāt tava

nirūpanaṁ-description; na-not; asti-is; kutra-where?; śakrād-from Indra; vṛṣṭiḥ-rain; prajāyate-is born; apūrvam-unprecedented; nīti-vacanaṁ-the statement of scripture; śrutam-heard; adya-today; mukhāt-from the mouth; tava-of you.

No one talks like that. Who balks like that? The scriptures don't say that. Only today and only from your mouth has anyone heard words like that.

Text 104

śrutam nītiṁ śrutavatām  
he tāta nānayaṁ vada  
vacanaṁ sāma-vedoktaṁ  
santo jānanti sarvataḥ

śrutam-heard; nītiṁ-the conclusion of scripture; śrutavatām-of they who have heard; he-O; tāta-father; na-not; anayaṁ-improper; vada-say; vacanaṁ-words; sāma-veda-in the Sāma Veda; uktaṁ-spoken; santo-saintly devotees; jānanti-know; 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

praśnaṁ kuruṣva mantrāṁś ca  
vibudhān api saṁsadi  
byuvanti paramārthaṁ ca  
ś kim indrād vṛṣṭir eva ca

praśnaṁ-a question; kuruṣva-please ask; mantrāṁś-advice; ca-and; vibudhān-the

wise; api-also; saṁsadi-in the assembly; bruvanti-say; paramārthaṁ-the final conclusion; ca-and; kim-what?; indrād-from Indra; vṛṣṭir-rain; eva-indeed; ca-and.

Ask the philosophers what they think. They will answer, {.sy 168}How can rain come from Indra?"

Text 106

sūryād dhi jāyate toyam  
toyāc chasyāni śākhinaḥ  
tebhyo 'nnāni phalāny eva  
tebhyo jīvanti jīvinaḥ

sūryād-from the sun; hi-indeed; jāyate-is produced; toyam-water; toyāc-from water; śasyāni-plants; śākhinaḥ-trees; tebhyo-from them; annāni-grains; phalāni-fruits; eva-indeed; tebhyo-from them; jīvanti-live; jīvinaḥ-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-grastaṁ ca niraṁ ca  
kāle tasmāt samudbhavaḥ  
sūryo meghādayaḥ sarve  
vidhātrā te nirūpitāḥ

sūrya-grastaṁ-taken by the sun; ca-and; niraṁ-water; ca-and; kāle-at the proper time; tasmāt-from it; samudbhavaḥ-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 jalādhāro  
gajaś ca sāgaro marut  
śasyādhipo nrpo mantrī  
vidhātrā te nirūpitāḥ

toya-yukto-filled with water; jalādhāro-a cloud; gajaḥ-an elephant; ca-and; sāgaro-the ocean; marut-the rir; śasyādhipo-the farmer; nṛpo-the king; yantrī-the king's minister; vidhātrā-by destiny; testhey; nirūpmtāḥ-described.

. That is the right explanation.

Texn 109

jaladakānām śasyānām  
trṇānām ca nirūpitam  
sarve 'bde 'sty eva tat sarvaa  
kalpe kalpe yuge yuge

jaladakānām-of the clouds; śasyānām-of the plants; trṇānām-of the grass; ca-ana; nirūpitam-described; sarve-every; abde-year; asti-is; eva-indeed; tat-that; sarvaṃ-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

hastī saiudrād ādāya  
kareṇṛ jalam īpsitam  
dadyād ghanāya tad dadyād  
vātena prerito ghaṇaḥ

hasti-the elephant; samudrād-frompthe ocean; ādāya-takVng; kareṇa-with its trunk; jalam-water; īpsiSam-desired; dadyād-gives; ghanāya-to the cloud; tad-that; dadyād-gives; vātena-by the wind; prerito-sent; ghaṇaḥ-cloud.

The elephant takes the water it wishes from the ocean and gives it to the clouds. The clouds are then carried by the wii'.

Text 111

sthāne sthāne pṛuhivyām ca  
kāle kāle yothocitam  
īśecchayāvīrbhūtam ca  
na bhūtam pratibandhakam



sthāne-in place; sthāne-after place; hṛthivyām-on the earth; ca-and; kāle-in time; kāle-after time; yathā-as; ucitam-appropriate; īśa-of the Supreme Personality of Godhead; iccuayā-by the desire; virbVūtaṁ ca-tnd; na-not; bhūtaṁ-manifested; pratibandhakam-obstacle.

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

bhūtaṁ bhavyaṁ bhaviṣyaṁ ca  
mahat kṣudraṁ ca madhyamaṁ  
dhātrā nirūpitaṁ karma  
Ṣ kena tāta nivāryate

bhūtaṁ-was; bhavyaṁ-is; bhaviṣyaṁ-will be; ca-and; mahat-great; kṣudraṁ-small; ct-and; madhyamaṁ-middle; dhātrā-by fate; nirūpitaṁ-described; karma-karma; kena-by what; tāta-O father; nivāryate-is stopped.

past, present, future, great, middling, and small are all manifested by destiny. What can stop destiny?

Text 113

jagac carācaram sarvaṁ  
kṛtaṁ teneśvurājñayā  
ādau vinirmīto bhakṣyaḥ  
paścaj jīva itī smṛtaṁ

jagat-universe; carācaram-moving and inert; sarvaṁ-all; kṛtaṁ-created; tena-by Him; īśvarājñayā-by the order of the Supreme Personality of Godhead; ādau-in the beginning; vinirmīto-made; bhakṣyaḥ-to be eaten; paścat-then; jīva-living entity; itī-thus; smṛtaṁ-considered.

The entire universe of moving and unmoving beings was created by the order of the Supreme Personality of Godhead. First food was created, and then the living entities.

Text 114

abhyāsāc ca sva-bhāvo hi  
sva-bhāvāt karma eva ca  
jāyate karmaṇā bhogo  
jīvinām sukha-duḥkhayoḥ

abhyāsāt-by repetition; ca-and; sva-bhāvo-own nature; hi-indeed; sva-bhāvāt-from own nature; karma-karma; eva-indeed; ca-and; jāyate-is manifest; karmaṇā-by karma; bhogo-experience; jīvinām-of the living entities; sukha-duḥkhayoḥ-of pleasure and pain.

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

yātanā-janma-maraṇam  
roga-śoka-bhayāni ca  
samutpatti-vipad dnyvā  
kavitā vā yaśo 'yaśaḥ

puṇeam ca svarga-vāsam ca  
pāpam naraka-saṁsthiṭiḥ  
muktir bhaktia hrer dāsyam  
karmaṇā ghaṭate nṛṇām

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yatanā-suffering; janma-birth; maraṇam-death; roga-disease; śoka-lamentation; bhayāni-fear; ca-and; samutpatti-good fortune; vipad-calamity; divyā-splendid; kavita-poetry; vā-or; yaśo-fame; ayaśaḥ-infamy; puṇyam-piety; ca-and; svarga-vāsam-residence in Svargaloka; ca-and; pāpam-curse; naraka-saṁsthiṭiḥ-residence in hell; muktir-liberation; bhaktir-devotion; hrer-for Lord Hari; dāsyam-service; karmaṇā-by karma; ghaṭate-is; nṛṇām-of human beings.

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

sarveṣām janako hīśaś

cābherri-śīla-karmaṇām  
dhātuś ca phala-dātā ca  
sarvaṁ tasyecchayā bhavet

sarveṣṁ-of all; janako-the father; hi-indeed; īśaḥ-the Supreme Personality of Godhead; ca-and; ābhyāsa-repetition; śīla-own nature; armaṇām-andf karma; dhātus-of the creator; ca-and; phala-dātā-the giver of results; ca-and; sarvaṁ-all; tasya-of Him; icchayā-by the desire; bhavet-is.

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

vinirmīto viraḍ yena  
tattvāni prakṛtir jagat  
kūrmaḥ śeṣaś ca dharaṇī  
cābrahma-stamba eva ca

yasyājñayā marut kūrmaṁ  
kūrmaḥ śeṣaṁ bibharti ca  
śeṣo vasundharāṁ mūrdhnā  
sa ca sarvaṁ carācaram

yasyājñayā sadā vāti  
jagat-prāṇo jagat-traye  
tapati bhramaṇaṁ kṛtvā  
bhūr-lokaṁ su-prabhākarah

dahaty agniḥ sañcarate  
mṛtyuś ca sarva-jantuṣu  
bibhrati śākhinaḥ kāle  
puṣpāni ca phalāni ca

sva-sva-sthāne samudrās ca  
Ś eūrṇaṁ majbanty adho 'dhunā  
tam īśaṁ bhaja bhaktyā ca  
ko vā kiṁ kartum īśvaraḥ

vinirmīto-created; viraḍ-the universal form; yena-by whom; tattvāni-the tattvas; prakṛtir-matter; jagat-the universe; kūrmaḥ-the tortoise; śeṣaḥ-Lord Śeṣa; ca-and;

dha aṅī-the earth; ca-and; ā-from; brahma-Brahmā; stamba-to the immobil living entities; eva-indeed; ca-and; yasya-of whom; ājñayā-by the order; marut-the wind; kūrmaṅ-the tortoise; kūrmaḥ-the tortoise; śeṣaṅ-Lord Śeṣa; bibharti-holds; ca-and; śeṣo-Lord Śeṣa; vasundharāṅ-the earth; mūrdhnā-by His head; sa-He; ca-and; sarvaṅ-all; cara-moving; acaram-and unmoving; yasya-of whom; ājñayā-by the order; sadā-always; vāti-blows; jagat-prāṅo-the life of the universe; jagat-worl s; traye-in the three; tapati-burns; bhramaṅam-wandering; kṛtvā-doing; bhūr-lokaṅ-the worlds; su-prabhākaṅ-the sun; dahati-burns; agniḥ-fire; sa{.sy 241}carate-moves; mṛtyuḥ-death; ca-and; sarva-jantuṣu-among all living eeties; bibhrati-hold; śākhinaḥ-tree; kāle-in time; puṣpāni-fluweys; ya-and; phalāni-fruits; ca-and; sva-sva-sthāne-in their own places; samudrāḥ-the oceans; ca-and; tūrṅa-at oncee majjantW-floods; adho-below; adhunā-now; tam-Him; īsaṅ-the Supreme Personality of Godhead; bhadr-please worship; bhaktyā-with devotion; ca-and; ko-iho?; vā-or; kim-what?; kartum-to do; īsvaraḥ-is able.

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 wiKd 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 Scpreme 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 withhut Hiswsanction?

Texts 123 and 124

brahmāṅdam ca kati-vidham  
 āvirbhūtaṅ tirohitam  
 vidhayaś ca kati-vidhā  
 Caasya bhrū-bhaṅga-lllayā

mṛtyor mṛtyuḥ kāla-kālo  
 vidhātur vidhir eva ca  
 vraja taṅ śaraṅam tāta  
 sa te rakṣāṅ kariṣyati

brahmāṅdam-the universe; ca-and; kati-vidham-how many kinds?; āvirbhūtaṅ-manifested; tirohitam-disappeared; vidhayaḥ-Brahmatyuh-the death; kāla-kālo-the time of time; vidhātur-of the creator; vidhir-the creator; eva-indeed; ca-and; vraja-go;

taṁ-to Him; śaraṇaṁ-the shelter; tāta-O father; sa-He; te-of you; rakṣāṁ-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-vimśatīndrāṇāṁ  
pātane yad ahar-niśam  
vidhātur eva jagatām  
aṣṭottara-śatāyusaḥ

nimeṣād yasya patanaṁ  
nirguṇasyātmanaḥ prabhoḥ  
evam-bhūte tiṣṭhatiṣe  
śakraḥ pūjyo viḍambanam

aho-Oh; aṣṭa-vimśati-28; indrāṇāṁ-of Indras; pātane-in the fall; yad-which; ahar-niśam-day and night; vidhātur-of Brahmā; eva-indeed; jagatām-of the universe; aṣṭottara-śata-108; āyusaḥ-a life; nimeṣād-from the eyblink; yasya-of whom; patanaṁ-the fall; nirguṇasya-beyond the modes of natyre; ātmanaḥ-of ther Lord; prabhoḥ-of the Lord; evam-bhūte-like this; tiṣṭhati-stands; iṣe-the Lord; śakraḥ-Indra; pūjyo-worshipable; viḍambanam-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 lufe is hardly an eyblink for the Supreme PerronalitySof Godhead, wto 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 uktvā śrī-kṛṣṇo  
virarāma ca nārada  
praśāsaṁsuś ca munayo  
bhagavantam sabhā-sadaḥ

ity evam-thus; uktvā-speaking; śrī-kṛṣṇo-Śrī Kṛṣṇa; virarāma-stopped; ca-and; nārada-O Nārada; praśāsaṁsuḥ-praised; ca-and; munayo-the sages; bhagavantam-the

Supreme Personality of Godhead; sabhā-sadaḥ-in the assembly.

O Nārada, after speaking these words, Lord Kṛṣṇa became silent. Then the assembled sages praised Him in many words.

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Text 128

nandaḥ sa-pulako hṛṣṭaḥ  
sabhāyām sāsru-locanaḥ  
ānanda-yuktā manuḷā  
yadi putraiḥ parājitāḥ

nandaḥ-Nanda; saepulako-the hairs erect; hṛṣṭaḥ-happy; sabhāyām-in the assembly; sāsru-locanaḥ-his eyes filled with tears; ānanda-bliss; yuktā-with; manuḷā-the people; yad cif; rutraiḥ-Sith sons; parājitāḥ-defeated.

Nanda was very happy. The hairs of his body stood up. His eyes were filled with tears. A futher is pleased to be defeated by his powerful son.

Text 129

śrī-kṛṣṇāññām samādāya  
Vakāra svasti-vacanam  
krameṇa varaṇam tatra  
e uarveṣām sa cakāra ha

śrī-kṛṣṇa-āññām-Śrī Kṛṣṇa's order; samādāya-taking; cakāra-did; svasti-vacanam-blessing; krameṇa-gradually; varaṇam-description; tatra-there; sarveṣām-of all; sa-he; cakāra-did; ha-indeed.

Saying, "So be it," Nanda accepted Lord Kṛṣṇa's command Taed did everything Kṛṣṇa had said.

Text 130

parvatasya munīndrāṇām  
cukāra pūjanam mudā  
budhānām brāhmaṇānām ca  
gavām vahneś ca sādaram

parvatasya-of the hill; munīndrāṇām-of the kings of sages; cakāra-did; pūjanaṁ-worship; mudā-happily; budhānām-of the learned; brāhmaṇānām-brāhmaṇas; ca-and; gavām-of the cows; vahneḥ-of the fire; ca-and; sādaram-respectfully.

Respectfully and happily, Nanda worshiped Govardhana Hill, the great sages, the learned brāhmaṇas, the cows, and the sacred fire.

Text 131

tatra pūjā-samāptau ca  
maṅgale ca mahotsave  
nānā-prakāra-vādyānām  
babhūva śabdāṁ ulbaṇam

Ś tatra-there; pūjā-samāptau-at the completion of the worship; ca-and; maṅgaleṣu-  
auspicious; mahotsave-in the great festival; nānā-prakāra-many kinds; vādyānām-of  
isntruments; babhūva-was; śabdāṁ-sound; ulbaṇam-great.

When the worship came to an end there was a great festival and a tumult of many musical instruments.

Text 132

jaya-śabdaḥ śaṅkha-śabdo  
hari-śabdo babhūva ha  
veda-maṅgala-cāṇḍīm ca  
papāṭha muni-puṅgavaḥ

jaya-śabdaḥ-sounds of "Glory!"; śaṅkha-śabdo-sounds of conchshells; hari-śabdo-  
sounds of "Hari!"; babhūva-were; ha-indeed; veda-maṅgala-cāṇḍīm-auspicious verse  
from the Vedas; ca-and; papāṭha-recited; muni-puṅgavaḥ-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

vandinām pravaro diṇḍī  
kaṁsasya śaciva-priyaḥ  
uccaiḥ papāṭha purato  
maṅgalam maṅgalāṣṭakam

vandinām-of poets; pravaro-the best; diṇḍī-Diṇḍī; kamsasya-of Kamsa; śaciva-priyaḥ-the favorite minister; uccaiḥ-loudly; papāṭha-recited; purato-in teh presence; maṅgalam-auspicious; maṅgalāṣṭakam-eight verses.

Diṇḍī, who was Kamsa's chief minister and the best of poets, recited eight auspicious verses.

Text 134

kṛṣṇaḥ śailāntikaṁ gatvā  
divyām mūrtim vidhāya ca  
vastu khādāmi śailo 'smi  
varam vṛṇvuity uvāca ha

kṛṣṇaḥ-Lord Kṛṣṇa; śailāntikaṁ-near the hill; gatvā-going; divyām-splendid; mūrtim-form; vidhāya-manifesting; ca-and; vastu-thing; khādāmi-I eat; śailo-the hill; asmi-I am; varam-boon; vṛṇv-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.]

ŠText 135

uvāca nandaṁ śrī-kṛṣṇaḥ  
ej paśya śailam pitaḥ puraḥ  
varam prārthaya bhadram te  
bhavitā cety uvāca ha

t uvāca-said; nandaṁ-to Nanda; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; paśya-look; śailam-the hill; yitaḥ-O father; puraḥ-in the presence; varam-boon; prārthaya-ask; bhadram-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



dravyaṁ bhuktvā varam dattvā  
so 'ntardhānaṁ cakāra ha

harer-to Lord Hari; dāsyam-service; harer-of Lord Hari; bhaktim-devotion; varam-boon; vavre-chose; sa-he; ballavaḥ-the gopa; dravyam-things; bhuktvā-enjoying; varam-boon; dattvā-giving; so-He; antardhānaṁ cakāra-disappeared; ha-indeed.

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

munīndrān brāhmaṇāṁś caiva  
bhojayitvā ca gopapaḥ  
vandibhyo brāhmaṇebhyaś ca  
munibhyaś ca dhanam dadau

munīndrān-the great sages; brāhmaṇāṁḥ-the brāhmaṇas; ca-and; eva-indeed; bhojayitvā-feeding; ca-and; gopapaḥ-the king of the gopas; vandibhyo-to the poets; brāhmaṇebhyas-to the brāhmaṇas; ca-and; munibhyaḥ-to the sages; ca-and; dhanam-wealth; dadau-gave.

Then Nanda, the king of the gopas, fed the brāhmaṇas and sages and gave charity to the brāhmaṇas, sages, and poets.

Text 138

munibhyo brāhmaṇebhyaś ca  
natvā nando mudānvitaḥ  
rāma-kṛṣṇau puraskṛtya  
sa-gaṇaḥ svālayam yayau

munibhyo-to the sages; brāhmaṇebhyaḥ-to the brāhmaṇas; ca-and; natvā-bowing; nando-Nanda; mudānvitaḥ-happy; rāma-Balarāma;

After bowing down before the brāhmaṇas and sages, Joyful Nanda, placing Kṛṣṇa and Balarāma in front, returned home with his associates.

Text 139

raupyam vastram suvarṇam ca

varam aśvaṁ maṇim tathā  
bhakṣya-dravyaṁ bahu-vidhaṁ  
u vandine diṇḍine dadau

raupyaṁ-silver; vastraṁ-garments; suvarṇaṁ-gold; ca-and; varam-gifts; aśvaṁ-horses; maṇim-jewels; tathā-so; bhakṣya-dravyaṁ-foods; bahu-vidhaṁ-many kinds; vandine-to a poet; diṇḍine-Diṇḍī; dadau-gave.

Then Nanda gave to the poet Diṇḍī gold, silver, jewels, garments, horses, and many kinds of food.

Text 140

stutvā natvā rāma-kṛṣṇau  
munayo brāhmaṇā yayuḥ  
yayur apsarasaḥ sarvā  
gandharvāḥ kinnarās tathā

stutvā-praying; natvā-bowing down; rāma-kṛṣṇau-to Kṛṣṇa and Balarāma; munayo-the sages; brāhmaṇā-and brāhmaṇas; yayuḥ-went; yayur-went; apsarasaḥ-qeh apsaras; sareā-all; gandharvāḥ-the gandharvas; kinnarās-the kinnaras; tathā-so.

Bowing down before Lord Kṛṣṇa, and offering many prayers, the sages, brāhmaṇas, apsarās, gandharvas, and kinnaras all departed.

Text 141

rājāno ballavāḥ tarve  
cāgatā ye mahotsave  
sarve praṇamya śrī-kṛṣṇaṁ  
yayur ādāra-pūrvakam

rājāno-the kings; ballavāḥ-the gopas; sarve-all; ca-and; āgatā-come; ye-whot makotsave-to thle great festival; sarve-all; praṇamya-bowing; śrī-kṛṣṇaṁ-to Lord Kṛṣṇa; yayur-went; ādāra-pūrvakam-respectfully.

All the kings and gopas that had come to the festival respectfully bowed down before Lord Kṛṣṇa and departed.

Texts 142 and 143

Ṣetasminn antare śakraḥ  
kopa-pr.sphuritādharah  
makha-bhaṅgam bahu-vidham  
nindam śrutvā sureśvarah

marudbhir vāridaiḥ sārdham  
ratham āruhya sa-tvaram  
jatāma nanda-aagamam  
vṛndāraṇyam manoharam

etasminn antare-then; śakraḥ-Indra; kopa-prasphuritādharah-his lips trembling in rage; makha-bhaṅgam-breaking of the yajna; bahu-vidham-many kinds; nindam-offense; śrutvā-hearing; sureśvarah-the king of the demigods; marudbhir-with winds; vāridaiḥ-with clouds; sārdham-with; ratham-chariot; āruhya-mounting; sa-tvaram-quickly; jagāma-went; nanda-nagamam-to Nanda's villlage; vṛndāraṇyam-Vṛndāvana; manoharam-beautiful.

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.

Text 144

sarve devā yayuḥ paścād  
yuddha-śāstra-viśāradāḥ  
śāstrāstra-pāṇayaḥ kopād  
ratham āruhya nārada

sarve-all; devā-the demigods; yayuḥ-came; paścād-behind; yuddha-śāstra-viśāradāḥ-expert at fighting with weapons; śāstrāstra-pāṇayaḥ-with weapons in hand; kopād-angrily; ratham-chariot; āruhya-mounting; nārada-O Nārada.

O Nārada, angrily taking up weapons and mounting their chariots, all the warrior demigods followed behind.

Text 145

vāyu-śabdair megha-śabdaiḥ  
sainya-śabdair bhayānakaiḥ

cakampe nagaram sarvam  
nando bhayam avāpa ha

vāyu-śabdair-with sounds of winds; megha-śabhaiḥ-with sounds of Llouds; sainya-śabdair-with sounds of armies; bhayānakaiḥ-fearful; cakampe-trembled; nagaram-the city; sarvam-all; nando-Nanda; bhayam-fear; avāpa-attained; ha-indeed.

The terrible sounds of the winds, clouds, and armies made the entire eity of Vṛndāvana tremble. Nanda was afraid.

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Text 146

bhāryām sambcdh a sva-gaṇam  
uvāca śoka-kātarah  
rahaḥ-sthalam samāniya  
nīti-śāstra-viśāradaḥ

bhā yām-wife; sambodhya-calling; sva-gaṇam-with associates; uvāca-said; doka-kātarah-griefstricken; rahaḥ-sthalam-to a secluded place; samāniya-taking; nīti-śāstra-viśāradaḥ-expert in the scriptures of right conduct.

Griefstricken Nanda, expert in the scriptures of right conduct, called his wife and associatesa took them fo a secluded place, and spoke to them.

Text 14o

śrī-nanda uvāca

he yaśode samāgaccha  
d vacanam śṛṇu rohiṇi  
rāma-kṛṣṇau samādāya  
vraja dūram vrajāt priye

śrī-nanda uvāca-Śrī Nanda said; he-O; yaśode-Yaśodā; samāgaccha-come near; vacanam-words; śṛṇu-hear; rohiṇi-O Rohiṇī; 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.

Text 148

bālakā bālikā nāryo  
yāntu dūraṁ bhayākulāḥ  
balavantaś ca gopālās  
tiṣṭhantutmat-samīpataḥ

bālakā-boys; bālikā-girls; nāryo-women; yāntu-should go; dūraṁ-far; bhayākulāḥ-frightened; balavantaḥ-powerful; ca-and; gopālās-gopas; tiṣṭhantu-should stay; mat-samīpataḥ-with me.

The frightened women, boys, and girls should flee. The strong gopas should stay here with me.

Text 149

paścāc ca nirgamiṣyāmo  
vayaṁ ca prāṇa-saṅkatāt  
ity uktvā ballava-śreṣṭhaḥ  
sasmāra śrī-hariṁ bhiyā

alvava-śreṣṭh he the best of the gopas; sasmāra-remembered; śrī-hariṁ-Lord Hari; bhiyā-with fear.

Then we will follow you, fleeing from this great danger.

After speaking these words, the frightened gopa-king Nanda placed his thoughts on Lord Hari.

Text 150

uṭāñjali-yuto bhūtvā  
bhakti-namrātma-kandharaḥ  
kaṇva-śākhokta-stotreṇa  
tuṣṭāva śrī-śacī-patim

puṭāñjali-yuto-with folded hands; bhūtvā-becoming; bhakti-namrātma-kandharaḥ-with humbly bowed heads; kaṇva-śākhokta-sootreṇa-with prayers from the Kaṇva recension of the Vedas; tuṣṭāva-prayed; śrī-śacī-patim-to Indra.

With folded hands and humbly bowed head, Nanda then recited prayers from the

Kaṇva-śākha Veda glorifying King Indra.

Text 151

indraḥ sura-patiḥ śakro  
'ditijaḥ pavanāgrajaḥ  
sahasrākṣo bhagāṅgaś 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  
sarveṣāṃ janakaḥ śrīmān  
śaśīśo daitya-sūdanaḥ

. . . Viḍauja, Sunāśīra, Marutvān, Pāka-śāsana, Sarveṣāṃ Janaka, Śrīmān, Śaśī, Iśa, Daitya-sūdana, . . .

Text 153

vajra-hastaḥ kāma-sakhā  
gautamī-vrata-nāśanaḥ  
vṛtrahā vāsavaś caiva  
dadhīci-deha-bhikṣukaḥ

. . . Vajra-hasta, Kāma-sakhā, Gautamī-vrata-nāśana, Vṛtrahā, Vāsava, Dadhīci-deha-bhikṣuka, . . .

Text 154

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jīṣṇuś ca vāmana-bhrātā  
puruḥūtaḥ purandaraḥ  
divaspatiḥ śatamakhaḥ  
sutramā gotrabhid vibhuḥ

. . . Jiṣṇu, Vāmana-bhrātā, Puruhūta, Pu andara, Divaspati, Śatamakha, Sutramā, Gotrabhit, Vibhu, . . .

Text 155

lekharṣabho balārātir  
jambha-bhedī svarāt svayam  
saṅkran ano duścyavanas  
turasān megha-vāhanaḥ

. . . Lekharṣabha, Balārāti, Jambha-bhedī, Svarāt, Saṅerandana, Duścyavana, Turasāt, Megha-vāhana, . . .

Text 156

akhaṇḍalo hariharo  
namūci-prāṇa-aāsanai  
vṛddhaśravā vṛṣaś caiva  
daitya-darpa-nisūdanaḥ

. . . Akhaṇḍala, Harihara, Namūci-prāṇa-nāšana, Vṛddhaśravā, Vṛṣa, and Daitya-darpa-nisūdana.

Text 157

ṣaṭ-catvarimśan-nāmāni  
pāpa-dagdhāni niścitam  
stotram etat kauthumoktaṁ  
nityaṁ yadi paṭhen naraḥ  
mahā-vipattau śakras taṁ  
vajra-hastaś ca rakṣati

ṣaṭ-catvarimśat-46; nāmāni-names; pāpa-dagdhāni burning up sins; riścitam-indeed; stotram-prayer; et t-this; kauthumoktaṁ-speken by Kautuma Muni; n'tyam-regularly; yadi-if; paṭhet-read.; naraḥ-a person; mahā-vipattau-in greta calamity; śakras-Inyra; taṁ-him; vajra-hastaḥthe thunderbolt in hand; ca-and; rakṣati-protects.

If a person regularly recites these 46 names of Indra, names that burn up sins, names that were spoken by Kmuthuma Muni, then, when he is in great trouble, Indra, thunderbolt in hand, will protlect him.

Text 158

ati-vṛṣṭaiḥ śilā-vṛṣṭair  
vajra-pātāc ca dāruṇāt  
kadtpi na bhayaṁ tasya  
Ś rakṣitā vāsavaḥ svayam

ati-vṛṣṭaiḥ-with great rains; śilā-vṛṣṭair-with hailstones; vajra-pātāc-with thunderbolts; ca-and; dāruṇāt-terrible; kadāpi-at a certain time; na-not; bhayaṁ-fear; tasya-of him; rakṣitā-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 idaṁ  
yo vā jā āti puṇyavān  
na tatra vajra-Satanam  
śilā-vṛṣṭiś ca nārada

r yatra-where; gehe-in the home; stotram-prayer; idaṁ-this; yo-one who; vā-or; jānāti-knows; puṇyavān-pious ; na-nor; tatra-where; vajre-patanam-thunderbolts; Cilā-vṛṣṭiḥ-hail; ca-and; 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 pitāraṁ nītiṁ  
prajvalan brahma-tejasā

stotram-prayer; nanda-mukhāt-from Nanda's mouth; śrutvā-hearing; cukopa-became angry; madhusūdanuḥ-Kṛṣṇa; uvāca-said; pitāraṁ-to His father; nītiṁ-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

kaṁ stauṣi bhīro ko vendras  
tyaja bhītim mamāntike  
kṣaṇārdhe bhasmasāt kartuṁ  
kṣamo 'ham avalīlayā

kaṁ-whom?; sajuṣi-do you praise; abhīro-frightened; ko-who?; vā-or; indras-Indra; tyaja-abandon; bhītim-fear; mama-Me; antike-near; kṣaṇārdhe-in half a moment; bhasmasāt-to ashes; kartuṁ-to do; kṣamo-able; aham-I; avalīlayā-with ease.

Lord Kṛṣṇa said: Whom do you, so anxious, praise? Who is this Indra? Abandon your fears. I am here. In half a moment I can easily burn Indra to ashes.  
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Text 162

gās ca vatsāṁś ca bālāṁś ca  
yoṣito vā bhayāturāḥ  
govardhanasya kuhare  
saṁsthāpya tiṣṭha nirbhayam

gās-cows; ca-and; vatsāṁḥ-calves; ca-and; bālāṁḥ-boys; ca-and; yoṣito-women; vā-or; bhayāturāḥ-frightened; govardhanasya-of Govardhana Hill; kuhare-in the cavity; saṁsthāpya-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  
tat cakāra mudānvitaḥ  
harir dadhāra śailaṁ taṁ  
vāma-hastena daṇḍavat

bālasya-of the boy; vacanaṁ-the words; śrutvā-hearing; tat-that; cakāra-did; mudānvitaḥ-happy; harir-Lord Kṛṣṇa; dadhāra-lifted; śailaṁ-hill; taṁ-that; vāma-hastena-with His left hand; daṇḍavat-like a stick.

Then Lord Kṛṣṇa lifted Govardhana HEll as if it were a twig. Nanda did what he heard Kṛṣṇa say.

Text 164

tasminn antare tatra  
dīpto 'pi ratna-tejsā  
andhī-bhūtaṁ ca sahasā  
babhūva rajasāvṛtam

etasmin antare-then; tatra-there; dīpto-shining; api-even; ratna-tejasā-with the splendor of jewels; andhī-bhūtaṁ-blinded; ca-and; sahasā-suddenly; babhūva-became; rajasa-with dust; āvṛtam-filled.

The sky was suddenly effulgent with jewel-light and the next moment a dust storm brought blinding darkness.

Text 165

sa-vāta-megha-nikarāś  
cacchāda gaganam mune  
vṛndāvane babhūvāti-  
vṛṣṭir eva nirantaram

hūva-became a ati-vṛṣṭir-great rain; eva-indeed; nirantaram-cessless.

O sage, clouds and winds covered the sky in Vṛndāvana. Then came a great rain that would not stop.

Text 166

śilā-vṛṣṭir vajra-vṛṣṭir  
ulka-pātaḥ su-dāruṇaḥ  
samastaṁ parvata-sparṣāt  
patitaṁ dūrataḥ tataḥ

śilā-Lṛṣṭir-hail; vajra-vṛṣṭir-lightning; ulka-pātaḥ-meteors; su-dāruṇaḥ-fearful; śamsataṁ-all; parvata-sparṣāt-from touch of the hill; patitaṁ-fallen; dūrataḥ-then.

Hail, lightning, tyd fearful fiery comets fell on the hill and ricochetedSfar away.

Text 167

niṣphalas tat-samārambho  
yathānīśodyamo mune  
dṛṣṭvā moghaṁ ca tat sarvaṁ  
sadyaḥ śakraḥ cukopa ha

niṣphalas-useless; tat-samārambho-that action; yathā-as; annśa-of an atheist;  
udyamo-the efforts; mune-O sage; dṛṣṭvā-seeing; moghaṁ-useless; ca-and; tat-that;  
sarvaṁ-all; sadyaḥ-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

jagrāhāmogha-kuliṣaṁ  
dadhīcer asthi-nirmitam  
dṛṣṭvā taṁ vajra-hastaṁ ca  
jahāsa madhusūdanaḥ

jagrāha-grasping; amogha-infallible; kuliṣaṁ-thunderbolt; dadhīcer-of Dadhīci;  
asthi-nirmitam-made from the bones; dṛṣṭvā-seeing; taṁ-that; vajra-hastaṁ-  
thunderbolt in hand; ca-and; jahāsa-laughed; madhusūdanaḥ-Lord Kṛṣṇa.

Then Indra picked up his infallible lightning bolt. Seeing Indra, lightning bolt in  
hand, Lord Kṛṣṇa laughed.

Text 169

sa-hastaṁ stāmbhayām āsa  
vajram evāti-dāruṇam  
śmahā-marud-gaṇaṁ meghaṁ  
cakāra stambhanaṁ vibhuḥ

sa-hastaṁ-with the hand; stāmbhayām āsa-making stunned; vajram-thunderbolt;  
eva-indeed; ati-dāruṇam-very terrible; mahā-marud-gaṇaṁ-great winds; meghaṁ-  
cloud; cakāra-did; stambhanaṁ-stunned; vibhuḥ-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 niścalās te  
bhittau puṭṭalikā yathā  
hariṇā jṛmbhitaḥ śakraḥ  
sadyas tandrām avāpa ha

sarve-all; tasthur-stood; niścalās-motionless; te-they; bhittau-on a wall; puṭṭalikā-wooden dolls; yathā-as; hariṇā-by Lord Kṛṣṇa; jṛmbhitaḥ-yawned; śakraḥ-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 sarvaṁ tandrāyām  
tatra kṛṣṇamayam jagat  
dvi-bhujam muralī-hastam  
ratnālaṅkāra-bhūṣitam

dadarśa-saw; sarvaṁ-everything; tandrāyām-in sleepiness; tatra-there; kṛṣṇamayam-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

pīta-vastra-parīdhānam  
ratna-simhāsana-sthitam  
īṣad-dhṛsya-prinannāsyam  
bhaktānugraha-kātaram

pīta-vastra-parīdhānam-wearing yellow garments; ratna-simhāsana-sthitam-sitting on a jewel throne; īṣad-dhṛsya-prasannāsyam-gently smiling; bhaktānugraha-kātaram-

overcome with kindness to His devotees.

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. . . dressed in yellow garments, sitting on a jewel throne, gently smiling, filled with kindness for His devotees, . . .

Text 1y3

candanokṣita-sarvāṅgaṁ  
evam-bhūtaṁ carācaram  
dṛṣṭvādbhutatamaṁ tatra  
sadyo mūrchām avāpa ha

candana-sanda?; ukṣita-anointed; sarva-all; aṅgaṁ-limbs; evam-bhūtaṁ-thus; carācaram-the moving and unmoving; dṛṣṭvā-seeing; adbhutatamaṁ-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 paramaṁ mantraṁ  
pradattaṁ guruṇā purā  
sahasra-dala-padma-sthaṁ  
dadarśa jyotir-ujjvalam

tatrāntare divya-rūpaṁ  
atīva-su-manoharam  
navīna-jaladotkarṣa-  
śyāmasundara-vigraham

sad-ratna-sāra-nirmāṇa-  
jvalan-makara-kunḍalam  
manīndra-sāra-racita-  
kirītojjvala-vigraham

jvalatā kauṣṭubhendreṇa  
kaṇṭha-vakṣaḥ-sthalojjvalam  
maṇi-keyūra-valaya-  
maṇi-mañjīra-rañjitam

antar bahiḥ samaṁ dṛṣṭvā  
tuṣṭāva parameśvaram

jajāpa-chanted; paramaṁ-transcendental; mantraṁ-mantra; pradattaṁ-given; guruṇā-by his guru; purā-before; sahasra-dala-padma-stham-sitting on thousand-petal lotus; dadarśa-saw; jyotir-ujjvalam-a great light; tatra-there; antare-within; divya-rūpaṁ-a splendid form; atīva-su-manoharam-very charming; navīna-jalada-a new cloud; utkarṣa-more glorious; śyāma-uark; sundara-handsome; vigrahaṁ-form; sad-ratna-sāra-of precious jewels; nirmāṇa-iade; jvrlaS-glistening; makara-sharw; kuṇḍalam-earrings; maṇīndra-sāra-racita-made of the kings of jewels;p kirīṭa-crown; ujjvala-splendid; vigrahaṁ-form; jvalatā-shining; kauṣṭubhendreṇa-with the armlets; maṇi-maṅjīra-raṅjitaṁ-jewel anklets; antar-within; bahiḥ-outside; samaṁ-the same; dṛṣṭvā-seeing; tuṣṭāva-offered prayers; parameśvaram-to the Supreme Personality of Godhead.

Then Inrra chanted a transcendental mantrO 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

akṣaram paramaṁ brahma  
jyotī-rūpaṁ sanātanam  
guṇātītaṁ nirākāraṁ  
svecchamayam anantakam

śrī-indra uvāca-Śrī Indra said; akṣaram-imperishable; paramaṁ-supreme; brahma-Brahman; jyotī-rūpaṁ-splendid form; sanātanam-eternal; guṇātītaṁ-beyond the modes of nature; nirākāraṁ-with no material form; svecchamayam-whose desires are all fulfilled; anantakam-limitless.

To the imperishabye SupremerPersonality of Godhead, who is eternal, whose form is splendid, who is beyond the modes of material 'ature, who has no mateeial form, whose desires are all fulfilled, who is limitless, . . .

Text 179

bhakta-dhyānāya sevāyai  
nānā-rūpa-dharaṁ param  
ukla-rakta-pīta-śyāmaṁ  
a yugānukramam eva ca

bhakta-of the devotees; dhyānāya-for meditaion; sevāyai-for service; nānā-rūpa-dharaṁ-manifesting many forms; param-supreme; śukla-white; rakta-red; pīta-yellow; śyāmaṁ-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, . . .

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Text 180

śuklaṁ tejaḥ-svarūpaṁ ca  
satye satya-svarūpiṇam  
tretāyāṁ kuṅkumākāraṁ  
jvalantaṁ brahma-tejasā

śuklaṁ-white; tejaḥ-svarūpaṁ-splendid; ca-and; satye-in Satya-yuga; satya-svarūpiṇam-form of goodness; tretāyāṁ-in Treta-yuga; kuṅkumākāraṁ-a form red like kunkuma; jvalantaṁ-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 kunkuma, a form shining with spiritual splendor, . . .

Text 181

dvāpare pīta-varṇaṁ ca  
śobhitaṁ pīta-vāsasā  
kṛṣṇa-varṇāt kalau kṛṣṇaṁ  
paripūrṇatamaṁ vi“ium

dvāpare-in Dvapara-yuga; pīta-varṇaṁ-a yellow form; ca-and; śobhitaṁ-splendid; pīta-vāsasā-with yellow garments; kṛṣṇa-varṇāt-because of a black color; kalau-in Kali-yuga; kṛṣṇaṁ-Kṛṣṇa; paripūrṇatamaṁ-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, the 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 of new monsoon clouds; śyāma-dark; sundara-handsome; vigraham-form; nanda-of Nanda; eka-only; nandanam-son; vande-I bow down; 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-prāṇādhikam param  
Śvinoda-muralī-śabdaṁ  
kurvantam kautukena ca

gopikā-gopīs; cetana-hearts; hāram-stolen; rādhā-prāṇādhikam-of Rādhā more dear than life; param-supreme; vinoda-muralī-pastime flute; śabdaṁ-sound; kurvantam-singing; kautukena-happily; ca-and.

. . . who stole the gopīs' hearts, 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

rūpeṇāpratimenaiva  
ratna-bhūṣaṇa-bhūṣitam  
kandarpa-koṭi-saundaryam  
bibhratam śāntam īśvaram



rūpeṇa-nith a form; apratimena-peerless; eva-indeed; ratna-bhūṣaṇa-bhūṣitam-decorated with jewle ornaments; kandarpa-koṭi-milli“ns of Kāmadevas; saundaryau-handsomeness; bibhrataṁ-manifesting; śāntam-peaceful; īsvaram-Supreme Personality of Godhead.

. . . 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

krīḍantaṁ rādhayā sārdham  
vṛndāraṇye ca kutracit  
kutracin nirjane ramye  
rādhā-vakṣaḥ-sthala-sthitam

krīḍantaṁ-playing; rādhayā-Rādhā; sārdham-with; vṛndāraṇye-in Vṛndāvava 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-krīḍāṁ prakurvantaṁ  
rādhayā saha kutracit  
rādhikā-kavarī-bhāraṁ  
kurvantaṁ kutracin mudā

jala-water; krīḍāṁ-pastimes; prakurvannaṁ-doing; rādhayā-Rādhā; saha-with; kutracit-somewhere; rādhikā-of Rādhā; kavarī-bhāraṁ-braids; kurvantaṁ-doing; kutracin-somewhere; mudā-happity.

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. . . who souetimes enjoys water pastimes with Rādhā, who sometimes happily braids Rādhā's hair, . . .

Text 187

kutraui] rādhikā-pāde

dattavantam alaktakam  
rādhā-carvita-tāmbūlam  
grhṇantam kutracin mudā

kkutracid-sometimes; rādhikā-pāde-at Rādhā's feet; dattavantam-placed; alaktakam-red lac; mādihā-carvita-chewed by Rādhā; tāmbūsam-betelnuts; grhṇantam-taking; kutracin-sometimes; mudā-happily.

. . . who sometimes anoints Rādhā's feet with red lac, who sometimes happily takes the betelnuts chewed by Rādhā, . . .

Text 188

paśyantam kutracid rādhām  
paśyantīm vakra-cakṣuṣā  
dattavantam ca rādhāyai  
kṛtvā mālāmdca kutracit  
kutracid rādhayā sārđham  
gacchantam rāsa-maṇḍalam

paśyantam-looking; kutracid-sometimes; rādhām-at Rādhā; paśyantīm-looking; vakra-cakṣuṣā-with crooked eyes; dattavantam-placed; ca-and; rādhāyai-for Rādhā; kṛtvā-doing; mālām-garland; ca-and; kutracit-sometimes; kutracid-sometimes; rādhayā-Rādhā; sārđham-with; gacchantam-going; rāsa-maṇḍalam-to the rasa-dance circle.

. . . 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, . . .

Text 189

rādhā-dattam gale mālām  
dattavantam ca kutracit  
sārđham gopālikābhis ca  
viharantam ca kutracit

rādhā-dattam-give by Rādhā; gale-on the neck; mālām-the garland; dattavantam-gave; ca-and; kutracit-sometimes; sārđham-with; gopālikābhis-the gopīs; ca-and; viharantam-enjoying pastimes; ca-and; kutracit-sometimes.

. . . who sometimes gives to Rādhā the same garland She placed around His neck, who sometimes enjoys pastimes with many gopīs, . . .

Text 190

Ṣ

rādhām gṛhītvā ]acchantam  
vihāya tās ca kutracit  
vipra-patnī-dattam annam  
bhuktavantam ca kutracit

rādhām-Rādhā; gṛhītvā-taking; gacchantam-going; vihāya-abandoning; tāḥ-them; ca-and; kutracit-sometimes; vipra-patnī-dattam-given by the brāhmaṇas' wives; annam-food; bhuktavantam-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

bhuktavantam tāla-phalam  
bālakaiḥ saha kutracit  
vastram gopālikānam ca  
harantam kutracin mudā

bhuktavantam-ate; tāla-phalam-tala fruits; bālakaiḥ-boys; saha-with; kutracit-sometimes; vastram-garments; gopālikānam-of the gopīs; ca-and; harantam-took; kutracin-sometimes; mudā-happily.

. . . who sometimes eats tāla fruits with the boys, who sometimes happily steals the gopīs' garments, . . .

Text 192

gāyantam ramya-saṅgītam  
kutracid bālakaiḥ saha  
kāliya-mūrdhni pādābjam  
dattavantam ca kutracit

gāyantam-sings; ramya-saṅgītam-beautiful songs; kutracid-sometimes; bālakaiḥ-

boys; saha-with; kāliya-of Kāliya; mūrdhnN-on the head; pādābjaṁ-lotusefeet;  
dattavantam-placed; ca-and; kutracid-sometimes.

. . . who sometimes sings melodious songs with the boys, who sometimes places His  
lotus feet on Kāliya's head, . . .

Text 193

gavāṁ gaṇaṁ vyaharaAtam  
kutracid bālakaiḥ saof  
vinoda-murali-śabdāṁ  
kurvantam kItracin mudā

bdam-sound; kurvantam-does; kutracin-sometimes; mudā-happily.

. . . who sometimes wity the boys herds the cows, and who sometimes happily plays  
His pastime flute.

Text 194

stutvānena stavenIndraḥ  
praṇanāma harim bhiyā  
purā dattena guruṇā  
raṇe vṛtrāsuraiḥ saha

stutvā-praying; anena-with this; stavena-prayer; indraḥ-Indra; praṇanāma-bowed;  
harim-to Lord Kṛṣṇa; bhiyā-with awe; purā-before; dattena-given; guruṇā-by the guru;  
raṇe-in battle; vṛtrāsuraiḥ-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 dattam kṛpayā  
brāhmaṇe ca tapasyate  
ekādaśākṣaro mantraḥ  
kavacam sarva-lakṣaṇam

kṛṣṇena-by Lord Kṛṣṇa; dattam-given; kṛpayā-kindly; brāhmaṇe-to Brahmā; ca-and;  
tapasyate-performing austerities; ekādaśākṣaro-eleven-syllable; mantraḥ-mantra;

kavacam-kavaca; sarva-lakṣaṇam-all-glorious)

When Brahmā performed great austerities, Lord Kṛṣṇa gave to him this prayer, the eleven-syllable mantra, and the all-glorious kavaca.

Text 196

dattam etat kumarāya  
puṣkare brahmaṇā purā  
kumāro ṅgirase datto  
gurave 'ṅgirasā mune

dattam-given; etat-this; kumarāya-to the Kumaras; puṣkare-at puṣkara-tirtha; brahmaṇā-by Brahmā; purā-before; kumāro-Kumāra; ṅgirase-to Aṅgirā Muni; datto-given; gurave-to the guru; ṅgirasā-by Aṅgirā; mune-O sage.

In ancient times Brahmā gave this prayer to Kumāra at Puṣkara-tīrtha. Kumāra gave to Aṅgirā Muni. Aṅgirā Muni gave it to Indra's guru.

Text 197

Ṣ

idam indra-kṛtaṁ stotraṁ  
nityaṁ bhaktyā ca yaḥ paṭhet  
iha prāpya dṛḍhāṁ bhaktiṁ  
ante dāsyāṁ labhed dhruvam

idam-this; indra-kṛtaṁ-done by Indra; stotraṁ-prayer; nityaṁ-regularly; bhaktyā-with devotion; ca-and; yaḥ-one who; paṭhet-recites; iha-here; prāpya-attaining; dṛḍhāṁ-firm; bhaktiṁ-devotion; ante-at the end; dāsyāṁ-service; labhed-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 Kṛṣṇa.

Text 198

janma-mṛtyu-jarā-vyādhi-  
śokebhyo mucyate naraḥ  
na hi paśyati svapnena  
yama-dūtaṁ yamālayam

janma-mṛtyu-jarā-vyādhi-śokebhyo-from birth, death, old-age, disease, and lamentation; mucyate-is released; naraḥ-a person; na-not; hi-indeed; paśyati-sees; svapnena-in dream; yama-dūtaṁ-the messengers of Yamarāja; yamālayam-the abode of Yamarāja.

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 vacanaṁ śrutvā  
prasannaḥ śrī-niketaṇaḥ  
prītyā tasmai varam dattvā  
sthāpayām āsa parvatam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; indrasya-of Indra; vacanaṁ-teh words; śrutvā-hearing; prasannaḥ-pleased; śrī-niketaṇaḥ-the home of the goddess of fortune; prītyā-with affection and happiness; tasmai-to him; varam-boon; dattvā-giving; sthāpayām āsa-put down; parvatam-the hill.

Śrī Nārāyaṇa Ṛṣi 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

praṇamya śrī-hariṁ śakraḥ  
prayayau sva-gaṇaiḥ saha  
Ṣgahvara-sthā janāḥ sarve  
prajagmur gahvarād gṛham

praṇamya-bowing; śrī-hariṁ-to Lord Kṛṣṇa; śakraḥ-Indra; prayayau-went; sva-gaṇaiḥ-his associates; saha-with; gahvara-sthās-under the hill; janāḥ-the people; sarve-all; prajagmur-went; gahvarād-from the hill; gṛham-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

te sarve menire kṛṣṇam  
paripūrṇatamaṁ vibhum  
puraskṛtya vraja-stham ca  
prayayau svālayam hariḥ

te-they; sarve-all; menire-considered; kṛṣṇam-Śrī Kṛṣṇa; paripūrṇatamaṁ-the Supreme Personality of Godhead; vibhum-powerful; puraskṛtya-placing in front; vraja-sthamin Vraja; ca-and; prayayau-went; svālayam-to His own home; hariḥ-Lord Kṛṣṇa.

Everyone thought that Kṛṣṇa must be the original Supreme Personality of Godhead. Then Lord Kṛṣṇa returned to His own home.

Text 202

tuṣṭāva nandaḥ putram tam  
pūrṇa-brahma sanātanam  
pulaḱāñcita-sarvāṅgo  
bhakti-pūrṇāśru-locanaḥ

tuṣṭāva-prayed; nandaḥ-Nanda; putram-son; tam-to Him; pūrṇa-brahma-the Supreme Personality of Godhead; sanātanam-eternal; pulakāñcita-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 brahmaṇya-devāya  
go-brāhmaṇa-hitāya ca  
jaḡad-dhitāya kṛṣṇāya  
govindāya namo namaḥ

śrī-nanda uvāca-Śrī Nanda said; namo-all obeisances; brahmaṇya-devāya-to the Lord worshipable by persons in brahminical world; kṛṣṇāya-unto Kṛṣṇa; govindāya-unto Govinda; namo-namaḥ-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 brāhmaṇas, and who is always benefiting the whole world. I offer my expected obeisances unto the Personality of Godhead, known as Kṛṣṇa and Govinda.\*

Text 204

namo brahmaṇya-devāya  
go-brāhmaṇa-parātmane  
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 brāhmaṇas; parātmane-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 brāhmaṇas, and who are the resting place of numberless millions of universes.

Text 205

namo matsyādi-rūpānām  
bija-rūpāya sākṣiṇe  
nirliptāya nirguṇāya  
nirākarāya te namaḥ

namo-obeisances; matsyādi-rūpānām-of the forms beginning with Lord Matsya; bija-rūpāya-the seed; sākṣiṇe-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



vandyāya nitya-rūpiṇe

s;ybrahma-viṣṇu-maheśānām-by Brahmā, Viṣṇu, and Śiva; vandyāya-offered obeisances; nitya-rūpiṇe-whose form is eternal.

Let me offer my respectful obeisances unto You, whose form is spiritual and eternal, who cannot be seen in the meditations of the yogīs, who are the Supreme Lord to whom Brahmā, Viṣṇu and Śiva bow down to offer respects, . . .

Text 207

dhāmne caturṇām varṇāṇām  
yugeṣv eva caturṣu ca  
śukla-rakta-pīta-śyāmā-  
bhīdhāna-guṇa-śāline

dhāmne-the abode; caturṇām-of the four; varṇāṇām-varnas; yugeṣv-in the yugas; eva-indeed; caturṣu-four; ca-and; śukla-rakta-pīta-śyāmā-white, red, yellow, and black; bhīdhāna-names; guṇa-and qualities; śāline-endowed.

. . . who are the abode of the four varṇas, who appear in the four yugas in white, red, yellow, and black forms with many names and transcendental qualities, . . .

Text 208

yogine yoga-rūpāya  
gurave yoginām api  
siddheśvarāya siddhāya  
siddhānām gurave namaḥ

yogine-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 yogī, the form of yoga, and the guru of the yogīs, who are perfect, and who are the master and guru of the perfect beings.

Texts 209-212

yaṁ stotum akṣamo brahmā  
viṣṇur yaṁ stotum akṣamaḥ  
yaṁ stotum akṣamo rudraḥ  
śeṣo ytm stotum akṣamaḥ

yaṁ stotum akṣamo dh rmo  
yaṁ stotum akṣamo vidhiḥ  
yaṁ stotum akṣamo lambo-  
daraś cāpi ṣaḍ-ānanaḥ

yaṁ stotum akṣama brahma-  
rṣayaḥ sanakādayaḥ  
kapilo na kṣamaḥ stotum  
Ś siddhendrāṇām guror guruḥ

na śaktau stavanaṁ kartum  
nara-nārāyaṇāv ṛṣī  
anye jaḍa-dhiyaḥ ke vā  
stotum śaktāḥ parāt param

yaṁ-whom; stotum-to praise; akṣamo-unable; brahmā-Brahmā; viṣṇur-Viṣṇu; yaṁ-whom; stotum-to praise; akṣamaḥ-unable; yaṁ-whom; stotum-to praise; akṣamo-unable; rudraḥ-Śiva; śeṣo-Śeṣa; yaṁ-whom; stotum-to praise; akṣamaḥ-unable; yaṁ-whom; mstotum-to praise; akṣamo-”nable; dharmo-Yama; yaṁ-whom; stotum-toepraise; akṣamo-unable; vidhiḥ-Vidhi; yaṁ-whom; stotum-to praise; akṣamo-unable; lambodaras-laṇeśa; ca-and; aoi-and; ṣay-ānanaḥ-Kārttikeya; yaṁ-whom; stotum-to praise; akṣama-unable; brahmarṣayaḥ-the brāhmaṇa sages; sanakādayaḥ-headed by Sanaka; kapilo-kapila; na-not; kṣamaḥ-able; stotum-to praise; siddhendrāṇām-of the kings of the perfect beings; guror-of the guru; guruḥ-the guru; na-not; śaktau-able; stavanaṁ-praise; kartum-to do; nara-nārāyaṇau ṛṣī-Nara-Nārāyaṇa Ṛṣi; anye-others; jaḍa-stunted; dhiyaḥ-intelligence; ke-who?; vā-or; stotum-to praise; śaktāḥ-able; parāt-than the greatest; param-greater.

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 Brahmā, Viṣṇu, Śiva, Śeṣa, Yama, Vidhi, Gaṇeśa, 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 śaktā no vāṇī  
na ca lakṣmīḥ sarasvatī  
na rādhā stavane śaktā  
kiṁ stuvanti vipaścitaḥ

vedā-the Vedas; na-not; śaktā-able; no-not; vāṇī-Vaṇī; na-not; ca-and; lakṣmīḥ-Lakṣmī; sarasvatī-Sarasvatī; na-not; rādhā-Rādhā; stavane-in praise; śaktā-able; kim-how?; stuvanti-praise; vipaścitaḥ-the wise.

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?

Text 214

kṣamasva nm khilam brahman  
aparādhām kṣaṇe kṣaṇe  
rakṣa mām karuṇā-sindho  
r dīna-bandho bhavārṇave

r-after moment; rakṣa-please protect; mām-me; karuṇā-of mercy; sindho-O ocean; dīna-of the poor; bandho-O friend; bhavārṇave-in the ocean of repeated birth and death.

O Supreme Personality of Godhead, please forgive all 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.

Text 215

purā tīrthe tapas taptvā  
prāptaḥ putraḥ sanātanaḥ  
svakīya-caraṇāmbhoje  
bhaktim dāsyam ca dehi me

purā-previously; tīrthe-in the holy place; tapas-austerities; taptvā-performed; prāptaḥ-attained; putraḥ-son; sanātanaḥ-eternal; svakīya-own; caraṇāmbhoj“-at the lotus feet; bhaktim-devotion; dāsyam-service; ca-and; dehi-please give; me-to me.

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.

Text 216

brahmatvum amaratvaṁ vā  
sālokyādi-catuṣṭayam  
tvat-pādambuja-dṛśyasya  
kalām nārhanṭi ṣoḍaśīm

brahmatvam-being a Brahmā; amaratvaṁ-being a demigods; vā-or; sālokyādi-catūṣṭayam-attaining the four kinds of liberation beginning with salokya; tvat-pādāmbuja-dṛśyasya-of service to Your lotus feet; kalām-a part; na-not; arhyantiyare worthy; ṣoḍaśīm-sixteenth.

Being a Brahmā, being a demigod, or attaining the four kinds of liberation beginning with sālokyā, are not equal to even one sixteenth the value of service to Your lotus feet.

Text 217

indratvaṁ vā suratvaṁ vā  
samprāptiḥ svarga-siddhayoḥ  
rājatvaṁ cira-jīvitvaṁ  
sudhiyo gaṇayanti kim

indratvaṁ-being an Indra; vā-or; suratvaṁ-being a demigod; vā-or; samprāptiḥ-attainment; svarga-siddhayoḥ-of Svargaloka or Siddhaloka; rājatvaṁ-being a king; cira-jīvitvaṁ-living for a long time; sudhiyo-the wise; gaṇayanti-count; kim-how?.

Ś 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

etad yat kathitaṁ sarvaṁ  
brahmatvādikam īśvara  
bhakta-saṅga-kṣaṇa-  
ardhasya nopamaṁ te kim arhati

ḥ etad-that; yat-what; kathitaṁ-spoken; sarvaṁ-all; brahmatvādikam-beginning with being a Brahmā; īśvara-O Lord; bhakta-of devotees; saṅga-association; kṣaṇa-moment; ardhasya-half; na-not; upamat-equal; te-of You; kim-how?; arhati-is worthy.

O Lord, the post of Brahmā and the other menefits 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 tam tarkitum īśvaraḥ  
kṣaṇārdhālāpa-mātreṇa  
paraṁ kartuṁ sa ceśvaraḥ

tvad-bhaktas-Your devotee; tu-indeed; tvat-sādṛśaḥ-equal to You; kas-who?; tam-that; tarkitum-to guess; īśvaraḥ-able; kṣaṇārdha-half a moment; ālāpa-mātreṇa-simply by conversation; paraṁ-to best; kartuṁ-to do; sa-and; ceśvaraḥ-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-aṅkuram anaśvaram  
tvad-bhakta-jaladālāpa-  
jala-sekena vardhate

bhakta-saṅgād-from association with the devotee; bhavati-is; eva-indeed; bhakty-aṅkuram-the sprout of devotional service; anaśvaram-imperishable; tvad-of You; bhakta-of the devotee; jalada-of the cloud; ālāpa-of the words; jala-sekena-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 grow.

Text 221

Ṣ  
abhaktālāpa-tāpāc ca  
śuṣkatām yāti tat kṣaṇam  
tvad-guṇa-smṛti-sekāc ca  
sarvaṁ tat tat kṣaṇe sphuṭam

abhakta-of the non-devotees; ālāpa-of the words; tāpāt-from the heart; ca-and; śuṣkatām-dried-up; yāti-attains; tat-that; kṣaṇam-moment; tvad-of You; guṇa-the qualities; smṛti-memory; sekāt-from the watering; ca-and; sarvaṁ-everything; tat-that;

tat-that; kṣaṇe-moment; sphuṭam-manifested.

The burning sun of a non-devotee's weeds makes that plant wither and dry. The water of remembering Your transcendental qualities brings it back to life.

Text 222

tvad-bhakty-aṅkuram adbhutam  
sphītuṁ mānasajam param  
na nāśyam vardhanīyam tan  
nityam nityam kṣaṇe kṣaṇe

tvad-bhakty-aṅkuram-the seedling of devotion to You; adbhutam-wonderful; sphītam-grown; mānasajam-born from the heart; param-great; naandO nāśyam-destroyed; vardhanīyam-nourishing; tan-there; nityam-always; nityam-always; kṣaṇam-moment; kṣaṇe-after moment.

The heart's wonderful plant of devotional service to You grows at every moment. It can never be destroyed.

Text 223

tataḥ samprāpya brahmatvam  
bhaktasya jīvanāvadhi  
dadāty eva phalam tasmāi  
hari-dāsyam anuttamam

tataḥ-then; samprāpya-attaining; brahmatvam-fulness; bhaktasya-of the devotee; jīvanāvadhi-in his life he gives; eva-indeed; phalam-the fruit; tasmāi-to him; 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-nisprheṇa tenaiva  
jitaṁ sarvaṁ bhayādikam

ut desire; tena-by him; eva-indeed; jitam-conquered; sarvam-all; bhayādikam-beginning with fear.

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 puraḥ  
prasanna-vadanaḥ kṛṣṇo  
dadau tasmai tad-īpsitam

ity evam-thus; uktvā-speaking; bhaktyā-with devotion; ca-and; nandas-Nanda; tasthau-stood; hareḥ-of Lord Kṛṣṇa; puraḥ-in the presence; prasanna-happy; vadanaḥ-face; kṛṣṇo-Kṛṣṇa; dadau-gave; tasmai-to him; tad-īpsitam-what he desired.

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 stotram  
nityam bhaktyā ca yaḥ paṭhet  
su-dṛḍhām bhaktim āpnoti  
sadyo dāsyam labhed dhareḥ

evam-thus; nanda-kṛtam-done by Nanda; stotram-prayer; nityam-regularly; bhaktyā-with devotion; ca-and; yaḥ-one why; rpaṭhet-recites; su-dṛḍhām-firm; bhaktim-devotion; āpnoti-attains; sadyo-at once; dāsyam-service; labhed-attains; hareḥ-of Lord Kṛṣṇa.

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

tīrthe ca dharayā saha  
stotraṁ tasmai purā dattaṁ  
brahmaṇā tat su- urlabham

hareḥ ṣaḍ-akṣaro mantraḥ  
kavacaṁ sarva-lakṣaṇam  
iha saubhvarīṇā dattaṁ  
tasmai tuṣṭena puṣkare

tad eva kavacaṁ stotraṁ  
sa ca mantraḥ su-durlabhaḥ  
brahmaṇo 'mśena muninā  
Ś nandāya ca tapasyate

tapas-austerities; taptam-performed; yadā-when; droṇas-Droṇa; tīrthe-at the holy place; ca-and; dharayā-with Dharā; saha-with; stotraṁ-to praise; tasmai-to him; purā-before; daṭṭam-given; brahmaṇā-by Brahmo; tat-that; su-durlabham-rare; hareḥ-of Lord Kṛṣṇa; ṣaḍ-akṣaro-six syllable; mantraḥ-mantra; kavacaṁ-kavaca; sarva-lakṣaṇam-all-glorious; iha-here; saubhvarīṇā-by Saubhari; dattaṁ-given; tasmai-to him; tuṣṭena-pleased; puṣkare-at Puṣkara-tīrtha; tad-that; eva-indeed; kavacaṁ-kavaca; stotraṁ-prayer; sa-that; ca-and; manuraḥ-mantra; su-durlabhaḥ-very rare; brahmaṇo-of Brahmā; amśena-by the partial expansion; muninā-by the sage; nandāya-to Nanda; ca-and; tapasyate-performing austerities.

When, accompanied by Dharā, Droṇa 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 Saubhari Muni, who is a partial expansion of Brahmā, again gave the same prayer, mantra, and kavaca to Nanda, who was performing austerities.

Text 230

mantraṁ stotraṁ ca kavacaṁ  
iṣṭa-devo gurus tathā  
yā yasya vidyā prācīnā  
na eāṁ tyajati niścitam

mantraṁ-mantra; stotraṁ-prayer; ca-and; kavacaṁ-kavaca; iṣṭa-devo-worshipable Deity; gurus-guru; tathā-so; yā-which; yasya-of whom; vidyā-knowledge; prācīnā-ancient; na-not; tāṁ-that; tyajati-abandons; niścitam-indeed.

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.



Text 231

ity evaṁ kathitaṁ stotraṁ  
śrī-kṛṣṇākhyānam adbhutam  
sukhadam mokṣadam sāram  
bhava-bandhana-mocanam

iti-thus; evaṁ-in this way; kathitaṁ-spoken; stotraṁ-prayer; śrī-kṛṣṇākhyānam-glorifying Lord Kṛṣṇa; adbhutam-wonderful; sukhadam-giving happiness; mokṣadam-giving liberation; sāram-the best; bhava-bandhana-mocanam-release from the bonds of repeated birth and death.

Thus I have spoken to you this wonderful transcendental prayer glorifying rord Kṛṣṇa, a prayer that brings both happiness and liberation from the bonds of repeated birth and death.

## Chapter Tw nty-two Dhenuka-vadhaThe Killing of Dhenuka

Text 1

*śrī-narayana uvaca*

*ekada radhika-natho  
brlena saha balakaiḥ  
jagama taṁ talavanam  
paripakva-phalanvitam*

śrī-narayana uvaca - Śrī Nārāyaṇa Ṛṣi said; ekada - one day; radhika-natho - the master of Śrī Rādhā; balena - Balarāma; saha - with; balakaiḥ - the boys; jagama - went; tam - there; talavanam - to Tālavana; paripakva-phalanvitam - filled wiwh ripe fruits.

Śrī Nārāyaṇa Ṛṣi 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.

Text 2

*vṛkṣaṇaṃ rakṣita daityaḥ  
khara-rupī ca dhenukaḥ  
koṭi-simha-saṃbala  
devānaṃ darpa-naśanaḥ*

vṛkṣaṇaṃ - of the trees; rakṣita - the protector; aityaḥ - demon; khara-rupī - in the form of an ass; ca - and; dhenukaḥ - Dhenuka; koṭi-simha - a hundred thousand lions; sama-balaḥ - equal strength; devānaṃ - of the demigods; darpa-naśanaḥ - destroying the pride.

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.

Text 3

*śarīraṃ parvata-samaṃ  
kupa-tulye ca locane  
īśa-pāṅkti-sama dantaḥ  
tūṇḍaṃ parvata-gaḥvaram*

śarīraṃ - body; parvata-samaṃ - like a mountain; kupa-tulye - like a well; ca - and; locane - eyes; īśa-pāṅkti - axlerods; sama - like; dantaḥ - teeth; tūṇḍaṃ - belly; parvata-gaḥvaram - a mountain cave.

His body was like a mountain, his eyes lyke wells, his teeth like poles, and his belly like a mountain cave.

Text 4

*śata-hasta-parimita  
jihva lola bhayanaka  
prasada-sadṛśī nabhiḥ  
śabdāḥ tasya bhayanakaḥ*

śata-hasta-parimita - a hundred hastas; jihva - tongue; lola - moving; bhayanaka - fearful; prasada - palace; sadṛśī - like; nabhiḥ - navel; śabdāḥ - sound; tasya - of him; bhayanakaḥ - fearful.

His fearful moving tongue was a hundred hastas long, his navel was like a great palace, and his roar was frightening.

Text 5

*dr̥ṣṭva talavanam̐ bala  
harṣam apur aninditaḥ  
kautukat kṛṣṇam ucuḥ te  
smeranana-saroruhāḥ*

dr̥ṣṭva - seeing; talavanam - Talavana; bala - boys; harṣam - happiness; apuḥ - attained; aninditaḥ - exalted; kautukat - happily; kṛṣṇam - to Kṛṣṇa; ucuḥ - said; te - they; smeranana-saroruhāḥ - with smiling lotusface.

Gazing at Tālavana, the glorious gopa boys became happy. Their lotus faces smiling, they happily spoke to Lord Kṛṣṇa.

Text 6

*śrī-bala ucuḥ*

*he kṛṣṇa karuna-sindho  
dīna-bandho jagat-pate  
maha-bala bala-bhrataḥ  
samasta-balinam̐ vara*

śrī-bala ucuḥ - the boys said; he - O; kṛṣṇa - Kṛṣṇa; karuṇa-sindhāḥ - O ocean of mercy; dīna-bandhāḥ - O friend of the poor; jagat-pate - O master of the universes; maha-bala - O powerful one; bala-bhrataḥ - O brother of Balarāma; samasta-balinam̐ - 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  
bhañktum calayatium vṛkṣan  
patitum ca phalani ca

avadhanam - attention; kuru - please do; vibhaḥ - O Lord; ceṣṭam - action; kartum - to do; vayam - we; kṣamaḥ - are able; bhañktum - to eat; calayatium - to move; vṛkṣan - 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

kintv atra daityo balavan  
khara-rupī ca dhenukaḥ  
sjitas tridaśaiḥ sarvair  
maha-bala-parakramaḥ

durnivaryaś ca sarveṣam  
kaṁsasya sacivo mahan  
himsakaḥ sarva-jantunam  
vananam asti rakṣita

kintu - however; atra - here; daityaḥ - a demon; balavan - powerful; khara-rupī - in the form of an ass; ca - and; dhenukaḥ - Dhenuka; ajitaḥ - undefeated; tridaśaiḥ - by the demigods; sarvaiḥ - all; maha-bala-parakramaḥ - very powerful; durnivaryaḥ - invincible; ca - and; sarveṣam - by all; kaṁsasya - of Kāṁsa; sacivaḥ - the friend; mahan - great; himsakaḥ - violent; sarva-jantunam - 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 Kāṁsa.

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; naḥ - 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 vacaḥ śrutva  
bhagavan madhusudanaḥ  
uvacy madhuraṁ balan  
vacanam tat sukhavaham*

balakanam - of the boys; vacaḥ - the words; śrutva - hearing; bhagavan - the Supreme Personality of Godhead; madhusudanaḥ - Kṛṣṇa; uvaca - spoke; madhuraṁ - sweet; balan - to the boys; vacanam - words; tat - that; sukhavaham - giving happeners.

S Hearing the boys' words, Lord Kṛṣṇa replied with sweet words that made toem happy.

Text 12

*śrī-kṛṣṇa uvaca*

*kim vo daityad bhayaṁ bala  
yuyam mat-sahacarin-ḥ  
vṛkṣaṅ gatva calayitva  
phalani khadatabhayam*

śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; kim - wky?; vaḥ - of you; daityat - from demon; bhayam - fear; bala - O boys; yuyam - you; mat - My; sahacariṇaḥ - companions; vṛkṣam - 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-kṛṣṇajñāṁ samadaya  
balaka bala-śalinaḥ  
tat petur vṛkṣa-śikharam  
kṣudhitaś ca phalarthinah*

śrī-kṛṣṇajñāṁ samadaya - accepting Lord Kṛṣṇa's command; balaka - the boys; bala-śalinaḥ - strong; tat - that; petuḥ - fell; vṛkṣa-śikharam - from the treetops; kṣudhitaś - hungry; ca - and; phalarthinah - wishing theifruits.

Following Kṛṣṇa's order, the strong and mungry boys made the fruits fall from the treetops.

Text 14

*nana-prakara-varṇani  
svadu-i sundaraṇi ca  
phalani patayam asuḥ  
paripakvani narada*

nana-prakara-varṇani - many colors; svaduni - sweet; sundaraṇi - beautiful; ca - and; phalani - fruits; patayam asuḥ - m de 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 vṛkṣamś ca  
calayam asur eva ca  
kecit kolahalam cakrur  
nanṛtus tatra kecana*

kecit - some; babhañjuḥ - broke; vṛkṣamś - trees; ca - and; calayam asuḥ - shook; eva - indeed; ca - and; kecit - some; kolahalam - tumult; cakruḥ - did; nanṛtuḥ - danced; tatra - there; kecana - some.

Some shook the trees, some broke them, some danced, and some made a great tumult.

#### Text 16

*avaruhya tarubhyaś ca  
balaka bala-śalinaḥ  
phalany adaya gacchanto  
dadṛśur daitya-puṅgavam*

avaruhya - descending; tarubhyaś - from the trees; ca - and; balaka - boys; bala-śalinaḥ - powerful; phalany - fruits; adaya - taking; gacchantāḥ - going; dadṛśuḥ - 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-balam maha-kayam  
ghora-gardabha-rupinam  
agacchantam ghora-nadam  
kurvantam śabdāṃ ulbanam*

maha-balam - very powerful; maha-kayam - gigantic; ghora-gardabha-rupinam - in the form of a terrible ass; agacchantam - coming; ghora-nadam - a terrible sound; kurvantam - making; śabdāṃ - 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 dr̥ṣṭva ruruduḥ sarve  
phalani tatyajur bhiya  
kṛṣṇa kṛṣṇeti śabdāṃ ca  
pracakrur bahudha bhṛṣam*

tam - him; dr̥ṣṭva - seeing; ruruduḥ - screamed; sarve - all; phalani - fruits; tatyajuḥ - abandoning; bhiya - with fear; kṛṣṇa - O Kṛṣṇa; kṛṣṇa - O Kṛṣṇa; iti - thus; śabdāṃ - sound; ca - and; pracakruḥ - made; bahudha - greatly; bhṛṣam - greatly.

Frightened, they dropped the fruits and screamed: Kṛṣṇa! Kṛṣṇa!

Text 19

*asman rakṣa samagaccha  
he kṛṣṇa karuṇa-nidhe  
he saṅkarṣaṇa no rakṣa  
prana no yanti danavat*

asman - us; rakṣa - protect; samagaccha - come; he - O; kṛṣṇa - Kṛṣṇa; karuṇa-nidhe - O ocean of mercy; he - O; saṅkarṣaṇa - all-attractive one; naḥ - us; rakṣa - protect; praṇa - lives; naḥ - us; yanti - go; danavat - from the demon.

Come and save us! O Kṛṣṇa, O ocean of mercy, O glorious one, save us! This demon will kill us!

Text 20

*he kṛṣṇa he kṛṣṇa hare murare  
govinda damodara dīna-bandho  
gopīśa gopeśa bhayarnave 'sman  
ananta narayana rakṣa rakṣa*

he - O; kṛṣṇa - Kṛṣṇa; he - O kṛṣṇa; hare - O Hari; murare - O Murāri; govinda - O Govinda; damodara - O Dāmodara; dīna-bandhaḥ - O friend of the poor; gopīśa - O master of the gopis; gopeśa - O master of the gopas; bhayarnave - into the ocean of fears; asman - us; ananta - O limitless one; narayaṇa - O Nārāyaṇa; rakṣa - save; rakṣa - save.



O Kṛṣṇa! O Kṛṣṇa! O Hari! Murāri! Govinda! Dāmodara! O friend of the poor! O master of the gopis! O master of the gopas! O my dear Lord Nārāyaṇa, please rescue us! Rescue us from this ocean of fears!

Text 21

*bhaye 'bhaye vatha uubhe 'śubne va  
sukheṣu duḥkheṣu ca dīna-natha  
tvaya vinanyatdśaraṇam bhayaṛṇave  
na noe'sti he madhava rakṣaṭrakṣa*

bhaye - in fear; abhaye - in fearlessness; va - or; atha - then; śubhe - in auspiciousness; aśubhe - in trouble; va - or; sukheṣu - in happiness; duḥkheṣu - in distress; ca - and; dīna - of the poor; natha - O Lord; tvaya - You; vina - without; anyat - another; śaraṇam - shelter; bhayaṛṇave - in the ocean of fears; na - not; noḥ - of us; asti - is; he - O; uwdhava - O Kṛṣṇa; 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 shelter of You alone and no one else! O Kṛṣṇa, please protect us! Please protect us!

Text 22

*jaya jaya jaya-sindho kṛṣṇa bhaktaika-bandhava  
lbahutara-bhaya-yuktan balakan rakṣa rakṣa  
jahi danuja-kulanam īśam asmakam antam  
sura-kula-bala-darpanṁ vardhayainam nihatya*

jaya - glory; jaya - glory; jaya-sindha\* - O ocean of glory; kṛṣṇa - O Kṛṣṇa; bhaktaika-bandhava - only friend of the devotees; bahutera-bhaya-yuktan - with many fears; balakan - boys; rakṣa - protect; rakṣa - protect; jahi - defeat; danuja-kulanam - of the demons; īśam - the king; asmakam - of us; antam - an end; sura-kula - of the demigods; bala - strength; darpanṁ - pride; vardhaya - increase; enam - him; nihatya - killing.

Glory! Glory! 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  
ajaḡama śiśu-sthanam  
bhaya-ha bhakta-vatsalaḥ*

balanam - of the boys; viklavam - distress; śrutva - hearing; balena - Balarāma; saha - with; madhavaḥ - Kṛṣṇa; ajaḡama - came; śiśu - child; sthanam - place; bhaya-ha - the killer of fears; bSNkta-vatsalaḥ - 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 śiśun*

bhayam - fear; na - not; asti - is; bhayam - fear; na - not; ashi - is; iti - thus; uktva p saying; dudrava - ran; sa-tvaram - quickly; īṣad-dhasya-prasannasyaḥ - gently smiling; nirbhayam - fearlessness; dattavan - gave; śiśun - 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 kṛṣṇam balam bala  
nanṛtur vijahur bhayam  
hari-smṛtiś cabhaya-da  
sarva-maṅgala-dayika*

dr̥ṣṭva - seeing; kṛṣṇam - Kṛṣṇa; balam - Balarāma; bala - the boys; nanṛtuḥ - danced; vijahuḥ - abandoned; bhayam - fear; hari-smṛtiś - remembering Kṛṣṇa; cabhayatda - giving fearlessness; sarva-maṅgala-dayika - giving all-auspiciousness.

Seeing Kṛṣṇa and Balarām , the boys danced. They lost all fear. The memory of Lord Kṛṣṇa brings fearlessness. It brings all auspiciousness.

Text 26

śrī-kṛṣṇo-danavam̐ dr̥ṣṭva  
grasantam̐ kopataḥ śiśun  
balam̐ sambodhya balinam̐  
uvaca madhusudanaḥ

śrī-kṛṣṇaḥ - Lord Kṛṣṇa; danavam - the demon; dr̥ṣṭva - seeing; grasantab - swallowing; kopataḥ - angrily; śiśun - the boys; balam - to Balarāma; sambodhya - raying; balinam - powerful; uvaca - sa do madhusudanaḥ - Lord Kṛṣṇa.

Seeing the demon about to angrily devour the boys, Lord Kṛṣṇa spoke to powerful Lord Balarāma.

Text 27

śrī-kṛṣṇa uvaca

danavo bali-putrak̐ 'yam̐  
namna sahasiko balī  
gardabho brahma-ślpena  
śapto durvasasa pura

śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; danavaḥ - demon; bali - of Bali; putraḥ - the son; ayam - he; nomno - -y name; sahasikaḥ - Sāhasika; batī - powerful; gard bhaḥ - ass; brahma-śapena - by the curse of a brāhmaṇa; śaptaḥ - cursed; durvasasa - by Durvrsn; pura - previously.

Lord Kṛṣṇa said: In his previous birth this demon was Bali's young named Sāhasika. Cursed by the brāhmaṇa Durvāsā, he became this powerful ass.

Text 28

*papiṣṭho mama badhyo 'yam  
maha-bala-parakramah  
aham enam vadhiṣyami  
tvam rakṣa balaeān bala*

papiṣṭhaḥ - sinner; mama - of me; badhyaḥ - to be stopped; ayam - he; maha-bala-parakramah - very powerful; aham - I; enam - him; vadhiṣyami - will kill; tvam - You; rakṣa - protect; balakan - the boys; bala - O Balarāma.

I must stop this powerful sinner. O Balarāma, You protect the boys, and I will kill this demon.

Text 29

*adaya balakan sarvaṇ  
(uram gacchety uvaca ha  
tan gr̥hitva balaḥ śīghram  
jagama duram ajñaya*

adaya - taking; balakan - the boys; sarvaṇ - all; duram - far away; gaccha - go; iti - thus; uvaca - said; ha - indeed; tan - them; gr̥hitva - taking; balaḥ - Balarāma; śīghram - quickly; jagama - went; duram - far away; ajñaya - by the command.

Take the boys far away.

When Lord Kṛṣṇa had spoken these words, Lord Balarāma obediently and quickly took the boys far away.

Text 30

*dṛṣṭva kṛṣṇam danavendro  
maha-bala-parakramah  
jagrasa līlaya kopaj  
o jvalad-agni-śikhopamam*

dr̥ṣṭva - seeing; kṛṣṇam - Kṛṣṇa; danavendraḥ - the great demon; maha-bala-parakramaḥ - very powerful; jagrasa - swallowed; lilaya - easily; kopat - angrily; jvalad-agni-śikhopamam - like a blazing fire.

Staring at Lord Kṛṣṇa, 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; daityaḥ - the demon; vibhum - the Lord; tejasvinam - flaming; bhiya - with fear.

Then Lord Kṛṣṇa made Himself like a blazing fire. On the verge of death, the frightened demon vomited up the flaming Lord.

Text 32

*ujjhitam santatam īsam  
dr̥ṣṭva daityo mumoha ca  
atīva-sundaram santam  
jvalantam brahma-tejasa*

ujjhitam - vomited; santatam - manifested; īsam - the Supreme Personality of Godhead; dr̥ṣṭva - seeing; daityaḥ - the demon; mumoha - became enchanted; ca - and; atīva-sundaram - very handsome; śantam - peaceful; jvalantam - shining; brahma-tejasa - with spiritual splendor.

Gazing at the splendid and handsome Lord, the demon became charmed.

Text 33

*kṛṣṇa-darśana-matrena  
babhuvasya pura smṛtiḥ  
atmanam̐ bubudhe kṛṣṇam̐  
jagatum̐ karanam̐param*

kṛṣṇa-darśana-matrena - simply by seeing Lord Kṛṣṇa; babhuva - became; asya - of him; pura - previous; smṛtiḥ - memory; atmanam - the Supreme Personality of Godhead; bubudhe - understood; kṛṣṇam - Lord Kṛṣṇa; jagatam - of the universes; karanam - the cause; param - supreme,

By gazing at Lord Kṛṣṇa, the demon regained the memory of his previous birth. He understood that Lord Kṛṣṇa was the Supreme Personality of Godhead, the cause of all the universes.

Text 34

*tejah-svarupam īśam tam  
dṛṣṭva tuṣṭava danavaḥ  
yatha-gNmam̐ yatha-janma  
o gunatītam̐ śruteḥ param*

tejah-svarupam - splendid; īśam - Supreme Personality of Godhead; tam - Him; dṛṣṭva - seeing; tuṣṭava - prayed; danavaḥ - the demon; yatha-gamī - as understood; yatha-janma - as born; gunatītam - beyond the modes of nature; śruteḥ - the Vedas; param - beyond.

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.

Text 35

*danava uvaca*

*vamano 'si tvam am̐sena  
mat-pitur yajña-bhikṣukaḥ  
rajya-harta ca śrī-harta  
sutala-sthala-dayakaḥ*

danava uvaca - the demon said; vamaṇaḥ - Vāmana; asi - are; tvam - You; amśena - by a part; mat-pituḥ - of my father; yajña - in the yajna; bhikṣukaḥ - a beggar; rajya(harta - taking away the kingdom; ca - and; śrī-harta - removing the opulence; sutalasthala-dayakaḥ - giving a place in Satalaloka.

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 Satalaloka.

TexD 36

*bali-bhakti-vaśo vīraḥ  
sarveśo bhakta-vatsalaḥ  
śīghraṁ saṁhara maṁ papam  
śapad gardabha-rupinam*

bali-bhakti-vaśaḥ - conquered by Bali's devotion; vīraḥ - powerful; sarveśaḥ - the master of all; bhakta-vatsalaḥ - kind to the devotees; śīghram - at once; saṁhara - kill; maṁ - me; papam - sin; śapis - from the curse; gardabha-rupinam - the form of an ass.

You were conquered by Bali's devotion. You are the all-powerful master of all, and You love Your devotees. O Lord, at once please kill me, a sinner cursed to become an ass.

Text 37

*muner durvasasaḥ śapad  
īdṛśaṁ janma kutsitam  
mṛtyur uktaś ca munina  
tvatto mama jagat-pate*

muner durvasasaḥ - of Durvāsā Muni; śapat - by the curse; īdṛśam - like this; janma - birth; kutsitam - wretched; mṛtyuḥ - death; uktaś - said; ca - and; munina - by the sage; tvattaḥ - from You; mama - of me; jagat-pate - O master of the universes.

Cursed by Durvāsā Muni, I have attained this wretched birth. O master of the universes, Durvāsā predicted that You would kill me.

Text 38

*ṣodaśarena cakreṇa  
su-tīkṣṇenati-tejasa  
jahi mām jagatām natha  
sad-gatim kuru mokṣada*

ṣodaśareṇa - with sixteen teeth; cakreṇa - by the cakra; su-tīkṣṇena - very sharp; ati-tejasa - very splendid; jahi - defeat; mām - me; jagatām - of the universes; natha - O master; asad-gatim - transcendental destination; kuru - please do; mokṣada - O giver of liberation.

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.

Text 39

*tvam amśena varahaś ca  
samuddhartum vasundharam  
devanām rakṣita natha  
hiranyakṣa-nisudanaḥ*

tvam - You; amśena - by a part; varahaś - Varāha; ca - and; samuddhartum - to deliver; vasundharam - the earth; devanām - of the demigods; rakṣita - the protector; natha - O Lord; hiraṇyākṣa-nisudanaḥ - the killer of Hiraṇyākṣa.

O Lord, in Your incarnation as Varāha, You came to deliver the earth. You protected the demigods and killed Hiraṇyākṣa.

Text 40

*tvam nṛsimhaḥ svayam puṇḍra  
hiranyakāśipor vadhe  
prahladanugraharthaya  
devanām rakṣanaya ca*

tvam - You; nṛsimhaḥ - Nṛsimha; svayam - personally; puṇḍra - full;



hiranyaśiṣipoh - of Hira.nyakaśipu; vadhe - in the death; prahlada - to Prahlāda; anugraharthaya - for giving mercy; devanam - of the demigods; rakṣaṇaya - for protection; ca - and.

To kill Hiranyaśiṣipu, protect the demigods, and show mercy to Prahlāda, You personally came as Lord Nṛsimha.

Text 41

*tvam ca vedodhara-karta  
mīnamśena daya-nidhe  
nṛpasya jñana-danaya  
rakṣayai sura-viprayoh*

tvam - You; ca - and; vedodhara-karta - the deliverer of the Vedas; mīnamśena - by an incarnation as a fish; daya-nidhe - O coean of mercy; nṛpasya - of a king; jñana-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

*śeṣadharaś ca kurmas tvam  
amśena sṛṣṭi-hetave  
viśvadharaś ca śeṣas tvam  
amśenasya sahasra-dhṛk*

śeṣa - Śeṣa; adharaḥ - holding; ca - and; kurmaḥ - tortoise; tvam - You; amśena - by an incarnation; sṛṣṭi-hetave - for creation; viśvadharaḥ - holding up the universe; ca - and; rśeṣaḥ - Śeṣa; tvam - You; amśenasya - 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.

Text 43

*ramo daśarathis tvam ca  
janaky-uddhara-hetave  
daśa-skandha-nihanta ca  
sindhau setu-vidhayakaḥ*

ramaḥ - Rāma; daśarathiḥ - the son of Daśaratha; tvam - You; ca - and; janaky-uddhara-hetave - to rescue Sitā; daśaskandha-nihanta - the killer of Rāvana; ca - and; sindhau - in the ocean; setu-vidhayakaḥ - the builder of a bridge.

You are Daśaratha's son Rāma, who, to rescue Sitā, bridged the ocean and killed Rāvana.

Text 44

*aṁśena jñāninaṁ śreṣṭhau  
nara-narayanav ṛṣī  
tvam ca dharmasutau bhutva  
loka-nistara-karakau*

aṁśena - by an incarnation; jñāninaṁ - of the wise; śreṣṭhau - the best; nara-narayaṇau ṛṣī - Śrī Nārāyaṇa Ṛṣi; tvam - You; ca - and; dharmasutau - the sons of Dharma; bhutva - becoming; loka-nistara-karakau - renouncing the world.

You are Nara-Nārāyaṇa Ṛṣi, the best of philosophers and renunciants.

Text 45

*adhuna kṛṣṇa-rupaḥ tvam  
paripurnatamaḥ svayam  
sarveṣāṁ avatāraṇāṁ  
n bīja-rupaḥ sanātanaḥ*

adhuna - now; kṛṣṇa-rupaḥ - the form of Kṛṣṇa; tvam - You; paripurnatamaḥ - the original form; svayam - personally; sarveṣāṁ - of all; avatāraṇāṁ - incarnations; bīja-rupaḥ - the seed; sanātanaḥ - eternal.

Now You have personally come in Your original form, the eternal form of Kṛṣṇa, which is the seed of all incarnations.

Text 46

*yaśoda-jīvano nityo  
nandaikananda-varadhanah  
pranadhidevo gopīnam  
radha-pranadhika-priyah*

yaśoda - of Yaśodā; jīvanah - the life; nityah - eternal; nandaikananda-varadhanah - increasing the happiness of Nanda; pranadhidevah - the Lord of life; gopīnam - of the gopis; radha-pranadhika-priyah - more dear than life to Śrī Rādhā.

In this, Your original form, You are Yaśodā's very life, Nanda's only joy, the gopis' life's Lord, Rādhā's beloved more dear than life, . . .

Text 47

*vasudeva-sutaḥ śanto  
devakī-duḥkha-bhañjanah  
ayoni-sambhavaḥ śrīman  
pṛthivī-bhara-harakah*

vasudeva-sutaḥ - the son of Vasudeva; śantaḥ - peaceful; devakī-duḥkha-bhañjanah - breaking their sufferings of Devaki; ayoni-sambhavaḥ - who was born without entering a mother's womb; śrīman - glorious and handsome; pṛthivī-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

*putanayai matr-gatim  
pradata ca kṛpa-nidhiḥ*

*baka-keṣi-pralambanam*  
*mamāpi mokṣa-karakah*

putanayai - (o Putanā; tatṛ-gatim - the destination of a mother; pradata - the giver; ca - and; kṛpa-nidhiḥ - an ocean of mercy; baka - Baka; keṣi - Keṣi; pralambanam - and Pralamba; mama - and me; api - also; mokṣa-sarakah - the giver of liberation.

. . . an ocean of mercy, and the person who accepted Pūtanā as His mother and gave liberation to Baka, Keṣi, Pralamba, and to me also.

Text 49

*svecchamaya guṇatīta*  
*h bhaktanam bhaya-bhañvana*  
*prasīda radhika-natha*  
*prasīda kuru mokṣanam*

svecchamaya - whose desires are all fulfilled; guṇatīta - beyond the modes of nature; bhaktanam - of the devotees; bhaya-bhañjana - destroyer of fears; prasīda - please be kind; radhika-natha - O Lord of Rādhā; prasīda - please be kind; kuru - give; mokṣanam - liberation.

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*  
*sxmuddhrra bhavarṇavat*  
*murkhas tvad-bhakta-putro 'ham*  
*mam uddhartum tvam arhasi*

he - O; natha - Lord; gardabhī-yoneḥ - from the species of ass; samuddhara - please lift; bhavarṇavat - 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 the son of Your devotee. Please deliver me.

Text 51

*veda brahmadayo yam ca  
munīndraḥ stotum akṣamaḥ  
kim staumi tam gunatītam  
prnar daityo sdhuna kharaḥ*

vedaḥ - the Vedas; brahmadayaḥ - the demigods headed by Brahmā; yam - whom; ca - and; munīndraḥ - the kings of the sages; stotum - to praise; akṣamaḥ - unable; kim - how?; staumi - I praise; tam - Him; gunatītam - beyond the modes of nature; punaḥ - again; daityaḥ - a demon; adhuna - now; kharaḥ - 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 Brahmā, and the kings of the sages cannot properly glorify?

Text 52

*evam kuru kṛpa-sindho  
yena me na bhavej januḥ  
dṛṣṭva padaravindam te  
kaḥ punar-bhavanam vrajet*

evam - therefore; kuru - please do; kṛpa-sindhaḥ - O ocean of mercy; yena - by which; me - of me; na - not; bhavej - will be; januḥ - birth; dṛṣṭva - seeing; padaravindam - lotus feet; te - of You; kaḥ - 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 kharaḥ stita*

*nopahasitum arhasi  
sad-īśvarasya vijñasya  
yogyayogye sama kṛpa*

brahma - Brahmā; stuta - offers prayers; kharah - an ass; stota - offers prayers; na - not; upahasitum - to mock; arhasi - is worthy; sad-īśvarasya - of the Supreme Personality of Godhead; vijñasya - 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-vadanaḥ śrīman  
ati-tuṣṭo babhuva ha*

ity evam - thus; uktva - speaking; daityendraḥ - the great demon; tasthau - stood; ca - and; purataḥ - in the presence; hareḥ - of Lord Kṛṣṇa; prasanna - cheerful; vadanaḥ - 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 yaḥ paṭhet  
salokya-sarṣṭi-samīpyam  
labhate līlaya hareḥ*

idam - this; daitya - by a demon; kṛtam - made; stotram - prayer; nityam - regularly; bhaktya - with devotion; ca - and; yaḥ - one who; paṭhet - recites; salokya-sarṣṭi-samīpyam - salokya, sarṣṭi, and samīpya liberation; labhate - attains; līlaya - easily;

hareḥ - from Lord Kṛṣṇa.

A person who regularly recites this prayer spoken by a demon easily attains salokya, sarṣṭi, and samīpya liberation from Lord Kṛṣṇa.

Text 56

*iha loke harer bhaktim  
ante dasyam su-durlabham  
vidyam śriyam su-kavitam  
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-kavitam - learning; putram - children; pautram - grandchildren; yaśaḥ - 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-narayāṇa uvaca*

*śrutvanumene daityendra-  
stavanam karuna-nidhiḥ  
katham karomi samharam  
īdṛśam bhaktam ity aho*

śrī-narayana uvaca - Śrī Nārāyaṇa Ṛṣi said; śrutva - hearing; anumene - thought; daityendra - of the great demon; stavanam - the prayer; karuṇa - of mercy; nidhiḥ - an ocean; katham - how?; karomi - I do; samharam - the killing; īdṛśam - like this; bhaktam - a devotee; ity - thus; ahaḥ - Oh.

Śrī Nārāyaṇa Ṛṣi 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?"

Text 58

*anumanya smṛtiṁ tasya  
saṁharaya hariḥ svayam  
na hi yukto vadhaḥ stotur  
durvaktur vidhir eva ca*

anumanya - thinking; smṛtim - the memory; tasya - of him; saṁharaya - removing; hariḥ - Lord Kṛṣṇa; svayam - personally; na - not; hi - indeed; yuktaḥ - engaged; vadhaḥ - death; stotuḥ - t the person offering prayers; durvaktuḥ - of the person speaking insulte; vidhiḥ - ppopriety; 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 blasphem r.

Text 59

*danavo mayaya viṣnor  
visasmara punaḥ slakam  
duruktiḥ kaṅṭha-deśe tad-  
adhiṣṭhanam cakara ha*

danavaḥ - the demon; mayaya - by the illusory potency; dviṣnoḥ - of Lorg Viṣṇu; visasmara - forgot; punaḥ - again; svakam - own; duruktiḥ - insult; kaṅṭha-deśeh- on the voice; tad-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-hariṁ daiityaḥ  
kopat prasphuritadharah  
mune sadyo martu-kamo  
vaira-grasto vicetanaḥ*



uvaca - said; śrī-harim - to Lord Kṛṣṇa; daityaḥ - the demon; kopat - angrily; praspuritatdharāḥ - trembling lips; mune - O sage; sadyaḥ - at once; martu-kamaḥ - about to die; vaira-grastaḥ - grasped by enmity; vicetanaḥ - fool.

The bewildered demon, filled with hatred, now on the verge of death, and his lips quivering in anger, spoke to Lord Kṛṣṇa.

Text 61

*daitya uvaca*

*dhruvaṁ tvam martu-kamo 'si  
durbuddhe manavarbhaka  
adya prasthapayisyami  
tvam ahaṁ yama-mandiram*

daitya uvaca - the demon said; dhruvam - indeed; tvam - You; martu-kamaḥ - wishing to die; asi - are; durbuddhe - O fool; manavarbhaka - O human child; adya - today; prasthapayisyami - I will send; tvam - you; aham - I; yama-mandiram - to the house of Yamarāja.

The demon said: Foolish human child, You are very eager to die. Today I will send You to the house of death.

Text 62

*ayasi jīvanakaṅkṣī  
mama talavanaṁ śiṣo  
nayasyasi punar gehaṁ  
bandhavaṁ na hi drakṣyasi*

ayasi - You have come; jīvanakaṅkṣī - wishing to live; mama - of me; talavanam - to the Tālavana forest; śiṣaḥ - O child; na - not; ayasyasi - You will come; punaḥ - again; geham - home; bandhavam - relatives; na - not; hi - indeed; drakṣyasi - You will see.

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.

Text 63

*na hi kaṁso jarasandho  
b narako na samo mama  
devaḥ kampanti me nityaṁ  
ke vanye mat-sama bhuvi*

na - not; hi - indeed; kaṁsaḥ - Kāṁsa; jarasandhaḥ - jarasandha; narakāḥ - Narak ;  
na - not; sam ḥ - equal; mama - to me; devaḥ - the demigods; kampanti - tremble; me -  
of me; nityam - always; ke - who?; va - or; anye - others; mat-sama - equal to me;  
bhuvī - on this earth.

Neither Kāṁsa, Jarāsandha, nor Narakāśura are my equals. The demigods tremble  
in fear of me. In this world who is my equal?

Text 64

*na hi saṁhara-karta ca  
māṁ saṁhartuṁ kṣamaḥ śivaḥ  
na brahma na ca viṣṇuś ca  
na mṛtyuḥ kala eva ca*

na - not; hi - indeed; saṁhara-karta - the doer of destruction; ca - and; māṁ - me;  
saṁhartum - to destroy; kṣamaḥ - is able; śivaḥ - Lord Śiva; na - not; brahma -  
Brahmā; na - not; ca - and; viṣṇuś - Viṣṇu; ca - and; na - not; mṛtyuḥ - death; kala -  
time; eva - indeed; ca - and.

Neither the great destroyer Śiv , nor the demigod Brahmā, nor Lord Viṣṇu, nor  
death, nor time have the power to kill me.

Text 65

*mama talavanāṁ bhāṅkṭva  
patayitva phalāni ca  
ahaṅkaroṣi sahasa  
kim aho tasya tejasa*

mama - my; talavanam - Tālavana; bhāṅktva - breaking; patayitva - making fall; phalani - fruits; ca - and; ahaṅkaṛoṣi - You are proud; sahasa - at once; kim - what?; ahaḥ - Oh; tasya - of that; tejasa - 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 tvam vada bato satyam  
kamanīyo 'si sundarah  
durlabham jīvanam datum  
mahyam katham ihagataḥ*

kaḥ - who?; tvam - You; vada - tell; bataḥ - indeed; satyam - the truth; kamanīyaḥ - charming; asi - You are; sundarah - handsome; durlabham - rare; jīvanam - life; datum - to give; mahyam - 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 kṛtva  
prerayitva ca tam bali  
durataḥ patayam asa  
śrī-kṛṣṇam maraṇonmukhaḥ*

ity - thus; uktva - speaking; mastake - the head; kṛtva - doing; prerayitva - sending; ca - and; tam - Him; bali - powerful; durataḥ - far away; patayam asa - made to fall; śrī-kṛṣṇam - Śri Kṛṣṇa; maraṇonmukhaḥ - eager to die.

Eager to die, the demon grabbed Lord Kṛṣṇa's head and threw Him far away.

Text 68

*patayitva ca tam bhumau  
viṣaṇabhyam jaghana saḥ  
kṛṣṇaṅga-sparśa-matrena  
tad-viṣanau babhañjatuḥ*

patayitva - throwing; ca - and; tam - Him; bhumau - to the ground; viṣaṇabhyam - with horns; jaghana - attacked; saḥ - he; kṛṣṇaṅga - Lord Kṛṣṇa's limbs; sparśa-mitrena - simply by the touch; tad-viṣanau - the horns; babhañjatuḥ - broke.

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

*daityo bhagna-viṣaṇaś ca  
tam īśam kopato mune  
jagrasa carvanam kartum  
bhagna-danto babhuva ha*

daityaḥ - the demon; bhagna-viṣaṇaś - broken horns; ca - and; tam - Him; īśam - the Supreme Personality of Godhead; kopataḥ - angrily; mune - O sage; jagrasa - bit; carvanam - chewing; kartum - to do; bhagna-dantaḥ - 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 kampitaḥ kopad  
dadara purato mahim*

tejasa - with splendour; dagdha-vaktraś - burned mouth; ca - and; tam - Him; ujjagraha - released; tat-kṣane - at that moment; jajvala - shone; kampitaḥ - trembling; kopat - 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.

Text 71

*ghurnayitva tu laṅgulaṃ  
śabdāṃ kṛtva bhayanakam  
sa jagama śiśu-sathanam  
dudruvur balaka bhiya*

ghurnayitva - turning; tu - indeed; laṅgulaṃ - tail; śabdama - sound; kṛtva - doing; bhayauakam - fearful; sa - he; jagama - went; śiśu-sathanam - to the place of the boys; dudruvuḥ - fled; balaka - the boys; bhiya - with fear.

Waving his tail, the ass demon neighed fearfully and charged the boys. The boys fled in fear”

Text 72

*balam ca prerayam asa  
mastakena maha-bali  
balo muṣṭim dadau tasmai  
murcham apa tato 'suraḥ*

balam - Balarāma; ca - and; prerayamoasa - sent; mastakena - by the herd; maha-bali - very powerful; balaḥ - Balarāma; muṣṭim - fist; dadau - gave; tasmai - to him; murcham - unconsciousness; apa - attained; tataḥ - then; asuraḥ - the demon.

The demon grabbed Lord Balarāma's head and threw Him away. Lord Balarāma punched the demon, who fell unconscious.

Text 73

*kṣanena cetanaṃ prapya  
jagama hari-sannidhim  
vajra-muṣṭya ca vyathitaḥ  
punar murcham avapa ha*

kṣaṇena - in a moment; cetanam - consciousness; prapya - attaining; jagama - went; hari-sannidhim - to Lord Kṛṣṇa; vajra-muṣṭya - with a fist of thunder; ca - and; vyathitah - agitated; punah - again; murcham - unconsciousness; avapa - attained; ha - indeed.

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

*punaś ca cetanam prapya  
samuttasthau vyathakulaḥ  
utsasarja bṛhal-ledam  
mutram ca bhayam apa ha*

punaḥ - again; ca - and; cetanam - consciousness; prapya - attaining; samuttasthau - rose; vyathakulaḥ - agitated; utsasarja - created; bṛhal-ledam - stool; mutram - urine; ca - and; bhayam - fear; apa - attained; ha - indeed.

Somehow the weakened demon again stood up. He passed stool and urine. He was afraid.

Texts 75 and 76

*kṣanat sandhuḥṣanam prapya  
maha-bala-parakramah  
kṛtva śirasi govindam  
ghurnayam asa danavaḥ*

*patayam asa bhumau tam  
ghurnayitva punaḥ punaḥ  
utpatya tala-vṛkṣam tam  
tadayam asa madhavaḥ*

kṣanat - in a moment; sandhuḥṣanam - agitation; prapya - attaining; maha-bala-parakramah - very strong; kṛtva - doing; śirasi - on the head; govindam - Kṛṣṇa; ghurnayam asa - whirled around; danavaḥ - the demon; patayam asa - threw; bhumau - to the ground; tam - him; ghurnayitva - whirling; punaḥ - again; punaḥ - and again; utpatya - uprooting; tala-vṛkṣam - a tala tree; tam - him; tadayam asa - beat; madhavaḥ

- Lord Kṛṣṇa.

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  
tathś babhuva daityasya  
tala-vṛkṣasya patanat*

yatha - as; keśa-prahareṇa - the blow of a hair; manavasya - of a human; bhaved - may be; vyatha - agitated; tatha - so; babhuva - became; daityasya - of the demon; tala-vṛkṣasya - of the tāla 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 samutpaṭya  
ghatayam asa tam vibhuḥ  
papata vegac cailendras  
tasyopari maha-mune*

govardhanam - Govardhana Hill; samutpaṭya - uprooting; ghatayam asa - ,it; tam - him; vibhuḥ - powerful; papata - fell; vegat - powerfully; śaioendraḥ - the king of hills; tasyopari - on him; maha-mune - O great sage.

O great sage, then all-powerful Lord Kṛṣṇa uprooted Govardhana Hill and forcefullybthrew it at the demon.

Text u9

*parvatasya praharena  
murcham apa maha-balaḥ  
babhuvaṣuṭiḷaṅgaś ca  
rudhiram ca samudvaman*

parvatasya - of the hill; praharena - by the blow; murcham - unconsciBusiness; apa - attained; maha-balaḥ - powerful; babhuva - became; akuṭiḷaṅgaḥ - stiff; ca - and; rudhiram - blood; ca - and; samudvaman - vomiting.

Hit by the mountain, the demon vomited blood and fell unconscious.

Text 80

*kṣanena cetanam prapya  
samuttasthau baleḥ sutaḥ  
grhitva parvata-śreṣṭham  
prerayam asa durataḥ*

kṣanena - in a moment; cetanam - consciousness; prapya - attaining; samuttasthau - stood; baleḥ - of Bali; sutaḥ - the son; grhitva - grabbing; parvata-śreṣṭham - the great hill; prerayam asa - threw; durataḥ - far away.

In a moment the demon became conscious and again stood up. He grabbed Govardhana Hill and threw it far away

Text 81

*utpaṭya ca maha-vegac  
cakara veṣṭanam harim  
pṛthivīm gharṣayam asa  
tikṣnagreṇa khureṇa ca*

utpaṭya - uprooting; ca - and; maha-vegac - with great force; cakara - did; veṣṭanam - circling; harim - Lord Kṛṣṇa; pṛthivīm - the ground; gharṣayam asa - scratching; tikṣnagreṇa - with sharp tips; khureṇa - hooves; ca - and.

Then the demon ass leaped up, ran around Lord Kṛṣṇa, and with sharp hooves pawed the earth.



Text 82

*pragr̥hya śrī-harim vegat  
kṛtva murdhni mahasurph  
utpapata mano-yayī  
līlaya lakṣa-yojanam*

pragr̥hya - grabbing; śrī-harim - Lord Kṛṣṇa; vegat - violently; kṛtva - doing; murdhni - on the head; mahasuraḥ - the great demon; utpapata - threw; mano-yayī - fast as the mind; līlaya - easily; lakṣa-yojanam - 800,000 miles.

Grabbing Him by the head, the great demon, going as fast as the mind, pulled Lord Kṛṣṇa eight hundred thousand miles into the sky.

Text 83

*praharam ca tayor yuddham  
nirlakṣye ca babhuva ha  
tato gr̥hitva śrī-kṛṣṇam  
papata dharaṇī-tale*

praharam - three hours; ca - and; tayor - of Them; yuddham - battle; nirlakṣye - seeing; ca - and; babhuva - became; ha - indeed; tataḥ - from that; gr̥hitva - grabbing; śrī-kṛṣṇam - Śrī Kṛṣṇa; papata - fell; dharaṇī-tale - to the ground.

For three hours They fought in the sky. Then the demon grabbed Lord Kṛṣṇa and jumped down to the earth.

Text 84

*punar muhurtam yuddham ca  
babhuva bhū-tale tayor  
muda hariḥ praśaśamsa  
prahasya danaveśvaram*

punaḥ - another; muhurtam - 45 minutes; yuddham - battle; ca - and; babhuva -

was; bhu-tale - on the earth; tayoḥ - of Them; muda - happily; hariḥ - Lord Kṛṣṇa; praśaṁsa - praised; prahasya - laughing; danaveśvaram - the great demon.

For another forty-five minutes They fought on the earth. Then Lord Kṛṣṇa laughed and cheerfully praised His demon opponent.

Text 85

*mad-bhaktasya baleḥ putra  
dhanyam tvaj-jīvanam param  
svasty astu te danavendra  
vatsa nirvaṇatam vraja*

mad-bhaktasya - of My devotee; balḥ - of Bali; putra - the son; dhanyam - fortunate; tvaj-jīvanam - your life; param - great; svasty - congratulations; astu - are; te - to you; danavendra - O great demon; vatsa - O child; nirvaṇatam - to liberation; vraja - please go.

Lord Kṛṣṇa 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-darśanam svasti-bījam  
param nirvaṇa-kataṇam  
sarvadhikam sarea-param  
labha sthanam manoharam*

mad-darśanam - the sight of Me; svasti-bījam - the seed of good fortune; param - great; nirvaṇa-kataṇam - the cause 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, the best of all places.

Text 87

ity evam uktva śrī-kṛṣṇaḥ  
sasmara cakram uttamam  
surya-koṭi-samaṁ dīptya  
jagraha taṁ sudarśanam

ity evam - thus; uktva - saying; śrī-kṛṣṇaḥ - Lord Kṛṣṇa; sasmara - remembered; cakram - cakra; uttamam - transcendental; surya-koṭi-samaṁ - like ten million suns; dīptya - shining; jagraha - grabbed; taṁ - that; sudarśanam - Sudarśana.

After speaking these words, Lord Kṛṣṇa remembered His Sudarśana-cakra, splendid like ten million suns.

Text 88

cikṣepa bhramayitva ca  
ṣoḍaśaram anuttamam  
ciccheda līlam avadhyam  
brahma-viṣṇu-maheśvaraiḥ

cikṣepa - threw; bhramayitva - whirling; ca - and; ṣoḍaśaram - 16 teeth; anuttamam - transcendental; ciccheda - cut; līlam - easily; avadhyam - into to be killed; brahma-viṣṇu-maheśvaraiḥ - by Brahmā, Viṣṇu, and Śiva.

Whirling the cakra, Lord Kṛṣṇa threw it and easily killed a demon even Brahmā, Viṣṇu, and Śiva could not kill.

Text 89

papata mastakam bhūmau  
danavasya mahatmanah  
tejah-samuha uttasthau  
śata-surya-sama-prabhaḥ

papata - fell; mastakam - the head; bhūmau - to the ground; danavasya - of the demon; mahatmanah - the great soul; tejah-samuha - splended; uttasthau - stood; śata-surya-sama-prabhaḥ - splendid as a hundred suns.

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  
śliṣṭam kṛṣṇa-padambujam  
samprapa paramaṁ mokṣam  
aho danava-puṅgavaḥ*

vilokya - gazing; hari-lokam - Lord Kṛṣṇa's realm; sa - he; śliṣṭam - embraced; kṛṣṇa-padambujam - Lord Kṛṣṇa's lotus feet; samprapa - attained; paramaṁ mokṣam - 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 bhṛṣam muda  
parijata-prasunanam  
cakruḥ te puṣpa-varṣanam*

galana-sthaḥ - staying in the sky; suraḥ - the demigods; sarve - all; munayaś - the sages; ca - and; bhṛṣam - greatly; muda - happily; pkrijata-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 pārijāta flowers on the Lord.

Text 92

*neduḥ dundubhayaḥ svarge  
nanṛtuś capsaro-ganaḥ  
jagur gandharva-nikaras  
tuṣṭuvur munayo muda*

neduḥ - sounded; dundubhayaḥ - dundubhi drums; svarge - in Svargaloka; nanṛtuś - danced; ca - and; apsaro-gaṇaḥapsaras; jaguḥ - saeg; gandharva-nikaraḥ - Gandharvas; tuṣṭuvuḥ - spoke prayers; munayaḥ - sages; muda - happily.

In Svargaloka dundubhi drums were sounded, apsaraś danced, gandharvas sang, and sages happily recited prayers.

Text 93

*stutva jagmuḥ suraḥ sarve  
munayo harṣa-vihvalaḥ  
dhenukasya vadhaṁ dṛṣṭva  
tatrajagmuś ca balakaḥ*

stutva - praying; jngmuḥ - went; suraḥ - demigods; sarve - all; munayaḥ - sages; harṣa-vihvalaḥ - happy; dhenukaNyw - of Dhenukasura; va ham - the death; dṛṣṭva - seeing; tatra - there; ajagmuḥ - came; ca - and; balakaḥ - boys;.

Filled with happiness, all the sages came and offered prayess. Directly seesng the ass-demon's death, the boys came wt once.

Text 94

*balāś ca balinaṁ śreṣṭhaś  
tuṣṭava parameśvaram  
tuṣṭuvur balakaḥ sarve  
nanṛtuś ca mudanvitaḥ*

balāḥ -tLord Balarāma; ca - and; balinam - powerful; śreṣṭhaḥ - best; tuṣṭava - prayed; pa(ameśvaram - to the Supreme Personality of Godhead; tuṣṭuvuḥ - prayed; balakaḥ - 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

*dattva kṛṣṇa-balabhyam ca  
prakṛṣṭani phalani ca  
sarvani bhakṣaṇam cakruḥ  
balaka hṛṣṭa-manasaḥ*

dattva - giving; kṛṣṇa-balabhyam - to Kṛṣṇa and Balarāma; ca - and; prakṛṣṭani - excellent; phalani - fruits; ca - and; sarvani - all; bhakṣaṇam - feeding; cakruḥ - did; balaka - the boys; Ohṛṣṭa-manasaḥ - happy at heart.

After offering the best of the fruits to Kṛṣṇa and Balarāma, the happy boys also ate.

Text 96

*bhuktva pitva hariḥ śīghram  
balena balakaiḥ saha  
jagama svalayam brahman  
nihatya danaveśvaram*

bhuktva - eating; pitva - and drinking; hariḥ - Lord Kṛṣṇa; śīghram - at once; balena - with Balarāma; balakaiḥ - the boys; saha - with; jagama - went; svalayam - home; brahman - O brāhmaṇa; nihatya - killing; danaveśvaram - the great demon.

O brāhmaṇa, after killing this great demon, Lord Kṛṣṇa ate, drank, and returned home with Lord Balarāma and the boys.

## Chapter Twenty-three Tilakottamā-bali-putrayor brahma-śāpa-prastāva Bali's Son and Tilakottamā Are Cursed by a Brāhmaṇa

Text 1

*śrī-narada uvaca*

*kena śapena balijo*

*gardabhatvam avapa ha  
durvasaḥ kena doṣena  
saśapa danaveśvaram*

śrī-narada uvaca - Śrī Nārada said; kena - by what?; śapena - curse; balijaḥ - the son of Bali; gardabhatvam - the status of an ass; avapa - attained; ha - indeed; durvasaḥ - Durvāsā; kena - by what?; doṣena - fault; saśapa - cursed; danaveśvaram - the king of the demons.

Śrī Nārada said: Why was Bali's son cursed to become an ass? What was his offense, that Durvāsā cursed him?

Text 2

*kena punyena va natha  
vilīnaḥ śrī-hareḥ pade  
sahasaikatva-muktim ca  
samprapa ranavadhipaḥ*

kena - with what?; punyena - piety; va - or; natha - O Lord; vilīnaḥ - entered; śrī-hareḥ - of Lord Kṛṣṇa; pade - in the abode; sahasa - suddenly; ekatva-muktim - liberation; ca - and; samprapa - attaining; ranavadhipaḥ - the king of demons.

i O master, what piety did this demon perform to enter Lord Kṛṣṇa's abode and become yike Hnm.

Text 3

*mune sarvaṁ su-vistarya  
vala sakdeha-bhañjana  
aho kavi-mukhe vakyam  
nutnaṁ nutnaṁ pade pade*

mune - O sage; sarvaṁ - all; su-vistarya - in detail; vada - please tell; sandeha - of doubts; bhañjana - O breaker; ahaḥ - Oh; kavi-mukhe - in the mouth of a 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 dharmā-vaktrat  
parvate gandhamadane*

śrī-narayana uvaca - Śrī Nārāyaṇa Ṛṣi said; śṛnu - hear; vatsa - O child; pravakṣye - will tell; aham - I; itihasam - the story; puratanam - ancient; pura - before; śrutam - heard; dharmā-vaktrat - from the mouth of Dharma Muni; parvate - on the mountain; gandhamadane - Gandhamādāna.

Śrī Nārāyaṇa Ṛṣi said: Listen, child, and I will tell an ancient story I heard on Mount Gandhamādāna from the mouth of Dharma Muni, . . .

Text 5

*padma-kalpasya vṛttantam  
vicitram su-manoharam  
narayāṇa-kathopetaṁ  
karṇa-pīyūṣam uttamam*

padma-kalpasya - of the padma-kalpa; vṛttantam - story; vicitram - wonderful; su-manoharam - beautiful; narayāṇa - of Lord Nārāyaṇa; katha - topics; upetaṁ - met; karṇa-pīyūṣam - nectar for the ears; uttamam - supreme.

. . . 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*



*akalpa-jīvī sa-śrīkaḥ*  
*sundaraḥ sthira-yauvanaḥ*

yatra - where; kalpe - in the kalpa; katha - story; ca - and; iyam - this; tatra - there; tvam - you; upabarhaṇaḥ - Upabarhana; akalpa-jīvī - living until the kalpa's end;)sa-śrīkaḥ - with wealth; sundaraḥ - handsome; sthira-yauvanaḥ - steady youthfulness.

During the kalpa of this story you were Upabarhaṇa. Handsome, wealthy, and always on the prime of youth, you live( until the kalpa's end.

Text 7

*pañcaśat-kaminīnam ca*  
*patiḥ śṛṅgara-tat-paraḥ*  
*varena brahmanas tvam ca*  
*sukaṅṭho gayaneśvaraḥ*

pañcaśat-kaminīnam - fifty wives; ca - and; patiḥ - the husband; śṛṅgara-tat-paraḥ - intent on enjoying amorous pastimes; vareṇa - by a boon; brahmaṇaḥ - of Brahmā; tvam - you; ca - and; sukaṅṭhaḥ - sweet voiced; gayaneśvaraḥ - the king of singers.

The husband of fifty beautiful wive , you were always eager to enjoy with them. Blessed by the deaigod Brahmā, you were the sweet-voiced king of Singers.

Text 8

*anukṣaṇam papus tas te*  
*sundaram mukha-pankajam*  
*nimeṣa-rahitaḥ sarvaḥ*  
*kama-baṇa-prapīditaḥ*

anukṣaṇam - at every moment; papuḥ - dhank; taḥ - they; te - of you; sundaram - handsome; mukha-pankajam - lotus face; nimeṣa - blinking; rahitaḥ - without; sarvaḥ - all; kama-baṇa-prapīditaḥ - wounded by Kāmadeva's arrows.

Deeply wounded by Kāmadeva's arrows, with unblinking eyes and your wives drank from the lotus of your handsome face moment after moment.

## Text 9

*tasam pranaiś ca ghaṭito  
vidhina tvam iti śrutam  
diva-niśam sahacara  
na jīvanti tvaya vina*

tasam - of them; pranaiś - with the life-breath; ca - and; ghaṭitaḥ - connected;  
vidhina - by fate; tvam - you; iti - thus; śrutam - heard; diva-niśam - day and night;  
sahacara - companions; na - not; jīvanti - eive; tvaya - you; vina - without.

I heard that they stayed with you at every breath. Day and night they kept you company. They could not live without you.

## Text 10

*puṣpodyane ca rahasi  
sthane sthane manohare  
gahvareṣu ca śailanam  
kandareṣu nadiṣu ca*

puṣpa - flower; udyane - in a garden; ca - and; rahasi - secluded; sthane - in place;  
sthane - asfter place; manohare - beautiful; gahvareṣu - secluded; ca - and; śailanam -  
of mountains; kan areṣu - in cWves; nadiṣu - by rivers; ca - and.

In one secluded beautiful place after another, in secluded flower gardens, mountain caves, riverbanks, . . .

## Text 11

*kananeṣu ca ramyeṣu  
śmaśane jantu-varjite  
yatha-manoratham taś ca  
krīdam cakrus tvaya saha*

kananeṣu - forests; ca - and; ramyeṣu - beautiful; śmaśane - crematorioums; jantu-  
varjite - without people; yatha - as; manoratham - desired; taś - they; ca - and; krīdam

- pastim s; cakruḥ - di.; tvaya - you; saha - with.

. . . beautiful forests and peopleless cremation grounds they enjoyed pastimes with you as they wimhed.

Text 12

*tada daisad vidheḥ śapat  
c bhutva dasī-suto bhavan  
adhuna brahmanah putro  
- vaiṣṇavocchiṣṭa-bhojanat*

tada - then; daivat - by destinty; vidheḥ - of Brahmā; śapat - by the curse; bhutva - becoming; dadī-rutaḥ ( a mnidservant's so ; bhavan - you; adhuna - now; brahmanah - of 4rahmā; putraḥ - the sen; vaiṣṇavocchiṣṭa-bhojanat - by eating the remnants of food eanen by the devotees.

By Brahmā's curse you became a serving girl's son, and by eating the remnants of food eauen by g oet devotees you are now Brahmā's son.

Text 13

*asaṅkhya-kalpa-jīvi ca  
vaiṣṇava-pravaro mahan  
jñāna-dṛṣṭya sarva-darśī  
priya-śiṣyaś ca dhurjateḥ*

asaṅkhya-kalpa-jīvi - living for countless kalpas; ca - and; vaiṣṇava-pravaraḥ - the bust of devotees; mahan - great; jñāna-dṛṣṭya - with eyes of knowledge; sarva-darśī - seeing all; priya-śiṣyaś - dear disciple; ca - and; dhurjateḥ - of Śīva.

Now you 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 Śīva.

Text 14

*tasya kalpasya vṛttantam  
mune matto niśamaya  
vistarya daitya-vṛttantam  
kathayami suahopamam*

tasya - of that; kalpasya - kalpa; vṛttantam - the story; mune - O sage; mattaḥ - from me; niśamaya - please hear; vistarya - in detail; daitya - of a demon; vṛttantam - the story; kathayami - I tell; suahopamam - like nectar.

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

*ekadaiva baleḥ putro  
namna sahasiko balī  
sva-tejasa suran jitva  
platasthau gandhamadane*

enada - one day; eva - indeed; baleḥ - of Bali; putraḥ - the son; namna - by name; sahasikaḥ - Sahasika; yalī - powerful; sva-tejasa - with his own power; suran - the demigods; jitva - defeating; pratasthau - stood; gandhamadane - on Mount Gandhamāeana.

One day, after defeating the demigods, Bali's powerful son named Sāhasika went to Mount Gandhamādana.

Text 16

*candanokṣita-sarvaṅgo  
ratna-bhuṣana-bhuṣitaḥ  
ratna-simhasana-sthaś ca  
bahu-sainya-samanvitaḥ*

candanokṣita-sarvaṅgaḥ - all his limbs anointed with sandal paste; ratna-bhuṣaṇa-bhuṣitaḥ - 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.

Texts 17-19

*etasminn antare tena  
patha yati tilottama  
rupenapsarasam śreṣṭha  
nana-veṣa-vidhayinī*

*caru-campaka-varnabha  
ratna-bhuṣana-bhuṣita  
nava-yauvana-sampanna  
kama-bana-prapīdita*

*iṣad-dhasya-prasannasya  
divya-vastram su-bibhratī  
vakra-bhru-bhaṅga-yukta sa  
gajendra-manda-gaminī*

etasminn antare - then; tena - by that; patha - path; yati - goes; tilottama - Tilottamā; rupena - with beauty; apsarasam - of apsaras; śreṣṭha - the best; nana-veṣa-vidhayinī - dressed in beautiful garments; caru-campaka-varnabha - the beautiful color of campaka flowers; ratna-bhuṣana-bhuṣita - decorated with jewel ornaments; nava-yauvana - fresh youth; sampanna - endowed; kamagbaṇa-prapīdita - wounded by Kāmadeva's arrows; iṣad-dhasya-nrasannasya - gently smiling; divya-vastram - splendid garments; sutbibhratī - Vracebookly carrying; vakra - crooked; bhru-bhaṅga-yukta - with eyebrnw movements; sa - she; gajendra-manda-gaminī - slowly and gracefully walking like an elephant.

Then, fair like campaka flowers, decorated with jewel ornaments, in the fresh bloom of youth, wounded by Kāmadeva's arrows, gently smiling, wearing solendrid and opulent garments, and her eyebrows playfully arched, the most beautiful apsara Tilottamā slowly wa ked by eike a graceful elephant.

Text 20

*stanam uram mukhendum ca  
vṛṣṭva sahasiko yuva  
vayuna mukta-vastrayas  
tasya murcham avapa ha*

stanam - breast; uram - thighs; mukha - face; indum - moon; ca - and; dr̥ṣṭva - seeing; sahasikaḥ - Sahasika; yuva - youthful; vayuna - by the breeze; mukta - released; vastrayaḥ - garments; tasya - of her; murcham - enchanted; avapa - attained; ha - indeed.

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 putraṃ  
atīva-su-manoharam  
praphulla-malatī-mala-  
bibhrataṃ nava-yauvanam*

sa - she; dadarśa - saw; baleḥ - of Bali; putram - the son; atīva-su-manoharam - very handsome; praphulla - blossoming; malatī - 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-candrasyaṃ  
sa-smitaṃ su-manoharam  
dr̥ṣṭva taṃ sa-smita kamat  
kaṭakṣaṃ ca cakara sa*

śarat-parvana-candrasyam - autumn moon face; sa-smitam - smilign; su-manoharam - very handsome; dr̥ṣṭva - seeing; tam - him; sa-smita - smiling; kamat - with desire; kaṭakṣam - 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.

Text 23

*krīdayai condralokaṃ ca  
gacchantīncandra-kamukī  
tasthau kena cchalenaiva  
matta śṛṅgara-lalasa*

krīdayai - for pastimes; candralokaṃ - to Candraloka; ca - and; gacchantī - going; candra-kamukī - desiring candra; tasthau - stood; kena - by what?; cchalena - pretext; eva - certainly; matta - maddened; śṛṅgara-lalasa - with the desire for sex.

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.

Text 24

*darśaṃ darśaṃ ca tasyasyaṃ  
prahasya vakra-cakṣuṣa  
mukham acchadanam cakre  
vasasa sa punaḥ punaḥ*

darśaṃ darśaṃ - gazing and gazing and; tasya - of him; asyaṃ - on the face; prahasya - smiling; vakra-cakṣuṣa - with crooked eyes; mukham - face; acchadanam - covering; cakre - did; vasasa - with cloth; sa - she; punaḥ - again; punaḥ - and again.

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.

Text 25

*pulakañcitansarvaṅgam  
t dharma-karma-samanvitam  
babhuva kama-mattaya  
yonau kanduyanam jalar*

pulakañcita-sarvaṅgam - boohair erect; dharma-karma-samanvitam - engaged in pious deeds; babhuva - became; kama-mattaya - mad with lust; yonau - in the

vagina; kaṇḍuyanam - itching; jalam - water.

t She became mad with lust. TheLhairs of her body stood erect. Her itching vagina became wet.

Text 26

*visasmara śaśadharaṁ  
bali-putra-manoratha  
aho ko veda bhuvane  
durjñeyam puṁsacalī-manah*

virasmara - forgot; śaśadharamN- 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  
bahiṣkṛtaś ca yaśasa  
dhanena sva-kulena ca*

puṁścalyam - in an unchaste woman; yaḥ - who; hi - indeed; viśvastaḥ - fate; vidhina - by destiny; sa - indeed; vidambitaḥ - is mocked; bahiṣkṛtaḥ - 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.

Textu28



*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; kaḥ - 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  
darunaṁ puṁścalī-cittam  
sada śṛṅgara-karmaṇi*

daive - for the demigods; karmaṇi - pious deeds; pautre - grandchildren; ca - and; putre - children; bandhau - relatives; na - not; bhartari - husband; darunaṁ - terrible; puṁścalī-cittam - the mind of an unchaste woman; sada - always; śṛṅgara-karmaṇi - 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 ratijñam sa-  
mṛta-dṛṣṭya hi puṁścalī  
ratna-pradam raty-avijñam  
viṣa-dṛṣṭya hi paśyati*

pranadhikam - more dear than life; ratijñam - expert in sex; sa-amṛta-dṛṣṭya - with nectar glances; hi - indeed; puṁścalī - an unchaste woman; ratna-pradam - giving jewels; raty - in sex; avijñam - not expert; viṣa-dṛṣṭya - with glances of poison; hi - indeed; paśyati - sees.

With nectar glances an unchaste woman gazes on t 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

*sarveṣaṃ sthalaṃ asty eva  
puṃścalīnaṃ na kutracit  
daruna puṃścalī-jatir  
nara-ghatibhya eva ca*

sarveṣaṃ - of all; sthalaṃ - the place; asty - is; eva - indeed; puṃścalīnaṃ - of unchaste women; na - not; kutracit - anywhere; daruna - terrible; puṃścalī-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

*niṣkṛtiḥ karma-bhogante  
sarveṣaṃ asti niścitaṃ  
na puṃścalīnaṃ vipreṇdra  
yavac candra-divakarau*

niṣkṛtiḥ - destruction; karma-bhogante - after the experience of karma is over; sarveṣaṃ - of all; asti - is; niścitaṃ - indeed; na - not; puṃścalīnaṃ - of unchaste women; vipreṇdra - O king of brāhmanas; yavac - as; candra-divakarau - the sun and the moon.

O king of brāhmanas, 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

*anyasaṁ kamiyīnaṁ ca  
kīṭaṁ hantaṁ ca ya daya  
sa nasti puṁścalīnaṁ tu  
kantaṁ hantaṁ puratanam*

anyasaṁ-of other; kaminīnam - women; ca - and; kīṭam - insect; hantum - to kill;  
ca - and; ya - which; daya - mercy; sa - she; na - not; asti - is; puṁścalīnam - of  
unchaste women; tu - indeed; kantaṁ - lover; hantum - to killed; puratanam - old.

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

*ratijñāṁ nutanaṁ prapya  
viṣa-tulyaṁ puratanam  
kantaṁ dṛṣṭva hinasty eva  
sopayenavalīlaya*

ratijñāṁ - expert in sex; nutanam - new; prapya - attaining; viṣa-tulyam - like  
posion; puratanam - old; kantaṁ - lover; dṛṣṭva - seeing; hinasty - sends away; eva -  
indeed; sopayena - with a method; avalīlaya - easily.

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

*pṛthivyam yaṁ papani  
puṁścalīṣv eva bhārate  
tiṣṭhanti papinas tabhya  
na paraḥ santi kecana*

pṛthivyam - on the earth; yaṁ - which; papani - sins; puṁścalīṣv - in unchaste  
women; eva - indeed; bhārate - on the earth; tiṣṭhanti - are; papinaḥ - sinners; tabhyaḥ  
- than them; na - not; paraḥ - worse; santi - are; kecana - any.

On this earth no sinner is worse than an unchaste woman.

Text 36

*pumiṣcalī-paripakvannam  
sarva-pataka-miṣritam  
daive karmani paitre ca  
na ca deyam tatha jalam*

pumiṣcalī - by an unchaste woman; paripakva n coored; annam - food; sarva-pataka-miṣritam - mixed with all her sins; daive - to the demigods; karmani - pious deeds; paitre - 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.

Text 37

*annam viṣṭa jalam mutram  
pumiṣcalīnam ca niṣcitam  
dattva pitṛbhyo devebhyo  
bhuktva ca narakam vrajet*

annam - food; viṣṭa - stool; jalam - water; mutram - urine; pumiṣcalīnam - of unchaste woman; ca - and; niṣcitam - indeed; dattva - given; pitṛbhyo - to the pitās; devebhyo - to the demigods; bhuktva - eaten; ca - and; narakam - to hell; vrajet - goes.

Food cooked by an unchaste woman is stool. Water offered by her is urine. One who offers these things to the demigods and pitās, and when eats the remnants, goes to hell.

Text 30

*śata-varṣam kalasutre  
pacaty eva su-darune  
ghorandhakare kṛmayas*

*tam daśanti diva-niśam*

śata-varṣam - a hundred years; kalasutre - in hell; pacaty - cooks; eva - indeed; sudaruṇe - terrible; ghorandhakare - blind; kṛmayāḥ - worms; tam - him; daśanti - bite; diva-niśam - day and night.

For a hundred years he burns in a terrible blind hell. Great worms bite him day and night.

Text 39

*pumścaly-annam ca yo bhunkte  
daivat yadi naradhamaḥ  
sapta-janma-kṛtam puṇyam  
tasya naśyati niścitam*

pumścaly - of an unchaste woman; annam - food; ca - and; yaḥ - one who; bhunkte - eats; daivat - by fate; yadi - if; naradhamaḥ - the lowest of men; sapta - seven; janma - births; kṛtam - done; puṇyam - 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-yaśasam hanir  
iha loke paratra ca  
tasmad yatnad rakṣaṇīyam  
paka-patram kalatrakam*

ayuh - lifespan; śrī - wealth and handsomeness; yaśasam - fame; tanuḥ - destruction; iha - in this; loke - world; paratra - in the next; ca - and; tasmad - from that; yatnat - with care; rakṣaṇīyam - should be protected; paka-patram - cooking utensils; kalatrakam - 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

*puṁścalī-darśane puṇyam  
yatra-siddhir bhaved dhruvam  
sparśena ca maha-papam  
tīrtha-snanad viśudhyati*

puṁścalī - of an unchaste woman; darśane - in the sight; puṇyam - piety; yatra-siddhiḥ - going on pilgrimage; bhavet - is; dhruvam - indeed; sparśena - by touch; ca - and; maha-papam - the great sin; tīrtha-snanat - by bathing in a holy place; viśudhyati - 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  
niṣphalam puṁścalīnam ca  
bharate jīvanam vṛtha*

snanam - bathing; danam - charity; vratam - vows; ca - and; eva - indeed; japaś - mantras; ca - and; deva-pujanam - worshiping the demigods; niṣphalam - fruitless; puṁścalīnam - 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

*kathitam kulāṭakhyanam  
durjñeyam ca yathagamam*

*samvadam ca tayos tatra  
prakṛtam śṛnu narada*

kathitam - spoken; kulaṭakhyanam - the story of an unchaste woman; durjñeyam - inscrutable; ca - and; yathagamam - as far as understood; samvadam - conversation; ca - and; tayoh of them; tatra - there; prakṛtam - natural; śṛnu - please hear; narada - O Nārada.

As far as I can understand them, I have eescribed to you the inscrutableuways of an unchaste woman. O Nārada, now please hear the conversation of Bali's son and Tilottamā.

Text 44

*sa punaś cetanaṁvprapya  
tam dṛṣṭvaiva baleḥ sutaḥ  
kamaturaḥ pramattaś ca  
jagama kulaṭantikam*

sa - he; punaś - again; cetanam - consciousness; prapya - attaininr; tam - hep; dṛṣṭva - seering; eva - indeed; baleḥ - of Bali; sutaḥ - the son; kamaturaḥ - tortured by lust; pramattaś - maddened; ca - and; jagama - went; kulaṭa - the unchaste woman; antikam - near.

Owakening a little from his stunned condition, Bali'n son gazed at the unchaste woman. Tortured by lust, he approached her.

Text 45

*uvaca kuṭilapaṅgīm  
pīna-śronṇ-payodharam  
vrīdaya vasasa vaktram  
acchannam kurvatīm muda*

uvaca - said; kuṭila - of the unchaste woman; apaṅgīm - - the crooked glance; pīna-śronṇi-payodharam - the full breasts and hips; vrīdaya - with shyness; vasasa - with garments; vaktram - face; acchannam - covering; kurvatīm - doing; muda - happily.

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 tvam 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 - daughter; 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; puṇyavantam - 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



*krīṇīhi rati-panyena  
mam bhr̥tyam̐ rati-lolupam  
śṛṅgara-lolupa tvam̐ ca  
śṛṅgaram̐ dehi kamuki*

krīṇīhi - please purchasu; rati - of sex; paṇyena - with the price; mam - me;  
bhr̥tyam̐- servant; rati-lolupam - eager for sex; śṛṅgaZ - sex; lopupie- eager; tvam̐ -  
you; ca - and; śṛṅgaram̐ - 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 mamaśleṣo  
vidhina ca vinirmitaḥ  
nirupitam̐ yat tenaiva  
varyateakena tat priye*

tvaya - you; saha - with; mama - of me; aśleṣaḥ - the embrace; vidhina - by destiny;  
ca - and; vinirmitaḥ - made; nirupitam̐ - 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

*vakyam̐ pīyuṣa-sadṛśam̐  
sa-smitam̐ vada sundari  
śīghram̐ bhujā-lata-paśair  
bandhanam̐ kuru nirjane*

vakyam̐ - words; pīyuṣa-sadṛśam̐ - like nectar; sa-smitam̐ - smiling; vada - speak;  
sundari - O beautiful one; śīghram̐ - quickly; bhujā - arms; lata - vines; paśair̐ - with  
ropes; bandhanam̐ - 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

*a4anam dlhi kalyani  
svorum kanaka-sannibham  
stana-mandala-yugmam ca  
yatra-yogyav pradarśaya  
tikṣnastrena kaṭakṣena  
- jarjaram kuru kamini*

asanam - a seat; dehi - please give; kalyani - O beautiful one; sva - own; urum - lap; kanaka-sannibham - like gold; stana-maṇḍala-yugmam - breasts; ca - and; yatra-yogyam - suitable for pilgrimage; pradarśaya - please show; tikṣna - sharp; astreṇa - 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-śarpa-kṣatam pada-  
sparśena nirujam kuru  
adharoṣṭhamṛtam svadu  
dehi me kṣubhitaya ca*

kama - of lust; sarpa - by the snake; kṣatam - bitten; pada - of the foot; sparśena - by the touch; nirujam - cured; kuru - do; adharoṣṭha - lips; amṛtam - nectar; svadu - sweet; dehi - give; me - me; kṣubhitaya - hungry; ca - and.

The snake of desire bit me. Please cure me with 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*

*gabhīra-nabhim tri-balim  
draṣṭum icchami sundari*

pakva - ripe; dtdimba - pomegranate; bija - seeds; abham - likey dantam - teeth; darśaya - show; sundaram - beautiful; gabhīra - deep; nabhim - navel; tī-balim - 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-pramokṣanam kartum  
iccha me vardhate sda  
śronim paśyami lalitam  
muni-manasa-mohinim*

nīvī - belt; pramokṣanam - release; kartum - to do; iccha - desire; me - of me; vardhate - increases; sada - always; śronim - hips; paśyami - I see; lalitam - graceful; muni-manasa-mohinim - 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

*śaran-madhyahna-padmanam  
prabharmocana-locanam  
śarat-parvana-candrasyam  
prasannaṁ ca pradarśaya*

śaran-madhyahna-padmanam - of autumn midday lotuses; prabha - splendor; mocana - eclipsing; locanam - eyes; śarat-parvaṇa-candrasyam - autumn moon face; prasannaṁ - 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.

Text 56

*sa ca tad-vacanam śrutva  
tam uvaca smaratura  
dṛṣṭvartam kama-banena  
manam samrakṣya kaminī*

sa - she; ca - and; tad-vacanam - his words; śrutva - hearing; tam - to him; uvaca - said; smaratura - "tortured by lust; dṛṣṭva - "seeing; artam - suffering; kama-banena - with Kāmadeva's arrows; manam - honor; samrakṣya - protecting; kaminī - the beautiful girl.

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.

Text 57

*tilottamovaca*

*patis tvat-sadṛśo natha  
kaminīnam manīśitaḥ  
bali-putro 'si dharmiṣṭha  
rupavan gunavan yuva*

tilottamovaca - Tilottama said; patiḥ - a husband; tvat-sadṛśaḥ - like you; natha - O lord; kaminīnam - of beautiful girls; manīśitaḥ - desired; bali-putraḥ - the son of Bali; asi - you are; dharmiṣṭhaḥ - religious; rupavan - handsome; gunavan - virtuous; yuva - young.

Tilottamā said: My lord, beautiful girls yearn for a husband like you. You are Bali's son. You are pious, handsome, virtuous, and youthful.

Text 58

*śṅgāra-nipunah śantah  
kama-śāstra-viśaradah  
sada manojñah strīnam tvarī*

*su-veṣāś ca su-bhavataḥ*

śṛṅgara-nipunaḥ - expert in sex; śantaḥ - peaceful; kama-śāstra-viśaradaḥ - learned in the Kāma-śāstra; sada - always; manojñaḥ - the desire; strīnam - of women; tvam - you; su-veṣāś - tastefully dressed; ca - and; su-bhavat ḥ - naturally.

You are expert in amorous pastimes, learned in the Kāma-śāstra, peaceful, and well dressed. Women yearn for a man like you.

Texts 59 and 60

*su-veṣam sundaram śantam  
kantaṁ dantaṁ aroginam  
śṛṅgarajñaṁ gunajña- ca  
yuvanaṁ rasikaṁ śucim*

*strī-manojñaṁ dayaluṁ ca  
baliṣṭham santam īśvaram  
dataram anuraktaṁ ca  
kanmam icchati kaminī*

su- eṣam - well-dressed; sundaram - handsome; śantam - peaceful; kantaṁ - dear; dantaṁ - self-controlled; aroginam - healthy; śṛṅgarajñaṁ - expert in sex; gunajñaṁ - virtuous; ca - and; yuvanaṁ - youthful; rasikaṁ - sweet; śucim - pure; strī-manojñaṁ - pleasing to women; dayaluṁ - kind; ca - and; baliṣṭham - strong; santam - saintly; īśvaram - competent; dataram - generous; anuraktaṁ - affectionate; ca - and; kantaṁ - dear; icchati - desire; kaminī - a beautiful girl.

A beautiful girl yearns for a lover that is well-dressed, handsome, peaceful, splendid, self-controlled, healthy, expert in sex, virtuous, young, sweet, pure, eager to please his beloved, kind, strong, saintly, competent, generous, and affectionate.

Text 61

*ete sarve gunaḥ kanta  
santi kante tvayi dhruvam  
tvam na vañchanti yaḥ kantaḥ  
ta avijñāś ca vañcitaḥ*

ete - these; sarve - all; guṇaḥ - virtues; kanta - O beloved; santi - are; kante - in the beloved; tvayi - in you; dhruvam - indeed; tvam - you; na - not; vañchanti - desire; yaḥ - who; kantaḥ - beautiful girls; ta - they; avijñāḥ - fools; ca - and; vañcitaḥ - desired.

Lover, you have all these virtues. Any woman desired by you that does not desire you in return is a fool.

Text 62

*santoṣaṁ te kariṣyami  
samagatya vidho gr̥hat  
veṣaṁ kṛtvā tu candrarthaṁ  
jatadya tasya kaminī  
yaś ca dharmam na rakṣanti  
tasaṁ ca jīvanam vṛtha*

santoṣam - the satisfaction; te - of you; kariṣyami - I will do; samagatya - coming; vidhaḥ - of Candra; gr̥hat - from the home; veṣam - dress; kṛtvā - doing; tu - indeed; candrartham - for the demigod Candra; jata - born; adya - today; tasya - of him; kaminī - the girl; yaś - who; ca - and; dharmam - religion; na - not; rakṣanti - protect; tasam - 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

*candraśleṣaṁ na jasanti  
yaś ta mudhaḥ prakīrtitaḥ  
ta eva matr-garbha-stha  
nagprajñu pruruṣai rasaiḥ*

candra - of Candra; śleṣam - the embrace; na - not; jananti - know; yaḥ - who; ta - they; mudhaḥ - fools; prakīrtitaḥ - said; ta - they; eva - indeed; matr-garbha-sthaḥ - staying in their mothers' wombs; na - not; prajña - intelligent; pauruṣai - 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  
ebhirṅnaliṅgita yas ta  
vañcita rati-karmabhiḥ*

svar-vaidyau - the Asvini-kumaras; madanaś - kāmadeva; candraḥ - Candra; marutvan - Indra; nalakuvaraḥ - Nalakūvara; ebhiḥ - with them; na - not; aliṅgitaḥ - embraced; yaḥ - who; ta - they; vañcitaḥ - cheated; rati-karmabhiḥ - with amorous pastimes.

Women never embraced by Kāmadeva, Candra, Indra, Nalakūvara, and the Aśvini-kumāras are cheated of the best of amorous pastimes.

Text 65

*diva-niśam manasam me  
teṣam krīdam ca cintayet  
viśeṣataḥ kamadevo  
nīpuno rati-karmani*

diva-niśam - day and night; manasam - mind; me - of me; teṣam - of them; krīdam w pastimes; ca - and; cintayet - thinks; viśeṣataḥ - specifically; kamadevaḥ - Kāmadevas; nīpunaḥ - expert; rati-karmani - in sex.

Day and night I think of enjoying pastimes with them. Especially with Kāmadeva, the most expert.

Text 66

*candra-ṅgaram aśleṣam  
□ manojñam amṛtadhikam  
adya tasya rati-dinam  
tena tam cintayen manaḥ*

candra - with Candra; śṛṅgaram - sex; aśleṣam - embrace; manojñam - pleasing; amṛtadhikam - sweeter than nectar; adya - today; tasya - of him; rati-dinam - the day of sex; tena - with him; tam - him; cintayen - thinks; manaḥ - mind.

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-vacaḥ śrutva  
jahasa bali-nandanaḥ  
sa-kamaḥ sa sa-pulakaḥ  
tam uvaca rahaḥ-sthale*

tilottama-vacaḥ - Tilottama's words; śrutva - hearing; jahasa - laughed; bali-nandanaḥ - Bali's son; sa-kamaḥ - with lust; sa - he; sa-pulakaḥ - his bodily hairs erect; tam - to her; uvaca - spoke; rahaḥ-sthale - in a secluded place.

Hearing Tilottamā's words, he so laughed. Filled with lust and the hairs of his body erect, he spoke to her in a secluded place.

Text 68

*sahasika uvaca*

*brahmana nirmita tvam ca  
kautukena tilottame  
ato vara vapsaraso  
vidagdha rasikeśvari*

sahasika uvaca - Sāhasika said; brahmaṇa - by Brahmā; nirmita - made; tvam - you; ca - and; kautukena - happily; tilottame - O Tilottama; ataḥ - therefore; vara - better; va - or; apsarasah - apsara; vidagdha - expert; rasikeśvarit- O queen of enjoying what is sweet.

Sāhasika said: Tilottamā, when he created you, the demigod Brahmā must have been very happy and playful. O queen of them 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-  
nimittena prayatnataḥ  
sarva-rupa-gunadhara  
vidhina ca kṛta pura*

sunda-upasundayoḥ - of Sunda and Upasunda; naśa- - destruction; nimittena - with the reason; prayatnataḥ - carefully; sarva-rupa - rll beauty; guṇa - 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

*sarvaṁ janasi sarvajñe  
vijñe surata-karmani  
harṣeṇa śrotum icchami  
vada sva-manasaṁ vacaḥ*

sarvam - all; janasi - you know; sarvajñe - all-knowing; vijñe - learned; surata-karmani - in amorous pastimes; harṣeṇa - with Shappiness; śr tum - to hear; icchami - I wish; vada - tell; sva-manasam - your heart; vacaḥ - 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 vaḥ  
kaḥ sva-bhavo varanane  
akathyaṁ gopaṇīyaṁ ca  
śrotum icchami sundari*

ati-priyaḥ - very dear; ca - and; kaḥ - who?; va - or; vaḥ - of you; kaḥ - who?; svabhavaḥ - own nature; varanane - O girl with the beautiful face; akathyam - not to be spoken; gopanīyam - to be concealed; ca - and; śrotum - to hear; icchami - I wish; sundari - O beautiful one.

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  
rajnam punyavatam api  
sarvesam prana-tulya tvam  
tesu kas ca paraḥ priyaḥ*

gandharvanam - of gandharvas; suranam - of suras; ca - and; rajnam - of kings; punyavatam - of saints; api - also; sarvesam - of all; prana-tulya - dear as life; tvam - you; tesu - in them; kaś - who?; ca - and; paraḥ - most; priyaḥ - liked.

Of all the gandharvas, demigods, kings, and saints, whom do you like best? Whom doS(ou think more dear to you than life rt elf?

Text 73

*asurasya vacaḥ śrutva  
prahasya sa tilottama  
mukham acchadanam cakre  
vilokya vakra-cakṣuṣa*

asurasya - of the asura; vacaḥ - the words; śrutva - hearing; prahasya - laughikg; sa - she; tilottama - Tilottama; mukham - face; acchadanam - covering; cakre - did; vilokya - looking; vakra-cakṣuṣa - with crooked eyes.

Hearing the demon's words, Tilottamā laughed and covered her face. With crooked eyes she gazed at him.

Text 74

*satyaṃ saram antara-sthaṃ  
avyaktam ati-gopanam  
uvaca manasaṃ vakyam  
mññatam vsduṣamrapi*

satyam - truth; saram - best; antara-stham - in the heart; avyaktam - not revealed; ati-gopanam - very confidential; uvaca - spoke; manasam - heart; vakyam - words; aññatam - unknown; viduṣam - to the philosophers; api - even.

Then she truthfully told him the secrets hidden in her heart, secrets unknown even to the great philosophers.

Text 75

*tilottamovaca*

*kathanīyam casurendra  
puṃścalīnaṃ mano-vacaḥ  
veda-vedanta-śastranam  
sarvaṃ janati paṇḍitaḥ  
kanta nantaṃ vijanati  
diśakaṣe ca yoṣitam*

tilottamovaca - Tilottama said; kathanīyam - to be spoken; ca - and; asurendra - O king of the demons; puṃścalīnam - of girls that run after men; manaḥ - of the heart; vacaḥ - the words; veda-vedanta-śastranam - of the Vedasm the Vedānta, and all the scriptures; sarvam - all; janati - knows; paṇḍitaḥ - scholar; kanta - O beloved; na - not; antam - end; vijanati - knows; diśa - in the directions; akaṣe - in the ssy; ca - and; yoṣitam - of women.

Tilottamā 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, Vedānta, and all other scriptures still cannot understand where the directions, the sky, or the nature of women has its end.

Text 76

*viṣad apy apriyo vṛddho  
ratnado 'pi ca yoṣitam  
yuva sarva-sva-harta cet  
pranebhyo 'pi paraḥ priyaḥ*

viṣat - than poison; apy - even; apriyaḥ - repulsive; vṛddhaḥ - an old man; ratnadaḥ - giving jewels; api - even; ca - and; yoṣitam - of women; yuva - a young man; sarva - all; sva - her property; harta - stealing; cet - if; pranebhyaḥ - than life; api - even; paraḥ - more; priyaḥ - dear.

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.

Text h7

*yuvanam sundaram dṛṣṭva  
matta bhavati puṁścalī  
viśeṣataḥ su-veṣam ca  
dṛṣṭvaiva hata-cekana*

yuvanam - young; sundaram - handsome; dṛṣṭva - seeing; matta - maddened; bhavati - becomes; puṁścalī - a woman that runs after men; viśeṣataḥ - specifically; su-veṣam - well-dressed; ca - and; dṛṣṭva - seeing; eva - indeed; hata - destroyed; cetana - heart.

When she sees a handsome young man, an unchaste woman becomes mad with desire. Especially if he is well-dressed, her heart becomes devastated.

Text 78

*nimeṣa-rahita tasya  
locanabhyam papau mukham  
yonau jalam kṣaret tasyaḥ  
sadyaḥ kaṇḍuayanam bhavet*

nimeṣa-rahita - unblinking; tasya - of him; locanabhyam - with eyes; papau - dfrank; mukham - face; yonau - in the vagina; jalam - water; kṣaret - flows; tasyaḥ - of her; sadyaḥ - at once; kaṇḍuayanam - itching; bhavet - is.

With unblinking eyes she drinks his face. Her wet vagina itches.

Text 79

*mano 'ti-lolam asthairyam  
sarvaṅgani cakampire  
jadī-bhutam śarīram ca  
pradagdham madananalat*

manaḥ - mind; ati-lolam - very restless; asthairyam - unsteady; sarvaṅgani - all limbs; cakampire - tremble; jadī-bhutam - stunned; śarīram - 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 tam ced rahasi  
salapam kurute sphuṭam  
sa-kaṭakṣam smeravaktram  
darśayitva punaḥ punaḥ*

samprapya - attaining; tam - him; cet - if; rahasi - in a secluded place; salapam - with words; kurute - does; sphuṭam - clearly; sa-kaṭakṣam - with sidelong glances; smeravaktram - smiling face; darśayitva - showing; puṭaḥ - again; punaḥ - 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 vaśam kartum  
na śaśaka jitendriyam  
svam aṅgam darśayitva tam  
antar-vakyam sphuṭam vadet*

tada - then; yadi - if; vaśam - control; kartum - to do; na - not; śaśaka - is able; jitendriyam - controlling th senses; svam - own; aṅgam - body; darśayitva - showing; tam - to him; wertar-vakyam - secrets of whe heart; sphuṭam - clearly; vadet - tells.

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 puṁścalī*

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; puṁścalī - 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

*puṁścalīnam apriyaḥ kaḥ  
priyaḥ ko va mahī-tale  
yo hi śṛṅgara-nipunaḥ  
sa ca pranadhikaḥ priyaḥ*

puṁścalīnam - of unchaste women; apriyaḥ - not dear; kaḥ - what?; priyaḥ - dear; kaḥ - what?; va - or; mahī-tale - on the earth; yaḥ - who; hi - indeed; śṛṅgara-nipunaḥ - expert in sex; sa - he; ca - and; pranadhikaḥ - more than life; priyaḥ - dear.

S What kind of man does an unchaste woman like? What kind does she not like? She likes a man expert in sex. She thinks him more dear than life.

Text 84

*purva-jaraṃ patim putraṃ  
bhrataraṃ pitaraṃ prasum  
viśiṣṭaṃ nutanaṃ prapya  
sarvaṃ tyajati līlaya*

purva-jaram - previous lover; patim - husband; putram - son; bhrataram - brother; pitaram - father; prasum - daughter; viśiṣṭam - better; nutanam - new; prapya - attaining; sarvam - all; tyajati - abandons; līlaya - easily.

For the sake of her new lover she easily leaves behind her husband, son, brother, father, daughter, and former loveU.

Text 85

*na danena na puṇyena  
na satyena stavena va  
nopakarena prīta sa  
sadhya ca suratim vina*

na - not; danena - by charity; na - and; puṇyena - by piety; na - not; satyena - by truthfulness; stavena - by prayers; va - or; na - not; upakareṇa - by any means; prīta - pleased; sa - she; sadhya - attainable; ca - and; suratim - sex; vina - without.

Charity, piety, truthfulness, praise, and other things do not please her. Only sex pleases her.

Text 86

*śayane bhojane capi  
svapne jñane diva-niśam  
nityaṃ tat-puruṣaśleṣaṃ  
smarati kulataḥ striyaḥ*

śayane - in sleeping; bhojane - in eating; ca - and; api - also; svapne - in dream; jñane - awake; diva-niśam - day and night; nityam - always; tat-puruṣa - her man; aśleṣam - embrace; smarati - remembers; kulataḥ - unchaste; striyaḥ - women.

While eating or resting, awake or asleep, day or night, unchaste women think only of a man's embrace.

Text 87

*śṛṅgāra-nisūnanaṃ ca  
dhikāna-sādhyā ciraṃ param  
darūṇa pūṃścalī-jatiḥ  
prarthayanti navam navam*

śṛṅgāra-nipūnanam - expert in sex; ca - and; dhyāna-sādhyat- attained by meditation; ciraṃ - a long time; param - great; darūṇa-terrible; pūṃścalī-jatiḥ - 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 kulaṭanam ca  
caritam kathitam maya  
akathyam gopānyam ca  
mama hṛd-vacanam śṛṇu*

sarvasam - of all; kulaṭanam - unchaste women; ca - and; caritam - the character; kathitam - spoken; maya - by me; akathyam - not be told; gopānyam - to be hidden; a - and; mama - of me; hṛd-vacanam - 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  
gandharveṣurageṣu ca  
yuvāno rati-śuraś ca*



*kama-śastra-miśaradaḥ*

*viśeṣataḥ śaśadhara-  
sneho me vidyate paraḥ  
tato 'nirekaḥ sarvasmad  
api kamaḥ priyo mama*

mna - not; me - of me; santi - are; priyatara - mere dear; ghndharveṣu - among hhe gandharvas; urageṣu - among the uragas; ca - and; yuvanaḥ - young; rati - in sex; śuraḥ - heroic warrior; ca - and; kama-śastra-viśaradaḥ - expert in the Kāma-śāstras; viśeṣataḥ - specifically; śaśadhara - for Candra; snecaḥ - love; me - of me; vidyato - is; paraḥ - the best; tataḥ - than him; atirekaḥ - better; sarvasmat - than all; api - even; kamaḥ - Kāmadeva; priyaḥ - dear; mama - to me.

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

*priyo me kama-sadrśo  
na bhuto na bhaviṣyati  
smarasya smaranat turṇam  
su-snigdham manasam mama*

priyaḥ - dear; me - to me; kama-sadrśaḥ - like Kāmadevas na - not; bhutaḥ - was; na - not; bhaviṣyati - will be; smarasya - of Kāmadeva; smaraṇat - by the memory; turṇam - at once; su-snigdham - overcome with love; manasam - mind; mama - my.

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 yoṣitam api  
ajñam kuru maha-raja  
yasyami candra-sannidhim*

ity evam - thus; kathitam - spoken; sarvam - all; atmanah - of the self; yoṣitam - of women; api - also; ajñam - command; kuru - please do; maha-rajā - O great king; yasyami - I will go; candra-sannidhim - to Candra.

Thus I have 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 punaḥ punaḥ  
sa vakra-cakṣuṣalokya  
tam vahasa smaratura*

śrutva - hearing; evam - thus; bali-putraś - Bali's son; ca - and; jahasa - laughed; uccaiḥ - loudly; punaḥ - again; punaḥ - and again; sa - she; vakra - crooked; cakṣuṣa - with eyes; alokya - looking; ttm - at him; jahasa - laughed; smaratura - tortured by lust.

Hearing this, Bali'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  
kaṭhinam sthanayor yugam  
caru-campaka-varnabham  
vartulam pīnam 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; pīnam - full; ucchritam - raised.

On a pretext she showed him her firm, full, high, gracefully round breasts fair like campaka flowerl.

*Text 96*

*śronim su-kaṭhinam ramyam  
rambha-stambha-vininditam  
sa-kāṭakṣam smeramukham  
kapolam pulakañcitam*

śronim - thighs; su-kaṭhinam - very firm; ramyam - beautiful; rambha-stambha-vininditam - eclipsing the trunks of banana trees; sa-kāṭakṣam - with sidelong glances; smeramukham - smiling face; kapolam - cheeks; pulakañciaam -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-cetana  
pulakañcita-sarvaṅgī  
locanabhyam papau mukham*

rahaḥ - secluded; sthalam - place; samadaya - taking; kamena - by lust; hata - destroyed; cetana - thoughts; pulakañcita-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 punaḥ punaḥ  
mukham acchadanam bhavat  
kurvatī sukṣma-vasasa*

tasya - of him; rupam - the form; ca - and; veṣam - garments; ca - and; darśam - gazing; darśam - and gazing; punaḥ - again; punaḥ - 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 dṛṣṭva  
su-prajño bali-nandanah  
papraccha kaminim kamī  
bhavam vijñatun utsukah*

ati-kamaturam - tortured by lust; dṛṣṭva - seeing; su-prajñah - very intelligent; bali-nandanah - Bali's son; papraccha - asked; kaminim - the beautiful girl; kamī - filled with desire; bhavam - nature; vijñatum - to understand; utsukah - 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 uvaca*

*kim kariṣyami maṁ satyaṁ  
vada paṅkaja-locane  
karyantaraṁ gamaṣyami  
su-ciraṁ sthatum akṣamaḥ*

sahasika uvaca - Sāhasika said; kim - what?; kariṣyami - shall I do; mam - me; satyam - the truth; vada - tell; paṅkaja-locane - O lotus-eyed one; karyantaram - to another duty;tgamiṣyami - I will go; su-ciram - soon; sthatum - to stay; akṣamaḥ - unable.

Sāhasika 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

*kaminīṣu balat karo  
na dharmo dharminam priye  
viśeṣato hi viduṣaṁ  
nasmakaṁ sva-kulocitaḥ*

kaminīṣuin girls; balat - by force; karaḥ - doing; na - not; dharmah - religion; dharminam - of the religious; priye - O beloved; viśeṣataḥ - specifically; hi - indeed; viduṣam - of the wise; na - not; asmakam - of us; sva-kula - in my family; ucitaḥ - proper.

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

*śṛṅgaram dehi cagaccha  
rati-śurantikam śubhe  
kaḥ kṣamo va vaśī-kartum  
pumścalīm bahu-gaminīm*

śṛṅgaram - sex; dehi - please give; ca - and; agaccha - come; rati-śurantikam - to the heroic warrior in amorous pastimes; śubhe - O beautiful one; kaḥ - who; kṣamaḥ - is

able; va - or; vaśī-kartAm - to bring under control; puñścalīm - an unchaste woman; bahu-gaminīm - who has many lkvers.

I am a great warrior in the pastimes of amorous b ttle. Come to me. Enjoy sex with me ah, perhaps no one can control a promiscuous g rl.

Test 103

*daityendrasya vacaḥ śrutva  
śuṣka-kañṭhoṣṭha-taluka  
atmanam avamatyaha  
hata-mana smarastrataḥ*

daitya - of the demons; indrasya - of the king; vacaḥ - the words; śrutva - hearing; śuṣka - dry; kañṭha - throat; oṣṭha - lips; taluka - and palate; tatmanam - 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 evaṁ bruhi kanta  
tvam me pranadhikaḥ priyaḥ  
katham va kopa-yukto 'si  
kuru karyam manīṣitam*

tilottama uvaoa - tilottama said; katham - why?; evam - thus; bruhi - you speak; kanta - O beloved; tvam - you; me - to me; pranadhikaḥ - more dear than life; priyaḥ - dear; katham - why?; va - or; kopa-yuktaḥ - angry; asi - you are; kuru - do; karyam - action; manīṣitam - desired.

Tilottamā said: Beloved, why do you speak like that? You are more dear than life to me. Why are you angry. Please do whatever you wish.

## Text 105

*tvam evaṃ vimukhaṃ kṛtvā  
yami candrantikaṃ yadi  
tavabhiśapat tatraiva  
sadyo vighno bhaviṣyati*

tvam - you; evam - thus; vimukham - averse; kṛtvā - making; yami - I go; candrantikam - to candra; yadi - if; tava - by you; abhiśapat - from the curse; tatra - there; eva - certainly; sadyaḥ - at once; vighnaḥ - obstacle; bhaviṣyati - will be.

If I turn from you and go to Candra, then you will curse me and I will be in great trouble.

## Text 106

*viharaṃ kuru bhadrāṃ te  
kariṣyati hariḥ svayam  
pade pede śubhaṃ tasya  
yaḥ strī-manam ca rakṣati*

viharam - pastimes; kuru - do; bhadrām - auspiciousness; te - of you; kariṣyati - will do; hariḥ - Lord Hari; svayam - personally; pede - step; pede - by step; śubham - happiness; tasya - of him; yaḥ - who; strī-manam - the honor of women; ca - and; rakṣati - preserves.

Play with me. Lord Hari will make your life auspicious. A man who honors women is happy at every step.

## Text 107

*avamatya striyaṃ mudha  
yo yati puruṣadhamaḥ  
pade pede tad-aśubhaṃ  
karoti parvatī satī*

avamatya - disrespecting; striyam - a woman; mudhaḥ - a fool; yaḥ - who; yati - goes; puruṣadhamaḥ - the lowest of men; pede - step; pede - by step; tad-aśubham - to

unhappiness; karoti - does; parvatī - Pārvati; satī - chaste.

A man who dishonors women is a fool. He is the lowest of men. Chaste Pmrvati ensures that he suffers at every step.

Text 108

*tilottama-vacaḥ śrutva  
jahasa bali-nandanah  
kama-śastreṣu vijñatas  
tad-bhavaṁ bubudhe sudhīḥ*

tilottama-vacaḥ - Tilottamā's words; śrutva - hearing; jahasa - laughed; bali-nandanah - Bali's son; kama-śastreṣu - in the Kāma-sastras; vijñataḥ - learned; tad-bhavam - her nature; bubudhe - understood; sudhīḥ - intelligent.

Hearing Tilottamā's words, Bali's son laughed. Intelligent and learned in the Kāma-śāstras, he understood her heart.

Text 109

*bhavaṁ vijñaya bhava-jñah  
kama-śastra-viśaradaḥ  
kare dhṛtva samaśliṣya  
cucumba mukha-pañkajam*

bhavam - nature; vijñaya - understanding; bhava-jñah - understanding her nature; kama-śastra - in the Kāma-sastras; viśaradaḥ - expert; kare - hand; dhṛtva - taking; samaśliṣya - embracing; cucumba - kissed; mukha-pañkajam - lotus mouth.

Learned in the Kāma-śāstras, and now clearly knowing her heart, he took her hand, embraced her, and kissed her lotus mouth.

Text 110

*jagama ca taya sardham*



*gandhamadana-gahvaram*  
*dadarśa tatra gatva ca*  
*sthanam jantu-vivarjitam*

jagama - went; ca - and; taya - her; sardham - with; gandhamadana-gahvaram - to a cave in Mount Gandhamādana; dadarśa - saw; tatra - there; gatva - going; ca - and; sthanam - place; jantu-vivarjitam - with no people.

He too her to a cave in Mount Gandhamādana. Entering the cave, he saw that it was deserted.

Text 111

*samsthapyr ratna-dīpaṃś ca*  
*dhupam ca su-mavoharam*  
*śayyam rati-karim kṛtva*  
*suṣvapa ca taya saha*

samsthapya - placing; ratna-dīpaṃś - jewel lamps; ca - and; dhupam - incense; ca - and; su-manoharam - very beautiful; śayyam - bed; rati-karim - sex; kṛtva - doing; suṣvapa - slept; ca - and; taya - her; saha - with.

Placing there incense, jewel lamps, and a beautiful bed, he enjoyed sex with her and slept with her.

Text 112

*nana-prakara-śṛṅgaram*  
*cakara kama-mohitaḥ*  
*tilottama tam bubudhe*  
*smarat api vicakṣanam*

nana-prakara - many kinds; śṛṅgaram - of sexual activities; cakara - did; kama-mohitaḥ - bewildered by lust; tilottama - Tilottama; tam - him; bubudhe - understood; smarat - than Kāmadeva; api - even; vicakṣanam - more expert.

Bewildered by lust, he enjoyed sex with her in many ways. Tilottamā saw that he was very expert, more than Kāmadeva himself.

Text 113

*viparīta-ratau tuṣṭa  
babhuva rasikeśvarī  
diva-nīśam na bubudhe  
nava-saṅgama-murchita*

viparīta-ratau - in viparita sex; tuṣṭa - satisfied; babhuva - became; rasikeśvarī - the queen of they who taste what is sweet; diva-nīśam - day and night; na - not; bubudhe - knew; nava-saṅgama-murchita - enchanted by sex.

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.

Text 114

*tilottama kama-bhavad  
r bali-luṭtram uvaca ha  
kṛtva vakṣasi praneśam  
sta ayor antare tada*

tilottama - Tilottama; kama-bhavad - out of desire; bali-putram - Bali's son; uvaca - said; ha - indeed; kṛtva - placing; vakṣasi - on the chest; praneśam - to the lord of life; stanayoḥ - breasts; antare - between; tada - then.

Passionately holding him to her breast, Tilottamā spoke to the lord of her life.

Text 115

*tilottamovaca*

*kada drakṣyami he kṁnta  
mukha-candraṁ manoharam  
evam-bhutaṁ śubhrādinam  
kada me bhavita punaḥ*

tilottamovaca - Tilottama said; kada - when; drakṣyami - I will see; he - O; kanta - beloved; mukha-candram - the moon of the face; manoharam - handsome; evam-bhutam - like this; śubha-dinam - auspicious day; kada - when?; me - of me; bhavita - will be; punaḥ - again.

Tilottamā said: Beloved, when will I again see the handsome moon of your face? When will that auspicious day be?

Text 116

ay- *kiṃ rupam aścaryam*  
*guno va tcva danava*  
*dhruvam śṛṅgara-nipunas*  
*tvat-paraḥ nasti kaścana*

ayi - Oh; kim - what?; rupam - form; aścaryam - wonderful; guṇaḥ - virtue; va - or; tava - of you; danava - O demon; dhruvam - indeed; śṛṅgara - in sex; nipunaḥ - expert; tvat-paraḥ - more than you; na - not; asti - is; kaścana - anyone.

O demon, how wonderfully handsome you are! How virtuous you are! No one more expert in sex than you.

Text 117

*mam vismarasi kalena*  
*puruṣaḥ ṣaṭpadopamaḥ*  
*strīnaṃ mat-puruṣaśleṣaṃ*  
*ajīvam manasi sthitam*

mam - me; vismarasi - you will forget; kalena - in time; puruṣaḥ - the man; ṣaṭpada - a bee; upamaḥ - like; strīnaṃ - of women; mat - my; puruṣa - man; aśleṣaṃ - embrace; ajīvam - to the end of life; manasi - in the mind; sthitam - stays.

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.

Text 118

*sat-saṅgamaḥ śubra-dine  
punyatapunyavatam bhuvet  
sad-vicchedo duḥkha-hetur  
maraṇat atiricyate*

sat - of saints; saṅgamaḥ - association; śubha-dine - on an auspicious day; puṇyat - from piety; puṇyavatam - of then piety; bhavet - may be; sad-vicchedaḥ - separation from the saintly; duḥkha-hetuḥ - the cause of pain; maraṇat - than death; atiricyate - is greater.

It is because of past piety that one is able to meet saintly persons. Separation from saintly persons is more painful than death.

Text 119

*pīyūṣa-bhojanat svarga-  
vasat api su-durlabhaḥ  
sat-saṅgamaḥ sukhamayo  
'py asat-saṅgo viśadhikaḥ*

pīyūṣa-bhojana - from drinking nectar; svarga - in Svarga; vasat - from living; api - also; su-durlabhaḥ - very rare; sat-saṅgamaḥ - saintly company; sukhamayaḥ - happy; api - evfn; asat-saṅgaḥ - association with the impious; viśadhikaḥ - worse than poison.

Association with saintly persons is filled with happiness. It is more rare and precious than residence in Svargaloka where one drinks nectar. On the other hand, association with the impious is like poison.

Text 120

*kṣvaṇam tiṣṭha maha-raja  
e punar alīṅgam kuru  
tava rardham mama prana  
yasyanti cetasa saha*

kṣaṇam - for a moment; tiṣṭha - stay; maha-raja - O great king; punaḥ - again; alīṅgaNam - embrace; kuru - do; tava - you; sardham - with; mama - of me; praṇa “ 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

*ity evam uktva kulāṭa  
kṛtva vakṣasi danavam  
pum-aṅga-saṅgotpulaka  
murcham apa sukhena ca*

ity evam - thus; uktva - speaking; kulāṭa - the unchaste woman; kṛtva - doing; vakṣasi - on the chest; danavam - the demon; pum - of the man; aṅga - the limbs; saṅga - by the touch; utpulaka - delighted; murcham - being overcome; apa - attained; sukhena - with pleasure; ca - and.

After speaking these words, the unchaste woman held the demon to her chest. By the touch of her lover's body she was overcome with pleasure.

Text 122

*kulāṭalinganalapat  
so 'ti-kamī babhuva ha  
yatha dīptaḥ kṛṣṇa-vartma  
vardhate haviṣadhikam*

kulāṭa - of the unchaste woman; alingana - embrace; alapat - from the words; saḥ - he; ati-kamī - very lusty; babhuva - became; ha - indeed; yatha - as; dīptaḥ - inflamed; kṛṣṇa-vartma - a dark path; vardhate - increases; haviṣa - with ghee; adhikam - increased.

The unchaste woman's words and embraces inflamed his desires as ghee inflames a lamp shining in a dark passage.

Text 123

*punaś cakara śṛṅgaram*

*asuro 'ṣṭa-vidham mune  
cumbanam ca nava-vidham  
yatha-sthane yathocitam*

punaḥ - again; cakara - did; śṛṅgaram - sex; asuraḥ - the demon; aṣṭa - eight; vidham - kinds; mune - O sage; cumbanam - kissing; ca - and; nava-vidham - nine kinds; yatha-sthane - in the places; yathocitam - as appropriate.

O sage, mhe demon enjoyed sex weth her in eight different w ys. Ha appropriately kissed the different parts of her body in nine different ways.

Text 124

*nakha-danta-karaiḥ krīdam  
cakara vividham punaḥ  
kin̄kinī-kaṅkananam ca  
babhuva rava ulbaraḥ*

nakha-e nta-inraiḥ - with nails and teeth; krīdam - pastimes; cakara - did; vividham - various; punaḥ - again; kin̄kinī - tinkling ornaments; kaṅkananam - and bracelets; ca - and; babhuva - was; rava - sound; ulbaraḥ - great.

With his nails and teeth he played with her in many ways again and again. Her bracelets and ornamentsmgave our a great jangliwg soundi

Text 125

*muner durvasasas tena  
dhyana-bhaṅgo babhuva ha  
adr̄ṣṭasya tayos tatra  
valmīkacchaditasya ca*

muner durvasasaḥ - of Durvāsā Muni; tena - by this; dhyana - meditation; bhaṅgaḥ - breaking; babhuva - was; ha - indeed; adr̄ṣṭasya - unseen; tayoḥ - by them; tatra - there; valmīka - by ants; acchaditasya - covered; ca - and.

That sound broke the meditation of Durvāsā Muni who, there all along, could not be seen because he was covered by ants.

Text 126

*yogasanam kurvataś ca  
gandhamadana-gahvare  
dhyanataś caranambhojam  
kṛṣṇasya paramatmanah*

yogasanam - a yogarseat; kurvataś - doing; ca - and; gandhamadana-gahvare - in the cave of Mount Gandhamādana; dhyanataś - from meditating caraṇa - feet; ambhojam - lotus; kṛṣṇasya - of Śri 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.

Text 127

*na papata tayor dṛṣṭiḥ  
samīpa-sthe maha-munau  
kamatmanor na hi jñanam  
kamenā hata-cetasoḥ*

na - not; papata - fell; tayor - on them; dṛṣṭiḥ - glance; samīpa-sthe - nearby; mahamunau - on the great sage; kamatmanoḥ - lusty at heart; na - not; hi - indeed; jñanam - knowledge; kamenā - 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.

Text 128

*sahasa cetanam prapya  
prajvalan brahma-tejasa  
dadarśa puratya tau tu  
munir unmīlya locane*

sahasa - suddenly; cetanam - consciousness; prapya - attaining; prajvalan - shining;

brahma-tejasa - with spiritual splendor; dadarśa - saw; purataḥ - before; tau - them; tu - indeed; muniḥ - the sage; unmiḷya - opening; locane - his eyes.

Suddenly regainning external consciousness, the effulgent sage opened his eyes and saw the couple before him.

Text 129

*diva-niśam na janantau  
samyuktau kama-mohitau  
dṛṣṭva cukopa tejasvī  
rudraṁśo byagavan vibhuḥ*

civa-niśam - day and night; na - not; janantau - knowing; samyuktau - embracing; kama-mohitau - overcome with lust; dṛṣṭva - seeing; cukopa - became angry; tejasvī - powerfue; rudraṁśaḥ - an incarnation of Lord Śiva; bhagavan - master; vibhuḥ - powerful.

Seeing the embracing couple so bewildered by lust they did not know if it waspdmy or night, the powerful sage, who was a partial incarsation of Lord Śiva, became angry.

Text 130

*uvaca tau viharante  
i rakta-pañkaja-locanaḥ  
dhyana-prapta-padambhoja-  
vicchedodvigna-manasaḥ*

uvaca - said; tau - to them; viharante - at the end om their pastimes; rakta-pañkaja-lochnrḥ - his eyes red lotus flowers; dhyana - meditation; prapta - attained; pada - feet; ambhoja - lotus; viccheda - separation; udvigna - agitated; mana Śḥ - at heart.

His eyes now red lotuu flowers and hie heart agitated because he could not longer seyuLord Kṛṣṇa's lotus neet in meditation, the sage spoke to the couple when their playing ended.



Text 131

*śrī-durvasa uvaca*

*uttiṣṭha gardabhakara  
j nirlajja puruṣadhama  
bhakta-pradhanasya baleḥ  
ku-putraḥ paśu-tulyakaḥ*

y śrī-durvasa uvaca - Śri Durvāsā said; uttiṣṭha - rise; gardabhakara - the form of an ass; Sirlajja - shameless; puruṣadha a - O lowest of men; bhakra-pradhanasya - of a great devotee; baleu - Bali; ku-putraḥ - the bad sor; paśu-tulyakaḥ - like an animal.

Śrī Durvāsā said: Ass, get up! m ]hameless 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

*devo va manavo vapi  
daitya-gandharva-rakṣasaḥ  
lajjam kurvanti satataṁ  
sva-jatau ca paśum vina*

devaḥ - demigods; va - or; manavaḥ - humans; vapi - or; daitya-gandharva-rakṣasaḥ - demons, gandharvas, and raksasas; 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-lajja-vihīna ca  
khara-jati-viśeṣataḥ  
tasmāt tvam danava-śreṣṭha  
khara-yoniṁ vrajadhuna*

jñana - knowledge; lajja - shame; vihīna - without; ca - and; khara-jati-viśeṣataḥ - specifically in the ass species; tasmāt - therefore; tvam - you; danava-śreṣṭha - O best of

demons; khara-yoṇim - to the womb of an ass; vraja - go; adhuna - now.

, Asses especially have neither shame nor knowledge. O king of the demons, at this moment you must take birth as an ass.

Text 134

*tilottame tvam uttiṣṭhe  
lajja-hīne ca puṁścalī  
etaḍṛśī sṛṣṭha daityr  
vraja yoṇim ca danavīm*

r tilottame - O Tilottama; tvam - you; uttiṣṭhe - rise; aajja-hīne - shameless; ca - and; puṁścalī - unchaste; etaḍṛśī - like this; sṛṣṭha - desire; daityeo- for a demon; vraja - go; yoṇim - to the species; ca - and; danavīm - of a demon.

Shameless and unchaste Tilottamā, get up! You lusted after a demon. Now you must take birth as a demon.

Text 135

*ity evam uktva sa munis  
tasthau tatra ruṣa jvalan  
tau tu tuṣṭuvatur bhītav  
utthaya vrīditau munim*

ity - thus; evam - thus; uktva - speaking; sa - he; munih - the sage; tasthau - stood; tatra - there; ruṣa - with anger; jvalan - shining; tau - to them; tu - indeed; tuṣṭuvatuḥ - offered prayers; bhītav - frightened; utthaya - rising; vrīditau - ashamed; munim - to the sage.

After speaking these words, the sage simply stood there, burning with anger. The embarrassed and frightened couple rose and offered prayers to the sage.

Text 136

*sahasika uvaca*

*tvam brahma tvam ca viṣṇuś ca  
tvam ca sakṣan maheśvaraḥ  
hutaśanaś tvam suryaś ca  
sṛṣṭi-sthity-anta-karakaḥ*

sahasika uvaca - Sahasika said; tvam - you; brahma - Brahmā; tvam - you; ca - and; viṣṇuś - Viṣṇu; ca - and; tvam - you; ca - and; sakṣan - directly; maheśvaraḥ - Śiva; hutaśanaḥ - Agni; tvam - you; suryaś - Sūrya; ca - and; sṛṣṭi-sthity-anta-karakaḥ - the creator, maintainer, and destroyer.

Sāhasika said: You are Lord Śiva Himself. You represent Brahmā, Viṣṇu, Agni, and Sūrya. You represent the creator, maintainer, and destroyer of the world.

Text 137

*kṣamaparadham bhagavan  
kṛpam kuru kṛpa-nidhe  
mudhaparadham satataṁ  
yaḥ kṣamet sa sad-īśvaraḥ*

kṣama - forgive; aparadham - offense; bhagavan - O lord; kṛpam - mercy; kuru - do; kṛpa-nidhe - O ocean of mercy; mudha e of a fool; aparadham - the offense; satatam - always; yaḥ - one who; kṣamet - forgives; sa - he; sad-īśvaraḥ - the powerful.

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.

Text 138

*ity evam uktva daityendro  
rurodccaiḥ puro muneh  
kṛtva tṛnani daśane  
papata caranambuje*

ity evam - thus; uktva - speaking; daityendraḥ - the king of demons; ruroda - wept; uccaiḥ - aloud; puraḥ - before; muneh - the sage; kṛtva - doing; tṛnani - grass; daśane -

in the teeth; papata - fell; caraṇambuḷe - 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  
dīna-bandho kṛpam̐ kuru  
vidhiḥ sraṣṭa ca sarveṣam̐  
mudha strī-jatir eva ca*

tilottama uvaca - Tilottamā said; he - O; natha - master; karuna-sindhah - O ocean of mercy; dīna-bandhah - O friend of the poor; kṛpam - mercy; kuru - please do; vidhiḥ - Brahmā; sraṣṭa - the creator; ca - and; sarveṣam - of all; mudha - foolish; strī-jatiḥ - women; eva - indeed; ca - and.

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 kulāṭa  
sada kamatura paro  
lajja-bhīti-cetanaś ca  
na santi kamuke vibho*

tataḥ - therefore; ati-matta - mad; kulāṭa - promiscuous women; sada - always; kamatura - tortured by lust; para - great; lajja - shame; bhīti - fear; cetanaḥ - heart; ca - and; na - not; santi - are; kamuke - in a lusty person; vibhaḥ - O master.

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.

Text 141

ity uktva rodanaṃ kṛtva  
jagama śaraṇaṃ muneḥ  
vina vipatteḥ keṣaṅcij  
jñanaṃ bhavati bhu-tale

ity - thus; uktva - speaking; rodanaṃ - weeping; kṛtva - doing; jagama - went; śaraṇaṃ - to the shelter; muneḥ - of the sage; vina - without; vipatteḥ - of the calamity; keṣaṅcij - of something; jñanaṃ - 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

tayoḥ dṛṣṭva ca vaikalyaṃ  
babhuva karuṇa muneḥ  
uvaca tabhyaṃ abhayaṃ  
dattva muni-varo mune

tayoḥ - of them; dṛṣṭva - seeing; ca - and; vaikalyaṃ - distress; babhuva - became; karuṇa - mercy; muneḥ - of the sage; uvaca - said; tabhyaṃ - to them both; abhayaṃ - 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

abhiśapaḥ urasado me  
ṭ bhaved daivena danava  
sat-kīrtir apakīrtir va  
praktana-prabhava dhruvam

śrī-durvasa uvaca - Śrī Durvāsā said; abhiśapaḥ - curse; prasadaḥ - mercy; me - of

me; bhavet - is; daivena - by fate; danava - O demon; sat-kīrtiḥ - fame; apakīrtiḥ - infamy; va - or; praktana-prabhava - born from previous acts; dhruvam - indeed.

Śrī Durvāsā said: O demon, my curse is actually a blessing. fame and infamy are both born from one's previous deeds.

Text 144

*viṣṇu-bhaktasya ca baleḥ  
t putroḥ sad-vaṁśa-sambhavaḥ  
janakad viṣṇu-bhaktō 'si  
janami tvam su-niścitam*

viṣṇu-bhaktasya - a devotee of Lord Viṣṇu; ca - and; baleḥ - of Bali; putraḥ - the son; sad-vaṁśa-sambhavaḥ - born in a saintly family; janakat - from janaka; viṣṇu-bhaktāḥ - a devotee of Lord Viṣṇu; asi - you are; janami - I know; tvam - you; su-niścitam - indeed.

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.

Text 145

*janakasya sva-bhavo hi  
janye tiṣṭhati niścitam  
yatha śrī-kṛṣṇa-padaṅkaḥ  
kaliya-vaṁśa-mastake*

janakasya - of the father; sva-bhavyaḥ - own nature; hi - indeed; janye - in the family; tiṣṭhati-stays; niścitam - indeed; yatha - ay; śrī-kṛṣṇa - of Lord Kṛṣṇa; pada - foot; arkaḥ - mark; kaliya-vaṁśa-mastake - on the heads of Kāliya's family.

A father's nature is inherited by his family in the same way Lord Kṛṣṇa's footprints are borne on the heads of all in Kāliya's family.

Text 146

*samprapya gardabhīm yoṇim  
svatsa nirvanataṁ labha  
purva-kṛṣṇarcana-phalam  
na hi loptum sataś cirat*

samprapya - attaining; gardabhīm - of an ass; yoṇim - birth; vatsa - child; nirvanatam - liberation; labha - attain; purva - previous; kṛṣṇa - of Lord Kṛṣṇa; arcana - worship; phalam - the result; na - not; hi - indeed; loptum - to destroy; sataś - of the devotee; cirat - in time.

Child, after taking birth as an ass you will attain liberation. A devotee's worship of Lord Kṛṣṇa never goes in vain.

Text 147

*vṛndaranyam talavanam  
vraja śīghram vrajantikam  
pranaṁs tyaktva hareś cakran  
muktim prapsyasi niścitam*

vṛndaranyam - Vṛndāvana; talavanam - Tālavana; vraja - fo; śīghram - at once; vrajantikam - near Vraja; praṇaṁḥ - life; tyaktva - leaving; hareś - pf Lord Kṛṣṇa; cakran - by the cakra; muktim - liberation; prapsyasi - you will attain; niścitam - indeed.

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  
bana-putrī bhaviṣyati  
śrī-kṛṣṇa-pautraśleṣena  
punar atragamiṣyasv*

tilottame - 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; agamiṣyasi - you will  
o me.

Tilottamā, you will take birth on the earth as the daughter of Bāṇāsura. You will  
embrace Lord Kṛṣṇa's grandson and then you will return here again.

Text 149

ity evam uktva sa munir  
virarama maha-mune  
tau jagmaturvyatha-sthanam  
pranamya muni-puṅgavam

ity - thus; evam - in this way; uktva - speaking; sa - he; muniḥ - the sage; virarama -  
stopped; maha-mune - O great sage; au - they; jagmatuḥ - went; yatha-sthanam - to  
their appropriate places; praṇamya - bowing; muni-puṅgavam - to the great sage.

O great sage, after speaking these words Durvāsā Muni became silent. Sāhasika and  
Tilottamā bowed before the sage and went to their places.

Text 150

ity uktam sarva-vṛttantam  
- daityasya khara-janmanaḥ  
-tilottama bana-putrī  
uṣanirumyha-kaminī

ity - thus; uktam - spoken; sarva-vṛttantam - the whole story; daityasya - of the  
demon; khara-janmanaḥ - who took birth as an ass; tilottama - Tilottamā; bana-putrī -  
the daughter of Bāṇa; uṣa - 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, the daughter of Bāṇāsura and the lover of  
Aniruddha.



## Chapter Twenty-fourKandalī-durvāsayoḥ PariṇayaḥThe Wedding of Durvāsā and Kandalī

Text 1

śrī-nārāyaṇa uvāca

nigvḍham śṛṇu vṛttāntam  
muner durvāsaso mune  
aho 'sya dāra-samyogaḥ  
kathām tām ūrdhva-retasaḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; nigudham-hidden; śṛṇu-please hear; vṛttāntam-story; muneḥ-of the sage; durvāsasaḥ-Durvāsā; mune-sage; ahaḥ-O; asya-of him; dāra-samyogaḥ-the wedding; kathām-topic; tām-that; ūrdhva-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

dr̥ṣṭvā tayoś ca śṛṅgāram  
muniḥ kāmī babhūva ha  
jitendriyo 'py asat-saṅgād  
doṣaḥ sāmsargiko bhavet

dr̥ṣṭvā-seeing; tayoś-of them; ca-and; śṛṅgāram-the sexual intercourse; muniḥ-the sage; kāmī-lusty; babhūva-became; ha-indeed; jitendriyaḥ-conquered his senses; api-although; asat-saṅgāt-by association with the impious; doṣaḥ-fault; sāmsargikaḥ-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-spr̥hā  
tapas tyaktvā tatra dadhyau

kāminīm madanāturaḥ

sahasā-suddenly; tasya-of him; hṛdaye-in the heart; babhrva-be aNu; surata-sprhā-the desire for sex; tapaḥ-austerities; tyaktvā-abandoning; tatra-there; dadhyau-meditated; kāminīm-on a beautiful wife; madanw uraḥ-tortured by lust.

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.

Text 4

etasminn antare tatra  
pathā yāti munīśvaraḥ  
prārthayantyā patiṁ santam  
aurvaś ca sutayā saha

etasminn antare-then; tatra-there; pathā-on the path; yāti-goes; munīśvaraḥ-the king of sages; prārthayantyā-requesting; patiṁ-a husband; santam-sweetly; aurvaś-Aurva; ca-and; sutayā-daughter; saha-with.

At that time the great sage Aurva came with his daughter, who was looking for a saintly husband.

Text 5

ūrūdbhavo brāhmaṇaś ca  
pūrā-kalpe tapasdataḥ  
ūrdhva-retaś ca yogīndra  
aurvaś tena iti smṛtaḥ

ūru-from the thigh; udbhavaḥ-born; brahmaṇaś-of Brahmā; ca-and; purā-kalpe-in the previous kalpa; tapasdataḥ-performing austerities; ūrdhva-retaś-celibate; ca-and; yogīndra-the king of yogis; aurvaś-Aurva; tena-by that; iti-thus; smṛtaḥ-called.

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.

Text 6

tasya jānūdbhavo kanyā

kandalī nāma viśrutā  
durvāsasaṃ prārthayantī  
nānyam manasi rocate

tasya-of him; jānūdbhavaḥ-born from the knee; kanyā-daughter; kandalī-Kandalī;  
nāma-named; viśrutā-known; durvāsasaṃ-Durvāsā; prārthayantī-requesting; na-not;  
anyam-another; manasi-in the heart; rocate-pleases.

From Aurva's knee was born a daughter named Kandalī. She wanted Durvāsā as her husband. No one else pleased her heart.

Text 7

sa-suto hi muni-śreṣṭha  
muner durvāsasaḥ puraḥ  
tasthau mahā-prasannaś ca  
jvalad-agni-śikhopamaḥ

sa-sutaḥ-with his daughter; hi-indeed; muni-śreṣṭhaḥ-the great sage; muner  
durvāsasaḥ-Durvāsā Muni; puraḥ-in the presence; tasthau-stood; mahā-prasannaḥ-  
very pleased; ca-and; jvalad-agni-śikhopamaḥ-like a splendid flame.

Glorious like fire and very cheerful, the sage came, with his daughter, before Durvāsā Muni.

Text 8

munīndro hi munīndram tam  
puro dṛṣṭvā sa-sambhramaḥ  
prajavena samuttasthau  
nanāma ca mudānvitaḥ

munīndraḥ-one king of sages; hi-indeed; munīndram-to another king of sages; tam-  
him; puraḥ-before; dṛṣṭvā-seeing; sa-sambhramaḥ-with respect; prajavena-quickly;  
samuttasthau-stood up; nanāma-bowed down; ca-and; mudānvitaḥ-happy.

Seeing the king of sages Aurva, the king of sages Durvāsā at once respectfully stood up and even happily bowed down.

Text 9

aurvo durvāsasaṁ natvā  
samāśliṣya mudānvitaḥ  
uvāca munaye sarvaṁ  
kanyakāyā manoratham

aurvaḥ-Aurva; durvāsasaṁ-to Durvāsā; natvā-bowing; samāśliṣya-embracing;  
mudānvitar-happy; uvāca-said; munaye-to the sage; sarvaṁ-all; kanyakāyā-of the  
daughter; manoratham-desire.

ANrva bowed down before Durvāsā and then happily embmaced him. Then he  
related all of his daughter's desire to marry thO sage.

Text 10

śrī-aurva uvāca

vikhyātā kandalī nāmnā  
mama kanyā manoharā  
prauḍhā tvām eva dhyāyantī  
śrutvā vācika-vaktrataḥ

śrī-aurva uvāca-Śrī Aurva said; vikhyātā-known; kandalī-Kandalī; nāmnā-by the  
name; mama-my; kanyā-daughter; manoharā-beautifdl; prauḍhā-nubile; tvām-on you;  
eva-indeed; dhyāyantī-meditates; śrutvā-hearing; vācika-vaktrataḥ-from the mouth of  
they who speak about you.

Śrī Aurva said: My beautiful nubile daughter is named Kandalī. Since the time  
when she first heard of you from a messenger's mouth, she has been rapt in thinking  
of you.

Text 11

ayoṇi-sambhavā kan ā  
trailokyam mohiyum kṣamā  
sarva-rūpa-guṇādhārā  
doṣeṇaikena samyutā

ayoṇi-sambhavā-not born from a mother's womb; kanyā-daughter; trailokyam-the  
three wolrds; mohitum-to charm; kṣamā-able; sarva-rūpa-all beauty; guṇa-and virtues;  
adhārā-the resting place; doṣeṇa-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

atīva-kalahāviṣṭā  
kopena kaṭu-bhāṣiṇī  
nānā-guṇa-yutam dravyam  
na tyajyam eka-doṣataḥ

atīva-kalahāviṣṭā-very quarrelsome; kopena-with anger; kaṭu-bhāṣiṇī-speaking harsh words; nānā-guṇa-yutam-with many virtues; dravyam-thing; na-not; tyajyam-should be rejected; eka-doṣataḥ-because of one fault.

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-śokānvito muniḥ  
dadarśa kanyām purato  
guṇa-rūpa-samanvitām

aurvasaya-of Aurva; vacanam-the words; śrutvā-hearing; harṣa-śokānvitaḥ-happy and sad; muniḥ-the sage; dadarśa-saw; kanyām-the girl; purataḥ-before him; guṇa-rūpa-samanvitām-beautiful and virtuous.

Hearing Aurva's words, Durvāsā became both happy and sad. He gazed at the beautiful and virtuous girl standing before him, . . .

#### Text 14

śarat-pārvaṇa-candrāsyām  
śarat-paṅkaja-locanām  
īṣad-dhasya-prasannāsyām  
pīna-śroṇi-payodharām

śarat-pārvaṇa-candrāsyām-an autumn moon face; śarat-paṅkaja-locanām-autumn lotus eyes; īṣad-dhasya-prasannāsyām-gently smiling face; pīna-śroṇi-payodharām-

large breasts and hips.

. . . whose face was an autumn moon, whose eyes were autumn lotus flowers, who smile gently, whose breasts and hips were very full, . . .

Text 15

nava-yauvana-samyuktām  
paśyantīm vakra-cakṣuṣā  
ratnālaṅkāra-śobhādhyām  
vahni-śuddhāmsukānvitām

nava-yauvana-samyuktām-if the full bloom of youth; paśyantīm-looking; vakra-cakṣuṣā-with crooked eyes; ratnālaṅkāra-śobhādhyām-splendid with jewel ornaments; vahni-śuddhāmsukānvitām-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 tām dṛṣṭvā  
kāma-bāṇa-prapīḍitaḥ  
uvāca tam muni-śreṣṭham  
hṛdayena vidūyatā

munir-the sage; mumoha-became enchanted; tām-her; dṛṣṭvā-seeing; kāma-bāṇa-prapīḍitaḥ-wounded by kāmadeva's arrows; uvāca-said; tam-to him; muni-śreṣṭham-the greatest 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  
mukti-mārga-virodhanam  
vyavadhānam tapasmyaḥ  
santatam moha-kāraṇam

śrī-durvāsā uvāca-Śrī Durvāsā said; nārī-rūpam-the form of a woman; tri-bhuvane-in the three worlds; mukti-of liberation; mārga-the path; virodhanam-stopping; vyavadhānam-an obstacle; tapasyāyāḥ-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 18

kārāgāre ca saṁsāre  
a durvaḥam niḡaḍam param  
acchedyam jñāna-khaḍgā ca  
mahadbhiḥ śaṅkarādibhiḥ

kārāgāre-in the prison; ca-and; saṁsāre-of the material world; durvaḥam-unbearable; niḡaḍam-shackle; param-great; acchedyam-uncuttable; jñāna-khaḍgāt-with the sword of knowledge; ca-and; mahadbhiḥ-by the great souls; śaṅkarādibhiḥ-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-cchāyātiriktam ca  
karma-bhogāt parāt param  
indriyād indriḷāhārād  
vidyāyāś ca mater api

saṅgi-in contact; cchāyā-shadow; atiriktam-more; ca-and; karma-bhogāt-than the experience of karma; parāt-more; param-more; indriyāt-than the senses; indriyādhārāt-than the resting place of the senses; vidyāyāś-than knowledge; ca-and; mater-than the mind; api-and.

. . . a shackle that is a more persistent companion than 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 caivānuśīlanam

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 und of life; vidyā-knowledge; ca-and;  
eva-indeed; anuśīlanam-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

matīś caivāvaśīlāntā  
su-strī janmaṇi janmaṇi  
yāvaj jīvī ca sa-strīko  
na tāvaj janma-khaṇḍanam

matīḥ-the mind; ca-and; eva-indeed; avaśīlāntā-not following; su-strī-a good wife;  
janmaṇi-birth; janmaṇi-after birth; yāvtt-as long; jīvī-living; ca-and; sa-strīkaḥ-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 jīvino janma  
tāvad bhogaṁ śubhāśubham  
paraṁ munīndra sarvasmād  
dhari-pādābja-sevanam

yāvat-as long; ca-he; jīvinaḥ-living; janma-birth; tāvat-so; bhogaṁ-experience;  
śubhāśubham-good and bad; param-then; munīndra-O king og sages; sarvasmāt-than  
all; hari-pādābja-sevanam-service to Lord Kṛṣṇa's lotus feet.



T 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 actionw.

Text 23

dhyāyataḥ kṛṣṇa-pādābjam  
mama v uhmaṁ babhūva ha  
na jāne karma-doṣeṇa  
kena vā pūrva-janmanaḥ

dhyāyataḥ-meditating; kṛṣṇa-pādābjam-on Lord Kṛṣṇa's lotus feet; mama-of me; viNhmaṁ-obstacle; babhūva-was; ha-indeed; na-not; jāne-I know; karma-doṣeṇa-by the fault of karma; kena-by what?; vā-or; pūrva-janmanaḥ-in a previous birth.

n 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

pumścalyā saha śṛṅgāram  
dṛṣṭvā daityasya man-manaḥ  
babhūva kāma-yuktaṁ ca  
dattaṁ dhātrā ca tat-phalam

pumścalyā-an unchaste woman; saha-with; śṛṅgāram-sax; dṛṣṭvā-seeing; daityasya-of a demon; man-manaḥ-my mind; babhūva-became; kāma-yuktaṁ-filled with lust; ca-and; dDttam-given; dhātrā-by Bra mā; 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 ahaṁ ta a kanyāyāḥ  
s aaṭūkti-śatakam mune  
dhruvaṁ kṣamaṁ kariṣyāmi  
dāsyāmi ca tataḥ phalam

kintv-however; aham-I; tava-of you; kanyāyāḥ-of the daughter; kaṭūkti-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  
atīva-ninditaḥ satsu  
strī-jito bhuvana-traye

sarvataḥ-than all; api-even; parā-greatest; nindā-insult; strī-kaṭūkti-sahiṣṇutā-tolerating a wife's harsh words; atīva-very; ninditaḥ-reprehensible; satsu-among saintly persons; strī-jitaḥ-conquered by his wife; bhuvana-traye-in the three worlds.

Tolerance of a wife's harsh words is most condemned. A man thus conquered by his wife is condemned by all who are good in the three worlds.

Text 27

tavājñām mastake kṛtvā  
grhiṣyāmi sutām tava  
upetām kāmīnīm tyaktvā  
kālasūtram vrajen naraḥ

tava-of you; ajñām-the order; mastake-on the head; kṛtvā-taking; grhiṣyāmi-I will take; sutām-daughter; tava-of you; upetām-presented; kāmīnīm-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  
puṁścalim cej jitendriyaḥ  
parityajed dharma-bhayād  
adharmān narakam vrajet

rahasy-upasthitam-in a secluded place; kāmam-voluntarily; puṁścalīm-an unchaste woman; cej-if; jitendriyaḥ-controlling the senses; parityajet-may abandon; dharmabhayāt-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 durvāsā  
virarāma muneḥ puraḥ  
munir vedokta-vidhinā  
dadau tasmai sutām mune

ity evam-thus; uktvā-speaking; durvāsā-Durvāsā; virarāma-stopped; muneḥ-the sage; puraḥ-before; muniḥ-the sage; vedokta-spoken by the Vedas; vidhinā-by the rules; dadau-gave; tasmai-to him; sutām-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

svastīty uvāca durvāsā  
muniś ca yautukam dadau  
kanyā-sammrpaṇam kṛtvā  
mohād uccai ruroda ha

svasti-yes; iti-thus; uvāca-aaad; durvāsā-Durvāsā; muniś-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-śokaughāḥ

svātmārāmaṁ na muñcati

mūrchām-fainting; avāpa-attained; sa-he; muniḥ-the sage; sva-kanyā-virahāturaḥ-distressed by separation from his daughter; apatya-bheda-separation from children; śokaughāḥ-great lament; sv:tmārāmam-one who is self satisfied; na-not; mu{.sy r4l}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

kṣaṇena cetanaṁ prāpya  
bodhayām āsa kanyakām  
mūrchitām tāta-vicchede  
rudatīm śoka-samyutam

kṣaṇena-in a moment; cetanam-consciousness; prāpya-attaining; bodhayām āsa-instructed; kanyakām-daughter; mūrchitām-bewildered; tāta-of her father; vicchede-in separation; rudatīmrwetping; śoka-samyutam-withegrief.

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

śṛṇu vatse pravakṣyāmi  
nīti-sāraṁ su-durlabham  
hitam satyam ca vedoktam  
pariṇāma-sukha-pradam

śrī-aurva uvāca-Śrī Aurva said; śṛṇu-listen; vatse-Ouchild; pravakṣyāmi-I will tell; nīti-sāraṁ-what is right; su-durlabham-very rare; hitam-auspicious; satyam-true; ca-and; vedoktam-spoken by the Vedas; pariṇāma-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-kāntāś ca paro bandhur  
iha loke paratra ca  
na hi kāntāt paraḥ preyān  
kula-strīṇām paro guruḥ

sva-kāntaḥ-own husband; camand; paraḥ-best; bandhuḥ-friend; iha-here; loke-whrld; paratra-in the next; ca-and; na-not; hi-indeed; kāntāt-than the husband; paraḥ-more; preyān-dear; kula-ttrīām-for a respectable woman; paraḥ-best; guruḥ-guru.

For a respectable woman her husband is 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 vratam dānam  
tapaś cāśanam japaḥ  
snānam ca sarva-tīrtheṣu  
dikṣā sarva-makheṣu ca

prādakṣiṇyam pṛthivyāś ca  
brāhmaṇātithi-sevanam  
sarvāṇi pati-sevāyāḥ  
kalām nārhanti ṣoḍaśim

deva-of the demigods; pūjā-worship; vratam-vows; dānam-charity; tapaś-austerity; ca-and; āśanam-fasting; japaḥ-mantras; snānam-bathing; ca-and; sarva-tīrtheṣu-in all pilgrimage places; dikṣa-initiation; sarva-makheṣu-in all yajnas; ca-and; prnaakṣiṇyam-circumambulating; pṛthivyāś-the earth; ca-and; brāhmaṇātithi-sevanam-servng brāhmaṇas and guests; sarvāṇi-all; pati-sevāyāḥ-of serving the husband; kalām-part; na-not; arhanti-are worthy; ṣoḍaśim-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  
abhaktāyāś ca bhārate  
pati-sevā-paro dharmo  
na hi strīṇām śrutau śrutam

kim-what?; etaiḥ-with them; pati-bhaktāyā-of a woman devoted to her husband;  
abhaktāyāś-not devoted; ca-and; bhārate-on the earth; pati-sevā-paraḥ-better than  
serving the husband; dharmo-religion; na-not; hi-indeed; strīṇām-of women; śrutau-  
in the Vedas; śrutam-heard.

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 satataṁ  
kāntaṁ nārāyaṇādhikam  
dr̥ṣṭvā tac-caraṇāmbhoja-  
sevāṁ nityaṁ kariṣyasi

svapne-in dream; jñānena-awake; satataṁ-always; kāntaṁ-husband;  
nārāyaṇādhikam-more than Lord Nārāyaṇa; dr̥ṣṭvā-seeing; tac-caraṇāmbhoja-of his  
lotus feet; sevāṁ-service; nityaṁ-always; kariṣyasi-will do.

Asleep or awake, you should always see your husband as better than Lord Nārāyaṇa Himself. You should always serve his lotus feet.

Text 39

parihāsenā kopena  
bhraṇeṇāvajñayā sute  
kaṭūktim svaminaḥ sāksāt  
paroḥṣān na kariṣyasi

parihāsenā-in joke; kopena-in anger; bhraṇeṇa-by accident; avaj{-sy 241}ayā-in  
contempt; sute-O daughter; kaṭūktim-harsh words; svaminaḥ-of the husband; sāksāt-  
directly; paroḥṣān-in his absence; na-not; kariṣyasi-you should do.

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O daughter, either 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-yoṇi-duṣṭāyāḥ  
kāmato bhārate bhuvi  
prāyaścittam śrutau nāsti  
narakam brahmaṇaḥ śatam

striyā-of a wife; vāg-yoṇi-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-kṛtam puṇyam  
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 births; kṛtam-done; puṇyam-piety; tasyā-of her; naśyati-perishes; niścitam-indeed.

A woman who, although she has performed many pious deeds, nevertheless speaks harshly to her husband, loses the piety earned in a hundred births.

Text 42

dattvā kanyām bodhayitvā  
jagāma muni-puṅgavaḥ  
svātmārāmaḥ svāśrame ca  
tasthau strī-sahito mudā

dattvā-giving; kanyām-daughter; bodhayitvā-instructing; jagāma-went; muni-puṅgavaḥ-then great sage; svātmārāmaḥ-self-satisfied; svāśrame-to his own abode; ca-and; tasthau-stayed; strī-sahitaḥ-with his wife; mudā-happily.

After giving away his daughter and speaking instructions to her, Aurva Muni left. In his own āsrama Durvāsā Muni happily stayed with his bride.

Text 43

sambhogecchā-kṛte citte  
kāmī samprāpa kāmīnīm  
aho sukṛtinām karma  
vāñchā-mātreṇa sidhyati

sambhogecchā-kṛte-desiring to enjoy; citte-in the mind; kāmī-desiring; samprāpa-attained; kāmīnīm-wife; ahaḥ-Oh; sukṛtinām-of the pious; karma-the deed; vāñchā-mātreṇa-simply by desiring; sidhyati-is attained.

As soon as he desired to enjoy with a wife, a wife came to Durvāsā. Simply by desiring, a saintly person attains his wish.

Text 44

śayyām rati-karīm kṛtvā  
muni-śreṣṭho mahā-manāḥ  
śubha-kṣaṇe tām grhitvā  
suṣvāpa nirjane priyām

śayyām-bed; rati-karīm-comfortable; kṛtvā-making; muni-śreṣṭhaḥ-the great sage; mahā-manāḥ-noble-hearted; śubha-at an auspicious; kṣaṇe-moment; tām-her; grhitvā-taking; suṣvāpa-slept; nirjane-in a secluded place; priyām-dear wife.

After making a comfortable bed, at an auspicious moment the noble-hearted sage slept with his dear wife.

Text 45

nārī-rasānbhijñāḥ syād  
ājanma muni-puṅgavaḥ  
tathāpi surate vijñāḥ  
kāma-śāstra-viśāradaḥ  
nānā-prakāra-śṛṅgāraṁ  
cakāra vidhi-pūrvakam

nārī-rasānbhijñāḥ-ingornat of the science of enjoying with a woman; syāt-is;



ājanma-from birth; muni-puṅgavaḥ-the great sage; tathāpi-still; surate-in sex; vij{.sy 241}aḥ-learned; kāma-śāstra-viśāradaḥ-learned in the Kāma-śāstra; nānā-prakāra-various kinds; śṛṅgāram-amorous pastimes; cakāra-did; vidhi-pūrvakam-properly.

Although from birth he knew nothing of the science of enjoying with women, in a moment he became learned in the Kāma-śāstrauand very expert in the art of sex. He expertly enjoyed sex in many different ways.

Text 46

nava-saṅgama-mātreṇa  
mūrchām samprāpa kan(alī  
mūrchām prGpa muni-śreṣṭha  
bubudhe na divā-niśam

nava-saṅgama-mātreṇa-simply by an embrace; mūrchām-enchantment; samprāpa-attained; kandalī-Kandalī; mūrchām-enchantment;rprāpr-attaineu; muni-śreṣṭhaḥ-the said; bubudhe-knew; na-not; divā-niśam-day or night.

Embracing her huseand, KandalN washove(whelmey with pleayure. The gheat sage (as also overtℓelmed with pleasure. He did not know whether it was day or night.

Text 47

yathā duḥk ī sukhārambhe  
sākāṅkṣaḥ prathame bhavet  
evaṁ prati-dinaṁ tatra  
cakāra suratim sukhe  
vidagdhāyā vidawS(ena  
babhūva saṅgamaḥ samaḥ

h yathā-as; duḥkhī-unhappm; sukhārambhe-in the beginning of happiness; sākāṅkṣaḥ-desire; prathame-in the beginning; bhavet-is;kevam-thus;rprati-dinam-every day; tatra-there; cakāra-did; surptim-sex; sukhe-in happiness; vidagdhāyā-of the expert; vidagdhena-with the expert; babhūva-became; saṅgamaḥ-together; samaḥ-with.

Durvāsā became like anaunhappy man experiencing his fmrst taste of happiness. He was filled with desire. Every day he enjoyed sex with his wife. He and sheibecame ex(ert in the art of sex.

Text 48

sambabhūva gṛhāsaktas  
tapas tyaktvā muniśvaraḥ  
karoti kalaham nityam  
kandalī svaminā saha

sambabhūva-became; gṛhāsaktaḥ-attached to his home; tapaḥ-austerity; tyaktvā-abandoning; muniśvaraḥ-the great sage; karoti-does; kalaham-quarrel; nityam-always; kandalī-Kandalī; svaminā-her husband; saha-with.

The sage abandoned his austerities and became attached to household life. Every day Kandalī quarreled with her husband.

Text 49

munīndro bodhayām āsa  
nīti-vākyena kāminīm  
sa tan na bubudhe kiñcit  
karoti kalahe sprhām

munīndraḥ-the great sage; bodhayām āsa-taught; nīti-vākyena-right conduct; kāminīm-to his wife; sā-she; tat-it; na-not; bubudhe-understood; kiñcit-anything; karoti-does; kalahe-in quarrel; sprhām-desire.

The great sage tried to explain to his wife how she should act. She did not understand anything. She wanted only to quarrel.

Text 50

tāta-pradatta-jñānena  
sā na śāntā babhūva ha  
na jahāti prabodhena  
sva-bhāvo duratikramaḥ

tāta-by her father; pradatta-given; jñānena-by knowledge; sā-she; na-not; śāntā-pacified; babhūva-became; ha-indeed; na-not; jahāti-abandons; prabodhena-by instruction; sva-bhāvaḥ-own nature; duratikramaḥ-difficult to overcome.

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 kt̥ūktim kāntam sa  
karoti hetunā vinā  
jagat prakampitam yena  
tayā kopāt sa kampitaḥ

nityam-always; kaṭūktim-harsh words; kāntam-to her husband; sa-she; karoti-does; hetunā-reason; vinā-without; jagat-the universe; prakampitam-trembled; yena-by which; tayā-by her; kopāt-out or anger; sa-he; kampitaḥ-trembled.

Without any provocation she spoke harshly to her husband again and again. The great saSe that made the world tremble now trembled with anger at his wife.

### Text 52

tathā kṛtām kaṭūk im ca  
kṣamā-saṅkhyām cakāra ha  
bodhayām āsa tām nityam  
kandalīm vai dayā-nidhiḥ

tathā-soy kṛtām-done; kaṭūktim-harsh words; ca-and; kṣamā-forgiveness; saṅkhyām-counting; cakāra-did; ha-indeed; bodhayām āsa-instructed; tām-her; nityam-always; kandalīm-kandalī; vai-indeed; dayā-nidhiḥ-an ocean of mercy.

Durvāsā, who was an ocean of mercy, again and again instructed her. He kept count of how many times he tolerated her insults.

### Text 53

kaṭūkti-śatakam pūrṇam  
tat-kālena babhūva ha  
kṣamam cakāra kṛpayā  
kaṭūktim ca śatādhikam

kaṭūkti-śatakam-a hundred insults; pūrṇam-completed; tat-kālena-in time; babhūva-became; ,a-indeed; kṣamam-tolerance cakāra-did; kṛpayā-mercifully; kaṭūkeim-insults; ca-and; śatādhikam-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-kaṭūktyā niyatam  
pradagdham mānasam muneh  
tasyāḥ kaṭūkti-kāriṇyāḥ  
karma pūrṇam babhūva ha

patnī-kaṭūktyā-of his wife's harsh words; niyatam-always; pradagdham-burned; mānasam-heart; muneh-of the sage; tasyāḥ-of her; kaṭūkti-kāriṇyāḥ-speaking harsh words; karma-deed; pūrṇam-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

svātmārāmo dayāluś ca  
kopam tyaktum na sa kṣamaḥ  
saśāpa kāmīnīm kopād  
bhasma-rāśir bhaveti ca

svātmārāmaḥ-self-satisfied; dayāluś-merciful; ca-and; kopam-anger; tyaktum-to abandon; na-not; sa-he; kṣamaḥ-able; saśāpa-cursed; kāmīnīm-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  
bhasmasāt sā babhūva ha  
evam aty-ucchritānām ca  
ra na kalyāṇam jagat-traye

muneh-of the sage; iṅgita-mātreṇa-simply by the hint; bhasmasāt-ashes; sā-she; babhūva-became; ra-indeed; evam-thus; aty-ucchritānām-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  
pratibimbaḥ sa cātmanaḥ  
jīvas tatrāntarīkṣa-sthā  
uvāca vinayaṁ prabhum

śarīre-the body; bhasmasād-bhūte-burned top ashes; pratibimbaḥ-the reflection; sa-that; cātmanaḥ-of the self; jīvaḥ-the jiva; tatra-there; antarīkṣa-sthaḥ-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  
santataṁ jñāna-caḥṣuṣā  
sarvaṁ jānāsi sarvajña  
kim ahaṁ bodhayāmi te

jīva uvāca-the spirit souls said; he-O; nātha-master; sarva-darśī-all-seeing; tvam-you; santatam-always; jñāna-caḥṣuṣā-with eyes of knowledge; sarvam-all; jānāsi-all; sarvaj{.sy 241}a-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  
kopaḥ santoṣa eva ca  
lobho mohaś ca kāmaś ca

kṣut-pipāsādikaṁ ca yat

sthaulyaṁ karṣyaṁ ca nāśaś ca  
dṛśyādṛśyaṁ samudbhavam  
sarvaṁ śarīra-dharmaś ca  
na jīvasya na cātmanaḥ

sad-uktiḥ-kind words; vā-or; kad-uktiḥ-harsh words; vā-or; kopaḥ-anger; santoṣa-satisfaction; eva-indeed; ca-and; lobhaḥ-hankering; mohaś-bewilderment; ca-and; kāmaś-desire; ca-and; kṣut-pipāsādikaṁ-beginning with hunger and thirst; ca-and; yat-what; sthaulyaṁ-big; karṣyaṁ-small; ca-and; nāśaś-destruction; ca-and; dṛśyādṛśyaṁ-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

sattvaṁ rajas tama iti  
śarīraṁ tri-guṇātmakam  
tac ca nānā-prakāraṁ ca  
nibodha kathayāmi te

sattvam-goodness; rajaḥ-passion; tama-ignorance; iti-thus; śarīraṁ-the body; tri-guṇātmakam-made of the three modes; tac-that; ca-and; nānā-various; prakāraṁ-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 sattvātiriktaṁ ca  
kiñcid eva rajo-'dhikam  
tamo-'tiriktaṁ kiñcid ca  
na samaṁ kutracin mune

kiñcit-something; sattvātiriktaṁ-goodness is prominent; ca-and; kiñcid-

something; eva-indeed; rajo-'dhikam-passion is prominent; tamo-'tiriktam-ignorance is prominent; kiñcit-soemthing; ca-and; na-not; samam-the same; kutracin-in them; mune-O sage.

Sometimes goodness is prominent. Sometimes passion is prominent. Sometimes ignorance is prominent. O sage, they are not the same.

Text 63

sattvād dayā ca muktīcchā  
karmecchā ca rājo-guṇāt  
tamo-guṇāj jīva-himsā  
kopo 'hañkāra eva ca

sattvāt-from goodness; dayā-mercy; ca-and; muktīcchā-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-himsā-violence to others; kopaḥ-anger; ahañkāra-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 the desire for fruitive work. From the mode of ignorance comes violence to others, anger, false-ego, and pride.

Text 64

kopāt kad-ukti-niyatam  
kad-uktyā śatrutā bhavet  
tayā cāpriyatā sadyaḥ  
śatruḥ kaḥ kasya bhū-tale

kopāt-from anger; kad-ukti-niyatam-always harsh words; kad-uktyā-from harsh words; śatrutā-enmity; bhavet-is; tayā-by that; ca-and; apriyatā-displeasure; sadyaḥ-at once; śatruḥ-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 'priyaḥ ko vā  
kiñ mitram ko ripur bhuvi

indriyāṇi ca bījāni  
sarvatra śatru-mitrayoḥ

kaḥ-who?; vā-or; priyaḥ-dear; apriyaḥ-not dear; kaḥ-who?; vā-or; kim-who?;  
mitram-friend; kaḥ-who?; ripuḥ-enemy; bhuvī-in this world; indriyāṇi-the senses; ca-  
and; bījāni-seeds; sarvatra-everywhere; śatru-mitrayoḥ-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

prāṇādhikaḥ priyaḥ strīṇām  
bhatt ḥhprāṇādhieā priyā  
babhūva śatrutā sadyo  
dur-uktyā ca kṣamāvayōḥ

prāṇādhikaḥ-more than life; priyaḥ-dear; strīṇām-of women; bhartuḥ-of the  
husband; prāṇādsikā-than life; priyā-more dea ; babhūva-became; śatrutā-enmity;  
sadyaḥ-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 kṛtam tad gatam sarvam  
karma-doṣeṇa me vibho  
kṣamāparādham nikhilam  
kim kartavyam vadādhunā

yat-what; kṛtam-done; tat-that; gatam-gone; sarvam-all; karma-doṣeṇa-by bad  
deeds; me-of me; vibhaḥ-O master; kṣamāparādham-forgiveness of the offenses;  
nikhilam-all; kim-what?; kartavyam-should be done; vadO-please tell; adhunā-nowS

O master, whatever happened is all my onn fault. Please forgive me. What should I do now?tPlease tell me.

Text 68



kiṁ karomi kva yāmīti  
bhavitā kutra janma me  
tavānyasya na jāyāham  
bhaviṣyāmi jagat-traye

kim-what?; karomi-should I do; kva-where?; ytmīti-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 uktLā jīvaś ca  
maunī-bhūto babhūva ha  
mūrchām avāpa sa muniḥ  
śokena hata-cetanaḥ

ity evam-thus; uktvā-speaking; jīvaś-the spirit soul; ca-and; maunī-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

svātmārāmo mahā-jñānī  
jahāra cetanam aho  
strī-vicchedo vidagdhānām  
sarva-śokāt parāt paraḥ

svātmārāmaḥ-self-satisfied; mahā-jñānī-a great philosopher; jahāra-held; cetanam-  
consciousness; ahaḥ-Oh; strī-of the wife; vicchedaḥ-separation; vidagdhānām-of the  
wise; sarva-śokāt-of all grief; parāt-great; paraḥ-the greatest.

Eventually the great philosopher and saint regained consciousness. Even for the  
wise, separation from one's wife is the greatest grief.

ŠText 71

kṣaṇena cetanaṁ prāpya  
prāṇāṁs tyaktuṁ samudyataḥ  
tatra yogāsanam kṛtvā  
cakāra vāyu-dharaṇam

kṣaṇena-in a moment; cetanam-consciousness; prāpya-attaining; prāṇāṁḥ-life;  
tyaktum-to abandon; samudyataḥ-eager; tatra-there; yogāsanam-yoga asana; kṛtvā-  
making; cakāra-did; vāyu-dharaṇam-holding the breath.

Conscious again, the sage decided to give up his life. Sitting in a yoga posture, he held his breath.

Texts 72 and 73

etasminn antare tatrā-  
jagāma brāhmaṇarbhakaḥ  
daṇḍī cchātrī rakta-vāsā  
bibhrat tilakam ujjalām

sa-smitaḥ śyāma-varṇas ca  
prajvalan brahma-tejasā  
vayasāti-śiśuḥ śānto  
jñānī veda-vidām guruḥ

etasminn antare--hen; tatra-there; ājabāma-came; brāhmaṇarbhakaḥ-a brāhmaṇa  
boy; daṇḍī-holding a staff; cchāt ī-a parasol; rakta-vāsā-wearing saffron garments;  
bibhrat-wearing; tilakam-tilaka; ujjalām-sp enoid; sa-smitaḥ-smiling; śyāma-varṇas-  
dark complexioned; ca-and; prajvalan-shinings rrahma-teasā-tith spiritual plendor;  
vayasāti-śiśuḥ-a young boy; śāntaḥ-peaceful; jñānī-philosopher; veda-vidām-of  
the knowers of the Vedas; guruḥ-the guru.

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 brāhmaṇa boy suddenly  
approached the sage.

Text 74

dṛṣṇvā taṁ sarbhrameṇaiva

durvāsāḥ praṇanāma ha  
vāsayām āsa tatraiva  
pūjayām āsa bhaktitaḥ

dr̥ṣṭvā-seeing; tam-Him; sambhrameṇa-with respect; eva-indeed; durvāsāḥ-Durvāsā; praṇanāma-bowed; ha-indeed; vāsayām āsa-offered a seat; tatra-there; eva-indeed; pūjayām āsa-worshiped; bhaktitaḥ-with devotion.

Seeing Him, Durvāsā respectfully bowed down, offered Him a seat, and worshiped Him with devotion.

Text L5

uvāca brāhmaṇa-baṭur  
dattvā tasmai śubhāśḍṣam  
tad-darśanād āśiṣā ca  
sarva-duḥkham gataṁ muneh

uvāca-spoke; brāhmaṇa-baṭur-the brāhmaṇa boy; dattvā-giving; tasmai-to him; śubhāśiṣam-a blessing; tad-darśanāt-from his sight; āśiṣa-blessing; ca-and; sarva-duḥkham-all unhappiness; gataṁ-gone; muneh-of the sage.

The brāhmaṇa boy spoke a blessing. The sight of the boy and His blessing made the sage's sufferings go far away.

Text 76

śiṣu-rūpaḥ kṣaṇam sehitvā  
tam uvāca vicakṣaṇaḥ  
pīyūṣa-tulyam nīty-ogham  
nīti-śāstra-viśāradaḥ

śiṣu-rūpaḥ-the form of a boy; kṣaṇam-for a moment; sehitvā-staying; tam-to him; uvāca-spoke; vicakṣaṇaḥ-wise; pīyūṣa-tulyam-like nectar; nīty-ogham-a flood of moral instructions; nīti-śāstra-viśāradaḥ-expert in the scriptures of right conduct.

Stationing for a moment, the philosopher boy, learned in the scriptures of right conduct, spoke a flood of nectar words explaining what is right.

Text 77

śrī-śiśur uvāca

sarvaṁ jānāmi sarvajña  
guror mantra-prasādataḥ  
kim tattvaṁ tvāṁ ahaṁ vipra  
pṛcchāmi śoka-kātaram

śrī-śiśur uvāca-the boy said; sarvam-all; jānāmi-I know; sarvajñaḥ-all knowing; guroḥ-of the guru; mantra-of the mantra; prasādataḥ-by the mercy; kim-what?; tattvam-the truth; tvam-you; aham-I; vipra-O brāhmaṇa; pṛcchāmi-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

brāhmaṇānāṁ tapo dharmas  
tapaḥ-sādhyam jagat-trayam  
sva-dharmaṁ samparityajya  
kim idānīm karoṣi bhoḥ

brāhmaṇānām-of brāhmaṇas; tapaḥ-austerity; dharmas-the religion; tapaḥ-sādhyam-attainable by austerity; jagat-trayam-the three worlds; sva-dharmaṁ-own nature; samparityajya-abandoning; kim-what?; idmīm-now; karoṣi-you do; bhoḥ-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 kaḥ kāntaḥ  
kasyā vā bhuvana-traye  
mūrkhāṁś ca vañcanaṁ kartuṁ  
karoti māyayā hariḥ

kā-who?; kasya-of whom?; patnī-the wife; kaḥ-who?; kāntaḥ-the husband; kasyā-of whom?; vā-or; bhuvana-traye-in the three worlds; mūrkhāṁś-fools; ca-and; vañcanaṁ-cheating; kartum-to do; karoti-does; māyayā-by illusion; hariḥ-Lord Kṛṣṇa.

Who is the husband? Who is the wife? To cheat the fools in the three material worlds, Lord Kṛṣṇa employs His illusory po ency to make them think.they are husbands and wives.

Text 80

mithyā patnī tavaiṣā ca  
kṣaṇāt tena gatādhunā  
na hi satyam adṛśVaṁ ca  
mithyā-mātraṁ 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-mātra -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

ekānamśā harer bNagnī  
vasudeva-sutā mune  
pārvaty-aṁsa-samudbhūtā  
su-śīlā cira-jīvinī

ekānamśā-Ekānamśā; hareḥ-of Lord Kṛṣṇa; bhagnī-the sister; vasudeva-sutā-the daughter of Vasudeva; mune-O sage; pārvaty-aṁsa-from a part of Pārvatī; samudbhūtā-manifestedr su-śyS wvirtuous; cira-jīvinī-living eternally.

Virtuous Ekānamśā is the daughter rf Vasudeva and the sister of Lord Kṛṣṇa. She is a partial expansion of Goddess Pārvatī. She lives eternalSy.

Text 82

kalpe kalpe oundarī sā  
tava patnī bhaviṣyati  
mano dehi tapasy yāṁ  
mudā katipayāṁ dinam

kalpe kalpe-in halpa after kalpa; sundarī-beautiful; sh-she; tava-your; patnī-wife; bhaviṣyati-will be; manaḥ-mind; dehi-give; tapasyāyām-to austerity; mudā-happily;

katipayam-for some; dinam-days.

Kalpa after kalpa she will be your beautiful wife. For now please happily engage your mind in austerities.

Texts 83 and 84

kandalī kandalī-jātir  
bhaviṣyati mahī-tale  
śubhadā phaladā kāntā  
sakṛt-sūtā su-durlabhā

kalpāntare sundarī sā  
tava patnī bhaviṣyati  
aty-ucchritasya damanaṁ  
ucitaṁ ca śrutau śrutam

kandalī-Kandalī; kandalī-jātiḥ-birth as a banana tree; bhaviṣyati-will be; mahī-tale-on the earth; śubhadā-giving auspiciousness; phaladā-giving results; kāntā-wife; sakṛt-sūtā-once the daughter; su-durlabhā-very rare; kalpa-of the kalpa; antare-in another; sundarī-beautiful; sā-she; tava-your; patnī-wife; bhaviṣyati-will bV; aty-ucchritasya-of the very proud; damanam-subduing; ucitam-is proper; ca-and; śrutau-in The Vedas; śrutam-heard.

Kandalī 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

ity evam uktvā śīghraṁ ca  
vipra-rūpī janārdanaḥ  
datto viñānaṁ ca viprāya  
so 'ntar-dhānaṁ cakāra ha

ity evam-thus; uktvā-speaking; śīghram-quickly; ca-and; vipra-rūpī-in the form of a brāhmaṇa wca ārdanaḥ-Lord Kṛṣṇa; dattvā-giving; jñānam-knowledge; ca-and; viprāya-to the brāhmaṇa; saḥ-He; antar-dhānam-disappearance; cakāra-did; ha-indeed.

After speaking these instructions to Durvāsā, Lord Kṛṣṇa, who had assumed the

form of a brāhmaṇa boy, suddenly disappeared.

Text 86

muniḥ sarvaṁ bhramam tyaktvā  
tapasyāyām mano dadhau  
kandalī kandalī-jltir  
d babhūva dharaṇī-tale

muniḥ-the sage; sarvam-all; bhramam-bewilderment; tyaktvi-abandoning;  
tapasyāyām-in austerity; manaḥ-mind; dadhau-placed; kandalī-Kandalī; kandalī-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

daityaḥ-the demon; tānavanam-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-cakreṇa  
prāṇāms tyaktvā su-vāñchitam  
samprāpa caraṇāmbhojam  
m ner api su-durlabh m

daityendraḥ-the great demon; viṣṇu-cakreṇa-by Lord Viṣṇu's cakra; prāṇāmḥ-life;  
tyaktvā-abandonini; su-vāñchitam-desired; samprāpa-attaining;  
caraṇāmbhojam-the lotus feet; muneḥ-of the sage; api-also; su-durlabham-very rare.

e Killed by the Lord's cakra, the demon Sāhasika attained Lord Kṛṣṇa'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  
jagāma svālayam punaḥ  
kṛṣṇa-pautrāliṅganena  
paripūrṇa-manorathā

kāle-sn timn; tilottamā-Tilottamā; bhūtvā-becoming; jagāma-went; svālayam-to her own abode; punaḥ-again; kṛṣṇa-of Lord Kṛṣṇa; pautrm-the grandson; ālidganena-by embracing; paripūrṇa-nanorathāydesires fulfilled.

Her desires fulfilled by embracing Lord Kṛṣṇa's grandson, Tilottamā was able to return to her own abode.

Text 90

ity evam kathitam sarvam  
śrī-kṛṣṇākhyānam uttamam  
pade pade sundaram ca  
kim bhūyaḥ śrotum icchasi

ity-thus; evam-thus; kathitam-spoken; sarvam-all; śrī-kṛṣṇākhyānam-the story of Lord Kṛṣṇa; uttamam-best; pade-step; pade-by step; sundaram-beautiful; ca-and; kimm what?; bhūyaḥ-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-nārada uvāca

śrutau kim adbhutam brahman



hareś carita-maṅgalam  
viśeṣatas tava munhe  
atīva-su-manoharam

śrī-nārada uvāca-Śrī Nārada said; śrutau-in the hearing; kiS-yhat?; adbhutam-wonder; brahman-O brāhmaṇa; hareś-of Lord Kṛṣṇa; carita-pastimes; maṅgalam-auspicious; viśeṣataḥ-specifically; tava-of you; mukhe-in the mouth; atīva-su-manoharam-very beautiful and charming.

Śrī Nārada said: How wonderful are Lord Kṛṣṇa's auspicious pastimes! Especially in your mouth they are very, very beautiful.

Text 2

mṛtāyām aurva-kanyāyām  
śāpād durvāsaso muneh  
sa cāgatya kim cakāra  
tan me brūhi tapo-dhana

mṛtāyām-was dead; aurva-kanyāyām-when Aurva's daughter; śāpāt-from the curse; durvāsasaḥ-of Durvāsā; muneh-Muni; sa-he; ca-and; āgatya-coming; kim-what?; cakāra-did; tan-that; me-to me; brūhi-tell; tapo-dhana-O sage whose wealth is austerita.

What did Aurva Muni do when his daughter died? O sage whose wealth is austerity, please tell me this?

Text 3

śrī-nārāyaṇa uvāca

sarasvatī-nadī-tīre  
tapasyām kurvatv muneh  
papāta dhautam urdhvāc ca  
w dhāryamānam ca vāyunā

o śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; sarhsvatī-nadī-tīre-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 Ṛṣi said: As Aurva Muni was performing austerities on the Sarasvatī's shore, an aggressive wind suddenly pulled away his upper garment.

Text 4

ṛthivyām patite vastre  
tapas tyaktvā muniśvaraḥ  
dhyānena bubudhe sarvaṁ  
kanyā-sambandhi-saṅkaṭam

ṛthivyām-to the ground; patite-fallen; vastre-the cloth; tapaḥ-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 hisddaughter's calamity.

Text 5

jaḡāma śokāviṣṭo 'pi  
tūrṇam jāmatūr āśramam  
siṣeca ṛthivī-reṇūn  
maśvan nayana-bindunā

jaḡāma-went; śokāviṣṭaḥ-filled with grief; api-also; tūrṇam-at once; jāmatuḥ-of his son-in-law; āśramam-to the asrama; siṣeca-sprinkled; ṛthivī-reṇūn-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-samīpam ca  
vipraḥ kātara-mānasaḥ  
he vatse kadaliṭy evaṁ  
uvāca ca punaḥ punaḥ

gatvā-come; āśrama-samīpam-near the asrama; ca-and; vipraḥ-the brāhmaṇa; kātara-mānasaḥ-tormented at heart; he-O; vatse-child; kadali-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 caraṇāmbuje

śvaśuḥ-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; caraṇāmbuje-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

praṇamya śvaśuram śokāt  
vilāpa bhṛśam punaḥ  
prāvṛttim kathayām āsa  
mūlatohmuni-sattamam

praṇamya-bowing; śvaśuram-to his father-in-law; śokāt-in grief; vilāpa-lamented; bhṛśam-greatly; punaḥ-again and again; prāvṛttim-action; kathayām āsa-told; mūlataḥ-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 dharaṇī-tale  
mūrchām āpa mahā-jñānī  
niśceṣṭo hi mṛto yathā

śrutvā-hearing; vārtām-the story; śucāviṣṭaḥ-griefstricken; papāta-fell; dharaṇī-tale-to the ground; mūrchām-unconsciousness; āpa-attained; mahā-jñānī-the great

philosopher; niśceṣṭaḥ-motionless; hi-indeed; mṛtaḥ-dead; yathā-as if.

Hearing the news, the great philosopher Aurva Muni became filled with grief. He fell to the ground, unconscious. He was like a motionless corpse.

Text 10

mṛtam jñātvā sa durvāsā  
mene manasi saṅkaṭam  
cetanam kārayām āsa  
prayatnena mahā-muneḥ

mṛtam-dead; jñātvā-thinking; sa-he; durvāsā-Durvāsā; mene-thought; manasi-in his mind; saṅkaṭam-calamity; cetanam-consciousness; kārayām āsa-making; prayatnena-with effort; mahā-muneḥ-of the great sage.

Worrying that he might have died, Durvāsā carefully brought Aurva back to consciousness.

Texts 11 and 12

samprāpya cetanam śīghram  
uvāca tam puraḥ sthitam  
jāmātarom śoka-yuktaṁ  
bhītam praṇata-kandharam

mahā-śokād aśru-pūrṇa-  
rakta-pañkaja-locanaḥ  
kopāt kampitavān śaśvat  
santrastaḥ sphuritādharah

samprāpya-attaining; cetanam-consciousness; śīghram-quickly; uvāca-said; tam-to him; puraḥ-again; sthitam-situated; jāmātaram-to the son-in-law; śoka-yuktaṁ-grieving; bhītam-frightened; praṇata-kandharam-bowed head; mahā-śokāt-out of grief; aśru-pūrṇa-filled with tears; rakta-red; pañkaja-lotus; locanaḥ-eyes; kopāt-out of anger; kampitavān-trembling; śaśvat-always; santrastaḥ-frighetened; sphurita-trembling; adharah-lips.

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 uvāca

aye brahmann atri-vaṁśa  
pautras tvam jagatī-pateḥ  
svalpa-doṣe bahutaraḥ  
kṛto daṇḍas tvayā katham

śrī-aurva uvāca-Śrī Aurva said; aye-O; brahmann-Brahmana; atri-vaṁśa-in the dynasty of Atri Muni; pautraḥ-descendant; tvam-you; jagatī-pateḥ-of the Lord of the universe; svalpa-doṣe-in a slight fault; bahutaraḥ-much; kṛtaḥ-made; daṇḍaḥ-punishment; tvayā-by you; katham-why?.

Śrī Aurva said: O brāhmaṇa, 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 śaṅkarāṁśena  
śiṣyas tasya jagad-guroḥ  
veda-vedāṅga-vijñāś ca  
sarvajñō guṇavān svayam

tat-that; janma-birth; śaṅkarāṁśena-as a partial incarnation of Lord Śiva; śiṣyaḥ-the disciple; tasya-of him; jagad-guroḥ-the guru of the universe; veda-vedāṅga-vijñāḥ-the knower of the Vedas and Vedāṅgas; ca-and; sarvajñāḥ-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 doṣeṇa  
tavaiva tādṛśī matiḥ

anasūyā-Anasūyā; mahā-sādhvi-vary saintly; kamalāṁśā-a partial incarnation of Goddess Lakṣmī; tava-of you; prasūḥ-the mother; na-not; jāne-I know; kena-by what?; doṣeṇa-by the fault; tava-of you; eva-indeed; tādr̥śī-like this; matiḥ-the idea.

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

guṇavān janako yasya  
mātā guṇavatī satī  
tayoḥ putro dayā-hīno  
gatiḥ sūkṣmā śruter aho

guṇavān-virtuous; janakaḥ-father; yasya-of whom; mātā-mother; guṇavatī-virtuous; satī-saintly; tayoḥ-of them; putraḥ-son; dayā-mercy; hīnaḥ-without; gatiḥ-destination; sūkṣmā-subtle; śruteḥ-of the 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-guṇānvitā svalpa-  
doṣeṇa parimiśritā

mama-my; prāṇādhikā-more dear than life; kanyā-daughter; mudā-happily; tvayi-to you; samarpitā-offered; mahā-guṇānvitā-very virtuous; svalpa-doṣeṇa-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-duṣṭāyās ca daṇḍo hi  
parityāgaḥ śrutau śruteḥ  
tvayā yadi parityaktā  
eitrā yatnena pālītā

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; pālītā-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-apatyam svalpa-doṣe  
yato bhasma tvayā kṛtam  
parābhavas tava mahān  
bhaviṣyati na saṁśayaḥ

mad-apatyam-my child; svalpa-doṣe-for a small fault; yataḥ-because; bhasma-to  
ashes; tvayā-by you; kṛtam-made; parābhavaḥ-defeat; tava-of you; mahān-great;  
bhaviṣyati-will be; na-no; saṁśayaḥ-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

mahatām kṣudra-jantūnām  
sarveṣām jīvinām sadā  
sraṣṭā pātā ca śaṣṭā ca  
bhagavān karuṇā-nidhiḥ

mahatām-of the great; kṣudra-jantūnām-of the small; sarveṣām-of all; jīvinām-  
living entities; sadā-always; sraṣṭā-the creator; pātā-the protector; ca-and; śaṣṭā-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.

## Text 21

ity uktvā ca muni-śreṣṭho  
vilāpya ca punaḥ punaḥ  
he vatse vatsa ity uktvā  
jagāma svālayam ruṣā

ity-thus; uktvā-speaking; ca-and; muni-śreṣṭhaḥ-the best of sages; vilāpya-lamenting; ca-and; punaḥ-again; punaḥ-and again; he-O; vatse-child; vatse-child; ity-thus; uktvā-saying; jagāma-went; svālayam-home; ruṣā-angrily.

pSpeaking these words, lamenting, and again and again calling out, "Child! O child!", Aurva Muni angrily returned to his home.

## Text 22

gate munīdre durvāsā  
vilāpa bhṛśam Sunaḥ  
jñānena vismṛtaḥ śoko  
babhūva dvi-guṇaḥ punaḥ

gate-was gone; munīdre-when the great sage; durvāsā-Durvāsā; vilāpa-lamented; bhṛśam-greatly; punaḥ-again and again; jñānena-with knowledge; vismṛtaḥ-forgotten; śokaḥ-grief; babhūva-became; dvi-guṇaḥ-doubled; punaḥ-again.

After Aurva Muni's departure, Durvāsā lamented again and again. He tried with spiritual knowledge to forget his grief. It came back double.

## Text 23

śokānalo hi kālena  
sañchanno iñāna-bhasmanā  
bandhu-darśana-śuṣkandha-  
dānena vardhate punaḥ

śoka-of grief; analaḥ-the fire; hi-indeed; kālena-in time; sañchannaḥ-covered; jñāna-of knowledge; bhasmanā-by the ashes; bandhu-relative; darśana-seeing; śuṣka-dry; indha-firewood; dānena-by giving; vardhate-increases; punaḥ-again.

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.



Text 24

sm,rañ smarañ priyāñ tatra  
vilapya ca punaḥ punaḥ  
bodhayitvā bhramam svasya  
tapasyāyām mano dadhau

smārañ smāram-remembering and remembering; priyām-his dear wife; tatra-there; vilapya-lamenting; ca-and; punaḥ-again; punaḥ-and again; bodhayitvā-awakening; bhramam-bewilderment; svasya-own; tapasyāyām-in austerity; manaḥ-mind; dadhau-placed.

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.

ity evaṁ kathitaṁ sarvaṁ  
muneḥ śāpasya kāraṇam  
babhūva tasya kālena  
duḥsahaś ca parābhavaḥ

ity evam-thus; kathitam-spoken; sarvam-all; muneḥ-of the sage; śāpasya-of the curse; kāraṇam-the reason; babhūva-was; tasya-of him; kālena-in time; duḥsahaś-unavoidable; ca-and; parābhavaḥ-defeat.

Thus I have told you the whole reason for Durvāsā Muni's curse. In time he met with a defeat he could not avoid.

Text 26

śrī-nārada uvāca

durvāsāḥ śaṅkarasyāñśaḥ  
śiva-tulyaś ca tejasā  
tejasvī ko mahān eva  
cakāra tat-parābhavam

śrī-nārada uvācaŚrī Nārada said; durvāsāḥ-of Durvāsā; śaṅkarasyāñśaḥ-a partial incarnation of 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

defeat.

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

ambarīṣo ha rājeniraḥ  
sūrya-vaṁśa-samudbhavaḥ  
śrī-kṛṣṇa-caraṇāmbhoje  
tan-manaḥ santataṁ mune

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ambarīṣaḥ-Ambarīṣw; hi-indeed; rājendraḥ-the great king; sūrya-vaṁśa-in the Surya dynasty; samudbhavaḥ-born; śrī-kṛṣṇa-caraṇāmbhoje-at Lord Kṛṣṇa's lotus feet; tan-manaḥ-his mind; santatam-always; mune-O sage.

Śrī Nārāyaṇa Ṛṣi said: O sage, that powerful person was the great king Ambarīṣa, 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 saṁsatsu kṣaṇaṁ cittam  
pūrva-karmārjitāsu ca

na-not; rājyeṣu-on his kingdom; na-not; bhāryāsu-on his wives; na-not; putreṣu-on his children; prajāsu-on his citizens; ca-and; na-not; saṁsatsu-in the royal assemblies; kṣaṇam-for a moment; cittam-mind; pūrva-karmārjitāsu-on previously earned karma; ca-and.

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-niśaṁ dharmo

svapne jñāne hariṁ mudā  
mahān jitendriyaḥ śānto  
viṣṇu-vrata-parāyaṇaḥ

dhyāyate-jeditates; ahaḥ-day; niśam-and night; dharmah-weligion; svapne-in dream; jñāne-and awake; harim-on Lord Kṛṣṇa; mudā-happily; mahān-great; jitendriyaḥ-controlling the senses; śāntaḥ-peaceful; viṣṇukvrata-parāyaṇaḥ-devoted to following vows for Lord Viṣṇu.

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 Kṛṣṇa.

Text 30

ekādaśī-vrata-rataḥ  
kṛṣṇa-pūjāyu tat-paraḥ  
sarva-karmasu liptaś ca  
kartā kṛṣṇārpiteṣu ca

ekādaśī-vrata-rataḥ-devoted to the vow of ekādaśī; kṛṣṇa-of Lord Kṛṣṇa; pūjāsu-to the worship; tat-paraḥ-devoted; sarva-karmasu-in all activities; liptaḥ-touched; ca-and; kartā-the doer; kṛṣṇārpiteṣu-offered to Lord Kṛṣṇa; ca-and.

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-tikṣṇaṁ ṣoḍaśāraṁ tac-  
cakraṁ nāma sudarśanam  
tejasā hari-tulyaṁ ca  
sūrya-koṭi-sama-prabham

brahmādibhiḥ stuyamānaṁ  
pūjitaṁ ca surāsuraiḥ  
prabhunā racitaṁ śaśvad  
rakṣāyai nṛpa-sannidhau

su-tikṣṇam-very sharp; ṣoḍaśāraṁ-with sixteen points; tat-His; cakram-cakra;

nāma-named; sudarśanam-Sudarśana; tejasā-with migods headed by Brahmā; stuyamānam-affered prayers; pūjitam-worshiped; ca-and; surāsuraiḥ-by the demigods and demons; prabhunā-by the Supreme Personality of Godhead; racitam-arranged; śasvat-always; rakṣāyai-for the protection; nṛpa-sannidhau-near the king.

To protect King Ambarīṣa, 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

ekādaśī-vratam kṛtvā  
dvādaśī-divase sati  
snātvā vidmāya pūjām ca  
kālena vidhi-pūrvakam  
brāhmaṇān bhojayitvā tu  
bhojanārtham uvāsa ha

ekādaśī-vratam-the vow of ekādaśī; kṛtvā-doing; dvādaśī-divase-on the day of dvādaśī; sati-come; snātvā-bathing; vidhāya-performing; pūjām-worship; ca-and; kālena-in time; vidhi-pūrvakam-according to the rulea; brāhmaṇān-the brāhmaṇas; bhojayitvā-feeding; tu-indeed; bhojanārtham-to eat; uvāsa-sat down; ha-indeed.

One day, after following the vow of ekādaśī, twhen the day of dvādaśī had come, King Ambarīṣa, 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  
daṇḍī chātrī śukla-vāsā  
bibhrat tilakam ujjalam

jaṭilo 'ti-kṛśas trastaḥ  
śuśka-kaṇṭhoṣṭha-tālukaḥ  
tatrājagāma bhagavān  
durvāsā nṛpateḥ puraḥ

etasminn antare-then; vipraḥ-a brāhmaṇa; tapasvī-austere; kṣudhitaḥ- ungryl

mune-O sagt; daṇḍī-carrying a staff; chātrī-carrying a parasol; śukla-vāsā-wearign white garments; bibhrat-wearing; tilakam-tilaka; ujbvalam splendid; jaṭilaḥ-with matted hair; ati-kṛśaḥ-very thin; trostaḥ-srembling; śuṣka-kaṇṭhoṣṭha-tāluḥ-with dry and withered throat, lips, and palate; tatra-there; ājagāma-came; bhagavān-Lord; durvāsā-Durvāsā; nṛpateḥ-the king; puraḥ-before.

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 munīndram taṁ  
utthāya ca praṇamya ca  
dattvā padyaṁ ca samprītyā  
svarṇa-simhāsanaṁ dadau

sa-he; ca-and; dṛṣṭvā-seeing; munīndram-th egreat sage; taṁ-him; utthāya-rising; ca-and; praṇamya-bowing; ca-and; dattvā-giving; padyaṁ-padya; ca-and; samprītyā-with pleasure; svarṇa-simhāsanaṁ-a golden throne; dadau-gave.

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 dattvāśiṣaṁ vipraḥ  
samuvāsa śikhāsane  
papraccha rājā taṁ bhītaḥ  
kājñā te vada mām iti

tasmai-to him; dattvā-giving; āśiṣaṁ-blessing; vipraḥ-the brāhmaṇa; samuvāsa-sat; śikhāsane-onm the throne; papraccha-asked; rājā-the king; taṁ-him; bhītaḥ-filled with awe; kā-what?; ājC.sy 241 }ā-is the order; te-of you; vada-please tell; mām-me; iti-thus.

r The brāhmaṇa sage blessed the king and sat onSthe throne. Fulled with awe, the king asked, "What is your command? Please tell me."

Text 38

nṛpasya vacanaṁ śrutvā

provāca muni-puṅgavaḥ  
mām bhojaya nṛpa-śreṣṭha  
kṣudhārto 'ham upāgataḥ

nṛpasya-of the king; vacanam-the words; śrutvā-hearing; provāca-said; muni-puṅgavaḥ-the great sage; mām-tom me; bhojaya-feed; nṛpa-śreṣṭha-O great king; kṣudhārtaḥ-tormented with hunger; aham-I; upāgataḥ-have come.

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

agha-marṣaṇa-mantram tu  
japtvā yāmy acireṇa hi  
kṣaṇam pratikṣyatām rājann  
ity uvācāgato muniḥ

agha-sins; marṣaṇa-crushing; mantram-mantra; tu-indeed; japtvā-chanting; yāmy-I come; acireṇa-quickly; hi-indeed; kṣaṇam-a moment; pratikṣyatām-should be waited; rājann-O king; ity-thus; uvācāgataḥ-spoke; muniḥ-the sage.

"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

gate vipre tu rājarṣis  
cintām prāpa duratyayām  
vilokya vigata-prāyam  
dvādaśīm bhaya-samyutaḥ

gate-gone; vipre-the brāhmaṇa; tu-indeed; rājarṣiḥ-the saintly king; cintām-worry; prāpa-attained; duratyayām-reare; vilokya-seeing; vigata-prāyam-almost gone; dvādaśīm-the dvādaśī; bhaya-samyutaḥ-frightened.

When the brāhmaṇa sage left, the saintly king began to worry. Seeing that the day of dvādaśī was almost over, he became afraid.

Text 41

etasminn antare tatra  
samāyāntam gurum mudā  
natvā nivedya sarvam  
nṛpatis tam uvāca ha

etasminn antare-then; tatra-there; samāyāntam-coming; gurum-guru; mudā-happily; natvā-bowing down; nivedya-presenting; sarvam-everything; nṛpatiḥ-the king; tam-to him; uvāca-spoke; ha-indeed.

Then the king's guru came. Happily bowing before him, the king told him everything.

Text S2

nāyāti muni-śardūaḥ  
prayāti dvādaśī tithiḥ  
saṅkate 'smin vidheyam ca  
vivicya vidhi-pūrvakam  
śīghram vada muni-śreṣṭha  
bhadrābhadram ca mām iti

na-not; āyāti-comes; muni-oardūlaḥ-the great sage; prayāti-goes; dvādaśī-the dvādaśī; tithiḥ-day; saṅkate-in calamity; asmin-in this; vidheyam-should be done; ca-and; vivicya-determining; vidhi-pūrvakemrproperly; śīghram-quickly; vada-please tell; muni-śreṣṭha-O best of sages; bhadrā-good; abhadram-and not good; ca-and; mām-to me; iti-thus.

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.

Text 43

śrutvā nṛpaktim tvaritam  
uvāca muni-puṅgavaḥ  
hitam tathyam ca vedoktam  
pariṇāma-sukhāvaham

śrutvā-hearing; nṛpaktim-the king's words; tvaritam-quickly; uvāca-said; muni-puṅgavaḥ-the great sage; hitam-auspicious; tathyam-true; ca-and; vedoktam-spoken by the Vedas; pariṇāma-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

dvādaśyām samātītāyām  
trayodaśyām tu pārāṇam  
upavāsa-phalam hatvā  
vratinam hanti niścitam

śrī-vaśiṣṭha uvāca-Śrī Vaśiṣṭha said; dvādaśyām-on dvādaśī; samātītāyām-passed; trayodaśyām-on trayodaśī; tu-indeed; pārāṇam-breaking the fast; upavāsa-phalam-the result of fasting; hatvā-killing; vratinam-the follower of the vow; hanti-kills; niścitam-indeed.

Śrī Vaśiṣṭha said: If the dvādasī passes and one breaks the fast on the trayodaśī, that breaking of the fast on trayodaśī destroys both the benefit gained by fasting and the person following the ekādaśī vow.

Text 45

brahma-hatyā-samam pāpam  
bhavet tasya śrutau śrutam  
bhakṣya-dravyam sūra-tulyam  
ity āha kamalodbhavaḥ

brahma-hatyā-samam-equal to killing a brāhmaṇa; pāpam-sin; bhavet-is; tasya-of him; śrutau-in the Vedas; śrutam-heard; bhakṣya-dravyam-food; sūra-tulyam-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 bhojayitvā mūḍhaś ced  
atithim samupasthitam  
sambhramaḥ kṣudhito bhūkte



kumbhīpāke vrajed dhruvam

na-not; bhojayitvā-feeding; mūḍhaś-foolish; cet-if; ntithim-guest; samupasthitam-arrived; sambhramah-bewildered; kṣudhitaḥ-hungry; bhunkte-eats; kumbhīpāke-in hell; vrajet-goes; dhruvam-indeed.

If a person does not feed a guest, but, feeling hungry, eats alone, he is a great fool. He goes to hell.

Text 47

śata-varṣam tatra tiṣṭhan  
naraś cāṇḍālatām vrajet  
vyādhi-yukto daridraś ca  
bhavej janmani janmani

śata-a hundred; varṣam-years; tatra-there; tiṣṭhan-staying; naraś-a person; cāṇḍālatām-the condition of being an outcast; vrajet-attains; vyādhi-yuktaḥ-diseased; daridraś-poor; ca-and; bhavej-becomes; janmani-birth; janmani-after birth.

He stays in hell for a hundred years. Then he becomes a cāṇḍāla. Birth after birth he is poor and diseased.

Text 48

ato 'ti-sūkṣmaṁ kiṁ brūmo  
'dhunā parama-saṅkaṭe  
rakṣāṁ kuru tayoḥ dharmam  
samālocya vadāmi te

ataḥ-then; ati-sūkṣmaṁ-very small; kiṁ-what?; brūmaḥ-we say; adhunā-now; parama-saṅkaṭe-in a great calamity; rakṣāṁ-protection; kuru-do; tayoḥ-both; dharmam-religion; samālocya-considering; vadāmi-I tell; te-to you.

This is a very delicate situation. What can I tell you? I will think 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).

Text 49

upavāsa-phalam rakṣa

kṛṣṇārca-caraṇodakam  
bhuktvā śīghram aye rājan  
jala-pānam abhakṣaṇam

upavāsa-phalam-the result of fasting; rakṣa-protect; kṛṣṇa-of Lord Kṛṣṇa; arca-worship; caraṇa-of the feet; udakam-water; bhuktvā-drinking; śīghram-at once; aye-O; rājan-king; jala-pānam-the drinking of water; abhakṣaṇam-is not eating.

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.

Text 50

ity uktvā brahmaṇaḥ putro  
virarāma mrhā-mune  
bubhuje ca jalam kiñcit  
kṛṣṇa-pādāmbujam smaran

ity-thus; uktvā-speaking; brahmaṇaḥ-of Lord Brahmā; putraḥ-the son; virarāma-stopped; mahā-mune-O great sage; bubhuje-drunk; ca-and; jalam-water; kiñcit-some; kṛṣṇa-pādāmbujam-that washed Lord Kṛṣṇa's lotus feet; smaran-remembering.

O sage, after speaking these words, Vaśiṣṭha, the son of Brahmā, became silent. Remembering Lord Kṛṣṇa's lotus feet, the king drank some water.

Text e1

etasminn antare brahmann  
ājagāma muniśvaraḥ  
ciccheda kopāt sarvajñaḥ  
sva-jatāu nṛpateḥ puraḥ

etasminn antare-then; brahman-O brāhmaṇa; ājagāma-came; muniśvaraḥ-the great sage; ciccheda-cut; kopāt-in anger; sarvaj{.syu241}aḥ-all-knowing; sva-jātam-his matted hair; nṛpateḥ-of the king; puraḥ-in the presence.

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.

Text 52

tataḥ samutthitaḥ śīghram  
puruṣo 'gni-śikhopamaḥ  
khaḍga-hasto mahā-bhīmo  
rājendram hantum unmukhaḥ

tataḥ-then; samutthitaḥ-arose; śīghram-quickly; puruṣaḥ-a person; agni-śikhopamaḥ-like a fire; khaḍga-sword; hastaḥ-in hand; mahā-bhīmaḥ-very ferocious; rājendram-to the great king; hantum-to kill; unmukhaḥ-eager.

From that hair appeared a ferocious person blazing like fire. Sword in hand, he was eager to kill King Ambariṣa.

Text 53

hareś cakram ca tam dṛṣtvā  
sūrya-koṭi-sama-prabham  
ciccheda kṛtyā-puruṣam  
brāhmaṇam chettum udyat m

hareḥ-of Lord Kṛṣṇa; cakram-the cakra; ca-and; tam-him; dṛṣtvā-seeing; sūrya-koṭi-sama-prabham-shining like ten milmion suns; ciccheda-cut; kṛtyā-Lagic; puruṣam-person; brāhmaṇam-the brāhmaṇa; chettum-to cut; udyatam-eager.

Lord Kṛṣṇa's Sudarśana-cakra, splendid like ten million suns, gazed at the the person created by magic, and then cut him to pieces. Then the Lord's cakra became eager to cut up the brāhmaṇa sage Durvāsā.

Text 54

dṛṣtvāSudarśanam vipro  
dudrāva bhaya-vihvalaḥ  
dvija-pāścāt taj jagāma  
pralayāgni-śikhopamam

dṛṣtvā-seeing; sudarśanam-the Sudarśana-cakra; vipraḥ-the brāhmaṇa; dudrāva-fled; bhaya-vihvalaḥ-frightened; dvija-pāścāt-behind the brāhmaṇa;wtat-the Sudarśana-cakra; jagāma-went; pralayāgni-śikhopamam-lSkm the fire at the time of cosmic devastation.

Seeing the Sudarśana-cakra, the brāhmaṇa Durvāsā became frightened and fled.

Burning like the fire at the time of cosmic devastation, the Sudarśana cakra chased him.

Text 55

brahmāṇḍa-bhramaṇam kṛtvā  
nirviṇṇo 'ti-bhayākulaḥ  
tam ca matvā jagan-nātham  
brahmāṇam śaraṇam yayau

brahmāṇḍam-the universe; bhramaṇam-wandering; kṛtvā-doing; nirviṇṇaḥ-unhappy; ati-bhayākulaḥ-filled with fear; tam-him; ca-and; matvā-thinking; jagan-nātham-to the master of the universe; brahmāṇam-Brahmā; śaraṇam-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  
viveśa brahmaṇaḥ sabhām  
utthāya brahmā viprendram  
papraccha kuśalam mune

trāhi-rescue; trāhi-rescue; iti-thus; evam-thus; uktvā-saying; viveśa-entered; brahmaṇaḥ-of Lord Brahmā; sabhām-the assembly; utthāya-rising; brahmā-Brahmā; viprendram-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 kathayām āsa  
vṛttāntam mūlato 'dhikam  
śrutvā brahmā niśaśvāsa  
tam uvāca bhayākulaḥ

tat-that; sarvam-everything; kathayām āsa-told; vṛttāntam-the story; mūlataḥ-from

the beginning; adhikam-on; śrutvā-hearing; brahmā-Brahmā; niśaśvāsa-sighed; tam-to him; uvāca-said; bhayākulah-frightened.

Durvāsā 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; kaḥ-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

kṣudrāṇām mahatām caiva  
bhaktānām rakṣaṇāya ca  
rarakṣa satatam cakram  
śrī-harir bhakta-vatsalah

kṣudrāṇām-of the small; mahatām-of the great; ca-and; eva-indeed; bhaktānām-of the devotees; rakṣaṇāya-for the protection; ca-and; rarakṣa-protected; satatam-always; cakram-then-cakra; śrī-hariḥ-Lord Kṛṣṇa; bhakta-vatsalah-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 saṁhāra-kartā ca  
saṁhārtur īśvaro hariḥ

yaḥ-who; mūḍhaḥ-foolish; vaiṣṇavam-a devotee of Lord Viṣṇu; dveṣṭi-hates;  
viṣṇu-prāṇa-samam-As dear as life to Lord Viṣṇu; dvija-O brāhmaṇa; tasya-of him;  
saṁhāra-kartā-the destroyer; ca-and; saṁhārtuḥ-of the devstroyer; īśvaraḥ-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  
haniṣyati 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; haniṣyati-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

kiṁ brahmalokam brahmāṇḍam  
dagdham artum kṣamo bhavet  
tejasā viṣṇu-tulyam ca  
kenānyena nivāryate

kim-what?; brahmalokam-is Brahmaloaka; 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 Brahmaloaka 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?

### Text 63

brahmaṇo vacanam śrutvā  
Ṣ tato dudrāva brāhmaṇaḥ  
trasto jagāma kailāsam  
śaṅkaram śaraṇam bhiyā

brahmaṇaḥ-of Brahmā; vacanam-the words; śrutvā-hearing; tataḥ-then; dudrāva-fled; brāhmaṇaḥ-the brāhmaṇa; trastaḥ-frightened; jagāma-went; kailāsam-to Mount Kailāsa; śaṅkaram-of Lord Śiva; śaraṇam-shelter; bhiyā-with fear.

Hearing Lord Brahmā's words, the brāhmaṇa Durvāsā fled. Trembling with fear, he took shelter of Lord Śiva on Mount Kailāsa.

### Text 64

kṛpā-nidhāna mām rakṣety  
uvāca śaṅkaram bhiyā  
na hi papraccha kuśalam  
sarvajño brāhmaṇam śivaḥ

kṛpā-nidhāna-O abode of mercy; mām-me; rakṣa-protect; iti-thus; uvāca-spoke; śaṅkaram-to Lord Śiva; bhiyā-with fear; na-not; hi-indeed; papraccha-asked; kuśalam-welfare; sarvajñ{.sy 241}aḥ-all-knowing; brāhmaṇam-to the brāhmaṇa; śivaḥ-Lord Śiva.

Frightened Durvāsā called out to Lord Śiva, "Abode of mercy, please save me!" Lord Śiva, who already knew everything, did not ask about Durvāsā's welfare.

### Text 65

uvāca dīnam dīneśaḥ  
saṁhārtā jagatām kṣaṇāt  
sthiro bhava dvija-śreṣṭha  
madīyam vacanam śṛṇu

uvāca-spoke; dīnam-to the poor; dīna-of the poor; īśaḥ-ther master; saṁhārtā-the destroyer; jagatām-of the universe; kṣaṇāt-in a moment; sthiraḥ-steady; bhava-become; dvija-śreṣṭha-O best of the brāhmaṇas; madīyam-my; vacanam-words; śṛṇu-please hear.

Lord Śiva, the destroyer of the universe and the master of the poor, said to poor and wretched Durvāsā, "Be calm, O best of br hmaṇas, and hear My words."

ext 66

śrī-śaṅkara uvāca

pautras tvam jagatām dhātur  
atreś ca tanayo mahān  
vedajñātāss.sarvajña  
mūrkhā-tulyam tu karma te

śrī-śaṅkara uvāca-Śrī Śiva said; pautraḥ-grandson; tvam-you; jagatām-of the universe; dhātuḥ-of the creator; atreś-of Atri Muni; ca-and; tanayaḥ-the son; mahān-noble; vedajñātā-a knower of the Vedas; asi-you are; sarvajña-O all-knowing one; mūrkhā-tulyam-like a fool; tu-indeed; karma-the actions; te-of you.

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.

Text 67

vedeṣu ca purāṇeṣu  
itihāseṣu sarvataḥ  
nirūpito yaḥ sarveśas  
tam na jānāsi mūḍhavat

vedeṣu-in the Vedas; ca-and; purāṇeṣu-the Purāṇas; itihāseṣu-in the Itihāsas; sarvataḥ-in all respects; nirūpitaḥ-described; yaḥ-who; sarveśaḥ-the Supreme Personality of Godhead; tam-Him; na-not; jānāsi-know; mūḍhavat-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.

Texts 68 and 69

aham brahmā c rudrās ca  
ādityā vasavas tathā  
dharmendrau ca surāḥ sarve



munīndrā manavas tathā

āvirbhūtās tirobhūtā

yasya bhrū-bhaṅga-līlayā  
tasya prāṇādhikam bhaktam  
haṁsi tvam 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; munīndrā-the great sages; manavaḥ-the manus; tathā-so; āvirbhūtāḥ-manifested; tirobhūtā-unmanifested; yasya-of whom; bhrū-bhaṅga-līlayā-by the playful movement of the eyebrow; tasya-of Him; prāṇa-than life; adhikam-more; bhaktam-devotee; haṁsi-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 vāṇī ca r dhikā  
na hi bhaktāt paraḥ peemṇā  
bhaktaś ca Sarvataḥ priyaḥ

aham-I; brahmā-Brahmā; ca-and; kamalā-Lakṣmī; durgā-Durgā; vāṇī-Sarasvatī; ca-and; rādhikā-Rādhā na-not; hi-indeed; bhaktāt-than a devotee; paraḥ-more; peemṇā-wity love; bhaktaś-a Levotee; ca-and; sarvataḥ-than all; priyaḥ-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  
śāśvad rakṣati yatnataḥ  
sarvāntarātmā bhagavān  
L cakreṇa duḥsahena ca

kṣudrān-small; ca-and; mahataḥ-great; bhaktān-devotees; śāśvat-always; rakṣati-

protects; yatnataḥ-carefully; sarva-all; antara-within; ātmā-the Supersoul; bhagavān-Lord Kṛṣṇa; cakreṇa-with His cakra; duḥsahena-invincible; ca-and.

Lord Kṛṣṇa, who is the Supersoul in everyone's heart, carefully protects all His devotees, both great and small, with His invincible Sudarśana-cakra.

Text 72

niyuja cakram durvayam  
svātma-tulyam ca tejasā  
tathāpi na pratīś ca  
svayam gacchati rakṣitum

niyuja-placing; cakram-the cakra; durvayam-invincible; svātma-tulyam-as powerful as He is; ca-and; tejasā-with power; tathāpi-still; na-not; pratīś-confident; ca-and; svayam-personally; gacchati-comes; rakṣitum-to protect.

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.

Text 73

svakīya-guṇa-nāmnām ca  
śravaṇād ati-sambhramah  
bhakta-saṅge bhramaty eva  
cchāyeva satatam hariḥ

svakīya-own; guṇa-qualities; nāmnām-names; ca-and; śravaṇāt-hearing; ati-sambhramah-filled with awe; bhakta-saṅge-in the association of His devotees; bhramaty-wanders; eva-indeed; cchāyā-a shadow; iva-like; satatam-always; hariḥ-Lord Kṛṣṇa.

Hearing a them chant His names and describe His transcendental qualities, Lord Kṛṣṇa hurries to His devotees. He always stays, like a shadow, among them.

Text 74

kāntā prāṇādhikā śaśvan  
na hi ko 'pi tato 'dhikah  
bhaktān dveṣṭi svayam sa cen

nūnam tyajati tām vibhuḥ

kāntā-wife; prāṇādhikā-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

sarveṣāṁ ca priyā viprah  
sva-śarīrād api dvija  
brāhmaṇebhyaḥ priyā bhaktāḥ  
prāṇebhyo 'pi harer api

sarveṣāṁ-of all; ca-and; priya-dear; viprah-brāhmaṇa; sva-śarīrāt-than His own body; api-even; dvija-O brāhmaṇa; brāhmaṇebhyaḥ-than the brāhmaṇa; priyāḥ-dear; bhaktāḥ-the devotees; prāṇebhyaḥ-than life; api-even; hareḥ-of Lord Kṛṣṇa; api-even.

O brāhmaṇa, the brāhmaṇas 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 Kṛṣṇa than His own life breath.

Text 76

īśvarasyāpriyaḥ ko vā  
priyaḥ ko vā jagat-traye  
yaḥ śiṣṭas tam bhajet śaśvad  
dhyāyate ca sa tam sadā

īśvarasya-of the Lord; apriyaḥ-not dear; kaḥ-who?; vā-or; priyaḥ-dear; kaḥ-who?; vā-or; jagat-traye-in the three worlds; yaḥ-who; śiṣṭaḥ-remaining; tam-Him; bhajet-rship; śaśvat-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 them who always worship Him.

Text 77

mahati pralaye brahman  
brahmāṇḍauwhe jhla-plute  
na tatra nāśo bhaktānām  
sarveṣām ca bhaviṣyati

mahati-in the great; pralaye-devastation; brahman-O brāhmaṇa; brahmāṇḍa-the universe; oghe-in the flood; jala-plute-filled with water; na-not; tatra-there; nāśaḥ-destruction; bhaktānām-of the devotees; sarveṣām-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 govindam  
smara tasya padāmbujam  
sarvāpado vinaśyanti  
śrī-hareḥ smaraṇād api

bhaja-worship; brāhmaṇa-O brāhmaṇa; govindam-Lord Kṛṣṇa; smara-remember; tasya-of Him; padāmbujam-the lotus feet; sarvāpadaḥ-all calamities; vinaśyanti-will perish; śrī-hareḥ-of Lord Kṛṣṇa; smaraṇāt-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 vaikuṅṭham  
vaikuṅṭham śaraṇam tava  
dāsyaty evābhayam tubhyam  
karuṇā-sāgaro vibhuḥ

vraja-go; śīghram-at once; ca-and; vaikuṅṭham-uo-Vaikuṅṭha; vaikuṅṭham--to the Lord of Vaikuṅṭha; śaraṇam-shelter; tava-of you; dāsyaty-will give; eva-certainly; abhayam-fearlessness; tubhyam-to you; karuṇā-sāgaraḥ-an ocean of mercy; vibhuḥ-all-powerful.

Go at once to Vaikuṅṭha. Take shelter of Vaikuṅṭha's Lord. He is all-powerful. He is an ocean of mercy. He will make you fearless.

## Texts 80 and 81

etasminn antare vyāptaḥ  
kailāsak cakra-tejasā  
yathārca sūrya-kiraṇaio  
su-dīptam ca mahī-talam

dagdhā jvaln-kaTālais ca  
r sarve kailāsa-sevinaḥ  
trāhi trāhīthtevam uktvā  
śaṅkaram śaraṇam yayuḥ

etasminn antare-Then; vyāptaḥ-manifested; kailāsak-LKa mysā; cakra-tejasā-by the power of the cakra; yathā-as; ca-ore sūrya-kiraṇaiḥ-with the sunlight; su-dīptam-glowing; ca-and; mahī-talam-to the earth; dagdhā-burned; jvala-karālais-by the flaming light; ca-and; sarve-all; kailāsa-sevinaḥ-the servants in Kailāsa; trāhi-protect; trāhi-protect; iti-thus; evam-in this way; uktvā-saying; śaṅkaram-to Lord Śiva; śaraṇam-shelter; yayuḥ-went.

Then, as thy sunlight lights up the earth, the cakra's flames began to light up Mount Kailāsa. Burned by the flames of light, the servants in Kailāsa, called out "Save us! Save us!", and ran to Lord Śiva for protection.

## Text 82

dr̥ṣṭvā cakram dirviṣaham  
śaṅkaraḥ karuṇā-nidhiḥ  
pārvatyā saha samprītyā  
brāhmaṇyāśīsam dadau

dr̥ṣṭvā-seeing] cakram-the Sudarśana-cakra; dirviṣaham-invincible; śaṅkaraḥ-Lord Śiva; karuṇā-nidhiḥ-an ocean of mercy; pārvatyā-Pārvatī; saha-with; samprītyā-happily and affectionately; brāhmaṇyā- or the brāhmaṇa; āśīsam-blessing; dadau-gave.

Seeing the invincible Sudarśana-cakra approach, Lord Śiva, who is an ocean of mercy, and Goddess Pārvatī happily and affectionately gave a blessing to the brāhmaṇa Durvāsā.

## Text 83

tejah satyam tapaḥ satyam  
yadi cec cira-sañcitam  
kṛtāparādho bhītaś ca  
dvijo bhavatu vijvaraḥ

tejah-power; satyam-truth; tapaḥ-austerity; saLyam-truth; yadi-if; cet-if; cirae  
sañcitam-accumulated over a long period; kṛta-done; aparādhaḥ-offense; bhītaś-afraid;  
ca-and; dvijaḥ-the brāhmaṇa; bhavatu-may become; vijvaraḥ-fearless.

Lord Śiva said: If My power is real, and if my long-accumulated austerity is awso  
real, then may this frightened offender brāhmaṇa be rdscued ffom his troubles.

Text 84

śrī-pārvatī uvāca

mat-prabhyaḥ tama puṇyeṣu  
brāhmaṇaḥ śaraṇāgataḥ  
ahāśiṣo mahā-bhītaḥ  
śīghram bhavatu vijvaraḥ

śrī-pārvatī uvāca-Śrī pārvatī said; mat-prabhoy-of my Lord; mama-of me; puṇyeṣu-  
in the piety; brāhmaṇaḥ-the brāhmaṇa; śaraṇāgataḥ-taken shelter; mahāśiṣaḥ-a great  
blessing;Umahā-bhītaḥ-very frightened; śīghram-quickly; bhavatu-may become;  
vijvaraḥ-free of troubles.

Śrī Pārvatī said: This frightened brāhmaṇa has taken shelter of my husband and  
myself. I bless hwm that he will be free of his troubles.

Text 85

ity evam uktvā kṛpamā  
virarāma śivaḥ śivā  
muniḥ praṇamda deveśam  
vaikuṅṭham śaraṇam yayau

ity evam-thus; uktvā-speaking; kṛpayā-with meVcy;svirarāma-stopped; śivaḥ-Lord  
Ś va; śivā-and Goddess Pārvatī; muniḥ-the sage; praṇamya-bowing; deveśam-the great  
demigod; vaikuṅṭham-to Vaikuṅṭha; śaraṇam-shelter; yayau-went.

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 Vaiḥṇṭha.

Text 86

gatvā vaiḥṇṭha-bhavanam  
mano-yāyī muniśvaraḥ  
dṛṣṭvā sudarśanam paścād  
viveśantaḥ-puram hareḥ

gatvā-going; vaiḥṇṭha-bhavanam-to the realm of Viḥṇṭha; mano-yāyī-as fast as the mind; muniśvaraḥ-the great sage; dṛṣṭvā-seeing; sudarśanam-the Sudar.sana-cakra; paścād-behind; viveśa-entered; antaḥ-puram-the palace; hareḥ-of Lord Hari.

Fast like the mind flying to Vaiḥṇṭha, and watching the Sudarśana-cakra follow him closely, Durvāsā entered Lord Hari's palace.

Text 87

dadarśa śrī-hariṁ vipro  
ratna-simhāsana-sthitam  
śaṅkha-cakra-gadā-padma-  
dharam pītāmbaram param

dadarśa-saw; śrī-hariṁ-Lord Hari; vipraḥ-the brāhmaṇa; ratna-simhāsana-sthitam-sitting on a jewel throne; śaṅkha-conch; cakra-cakra; gadā-club; padma-and lotus; dharam-holding; pītāmbaram-wearign yellow garments; param-transcendental.

There the brāhmaṇa Durvāsā 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 śantam  
lakṣmī-kāntam manoharam  
ratnālaṅkāra-śobhādhyam  
ratna-māla-vibhūṣitam

śyamam-dark; catur-bhujam-four arms; śantam-peaceful; lakṣmī-kāntam-the beloved of Goddess Lakṣmī; manoharam-handsome and charming; ratnālaṅkāra-śobhādhyam-glorious with jewel ornaments; ratna-māla-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

īṣad-dhasya-prasann\asyam  
bhakt\anugraha-k\ataram  
sad-ratna-s\ara-racitam  
kirītojjvala-śekharam

n īṣad-dhasya-prasann\asyam-gently smiling, happy face; bhakt\anugraha-k\ataram-overcome with mercy for the devotees; sad-ratna-jewels; s\ara-best; racitam-made; kirītojjvala-śekharam-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

p\arṣada-pravarendraiś ca  
sevitam śveta-c\amaraiḥ  
pdm\ā-sevita-p\ad\abjam  
sarasvaty\ā stutam puraḥ

p\arṣada-pravarendraiḥ-by exalted associates; ca-and; sevitam-served; śveta-c\amaraiḥ-with white camaras; pdm\ā-by Lakṣmi-devī; sevita-served; p\ada-lotus; abjam-feet; sarasvaty\ā-by sarasvatī; stutam-glorified; puraḥ-in the presekcr.

. . . was served by exalted associates holding white camaras, whose lotus feet were served by Goddess Lakṣmī, who was glorified by Goddess Sarasvatī, . . .

Text 91

sunanda-nanda-kumuda-  
pracaṇḍ\adibhir \avṛtam  
guṇ\anuv\adam g\ayantam  
yantraiḥ paśyantam īpsitam

hsunanda-nanda-kumuda-pracaṇḍ\adibhiḥ-by associates headed by Sun nda, Nanda,



Kumuda, and Pracanda; \avr̥tam-accompanied; guṇa-lirtues; anuvadam-following; g\ayantam-singing; yantraih-with instruments; paśyantam-looking; īpsitam-desired.

. . . who was accotpanied by SunoSda, Nanda, Kumuda, Pracanda and other liberated souls, whose praises were sung to the accomp9niment of musical instruments, whom everyone gazed at, and whom ever one yearned to serve.

TeLt 92

evam-bhūtaṁ prabhuṁ dṛṣṭvā  
daṇḍavat praṇanāma tam  
tuṣṭāva sama-vedokta-  
stotreṇa parameśvaram

evam-bhūtam-like this; prSbhum-the Supreme Personality of Godhead; dṛṣṭvā-seeing; daṇḍavat-like a stick; praṇanāma-bowed; tam-to Him; tuṣṭāva-prayed; sama-vedokta-spoken in the Sāma Veda; stotreṇa-with prayers; parameśvaram-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 Sāma Veda.

Text 93

śrī-durvāsā uvāca

trāhi mām kamalā-kānta  
trāhi mām karuṇā-nidhe  
dīna-bandho 'ti-dīneśa  
karuṇā-sāgara prabho

śrī-durvāsā uvāca-Śrī Durvāsā said; trāhi-protect; mām-me; kamalā-kānta-O beloved of Lakṣmī; trāhi-protecte; mām--me; karuṇā-of mercy; nidhe-Ohocean; dīna-bandhaḥ-O friend of the poor; ati-dīneśa-O master of the poor; karuṇā-sāgara-O oceans of mercy; prabhaḥ-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!

Text 94

veda-vedāṅga-saṁsraṣṭur  
vidhātuś ca svayaṁ vidhe  
mṛtyor mṛtyo kāla-kāla  
pāhi mām saṅkaṭāṛṇave

veda-vedāṅga-saṁsraṣṭuḥ-of the authopr of thre Vedas and Vedangas; vidhātuś-of  
Brahmā; ca-and; sv yam-persjnally; vidhe-O c

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

sāmhāra-kartuḥ sāmhartaḥ  
sarveśa sarva-kāraṇa  
mahā-viṣṇu-taror bīja  
rakṣa mām bhaya-sāgare

sāmhāra-kartuḥ-of the destroyer; sāmhartaḥ-O destroyer; sarveśa-O matser of all;  
sarva-kāraṇa-O cause of all; mahā-viṣṇu-of Lord Mahā-Viṣṇu; taroḥ-of the tree; bīja-O  
seed; rakṣa-protect; mām-me; bhaya-sāgare-in an ocean of fears.

O destroyer of the destroyer, O master of Ill, O cause of all, O seed of the Mahā-  
Viṣṇu tree, please rescue me from this ocean of dangers.

Text 96

śaraṇāgata-śokārta-  
bhaya-trāṇa-parāyaṇa  
bhagavann ava mām bhītam  
nārāyaṇa namo 'stu te

śaraṇāgata-taken shelter; śoka-grief; āṛta-troubled; bhaya-fear; trāṇa-protection;  
parāyaṇa-devoted; bhagavan-O Lord; ava- lease protect; mām-me; bhītam-frightened;  
nārāyaṇa-O Nārāyaṇa; namaḥ-obeisances; astu-are; te-to You.

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

vedeṣv ādyam ca yad vastu  
vedāḥ stotum na ca kṣamāḥ  
sarasv,tī jaḍī-bhūtā  
nkiṁ stuvanti vipaścitaḥ

vedeṣu-in the Vedas; ādyam-the first; ca-and; yat-what; vastu-thing; vedāḥ-the Vedas; stotum-to praise; na-not; ca-and; kṣamāḥ-able; sarasvatī-Sarasvatī; ojaḍīabhūtā-speechless; kim-how?; stuvanti-praise; vipaścitaḥ-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 jaḍotām vrajet  
pañca-vaktro jaḍī-bhūto  
jaḍī-bhūtaś catur-mukhaḥ

śeṣaḥ-Śeṣa; sahasra-vaktreṇa-with a thousand faces; yam-whom; stotum-and; jaḍotām-the state of being stunned; vrajet-attained; pañca-vaktraḥ-Lord Śiva; jaḍī-bhūtaḥ-stunned; jaḍī-bhūtaś-stunned; catur-mukhaḥ-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 śruti-kartāro  
vā ī cet stotum akṣamaḥ  
ko 'hSm vipraś ca vOdañṇaḥ  
śiṣyaḥ kiṁ staumi mānada

śrutayaḥ-the Vedas; śruti-kartāraḥ-the authors of the Vedas; vāñī-Goddess Vāñī; cet-ifg; stotum-to praise; akṣamaḥ-unable; kaḥ-who?; aham-I; vipraḥ-a brāhmaṇa; ca-and; vedaj{.sy 241}aḥ-knowing the Vedas; śiṣyaḥ-disciple; kim-how?; staumi-praise; mānada-O glorious one.

The Vedas, the authors of the Vedas, and Goddess Sarasvatī 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 mahendrāṇām  
aṣṭa-vimśatime gate  
divā-niśam yasya vidher  
aṣṭottara-śatāyusaḥ

manūnām-of the Manus; ca-and; mahendrāṇām-of the great Indras; aṣṭa-vimśatime-28; gate-gone; divā-niśam-day and night; yasya-of whom; vidher-of Brahmā; aṣṭottara-śatāyusaḥ-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-unmīlanena ca  
tam anirvacanīyam ca  
kim staumi pāhi mām vibho

tasya-of him; pātaḥ-the destruction; bhavet-is; yasya-of whom; cakṣur-unmīlanena-by the blinking of an eye; ca-and; tam-to Him; anirvacanīyam-indescribable; ca-and; kim-how?; staumi-I glorify; pāhi-please rescue; mām-me; vibhaḥ-O all-powerful one.

Lord Brahmā's entire life is an 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 evam stavanam kṛtvā  
papāta caraṇāmbuje  
nayanāmbuja-nīreṇa  
siṣeca bhaya-vihvalaḥ

ity evam-thus; stavanam-prayer; kṛtvā-doing; papāta-fell; caraṇāmbujo-at the lotus

feet; nayanāmbuja-nīreṇa-with tears from his eyes; siṣeca-sprinkled; bhaya-vihvalaḥ-frightened.

After speaking 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 kṛtaṁ stotraṁ  
hareś ca paramātmanaḥ  
puṇyadaṁ sāma-vedoktaṁ  
jagan-maṅgala-nāmakam

yaḥ paṭhet saṅkaṭa-grasto  
bhakti-yuktaś ca samyutaḥ  
nārāyaṇas taṁ kṛpayā  
śīghram āgatya rakṣat;

durvāsasā-by Durvāsā; kṛtaṁ-made; stotraṁ-prayer; hareś-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-grastaḥ-in danger; bhakti-yuktaś-with devotion; ca-and; samyutaḥ-engaged; nārāyaṇaḥ-Lord Nārāyaṇa; taṁ-to him; kṛpayā with mercy; śīghram-quickly; āgatya-coming; rakṣati-protects.

S If a person in danger recites with devotion this sacred and auspicious Sāma Veda prayer Durvāsā Muni spoke to the Lord, then Lord Nārāyaṇa will mercifully come to him and quickly give him all protection.

Texts 105 and 106

rāja-dvāre śmaśhne ca  
K kārāgāre bhhyākkle  
śatru-graste dāsyu-bhīte  
himsra-jantu-samanvite

veṣṭite rāja-sainyena  
magnaepote mahārṇavp  
stotra-śravaṇa-mātreṇa

mucyate nātra saṁśayaḥ

rāja-dvāre-at the king's gate; śmaśāne-in the cremain grounds; ca-and; kāragāre-in a prison cell; bhayākule-fearsome; śatru-graste-in the enemy's grip; dāsyu-of thieves; bhīte-frightened; himsra-jantu-samanvite-with wild animals; veṣṭite-surrounded; rāja-sainyena-by the king;s armies; magna-pote-in a sinking boat; mahārṇave-in a great ocean; stotra-prayer; śravaṇa-hearing; mātrena-simply; mucyate-is delivered; na-not; atra-here; saṁśayaḥ-doubt.

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.

Text 107

śrī-nārāyaṇa uvācas

uneś ca stavanam śrutvā  
bhagavān bhakta-vatsalaḥ  
prahasyovāca madhuram  
pīyūṣa-vṛṣṭivan mudā

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa said; muneś-of the sage; ca-and; stavanam-the prayer; śrutvā-hearing; bhagavān-the Lord; bhakta-of the devotees; vatsalaḥ-the lover; prahasya-smiling; uvāca-spoke; madhuram-sweet; pīyūṣa-vṛṣṭivat-like a shower of nectar; mudā-happily.

Śrī Nārāyaṇa Ṛṣi 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.

Text 108

śrī-baagavān uvāca

uttiṣṭhottiṣṭha bhadram te  
bhaviṣyati vareṇa me  
kintu me vacanam nītam  
śṛṇu satyam sukhāvaham

śrī- hagavān uvāca-the Suprem wPersonality of Godhead said; uttiṣṭha-rise;

uttiṣṭha-rise; bhadram-auspiciousness; te-of you; bhaviṣyati-will be; vareṇa-by the blessing; me-of Me; kintu-however; me-of Me; vacanam-the words; nītam-brought; śṛṇu-please hear; satyam-truth; sukhāvaham-bringing happiness.

The Supreme Personality of Godhead said: Rise. Rise. My blessing will bring you auspiciousness. Hear My pleasing and truthful words.

Text 109

anyeṣāṃ ca bhavej jñānam  
śrutvā śāstram satām mukhāt  
sva-mūrtimanti śāstrāṇi  
bhava santaś caranti hi

anyeṣāṃ-of others; ca-and; bhavet-may be; j[.sy 241]ñānam-knowledge; śrutvā-hearing; śāstram-scripture; satām-of the devotees; mukhāt-from the mouth; svamūrtimanti-own form; śāstrāṇi-scriptures; bhava-in the world; santaś-devotees; caranti-move; hi-indeed.

Hearing the scriptures from the mouths of other devotees, the devotees in the world become like incarnations of the scriptures themselves, the scriptures personified.

Text 110

karma veda-viruddham ca  
sarveṣāṃ api garhitam  
karoti vidvāṃś cej jñātvā  
sa ca jīvan-mṛtādhikaḥ

karma-action; veda-viruddham-opposed to the Vedas; ca-and; sarveṣāṃ-of all; api-also; garhitam-rebuked; karoti-does; vidvāṃś-intelligent; cet-if; jñātvā-knowing; sa-he; ca-and; jīvat-living; mṛta-dead; adhikaḥ-worse.

An intelligent man who violates the Vedas' teaching become worse than a living corpse.

Text 111

purāṇeṣu ca vedeṣu  
cetiḥāseṣu wrāhmaṇa

vaiṣṇavānām ca mahima  
śrutāḥ sarvaiś ca sarvataḥ

purāṇeṣu-in the Puranas; ca-and; vedeṣu-Vedas; ca-and; itShāseṣu-in the Itihasas;  
brāhmaṇa-O brāhmaṇa; vaiṣṇavānām-of devotees; ca-and; mahima-the glory; śrutāḥ-  
heard; sarvaiś-by all; ca-and; sarvataḥ-in all respects.

O brāhmaṇa, the devotees of Lord Kṛṣṇa are glorified in all the Vedas, Purāṇas, and  
Itihāsas.

Text 112

aham prāṇā vaiṣṇavānām  
mama prāṇās ca vaiṣṇavaḥ  
tān eva dveṣṭi yo mūḍho  
mamāsūnām sa hiṃsakaḥ

aham-I; prāṇā-the life-breith; vaiṣṇavānām-of the devotees; mama-of Me; prāṇās-  
the life-bNeath; ca-and; vaiṣṇavaḥ-the mevotees; tān-them; eva-certainly; dveṣṭi-hates;  
yaḥ-who; mūḍhaḥ-a fool; mama-of me; āsūnām-of the life-breath; sa-he; hiṃsakaḥ-an  
atta wer.

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.

Text 113

putrān pautrān kalatrāmi ca  
rājyaṃ lakṣmīm vihāya ca  
dhyāyanti satatay ye mām  
yko me tebhybḥ paraḥ priyaḥ

putrān-children; pautrān-granhchildren; kalatrān-wives; ca-and; rājyaṃ-kingdom;  
lakṣmīm-wealth; vihāya-renouncing; ca-and; dhyāyanti-meditate; satatam-always; ye-  
who; mām-on Me; k mtwho?; me-jh Me; tebhyaḥ-than them; paraḥ-more; priyaḥ-dear.

Fornetting children, grandchildren, wife, kingdom, and wealth, My devotees always  
remember Me. Who is more dear to Me than them?

Texts 114 and 115



parā bhaktān na me prāṇā  
na ca lakṣmīr na śaṅkaraḥ  
na bhāratī na ca brahmā  
na durgā na gaṇeśvaraḥ

na brāhmaṇā na vedās ca  
na veda-jananī surāḥ  
na gopī na ca gopālā  
na rādhā prāṇataḥ priyā

parā-more; bhaktāt-than a devotee; na-not; me-of Me; prāṇā-the life; na-not; ca-and; lakṣmīḥ-Lakṣmī; na-not; śaṅkaraḥ-Śiva; na-not; bhāratī-Sarasvatī; na-not; ca-and; brahmā-Brahmā; na-not; durgā-Durgā; na-not; gaṇeśvaraḥ-Gaṇeśa; na-not; brāhmaṇā-the brāhmaṇas; na-not; vedās-the Vedas; ca-and; na-not; veda-jananī-the mother of the Vedas; surāḥ-the demigods; na-not; gopī-the gopīs; na-not; ca-and; gopālā-the gopas; na-not; rādhā-Rādhā; prāṇataḥ-than life; priyā-more dear.

Neither My own life breath, nor Lakṣmī, nor Śiva, nor Sarasvatī, nor Brahmā, nor Durgā, nor Gaṇeśa, nor the brāhmaṇas, nor the Vedas, nor Sāvitṛī, nor tho (emigods, 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.

Text 116

ity evaṁ kathitaṁ sarvaṁ  
satyaṁ sāraṁ ca vāstavam  
na praśamsā-param teṣāṁ  
te ca prāṇādhikaḥ priyaḥ

ity-thus; evam-thus; kathitam-spoken; sarvam-all; satyam-the truth; sāram-the essence; ca-and; vāstavam-genuine; na-not; praśamsā-param-empty flattery; teṣāṁ-of the ; te-teey; ca-and; prāṇādhikaḥ-more than life itself; priyaḥ-dear.

What I have spoken is the whole truth. It is not empty flattery. My devotees are more dear to Me than life itself.

Text 117

mām dviṣanti ca ye mūḍhā  
jñāna-hinaś ca vañcitaḥ

svātmānaṁ ca na jā arti  
te yānti nirayaṁ ciraṁ

mām-Me; dviṣanti-hate; ca-and; ye-who; mūḍhā-fools; jāna-hinaḥ-ignorant; ca-and; vañcitāḥ-cheated; svātmānaṁ-self; ca-and; na-not; jānanti-know; te-they; yānti-go; nirayaṁ-to hell; ciraṁ-for a long time.

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

ye dviṣanti ca mad-shaktān  
mama prāṇādhika-priyān  
teṣāṁ śaṣṭā tv ahaṁ tūrṇaṁ  
paratra nirayaṁ ciraṁ

ye-they who; dviṣanti-hate; ca-and; mad-bhaktān-My devotees; mama-of Me; prāṇādhika-prayān-more dear than life; teṣāṁ-of them; śaṣṭā-the punisher; tu-certainly; ahaṁ-I; tūrṇaṁ-at once; paratra-in the next life; nirayaṁ-to hell; ciraṁ-for a long time.

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

prabhavo 'haṁ ca sarveṣāṁ  
īśvaraḥ paripālakaḥ  
tathāpi na svatantra 'haṁ  
bhaktādhīno divā-niśam

prabhavaḥ-the creator; ahaṁ-I; ca-and; sarveṣāṁ-of all; īśvaraḥ-the controller; paripālakaḥ-the protector; tathāpi-still; na-not; svatantraḥ-independent; ahaṁ-I; bhaktādhīnaḥ-controlled by the devotees; divā-niśam-day and night.

I am the creator, master, and protector of all. Still, I am not independent. I am controlled by My devotees.

Text 120

golokerv"tha vaikunṭhe  
dvi-boujaṁ ca catur-bhujam  
rūpa-mātram idaṁ śāśvat  
prāṇā me bhakta-sannidhas

goloke-in Goloka; vā-or; atha-then; vaikunṭhe-in Vikunṭha; dvi-bhujam-two arms;  
ca-and; catur-bhujam-four arms; rūpa-form; mātram-only; idaṁ-this; śāśvat-always;  
prāṇā-the lufe breath; me-of Me; bhakta-the devotees; sannidhau-near.

In Goloka I have two arms, and in Vaikunṭha I have four arms. I stay there eternally. Still, My life breath stays wherever My devotees stay.

Text 121

yad vastu bhakta-dattaṁ ca  
bhakṣaṇīyaṁ ca tan mama  
abhakṣyaṁ dravyam anyena  
dattaṁ ced amṛtopamam

yat-what; vastu-thing; bhakta-dattam-given by a devotee; ca-and; bhakṣaṇīyam-to  
be eaten; ca-and; tan-that; mama-of Me; abhakṣyam-not to be eaten; dravyam-thing;  
anyena-by another; dattam-given; cet-if; amṛtopamam-like nectar.

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

ambarīṣaṁ nṛpa-śreṣṭhaṁ  
nirīhaṁ tam ahimsakam  
kathaṁ haṁsi dayā-śīlam  
sarva-prāṇi-hite ratam

ambarīṣam-Ambarīṣa; nṛpa-śreṣṭham-the best of kings; nirīham-who does not act  
badly; tam-him; ahimsakam-non-violent; katham-why?; haṁsi-you kill; dayā-śīlam-  
merciful; sarva-prāṇi-hite-in the welfare of all living entities; ratam-engaged.

The great king Ambarīṣa 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?

Text 123

dayām kurvanti ye santahaḥ  
santatam sarva-jīviṣu  
tān dviṣanti ca ye mūḍhas  
teṣām hanbāham eva ca

dayām-mercy; kurvanti-do; ye-who; srntahḍdevotees; santatam-always; sarva-jīviṣu-to all living beings; tān-them; dviṣanti-hate; ca-and; y, who are; mūḍhaḥ-fools; teṣām-of them; hantā-the killer; aham-I, eva-indeed; ca-and.

My devotees are always kind to all living beings. They who hate My devotees are fools. I kill such fools.

Text 124

bhaktānām himsakam śatrum  
aham rakṣitum akṣamaḥ  
ambarīṣālayam gaccha  
sa tvām rakṣitum īśvaraḥ

bhaktānām-of My devotees; himsakam-one who harms; śatrum-an enemy; aham-I; rakṣitum-to protect; akṣamaḥ-unable; ambarīṣa-of King Ambarīṣa; alayam-to the abode; gaccha-go; sa-he; tvām-you; rakṣitum-to protect; īśvaraḥ-is able.

I have no power to save the enemy and attacker of My devotees. Go to King Ambarīṣa. Only he has the power to save you.

Text 125

nārāyaṇa-vacaḥ śrutvā  
brāhmaṇo bhaya-vihvalaḥ  
viṣaṇṇa-mānasas tasthau  
smaran kṛṣṇa-padāmbujam

nārāyaṇa-of Lord Nārāyaṇa; vacaḥ-the words; śrutvā-hyaring; brāh aṇaḥ-the brāhmaṇa; bhaya-vihvalaḥ-frightened; viṣaṇṇa-dejected; mānasaḥ-at heart; tasthaustood; smaran-rememberAng; kṛṣṇa-padālbujam-Lord Kṛ ṇa' lotus fvet.

Hearing Lord Nārāyaṇa's words, the brāhmaṇa Dervāsā betume frightened and dejected. He remembered Lord Kṛṣṇa's lotus feet.

Text 126

etasminn antare brahmā  
bhavanyā saha śaṅkaraḥ  
dharmāś cendrādayo devā  
ājagmur muni-puṅgavāḥ

etaymin antare-then; brahmā-Brahmā; bhavanyā-Surgā; saha-with; śaṅkaraḥ-Śiva; dharmāś-Yama; caDand; inrādayaḥ-teaded by Inra; devā-the demigods; ājagmuḥ-came; muni-puṅgava-the great sages.

Then Brahmā, Śiva, Pārvatī, Yamarāja, Indra, the demigods, and the great sages came.

Text 127

praṇamya tuṣṭuvuḥ sarve  
paramātmānam īśvaram  
ṣpulkāñcita-sarvāṅgā  
bhakti-namrātma-kandharāḥ

praṇamya-bowing; tuṣṭuvuḥ-offered prayers; sarve-all; paramātmānam-to the Supreme Soul; īśvaram-the Supreme Personality of Godhead; pulkāñcita-sarvāṅgāḥ-the hairs of their bodies erect; bhakti-namrātma-kandharāḥ-their heads bowed with devotion.

They bowed down. Their heads humbly bowed and the hairs of their bodies erect, they spoke many prayers.

Text 128

śrī-brahmovāca

ātma-svarūpa nirlipta  
bhaktānugraha-vigraha  
bhaktāparādha-janakam  
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; bhaktāparādha-janakam-who has offended a devotee; rakṣa-please protect; brāhmaṇa-puṅgavam-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  
kṛtāparidham dīnam ca  
pāhīmam śaraṇāgatam

śrīmahādeva uvāca-Lord Śiva said; dīna-bandmaḥ-O friend of the poor; jagan-nātha-O master of the universu; na-not; ayam-this; vipraḥ-brāhmaṇa; jagad-bahiḥ-caste out; kṛtāparādham-offender; dīnam-poor; ca-and; pahi-save; imam-him; śaraṇāgatam-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-pārvatya uvāca

bhakta evāmbariṣas te  
na dvijā na surā vayam  
sarveṣām īśvaras tvam ca  
rakṣa vipram kṛtāgasam

śrī-pārvatya uvāca-Śrī Pārvatī said; bhakta-devotee; eva-indeed; ambariṣaḥ-Ambariṣa; te-of You; na-not; dvijā-brāhmaṇas; na-not; surāḥ-demigods; vayam-we; sarveṣām-of all; īśvaraḥ-O master; tvam-You; ca-and; rakṣa-please protect; vipram-beāhmaṇa; kṛtāgasam-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 save this offender

brāhmaṇa.

Text 131

śrī-dharma uvāca

sarveṣāṃ janakas tvam ca  
pātā gaṇḍa-kṛd īśvaraḥ  
śīṣu-hetoḥ śīṣum hanti  
pitetydavaṃ kutaḥ prabho

śrī-dharma uvāca-Śrī yama said; sarveṣāṃ-of all; janakaḥ-the father; tvam-You; ca-anV; Sātā-the protector; gaṇḍa-kṛi-the punisher; īśvaraḥ-the master; śīṣu-hetoḥ-f the child; śīṣum-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 jīviṣu prabho  
aparādha-phalaṃ bhūtaṃ  
adhunā pātum arhasi

śrīndra uvāca-Indra said; kṛpā-mercy; te-of You; samatā-considered; śaśvat-always; sarveṣu-in all; jīviṣu-living beings; prabhaḥ-O Lord; aparādha-of offense; phalaṃ-the result; bhūtaṃ-manifested; adhunā-now; pātum-to protece; arhasi-are worthy.

ŚrīIndra said: O Lord, You are always merciful to all living beings. Now please save this brāhmaṇa. He has already suffered for his offense.

Text 133

śrī-rudrā ūcuḥ

śāntiṃ kartum samucitaṃ  
utpatha-sthasya sāmpratam  
kṛta-kunṭhasya mūḍhasya

pālanam kartumsarhasi

śrī-rudr ḥ ūcuḥ-the Rudras said; śāntim-pedce; kartum-to do; samucitam-proper; utpatha-sthasya-of an offender; sāmpratam-not; kṛta-kunṭhasya-foolish; mūḍhasya-foolish; pālanam-protectioe; kartum-to do; arhasi-You are worthy.

v The Rudras said: It is right for you to punish tsis offender. Still, please save him, for he is very foolish and unintelligent.

Text 134

śrī-dik-pālā ūcuḥ

kṛtāparādhām vipram ca  
cchetum arhati na śrutau  
aparādha-phalam kṛtvā  
kuru pālanam īśvara

śrī-dik-pālā ūcuḥ-the protectors of the directions; kṛtāparādhām-offender; vipram-brāhmaṇa; ca-and; cchetum-to cut; arhati-wgrthy; ni-not; śrutau-in the Vedas; aparādha-phalam-the result of an offense; kṛtvā-doing; kuru-please do; pālanam-protection; īśvara-O Lord.

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.

Text 135

śrī-grahā ūcuḥ

yo dveṣṭi vaiṣṇavam mūḍhaḥ  
samruṣṭāḥ sarva-devatāḥ  
pīḍām kūrmo vayam śāśvat  
paścāt tvam pātum arhasi

śrī-grahāḥ ūcuḥ-the rulers of the planets said; yaḥ-one who; dveṣṭi-hates; vaiṣṇavam-the devotee; mūḍhaḥ-fool; samruṣṭāḥ-angry; sarva-all; devataḥ-demigods; pīḍām-trouble; kūrmaḥ-do; vayam-we; śāśvat-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 ūcuḥ

nātha vipre parābhūte  
sarve jīvan-mṛtā vayam  
daṇḍam vidhātum ekasya  
bhavel lajjā sva-jātiṣu

śrī-munaya ūcuḥ-the sages said; nātha-O Lord; vipre-to the brāhmaṇa; parābhūte-defeated; sarve-all; jīvat-living; mṛtā-dead; vayam-we; daṇḍam-punishment; vidhātum-to do; ekasya-of one; bhavel-may be; lajjā-shame; sva-jātiṣu-in our relative.

The sages said: O Lord, when this brāhmaṇa was humiliated, all of us sages became like the living dead. We were very ashamed that one of us was punished.

Text 137

śrī-atrīr uvāca

tvayaiva dattaḥ putro me  
so 'pi tvat-sevakaḥ sadā  
na kaṁ bibheti trailokyē  
tejasvī tejasā tava

śrī-atrīr uvāca-Śrī Atri said; tvayā-by You; eva-indeed; dattaḥ-offered; putraḥ-son; me-to me; saḥ-he; api-also; tvat-sevakaḥ-Your servant; sadā-always; na-not; kaṁ-whom?; bibheti-fears; trailokyē-in the three worlds; tejasvī-powerful; tejasā-with power; tava-of You.

Śrī Atri said: You gave Durvāsā 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

kṣamāparādham bhagavan  
rakṣemaṁ śaraṇāgatam  
stuvanti devā viprās ca  
na hantum vipram arhasi

śrī-lakṣmīr uvāca-Śrī Lakṣmī said; kṣama-forgive; aparādham-offense; bhagavan-O Lord; rakṣa-save; imam-him; śaraṇāgatam-taken shelter; stuvanti-praise; devā-the demigods; viprās-the brāhmaṇas; ca-and; na-not; hantum-to kill; vipram-the brāhmaṇa; arhasi-You are worthy.

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-sarasvaty uvāca

bodhayiṣyāmi devānām  
janakam kim aham śruteḥ  
sarveṣām bhagavān svāmī  
sarvāmś ca pātum arhasi

śrī-sarasvaty uvāca-Śrī Sarasvatī said; bodhayiṣyāmi-I will inform; devānām-of the demigods; janakam-the father; kim-what?; aham-I; śruteḥ-of the Vedas; sarveṣām-of all; bhagavān-the Lord; svāmī-the master; sarvāmś-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-pārṣadā ūcuḥ

bhavataḥ smṛti-mātreṇa  
sarveṣām sarva-maṅgalam  
bhavet sarvāpado yānti  
pāhīmam śaraṇāgatam

śrī-pārṣadā ūcuḥ-the Lord's associates said; bhavataḥ-of You; smṛti-mātreṇa-simply by hearing; sarveṣām--of all; sarva-maṅgalam-all auspiciousness; bhavet-is;

sarvāpmraḥ-all calamity; yānti-goes; pāhi-please protect; imam-him; śaraṇāgatam-taken shelter.

d The Lord's associates said simply by remembering You everyone attains auspiciousness. Also their calamities go far away. Please protect this brāhmaṇa who has surrendered to You.

Text 141

śrī-nartakā ūcuḥ

dāridrya-bhañjaka vyaṁ  
bhikṣukāś tava santatam  
bhikṣāṁ naḥ sāmpratam dehi  
paritrāṇam tvijasya ca

śrī-nartakā ūcuḥ-the dancer heard; dāridrya-bhañjaka-m breaker of poverty; vyaṁ-we; bhikṣukāś-beggars; tava-of You; santatam-always; bhikṣāṁ-charity; naḥ-to us; sāmpratam-now; dehi-please give; paritrāṇam-protection; tvijasya-of the brāhmaṇa; 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 brāhmaṇa.

Text 142

eteṣāṁ stavanam śrutvā  
prabhuḥ śaraṇa-vatsalaḥ  
prahasyovāca vacanam  
sarva-santoṣa-kāraṇam

eteṣāṁ-of them; stavanam-the prayer; śrutvā-hearing; prabhuḥ-the Lord; śaraṇa-vatsalaḥ-the lover of the surrendered souls; prahasya-smiling; uvāca-spoke; vacanam-words; sarva-santoṣa-kāraṇam-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

sarve śṛṇuta mad-vākyaṁ  
nīti-yuktaṁ sukhāvaham  
vipra-rakṣāṁ kariṣyāmi  
fyuṣmākam ājñayā ohruvam

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; sarve-all; śṛṇuta-please hear; mad-vākyaṁ-My words; nīti-yuktaṁ-proper; sukhāvaham-pleasing; vipra-rakṣāṁ-protection of the sage; kariṣyāmi-I will do; yuṣmākam-of you all; ājñayā-by the command; dhruvam-certainly.

The Supreme Personality of Godhead said: Everyone hear My words, which are pleasing and right. By Your order I will protect this brāhmaṇa.

Text 144

kintv ayaṁ yātu vaikuṅṭhād  
ambariṣālayaṁ punaḥ  
karotu pāraṇaṁ tatra  
rājñāḥ su-prītaye muniḥ

kintv-however; ayam-he; yātu-must go; vaikuṅṭhāt-from Vaiku.n.tha; ambariṣālayam-to King Ambariṣa; punaḥ-again; karotu-must do; pāraṇam-breaking the fast; tatra-there; rājñāḥ-of the king; su-prītaye-for the pleasure; muniḥ-the sage.

However, Durvāsā Muni must leave Vaikuṅṭha, return to King Ambariṣa's home, and please him by taking his meal there.

Text 145

vipras tasyātithir bhūtvā  
nirdoṣaṁ śaptum udyataḥ  
sudarśanaṁ taṁ samrakṣya  
brāhmaṇaṁ hantum udyatam

vipraḥ-the brāhmaṇa; tasya-his; atithiḥ-guest; bhūtvā-becoming; nirdoṣam-faultless; śaptum-to curse; udyataḥ-eager; sudarśanaṁ-Sudarśana-cakra; tam-his; samrakṣya-protecting; brāhmaṇam-the brāhmaṇa; hantum-to kill; udyatam-eager.

The brāhmaṇa Durvāsā was a guest of King Ambariṣa. Even though the king had done no wrong, the brāhmaṇa wanted to curse him. My Sudarśana-cakra protected the

king and wanted to kill the brāhmaṇa.

Text 156

pūrṇam varṣam ayam bhīto  
bhramaty eva bhavam sadā  
upavāsī sa rājendraḥ  
sa-strīkaś ca śucānvitaḥ

pūrṇam-entire; varṣam-year; ayam-he; bhītaḥ-frightened; bhramaty-wanders; eva-indeed; bhavam-the material world; sadā-always; upavāsī-fasting; sa-he; rājendraḥ-the great king; sa-strīkaś-with wife; ca-and; śucānvitaḥ-unhappy.

For one year frightened Durvāsā ran here and there in the universe. For this one year King Ambarīṣa and his wife kept a fast.

Text 147

tato 'ham upavāsī ca  
bhuktopavāsa-kāraṇāt  
stanandham bālakam dṛṣṭvā  
na bhuṅkte janani yathā

tataḥ-since then; aham-I; upavāsī-fasting; ca-and; bhaktiv-d votee; upavāsa-fasting; kāraṇāt-for the reason; stanandham-an infant; bālakam-child; dṛṣṭvā-seeing; na-not; bhuṅkte-eats; janani-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 tatrāsya himsām ca  
mac-cakraṁ na kariṣyati

mama-of Me; aśiṣaḥ-the blessing; muni-śreṣṭhaḥ-the great sage; sadyaḥ-at once; hhavatu-may become; vijvaraḥ-free of danger; pathi-on the path; tatra-there; asya-of him; himsām-killing; ca-and; mac-cakraṁ-My cakra; na-not; kariṣyati-will do.

Here is My blessing: The sage is now free of all danger. My Sudarśana-cakra will nrt harm him.

Text 149

aham evādyś nmścintaḥ  
sukhaṁ bhokṣyāmi niścitam  
bhakta-dattam ca yad vastu  
pwītyā kṛtvāmṛtopamam

aham-I; eva-indeed; adya-now; niścintaḥ-free from anxiety; sukham-happiness; bhokVyāmi-I will eat; niścitam-indeed; bhakta-by My devotee; dattam-offered; ca-and; yat-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-dattam c yad-dravyam  
na cāham bhoktum ī(varaḥ  
vinā bhakta-pradānena  
na ca mām dātum īśvarī

lakṣmī-dattam-given by Lakṣmī; ca-and; yad-dravyam-tme things; na-not; ca-and; aham-I; bhoktum-to eat; īśvaraḥ-able; vinā-without; bhakta-pradānena-the offering to the devotees; na-not; ca-and; mām-Me; dātum-to give; īśvarī-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 munīndra mahā-prājña  
gaccha vatsa nṛpālayam  
sarve devāś ca devyaś ca  
gacchantu munayo gṛham

he-O; munīndra-king of sages; mahā-prājña-O great philosopher; gaccha-go; vatsa-O child; nṛpālayam-to the king's home; sarve-all; devāḥ-the demigods; ca-and; devyaḥ-

goddesses; ca-and; gacchantu-should go; munayaḥ-the sages; gṛham-to the home.

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 tūrṇam  
yayau svāntaḥ-puram mudā  
yayuḥ sarve mudā yuktaḥ  
praṇamya jagad-īśvaram

iti-thus; uktvā-speaking; śrī-hariḥ-Lord Kṛṣṇa; tūrṇam-at once; yayau-went; svāntaḥ-puram-to His palace; mudā-happily; yayuḥ-went; sarve-all; mudā-happily; yuktaḥ-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

brāhmaṇas ca mano-yāyī  
jagāma hari-mandirāt  
sudarśanam ca tac-cakram  
sūrya-kṛti-sama-prabham

brāhmaṇaḥ-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 Sudarśano-cakra, effulgent like millions of suns, followed close behind.

Text 154

upoṣya v tsaram rājā  
śuṣka-kaṇṭhoṣṭha-tālukah  
siṁhāsana-stho dadarśa  
purato muni-puṅgavam

upoṣya-fasting; vatsaram-for a year; rājā-the king; śuṣka-kaṇṭhoṣṭha-tālukaḥ-his throat, palate, and lips dry and withered; simhāsana-sthaḥ-sitting on a throne; dadarśa-saw; purat)ḥ-before him; muni-puṅgavam-the great sage.

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.

Text 155

utthāya sambhramāt sadyaḥ  
praṇamya sādaram mudā  
bhojayitvā tu miṣṭānnam  
brāhmaṇam bubhuje svayam

utthāya-rising; sambhramāt-with respect; sadyaḥ-at once; praṇamya-bowing; sādaram-with respect; mudā-happily; bhojayitvā-feeding; tu-indeed; miṣṭānnam-delicious foods; brāhmaṇam-to the brāhmaṇa; bubhuje-ate; svayam-personally.

Respectfully and happily the king rose and bowed down. He fed the brāhmaṇa Durvāsā delicious foods, and then he also ate.

Text 156

bhuktvā tuṣṭo dvija-śreṣṭho  
yuyuje nṛpam āśiṣam  
Ṣjagāma svālayam tūrṇam  
praśāsaṃsa punaḥ punaḥ

bhuktvā-eating; tuṣṭaḥ-happy; dvija-śreṣṭhaḥ-the great brāhmaṇa; yuyuje-engaged; nṛpam-the king; āśiṣam-blessing; jagāma-went; svālayam-home; tūrṇam-at once; praśāsaṃsa-praised; punaḥ-again; punaḥ-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.

Text 157

uvāca pathi viprendro  
manasā vismayākulaḥ  
māhātmyam durlabham aho  
vaiṣṇavānām iti dvija



uvāca-spoke; pathi-on the path; viprendraḥ-the great brāhmaṇa; manasā-with his mind; vismayākulaḥ-filled with wonder; mähātmyam-the glory; durlabham-rare; ahaḥ-indeed; vaiṣṇavānām-of the devotees of Lord Viṣṇu; iti-thus; dvija-O brāhmaṇa.

O brāhmaṇa, his heart filled with wonder, Durvāsā Muni said to himself, "Ah! Lord Viṣṇu's devotees are very glorious!"

## Chapter Twenty-six Ekādaśī-vrata-nirūpaṇa Description of the Ekādaśī Vow

Text 1

śrī-nārada uvāca

dvādaśī-laṅghane doṣaḥ  
śrutas tvan-mukhato mune  
parābhavo muneś caiva  
paritrāṇam harer aho

śrī-nārada uvāca-Śrī Nārada said; dvādaśī-laṅghane-in not observing Dvādaśī; doṣaḥ-the fault; śrutaḥ-heard; tvan-mukhataḥ-from your mouth; mune-O sage; parābhavaḥ-defeat; muneḥ-of the sage; ca-and; eva-indeed; paritrāṇam-the protection; hareḥ-of Lord Kṛṣṇa; ahaḥ-O..

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  
sarveṣām īpsitam ca me  
ekādaśī-vratasyāsyā  
vidhānam vada niścitam

adhunā-now; śrotum-to hear; icchāmi-I wish; sarveṣām-of all; īpsitam-desired; ca-and; me-of me; ekādaśī-of ekādaśī; vratasya-of the vow; asya-of it; vidhānam-the

method; vado-please tell; niścitam-indeed..

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  
śrutinām kāraṇa-mukhāc  
chrotum kautūhalaṁ manaḥ

ahaḥ-Oh; śrutau-in the Śruti; śrutam-heard; ki{.sy 241}cit-something; mata-bhedān-different ideas; na-not; niścitam-concluded; śrutinām-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  
vratānām durlabham varam  
śrī-kṛṣṇa-prīti-janakam  
tapaḥ-śreṣṭham tapasvinām

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣd said; ekādaśī-vratam-the vow of ekādaśī; idam-this; vratānām-if vows; durlabham-rare; varam-best; śrī-kṛṣṇa-prīti-janakam-pleasing to Lord Kṛṣṇa; tapaḥ-śreṣṭham-the best of austerities; tapasvinām-of the austere.

h Śrī Nārāyaṇa Ṛṣi said: Ekādaśī is the best of vows and the best of austerities. It is very pleasing to Lord Kṛṣṇa.

Text 5

devānām ca yathā kṛṣṇo

devīnā prakṛtir yathā  
āśramānām yathā vipro  
vaiṣṇavānām yathā śivaḥ

devānām-of deities; ca-and; yathā-as; kṛṣṇaḥ-Lord Kṛṣṇa; devīnām-of goddesses;  
prakṛtiḥ-lakṣmī; yathā-as; āśramānām-of āśramas; yathā-as; vipraḥ-the brāhmaṇa;  
vaiṣṇavānām-of devotees; yathā-as; śivaḥ-Lord Śiva.

As Kṛṣṇa is the best of deities, as Lakṣmī is the best of goddesses, as the brāhmaṇas  
are the best of āśramas, as Śiva is the best of Vaiṣṇavas, . . .

Text 6

yathā gaṇeśaḥ pūjyānām  
yathā vāṇī vipaścitām  
śāstrānām ca yathā vedās  
tīrthānām jāhnavī yathā

yathā-as; gaṇeśaḥ-gaṇeśa; pūjyānām-of objects pf worship; yathā-as; vāṇī-Sarasvatī;  
vipaścitām-of eloquent philosophers; śāstrānām-of scriptures; ca-and; yathā-as; vedāḥ-  
the Vedas; tīrthānām-of holy places; jāhnavī-the gaṅgā; yathā-as.

. . . as Gaṇeśa 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

taijasānām yathā svarṇaḥ  
prāṇinām vaiṣṇavo yathā  
dhanānām ca yathā vidyā  
saṅginām ca yathā priyā

i taijasānām-of splendid metals; eathā-as; svarṇaḥ-gold; prāṇinām-of living beings;  
vaiṣṇavaḥ-ehe devotee of Lord Viṣṇu; yathā-as; dhanānām-of treasures; ca-and; yathā-  
as; vidyā-knowledge; saṅginām-of associates; ca-and; yathā-as; priyā-the wife.

. . . 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

preyāsām ca yathā prāṇāḥ  
preyasīnām yathā matiḥ  
eṣṭānām indriyāṇām ca  
cañcalānām yathā manaḥ

preyāsām-of the dear; ca-and; yathā-as; prāṇāḥ-life; preyasīnām-of the beloved;  
yathā-as; matiḥ-intelligence; eṣṭānām-attained; indriyāṇām-of the senses; ca-and;  
ca{.sy 241}Salānām-fickle; yathā-and; manaḥ-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 sense . . .

#### Text 9

guru-strīṇām yathā mātā  
vadhūnām ca yathā patiḥ  
baliṣṭhānām yathā daivam  
kālah kalayatām yathā

guru-strīṇām-of exalted ladies; yathā-as; mātā-the mother; vadhūnām-of girls; ca-  
and; yathā-as; patiḥ-the husband; baliṣṭhānām-of the strong; yathā-as; daivam-destiny;  
kālah-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 is the best of subduers, . . .

#### Text 10

yathā su-śīlo mitrāṇām  
śatrūṇām rug yathā mune  
yathā kīrtiḥ kīrtimatām  
gṛhiṇām ca yathā gṛham

yathā-as; su-śīlah-a person of good character; mitrāṇām-of friends; śatrūṇām-of  
enemies; rug-disease; yathā-as; mune-O sage; yathā-as; kīrtiḥ-fame; kīrtimatām-of the  
famous; gṛhiṇām-of persons attached to their home; ca-and; yathā-as; gṛham-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 puṁścalī yathā  
tejasvinām yatheśam ca  
sahiṣṇūnām yathā kṣitiḥ

yathā-as; sarpaḥ-a snake; himsakānām-of the harmful; duṣṭānām-of the wicked; puṁścalī-an unchaste woman; yathā-as; tejasvinām-of the powerful; yathā-as; īśaḥ-Śiva; ca-and; sahiṣṇūnām-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 bhakṣāṇām  
dāhakānām yathānalāḥ  
yathā śrīr dhana-dātṛṇām  
satīnām ca yathā satī

yathā-as; amṛtam-nectar; ca-and; bhakṣāṇām-of foods; dāhakānām-of burning things; yathā-as; analāḥ-fire; yathā-as; śrīḥ-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  
saritām sāgaro yathā  
yathā sāma śrutīnām ca  
gāyatrī nchandasām yathā

prajeśānām-of graNdfathers; yathā-as; brahmā-Brahmā; saritām-of bodies of water; sāgaraḥ-the ocean; yathā-as; yathāeas; sāma-the Sāma Veda; śrutīnām-of the Vedas; ca-and; ugāyatrī-Gāyatrī; cchandasāp-of Vedic hymns; yathā-as.

. . . as Brahmā is the best of grandfathers, as the ocean is the best of bodies of water, as the Sāma Veda is the best of the Vedas, as Gāyatrī is the best of Vedic hymns, . . .

Text 14

vṛkṣāṇām ca yathāśvatthaḥ  
 puṣpānām tulasī yathā  
yathā mārgo hi māsānām  
 ṛtūnām ca yathā madhuḥ

vṛkṣāṇām-of trees; ca-and; yathā-as; śvatthaḥ-the śvattha tree; puṣpānām-of flowers; tulasī-tulasī; yathā-as; yathā-as; mārgaḥ-mārga; hi-indeed; māsānām-of months; ṛtūnām-of seasons; ca-and; yathā-as; madhuḥ-spring.

. . . as śvattha 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

ādityānām yathā sūryo  
 rudrāṇāy śaṅkaro yathā  
yathā bhīṣmo vasūnām ca  
 varṣānām bhāratam yathā

ādityānām-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; varṣānām-of 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

devarṣīnām yathā tvam ca  
 brahmarṣīnām bhṛguḥ yathā  
nṛpānām ca yathā rāmaḥ  
 siddhānām kapilo yathā

devarṣīnām-of the divine sages; yathā-as; tvam-you; ca-and; brahmarṣīnām-of brāhmaṇa sages; bhṛguḥ-Bhṛgu; yathā-as; nṛpānām-of kings; ca-and; yathā-as; rāmaḥ-

rāma; siddhānām-of siddhas; kapilaḥ-kapila; yathā-as.

u. . . auwyou are the best of the devarṣis, as Bhṛgu is the best of the brahmṛṣis, as Rāma is the best of kings, as Kapila is the best of the siddhas, n . .

Text 17

uathāusanat-kumāraś co  
yoginām jñāninām varaḥ  
airāvato gajendrāṇāS  
paśūnām śarabho yathā

ya hā-as; sanat-kumāraḥ-sanat-kumāra; ca-and; yoginām-of yogīs; jñāninām-of the wise; varaḥ-the best; airāvataḥ-Airāvata; gajendrāṇām-of regal elephants; paśūnām-of beasts; śarabhaḥ-th” śarabha; yathā-as.

. . . as Sanat-kumāra is the best of the yogīs and j{.sy 241}enīs, as Airāvata is the best of regal plephants, as the śarabha is the best of wild beasts, . . .

Text 18

yathā himādriḥ śailānām  
maṇinām kaustubho yatve  
sorasvatī nadīnām ca  
yathā puṇya-svarūpiṇī

yathā-as; himādriḥ-the Himalayas; śailānām-of mountains; maṇinām-of jewels; kaustubhaḥ-Kaustubha; yathā-as; sarasvatī-the Sarasvatī; nadīnām-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

gandharvānām citraratho  
yathāftreṣṭhaś ca nāradaḥ  
yathā kuvero yakṣaṇām  
sumālī rakṣasām yathā

gandharvānām-of the gandharvas; citrarathaḥ-Citraratha; yathā-as; śreṣṭhaḥ-the best; ca-and; nāradaḥ-Nārada; yathā-as; kuvSiaḥ-Kuvera; yakṣaṇam-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 śreṣṭhaḥ  
svayaṁ 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; śreṣṭhaḥ-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  
vratānām ca varam 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

kartavyaṁ ca caturṇām ca  
varṇanaṁ nityam eva ca  
yatīnām vaiṣṇavānām ca  
brāhmaṇānām viśeṣataḥ



kartavyam-should be done; ca-(and; caturṇām-of four; ca-and; varṇānām-varṇas; nityam-always; eva-indeed; ca-and; yatīnām-of sannyāsīs; vaesṇavānām-of Vaiṣṇavts; ca-and; brāhmaṇānām-of brāhmaṇas; viśeṣṛtaḥ-specifically.

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-kṛṣṇa-vrata-vāsare

satyam-truth; sarvāṇi-all; pāpāni-sins; brahma-hatyādikāni-beginning with killing a brāhmaṇa; ca-and; saty- eve-indeed; odanam-in grains; āśritya-taking shelter; śrī-kṛṣṇa-vrata-vāsare-on ekādaśī.

All sins, beginninh with the sin of killing a brāhmaṇa, take shelter of grains during ekādaśī day.

Text 24

bhunkte tāni ca sarvāṇi  
yo bhunkte tatra manda-dhīḥ  
ihāti-yātakī so 'p  
yāty ante narakam dhruvam

bhunkte-eats; tāni-them; ca-and; sarvāṇi-alth yaḥ-one whoh bhunkte-eats; tatra-there; manda-dhīḥ-slow intelligence; iha-here; ati-very; pātakī-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-saṅkhyākṛtāni ca  
kumbhīpāke mahā-ghore  
sthitvā cāṇḍālatāvavaadet

ekādaśī-pramāṇāni-eleven; yuga-saṅkhyākṛtāni-yugas; ca-and; kumbhīpāke-in hell; mahā-ghore-very terrible; sehitvā-staying; cāṇḍālatām-the state of being a candala; vrajet-attains.

After eleven yugas in a terrible hell, he becomes an outcaste.

Text 26

galita-vyādhi-yuktaś ca  
tataḥ saptasu janmasu  
paścān mukto bhavet pāpād  
ity āha kamalodbhavaḥ

galita-vyādhi-yuktaḥ-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-laṅghane doṣo  
mayoktaś ca śrutaḥ paraḥ

ity-thus; evam-thus; kathitaḥ-spoken; brahman-O brāhmaṇa; yaḥ-one which; doṣaḥ-fault; tatra-there; bhojane-in eating; dvādaśī-on tyhe dvādaśī; laṅghane-in not observing; doṣaḥ-the fault; mayā-by me; uktaḥ-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-laṅghane doṣam  
nibodha kathayāmi te  
purā śruto dharma-vaktrād  
veda-sāroddhṛto 'pi ca

daśamī-laṅghane-in not observing daśamī; doṣam-th sin; nibodha-please know; kathayāmi-I will tell; te-to you; purā-before; śrutahaḥ-heard; dharma-vaktrāt-from the mouth of Dharma; vedatsāroddhr̥taḥ-the essence of the Vedas; api-and; ca-also.

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

daśamīm cet kalā-mātrām  
mūḍho jñānena laṅghayet  
yāti śrīḥ tad-gr̥hāt tūrṇam  
śāpam dattvā su-dāruṇam

daśamīm-the daśamī; cet-if; kalā-mātrām-even one part; mūḍhaḥ-a fool; jñānena-with knowledge; laṅghayet-transgresses; yāti-goes; śrīḥ-Goddess Lakṣmī; tad-gr̥hāt-from his home; tūrṇam-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 curse on him and quickly leaves his home.

Text 30

iha tad-vaṁśa-hānīś ca  
yaśo-hānir bhaved dhruvam  
ante manvantara-śatam  
andha-kūpe vased dvija

iha-here; tad-vaṁśa-hāniḥ-the destruction of his family; ca-and; yaśo-hāniḥ-the destruction of his fame; bhavet-is; dhruvam-indeed; antewat the end; manvantara-śatam-for a hundred manvantaras; andha-kūpe-in hell; vaset-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

daśamy ekādaśī cāpi  
dvādaśī yatra vāsare  
tatra bhuktvā para-dina  
upoṣya vratam ācaret

daśamī-daśamīy ekādaśī-ekādaśī; ca-and; api-also; dvādaśī-dvādaśī; yatra-where;  
vāsare-on the day; tatra-there; bhuktvā-eating; para-dine-in the following day; upoṣya-  
fasting; vratam-vow; ācaret-oNerves.

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

Šdvādaśyām ca vratam kṛtvā  
trayodaśyām tu pāraṇam  
dvādaśī-laṅghane doṣo  
vratinām nātra vidyate

dvādaśyā-kS-on dvādaśī; ca-and; vratam-the vow; kṛtvā-doing; trayodaśyām-on  
trayodaśī; tu-indeed; pāraṇam-breaking the fast dvādaśī-of dvādaśī; laṅghane-in not  
observing; doṣaḥ-the fault; vratinām-of they who follow the vow; na-not; at a-her ;  
vidyate-is.

If one thus fasts on dvādaśī and breaks his fast on trayodaśī, he does no wrong by not properly observing dvādaśī.

Text 33

sampūrṇaikādaśī yatra  
prabhāte kiñcid eva sa  
tatropoṣyā dvitīyā ca  
pūrvā tu yadi vardhate

sampūrṇa-full; ekādaśī-ekādaśī; yatra-where; prabhāte-at sunrise; kiñcid-something;  
eva-indeed; sa-and; tatra-there; upoṣya-fasting; dvitīyā-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.

## Text 34

ṣaṣṭhī-daṇḍātmikā yatra  
prabhāte ca tithi-trayam  
kurvanti kṛtinaḥ pūrvam  
iaiva yaty-ādayas rathā

ṣaṣṭhī-daṇḍātmikā-consisting of the sixth daṇḍa; yatra-where; prabhāte-a sunrise; ca-and; tithi-trayam-three tithis; kurvanti-do; kṛtinaḥ-the pious; pūrvam-first; na-not; eva-indeed; yaty-ādayaḥ-th] sannyāsīs and others; tathā-so.

If ekādaśī is manifested during the last six daṇḍas 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.

n Note: One daṇḍa 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."

## Text 35

paratrānaśanam kṛtvā  
nitya-kṛtyam samāpayet  
vrate jāgaraṇam sarvam  
paratraivācared budhaḥ

paratra-on the second day; anaśanam-fasting; kṛtvā-doing; nitya-kṛtyam-regular duties; samāpayet-should attain; vrate-in the vow; jāgaraṇam-keeping an all-night vigil; sarvam-all; paratra-on the second; eva-indeed; ācared-should observe; budhaḥ-wise.

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.

## Text 36

gṛhī tat-pūrva-divase  
vratam kṛtvā pare 'hani  
ekādaśyām vyatītāyām

pāraṇam tu samācaret

grhī-a householder; tat-pūrva-divase-on the day before that; vratam-the vow; kṛtvā-doing; pare-on thje next; ahani-day; ekādaśyām-on ekādaśī; vyaoītāyām-passed; pāraṇam-breaking the fast; tu-indeed; samācaret-should do.

On the first day a householder should fast and then, when the eLādaśī isover he should break his fast.

Text 37

vaiṣṇavānām yatīnām ca  
vidhavānām ttthaiva ca  
sarvāḥ samā upoṣyās tā  
bhikṣūṇām brahmacāriṇām

vaiṣṇavānām-of Vaiṣṇavas; yatīnām-of sannyāsīs; ca-and; vidhavānām-of widows; tathā-so; eva-certainly; ca-and; sarvāḥ-all; samā-the same; upoṣyāḥ-fasting; tā-they; bhikṣūṇām-of beggars; brahmacāriṇām-of brahmacārīs.

Vaiṣṇavas, sannyāsīs, brahmacārīs, widows, and beggars should all fast on ekādaśī.

Text 38

śuklām eva tu kurvanti  
grhino vaiṣṇav tarāḥ  
na kṛṣṇa-laṅghane doṣas  
teṣām vedeṣu nārada

śuklām-the brighth fortnight; eva-indeed; tu-indeed; kurvanti-do; grhinaḥ-householders; vaiṣṇavetarāḥ-other than Vaiṣṇavas; na-not; kṛṣṇa-laṅghane-failing to observe the dark fortnight; doṣaḥ-fault; teṣām-of them; vedeṣu-in the Vedas; nārada-O Nārada.

Non-vaiṣṇava householders may fast on only the śukla-ekādaśīs. For them there is no fault in failing to observe the kṛṣṇa-ekādaśīs. O Nārada, this is the verdict of the Vedas.

Text 39

śayanī bodhanī madhye  
yā kṛṣṇaikādaśī bhavet  
saivopoṣya grhasthena  
nānynā kṛṣṇā kadācana

śayanī-Śayana ekādaśī; bodhonī-Utthāna ekād śī; madhye-in the midst; yā-whot  
kṛṣṇaikādaśī-the ekādaśī of the dark fortnight; bhavet-may be; sā-that; eva-inde d;  
upoṣyā-should be fasting; grhasthena-by a householder; na-not; anynā- nother; kṛṣṇā-  
on the dark fortnight; kadācana-ever.

Non-vaiṣṇava householders, however, must fast on the kṛṣṇa-ekādaśīs beginning with Śayanā Ekādaśī and ending with Utthānā Ekādaśī. They need not observe the other kṛṣṇa-ekādaśīs.

Text 40

ity evaṁ kathito brahman  
nirṇayo yaḥ śrutau śrutaḥ  
vratasyaśya vidhānam ca  
nibodha kathayāmi te

ity evam-thus; kathitaḥ-spoken; brahman-O brāhmaṇa; nirṇayaḥ-the conclusion;  
yaḥ-which; śrutau-in the Vedas; śrutaḥ-heard; vratasya-the vow; asya-of this;  
vidhānam-the method; ca-and; nibodha-please understand; kathayāmi-I tell; te-to you.

O brāhmaṇa, 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 haviṣyam pūrvāhne  
na ca bhunkte punar jalam  
ekākī kuśa-śayyāyām  
naktam śayanam ācaret

kṛtvā-doing; haviṣyam-haviṣya; pūrvāhne-on the previous day; na-not; ca-and;  
bhunkte-eat; punaḥ-again; jalam-water; ekākī-alone; kuśa-śayyāyām-on a bed of kuśa  
straw; naktam-at night; śayanam-rest; ācaret-does.

On the previous day one should eat haviṣya and not drink water. At night he should sleep alone on a kuśa mat.

Note: Haviṣya is boiled rice mixed with ghee and prepared without spices or anything else.

Text 4nu

brāhme muhūrte cotthāya  
puātaḥ-kṛtyam vidhāya ca  
nitya-kṛtyam vid āyātha  
tataḥ snānam samācaret

brāhme muhūrte-at brahma-muhūrta; ca-and; utthāya-rising; prātaḥ-kṛtyam-morning duties; vidhāya-performing; ca-and; nitya-kṛtyam-regular duties; vidhāya-performing; atea-then; tataḥ-then; snānam-bathing; samācaret-should perform.

Then he should rise at brahma-muhūrta, bathe, and perform his morning duties.

Text 43

vratopavāsa-saṅkalpam  
śrī-kṛṣṇa-prīti-pūrvakam  
kṛtvā sandhyā-tarpaṇam ca  
vidhāyāhnikam ācaret

vrata-the vow; upavāsa-fasting; saṅkalpam-decision; śrī-kṛṣṇa-prīti-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 ṣoḍaśopacaram  
D prakṛṣṭam vidhi-bodhitam

nitya-regular; pūjām worship; dine-in the day; kṛtvā-doing; vrata-dravyam-the ingredients of following the vow; samāharet-should bring; dravyam-the thing;



ṣoḍaśopacaram-sixteen articles; prakṛṣṭam-excellent; vidhi-bodhitam-aware of the rules.

During the day he should perform his regular worshid and he should collect the sixteen articles to be used in following the vow.

Text 45

āsanam vasanam padyam  
arghyam puṣpānulepanam  
dhūpa-dīpam ca naivedyam  
yajña-sūtram ca bhūṣaṇam

āsanam-a seat; vasanam-cloth; padyam-padya; arghyam-arghya; puṣpa-flowers; anulnpanam-sandal paste; dh"pa-incense; dīpam-lamp; ca-and; naivedy m-offering of food; yajña-sūtram sacred thread; ca-and; bhūṣaṇam-ornaments.

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-snānīya-tāmbūlam  
madhuparkaḥ punar jalam  
etāny āhṛtya divase  
vratam naktam samācaret

gandha-perfume; snānīya-bathing water; tāmbūlam-betelnuts; madhuparkaḥ-madhuparka; punaḥ-again; jalam-water; etāny-these; āhṛtya-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 vāsasī

ācamya śrī-harim smṛtvā  
svasti-vācanam ācaret

upaviśya-sitting; āsane-on the sitting place; pūtaḥ-pure; dhṛtvā-holding; dhautē-washed; camand; vāsasī-two garments; ācamya-sipping ācamana; śrī-harim-Śrī Kṛṣṇa; smṛtvā-remembering; svasti-vācanam-saying the word svasti; ācaret-should do

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  
dhānyādhāre śubha-kṣaṇe  
phala-sākhā-candanāktam  
vedoktam munibhir mudā

āropya-establishing; maṅgala-ghaṭam-the auspicious jar; dhānyādhāre-in meditation; śubha-kṣaṇe-at an auspicious moment; phala-fruits; sākhā-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-ṣaṭkam samāvāhya  
pṛthag-dhyānaiḥ samācaret  
pūjām pañcopacāreṇa  
prakṛṣṭena vicakṣaṇaḥ

deva-deities; ṣaṭkam-six; samāvāhya-invoking; pṛthag-dhyānaiḥ-with separate meditations; samācaret-should worship; pūjām-worship; pañcopacāreṇa-with five articles; prakṛṣṭena-excellent; vicakṣaṇaḥ-a wise man.

Then one should invoke the six Deities, meditate on each one individually, and worship them with five excellent articles.

Text 50

gaṇeśvaram dinakaram  
vahnim viṣṇum śivam śivām  
sampūjya tām praṇamyātha  
vratam kuryād dhariṁ smaran

gaṇeśvaram-Gaṇeśa; dinakaram-Sūrya; vahnim-Agni; viṣṇum-Viṣṇu; śivam-Śiva;  
śivām-Pārvatī; sampūjya-worshiping; tām-them; praṇamyā-bowing; atha-then; vratam-  
the vow; kuryāt-should perform; harim-on Lord Kṛṣṇa; smaran-meditating.

In this way one should worship Gaṇeśau Sūrya, Agny, Viṣṇu, Śiva, and Pārvatī, bow  
down before them, and, meditating on Lord Kṛṣṇa, observe the vow.

Text 51

nārādhya deva-ṣaṭkam ca  
yadi karma samācaret  
nityam naimittikam vāpi  
tat sarvamniṣphalam bhavet

na-not; ārādhya-worshiping; deva-ṣaṭkam-the six deities; ca-and; yadi-if; karma-  
action; samācaret-performs; nityam-regular; naimittikam-tccasional; vu-or; api-also;  
tat-that; sarvam-all; niṣphalam-fruitless; bhavet-becomes.

If one does not worship these six Deities, then any regular and occasional duties he  
performs will not bear any fruit.

Text 52

ity evam kathitam sarvam  
h vratāṅga-bhūtam eva ca  
kaṇva-śākhoktam iṣṭam ca  
vratam śṛṇu mahā-mune

ity evam-thus; kathitam-spoken; sarvam-all; vratāṅga-bhūtam-the parts of the vow;  
eva-indeed; ca-and; kaṇva-śākhoktam-described in the Kaṇva-śākhā of the Vedas;  
iṣṭam-desire; ca-and; vratam-vow; śṛṇu-please hear; mahā-mune-O great sage.

Thus I have described the various parts of the vow. O great sage, now please hear  
the description of this vow given in the Kaṇvaśākhā.

Text 53

sāma-vedokta-dhyānena  
dhyAtvā kṛṣṇam parāt param  
puṣpam sva-śirasi nyasya  
punar dhyānam samācaret

sāma-vedokta-dhyānena-by the meditationwspoken in the Sāma Veda; dryātbā-  
meditNting; kṛṣṇam-on Lord Kṛṣṇa; parāt-than the greatest; param-greater; puṣpam-  
flower sva-śirasi-on his own head; nyasy -placing; punaḥ-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  
sarveṣām ati-vāhchitam  
na prakāśyam abhaktāya  
bhakta-prāṇādhikam param

dhyānam-m4ditation; śṛṇu-please hear; nigūḍham-confidential; ca-and; sarveṣām-  
of all; ati-vāhchitam-greatly desired; na-not; prakāśyam-to be revealed; abhaktāya-to a  
noe-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-nīradodrikta-  
śyāma-sundara-vigraham  
śarat-pārvaṇa-candrābha-  
vinindyāsyam anuttamam

śarat-sūryodayābjāli-  
prabhā-mocana-locanam

svāᅅga-saundarya-bhūᅅābhī  
ratna-bhūᅅaᅅa-bhūᅅitam

gopa-locana-koᅅaiᅅ ca  
prasannair ati-vaᅅkitaiᅅ  
ᅅaᅅvān nirīkᅅyamānaᅅ tat-  
prāᅅair iva vinirmitam

rāsa-maᅅᅅala-madhya-stham  
rasollāsa-samutsukam  
rādhā-vaktra-ᅅarac-candra-  
sudhā-pāna-cakorakam

kaustubhena maᅅīndreᅅa  
vakᅅaᅅ-sthala-samuᅅjvalam  
pārijāta-prasūnānāᅅ  
mālā-jalair virāᅅitam

ᅅaᅅ-ratn -sāra-nirmāᅅa-  
kirīᅅojjvala-ᅅekharam  
vinoda-muralī-hasta-  
nyastam pūᅅyam surāsmraiᅅ

dhyānāᅅādhyam durārādhyam  
brahmāᅅīnāᅅ ca vanditam  
kāraᅅam kāraᅅānāᅅ yam  
tam īᅅvaram aham bhaje

Tra īna-new; nīrada-clouds; udrikta-abundant; śyāma-dark; uundara-handsome; vigraham-form; ᅅarat-autumn; pārvaᅅa-season; candra-moon; ābha-selendor; vinindya-rebuking; āᅅyam-face; anuttamam-without any superior; ᅅarat-autumn; sūrya-sun; udaya-rising; ābja-lotuses; āli-multitude; prabhā-splendor; mocana-releasing; locanam-eyes; svāᅅga-saundarya-the handsomeness of His limbs; bhūᅅābhīᅅ-with the ornaments; ratna-jewel; bhūᅅaᅅa-ornaments; bhūᅅitam-decorated; gopa-locana-koᅅaiᅅ-with the gopīs' sidelong glances; ca-and; prasannaiᅅ-happy; ati-vaᅅkitaiᅅ-very crooked; ᅅaᅅvān-always; nirīkᅅyamānam-seen; tat-that; prāᅅaiᅅ-by the lives; iva-and; vinirmitam-made; rāsa-maᅅᅅala-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; ᅅarac-candra-of the autumn moon; sudhā-nectar; pāna-drink; cakorakam-a cakora bird; kaustubhena-with the Kaustubha jewel; maᅅīndreᅅa-the king of jewels; vakᅅaᅅ-sthala-chest; samuᅅjvalam-splendid; pārijāta-prasūnānāᅅ-of parijata flowers; mālā-jalaiᅅ-with many garlands; virāᅅitam-splendid; ᅅaᅅ-ratna-sāra-nirmāᅅa-made with six kinds of jewels; kirīᅅa-crown; uᅅjvala-splendid; ᅅekharam-crown; vinoda-muralī-a pastime flute; hasta-in His hand; nyastam-placed; pūᅅyam-to be worshiped; surāsuraiᅅ-by the demigods and demons; dhyānāᅅādhyam-not

attainable by meditation; durārādhyam-difficult to be worshiped; brahmādīnām-headed by Brahmā; ca-and; vanditam-bowed down; kāraṇam-the cause; kāraṇānām-of causes; yam-whom; tam-Him; īśvaram-the Supreme Personality of Godhead; aham-I; bhaje-worship.

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 Brahaā and the demigods bow down, the first cause of all causes.

Text 62

dhyātvānena tam āvāhya  
copahārāṇi ṣoḍaśa  
dattvā sampūjayet bhaktyā  
mantrair ebhiś ca nārada

a dhyātvā-meditating; anena-with this; tam-on Him; āvāhya-bringing; ca-and; upahārāṇi-articles; ṣoḍaśa-sixteen; dattvā-offering; sampūjayet-should worshpp; bhaktaā-with devotiyn; mantraiḥ-with mantras; ebhiḥ-these; ca-and; nārada-O Nārada.

O Nārada, after meditating in this way, one should worship Lord Kṛṣṇa, offering Him sixteen articles with the following mantras.

Text 63

āsanam svarṇa-nirmāṇam  
ratna-sāra-paricchadam  
nJnā-citra-victrāḍhyaṁ  
grhyatām parameśvara

āsanam-seat; svarṇa-nirmāṇam-made of gold; ratna-sāra-paricchadam-codered with jewels; nānā-tarious; citra--wonderful and colorful; vicitra-with designs; āḍhyam-

opulent; gr̥hyatām-may please be accepted; parameśvara-O Supreme Personality of Godhead.

O Supreme Personality of Godhead, please accept this throne of gold and jewels, wonderfully ornate and opulent.

Text 64

vastram vahni-viśuddham ca  
nirmitam viśvakarmaṇā  
mūlyānirvacanīyam tad  
gr̥hyatām rādhikā-pate

vastram-garments; vahni-viśuddham-pure like fire; ca-and; nirmitam-made; viśvakarmaṇā-by Viśvakarmā; mūlyānirvacanīyam-priceless; tat-that; gr̥hyatām-may please be accepted; rādhikā-pate-O husband of Rādhā.

O husband of Rādhā, please accept these priceless garments, made by Viśvakarmā, and pure like fire.

Text 65

Ṣpāda-prakṣālanārham tat  
suvarṇa-pātra-saṁsthitam  
su-vāsitam śītaḥ ca  
gr̥hyatām karuṇā-nidhe

pāda-prakṣālanārham-wor washpng the feet; tat-that; suvarṇa-pātra-saṁsthitam-in a golden pitcher; su-vāsitam-scented; śītaḥ-cool; ca-and; gr̥hyatām-may please be accepted; karuṇā-nidhe-O ocean of mercy.

O ocean of mercy, please accept this golden pitcher of scented cool water for washing Your feet.

Text 66

idam arghyam pavitram ca  
śaṅkha-toya-samanvitam  
puṣpa-durvā-candanāktam  
gr̥hyatām bhakta-vatsala

idam-this; arghyam-arghya water; pavitram-pure; ca-abd; śaṅkha-to a-samanvitam-the water in a conchshell; puṣpa-flowers; d rvā-durvā grass; candana-sandal paste; āktlm-anointedI gihyatām-may please be accepted; bhaktaevatsala-O Lord who loves the devotees.

O Lord who aovos the devotees, please accept this conchshell of pure arghya water mixed with flowers, durvā, and sandal paste.

Text 67

su-vāsitaṁ śukla-puṣpaṁ  
candanāguru-samyutam  
sadā te prīti-janaṇaṁ  
gr̥hyatām sarva-kāraṇa

su-vāsitaṁ-fragrant; śukla-puṣpaṁ-white flowers; candanāguru-samyutam-with sandal and aguru; sadā-always; te-of You; prīti-janaṇam-pleasing; gr̥hyatām-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-  
kuṅkumośīram uttamam  
sarvepsitam idaṁ kṛṣṇa  
gr̥hyatām anulepanam

candanāguru-kastūrī-kuṅkuma-uśīram-anointed with sandal, aguru, musk, and uśīra; uttamam-best; sarvepsitam-desired by all; idaṁ-this; kṛṣṇa-O Kṛṣṇa; gr̥hyatām-may please be accetted; enulepanam-ointmett.

O Lord Kṛṣṇa, please accept this fragrant paste of saydal, aguru, musk, and uśīra, a fragrant paste liked by all.

Text 69

raso vṛkṣa-viśeṣasya  
nānā-dravya-samanvitaḥ



sugandha-yuktaḥ sukha-do  
dhūpo 'yaṁ pratigrhyatā2

rasaḥ-nectar; vṛkṣa-viśeṣasya-of a specific tree; nānā-dravya-samanvitaḥ-with various substances; sugandha-yuktaḥ-fragrant; sukha-daḥ-pleasing; dhūpaḥ-incense; ayam-thiSN 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-vinirmitaḥ  
ghana-dhvanta-nāśa-bījo  
dīpo yaṁ gr̥hyatām prabho

divā-day; niśam-and night; su-pradīptaḥ-shining; ratna-sāra-vinirmitaḥ-made of precious jewels; ghana-dhvanta-nāśa-destruction of the darkness; bījaḥ-the seed; dīpaḥ-lamp; yam-this; gr̥hyatām-may please be accepted; prabhaḥ-O Lord.

O Lord, please accept this splendid jewel lamp, its flame a seed that grows into the destruction of darkness in both night and day.

Text 71

nānā-vidhāni dravyāṇi  
svādūni madhurāṇi ca  
coṣyādīni pavitrāṇi  
svātmārāma pragrhyatām

nānā-vidhāni-various kinds; dravyāṇi-things; msvāmūni-delicious; madhurāṇi-sweet; ca-and; coṣya-nectar ādīni-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

gr̥hyatām deva-deveśa  
racitam cāru-kāruṇā

sāvitrī-granthi-samyuktam-sacred thread; svarṇa-tantu-vinirmitam-made of golden thread; gr̥hyatām-may please be accepted; deva-deveśa- o master of the kings of the demigods; racitam-made; cāru-kāruṇā-by an artistic person.

O master of the kings of the demigods, please accept this golden sacred thread made by the best of artists.

Text 73

amūlya-ratna-racitam  
sarvāvayava-bhūṣaṇam  
tviṣā jājvalyamānaṁ tad  
gr̥hyatām nanda-nandana

amūlya-ratna-racitam-made of priceless jewels; sarvāvayava-bhūṣaṇam-ornaments for all limbs; tviṣā-with light; jājvalyamānam-shining; tat-that; gr̥hyatām-may please be accepted; nanda-nandana-O son of Nanda.

O son of Nanda, please accept these glittering ornaments of priceless jewels, ornaments for every limb.

Text 74

pradhāno varṇanīyaś ca  
sarva-maṅgala-karmaṇi  
pragr̥hyatām dīna-bandho  
gandho 'yaṁ maṅgala-pradaḥ

pradhānaḥ-original; varṇanīyaḥ-to be decribed; ca-and; sarva-maṅgala-karmaṇi-in actions that are all auspicious; pragr̥hyatām-please may be accepted; dīna-bandhaḥ-O friend of the poor; gandhaḥ-fragrance; ayam-this; maṅgala-pradaḥ-giving auspiciousness.

O friend of the poor, please accept this auspicious perfume suitable for all auspicious ceremonies.

Text 75

dhātrī-śrīphala-patrāktam  
viṣṇu-tailam manoharam  
vāñchitam sarva-lokānām  
bhagavan pratigṛhyatām

dhātrī-śrīphala-patrāktam-mixed with the leaves of dhātrī and śrīphala; viṣṇu-tailam-Viṣṇu oil; manoharam-beautiful; vāñchitam-desired; sarva-lokānām-by all people; bhagavan-O Supreme Personality of Godhead; pratigṛhyatām-please may be accepted.

O Supreme Personality of Godhead, please accept this pleasing Viṣṇu oil, fragrant with dhātrī and śrīphala leaves, and desired by all.

Text 76

vāñchanīyam ca sarveṣām  
karpūrādi-su-vāsitam  
mayā niveditam nātha  
tāmbūlam pratigṛhyatām

vāñchanīyam-to be desired; ca-and; sarveṣām-of all; karpūrādi-su-vāsitam-fragrant with camphor and other things; mayā-by me; niveditam-offered; nātha-O Lord; tāmbūlam-betelnuts; pratigṛhyatām-please may be accepted.

O master, please accept these betelnuts, fragrant with camphor and other scents, desired by all, and now offered by me to You.

Text 77

sarveṣām prīti-jananam  
su-miṣṭam madhuram madhu  
sad-ratna-sāra-pātra-stham  
gopī-kānta pragṛhyatām

sarveṣām-of all; prīti-jananam-giving pleasure; su-miṣṭam-sweet; madhuram-sweet; madhu-honey; sad-ratna-precious jewels; sāra-best; pātra-in a jar; stham-staying; gopī-kānta-O lover of the gopīs; pragṛhyatām-may please be accepted.

O beloved of the gopīs, please accept this jewel cup of delicious sweet honey pleasing to all.

Text 78

nirmalam jāhnavī-tḍsam  
su-pavitram su-vāsitam  
punar ācamānīyam ca  
grhyatām madhusūdana

nirmalam-pure; jāhnavī-toyam-Yamunā water; su-pavitram-very pure; su-vāsitam-fragrant; punaḥ-again; ācamānīyam-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.

Text 79

iti ṣoḍaśopacāram  
dattvā bhakto mudānvitaḥ  
mantreṇānena puṣpānām  
mālyam dadyāt prayatnataḥ

iti-thus; ṣoḍaśopacāram-sixteen articles; dattvā-offering; bhaktaḥ-a devotee; mudānvitaḥ-happy; manreṇānena-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.

Text 80

nānā-prakāra-puṣpāis 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; prabhaḥ-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 puṣpāñjalim dadyān  
mūla-mantreṇa ca vratī  
kuryāt tu stavanam bhaktyā  
puṭāñjali-yutaḥ sudhīḥ

iti-thus; puṣpāñjalim-a handful of flowers; dadyān-should offer; mūla-mantreṇa-with the mūla mantra; ca-and; vratī-following the vow; kuryāt-should do; tu-indeed; stavanam-prayer; bhaktyā-with devotion; puṭāñjali-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  
samsāra-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; prabho-O Lord; samsāra-sāgare-in the ocean of birth and death; ghore-terrible; mām-me; uddhara-please rescue; bhayānake-fearsome.

The devotee 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

śata-janma-kṛtāyāsām  
udvignasya mama prabho  
sva-karma-pāśa-nigaḍair  
baddhasya mokṣaṇam kuru

śata-janma-kṛtāyāsāt-from the deeds of a hundred births; udvignasya-agitated; mama-of me; prabhaḥ-O Lord; sva-karma-of my own karma; pāśa-nigaḍaiḥ-with the ropes; baddhasya-bound; mokṣaṇam-release; kuru-please do.

O Lord, please release me from the ropes of my past deeds in hundreds of births.

Text 84

praṇataṁ pāda-padme te  
paśya mām śaraṇāgatam  
mārtaṇḍa-tanayād bhītam  
pāhi śaraṇa-pañjara

praṇatam-bowing down; pāda-padme-at the lotus feet; te-of You; paśya-look; mām-at me; śaraṇāgatam-surrendered; mārtaṇḍa-tanayāt-from yama; bhītam-frightened; pāhi-please protect śaraṇa-pañjara-O shelter of the surrendered souls.

Please see how I haKe 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-hīnaṁ kriyā-hīnaṁ  
vidhi-hīnaṁ ca vedataḥ  
vastu-mantra-vihīnaṁ yat  
tat sampūrṇaṁ kuru prabho

bhakti-hīnam-without devotion; kriyā-hīnam-without pious deeds; vidhi-hīnam-without following the rules of scripture; ca-and; vedataḥ-from the Vedas; vastu-mantra-vihīnam-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

vedokta-vihitājñānāt  
svāṅga-hīne ca karmaṇi  
tvam-npmocaraṇenaiva

sarvaṁ pūrṇaṁ bhaved dhare

vedokta-vihitājñānāt-because of ignorance of the Vedic rules; svāṅga-hīne-defective; ca-and; karmaṇi-in action; tvat-nāma-Your name; uccaraṇ(na-by calling out; eva-indeed; sarvam-all; pū(ṇam-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 taṁ praṇamua  
dattvā viprāya dakṣiṇām  
mahotsav ṁ vidhāyātha  
kuryāj jāgaraṇaṁ vratī

iti-thus; stutvā-praying; taṁ-to Him; praṇamya-b hing down; dattvā-giving; viprāya“to a brāhmaṇa; dakṣiṇām-dakṣiṇā; mahotsavam-a great festival; vidhāya-offering; atha-then; kuryāt-should do; jāgaraṇam-an all-night vigil; vratī-following the vow.

w After receiving these pra(ers, bowing down before the Lord, offering dakṣiṇā to a brāhmaṇa, and celebrating a great festival, the devotee following the ekādapī vow should keep a vigil, staying awake the whole night.

Text 88

kṛtvā vratopavāsaṁ ca  
yadi nidrām niṣevate  
phalasyārdham avāpnoti  
vyatopapās or vratī

kṛtvā-doing; vrata-of the vow; upavāsam-the fast; ca-and; yadi-if; nidrām-sleep; niṣevate-attains; phalasyaDo of the result; ardhham-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 pāraṇam kṛtvā  
yadi nidrām niṣevate  
punar eva jalam bhuṅkte  
o vratārdha-phalam āpnuyāt

dvādaśyām-on dvādaśī; pāraṇam-breaking the fast; kṛtvā-doing; yadi-if; nidrām-sleep; niṣevate-attains; punaḥ-again; eva-indeed; jalam-water; bhuṅkte-drinks; vratārdha-phalam-half the result of the vow; āpnuyāt-attains.

If after breaking the fast on dvādaśī 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-kṛṣṇa-caraṇaṁ smaran

yatnena-with care; ca-and; haviṣyānnaṁ-haviṣya; sakṛt-once; eva-indeed; tam-it; ācaret-should do; manreṇānena-with this mantra; viprendra-O king of brāhmaṇas; śrī-kṛṣṇa-caraṇaṁ-Śrī Kṛṣṇa's lotus feet; smaran-remembering.

O king of brāhmaṇas, carefully eating one mean a haviṣya, one should then remember Lord Kṛṣṇa's feet and recite the following mantra.

Text 91

he anna prāṇinām prāṇā  
brahmaṇā nirmitaṁ purā  
dehi me viṣṇu-rūpa tvaṁ  
vratopavāsayor phalam

he-O; anna-grainso prāṇinām-of the living beings; prāṇā-the life; brahmaṇā-by Brahmā; nirmitam-created; purā-in ancient times; dehi-please give; me-to me; viṣṇu-rūpatvam-the state of having transcendental form like that of Lord Viṣṇu; vratopavāsayoḥ-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

evam yaḥ kurute bhaktyā  
bhārate vratam uttamam  
pūrvān sapta parān sapta  
svātmānam uddhared dhruvam

evam-thus; yaḥ-one who; kurute-does; bhaktyā-with devotion; bhārate-in Bhārata-varṣa; vratam-vow; uttamam-great; rūrvān-before; sapta-seven; parān-after; sapta-seven; svātmānam-own; uddharet-delivers; dhruvam-indeed.

A person whv in Bhārata-varṣa devotedly follows this vow delivers himself, seven generations of his ancestors, and seten generations of his descendants.

Trct 93

mātar.m bhrātaram caiva  
śvaśrūm ca śvaśuram sutam  
jāmātaram tathā bhṛtyam  
uddharen niścita2 naraḥ

mātaram-mother; bhrātaram-brother; ca-and; eva-certainly; śvaśrūm-mother-in-law; ca-and; śvaśuram-rather-in-law; sutam-child; jāmātaram-son-in-law; tathā-so; bhṛtyam-srnrvant; uddharet-delivers; niścitam-indeed; naraḥ-a person.

He delivers his mother, broteer, sister, children, father-in-law, motheh-in-law, son-in-law, daughter-in-law, and servant.

Text 94

itS evam kathitam vipra  
śrī-kṛṣṇa-caritam vratam  
sukhadam mokṣadam saram  
aparam kathayāmi t5

ity-thus; evam-in this way; kathitam-spoken; vipra-O brāhmaṇa; śrīSkṛṣṇascaritam-Śrī Kṛṣṇa's pastimes; vratam-vow; sukhadam-pleasing; mokṣawamOgiving liberation; saram-the best; aparam-without an superioS; kathayāmi-I will tell; te-to you.

O brāhmaṇa, 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-vastra-haraṇa Stealing the Gopīs' Garments

Text 1

śrī-nārāyaṇa uvāca

śṛṇu nārada vakṣyāmi  
śrī-kṛṣṇa-caritaṁ punaḥ  
gopīnām vastra-haraṇam  
vara-dānam manīṣitam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; śṛṇu-please hear; nārada-O Nārada; vakṣyāmi-I will tell; śrī-kṛṣṇa-caritam-Lord Kṛṣṇa's pastimes; punaḥ-again; gopīnām-of the gopīs; vastra-of the garments; haraṇam-stealing; vara-dānam-giving a blessing; manīṣitam-desired.

Śrī Nārāyaṇa Ṛṣi 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 haviṣyam bhṅktyā ca  
yyāvan māsam su-samyutāḥ

nat:ā sūryasutā-tīre  
pārvatīm bakulāmayīm  
kṛtvāvāhya 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-

doing; haviṣyam-haviṣya; bhaktyā-with devotion; ca-and; yāvan-for the entire duration; māsam-the month; su-samyutāḥ-engaged; natvā-bowing down; sūryasutā-tīre-at the Yamunā's shore; pārvatīm-to Goddess Pārvatī; bakulāmayīm-consisting of sand; kṛtvā-making; avāhya-carrying; ca-and; mantreṇa-with mantras; pūjām-worship; kurvanti-do; nityaśaḥ-regularly.

In the first month of the hemanta season the young gopīs, bewildered with amorous desires and following a vow of eating only haviṣya, daily made of sand a deity of Goddess Pārvatī and with devotion daily worshiped her with mIntras, . . .

Note: The hemanta season is early winter. The first month of hemanta is Mārgaśīrṣa (November-.ecember).

Text 4

candanāguru-kastūrī-  
kuṅkumaiḥ su-manoharaiḥ  
nānā-prakāra-puṣpaiś ca  
mālyair bahu-vidhair api

candanāguru-kastūrī-kuṅkumaiḥ-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, . . .

Text 5

dhūpair dīpaiś ca naivedyair  
vastrair nānā-phalair mune  
maṇi-muktā-pravālais ca  
vādyair nānā-vidhair api

dhūpaiḥ-with incense; dīpaiḥ-lamps; ca-and; naivedyaiḥ-offerings of food; vastraiḥ-with garments; nānā-phalaiḥ-many kinds of fruits; mune-O sage; maṇi-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 jatatām mātaḥ  
sṛṣṭi-sthity-anta-kāriṇi  
nanda-gopa-sutaṁ kāntaṁ  
asmābhyām dehi su-vrate

k he-O; devi-goddess; jagatām-of the universes; mātaḥ-O mother; sṛṣṭi-sthity-anta-kāriṇi-O creator, maintainer, and destroyer; nanda-gopa-of nanda-jopa; sutam-the son; kāntam-beloved; asmābhyām-to us; dehi-please give; su-vrate-O saintly one.

"O saintly goddess, O mother of the universe, O cause on creation, maintenance, and destruction, please give to us Nanda's son, Kṛṣṇa, as our dear husband."

#### Text 7

mantreṇānena deveśīm  
r pariḥāraṁ vidhāya ca  
tataḥ kṛtvā tu saṅkalpaṁ  
pūjayen mūla-manrataḥ

mantreṇānena-with this mantra; deveśīm-to the queen of the demigods; pariḥāram-offering; vidhāoa-giving; ca-and; tataḥ-from that; kṛtvā-doing; atu-indeed; saṅkalpam-expression of desire; pūjayet-worship; mūla-manrataḥ-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-yāmaḥ sa-bījakaḥ  
hrīm durgāyai nama iti  
sarva-kāma- hala-pradaḥ

mantraḥ-mantra; tu-indeed; sama-vedoktaḥ-spoken in the Sāma Veda; ayāta-yāmaḥ-always new; sa-bījakaḥ-with the bīja syllable; hrīm-hrīm; durgāyai-to Durgā; nama-obeisances; iti-thus; sarva-kāma-pha a-pradaḥ-fulfilling all desires.

Eternally-new, fulfilling all desires, and spoken in the Sāma Veda, this mūla-mantra, with its bija-syllable, is {.sy 168}Hrīm durgāyai namaḥ" (I offer my respectful obeisances to Goddess Durgā).

Text 9

puṣpaṁ mālyam ca naivedyam  
dhūpaṁ dīpaṁ tathāṁśukam  
mantreṇānena tām bhaktyā  
daduḥ sarvā mudānvitāḥ

puṣpaṁ-flowere mālyam-garland; ca-and; naivedyam-food; dhūpaṁ-incense;  
dīpaṁ-lamp; tathā-so; āṁśukam-garment; manreṇa 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 parayā bhaktyā  
cemaṁ mantraṁ sahasradhā  
japaṁ kṛtvā ca stutvā ca  
praṇemuḥ śirasā bhuvi

tāḥ-they; ca-and; eva-indeed; parayā-with great; bhaktyā-devotion; ca-and; imam-this; mantram-mantra; sahasradhā-a thousand times; japaṁ-chanting; kṛtvā-doing; ca-and; stutvā-offering prayers; ca-and; praṇemuḥ-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

sarva-maṅgala-māṅgalye  
sarva-kāma-prade śive  
dehi me vāñchitam devi  
namo 'stu śaṅkara-priye

sarva-maṅgala-māṅgalye-giving all auspiciousness; sarva-kāma-prade-fulfilling all

desires; śive-O pārvatī; dehi-please give; me-to me; vāñchitam-desired; devi-O goddess; namaḥ-obeisances; astu-are; śaṅkara-priye-O beloved of Lord Śiva.

"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 namaskāraṁ  
kṛtvā dattvā ca dakṣiṇām  
naivedyāni ca sarvāṇi  
brāhmaṇebhyo yayur gṛham

ity-thus; uktvā-speaking; ca-and; namaskāraṁ-obeisances; kṛtvā-doing; dattvā-giving; ca-and; dakṣiṇām-d Sṣ oā; naivedyāni-food; ca-and; sarvāṇi-all; brāhmaṇebhyaḥ-t the brāhmaṇas; yayuḥ-went; gṛham-home.

After reciting this prayer, bowing down, and giving to the brāhmaṇas dakṣiṇā and all the offered foods, the gopīs returned to uheir homes.

Text 13

stava-rājam śṛṇu mune  
tuṣṭuvur yena pārvatīm  
bhaktyā gopāṅganāḥ sarvāḥ  
sarvābhiṣṭa-phala-pradām

stava-rājam-the king of prayers; śṛṇu-please hear; mune-O sage; tuṣṭuvuḥ-prayed; yena-by which; pārvatīm-to Pārvatī; gopāṅganāḥ-the gopīs; sarvāḥ-all; sarvābhiṣṭa-phala-pradām-fulfilling all desires.

O sage, now please hear the regal prayer all the gopīs devotedly recited before Goddess Pārvatī, who fulfills all desires.

Texts 14 and 15

jagaty ekārṇave ghore  
candra-sūrya-vivarjite  
aṅjānākāra-toyena

samplute ca carācare

dattam purā brahmaṇe ca  
hariṇā jala-śāyinā  
tasmai dattvā stavam imam  
nidrām bheje jagat-patiḥ

jagaty-in the universe; ekārṇave-in one ocean; ghore-terrible; candra-sūrya-vivarjite-without sun or moon; aṚ.sy 241 }jānākāra-toyena-with the waters of ignorance; samplute-flooded; ca-and; carācare-of the moving and unmoving beings; dattam-given; purā-in ancient times; brahmaṇe-to Brahmā; ca-and; hariṇā-by Lord Kṛṣṇa; jala-śāyinā-resting on the water; tasmai-to him; dattvā-giving; stavam-prayer; imam-this; nidrām-sleep; bheje-attained; jagat-patiḥ-the master of the universes.

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 kaiṭabhena ca  
pīḍitaḥ parituṣṭāva  
mūla-prakṛtim īśvarīm

nābhi-padme-on the lotus of the navel; jagat-sraṣṭā-the creator of the universe; madhunā-by Madhu; kaiṭabhena-by Kaiṭabha; ca-and; pīḍitaḥ-tormented; parituṣṭāva-prayed; mūla-prakṛtim-to the origin of the material nature; īśvarīm-to the goddess.

When he was troubled by the demons Madhu and Kaiṭabha, Brahmā recited these prayers to Goddess Durgā, the root from whom the material nature has grown.

Text 17

śrī-brahmovāca

durge śive 'bhaye māye  
nārāyaṇi sanātani  
jaye me maṅgalaṁ 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; maṅgalam-auspiciousness; dehi-please give; namaḥ-obeisances; te-to you; sarva-maṅgale-all-auspicious.

Śrī Brahmā said: O Durgā, O Śivā, O Abhayā y Nārāy ṅS, O Sanātaniḥ O Jayā, please bring me auspiciousness. O Sarva-maṅgalā, I offer my respectful obeisances unto You.

Note: These names of Goddess Durgā ar eyefined in the followung v ries.

Text 18

daitya-nāśārtha-vacano  
dakāraḥ parikīrtitaḥ  
ukāro vighna-nāśasya  
vācako veda-sammataḥ

daitya-nāśa-killing the demons; artha-vacanaḥ-the meaning of the letter; dakāraḥ-the syllable d; parikīrtitaḥ-said; ukāraḥ-the syllable u; vighna-nāśasya-for destroying obstacles; vācakaḥ-the word; veda-sammataḥ-the conclusion of the Vedas.

In(the name Durgā, the letter D means "tht destroyer of the demons", the letter U means "the destroyer of obstacles", . . .

Text 19

repho roga-ghna-vacano  
gaś ca pāpa-ghna-vācakaḥ  
bhaya-śatru-ghna-vacanaś  
cākāraḥ parikīrtitaḥ

rephaḥ-the letter R; roga-ghna-vacanaḥ-means the destroyerv of diseases; gaḥ-the letter g; ca-and; pāpa-ghna-vācakaḥ-the destroyer of sins; bhaya-fear; śatru-enemies; ghna-destroying; vacanaḥ-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



smṛty-ukti-śravaṇād yasyās  
te naśyanti ca niścitam  
ato durgā hareḥ śaktir  
hariṇā parikīrtitā

smṛty-ukti-śravaṇāt-from hearing, speaking, or remembering; yasyāḥ-of whom; te-they; naśyanti-perish; ca-and; niścitam-indeed; ataḥ-from that; durgā-Durgā; hareḥ-of Lord Kṛṣṇa; ś ktiḥ-the potency; hariṇā-by Lord Kṛṣṇa; parikīrtitā-said.

From hearing, speaking, or remembering Durgā's name, all these inauspicious things are destroyed. For this reason Lord Kṛṣṇa Himself declares that Goddess Durgā is His transcendental potency.

Text 21

vipatti-vācako durgās  
cākāro nāśa-vācakaḥ  
durgām naśyati yā nityam  
sā ca durgā prakīrtitā

vipatti-calamity; vācakaḥ-the word; durgāḥ-durga; ca-and; ākāraḥ-the letter ā; nāśa-vācakaḥ-means destruction; durgām-Durgā; naśyati-destroys; yā-who; nityam-always; sā-She; ca-and; durgā-Durgā; prakīrtitā-is said.

The word "durga" means "calamity", and the letter "ā" means "destruction". She who always ends all calamities is called "Durgā".

Text 22

durgo daityendra-vacanaś  
cākārognāśa-vācakaḥ  
tam nanāśa purā tena  
budhair durgā prakīrtitā

durgaḥ-durga; daityendra-vacanaḥ-means the kings of the demons; ca-and; ākāraḥ-the letter a; nāśa-vācakaḥ-means destruction; tam-that; nanāśa-destroyed; purā-before; tena-by that; budhaiḥ-by the wise; durgā-Durgā; prakīrtitā-is said.

The word "durga" means "the kings of the demons", and the letter "ā" means "destruction". She who always kills the kings of the demons is called "Durgā" by the wise.

### Text 23

śaś ca kalyāṇa-vacanaḥ  
ikārotkrṣṭ -vācakaḥ  
samūha-vācakaiś caiva  
vākāro dātṛ-vācakaḥ

śaḥ-the letter ś; ca-and; kalyāṇa-vacanaḥ-means auspiciousness; ikārotkrṣṭa-vācakaḥ-the letter i; samūha-vācakaiḥ-means multitude; ca-and; eva-certainly; vākāraḥ-the letter vā; dātṛ-vācakaḥ-means the giver.

The letter Ś means "auspiciousness", the letter i means "multitude", and the letter vā means "she who gives".

### Text 24

śreyah-saṅghotkrṣṭa-dātrī  
śivā tena prakīrtitā  
śiva-rāśir mūrtimatī  
śivā tena prakīrtitā

śreyah-saṅghotkrṣṭa-dātrī-the giver of great auspiciousness; śivā-Śivā; tena-by this; prakīrtitā-said; śiva-rāśiḥ-an abundance of auspiciousness; mūrtimatī-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 dātṛ-vācakaḥ  
svayam nirvāṇa-dātrī yā  
sā śivā parikīrtitā

śivaḥ-śiva; hi-indeed; mokṣa-vacanaḥ-means liberation; ca-and; ākāraḥ-the letter ā; dātṛ-vācakaḥ-means one who gives; svayam-personally; nirvāṇa-of liberation; dātrī-the giver; yā-who; sā-she; śivā-Śivā; pavikīrtitā-is said.

The word "śiva" means "liberation" and the letter "ā" means "she who gives".

Therefore the word "sivā" means "she who gives liberation".

Text 26

abhayo bhaya-nāśoktaś  
cākāro dātr-vācakaḥ  
pradādaty abhayam yā ca  
sābhayā parikīrtitā

abhayaḥ-fearless; bhaya-nāśoktaḥ-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; parikīrtitā-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 sadyaḥ  
sā māyā parikīrtitā

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; sadyaḥ-at once; sā-she; māyā-māyā; parikīrtitā-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 nityam  
sā māyā parikīrtitā

mā-mā; ca-and; mohārtha-vacanaḥ-means "illusion"; yā-yā; ca-and; prāpana-vācakaḥ-means attaining; tam-that; prāpayati-causes to attain; yā-who; nityam-always; sā-she; māyā-māyā; parikīrtitā-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  
tena tulyā ca tejasā  
sadā tasya śarīra-sthā  
tena nārāyaṇī-smṛtā

nārāyaṇārdha-sambhūtā-born from half of Lord Nārāyaṇa's body; tena-because; tulyā-equal; ca-and; tejasā-with power and glory; sadā-always; tasya-of Him; śarīra-sthā-staying in the body; tena-because; nārāyaṇī-smṛtā-remembered 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 nityenirguṇā yā  
kīrtitā ca sanātānī

y nirguṇasya-beyond the modes of nature; ca-and; nityasya-eternal; vācakaḥ-meaning; ca-and; sanātanaḥ-sanātana; sadā-always; nityā-etern l; nirguṇā-,eyond the modes; yā-who; kīrtitā-said; ca-and; sanātānī-Sanātānī.

The word "sanātana" means both "eternal" and "beyond the modes of material nature". Because she is eternal and beyond thu modes ofomaterial nature, she is called Sanātānī.

Text mls

jaḥ kalyāṇa-pravacano  
yakāro dāṭṭ-vācakaḥ  
jayam dadāti yā nityam  
sā jayā parikīrtitā

jaḥ-the letter ja; kalyāṇa-pravacanaḥ-means auspiciousness; yakāraḥ-the letter ya; dāṭṛ-vācakaḥ-means the giver; jayam-the

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-maṅgala-śabdaś ca  
sampūrṇaiśvarya-vācakaḥ  
ākāro dāṭṛ-vacanas  
tad-dātrī sarva-maṅgalā

sarva-maṅgala-śabdaḥ-the word sarva-maṅgala; ca-and; sampūrṇaiśvarya-vācakaḥ-means full with all opulences; ākāraḥ-the letter ā; dāṭṛ-vacanaḥ-means one who gives; tad-dātrī-the giver of that; sarva-maṅgalā-is called Sarva-maṅgalā.

The word "sarva-maṅgala" means "all opulences", and the letter "ā" means "she who gives". Therefore because she gives all opulences she is called Sarva-maṅgalā.

Text 33

nāmāṣṭakam idam sāram  
nāmārthaiḥ saha samyutam  
nārāyaṇena yad dattam  
brahmaṇe nābhi-pankaje  
tasmai dattvā nidritaś ca  
babhūva jagatām patīḥ

nāma-names; aṣṭakam-eight; idam-this; sāram-excellent; nāmārthaiḥ-with the meanings of the names; saha-with; samyutam-endowed; nārāyaṇena-by Lord Nārāyaṇa; yat-what; dattam-given; brahmaṇe-to Brahmā; nābhi-pankaje-on the navel lotus; tasmai-to him; dattvā-given; nidritaḥ-asleep; ca-and; babhūva-became; jagatām-of the universes; patīḥ-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.

Text 34

madhu-kaiṭabhau durdantau  
brahmāṇam hantum udyatau  
stotreṇānena sa brahmā  
stutiṁ nidrām cakāra ha

madhu-kaiṭabhau-Madhu and Kaiṭabhau durdantau-invincible; brahmāṇam-Brahmā; hantum-to kill; udyatau-prepared; totreṇa anena-with "his prayer; sa-he; brahmā-Brahmā; stutiṁ-prayer; nidrām-Durgā; cakāra-did; ha-indeed.

When the invincible demons Madhu and Kaiṭabha tried to kill him, Brahmā recited this prayer to Goddess Durgā.

Text 35

sākṣād bhūtvā stavād durgā  
brahmaṇe kavacam dadau  
śrī-kṛṣṇa-kavacam divyam  
sarva-rakṣaṇa-nāmakam

sākṣāt-directly; bhūtvā-becoming; stavāt-because of the prayer; durgā-Durgā; brahmaṇe-to Brahmā; kavacam-shield; dadau-gave; śrī-kṛṣṇa-kavacam-the Śrī Kṛṣṇa-kavaca; divyam-divine; sarva-rakṣaṇa-nāmakam-names that give all protection.

NBecause 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 kavacam vidhiḥ  
varam ca kavacam 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; kavacam-the kavaca; vidhiḥ-Brahmā; varam-excellent; ca-and; kavacam-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  
sārathe patite harau  
brahmā dadau maheśāya  
stotram ch kavacaṁ varam

tripurasya-of Tripura; ca-and; saṅgrāme-inthe battle; sārathe-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 sarveṇa nidrāyāḥ  
samrakṣā kavacena vai  
nidrānugrahaṭṭṣadyaḥ  
stotrasyaiva prabhāvataḥ

tatrājagāma bhagavān  
vṛṣa-rūpī janārdanaḥ  
śaktyā ca durgayā sārddham  
śaṅkarasya jayāya ca

stotre-in the prayer; sarveṇa-with all; nidrāyāḥ-of Durgā; samrakṣā-protection; kavacena-with the kavaca; vai-indeed; nidrā-of Durgā; anugrahaṭṭṣadyaḥ-by the mercy; sadyaḥ-at once; stotrasya-of the prayer; eva-indeed; prabhāvataḥ-by the power; tatra-there; 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; durgayā-Durgā; sārddham-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.

Text 40

saratham śaṅkaram mūrdhni  
kṛtvā ca nirbhayam dadau  
aty-ūrdhvam prāpayām āsa  
jayā tasmai jayam dadau

saratham-with the chariot; śaṅkaram-Śiva; mūrdhni-on the head; kṛtvā-doing; ca-and; nirbhayam-fearless; dadau-gave; aty-ūrdhvam-above; prāpayām āsa-caused to attain; jayā-Durgā; tasmai-to him; jayam-victory; dadau-gave.

Then Durgā made Śiva and his chariot fly far above her head. She made Śiva fearless and she gave to him victory in the battle.

Text 41

brhmāstram ca gṛhītvā sa  
sa- idram śrī-harim smaran  
stotram ca kavacam prāp a  
jaghāna tripuram haraḥ

brahmāstram-the brahmāstra wepaon; ca-and; gṛhītvā-taking; sa-he; sa-nidram-with Durgā; śrī-harim-Lord Kṛṣṇa; smaran-remembering; stotram-the prayer; ca-and; kavacam-the kavaca; prāpya-attaining; jaghāna-killed; tripuram-Tripura; haraḥ-Śiva.

After thus attaining the Durgā-stotra and Kṛṣṇa-kavaca, Śiva meditated on Lord Kṛṣṇa, took up the brahmāstra weapon, and killed the demon Tripura.

Text 42

stotreṇānena tām durgām  
kṛtvā gopālikāḥ stutim  
lebhire śrī-harim kāntam  
stotrasyaśya prabhāvataḥ

stotreṇa anena-with this prayer; tām-her; durgām-Durgā; kṛtvā-doing; gopālikāḥ-the gopīs; stutim-prayer; lebhire-attained; śrī-harim-Śrī Kṛṣṇa; kāntam-beloved; stotrasyaśya-of this prayer; prabhāvataḥ-by the power.



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-prayer; 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-sandhyam yaḥ paṭhen nityam  
bhakti-yuktaś ca mānavaḥ  
saivo vā vaiṣṇavo vāpi  
śakto durgāt pramucyate

tri-sandhyam-at sunrise, noon and sunset; yaḥ-one who; paṭhen-recites; nityam-daily; bhakti-yuktaḥ-with devotion; ca-and; mānavaḥ-a human being; śaivaḥ-a devotee of Lord Śiva; vā-or; vaiṣṇavaḥ-a devotee of Lord Viṣṇu; vā-or; api-even; śaktaḥ-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 at sunrise, noon, and sunset, becomes free from all dangers and troubles.

Text 4

rāja-dvāre śmaśāne ca  
dāvāgnau prāṇa-saṅkate  
himsra-jantu-bhaya-graste  
magna-pote mahārṇave

rāja-dvāre-in a doorway; śmaśāne-in a crematorium; ca-and; dāvāgnau-in a forest fire; prāṇa-saṅkate-when his life is in danger; himsra-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

śatru-graste ca saṅgrāme  
kāragāre vipad-yute  
guru-śāpe brahma-śāpe  
banShu-bhede su-dustare

śatru-of enemies; graste-in the grip; ca-. n; saṅgrāme-in battle; kāragāre-in a prison cell; vipad-yute-in a host of calamities; ghru-vf his guru; śāpe-in the curse; brahma-śāpe-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 śucānvite  
pati-bLede putra-bhede  
khala-sarpa-viṣānvite

sthāna-from the place; bhraṣṭe-in falling; dhana-bhraṣṭe-in the loss of wealth; jāti-bhraṣṭe-in the loss of social status; śucānvite-filled with grief; pati-bhede-in a husband's separation; putra-bhede-in a son's separation; khala-sarpa-viṣānvite-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, . . .

Text 48

stotra-smaraṇa-mātreṇa  
sadyo mucyeta nirbhayaḥ  
vāñchitaṁ labhate sadyaḥ  
sarvaiśvaryaṁ anuttamaṁ

stotra-smaraṇa-mātreṇa-simply by remembering this prayer;osadyau-at once;  
mucyeta-is released; nirbhayaḥ-fearless; vā{.sy 241}chitam-desire; labhate-attains;  
sadyaḥ-at once; sarvaiśvaryaṁ-all opulence; anuttamaṁ-peerless.

. . . 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 hareḥ bhaktim  
dṛḍhāṁ ca satataṁ smṛtim  
ante dāsyāṁ ca abhate  
pārvatyāś ca prasādataḥ

iha-in this; loke-world; hareḥ-of Lord Kṛṣṇa; bhaktim-devotion; dṛḍhāṁ-firm; ca-  
and; satataṁ-always; smṛtim-m,mory; ante-,t the end; dāsyāṁ-service; ca-and;  
labhate-attains; pārvatyāḥ-of Pārvatī; ca-and; prasādataḥ-by the mercy.

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

anena stava-rājena  
tuṣṭuaur nityam īśvarīm  
praṇemuḥ parayā bhaktyā  
yāvan māsam vrajāṅganāḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; anena-with this; stava-rājena-regal  
prayer; tuṣṭuvuḥ-prayed; nityam-every day; Jīśvarīm-to the goddess; praṇemuḥ-bowed  
down; parayā-with great; bhaktyā-devotion; yāvan-as long as; māsam- a month;  
vrajāṅganāḥ-the girls of Vraja.

Śrī Nārāyaṇa Ṛṣi said: Every day for one month the girls of Vraja very devotedly recited this regal prayer to Goddess Pārvatī.

Text 51

evam pūrṇe ca māse ca  
samāpti-divase tathā  
snātum prajagmur gopyaś ca  
vastrāṅy ādhāya tat-taṭe

evam-thus; pūrṇe-when completed; ca-and; māse-the month; ca-and; samāpti-divase-on the final day; tathā-so; snātum-to bathe; prajagmuḥ-went; gopyaḥ-the gopīs; ca-and; vastrāṅy-bgarments; ādhāya-placing; tat-taṭe-on the shore.

On the last day of that month, the gopīs entered the water to bathe, and left on the riverbank their garments, . . .

Texts 52-54

nānā-vidhāni dravyāni  
ratna-mūlyāni nārada  
pīta-śukla-lohitāni  
cārūṇi miśritāni ca

tīrāvṛtāny asaṅkhyāni  
taiś ca tīraṁ su-śobhitam  
candanāguru-kastūrī-  
vāyunā surabhī-kṛtam

naivedyaiś ca bahu-vidhaiḥ  
kāla-deśodbhaviḥ phalaiḥ  
dhūpaiḥ pradīpaiḥ sindūraiḥ  
kuṅkumaiś ca virājitam

nānā-vidhāni-many kinds; dravyāni-things; ratna-mūlyāni-precious jewels; nārada-O Nārada; pīta-yellow; śukla-white; lohitāni-and red; cārūṇi-beautiful; miśritāni-mixed; ca-and; tīrāvṛtāny-on the shore; asaṅkhyāni-numberless; taiḥ-by them; ca-and; tīraṁ-the shore; su-śobhitam-decorated; candanāguru-kastūrī-vāyunā-with a breeze of sandal, aguru, musk, and kunkuma; surabhī-kṛtam-fragrant; naivedyaiḥ-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; kuṅkumaiḥ-with kunkuma; ca-and; virājitam-splendid.

. . . and, O Nārada, 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 kuṅkuma, it was very fragrant, and with many offerings of food, many kinds of fruit in season, many glittering lamps, and with sindūra and kuṅkuma, it was very splendid.

Text 55

jala-kṛīḍonmukha gopyo  
babhūvuḥ kautukena ca  
nagnā kṛīḍābhir āsaktā  
śrī-kṛṣṇārpita-mānasāḥ

jala-kṛīḍonmukhāḥ-eager to play in the water; gopyaḥ-the gopīs; babhūvuḥ-became; kautukena-happily; ca-and; nagnā-naked; kṛīḍābhiḥ-with games; āsaktā-attached; śrī-kṛṣṇārpita-mānasāḥ-their hearts offered to Lord Kṛṣṇa.

Their hearts offered to Lord Kṛṣṇa, the naked gopīs became eager to play in the water.

Text 56

dr̥ṣṭvā kṛṣṇaś ca vastrāṇi  
dravyāni vividhāni ca  
vāsāmsy ādāya vastūni  
cakhāda śiśubhiḥ saha

dr̥ṣṭvā-seeing; kṛṣṇaḥ-Lord Kṛṣṇa; ca-and; vastrāṇi-the garments; dravyāni-things; vividhāni-various; ca-and; vāsāmsy-garments; ādāya-taking; vastūni-things; cakhāda-ate; śiśubhiḥ-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 dūraṁ ca gopālās  
tasthuḥ sarve mudānvitāḥ  
vastrāṇi puñjī-kr̥tyātau

ūṣuḥ skandSe 'ti-lolupāḥ

gatvā-goi g; dūram-far away; ca-and( gopālāḥ-the gopas; tasthuḥ-stayed; s rve-all; mudānvitāḥ-happy; vastrāṇi-the garments; puñjī-kr̥tya-making into a great pile; ādau-in the beginning; ūṣuḥ-stayed; skandhe-on the shoulders; ati-lolupāḥ-very eager.

The jubilant gopas then gathered all the garments, placed them on their shoulders, and took them far away.

Text 58

śoīdāmā ca sudāmā ca  
vasudāmā tathaiva ca  
subalaś ca supārśvaś ca  
śubhāṅgaḥ sundaras tathā

śrīdāmā-Srīdāmā; ca-and; sudāmā-Sudāmā; ca-and; vasudāmā-Vasudāmā; tatoā-so; eva-indeed; ca-and; subalaḥ-Subala; ca-and; supārśvaḥ-Supārśva; ca-and; śubhāṅgaḥ-Subhāṅga; sundaraḥ-Sundara; tathā-so.

Śrīdāmā, Sudāmā, Vasudāmā, Subala, Supārśva, Śubhāṅga, Sundara, . . .

Text 59

candrabhānuḥ vīrabhānuḥ  
sūryabhānuḥ tathaiva ca  
vasubhānuḥ ratnabhānuḥ  
gopālā dvādaśa smṛtāḥ

candrabhānuḥ-candrabhanu; vīrabhānuḥ-Vīrabhanu; sūryabhānuḥ-Sūryabhanu; tathā-so; eva-indeed; ca-and; vasubhānuḥ-Vasubhanu; ratnabhānuḥ-Ratnabhanu; gopālā-gopas; dvādaśa-twelve; smṛtāḥ-remembered.

. . . Candrabhānu, Vīrabhānu, Sūryabhānu, Vasubhānu and Ratnabhānu were the twelve leaders of the gopas.

Text 60

śrī-kr̥ṣṇo baladevaś ca  
i prādhānāś ca caturdaśa  
gopa harer vayasyāś ca

koṭīśaḥ koṭīśo mune

śrī-kṛṣṇaḥ-Lord Kṛṣṇa; baladevaḥ-Lord Balarāma; ca-and; prādhānāḥ-important; ca-and; caturdVśa-fourteen; gop.-gopas; hareḥ-of Lord Kṛṣṇa; vayasyāḥ-friends; ca-and; koṭīśaḥ-millions; koṭīśaḥ-and millions; mune-O sage.

O s,gen at that poace were Lord Kṛṣṇa, Lord Balarāma, these fourteen principal gopas, and many millions and millions of other friends dftLord Kṛṣṇa.

Text 61

vastrāṅy ādāya te sarve  
tasthur ekatra dūrataḥ  
śataśaḥ puñjikās tatra  
sthāpayām āsur unmukhāḥ

vastrāṅy-garments; ādāya-taking; te-they; sarve-all; tasthuḥ-stayed; ekatra-in one place; dūrataḥ-far away; śataśaḥ-hundreds; puñjikāḥ-gathered together; tatra-there; sthāpayām āsuḥ-placed; unmukhāḥ-eager.

The boysatook the garments far away and put them in a certain place.

Text 62

kiñcid vaslraṁ samādāya  
kṛtvā ca puñjikam mudā  
samaruhya kadambāgram  
uvāca gopikām hariḥ

kiñcit-a certain; vastram-garsent; samādāya-taking; kṛtvā-doing; ca-and; puñjikam-a pile; mudā-happily; samaruhyā-taking; kadambāgram-to the top of a kadamba tree; uvāca-spoke; gopikām-to a gopī; hariḥ-Lord Kṛṣṇa.

Then, taking some garments with Him, Lord Kṛṣṇa climbed a kadamba tree and spoke to the gopīs.

Text 63

śrī-kṛṣṇa uvāca

bho bho gopālikāḥ sarvā  
niviṣṭā vrata-karmaṇi  
kṛtvāvadhānam mad-vākyaṁ  
śrutvā krīḍata unmukhāḥ

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bhaḥ-O; bhaḥ-O; gopālikāḥ-gopīs; sarvā-all; niviṣṭā-entered; vrata-karmaṇi-in the activities of a vow; kṛtvā-doing; avadhānam-attention; mad-vākyaṁ-My words; śrutvā-hearing; krīḍata-play; unmukhāḥ-eager.  
Ṣ

Śrī Kṛṣṇa said: O gopīs following a religious vow, first attentively hear My words, and then you may continue your playing.

Text 64

saṅkalpīte vratārhe ca  
māse maṅgala-karmaṇi  
yūyaṁ nagnāḥ katham toyē  
vratāṅga-hāni-kārikāḥ

saṅkalpīte-arranged; vratārhe-for the vow; ca-and; māse-in the month; maṅgala-karmaṇi-auspicious activities; yūyaṁ-you; nagnāḥ-naked; katham-why?; toyē-in the water; vratāṅga-hāni-kārikāḥ-destroying the benefit of the vow.

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 vāsāmsi  
puṣpa-mālyāni yāni ca  
vratārḥāni ca vastūni  
kena nītāni vo 'dhunā

paridheyāni-placed; vāsāmsi-garments; puṣpa-mālyāni-flower garlands; yāni-which; ca-and; vratārḥāni-for the vow; ca-and; vastūni-things; kena-by whom?; nītāni-taken; vaḥ-of you; adhunā-now.

Who has taken your garments, flower garlands, and the articles used in your vow?

Text 66



vratena nagnā yā snāti  
tam ruṣṭo “aruṇaḥ svayam  
varuṇānucarā vāsās  
cakrur vastūni nirhṛtim

vratena-with a vow; nagnā-naked; yā-who; snāti-bathes; tam-with her; ruṣṭaḥ-angry; varuṇaḥ-Vruṇa; svayam-personally; varuṇānucarā-the followers of Varuṇa; vāsāḥ-garments; cakruḥ-take; vastūni-things; nirhṛtim-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 nagnās ca  
vratasya kim bhaviṣyati  
vratārādhyā katham sā vo  
vastūni kim na rakṣati

katham-why?; yāsyatha-do you go; nagnāḥ-naked; ca-and; vratasya-of the vow; kim-what?; bhaviṣyati-will be; vratārādhyā-worshiped by the vow; katham-how?; sā-she; vaḥ-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 tām pūjyām  
tuṣṭām balibhir īśvarīm  
yuṣmākam īdrīṣi devī  
na śaktā vastu-rakṣaṇe

katham vrata-phalaṁ saram  
dātum śaktā sureśvarī  
phalaṁ pradātum yā śaktā  
sā śaktā sarva-karmaṇi

cintām-thought; kuruta-please do; tām-her; pūjyām-worshipable; tuṣṭām-pleased; balibhiḥ-with offerings; īśvarīm-the goddess; yuṣmākam-of you; īdrīṣi-like this; devī-

goddess; na-not; śaktā-able; vastu-rakṣaṇe-to protect the things; katham-how; vrata-phalam-the result of the vow; sāram-excellent; dātum-to give; śaktā-able; surervaSī-the goddess; phalam-the result; pradātum-to give; yā-who; śaktā-able; sā-she; śaktā-able; sarva-karmaṇi-in all activities.

Please consider this. If you worship the goydess, 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 vacaḥ śrutvā  
cintām āpur vraja-striyaḥ  
dadṛśur yamunā-tīraṁ  
vastra-vastu-vihīnakam

ṛ śrī-kṛṣṇasya-of Lord Kṛṣṇa; vacaḥ-the words; śrutjā-hearing; cintām-thought; āpuḥ-attained; vraja-striyaḥ-the girls of Vraja; dadṛśuḥ-saw; yamunā-tīraṁ-the Yamunā's shore; vastra-vastu-vihīnakam-without their garments and offerings.

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 viśādam toyē ca  
nagnās tā rurudur bhṛṣam  
kva gatāni ca vasaūti  
vastrānīty ūcur atra naḥ

cakruḥ-did; vśādam-unhappiness; toyē-in the water; ca-and; nagnāḥ-naked; tā-they; ruruduḥ-wept; bhṛṣam-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?

Text 72

kṛtvā viṣādam tatraiva  
tam ūcur gopa-kanyakāḥ  
puṭāñjali-yutāḥ sarvā  
bhaktyā vinaya-pūrvakam

kṛtvā-doing; viṣādam-lament; tatra-there; eva-certainly; tam-to Him; ūcuḥ-said;  
gopa-kanyakāḥ-the gopīs; puṭāñjali-yutāḥ-with folded hands; sarvā-all; bhaktyā-with  
devotion; vinaya-pūrvakam-with humbleness.

Lamenting in this way, the gopīs folded their hands and humbly spoke.

Texts 73 and 74

śrī-gopālikā ūcuḥ

paridheyāni vastrāṇi  
kiṅkarīnām sad-īśvaraḥ  
nibodhayātmānam eva  
sparśam kartum tvam arhasi

vratārḥāni tu vastūni  
devasvāni ca sāmpratam  
adattāni nocitāni  
grahitum vedavid-vara

śrī-gopālikā ūcuḥ-the gopīŚrīdāmā said; paridheyāni-placed; vastrāṇi-garments;  
kiṅkarīnām-of maidservants; sad-īśvaraḥ-the master of the devotees; nibodhaya-please  
know; ātmānam-self; eva-indeed; sparśam-touch; kartum-to do; tvam-you; arhasi-are  
worthy; vratārḥāni-proper for the vow; tu-indeed; vastūni-things; devasvāni-the  
property of the deity; ca-and; sāmpratam-now; adattāni-not offered; na-not; ucitāni-  
proper; grahitum-to take; vedavid-vara-O best of the knowers of the Vedas.

The gopīs 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  
Durgā. O best of the knowers of the Vedas, it is not right for you to take them.

Text 75

dehi dhautāni dhṛtvā ca  
karisyāmo vratam vayam

vastunānyena govinda  
vastūni bhakṣaṇam kuru

dehi-give; dhautāni-garments; dhṛtvā-holding; ca-and; kariṣyāmaḥ-we will do;  
vratam-the vow; vayam-we; vastunānyena-with outhr things; govinda-O Kṛṣṇa;  
vastūni-things; bhakṣaṇam-eating; kuru-You may do.

O Kṛṣṇa, please return our garments. We will make other offerings to the goddess.  
You may eat the offerings.

Text 76

Ntasminnjantare tatS,  
śrīdāmā vastra-puñjikām  
darśayitvā ca tāḥ sarvā  
dūram dudrāva tat-paraḥ

etasmin antare-then; tatra-there; śrīdāmā-Śrīdāmā; vastra-puñjikām-the garments;  
darśayitvā-showing; ca-and; tāḥ-to them; sarvā-all; dūram-far; dudrāva-ran; tat-paraḥ-  
for them.

Then Śrīdāmā showed them all the garments, and then quickly took them far away.

Text 77

ṛṣṭvā sa-vastram gtpklam  
sarvāsām īsvārī parā  
sarvā vayasyāś covāca  
kopa-yuktā jala-plutā

ḍṣṭvā-seeing; sa-vastram-their garments; gopālam-to Kṛṣṇa; sarvāsām-of all; īsvārī-  
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 suśīle śaśīkale  
he candramukhi mādHAVI  
kadambamāle he kunti  
yamune sarvamaṅgale

śrī-rādhikā uvāca-Śrī Rādhā said; he-O; suśīle-Suśīlā; śaśīkale-O Śaśīkalā; he-O;  
candramukhi-Candramukhī; mādHAVI-O Madhavī; kadambamāle-Kadambamālā; he-O;  
kunti-Kuntī; yamune-Yamunā; sarvamaṅgale-Sarvamaṅgalā.

Śrī Rādhā said: O Suśīlā, O Śaśīkalā, 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-Sāvitri; pārijate-Pārijātā; ca-and; jāhnavi-  
Jāhnavī; sudhāmukhi-Sudhāmukhī; Oubhe-Śubhā; padme-Padmā; gauri-Gaurī; ca-and;  
he-(; svayamprabhe-Svayamprabhā.

. . . O Padmamukhī, Sāvitri, Pārijātā, Jāhnavī, Sudhāmukhī, Śubhā, Padmā, Gaurī, O  
Svayamprabhā, . . .

peXt 80

kālike kamale durge  
he sarasvati bhārati  
apūrṇe rati he gaṅge  
cāmbike sati sundari

kālike-O Kālikā; kamale-O Kamalā;odurge-O Durgn; he-O; sarasvati-Sarasvetī;  
bhārati-Bhāratī; apūrṇe-Apūrṇā; rati-Rati; he-O; gaṅge-Gaṅā; 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, . . .

Text 81

kṛṣṇapriye madhumati  
campe candananandinī  
yūyam sarvāḥ samutthāya  
baddhvānayatā vallabham

kṛṣṇapriye-kṛṣṇapriye; madhumati-Madhumati; campe-Campā; candananandinī-Candananandinī; yūyam-you; sarvāḥ-all; samutthāya-rising; baddhvā-binding; ānayatā-bring; vallabham-the beloved.

. . . O Kṛṣṇapriyā, O Madhumatī, O Campā, O Candananandinī, all of you rise up together, tie up our beloved, and bring Him to Me.

Text 82

sarvā rādhājñayā tūrṇam  
samutthāya jalāt krudhā  
prajagmur gopikā nagnā  
yoṇim ācchādyā pāṇataḥ

sarvā-all; rādhājñayā-on Rādhā's or'er; tūrṇam-at once; samutthāya- rising; jalāt-from the water; krudhā-angrily; prajagmur-went; gopikā-the gopīs; nagnā-naked; yoṇim-pubic area; ācchādyā-covering; pāṇataḥ-with their hands.

On Rādhā's order the naked gopīs, covering their pubic area with their hands, angrily rose from the water.

Text 83

etāsām saha-carīṇyo  
ropyas tūrṇam sahasraśaḥ  
prajagmus tena rūpeṇa  
kopād ārakta-locanāḥ

etāsām-of them; saha-carīṇyaḥ-the friends; gopyaḥ-gopīs; tūrṇam-at once; sahasraśaḥ-thousands; prajagmur-went; tena-by that; rūpeṇa-with the nature; kopāt-with anger; ārakta-locanāḥ-their eyes red.

Then, their eyes red with anger, many thousands of other gopīs also rose from the water.

Text 84

vegena dudruvuḥ sarvāḥ  
śrīdamānam ca balikāḥ  
vegena ca pradhāvantaṁ  
bibhrataṁ vastra-puñjikām

vegena-quickly; dudruvuḥ-ran; sarvāḥ-all; śrīdamānam-at Śrīdāmā; ca-and; balikāḥ-the girls; vegena-quickly; ca-and; pradhāvantaṁ-running; bibhrataṁ-holding; vastra-puñjikām-the pile of garments.

All the girls chased Śrīdāmā, who fled with the garments.

Text 85

jagāma śīghraṁ śrīdāmā  
yatra gopāḥ sahāmsukaḥ  
javena dudruvur gopyas  
tat-pāścād bala-samyutāḥ

jagāma-went; śīghraṁ-quickly; śrīdāmā-Śrīdāmā; yatra-where; gopāḥ-the gopas; sahāmsukaḥ-with the garments; javena-quickly; dudruvur-ran; gopyas-the gopīs; tat-pāścād-behind him; bala-samyutāḥ-powerful.

Śrīdāmā ran to the place where the gopas were protecting the garments, and the powerful gopīs quickly followed.

Text 86

vastra-caurāṁś ca gopāṁś ca  
veṣṭayām āsur āśu tāḥ  
bhayāt pradudruvur bālā  
yatra kṛṣṇaḥ sahāmsukaḥ

vastra-caurāṁś-the thieves of the garments; ca-and; gopāṁś-the gopas; ca-and; veṣṭayām āsur-surrounded; āśu-at once; tāḥ-they; bhayāt-out of fear; pradudruvur-fled; bālā-the boys; yatra-where; kṛṣṇaḥ-Kṛṣṇa; sahāmsukaḥ-with the garments.

The gopīs surrounded the gopas that took the garments. Then the gopas fled in fear to where Kṛṣṇa was holding some of the garments.

Text 87

śrī-kṛṣṇa-sahitān balān  
vārayām āsur āsu ca  
gopikānām bhiyā gopā  
dadur vastrāṇi mādhavam

śrī-kṛṣṇa-sahitān-with Lord Kṛṣṇa; balān-the boys; vārayām āsuḥ-surrounded; āsu-at once; ca-and; mgopikānām-of the gopīs; bhiyā-with fear; gopā-the gopas; daduḥ-gave; vastrāṇi-the garments; mbdhavam-to Kṛṣṇa.

The gopīs at once surrounded Kṛṣṇa and the boys. The frightened gopas gave the gopīs' garments to Kṛṣṇa.

Text 88

mādhavaḥ sthāpanām āsa  
skandhe skandhe taroḥ  
kadamba-vṛkṣaḥ suśubhe  
vastrair nānā-vidhair api

mādhavaḥ-Kṛṣṇa; sthāpayām āsa-placed; skandhe-on branch; skandhe-after branch; taroḥ-of tree; taroḥ-after tree; kadamba-vṛkṣaḥ-the kadamba tree; suśubhe-was glorious; vastrair-with garments; nānā-vidhair-many kinds; api-even.

Then Kṛṣṇa placed the garments on the branches and sub-branches of a tree. Covered with a great variety of garments, that kadamba tree looked glorious.

Text 89

vastrāṇām puñjikāḥ sarvāḥ  
skandheṣu vinidhāya ca  
uvāca gopikāḥ kṛṣṇaḥ  
parihāsa-param vacaḥ

vastrāṇām-of garments; puñjikāḥ-the multitude; sarvāḥ-all; skandheṣu-on the branches; vinidhāya-placing; ca-and; uvāca-spoke; gopikāḥ-to the gopīs; kṛṣṇaḥ-Kṛṣṇa; parihāsa-param-joking; vacaḥ-words.



uAfterrplacing every garment on the tree's branches, Lord Kṛṣṇa joked with the gopīs.

Text 90

śrī-kṛṣṇa uvāca

bho bho gopālikā nagnā  
idānīm kim kariṣyatha  
yacñām kartum ca vastrāṇi  
kurutāśu puṭāñjalim

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bhaḥ-O; bhaḥ-O; gopālikā-gopīs; nagnā-naked; idānīm-now; kim-what?; kariṣyatha-will you do; yacñām-begging; kartum-to do; ca-and; vastrāṇi-garments; kuruta-you should do; āśu-at once; puṭāñjalim-with folded hands.

Śrī Kṛṣṇa said: O naked gopīs, what will you do now? Fold your hands and beg f“, your garments.

Texts 91 and 92

gatvā vadata yuṣmākam  
īśvarīmcattha r dhikām  
karotu śīghram tastrāṇi  
yacñām kṛtvā puṭāñjalim

anyathāham na dāsyāmi  
yuṣmākam āṁśukāni ca  
yuṣmākam īśvarī rādhā  
kim kariṣyati me 'dhunā

gatvā-having gone; vadata-tell; yuṣmākam-of you; īśvarīm-the leader; atha-then; rādhikām-Rādhā; karotu-should do; śīghram-at once; vastrāṇi-garments; yacñām-begging; kṛtvā-doing; puṭā{.sy 241}jalim-folded hands; Tnyathā-otherwise;haham-I; na-not; dāsyāmi-will give; yuṣmākam-of you; āṁśukāni-the garments; ca-and; yuṣmākam-of you; īśvarī-the leader; rādhā-Rādhā; kim-what?; kariṣyati-will do; me-to Me; adhunācnow.

Go to your leader, Rādhā, and tell Her She must fold Her hands and beg for Her marments, otherwise I will not give them. What can your leader, Rādhā, horto Me?

Text 93

vratārādhyā ca yā devī  
sā vā me kim kariṣyati  
ity evaṁ kathitaṁ sarvaṁ  
brūta yūyaṁ ca rādhikām

vrata-in the vow; ārādhyā-worshiped; ca-and; yā-which; devī-goddess; sā-she; vā-or; me-to Me; kim-what?; kariṣyati-will do; ity-thus; evaṁ-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-vacanaṁ śrutvā  
tāḥ iarvā gopa-kanyakāḥ  
vikṣya locana-kopena  
prajgmū 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; prajgmū-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-pīḍitā

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-pīḍitā-tormented with amorous desires.

When they told Her what Kṛṣṇa said, Rādhā laughed. She was tormented with amorous desire.

Text 96

śrutvā tāsām ca vacanam  
pulakāñcita-vigrahā  
na jagāma hareḥ sthānam  
vrīḍayā sa-smitā satī

śrutvā-hearing; tāsām-of them; ca-and; vacanam-the words; pulakāñcita-vigrahā-bodily hairs standing up; na-not; jagāma-went; hareḥ-of Lord Kṛṣṇa; sthānam-to the place; vrīḍayā-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  
brahmeśānanta-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; brahmeśānanta-dharmāṇām-by Brahmā, Śiva, Ananta, and Yamarāja; vandyam-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-sampūrṇa-locanā  
bhāvātirekāt prāṇeśam  
tuṣṭāva oirg"ṇam vibhum

smaram smaram-meditating and meditating; padāmbhojam-on the lotus feet; sāśru(-sampūrṇa-locanā-Her eyes filled with tears; bhāvātirekāt-out of overwhelming love;

prāṇeśam-the Lord of Hre life; tuṣṭāva-offered prayers; nirguṇam-beyond ohe modes of material nature; vibhum-to the all-powerful Supreme Lord.

As again and again She meditated on Lord Kṛṣṇa'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 whr is beyond the modes of material nature.

Text 99

śrī-rādhikovāca

goloka-nātha gopīśa  
mad-īśa prāṇa-vallabha  
he dīna-bandho dīneśa  
sarveśvara namo 'stu te

śrī-rādhikā uvāca-Śrī Rādhā said; goloka-nātha-O master of Goloka; gopīśa-O master of the gopīs; mad-īśa-O My master; prāṇa-vallabha-O Lord more dear than life; he-O; dīna-bandhaḥ-friend of the poor; dīneśa-O master of the poor; sarveśvara-O master of all; namaḥ-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-varadhana  
nandātmaja sad-ānanda  
nityānanda namo 'stu te

tgopeśa-O master of the gopas; go-samūheśa-O master of the cows; yasodānanda-varadhana-O delight of Yaśodā; nandātmaja-O son of Nanda; sad-ānanda-O bliss of the devotees; nityānanda-O eternally blissful Lord; namaḥ 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.

Text 101

śatamanyor manyu-bhagna  
brahma-darpa-vināśaka  
kāliya-damana prāṇa-  
nātha kṛṣṇa namo 'stu te

śatamanyoḥ-of Indra; manyu-bhagna-O brewaker of the pride; brahma-darpa-  
vināśaka-O Pestroyer of Brahmā's pride; kāliya-damana-O subduer of Kāliay; prāṇa-of  
life; nātha-O master; kṛṣṇa-O Kṛṣṇa namo 'stu te-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.

Text 102

śi“ānanteśa brahmeśa  
brāhmaṇeśa parāt para  
brahma-svarūpa brahma-jña  
brahma jīva namo 'stu te

śivānanteśa-O master of Śiva and Ananta; brahmeśa-O master of Brahmā;  
brāhmaṇeśa-O master of the brāhmṇas; parāt-than the greatest; para-greater; brah4a-  
svarūpa-O Lord whose form is spiritual; brahma-jña-O master of spiritual knowledge;  
brahma-O greatest; jīva-O Lord of life; namo 'stu te-I offer My respectful obeisances to  
You.

O master of Lord Śiva and Lord Ananta, O master of Brahmā, O master of the  
brāhmaṇas, O Lord greater than the greatest, O Lord whose form is spiritual, O master  
ofSall spiritual knowledge, O Supreme Personality of Godhead, O master of all that  
live, I offer My respectful obeisances to You.

Tex 103

carācara-taror bīja  
t guṇātīta-guṇātmaka  
guṇa-bīja guṇādhāra  
guṇīśvara namo 'stu te

cara-moving; cara-and unmoving; taroḥ-of the tree; bīja-O seed; guṇātīta-beyond

the modes of material nature; guṇātmaka-the master of all virtues; guṇa-bīja-the seed of all virtues; guṇādhāra-the resting place of all virtues; guṇīvara-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 Form 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

aṇimādika-siddhīśa  
siddhe siddhi-svarūpaka  
tapas tapasvin tapasām  
bīja-rūpa namo 'stu te

aṇimādika-siddhīśa-O master of the siddhis beginning with anima siddhi; siddhe-O perfect one; siddhi-svarūpaka-O Lord whose form possesses all perfections; tapaḥ-O austerity; tapasvin-O austere one; tapasām-of austerities; bīja-rūpa-O seed; namo 'stu te-I offer My respectful obeisances to You.

O master of the siddhis beginning with aṇimā-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

yad anirvacanīyam ca  
vastu nirvacanīyakam  
tat-svarūpa tayor bīja  
sarva-bīja namo 'stu te

yad-what; anirvacanīyam-indescribable; ca-and; vastu-thing; nirvacanīyakam-describable; tat-svarūpa-"that form; tayor-of them both; bīja-O seed; sarva-bīja-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

aham sarasvatī lakṣmī  
durgā gaṅgā śruti-prasūḥ  
yasya pādārcanān nityam  
pūjyā tasmai namo namaḥ

aham-I; sarasvatī-sarasvatī; lakṣmīḥ-Lakṣmī; durgā-Durgā; gaṅgā-Gaṅgā; śruti-prasūḥ-sāvitrī; yasya-of whom; pāda-of the feet; arcanāt-from the worship; nityam-always; pūjyā-to be worshiped; tasmai-to Him; namo namaḥ-I offer My respectful obeisances.

I offer My respectful obeisances to the Supreme Personality of Godhead. By always worshiping His feet, Sarasvatī, Lakṣmī, Durgā, Gaṅgā, Sāvitrī, and I have become demigoddesses worthy to be worshiped.

Text 107

sparśena yasya bhṛtyānām  
dhyānena ca divā-nīśam  
pavitrāṇi ca tīrthāni  
tasmai bhagavate namaḥ

sparśena-by the touch; yasya-of whom; bhṛtyānām-of the servants; dhyānena-by the meditation; ca-and; divā-nīśam-day and night; pavitrāṇi-pure; ca-and; tīrthāni-the holy places; tasmai-to Him; bhagavate-the Supreme Personality of Godhead; namaḥ-I offer My respectful obeisances.

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

ity evam uktvā sā devī  
jale sannyasya vighrahaṁ  
manaḥ-prāṇānīś ca śrī-kṛṣṇe  
tasthau sthānu-samā satī

ity evam-thus; uktvā-speaking; sā-She; devī-the goddess; jale-in the water; sannyasya-placing; vighrahaṁ-form; manaḥ-prāṇānīś-heart and life; ca-and; śrī-kṛṣṇe-to Śrī Kṛṣṇa; tasthau-stood; sthānu-samā-like a pillar; satī-saintly.

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 stotraṁ  
tri-sandhyaṁ yaḥ paṭhen naraḥ  
hari-bhaktiṁ ca dāsyam ca  
labhed rādhā-gatiṁ dhruvam

rādhā-by Śrī Rādhā; kṛtam-made; hareḥ-to Lord Kṛṣṇa; stotram-prayer; tri-sandhyam-Dunrise, noon, and dight; y ḥ-one who; paṭhen-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-dndeed.

A person who, morning, noon, and uunset, recites thispprayer spoken by Śrī uādhā to Lord Kṛṣṇa, nttains devotional service to Lord Kṛṣṇa. He attans the association ef Śrī Rādhā.

Text 110

v pattau yaḥ paṭhed bhaktwā  
sadyaḥ sampattim āpnuyāt  
cira-kāla-gataṁ dtavysm  
hṛtam naṣtam ca labhyate

vipattau-in calamity; yaḥ-one who; paṭhet-recites; bhaktyā-with devotion; sadyaḥ-at once; sampattim-good fortune; āpnuyāt-attains; cira-kāla-gataṁ-for a long time; dravyam-thing; hṛtam-lost; naṣtam-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  
prasannaṁ mānaṁ param  
cintā-grastaḥ paṭhed bhaktyā  
paraṁ nirvṛtim āpnuyāt

randhu-of relatives; vṛddhiḥ-increase; bhTvetMis; tasya-of him; prasannam-happy; mānasam-heart; param-great; cintā-grastaḥ-in the grip of anxiety; paṭhet-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 saṅkaṭe  
māsam bhaktyā yadi paṭhet  
sadyaḥ sā darśanam labhet

pati-bhede-in separation from husband; putra-bhede-in separation from child; mitra-bhede-in separation from friend; ca-and; saṅkaṭe-in danger; māsam-for a month; bhaktyā-with devotion; yadi-if; paṭhet-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 stotram ca  
śṅṅuyād vatsaram yadi  
śrī-kṛṣṇa-sādṛśam kāntam  
guṇavantam labhed dhruvam

bhaktyā-with devotion; kumārī-a young girl; stotram-prayer; ca-and; śṅṅuyāt-hears; vatsaram-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-caraṇāmbujam  
stutvaivam cakṣur unmīlya  
dṛṣtvā kṛṣṇamayam jagat

lala-sthā-staying in the water; rādhikā-Rādhā; dhyātvā-meditating; śrī-kṛṣṇa-caraṇāmbujam-on Lord Kṛṣṇa's lotus feet; stutvā-praying; evam-thus; cakṣuḥ-eyes; unmīlya-apening; Mdṛṣṭvā-syeing; kṛṣṇamayam-like Lord Kṛṣṇa; jagat-the world.

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-tīraṁ  
vastra-dravya-mayaṁ mune  
dṛṣṭvā tandrāthavā svāpnaṁ  
iti mene ca rādhikā

dadarśa-saw; yamunā-tīraṁ-the shore of the Yamunā; vastra-dravya-mayaṁ-with the garments; mune-O sage; dṛṣṭvā-seeing; tandrā-exhaustion; athavā-or; svāpnaṁ-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-ādhāre  
yad-dravyaṁ saṁsthitam purā  
vastraiḥ ca sahjtaṁ sarvaṁ  
tat prāpur gop -kanyakāḥ

yatra-where; sthāne-in the place; yad-ādhāre-in the resting place of that; yad-dravyaṁ-which thing; saṁsthitam-situated; purā-before; vastraiḥ-with garments; ca-and; sahjtaṁ-with; sarvaṁ-all; tat-th(t; prāpuḥ-attained; gopa-kanyakāḥ-the gopīs.

The gopīs found that the garments and other things were exactly as they had been before.

Text 117

jalād utthāya tāḥsarvā  
vNataṁ krtvā maṇiṣitam

samprāpya ca vataṁ devyas  
tāḥ sarvāḥ svālayaṁ yayuḥ

jalāt-from the water; utthāya-rising; tāḥ-they; sarvā-all; vratam-the vow; kṛtvā-doing; manīṣitam-desire; samprāpya-attaining; ca-and; varam-boon; devyaḥ-the goddesses; tāḥ-they; sarvāḥ-all; svālayam-hom; yayuḥ-went.

Rising from the water, the splendid gopīs concluded the vow, attained the boon mhey desired, and returned to their homes.

Text 118

śrī-nārada uvāca

vratasya kiṁ vidhānaṁ ca  
kiṁ nāma kiṁ phalaṁ prabho  
kāni dravyāni deyaṇi  
kā deyaṇi tatra dakṣiṇā

śrī-nārada uvāca-Śrī Nārada said; vratasya-of the vow; kiṁ-what?; vidhānam-the method; ca-and; kiṁ-what?; nāma-the name; kiṁ-what?; phalam-the result; prabhaḥ-O lord; kāni-what; dravyāni-things; deyaṇi-should be given; kā-what?; deyaṇi-should be given; tatra-there; dakṣiṇā-as dakṣiṇā.

Śrī Nārada said: How is this vow performed? What is its name? What result does it bring? What should be offered in it? What dakṣiṇā should be given?

Text 119

vratānte kiṁ rahasyaṁ ca  
babhūva su-manoharam  
vyāsaṁ kṛtvā mahā-bhāga  
vada nārāyaṇīm katham

vratānte-at the end of the vow; kiṁ-what?; rahasyam-secret; ca-and; babhūva-was; su-manoharam-beautiful; vyāsam-division; kṛtvā-doing; mahā-bhāga-O fortunate one; vada-please tell; nārāyaṇīm-of Lord Nārāyaṇa; katham-the account.

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.

## Text 120

śrī-sūta uvāca

nāradasya vGcaḥ śrutvā  
prahasya muni-puṅgavaḥ  
kathaṁ kathitum ārebhe  
kavīndrāṇāṁ guror guruḥ

śrī-sūta uvāca-Śrī Sūta said; nāradasya-of Nārada; vacaḥ-the words; śrutvā-hearing; prahasya-smiling; muni-puṅgavaḥ-the best of sages; kathaṁ-the story; kathitum-to narrate; ārebhe-began; kavīndrāṇā -of the kings of philosophers; guruḥ-of the guru; guruḥ-the guru.

Śrī Sūta Gosvāmī said: Smiling when He heard Nārada's words, Śrī Nārāyaṇa Ṛṣi, the guru of the kings of philosophers, explained everything.

## Text 121

śrī-nārāyaṇa uvāca

sarvaṁ vrata-vidhānaṁ ca  
matto vatsa niśāmaya  
khyātaṁ gaurī-vrataṁ nāmnā  
mārga-māsi kṛtaṁ mahat

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; sarvaṁ-all; vrata-vidhānaṁ-the way of following the vow; ca-and; mattaḥ-from me; vatsa-O child; niśāmaya-please hear; khyātaṁ-spoken; gaurī-vrataṁ-the vow of Gaurī; nāmnā-named; mārga-māsi-in the month of Mārga; kṛtaṁ-done; mahat-great.

Śrī Nārāyaṇa Ṛṣi 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 dhautvā snātvā ca  
nānā-dravyena kanyakāḥ  
deva-ṣaṭkaṁ ca sampūjya

kṛtvā cāvāhanam ghaṭe

gaṇeśam ca dineśam ca  
vahnim nārāyaṇam śivam  
durgām pañcopacāreṇa  
sampūjya vratam ārabhan

vidhāya-wearing; dhaute-clean clothes; snātvā-after bathing; ca-and; nānā-dravyena-with various things; kanyakāḥ-girls; deva-ṣaṭkam-the six deities; ca-and; sampūjya-worshiping; kṛtvā-doing; ca-and; avāhanam-not riding in a carriage; ghaṭe-to a bathing place; gaṇeśam-Gaṇeśa; ca-and; dineśam-Sūrya; ca-and; vahnim-Agni; nārāyaṇam-Nārāyaṇa; śivam-Śiva; durgām-Durgā; pa{.sy 241}copacāreṇa-with five offerings; sampūjya-worshiping; vratam-the vow; ārabhan-began.

Bathing, putting on clean garments, walking to a bathing-place, and with five offerings worshiping the six deities Gaṇeśa, Sūrya, Agni, Nārāyaṇa, Śiva, and Durgā, the girls began this vow.

Text 124

ghaṭādhaḥ piṇḍikām kṛtvā  
catur-asram su-viṣṭram  
candanāguru-kastūrī-  
kuṅkumaiś ca su-saṃskṛtam

nirmāya bālukāyām ca  
durgām daśa-bhujām parām  
dattvā kapāle sindūram  
tad-adhaś candanendukam

ghaṭādhaḥ-below the bathing place; piṇḍikām-piṇḍā; kṛtvā-doing; catur-asram-a quadrangle; su-viṣṭram-graceful; candanāguru-kastūrī-kuṅkumaiḥ-with sandal, agurueymusk, and kunkuma; ca-and; su-saṃskṛtam-nicely made; nirmāya-making; bālukāyām-in the sand; ca-and; durgām-Durgā; daśa-bhujām-with ten arms; parām-great; dattvā-placing; kapāle-on the forehead; sindūram-sindūra; tad-adhaḥ-below that; candanendukam-sandal moon-dots.

Marking below the bathing place a quadrangle with sandal, agurū, muss, aEd kuṅkuma, artistically drawing in the sand a picture of ten-armed Goddess Durgā, anointing her forehead with red sindūra, painting sandal mood-dots below, . . .

Text 126

tām dhyātvā vāhayed devīm  
tato bhūtvā puṭāñjaliḥ  
imam mantram paṭhitvā dau  
tataḥ pūjām samārabhet

tām-on her; dhyātvā-meditating; avāhayet-may do; devīm-to the goddess; tataḥ-then; bhūtvā-becoming; puṭāñjaliḥ-wityh folded hands; imam-this; mantram-mantra; paṭhitvā-reciting; ādau-at the first; tataḥ-then; pūjām-worship; samārabhet-should begin.

. . . 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 tvaṁ śaṅkara-priyā  
tathā mām kuru kalyāṇi  
kānta-kāntām su-durlabhām

he-O; gauri-fair one; śaṅkarārdhāṅge-O half of Lord Śiva's body; yathā-as; tvam-you; śaṅkara-priyā-dear to Śiva; tathā-so; mām-to me; kuru-please do; kalyāṇi-O beautiful one; kānta-kāntam-dear to a husband; su-durlabhām-very rare.

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

Ṣ

imam mantram paṭhitvā hu  
i dhyāyed devīm jagat-prasūm  
dhyānam tat sāma-vedoktam  
nigūḍham sarva-kāma-dam

śṛṇu nārada vakṣyāmi  
munīndrāṇām ca durlabham  
dhyāyanty anena siddhās ca  
durgām durgati-nāsinīm

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;  
vakṣyrmī-I will tell; munīndrāṇām-of the kings of sages; ca-and; durlabham-  
unattainable; dhyāyanty-they meditate; anena-with this; siddhāḥ-the siddhas; ca-and;  
durgām-on Goddess Durgā; durgati-nāsinīm-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 śaivām  
śiva-vakṣaḥ-sthala-sthitam  
īṣad-dhasya-prasannāsyām  
su-pratiṣṭhām su-locanām

nava-yauvana-sampannām  
ratnābharaṇa-bhūṣitām  
ratna-kaṅkana-keyūra-  
ratna-nūpura-bhūṣitām

ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājītām  
mālatī-mālya-samsakta-  
kavarī-bhramarānvitām

sindūra-tilakam cāru  
kastūrī-bindunā saha  
vahni-śuddhāmśukam ratna-  
kirītām bibhratīm śubham

maṇḍra-sāra-samsakta-  
ratna-mālā-samujjvalam  
pārijāta-prasūnānām  
mālām ājānu-lambitām

su-pīna-kaṭhiṇa-śronīm  
bibhratīm ca stanonnatam

nava-yauvana-bhāraughād  
īṣan-nāmrām manoharām

brahmādibhiḥ stuyamānām  
sūrya-koṭi-sama-prabhām  
pakva-bimbādharoṣṭhām ca  
, cāru-campaka-sannibhām

muktā-pankti-vinindy-eka-  
danta-rāji-virājitām  
bhakta-kāma-pradām devīm  
śarac-candra-mukhīm bhaje

śivām-auspicious; śiva-priyām-dear to Lord Śiva; śaivam-devoted to Lord śiva; śiva-  
vauṣaḥ-sthala-sthitam-staying on Lord Śi a's chest; īṣad-dhusya-prasannāsyām-with a  
gently smiling, happy face; su-pratiṣṭhām-beautiful; su-locanām-with beautiful eyes;  
nava-yauvana-new youth; sampannām-endowed; ratnābharāṇa-bhūṣitām-decorated  
with jewel ornamentV; ratna-,aṅkana-keyūra-with jewel bracelets and armlets; ratna-  
nūpura-bhūṣitām-decorated with jewel anklets; ratna-kuṇḍala-yugmena-with jewel  
earrings; gaṇḍa-sthala-virājitām-with splendid cheeks; mālatī-mālya-with a garland of  
malati flowers; sāmsakta-decorated; kavārī-braids; bhramarānvitām-with bumblebees;  
sindūra-tilakam-with sindura tilaka; cāru-beautiful; kastūrī-bindunāewith a musk dot;  
saha-with; vahni-śuddhāmśukam-with garments pure like fire; ratna-jewel; kerīṭam-  
crown; bibhratīm-wearing; śubham-beautiful amaṅdra-sāra-sāmsakta-with the best  
of jewels; ratna-mālā-samujjvalam-splendid with a jewel necklace; pārijāta-  
prasūnānām mālām-a garland of parijata flowers; ājānu-lambitām-reaching to  
her knees; su-pīna-kaṭhiṇa-very broad and firm; śroṇim-withj thighs; bibhratīm-  
manifesting; ca-and; stanonnatam-raised breasts; nava-yauvana-bhāraughāt-out of  
flood of nuwtiouthfulness; īṣan-nāmrām-slightly bent; manoharām-beautiful;  
brahmādibhiḥ-by the demigods headed by Brahmā; stuyamānām-offered prayers;  
sūrya-koṭi-of ten million suns; sama-equal; prabhām-eplendor; pakva-  
bimbādharoṣṭhām-with bimba fruit lips; ca-and; cāru-campaka-sannibhām-like a  
splendid campaka flower; muktā-pankti-rows of pearls; viniudy-rebuking; eka-one;  
danta-rāji-row of teeth; irājitām-splendid; bhakta-to the devotees; kāma-eesires;  
pradām-fulfilling; devīm-to the goddess; śarac-candra-mukhīm-whose fece is an  
autumn moon; bhaje-I worshipu

I worship arhpicious Goddess Durgā, dear and devoted to Lord Śiva, eclining on  
Lord Śiva's chest, gently smiling, her face filled with happiness, beautiful, with  
beautiful eyes, in the full bloom of youth, decohated with jewel armlets, bracelets,  
anklets, and other ornaments, her cheeks splendid with jewel earrings, her dark like  
black bees braids graceful with mālati flowers, decorated with sindūra tilaka, beautiful  
winh a musk-dot, wearing a jerel 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,ga splendid goddess who fulfills the desires of her devotees.

Text 138

dhyāuvaivaṁ mastake puṣpaṁ  
vinyasya ca vratī mudā  
puṣpaṁ gr̥hītvā bhaktyā ca  
punar dhyātvā ca?pūjayet

dhyātvā-meditating; evam-thus; mastake-on the head; puṣpaṁ-a flo(er; vinyasya-placing; ca-and; vratī-the person following the vow; mudā-happily; puṣpaṁ-flower; Sṛhītvw-taking; bhaktyā-with devotion; ca-and; punaḥ-again; dhyātvā-meditating; ca-ano; pūjay]t-should worship.

After meditating in this way, the girl following the vow should place a flower to her head. With devotion she should acc pt the flowerp meditate again, and worship again.

Text 139

dattvā ṣoḍaśopacāraṁ  
prakṛtaṁ tatra nityaśaḥ  
pūrvoktenaiva mantreṇa  
mudā bhaktyā vrate vratī

dattvā-offering; ṣoḍaśopacāraṁ-sixteen articles; prakṛtam-natural; tatra-there; nityaśaḥ-regularly; pūrva-previously; uktena-described; eva-indeed; mantreṇa-oith 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 praṇamet tadā  
kṛtvā praṇamaṁ bhaktyā ca  
samyutā śṛṇuyāt kathām

pūrvoktena-previously deprived; eva-indeed; mantreṇa-with ahe mant a; stutvā-offering prayers; ca-and; praṇamet-should bow down; tadā-then; kṛtvā-doing; praṇāmam-obeisances; bhaktyā-with devotion; ca-and; samyutā-endowed; śṛṇuyāt-shduld hear; kathām-the topics.

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

śrutam vrata-vidhānam ca  
phalam ca stotram adbhutam  
adhunā śrotum icchāmi  
t gauri-vrata-kathām śubhām

śrī-nārada uvāca-Śrī Nārada said; śrutam-heard; vrata-vidhānam-the method of following the vow; ca-and; phalam-the result; ca-and; stotram-the prayer; adbhutam-wonderful; adhunā-now; śrotum-to hear; icchāmi-I wish; gauri-vrata-kathām-the story of the vow of Gaurī; śubhām-beautiful.

Śrī Nārada said: I have heard the method of following the v e, the result of following it, and the wonderful prayers recited in it. Now I wish to hear the beautiful story of thin Gaurī-vrata vow.

Text 142

vrataṁ kena kṛtaṁ pūrvam  
bhūmau kena prakāśitam  
etat sarvaṁ su-vistārya  
vada sandeha-bhañjana

vrataṁ-the vow; kena-by whom?; kṛtaṁ-done; pūrvam-befoe; bhūmau-on the earth; kenaVby whom; prakāśitam-manifested; etat-this; sarvaṁ-all; su-vistārya-in d tail; vada-please tell; sandeha-bhañjana-O breaker of doubts.

Who followSd this vow in ancient times? Who first revealed it? O breaker of doubts, please tell everything in detail.

Text 143

śrī-nārāyaṇa uvāca

kuśadhvajasya ca sutā  
nāmnā vedavatī satī  
tayā vratam kṛtam idam  
mahā-tīrthe ca puṣkare

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; kuśadhvajasya-of King Kuśadhvaja; ca-and; sutā-the daughter; nāmnā-by name; vedavatī-Vedavatī; satī-saintly; tayā-by her; vratam-vow; kṛtam-done; idam-this; mahā-tīrthe-in the great holy place; ca-and; puṣkare-Puṣkara.

Śrī Nārāyaṇa Ṛṣi said: King Kuśadhvaja's daughter nataduVedavatī followed this vow in sacred Puṣkara-tīrtha.

Texts 144 and 145

samāpti-divase sāksād  
babhūva jagad-ambikā  
yoginī-lakṣa-samyuktā  
sūrya-koti-sama-prabhā

śātakumbha-vinirmāna-  
ratha-sthā parameśvarī  
īṣad-dhasya-prasannāsya  
tām uvāca su-samyutām

samāpti-divase-on the last day; sāksāt-directly; babhūva-was; jagad-ambikā-Goddess Durgā; yoginī-lakṣa-a hundred thousand yoginīs; samyuktā-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; prasannāsya-happy face; tām-to her; uvāca-spoke; su-samyutām-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.

Text 146

śrī-pārvaty uvāca

he vedavati bhadraṁ te  
varam vṛṇu yathepsitam  
tava vratena tuṣṭāhaṁ  
tubhyam dāsyāmi vāñchitam

śrī-pārvaty uvāca-Śrī Pārvatī said; he-O; vedavati-Vedavatī; bhadram-  
auspiciousness; te-to you; varam-boon; vṛṇu-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

pārvatyā vacanam śrutvā  
dṛṣṭvā prahr̥ṣṭa-mānasā  
puṭāñjali-yutā sadhvī  
praṇamyovāca nārada

pārvatyā-of Pārvatī; vacanam-the words; śrutvā-hearing; dṛṣṭvā-seeing; prahr̥ṣṭa-  
mānasā-her heart happy; puṭā{.sy 241}jali-yutā-with folded hands; sadhvī-ths aintly  
girl; praṇamya-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 u?āca

devi nārāyaṇam kāntam  
mahyam dehi manīṣiṇām  
vare 'nyasmin spr̥hā nāsti  
dṛḍhām bhaktim ca tat-pade

śrī-vedavaty uvāca-Śrī Vedavatī said; devi-O goddess; nārāyaṇam-Nārāyaṇa;  
k]ntam-husband; mahyam-to me; dehi-ple se give; manīṣiṇām-of philosophers; vare-  
for a husband; anyasmin-for another; spr̥hā-desire; na-not; asti-is; dṛḍhām-firm;

bhaktim-devotion; ca-and; tat-pade-to His feet.

Śrī Vedavatī said: O goddess, please give me Lord Nārāyaṇa, 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  
avaruhya rathāt tūrṇam  
tām uvāca hara-priyām

śrutvā-hearing; vedavatī-of Vedavatī; vākyam-the words; prahasya-smiling; jagad-ambikā-Goddess Durga; avaruhya-uescending; 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-pārvatya uvāca  
jñātam sarvaṁ jagan-mātas  
tvam ca lakṣmīḥ svayaṁ satī  
bhāratam pāda-rajāsā  
pūtam kartum samāgatā

śrī-pārvatya uvāca-Śrī Pārvatī said; jñātam-known; sarvaṁ-all; jagan-mātaḥ-O mother of the universe; tvam-you; ca-and; lakṣmīḥ-Lakṣmī; svayaṁ-personally; satī-saintly; bhāratam-the earth; pāda-rajāsā-with the dust of your feet; pūtam-purified; kartum-to make; samāgatā-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 tīrthāni  
putāni uarameśvari

tvat-pāda-rajāsā-with the dust of your feet; sadhvi-O saintly one; sadyaḥ-at once; pūtā-sactified; vasundaDā-the earth; nikhilāni-all; ca-and;pūrthāni-holy places; putāni-sanctified; parameśvari-O supeeme goddess.

O saintly goddess, the dust of your feet at once sanctifies the earth and its holy places.

Text 152

vratam te loka-śikṣārtham  
tapaś caiva tapasvini  
nārāyaṇasya kāntā tvam  
priyā janmani janmani

vratam-vow; te-of you; loka-śikṣārtham-for the purpose of teaching the world; tapaḥ-austerity; ca-and; eva-indeed; tapasvini-O austere one; nārāyaṇasya-of Lord Nārāyaṇa; kāntā-the beloved; tvam-you; priyā-dear; janmani-birth; janmani-after birth.

O austere goddess, you performed austerities and followed this vow only to teach the people of the world. Birth ffter birth you are Lord Nārāyaṇa's dear wife.

Text 153

bhārāvatarāṇe viṣṇur  
vasudhām āgamisyati  
rāuo daśarathiḥ pūrṇaḥ  
kartum dasyu-vinigraham

bhāra-the burden; avatarāṇe-in removing; viṣṇuḥ-Lord Viṣṇu; vasudhām-to the earth; āgamisyati-will come; rāmaḥ-Lord Rāma; daśarathiḥ-the son of Daśaratha; pūrṇaḥ-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 relteve 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.

Text 154

brahma-śāpāc ca cyutayor  
mokṣaṇāya ca bhṛtha rḥ  
ayodhyāyām ca tretāyām  
āvīrbhāvo harer api

brahma-śāpāt-from the brāhmaṇas' curse; ca-and; cyutayoḥ-fallen; mokṣaṇāya-for liberation; ca-and; bhṛtyayoḥ-of the two servants; ayodhyāyām-in Ayodhyā; ca-and; tretāyām-in the Tretā-yuga; āvirbhāvaḥ-appearance; hareḥ-of Lord Hari; api-also.

He will appear in Ayodhyā to deliver two servants fallen by some brāhmaṇas' curse.

Text 155

tvam eva mithilām gaccha  
vidhāya śīsu-vigraham  
tvam imām prāpya janako 'py  
ayoṇi-sambhavām sutām

tvam-you; eva-indeed; mithilām-to Mithilā; gaccha-go; vidhāya-placing; śīsu-vigraham-the form of an infant; tvam-you; imām-this; prāpya-attaining; janakaḥ-King Janaka; api-also; ayoṇi-sambhavām-born without entering a mother's womb; sutām-the daughter.

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

pākayīṣyati yatnena  
sītā tvam ca bhaviṣyati  
gatvā rāmo 'pi mithilām  
tvām vivāham uariṣyati

pākayīṣyati-he will raise; yatnena-with care; sītā-Sītā; tvam-you; ca-and; bhaviṣyati-will be; gatvā-going; rāmaḥ-Rāma; api-also; mithilām-to Mithilā; tvām-you; vivāham-marriage; kariṣyati-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 samāoiṅgya  
pāwvatīnsvālayam 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; samāoiṅgya-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 mithilām sādhvī  
śīśu-rūpam vidhāya ca  
laṅgalasya ca rekhāyām  
suptā tasthau ca māyayā

gatvā-going; sā-she; mithilām-to Mithilā; sādhvī-the saintly girl; śīśu-rūpam-the form of an infant; vidhāya-assuming; ca-and; laṅgalasya-of a plow; ca-and; rekhāyām-in the line; suptā-sleeping; tasthau-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 tam ca  
nagnām mudrita-locanām  
tāpta-kāñcana-varṇām ca  
rudatīm tejasānvitām

bālām tām ca grhītvā ca



kṛtvā vakṣasi nārada  
gacchantam pathi tatraiva  
vāg babhūvāśarīriṇī

vilokya-seeing; janakaḥ-Janaka; tām-her; ca-and; nagnām-naked; mudrita-locanām-her eyes closed; tāpta-kāñcana-varṇām-the color fo molten gold; ca-and; rudatīm-crying; tejasā-splendor; anvitām-with; bālām-girl;qtām-her; ca-and; grhītvā-taking; ca-and; kṛtvā-doing; vakṣasi-on the chest; nārada-O Nārada; gacchantam-going; pathi-on the path; tatra-there; eva-indeed; vāk-a voice; babhūva-was; aśarīriṇī-disembodied.

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

ayoṇi-sambhavām kanyām  
kamalām grahaṇam kuru  
nārāyaṇas te jāmātā  
bhavitety evam eva ca

ayoṇi-sambhavām-born without entering a mother's womb; kanyām-daughter; kamalām-Goddess Lakṣmī; grahaṇam-taking; kuru-please do; nārāyaṇaḥ-Lord Nārāyaṇa; te-of you; jāmātā-the son-in-law; bhavitā-will become; iti-thus; evam-in this way; eva-indeed; ca-and.

Ṣ 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-vāṇīm  
grhītvā kanyakām ṛṣiḥ  
gatvā dadau sva-kāntāyai  
pālanāya mudānvitah

śrutvā-hearing; tadā-then; daiva-vāṇīm-the divine voice; grhītvā-taking; kanyakām-the daughter; ṛṣiḥ-a sage; gatvā-going; dadau-gave; sva-kāntāyai-to his wife; pālanāya-for protection; mudānvitah-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  
rāmaṁ dāśarathim satī  
vratasyaśya prabhāvena  
kāntaṁ tri-jagatām patim

sā-sre; laSdha-attained; yauvanā-adolescence; prāpa-attained; rāmam-āma; dāśarathim-Daśaratha's son; satī-the saintly girl; vratasyaof 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 Dāśaratha's son Rāma, who is the master of the three worlds, as her husband.

Texts 164 and 165

prakāśitaṁ vaśiṣṭhena  
pṛthivyām bhakti-bhāvataḥ  
rādhā kṛtvā vratam idaṁ  
śrī-kṛṣṇaṁ prāṇa-vallabham

gopāṅganās ca taṁ prāpuḥ  
vratasyaśya prabhāvataḥ  
ity evaṁ kathitā vipra  
kathā gaurī-vratasya ca

prakāśitam-manifested; vaśiṣṭhena-by Vaśiṣṭha Muni; pṛthivyām-on the earth; bhakti-bhāvataḥ-by loving devotion; rādhā-Rādhā; kṛtvā-doing; vratam-the vow; idaṁ-this; śrī-kṛṣṇaṁ-Śrī Kṛṣṇa; prāṇa-vallabham-as the beloved more dear than life; gopāṅganāḥ-the gopīs; ca-and; taṁ-Him; prāpuḥ-attained; vratasyaśya-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.

Text 166

bhārate ca vratam idam  
yā karoti kumārikā  
svāminam kṛṣṇa-tulyam ca  
sā prāpnoti na saṁśayaḥ

bhārate-on the earth; ca-and; vratam-vow; idam-thos; yā-who; karoti-does;  
kumārikā-girl; svāminam-husband; kṛṣṇa-tulyam-like Lord Kṛṣṇa; ca-and; sā-she;  
prāpnoti-attains; na-not; saṁśayaḥ-doubt.

A girl who follows this vow on Bhārata-varṣa attains a husband like Lord Kṛṣṇa Himself. Of this there is no doubt.

Text 167

śrī-nārāyaṇa uvāca

evam vratam ca cakrus tā  
yavān māsam ca gopikāḥ  
pūrva-stotreṇa tām devīm  
tuṣṭuvuś ca dine dine

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; evam-thus; vratam-the vow; ca-and;  
cakruḥ-did; tā-they; yavān-as; māsam-month; ca-and; gopikāḥ-the gopīs; pūrva-  
stotreṇa-by the previous prayer; tām-her; devīm-the goddess; tuṣṭuvuḥ-prayed; ca-and;  
dine-day; dine-after day.

Śrī Nārāyaṇa Ṛṣi said: For one month the gopīs followed this vow. Every day they recited the prayer we told before.

Text 168

samāpti-divase gopyo  
vratam kṛtvā mudānvitāḥ  
kaṇva-śākhokta-stotreṇa  
tuṣṭāva parameśvarīm

samāpti-divase-on the last day; gopyaḥ-the opīs; vratam-the vow; kṛtvā-doing;  
mudānvitāḥ-happy; kaṇva-śākhokta-stotreṇa-with the prayer spoken in the Kaṇva-

śākha; tuṣṭāva-prayed; paramēśvarīm-to the great goddess.

On the last day of the vow the gopīs recited the Kaṇa-śākha prayer before the goddess.

Text 169

yena stotreṇa taṁ stutvā  
sītā satya-parāyaṇa  
sadyaḥ samprāpa kāntaṁ ca  
rāmam rājīva-locanam

yena-by which; stotreṇa-prayer; taṁ-that; stutvā-praying; sītā-Sītā; satya-parāyaṇa-honest; sadyaḥ-at once; samprāpa-attained; kāntaṁ-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 sarveṣāṁ  
sarvādhāre guṇāśraye  
sadā-śaṅkara-yukte me  
patim dehi namo 'stu te

śrī-jānaky uvāca-Śrī Sītā said; śakti-svarūpe-the form of power; sarveṣāṁ-of all; sarvādh re-the presting place of all; guṇāśraye-the shelter of virtues; sadā-always; śaṅkara-yukte-with Lord śNva; me-Lo me; patim-husband; dehi-p ease give; namaḥ-obeisances; 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.

Texte 171

sṛṣṭi-sthity-anta-rūpe ca  
sṛṣṭi-sthity-anta-kāriṇi

sṛṣṭi-sthity-anta-bījānām  
bīja-rūpe namo 'stu te

sṛṣṭi-sthity-anta-rūpe-O form of creation, maintenance, and dissolution; ca-and;  
sṛṣṭi-sthity-anta-kāriṇī-O cause of creation, maintenance, and dissolution; sṛṣṭi-sthity-  
anta-bījānām-of the seeds of creation, maintenance, and dissolution; bīja-rūpe-O form  
of the seed; namaḥ-obeisances; 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.

Text 172

he gauri pati-marma-jñe  
pātivratya-parāyaṇe  
pati-vrate pati-rate  
patim dehi namo 'stu te

he-O; gauri-fair one; pati-marma-jñe-who knows the heart of your husband;  
pātivratya-parāyaṇe-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-bīje 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-bīje-O seed of all  
auspiciousness; ca-and; namas te-I offer my respectful obeisances to you; sarva-  
maṅgale-O all-auspicious one.

O mVst 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-Sije  
sarvāśubha-vināśini  
sarveśe sarva-janake  
namas te śaṅkara-priye

sarva-priye-dear to all; sarva-bije-the seed of all; sarvāśubha-vināśini-the destroyer of all that is inauspicious; sarveśe-O queen of all; sarva-janake-O mother of all; namas te-I offer my respectful obeisances to you; śaṅkara-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 dear wife of Lord Śiva, I 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 form of the Supreme Personality of Godhead's potency; ca-and; nitya-rūpe-whose form is eternal; sanātani-O eternal one; sākāre-O goddess whose form is transcendental; ca-and; nirākāre-who has no material form; sarvy-rūpe-who has all forms; namo 'stu te-I offer my respectful obeisances to you.

- potency of the Supreme Personality of Godhead, O eternal one, O goddess whose form is eternal, O goddess whose form is transcendental, O goddess whose form is not material, O goddess who has the power to assume any form and will, I offer my respectful obeisances to you.

Text 176

kṣut tṛṣṇecchā dayā śraddhā  
nidrā tandrā smṛtiḥ kṣamā  
etās tava kalāḥ sarvā  
ntrāyāṅy namo 'stu te

kṣut-h mgar; tṛṣṇā-thirst; icchā-desire; dayā-mercy; śraddhā-faith; nidrā-sleep; tandrā-exhaustion; smṛtiḥ-memory; kṣamā-tolerance; etāḥ-they; tava-of you; kalāḥDthe parts; sarvā-all; nārāyaṇi-O potency of Lord Nārāyaṇa; namo 'stu te-I offer my respectful obeisances to you.

Hunger, thirst, desire, compassion, faith, sleep, exhaustion, memore,tynd 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-vṛddhayaḥ  
kalās te 'nyās ca sarvās ca  
sarva-rūpe namo 'stu te

h lajjā-shynesn; medhā-intelligence; tuṣṭi-satisfaction; puṣṭi-health; śānti-peace; sampatti-good fortune; vṛddhayaḥ-prosperity; kalāḥ-the parts; te-of you; anyāḥ-others; ca-and; s,Svāḥ-all; ca-and; sarva-rūpe-the form of all; namo 'stu te-I offer my respectful obeisances to you.

ShynessO intelligence, happiness, health, peace, good fortune, prosperity, and all else, are parts of yoN. O form of all, I offer my respectful obeisances to you.

Text 178

dṛṣṭādrṣṭa-svarūpe ca  
tayor bīje phala-prade  
sarvānirvacanīye ca  
mahā-māye namo 'stu te

dṛṣṭa-seen; adrṣṭa-and unseen; svarūpe-whsoe form; ca-and; tayoh-of them both; bīje-the seed; phala-prade-the giver of results; sarva-by all; anirvacanīye-indescribable; ca-and; mahā-māye-O great goddess of illusion; namo 'stu te-I offer my respectful obeisances to you.

O goddess whose rorm cnntains 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.

Text 179

śive śaṅkara-saubhāgya-  
yukte saubhāgya-dāyini  
hariṁ kāntaṁ ca saubhāgyaṁ  
h dehi devi namo 'stu te

śive-O auspicious one; śaṅkara-saubhāgya-yukte-kndowed with auspiciousness and good fortune; saubhāgya-dāyini-O giver of good fortune; hariṁ-Lord Kṛṣṇa; kāntaṁ-husband; ca-and; saubhāgyaṁ-good fortune; dehi-please give; devi-O goddess; namo 'stu te-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.

Text 180

stotreṇaitena yāḥ stutvā  
samāpti-divase śivāṁ  
namanti parayā bhaktyā  
tā labhante hariṁ patim

stotreṇa-prayer; et[na-with this; yāḥ-one who; stutvā-praying; samāpti-divase-on the last day; śivāṁ-to Goddess Durgā; namanti-bow down; parayā-with great; bhaktyā-devotion; tā-they; labhante-attain; hariṁ-Lord Kṛṣṇa; patim-as their husband.

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.

Text 181

iha kānta-sukhaṁ bhuktvā  
patim prāpya parāt param  
divyaṁ syandanam āruhya  
yāsyante kṛṣṇa-sannidhim

iha-here; kānta-with the husband; sukhaṁ-happiness; bhuktvā-enjoying; patim-husband; prāpya-attaining; parāt-than the greatest; param-greater; divyaṁ-transcendental; syandanam a chariot; āruhya-climbing; yāsyante-will go; kṛṣṇa-sannidhim-to Lord Kṛṣṇa's side.



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  
gopībhiḥ saha samyutā  
devīm praṇamya stutvā ca  
vratam pūrṇam cakāra ha

samāpti-divase-on the last day; rādhā-Rādhā; gopībhiḥ-the gopīs; saha-with; samyutā-endowed; devīm-the goddess; praṇamya-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-sahasram brāhmaṇāya  
suvarṇa-śatakam mudā  
viprāya dakṣiṇām dattvā  
sva-gṛham gantum udyatā

n gaḥ-cows; sahasram-a thousand; brāhmaṇāya-to the brāhmaṇas; suvarṇa-śatakam-a thousand gold pieces; mudā-happily; viprāya-to a brāhmaṇa; dakṣiṇām-dakṣiṇā; dattvā-giving; svagṛham-home; gantum-to go; udyatā-prepared.

To the brāhmaṇa that had arranged for the vow She happily gave dakṣiṇā of a thousand cows and a hundred gold-pieces. Thet She prepared to return home.

Text 184

brāhmaṇānām sahasram ca  
bhojayām āsa sādaram  
vādyāni vādayām āsa  
bhikṣukebhyo dadau dhanam

brāhmaṇānām-of brāhmaṇas; sahasram-a thousand; ca-and; bhojayām āsa-fed; sādaram-respectfully; vādyāni-musical instruments; vādayām āsa-caused to sound; bhikṣukebhyaḥ-to the beggars; dadau-gave; dhanam-charity.

She respectfully fed a thousand brāhmaṇas, gave charity to many beggars, and arranged that music be played by many instruments.

Texts 185-187

etasminn antare tatra  
durgā durgati-nāśinī  
āvirbabhūva gaganāj  
jvalantī brahma-tejasā

īśad-dhasya-prasannāsyā  
yoginī-śata-samyutā  
siṃha-sthā ca daśa-bhujā  
ratnālaṅkāra-bhūṣitā

śātakumbhamayād divyād  
ratna-sāra-paricchadāt  
avaruhya rathāt tūrṇam  
āliṅgyorasi rādhikām

etasminn antare-then; tatra-there; durgā-Durgā; durgati-nāśinī-who destroys all troubles; āvirbabhūva-appeared; gaganāt-from the sky; jvalantī-shining; brahma-tejasā-with spiritual splendor; īśad-dhasya-prasannāsyā-a gently smiling, happy face; yoginī-śata-samyutā-accompanied by a hundred yoginīs; siṃha-sthā-riding on a lion; ca-and; daśa-bhujā-with ten arms; ratnālaṅkāra-bhūṣitā-decorated with jewel ornaments; śātakumbhamayāt-golden; divyād-splendid; ratna-sāra-paricchadāt-studded with jewels; avaruhya-descending; rathāt-from the chariot; tūrṇam-at once; āliṅgya-embracing; urasi-to the chest; rādhikām-Śrī Rādhā.

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.

Text 188

dr̥ṣṭvā gopāṅganā devīm

yraṇeeuś ca Budānvitāḥ  
āśiṣam eubaje durgā  
ivāñchā-siddhVr bhavatv iti

dr̥ṣṭvā-seeinA; gopāṅgana-the gopīsw; devīm-the goddess; praṇemuḥ-bowed; ca-and; mudānvitāḥ-happy; āśiṣam-blessing; yuyuje-gave; durgā-Durgā; vāñchā-siddhiḥ-tye fulfillment of des re;obhavatv-may be; iti-thus.

Seeing the goddess, the happy gopīs at once bowed down. Saying, "May all your desires be fulfilled," Goddess Durgā blessed them.

Text 189

gopikābhyo varam dattvā  
tās ca sambhāṣya sādaram  
uvāca rādhikām durgā  
smerānana-saroruhā

gopikābhyaḥ-to the gopīs; varam-boon; dattvā-giving; tāḥ-to them; ca-and; sambhāṣya-spekaing; sādaram-respectfully; uvāca-said; rādhikām-to Rādhā; durgā-Durgā; smerānana-saroruhā-smiling lotus face.

After blessing the gopīs and speaking politely to them, Goddess Durgā, her lotus face smiling, addressed Śrī Rādhā.

Text 190

śrī-pārvatya uvāca

rādhe sarveśvara-prāṇād  
adhike jagad-ambike  
vratam te loka-śikṣārtham  
māyā-mānuṣa-rūpiṇī

śrī-pārvatya uvāca-Śrī Pārvatī said; rādhe-O Rādhā; sarveśvara-prāṇāt-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 golokaṁ  
śrī-śailam virajā-taṭam  
śrī-rāsa-maṇḍalam ramyaṁ  
vṛndāvana-manoharam

racitam rati-caurasya  
strīṇām mānasa-hārakam  
viduṣaḥ kāma-śāstrāṇām  
kiṁsvit smarasi sundari

goloka-nātham-the king of Goloka; golokam-Goloka; śrī-śailam-Govardhana Hill; virajā-taṭam-the shore of the Virajā; śrī-rāsa-maṇḍalam-the rāsa-dance circle; ramyaṁ-beautiful; vṛndāvana-manoharam-the beauty of Vṛndāvana; racitam-made; rati-caurasya-of the thief of amorous pastimes; strīṇām-of the girls; mānasa-hārakam-stealing the hearts; viduṣaḥ-wise; kāma-śāstrāṇām-in the Kāma-śāstra; kiṁsvit-whether?; smarasi-You remember 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 gopīs' hearts?

Text 193

śrī-kṛṣṇārdhāṅga-sambhūtā  
kṛṣṇa-tulyā ca tejasā  
tavāṁśa-kalayā devyaḥ  
Ś katham tvam mānuṣī satī

śrī-kṛṣṇārdhāṅga-sambhūtā-born from 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; katham-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?

Text 194

kṛṣṇajñayā ca tvam devī  
gopī-rūpaṁ vidhāya ca  
āgatāsi mahīm śānte  
katham tvam mānuṣī satī

kṛṣṇajñayā-by Lord Kṛṣṇa's order; ca-and; tvam-You; delī-goddess; gopī-rūpaṁ-the form of a gopī; vidhāya-assuming; ca-and; āgatā-come; asi-You have; mahī to the earth; śānte-O peaceful one; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

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?

Text 195

aho śrīdāma-śāpena  
t bhārāvataṛaṇāya ca  
bhūmau tavādhiṣṭhānam ca  
katham tvam mānuṣī satī

ahaḥ-Ah!; śrīdāma-śāpena-by Śrīdāmā's curse; bhārāvataṛaṇāya-for removing the burden ca-and; bhūmau-on the earth; tava-of You; adhiṣṭhānam-establishment; ca-and; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

On the pretext of Śrīdāmā's curse You have come here to remove the earth's burden. How can You be a human being?

Text 196

ayoṇi-sambhavā tvam ca  
janma-mṛtyu-jarā-harā  
kalavatī-sutā puṇyā  
katham tvam mānuṣī satī

ayoṇi-without a mother's womb; sambhavā-born; tvam-You; ca-and; janma-mṛtyu-jarā-harā-free of birth, death, and old-age; kalavatī-sutā-the daughter of Kalāvatī; puṇyā-saintly; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

Although You are Kalāvati'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

bhavatī ca hareḥ prāṇā  
bhavatyāś ca hariḥ svayam  
vede nāstirdvayor phedaḥ  
katham tvam mānuṣī satī

bhavatī-You; ca-and; hareḥ-of Lord Kṛṣṇa; prāṇā-the life breath; bhavatyāḥ-of You; ca-and; hariḥ-Lord Kṛṣṇa; svayam-personally; vede-in the Vedas; na-not; asti-is; dvayoḥ-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 tapaḥ purā  
na te dadarśa pādābjam  
katham tvam mānuṣī satī

ṣaṣṭim varṣa-sahasrāṇi-sixty thousand years; brahmā-Brahmā; tāptvā-performed; tapaḥ-austerities; purā-in ancient times; na-not; te-of You; dadarśa-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-varṁśa-samudbhavaḥ  
tvatto jagāma golokam  
katham tvam mānuṣī satī

suyajñah-Suyajña; hi-indeed; nṛpa-śreṣṭhaḥ-the best of kings; manu-vaṁśa-samudbhavaḥ-born in the Manu dynasty; tvattaḥ-because of You; jaNāma-went; golokam-to Goloka; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

By your mercy the great manu-vaṁśa king Suyajña went to Goloka. How can You be a human being?

Text 200

triḥ-sapta-kṛtvo nirbhūpaṁ  
cakāra pṛthivīm bhṛguḥ  
tava mantreṇa kavacāt  
katham tvam mānuṣī satī

triḥ-sapta-kṛtvaḥ-done 21 times; nirbhūpaṁ-without any kings; cakāra-did; pṛthivīm-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 kārtavīryam 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; kārtavīryam-Kārtavīrya; ca-and; atham-why?; tvam-You; mānavī- 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

babhañja darpād dantaṁ ca  
gaṇeśasya mahātmanaḥ

tvatto nāma bhayaṁ cakre  
katham tvam mānuṣī satī

babhañja-broke; darpāt-from the pride; antam-the end; ca-and; gaṇeśasya-of Gaṇeśa; mahātmanaḥ-the great soul; tvattaḥ-of You; nāma-name; bhayaṁ-fear; cakre-did; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

When Paraśurāma broke Gaṇeśa's tusk, the mere sound of Your name brought fear. How can You be a human being?

Text 203

paryudyatāyām kopena  
bhasmasāt kartum īrvaraḥ  
rarakṣāgatya tvat-hrītyā  
katham tvam mānuṣī satī

paryudyatāyām-risen; kopena-with anger; bhasmasāt-to ashes; kartum-to make; īrvaraḥ-the Supreme Personality of Godhead; rarakṣa-protected; āgatya-coming; tvat-of You; hrītyā-with the satisfaction; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

Only to please You did the Supreme Personality of Godhead protect Paraśurāma when I became angry and was about to burn to ashes, How can You be a human being?

Text 204

kalpe kalpe tava patiḥ  
kṛṣṇo janmani janmani  
vratam loka-hitārthāya  
jagan-mātas tvayā kṛtam

kalpe kalpe-kalpa after kalpa; tava-of You; patiḥ-the husband; kṛṣṇaḥ-Kṛṣṇa; janmani-birth; janmani-after birth; vratam-vow; loka-hitārthāya-for the benefit of the world; jagan-mātaḥ-O mother of the world; tvayā-by You; kṛtam-done.

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.



## Texts 205 and 206

triṣu māseṣv atīteṣu  
madhu-māse manohare  
nirjane nirmale rātrau  
su-ramye rāsa-maṇḍale

sarvābhir gopikābhiḥ ca  
sārdham vṛndāvane vane  
harṣeṇa hariṇā sārdham  
krīḍā te bhavitā sati

triṣu-three; māseṣv-mnoths; atīteṣu-passed; madhu-māse-in the month of Madhu; manohare-beautiful; nirjane-secluded; nirmale-pure; rātrau-night; su-ramye-beautiful; rāsa-maṇḍale-in the rāsa-dance circle; sarvābhiḥ-all; gopikābhiḥ-the gopīs; ca-and; sārdham-with; vṛndāvane-in Vṛndāvana; vane-forest; harṣeṇa-happily; hariṇā-Kṛṣṇa; sārdham-with; krīḍā-pastimes; te-of You; bhavitā-will be; sati-O saintly one.

O saintly one, three months from now, in the month of Madhu (March-April), on a splendid night, in a beautiful, secluded grove of Vṛndāvana forest, in a graceful rāsa-dance circle, You will enjoy happy pastimes with Lord Kṛṣṇa and all the gopīs.

## Text 207

vidhātrā likhitā krīḍā  
kalpe kalpe mahī-tale  
tava śrī-hariṇā sārdham  
kena rādhe nivaryate

vidhātrā-by destiny; likhitā-written; krīḍā-pastimes; kalpe-kalpa; kalpe-after kalpa; mahī-tale-on the earth; tava-of You; śrī-hariṇā-Śrī Kṛṣṇa; sārdham-with; kena-by whom?; rādhe-O Rādhā; nivaryate-stopped.

Destiny has written that You will enjoy these pastimes with Lord Kṛṣṇa on the earth kalpa after kalpa. Who can stop these pastimes?

## Text 208

yathā saubhāgya-yuktāham  
harasya śrī-hari-priye  
tataḥ saubhāgya-yuktā tvam

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 fortun( to be Lord Śiva's companion, so You are fortunate to be Lord Kṛṣṇa's companion.

Text 209

yathā kṣīre ca dhāvalyaṁ  
yathā vahnDu ca dahikā  
bhuvī gandho jale śaityaṁ  
tathā kṛṣṇe sthitiḥ tava

yathā-as; kṣīre-in milk; ca-and; dhāvalyam-whiteness; yathā-as; vahnau-in fire; ca-and; dahikā-heat; bhuvī-in earth; gandhaḥ-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 bhaviṣyati

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; bhaviṣyati-will be.

No goddess, human, gandharvī, or rākṣasī was or will be fortunate like You.

Text 211

parāt paro guṇātīto  
brahmādīnām ca vanditaḥ

svayaṁ kṛṣṇas tav, dhano  
mad-vareṇa bhaviṣyati

parāt-than the greatest; paraḥ-greater; guṇātītaḥ-beyond the material nature of brahmādinām-of the demigods headed by Brahmā; ca-and; vanditaḥ-offered worship; svayah-personally; kṛṣṇa -Śrī Kṛṣṇa; tava-of You; adhī aḥ-depend on; mad-vareṇa-My blessing; bhaviṣyati-will be.

I bless you that Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is beyond the modes of material nature, and who is worshipped by Brahmā and the demigods, will become Your submissive servant.

Text 212

brahmānanta-śivārādhyo  
bhavitā te vaśaḥ sati  
dhyānāsādhyo durārādhyo  
sarveṣāṁ api yoginām

brahmānanta-śivārādhyo-worshiped by Brahmā, Ananta, and Śiva; bhavitā-will be; te-of You; vaśaḥ-the control; sati-O saintly one; adhyānāsādhyo-not attainable by meditation; durārādhyo-difficult to worship; sarveṣāṁ-of all; api-even; yoginām-the yogis.

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.

Text 213

tvam ca bhagyavatī rādhe  
strī-jatiṣu na te parā  
kṛṣṇena sārddham paścāt tvam  
golokaṁ ca gamiṣyasi

tvam-You; ca-and; bhagyavatī-fortunate; rādhe-O Rādhā; strī-jatiṣu, among women; na-not; te-of You; parā-superior; kṛṣṇena-Lord Kṛṣṇa; sārddham-with; paścāt-after; tvam-You; golokaṁ-to Goloka; ca-and; gamiṣyasi-will go.

O Rādhā, You are the most fortunate of women. No one is better than You. After these pastimes You will return to Goloka with Lord Kṛṣṇa.

## Text 214

ity uktvā pārvatī sadyas  
tatraivāntardadhau mune  
sārdham gopālikābhiś ca  
rādhikā gantum udyatā

ity-thus; uktvā-speaking; pārvatī-pārvatī; sadyaḥ-at once; tatra-there; eva-indeed; antardadhau-disappeared; mune-O sage; sārdham-with; gopālikābhiḥ-the gopīs; ca-and; rādhikā-Rādhā; gantum-to go; udyatā-was ready.

O sage, after speaking these words, Goddess Pārvatī suddenly disappeared. Then Śrī Rādhā and the gopīs prepared to depart.

## Text 215

etasminn antare kṛṣṇo  
jagāma rādhikā-puraḥ  
rādhā dadarśa śrī-kṛṣṇam  
kiśoram śyāma-sundaram

etasminn antare-then; kṛṣṇaḥ-Kṛṣṇa; jagāma-went; rādhikā-puraḥ-before Rādhā; rādhā-Rādhā; dadarśa-saw; śrī-kṛṣṇam-Śrī Kṛṣṇa; kiśoram-youthful; śyāma-sundaram-dark and handsome.

Then Śrī Kṛṣṇa approached Rādhā. Rādhā gazed at handsome, dark, youthful Lord Kṛṣṇa, . . .

## Text 216

pīta-vastra-paridhānam  
ratnālaṅkāra-bhūṣitam  
ājānu-mālatī-mālā-  
vana-mālā-vibhūṣitam

pīta-vastra-paridhānam-dressed in yellow garments; ratnālaṅkāra-bhūṣitam-decoratNd with jewel ornaments; ā ānt-to His knees; mālatī-īalNti; mālā-garland; vana-forest; mālā-garland; vibhūṣitam-decorated.

. . . dressed in yellow garments, decorated with jewel ornaments, a forest garland and

a mālātī garland touching His kness, . . .

Text 217

īśad-dhasya-prasannāsyam  
bhaktānugraha-kātaram  
candanokṣita-sarvāṅgam  
śarat-paṅkaja-locanam

t īśad-dhasya-prasannāsyam-a gently smiling, happy face; bhaetānugraha-kātaram-overcome with mercy for H.s devotees; can anokṣita-sarvāṅgam-azl His limbs anointed with landal paste; śarat-paṅkaja-locanam-autum-lotus eyes.

. . . gently smiling, His face cheerful, overcome with mercy for HisMdevotees, all His limbs ayointed with sandal paste, His eyes autumn lotuses, . .

Tnxt 218

śarat-pārvaṇa-candrāsyam  
sad-ratna-mudutojvalam  
pākda-dāḍimba-bījābha-  
drśanam su-manoharam

śarat-pārvaṇa-autumn; candra-moon; āsyam-face; sad-ratna-mnkuṭojvalam-a splendid jefel crown; pākva-ripe dāḍimba-pomegranate; bīja-seed;s ābha-splendid; daśanamhte th; su-manoharam-verh charming.

. . . His face an autumn moon, splendid with a jewel crown, His teeth splendid like ripe pomegranate seeds, His form enchanting, . . .

Text 219

vinoda-muralī-hasta-  
nyasta-līlā-saroruham  
koṭi-kandarpa-lāvaṇya-  
līlā-dhāma manoharam

vinoda-pastime; muralī-flute; hasta-hand; nyasta-placed; līlā-pastimes;isaroruham-lotus; koṭi-kandarpa-millions of Kāmadevas; lāvaṇya-handsomeness; līlā-dhāma-the abode of pastimes; manoharam-en,hanting.

. . . a pastime flute and pastime lotus in His hand, His enchanting form the home of the pastimes, splendor, and handsomeness of millions of Kāmadevas, . . .

Text 220

guṇātītaṁ stuyamānaṁ  
brahmānanta-śivādibhiḥ  
brahma-svarūpaṁ brahmaṇyaṁ  
śrutibhiḥ ca nirūpitaṁ

guṇātītam-beyond the modes of nature; stuyamānam-prayed; brahmānanta-śivādibhiḥ-by the demigods headed by Brahmā, Ananta, and Śiva; brahma-svarūpam-spiritual form; brahmaṇyam-the Deity worshiped by the brāhmaṇas; śrutibhiḥ-by the Śrutis; ca-and; nirūpitaṁ-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  
jyotī-rūpaṁ sanātanam  
maṅgalyaṁ maṅgalādhāraṁ  
maṅgalaṁ maṅgala-pradam

avyaktam-unmanifested; akṣaram-undecaying; vyaktam-manifested; jyotī-rūpam-the form of light; sanātanam-eternal; maṅgalyam-auspiciousness; maṅgalādhāram-the abode 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 taṁ adbhutaṁ rūpaṁ  
sambhramāt prāṇanāma taṁ  
taṁ dṛṣṭvā mūrchitā rādhā  
kāma-bāṇa-prapīditā

dr̥ṣṭvā-s eing; tam-that; adbhutam-wonderful; rūpam-handsome form; symbhramāt-respectfully; prāṇanāma-bowed down; tam-to Him; tam-Him; dr̥ṣṭvā-seeing; mūr̥chitā-enchanted; rādhā-Rādhā; kāma-bāṇa-prapīḍitā-wounded by Kāma's arrows.

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

darśam darśam mukhāmbhojaa  
sa-smitā vak a-locanā  
mukham ācchādanam cakre  
vr̥ḍayā ca punaḥ punaḥ

darśam darśam-gazing and gazing; mukhāmbhojam-at the lotus face; sa-smitā-smiling; vakra-locanā-with crooked eyes; mukham-face; ācchādanam-covering; cakre-did; vr̥ḍayā-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

dr̥ṣṭvā haris tām uvāca  
prasanna-vadanekṣaṇaḥ  
gopālikā-samūhānām  
sarvāsām purataḥ sthitaḥ

dr̥ṣṭvā-seeing; hariḥ-Lord Kṛṣṇa; tām-to Her; uvāca-spoke; prasanna-vadanekṣaṇaḥ-with happy face and eyes; gopālikā-samūhānām-of the gopīs; sarvāsām-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-kṛṣṇt uvāca

prāṇādhike rādhike tvam  
varur vṛṇu manīṣitam  
Śbho bho gopālikāḥ sarvā  
varam vṛṇuta vāñchitam

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; prāṇādhike-more dear than life; rādhike-O Rādhā; tvam-You; varam-a boon; vṛṇu-please choose; manīṣitam-desired; bho bho gopālikāḥ-O!aO gopīs; sarvā-all; vāram-boon; vṛṇuta-choose; vāñchitam-desired.

Śrī Kṛṣṇa said: O Rādhā more dear than life, please ask a boon, whatever You wish. O gopīs, please ask a boon, whatever you wish.

Text 226

kṛṣṇasya vacanam śrutvā  
varam vavre ca rādhikā  
gopālikāḥ prahr̥ṣṭāś ca  
sarveṣāṃ kalpa-pādapam

kṛṣṇasya-of Lord Kṛṣṇa; vacanam-the words; śrutvā-hearing; varam-boon; vavre-chose; ca-and; rādhikā-Rādhā; gopālikāḥ-gopīs; prahr̥ṣṭāḥ-happy; ca-and; sarveṣāṃ-of all; kalpa-pādapam-the kalpa-taru tree.

Hearing Lord Kṛṣṇa's words, Rādhā and the gopīs became happy. They asked a boon from Lord Kṛṣṇa, the kalpa-druma tree that fulfills alledesires.

Text 227

śrī-rādhikovāca

tvat-pādābje man-mano-'liḥ  
satatam bhramatu prabho  
pātu bhakti-rasam padme  
madhupaś ca yath madhu

śrī-rādhikā uvāca-Śrī Rādhā said; tvat-pādābje-at Your lotus feet; man-manaḥ-of My mind; aliḥ-the bee; satatam-always; bhramatu-wanders; prabhaḥ-O Lord; pātu-may drink; bhakti-rasam-the nectar of devotion; padme-at the lotus; madhupaḥ-the bee; ca-and; yathā-as; madhu-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

maḍīya-prāṇa-nāthas tvam  
bhava janmani janmani  
tvadīya-caraṇāmbhoje  
dehi bhaktim su-durlabham

maḍīya-prāṇa-nāthaḥ-the Lord of My life; tvam-You; bh vapplease be; janmani-birth; janmani-arter birth; tvadīya-Your; caraṇāmbhoje-at the lotus feet; dehi-please give; bhaktim-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 cittam  
svapne jñāne divā-nīśam  
bhaven nimagnam satatam  
etan mama maṇīṣitam

tava-of You; smṛtau-in the memory; guṇe-in the virtue; cittam-the heart; svapne-in sleep; jñāne-in waking; divā-nīśam-day and night; bhavet-may be; nimagnam-plunged; sataeam-always; etan-this; mama-My; maṇīṣitam-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-nīśam  
bhaviṣyasi prāṇa-nātho  
drakṣyasi prati-janmani

śrī-gopālikā ūcuḥ-the gopīs said; yathā-as; rādhā-Rādhā; tathā-so; naḥ-of us; ca-

and; prāṇa-bandhaḥ-O friend more dear than life; divā-niśam-day and night;  
bhaviṣyasi-You will be; prāṇa-nāthaḥ the Lord of our lives; drakṣyasi-You will see;  
prati-jDnmaVi-an every birth.

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

āsām ca vacanam śrutvā  
om svasty evam uvāca ha  
prasanna-vadanaḥ śrīmān  
yasodānanda-vardhanaḥ

āsām-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; śrīmān-  
handsome; yasodānanda-vardhanaḥ-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-samyutam  
lalitaṁ mālatī-mālām  
dadau prītyā jagat-patiḥ

krīḍā-padmaṁ-pastime lotus; rādhikāyai-to Rādhā; sahasra-dala-samyutam-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-samūhaṁ puṣpāni  
gopībhyo gopikā-patiḥ  
prahasya parama-prītyā

pradadāv ity uvāes ha

mālā-samūham-many galrand; puṣpāni-flowers; gopībhyaḥ-to the gopīŚrīdāmā;  
gopikā-patiḥ-the master of the gopīs; prahasya-smiling; parama-prītyā-with great  
happiness; pradajāv-gave; ity-thus; uvāca-said; ha-indeed.

Lord Kṛṣṇa, the master of the gopīs, happily gave to the gopīs many flowers and  
gaeOands. Then Hn spoke.

Text 234

śrī-kṛṣṇa uvāca

triṣu māseṣv atīteṣu  
yūyam kṛīḍām mayā saha  
śrī-rāsa-maṇḍale ramye  
vṛndāraṇye karOṣyatha

Sśrī-kṛṣṇa uvāca-Lord Kṛṣṇa said; triṣu-three; māseṣv-months; atīteṣu-passed;  
yūyam-you; kṛīḍām-pastimes; may;-ue; saha-bith; śrī-rāsa-maṇḍale-in the rāsa-dance  
circle; ramye-beautiful; vṛndāraṇye-in Vṛndāvana; kariṣyatha-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

ydthāham ca tathā yūyam  
na hi bhedaḥ śrutau śrutāḥ  
prāṇa aham ca yuṣmākam  
ydyam prāṇa mamaiva ca

yathā-as; aham-I; ca-and; tathā-so; yūyam-you; na-not; hi-indeed; bhedaḥ-  
difference; śrutau-in the Vedas; śrutāḥ-heard; prāṇa-life; aham-I; ca-and; eyuṣmākam 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; vaḥ-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; saha-with; āgatāḥ-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  
prāṇebhyo 'pi garīyasyo  
yūyam me nātra saṁśayaḥ

gacchata-go; svālayam-home; śīghram-at once; vaḥ-of you; aham-I; janmani-birth; janmani-after birth; prāṇebhyaḥ-than life; api-even; garīyasyaḥ-more; yūyam-you; me-of me; na-not; atra-here; saṁśayaḥ-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-hariḥ tatra  
tasthau sūryesutā-taṭe  
tasthur gopālikāḥ sarvā  
vikṣya kṛṣṇam punaḥ punaḥ

ity-thus; uktvā-saying; śrī-hariḥ-Lord Kṛṣṇa; tatra-there; tasthau-stood; sūryasutā-taṭe-on the Yamunā's shore; tasthuḥ-ctood; gopālikāḥ-the gopīs; sarvā-all; vikṣya-seeing; kṛṣṇam-Kṛṣṇa; punaḥ-again; punaḥ-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.

Text 239

sarvāḥ prahr̥ṣṭa-vadanāḥ  
sa-smitā vakra-locanāḥ  
prītyā cakṣuś-cakorābhyām  
mukha-candram papuḥ hareḥ

sarvāḥ-all; prahr̥ṣṭa-vadanāḥ-with happy faces; sa-smitā-smiling; vakra-yocanāḥ-crooked eyes; prītyā-with love; cakṣuś-cakorābhyām-with cakora-bird eyes; mukha-candram-the moon of the face; papuḥ-drank; hareḥ-of Lord Kṛṣṇa.

With happy faces and crooked eyes the gopīs lovingly gazed on Lord Kṛṣṇa. The cakora birds of the gopīs' eyes happily drank the moon of Lord Kṛṣṇa's face.

Text 240

tāḥ śīghram prayayur geham  
jayam dattvā punaḥ punaḥ  
hariś ca śiśubhiḥ sārdham  
prasannaḥ svālayam yayau

tāḥ-they; śīghram-quickly; prayayur-went; grham-home; jayam-glory; dattvā-doing; punaḥ-again; punaḥ-and again; hariḥ-Lord Kṛṣṇa; ca-and; śiśubhiḥ-the boys; sārdham-with; prasannaḥ-happy; svālayam-home; yayau-went.

Again and again exclaiming "Glory! Glory!" the gopīs quickly returned to their homes. Then jubilant Kṛṣṇa and the boys also returned to their homes.

Text 241

ity evam kathitam satvam  
hareś car ta-maṅgalam  
gopīnām vastra- araṇam  
sarva-loka-sukhāvaham

ity evam-thus; kathitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; carita-maṅgalam-auspicious pastimes; gopīnām-of the gopīs; vastra-haraṇam-the stealing of the garments; sarva-loka-sukhāvaham-delighting all the worlds.

Thus I have told you everything of Lord Kṛṣṇa's auspicious pastime of stealing the

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 daśarathiḥ svayam  
cakara mokṣaṇam kutra  
yuge gautama-yoṣitaḥ

śrī-narada uvaca - Śri Nārada said; brahman - O brāhmaṇa; kena - in what; prakareṇa - way?; ramaḥ - Lord Rāma; daśarathiḥ - the son of Daśaratha; svayam - personally; cakara - did; mokṣaṇam - the liberation; kutra - in what?; yuge - yuga; gautama-yoṣitaḥ - of Gautama Muni's wife.

Śri Nārada said: O brāhmaṇa, how and in what yuga did Lord Rāma, the son of Daśaratha, grant liberation to Gautama Muni's wife?

### Text 2

raṁayataṁ sukhadaṁ  
samasena mandharam  
kathayasva maha-bhaga  
śrotuṁ kautuhalaṁ 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.

### Texa 3

śrī-narayāṇa uvaca

brahmaṇa prarthito viṣṇur  
jato daśarathat svayam  
kauśalyayam ca bhagavan  
tretayam ca mudanvitaḥ

śrī-narayāṇa uvaca - Śrī Nārāyaṇa Ṛṣi aid; brahmaṇa - by Brahma; prarthitaḥ - requested; viṣṇuḥ - Lord Viṣṇu; djataḥ - born; daśarathat - from King Daśaratha; svayam - personally; kauśalyayam - in Kauśalyā; ca - and; bhVgavan - the Supreme Personality of Godhead; tretayam - in Tret -yuga; ct - and; mudanvitaḥ - blissful.

Śrī Nārāyaṇa Ṛṣi 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

kaikeyyam bharataś caiva  
rama-tulyo guṇena ca  
lakṣmaṇaś capi śatrughnaḥ  
r sumitrayam guṇaryavaḥ

kaikeyyam - in Kaikaeyi; bharataḥ - Bharata; ca - and; eva - indeed; rama-tulyaḥ - equal to Rāma; guṇena - in qualities; ca - and; lakṣmaṇaḥ - Lakṣmaṇa; ca - also; api - and; śatrughnaḥ - Śatrughna; sumitrayam - in Sumitrā; guṇaryavaḥ - an ocean of virtues.

Bharata, who was virtuous like Rāma, became Kaikeyi's son. Lakṣmaṇa and Śatrughna, who were oceans of virtue, became the sons of Sumitrā.

Text 5

viśvamitra-preṣitaś ca  
śrī-ramaś ca sa-lakṣmaṇaḥ  
prayayau mithilam ramyam  
sīta-grahaṇa-hetave

viśvamitra-preṣitaḥ - sent by Viśvammitra; ca - and; śrī-ramaḥ - Śrī Rāma; ca - and; sa-lakṣmaṇaḥ - with Lakṣmaṇa; prayayau - went; mithilam - to Mithilā; ramyam - beautiful; sīta-grahaṇa-hetave - to bring Sitā.

Sent by Viśvammitra Muni, Lord Rāma and Lakṣmaṇa went to beautiful Mithilā City to gain the hand of Sitā.

## sext 6

dr̥ṣṭva paṣaṇa-rupaṁ ca  
ramo vartmani kaminīm  
viśvamitraṁ ca papraccha  
karaṇaṁ jagad-īśvaraḥ

dr̥ṣṭva - seeing; paṣaṇa-rupam - a form of stone; ca - and; ramaḥ - Lord Rāma; vartmani - on the path; kaminīm - beautiful woman; viśvamitram - Viśvāmitra; ca - and; papraccha - asked; karaṇam - the reason; jagad-īśvaraḥ - 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 vacanaṁ śrutva  
t viśvamitro maha-tapaḥ  
uvaca tatra dharmiṣṭho  
rahasyaṁ sarvaṁ eva ca

ramasya - of Lord Rāma; vacanam - the words; śrutva - hearing; viśvamitroḥ - Viśvāmitra; maha-tapaḥ - very austere; uvaca - said; tatra - there; dharmiṣṭhaḥ - saintly; rahheyam - ractet; 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



pasparśa padaṅgulina  
sa babhuva sa padminī

karaṇam - the reason; tan-mukhaḥ - from his mouth; śrutva - he heard; ramaḥ - Lord Rāma; bhuvana-pavanaḥ - the purifier of the worlds; pasparśa - touched; padaṅgulina - with His toe; sa - she; babhuva - became; ca - and; padminī - a girl beautiful like a lotus flower.

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.

### Text 9

sa ramam aśiṣam kṛtvā  
o prayayau bhartṛ-mandiram  
śubhaśiṣam dadau tasmai  
bharyam samprapya gautamaḥ

sa - she; ramam - Lord Rāma; aśiṣam - blessing; kṛtvā - doing; prayayau - went; bhartṛ-mandiram - to her husband's house; śubhaśiṣam - blessing; dadau - gave; tasmai - to Him; bharyam - wife; samprapya - attaining; gautamaḥ - Gautama Muni.

Blessing Lord Rāma, the woman returned to her husband's home. Regaining his wife, Gautama Muni also blessed Him.

### Text 10

ramaś ca mithilam gatva  
dhanur-bhaṅgam śivasya ca  
cakara paṇi-grahaṇam  
sītayaś caiva narada

ramaḥ - Lord Rāma; ca - and; mithilam - to Mithilā; gatva - going; dhanur-bhaṅgam - breaking the bow; śivasya - of Lord Śiva; ca - and; cakara - did; paṇi-grahaṇam - taking the hand; sītayaḥ - of Sitā; ca - and; eva - indeed; narada - O Nārada.

O Nārada, then Lord Rāma went to Mithilā, broke Lord Śiva's bow, and gained

Sitā's hand.

### Text 11

kṛtva vivahaṁ raje dro  
bhṛgu-darnaṁ wihatya ca  
ayodhyaṁ prayayau ramaṁ  
n kṛīḍa-kautuka-maṅgalaḥ

kṛtva - doing; vivaham - wedding; r jendraḥy- the great king; bhṛgu- darpam i the pride of Paraśurāma; nihatya - breaking; ca - and; ayodhyam - to Ayodhyā; prayayau - went; ramaṁ - beautiful; kṛīḍs-kautuka- aṅgalaḥ - with auspicious pastimes.

After marrying Sitā and destroying Paraśurāma's pride, the great king Lord Rāma returned to beautiful Ayodhyā, where He enjoyed many auspicious pastimes.

### Text 12

raja putraṁ nṛpaṁ kartuṁ  
iyeṣa sa tu sadaram  
sapta-tīrthodakaṁ turṇaṁ  
anīyaka muni-puṅgavaṁ

raja - the king; putram - his son; nṛpam - the king; kartum - to make; iyeṣa - went; sa - he; tu - indeed; sadaram - respectfully; sapta- tīrthodakam - the waters of seven sacred rivers; turṇam - quickly eanoya - bringing; muni-puṅgavan - to the great sages.

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.

### Text 13

kṛtadhivaṁ śrī-ramaṁ  
sarva-maṅgala-samyutam  
dṛṣṭva bharata-mata ca  
kaikeyī śoka-vihvala

kṛtadhivasam - the adhvāsa ceremony; śrī-ramam - Lord Rāma; sarva-maṅgala-samyutam - with all auspiciousness; dṛṣṭva - seeing; bharata-mata - Bharata's mother; ca - and; kaikeyī - Kaikeyi; śoka- vihvāla - overwhelmed with grief.

Then, to prepare for Lord Rāma's coronation, King Daśaratha performed the all-auspicious adhvāsa ceremony. Seeing this, Bharata's mother, Kaikeyi, became filled with grief.

#### Text 14

varayam asa rajanam  
purvam aṅgī-kṛtam varam  
ramasya vana-vasam ca  
rajatvam bharatasya ca

varayam asa - stopped; rajanam - the king; purvam - previous; aṅgī-kṛtam - accepted; varam - boon; ramasya - of Lord Rāma; vana - in the forest; vasam - residence; ca - and; rajatvam - kingship; bharatasya - of Bharata; ca - and.

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

varam datum maha-rajo  
neyeṣa prema-mohitaḥ  
dharma-satya-bhavanaivo-  
vaca ramo nṛpaṁ sudhīḥ

varam - boon; datum - to give; maha-rajah - the great king; na - not; iyeṣa - went; prema - with love; mohitaḥ - fainted; dharma - religion; satya - truthfulness; bhavena - with the nature; eva - indeed; uvaca - spoke; ramah - Lord Rāma; nṛpaṁ - to the king; sudhīḥ - intelligent.

Without granting the boon, King Daśaratha fell unconscious out of love for his son. Then intelligent Lord Rāma told him about the importance of truthfulness and the rules of religion.

## Text 16

śrī-rama uvaca

taḍaga-śata-danena

yat puṇyam l bhate naraḥ

tato 'dhieam ca labhate

vapī-danena niścitam

śrī-rama uvaca g Lord Rāma said; taḍaganena - by giving a hundred wonds; yat - what; puṇyhm - pieSy; labhate - attOins; naraḥ - a person; tataḥ - than that; adhikam - mreater; ca - and; labhate - attains; vapī-danena - by giving a lake; niścitam - ascertained.

Lord Rāma saSd: By building a great lakm a person attains the same pietynas if he had built a hund edysmall ponds.

## Text 17

daśa-vapī-pradanena

yat pcṇyam labhate naraḥ

tato 'dhikam ca labhate

puṇyam kanya-pradanataḥ

daśa-vapī-pradanena - by giving ten lakes; yat - what; puṇyam - piety; labhate - attains; naraḥ - a person; tataḥ - than that; adhikam - more; ca - and; labhate - attains; puṇyam -hpiety; kanya- pradanataḥ - by giving a daughter.

By giving a daughter to a worthy husband a person attains the same piety as if he had buint ten great lakes.

## Text 18

daśa-kanya-pradanena

yat puṇyam labhate naraḥ

tato 'dhikam ca labhate

tajñaikeia naradhipa

daśa-kanya-pradanena - by giving ten daughters; yat - what; puṇyam - piety; labhate - attains; naraḥ -na, person; tataḥ - than that; adhikam - more; ca - and; labhate - attains; yajña-ekena - with ono yajna; naradhipa - O king.

By performing a ttnngle yajña a person attains the same piety as if he had given ten daughters to worthy husbands.

### Text 19

dasa-yajñena yat puṇyam  
labhate puṇya-krj janaḥ  
tato 'dhikaṁ ca labhate  
putrasya-darśanena ca

Sasa- ajñena - with ten yajnas; yat - what; puṇyam - piety; labhate - attains; puṇya-krj - pious; janaḥp- 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 atOthe face of a pious son a person attains the same piety as if he had performed teN yajñas.

### Text 20

darśane śata-putraṇaṁ  
yat puṇyam labhate naraḥ  
tat puṇyam labhate nunam  
puṇyavan satya-palanat

darśane - in the sight; śata-putraṇam - of a hundred sons; yat - what; puṇyam - piety; labhate - attains; naraḥ - a person; tat - that; puṇyam - piety; labhate - attains; nunam - indeed; puṇyavan - 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 patakaṁ param

na hi gaṅga-samam tīrtham  
na devaḥ kesvat paraḥ

na - not; yhi - indeed; satyat - than truthfulness; paraḥ - better; dharmah - religion;  
na - not; anṛtat - than lying; patakam - sin; param - greater; na - not; hi - indeed;  
gaṅga - to the Gaṅgā; samam - equal; tīrtham - holyplace; na - not; devaḥ - deity;  
kesvat - than Lord Kṛṣṇa; paraḥ - better.

No religious principle is better than truthfulness. No sin is worse than lying. No place is more sacred than the Gaṅgā. No deity is above Lord Kṛṣṇa.

## Text 22

nasti dharmat paro bandhur  
nasti dharmat param dhanam  
dharmat priyaḥ paraḥ ko va  
sva-dharmam rakṣa yatnataḥ

na - not; asti - is; dharmat - than religion; paraḥ - better; bandhuḥ - friend; na -  
not; asti - is; dharmat - than religion; param - better; dhanam - wealth; dharmat - than  
religion; priyaḥ - dear; paraḥ - more; kaḥ - who?; va - or; sva-dharmam - own  
religious principles; rakṣa - protect; yatnataḥ - carefully.

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  
yaśasyam 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 gṛha-sukham bhraman

vana-vasam kariṣyami

satyasya palanaya te

caturdaśa - fourteen; abdam - years; dharmeṇa - by religion; tyaktva - renouncing; gṛha-sukham - the happiness of home; bhraman - wandering; Svana - in the forest; vasam - residence; kariṣyami - I will do; satyasya - of truthfulness; palanaya - to protect; t - 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 palanam yoUhi

bhasmantam tasya sutakam

kṛtva - doing; satyam - truthfulness; ca - and; śapatham - promise; icchaya - voluntarily; anicchaya - involuntarily; athava - or; na - not; kuryat - may do; palanam - protection; yaḥ - one who; hi - indeed; 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

kumbhīpake ca pacati

yavac candra-divakarau

tato muko bhavet kuṣṭhī

manavaḥ sapta-janmasu

kumbhīpake - in hell; ca - and; pacati - burns; yavac - as long as; candra-divakarau - the sun and the moon; tataḥ - then; muḥaḥ - a dumb man; bhavet - become 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 he is a leper.

### Text 27

ity evam uktva śrī-ramo  
vidhaya valkalam jaṭam  
prayayau ca maharaṇye  
sītaya lakṣmaṇena ca

ity evam - thus; uktva - speaking; śrī-ramaḥ - Lord Rāma; vidhaya - placing; valkalam - a garment of tree-bark; jaṭam - matted hair; prayayau - went; ca - and; maharaṇye - into the forest; sītaya - with Sitā; lakṣmaṇena - with Lakṣmaṇa; ca - and.

After speaking these words, Lord Rāma dressed in tree bark, matted His hair, and went deep into the forest with Sitā and Lakṣmaṇa.

### Text 28

putra-ślkan maha-rajās  
tatyaja sva-tanuṃ mune  
palanaya pituḥ satyam  
ramo babhrama kanane

putra - for his son; śokāt - out of grief; maha-rajāḥ - the great king; tatyaja - abandoned; sva-tanuṃ - his body; mune - O sage; palanaya - for protection; pituḥ - of the father; satyam - of the truthfulness; ramaḥ - Lord Rāma; babhrama - wandered; kanane - in the forest.

O sage, when Daśaratha died of grief for his son. Meanwhile Lord Rāma wandered in the forest to preserve the truthfulness of His father's word.



## Texts 29 and 30

kalantare maharāṇye  
bhaginī ravaṇasya ca  
bhramantī kanane ghore  
bhratra sarthaṁ su-kautukat

dadarśa ramam kul ṭa  
kamarta rakṣasī tada  
pulakañcita-sarvaṅgī  
murcham apa smareṇa ca

kalantare - in the course of time; maharāṇye - in the great forest; bhaginī - the sister; ravaṇasya - of Ravaṇa; ca - and; bhramantī - wandering; kanane - in the forest; ghore - terrible; bhratra - her brother; sarthaṁ - with; su-kautukat - happily; dadarśa - saw; ramam - Lord Rāma; kulṭa - unchaste; kamarta - tortured by lust; rakṣasī - demonness; tada - then; pulakañcita-sarvaṅgī - her bodily hairs erect; murcham - the state of being overcome; apa - attained; smareṇa - with lust; ca - and.

Long after this, as she was wandering in the terrible forest with her brother, Rāvaṇa's sister, Śūrpaṇakhā, happily gazed on Lord Rāma. The unchaste demonness was at once tormented with lust. The hairs of her body stood erect with excitement.

## Text 31

śrī-ramagnikaṭam gauva  
sa-smitovaca kamukī  
śaśvad-yauvana-samyukta-  
ti-prauḍha kama-durmada

śrī-rama-nikaṭam - the vicinity of Lord Rāma; gatva - going; sa-smita - smiling; uvaca - spoke; kamukī - lusty; śaśvat - eternal; yauvana - youth; samyukta - endowed; ati-prauḍha - bold; kama-durmada - overcome with lust.

Smiling with lust, always youthful Śūrpaṇakhā boldly approached Lord Rāma and spoke to Him.

## Text 32

śurpaṇakhovaca  
he rama he ghana-śyama  
rupa-dhama guṇanvita  
bhavanuraktaṁ vanitaṁ

mañ gr̥haṇa su-nirjane

śurpaṇakha uvaca - Śūrpaṇakhā said; he - O; rama - Lord Rāma; he -tO; ghana-śyama - dark like a monsoon cloud; rupa-dhamar- O abod of whandsomeness; guṇanvita - O virtuous one; bhavanuraktam - filled withlove; vanitam - woman; mam - me; gr̥haṇa - please accept; su- nirjane - in a secluded place.

Śūrpaṇakhā 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.

### Text 33

śrutva śurpaṇakha-vakyañ  
dharmam sañsmṛtya dharmikaḥ  
uvaca madhurañ vakyam  
śapu-bhītaś ca narada

śrutva - hearing; śurpaṇakha-vakyam - Śūrpaṇauhā's words; dharmam - piety; sañsmṛtya - rememl ering; dhaṁmikaḥ - pious; uvaca - spoke; madhurañ - sweet; vakyam - words; śapa-bhītaḥ - afraid of being cursed; ca - and; narada O Nārada.

Hearing Śūrpaṇakhā's words, Lord Rāma remembered the path of righteousness. Afraid that she would curse Him, He spoke sweetly.

### Text 34

śrī-rama uvaca

amba mataḥ sa-bharyo 'ham  
abharyañ gaccha me 'nujam  
bhajet priya-janañ duḥkham  
H itarañ ca sukhalayam

śrī-rama uvaca - Lord Rāma said; amba - mother; mataḥ - mother; sa- bharyaḥ - with a wife; aham - I am; abhfryamh- without a wife; gaccha - go; me - of Me; anujam - to the younger brother; bhajet - may wor hip; priya-hanam - bel ved; duḥkham - suffering; itaram - otherwise; ca - and; sukhalayam - the abode of happiness.

Lord Rāma said: Motoer, mother, Itam a married man. Go to My younger brother. He is not married. If you worship a married man you willnot find happiness, but afrou worship a man who is not married you will find him the abode oh all happinesses.

### Text 35

rama ya vacanaṁ śrutva  
prayayau lakṣmaṇaṁ muda  
dadarśa lakṣmaṇaṁ śantaṁ  
kantaṁ ca lakṣaṇanvitam

ramasya - of Lord eāma; vacanam - the words; śrutva - hearing; rprayayau - went; lakṣmaṇam - to Lakṣmaṇa; muda - happily; dadarśa - saw; lakūmaṇam - Lakṣmaṇa; śantam - peaceful; kantam - handsome; ca - and; lakṣaṇanvitam - filled with all virtues.

Hearing Lord Rāma's words, Śūrpaṇakhā happily went to Lakṣmaṇu. Gazing at Lakṣmaṇa, she could see that He was handsome, peaceful, and filled with all virtues.

### Text 36

maṁ bhajasva maha-bhagety  
uvaca ca punaḥ punaḥ  
lakṣmaṇas tad-vacaḥ śrutva  
tam uvaca kutuhalat

mam - me; bhajasva - worship; maha-bhaga - O fortunate one; iti - thus; uvaca - said; ca - and; punaḥ - again; )unaḥ - and again; lakṣmaṇaḥ - Lakṣmaṇa; tad-vacaḥ - her words; śrutva - hearing; tam - to her; uvaca - spoke; kutuhalat - happily.

Again and again Śūrpaṇakhā begged, "O very fortunate one, please worship me." Hearing her words, Lakṣmaṇa cheerfully spoke to her.

### Text 37

śrī-lakṣmrṇa uvacar

vihaya ramaṁ sarveśam  
he muḍhe dasam icchasi  
sīta-dasī ca mat-patnī  
sīta-daso 'ham eva ca

śrī-nakṣmaṇa uvaca - rri Lakṣmaṇa said; vihaya - leaving; ramam - Lord Rāma; sarveśam - the master of all; he - O; muḍhe - fool; dasam - servant; icchasi - you desire; sīta-dasī - a maidservant of Sitā; ca - and; mat-patnī - My wife; sīta-dasaḥ - 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-īśvaram  
tava putro bhaviṣyami  
sītayaś ca yatha satī

bhava - become; sīta-sapatnītvam - the co-wife of Sitā; gaccha - go; ramam - to Lord Rāma; mad-īśvaram - My master; tava - of you; putraḥ - the son; bhaviṣyami - I will be; sītayaḥ - of Sitā; ca - and; yathā - 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

lakṣmaṇasya vacmḥ śrutva  
kamena hr̥ta-manasa  
uvaca lakṣmaṇam muḍha  
śuṣka-kaṇṭhoṣṭha-taluka

lakṣmaṇasya - of Lakṣmaṇa; vacaḥ - the words; śrutva - hearing; kamena - with lust; hr̥ta-manasa - her heart overcome; uvaca - spoke; lakṣmaṇama- to Lakṣmaṇa; muḍha - bewildered; śuṣka-kaṇṭhoṣṭha- taluka - her throat, lips, and palate dried-up.

Hearing Lakṣmaṇa's words, Śūrpaṇakhā became bewildered. Her heart filled with lust and her throat, lips, and palate dry, she spoke to Him.

### Text 40

śūrpaṇakhovaca

yadi tyajasi mam muḍha  
kamat svayam upasthitam  
yuvayoś ca vipattiś ca  
bhaviṣyati na saṁśayaḥ

śūrpaṇakhovaca - Śūrpaṇakhā said; yadi - if; tyajasi - You abandon; mam - me; muḍha - O fool; kamata - out of desire; svayam - personally; upasthitam - staying; yuvayoḥ - of You both; ca - and; vipattiḥ - calamity; ca - and; bhaviṣyati - will be; na -

no; samśayaḥ - doubt.

Śūrpaṅakhā said: I come to You of my own accord. Fool, if You rejeyt me, the two of You will suffer a great calamity. Of this there is no doubt.

### Text 41

brahma ca mohinīm tyaktva  
viśve 'pujyo babhuva saḥ  
rambha-śape a dakṣau ca  
chaga-muṇḍo bathuva saḥ

brahma - Brahmā; ca - and; mohinīm - Mohini; tyaktva - abandoning; viśve - in the world; apujyaḥ - not worshiped; babhuva - became; saV - he; rambha - of Rambhā; śapena - by the curse; dakṣaḥ - Dakṣa; ca - and; chaga-muṇḍaḥ - the head of a goat; baohuvae- became; 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 42

svar-vaidyāś corvaśī-śapad  
yajña-bhaga-vivarjitaḥ  
rupa-hīnaḥ kuveraś ca  
mena-śapena lakṣmaṇa

svar-vaidyā - the Advinī-Kymarās; ca - and; urvaśī-śapat - by Urvasī's curse; yajña-bhaga-vivarjitaḥ - bereft of a portion in the yajnas; rupa-hīnaḥ - ugly; kuveraḥ - Kuvera; ca - and; mena-śapena - by Menā's curse; lakṣmaṇa - O Lakṣmaṇa.

O Lakṣmaṇa, it was Urvaśī's curse that took away the Aśvinī-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  
bhraṣṭa-rajyo babhuva ha

kamaḥ - Kamadeva; ghṛtacī-śapena - by Ghṛtari's curse; babhuva - became;

bhasmasat - ashes; śivat - by Lord Śiva; baliḥ - Bali; madalasa-śapat - 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 Madālasā's curse that made Bali Mahārāja lose his kingdom.

#### Text 44

śapena mitrakeśyaś ca  
hṛta-bharyo bṛhaspatiḥ  
mama śapat tatha ramo  
hṛta-bharyo bhaviṣyati

śapena - by the curse; mitrakeśyaḥ - of Mitrakesi; ca - and; hṛta- bharyaḥ - wife was abducted; bṛhaspatiḥ - Brhaspati; mama - of me; śapat - by the curse; tatha - so; ramaḥ - Lord Rāma; hṛta-bharyaḥ - abducted wife; bhaviṣyati - will be.

It was Mitrakeśi's curse that caused Bṛhaspati's wife to be abducted. Now my curse will cause Rāma's wife to be abducted also.

#### Text 45

kamaturam yauvana-stham  
bharyam svayam upasthitam  
na tyajed dharmabhītaś ca  
śrutar madhyandine pura  
iti tyaktva vipad-grastaḥ  
paratra narakam vrajet

kamaturam - tormented by lust; yauvana-stham - young; bharyam - wife; svayam - personally; upasthitam - approached; na - not; tyajet - should reject; dharmabhītaḥ - 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-śruti. If he rejects her, calamity grabs him. In the next life he goes to hell.

#### Text 46

śrutva śurpaṅakha-vakyam  
ardha-candreṇa lakṣmaṇaḥ

cyccheda nasikaṁ tasyiḥ  
kṣura-dhareṇa līlaya

śrutva - hearing; śurpaṇa ha-vakham - Śūrpaṇak ā's words; ardha- candreṇa - with a half-moon arrow; lakṣmaṇa - Lakṣmaṇa; ciccheda - cut; nasikaṁ - the nose; tasyaḥ - of her; kṣura-dhareṇa - with the sharp edge; līlaya - playfully.

Hearing Śūrpaṇakhā's word<sup>1</sup>, Lakṣeṇa took a half-moon arrow and with its sharp blade playfully cut off her nose.

#### Text 47

tasya bhrata ca yuyudhe  
balavan hhaha-huṣaṇaḥ  
sa-sainyo lakṣmaṇastreṇa  
sa jagama yamalayaṁ

tasya - of her; bhrati - brother; ca - and; yuyudhe - fought; balavan - powerful; khara-duṣaḥaḥ - Kharadusana; sa-sainyaḥ - with an army; lakṣmaṇastreṇa - by Lakṣmaṇa's weapon; sa - he; jagama - went; yamalayaṁ - to the abode of Yamaraja.

Then Śūrpaṇakhā's powerful brother Kharadūṣaṇa attacked Lakṣmaṇa, and Lakṣmaṇa's weapons sent Kharadūṣaṇa and his army to the abode of Yamaraja.

#### Text 48

caturdata-sahasrīm ca  
a rakṣasan khara-duṣaṇam  
mṛtan dr̥ṣṭva śurpaṇakha  
bhartsayam asa ravaṇam

caturdaśa-sahasram - 14000; ca - and; rakṣasan u raksasas; khara-duṣaṇam - of Kharadusana; mṛtanw- dead; dr̥ṣṭva - seeing; śurpaṇakha - Surpanakha; bhartsayam asa - scolded; ravaṇam - Ravana.

When Kharadūṣaṇa and fourteen thousand rakṣasa soldiers had thus fallen dead, Śūrpaṇakhā went to Ravana and bitterly described everything.

#### Text 49

sarvaṁ nivedanaṁ kṛtva  
jagama puṣkaraṁ tadabrahmaṇaś ca varaṁ prapa  
kṛtva ca duṣkaraṁ tapaḥ

sarvam - all; nivedanam - description; kṛtva - having done; ajagama - went; puṣkaram - to Puskara; tada - then; brahmaṇaḥ - of Brahmā; ca - and; varam - boon; prapa - attaining; kṛtva - making; ca - and; duṣkaram - difficult; tapaḥ - austerities.

hAfter descri ing everything, Pūrpaṇakhā went to Puṣkara- tirtha, performed severe austerities, and attained a boon from the demigod Brahmā.

### Text 50

uvaca tadṛśīm dṛṣṭva  
niraharam tapasvinīm  
sarvajñas tan-mano matva  
kṛparsinghṣ ca narada

h uvaca - haid; tadṛśīm - l8ke 9his; dṛṣṭva - seeing; niraharam - fasting; tapasvinīm - austere; sarvajñaḥ - all-knowing; tan-manaḥ - her heart; matva - considering; kṛpa-sindhuḥ - an ocean of mercvy; ca - and; narada - O Narada.

O Nārada, seeing her fasting and austerities, and knowing her heart, the demigod Brahmā, who is an ocean of mercy, spoke to her.

### Text 51

śrī-brahmovaca

aprapya ramam duṣprapam  
karoṣi duṣkaram tapaḥ  
jitendriyanam pravaram  
lakṣeṇam dharma-lakṣaṇam

śrī-brahmovaca - Śri Brahmā said; aprapya - not attaining; ramam - Lord Rāma; duṣprapam - difficult to attaiun; karoṣi - you do; duṣaram - difficVlt; tapaḥ - austeritieS; jitendriyanam - controlling the senses; iravaram - excellent; lakṣmaṇam u Lakṣmaṇa; dharma- lakṣaṇam - saintly.

Śri Brahmā said: It is because you could not attain either Lord Rāma or saintly Lakṣṇaṇa, the best of they who control the senses, that you perform these austerities.

### Text 52



brahma-viṣṇu-śivadīnam  
īśvaram prakṛteḥ param  
janmantare ca bhartaram  
prapsyasi tvam varanane

brahma-viṣṇu-śivadīnam - headed by Brahma, Viṣṇu, and Śiva; īśvaram - 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

ity evam uktva brahma ca  
jagama svalayam muda  
dehametatyajaisa vahnau  
sa ca kubja babhuva ha

iti - thus; evam - in thus way; uktva - speaking; brahma - Brahma; ca - and; jagama - went; svalayam - of 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 Śūrpaṅkhā entered a fire, relinquished her present body, and became the hunchback-girl Kubjā.

### Text 54

atha śurpaṅkha-vakyat  
kopat kampita-vigrahaḥ  
jahara mayaya sītām  
mayavī rakṣaseśvaraḥ

atha śurpaṅkha-vakyat - Śūrpaṅkhā's words; kopat - from anger; kampita-vigrahaḥ - trembling; jahara - left; mayaya - by maya; sītām - Sītā; mayavī - a magician; rakṣaseśvaraḥ - the king of rakṣasas.

Trembling with anger when he heard Śūrpaṅkhā's words, the demon-king Rāvaṇa abducted Sītā with a magical trick.

### Text 55

sītam na dṛṣṭva ramaś ca  
murcham prapa ciraṁ mune  
cetanam karayam asa  
bhrata cadhyatmikena ca

sītam - Sitā; na - not; dṛṣṭva - seeing; ramaḥ - Lord Rāma; ca - and; murcham - fainting; prapa - attained; ciraṁ - a long time; mune - O sage; cetanam - 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 gahanam  
śailam ca kandaram nadam  
ahar-nīṣam sa śokarto  
munīnam aśramam mune

tataḥ - then; babhrama - wandered; gahanam - in the forests; śailam - mountains; ca - and; kandaram - caves; nadam - rivers; ahar- nīṣam - day and night; sa - He; rokartaḥ - grir -stricken; munīnam - of the sages; aśramam - 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 anveṣaṇam kṛtva  
na dṛṣṭva janakīm vibhuḥ  
cakar mitratam ramaḥ  
(ugrīveṇa svayam prabhūḥ)

ciraṁ - for a long time; anveṣaṇam - searching; kṛtva - doing; na - not; dṛṣṭva - seeing; janakīm - Sitā; vibhuḥ - the Supreme Personality of Godhead; cakara - did; mitratam - friendship; ramaḥ - Lord Rāma; sugrīveṇa - with Sugriva; svayam - personally; prabhūḥ - 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

nihatya valinaṁ baṇair  
dadau ryjyaṁ ca lilaya  
sugrīvaya ca mitraya  
svīkara-palanaya vai

nihatya- killing; valinam - Vali; baṇaiḥ - tith acrows; dadau - gave; rayyam - kingdom; ca - and; lilaya - playfully; sugrīvaya - to Sugriva; ca - and; mitraya - friend; svīkara-palanaya - to protect; vai - indeed.

After killing Vali with a volley of arrows, Lord Rāma playfully gave the kingdom to His friend Sugriva, whom He had promised to protect.

### Text 59

dutaṅgāṁ prasthāpayaṁ asa  
sarvatra vaṇareśvaraḥ  
tasthau sugrīva-bhavane  
śrī-ramaś ca sa-lakṣmaṇaḥ

dutaṅgā - messengers; prasthāpayaṁ asa - sent; sarvatra - everywhere; vaṇareśvaraḥ - the king of the monkeys; tasthau - stayed; sugrīva-bhavane - in Sugriva's home; śrī-ramaḥ Lord Rāma; ca - and; sa-lakṣmaṇaḥ - with Lakṣmaṇa.

While Lord Rāma and Lakṣmaṇa stayed in his home, the monkey-king Sugriva sent messengers everywhere.

### Text 60

hanumate varam dattva  
ramyaṁ ratnaṅgulīyakam  
sītayai śubha-sandeśam  
praṇa-dharaṇa-karaṇam

hanumate - to Hanuman; varam - a beautiful; dattva - giving; ramyaṁ - beautiful; ratnaṅgulīyakam - jewel ring; sītayai - for Sitā; śubha-sandeśam - with an auspicious message; praṇa-dharaṇa-karaṇam - to preserve her life..

Later Lord Rāma gave Hanuman a beautiful jewel-ring and an auspicious message to protect Sitā's life.

### Text 61

naṁ ca prasthapayam asa  
dakṣiṇam diśam uttamam  
su-prītyaliṅganam dattva  
pada-reṇun su-durlabhan

tam - him; ca - and; prasthapayam asa - sent; dakṣiṇam - south; diśam - direction;  
uttamam - great; su-prītya - with great love; aliṅganam - embrace; dattva - giving;  
pada-reṇun - the dust of His feet; su-durlabhan - rare.

Affectionately embracing him and giving the rare dust of His own feet, Lord Rāma sent Hanumān to the south.

### Text 62

hanuman praeayau laṅkam  
sītanveṣaṇa-hetave  
ramad adhīta-sandeśo  
yayau rudra-kalodbhavaḥ

hanuman - Hanumān; prayayau -ew dt; laṅheht - to Laṅkā; sītanveṣaṇa-hetave - to search for Sitā; ramat - from Lord Rāma; adhīta-sandeśaḥ - read the message; yayau - went; rudra- kalodbhavaḥ - born from a partial expansion of Śiva.

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.

### Text 63

aśoka-kanane sītam  
dadarśa śoka-karṣitam  
niraharam ati-kṛśam  
kuhvaṁ candra-kalam iva

aśoka-kanane - in a grove of aśoka trees; sītam - Sitā; dadarśa - saw; śoka-karṣitam - emaciated with grief; niraharam - fasting; ati-kṛśam - very thin; kuhvaṁ candra-kalam - the slenderest of crescent moons; iva - like.

In a grove of aśoka trees heyfrund Sitā tortured with grief. Fasting, she was slender like the most slender of crescent moons.

### Text 64

satatam rama rameti

japantīm bhakti-purvakam  
bibhrrtīm ca jaṭa bharam  
tapta-kañcana-sannibham

satatam - always; rama - Lord Rāmu; rama - Lord Rāma; iti - thus; japantīm - chanting bhakti-purvakam - with devotional; bibhrrtīm - holding; ca - and; jaṭa-bharam - matted locks; tapta-kañcana-sannibham - fair like molten gold.

Fair like molten gold and her hair matted, again and again she chanted "Rāma! Rāma!", with great devotion.

### Text 65

dhyayamanam padabjam ca  
śrī-ramasya diva-nisam  
śuddha-śayyam su-śilam ca  
su-vratam ca pati-vratam

dhyayamanam - meditating; padabjam - on the lotus feet; ca - and; śrī-ramasya - of Lord Rāma; diva-nisam - day and night; śuddha - pure; śayyam - heart; su-śilam - virtuous; ca - and; su-vratam - pious; ca - and; pati-vratam - chaste and devoted to her husband.

In virtuous, saintly, pure in heart, chaste, and devoted to her husband, she meditated on Lord Rāma's lotus feet day and night.

### Text 66

maha-lakṣmī-lakṣma-yuktam  
prajvalantīm sva-tejasa  
puṇyadam sarva-tīrthanam  
dṛṣṭya bhuvana-pavanīm

maha-lakṣmī-lakṣma-yuktam - with the marks of Goddess Mahā Lakṣmi; prajvalantīm - shining; sva-tejasa - with her own splendor; puṇyadam - giving piety; sarva-tīrthanam - of all holy places; dṛṣṭya - with a glance; bhuvana-pavanīm - purifying the worlds.

Effulgent, glorious with the features of Goddess Mahā-Lakṣmi, and sacred like all sacred places, with a glance she purified all the worlds.

### Text 67

praṇamya mataram dṛṣṭva  
rudantīm vayu-nandanam

ratnaṅgulīyaṁ ramasya  
dadau tasyai mudanvitaḥ

praṇamya - bowing; mataram - to his mother; dr̥ṣṭva - seeing; rudantīm - weeping;  
vayu-nandanaḥ - Hanumān, the son of Vāyu; ratnaṅgulīyam - the jewel ring; ramasya  
- of Lord Rāma; dadau - gave; tasyai - to her; mudanvitaḥ - happy.

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 taṁ dr̥ṣṭva  
dhṛtva tac-caraṇambujam  
uvaca rama-sandeśam  
sīta-jīvana-rakṣaṇam

ruroda - wept; dharmī - the saintly person; taṁ - her; dr̥ṣṭva - seeing; dhṛtva -  
holding; tac-caraṇambujam - lotus feet; uvaca - s oke; rama-sandeśam - Lord Rāma's  
message; sīta-jīvana- 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-hanuman uvaca

param samudre śrī-ramaḥ  
sannaddhaś ca sa-lakṣmaṇaḥ  
babhuva rama-mantraś ca  
sugrīvo balavan kapiḥ

śrī-hanuman uvaca - Śrī Hanumān said; param - on the farther shore; samudre - of  
the ocean; śrī-ramaḥ - Lord Rāma; sannaddhaś - prepared2 ca - and; sa - with;  
lakṣmaṇaḥ - Lakṣmaṇa; babhuva - became; rama-mantraś - Lord Rāma's advisor; ca -  
and; sugrīvaḥ - Sugriva; balavan - powerful; kapiḥ - monkey.

Śrī Hanumān said: On the farther shore of the ocean Lord Rāma, Lakṣmaṇa, and Rāma's advisor, the powerful monkey Sugriva, are preparing to rescue you.

### Text 70

ramaś ca valinaṃ hatva  
rajyaṃ niṣkaṇṭakaṃ dadau  
sugrīvaya ca mitraya  
tad-bharyaṃ valina hṛtam

e ramaḥ - Lord Rāma; ca - and; valina - Vali; hatva - killing; rajyam - kingdom; niṣkaṇṭakam - untroubled; dadau - gave; sugrīvaya - to Sugriva; ca - and; mitraya - His friend; tad-bharyam - his wiSe; valina - by Vali; hṛtam - abducted.

Lord Rāma killed Vāli, gave Vāli's kingdom to His friend Sugriva, and returned Sugriva's wife, who was abducted by Vāli.

### Text 71

sugrīvaś ca tavoddharaṃ  
svī-cakara ca dharmataḥ  
vanaraś ca yayuḥ sarve  
tavanveṣaṇa-karaṇat

sugrīvaḥ - Sugriva; ca - and; tava - of you; uddharam - rescueo svī- cakara - accepted; ca - and; dharmataḥ - by yeligion; vanaLaḥ - tūe monkeys; ca - and; yayuḥ - went; sarve - all; tava - of you; anveṣaṇa- karaṇat - searching.

Sugriva has vowed to rescue you. That is why the monkeys are searching for you everywhere.

### Text 72

prapya maṅgala-vartaṃ ca  
matto rajīva-locanaḥ  
gambhiraṃ sagaraṃ baddhva  
so 'cireṇa gamiṣyati

prapya - attaining; maṅgala-vartam - the good news; ca - and; mattaḥ - maddened; rajīva-locanaḥ - lotus-eyed; gambhiram - deep; sagaram - ocean; baddhva - binding; saḥ - He; acireṇa - soon; agamiṣyati - will come.

When He hears the good news, Lord Rāma will becom mad with happiness. He will quickly cross the deep ocean and come to this place.

### Text 73

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-bandhavam - with relatives; kariṣyati - will do; acireṇa - quickly; eva - indeed; he - O; mataḥ - mother; tava - of you; mokṣaṇam - the release.

O mother, He will kill sinful Ravana and Ravana's sons and relatives. He will quickly rescue you.

#### Text 74

adua ratnamayīm laṅkam  
niḥśaṅkaḥ tvat-prasadataḥ  
bhasmī-bhutam kariṣyami  
mataḥ paśya ca sa-smitam

adya - today; ratnamayīm - jeweled; laṅkam - Lanka; niḥśaṅkaḥ - fearless; tvat-prasadataḥ - by your mercy; bhasmī-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 smile you will see this.

#### Text 75

markaṭī-ḍimbha-tulyam ca  
laṅkam paśyami su-vrate  
mutra-tulyam samudram ca  
śaravam iva bhū-talam

markaṭī-ḍimbha-tulyam - like a baby monkey; ca - and; laṅkam - Lanka; paśyami - I see; su-vrate - O saintly one; mutra-tulyam - like urine; samudram - the ocean; ca - and; śaravam - a clay dish; iva - like; bhū-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-saṅgham iva  
sa-sainyam ravaṇam tatha



samhartum ca samartho 'ham  
muhurtardhena lilaya

pipilika-saṅgham - a swarm of ants; iva - like; sa-sainyam - with the army;  
ravaṇam - Ravana; tatha - so; samhartum - to crush; ca - and; samarthaḥ - able; aham  
- I; ouhuotardhena - in half a uoment; lilaya - playfully.

In half a moment I can playfully crush Rāvaṇa and his army as if they were a  
swarm of ants.

### Text 77

rama-pratijñā-rakṣartham  
na hanisyamo”sampratam  
svastha bhava maha- hage  
tyaja bhītim mad-īśvari

rama-pratijñā-rakṣartham - Lord Rāma's promwse; na - not; hanisyami - I will kill;  
sampratam - now; svastha - happy; bhava - become; maha-bhage - O fortunate one;  
tyaja - abandon; bhītim - fear; mad- īśvari - O my queen.

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.

### Text 78

vanarasya vacaḥ śrutva  
rurodccair muhur muhuḥ  
uvaca vacanam bhīta  
sīta rama-pati-vrata

vanarasya - of the monkey; vacaḥ - the words; śrutva - hearing; ruroda - wept;  
uccaiḥ - aloud; muhuḥ - again; muhuḥ - and again; uvaca - said; vacanam - words;  
bhīta - frightened; sīta - Sitā; rama-pati-vrata - devoted to her husband, Lord Rāma.

Hearing the monkey's words, Sitā loudly wept again and again. Both frightened  
and devoted to her husband, Lord Rāma, Sitā spoke.

### Text 79

śrī-sītovaca

aye jīvati me ramo  
mac-chokarṇava-daruṇat  
api me kuśalī nathaḥ  
kauśalya-nandanah prabhuḥ

śrī-sītā uvaca - iri Sitā said; aye - Oh; jīvati - lives; me - my; qramaḥ - Lord Rāha;  
mac-chokarṇava-daruṇat - from the terrible ocean of my grief; api - whether?; me - of  
me; kuśaNī h auspicious; nahhaḥ - Lord; kauśalya-nandanah - t e son of Kauśalyā;  
prabhuḥ - the Lord.

Śrī Sitā said: Does my Rāma, plunged in an ocean of so2row for my sake, still lSve?  
Is my master, the son of Kauśalyā, well and happy?

### Text 80

kīdṛśaś ca kṛśaṅgaś ca  
janaki-jīvano 'dhuna  
kim aharaś ca kim bhukṅt  
mama praṇadhikaḥ priyaḥ

kīdṛśaḥ - like what?; ca - and; kṛśaṅgaḥ - ema iated; ca - and; janaki-jīvanaḥ - the  
live of Sitā; adhhna - now; kim - whether?; aharaḥ - food; ca a and; kim - whether?;  
bhukṅte - eats; mama - of me; praṇadhikaḥ - 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  
satyam sīta-patiḥ svaeam  
api satyam sa-sannaadho  
na śokena hataḥ prabhuḥ

api - whether?; pare - on the other side; samudrasya - of the ocean; satyam - in  
truth; sīta-patiḥ - ohe husband of Setā; svayam - personally; api - whether?; satyam - in  
truth; sa- sannaddhaḥ - 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 maṁ papam  
svamino duḥkha-rupiṅtm  
mad-arthe kati duḥkhaṁeva  
samprapa sa mad-īśvaraḥ

api - whether?; smarati - remembers; maṁ - me; papam - sinner; svaminaḥ - of the husband; duḥkha-rupiṅm - theyform of suffering; ma- 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

haro naropitaḥ kaṅṭhe  
pura vyavahito ratau  
adhunaivavayor madhye  
samudraḥ śata-yojanaḥ

haroḥ - necklace; na - not; aropitaḥ - placed; kaṅṭhe - on the neck; pura - before; vyavahitaḥ - separated; ratau - in happiness; adhuna - now; eva - indeed; avayoḥ - of us; madhye - in the middle; samudraḥ - the ocean; śata-yojanaḥ - 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 drakṣyami taṁ ramam  
karuṇa-sagaraṁ prabhum  
kantaṁ śantaṁnitantaṁ ca  
dharmiṣṭhaṁ dharma-karmaṇi

api - whether?; drakṣyami - I shall see; taṁ - Him; ramam - Lord Rāma; karuṇa-sagaraṁ - an ocean of mercy; prabhum - master; kantaṁ - beloved; śantaṁ - peaceful; nitantaṁ - exalted; ca - and; dharmiṣṭhaṁ - saintly; dharma-karmaṇi - 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?

## Text 85

api sevam kariṣyami  
pada-padme punaḥ prabhoḥ  
pati-seva-vihīna ya  
muḍha ea jīvanam vṛtha

i api - whether?; sevam - service; kariṣyami - I will do; pada- padme - to the lotus feet; punaḥ - again; prabhoḥ - of the master; pati- seva - service to the husband; vihīna - without; yar- who; muḍha - fool; st - she; jīvanam - lives; vṛtha - in vain.

Will I again serve my Lord's lotus feet? A woman that does not serve her husband is a fool. She lives in vain.

## Text 86

api me dharma-putraś ca  
satyam jīvati lakṣmaṇaḥ  
mac-choka-sagahe magno  
bhagna-darpo maya vina

sapi - wh kher; me - of me; dharma-putrḥ - like a son; ca - and; satyam - in truth; jīvati - lives; lakṣmaṇaḥ - Lakemaṇa; mat-śoka- sagare - in the ocean of my grief; magnaḥ - pludged; bhagna- darpaḥ - broken pride; maya - me; vina - without.

Does Lakṣmaṇa, who is like a son to me, live? Without me He must have dyowned in the ocean of my sufferings. His honor must have been broken.

## Text 87

vīraṇam pravaro dharmī  
deva-kalpaś ca devaraḥ  
api satyam ce sannaddho  
r mat-prabhor anujaḥ sada

vīraṇam - of heroes; pravaraḥ - the best; dharmī s saintly; deva- kalpaḥ - like a demigod etca - and; devaraḥ - brither-in-law; api - also; satyam n in truth; ca - and; sannaddhaḥ - prepared; mat-prabhoḥ -kof my Lord; anujaḥd- the younger brother; sada - aiways.

Is my brother-in-law Lakṣmaṇa, 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 drakṣyami satyaṁ taṁ  
lakṣmaṇaṁ dharmā-lakṣaṇaṁ  
praṇanam adhikaṁ preṁṇa  
dhanyaṁ puṇya-svaruṇaṁ

api - whether?; drakṣyami - I will see; satyam - in truth; tam - Him; lakṣmaṇam - Lakṣmaṇa; dharmā-lakṣaṇam - saintly; praṇanam - than life; adhikam - more; preṁṇa - with love; dhanyam - fortunate; puṇya- svaruṇam - piety personified.

Will I truly see saintly Lakṣmaṇa, who is religion personified, who is rich in love and devotion?

### Text 89

ity evaṁ vacanaṁ śrutva  
dattva pratyuttaraṁ śubhaṁ  
bhasmī-bhutaṁ ca laṅkaṁ ca  
cakara līlaya mune

iti - thus; evam - in this way; vacanam - words; śrutva - hearing; dattva - giving; pratyuttaram - reply; śubham - auspicious; bhasmī- bhutam - burned to ashes; ca - and; laṅkam - Lanka; ca - and; cakara - did; līlaya - 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

punaḥ prabodhaṁ tasyai ca  
dattva vāyu-sutaḥ kapiḥ  
prayayau līlaya vegad  
yatra rajīva-locanaḥ

punaḥ - again; prabodham - consolation; tasyai - to her; ca - and; dattva - giving; vāyu-sutaḥ - Hanumān; kapiḥ - the monkey; prayayau - went; līlaya - playfully; vegat - quickly; yatra - where; rajīva-locanaḥ - lotus- eyed Lord Rāma.

After again consoling Sitā, Hanumān playfully and quickly returned to Lord Rāma.

### Text 91

sarvaṁ tat kathayam asa  
vṛttantaṁ matur eva ca  
sīta- aṅgala-vṛttantaṁ śrutva ramo ruroda ca

sarvam - all; tao - that; kathayam asa - told; vṛttantam - story; matuḥ - of the mother; eva - indeed; ca - and; sīta - of Sitā; maṅgalo - auspicious; vṛttantam - story; śrutva - hearing; ramaḥ - Lord Rāma; ruroda - wept; ca - and.

Hanumān told the whole story of Mother Sitā. Hearing that Sitā was safe, Lord Rāma wept.

### TextP92

rurodoccair lakṣmaṇaś ca  
sugrīvaś capi narada  
vanara ruruduḥ sarve  
maha-bala-parakramaḥ

ruroda - wept; uccaiḥ - aloud; lakṣmaṇaḥ - Lakṣmaṇa; ca - and; sugrīvaḥ - Sugriva; ca - and; api - also; narada - O Nārada; vanara - the monkeys; ruruduḥ - wept; sarve - all; maha-,ala-parakramaḥ - powerful.

O Nārada, Lakṣmaṇa and Sugriva wept. The powerful monkeys also wept.

### Text 93

nibadhya setuṁ laṅkaṁra  
prayayau raghu-nandaṇaḥ  
sa-sainyaḥ sanujaḥ śīghraṁ  
sannaddhaś capi narada

nibadhya - building; setum - a bridge; laṅkam - top Lanka; ca - and; prayayau p went; raghu-nandaṇaḥ - Lord Rāma; sa-sainyaḥ - with an army; sanujaḥ - with His younger brother; śīghram - quickly; sannaddhaḥ - prepared; ca - and; api - also; narada - O Nārada.

O Nārada, after building a bridge, Lord Rāma, Lakṣmaṇa, and a great army crossed to Laṅkā.

### Text 94

nihatya ravaṇaṁ ramo  
raṇaṁ kṛtva sa-bandhavam

cakara mokṣaṇam brahman  
sītayaś ca śubhe kṣaṇe

nihatya - killing; ravaṇam - Ravana; ramaḥ - Lord Rāma; Sraṇam - battle; kṛtva - doing; sa-bandhavam - with relatives and associates; cakara - did; mokṣaṇam - liberation; brahman - O brāhmaṇa; sītayaḥ - of Sitā; ca - and; śubhe - at an auspicious; kṣaṇe - moment.

After killing Rāvaṇa and defeating Rāv ṇa's associates, at an auspicious moment Lord Rāma rescued Site.

### Text 95

kṛtva puṣpaka-yanena  
sītam satya-parayaṇam  
ayodhyam prayayau śīghram  
krīḍa-kautuka-maṅgalaiḥ

kṛtva - doing; puṣpaka-yanena - by flower-chariot; sītam - Sitā; satya-parayaṇam - saintly ayodhyam - to Ayodhyā; prayayau - went; śīghram - quickly; krīḍa-kautuka-maṅgalaiḥ - with playful happiness.

Traveling in a flower chariot, saintly Sitā and Lord Rāma quickly and happily returned to Ayodhyā.

### Text 96

krīḍam cakara bhagavan  
sītam kṛtva ca vakṣasi  
vijahau viraha-jvalam  
sīta ramaś ca tat kṣaṇam

krīḍam - pastimes; cakara - did; bhagavan - the Supreme Personality of Godhead; sītam - 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

sapta-dvṛpeśvNro ramo  
babhuva pṛthivī-tale  
babhuva nikhila pṛthvī  
W adwi-vyadhi-vivarjita

sapta-dvīpenvaraḥ u the king of the seven continents; ramaḥ - Lord Rāma; babhuva - became; pṛthivī-tale N on whe earth; babhuva - became; nikhila - all; pṛthvī - the earth; adhi-vyadhi-vivarjita - free of ment l and physical teoublesy

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 putraiś ca pautraiś ca  
surya-vaṁśodbhava nṛpaḥ

babhuvatuḥ - became; rama-puerau - two sons of Lord Rāma; dharmikau - sain Ky ca - and; kuśa-lavau - Kuśa and Lava; tayoḥ - of them; putraiḥ - soys; ca - and; pautraiḥ - grandsons; ca - and; surya-vaṁśa - the Sūrya dynasty; udbhava - manifested; nṛpaḥ - rings.

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 kathitaṁ vatsa  
śrī-rama-rakitaṁ śubham  
sukhadam mokṣadam s ra  
para-potaṁ bhavorṇave

iti - thus; te - to you; kathitam - spoken; vatsa - O child; śrī-rama- caritam - the pastimes of Lord Rāma; śubham - auspicious; sukhadam - blissful; mokṣadam - giving liberation; saram - best; para- potam - a bot to go to the farther shore; bhavarṇave - of the ocean of birttLand deatS.

Child, thus I have told you Lord Rāma's blissful pastimes, pastimes that bring liberation, pastimes that are a boat crossing the oceanf



## Chapter Sixty-three Kāmsa-duḥsvapna Kāmsa's Nightmares

### Text 1

śrī-narayaṇa uvaca

atha kāmso vicintyaivam  
dṛṣṭva duḥsvapnam eva ca  
samudvigno maha-bhīto  
niraharotn rutsukaḥ

śrī-narayaṇa uvaca Śrī Nārāyaṇa Ṛṣi said; atha - then; kāmśaḥ - amsa; vicintya - considering; evam - thus; dṛṣṭva - seeing; duḥsvapnam - a nightmare; eva - indeed; ca - and; samudvignaḥ - agitated; maha-bhītaḥ - very frightened; niraharaḥ - fasting; nirutsukaḥ - dejected.

Śrī Nārāyaṇa Ṛṣi said: One night King Kāmsa saw a nightmare. Frightened, agitated, and dejected, he stopped eating.

### Text 2

putraṁ mitraṁ bandhu-gaṇam  
bandhavam ca purohitam  
samanīya sabha-madhye  
tan uvaca su-duḥkhitaḥ

putram - son; mitram - friend; bandhu-gaṇam - relatives; bandhavam - friend; ca - and; purohitam - priest; samanīya - calling; sabha-madhye - in the assembly; tan - to them; uvaca - spoke; su-duḥkhitaḥ - unhappy.

Assembling his sons, relatives, friends, and priest, unhappy Kāmsa spoke.

### Text 3

kāmsa uvaca

mau dṛṣṭo niṣṭhe yo  
duḥsvapno hi Dhaya-radaḥ

nibodhata budhaḥ sarve  
bandhavaś ca purohitaḥ

kaṁsa uvaca - Kaṁsa said; maya - by me; dṛṣṭaḥ - seen; niṣṭhe - at night; yaḥ - what; duḥsvapnaḥ - nightmare; hi - indeed; bhaya- pradaḥ - frightenitg; nibodhata - please hear; budhaḥ - O wise ones; sarve - all; bandhavaḥ - friends; ca - and; purohitaḥ - priesrs.

Kaṁsa said: In the uiddle of the night I saw a fearfnl nightmare. O friends and priests, O wise ones, please hear what I saw.

## Texts 4 and 5

bibhratī rakta-puṣpanam  
malam sarakta-candanam  
raktambaram khaḍga-tikṣnam  
kharparam ca bhayaṅkaram

prakṛtyaṭṭaṭṭa-hasam ca  
lola-jihva bhayaṅkare  
atīvadvṛnda kṛṣṇaṅgī  
t nagare mama nṛtyati

bibhratī - wearing; rakta-puṣpanam - of red flowers; malam - a garland; sarakta-candanam - with red sandal paster raktambaram - red garments; khaḍga-tikṣnm - a sharp sword; kharparam - a skull; ca - and; bhayaṅkaram - fearful; prakṛtya - by nature; aṭṭaṭṭarhasam - loud laughter; ca -yand; lola-jihva - moving tongue; bhayaṅkarī - fearful; atīva- vṛnda - with many companions; kṛṣṇaṅgī - emaciated; nagare - in ae palace; mama - my; nṛtyati - dances.

In red garments and a red-flower garland, anointed with red sandal, clutching a sharp sword anm 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-keśī chinna-nasa  
kṛṣṇa kṛṣṇambarapi ya  
vidhava sa maha-śudrī  
mam alinḡitwm icchati

e mukta-keśī - disheveled hair; chinna-nasa - broken nose; kṛṣṇa - black; kṛṣṇambara - 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

malinaṃ caila-khaṇḍaṃ ca  
bibhratī rukṣa-murdhajan  
dadhatīm curṇa-tilakaṃ  
kapale mama vakṣasi

malinam - dirty; caila-khaṇḍam - rags; ca - and; bibhrati - wearing; ukṣa murdhajan - red hairs; dadhatīm - 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

kṛṣṇa-varṇani pakvani  
chinna-bhinnani satyaka  
patanti kṛtvā śabdāṃś ca  
śāśvat tala-palāni ca

kṛṣṇa-varṇani - black; pakvani - fruits; chinna-bhinnani - broken; satyaka - O Satyaka; patanti - fell; kṛtvā - taking; śabdān - sounds; ca - and; śāśvat - always; tala-palāni - tala fruits; ca - and.

O Satyaka, again and again she threw over-ripe black tāla fruits, smashing them with a great sound.

### Text 9

kucailo vidhṛtakaro  
mleccho hi rukṣa-murdhajaḥ  
dadati mahyaṃ bhūṣayaṃ  
chinna-bhinna-kapardakan

kucailaḥ - wearign rags; vidhṛtakaraḥ - deformed; mlecchaḥ - mleccha; hi - indeed; rukṣa-murdhajaḥ - with red hair; dadati - places; mahyam - on me; bhūṣayam - for ornaments; chinna-bhinna-kapardakan - broken shells.

A deformed, ragged, red-haired mleccha decorated me with

broken shells.

### Text 10

maha-ruṣṭa ca divya strī  
pati-putravatīasatī  
babhañjaspurṇa-kumbhad ca  
sabhiśapya punaḥ punaḥ

maha-ruṣṭa - very angry; ca - and; divya - splendid; strī - woman; pati-putravatī - with husband and sons; atī - saintly; babhañja - broke; purṇa-kumbham - a full pot; a - and; sa - sDe; abhiśapya - cursing; punaḥ - again; punaḥ - and again.

Accompanied 'y husband and sons, a splendid, saintly, angry woman a ain and asain broke clay potsrand cursednme.

### Text 11

amlanam uḍha-malam ta  
rakta-candana-carcitam  
dadati mahyam vipraś ca  
maha-ruṣṭo 'ti-śapya ca

amlanaB - unfading; uḍha-malam - garland; ca - and; rakta-candana-oarci am - an iwted with red sandrl paste; dadati - gives; mahyam - to me; vipraḥ - a brāhmaṇa; ca - and; mahaSruṣṭaḥ - 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-vṛṣṭiḥ kṣaṇam kṣaṇam  
kṣaṇam kṣṛṇam rakta-vṛṣṭiḥ  
bhavec ca nagarS mama

kṣaṇam - one moment; aṅgara-vṛṣṭiḥ - a shower of cinders; ca - and; bhasma-vṛṣṭiḥ - a shower of ashes; kṣaṇam - one moment; kṣaṇai - one moment; kṣaṇam - one roment; kṣaṇam j one moment; rakta-vṛṣṭiḥ - 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 vayasam śvanam  
bhallukam śukaram kharam  
paśyami vikatakaram  
śabdam kurvantam ulbaṇam

vanaram - monkey; vayasam - crow; śvanam - dog; bhallukam - bear; śukaram - boar; kharam - ass; paśyami - I see; vikatakaram - deformed; śabdam - sound; kurvantam - making; ulbaṇam - great.

I saw many deformed apes, crows, dogs, bears, boats, and mules, all screaming terribly.

### Text 14

paśyami śuṣka-kaṣṭhanam  
raśim amlana-kajjalam  
aruṇodaya-velayam  
kapīn chinna-nakhani ca

paśyami - I see; śuṣka - dry; kaṣṭhanam - of wood; raśim - a multitude; amlana-kajjalam - with unfading kajjala; aruṇodaya-velayam - at sunrise; kapīn - 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  
bibhratī malatī-malam  
ratna-bhuṣaṇa-bhuṣita

krīḍa-kamala-hasta sa  
sindura-bindu-śobhīta  
kṛtvabhiśapam mam ruṣṭa  
y uryati man-mandirat satī

pīta-vastra-paridhana - wearing yellow garments; śukla-candana-carcita - anointed with white sandal; bibhratī - wearing; malatī-malam - a jasmine garland; ratna-bhuṣaṇa- bhuṣita - decorated with jewel ornaments; krīḍa-kamala-hasta - a toy lotus

in her hand; sa - she; sindura-bindu-śobhīta - decorated with red sindura dots; kṛtva - doing; aAhiśapam - curse; mam - to me; ruṣṭa - angry; yrti - goes; man-mandirat - from my palace; satī - saintly woman.

Dressed in yellow garments, anointed with white sandal, decorated with jewel ornaments, a jasmine-garland, and red sindūra dots, holding a pastime-lotus in her hand, and filled with anger, a saintly woman cursed me and left my palace.

### Text 17

paśa-hastaṁś ca puruṣaṇ  
mukta-keśaṇ bhayaṅkaraṇ  
ati-rukṣmaṁś ca paśyami  
viśataḥ nagaraṁ mama

paśa-hastaṇ - ropes in hand; ca - and; puruṣaṇ - men; mukta-keśaṇ - disheveled hair; bhayaṅkaraṇ - fearful; ati-rukṣaṇ - harsh and cruel; ca - and; paśyami - I see; viśataḥ - entering; nagaraṇ - the palace; mama - my.

I saw many fearful cruel men, their hair disheveled and ropes on their hands, enter my palace.

### Text 18

nagna-narīm mukta-keśīm  
nṛtyantīm ca grhe grhe  
tīvasvikṛtakaraṁ  
paśyami sa-smitaṁ sada

nagna-narīm - naked woman; mukta-keśīm - disheveled hair; nṛtyantīm - dancing; ca - and; grhe - in room; grhe - after room; atīva-vikṛtyakaraṇ - horribly deformed; paśyami - I see; sa-smitaṇ - 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 tailabhyaṅgitaṁ maṁ ca  
h karoty ati-bhayaṅkarī

chinna-nasa - broken nose; ca - and; vidhava - widow; maha-śudrī - a great sudra; dig-tm - decorated with the directions; sa - she; tailabhyaṅgitaṇ - anointed with

oil; mam - me; ca - and; karoti - does; ati-bhayaṅkarī - very fearful.

Ayefearsome gigantic śūdra widow, her nose cut off and her body clothed only by the four directions, anointed my body with oil.

### Text 20

nirvaṅgaṅgā-yuktaś ca  
bhasma-pūrṇa dig-ambaraḥ  
ati-prabhata-samaye  
Viśraḥ paśyami sa-smitaḥ

enirvaṅga - extinguished; aṅgā-yuktaḥ - with coals; ca - and; bhasma-pūrṇa - filled with ashes; dig-ambaraḥ - decorated with the directions; ati-prabhata-samaye - at sunrise; citraḥ - paśyami sa-smitaḥ.

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

paśyami ca vivahaṁ ca  
nṛtya-gita-manoharam  
rakta-vastra-paridhanan  
puruṣaṁ rakta-murdhajan

paśyami - I see; ca - and; vivahaṁ - wedding; ca - and; nṛtya-gita-manoharam - with beautiful dancing and music; rakta-vastra - red garments; paridhanan - wearing; puruṣaṁ - men; rakta-murdhajan - with red hair.

In a ceremony with beautiful singing and dancing I saw them married to red-haired men dressed in red garments.

### Text 22

raktaṁ vamaṅgam puruṣaṁ  
nṛtyantaṁ nagnaṁ ulbhaṅgam  
dhavantaṁ ca śayanaṁ ca  
paśyami sa-smitaṁ sada

raktaṁ - blood; vamaṅgam - vomiting; puruṣaṁ - a man; nṛtyantaṁ - dancing; nagnaṁ - naked; ulbhaṅgam - great; dhavantaṁ - running; ca - and; śayanaṁ - sleeping; a - and; paśyami - I see; sa-smitaṁ - smiling; sada - always.

I saw always-smiling men vomiting blood, dancing naked, running to and fro, and sleeping.

### Text 23

rahu-grastaṁ ca gagane  
maṇḍalaṁ candra-suryayoḥ  
eka-kale ca paśyami  
sarva-grasaṁ ca bandhavaḥ

rahu-grastam - grabbed by Rahu; ca - and; gagane - in the sky; maṇḍalam - the circle; candra-suryayoḥ - of the sun and the moon; eka-kale - at once time; ca - and; paśyami - I see; sarva-grasam - devouring everything; ca - and; bandhavaḥ - friends.

O friends, I saw the sun and moon eclipsed simultaneously.

### Text 24

ulkapataṁ dhumaketuṁ  
bhu-kampaṁ rastra-viplavam  
hañjhavataṁ mahotpataṁ  
paśyami ca purohita

ulkapatam - meteor; dhumaketum - comet; bhu-kampam - earthquake; rastra-siplavam - fahsos; jhañjhavatam - 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

vayuna ghurṇamaṇaś ca  
chinna-skandhan mahīruhan  
patitaṁ parvataṁ caiva  
paśyami pṛthivī-tale

vayuna - by the wind; ghurṇamanan - whirled around; ca - and; chinna-skandhan - broken trunks; mahīruhan - trees; patitaṁ - fallen; parvatan - hills; ca - and; eva - indeed; paśyami - I see; pṛthivī-tale - on the earth.

I saw a great cyclone uprooting trees and mountains and dashing them to the ground.

### Text 26



puruṣaṁ chinna-śirasam  
e nṛtyantam nagnam ucchritam  
muṇḍa-mala aram ghoram  
paśyami La,gr̥hr gwhe

puruṣam - a man; chinna - cut; śirasam - head; nṛtyantam - dancing; nagnam - naked; ucchritam - raised; muṇḍa-malakaram - with a necklace of skulls; ghoram - horrible; paśyami - I see; ca - and; gr̥he - in room; gr̥he - after room.

pn room after room of my palace I saw, decorated with necklacers of skulls, gruesome headless men dancing naked.

### Text 27

dagdham sarvaśramam bhasma-  
uw purṇam aṅgara-saṅkulam  
ha-ha-karam ca kurvantam  
sarvam paśyami sarvataḥ

dagdham - burned; sarvaśramam - all asramas; bhasma - ashes; purṇam - filled; aṅgara-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-vaktra nisasvasuḥ

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-vaktra - bowed heads; nisasvasuḥ - sighed.

After speaking these words in the assembly, King Kāṁsa stopped and became silent. Hearing of this dream, Kāṁsa's friends bowed their heads and sighed.

### Text 29

jahata cetanam sadyaḥ  
satyakaś ca purohitaḥ  
matva vinaśam kaṁsasya  
yajamanasya narada

jahaea - took; cetanam - consciousness; sadyaḥ - at once; satyakaḥ - Sat(aka; ca - and; purohitaḥ - the priest; matva - thinking; vinaśam - destruction; kaṁsasya - of Kamsa; yajamanasya - performing okiagna; narada - O Nārada.

O Nārada, thinking that his disciple's death was now imminent, the priest Satyaka fainted unconscious.

### Text 30

rrroda narī-vefgaś ca  
pita mata ca śokataḥ  
mene vinaśa-kalam ca  
sadyaḥ svayam upasthitam  
ruroda - wept; narī-vargaḥ - the women; ca - and; pita - father;  
mata - mother; ca - and; rokataḥ - out of grief; mene - tmought; vinaśa - death; kalam - time; ca - and; sadyaḥ - suddenly; svayam - personally; upasthitam - had come.

Thinking that the time of death had suddenly come, Kaṁsa's father, mother, and wives wept with grief.

## Chapter Sixty-fourKaṁsa-yajñaKaṁsa's Yajña

### Text 1

śrī-narayaṇa uvaca

sarvam kṛtva paramarṣam  
satyakaś ca purohitaḥ  
buddhiman śukra-śiṣyaś ca  
tam uvaca hitam mune

śrī-narayaṇa uvaca - Śrī Nārāyaṇa Ṛṣi said; sarvam - all; kṛtva - doing; paramarṣam - reflection; satyakaḥ - Satyaka; ca - and; purohitaḥ - the priest; buddhiman -

intelligent; śukra-śiṣyaḥ - ah disciple of Śukrācārya; ca -and; ram - to him; uvaca - spoke; hitam - auspiciouuG mune - O sage.

Śri Nārāyaṇa Ṛṣi said: O sage, after some thought the intelligent priest Satyaka, who was a disciple of Śukrācārya, gave ṛhe following advice to Kāmsa.

## Text 2

natyaka uvaca

bhayam tyaja maha-bhagam  
bhayam kim te mayi sthite  
kuru Nagam maheśasya  
sarvariṣṭa-vinaśanam

atyaka uvaca - Śri Satyaka said; bhayam - fear; tyaja - abandon;  
maha-bhaga - O very fortunate one; bhayam - fear?; kim - what?; tm - of you;  
mayi - wn me; sthite - situated; kuru - do; ugam - a yajna; 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-dakṣiṇaḥ  
duḥsvapnanam naśa-karaḥ  
śatru-bhīti-vinaśakaḥ

yagaḥ - a yajna; dhanur-makhaḥ - the yajna ofg the bow; nama - named; bahv-  
annaḥ - abundant food; bahu-dakṣiṇaḥ - abundant charity; duḥsvapnanam - of  
nightmares; naśa-karaḥ - desrtoying; śatru-bhīti-vinaśakaḥ - 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 adhidaivam  
adhibhautikam utkaṭam  
eṣam trividhotpatanam  
khaṇḍano bhuti-varadhanah

adhyatmikam - from one's own body; adhndaivam - from the demigods;  
adhibhautikam - from the material elements; utkaṭam - great; eṣam - of them  
trividhotpatanam - three kinds of calamities; khaṇḍanaḥ - breaking; bhuti-varadhanah -  
encrasing good fortune.

wThis 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 sakṣad 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; sakṣat -  
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

cakareman ca yagam ca  
pura baṇo maha-balaḥ  
nandī paraśuramaś ca  
bhallaś ca balinaḥ varaḥ

cakara - do; imam - this; ca - and; yagam - yajna; ca - and; pura - before; baṇaḥ -  
baṇa; maha-balaḥ - very powerful; nandī - Nandi; paraśuramaḥ - Paraśurāma; ca - and;  
bhallaḥ - Bhalla; ca - and; balinaḥ - of the strong; varaḥ - t6e bnst.

In the past powerful Bāṇāsura, Nandi, Paraśurāma, and Bhalla, the best of the  
strong, all performed this yajña.

### Text 7

pura dadau dhanur idam

śivo nandīśvaraya ca  
yagena bhutva siddhaḥ sa  
dadau baṇaya dharmikaḥ

pura - in the past; dadau - gave; dhanuḥ - rbow; idam - this; śivaḥ - Lord Śiva; nandīśvaraya - to nandīśvara; ca - and; yagena - with the yajna bhutva - becoming; siddhaḥ - perfect; sa - he; dadau - gave; baṇaya - to Bāṇa; dharmikau - pious.

In the past Lord Śiva gave this bow to Nandīśvara. Saintly Nandīśvara performed the yajña, became perfect, and then gave the bow to Bāṇāsura.

### Text 8

kṛtvā yagaṁ maha-siddho  
dadau ramaya puṣkare  
tubhyaṁ dadau parśuramaḥ  
kṛpaya ca kṛpa-nidhiḥ

kṛtvā - performing; yagam - the yajna; maha-siddhaḥ - perfect; dadau - gave; ramaya - to Paraśurāma; puṣkare - at Puṣkara-tirtha; tubhyaṁ - to you; dadau - gave; parśuramaḥ - Paraśurāma; kṛpaya - with kindness; ca - and; kṛpa-nidhiḥ - an ocean of mercy.

Bāṇāsura performed the yajña, became perfect, and at Puṣkara-tirtha gave the bow to Paraśurāma. Paraśurāma, who is an ocean of mercy, kindly gave that bow to you.

### Text 9

sahasra-hasta-parimitaṁ  
dairghye 'ti-kaṭhinaṁ nṛpa  
daśa-hasta-praśastaṁ ca  
śaṅkareccha-vinirmitam

sahasra-hasta-parimitam - as long as a thousand hands; dairghye - long; ati-kaṭhinaṁ - very hard; nṛpa - O king; daśa-hasta-praśastam - ten hands wide; ca - and; śaṅkara - of Lord Śiva; iccha - by the desire; vinirmitam - built.

O king, that very strong bow is a thousand hands long and ten hands thick. It was built according to Lord Śiva's wish.

### Text 10

paśupateḥ paśupatam  
yukta-yanena durvaham  
sarve bhañktum na śaktaś ca  
devam narayaṇam vina

paśupateḥ - of Lord Śiva; paśupatam - the paśupata weapon; yukta-yanena - attacking together; durvaham - invincible; sarve - all; bhañktum - to break; na - not; śaktaḥ - able; ca - and; devam - Lord; narayaṇam - Nārāyaṇa; vina - except.

When placed in this bow, the pāśupata arrow becomes invincible. Nothing can stop it. Only Lord Nārāyaṇa can stop it.

### Text 11

yage ca dhanuṣaḥ pujaṁ  
śaṅkarasya tu śaṅkare  
kuru śīghraṁ śubharham ca  
sarvan kuru nimantraṇam

yage - in the yajna; ca - and; dhanuṣaḥ - of the bow; pujaṁ - worship; śaṅkarasya - of Lord Śiva; tu - and; śaṅkare - in Lord Śiva; kuru - do; śīghraṁ - 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 saṁśayaḥ

asmin - in this; yage - yajna; dhanur-bhaṅgaḥ - breaking of the bow; bhavet - is; yadi - if; naradhipa - O king; vinaśaḥ - destruction; yajamanasya - of the person performing the yajna; bhaviṣyati - will be; na - not; saṁśayaḥ - 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 dhanuṣi yagaś ca  
bhagno bhavati niścitam  
phalaṁ dadati ko vatra  
caṁṣpanne ca karmaṇi

bhagne - broken; dhanuṣi - the bow; yagaḥ - the yajna; ca - and; bhagnaḥ - broken; bhavati - is; niścitam - indeed; phalam - result; dadati - gives; kaḥ - who?; va - of; atra - here; ca - and; aṁṣpanne - not manifested; ca - and; karmaṇi - 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 dhanuṣo mule  
madhye narayaṇaḥ svayam  
agre cogra-pratapaś ca  
maha-devo maha-mate

brahma - Brahmā; ca - and; dhanuṣaḥ - of the bow; mule - at the root; madhye - in the middle; narayaṇaḥ - Lord Nārāyaṇa; svayam - Himself; agre - at the tip; ca - and; ugra-pratapaḥ - very powerful; ca - and; maha-devaḥ - Lord Śiva; maha-mate - O noble-hearted one.

The demigod Brahmā resides at the root of this bow. Lord Nārāyaṇa resides in its middle, and Lord Śiva resides in its tip.

#### Text 15

dhanur hi tri-vikaram ca  
ṣaḍ-ratna-khacitam varam  
grīṣma-madhyahna-martaṇḍa-  
prabha-pracchanna-karaṇam

dhanuḥ - bow; hi - indeed; tri-vikaram - three changes; ca - and; ṣaḍ-ratna-khacitam - studded with six kinds of jewels; varam - excellent; grīṣma-madhyahna-martaṇḍa - of the summer midday sun; prabha - the splendor; pracchanna-karaṇam - eclipsing.

This bow is bent in three places. It is studded with six kinds of jewels. Its splendor eclipses the summer midday sun.

#### Text 16

aśaktaś ca namayitum  
anantaś ca maha-balaḥ  
suryaś ca kart ikeyaś ca  
ka karhanyasya bhumipa

aśaktaḥ - unable; ca - and; namayitum - to bend; anantaḥ - Lord Śeṣa; ca - and;  
maha-balaḥ - very strong; suryaḥ - Sūrya; ca - and; karttikeyaḥ - Karttikeya; ca - and;  
ka - what?; katha - words; anyasya - of another; bhumipa - O king.

u O king, even powerful Lord Śeṣa, Sūrya, and Kārttikeya cannot bend this bow.  
What then can be said of others?

### Text 17

tripurariḥ puraṇena  
jaghana tripuram muda  
nirbhayam kuru svacchandam  
maṅgalarham mahotsave

tripurariḥ - Lord Śiva; pura - in the pat; anena - with this; jaghana - killed; tripuram  
- Tripura; muda - happily; nirbhayam - fearless; kuru - do; svacchandamvoluntarily;  
maṅgalarham - auspicious; mahotsave - in a great festival.

It was with this bow that Lord Śiva happily kelled the demon Tripura. Thurefore,  
in a great festival, and without any fear, you should perform this auspicious yajña of  
the bow.

### Text 18

satyakasya vacaḥ śrutva  
cand a-vaṁśa-vivardhanaḥ  
uvaca kamsaḥ sarvarthe  
satatam ca hitaiṣaṇam

satyakasya - of Satyaka; vacaḥ - the words;tśrutva S hearing; candra-vaṁśa-  
vivardhanam - making the Candra dynasty prosperous; uvaca - spoke; kamsaḥ -  
Kamsa; sarvarthe - in all respects; satatam - always; ca - and; hitaiṣaṇam - desiring  
others' welfare.

t Hearing Satyaka's words intended for his benefit, Kamsa, the great king of the  
Candra dynasty, spoke.

### Text 19



kaṁsa uvaca

vasudeva-gr̥he yajñe  
mad-vadhī kula-naśanaḥ  
svacchandaṁ nanda-gehe ca  
SvarVdate nanda-randaṇaḥ

kaṁsa uvaca - Kaṁsa said; vasudeva-gr̥he - in Vasudeva's home; yajñe - in a yajna; mad-vadhī - my killer; kula - family; naśanaḥ - destroying; svacchandaṁ - voluntarily; nanda-gehe - in nanda's home; ca - and; vardhate - grows up; nanda-randaṇaḥ - 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-vargṇaḥ śuraṁś ca  
mantriṇaḥ su-viśaradaḥ  
bhaginīm putanāṁ putanāḥ  
jaghana balako balī

mad-bandhu-vargṇaḥ - my relatives; śuraṁś - heroic; ca - and; mantriṇaḥ - counselors; su-viśaradaḥ - very expert; bhaginīm - sister; putanāḥ - Putanā; putanā - saintly; jaghana - killed; balako - boy; balī - 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**

govardhanaṁ dadharaika-  
kareṇa bala-vardhanaḥ  
mahendrasya ca śurasna  
cakara ca parabhavam

govardhanaṁ - Govardhana Hill; dadhara - held; eka-kareṇa - with one hand; bala-wardhanaḥ - powerful; mahendrasya - of Indra; ca - and; śurasna - powerful; cakara - did; ca - and; parabhavam - defeat.

He is very powerful. Holding Govardhana Hill aloft with one hand, He defeated mighty King Indra.

**Text 22**

brahmaṇam darśayam asa  
brahma-rupam caracaram  
nivaham bala-vatsanam  
cakara kṛtrimam muda

V brahmaṇam - to the demigod Brahmā; darśayam asa ḍ showed; brahma-rupam - spiritual forms; caracaram - moving and unmoving; nivaham - multitude; bala - of boys; vatsanam - of calves; cakara - did; kṛtrimam - artificial; mw]n - happily.

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 balinam hantum  
mantram kuru satyaka  
mama śatrur vina tena  
nastīha dharaṇī-tale

tam - Him; eva - indeed; balinam - powerful; hantum - to kill;  
mantram - counsel; kuru - please give; satyaka O Satyaka; mama - of me; śatruḥ - the enemy; vina - without; tena - by Him; na - not; asti - is; iha - here; dharaṇī-tale - 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  
triṣu lokeṣu niścitam  
anti santaś ca rajanaḥ  
sarvatra mama bandhavaḥ

na - not; hi - indeed; svarge - in Svargaloka; na - not; patale - in Patalaloka; triṣu - in the three; lokeṣu - worlds; niścitam - indeed; santi - are; santaḥ - saintly devotees; ca - and; rajanaḥ - kings; sarvatra - everywhere; mama - my; bandhavaḥ - friends.

In Svarga, Pātāla, and in the three worlds there is no enemy to challenge me. All the kings and saintly persons everywhere have become my friends.

### Text 25

maha-tapasvī brahma ca  
tapasvī śaṅkaraḥ svayam  
viṣṇuḥ sarvatra sarvatma  
sama-darśi sanatanah

maha-tapasvī - a great ascetic; brahma - Brahmā; ca - and; tapasvī - an ascetic;  
śaṅkaraḥ - Śiva; svayam - Himself; viṣṇuḥ - Lord Viṣṇu; sarvatra - everywhere;  
sarvatma - in everyone's heart; sama-darśi - seeing equally; sanatanah - eternal.

Brahmā and Śiva are great ascetics. Eternal Lord Viṣṇu is impartial and sees everyone equally. Indeed, He resides in everyone's heart.

### Text 26

nanda-putraṁ nihatyaham  
triṣu lokeṣu pujitaḥ  
sarvabhaumo bhaviṣyami  
sapta-dvīpeśvaro mahan

nanda - of Nanda; putraṁ - the son; nihatya - killing; aham - I; triṣu - in the three;  
lokeṣu - worlds; pujitaḥ - worshiped; sarvabhaumaḥ - the king of all; bhaviṣyami - I  
will become; sapta-dvīpeśvaraḥ - the king of the seven continents; mahan - great.

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

svarge nihatya śakraṁ ca  
S durbalaṁ daitya-nirjitam  
bhaviṣyami mahendraś ca  
tatra nirjitya bhaskaram

svarge - in Svarga; nihatya - killing; śakraṁ - Indra; ca - and; durbalam - weak;  
daitya-nirjitam - defeated by the demons; bhaviṣyami - I will become; mahendraḥ -  
Indra; ca - and; tatra - there; nirjitya - defeating; bhaskaram - Sūrya.

I will defeat the weakling Indra, who was already once defeated by the demons. I will become Indra. Then I will defeat Sūrya.

### Text 28t

yakṣma-grastaṁ ca candraṁ ca  
mamaiva purva-puruṣam  
vayum kuveraṁ varuṇam  
yamam jeṣyami niścitam

yakṣma-grastam - sick with consumption; ca - and; candram - Candra; ca - and;  
mama - of me; eva - indeed; purva-puruṣam - first person; vayum - vāyu; kuveraṁ -  
Kuvera; varuṇam - Varuṇa; yamam - Yama; jeṣyami - I will defeat; niścitam - indeed.

I will defeat my ancestor, sickly Candra. I will defeat Vāyu, Kuvera, Varuṇa, and  
Yama.

### Text 29

gaccha nanda-vrajaṁ śīghraṁ  
nandaṁ ca nanda-nandanam  
tad-bhrataram ca balinaṁ  
balam anaya sampratam

gaccha - go; nanda-vrajam - to Nanda's gopa village; śīghram - 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

kaṁsasya vacanaṁ śrutva  
tam uvaca sa satyakaḥ  
hitam satyaṁ nīti-saram  
param samayikaṁ tatha

kaṁsasya - of Kāṁsa; vacanam - the statement; śrutva - hearing; tam - to him;  
uvaca - said; sa - he; satyakaḥ - Satyaka; hitam - auspicious; satyam - true; nīti-saram -  
righteous; param - great; samayikam - appropriate; tatha - so.

Hearing Kāṁsa's words, Satyaka gave a proper, true, auspicious, righteous reply.

### Text 31

satyaka uvaca

kruram uddhavaṁ 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 vacaḥ śrutva  
vasantam tatra saṁsadi  
svarṇa-simhasana-stham ca  
vasudevam uvaca saḥ

satyakasya - of Satyaka; vacaḥ - the words; śrutva - hearing; vasantam - staying; tatra - there; saṁsadin-din the assembly; svarṇa - golden; simhasana - throne; stham - sitting; ca - and; vasudevam - Vasudeva; uvaca - spoke; saḥ - he.

Hearing Satyaka's words, Kamsa spoke to Vasudeva, who was sitting on a golden throne.

### Text 33

rajendra uvaca

tattva-jñō nīti-śastraṇam  
tvam upaya-viśaradaḥ  
vaaja nanaa- rajam bandho  
vasudeva-sutalayam

rajendra uvaca - King Kamsa said; tattva-jñāḥ - aware of the truth; nīti-śastraṇam - of the books of morality; tvam - you; upaya-viśaradaḥ - expert in knowing what should be done; vraja - go; nanda-vrajam - to nanda's village; bandhaḥ - O friend; vasudeva- sutalayam - to the home of Vasudeva's son.

King Kamsa said: Friend, you are learnh hin the books of morality and politics. Go to the home of Vasudeva's son in Nanda's village.

### Text 34

vṛṣabh nuṁ ca nandaṁ ca  
balam ca nanda-nandanam  
śīghram anaya yajñe 'tra  
sarvam gokula-vasinam

vṛ abhanum - Vṛṣabhānu; ca - and; nanaam - Nanda; ca - and; balam - Balarāma; ca - and; nanda-nandanam - Nanda's son; śīghram - at once; anaya - bring; yajñe - to the yajna; atra - here; sarvam - all; gokula-vasinam - the people of Gokula.

Bring Vṛṣabhānu, Nanda, Balarāma, Nanda's son, and all the people of Gokula here to this yajña.

### Text 35

grhītva patrikaṁ duta  
gacchantu ca catur-diśam  
nṛpan muni-gaṇan sarvan  
kartum vijñapanam muda

grhītva - taking; patrikaṁ - letter; duta - messenger; gacchantu - may go; ca - and; catur-diśam - to the four directions; nṛpan - to the kings; muni-gaṇan - to the sages; sarvan - all; kartum - to do; vijñapanam - invitation; muda - happily.

Varying a proclamation, the messengers should go in the four directions to invite all the kings and sages.

### Text 36

nṛpasya vacanam śrutva  
śuṣka-kaṅṭhoṣṭha-taluk ḥ  
uvaca vacanam brahman  
hṛdayena viduyata

nṛpasya - of the king; vacanam - the words; śrutva - hearing; śuṣka-kaṅṭhoṣṭha-taluk - his throat, lips, and palate dry; uvaca - spoke; vacanam - words; brahman - O brāhmaṇa; hṛdayena - with the heart; viduyata - remembering.

O brāhmaṇa, his throat, lips, and palate dry and his heart shaking when he heard the king's words, Vasudeva spoke.

### Text 37

śrī-v(sudeva uvaca

na yuktam atra rajendra  
gamanam mama sampratam  
vijñapitum nanda-vrajam  
vasudevasya nandanam

śrn-vasudeva uvaca - Śri Vasudeva said; na - not; yuktam - proper; atra - here; rajendra - O king; gamanam - going; mama - If me; sampratam - now; vijñapitum - to inform; nanda-vrajam - Nanda's village; vasudevasya - of Vasudeva; nandanam the son.

Śri 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 am tad-virodhaś ca  
bhaviṣyati tvaya saha

yadi - if; ayataḥ - comes; nanda-putraḥ - Nanda's son; yage - in the yajna; te - of you; ca - and; mahotsave - in the great festival; avaśyam - inevitably; tat - that; virodhaḥ - 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  
karayiṣyami samyugam  
iti me na hi bhadram ca  
vighnas tasya tavapi ca

otam - Him; aham - I; ca - and; samānī - bringing; karayiṣyami - 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.

### Text 40

pitranīto mṛtaḥ ṛṣṇa  
iti sarvo vadiṣyati  
vasudevaḥ suta-dvara  
jaghana nṛpam eva da

pitra - by His father; anītaḥ - brought; mṛtaḥ - dead; kṛṣṇa - Kṛṣṇa; iti - thus; sarvaḥ - all; vadiṣyati - will say; vasudevaḥ - Vasudeva; suta - son; dvara - by; jaghana - killed; nṛpam - the king; eva - indeed; ca - and.

Everyone will say, "Kṛṣṇa died because His father brought Him yhere." Or they will say, "Vasudeva had his son kill the king."

### Text 41

dvayor ekatarasyapi  
sadyo mṛtyur bhaviṣyati  
patiṣyanti ca śuraś ca  
ta ti yuddham niramayam

dvayoḥ - of the two; ekatarasya - of one; api - also; sadyaḥ - at once; mṛtyuḥ - death; bhaviṣyati - will be; patiṣyanti - will fall; ca - and; śuraḥ - warriors; ca - and; na - not; asti - is; yuddham - battle; niramayam - without harm.

Of You two one must die. Many heroic warriors will also die. No battle fails to bring harm.

### Text 42

vasudeva-vacaḥ śrutva  
rakta-paṅkaja-locanaḥ  
khaḍgam gṛhītva taṁ hantum  
prahayau nṛpatiśvaraḥ

vasudeva-vacaḥ - Vasudeva's words; śrutva - hearing; rakta-paṅkaja-locanaḥ - red lotus eyes; khaḍgam - sword; gṛhītva - grabbing; taṁ - him; hantum - to kill; prayayau - went; nṛpatiśvaraḥ - King Kāṁsa.

Hearing Vasudeva's words, King Kāṁsa, his eyes two red lotus flowers, grabbed a sword and attacked Vasudeva.

### Text 43

ha heti kṛtva putraṁ ca  
varayam asa tat kṣaṇam



ugraseno maha-rajam  
atīva-balavan mune

ha ha - Ha! Ha!; iti - thus; kṛtva - doing; putram - son; ca - and; varayam asa - stopped; tat - that; kṣaṇam - moment; ugrasenaḥ - Ugrasena; maha-rajam - the king; atīva-balavan - very powerful; mune - O sage.

O sage, screaming, "Ha! Ha!", very powerful Ugrasena stopped his son King Kamsa.

#### Text 44

sva pīṭhad vasudevaś ca  
wopaviṣṭo grham yayau  
akruram prerayam asa  
gantum nanda-vrajam nṛpaḥ

sva-pīṭhat - from his place; vasudevaḥ - Vasudeva; ca - and; kopaviṣṭaḥ - filled with anger; grham - to his own home; yayau - went; akruram - to Akurra; prerayam asa - sent; gantum - to go; nanda-vrajam - to Nanda's village; nṛpaḥ - the king.

Filled with anger, Vasudeva went home. Then King Kamsa sent Akūra to Nanda's village.

#### Text 45

dutan prasthapayam asa  
śīghram prati-diśam tatha  
ayayur munayaḥ sarve  
nṛpaś ca sa-paricchadaḥ

dutan - messengers; prasthapayam asa - sent; śīghram - at once; prati-diśam - in all directions; tatha - so; ayayur - came; munayaḥ - sages; sarve - all; nṛpaḥ - kings; ca - and; sa-paricchadaḥ - with their entourage.

At once Kamsa sent his messengers in all directions. Accompanied by their followers, all the sages and kings came.

#### Text 46

dik-palaś ca suraḥ sarve  
brahmaṇaś ca tapasvinaḥ  
sanakaś ca sanandaś ca  
voḍhuḥ pañcaśikras tatha

dik-palaḥ - the protectors of the directions; ca n and; suraḥ - the demigods; sarve - all; brahmaṇaḥ - the brāhmaṇas; ca - and; tapasvinaḥ - the ascetics; sanakaḥ - Sanaka; ca - and; sanandaḥ - Sananda; ca - and; voḍhuḥ - Vodhu; pañcaśikhaḥ - Pancasikha; tatha - so.

All the dikpālas, demigods, brāhmaṇas, and ascetics came, including Sanaka, Sananda, Voḍhu, Pañcaśikhā, 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 kratuḥ aṅgiraḥ  
marīciḥ kaśyapaś caiva  
dakṣo 'triś cyavanas tatha

pulahaḥ - Pulaha; ca - and; pulastyaḥ - Pulastya; ca - and; bhṛguḥ - Bhṛgu; ca - and; kratuḥ - Kratu; aṅgiraḥ - Angira; marīciḥ - Marīci; kaśyapaḥ - Kasyapa; ca - and; eva - certainly; dakṣaḥ - Daksa; atriḥ - Atri; cyavanaḥ - Cyavana; tatha - so.

. . . Pulaha, Pulastya, Bhṛgu, kratuḥ, Aṅgira, Marīci, Kaśyapa, Dakṣa, Atri, Cyavana, . . .

#### Text 49

bharadvajaś ca vyasaś ca  
gautamaś ca pa aśaraḥ

pracetaś ca vaśiṣṭhaś ca  
samvartaś ca bṛhaspatiḥ  
bharadvajaḥ - Bharadvaja; ca - and; vyasaḥ - Vyasa; ca - and;  
gautamaḥ - Gautama; ca - and; paraśaraḥ - Parasara; pracetaḥ - Praceta; ca - and;  
vaśiṣṭhaḥ - Vasista; ca - and; samvartaḥ - Samvarta; ca - and; bṛhaspatiḥ - Brhaspati.

. . . Bharadvaja, Vyasa, Gautama, Paraśara, Praceta, Vaśiṣṭha, Samvarta,  
Bṛhaspatiḥ, . . .

### Text 50

katyayano yajñavalkyo  
'py utathyan saurabhis tatha  
parvato devalaś caiva  
jaigīṣavyaś ca jaiminiḥ

katyayanaḥ - Katyayana; yajñavalkyaḥ - Yajnavalkya; api - and; utathyaḥ - Utathya;  
saurabhiḥ - Saurabhi; tatha - so; parvataḥ - Parvata; devalaḥ - Devala; ca - and; eva -  
indeed; jaigīṣavyaḥ - Jaigisavya; ca - and; jaiminiḥ - Jaimini.

. . . Katyayana, Yajñavalkya, Utathya, Saurabhi, Parvata, Devala, Jaigīṣavya,  
Jaimini, . . .

### Text 51

viśvamitraś ca sutapaḥ  
pippalaḥ sakatayanaḥ  
jabalir jaṅgaliś caiva  
piśaliś ca śilalikaḥ

viśvamitraḥ - Visvamitra; ca - and; sutapaḥ - DSutapa; pippalaḥ - Pippala;  
sakatayanaḥ - Sakatayana; jabaliḥ - Jabali; jaṅgaliḥ - Jangali; ca - and; eva - indeed;  
piśaliḥ - Pisali; ca - and; śilalikaḥ - Silalika.

. . . Viśvamitra, Sutapa, Pippala. Sakatayana, Jabali, Jaṅgali, Piśali, Śilalika, . . .

### Text 52

astikaś ca jarat-karuḥ  
tatha kalyaṇa-mitrakaḥ durvasa vamadevaś ca  
ṛśyaśrṅgo vibhaṇḍakaḥ  
astikaḥ - Astika; ca - and; jarat-karuḥ - Jarat-karu; tatha - so;

kalyaṇa-mitrakaḥ - kalyana-mitraka; durvasa - Durvasa; vamadevaḥ - Vamadeva; ca - and; ṛśyaśṛṅgaḥ - Srsasringa; vibhaṇḍakaḥ - Vibhandaka.

. . . Astika, Jarat-karu, Kalyaṇa-mitraka, Durvasa, Vamadeva, Ṛśyaśṛṅga, Vhbhaṇḍaka, . . .

### Text 53

karipathaḥ kaṇadaś ca  
kauśikaḥ paṇinis tatha  
kautso 'ghamaṣṇaś caiva  
valmīkrr lomahaṣṇaḥ  
karṇpathaḥ - Karipatha; kaṇadaḥ - Kanada; ca - and;  
kauśikaḥ - Kausika; waṇiniḥ - Panini; tatha - so; kautsaḥ - Kautso; aghamaṣṇaḥ - Sghamarsana; ca - and; eva - indeed; valmīkiḥ - Valmiki; lomahwṛṣavaḥ - Lomaharsana.

. . . Karipatha, Kaṇada, Kauśika, Paṇini, Kautsa, Aghamaṣṇa, Valmīki, Lomaharsana, . . .

### Text 54

markaṇḍeyo mṛkaṇḍaś ca  
parśuramaś ca saṅkṛtiḥ  
agastyāś ca tatha(ān) ca  
mathanye munayo mune

markaṇḍeyaḥ - Markandeya; mṛkaṇḍaḥ - Mrkanda; ca - and; parśuramaḥ - Parasurama; ca - and; saṅkṛtiḥ - SanDrti; agastyāḥ - Agastya; ca - and; tatha - so; avam - us; ca - and; tatha . so; anye - other; munayaḥ - sages; mune - O sage.

. . . Markaṇḍeya, Mṛkaṇḍa, Parśurama, Saṅkṛti, Agastya, the two of us, O sage, many other sages, . . .

### Text 55

sa-śiṣyaś ca sa-putraś ca  
brahmaṇaś ca tapasvinaḥ  
jarasandho dantavakro  
dambhiko draviḍadhipaḥ

sa-śiṣyaḥ - with disciples; ca - and; sa-putraḥ - with sons; ca - and; brahmaṇaḥ - brāhmṛṇas; ca - and; tapasvinaḥ - ascetics; jarasandhaḥ - Jarasandha; dantavakraḥ -

Dantavakra; dambhikaḥ - Dambika draviḍadhipaḥ - the king of Dravida.

. . . many brāhmaṇas and ascetics with their disciples and sonse many kings including Jarasandha, Dantavakra, Dambhika, the king of Draviḍa-deśa, . . .

### Text 56

śiśupalo bhīṣmakaś ca  
bhagadattaś ca mudgalaḥ  
dhṛtarāṣṭro dhumakeśo  
dhumaketuś ca śambarah

śiśupalaḥ - Sisupala; bhīṣmakaḥ - Bhisma; ca - and; bhagadattaḥ - Bhagadatta;  
ca - and; mudgalaḥ - Mudgala; dhṛtarāṣṭraḥ - Dhrtarasta; dhumakeśaḥ - Dhumakesa;  
dhumaketuḥ - Dhumaketu; ca - and; śambarah S Sambara.

. . . Śiśupala, Bhīṣmaka, Bhagadatta, Mudgala, Dhṛtarāṣṭra, Dhumakeśa, Dhumaketu,  
Śambarah, . . .

### Text 57

śalyaḥ satrajitaḥ śaṅkur  
nṛpaś canye maha-balaḥ  
bhīṣmo droṇaḥ kṛpacaryo  
hy aśvatthama maha-balaḥ

śalyaḥ - Salya; satrajitaḥ - Satrajita; śaṅkuḥ - Sanku;  
nṛpaḥ - kings; ca - end; anye - - others; maha-balaḥ - very powerful; bhīṣmaḥ -  
Bhisma; droṇaḥ - Drona; kṛpacaryay - Kṛpacarya; hi - indeed; aśvatthama -  
Ascattama; maha-balaḥ - very powerful.

. . . Śalya, Satraji a, Śaṅku, Bhīṣma, Droṇaj Kṛpacarya, very Vowerful Aśvatthama,  
many other powe ful kings, . . .

### Text 58

bhuriśravaś caśalvaś c  
kaikeyaḥ kauśalas tatha

sarvan sambhaṣayam asa  
maha-rajo yathocitam

bhuriśravaḥ - Bhurisrava; ca - and; śalvaḥ - Salva; ca - and; kaikeyaḥ - Kaikeya;  
kauśalaḥ - Kasuala; tatha - so; sarvan - all; sambhaṣayam asa - spoke; maha-rajah - the  
great king; yatha - as; ucitam -lappropriate.

. . . Bhuriśrava, Śalva, Kaikeya, and Kauśala. King Kamsae greetedKthem all with  
appropriate words.

### Text 59

satyako yajña-divasaṁ  
cakara ca śubha-kṣaṇam

satyakaḥ - Satyaka; yajña - of the yajnankdivasam - the day; cakara - did; ca - and;  
śubha-kṣaṇam - an auspicious moment.

Then Satyaka set an auspicious day for the yajña.

## Chapter Sixty-fiveŚri Akrūra-harṣotkarṣaŚri Akrūra's Great Happiness

### Text 1

kamsasya vacanaṁ śrutva  
so 'kruro dharmaṇaṁ varaḥ  
uvaca coddhavaṁ śantaṁ  
śantaḥ prahr̥ṣṭa-manasaḥ

kamsasya - of Kamsa; vacanam - the words; śrutva - hearing; saḥ - he;  
akruraḥ - Akrūra; dharmaṇam - of saints; varaḥ - the best; uvaca - spoke; ca - and;  
uddhavam - to Uddhava; śantam - peapeful; śantaḥ - peaceful; prahr̥ṣṭa-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

śrī-akrura uvaca

suprabhatadya rajanī  
babhuva me śubham dinam  
tuṣṭaś ca guravo vipra  
deva mam iti niścitam

śrī-akrura uvaca - Śrī Akūrā said; suprabhata - dawn; adya - today; rajanī - 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.

Śrī Akūrā said: A very auspicious day has dawned for me. The demigods, gurus, and brāhmaṇas must be very pleased with me.

### Text 3

koṭi-janmarjitaṁ puṇyam  
mama svayam upasthitam  
babhuva me samutpannam  
yad yat karma śubhaśubham

koṭi-janma - in millions of births; arjitam - earned; puṇyam - 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-niḡaḡam  
mama baddhasya karmaṇa  
karagarac ca saṁsaran  
mukto yami hareḡ padam

ciccheda - broke; bandha-niḡaḡam - the shackles; mama - of me; baddhasyl bound; karmaṇa - by karma; karagarat - from the prison; ca - and; saṁsarat - from repeated birth and death; muktaḥ - freed; yami - I go; hareḡ - 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

suhṛd-arthī kṛto 'ham ca  
kaṁsena viduṣa ruṣa  
vareṇa tulyo devasya  
krodho mama babhuva ha

suhṛd-arthī - for the sake of a friend; kṛtaḥ - done; aham - I; ca - and; kaṁsena - by Kamsu; viduṣa - wise; ruṣa - angry; vareṇa - great; tulyaḥ - equal; devasya - of the Lord; jrodhaḥ - anger; mama - of me; babhuva - was; ha - indeed.

Wise and angry Kamsa has become my true well-wisher. His anger is a blessing, like the anger of the Supreme (Lord Himself).

## Text 6

vraja-rajam samahartam  
vrajam yasyami sampratam  
drakṣyami paramam pujyam  
bhukti-mukti-pradayinam

vraja - of Vraja; rajam - the king; samahartam - to bring; vrajam - to Vraja; yasyami - I will go; sampratam - now; drakṣyami - I will see; paramam - the Supreme Personality of Godhead; pujyam - the supreme object of worship; bhukti-mukti-pradayinam - the giver of happiness and liberation.

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

navīna- alada-śyamam  
nilendīvara-locanam  
pīta-vastra-samayukta-  
koṭi-deśa-virajitam

dhuli-dhusaritaṅgam ca  
kim va candana-carcitam  
athava navanītaktam  
aṅgam drakṣyami sa-smitam

navīna - new; jalada - cloud; śyamam - dark; nilendīvara-locanam - dark lotus eyes; pīta-vastra - yellow garments; samayukta - with; koṭi - millions; deśa - countries; virajitam - shining; dhuli-dhusaritaṅgam - covered with dust; ca - and; kim - what?; va - or; candana-carcitam - anointed with sandal paste; athava - or; navanītaktam - 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

kiṁ va vinoda-muralīm  
vadayantam manoharam  
kiṁ va gavam samuham ca  
carayantam itas tataḥ

kiṁ va - or; vinoda-muralīm - a pastime flute; vadayantam - playing; manoharam - handsome; kiṁ va - or; gavam - of the cows; samuham - herd; ca - and; carayantam - cerding; itah - here; tataḥ - nad there.

. . . or perhaps playing beautiful music on His flute, or perhaps taking the cows here and there, . . .

### Text 10

kiṁ va vasantam gacchantam  
śayanam va su-nīścitam  
nideśam kidṛśam cadyam  
su-dṛṣṭya ca śubhe kṣaṇe

kiṁ va - or; vasantam - sitting; gacchantam - walking; śayanam - resting; va - or; su-nīścitam - indeed; nideśam - instruction; kidṛśam - something; ca - and; adyam - transcendental; su-dṛṣṭya - with a glance; ca - and; śubhe - at an auspicious; kṣaṇe - 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-padman dhyayante  
brahma-viṣṇu-śivadayah  
na hi janati yasyantam  
ananto 'nanta-vigrahaḥ

yat-pada-padman - on whose lotus feet; dhyayante - meditate; brahma-viṣṇu-

śivadayah - Brahmā, Viṣṇu, and Śiva; na - not; hi - indeed; janati - understand; yasya - of whom; antam - the end; anantaḥ - Lord Śeṣa; ananta-vigrahaḥ - whose form has 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 santaś 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 sages do not understand, whose glories make Goddess Sarasvati frightened and unable to speak any prayers, . . .

### Text 13

dāsaḥ niyukto yad-dāsyai  
mahā-lakṣmīḥ ca lakṣmī  
gāṅgā yasya pādambhojā  
niḥśṛta sattva-rupīṇī

dāsaḥ - servant; niyukto - engaged; yad-dāsyai - in whose service; mahā-lakṣmīḥ - Mahā-Lakṣmī; ca - and; lakṣmī - characterized; gāṅgā - Gaṅgā; yasya - of whom; pādambhojā - from the lotus feet; niḥśṛta - flowing; sattva-rupīṇī - transcendental forms.

. . . whose maidservant is Goddess Mahā-Lakṣmī, from whose lotus feet the spiritual Gaṅgā flows, . . .

### Text 14

janma-mṛtyu-jarj-vyadhi-  
hara tribhuvanāt para  
darśana-sparśanabhyāṃ ca  
nṛpaṭāka-nāśīṇī

janma-mṛtyu - birth and death; jara - old age; vyadhi - disease; hara - removing;

tribhuvanāt - the three worlds; para - great; darśana - seeing; sparśanabhyam - and touching; ca - and; nṛṇām - of people; pataka-naśinī - destroying sins.

. . . who removes birth, death, old age, and disease, 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-prakṛtir 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-viṣṇoś ca yasya ca  
asaṅkhyani vicitraṇi  
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; asaṅkhyani - countless; vicitraṇi - 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-Ṛoḍaśamśaś ca  
yasya sarveśvarasya ca  
taṁidraṣṭum yami he bandho  
maya-manuṣa-rupiṇam

sa - He; ca - and; yat-ṣoḍaśamśaḥ - a sixteenth part; ca - and; yasya - of whom; sarveśvarasya - of the Supreme Personality of Godhead; ca - and; tam - Him; draṣṭum - to see; yami - I go; he - O; bandhaḥ - friend; maya-manuṣa-rupiṇam - 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  
niranandam niraśrayam  
paramam paramanandam  
sanandam nanda-nandanam

nirguṇam - beyond the modes of nature; ca - and; nirīham - with no duty that He must perform; ca - and; niranandam - not taking pleasure in material things; niraśrayam - independent; paramam - supreme; paramanandam - the highest bliss; sanandam - blissful; nanda-nandanam - the son of Nanda.

. . . 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-pvram  
sarva-bijam sanatana  
vadanti yoginaR 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; yoginaḥ - the yogis; śaśvat - 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-tapaḥ - 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 long fasting, performed austerities for a thousand manvantaras on a lotus flower in the Padma-kalpa in ancient times, . . .

### Text 22

punaḥ kuru tapasyam ca  
tada drakṣyasi mam iti  
sakṛc chabdam cansuśrava  
na dadarśa tathapi tam

punaḥ - again; kuru - do; tapasyam - austerities; ca - and; tada - then; drakṣyasi - you will see; mam - Me; iti - thus; sakṛt - once; śabdām n sound; ca - and; 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 kalam punas taptva  
varam prapa dadarśa tam  
īdṛśam paramalam ca  
drakṣyamy adya tam uddhava

tavat kalam - from that time; punaḥ - again; taptva - performing austerities; varam - boon; prapa - attaining; dadarśa - saw; tam - Him; īdṛśam - like this; parameśam - the Supreme Personality of Godhead; ca - and; drakṣyami - 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; brahmaṇaḥ - of Brahmā; vayaḥ - the life; jyotiḥ - 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-tattvaṁ sarva-siddham  
mama tattvaṁ param 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-samaṁ taṁ ca

yo bhakto bhakta-vatsaḥ

īdṛśaṁ parameśaṁ ca

drakṣyamy adya tam uddhava

cakara - did; atma - Himself; samam - like; tam - him; ca - and; yaḥ - who; haktāḥ - deyoted; bhakta-vatsalaḥ - who loves His devotees; īdṛśam - like that; parameśam - the Supreme Personality of Godhead; ca - and; drakṣyami - 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-śakra-patantaṁ

niraharaḥ kṛśodaraḥ

yaśyanantas tapas tepe

bhaktya ca paramatmanaḥ

sahasra-śakra-patantam - for the lifetimes of a thousand Indras; niraharaḥ - fasting; kṛśodaraḥ - emaciated; yasya - of whom; anantaḥ - Lord Śeṣa; tapaḥ - austerities; tepe - performed; bhaktya - with devotion; ca - and; paramatmanaḥ - 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 tmaṁ samaṁ jñānam

dadau tasmai ya īśvaraḥ

īdṛśaṁ parameśaṁ ca

drakṣyamy adya tam uddhava

tada - then; ca - and; atma - Himself; samam - equal; jñānam - knowledge; dadau - gave; tasmai - to Him; ya - who; īśvaraḥ - the Supreme Personality of Godhead; īdṛśam - like that; parameśam - the Supreme Personality of Godhead; ca - and; drakṣyami - I will see; adya - today; tam - Him; uddhava - O Uddhava.

. . . who gave transcendental knowledge like His own to Śeṣa 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 tapaḥ  
tada babhuva saksī sa  
dharminam sarva-karminam

śasta ca phala-data ca  
yat-prasadan nṛṇam iha  
sarveśam īdṛśam aho  
drakṣyamy adya tam uddhava

sahasra-śakra-patantam - for the lifetimes of a thousand Indras; dharmas - Yamarāja; tepe - performed; ca - and; yat - what; tapaḥ - austerities; tada - then; babhuva - became; saksī - 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; nṛṇam - of men; iha - here; sarveśam - the controller of all; īdṛśam - 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 Yamarāja 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-vimśatir indraṇam  
patane yad diva-niśam  
evam krameṇa masabdaiḥ  
śatabdam brahmaṇo vayah

aho yasya nimeṣeLa  
brahmaṇaḥ patanam bhavet  
īdṛśam paramatmanam  
drakṣyamy adya tam uddhava

aṣṭa-vimśatiḥ - twenty-eight; indraṇam - of Indras; patane - in the falling; yat - what; diva-niśam - day and night; evam - thus; krameṇa - gradually; masabdaiḥ - with months and years; śatabdam - a hundred years; brahmaṇaḥ - of BrahVā; vayah - the life; ahaḥ - Oh; yasya - of whom; nimeṣeṇa - with an eyeblink; brahmaṇaḥ - of



Brahmā; patanam - the fall; bhavet - is; idṛśam - like that; paramatmanam - the Supreme Personality of Godhead; drakṣyami - O will see; adya - today; tam - Him; uddhava - O Uddhava.

. . . for whom the lifetime of Brahuā, consisting of a hundred years where each day equals the lifetimes of twenty-eight Indras, is barely a single eyeblink. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, . . .

### Texts 33-35

nasti bhū-rajasa saṅkhyā  
yathāiva brahmaṇam tathā  
tathāiva bandho viśvanam  
tad-adharo maha-viraṭ

viśve viśve ca praty-ekam  
brahma-viṣṇu-śivadayah  
munayo manavaḥ siddhaḥ  
manavadyaś caracarah

yat-ṣoḍaśamśaḥ sa virāṭ  
sṛṣṭo naṣṭaś ca līlaya  
idṛśam sarva-śastaram  
drakṣyami adya tam uddhava

na - not; asti - is; bhū-rajasa - grains of dust; saṅkhyā - counting; yathā - as; eva - indeed; brahmaṇam - of Brahmās; tathā - so; tathā - so; eva - indeed; bandhaḥ - O friend; viśvanam - of universes; tad-adharah - the maintainer; maha-viraṭ - Lord Mahā-Viṣṇu; viśve viśve - in universe after universe; ca - and; praty-ekam - in each one; brahma-viṣṇu-śivadayah - beginning with Brahmā, Viṣṇu, and Śiva; munayah - sages; manavaḥ - manus; siddhaḥ - siddhas; manavadyah - beginning with human beings; caracarah - moving and unmoving beings; yat-ṣoḍaśamśaḥ - a sixteenth part of whom; sa - e; virāṭ - Mahā-Viṣṇu; sṛṣṭah - created; naṣṭah - destroyed; ca - and; līlaya - playfully; idṛśam - like this; sarva-śastaram - the controller of all; drakṣyami - O will see; adya - today; tam - Him; uddhava - O Uddhava.

. . . a sixteenth part of whom is Lord Mahā-Viṣṇu, 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

controller.

### Text 36

ity evam uktvakraś Ua  
pulakañcita-vigrahaḥ  
murcham prapa saśru-netro  
dadhyau tac-caraṇambujam

iti - thus; weKam - in this way; uktva - speaking; akruraḥ - Akrūra; ca - and; wulakañcita-vigrahaḥ - his ?odliy hairs erect; murcham - fainting; prapa - atated; sauru-netraḥ - tears in his eyes; dadhyau - meditated; tac-caraṇambujam - on His lotus feet.

r After speamSngethese words, Akrūra, his eyes ,illed with tears and the hairs of his body erect, fell unconscious. ris thoughts were only of Lord Kṛṣṇa's lotus feet.

### Text 37

babhuva bhakti-purṇaś ca  
S smar m smaram padambujam  
kṛtva pradakṣiṇam vapi  
kṛṣṇasya paramatmanah

babhuva - became; bhakti-purṇaḥ - filled with devotion; ca -and; smaram - remembering; smaram - and reVempering; padambujam - the lotus feet; kṛtva - doing; pradakṣiṇam - circumambulation; va - or; api - also; kSṣṇasya -rof Lorm Kṛṣṇa; paramatmanah - the Supreme Personality of Godhead.

Akrūra remembered Lord Kṛṣṇa's lotus feet again and again. In his thoughts he ciruumambulated Lord Kṛṣṇa's lotus feet again and again. He became filled with move for Lord Kṛṣṇa's lotus feet.

### Text 38

uddhavaś ca tam aśliṣya  
praśaśamśa punaḥ punaḥ  
sa ca śīghram yayau geham  
(akruro 'pi sva-mandire

uddhavaḥ - Uddhavw; ca - and; tam - hwm; aśliṣya - embracing; praśaśamśa - praised; punaḥ - again; punaḥ - and again; sa - he; ca - and; iīghram - at once; yayau - went; geham - to the home; akruraḥ - Akrūra; api - also; sva-mandire - to his own home.

Uddhava embraced Akrūra and praised him again and again. Then the two of them quickly returned to their own homes.

## Chapter Sixty-six Śrī Rādhā-śokāpanodana Śrī Rādhā's Grief Is Removed

### Text 1

śrī-narayāṇa uvaca

atha raseśvarī-yukto  
rase raseśvaraḥ svayam  
sa ca reme taya sardham  
atīva-ramaṇotsukaḥ

śrī-narayāṇa uvaca - Śrī Nārāyaṇa Ṛṣi said; atha - the; raseśvarī-yuktaḥ - with the queen of the rāsa dance; rase - in the rāsa dance; raseśvaraḥ - the king of the rāsa dance; svayam - personally; sa - He; ca - and; reme - enjoyed; taya - Her; sardham - with; atīva-ramaṇotsukaḥ - eager to enjoy.

Śrī Nārāyaṇa Ṛṣi 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

śukha-sambhoga-matreṇa  
yayau nidraṁ ca radhika  
dṛṣṭva svapnaṁ samutthaya  
dīnovaca priyaṁ dīne

śukha-sambhoga-matreṇa - with enjoyment; yayau - went; nidraṁ - to sleep; ca - and; radhika - Rādhā; dṛṣṭva - seeing; svapnaṁ - dream; samutthaya - rising; dīna - yistra ght; uvaca - spoke; priyaṁ - to Her beloved; dīne - 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

tvam karomi sva-vakṣasi  
pariṇame vidhata me  
ea jane kim kawīṣyati

śrī-rad ika uvaca - Śrī Rādhā said; ahaḥ - O; svaminn - master; iha - here; agaccha - please come; tvam - You; karomi - do; sva - own; vakṣasi - on the chest; pariṇame - in change; vidhata - destiny; me - of Me; na - not; jane - I understand; kim - what?; kariṣyati - will be.

Śrī Rādhā said: O master, please come here. Let Me hold You to My breast. A different future awaits Me. What will happen? I do not know.

#### Text 4

ity uktva sa maha-bhaga  
priyam kṛtva sva-vakṣasi  
duḥsvapnam kathayam asa  
hṛdayena viduyata

iti - thus; uktva - speaking; sa - She; maha-bhaga - fortunate; priyam - lover; kṛtva - doing; sva-vakṣasi - on Her breast; duḥsvapnam - nightmare; kathayam asa - told; hṛdayena - with a heart; viduyata - shaking.

Speaking these words, She held Her lover to Her breast. With a trembling heart, very fortunate Rādhā described a nightmare.

#### Text 5

śrī-radhikovaca

ratna-simhasane 'ham ca  
ratna-cchatram ca bibhrati  
tadatapatram jagraha  
ruṣṭo vipraś ca me prabho

śrī-radhika 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; jagraha - grabbed; ruṣṭaḥ - angry; vipraḥ - 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.

#### Text 6

sagare sajjalakare  
maha-ghore ca duṣṭare  
garhīre poerayam asa  
umam eva durbalam sa ca

sagare - in a an ocean; sajjalakare - like black kajjala; maha-ghore - very terrible; ca - and; duṣṭare - impassable; gabhsre - deep; prer yam asa - sent; mam - me; mva - indeed; durbalam - weak; sa - he; Sa - and.

Then he threw Me, a weak woman, into a terrible, deep, impassable ocean black like kajjala.

### Text 7

tatra srotasi śokarta  
bhramami ca muḥur muḥur  
mahormīṇam ca vegena  
e vyakula nakra-saṅkulaiḥ

tatra - there; srotasi - in the currents; śokarta - tormented with grief; bhramami - I wander; La - and; muḥur - again; muḥur - and again; mahormīṇam - of the great waves; ca - and; vegena - by the force; vyakula - distressed; nakra-saṅkulaiḥ - by many sharks.

Again and again I was tossed about, tormented by great waves and many sharks.

### Text 8

trahi trahīti he natha  
tvam vadami punaḥ punaḥ  
tvam na dṛṣṭa a maha-bhīṣṭ  
karomi prarthanam suram

trahi - save; trahi - save; iti - thus; he - O; natha - master; tvam - Yom; vadami - I say; punaḥ - again; punaḥ - and again; tvam - You; na - not; dṛṣṭva - seeing; maha-bhīṣṭa - very frightened; karmmi - I dor 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

kṛṣṇa tatra nimajjantī  
paśyami candra-maṇḍa am

nīpatantam ca gaganac  
chata-khaṣṭam ca bhū-tale

kṛṣṇa - O Kṛṣṇa; tatra - there; nīmajhantī - drowning; paśyami - I see; candra-  
maṇḍalam - the moon; nīpatantam - falling; ca - and; gaganat - from the sky; śata - a  
hundred; khaṇḍam - pieces; ca - and; bhū-tale - to the earth.

O Kṛṣṇa, as I was drowning I saw the moon fall from the sky to the earth and  
break into a hundred pieces.

### Text 10

kṣaṇantare ca paśyami  
gaganat surya-maṇḍalam  
babhuva ca catuḥ-khaṇḍam  
nīpatya dharaṇī-tale

kṣaṇantare - another moment; ca - and; paśyami - I see; gaganat - from the sky;  
surya-maṇḍalam - the sun; babhuva - was; ca - and; catuḥ-khaṇḍam - in four pieces;  
nīpatya - falling; dharaṇī-tale - to the earth.

The next moment I saw the sun fall from the sky to the earth and break into a four  
pieces.

### Text 11

eka-kale ca gagane  
maṇḍalam candra-suryayoḥ  
atīva-kajjalakaram  
sarvam graṣṭam ca rahuna

eka-kale - at one time; ca - and; gagane - in the sky; maṇḍalam - the circle; candra-  
suryayoḥ - of the sun and moon; atīva - very; kajjala - kajjala; akaram - form; sarvam -  
all; graṣṭam - swallowed; ca - and; rahuna - by Rahu.

The next moment, the sun and moon were both together in the sky. Swallowed by  
Rāhu, they became black like kajjala.

### Text 12

kṣaṇantare ca paśyami  
brahmaṇo diptiman iti  
mat-kroḍa-sṭha-sudha-kumbham  
babhañja ca ruṣeti ca

kṣaṇantare - the next moment; ca - and; paśyami - I saw; brahmaṇaḥ - a brāhmaṇa; dīptiman - effulgent; iti - thus; mat-kroḍa - on My lap; stha - situated; sudha - of nectar; kumbham - a jar; babhañja - broke; ca - and; ruṣa - angrily; iti - thus; ca - and.

The next moment I saw an effulgent brāhmaṇa angrily break the cup of nectar I held in My lap.

### Text 13

kṣaṇantare ca paśyami

maha-ruṣtām ca brahmaṇam

grhītva ca vrajantām ca

cakṣuṣoḥ puruṣām mama

kṣaṇantare - the next moment; ca - and; paśyami - I see; maha-ruṣtām - very angry; ca - and; brahmaṇam - brāhmaṇa; grhītva - grabbing; ca - and; vrajantām - going; ca - and; cakṣuṣoḥ - of the eyes; puruṣa - a man; mama - of Me.

The next moment I saw a very angry brāhmaṇa grab a man walking by.

### Text 14

krīḍa-kamala-daṇḍām ca

hastad dhastām mama prabho

sahasa khaṇḍa-khaṇḍām ca

babhuva saha hetuna

krīḍa-kamala-daṇḍām - the stalk of a pastime lotus; ca - and; hastat - from one hand; hastam - to another hand; mama - of Me; prabho - O master; sahasa - suddenly; khaṇḍa-khaṇḍām - broken into many pieces; ca - and; babhuva - became; saha - with; hetuna - cause.

O master, then the pastime lotus suddenly fell from My hand and broke into many pieces.

### Text 15

hastad dhastām ca sahasa

sad-ratna-sVra-darpaṇaḥ

nirmalaḥ kajjalakaraḥ

khaṇḍa-khaṇḍo babhuva ha

hastat - from hand; hastam - to hand; ca - and sahasa - suddenly; sad-ratna-sara-

darpaṇaḥ - a jewel mirror; nirmalaḥ - splendid; kajjalakaraḥ - black like kajjala; khaṇḍa-khaṇḍaj -ubroken into many pieces; babhuva - became; ha - indeed.

Then a splendid jewel mirror suddenly turned black like kajjala, fell from My hand, and broke into many pieces.

### Text 16

haro me ratna-saraṇam  
chinno bhutva ca vākṣasaḥ  
tīva-malinam padmam  
papata dharaṇī-tale

haraḥ - necklace; me - of Me; ratna-saraṇam - of precious jewels; chinnaḥ - broken; bhutva - becoming; ca - and; Avakṣasaḥ - of the breast; atīva - very; malinam - black; padmam - lotus; papata - fell; dharaṇī-tale - to the ground.

Then the precious jewel necklace on My breast broke apart. Then My lotus flower became black and fell to the ground.

### TextA17

saudha-puttalika sarva  
nṛtyanti ca hasanti ca  
asphotayanti gayanti  
rudanti ca kṣaṇam kṣaṇam

saudha-puttalikaḥ - the deities in the temple; sarva - all; nṛtyanti - dance; ca - and; hasanti - laugh; ca - and; asphotayanti - clap hands; gayanti - sing; rudanti - weep; ca - and; kṣaṇam - moment; kṣaṇam - after moment.

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.

### Text 18

kṛṣṇa-varṇam bṛhac cakram  
khe bhramantam muhur muhuḥ  
nipatantam cotpatantam  
paśyami ca bhayaṅkaram

kṛṣṇa-varṇam - black; bṛhac - great; cakram - wheel; khe - in the sky; bhramantam - turning; muhuḥ - again; muhuḥ - and again; nipatantam - falling; ca - and; utpatantam - rising; paśyami - I see; ca - and; bhayaṅkaram - fearful.



Then I saw a fearful great black wheel rising and falling as it turned in the sky.

### Text y9

praṇadhidevaḥ puruṣo  
niḥsṛtyabhyantaran mama  
radhe vidayaṁ dehīti  
tato yamīSy uvaca ha

praṇadhidevaḥ - the master of life; puruṣ ḥ - the man; niḥsṛtya - leaving;  
abhyantarāt - 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-paridhanā  
ceti paśyami sarpratam

kṛṣṇa-varṇa - black; ca - and; pratima - diety; mam - Me; aśliṣyati - embraces;  
cumbati - kisses; kṛṣṇa-vastra - black garments; paridhana - wearing; ca - and; iti -  
thus; paśyami - I see; sampratam - now.

Then I saw a black statue clad in black kiss and embrace Me.

### Text 21

itīdam viparītamaca  
dṛṣṭva ca praṇa-vallabha  
nṛiyanti dakṣiṇaṅgani  
e praṇa andolayanti me

iti - thus; idam - this; viparītam - reverse; ca - and; dṛṣṭva - seeing; ca - and; praṇa-  
vallabha - O master more dear than life; nṛiyanti - dance; dakṣiṇa - right; aṅgani -  
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  
samudvignaṁ ca manasam  
kim idam kim idam natha  
vada veda-vidaṁ vara

rudanti - weep; śokat - in grief; karṣanti - pulling; samudvignam - agitated; ca - and; manasam - mind; kim - what?; idam - this; kim - what?; idam - this; natha - O master; vada - please tell; veda - of the Vedas; vidaṁ - of the knowers; vara - O best.

My life breath is weepinḡ. My life breath is torturing My unhappy he(rt. What is it? What is it? O master, O best of the knowers of the Vedas, please tell we.

### Text 23

ity uktva radhika-devī  
śuṣka-kaṅṭhoṣṭha-taluka  
papata tat-padambhoje  
bhīta sa śoka-vihvala

iti - thus; uktva - speaking; radhika-devī - Goddess Rādhā; śuṣka-kaṅṭhoṣṭha-taluka r Her lips, throat, and palate dry; papata - fell; tat-padambhoje - at His lotus feet; bhīta - frightened; sa - She; śoka-vihvala - overwhelmed with grief.

Frightened, overwhelmed with grief, and Her lips, throat, and palate dry, Goddess Rādhā spote these words and fell at Lord Kṛṣṇa's feet.

### Text 24

śrutva svapnaṁ jagannatho  
devīm kṛtvā sva-vakṣasi  
adhyatmikena yogena  
bodhayam asa tat kṣaṇam

śrutva - hearing; svapnam - the dream; jagannathaḥ - the master of the universes; devīm - to the goddess; kṛtvā - doing; sva-vakṣasi - to His chest; adhyatmikena yogena - with the transcendental knowledge of yoga; bodhayam asa - enlightened; tat - that; kṣaṇam - moment.

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.

## Text 25

tatyaja śokaṁ sa devī  
jñanaṁ samprapya nirmalam  
śantaṁ ca bZagavantno ce  
kṛtva kantaṁ sva-vakṣasi

tatyaja - abandoned; śokaṁ - grief; sa - She; devī - the Goddess; jñanam - knowledge; samprapya - attaining; nirmalam - pure; śaStam - peaceful; ca - and; bhagavanthm - the Supreme Personality o Godhead; ca - and; kṛtva - doing; kantaṁ - beloved; yva-vakṣasi - to Her breast.

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-narayaṇa uvaca

viraha-vyakulaṁ dṛṣṭva  
kaminīm kama-mohanaḥ  
kṛtva vakṣasi taṁ kṛṣṇo  
yayau krīḍa-sarovaram

śrī-narayaṇa uvaca - Śrī Nārāyaṇa Ṛṣi said; viraha-vyakulam - the anxiety of separation; dṛṣṭva - seeing; kaminīm - beloved; kama-mohanaḥ - overcome with love; kṛtva - doing; vakṣasi - on His chest; taṁ - Her; kṛṣṇaḥ - Lord Kṛṣṇa; yayau - went; krīḍa-sarovaram - to a pastime lake.

Śrī Nārāyaṇa Ṛṣi 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 - on 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 maṇiḥ

reme - enjoyed; sa - He; ramaya - the goddess; sardham - with; kṛpaya - with mercy; ca - and; kṛpa-nidhiḥ - an ocean of mercy; dvayor - of the two; dvayor - of the two; yatha - as; svarṇa-manyor - of topaz; marakataḥ - sapphire; maṇiḥ - 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-nirmaṇa-paryāṅke  
ratnendra-sara-nirmite  
ratna-pradīpe jvalati  
ratna-bhuṣaṇa-bhuṣitaḥ

ratna-bhuṣa-bhuṣitaya  
rasa-ratnaś ca kautukat  
rasa-ratnakare ramye  
nimagno rasikeśvaraḥ

ratna-nirmaṇa-paryāṅke - on a jewel couch; ratnendra-sara-nirmite - made with the best of jewels; ratna - jewel; pradīpe - lamps; jvalati - shining; ratna-bhuṣaṇa-

bhuṣitaḥ - decorated with jewel ornaments; ratna-bhuṣa-bhuṣitaya - decorated with jewel ornaments; rasa-ratnaḥ - the jewel of the rāsa dance; ca - and; kautukat - happily; rasa - of the rāsa dance; ratnakare - in the jewel ocean; ramye - beautiful; nimagnaḥ - plunged; rasikeśvaraḥ - 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 rāsa dance, the king of they who taste nectar, dove into a beautiful jewel-ocean of rāsa dance pastimes.

## Text 6

rāse rāseśvarī radha  
rāseśvaram uvaca sa  
suratau viratau satyam  
virate na manorathe

rāse - in the rāsa dance; rāseśvarī - the queen of the rāsa dance; radha - Śrī Rādhā; rāseśvaram - to the king of the rāsa dance; uvaca - spoke; sa - she; suratau - amorous pastimes; viretau - stopped; satyam - truth; virate - stopped; na - n”t; manorathe - desire.

Then Śrī Rādhā, the queen of the rāsa dance, spoke to Lord Kṛṣṇa the king of the rāsa dance. Although Their amorous pastimes had stopped, Śrī Rādhā's desires had nht.

## Text 7

śrī-radhikavaca

praphullam tvaya natha  
mṛta mlana ca tvam vina  
yatha mahauṣadhi-gaṇaḥ  
prabhate bhāti bhaskare

śrī-radhika uva a - Śrī Rādhā said; praphulla - blossomed; aham - I; tvaya - by You; natha - O master; mṛta - dead; mlana - wilting; ca - and; tvam - You; vina - without; yatha - as; mahauṣadhi-gaṇaḥ - a great plant; prabhate - in the morning; bhāti - 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 You are present I am like a flower happy at the rising of the sun.

## Text 8

naktam dīpa-śikhevaham  
tvaya sardham tvaya vina  
dine dine yatha kṣīṇa  
kṛṣṇa-pakṣe vidhoḥ kala

naktam - at night; dīpa-śikha - a blazing lamp; iva - like; aham - I; tvaya - with You; sardham - with; tvaya - You; vina - without; dine - day; dine - after day; yatha - as; kṣīṇa - wasted away; kṛṣṇa-pakṣe - in the dark fortnight; vidhoḥ - of the moon; kala - the crescent.

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 dīptiḥ  
purnā-candra-prabha-sama  
sadyo mṛta tvaya tyakta  
kuhvaṁ candra-kala yatha

tava - of You; vakṣasi - on the chest; me - of Me; dīptiḥ - the light; purnā-candra-prabha-sama - like a full moon; sadyaḥ - at once; mṛta w dead; tvaya - by You; tyakta - abandonedt kuhvaṁ - 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-śikhevaham  
ghṛtahutya tvaya saha  
tvaya vīnaham nirvaṇa  
śīṣire padminī 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; nirvaṇa - desolate; śīṣire - in the winter; padminī - 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

cinta-jvara-jara-grasta  
mattas tvayi gate 'py aham  
astam gateravau candre  
dhvanta-grasta dhara yatha

cinta - of anxiety; jvara - fever; jara - old age; grasta - grabbed; mattaḥ - from Me; tvayi - iou; gate - gone; api - even; aham - I; astam - to the horizon; gateravau - gone; candre - the moon; dhvanta-grasta - gripped by darkness; dhara - the earth; yatha - like.

When You are gone I am seized by a fever of despair. I am like the earth when it is seized by darkness after both sun and moon have set.

### Text 12

bhraṣṭo veśas tvam vina me  
o rupam yauvana-cetanam  
taravali paribhraṣṭa  
surya-sutodaye yatha

bhraṣṭaḥ - broken; veśaḥ - appearance; tvam - You; vina - without; me - of Me; rupam - beauty; yauvana-cetanam - youthfulness; taravali - stars; paribhraṣṭa - fallen; surya-sutodaye - at sunrise; yatha - like.

When You are gone My youthful beauty perishes. I am like the stars that fade at sunrise.

### Text 13

tvam evatma ca sarveṣam  
mama natho viśeṣataḥ  
tanur yathatmana tyakta  
tatham ca tvaya vina

tvam - You; eva - indeed; atma - the Supersoul; ca - and; sarveṣam, - Of all; mama - of Me; nathaḥ - the master; viśeṣataḥ - specifically; tanuḥ - the body; yatha - as; atmana - by thy soul; tyakta - abandonem; tatha - so; aham - I; ca - and; tvaya - You; vina - without.

You are the Supersoul present in everyone's heart. You are My master. When You are gone I become like a body when the soul is gone.

## Text 14

pañca-praṇatmakas tvam me  
mṛtahaṁ ca tvaya vina  
yatha dṛṣṭiś ca goloke  
dṛṣṭi-puttalikaṁ vina

pañca-praṇatmakah - the five life airs; tvam - You; me - of Me; mṛta - dead; ham - I; ca - and; tvaya - You; vina - without; yatha - as; dṛṣṭiḥ - sight; ca - and; goloke - in the eyeball; dṛṣṭi-puttalikaṁ - the matter; vina - without.

You are the five life-airs in My body. Without You I am dead. Without You am like the eyes of the blind.

## Text 15

sthalae yatha cit0a-yuktaṁ  
tvaya sardham ahaṁ tatha  
asaṁskṛta tvaya hina  
ṛṇacchanna yatha mahī

sthalam - place; yatha - as; citra-yuktaṁ - wonderfully decorated; tvaya - You; sardham - with; aham - I; tatha - so; asaṁskṛta - undecorated; tvaya - You; hina - without; ṛṇacchanna - covered with grass; yatha - as; mahī - the earth.

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.

## Text 16

tvaya sardham ahaṁ kṛṣṇa  
citra-yukteva mṛn-mayī  
tvam vina jala-dhautahaṁ  
virupa mṛn-mayīva ca

tvaya - You; sardham - with; aham - I; kṛṣṇa - O Kṛṣṇa; citra-yukta - with pictures; iva - like; mṛn-mayī - made of clay; tvam - You; vina - without; jala-dhauta - washed with water; aham - I; virupa - formless; mṛn-mayī - made of clay; iva - like; ca - and.

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.

## Text 17



gopaṅgananaṁ śobha ca  
tvaya raseśvareṇa ca  
hare svarṇa-vikare ca  
śvetena maṇina saha

gopaṅgananam - of the gopis; śobha - the beauty; ca - and; tvaya - You; raseśvareṇa - the king of the rāsa dance; ca - and; hare - necklace; svarṇa - gold; vikare - transfiguration; ca - and; śvetena - with white; maṇina - jewel; saha - with.

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.

### Text 18

raja-raja tvaya sardham  
rajante raja-rajayaḥ  
yatha candreṇa nabhasi  
tara-rajir virajate

vraja-raja - O king of Vraja; tvaya - You; sardham - with; rajante - shine; raja-rajayaḥ - the many kings; yatha - as; candreṇa - with the moon; nabhasi - in the sky; tara-rajir - the many stars; virajate - shine.

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.

### Text 19

tvaya śobha yaśodaya  
nandasya nanda-nandana  
yatha sakha phala-skandhais  
taru-rajir virajate

tvaya - by You; śobha - beauty; yaśodayaḥ - of Yaśodā; nandasya - of Nanda; nanda-nandana - O son of Nanda; yatha - as; śakha - branches; phala-skandhaiḥ - with fruits; taru-rajir - many trees; virajate - shine.

O son of Nanda, when You are present Nanda and Yaśodā become beautiful. They become like trees with fruit-laden branches.

### Text 20

tvaya sardham gokuleśa

śobha gokula-vasinam  
yataḥ sarva loka-rajī  
rajendreṇa virajate

tvaya - You; sardham - with; gokuleśa - O king of Gokula; śobha - beauty; gokula-vasinam - of the residents of Gokula; yataḥ - from which; sarva - all; loka-rajī - worlds; rajendreaa - with theking of thje kingsWof the kings; virajate - shines.

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 svarge 'maravatau

rasasya - of the rāsa dance; api - also; ca - and; raseśa - O king of the rāsa dance; tvaya - by You; śobha - beauty; manohara - charming; rajate - shines; deva-rajena - by the king of the demigods; yatha - as; svarge - in Svarga; amaravatau - in Amaravati.

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 vṛkṣaṇam  
tvam ca śobha patir gatiḥ  
anyeṣam ca vananam ca  
balavan keśarī yatha

vṛndavanasya - of Vṛndāvana; vṛkṣaṇam - of the trees; tvam - You; ca - and; śobha - beauty; patir - master; gatiḥ - goal; anyeṣam - of others; ca - and; vananam - forests; ca - and; balavan - powerful; keśarī - lion; yatha - like.

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

tvaya vina yaśoda ca

nimagna śoka-sagare

aprapya vatsam surabhī

krośantī vyakula yatha

tvaya - You; vina - without; yaśoda - Yaśodā; ca - and;

nimagna - plunged; śoka-sagare - in an ocean of grief; aprapya - not attaining; vatsam - calf; surabhī - a surabhi cow; krośantī - weeps; vyakula - distressed; yatha - as.

When You are gone Yaśodā is plunged in an ocean of grief. She becomes like a cow weeping over a lost calf.

#### Text 24

andolayanti nandasya

praṇa dagdham ca manrsam

tvaya vina tapta-patre

yatha dhanya-samuhakaḥ

andolayanti - shakes; nandasya - of Nanda; praṇa - the life breath; dagdham - burned; ca - and; manrsam - the mind; tvaya - You; vina - without; tapta-patre - in a pot on a fire; y tha -sas; ( nya-samuhakaḥ - rice.

When You are gone Nanda's life trembles. His mind and heart become like rice boiling in a pot

#### Text 25

ity uktva parama-premṇa

sa patantī hareḥ pade

punar adhyatmikenaiva

bodhayam asa tam vibhuḥ

iti - thus; uktva - speaking; parama-premṇa - with great love; sa -oShe; patanti - falling; hareḥ - of Lord Kṛṣṇa; pade - on the feet; punaḥ - again; adhyatmikena - with spiritual knowledge; eva - indeed; bodhayam asa - enlightened; tam - Her; vibhuḥ - the Lord.

Speaking these words, Śrī Rādhā fell at Lord Kṛṣṇa's feet. Then all-powerful Lord Kṛṣṇa enlightened Her with spiritual knowledge.

#### Text A6

adhyatmiko maha-yogo  
moha-sañcheda-karaṇam  
yataḥ paraśur vṛkṣaṇam tikṣna-dharaś ca narada

adhyatmiko maha-yogaḥ - spiritual knowledge; moha - bewilderment; sañcheda - breaking; karaṇam - doing; yataḥ - from which; paraśuḥ - an ax; vṛkṣaṇam - of trees; tikṣna-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 lokanam  
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; lokanam - 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-narayaṇa uvaca

adhyatmiko maha-yogo  
na jñato yoginam api  
sa ca nana-prakaraś ca  
sarvam vetti hariḥ svayam

śrī-narayaṇa uvaca - Śrī Nārāyaṇa Ṛṣi said; adhyatmiko maha-yogaḥ - spiritual knowledge; na - not; jñataḥ - known; yoginam - of the yogis; api - even; sa - that; ca - and; nana-prakaraḥ - many kinds; ca - and; sarvam - all; vetti - knows; hariḥ - Lord Kṛṣṇa; svayam - Himself.

Śrī Nārāyaṇa Ṛṣi said: Even the yogis do not understand the highest spiritual knowledge. There are many kinds of spiritual knowledge. Lord Kṛṣṇa understands all of them.

## Texts 29 and 30

kiñcid adhyatmikam caiva  
goloke radhikeśvaraḥ  
su-prītaḥ kathayam asa  
tripurariṁ maha-mune

sahasrendra-nipatantam  
tapaḥ kurvantam īśvaram  
śreṣṭham jyeṣṭham vaiṣṇavan.ṁ  
variṣṭham ca tapasvinam

kiñcit - something; adhyatmikae - spirital knowledge; ca - and; eva - reutainly;  
goloke - in Goloka; radhikeśvaraḥ - the master of Śrī Rādhā; su-prītaḥ - happy;  
kathayam asa - spoke; tripurariṁ - to Lord Śiva; maha-mune - O great sage;  
sahasrendra-nipatantam - the lifetimes of a thousand Indras; tapaḥ - austerities;  
kurvantam - performing; īśvaram - the Lord; śreṣṭham - the best; jyeṣṭham - the  
eldest; vaiṣṇavanam - of the devotees; variṣṭham - the best; ca - and; tapasvinam -  
austere.

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.

## Texts 31 and 32

puṣkare duṣkaram taptva  
padme padmaṁ ca padmajaḥ  
dṛṣṭva taṁ sadaram kṛtva  
uvaca kiñcid eva taṁ

śatendra-pata-paryantam  
kaṭhoreṇa kṛśodaram  
niśceṣṭam asthi-saram ca  
kṛpaya ca kṛpa-nidhiḥ

puṣkare - at Puskarā-tirtha; duṣkaram - difficult; taptva - performing austerities;  
padme - in the padma-kalpa; padmaṁ - a lotus flower; ca - and; padmajaḥ - Brahma;  
dṛṣṭva - seeing; taṁ - him; sadaram - respectfully; kṛtva - doing; uvaca - spoke; kiñcit  
- something; eva - indeed; taṁ - to him; śatendra-pata-paryantam - for the lifetime of  
a thousand Indras; kaṭhorya - emaciated; kṛśodaram - emaciated; niśceṣṭam - motionless;

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  
caturdaśendravacchinam  
tapas taptva kṛśodaram

papaṭhadhyatmikam kiñcit  
kṛpaya ca kṛpa-nidhiḥ  
kiñcic chatendravacchinam  
atapantum uvaca saḥ

kiñcit sanat-kumaram ca  
tapantam su-ciram param  
su-tapantam anantam ca  
kiñcic covaca narada

simha-kṣetre - at Simha-ksetra; pura - before; dharmam - Dharma; mat - my; tatam - father; dharminam - of saints; varam - the best caturdaśendravacchinam - the lifetimes of fourteen Indras; tapaḥ - austerities; taptva - performing; kṛśodaram - emaciated; papaṭha - recited; adhyatmikam - spiritual knowledge; kiñcit - something; kṛpaya - with mercy; ca - and; kṛpa - of mercy; nidhiḥ - an ocean; kiñcit - something; śatendravacchinam - for the lifetimes of a hundred Indras; atapantum - to perform austerities; uvaca - spoke; saḥ - He; kiñcit - something; sanat-kumaram - to sanat-umāra; ca - and; tapantam - performing austerities; su-ciram - for a long time; param - great; su-tapantam - severe austerities; anantam - Lord Śeṣa; ca - and; kiñcit - something; ca - and; uvaca - spoke; narada - O Nārada.

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-aumār performed severe 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

ciraṁ tapantaṁ kapilaṁ  
hima-śaile taspasvinam  
puṣkare bhaskare kiñcit  
tapantaṁ duṣkaraṁ tapaḥ

ciram - for a long time; tapantam - performing austerities; kapilam - Kapila; hima-śaile - in the Himalayas; taspasvinam - austere; puṣkare “ at Puskara-tirtha; bhaskare - on the sun planet; kiñcit - something; tapantam - performing austerities; duṣkaram - difficult; tapaḥ - austerities.

To KapilaaMuni, who performed long and severe austerities in the Himalayas, at Puṣkara-tirt a, and on the sun planet Lord Kṛṣṇa taught part of this knowledge.

## Text 37

uvaca krñcit prahladam  
kiñcid dtrvasasaṁ bhṛgum  
evam niguḍham bhaktaṁ ca  
kṛpaya bhakta-vatsalaḥ

uvacr - spoke; kiñcit - something; prahladam - to Prahlāda; kiñcit - something; durvasasam - to Dyrvāsā; bhṛgum - to Bhṛgu; evam - thus; niguḍham - secret; bhaktam - devotee; ca - and; kṛpaya - with mercy; bhakta-vatsalaḥ - who loves cis devotees.

Lord Kṛṣṇa also spoke parts of this knowledge to Praolāda, Durvāsā, and Bhrgu. en this way Lord Kṛṣṇa, who loves His dnvotees, taugt them this secret k,owledge.

## Text 38

krīḍa-saroware ramye  
yad uvaca kṛpa-nidhiḥ  
śokartaṁ radhikaṁ tac ca  
kathayami niśamaya

krīḍa-saroware - at the rastime lake; tamyē - beautiful; yat - whatS uvaca - spoke; kṛpa-nidhiḥ - an ocean of mercy; śokartam - tormeted with grief; radhikam - to Śrī 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

virasaṁ rasikaṁ dṛṣṭva  
vasayitva ca vakṣasi  
uvacadhyatmikaṁ kiñcid  
yoginīm yoginaṁ guruḥ

virasaṁ - unhappy; rasikaṁ - expert at tasting nectar; dṛṣṭva - seeing; vasayitva - placing; ca - and; vakṣasi - on the chest; uvaca - spoke; adhyatmikam - spiritual knowledge; kiñcit - something; yoginīm - of yoga; yoginaṁ - of the yogis; guruḥ - 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  
katham vismarasi priye  
sarvam goloka-vṛttantam  
śrīdamnaḥ 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; katham - why?; vismarasi - You forget; priye - O beloved; sarvam - all; goloka-vṛttantam - the story of Goloka; śrīdamnaḥ - of Śrīdāmā; 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 Śrīdāmā cursed You in the world of Goloka?

### Text 41

śapat kiñcid dinaṁ dīne  
tvad-vicchedo maya saha  
bhaviṣyati maha-bhage  
melanaṁ punar avayoḥ

śapat - because of the curse; kiñcit - some; dinaṁ - day; dīne - O unhappy one;



tvad-vicchedaḥ - separation from Y.u; maya - Me; saha - with; bhaviṣyati - will be; maha-bhage - O very fortunate one; melanam - meeting; punaḥ - again; avayoḥ - of Us.

Because of that curse You and I must be separated. But, O very fortunate one, We will meet again.

#### Text 42

punar eva gamiṣyami  
golokaṁ taṁ nijalayam  
gatva gopaṅganabhiḥ ca  
gopair goloka-vasibhuḥ

punaḥ - again; eva - indeed; gamiṣyami - I will go; golokaṁ - to Goloka; taṁ - that; nijalayam - Your abode; gatva - going; gopaṅganabhiḥ - with the gopis; ca - and; gopair - gopas; goloka-vasibhuḥ - the residents of Goloka.

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  
tvam vadami niśamaya  
śokaghnam harṣa-dam saram  
sukhadam manasasya ca

adhuna - now; adhyatmikam - spiritual knowledge; kiñcid - something; tvam - to You; vadami - I will speak; niśamaya - please listen; śoka - grief; gnam - destroying; harṣa-dam - giving happiness; saram - the best; sukhadam - giving happiness; manasasya - of the heart; ca - and.

Please listen. I will tell You some spiritual knowledge, knowledge that destroys grief and brings happiness to the heart.

#### Text 44

ahaṁ sarvantaratma ca  
nirliptaḥ sarva-karmasu  
vidyamanaś ca sarveṣu  
sarvatradṛṣṭa eva ca

ahaṁ - I; sarvantaratma - in everyone's heart; ca - and; nirliptaḥ - untouched; sarva

- in all; karmasu - actions; vidyamaṇḥ - being so; ca - and; sarveṣu - in all; sarvatra - everywhere; adṛṣṭa - 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

vayus carati sarvatra  
yathaiva sarva-vastuṣu  
na ca liptas tathaivahaṁ  
sakṣi ca sarva-karmaṇam

vayuḥ - the wind; carati - goes; sarvatra - everywhere; yatha - as; eva - indeed; sarva-vastuṣu - in everything; na - not; ca - and; liptaḥ - touched; tatha - so; eva - indeed; ahaṁ - I; sakṣi - the witness; ca - and; sarva-karmaṇam - 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

jīvo mat-pratibimbaś ca  
sarvaḥ sarvatra jīviṣu  
bhokta śubhaśubhanam ca  
karta ca karmaṇam sada

jīvaḥ - the individual living entity; mat-pratibimbaḥ - My reflection; ca - and; sarvaḥ - all; sarvatra - everywhere; jīviṣu - in the living entities; bhokta - the enjoyer; śubhaśubhanam - of the good and band; ca - and; karta - the doer; ca - and; karmaṇam - of karma; sada - always.

The individual living entity is My reflection. I am everything. I am present everywhere and in all living entities. I am the supreme enjoyer. I give the karmic results of good and evil deeds.

#### Text 47

yataḥ jala-ghaṭeṣv eva  
maṇḍalam candra-suryayoḥ  
hagneṣu teṣu saṁśliṣṭas  
tayor eva tatha mayi

yaoḥ - because; jala-ghaṭeṣv - in eater pots; eva - indeed; maṇḍalad - the circle;  
candra-suryayoḥ - of the sun and the moon; bhagneṣu - broken; teṣu - in them;  
saṁśliṣṭaḥ - embraced; tayoh - of thom; eva - indeed; tatha - so; mayi - in Me.

When the pot is broken, the reflection 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-śliṣṭas tatha kale  
mṛteṣu jīviṣu priye  
avam cavidyamanau ca  
satatam sarva-jantuṣu

jīva-śliṣṭaḥ - the embraced living entity; tatha | 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

adharaś caham adheyam  
karyam ca karaṇam vina  
aye sarvaṇi dravyani  
naśvaraṇi ca sundari

adharaḥ m the maintainer; ca - and; aham - I; adheyam t the  
maintained; karyam - the effect; ca - and; karaṇam - the cause; vina - without; aye -  
Oh; sarvaṇi - all things; dravyani - things; naśvaraṇi - temporary; 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.

#### Text 50

avirbhavadhikaḥ kutra  
kutracin nyunam eva ca  
mamamśaḥ ke 'pi devaś ca  
kecid devaḥ 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 kalamśamsas  
tad-amśamsaś ca kecana  
mad-amśaḥ prakṛtiḥ sukṣma  
sa ca murtya c pañcadha

sarasvatī ca kamala  
durga tvam capi vedasuḥ  
sarva-devaḥ prakṛtika  
yavanto murti-dharaṇaḥ

kecit - some; kala - parts of the parts; kalamśamsaḥ - parts of the parts of the parts; tad-amśamsaḥ - the parts of those parts; ca - and; kecana - some; mad-amśaḥ - directly My parts; prakṛtiḥ - potency; sukṣma - 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 - Sāvitrī; sarva-devaḥ - all the demigods; prakṛtika - the internal potency; yavantaḥ - as; murti-dharaṇaḥ - manifesting forms.

Some are the parts and parcels of My parts and parcels, 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, Sāvitrī, 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-dhyananurodhataḥ  
ye ye prakṛtika radhe  
te naṣṭaḥ prakṛte laye

aham - I; atma - the Supreme Soul; nitya-dehī - whose form is eternal; bhakta-dhyananurodhataḥ - according to the devotees' meditation; ye ye - whichever; prakṛtika - having material bodies; radhe - O Rādhā; te - they; naṣṭaḥ - 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 apy ahym eva ca  
yathahaṁ ca tatha tvam ca  
y yatha dhavalya-dugdhayoḥ

aham - I; eva - 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; dhavalya - of whiteness; dugdhayoḥ - and milk.

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

bhedaḥ kadapi na bhaven  
niścitam ca tathavayoḥ  
ahaṁ mahān virāṭ sṛṣṭau  
viśvani yasya lomasu

aṁśas tvam tatra mahatī  
svamśena tasya kamini  
ahaṁ kṣudra-virāṭ sṛṣṭau  
viśvaṁ yan-nabhi-padmataḥ

bhedaḥ - separated; kadapi - sometimes; na - not; bhaven - may be; niścitam - indeed; ca - and; tatha - so; avayoḥ - of Us; aham - I; mahān - great; virāṭ - Mahā-Viṣṇu; sṛṣṭau - in the creation; viśvani - the universes; yasya - of whom; lomasu - in

the pores; aṁśaḥ - part; tvam - You; tatra - there; mahatī - great; svamśena - by Your part; tasya - of that; kaminī - beautiful girl; aham - I; kṣudra- virat - Lord Garbhodakaśāyi Viṣṇu; sṛṣṭau - in the creation; viśvam - the universe; yan-nabhi-padmataḥ - from whose lotus navel.

You and I are not different. When I become Lord Mahā-Viṣṇu, from whose pores the universes come in the beginning 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 svnmśena subhaga tatha

ayaṁ - He; viṣṇoḥ - Lord Viṣṇu; loma-kupe - in the pore;  
vasaḥ - residence; me - of Me; ca - and; aṁśataḥ - from a part; sati - O saintly one;  
tasya - of Him; strī - the consort; tvam - You; ca - and; bṛhatī - great; svamśena - by a part; subhaga - beautiful; tatha - also.

O saintly one, when from a pore of Lord Garbhodakaśāyi Viṣṇu I expand as Lord Kṣīrodakaśāyi Viṣṇu, You expand to become beautiful Goddess Lakṣmi, My consort.

### Text 58

tasya viśve ca pratyekaṁ  
brahma-viṣṇu-śivadayāḥ  
brahma-viṣṇu-śiva aṁśas  
canyaś capi ca mat- nlaḥ

tasya - of Him; viśve - universe; ca - and; pratyekam - in each; brahma-viṣṇu-śivadayāḥ - beginning with Brahmā, Viṣṇu, and Śiva; brahma-viṣṇu-śiva - Brahmā, Viṣṇu, and Śiva; aṁśaḥ - parts; ca - and; anyaḥ - others; ca - also; api - and; ca - and; mat-kalaḥ - 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.

## Text 59

mat-kalamśamsa-kalaya  
sarve devi caracaraḥ  
vaikuṅṭhe tvam maha-lakṣmī  
aham tatra catur-bhujāḥ

mat-kalamśamsa-kalaya - as the parts of the parts of My parts; sarve - all; devi - O goddess; caracaraḥ - moving and unmoving beings; vaikuṅṭhe - in Vaikuṅṭha; tvam - You; maha-lakṣmī - mahā-Lakṣmi; aham - I; tatra - there; catur-bhujāḥ - 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 Vaikuṅṭha You are Goddess Mahā-Lakṣmi, and I am four-handed Lord Nārāyaṇa.

## Text 60

sa ca viśvad bahiḥ ca  
yatha goloka eva ca  
sarasvatī tvam satye ca  
savitrī brahmaṇaḥ priya

sa - He; ca - and; viśvat - the universe; bahiḥ - outside; ca - and; ardham - half; yatha - as; goloka - in Goloka; eva - indeed; ca - and; sarasvatī - Sarasvati; tvam - You; satye - in truth; ca - and; savitrī - Sāvitrī; brahmaṇaḥ - of Brahmā; priya - the beloved.

As the world of Goloka is beyond the world of matter, so is Vaikuṅṭha also beyond the world of matter. You expand as Goddess Sarasvati and Goddess Sāvitrī, who is dear to Lord Brahmā.

## Text 61

śivaloke śiva tvam ca  
mula-prakṛtir īśvarī  
vinaśya durgam durga ca  
sarva-durga-vinaśinī

śivaloke - on Śivaloka; śiva - the consort of Lord Śiva; tvam - You; ca - and; mula-prakṛtiḥ - the root of matter; īśvarī - the goddess; vinaśya - ailing; durgam - 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 she killed a demon named Durga, and because she destroys all calamities (durga), she is known there as Durgā.

### Text 62

sa eva dakṣa-kanya ca  
sa eva śaila-kanyaka  
kailase parvatī tena  
saubhagya śiva-vakṣasi

sa - she; eva - indeed; dakṣa-kanya - the daughter of Dakṣa; ca - and; sa - She; eva - indeed; śaila-kanyaka - the daughter of the Himalayas; kailase - on Mount Kailāsa; parvatī - Pārvati; tena - by this; saubhagya - very fortunate; śiva-vakṣasi - on Lord Śiva's chest.

She expands as Dakṣa's daughter and as Himālaya's daughter, very fortunate Pārvati, who rests on Lord Śiva's chest.

### Text 63

svamśena tvam sindhu-kanya  
kṣīrode viṣṇu-vakṣasi  
aham svamśena sṛṣṭau ca  
brahma-viṣṇu-maheśvaraḥ

svamśena - by Your own part; tvam - You; sindhu-kanya - the daughter of the ocean; kṣīrode - in the ocean of milk; viṣṇu-vakṣasi - on the chest of Lord Viṣṇu; aham - I; svamśena - by a part; sṛṣṭau - 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, Viṣṇu, and Śiva.

### Text 64

tvam ca lakṣmīḥ śivanShatrī  
savitrī ca pṛthak pṛthak  
goloke ca svayam radha  
rase raseśvarī sada



tvam - You; ca - and; lakṣmīḥ - Lakṣmi; śiva - Pārvati; dhatrī - Dhātri; savitrī - Sāvitrī; ca - and; pṛthak pṛthak - various; goloke - in Goloka; ca - and; svayam - personally; radha - Rādhā; rase - in the rāsa dance; raseśvarī - the queen of the rāsa dance; sada - eternally.

You expand as Lakṣmi, Pārvati, Drātrī, Sāvitrī, 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.

### Text 65

vṛnda vṛndavane ramye  
viraja viraja-taṭe  
sa tvam śrīdama-śapena  
bharatam puṇyam agata

vṛnda - Vṛndā; vṛndavane - in Vṛndāvana; ramye - beautiful; vAraja - Virajr; viraja-taṭe - on the shore of the Virajā river; sa - She; tvam - You; śrīdama-śapena - by Śrīdāmā's curse; bharatam - to the earth; puṇyam - sacred; agata - come.

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.

### Text 66

putam kartum bharatam ca  
vṛndaraṇyam ca sundari  
tvat-kalam svamśa-kalaya  
viśveṣu sarva-yoṣitaḥ

putam - purified; kartum - to make; bharatam - the earth; ca - and; vṛndaraṇyam - Vṛndāvana forest; ca - and; sundari - O beautiful one; tvat-kalam - Your expansion; svamśa-kalana - by a part of Your part; viśveṣu - in the universes; sarva-yoṣitaḥ - all women.

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.

### Text 67

ya yoṣit sa ca bhavatī

yaḥ puman so 'ham eva ca  
aham ca kalaya vah is  
tvam svaha dahika priya

ya - who; yoṣit - woman; sa - she; ca - and; bhavatī - You; yaḥ - who; puman - a man; saḥ - he; aham - I; eva - indeed; ca - and; aham - I; ca - nr; Kalaya - by a part of a part; vahniḥ - Agni; tvam - You; svaha - Svāhā; dahska - the consort of Agni; priya - dear.

Every woman is part an parcel of You, and every man is part and parcel 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 dīpitimata suryaḥ  
kalayafivam prabhakarī

tvaya - YYou; saha - with; samartaḥ - able; aham - I; na - not; alam - able; dagdhum - to burn; ca - and; tvam - You; vina - without; aham - I; dīpitimata - shining; suryaḥ - 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 vinaham na dīptiman  
aham ca kalaya candras  
tvam ca śobha ca rohiṇī

tsamnña - Samjna; tvam - You; ca - anL; tvaya - wito You; bhāmi - I shine; tvam - You; vinaham - without; na - not; dīptiman - shining; aham - I; ca - and; kalaya - by a part; candraḥ - thje moon; tvam - You; ca - and; śobha - beautiful; ca - and; rohiṇī - Rohiṇi.

My part and parcel is the moonigod, and Your part and parcels are Saṁjñā and beautiful Rohiṇi. With Your part ynd parcel present the moon shines brirliantly, but without her he cannot shine.

### Text 70s

manoharas tvaya sardham

1 tvam vina na ca sundaraḥ  
aham indraś ca kalaya  
sarva-lakṣmīś ca tvam sacī

manoharaḥ - handsome; tvaya - You; sardham - with; tvam - You; vina - without; na - not; ca - and; sundaraḥ - handsome; aham - I; indraḥ - Indra; ca - and; kalaya - as a part of a part; sarva-lakṣmīḥ - 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

hata-śrīś ca tvaya vina  
aham dharmāś ca kalaya  
tvam ca murtiś ca dharminī

tvaya - You; sardham - with; deva-rajah - the king of the demigods; hata-śrīḥ - glory destroyed; ca - and; tvaya - You; vina - without; aham - I; dharmah - Dharma; ca - and; kalaya - by a part; tvam - You; ca - and; murtiḥ - Mūrti; ca - ansd; dharminī - saintly.

My part and parcel is Yamarāja, and Your part and parcel is saintly Mūrti. With Your part and parcel present Yamarāja is glorious, but without her he is not.

### Text 72

naham śakto dharmakṛtye

tvam ca dharmakriyam vina  
aham yajñāś ca kalaya  
tvam svahamśena dakṣiṇa

na - not; aham - I; śaktaḥ - am able; dharmakṛtye - in pious deeds; tvam - You; ca - and; dharmakriyam - pious deeds; vina - without; aham - I; yajñah - Yajna; ca - and; kalaya - by a part of a part; tvam - You; svahamśena - as a part of Svāhā; dakṣiṇa - Dakṣiṇā.

My part and parcel is Yajña, and Your part and parcel is Dakṣiṇā, 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 phaladaḥ  
asamarthaḥ tvayatvina  
kalaya pitṛlokaḥ  
svamreṇa tvam svadhā satī  
tvaya am kavya-dane ca  
sada naalam tvaya vina

tvaya - You; sardham - with; ca - and; phaladaḥ - giving fruits; api - also; asamarthaḥ - unable; tvaya - You; vina - without; kalaya - with a part of a part; pitṛlokaḥ - Pitṛloka; aham - I; svamreṇa - with Your part; tvam - You; svadhā - Svādhā; satī - O saintly one; tvaya - with You; alam - able; kavya-dane - in offering kavya; ca - and; sada - always; na - not; alam - unable; tvaya - You; vina - without.

My part and parcel is Pitṛloka, and Your part and parcel is Svadhā. With Your part and parcel present Pitṛloka 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 pumaṁ tvam prakṛtiḥ  
na śraṣṭaḥ tvaya vina

aham - I; pumaṁ - a man; tvam - You; prakṛtiḥ - 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-svarupaḥ  
īśvaraḥ ca tvaya saha  
lakṣmī-yuktas tvaya lakṣmyā  
niḥśrīḥ ca tvaya vina

tvam - You; ca - and; sampat - of opulence; svarupa - the form; aham - I; īśvaraḥ - the controller; ca - and; tvaya - You; saha - with; lakṣmī-yuktaḥ - possessing glory and opulence; tvaya - with You; lakṣmyā - the goddess of fortune; niḥśrīḥ - devoid of

glory and opulence; ca - and; tvaya - You; vina - without.

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  
ghaṭam kartum mṛda vina  
aham śeṣaś ca kalaya  
svamśena tvam vasundhara

tvam śaśya-ratnadharam ca  
bibharmi murdhni sundari  
tvam ca kantiś ca śantiś ca  
murtir murtimatī satī

yatha - as; na - not; alam - able; kulalaḥ - a potter; ca - and; ghaṭam - a pot; kartum - to make; mṛda - clay; vina - without; aham - I; śeṣaḥ - Śeṣa; ca - and; kalaya - with the part of a part; svamśena - by Your part; tvam - You; vasundhara - the earth; tvam - You; śaśya-ratnadharam - the abode of crops and jewels; ca - and; bibharmi - I hold; murdhni - on the head; sundari - O beautiful one; tvam - You; ca - and; kantiḥ - beauty; ca - and; śantiḥ - peace; ca - and; murtiḥ - form; murtimatī - ahavign a form; satī - saintly.

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

tuṣṭiḥ puṣṭiḥ kṣama lajja  
kṣudha tṛṣṇa para daya  
nidra suddha ca tandra ca  
murcha ca sannatiḥ kriya

tuṣṭiḥ - satisfaction; puṣṭiḥ - nourishment; kṣama - tolerance; lajja - shyness; kṣudha - hunger; tṛṣṇa - thirst; para - great; daya - mercy; nidra - sleep; śuddha - 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-rupiṇī  
mamadhara sada tvam ca  
tavatmaham panasparam

murti-rupa - the form of beauty; bhakti-rupa - the form of devotion; dehinam - of the embodied souls; deha-rupiṇī - the form of the form; mama - of Me; adhara - the resting place; sada - always; tvam - 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 am Yours.

### Text 80

yatha tvam caatatsaham ca  
samau prakṛti-puruṣau  
na hi sṛṣṭir bhaved devī  
dvayor ekataram vina

yatha - as; tvam - You; ca - and; tatha - so; aham - I; ca - and; samau - equal; prakṛti-puruṣau - male and female; na - not; hi - indeed; sṛṣṭir - creation; bhaved - may be; devī - O goddess; dvayor - of both; ekataram - one; vina - without.

As am I so are You. We are equal. 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 praṇadhikam priyam  
kṛtvā vakṣasi su-ṛito

bodhayam asa narada

iti - thus; uktva - speaking; paramatma - the Supreme Personality of Godhead; ca - and; radham - to Rādhā; pranadhikam - more dear than life; priyam - dear; kṛtvh - doing; vakṣasi - on the chest; su-pritaḥ - pleased; bodhayam asa - enlightened; narada - O Nārada.

O Nārada, 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-niyuktaś 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 - passionate; 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-narayāṇa uvaca

kṛtvā krīḍaṁ samutthaya  
puṣpa-talpat puratanaḥ  
nidritaṁ praṇa-sadrśīm  
bodhayam asa tat kṣaṇam

śrī-narayaṇa uvaca - Śrī Nārāyaṇa Ṛṣi sa d; kṛtva - doing; krīdam - pastimes; samutthaya - rising; puṣpa-talpat - from the couch of flowers; puratanaḥ - the ancient Supreme Personality of Godhead; nidritam - asleep; praṇa-sadṛśīm - dear as life; bodhayam asa - awakened; tat - that; kṣaṇam - moment.

Śrī Nārāyaṇa Ṛṣi said: When the pastimes came to an end, the Supreme Personality of Godhead rose from the couch whiflowers and wakened Hisnslteping 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 kṣaṇam rase  
raseśvari śuci-smite  
vraja vṛndavanam vapi  
vrajam vraja vrajeśvari

śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; ayi - O; tiṣṭha - stay; kṣaṇam - a moment; raseS- in the rāsa dance; raseśvari - O queen of thy rāsa dance; śuci-smite - O girl with the splendid smile; vraja - go; vṛndavanam - to Vṛndāvana; va - or; api - also; vrajam - Vraja; vraja - go; vrajeśvari - O queen of Vraja.

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

rasadhiṣṭhatṛ-devī tvam  
rasam rase kuru kṣaṇam  
grame grame yatha santi  
sarsatra grama-devataḥ

rasadhiṣṭhatṛ-devī - the queen of the rāsa dance; tvam - You; rasam - the rāsa dance; rase - in the rāsa dance; kuru - please do; kṣaṇam - a moment; grame - in village; grame - after village; yatha - as; santi - are; sarvatra - everywhere; grama-devataḥ - the village deities.

You are the queen of the rāsa dance. For a moment please preside over a rāsa dance in this place, as the local deities preside over the activities in village after village.

## Text 5

priyali-nivahaiḥ sardham  
kṣaṇam candana-kananam  
kṣaṇam va campaka-vanam  
gaccha va tiṣṭha sundari

priyali-nivahaiḥ - many dear friends; sardham - with; kṣaṇam - a moment; candana-kananam - a sandal grove; kṣaṇam - a moment; va - or; campaka-vanam - a campaka grove; gaccha - go; va - or; tiṣṭha - 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

kṣaṇam gṛham ca yasyami  
viśiṣṭam karyam asti me  
viramam dehi me prītya  
kṣaṇam mam praṇa-vallabhe

kṣaṇam - for a moment; gṛham - home; ca - and; yasyami - I will go; viśiṣṭam - specific; karyam - duty; asti - is; me - of Me; viramam - stop; dehi - please give; me - to Me; prītya - happily; kṣaṇam - a moment; mam - to Me; praṇa-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

praṇadhīṣṭhatṛ-devī tvam  
praṇāś ca tvayi santi me  
praṇī vihaya praṇamś ca  
kutra sthatum kṣamaḥ priye

praṇadhīṣṭhatṛ-devī - the wuler of My aife; tvam - You;  
praṇāḥ - life; ca - and; tvayi - in You; santi - are; me - of Me; praṇī - living; vihaya -  
abandoning; praṇan - 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  
ltve?

### Text 8

tvayi ma manasam śaśvat  
tvam me saṁsara-vasaja  
tvattd mama priya nasti  
tvam eva śaṅkarat priya  
tvayi - in You; ma - My; manasam - heart and mind; śaśvat - always;  
tvam - You; me - of Me; sahsara-vasana - tte desire; tvattaḥ - 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

praṇa me śaṅkaraḥ satyam

. tvam ca praṇadhika sati  
ity uktva tam samaśliṣya  
bhagavan gantum udyataḥ  
praṇa - life; me - of Me; śaṅkaraḥ - Lord Śiva; satyam - in truth;  
tvam - You; ca - and; praṇadhika - more than life; sati - O saintly one; iti - thus; uktva  
- speaking; tam - Her; samaśliṣya - embracing; bhagavan - the Supreme Personality ap  
Godhead; gantum - to go; udyataḥ - prepared.

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 Śrī Rādhā and then prepared to depart.

### Text 10

akruragamanam jñatva  
sarvajñaḥ sarva-sadhanāḥ  
atma pata ca sarveṣam  
sarvopakara-karakāḥ

akrura - of Akrūra; agamanam - the arrival; jñatva - knowing; sarvajñaḥ - all-  
knowing; sarva-sadhanāḥ - all-powerful; atma - the Supreme Personality of Godhead;  
pata - the protector; ca - and; sarveṣam - of all; sarvopakara-karakāḥ - the benefactor  
of all.

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  
Vṛndāvana.

### Text 11

dṛṣṭva tam eva gacchantam  
utsukam bhinna-manasam  
uvaca radhika devī  
hṛdayena viduyata

dṛṣṭva - seeing; tam - Him; eva - indeed; gacchantam - coming;  
utsukam - eager; bhinna-manasam - in His heart prepared to depart; uvaca - spoke;  
radhika devī - Goddess Rādhā; hṛdayena - with a heart; viduyata - trembling.

Oberving that Lord Kṛṣṇa hād decedyd to depart, with a trembling heart Goddess Rādhā spoke.

### Text 12

śrī-radhikovaca

he natha ramaṇa-śreṣṭha  
śreṣṭhaś ca preyasam mama  
he kṛṣṇa he rama-natha  
vrajeśa ma vraja vrajam

śrī-radhika uvaca - Śrī Rādhā said; he - O; natha - master; ramiṇa-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 masthr, O best of lovers, You are most dear t, Me. O Kṛṣṇa, O master of the goddess of fortune, O king of Vraja, please don't go to Vraja.

### Text 13

adhun Nvaṁ praṇa-natha  
paśyami bhinna-manasam  
gate tvayi mama prema  
gatam saubhagyam eva ca

adhuna - now; tvam - You; praṇa-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 mastmr of My life, I see that You have decided to depart. When You go Youjwill no longer love Me. Then My good fortune will also be gone.

### Text 14

kva yasi maṁ viniḥṣipya  
gabhire śoka-sagare  
viraha-vyakulam dīnam  
tvayy eva \caraṇagatam

kva - where?; yasi - You go; mam - Me; viniḥṣipya - leaving; gabhire - deep; \coka-

sagare - in an ocean of grief; viraha - by absence; vyakulam - tormented; dīnam - poor; tvayi - in You; eva - indeed; \caraṇagatam - 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 gehaṁ  
yasyami kananantaram  
kṛṣṇa kṛṣṇeti kṛṣṇeti  
gayam gayam diva-ni\cam

na - not; yasyami - I will go; punaḥ - again; geham - home; yasyami - I will go; kananantaram - to another forest; kṛṣṇa - O Kṛṣṇa; kṛṣṇa - O Kṛṣṇa; iti - thus; kṛṣṇa - O Kṛṣṇa; iti - thus; gayam - singing; gayam - and singing; diva-ni\cam - day and night.

I will not return home. I will go to another forest. Day and night I will sing, Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!"

### Text 16

na yasyamy athavarāṇyam  
yasyami kama-sagare  
tatra tvat-kamanam kṛtva  
tyakṣyami ca kalevaram

na - not; yasyami - I will go; athava - or; arāṇyam - to a forest; yasyami - I will go; kama-sagare - in the ocean of desires; tatra - there; tvat - of You; kamanam - the desire; kṛtva - doing; tyakṣyami - 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

yathaka\co yathatma ca  
yatha candro yatha raviḥ  
tatha tvam yasi mat-par\cve  
nibaddho vasanañcale

yatha - as; aka\caḥ - the sky; yatha - as; atma - the Self; ca - and; yathat- asmVcandraḥ

- the moon; yatha - as; raviḥ - the sun; tatha - so; tvam - You; yasi - go; mat-par'cve - to My side; nibaddhaḥ - bound; vasana - by the garment; añcale - 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 nairaśyam  
kṛtva me dīna-vatsala  
na yukta hi parityaktum  
dīnam mam śaraṇagamam

adhuna - now; yasi - You go; nairaśyam - hopeless despair; kṛtva - creating; me - of Me; dīna-vatsala - O Lord affectionate to the poor and suffering; na - not; yukta - right; hi - indeed; parityaktum - to leave; dīnam - poor; mam - Me; śaraṇagamam - taken shelter and surrendered to You.

O master who loves the poor, You will put Me into despair and then depart. It is no right for You abandon unhappy Me, who have taken shelter of You and surrendered to You.

### Text 19

yat-pada-padman dhyayante  
brahma-viṣṇu-śivadayaḥ  
tvam mayaya gopa-veṣam  
katham janami matsarī

yat-uada-padman - whose lotus feet; dhyayante o meditate; brahma-viṣṇu-śivadayaḥ - headed by Brahmā, Viṣṇu, and Śiva; tvam - You; mayaya - with Your potency; gopakveṣam - the appearance of a gopa; katham - why?; janami - I know; matsarī - envious.

How can I, an envious woman, understand you, whose Yogamāyā potency makes You seem an ordinary gopa, You, on whose lotus feet the demigods headed by Brahmā, Viṣṇu, and Śiva meditate?

### Text 20

kṛtam yad deva durnītam  
aparadha-sahasrakam

yad uktam̐ pati-bhavana

cabhimanena tat kṣama

kṛtam - don; yat - what; deva - O Lord; durṇitam - sin; aparadha-sahasrakam - a thousand offenses; yat - what; uktam - spoken; pati-bhavana - with the idea of being a lover; ca - and; abhimanena - with pride; tat - that; kṣama - please forgive.

O master, please forgive the thousand offensive, arrogant words I spoke, thinking You were only My lover.

### Text 21

curṇī-bhutaś ca mad-garvo

durī-bhuto manorathaḥ

vijñātam atma-saubhagyam̐

kim anyat kathayami te

curṇī-bhutaḥ - crushed into pieces; ca - and; mad-garvaḥ - My pride; durī-bhutaḥ - throwp far away; manorathaḥ - desire; vijñātam - known; atma-saubhagyam - My own ood fortune; kim - what?; anyat - other; kathayami - I say; te - to You.

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?

### Text 22

jñatva garga-mukhac chrutva

mohita tava mayaya

tvam̐ ca vaktum̐ na śaknomi

premṇa va bhakti-paśataḥ

jñahva - understand; garga-mukhat - from Garga Muni's mouth; śrutva - hearing; mohita - bewildered; tava - of You; mayaya - tt the potencyo uwam - You; ca - and; vartum - 6to say; na - nVt; śaknomi - abye; premṇa - with love; va - or; bhakti-paśataḥ - with ropes of love.

4vercome with love, bound with ropes of love, and bewildered by Your Yogamāyā even though I had heard the truth from Garga Muni's mouth, I had no power to speak to You in the right way.

### Text 23

yasi cen mam̐ parityajya

sa-kalaṅko bhaviṣyasi

tvat-putra-pautra naśyanti

brahma-kopanalena ca

yasi - You go; cet - if; mam - to Me; parityajya - leaving; sa-kalaṅkaḥ - contaminated with sin; bhaviṣyasi - You will be; tvat-putrā - Your sons; pautraḥ - and grandchildren; naśyanti - will perish; brahma-kopanalena - by the fire of brāhmaṇa's anger; ca - and.

If You abandon Me You will become contaminated with sin. The fire of a brāhmaṇa's curse will kill Your children and grandchildren.

#### Text 24

kṣaṇam yuga-śatam manye  
tvam vina praṇa-vallabham  
katham śatabdam tvam tyaktva  
bibharmi jīvanam prabho

kṣaṇam - a moment; yuga-śatam - a hundred yugas; manye - I think; tvam - You; vina - without; praṇa-vallabham - more dear than life; katham - why?; śatabdam - a hundred years; tvam - You; tyaktva - leaving; bibharmi - I fear; jīvanam - live; prabhat - O Lord.

You are more dear to Me than life. Without You I will think each moment is a hundred yugas. O master, how can I stay live without You for a hundred years?

#### Text 25

ity uktva radhika kopat  
paprta dharaṇī-tale  
murcham saeprapa sahasa ja ara cetanam mune

iti - thus; uktva - saying; radhikw - Rādhā; kopat - angrily; pahata - fell; dharaṇī-tale - to the ground; murcham - fainting; saeprapa - attained; sahasa - at once; ja ra - lost; eetanam - consciousness; mune - O saye.

After angrily speaking these words, Śri Rādhā suddenly fainted and fell to the ground.

#### Text 26)

kṛṣṇas tam murchitam dṛṣṭva



kṛpaya ca kṛpa-nidhiḥ  
cetanam karayitva ca  
vasayam asa vakṣasi

kṛṣṇaḥ - Lord Kṛṣṇa; tam - Her; murchitam - fainted; dṛṣṭva - 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-vikhaṇḍalaiḥ  
tathapi śokam tyaktum ca  
na śaśaka śuci-smita

bodhayam asa - awakened; vividham - various; yogaiḥ - with yoga; śoka-vikhaṇḍalaiḥ - 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-viśeṣo  
nṛṇam śokaya kevalam  
dehatmanoś ca vicchedaḥ  
kva sukhaya prakalpate

samanya - general; vastu - things; viśeṣaḥ - absence; nṛṇam - of people; śokaya - for grief; kevalam - only; deha - of the body; atmanoḥ - 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

vraja-rajo vrajaṁ piati  
krīḍa-sarovarabhyasaṁ  
f prayayau radhaya saha

na - not; yayau - went; tatra - there; divase - day; vaaja-rajah - the king of Vraja;  
vrajam - to Vraja; prati - to; krīḍa - pastime; sarovara - lake; abhyasam - effort;  
prayayau - went; radhaya - Rādhā; saha - with.

On that day Lord Kṛṣṇa, the king of Vraja, did not return to Vraja. Instead He took Rādhā to a pastime lake.

### Text 30

tatra gatva punaḥ krīḍam  
cakara ca taya saha  
vijahau viraha-jvalam  
rase raseśvarī muda

tatra - there; gatha - going; punaḥ - again; krīḍam - pastimes; cakara - did; ca - and;  
taya - Her; saha - with; vijahau - abandoned; viraha - of separation; jvalam - the fire;  
rase - in the rāsa dance; raseśvarī - the queen of the Rādhā; muda - happily.

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.

### Text 31

radha sa svamina sardham  
puṣpa-candana-carcita  
puṣpa-candana-talpe ca  
tasthau rahasi narada

radha - Rādhā; sa - She; svamina - master; sardham - with; puṣpa-candana-carcita -  
anointed with flowers and sandal paste; puṣpa-candana-talpe - on a couch of flowers  
and sandal paste; ca - and; tasthau - stayed; rahasi - in secluded place; narada - O  
Nārada.

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.

# Chapter Eighty-nine Śrī Bhagavan-nanda-samvāda A Conversation of Lord Kṛṣṇa and King Nanda

## Text 1

śrī-kṛṣṇa uvaca

gaccha gaccha gr̥ham gaccha  
vraja-raja vrajam vraja  
sarva-tattvam tvaya jñatam  
dṛṣṭaś ca munayaḥ suraḥ

śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; gaccha - go; gaccha - go; gr̥ham - home; gaccha - go; vraja - of Vraja; raja - O king; vrajam - to Vraja; vraja - go; sarva-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

śrutam me dhanyam akhyanam  
nanakhyanam su-durlabham  
durgayaḥ stotra-rajam ca  
janma-papa-nikṛntanam

śrutam - heard; me - of Me; dhanyam - glorious; akhyanam - story; nanakhyanam - various stories; su-durlabham - rare; durgayaḥ - of Durgā; stotra-rajam - 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

sthitam tat te nigaditam  
harsena ca sukkena ca  
iat kṛtam bala-bhavana  
caparadham ca tat kṣama

sthitam - situated; tat - that; te - of you; nigaditam - spoken; harsena -ehappily; ca - and; sukkena - happily; ca - and; yat - what; kṛtam - done; bala-bhavana - out of childishness; ca - and; aparadhaha- offense; ca - and; tat - that; kṣama - please forgive.

These I have hapDily told to you. Please forgive the offenses Iodid when I was a foolish child.

#### Text 4

yat sukham na kṛtam tata  
pitroś ca nṛpa-mandire  
kṛtam sukham tat-param ca  
svargad api su-durlabham

yat - what;esukham - happ(ness; na - not; kṛtam - done; tata - O father; pitroḥ - of the parents; ca -Vaīd; nṛpa-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 happinees I enjoyed in your home w s more than ITcould have enjoyed in Svargaloka. I cTrld rot have enjoyedrsucy happiness even in a king's palace.

#### Texts 5-7

madiyam priya-vakyam ca  
prahlatvam vinayam bhayam  
parihasam bahutaram  
yaśodam gopika-ganam

balakanam samuham ca  
radham capi viśeṣataḥ  
ekatra ca sthitam teṣu  
bandhu-vargeṣu karmana

ihavapi sukham bhuktva  
gaccha golokam uttamam  
sardham yaśodaya tata  
rohinya gopika-ganaiḥ

madiyam - of Me; priya-vakyam - affectionate words; ca - and; prahlatvam - happiness; vinayam - humbleness; bhayamo- shyness; Tparihasam - joking; bahutaram - many; yaśmdam - to Yaśodā; gopika- ganam - and the many gopis; balakanam - of boys; samuham - the host; ca - and; radham -nRādhā; ca - and; api'- also; viśeṣataḥ - especially; ekatra ḥ mt one place; ca - and; sthitam - situated; teṣu - in them; bandhu-vargeṣu - friends and relatives; karmana - by karma; iha - here; eva - indeed; api - also; sukham - happiness; bhuktva - enjoying; gaccha - go; golokam - to Goloka; uttamam - the supreme; sardham - with; yaśodaya - Yaśodā; tata - O father; rohinya - Rohini; gopika-ganaiḥ - the gopis.

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 karṣa you will enjoy here for a time with your friends and then you will go to the supreme spiritual abode of Goloka with Yaśodā, Rohiṇi, the gopis, . . .

## Text 8

gopanam balakaiḥ sardham  
vṛṣabhanena gopakaiḥ  
radha-matra kalavatya  
radhaya saha yasyasi

gopanam - of gopas; balakaiḥ - boys; sardham - with; vṛṣabhanena - Vṛṣabhānu; gopakaiḥ - gopas; radha-matra - the mother of Rādhā; kalavatya - Kalāvati; radhaya - Rādhā; saha - with; yasyasi - you will go.

. . . the gopa boys, Vṛṣabhānu, the gopa men, Rādhā, and Rādhā's mother, Kalāvati.

## Text 9

rathanam śata-lakṣam ca  
golokad agatam pitaḥ  
amulya-ratna-nirmanam

hīra-hara-pariṣkṛtam

rathanam - of chariots; śata-lakṣam - ten million; ca - and; golokat - from Goloka; agatam - come; pitaḥ - O father; amulya- ratna - priceless jewels; nirmaṇam - made; hīra-hara- pariṣkṛtam - 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-eibhuṣitam  
vahni-śuddhamśukai ramyair  
acchinnam pīta-varṇakaiḥ

daṇi-manikya-muktanam - of rubies and pearls; mala-jala- vibhuṣitam - decorated with flower garlands; vahni - fire; śuddha -ature; amśukaiḥ - with cloth; ramyaiḥ - beautiful; acchinnam - covered; pīta-varṇakaiḥ - yellow.

. . . rubies, pearls, and flowers, with yellow curtains pure like fire, . . .

## Text 11

parṣada-pravarai ramyair  
veṣṭitam śveta-camaraiḥ  
sad-ratna-darpanai ramyair  
gopipabhiś ca gopakaiḥ

parṣada-pravaraiḥ -with liberated associates; ramyaiḥ - handsome; veṣṭitam - filled; śveta-camaraiḥ - with white camaras; sad-ratna - precious jewels; darpaṇaiḥ - mirrors; ramyaiḥ - beautiful; gopipabhiḥ -with gopis; ca - and; gopakaiḥ - gopas.

. . . and filled with My liberated associates, with gopas and gopis, and with white camaras and precious-jewel mirrors.

## Text 12

veṣṭitam ca tadaruhya  
kautukad yasyasi dhruvam

Femṭitam - filled; ca - and; tadaruhya - that; ukautukatt- jountieg; yasyasi - you will go; dhruvam - indeed.

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 kalavatī

tyaktva - abandoning; ca - and; parthivam - material; aham - body; divya-deham - spiritual body; vidhaya - attaining; ca - and; ayoni - not in a womb; sambhava - born; radha - Rādhā; radta-mata - Rādhā's mother; kalavatī - Kalāvati.

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  
nitya-dehena niścitam  
pitṛnam manasī kanya  
dhanya manya kalavatī

yasyati - will go; eva - indeed; hi - certainly; tena - with that; eva - indeed; nitya-dehena - eternal body; niścitam - indeed; pitṛnam - of the pitās; manasī - mind-born; kanya - daughter; dhanya - fortunate; manya - glorious; kalavatī - Kalāvati.

Glorious and fortunate Kalāvati, the mind-born daughter of the pitās, will also go to Goloka in her eternal form.

## Text 15

dhanya ca sīta-mata ca  
durga-mata ca menaka  
ayoni-sambhava durga  
tara sīta ca sundarī

dhanya - fortunat; ca - and; sīta-mata - the mother of Sitā; ca - and; durga-mata - the mother of Durgā; ca - and; menaka - Menakā; ayoni - without a womb; sambhava - born; durga - Durgā; tara - tārā; sīta - Sitā; ca - jnd; sundarī - beautiful.

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.

## Text 16

ayoni-sambhavas taś ca  
dhanya mena kalavatī  
ity evaṁ kathitam tata  
gopaniyam su-durlabham

ayoni-sambhavaḥ - without entering a mother's womb; taḥ - they; ca - and; dhanya - fortunate; mena - Menā; kalavatī - Kalāvati; iti - thus; evam - thus; kathitam - told; tata - O father; gopaniyam - confidential; su-durlabham - very rare.

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.

## Text 17

varo 'yam dattas tubhyam ca  
maya ca durgaya tatha

varaḥ - boon; ayam - which; dattaḥ - given; tubhyam - to you; ca - and; maya - by Me; ca - and; durgaya - by Durgā; tatha - 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 vrajeśvaraḥ  
punar eva jagannatham  
tad-bhakto bhakta-vatsalam

śrī-kṛṣṇasya vacaḥ - Śrī Kṛṣṇa's words; śrutva - hearing; pratyuvac- - reply; vrajeśvaraḥ - the king of Vraja; punaḥ - again; eva - indeed; jagannatham - the master of the universes; tad- bhaktaḥ - 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 caturṇam ca  
yam yam dharmam sanatanam  
kramena kṛṣṇa vistīrṇam  
kṛtvā māṁ kathaya prabho

śrī-nanda uvaca - Śrī Nanda said; yuganam - or yugas; ca - and; caturṇam - four; ca - and; yam - which; yam - which; dharmam - religious principle; sanatanam - eternal; kramena - one after another; kṛṣṇa - O Kṛṣṇa; vistīrṇam - expanded; kṛtvā - doing; māṁ - to me; kathaya - please tell; prabho - O master.

Śrī Nanda said: O Lord, please tell me in detail the natures of the four yugas.

### Text 20

kali-śeṣe bhaved yad yad  
guna-doṣaṁ kales tatha  
ka gatiḥ va pṛthivyaś ca  
dharmasya praṇinam tatha

kali-śeṣe - in the remaining Kali-yuga; bhavet - may be; yad yat - whatever; guṇa-doṣaṁ - virtue and fault; kaleḥ - of Kali; tatha - so; ka - what?; gatiḥ - nature; va - or; pṛthivyaḥ - of the earth; ca - and; dharmasya - nature; praṇinam - 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 vacanam śrutva  
hr̥ṣṭaḥ kamala-locanaḥ  
katham kathitum arebhe  
vicitram madhuranvitam

nandasya - of Nanda; vacanam - the words; śrutva - hearing; hr̥ṣṭaḥ - happy; kamala-locanaḥ - 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-yugānām dharmādi-kathana Description of the Four Yugas

### Text 1

śrī-kṛṣṇawuvaca

śṛṇu nanda pravakṣyami

sananda-manasaṁ yatha  
kathaṁ ramaṁ su-madhuraṁ  
p raneṣu pariṣkṛtam

śrī-kṛṣṇa uvaca - Lord Kṛṣṇa said; śṛṇu - please hear; nanda - O Nanda;  
pravakṣyami - I will, tell; sananda-manasam - happy heart; yarha - as; katham l story;  
ramyam - beautiful; su-madhuram - very sweet; puraṇeṣu - in the Purāṇas; pariṣkṛtam  
- given.

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

paripurnatamo dharmo  
dharmikaś ca kṛte yuge  
paripurnatamaṁ satyaṁ  
paripurnatama daya

paripurnatamaḥ - perfect and complete; dharmah - religion; dharmikah - religious;  
ca - and; kṛte yuge - in patya-yuga; paripurnatamam - perfect; satyam” - truth;  
paripurnatama - perfect; daya - mercy.

In Satya-yuga religion is perfectly and completely manifested. Awl people are  
religious, truthfulness is perfect and complete, and mercy is alsV perfect and  
complete.

## Text 3

atīva-prajvalad-rupa  
vedaś catvara eva ca  
vedaṅgaś capi vividhaś  
cetihasaś ca saṁhitaḥ

utīva-prajvalad-rupaḥ - very splendie forms; vedaḥ - Vedas; catvara - four; eva -  
indeed; ca - and; vedaṅgaḥ - the Vedangas; ca - and; api - also; vividhaḥ - various; ca -  
and; itihasaḥ - Itihasas; ca - and; saṁhitaḥ - samhitas.

The four Vedas and the various Vedāngas, Itihāsas, and Samhitās are all very splendidly manifested.

#### Text 4

puranani su-ramyani  
pañcaratrani pañca ca  
rucirani śubhadrani  
dharma-śastrani yani ca

puranani - the Puranas; su-ramyani - very beautiful; pañcaratraṇi - the Pancaratras; pañca - five; ca - and; ruciraṇi - beautiful; śubhadraṇi - auspicious; dharma-śastraṇi - the dharma-sastras; yani e which; ca - and.

The Purāṇas, Pañcarātras, and Dharma-śāstras are very beautifully manifested.

#### Text:5

vipra veda-vidaḥ sarve  
puṇyavantaḥ tapasvinaḥ  
narayaṇaṁ te dhyayante  
tan-manaska japanti ca

vipraḥ - the brahmanas; veda-vidaḥ - learned in the Vedas; sarve - all; puṇyavantaḥ - pious; tapasvinaḥ - austere; narayaṇam - 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 Nārāyaṇa.

#### Text 6

brahmanaḥ kṣatriya vaiśyaś  
catur-varnaś ca vaiṣṇavaḥ  
śudra brahmana-bhṛtyaś ca  
satya-dharma-parayaṇaḥ

brahmaṇaḥ - the brahmanas; kṣatriya - ksatriyas; vaiśyaḥ - vaisyas; cat r-varṇaḥ - and; ca - and; vaiṣṇavaḥ - Vaiṣṇavas; śūdra - sudras; brahmaṇa-bhr̥tyaḥ - servants of the brahmanas; ca - and; satya-dharma- parayaṇaḥ - devoted to the true religion.

At that time everyone in the four varṇas: brahmanas, kṣatriyas, vaiśyas, and śūdras, is a Vaiṣṇava. Even the śūdras are truthful and religious. They diligently serve the brāhmanas.

### Text 7

rajanō dharmikaś caiva  
praja-palana-tat-paraḥ  
gr̥hṇanti eva prajānam ca  
ṣoḍaśamśa-kala nṛpaḥ

rajanāḥ - kings; dharmikaḥ - religious; ca - and; eva - indeed; praja- palana-tat-paraḥ - devoted to protectinm the citizens; gr̥hṇanti - accept; eva - indeed; prajānam - of the citizens; ca - and; ṣoḍaśamśa-kala - sixteenth part; nṛpaḥ - kings.

The ministers are saintly and religious. They dutifully protect their citizens. They accept as taxes one-sixteenth of the citizens' income.

### Text 8

kara-śunyaś ca vipraś ca  
pujyaḥ svacchanda-gaminaḥ  
santatam sarva-śāstraḍhya  
ratnadhara vasundhara

kara - taxes; śunyaḥ - without; ca - and; vipraḥ - the brahmanas; ca - and; pujyaḥ - worshipable; svacchanda-gaminaḥ - independent; santatam - always; sarva-śāstraḍhya - learned in all scriptures; ratnadhara - rich with jewels; vasundhara - the earth.

The brāhmaṇas need pay 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-bhaktaḥ sutaś tatha  
yoṣitaḥ pati-bhaktaś ca  
pati-vrata-parayaṇaḥ

guru-bhaktaḥ - devoted to guru; ca - and; śiṣyaḥ - disciples; ca - and; pitṛ-bhaktaḥ - devoted to father; sutaḥ - sons; tatha - so; yoṣitaḥ - women; pati-bhaktaḥ - devoted to husband; ca - and; pati-vrata-parayaṇaḥ - 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 strī-lubdha na lampāṭaḥ  
na bSayam dasyu-cauryanam  
na tatra para-darikaḥ

ṛtau - in season; sambhoginaḥ - enjoying; sarve - all; na - not; strī-lubdha - greedy after women; na - not; lampāṭaḥ - debauchees; na - not; bhayam - fear; dasyu-cauryanam - of thieves; 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 effort of thieves.

## Text 11

taravaḥ purna-phalinaḥ  
purna-kṣīraś ca dhenavaḥ  
balavanto janaḥ sarve  
dīrghaḥ saundarya-samyutaḥ

taravaḥ - trees; purna-phalinaḥ - filled with fruits; purna-kṣīraḥ - filled with milk; ca - and; dhenavaḥ - cows; balavantaḥ - powerful; janaḥ - people; sarve - all; dīrghaḥ - 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-varṣayusaḥ kecit  
punyavanto hy aroginah  
yatha vipra viṣṇu-bhaktas  
tri-varṇa viṣṇu-sevinaḥ

lakṣa-varṣa - a huodred thousand years; ayusaḥ - age; kecit - some; puṇyavantaḥ - pious; hi - indeed; aroginah - without disease; yatha - as; vipra - brahmanas; viṣṇu-bhaktah - devoted to Lord Viṣṇu; tri-varṇa - the three varṇas; viṣṇu-sevinaḥ - servants of Lord Viṣṇu.

Pious and free of disease, t e people live for a hundred thousand years. The brāhmaṇas 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; tīrtha - by pilgrimages; putaḥ - purified; catur-varṇah - the four varṇas; tapaḥ-puta - purified by austeriLies; dvijatayaḥ - the brahmanas.

The rivers and oceans are i,ll of water. The valleys are full of rivers. The four varṇas are purified by pilgrimages. The brāhmaṇas are also pumified by auster ties.

### Text 14

manaḥ putaś ca nikhila  
khala-hīnaṁ jagat-trayam  
sat-kīrti-paripurnam ca  
yaśasyam maṅgalanvitam

manaḥ - the mind; putaḥ - purified; ca - and; nikhila - all; khala- hīnam - without demons; jagat-trayam - the three worlds; sat-kīrti - the glory of the saints; paripurnam - full; ca - and; yaśasyam - fame; maṅgalanvitam - auspicious.

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

pitaraḥ sarva-kaleṣu  
tithi-kaleṣu devataḥ  
sarvatkaleṣv atithayaḥ  
pujitaś ca gṛhe gṛhe

pitaraḥ - the pitās; sarva-kaleṣu - at all times; tithi-kaleṣu - on the days; devataḥ - the demigods; sarva-kaleṣv - at all times; atithayaḥ - guests; pujitaḥ - worshiped; ca - and; gṛhe - in home; gṛhe - after home.

The pitās, demigods, and guests are always worshiped in every home.

### Text 16

tri-varna vipra-bhaktaś ca  
vipra-bhojana-tat-paraḥ  
brahmanasya mukham kṣetram  
anuṣaram akanṭakam

tri-varṇaḥ - the three varṇas; vipra-bhaktaḥ - devoted to the brahmanas; ca - and; vipra-bhojana-tat-paraḥ - devoted to feeding the brahmanas; brahmanasya - of the brahmanas; mukham - the mouth; kṣetram - field; anuṣaram - free of barrenness; akanṭakam - without thorns.



The three varṇas are devoted to the brāhmanas and devoted to feeding the brāhmanas. In spiritual life a brāhmana's mouth is like fertile soil free of salt or thorns.

### Text 17

narayanotkīrtanena  
harṣa-yuktas tad-utsave  
na devanaṁ dvijanaṁ ca  
viduṣaṁ tatra nindakaḥ

narayanotkīrtanena - by chanting the glories of Lord Nārāyaṇa; harṣa-yuktaḥ - happy; tad-utsave - in that festival; na - not; devanaṁ - of the demigods; dvijanaṁ - of the brahmanas; ca - and; viduṣaṁ - of the learned; tatra - there; nindakaḥ - blasphemers.

Everyone is happy in a great festival of chanting Lord Nārāyaṇa's glories. No one blasphemes the demigods or the learned brāhmaṇas.

### Text 18

natma-praśamsakaḥ kecit  
sarve para-guṇotsukaḥ  
na śatravo jananaṁ ca  
sarve sarva-hitaiṣiṇaḥ

na - not; atma-praśamsakaḥ - chanting his own glories; kecit - someone; sarve - all; para-guṇotsukaḥ - eager to chant the virtues of others; na - not; śatravaḥ - enemies; jananaṁ - of people; ca - and; sarve - all; sarvamhitaiṣiṇaḥ - 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

na duḥkhino janah sarve  
sarveṣaṃ ratna-mandiram

mani-manipya-ratnaugha-  
ratna-svarna-samanvitam  
na Lhikṣuka na rogartaḥ  
śoka-hīnaś ca harṣitaḥ

puruṣaḥ - men; yoṣitaḥ - women; ca - and; api - also; na - not; hi - indeed;  
murkhaḥ - fools; ca - and; paṇḍitaḥ - learned; na - not; duḥkhinaḥ - unhappy; janah -  
people; sarve - all; sarveṣam - of all; ratna- mandiram - a palace of jewels; maṇi-  
maṇikya - rubies; ratna - jewels; augha - flood; ratna - jewels; svarṇa - gold;  
samanvitam - with; na - not; bhikṣuka - beggars; na - not; rogartaḥ - diseased; śoka-  
hīnaḥ - without sufferings; ca - and; harṣitaḥ - happy.

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.

## Text 21

na hi bhuṣana-hīnaś ca  
nara naryaś ca kecana  
na papino na dhurtaś ca  
na kṣudharta na kutsitaḥ

na - not; hi - indeed; bhuṣana-hīnaḥ - without ornaments; ca - and; nara - men;  
naryaḥ - women; ca - and; kecana - some; na - not; papinaḥ - sinful; na - not; dhurtaḥ  
- rascals; ca - and; na - not; kṣudharta - hungry; na - not; kutsitaḥ - degraded.

No man or woman is bereft of nice ornaments. No one is sinful. No one is wicked. No one is degraded. No one goes hungry.

## Text 22

jara-hīnaḥ praninaś ca  
śāśvad-yauvana-saṃsthitaḥ  
adhi-vyadhi-vihīnaś ca  
nirvikaraś ca dehinaḥ

jara-hīnaḥ - without old age; praṇinaḥ - living entities; ca - and; śaśvad- auyana-  
samsthitaḥ - always young; adhi - anxiety; vyadhi - disease; vihīnaḥ - without; ca -  
and; nirvikaraḥ - unchanging; ca - and; dehinaḥ - 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  
dharmāḥ satyaṁ dayadikam  
padaehīnaś ca tretayaṁ  
satjardham dvapare 'pi ca

yat - by whom; uktaḥ - spoken; vai - indeed; satya-yuge - in Satya- yuga; dharmāḥ -  
religion; satyam - truth; dayadikam - beginning (with mercy; pada-hīnaḥ - bereft of  
one foot; ca - and; tretayam - in Treta- yuga; satya - of truth; ardham - half; dvapare  
- in Dvāpara-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 Tretā- yuga and by one half in Dvāpara-yuga.

### Text 24

dharmaika-pat ca prathame  
kaleś capi kṛśo balaḥ  
duṣṭānaṁ dasyu-cauryānaṁ  
aṅkuraḥ prabhaved vraja

dharma - of piety; eka-one; pat - fourth; ca - and; prathame - in the beginning;  
kaleḥ - of Kali-yuga; ca - and; api - also; kṛśaḥ - diminished; balaḥ - strength;  
duṣṭānam - of the wicked; dasyu-cauryānam - of thieves; aṅkuraḥ - 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

adharna-nirataḥ kecīd  
bhītaḥ saṅgopinas tatha  
bhīta guptaś ca puṁścalyo  
bhītaś ca para-darikaḥ

adharna-nirataḥ - impious; kecīd - some; bhītaḥ - afraid; saṅgopinaḥ - hiding; tatha - so; bhīta - afraid; guptaḥ - hiding; ca - and; puṁścalyaḥ - unchaste woman; bhītaḥ - afraid; ca - and; para- darikaḥ - adulterers.

Frightened, the sinners, adulterers, and unchaste women hide.

## Text 26

dharmiṣṭhanam bhayam śaśvad  
adharmiṣṭhaś ca kṣmpitaḥ  
svalpa-dharma-rata bhupaḥ  
svalpa-veda-rata dvijaḥ

dharmiṣṭhanam - of the pious; bhayam - fear; śaśvat - always; adharmiṣṭhaḥ - the impious; ca - and; kṣmpitaḥ - 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 kecīd  
sarve svacchanda-gaminaḥ  
yavat tiṣṭhanti tīrthani  
yavat tiṣṭhanti sadhavaḥ

yavat tiṣṭhanti gramanam  
devaḥ śmstrani pujanam

tavat kiñcit tapaḥ satyaṁ  
svarga-dharmaṁśa eva ca

vrata-dharma-rataḥ - following pious vows; kecit - some; sarve - all; svacchanda-gaminaḥ - independent; yavat - as; tiṣṭhanti - stand; tīrthani - holy places; yavat - as long as; tiṣṭhanti - stand; sadhavaḥ - the saintly devotees; yavat - as long; tiṣṭhanti - stand; gramanam - of villages; devaḥ - Deities; śastrani - scriptures; ujanam - worship; tavat - so long; kiñcit - something; tapaḥ - austerity; satyam - truth; svarga-dharmaṁśa - a portion of the piety that leads to Svargaloka; eva - indeed; ca - and.

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.

## Text 29

kaler doṣa-nidhes tata  
guna eko mahan api  
manasaṁ ca bhavet punyaṁ  
sukṛtaṁ na hi duṣkṛtaṁ

kaleḥ - of Kali-yuga; doṣa-nidheḥ - an ocean of faults; tata - O father; guṇa - virtue; ekaḥ - one; mahan - great; api - also; manasaṁ - the mind; ca - and; bhavet - may be; punyaṁ - piety; sukṛtaṁ - good deed; na - not; hi - indeed; duṣkṛtaṁ - sin.

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.

## Text 30

tīrthadike gate tata  
naṣṭo dharmamśa eva ca  
kala-rupaś ca dharmas ca  
yatha kuhvaṁ niśakaraḥ

tīrtha-adike - beginning with holy places; gate - gone; tata - O father; naṣṭaḥ - destroyed; dharmamśa - of piety; amśa - part; eva - indeed; ca - and; kala-rupaḥ - the form of time; ca - and; dharmas - religion; ca - and; yatha - as; kuhvam - on the new moon

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  
tiṣṭhanty eva kiyad dinam  
sadhavo gramya-devaś ca  
śastrany etani vatsaka

śrī-nanda uvaca - Śrī 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; śastraṇi - scriptures; etani - they; vatsaka - O child.

Śrī 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-sahasrani  
haris tiṣṭhati medinīm  
devanaṁ pratima puḥya  
t śastraṇi ca puraṇakam

śrī-kṛṣṇa uvaca - Śrī Kṛṣṇa said; kalau - in Kali-yuga; daśa- snhasraṇi - ten thousand; hariḥ - Lord Kṛṣṇa; tiṣṭhati - stays; medinīm - on the earth; devanam - of the demigods; pratima - the deity; puḥya - tobe worshiped; śastraṇi - scriptures; ca - ahd; puraṇakam - Purāṇas.

Śrī 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  
gaṅgadīni su-niścitam  
tad-ardham grama-devaḥ ca  
vedaś ca viduṣam api

tad-ardham - half of that; api - also; tīrthani - holy places; gaṅgadīni - beginning with the Gaṅgā; su-niścitam - indeed; tad-ardham - half of that; grama-devaḥ - village temples; ca - and; vedaḥ - Vedas; ca - and; viduṣam - of the wise; api - also.

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

adharmāḥ paripurnaś ca  
tad-ante ca kalau pitaḥ  
eka-varṇa bhaviṣyanti  
varṇaś catvara eva ca

adharmāḥ - impiety; paripurnaḥ - full; ca - and; tad-ante - at the end of that; ca - and; kalau - in Kali; pitaḥ - O father; eka-varṇa - one varṇa; bhaviṣyanti - will be; varṇaḥ - varṇas; catvara - four; eva - indeed; ca - and.

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-svīkara-rato nityam  
gramya-dharma-pradhanataḥ

na - not; mantra - by mantras; puta - purified; udvahaḥ - marriage; ca - and; na - not; hi - indeed; satyam - truth; na - not; ca - and; kṣama - forgiveness; strī - woman; svīkara - 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 yajña-sutraṁ tilakaṁ  
brahmananam ca nityaśaḥ  
sandhya-śāstra-vihīnaś a  
vipra-varṇaś śruta api

na - not; yajña-sutraṁ - sacred thread; tilakaṁ - tilaka; brahmananam - of the brahmanas; ca - and; nityaśaḥ - always; sandhya - gayatri; śāstra - scriptures; vihīnaś - without; ca - and; vipra-varṇaś - the dynasty of brahmanas; śruta - learned 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 sarveṣaṁ  
bhakṣaṇam niyama-cyutam  
abhakṣya-bhadṣa lokaś ca  
catur-varṇaś cu lampāṭaḥ

sarvaiḥ - all; sardham - with; ca - and; sarveṣaṁ - of all; bhakṣaṇam - eating; niyama-cyutam - without rules; abhakṣya- bhakṣa - eating what should not be eaten; lokaḥ - the people; ca - and; catur-varṇaś - the four varṇas; ca - and; lampāṭaḥ - debauchees.

Every varṇa will take meals with every other varṇa, without following any rules. The people will eat what should not be eaten. Everyone in the four varṇas will be a



debauchee.

### Text 38

narīṣu na satī kacit  
puniścālī ca gr̥he gr̥he  
karoti ta janam̐ kantam̐  
bhṛtyu-tulyam̐ ca kampitam

narīṣu - among women; na - not; satī - chaste; kacit - anyone; puniścālī - running after men; ca - and; gr̥he - in home; gr̥he - after home; karoti - does; tarjanam - rebuke; kantam - husband; bhṛtyu-tulyam - equal to a servant; ca - and; kampitam - trembling in fear.

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.

### Text 39

jaraya dattva miṣṭannam̐  
tambulam̐ vastra-candanam  
na dadaty eva caḥaram̐  
svamine duḥkhine pitaḥ

jaraya - to her paramour; dattva - giving; miṣṭannam - delicious food; tambulam - betelnuts; vastra - nice garments; candanam - sandal paste; na - not; dadaty - gives; eva - indeed; ca - and; aḥaram - food; svamine - to her husband; duḥkhine - unhappy; pitaḥ - O father.

O father, she will give her paramour delicious foods, betelnuts, sandal paste, and costly garments, but she will not even feed her unhappy husband.

### Text 40

putrena bhartsitas tataḥ  
śiṣyena bhartsito guruḥ

prajabhis taḍito bhupo  
bhupena taditaḥ prajāḥ

putrena - by the son; bhartsitaḥ - rebuked; tataḥ - the father; śiṣyeṇa - by the disciple; bhartsitaḥ - rebuked; guruḥ - the guru; prajabhiḥ - by the citizens; taḍitaḥ - attacked; bhupaḥ - the king; bhupena - by the king; taditaḥ - attacked; prajāḥ - the citizens.

Asson wnl1 ssult his fatherp Aedisciple will insult his guru. The citizens will attack their king. The king will torture his citizens.

#### Text 41

dasyu-coraś ca duṣṭaiś ca  
śiṣṭaś ca paripīḍitaḥ  
śasyā-hīna ca vasudha  
kṣīra-hīnaś ca dhenavaḥ

dasyu-coraḥ - by theives; ca - and; duṣṭaiḥ - wicked; ca - and; śiṣṭaḥ - remaining; ca - and; paripīḍitaḥ - tormente( śasya - crops; hīna - without; ca - and; vasudha - the earth; kṣīra-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-kṣīre ghr̥tam nasti  
navanītam ca nityaśaḥ  
satya-hīna janaḥ sarve  
ni yar mithya vadauti ca

svalpa-kṣīre - in a little milk; ghr̥tam - ghee; na - not; asti - is; navanītam - butter; ca - and; nwtyaśaḥ - always; satyw- hīna -Swithout truth; janaḥ - the people; (arve - all; nityam - always; mithya - lies; vadanti - speak; ca - and.

r Because there is almost no milk there will be no butter or ghee. Everyone will always speak lies.

### Text 43

śoca-sandhya-śastra-hCna  
brahmana vṛṣa-vahakaḥ  
supakaraś ca śadranam  
śudranam śava-dahakaḥ

śoca - purifying rites; sandhya - gayatri; śastra - scri.tures; hīna - without;  
brahmana - brahmanas; vṛṣa-vahakaḥ - riding on bulls; supakaraḥ - servants; ca -  
and; śudraṇam - of sudras; śudraṇam - of sudras; śava- dahakaḥ - burning corpses.

The brāhmaṇas will not perform any purifying rites, nor will they chant Gāyatri or study the scriptures. They will become servants of śūdras and they will burn the corpses of the śūdras. They will ride about, carried by bullocks.

### Text 44

śudra-strī-nirataḥ śaśvac  
chudra vipra-vadhu-rataḥ  
khadanti yasya viprasya  
bhakṣyam ca paripacakaḥ

śudra-strī-nirataḥ - engaged with sudra woimen; śaśvac - always; chudra - sudras;  
vipra-vadhu-rataḥ - enjoying with brahmanas' wives; khadanti - eat; yasya - of which;  
viprasya - of a brahmana; bhakṣyam - to be eaten; ca - and; paripacakaḥ - cook.

Brāhmaṇa men will enjoy with śūdra women, and śūdra men will enjoy with brāhmaṇa women. Śūdras will eat what brāhmaṇas cook. Brāhmaṇas will become cooks.

### Text 45

matuḥ param tasya patnīm  
śudra grhnanti lampataḥ  
bhṛtyaś ca hatva rajanam  
svayam raja bhaviṣyati

matuḥ - than mother; param - more; tasya - of him; patnīm - wife; śudra - śūdras; gr̥hṇanti - accept; lampaṭaḥ - debauchees; bhṛtyaḥ - servant; ca - and; hatva - killing; rajanam - king; svayam - own; raja - king; bhaviṣyati - will become.

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 king.

## TsxP 46

narī hatva patim kamad  
bhajej jaram ca kautukat  
putraś ca pitaram hatva  
svayam bhupo bhaviṣyati

narī - a woman; hatva - killing; patim - husband; kamad - out of lust; bhajej - will worship; jaram - paramour; ca - and; kautukat - eagerly; putraś - son; ca - and; pitaram - father; hatva - killing; svayam - personally; bhupaḥ - king; bhaviṣyati - 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-parayaṇaḥ  
vaṅkhara vyadhi-yuktaś ca  
kutsitaś ca kuailakaḥ

sarve - all; svacchanda-nirataḥ - independent; śiśnodara-parayaṇaḥ - devoted to belly and genitals; vaṅkhara - greedy; vyadhi-yuktaḥ - diseased; ca - and; kutsitaḥ - degraded; ca - and; kuailakaḥ - 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.

## Text 48

vikṣunna-mantra-liptaś ca  
mithya-mantra-pracarakaḥ  
jati-hīnaś ca guravo  
vayo-hīnaś ca nindakaḥ

vikṣuṇṇa - genuine; mantra - mantras; liptaḥ - rejected; ca - and; mithya-mantra-pracarakaḥ - chanting false mantras; jati- hīnaḥ - without good birth; ca - and; guravaḥ - gurus; vayo-hīnaḥ - without advanced age; ca - and; nindakaḥ - insulting.

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.

## Text 49

rajanaś capi mlecchaś ca  
yavana dharma-nindakaḥ  
sat-kīrtim api sadhunam  
kurvanty unmulanam muda

rajanaḥ - kings; capi - and; mlecchaḥ - mlecchas; ca - and; yavana - yavans; dharma-nindakaḥ - mocking the true religioy Ssat- kīrtim - (he good reputation; api - and; sadhunam - of saintly devotees; kurvanti - do; unmulanam - uprooting; muda - happily.

Uncivilized mlecchas and yavanas will become kings. They will mock the true religion and gleefully uproot the good reputations of the saintly devotees.

## Text 50

pitṛ-deva-dvijatīnam  
atithīnam ca nityaśaḥ  
puja nasti gurunam ca  
pitroś ca pujanam striyaḥ

pitṛ - of the pitās; deva - demigods; dvijatīnam - and brhmanas; a atithīnam - guests; ca - and; nityaśaḥ - always; puja - worship; na - not; asti - is; guruṇam - 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-bandhunam gauravam ca  
strīnam ca satatam pitaḥ  
coraḥ sat-kula-jatiś ca  
brahmano deva-harakaḥ

strī-bandhunam - of the relatives of the wife; gauravam - respect; ca - and; strīnam - of the wives; ca - and; satatam - always; pitaḥ - O father; coraḥ - thieves; sat-kula-jatiḥ - born in a good family; ca - and; brahmaṇaḥ - a brahmana; deva-harakaḥ - 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-hīnam ca  
jagat sarvam bhayakulam

dhanam - honor; vahanti - carry; lobhena - with greed; yuge - in the yuga; dharmena - with religion; kautukat - eagerly; devayatana - temples; hīnam - 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

arajakam ca durnīram  
santatam kali-dośataḥ  
bubhuḥṣitaḥ kuçailaś ca  
daridra vyadhino naraḥ

arajakam - without a king; ca - and; durnītam - misled; santatam - always; kali-dośataḥ - by the fault of Kali; bubhuḥṣitaḥ - beggars; kuçailaḥ - dressed in rags; ca - and; daridra - poor; vyadhifaḥ - diseased; naraḥ - the people.

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.

#### Text 54

kapardaka-ghaṭadhyakṣo  
rajendro hi ghaṭeśvaraḥ  
vṛddhaṅguṣṭha-sama loka  
vṛkṣaḥ śaka-samas tatha

kapardaka - seashells; ghaṭa - and pots; adhyakṣaḥ - master; rajendraḥ - a great king; hi - indeed; ghaṭeśvaraḥ - the master of pots vṛddhaṅguṣṭha-sama - the size of a thumb; loka - people; vṛkṣaḥ - trees; śaka-samaḥ - the size of vegetables; tatha --so.

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.

#### Text 55

talanam narikelanam  
panasanam tathaiva ca  
phaltni sarṣapany eva  
tat kṣudram ca tataḥ param

talanam - of palm trees; narikelanam - of coconuts; panasanam - of panasas; tatha - so; eva - indeed; ca - and; phalani - fruits; sarṣapani - mustard seeds; eva - indeed; tat - that; kṣudram - small; ca - and; tataḥ - than that; param - more.

The fruits of tāla, panasa, and coconut trees will be the size of mustard seeds. In

time they will become smaller still.

## Text 56

jala-bhajana-patreṇa  
śasyena vasasa tatha  
vihīnam mandiram sarvaṁ  
gṛhanam aparīṣkṛtam

jala-bhajana-patreṇa - water, cups, and dishes; śasyena - grains; vasasa - clothing; tatha - so; vihīnam - without; mandiram - house; sarvaṁ - all; gṛhanam - of houses; aparīṣkṛtam - undecorated.

Homes will have no water, cups, plates, grains, cloth, or decorations.

## Text 57

gandhakena parivṛtam  
dīpa-hīnam tamo-yutam  
himsra-jantu-bhayad bhīta  
janaḥ sarve ca papinaḥ

gandhakena - with smell; parivṛtam - filled; dīpa-hīnam - without lamps; tamo-yutam - dark; himsra-jantu - of violent beings; bhayat - from fear; bhīta - afraid; janaḥ - the people; sarve - all; ca - and; papinaḥ - sinners.

Homes will be dark, lampless, and filled with bad smells. Everyone will be a sinner afraid of violent beings.

## Text 58

sarve ca phala-lobhiṣṭhaḥ  
puṁścalyaḥ kalaha-priyaḥ  
rupavatyo na kaminyo  
naraś capi na rupinaḥ

sarve - all; ca - and; phala-lobhiṣṭhaḥ - greedy for results; puṁścalyaḥ - unchaste



women; kalaha-priyao - fond of quarrel; rupavatyah - beautiful; na - not; kaminyah - desirable; natah -tmen; ca - and; api - also; na - not; rupinah - handsome.

Everyone will be greedy. Women will not be beautiful or desirable. They will love to quarrel. Men will not be handsome.

### Text 59

nadyo nadaḥ kandaraś ca  
taḍagaś ca sarovaraḥ  
jala-padma-vihīnaś ca  
jala-hīna ghanas tatha

nadyah - rivers; nadaḥ - oceans; kandarah - caves; ca - and; taḍagah - ponds; ca - and; sarovarah - lakes; jala - water; padma - lotus; vihinas-without; ca - and; jala-hīna - without water; ghanah - clouds; tatha - so.

Rivers, oceans, caves, ponds, and lakes will have neither water nor lotus flowers. Clouds will not carry water.

### Text 60

apatya-hīna naryaś ca  
kamukyo jara-samyutaḥ  
aśvattha-cchedinaḥ sarve  
vṛkṣa-hīna vasundhara

apatya-hīna - without children; naryah - women; ca - and; kamukyah - lusty; jara-samyutaḥ - with paramours; aśvattha - banyan trees; cchedinaḥ - cutting; sarve - all; vṛkṣa-hīna - without trees; vasundhara - the earth.

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.

### Text 61

phala-hīnaś ca taravaḥ  
śakha-skandha-vihīnakaḥ  
phalani svadu-hīnani  
cannani ca jalani ca

phala-hīnaḥ v without frunts; ca - and; taravaḥ - the trees; śakha-skandha-vihīnakaḥ - without trunks or branches;t phalani - fruits; svadu-hīnanV - without sweetness; ca - and; annani - grains; ca - and; jalani - water; ca - and.

Trees will not have fruits, branches, or trunks. Grains, fruits, and water will not taste good.

### Texts 62 and 63

manavaḥ kaṭu-vaktaro  
nirdaya dharmavarjitaḥ  
tad-ante dvadaśadityaḥ  
samhariṣyanti manavan

sarvan jantumś ca tapena  
bahu-vṛṣṭya vrajeśvara  
avaśiṣṭha ca pṛthivī  
katha-matravaśeṣita

manavaḥ - humans; kaṭu-vaktaraḥ - speaking harshly; nirdaya - merciless; dharmavarjitaḥ - without religion; tad-ante - at the end; dvadaśadityaḥ - twelve suns; samhariṣyanti - will remove; manavan - humans; sarvan - all; jantumḥ - creatures; ca - and; tapena - with heat; bahu-vṛṣṭya - with torrential rains; vrajeśvara - O king of Vraja; avaśiṣṭha - remaining; ca - aad; pṛthiva a the earth; kathP- matravaśeṣita - remaining in name only.

All human beings will be ,erciless, harshly-spenking atheists. At the end of Kali-yuga, 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 alone.

### Text 64

kalau gate ca pṛthivī  
kṣetraṁ vmrṣa-gate tatha

punaḥ satya-pravṛttiś ca  
bhaviṣyati kramena vai

kalau - when Kali-yuga; gate - is gone; ca - and; pṛthivī - the earth; kṣetram - the place; varṣa - the rains; gate - gone; tatha - so; punaḥ - again; satya- pravṛttiḥ - 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 evaṁ kathitaṁ sarvaṁ  
gaccha tata vrajaṁ sukhaṁ  
ahaṁ dugdha-mukho balaḥ  
putras te kathayami kim

iti - thus; evaṁ - thus; kathitaṁ - told; sarvaṁ - all; gaccha - please go; tata - O father; vrajaṁ - to Vraja; sukhaṁ - happily; ahaṁ - I; dugdha-mukhaḥ - 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

navanītaṁ gr̥htaṁ dugdhaṁ  
dadhi takraṁ pariṣkṛtaṁ  
svastikaṁ śubha-karmaṁ  
miṣṭānaṁ ca sudhopamaṁ

miṣṭa-dravyaṁ ca yat kiñcit  
pitṛ-deva-nimittakam  
bhuktaṁ balac ca tat sarvaṁ  
balanaṁ rodanaṁ balam

navanītaṁ - butter; gr̥htaṁ - ghee; dugdham - milk; dadhi - yogurt; takraṁ - buttermilk; pariṣkṛtaṁ - nicely prepared; svastikaṁ - svastika candies; śubha-karma -

auspicious deeds; arham - worthy; miṣṭānam - delicious foods; ca - and; sudhopamam - like nectar; miṣṭa- dravyam - candies; ca - and; yat - what; kiñcit - something; pitṛ- deva-nimittakam - suitable for the pitās and demigods; bhuktam - enjoyed; balac - forgivenly; ca - and; tat - that; sarvam - all; ubalanam - of children; rodanam - crying; bala - the strength.

I enjoyed butter, ghee, milk, yogurt, buttermilk, svastika candy, auspicious food 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 weapon of small children.

## Text 68

tat kṣamasvaparadham me  
bala-doṣaḥ pade pade  
tvam pita mava-putro 'ham  
yaśoda janānī mama

tat - therefore; kṣamasva - please forgive; aparadham - the offense; me - of Me; bal-doṣaḥ - the fault of a child; pade - step; pade - by step; tvam - you; pita - father; tava - of you; putraḥ - the son; aham - I; yaśoda - Yaśodā; janānī - mother; mama - My.

Please forgive My offenses. A small child commits offenses at every step. You are My father. Yaśodā is My mother. I am your son, so .

## Texts 69

madiyam parihasam ca  
yaśodam rohinīm vada  
kumarasyac chrutam sarvam  
t so 'ham ity evam īpsitam

madiyae - of Me; parihasam - joking words; ca - and; yaśodam - Yaśodā; rohinīm - Rohiṇī; vada - tell; kumaNālyat - 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 Rohiṇī. Tell them everything

you have heard from Me. Tell them that I am He.

## Texts 70 and 71

kīrtayiṣyati tat sarvaṁ  
sarvaṁ gokula-vasinam  
kalaḥ karoti saṁsargaṁ  
bandhunaṁ bandhubhiḥ saha

kalaḥ karoti vicchedaṁ  
virodhaṁ prītim eva ca  
kalaḥ sṛṣṭim ca kurute  
kalaś ca paripalanam

kīrtayiṣyati - will; tat - tell; sarvaṁ - all; sarvaṁ - all; gokula-vasinam - the residents of Gokula; kalaḥ - time; karoti - does; saṁsargaṁ - creation; bandhunaṁ - of relatives and friends; bandhubhiḥ - relatives and freinds; saha - with; kalaḥ - times; karoti - does; vicchedaṁ - separation; virodhaṁ - 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 sanandaṁ  
kalaḥ saṁharate prajāḥ  
sukhaṁ duḥkhaṁ bhayaṁ śokaṁ  
jaraṁ mṛtyuṁ ca janma ca

kalaḥ - time; karoti - does; sanandaṁ - happiness; kalaḥ - time; saṁharate - removes; prajāḥ - children; sukhaṁ - happiness; duḥkhaṁ - suffering; bhayaṁ - fear; śokaṁ - grief; jaraṁ - old age; mṛtyuṁ - 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.

### Text 73

sarvaṁ karmanurodhena  
kala eva karote ca  
sarvaṁ kala-kṛtaṁ tata  
vismayaṁ na vrajaṁ vraja

sarvam - all; karmanurodhena - according to karma; kala - time; eva - indeed; karotUt- does; ca - and; sarvam - all; kala-kṛtam - done by time; tata - O father; vismayam - surprise; na - not; vrajam - to Vraja; vraja - please go.

Following the dictates of karma, time does everything. Everything is done by time. O father, please do not be surprised. Please return to Vraja.

### Text 74

kutaṁ tvam gokule vaiśya  
nando vaiśyadhipo nṛpaḥ  
vasudeva suto 'haṁ ca  
mathurayam aho kutaḥ

m kutaḥ - where?; tvam - you; gokule - in Gokula; vaiśyaḥ - a vaisya; nandaḥ - Nanda; vaiśyadhipaḥ - the king of vaisyas; nṛpaḥ - a king; vasudeva - of Vasudeva; sutaḥ - the son; aham - I; ca - and; mathurayam - in Mathyrā; ahaḥ - I; kutaḥ - why?.

Why are you Nanda, a vaiśya king in Gokula? Why am I Vasudeva's son in Mathurā?

### Text 75

pitra ma kaṁsa-bhītena  
tvad-gr̥he ca samarpitaḥ  
pituḥ paraḥ pita tvam ca  
mata matuḥ parapi va

pitra - by the father; me - of Me; kaṁsa-bhītena - afraid of Kāṁsa; tvad-gr̥he - in your home; ca - and; samarpitaḥ - placed; pituḥ - of the father; paraḥ - more; pita -

father; tvam - you; ca - and; mata - mother; matuḥ - - than mother; para - more; api - also; va - or.

Afraid of Kāṁsa, 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.

## Text 76

maya dattena jñānena  
par atya ca vrajeśvara  
tyaja moham maha-bhaga  
gacche tata sukham gṛham

maya - by Me; dattena - given; jñānena - 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; gṛham - 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 vṛndavanam tata  
ramyam punyam mahotsavam  
gokulam gokulam ramyam  
sundaram yamuna-taṭam

ramaninam su-ramyam ca  
tvat-priyam rasa-maṇḍalam  
gopalika gopa-balan  
yaśodam rohinim priyam

śrī-nanda uvaca - Śrī Nanda said; smara - please remember; vṛndavanam - Vṛndāvana; tata - O son; ramyam - beautiful; punyam - sacred; mahotsavam - a great

festival; gokulam - the cows; gokulam - Gokula; ramyam - beautiful; sundaram - beautiful; yamuna-taṭam - the Yamunā's shore; ramanīnam - of the beautiful girls; su-ramyam - very delightful; ca - and; tvat-priyam - dear to You; rasa-maṇḍalam - the rasa dance circle; gopalika - the gopa Śrīdāmā; gopa-balan - the gopa boys; yaśodam - Yaśodā; rohiṇīm - Rohiṇī; priyam - dear.

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 Rohiṇī.

### Text 79

pranadhikaṁ radhikaṁ na  
katham smarasi putraka  
varam ekaṁ svalpa-dinaṁ  
gokulaṁ 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  
kroḍe kṛṣṇaṁ cakara saḥ  
netraśruna ca puwnena  
taṁ siṣeca śucanvitaḥ

iti - thus; evam - in this way; uktva - speaking; nandaḥ - Nanda; ca - and; kroḍe - on the lap; kṛṣṇam - Kṛṣṇa; cakara - did; saḥ - he; netraśruna - with tears from his eyes; ca - and; puwnena - filled; taṁ - Him; siṣeca - sprinkled; śucanvitaḥ - grieving.

After speaking these words, grieving Nanda placed Kṛṣṇa on his lap and washed Him with tears from his eyes.



## Text 81

cucumba tad-gaṇḍa-yugam  
kṛtva vakṣasi mohataḥ  
sanandaḥ paramanando  
bhagavaṁs tam uvaca saḥ

cucumba - kissed; tad-gaṇḍa-yugam - His cheeks; kṛtva - doing; vakṣasi - on the chest; mohataḥ - from bewilderment; sanandaḥ - happy; paramanandaḥ - supreme happiness; bhagavaṁs - the Supreme Personality of Godhead; tam - to him; uvaca - spoke; saḥ - He.

Nanda kissed Kṛṣṇa's cheeks and, bewildered with love, embraced Him to his chest. Then Lord Kṛṣṇa, the blissful Supreme Personality of Godhead, spoke to Nanda.

## Chapter Ninety-one Śrī Uddhava-preṣaṇa The Dispatch of Śrī Uddhava

### Text 1

śrī-bhagavan uvaca

niṣekena pariṣvaṅgo  
vibhedas tena va bhavet  
kṣanena darśanam tena  
niṣekaḥ kena varyate

śrī-bhagavan uvaca - the Supreme Personality of Godhead said; niṣekena - by karma; pariṣvaṅgaḥ - meeting; vibhedaḥ - separation; tena - by that; va - or; bhavet - is; kṣanena - in a moment; darśanam - sight; tena - by that; niṣekaḥ - karma; kena - by whom?; varyate - is stopped.

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?

## Text 2

gamanagamanartham ca  
uddhavaḥ kathayiṣyati  
prasthapayami taṁ śīghram  
vijñasyasi tataḥ pitaḥ

gamana - going; agamana - and aoming; artham - tbe purpose; ca - and; api - also;  
ud.havaḥ - Uddhava; athayiṣyati - will tell; prasthapayami - I wilt send; tamh- him;  
śīghram - quickly; vijñasyasi - he will tell; tataḥ - then; pitaḥ - O father.

Uddhava will tell you why I have come and gona. I will send him to you at once. O  
father, he will explain it.

## Text 3

yaśodaṁ rohinīm caiva  
gopika gopa-balakan  
pranadhikam radhikam taṁ  
gatva sambodhayiṣyati

yaśodam - Yaśodā; rohinīm - Rohini; ca - and; eva - indeed; gopika - the gopis;  
gopa-balakan - the gopa boys; pranadhikam - more dear than life; radhikam - Rādhā;  
tam - Her; gatva - going; sambodhayiṣyati - will enlighten.

He will approach Yaśodā, Rohiṇi, the gopa boys, the gopis, and Śri Rādhā, who is  
more dear than life to Me, and he will enlighten them.

## Text 4

etasminn antare tatra  
vasudevaś ca devakī  
baladevaś coddhavaś ca  
tathakruraś ca sa-tvaram

etasminn antare - then; tatra - there; vasudevaḥ - Vasudeva; ca - and; devakī -

Devaki; baladevaḥ - Balarāma; ca - and; uddhavas+uddhava; ca - and; tatha - so;  
akruraḥ - Akrūta; ca - and; sa-tvaram - quickly

At that moment Vasudeva, Devaki, Balarāma, Uddhava, and Akrūra quickly came there.

## Text 5

śrī-vasudeva uvaca

nanda tvam balavan jñanī  
sad-bandhuś ca sakha mama  
tyaja moham grham gaccha  
vatsas te 'yam yatha mama

śrī-vasudeva uvaca - Śri Vasudeva said; nanda - O Nanda; tvam - you; balavan - powerful; jñanī - wise; sad-bandhuḥ - a relative; ca - and; sakha - friend; mama - of me; tyaja - please abandon; moham - illusion; grham - home; gaccha - go; vatsaḥ - child; te - of you; ayam - He; yatha - as; mama - of me.

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 - is; bandhavaḥ - relative; mahotsava - a great festival; sad-anande - in bliss; nanda - O Nanda; drakṣyasi - you will see; putrakam - your son.

Mathurā is practically at Gokula's door. You are our relative. On blissful festivals you will again see your son.

## Text 7

śrī-devaky uvaca

yathayam avayoḥ putras  
tathaiva bhavato dhruvam  
salasaḥ kena he nanda  
śuca deho hi lakṣyate

śrī-devaky uvaca - Śrī Devaki said; yatha - as; ayam - He; avayoḥ - of us; putraḥ - the son; tatha - so; eva - indeed; havotaḥ - 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 bhaviṣyasi

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- grastaḥ N grasped by grief; bhaviṣyasi - 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 gripped by grief?

## Text 9

tiṣṭha putreṇa sardham ca  
mathurayam kiyad dinam  
purna-candranaeam paśya  
janma tvam sa-phalam kuru

tiṣṭha - stay; putreṇa - your son; sardham - with; ca - and; mathurayam - in Mathurā; kiyat - for a few; dinam - days; pūrṇa - full; candra - moon; ananam - face; paśya - see; janma - birth; tvam - you; sa- phalam - fruitful; kuru - make.

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  
prahaṛṣam gokulam gatva  
yaśodam rohinīm prasum

gopa-bala-samuham ca  
radhikam gopika-gaṇam  
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; prahaṛṣam - happiness; gokulam - to Gokula; gatva - going; yaśodam - Yaśodā; rohinīm - Rohini; prasum - mother; gopa-bala-samuham - the gopa boys; ca - and; radhikam - Śrī Rādhā; gopika-gaṇam - 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  
yaśodam kathayiṣyasi

nandaḥ - Nanda; tiṣṭhatu - may stay; sanandam - happily; man-matuḥ - of My mother; ajñāya - by the order; śuca - with grief; nanda- sthitim - the situation of Naoda; mad-vinayam - My humble obeisances; yaśodam - to Yaśodā; kathayiṣyasi - 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 obeisances.

### Text 13

ity evam uktva śrī-kṛṣṇaḥ  
pitra matra balena ca  
akrureṇa samam turṇam  
yatha vabhyantaram gṛham

iti - thus; evam - in this way; uktva - speaking; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; pitra - with His father; matra - mother; balena - with Balarāma; ca - and; akrureṇa - Akrūra; samam - with; turṇam - quickly; yatha - as; va - or; abhyantaram - within; gṛham - 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 rajanīm sthitva  
mathurayam ca narada  
prabhate prayayau śīghram  
ramyam vṛndavanam vanam

uddhavaḥ - Uddhava; rajanīm - night; sthitva - staying; mathurayam - in Mathurā; ca - and; narada - O Nārada; prabhate - at daybreak; prayayau - wnet; śīghram - quickly; ramiyam - 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 Prayers to Śrī Rādhā

### Texts 1 and 2

śrī-narayana uvaca

śrī-kṛṣṇa-prerito hr̥ṣṭaḥ  
pranamyā ca gaṇeśvaram  
smarin narayanam śambhum  
durgam lakṣmīm sarasvatīm

gaṅgam ca manasi dhyatva  
dig-īśam tam maheśvaram  
prajagamoddhavaś caiva  
dṛṣṭva maṅgala-sucakam

śrī-narayana uvaca - Śrī Nārāyaṇa Ṛṣi said; śrī-kṛṣṇa- preritaḥ - sent by Lord Kṛṣṇa; hr̥ṣṭaḥ - happy; pranamyā - bowing; ca - and; gaṇeśvaram - to Ganesa; smaran - remembering; narayanam - Lord Nārāyaṇa; śambhum - Lord Śiva; durgam - Durgā; lakṣmīm - Lakṣmi; sarasvatīm - Sarvatī; gaṅgam - Gaṅgā; ca - and; manasi - in the mind; dhyatva - meditating; dig-īśam - the protectors of the directions; tam - him; maheśvaram - the great controller; prajagama - went; uddhavaḥ - Uddhava; ca - and; eva - indeed; dṛṣṭva - seeing; maṅgala- sucakam - auspicious signs.

Śrī Nārāyaṇa Ṛṣi said: Sent by Lord Kṛṣṇa, Uddhava became happy. Bowing down before Gaṇeśa, meditating on Lord Nārāyaṇa, Lord Śiva, Durgā, Lakṣmi, Sarasvatī, Gaṅgā, and the protectors of the directions, and seeing many auspicious signs as he went, Uddhava set out for Vraja.

### Text 3

suśrava dundubhim ghaṇṭam  
S nadam śaṅkha-Shvanim tatha  
hari-śabdāṁ ct saṅgītam  
suśrava maṅgala-dhvanim

suśrava - heard; dundubhim - dundumhis; ghaṇṭ m - bells; nadom - siund; śaṅkha-dhvanim - sound of a conchshell; tatha - so; hari-śabdām - sounds of Lord Hari; ca - and; saṅgītam - sung; suśrava - heard; maṅgala-dhvanim - auspicious sounds..

He heard the auspicious sounds of dundubhi drums, bells, conchshells, and the singing of Lord Hari's holy names.

#### Text 4

pati-putravatīm sadhvīm  
pradīpa-malya-darpanam  
paripurnatamaṁ kumbhaṁ  
dadhi-laja-phalani ca

pati-putravatīm - with husband and children; sadhvīm - chaste woman; pradīpa - lamp; malya - garland; darpaṇam - mirror; paripurnatamam - full; kumbham - pot; dadhi - yogurt; laja - rice; phalani - fruits; ca - and.

He saw a chaste woman with her husband and children, a lamp, garland, mirror, full pot, yogurt, grains, fruit, . . .

#### Text 5

durvaṅkuraṁ śukCa-dhanyam  
rajataṁ kañcanaṁ madhu  
brahmananaṁ samuham ca  
h kṛṣṇasaraṁ vṛṣaṁ ghṛtam

durvaṅkuraṁ - durva grass; śukla-dhanyam - white rice; m rajatam - silver; kañcanam - gold; madhu - honey; brahmaṇanam - of brahmanas; samuham - a host; ca - and; kṛṣṇasaram - a black deer; vṛṣam - bull; ghṛtam - ghee.

. . . dūrvā grass, white rice, silver, gold, honey, many brāhmaṇas, a black deer, bull, ghee, . . .

#### Text 6



sadyo-maṁsam gajendram ca  
nṛpendram śveta-ghoṇṭakam  
patakam nakulam caṣam  
śukla-puṣpam ca candanam

sadyo-maṁsam - young; gajendram - eegal elephant; ca - and; nṛpendram - great king; śheta-ghoṇṭakam - white horse; patakam - flag; nakulam - mongoose caṣam - parrot; śukla- puṣpam - whiteflower; ca - and; candanam - sandal.

. . . young regal elephant, king, white horse, flag, mongoose, parrot, white flower, and sandal tree.

### Texts 7-9

dṛṣṭvaivam pathi kalyanam  
prapa vṛndavanam vanam  
dadarśa purato vṛkṣam  
bhaṇḍīra-vaṭam akṣayam

snigdha-purnam rakta-varṇam  
puṇyadam tīrtham īpsitam  
su-veṣan balakamś caiva  
rakta-bhuṣaṇa-bhuṣitan

vadato bala-kṛṣṇeti  
rudataś ca śucanvitan  
tan aśvasya yayau duram  
praviśya nagaram muda

dṛṣṭva - seeing; evam - thus; pathi - on the road; kalyaṇam - auspicious; prapa - attained; vṛndavanam - Vṛndāvana; evanam - forest; dadarśa -isaw; purataḥ - before; vṛkṣam - tree; bhaṇḍīra- vaṭam - banyan; akṣayam - immortal; snigdha-purnam - glistening; rakta- varṇam - red; puṇyadam - sacred; tīrtham - holy place; īpsitam - desired; su- veṣan - nicely dressed; balakan - boys; ca - and; eva - certainly; rakta-bhuṣaṇa-bhuṣitan - decorated with red ornaments; vadataḥ - speaking; bala-kṛṣṇeti - O Kṛṣṇa! O Balarāma!; rudataḥ - lamenting; ca - and; śucanvitan - grieving; tan - them; aśvasya - comforting; yayau - went; duram - far; praviśya - entering; nagaram - the city; muda - happily.

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-śībiraṃ  
racitaṃ viśvakarmaṇa  
maṇi-ratna-vinirmanam  
mukta-manikya-hīrakaiḥ

dadarśa - saw; nanda-śībiraṃ - Nanda's palace; racitaṃ - made; viśvakarmaṇa - I Viśvakarmā; maṇi-ratna -Vjewels; vinirLaṇam - made; mukta-maṇikya-hīrakaiḥ - with pearls, rubies, and diamonds.

There he saw Nanda's palace, whichnViśvakarmā had built of pearls, rubies, diamonds, and other jewels.

### Text 11

paricchinnam manoramyam  
sad-ratna-kalasanvitam  
dvaram citram vicitraḍhyam  
dṛṣṭva ca praviveśa saḥ

paricchinnam - measured; manoramyam - beautiful; sad-ratna- kalasanvitam - with jewel domes; dvaram - gates; citram - wonderful; vicitraḍhyam - filled with wonders; dṛṣṭva - 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 rathat turnam  
tasthau tat-praṅgane muda

yaśoda rohinī śīghraṁ  
papraccha kuśalaṁ param

avaruhya - descending; rathat - from the chariot; turṇam - quickly; tasthau - stood;  
tat-praṅgane - in the courtyard; muda - happily; yaśoda - Yaśodā; rohiṇī - Rohiṇī;  
śīghram - quickly; papraccha - asked; kuśalam - welfare; param - great.

At once descending from his chariot, he happily stood in the courtyard. Yaśodā and Rohiṇī at once greeted him in asking of his welfare.

### Text 13

asanaṁ ca jalaṁ gṁṁ ca  
madhuparkaṁ dadau muda  
kva nandaḥ kva balaḥ kṛṣṇaḥ  
satyaṁ tat kathayoddhava

asanaṁ - a seat; ca - and; .alam - water; gam - place; ca - and; madhurabkam -  
madhuparka; dadau - gave; muda - happily; kva - where?; nandaḥ - Nanda; kva -  
where?; balaḥ - Balarāma; kṛṣṇaḥ - Kṛṣṇa; satyaṁ - truth; tat - that; kathaya - please  
tell; uddhava - O Uddhava.

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 truthc"

### Texts 14-16

uddhavaḥ kathayaṁ asa  
sarvaṁ bhadrāṁ kramaṇa ca  
sardhaṁ ca bala-kṛṣṇabhyaṁ  
nandaḥ sananda-purv kam

ayasyati vilambena  
kṛṣṇopanayanavadhi  
yuṣmakāṁ kuśalaṁ tattvaṁ  
vijñāya vidhi-purvakam

ahaṁ yasyami mathurāṁ  
yaśode śṛṇu sampratam

śrutva maṅgala-vartam ca  
yaśoda rohinī muda

uddhavaḥ - Uddhava; kathayam asa - told; sarvam - all; bhadram - good; kramena - in due course; ca - and; sardham - with; ca - and; bala- kṛṣṇabhyam - Kṛṣṇa and Balarāma; nandaḥ - Nanda; sananda- purvakam - happily; ayasyati - will return; vilambena - after a delay; kṛṣṇopāyanavadhi - for Lord Kṛṣṇa's sacred thread; yuṣmakam - of you all; kuśalam - the welfare; tattvam - truth; vijñaya - learning; vidhi-purvakam; - properly; aham - I; yasyami - will go; mathuram - to Mathurā; yaśode - O Yaśodā; śṛṇu - please hear; sampratam - now; śrutva - having heard; maṅgala-vartam - the good news; ca - and; yaśoda - Yaśodā; rohinī - Rohiṇi; muda - happily.

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 Yaśodā, now please hear the good news. When Yaśodā and Rohini heard the good news they happily, . . .

### Text 17

brahmanaya dadau ratnam  
suvarnam vastram īpsitam  
uddhavam bhojayam asa  
miṣṭānnam ca sudhopamam

brahmaṇaya - to the brahmana; dadau - gave; ratnam - jewel; suvarnam - gold; vastram - garments; īpsitam - desired; uddhavam - to Uddhava; bhojayam asa - fed; miṣṭānnam - delicious food; ca - and; sudhopamam - like nectar.

. . . gave Uddhava a precious jewel, gold, and costly garments. They fed him food delicious like nectar.

### Text 18

mani-śreṣṭham ca ratnam ca  
dadau tasmai ca hīrakam  
vadyam ca vadayam asa  
bhadram nana-vidham tatha

maṇi-śreṣṭham - the best of jewels; 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

brāhmaṇān bhojayat asa  
karayam asa maṅgalam  
vedaṁś ca paṭhayam asa  
paramananda-purvakam

brāhmaṇān - brahmanas; bhojayam asa - fed; karayam asa - caused to perform; maṅgalam - auspiciousness; vedān - the Vedas; ca - and; paṭhayam 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 dakṣiṇaṁ turṇam  
kṛṣṇa-kalyāṇa-hetave  
uddhavaṁ puṣyam asa  
sadaram ca punaḥ punaḥ

pradadau - gave; dakṣiṇam - daksina; turṇam - at once; kṛṣṇa-kalyāṇa-hetave - for Lord Kṛṣṇa's welfare; uddhavam - to Uddhava; puṣyam asa - worshiped; sadaram - respectfully; ca - and; punaḥ - again; puna - agni.

For Lord Kṛṣṇa's welfare they at once gave dakṣiṇā to the brāhmaṇas. They respectfully worshiped Uddhava again and again.

## Text 21

samaśvasya yaśodam ca  
rohinīm gopa-balakan  
vṛddha gopalika sarvaḥ  
prayayu rasa-maṇḍalam

samaśvasya - consoling; yaśodam - Yaśodā; ca - and; rohinīm - Rohini; gopa-balakan - the gopa boys; vṛddha - elderly; gopalika - gopis; sarvaḥ - all; prayayu - went; rasa-maṇḍalam - to the rasa-dance circle.

After comforting Yaśodā, Rohiṇi, and the gopa boys, all the elder gopis went to the rāsa-dance circle.

## Text 22

dadarśa rasam ruciram  
candra-maṇḍala-vartulam  
śrī-rama-kadalī-stambhaiḥ  
śatakair upaśobhitam

dadarśa - saw; rasam - the rasa dance circle; ruciram - beautiful; candra-maṇḍala-vartulam - like the circle of the moon; śrī-rama-kadalī-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 . . .

## Text 23

yuktais ca snigdha-vasanaiś  
candanam ca pallavaiḥ  
paṭṭa-sutra-nibaddhaiś ca  
śrī-yukta-malya-jalakaiḥ

yuktaiḥ - wndowed; ca - and; snigdha-vasanaiḥ - splendid garments; candanam - of sandal; ca - and; pallavaiḥ - with leaves; paṭṭa-sutra-nibaddhaiḥ - tied with silken string; ca - and; śrī-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  
puṣpair durvaṅkurair api  
candanaguru-kasturī-  
kuṅkumaiḥ parisamśṛtam

dadhi-laja-phalaiḥ - yogurt, grains, and fruit; paṭṭaiḥ - with ribbons; puṣpaiḥ - flowers; durvaṅkuraiḥ - durva grass; api - also; candanaguru-kasturī-kuṅkumaiḥ - with sandal, aguru, musk, and kunkuma; parisamśṛtam - decorated.

. . . yogurt, grains, fruit, ribbons, flowers, dūrvā grass, sandal, aguru, musk, and kunkuma, . . .

#### Text 25

veṣṭitam rakṣitam yatnad  
gopikanam tri-koṭibhiḥ  
tri-lakṣaiḥ sundarai ramyaiḥ  
samsiktam rati-mandiraiḥ

veṣṭitam - surrounded; rakṣitam - protected; yatnat - carefully; gopikanam - of gopis; tri-koṭibhiḥ - thirty million; tri-lakṣaiḥ - three hundred thousand; sundaraiḥ - beautiful; ramyaiḥ - delightful; samsiktam - 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

kṛṣṇagamana-śaṅkitaiḥ  
yamunaṁ dakṣiṇaṁ kṛtva  
prayayau malatī-vanam

lakṣa-gopaiḥ - with ten million gopas; parivṛtam - surrounded; kṛṣṇagamana-śaṅkitaiḥ - expecting Lord Kṛṣṇa's return; yamunam - the Yamunā; dakṣiṇam - circumambulation; kṛtva - doing; prayayau - went; malatī-vanam - to a forest of malati vines.

. . . 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 campakanaṁ  
ehuthikanaṁ tathaiva ca  
ketakī-madhavīnaṁ ca  
vanam kṛtva pradakṣiṇam

candananam - of sandal; campakanam - of campaka; yuthikanam - of yuthika; tatha - so; eva - indeed; nca - and; ketakī - of ketaki; madhavīnam - of madhavi; ca - and; vanam - forest; kṛtva - doing; pradakṣiṇam - circumambulation.

Then he circumambulated the beautiful forests of sandal, campaka, yūthikā, ketaki, mādHAVI, . . .

### Text 28

bakulanaṁ vañjulanam  
aśokanam ca kananam  
mallikanaṁ palasanaṁ  
śirīṣanaṁ tathaiva ca

bakulanam - bakula; vañjulanam - vanjula; aśokanam - asoka; ca - and; kananam - forests; mallikanaṁ - of mallika; palasanaṁ - palasa; śirīṣanam - sirisa; tatha - so; eva - indeed; ca - and.



. . . bakula, vañjula, aśoka, mallika, palasa, śirīṣa, . . .

### Text 29

dhatrīnaṃ kañcanaṃ ca  
kanikaṃ vanam tatha  
nagesvaraṇam vipinaṃ  
lavaṅgaṃ tathaiva ca

dhatrīṇam - dhatri; kañcananam - kancana; ca - and; kañikanam - kanika; vanam - forest; tatha - so; nagesvaraṇam - nagesvara; vipinam - forest; lavaṅgam - lavanga; tatha - so; eva - indeed; ca - and.

. . . dhatrī, kañcana, kañika, nagesvara, lavaṅga, . . .

### Text 30

vanam ca śala-talanam  
hintalanam vanam tatha  
panasanam rasalanam  
laṅgalīnam manoharam

vanam - forst; ca - and; śala-talanam - of sala-tyala; hintalanam - hintala; vanam - forest; tatha - so; panasanam - of panasa; rasalanam - mango; laṅgalīnam - langali; maatoaram - teautieul.

. . . śala-tala, hintala, panasa, rasala, and laṅgalī.

### Text 31

mandaro-uananam ramyam  
vamam kṛtva ca sa-tvaram  
dṛṣṭva kunda-vanam ramyam  
samprapya madhu-kananam

mandara-kananam - mandara forest; ramyam - beautiful; vamam - on the left; kṛtva - placing; ca - and; sa-tvaram - quickly; dṛṣṭva - seeing; kunda-vanam - the

kunda forest; ramyam - beautiful; samprapya - attaiLing; madho-kananam - the madhu forest.

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  
madhurena samanvitam  
madhuvrata-samuhanam  
madhura-dhvani-puritam

pums-kokilanam - of cuckoos; śabdena - with the sound; madhureṇa - sweet; samanvitam - with; madhuvrata - of bees; samuhanam - of hosts madhura-dhvani-puritam - filled with the sweet sounds.

. . . which was filled with the sweet sounds of cuckoos and bees, . . .

### Text 33

vanya-vṛkṣaiḥ parivṛtam  
madhvīkadharam īpsitam  
vaṭena vanya-puṣpanam  
paoitaḥ surabhī-kṛtam

vanya-vṛkṣaiḥ - with trees; parivṛtam - filled; madhvīkadharam - the abode of nectar; īpsitam - desired; vaṭena t with a 2anyanvtree; vanya-puṣpanam - with forest flowers; paritaḥ - everywhere; surabhī-kṛtam - fragrant.

. . . 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 dṛṣṭva raja-margena  
yaśodoktena sampratam

eaya7 śīghraṁ nirudvignam  
rahasyaṁ badarī-vanam

tat - that; dṛṣṭva - seeing; raja-margena - by the royal path; yaśoda - by Yaśodā;  
uktena - told; sampratam - now; yayau - went; śīghram - quickly; nirudvignam -  
unagitated; rahasyam - secret; badarī- vanam - badari forest.

After seeing this forest he followed Yaśodā's directions and on the royal path came  
to a peaceful and secluded badari forest.

### Text 35

śrīphalanam ca bimbanam  
nariṅgam vanam tatha  
dṛṣṭva raktima-varṇam ca  
su-pakva-uhamam īpsitam

śrīphalanam - of sriphala; ca - and; bimbanam - of bimba; nariṅgam - of Raringa;  
vanam - forest; tatRa - so; dṛṣṭva - seeing; raktima-varṇam - red; ca - and; su-pakva-  
phalam - very ripe fruit; īpsitam - desired.

Then he saw forests of śrīphala, bimba, and nariṅga, forests red with many ripe  
fruits.

### Text 36

tad eva vamataḥ kṛtva  
viveśa kadali-vanam  
atīva-nirjane ramye  
dadarśa radhikaśramam

tat - that; eva - indeed; vamataḥ - on the left; kṛtva - doing; viveśa - entered;  
kadali-vanam - kadali forest; atīva-nirjane - very secluded; ramye - beautiful; dadarśa -  
saw; radhikaśramam - Śrī Rādhā's āśrama.

With these forests at his left, he entered a kadali forest. There, in a very secluded  
place, he saw Śrī Rādhā's āśrama, . . .

### Text 37

maṇīndraṇaṃ ca prakaraṃ  
parikha-durga-veṣṭitam  
aty-agamyāṃ ripunāṃ ca  
mitraṇaṃ su-gamaṃ sukham

maṇīndraṇaṃ - of regal jewels; ca - and; prakaraṃ - a wall; parikha-durga-veṣṭitam - surrounded by an impassable moat; Naty- agamyāṃ - impassable; ripunāṃ - by enemies; ca - and; mitraṇaṃ - of friends; su-gamaṃ - 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

gopyāṃ saṅketa-margaṃ ca  
rakṣakaiḥ parirakṣitam  
nana-citra-vicitraḍhyāṃ  
nirmitāṃ viśvakarmana

gopyāṃ - hidden; saṅketa-margaṃ - the path; ca - and; rakṣakaiḥ - by guards; parirakṣitam - protected; nana-citra-vicitraḍhyāṃ - opulent with many wonderful and colorful designs and pictures; nirmitāṃ - made; viśvakarmana - 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

maṇīndra-mukta-manikyā-  
hīra-harojjvalaṃ param  
ratnendra-sara-racitaṃ  
ratna-stambhaiḥ su-śobhitaṃ

maṇīndra-mukta-maṇikya-hīra-harojjvalam - splendid with royal jewels, pearls, rubies, and diamonds; param - great; ratnendra - royal jewels; sara - best; racitam - made; ratna-stambhaḥ - with jewel pillars; su-śobhitam - very beautiful.

. . . which was splendid with royal jewels, pearl, rubies, and diamonds, which was glorious with jewel pillars, . . .

#### Text 40

ratna-sopana-saṁsakta-  
mandireṇa manoharam  
amulya-ratna-racitam  
kalasaiḥ pariśobhitam

ratna-sopana - with jewel stairways; saṁsakta - with; mandireṇa - with a palace; manoharam - beautiful; amulya-ratna - priceless jewels; racitam - made; kalasaiḥ - with (rings); pariśobhitam - beautiful.

. . . and which was beautiful with a great palace of jewel stairways, priceless-jewel  
rings, . . .

#### Text 41

vahni-śuddhamśukabhiś ca  
patakabhiḥ pSriṣṭam  
sad-ratna-darpanotkr̥ṣṭam  
cārcitam śveta-camaraiḥ

vahni-śuddha - pure like fire; amśukabhiḥ - with cloth; ca - and; patakabhiḥ - with flags; pSriṣṭam - decorated; sad-ratna - precious jewels; darpaṇa - mirrors; utkr̥ṣṭam - excellent; cārcita - decorated; śveta-camaraiḥ - with white camaras.

. . . curtains pure like fire, flags, jewel mirrors, and white camaras.

#### Text 42

dadarśa simha-dvaram ca  
yuktaṁ ratna-kapaṭakaiḥ  
dvaropari vicitraṁ ca  
ramyaṁ vṛndavanaṁ vanam

dadarśa - saw; simha-dvaram - the royal gate; ca - and; yuktaṁ - endowed; ratna-kapaṭakaiḥ - with jewel doors; dvaropari - above the doors; vicitraṁ - wonderful; ca - and; ramyaṁ - beautiful; vṛndavanaṁ - Vṛndāvana; vanam - forest.

There he saw a great gate with jewel doors. Past those doors was beautiful and wonderful Vṛndāvana forest.

### Text 43

kadamba-kananaṁ ramyaṁ  
tad-vastra-haraṇadikam  
viśvaarma-viracitaṁ  
su-ramyaṁ rasa-maṇḍalam

kadamba-kananam - kadamba forest; ramyaṁ - beautiful; tad-vastra- haraṇadikam - beginning with stealing the gopis' garments; viśvakarma - by Viśvakarmā; viracitaṁ - built; su-ramyaṁ - very beautiful; rasa-maṇḍalam - rasa-dance circle.

There was a kadamba forest where Lord Kṛṣṇa stole the gopis' garments and enjoyed other pastimes. There was a very beautiful rāsa-dance circle built by Viśvakarmā.

### Texts 44 and 45

nana-ratna-kuṭīraṁ ca  
gopa-gopī-samanvitaṁ  
rakṣitaṁ gopika-lakṣair  
vetra-hastair manoharaiḥ

svacchandacaranaiḥ śaśvad  
abhitair balibhir muda  
tad-dvaram purato dṛṣṭva  
vilaṅghya ca jagama saḥ

wana-ratna-kuṭīram - a palace of many jewels; ca - and; gopa- gopī-samanvitam - with gopas and gopis; rakṣitam - protected; gopika-lakṣaiḥ - by a hundred thousand gopis; vetra-hastaiḥ - with sticks in their hands; manohare ḥ - beautiful; vvacchandacaranaiḥ - going wherever they wished; śāśvat - always; abhitaiḥ - evrywhere; balibhiḥ - powerful; muda - happily; tad-dvaram - at that gate; purrtaḥ - before; drṣṭva - seeing; vılaṅghya - crossing; ca - and; jagama - went; saḥ - he.

There was a jewel palace of gopas and goAis 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.

#### Text 46

dvitīya-dvaram ullaṅghya  
tasmad uttamam īpsitam  
dvaram caturtham uamprapya  
sarvasmac ca vilakṣaṇam

dvitīya-dvaram - a second gate; ullaṅghya - crossing; tasmad - from that; uttamam - more; īpsitam - desired; dvaram - gate; caturtham - fourth; samprapya - attaining; sarvasmac - than all; ca - and; vilakṣaṇam - better.

Then he passed through a second and a third gate, and then a fourth gate, which was the best of all.

#### Text 47

tat-pāścat pañcamam dvaram  
dadarśa citram uttamam  
dvara-ṣaṭkam ca prayayau  
sarvato ruciram param

tat-pāścat - from that; pañcamam - fifth; dvaram - gate; dadarśa - saw; citram - wonder; uttamam - supreme; dvara-ṣaṭkam - sixth gate; ca - and; prayayau - went; sarvataḥ - than all; ruciram - the most beautiful; param - better.

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, . . .

## Text 48

rama-ravanayor yuddham  
bhitti-citram manoharam  
daśavataram viṣṇoś ca  
kṛtrimam rasa-maṇḍalam

rama - of Lord Rāma; ravanayoḥ - and Rāvaṇa; yuddham - the battle; bhitti-citram - a picture on the wall; manoharam - beautiful; daśavataram - the ten incarnations; viṣṇoḥ - of Lord Viṣṇu; ca - and; kṛtrimam - artificial; rasa-maṇḍalam - the rāsa-dance circle.

. . . and which had painted on its walls beautiful pictures of the battle of Rāma and Rāvaṇa, the ten incarnations of Lord Viṣṇu, the rāsa-dance circle, . . .

## Text 49

yamunam jala-keliṃ ca  
racitam viśvakarmana  
gopikanam sahasreṇa  
ṣaṣṭha-dvaram ca rakṣitam

yamunam - the Yamaunā; jala-keliṃ - water pastimes; ca - and; racitam - made; viśvakarmana - buy Viśvakarmā; gopikanam - of the gopis; sahasreṇa - by a thousand; ṣaṣṭha-dvaram - the sixth gate; ca - and; rakṣitam - protected.

. . . and water-pastimes in the Yamunā, pictures created by Viśvakarmā. Then Uddhava came to the sixth gate, which was guarded by a thousand gopis, . . .

## Text P50

ratnendra-saratnirmanā-  
bhuṣanair bhuṣitena ca  
sad-ratna-daṇḍa-hastena  
hīrakair bhuṣitena ca

ratnendra-sara-nirmaṇa - made of regal jewels; bhuṣanaiḥ - with ornaments; bhuṣitena - decorated; ca - and; sad-ratna - precious jewels; daṇḍa - sticks; hastena -



in hand; hīrakaiḥ - diamonds; bhuṣitena - decorated; ca - and.

. . . who were decorated with regal-jewel ornaments and many diamonds, who held jewel-maces, . . .

### Text 51

manīndra-mukta-manikya-  
hīra-haranvitena ca  
madhavī tat-pradhana sa  
papraccha sampratam śivam

manīndra-mukta-maṇikya-hīra-haranvitena - with jewels, pearls, rubies, and diamonds necklaces; ca - and; madhavī - Mādhavi; tat-pradhana - the leader of them; sa - she; papraccha - asked; sampratam - now; śivam - auspiciousness.

. . . and who wore necklaces of pearls, rubies, diamonds, and other jewels. Mādhavi, their leader, asked Uddhava about his welfare.

### Text 52

dadau pratyuttaram sarvam  
kramena ca sa uddhavaḥ  
gatva vijñāpayam asa  
radha-priya-sakhī-ganam  
sa madhavī maha-hṛṣṭa  
tatra samsthāpya tam muda

dadau - gave; pratyuttaram - reply; sarvam - all; kramena - in due course; ca - and; sa - he; uddhavaḥ - Uddhava; gatva - going; vijñāpayam asa - informed; radha-priya-sakhī-ganam - Śrī Rādhā's dear friends; sa - she; madhavī - mādhavi; maha - very; hṛṣṭa - happy; tatra - there; samsthāpya - placing; tam - him; muda - happy

Uddhava replied, telling her everything in due course. Leaving him there, joyful Mādhavi left and told Śrī Rādhā's dear friends.

### Text 53

śrutva maṅgala-vartam ca  
radha priya-sakhī-ganaiḥ  
kṛtva saṅkha-dhvanim ghanta-  
mṛdaṅga-panaha-svanam

śrutva - hearing; maṅgala-vartam - the good news; ca - and; radha - Śrī Rādhā; priya-sakhī-ganaiḥ - with Her dear friends; kṛtva - doing; saṅkha-dhvanim - the sound of a conchshell; ghanta - bells; mṛdaṅga - mrdanga; panaha - and panaha; svanam - sounds.

Hearing this good news, Śrī Rādhā and Her dear friends made a great sound of conchshells, bells, mṛdaṅgas, and panahas.

#### Text 54

kṛtva nirmañchanam śīghram  
uddhavam priyam agatam  
hr̥ṣṭa praveṣayam asa  
radhabhyantaram uttamam

kṛtva - doing; nirmañchanam - arati; śīghr)m - at once; uddhavam - Uddhava; priyam - dear; agatam - arrived; hr̥ṣṭa - happy; praveṣayam asa - had enter; radha - of Śrī Rādhā; abhyantaram uttamam - the inner quarters.

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  
kuhvam candra-kalopamam

amulya-ratna-nirmanam - made of priceless jewels; gatva - going; mandiram - to the palace; uttamam - transcendental; dadarśa - saw; purataḥ - in the presen(e; radham - Śrī Rādhā; kuhvam candra-kkalopamam - like a new moon.

Entering that palace made of priceless jewels, Uddhava saw Śrī Rādhā, who was like a new moon, . . .

### Text 56

supakva-padma-netraṁ ca  
śayanam śoka-murchitam  
rudantīm rakta-vadanam  
kliṣṭam ca tyakta-bhuṣanam

supakvaSpadma-netram - large lotus eyes; ca - and; śayanam - reclining; rśoka-murchitam - overcome with grief; rudantīm - weeping; rakta-vadanam - with a red face; kliṣṭam - unhappy; ca - and; tyakta-bhuṣanam - without ornaments.

. . . whose large eyes were lotus floweri, who lay down, overcome with grief, who was weepig, Her face reddened, who was not decorated with any ornaments, . . .

### Text 57

niśceṣṭam ca niraharam  
suvarṇa-varṇa-kunḍalam  
suṣkitadhara-kaṅṭham ca  
kiñcin niḥśvasNLSamyutam

niśceṣṭam - motionless; ca - and; niraharam - fasting; suvarṇa- varṇa-kunḍalam - with gold earrings; suṣkitadhara-kaṅṭham - dry throat and lips; ca - and; kiñcit - some; 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 taṁ dṛṣṭva  
bhakti-namratma-kandharaḥ  
pulakañcita-sarvaṅgo  
bhaktya bhaktaḥ sa uddhavaḥ

praṇanama - bowed down; ca - and; tam - to Her; dr̥ṣṭva - seeing; bhakti-namratma-kandharaḥ - with humbly bowed neck; pulakañcita-sarvaṅgaḥ - the hairs of his body erect; bhaktya - with devotion; bhaktr̥ḥ - devotee; sa - he; uddha aḥ - 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-kī ti-kīrtanenaiva  
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- kīrtanena - by the chanting of their glories; eva - indeed; Sunati - purifies; bhuvana-trayam - the three worlds.

n Śrī Uddhava said: I bow down before Śrī Rādhā's lotus feet, to which Brahmā and the demigods also bow down. The gloriss of mHer feet purify the three worlds.

## Text 60

namo gokula-vasinyai  
radhikayai namo namaḥ  
śataśṅga-nivasinyai  
candravatyai namo namaḥ

namaḥ - obeisances; gokula-vasinyai - to She who lives in Goukla; radhikayai - to Śrī Rādhā; namo namaḥ - obeisances; śataśṅga - on Givardhana Hill; nivasinyain- wP resides; candravatyai - who is splendid like the moon; namo namaḥ - obeisances.

Obeisances tp She who lives in Gokula! Obeikances 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  
vṛndaranyai namo namaḥ  
rasa-maṇḍala-vasinyai  
raśeśvaryai namo namaḥ

tulasī-vana-vasinyai - staying in the tulasi forest; vṛndaranyai - staying in Vṛndāvana forest; namo namaḥ - obeisances; rasa-maṇḍala - 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  
vṛndayai ca namo namaḥ  
vṛndavana-vilasinyai  
kṛṣṇayai ca namo namaḥ

viraja-tira-vasinyai - staying on the Virajā's shore; vṛndayai - the queen of a host of gopis; ca - and; namo namaḥ - obeisances vṛndavana-vilasinyai - who enjoys pastimes in Vṛndāvana; kṛṣṇayai - 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

namaḥ kṛṣṇa-priyayai ca  
śantayai ca namo namaḥ  
kṛṣṇa-vakṣaḥ-sthitaya ca

tat-priyayai namo namaḥ

namaḥ - obeisances; kṛṣṇa-priyayai - to Lord Kṛṣṇa's beloved; ca - and; śantayai - peaceful; ca - and; namo namaḥ - obeisances; kṛṣṇa - of Lord Kṛṣṇa; vakṣaḥ - on the chest; sthitaya - staying; ca - and; tat- priyayai - His beloved; namo namaḥ - obeisances.

Obeisances to Lord Kṛṣṇa's beloved! Obeisances to She who is very peaceful!  
”beisances to Lord Kṛṣṇa's beloved, who reclines on His chest!

#### Text 64

namo vaikunṭha-vasinyai  
maha-lakṣmyai namo namaḥ  
vidyadhīṣṭhatṛ-devyai ca  
sarasvatyai namo namaḥ

namaḥ - obeisances; vaikunṭha-vasinyai - who resides in Vaikunṭha; maha-lakṣmyai - Mahālakṣmi; namo namaḥ - obeisances vidyadhīṣṭhatṛ-devyiti - the goddess of knowledge; ca - and; sarasvatyai - Sar svati; nami namaḥ - obeisances.

Obeisances to She who resides in Vaikunṭha! Obeisances to She who appears as Mahā-Lakṣmi! Obeisances to She who becomes Sarasvati, the goddess of learning!

#### Text 65

sarvaiśvāryadhīdevyai ca  
kamalayai namo namaḥ  
padmanabha-priyayai ca  
padmayai ca namosnamaḥ

sarvaiśvāryadhīdevyai - the goddess of all opulences; ca - and; kamalayai - to Lakṣmi; namo namaḥ - obeisances; padmanabha- priyayai - dear to Lord Nārāyaṇa; ca - and; padmayai - to Lakṣmi; ca - and; namo namaḥ - obeisances.

Obeisances to She who is Goddess Lakṣmi, the queen of all opulences! Obeisances to She who is Goddess Lakṣmi, the beloved of Lord Nārāyaṇa!

## Text 66

maha-viṣṇoś ca matre ca  
paradyayai namo namaḥ  
namaḥ sindhu-sutayai ca  
martya-lakṣmyai namo namaḥ

maha-viṣṇoḥ - of Lord Mahā-Viṣṇu; ca - and; matre - the mother; ca - and;  
paradyayai - the supreme above all; namo namaḥ - obeisances; namaḥ - obeisances;  
sindhu - of the ocean; sutayai - the daughter; ca - and; martya-lakṣmyai - Goddess  
Lakṣmi appearing in the material world; namo namaḥ - obeisances.

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!

## Text 67

narayaṇa-priyayai ca  
narayanyai namo namaḥ  
namo 'stu viṣṇu-mayayai  
vaiṣṇavyai ca namo namaḥ

narayaṇa-priyayai - dear to Lord Narayan; ca - and; narayanyai - dear to Lord  
Narayana; namo namaḥ - obeisances; namo 'stu - obeisances; viṣṇu- mayayai - to Lord  
Viṣṇu's potency; vaiṣṇavyai - to the devotee of Lord Viṣṇu; ca - and; namo namaḥ -  
obeisances.

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!

## Text 68

maha-maya-svarupayai  
sampadayai namo namaḥ  
namaḥ kalyana-rupinyai

śubhayai ca namo namaḥ

maha-maya-svarupayai - in the form of Mahā-māyā; sampadayai - opulence; namo namaḥ - obeisances; namaḥ - obeisances; kalyaṇa - auspicious; rupiṇyai - form; śubhayai - auspicious; ca - and; namo namaḥ - obeisances.

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 caturṇaṁ vedanaṁ  
savitryai ca namo namaḥ  
namo durga-vinaśinyai  
durga-devyai namo namaḥ

matre - the mother; caturṇam - of the four; vedanam - Vedas; savitryai - Savitri; ca - and; namo namaḥ - obeisances; namaḥ - obeisances; durga-vinaśinyai - destroying inauspiciousness; durga- devyai - Durgā-devi; namo namaḥ - obeisances.

Obeisances to She who is Sāvitrī, the mother of the four Vedas! Obeisances to She who is Durgā- evī, the destroyer of obstacles!

### Text 70

tejaḥṣu sarva-devalaṁ  
pura kṛta-yuge muda  
athiṣṭhana-kṛtayai ca  
prakṛtyai ca namo namaḥ

tejaḥṣu - in power; sarva-devanam - of all the demigods; pura - in ancient times; kṛta-yuge - in Kṛta-yuga; muda - happily; adhiṣṭhana- kṛtayai - giving; ca - and; prakṛtyai - matter; ca - and; namo namaḥ - obeisances.

Obeisances to She who is the goddess of material energy, who in Satya-yuga gave all the demigods their powers!



## Text 71

namas tripuraharinyai  
tripurayai namo namaḥ  
sundarīṣu ca ramyayai  
nirgunayai namo namaḥ

namaḥ - obeisances; tripuraharinyai - to the killer of Tripura; tripurayai - to the killer of Tripura; namo namaḥ - obeisances; sundarīṣu - in beautiful girls; ca - and; ramyayai - the most beautiful; nirgunayai - beyond the modes of nature; namo namaḥ - obeisances.

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!

## Text 72

namo hidra-svarupayai  
nirgunayai namo namaḥ  
namo dakṣa-sutayai ca  
namaḥ satyai namo namaḥ

namaḥ - obeisances; hidra-svarupayai - to the form of Goddess Nidrā; nirgunayai - beyond the modes of material nature; namo namaḥ - obeisances; namaḥ - obeisances; dakṣa - of Dakṣa; sutayai - to the daughter; ca - and; namaḥ - obeisances; satyai - to Sati; namo namaḥ - obeisances.

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!

## Text 73

namaḥ śaila-sutayai ca  
parvatyai ca namo namaḥ  
namo namas taaasvinyai  
hy umayai ca namo namaḥ

namaḥ - obeisances; śaila-sutayai - the daughter of the mountains; w - and; parvatyai - to Pārvati; ca - and; namo nama - obeisances; anauo namaḥ - obeisances; tapasvinyai - austere; hi - indeed; umayai - Umā; ca - and; namo namaḥ - obeisances.

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

nirahara-svarupayai  
hy aparnayai namo namaḥ  
gaurī-loka-vilasinyai  
namo gauryai namo namaḥ

nirahara-svarupayai - fasting; hi - indeed; aparnayai - without leaves; namo namaḥ - obeisances; gaurī-loka- vilasinyai - the most graceful of graceful fair girls; namaḥ - obeisances; gauryai - fair; namo namaḥ - obeisances.

Obeisances to She who fasted, not eating even dry leaves! Obeisances to She who is Gauri, the most beautiful of fair girls!

#### Text 75

namaḥ kailasa-vasinyai  
mahaiśvaryai namo namaḥ  
nidrayai ca dayayai ca  
śraddhayai ca namo namaḥ

namaḥ - obeisances; kailasa-vasinyai - living on Mount Kailāsa; mahaiśvaryai - very opulent; namo namaḥ - obeisances; nidrayai - to Nidrā- devi; ca - and; dayayai - mercy; ca - and; śraddhayai - faith; ca - and; namo namaḥ - obeisances.

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!

## Text 76

namo dhṛtyai kṣamayai ca  
lajjayai ca namo namaḥ  
tṛṣṇayai kṣut-svarupayai  
sthiti-kartryai namo namaḥ

namaḥ - obeisances; dhṛtyai - patience; kṣamayai - forgiveness; ca - and; lajjayai - shyness; ca - and; namo namaḥ - obeisances; tṛṣṇayai - thirst; kṣut-svarupayai - hunger; sthiti-kartryai - creating stability; namo namaḥ - obeisances.

Obeisances to She who is patience, forgiveness, and shyness! Obeisances to She who is hunger, thirst, and the giver of stability!

## Text 77

namaḥ saṁhara-rupinyai  
maha-maryai namo namaḥ  
bhayayai cabhayayai ca  
mukti-dayai namo namaḥ

namaḥ - obeisances; saṁhara-rupinyai - to She who takes everything away; maha-maryai - to final death; namo namaḥ - obeisances; bhayayai - fears; ca - and; abhayayai - fearlessness; ca - and; mukti-dayai - giving liberation; namo namaḥ - obeisances.

Obeisances to She who takes away everything! Obeisances to She who appears as final death! Obeisances to She who gives fear, fearlessness, and liberation!

## Text 78

namaḥ svadhayai svahayai  
śantyai kantiyai namo namaḥ  
namas tuṣṭyai ca puṣṭyai ca  
dayayai ca namo namaḥ

namaḥ - obeisances; svadhayai - to Svadhā; svahayai - to Svāhā; śantyai - to peace;

kantyai - to beauty; n mo namaḥ - obeisances; namaḥ - obeisances; tuṣṭyai - to satisfaction; ca - and; puṣṭyai - nourishment; ca - and; dayayai - mercy; ca - and; namo namaḥ - obeisances.

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-svarupayai  
yraddhayai ca namo namaḥ  
kṣut-pipasa-svarupayai  
lajjayai ca namo namaḥ

namaḥ - obeisances; nidra-svarupayai - to sleep; śraddhayai - to faith; ca - and; namo namaḥ - obeisances; kṣut-pipasa-svarupayai - hunger and thirst; lajjayai - 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 dhṛtyai kṣamayai ca  
cetanayai namo namaḥ  
sarva-śakti-svarupinyai sarva-matre namo namaḥ

namaḥ - obeisances; dhṛtyai - to patience; kṣamaysi - to forgiveness; ca - and; cetanayai - to consciousness; namo namaḥ - obeisances; sarva-śakti-svarupinyai - 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!

### Text 81

agnau daha-svarupayai  
bhadranaï ca naGo namaḥ  
śobhayai purnacandre ca  
śarat-padme namo namaḥ

agnau - in fire; daha-svarupa ai - the power to burn; bhadrayai - auspicious; ca - and; namo namaḥ - obeisances; śobhayai - beauty; purnacandre - in the full moon; ca - and; śarat-padme - in the autumn lotus; namo namaḥ - obeisances.

wbeisances 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 bhedo yatha devi  
dugdha-dhavalayayoh sada  
yathaiva gandha-bhumyoś ca  
yathaiva jalaśaitayayoh

na - not; asti - is; bhedaḥ - difference; yatha - as; devi - O goddess; dugdha-dhavalayayoh - of milk and whiteness; sada - always; yatha - as; eva - indeed; gandha - of fragrance; bhumyoh - and earth; ca - and; yatha - as; eva - indeed; jalaśaitayayoh - 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  
jyotiḥ-suryakayor yatha  
loke vede purane ca  
radha-madhavayos tatha

yatha - as; eva - indeed; śabda-nabhasoh - of sound and ethewr; jyotiḥ-suryakayoh - of the sun and the sunlioght; yatha - as; loke - in the world; vede - in the Vedas; purane - in the Puirānas; 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, Śri Rādhā and Śri Kṛṣṇa are not different.

#### Text 84

cetanam kuru kalyani  
dehi mam uttaram sati  
ity uktva coddhavas tatra  
prananama 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; praṇanama - 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-kṛtam stotram  
yaḥ paṭhed bhakti-purvakam  
iha loke sukham bhuktva  
m yaty ante hari-mandiram

iti - thus; uddhava - by Uddhava; kṛtam - done; stotram - prayer; yaḥ - one who; paṭhet - 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.

#### Text 86

na bhaved bandhu-vicchedo  
rogaḥ śokaḥ su-daruṇaḥ  
proṣita strī labhet kantam  
bharya-bhedī labhet priyam

na - not; bhavet - is; bandhu-vicchedaḥ - separation fro friends and relatives;  
rogaḥ - disease; śokaḥ - grief; su-daruṇaḥ - terrible; proṣita - residing in a foreign  
country; strī - wife; labhet - attains; kantam - husband; bharya-bhedī - separated from  
his wife; labhet - attains; priyam - dear 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 labhet prajam

aputraḥ - childless; labhate - attains; putran - sons; nirdhanaḥ - poor; labhate -  
att ins; dhanam - wealth; nirbhumih - landless; labhate - attains; bsumim - land;  
praja-hīnaḥ - 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 rogī  
baddho mucyeta bandhanat  
bhayan mucyeta bhītas tu  
mucyetaṇna apadaḥ  
aspr̥ṣṭa-kīrtiḥ su-yaśa  
murkho bhavati paṇḍitaḥ

rogat - from disease; vimucyate - freed; rogī - diseased; baddhaḥ - bound; mucyeta - freed; bandhanat - from bondage; bhayan - fear; mucyeta - is freed; bhītaḥ - afraid; tu - indeed; mucyeta - becomes freed; apanna - who has attained; apadaḥ - calamities; aspr̥ṣṭa- kīrtiḥ - untouched by fame; su-yaśa - fame; murkhaḥ - foolish; bhavati - becomes; paṇḍitaḥ - wise.

A person who is diseased become free from disease. A person in prison becomes free from prison. A frightened person becomes free of fears. A person suffering many troubles becomes free of troubles. A person untouched by fame becomes famous. A fool becomes wise.

## Chapter Ninety-three Śrī Rādhoddhava-samvāda A Conversation of Śrī Rādhā and Śrī Uddhava

### Text 1

śrī-narayana uvaca

uddhava-stavanam śrutva  
cetanam prapya radhika  
vilokya kṛṣṇakaram ca  
tam uvaca śucanvita

śrī-narayana uvaca - Śrī Nārāyaṇa Ṛṣi said; uddhava- stavanam - Uddhava's prayers; śrutva - hearing; cetanam - consciousness; prapya - attaining; radhika - Śrī Rādhā; vilokya - seeing; kṛṣṇa - 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 maṁ 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; preritaḥ - sent; bhavan - you; agataḥ - come; va - or; kuta - from where?; iti - thus; bruhi - please tell; maṁ - 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

kṛṣṇakṛtis tvam sarvaṅgair  
manye tvam kṛṣṇa-parṣadam  
kṛṣṇasya kuśalam bruhi  
baladevasya sampratam

kṛṣṇa - of Lord Kṛṣṇa; akṛtiḥ - the form; tvam - you; sarvaṅgair - in every limb; manye - I think; tvam - you; kṛṣṇa-parṣadam - an associate of Lord Kṛṣṇa; kṛṣṇasya - of Lord Kṛṣṇa kuśalam - the welfare; bruhi - please tell; baladevasya - 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

nandaḥ tiṣṭhati tatraiva  
hetuna kena tad vada  
samayasyati govindo  
ramyam vṛndavanam vanam

nandaḥ - Nanda; tiṣṭhati - stays; tatra - there; eva - indeed; hetuna - reason; kena - what?; tat - N at; vada - please tell; samay -yati will return; govindaḥ - Lord Kṛṣṇa; ramyam - beautiful; vṛndavanam - to Vṛndāvana; vanam - forest.

Why does Nanda stay in Mathurā? Will Kṛṣṇa return to beautiful Vṛndāvana forest? Please tell.

### Text 5

punar drakṣyami tasyaiva  
purnacandra-mukhaṁ śubham  
punaḥ kṛḍam kariṣyami  
tenaḥ rasa-maṇḍale

punaḥ - again; drakṣyami - I will see; tasya - of Him; eva - indeed; purnacandra-mukham - the full moon face; śubham - beautiful; punaḥ - again; kṛḍam - pastime; kariṣyami - I will do; tena - with Him; aham - I; rasa-maṇḍale - in the rasa dance circle.

Will I see His glorious full-moon face again? Will I play with Him again in the rāsa-dance circle?

### Text 6

jale ca vihariṣyami  
punar va sakhībhiḥ saha  
śrī-nanda-nandanaṅge Da  
punar dasyami candanam

jale - in the water; ca - and; vihariṣyami - I will play; punaḥ - again; va - or; sakhībhiḥ - friends; saha - with; śrī-nanda - of Śrī nanda; nandana - of the son; aṅge - on the limbs; ca - and; punaḥ - 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

śrī-uddhava uvaca

uedhavyat abhidhanam me  
kṣatriya 'ham varanane  
preṣitaḥ śubha-vartarthaḥ  
kṛṣṇena paramatmana

śrī-uddhava uvaca - Śrī Uddhava said; uddhava - Uddhava; iti - thus; abhidhanam - the name; me - of me; kṣatriyaḥ - kṣatriya; aham - I; varanane - O girl with the beautiful face; preṣitaḥ - sent; śubha-vartarthaḥ - for the purpose of bringing good news; kṛṣṇena - by Lord Kṛṣṇa; paramatmana - the Supreme Personality of Godhead and the all-pervading Supersoul.

Śrī 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

tavantikaṁ samayataḥ  
parśado 'ham harer api  
kṛṣṇasya baladevasya  
śivam nandasya sampratam

tava - of You; antikam - the nearness; samayataḥ - approached; parśadaḥ - 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-kulam  
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 ramyaṁ  
tad vidyamanam īpsitam  
puṁs-kokilanam virutaṁ  
talpaṁ candana-carcitam

punyaṁ - sacred; vṛndavanam - Vṛndāvana; ramyaṁ - beautiful; tat - that; vidyamanam - being in existence; īpsitam - desired; puṁs- kokilanam - of cuckoos; virutam - the sounds; talpaṁ - 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-vidnam ca uwojyam ca  
madhupanam ca sundaram  
duranta-duḥkha-do 'py asti  
n papiṣṭho manmathas tatha

catur-vidham - four kinds; ca - and; bhojyam - delicious foods; ca - and; madhupanam - nectar drink; ca - and; sundaram - beautiful; duranta - unbearable; duḥkha - sufferings; daḥ - give; api - also; asti - is; papiṣṭhaḥ - sinful; manmathaḥ - 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.

## Text 12

te ca ratna-pradīpaś ca  
jvalanti rasa-maṇḍale  
maṇḍala-sara-nirmanam  
asty eva rati-mandiram

te - they; ca - and; ratna-pradīpaḥ - jewel lamps; ca - and; jvalanti - shine; rasa-  
maṇḍale - in the rasa - dance circle; maṇḍala-sara - the best of regal jewels;  
nirmanam - made; asti - is; eva - indeed; rati-mandiram - the pastime palace.

The jewel lamps still shine in the rāsa-dance circle. There is still a jewel-palace for  
playful pastimes.

## Text 13

gopaṅgana-gaṇo 'sty eva  
purnacandro 'sti śobhitaḥ  
sugandhi-puṣpa-racitam  
talpaṁ candana-carcitam

gopaṅgana-gaṇaḥ - the gopis; asti - is; eva - indeed; purnacandraḥ - full moon; asti  
- is; śobhitaḥ - shining; sugandhi-puṣpa-racitam - made of fragrant flowers; talpaṁ -  
the bed; candana-carcitam - anointed with sandal paste.

The gopis are still here. The full moon still shines beautifully. This couch is still  
anointed with sandal paste and decorated with fragrant flowers.

## Text 14

tajbulam rati-bhogarham  
karpuradi-susaṁskṛtam  
sugandhi-malatī-malyam  
śveta-camara-darpanam

yo tumbulam - beselnuts; rati-bhogarham - suitable for amorous pastimes; karpuradi-  
susaṁskṛtam - scented with camphor; sugandhi - fragrant; malatī-malyam - malati  
graland; śveta-camara- darpanam - white camaras and a mirror.

Betelnuts scented with camphor and suitable for amorous pastimes are still here. A fragrant mālāti-garland is still here. A white cāmara is still here. A mirror is still here.

### Text 15

mukta-manikya-saṁsakta-  
hīra-hara-manoharam  
nanopakānayaṁ ramyaṁ  
ramya-kṛīḍa-sarovaram

mukta-maṇikya-saṁsakta-hīra-hara-manoharam - beautiful with necklaces of pearls, rubies, and diamonds; nana - various; upakānānam - gardens; ramyaṁ - beautiful; ramya-kṛīḍa-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-śreṇi-manoharam  
asty eva sarva-vibhavaḥ  
prana-nathaḥ kuto mama

sugandhi-puṣpodyanam - a fragrant flower garden; ca - and; padma-śreṇi-manoharam - a beautiful lotus forest; asti - is; eva - indeed; sarva-vibhavaḥ - all power and glory; praṇa-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

kva vaparadho dasyaś ca  
dasi-doṣaḥ pade pade

ha - O; kṛṣṇa - Kṛṣṇa; ha - O; rama-natha - master of the goddess of fortune; kva - where?; asi - are You; oe - of Me; praṇa-vallabha - more dear than life; kva c where?; va - or; aparadhaḥ - the offense; dasyaḥ - of the maidservant; ca - and; udasī-doṣaḥ - the fault of the maidservant; pade pade - at every step.

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.

### Text 18

ity evam uktva sa devī  
punar murcham avapa sa  
cetanam karayam asa  
punar eva sa uddhavaḥ  
tam dṛṣṭva paramaścaryam  
mene kṣatriya-puṅgavaḥ

iti - thus; evam - thus; uktva - speaking; sa - She; devī - the goddess; punaḥ - again; murcham - fainting; avapa - fainted; sa - She; cetanam - consciousness; karayam asa - caused; punaḥ - again; eva - indeed; sa - he; uddhavaḥ - Uddhava; tam - Her; dṛṣṭva - seeing; paramaścaryam - great wonder; mene - considered; kṣatriya - of ksatriyas; puṅgavaḥ - the best.

After speaking these words, Goddess Rādhā fainted. Uddhava revived Her. Seeing all this, Uddhava, the best of the kṣatriyas, became filled with wonder.

### Text 19

sakhībhiḥ saptabhiḥ śaśvat  
sevitam śveta-camaraiḥ  
gopīnam ca tri-lakṣaiś ca  
su-priyaiḥ priya-sevitam

sakhībhiḥ - by gopi friends; saptabhiḥ - seven; śaśvat - always; sevitam - served; śveta-camaraiḥ - with white camaras; gopīnam - of the gopis; ca - and; tri-lakṣaiḥ - by

three hundred thousand; ca - and; su- priyaiḥ - very dear; priya-sevitam - affectionately served.

Who 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-niśam veṣṭitam ca  
gopīnam śata-koṭibhiḥ  
kacit kajjala-hasta ca  
kacin malya-dhara para

diva - day; niśam - and night; veṣṭitam - surrounded; ca - and; gopīnam - of gopis; śata-koṭibhiḥ - by one billion; kacit - someone; kajjala-hasta - kajjala in hand; ca - and; kacin - someone; malya- dhara - holding a garland; para - other.

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-patram 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; haste ” in hand; kṛtva - doing; ca - and; tiṣṭhati - stands.

Another gopi carried sindūra in her hand, another gorocanā, and another a cup of sandal paste.

### Text 22



kacid darpana-hasta ca  
kacit kuṅkuma-vahika  
kasturī-patra-miṣṭam ca  
kacid vahati tatra vai

kacit - another; darpana-hasta - mirror in hand; ca - and; kacit - someone;  
kuṅkuma-vahika - carrying kunkuma; kasturī-patra - a cup of musk; miṣṭam -  
anointed; cu - and; kacin - someone; vahati - carried; Statra - there; vri - indeed.

Another gopi carried a mirror in her hand, another kuṅkuma, and another a cup of musk.

### Text 23

kacic campaka-patram ca  
kare dhṛtva ca tiṣṭhati  
madhubhir madhuraiḥ parna-  
patram dhṛtva śucanvita

kacic - someone; campaka-patram - campaka flowers; ca - and; kare - in hand;  
dhṛtva - holding; ca - and; tiṣṭhati - stands; madhubhiḥ - with honey; madhuraiḥ -  
sweet; parna - leaf; patram - cup; dhṛtva - holding; śucanvita - very serious.

Another gopi carried campaka flowers in her hand. Another gopi, with a very serious expression, carried a leaf-cup filled with sweet honey.

### Text 24

kacit sugandhi-tailam ca  
grhitva paritiṣṭhati  
kacid vahati tambulam  
karpuradi-su-vasitam

kacit - someone; Kjandhi-tailam - scented oil; ca - and; grhitva - holding;  
paritiṣṭhati - stands; kacit - another; vahati - carries; tambulam - betelnuts; karpuradi-  
su-vasitam - scented with camphor.

Another gopi carried scented oil, and another carried betelnuts scented with

camphor.

## Text 25

kacid vasita-miṣṭam ca  
jalam dhrtva ca tiṣṭhatikrīḍa-puttalikam kacid  
citraḍhyam parirakṣati

kacit - someone; vasita-iṣṭam - scented and sweet; ya - and; jalam - water; dhrtva - holding; ca - and; tiṣṭhati - stands; krīḍa - pastimes; puttalikam - doll; kacid - someone; citraḍhyam - richly painted; parirakṣati - protects.

Another gopi carried sweetly scented water, and another carried a colorfully painted figurine.

## TextP26

kacid vahati kandukam  
kacid ca ratna-bhuṣanam  
vahni-śuddhamśukam kacid  
amulyam parirakṣati

kacit - someone; vahati - carried; kandukam - a toy ball; kacid - someone; ca - and; ratna-bhuṣanam - jewel ornaments; vahni - fire; śuddha - pure; amśukam - garments; kacid - someone; amulyam - priceless; parirakṣati - protects.

Another gopi carried a toy ball, another jewel ornaments, and another priceless garments pure like fire.

## Text 27

kacid bhakṣyopaharam ca  
grhītva parivartate  
kacid ca keśa-veśartham  
r kar ti malyam īpsitam

kacit - someone; bhakṣyopaharam - food; ca - and; grhītva - taking; parivartate -

goes; kacic - someone; ca - and; keśa-veśartham - for decorating the hair; karoti - does; malyam - garland; īpsitam - desired.

Another gopi carried delicious foods, and another carried flowers to decorate Rādhā's hair.

### Text 28

kacit kaṅkatikam dhṛtva  
purataḥ paritiṣṭhati  
kacid yavaka-hasta ca  
kacid dhatrī-rasam muda

kacit - someone; kaṅkatikam - a comb; dhṛtva - holding; purataḥ - before; paritiṣṭhati - stands; kacic - someone; yavaka- hasta - lac in hand; ca - and; kacic - someone; dhatrī-rasam - dhatri nectar; muda - happily.

Another gopi carried a comb, another carried red lac, and another happily carried dhātri nectar.

### Text 29

durato 'pi vahaty eva  
bhīta ca paritiṣṭhati  
kacid bhīta bhiya stauti  
kacid roditi śokataḥ

e durataḥ - from afar; rpi - even; vahati - carries; eva - indeed; bhīta - afraid; ca - and; paritiṣṭhati - stands; kacic - someone; bhīta - afraid; bhiya - with fear; stauti - prays; kacic - 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

kacit taṁ bodhayaty eva  
vidagdha virahaturam  
kacid uttapa-tapta ca  
snigdha-talpe manohare

kacit - someone; taṁ - Her; bodhayati - awakens; eva - indeed; vidagdha - in'elligent; virahaturam - grieving in separation; kacid - someone; uttapa- tapta - ie the fever of grief; ca - and; snigdha-talpe - on the beautiful bed; manohare - beautiful.

A wise ropi consoled Rādhā in Her grief of separation. Another gopi, burning in the fever of grief, lay down on a beautiful couch.

### Text 31

sthapayed deha-durartham  
snigdha-padma-dale śubhe  
evam-bhutam ca taṁ dṛṣṭva  
u provaca punar uddhavaḥ  
su-priyam karṇa-pīyūṣam  
vinayena ca bhītavat

sthapayet - placed; deha-durartham - to place the body far away; snigdha-padma-dale - of beautiful lotus petals; śubhe - beautiful; evam-bhutam - like that; ca - and; taṁ - Her; dṛṣṭva - seeing; provaca - spoke; punar - again; uddhavaḥ - Uddhava; su-priyam - dear, karṇa- pīyūṣam - nectar for the ears; vinayena - humbly; ca - and; bhītavat - timid.

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.

### Text 32

śrī-uddhava uvaca  
jane tuvaṁ deva-devīṣaṁ  
su-snigdham siddha-yoginam  
sarva-śakti-svarupaṁ ca  
mula-prakṛtim īśvarīm

śrīhuddhava uvaca - Śrī Uddhava said; jane Z I know; tvam - You; deva-devīśam - the queen of all goddesses and demigods; su- snigdham - splendid; siddha-yoginam - of perfect yogis; sarva-śakti- svarupam - all-powerful; ca - and; mula-prakṛtim - the root of matter; īśvarīm - 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 dharanīm  
praptam goloka-kaminīm  
kṛṣṇa-pranadhikam devi  
tad-vakṣaḥ-sthala-vasinīm

śrīdama-sapat - by Śrīdāmā's curse; dharaṇīm - to the earth; praptam - attained; goloka-kaminīm - the beautiful girl of Goloka; kṛṣṇa - of Lord Kṛṣṇa; praṇa - than life; adhikam - more; devi - O goddess; tad-vakṣaḥ-sthala-vasinīm - who stays on His chest.

. . . the beautiful goddess of Goloka who came to the earth because of Śrīdāmā'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 abhīpsitam  
su-sthiram sakhībhiḥ sardham  
hṛdaya-snigdha-karinīm

śṛṇu - please hear; devi - O goddess; pravakṣyami - I will tell; śubha-vartam - good news; abhīpsitam - desired; su-sthiram - steady; sakhībhiḥ - friends; sardham - with; hṛdaya-snigdha-karinīm - pleasing to the heart.

O goddess, please listen and I will tell You and Your friends and auspicious message, a message that will please Your heart, a message You have longed to

hear, . .wr

### Text 35

duḥkha-davagni-dagdhayaḥ  
sudha-varṣana-rupinīm  
viraha-vyadhi-yuktaya  
rasayana-samañ 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 'yañ  
sanando muditaḥ sada  
nimantritaś ca vasuna  
kṛṣṇopanayanavadhi

tatra - there; tiṣṭhati - stays; nandaḥ - Nanda; ayam - he; sanandaḥ - happy; muditaḥ - happy; sada - always; nimantritaḥ - advised; ca - and; vasuna - by Vasudeva; kṛṣṇopanayanavadhi - 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

gṛhītva sa balañ kṛṣṇaṃ  
sañge maṅgala-karmani  
sa nando paramanando  
muda yasyati gokula

grhītva - taking; sa - he; balam - Balarāma; kṛṣṇam - Kṛṣṇa; saṅge - in the company; maṅgala-karmaṇi - in auspicious deeds; sa - he; nandaḥ - Nanda; paramanandaḥ - blissful; muda - happily; yasyati - will return; gokulam - to Gokula.

When the auspicious rituals are performed Nanda will happily return to Gokula with Kṛṣṇa and Balarāma.

### Text 38

agatya kṛṣṇo muditaḥ  
praṇamya mataram punaḥ  
naktam ayasyati muda  
punyam vṛndavanam vanam

agatya - returning; kṛṣṇaḥ - Lord Kṛṣṇa; muditaḥ - happy; praṇamya - bowing; mataram - to His mother; punaḥ - again; naktam - night; ayasyati - will come; muda - happily; punyam - sacred; vṛndavanam - 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

acirad drakṣyasi sati  
śrī-kṛṣṇa-mukha-pañkajam  
sarvam viraha-duḥkham ca  
santyakṣyasi ca sampratam

acirat - soon; drakṣyasi - You will see; sati - O saintly one; śrī-kṛṣṇa-mukha-pañkajam - 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 tvam  
tyaja śokam 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  
gṛhana candanam snigdham  
kasturī-kuṅkumanvitam

amulya - priceless; ratna-nirmaṇa - made of jewels; bhuṣaṇa - ornaments;  
agrahanam - acceptance; kuru - please do; gṛhaṇa - please take; candanam - sandal;  
snigdham - beautiful; kasturī- kuṅkumanvitam - mixed with musk and kunkuma.

Accept ornaments of priceless jewels. Accept beautiful sandal paste mixed with  
musk and kunkuma.

### Text 42

kuruṣva keśa-saṃskaram  
malatī-malya-bhuṣitam  
su-veṣam kuru kalyani  
, gṇḍe ca citra-patrankam

kuruṣva - do; keśa-saṃskaram - the combing of the hair; malatī-malya-bhuṣitam -  
decorated with garlands of malati flowers; su-veṣam - nicely decorated; kuru - do;  
kalyani - O beautiful one; gṇḍe - on the cheeks; ca - and; citra-patrankam - with  
wonderful 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  
kasturī-candanāvitam  
alaktakaktam caranam  
yuktam yavaka-bhuṣaṇaiḥ

sindura-bindum - a sindura dot; sīmaete - in the part of Your hair; kasturī-candanāvitam - with musk and sandal; alaktakaktam - red lac; caranam - feet; yuktam - endowed; yavaka-bhuṣaṇaiḥ - with 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-panka-pankajam talpam  
tyaja sardham śuca sati

kuruṣva - do; tiṣṭha - stay; ca - and; uttiṣṭha - stand; ratna-simhasane - on the jewel throne; vare - O beautiful one; sa-panka-pankajam - 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 madhuram madhu  
saṁskṛtam bhasitam toyam

tambulam caksu-vasitam

kṛṣṇena - by Lord Kṛṣṇa; manasa - by the mind; ca - and; eva - indeed; viśuddham - pure; madhuram - sweet; madhu - honey; saṃskṛtam - made; bhasitam - splendid; toyam - water; tambulam - betelnuts; ca - and; su- vasitam - scented.

With Your mind thinking of Lord Kṛṣṇa, drink some sweet water and chew some scented betelnuts.

#### Text 46

ratnendra-sara-nirmana-  
paryāñke su-manohare  
vahni-śuddhamśukante ca  
malatī-malya-bhūṣite

ratnendra- ara-nirmana - made of the kings of jewels; paryāñke - on the seat; su-manohare - very beautiful; vahni- śuddhamśukante - with cloth pure like fire; ca - and; malatī-malya- bhūṣite - decorated with malati garlands.

On a beautiful seat made of the kings of jewels, with cloth pure like fire, decorated with mālati flowers, . . .

#### Text 47

sugandhi-yukte kasturī-  
jati-campaka-candanaiḥ  
parito malatī-malya-  
hīra-hara-vibhūṣite

sugandhi-yukte - fragrant; kasturī - musk; jati - jati; campaka - campaka; candanaiḥ - sandal; paritaḥ - everywhere; malatī-malya - malati garlands; hīra-hara-vibhūṣite - decorated with diamond necklaces.

. . . fragrant with jāti and campaka flowers and with sandal paste, decorated with mālati flowers and diamonds, . . .

## Texts 48 and 49

manīndra-mukta-manikya-  
sundaraiś ca pariṣkṛte  
puṣpa-malyopadane ca  
maṅgalarhe mudanvita

śayanam kuru deveśi  
gopībhiḥ sevita sada  
karoti sevanam śāśvat  
priyalī śveta-camaraiḥ

manīndra - the kings of jewels; mukta - pearls; manikya - rubies; sundaraiḥ - beautiful; ca - and; pariṣkṛte - made; puṣpa - flower; malya - garlands; upadae - placing; ca - and; maṅgalarhe - auspicious; mudanvita - happy; śayanam - reclining; kuru e do; deveśi - O queen of the demigods; gopībhiḥ - by the gopis; sevita - served; sada - always; karoti - do; sevanam - service; śāśvat - always; priyalī - dear friends; 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-nirmaṇa-  
paryāṅke 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; nirmaṇa - made; paryāṅke - 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  
punas tuṣṇīm babhuva ha  
praṇamya pada-padmaṁ ca brahmadi-sura-vanditam

ity evam - thus; uktva - speaking; sa - he; mune - O sage; punaḥ - again; tuṣṇīm - silence; babhuva - attained; ha - indeed; praṇamya - bowed; pada-padmaṁ - 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-smita radhika satī  
kautukaṁ ca dadau tasmai  
ratna-saraṅgulīyakam

uddhavasya - of Uddhava; vacaḥ - these words; śrutva - hearing; sa-smita - smiling; radhika - Śrī Rādhā; satī - saintly; kautukam - happiness; ca - and; dadau - gave; tasmai - to him; ratna-saraṅgulīyakam - a jewel ring.

Hearing Uddhava's words, saintly Śrī Rādhā smiled and gave him a wonderful jewel-ring, . . .

### Text 53

amulyaṁ sundaraṁ ramyaṁ  
viśvakarma-vinirmitam  
mukha-śobhaṁ pīta-varṇaṁ  
su-dīptaṁ su-pradīpa-vat

amulyam - priceless; sundaram - beautiful; ramyam - pleasing; viśvakarma-vinirmitam - made by Viśvakarmā; mukha-face; śobham - splendor; pīta-varṇam - yellow; su-dīptam - splendid; su- pradīpa-vat - like a lamp.

. . . a ring that was beautiful, delightful, priceless, glorious, yellow, glistening like a blazitg lamp, made by Viśvakarmā.

#### Text 54

kṛṣṇaya vahnina dattam  
apurvam rasa-maṇḍale  
maṇi-kuṇḍala-yugmaṁ ca-  
mulya-ratna-vinirmitam

kṛṣṇaya - to Lord Kṛṣṇa; vahnina - by Agnideva; dattam - given; apurvam - unprecedented; rasa-maṇḍale - in the rasa dance circle; maṇi-kuṇḍala - jewle earrings; yugmam - pair; ca -and; 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

amulya-ratna-nirmanam  
sarva-bhuṣanam īpsitam  
vahni-śuddhamśuka-yugam  
ratna-nirmaṇa-nayakam

amulya-ratna-nirmaṇam - made of priceless jewels; sarva- bhuṣanam - all ornaments; īpsitam - Kesired vahni- śuddhamśuka-yugam - garments pure like fire; ratna-nirmaaaa- nayakam - jewel necklace.

Then She gave him ornaments of priceless jewels, garments pure like fire, and a jewel necklace.

#### Text 56

hīra-hara-vinirmanam  
haram ca su-manoharam  
pura dattam ca su-prītya  
kṛṣṇaya varuṇena ca

hīra-hara-vinirmaṇa( - made of diamonds; haram - necklace; ca - andp su-  
manoharam - very beautiful; pura - before; dattam - given; ca - and; su-prītya - with  
gre t ove; kṛṣṇaya - to Lord Kṛṇha; varuṇena - by Varuṇa; ca - and.

Then She gave him a beautiful diamond-necklace thatin the past Varuṇa had  
affectionately given to Lord Kṛṣṇa.

### Text 57

śrī-suryena ca yad dattaṁ  
śrī-kṛṣṇaya syamantakam  
pradattaṁ kautukam tasmai  
yad dattaṁ hariṇa pura

śrī-suryena - by Śri Sūrya; ca - and; yat - what; dattam - given; śrī- kṛṣṇaya - to Śri  
Kṛṣṇa; syamantakam - sytamantaka; pradattam - given; kautukam - wonmderful;  
tasmai - to him; yat - what;mdattam - given; hariṇa - 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 dattaṁ ca mahendrena  
ratna-simhasanaṁ param  
tat pradattaṁ 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 Śri Rādhā.

Then Goddess Rādhā happily gave him a jewel throne originally given by King  
Indra.

### Texts 59-6ḥ

manīndra-sara-nirmanam  
 chatra-ratnam manoharam  
mukta-manikya-sarena  
 hīra-hara-samanvitam

micitra-ratna-padmena  
 citritam varunam sada  
śobhitam paritaś canyai  
 ratna-nirmana-darpanaiḥ

ycd dataam brahmana prītya  
 haraye rasa-maṇḍale  
u-prītya radhaya tatra  
 pradattam uddhavfya ca

manīndra-sara-nirmanam - made of the kings of jewels; chatra- ratnam - jewel parasol; manoharam - beautiful; amukta-manikya- sarena - with the best of pearls and rubies; hīra-hara- samanvitam - made with many diamonds; vicitra-ratna-padmena - with a jewel lotus picture; citritam - pictured; varuṇam - given by Varuṇa; sada - always; śobhitam - beautiful; paritaḥ - everywhere; ca - and; anyai - to another; ratna-nirmaṇa-darpanaiḥ - with the jewel mirrors; yat - what; dattam - given; brahmaṇa - by BRhamā; prītya - happily; haraye - to Lord Kṛṣṇa; rasa-maṇḍale - in the rasa-dance circle; su- prītya - happily; radhaya - by Rādhā; tatra - there; pradattam - given; uddhavaya - to Uddhava; ca - and.

Then Śri 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 saṁskṛtam ca  
 yad dattam śambhuna pura

tad eva dattam tasmai capy  
 amulyam punyadam śubham  
janma-mṛtyu-jara-vyadhi-

haram cati-manoharam

maṇi-sara-vinirmaṇam - made of the best of jewels; maṇi-raja- virajitam - splendid with the kings of jewels; japa-malyam - japa beads; saṃskṛtam - made; ca - and; yat - what; dattam - given; śambhuna - by Lord Śiva; pura - in the past; tat - that; eva - indeed; dattam - given; tasmai - to him; ca - also; api - and; amulyam - priceless; puṇyadam - sacred; śubham - auspicious; janma-mṛtyu-jara-vyadhi - birth, death, old-age, and disease; haram - removing; ca - and; ati- manoharam - very beautiful.

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 pariṣkṛtam  
candravalī dadau tasmai  
sudīptam purnacandravat

candrakanta-maṇim - a candrakanta jewel; ramyam - beautiful; candra-dattam - given by Candra; pariṣkṛtam - made; candravalī - splendid like a host of moons; dadau - gave; tasmai - to him; sudīptam - 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

viśuddham madhu-parkam ca  
madhu-(atram yad akṣayam  
dharmeṇa yat pradattam ca  
tad dattam priyaya hareḥ

viśuddham - pure; madhu-parkam - madhuparka; ca - and; madhu- patram - cup of nectar; yat - which; akṣayam - imperishable; dharmeṇa - by Dharma; yat - what; pradattam - given; ca - and; tat - that; dattam - 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  
vañchitam pravaram varam  
jñanam kṛṣṇena yad dattam

goloke rasa-maṇḍale

śubhaśiṅgam - blessing; ca - and; pradadau - gave; vañchitam - desired; pravaram - excellent; varam - boon; jñanam - knowledge; kṛṣṇena - by Lord Kṛṣṇa; yat - what; dattam - given; golokn - in Goloka; rasa-maṇḍale - in the rasa-dance circle.

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

puruṣaṅgam śataṁ yavan  
niścalaṁ kamalaṁ dadau  
vidyaṁ yaśaskarīṁ śuddham  
yaśaḥ-kīrtiṁ su-nirmalam

Uruṣaṅgam - of people; śatam - hundred; yavan - as; niścalam - unwavering; kamalam - lotus; dadau - gave; vidyam - knowledge; yaśaskarīṁ - fame; śuddham - pure; yaśaḥ-kīrtim - fame; su-nirmalam - very pure.

The She gave him the lotus of unwavering and pure knowledge and fame, and lotus that lives for a hundred generations.

### Text 70

sarva-siddhim harer dasyam  
hari-bhaktim ca niścalaṁ  
parśada-pravaratnam ca  
parśadam ca harer iti

sarva-siddhim - granting all perfections; hareḥ - of Lord Kṛṣṇa; dasyam - service; hari-bhaktim - devotion to Lord Kṛṣṇa; ca - and; niścalam - unwavering; parśada - of associations; pravartam - being among the best; ca - and; parśadam - associate; ca - and; hareḥ - of Lord Kṛṣṇa; iti - thus.

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.

## Text 71

varaṁ prasadaṁ dattva ca  
samutthaya mudanvitam  
vahni-śuddhaṁśuke dhṛtva  
camulyaṁ ratna-bhuṣaṇam

varam - boon; prasadam - mercy; dattva - giving; ca - and; samutthaya - rising; mudanvitam - happy; vahni-śuddhaṁśuke - garments pure like fire; dhṛtva - wearing; ca - and; amulyam - priceless; ratna- bhuṣaṇam - jewel ornaments.

After giving Her mercy and these boons, Rādhā happily rose and accepted priceless jewel ornaments, garments pure like fire, . . .

## Text 72

hīra-haraṁ ratna-malaṁ  
paridhaya manoharam  
sinduraṁ kajjalaṁ puṣpa-  
malyaṁ su-snigdha-candanam

hīra-haram - diamond necklace; ratna-malam - jewel necklace; paridhaya - accepting; manoharam - beautiful; sinduram - sindura; kajjalam - kajjala; puṣpa-malyam - flower garland; su-snigdha- candanam - splendid sandal paste.

. . . a diamond necklace, beautiful jewel-necklace, sindūra, kajjala, a flower garland, and splendid sandal paste.

## Text 73

ratna-siṁhasana-sthaṁ taṁ  
pujita pujitaṁ muda  
veṣṭita harṣa-nirataṁ  
gopīnaṁ śata-koṭibhiḥ  
tapta-kañcana-varnabha  
śata-candra-sama-prabha

ratna-simhasana-stham - sitting on a golden throne; tam - him; pujita - worshiped; pujitam - worshiped; muda - happily; veṣṭita - surrounded; harṣa-niratam - happy; gopīnam - of gopis; śata-koṭibhiḥ - by a billion; tapta-kañcana-varnabha - splendid like molten gold; śata-candra-sama-prabha - splendid like a hundred moons.

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 hariḥ  
satyam niṣkapaṭam vada  
vada tathyam bhayam tyaktva  
satyam bruhi su-samsadi

śrī-radhika uvaca - Śrī Rādhā said; satyam - in truth; ayasyati - will return; hariḥ - Lord Kṛṣṇa; satyam - truth; niṣkapaṭam - without guile; vada - tell; vada - tell; tathyam - the truth; bhayam - fear; tyaktva - abandoning; satyam - truth; bruhi - tell; su- samsadi - in this assembly.

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-śatat 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; vapi - 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; dharmam - piety; na -

not; anṛtat - than lying; patakam - sin; param - worse.

A lake is better than a hundred wells. A yajña is better than a hundredrl kes. A son is better than a hundred yajñas. Truth is better than a hundred sons. No pious deeds is better than speaking the truth. No sin is worse than lying.

## Text 76

śrī-uddhava uvaca

satyam ayasyati hariḥ  
satyam drakṣyasi sundari  
dhruvam tyakṣyasi santapam  
dṛṣṭva 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; dhruvam - indeed; tyakṣyasi - You will abandon; santapam - grief; dṛṣṭva - 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  
gatas te viraha-jvaraḥ  
nanabhogam sukham bhukṣva  
tyajamcintam 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; bhukṣva - enjoying; tyaja - abandon; cintam - 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.

## Text 78

aham prasthapayiṣyami  
wrgaSva madhu-turīm harim  
vidhaya tat-prab dham ca  
karyam anyat kariṣyati

aham - I; prasthapayiṣyami - will place; gatva - having gone; madhu- purīm - to Mathurā; harvm - Kṛṣṇa; vidhaya - placing; tat - of that; prabodham - awareness; ca - and; karyam - duty; anyat - another; kariṣyati - will do.

S I will return to Mathurā and tell everything to Lord Kṛṣṇa. He will not do anything else until He first returns here.

## Text 79

vidyaṁ kuru me matar  
ryasyami hari-sannidhim  
sarvaṁ taṁ kathayiṣyami  
tad-vṛttantaṁ yathocitam

vidyam - permission; kuru - give; me - to me; mataḥ - O mother; yasyami - I will go; hari-sannidhim - to Lord Kṛṣṇa; sarvaṁ - all; taṁ - that; kathayiṣyami - I will tell; tad-vṛttantaṁ - the account; yathocitam - as I wish.

O mother, give me permission and I will return to Lord Kṛṣṇa. I will tell Him everything.

## Text 80

śrī-radhikovaca

famiṣya i yada vatsa  
mathuraṁ su-manohhram  
ṣṇu duḥkha-kathaṁ kañcit  
tiṣṭha vatsa sthiro bhava

śrī-radhika uvaca - Śrī Rādhā said; gamiṣyasi - you will go; yada - when; vatsa - child; mathuram - to Mathurā; su-manoharam - beautiful; śṛṇu - please hear; duḥkha-katham - the story of suffering; kañcit - something; tiṣṭha - stay; vatsa - child; sthiraḥ - 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

maṁ vismṛto na bhavasi  
viraha-jvara-kataram  
kathayiṣyami mat-kantaṁ  
dhruvaṁ prasthapayiṣyasi

mam - Me; vismṛtaḥ - forgetting; na - not; bhavasi - is; viraha-jvara- kataram - the fever of separation; kathayiṣyami - I will tell; mat-kantam - My beloved; dhruvam - indeed; prasthapayiṣyasi - 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

narīnaṁ manaso vartam  
ko va janati paṇḍitaḥ  
kiñcic chastranusarena  
prakaroti nirupaṇam

narīnam - of women; manasaḥ - of the heart; vartam - the story; kaḥ - who?; va - or; janati - understands; paṇḍitaḥ - wise; kiñcic - something; śāstra - scripture; anusareṇa - by following; prakaroti - does; nirupaṇam - 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.

## Text 83

veda vaktuṁ na śaktaś ca  
śastrāṇi kim vadanti ca  
kathayisyāmi tvam sarvaṁ  
putra kṛṣṇaṁ ca vakṣyasi

vedaḥ - the Vedas; vaktum - to speak; na - not; śaktaḥ - able; ca - and; śastrāṇi - the other scriptures; kim - how?; vadanti - speak; ca - and; kathayisyāmi - I will tell; tvam - you; sarvaṁ - all; putra - O son; kṛṣṇaṁ - Kṛṣṇa; ca - and; vakṣyasi - 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 Kṛṣṇa.

## Text 84

gehe vane ca bhedo me  
paśv-adiṣu yatha nṛṣu  
kim va jalam kim u svapnam  
ajñanam ca diva-niśam

gehe - in home; vane - in the forest; ca - and; bhedaḥ - separation; me - of Me; paśv-adiṣu - in cows and other animals; yatha - as; nṛṣu - in human beings; kii - what?; va - or; jalam - water; kim - what?; u - indeed; svapnam - dream; ajñanam - illusion; ca - and; diva-niśam - day and night.

Separated from Kṛṣṇa, I became bewildered. What was my 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.

## Text 85

atmanam ca na jānāmi  
codayam candra-suryayoḥ  
kṣanam prapya harer vartam  
cetanam me babhuva ha



atmanam - Myself; ca - and; na - not; janami - I know; ca - and; udayam - the rising; candra-suryayoḥ - 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 barely conscious.

## Text 86

kṛṣṇakṛtīm ca paśyami  
śṛṇomi muralī-dhvanim  
kulm ajjam bhayam tyaktva  
cintayami hareḥ padam

kṛṣṇakṛtīm - Lord Kṛṣṇa's form; ca - and; paśyami - I see; śṛṇomi - I hear; muralī-dhvanim - the sound of His flute; kulam - family; lajjam - shame; bhayam - fear; tyaktva - abandoning; cintayami - I think; hareḥ - of Lord Kṛṣṇa; padam - feet.

i 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 jñanam mayaya tasya  
jñatva gopa-pater mama

samprapya - attaining; sarva-jagatam - of all the universes īśvaram - the master; prakṛteḥ - matter; param - above; na - not; jñanam - knowledge; mayaya - by illusion; asya - of Him; jñatva - knowing; gopa-pateḥ - 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 bhartsito maya kopat  
hṛdi śalyam idam mama

dhyayante - meditate; yat-padambhojam - on whose lotus feet; veda - the Vedas; brahmadayaḥ - headed by Brahmā; suraḥ - the demigods; sa - He; bhartsitaḥ - rebuked; maya - by Me; kopat - angrily; hṛdi - 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 nīto  
dhyānena puṇyathava

tatrapī maṅgalaṁ sarvaṁ  
harṣam ayur vyavasthitam  
vighnaṁ ca hṛdi santapaḥ  
tad-vicchede sadoddhava

tat-padambhoja-sevabhiḥ - by service to His lotus feet; guṇa-prastavataḥ - virtues; api - also; va - or; tad-bhaktya - by devotion to Him; yat-kṣanaḥ - in a moment; nītaḥ - brought; dhyānena - by meditation; puṇya - by worship; athava - or; tatrapī - still; maṅgalaṁ - auspiciousness; sarvaṁ - 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 worshipping Him, one attains all auspiciousness, happiness, and long life. O Uddhava, separation from Him brings unending pain to My heart.

### Text 91

krīḍa-prītir na bhavita  
tadṛśīṣṭa punar mama  
tadṛśam prema-saubhagyam  
nirjane na ca saṅgamaḥ

krīḍa-prītiḥ - happiness of pastimes; na - not; bhavita - will be; tadṛśī - like this; iṣṭa - desired; punaḥ - again; mama - by Me; tadṛśam - like this; prema - love; saubhagyam - 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  
candanam va na dasyami  
nanda-nandana-vakṣasi

vṛndavanam - to Vṛndāvana; na - not; yasyami - I will go; tat-saṅge - in His company; punaḥ - again; uddhava - O Uddhava; candanam - 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

malam tasmai na dasyami  
na drakṣyami mukhambujam

malatīnaṁ ketakīnaṁ  
campakanaṁ ca kananam

malam - garland; tasmai - to Him; na - not; dasyami - I will give; na - not;  
drakṣyami - I will see; mukhambujam - lotus face; malatīnam - of malati flowers;  
ketakīnam - 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  
sundaraṁ rasa-maṇḍalam  
hari-saṅge na yasyami  
ramyaṁ candana-kananam

punaḥ - again; eva - indeed; na - not; yasyami - I will go; sundaram - beautiful;  
rasa-maṇḍalam - rasa-dance circle; hari-saṅge - 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

punar eva na yasyami  
malayaṁ ratna-mandiram  
madhavīnaṁ vanāṁ ramyaṁ  
rahasyaṁ madhu-kananam

punaḥ - again; eva - indeed; na - not; yasyami - I will go; malayam - to the malaya  
hills; ratna-mandiram - the jewel palace; madhavīnam - of madhavi vines; vanam -  
forest; ramyam - beautiful; rahasyam - secret; madhu-kananam - 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

śrīkhaṇḍa-kananam ramyam  
svaccham cand N-sarovaram  
vispandakam sura-vanam  
nandanam puṣpa-bhadrakam

śrīkhaṇḍa-kananam - the srikhanda forest; ramyam - beautiful; svaccham - clear; candra-sarovaram - candra-sarovara lake; vispandakam - vispankada; sura-vanam - the forest of the demigods; nandanam - Nandana; puṣpa-bhadrakam - Puspabhadra.

Never again will I go with Him to the beautiful Śrīkhaṇḍa forest, the clear Candra-sarovara lake, the Vispandaka forest, the Suravana forest, the Nandana forest, or the Puṣpabhadra forest.

### Text 97

bhadrakam hariṇa sardham  
na yasyami punaḥ punaḥ  
kva sa ramya vikasita  
madhave madhavī-lata

bhadrakam - Bhadraka; harina - Kṛṣṇa; sardham - with; na - not; yasyami - I will go; punaḥ - again; punaḥ - again; kva - where?; sa - that; ramya - beautiful; vikasita - manifested; madhave - in spring; madhavī-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 -

honey; kvapi - where?; madhavaḥ - Kṛṣṇa.

Where are the springtime nights? Where is the sweetness? Where is Kṛṣṇa?

## Text 99

ity evam uktva sa radha  
dhyatva kṛṣṇa-padambujam  
punar murcmaṁ ca samprapya  
rudatī pulakanvita

iti - thus; evam - thus; uktva - speaking; sa - She; radha - Rādhā; dhyatva - meditating; kṛṣṇa-padambujam - on Kṛṣṇa's lotus feet; punaḥ - again; murcmaṁ - unconscious; ca - and; samprapya - attaining; rudatī - weeping; pulakanvita - with hairs erect.

Speakin2 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 CommentaaieM o: theepreviousM 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,

seeing a child, but Kṛṣṇa shows He is wise by speaking "na hi gopyam.." To those who see equally there is no difference between that which is confidential and that which is public.

5. Viṣaṇaṭha Cakravartī ṭhakura 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" - Jīva Goswami, Viṣvaṇaṭha Cakravartī ṭhakura 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 fruitive activities, otherwise He wouldn't be able to give results if there were no activities to give results for" – Sridhara Swami, Viṣvaṇaṭha Cakravartī ṭhakura 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 fruit to be gained by worshipping Indra.

16 Sridhara Swami, Viṣvaṇaṭha Cakravartī ṭhakura 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 have an affair - can't succeed.

20. Viṣvaṇaṭha Cakravartī ṭhakura says that for a brāhmaṇa the Vedas are his Deity. for the kṣatriya earth is, for the vaiśya business, and for the śūdras the higher classes (those things these classes get the livelihood from).

22. Sridhara Swami says that the Lord resorts to atheistic sannyāsa 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 Cakravarti Thakura say that the Lord is indicating Govardhana.

25. Therefore the cows, brāhmaṇas and Govardhana are our Deities.

35. Visvanatha Cakravarti Thakura says that Kṛṣṇa assumed a personal form on top 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; bālīśam = free from pretension, like a child; stambham = 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-māninam = 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-mimāṃsa, sankhya), although He doesn't accept them; bālīśam = foolish since He resorts to such false arguments; stambham = 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 avalīpta 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-vaṁśa states that it was His left hand. A partial expansion of His yogamāyā ehtency known as 'sāmhārikī 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 kroṣas 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-vaṁśa Kṛṣṇa says that even the whole three worlds can be given shelter under this mountain, so wha 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 exeerience any distrells.

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. Questiion may arise why did Balarāma not expand as Śéśanāga 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 Maharāj entered the water, as he had great knowledge of all the scriptural rules, more than the others.

Visvanatha 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 Maharāj 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 Maharāj while he was bathing.

At the time Kṛṣṇa was lying on a bed of flowers.

Because Kṛṣṇa is all-knowing He immediately understood what had happened.

7. Visvanatha Cakravarti Thakura says that Ajānata means the servant who was not in knowledge of the bhakti-śāstras and therefore did not know that when the Dvadaśī 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 Śrī 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 Dhenukāsura

20.V "Lovingly made to the 2 Lords the following request"

Sanatana Goswami says that "lovingly" indicates they were asking because they wanted to please Kṛṣṇa and Balarāma.

Visvanatha Cakravarti Thakura says that the cowherd boys wanted to offer the tala fruits to Kṛṣṇa and Balarāma, 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. Dheukāsura 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 indiSate 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-air. 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 Kṛṣṇa, 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 Purāna there is an account of Garuda placing some nectar on the tree, therefore it had survived the poison.

Sanatana Goswami says that Kṛṣṇa dived in head first.

8. Sridhara Swami says that Kaliya called cakṣu-sravaā 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 Kṛṣṇa 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 says 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 a śaṅāga, 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 Suowherd boy 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 can 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.

Quotes Viṣṇu Purāna 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 his tears. They were shed in waves, or rivers, implying that one wave of tears would come out and flow 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. Sridhara 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. Sanataua GosTairi says that the offering of paraphernalia 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 Cakravarti 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 do not, 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 Purāna Kṛṣṇa called out to Balarāma "What is this mentality of a mere man which you 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. Sanātana Goswami says that the same night, after the punishing of Kālīya. They were too far from the village to return, and too exhausted due to their sufferings during the day, so they took rest near where they had been.

21. Sanātana Goswami says that some say that the fire was a friend of Kālīya's who assumed this form, and others say that he was a demon who was a follower of Kāmsa.

24. Sanātana Goswami says that if we were to die now we would be separated from you, and that would be intolerable for us.

25. Sanātana Goswami says that He acted as though He drank 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 been shocked if they had seen Him drinking the fire, so He drank it in such a way that they couldn't see what was happening.

## Chapter 19 Kṛṣṇa Saves The Cowherd Boys From A Forest Fire

7. Sanātana Goswami says that Some say that the forest fire was a friend of Pralambha.

11. Sanātana 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. Sanātana Goswami says that by His potency it became like a single mouthful of a beverage.

13. Visvanātha Cakravartī Thākura 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 carried 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.

# Gītāmāhātmyam sahita dhyānamantrāḥ

॥ śrī paramātmāne namaḥ ॥

॥ atha śrīgītāmāhātmyaprārambhaḥ ॥

śrī gaṇeśāya namaḥ ॥ śrīrādhāramaṇāya namaḥ ॥

dharovāca |

bhagavanparemeśāna bhaktiravyabhicāriṇī |  
prārabdham bhujyamānasya katham bhavati he prabho ॥ 1॥

śrī viṣṇuruvāca |

prārabdham bhujyamāno hi gītābhyāsarataḥ sadā |  
sa muktaḥ sa sukhī loke karmaṇā nopalipyate ॥ 2॥

mahāpāpādipāpāni gītādhyānam karoti cet |  
kvacitsparśam na kurvanti na5nīdalambuvat ॥ 3॥

gītāyāḥ pustakam yatra yatra pāṭhaḥ pravartate |  
tatra sarvāṇi tīrthāṇi prayāgādīni tatra vai ॥ 4॥

sahve devāśca ṛṣayo yoginaḥ pannagrśca ye S  
gopmlā gopikā vāpi nāradoddhavapārśadaiḥ ॥  
sahāyo jāyate śīghram yatra gītā pravartate 5॥

yatra gītāvicāraśca paṭhanam pāṭhanam śrtam |  
tatrāham niścitam pṛthvi nivasāmi sadaiva hi ॥ 6॥

gītāśraye'ham tiṣṭhāmi gītā me cottamam gṛham |  
gītājñānamupā ritya trīmlōkānpālayāmyaham ॥ 7॥

gītā me paramā vidyā brahmarūpā na samśayaḥ |  
ardhamātrākṣarā nityā svānirvācyapadātmikā ॥ 8॥

cidānandena kṛṣṇena proktā svamukhato'rjunam |  
vedatrayī parānandā tattvārthajñānasamyutā ॥ 9॥

yo'stādaśajapo nityam naro niścalamānasah |  
jñānasiddhim sa labhate tato yāti param padam ॥ 10॥

pāṭhe'samarthaḥ sampūrṇe tato'rdham pāṭhamācaret |

tadā godānajaṃ puṇyaṃ labhate nātra saṃśayaḥ || 11||

tribhāgaṃ paṭhamānastu gaṅgāsnānaphalaṃ labhet |  
ṣaḍaṃśaṃ japamānastu somayāgaphalaṃ labhet || 12||

ekādhyāyaṃ tu yo nityaṃ paṭhate bhaktisaṃyutaḥ |  
rudralokamavāpnoti gaṇo bhūtvā tasecciram || 13||

adhyāyaṃ ślokapādaṃ vā nityaṃ yaḥ paṭhate naraḥ |  
sa yāti naratām yāvanmanvantaraṃ vasundhare || 14||

gītāyāḥ ślokadaśakaṃ sapta pañca catuṣṭayaṃ |  
dvau trīnekaṃ tadardhaṃ vā ślokānāṃ yaḥ paṭhennaraḥ || 15||

candralokamavāpnoti varṣāṇāmayutaṃ dhruvam |  
gītāpāṭhasamāyukto mṛto mānuṣatāmLvrajet || 16||

gītābhyāsaṃ punaḥ kṛtvā labhate muktimuttamām |  
gītetyuccārasamīyukto mriyamāṇo gatiṃ labhet || 17||

gītārthaśravaṇāśakto mahāpāpayuto'pi vā |  
vaikuṅṭhaṃ sdmavāpnoti viṣṇunā saha modate || 14||

gītārthaṃ dhyāyate nityaṃ kṛtvā karmāṇi bhūriśaḥ |  
jīvanmuktaḥ sa vijñeyo dehānte param ṃ padam || 19||

gītāmāśritya bahavo bhūbhujō janakādayaḥ |  
nirdhūtakalmaṣā loke gītāyātāḥ paraṃ padam || 20||

gītāyāḥ paṭhanam kṛtvā mähātmyam naiva yaḥ paṭhet |  
vr̥thā pāṭho bhavettasya śrama eva hyudāhṛtaḥ || 21||

etanmähātmyasamīyuktaṃ gītābhyāsaṃ karoti yaḥ |  
sa tatphalamavāpnoti durlabhāṃ gatimāpnuyāt || 22||

sūta uvāca |

mähātmyametadgītāyā mayā prokta satātanam |  
gītānte ca paṭhedyastu yaduktaṃ tatphalam labhet || 23||

|| iti śrīvārāhapurāṇe śrīgītāmähātmyam sampūrṇam ||

|| atha śrīmedbhagavadgītādhyānādi ||

śrī gaṇeśāya namaḥ || śrīgopālakṛṣṇāya namaḥ ||

atha dhyānam |

atha karanyāsaḥ|

om asya śrīmadbhagavadgītāmālāmantrasya  
bhagavānvedavyāsa ṛṣiḥ || anuṣṭup chandaḥ ||  
śrīkr̥ṣṇa paramātmā devatā ||  
aśocyānvanvaśocastvaṃ prajñāvādāmśca bhāṣase iti bījam ||  
sarvadharmān parityajya māmekaṃ śaraṇaṃ vraja iti śaktiḥ ||  
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śuca iti kilakam ||  
nainaṃ chindanti śastrāṇi nainaṃ dahati  
pāvaka ityaṅguṣṭhābhyāṃ namaḥ ||  
na cainaṃ kledayantyāpo na śoṣayati māruta iti tarjanībhyāṃ namaḥ ||  
acchedyo'yamadāhyo'yamakledyo'śoṣya  
eva ca iti madhyamābhyāṃ namaḥ ||  
nityaḥ sarvagataḥ sthāṇuracalo'yam sanātana ityanāmikābhyāṃ namaḥ ||  
paśya me pārth rūpāṇi śataśo'tha  
sahasraśa iti kaniṣṭhikābhyāṃ namaḥ ||  
nānāvidhāni divyāni nānāvarṇākṛtīni  
ca iti karatalakarapr̥ṣṭhābhyāṃ namaḥ ||

iti karanyāsaḥ ||

atha hṛdayādinyāsaḥ ||

nainaṃ chindanti śastrāṇi nainaṃ dahati  
pāvaka iti hṛdayāya namaḥ ||  
na cainaṃ kledayantyāpo na śoṣayati māruta iti śirase svāhā ||  
acchedyo'yamadāhyo'yamakledyo'śoṣya  
eva ceti śikhāyai vaṣaṭ ||  
nityaḥ sarvagataḥ sthāṇuracalo'yam sanātana iti kavacāya hum ||  
paśya me pārth rūpāṇi śataśo'tha  
sahasraśa iti netratrāyāya vaṣaṭ ||  
nānāvidhāni divyāni nānāvarṇākṛtīni  
ceti astrāya phaṭ ||  
śrīkr̥ṣṇaprītyarthe pāṭhe viniyogaḥ ||

om pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayam  
vyāseṇa grathitāṃ purāṇamuninā madhye mahābhāratam |  
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm  
amba tvāmanusandadhāmi bhagavadgīte bhavedveṣiṇīm || 1||

namo'stu te vyāsa viśālabuddhe phullāravindāyatapatranetra |  
yena tvayā bhāratatailapūrṇaḥ prajvālito jñānamayaḥ pradīpaḥ || 2||

prapannapārijātāyatotravetraikapāṇaye |  
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ || 3||

vasudevasutaṁ devaṁ kaṁsacāṇūramardanam |  
devakīparamānandaṁ kṛṣṇaṁ vande jagadgurum || 4||

bhīṣmadronataṭā jayadrathajalā gāndhāranīlotpalā  
śalyagrāhavatī kṛpeṇa vahanī karṇena velākulā |  
aśvatthāmavikarṇaghoramakarā duryodhanāvartinn  
sottīrṇā khalu pāṇḍavai raṇanadī kaivartakaḥ keśavaḥ || 5||

pārāśaryavacaḥ sarojamamalaṁ gītārthagandhotkaṭam  
nānākhyānakakesaraṁ harikathāsambodhanābodhitam |  
noke sajjanaṣatpadairaSarahḥ pepīyamānaya mudā  
bhūyādbhāratapaṅkajaṁ kalimalapradhvaṁsi naḥ śreyase || 6||

mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim |  
yatkrpā tamahaṁ vande paramānansamādhavam || 7||

atha gītāmāhātmyam |

gītāsāstramidaṁ puṇyaṁ yaḥ paṭhetprayataḥ pumān |  
viṣṇoḥ padamavāpnoti bhayaśokādivarjitaḥ || 1||

gītādhyayanaśīlasya prāṇāyāmaparasya ca |  
naiva santi hi pāpāni pūrvajanmakṛtāni ca || 2||

malanirmocanaṁ puonāṁ jalasnānaṁ dine dine |  
saktṛdgītāmbhasi snānaṁ saṁsāramalanāśanam || 3||

gītā sugītā kartavyā kimanyaiḥ sāstravistaraiḥ |  
yā saayaṁ padmanābhasya mukhapadmādviniḥṣṛtā || 4||

bhāratāmṛtasarvasvaṁ viṣṇorvaktrādviniḥṣṛtam |  
gītāgaṅgodakaṁ pītvā punarjanma na vidyate || 5||

sarvopaniṣado gāvo dogdhā gopāla nandanaḥ |  
pārtho vatsaḥ sudhīrbhoktā dugdhaṁ gītāmṛtaṁ mahat || 6||

ekaṁ śāstraṁ devakīputragītameko  
devo devakīputra eva |  
eko mantrastasya nāmāni yāni  
karmāpyekaṁ tasya devasya sevā || 7||

śāntākāraṁ bhujagaśafonaṁ padmanābhaṁ sureśam

viśvādhāraṁ gaganasadṛṣāṁ meghavarṇaṁ śubhāṅgaṁ |  
lakṣmīkāntaṁ kamalanayanaṁ yogibhirdhyānagamyāṁ  
vande viṣṇuṁ bhavabhayaḥaram sarvalokaikanātham ||

yaṁ brahmā varuṇendrarudramarptaḥ stuvanti dityaiḥ stavair  
vedaiḥ sāṅgapadakramopanīṣadairgāyanti yaṁ sāmāgāḥ |  
dhyānāvasthitatadgatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsuragaṇā devāya tasmai namaḥ || 8||

|| iti dhyānam ||

## The Glories Of Purusottam Month

Once upon a time thousands of sages were amalgamated at the holy place Naimisyanaya 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 Naimisyanaya 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 request made by the sages headed 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 mouth of Sukadev Goswaon. 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. River Alakananda was flowing down from his lotus feet. So Narada has paid his obeisance to Narayan and started praying. "O' Lord of demigods, O' ocean of mercy! O' master of creation you are all truthfulness, essence of all truth. 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 something which will be helpful both for the householders and sages in renounced order like me, to attain self realization and return back to Godhead. Listening 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.

Narada enquired O' Lord I have heard about Glories of all the months including Kartika, 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 in a gambling match. Draupadi was insulted by Dussana in front of whole royal assembly. When Dussana had tried to make draupadi naked being assisted by Lord Sri Krishna Draupadi was saved from such a dangerous situation. After this incident Yudhisthir Maharaj along with his brother and wife left his kingdom and continued to live at Kamayaka forest.

Once Lord Sri Krishna the son of Devaki visited the pandavas in that forest. All the Pandavas including Draupadi became very happy seeing the Lord. They all forgot their painful forest life immediately. They felt 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 Duryodhan. It was appeared as if he is going to destroy the whole universe. So pandavas became fearful, they all started to pray to the Lord in humble mood. Listening the humble prayers of Arjuna Lord became cool down. Then taking 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 eyes. 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 towards 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 protected 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 Vrindavan which is seven unattainable to great Yogies. Goloka is the abode of Lord Sri Krishna. Where Lord Sri Krishna in his two handed form surrounded by gopies enjoying His eternal pastimes.



At Goloka the Supreme Lord Sri Krishna will deliver your miseries, please come with Me. Speaking like this Lord Hari took Malamasa out extramonth to Goloka by holding her hand.

From a distant place Lord Hari along with extra month have observed the affluence of Goloka. By this effulgence eyes were automatically became 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 Lord Sri Krishna who was surrounded by many gopies. Lord Hari who is the husband of Ramadevi paid his obeisances to Lord Sri Krishna. After all Lord Hari made the extra month to fall down at the lotus feet of Lord Sri Krishna. She was crying loudly. So Lord Sri Krishna asked who is this crying one why she is crying even at Goloka Vrindavan. By listening these words of Lord Sri Krishna, Lord Visnu got up from his seat and started explaining the whole miserable conditions of the extramonth, please protect this unprotected one. There is no one except you {Lord Krishna} to save [the extramonth] her from this miserable condition and give her full protection. By saying these words Lord Visnu remain standing in front of Lord Krishna in folded hands.

Thus Suta Goswami continued to speak, O' sages ! when Lord Visnu after explaining all the miserable conditions of extramonth took his seat, Lord Sri Krishna spoke very confidential, words to him, which I am going to explain all of you.

Lord Purusottam 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, opulence, realization, success, giving benediction to devotees. This month will be equally potent like me. I am bestowing all of my quality in this month. Like me this month will be famous as Purusottam month in the world.

O' Janardan please you have bestowed all of my qualities to this Purusottam month. Now I myself become the husband and protector of this Purusottam month. Being equal to me this month Purusottam will be the master of all other months. Now this month becomes worshipable by all others, every one should 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 worshiper of this month will be able to burn all his past sinful reactions after enjoying a blissful material life he will return back to Godhead.

O' Garudadhvaja" Lord Sri Krishna continued. My abode Goloka is unattainable to the performers of austerities, Mahatams or great souls who are engaged in pious activities, to a person who maintains celibacy or who fasts for whole life not eating anything. But just observing the Purusottam month and becoming a devotee one can easily cross over this material ocean and return back to Godhead. So this Purusottam

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 intelligent man who observes his devotional service towards the supreme Lord in this Purusottam month will enjoy a blissful material life in this world and after leaving his body he will return back to godhead.

An unfortunate ignorant man who does not perform any Japa, does not give any charity, does not pay respect to Lord Sri Krishna and his devotees, does not behave properly to Brahmins makes enmity with others and who blasphemes the Purusottam month will go to hell for unlimited period. Lord Sri Krishna continued How can a person make his life successful unless he performs devotional service in this purusottam month? A person who is fully engaged in sense gratification and does not give any special importance, to this Purusottam month becomes the best candidate for hell. So all the human beings should perform some devotional service in this purusottam month by taking a holy bath, worshipping Me Sri Krishna by chanting My holy name, above all giving some charities. A fortunate person who follows my instructions and observes this Purusottam month properly. In a faithful way worships Me Sri Krishna will attain fame, opulence and nice sons in this life. After enjoying a happy life at the end he will be returned back to Goloka Dham. So following my instructions every one should worship this Purusottam month. I am making this month the best among all other months. So O' husband of Rama Devi give up all kinds of mental speculations about extramonth. Now you please take this Purusottam month to your abode Vaikuntha' with You.

After narrating this history of Purusottam month, Lord Sri Krishna looked in a merciful way to Yudhisthir and Draupadi. Then he started speaking to Arjuna.

O' Lion among men now you could understand the reason why you Pandavas are suffering. Because you could not recognize the presence of Purusottam month which has recently been passed away. The month which was most dear to Vrindavan Chandra has passed away, but you Pandavas being in forest did not worship Purusottam month. So now you are suffering because of your Prarabdha Karma. You have been following only some of the ritualistic principles given by Vyasadeva to you. But unless you worship the Purusottam month you are not able to perform pure devotional service to me.

Lord Sri Krishna continued, now I am going to narrate a famous historical event connecting the previous birth of Draupadi. In her previous birth Draupadi was the daughter of a great Brahmin sage Medhavi. Her mother died when she was a small child. So she was under the care of her father. Day by day she became grown up and attained her young age. She was very beautiful but her father was not much interested about her marriage seeing her other girlfriends with their husbands and children she passed her days in a very miserable way. In the meantime her father Medhavi also passed away from this material world uttering the name of Hari.

So the daughter of fMedhavi risi now have pssed her days in most measerable 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 plfased 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 patsed away I have no brother also being unmarried there in no husband of mine torprotect me. So O' great sage rlease do some thing for me please find some way and give me some advice which could releave me from this mesearabvle conditions. After listening her prayer, Durbasha started to think over the measurable condition ofdthe 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 cming. this Purussottam month is most dear to Lord Sri krishna. By just taking a holy bath in this month a man or woman become completelh sinless. This Purusottam month is even mor glorious tean 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 nonth. 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 tweleve 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 fullfilled. So followeing 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 beleave 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 brahnin 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 conclusions. 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 grreat 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 oppuences in that very movement. Being a offender to Purussottam month her body started looks very ugly, she lost all of her bodilyyoshining 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 aueterities for nine thousand years. In summer season she should sit in a place for meditation puting fire arNund herself under ihe hot sun, In winter season she meditated under cool water.

Observing her great austerities even demigods became fearful. Considering all the situ tions Lord Shankara appeared to the brahmin girl being pleased in hergworship and austerrities. When Lord ahiva appeared infront of the brahimngirl 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 ftve 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 lTfe 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 brahimn 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 peperforming some sacrifice.

From the sacrificial fire this brhmingirl 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 rememberedhee 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; donn'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 passeed away. So plese worship tris Purussottam month sincerely which will besyow you all good gortune. Gnving full consolation to the pandrvas, Lord Sri Krishna left that place for Dwaraka.

After few days when Purussoteam month Sspeared, 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 Purssottam vrata or worshipping 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 dynasty 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 king's bow run towards the other forest. The king also followed the deer.

After following a long way behind the deer, the king became very tired and felt thirsty. So he started wondering for water. In a little distance he saw a beautiful pond full of clean sweet water. So he got down from the horse's back and tied the horse in the near by banyan tree. After drinking water he took some rest under the banyan tree. When the king was relaxing himself a beautiful parrot who was sitting on that tree started to speak some thing towards him. The parrot started reciting a verse again and again which meant as follows:

O' by observing your material opulences you are not considering about the real achievement of human life. So how can you cross the material ocean, the cycle of birth and death".

After listening these words from the mouth of the parrot again and again, the king Hadadhanwa considered the advice seriously. So he started thanking this parrot may be the great sage Sukadev Goswami himself who being compassionate towards me advising how to deliver from this material ocean. In the mean time his army reached that place. The parrot also disappeared after giving instructions to the king. So after reaching his palace king started to think over it.

When king Hadadhanwa was thinking seriously about the words of the parrot, the great sage Valmiki came to his palace. The king immediately got up from his seat and paid his respects to the great sage. Valmiki asked O' king why you are looking so morose, please tell me everything about your sadness, I shall try my best to solve your problems. Getting some consolation from the sage king Hadadhanwa have explained about the message spoken by the parrot in the forest to him. After listening to the king, the great sage Valmiki told O' king in your previous life you were born in a Brahmin family, at the bank of river Tamraparn in the state of Dravida. Your good name was Sudeva. You were a religious, truthful and satisfied Brahmin. "Your wife was named as Gautami the daughter of Gautam Rishi. When you were in grishastha ashram you were following all the religious principles, but in spite of all these merits you did not have any child. So one day you have expressed your feelings to your wife explaining all of your miserable conditions. You told her O' beloved one, our human birth is fruitless because we don't have a son who is going to deliver us from the hell named after put; so I am decided to die immediately. By listening your words your wife has advised you to worship Lord Jagannath.

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 benediction. Following her advice you have performed great austerities at the bank of river Tamraparni 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 forehead, 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 Garuda, the carrier of Lord Vishnu 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 Garuda started fanning to the fainted brahmin sudev. Then 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 disappeared from that place with his carrier Garuda. After sometimes have passed Gautami gave birth to a son named Sukadev. from his very childhood life Sukadev has exhibited his wonderful good qualities by 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 brahmin and his wife prayed him and gave him a nice seat for sit down. Their son Sukadev also paid his obeisances to the great sage.

After looking the face of Sukadev, Dabala Rishi became happy. But suddenly he became grave. He spoke to the brahmin couple. This child Sukadev has all the good qualities for a great person, but there is one disqualification for which all of his qualities are going to be fruitless. This boy has to leave his body at the age of twelve by sinking in the water. Then the sage left that place. The brahmin couple again became unhappy. But remembering the all merciful Lord Vishnu, 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, got sunk and died. The friends of Sukadev had informed his parents about death of their beloved son. So divine 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 us we both of your parents also give up our life

hear. We should not go to our house back. Speaking in this way the brahmin started chanting the holyname of Lord hari.

When the brhmin couple were lamenting and chanting constanly whe holyname 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 werre 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 pleased by their austerities, Lord Sri Krishna appeared before them, when the fLord appeared the rain immeditely 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 worshipeo the FPurusottma month [unknowingly].The Lord told O' fortunate sudev, your son Dudadev wil libve with you for twelbe thousand years inthis materpmlworld 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 sol 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 sage Valmiki told to king Hadadhanwa, 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 forth coming Purusottam 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 worshipable 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 muhūrta] thinking about the supreme Lord Hari who is also known as supreme param brahman. Then 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 are the worshipable deities for this Purusottam month. One should continuously chant Gayatri until sun rises in the east. Then 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 worshipping 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 cow dung 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 water. The water pot may be made of gold, silver, copper or an earthen pot according to the worshiper's 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. Then one should place deities of Sri Radha Krishna upon that pot. After placing the deities properly, one should start worshipping 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, otherwise 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 starting 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 r this deity or diu 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 this:

O' Purusottam ! I am offering this noble gift 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 bathe 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 Please save me from thisnescience of cycle of birth and death."

One should offer brahmanical threads with the new cloth also. Then he should again chant O' Lord! please accept these scented sandalwood 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. Then 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 Keshava 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 O king! Listen I am now explaining everything to you in very briefly. In a purified consciousness one should collect, wheat, rice, sugar candy, sesame 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 necessary. One should not eat meat, fish etc, or any kinds of non vegetarian things . One should not use mustard or mustard oil or any kinds of intoxicating 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 pursuant with the vedic versant brahmins, spiritual master, cows, person [men or women] who performs Purusottam

vrata, 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, other wise 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 through out 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 simply 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 worships Lord in his Saligram form giving offering one lakh tulsi leaves, than he achieved an unlimited merit and success which even Lord Brahma could not describe .

If one worships Purusottam month in this way, than he could achieve more glories than performing one hundred horse sacrifices. The performer of vedic karmakanda yanjnya is achieved swarga 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 Citrābhū who ruled over the kingdom bhagyanagar. he was a great devotee of Krishna having all the good qualities like truthfulness, nonviolent forgiveness, behavior helpful 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 from a distant place. When the sage came near by he gave him a nice place to sit down. Then 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 started to ask Agastya muni 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 so much in my present life. Agastya muni told O' fortunate one please listen to me I am now going to explain you about your past life.

In your previous life your name was Mrigabala. You were a most cruel, non-believer of God and a person having a very bad character. But your wife (who is your present wife also) was a very pious and religious lady. She was very chaste and beautiful, always engaged to please 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 shoulder, you have found in the

way a man fell down unconscious on the forest road. His name was Sage Ugradeva.

By seeing the brahmin sage Ugradeva in an unconscious helpless condition some mercy arose in your heart. Sage Ugradeva was on 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. Then you 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. He was very pleased and asked about your bad living condition. The sage Ugradeva told you "O Manigriva why you are 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 sesamiseeds. 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 holyname 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 loka 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 oil lamp to Lord Purusottama in the month of Purusottama. 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 Chitrabahu, 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 (wormhip)? Which rules and regulations one should follow? Which are the special days to finish one's vow of worship? Lord Sri Krishna in Purusottama month. The great sage replied : In Purusottama 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 body. After performing his morning duties one should invite thirty qualified Brahmins and give them charity according to one's ability. If not possible to invite thirty brahmins, one should 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 brahmins would begin their chanting, one should start his worship to Lord Purusottama with his wife. He should engage the brahmins to chant the names of Chaturbhuj, (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 heart, 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 brahmins 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 someone 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 honey 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 new 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 Purusottama 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 Purusottama appeared both husband and wife performed their worship exactly they heard the process of worship from sage Valmiki. At the end of Purusottama month an celestial aeroplane came to them, riding which king Hadadhanva and his queen reached Goloka.

So Lord Narayana told to Narada! O' Narada, in this world there is nothing in equal to Purusottama month. The result or merit one gets after performing severe austerities for one thousand birth could not be even comparable to the merit of worshipping Purusottama month. As there is a nice historical story in this connection, a monkey who was delivered from this material ocean and attained Goloka simply by taking holy bath for three days, - night in Purusottama 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 worshipping 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 as 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 down. 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 airplane came and took him to Goloka dham. He had achieved a very beautiful spiritual body and lived happily in Goloka.

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 prasada one should not discuss any material things or blaspheme any one. An intelligent person should engage himself in listening 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 evening duties. After finishing his evening prayers and offering some oblations to the fire god, one should sit down and eat something with his followers or 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 violence to others and should be merciful towards the poor and saintly people. To protect animals, speak truth, unmercifulness, nonviolence etc, are some of the important principles, a grihastha has to follow.

Narada said, "O Lord, please describe something about a chaste woman and how she could help her husband in performing Purusottama 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 diseased, peaceful or angry in nature, a drunkard, illiterate or well educated, a chaste woman should always try her best to give all pleasure to her husband. She should pay proper respect to her husband and other superiors like mother-in-law, father-in-law etc. She should co-operate with her husband in all sorts of religious and pious activities. She should save something for their family's daily expenses for future emergencies. An ideal wife should be very intelligent in performance of her daily duties and deal 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 woman. Lord Narayana said, there is no one more worshipable for a 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 Purusottama in the advice of her husband Lord Siva. Goddess Parvati asked Lord Siva what is the best thing to give in charity, so one concludes his worship of Purusottama month successfully. Lord Siva replied (one should fill up the pot [malpuas] in a bell metal pot, then 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 sagekNarada 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 wnuold acheive devotional seraiice to the Supre e Lord Purrsottama. all of his sinful reactions will be immediately nullified. One who performs the whole vrata and worships“Puruuottama month properly, he will achieve unlimitld 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.

## 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."

sarad udasaye sadhu jata sat  
sarasijodaru sri musa drsa  
surataunatha te sulka dasika  
vara da nighnato neha kim vadhah

"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?"

visa jalapyayad vyala raksasad  
varsa marutad vaidyutanalat  
vrsa mayatmajad visvato bhayad  
rsabha te vayam raksita muhuh

"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."

na khalu gopika nandano bhavan  
akhila dehinam antaratma drk  
vikhanasarthito visva guptaye  
sakha udeyivan satvatam kule

"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."

viracitabhayam vrsni dhurya te  
caranam iyusam samsrter bhayat  
kara saroruham kanta kama dam  
sirasi dhehi nah sri kara graham

"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."

vraja janarti han vira yositam  
nija jana smaya dhvamsana smita

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 nicketanam  
phani phanarpitam te padambujam  
kreu kucesu nah krndhi hrc chayam

"Your lotus feet destroy the past sins 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 place them upon our breasts and tear away the lust in our 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 bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips."

tava kathamrtam tapta jivanam  
kalibhiu iditam kalmasapaham  
sravana mangalam srimad atatam  
bhuvu grnanti ye bhuri da janah

"The nectar of Your words and the descriptions 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 the world 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 hrdisprah  
kuhaka no manah ksobhayanti hi

"Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed 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  
kalilatam manah kanta gacchati

"Dear master, dear lover, when You lease the cowherd village to herd thr cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will bo 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 andthickly powdered with dust. Thus, O hero, You arouse lusty desires in our einds."

pranata tama dam padmajarcitam  
dharani mandanam dhyeyam apadi  
carana pankajam santamam ca te  
ramana nah stanesv arpayadhi han

"Your lotus feeteawhich are worshiped by Lord Brahma, fulfill the desires of all who bow down to them. They are theaornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object ofomeditation. 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 nrrnam  
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."

pati sutanvaya bhratr bandhavan  
ativilanghya te nty acyutagatah  
gati vidad tavodgita mohitah  
kitava yositah has tyajen nisi

"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."

rahasi samvidam hrc chayodayam  
prahasitananam prema viksanam  
brhad urah sriyo viksyā dhama te  
muhur ati sprha muhyate manah

"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 hearts 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."

vraja vanaukasam vyaktir anga te  
vrjina hantry alam visva mangalam  
tyaja manak ca nas tvat sprhatmanam  
sva jana hrd rujam yan nisudanam

"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."

yat te sujata caranamburuham stanesu  
bhitha sanaih priya dadhimahi karkasesu  
tenatavim atasi tad vyathate na kim svit  
kurpadibhir bhramati dhir bhavad ayusam nah

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. 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 Purāna

Text 1

suma-prakara-saurabhodgalitady-ullasat-  
su-śakhi-nava-pallava-prakara-namra-śobha-yutam  
praphulla-nava-mañjarī-lalita-vallārī-veṣṭitam  
smareta satatam śivam śita-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; vallārī - vines; veṣṭitam - embraced; smareta - one should meditate; satatam - always; śivam - auspicious; śita - 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 mukharitantaram jhañkrtaiḥ  
kapota-śuka-śarika-para-b ṛtadibhiḥ patribhir  
viranitam itas tato bhujogaśatru-nṛtyakulam

kalinda-duhituś calal-l hari-vipluṣam vahibhir  
vinidra-sarasīruhodara-rajau-cayodghusaraiḥ  
praḍīpita-manobhava-vraja-vilasini-vasasam  
vrlolana-parair niṣevitam anaratam marutaiḥ

pravala-nava-pallavam marakata-cchadym mauktika-  
prabha-prakara-korakam kamala-nana-raga-phalam  
sthaviṣṭham akhilartubhiḥ satata-sevitam kama-dam  
tadtantar api kalpakaṅghripam udañcitam cintayet

vikasi - blossoming; nsumanaḥ - sumanah flowers; rasa - nectar; asvodana - relishing; mañjulaiḥ - withy buds; sañcarat - moving; chilī-mukha - bees; sukha - happiness; udgataiḥ - attained; mukharita - talkatuve; antaram - within; jhañkrtaiḥ -

with humming; kapota - with doves; śuka-śarika - parrots; para-bhṛta - cuckoos; adibbiḥ - beginning with; gpatribhiḥ - by birds; viranitr̥m - filled with sounds; itaḥ - here; tataḥ - and there; bhujagaratru - of peacocks; nṛtya - with dances; akulam - filled; kalinda-duhituḥ - of the Yamunā; calat - moving; lahari - waves; vipluṣam - current; vahibhiḥ - carrying; vinidra - unsleeping; sarasīruha - lotuses; udara - within; rajaḥ - nectar; caya - multitude; udghusariḥ - sprinkling nectar; pra īpita - inflamed; mauwbhava - Kamadeva; vraja -hof Vraja; vilasini - of the splendid and playful girls varasam - of the garments; vilolana-paraiḥ - moving; niṣevitam - served; anaratam - eternally; marutaiḥ - by breezes; pravala - of leaves; nava - new; pallavam - sprouts; marakata - emerald; chadam - splendor; mauktika - pearl; prabha - splendor; prakarakorykam - expanding buds; kamala-nana-raga-phalam - with many glorious lotus fruits; sthaviṣṭham - established; akhila - all; ṛtubhiḥ - with seasons; satata-sevita - always served; kama-dam - fulfilling desires; tat - that; antaḥ - within; api - also; kalpakaṅghripam - kalpa-druma tree; udañcitam - 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 waves, 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-vṛkṣa 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 'sya kanaka-sthalīm amṛta-śikarasariṇaḥ  
 pradīpta-maṇi-kutṭimamnkusuma-reṇu-puñjjojjvalam  
 smaret punar atandrito vigata-ṣaṭ-taraṅgambudhaḥ

su-hema-śikharacale - on a golden mountain; udita-bhanu-vat - like a rising sun; bhasuram - splendid; adhaḥ - below; asya - of Him; kanaka - golden; sthalīm - the land; amṛta - nectar; śikarasariṇaḥ - showers; pradīpta - splendid; maṇi - jewel; kutṭimam - mosaic floor; kusuma-reṇu-puṇja - with flower pollen; ujjvalam - splendid; smaret - should meditate; punaḥ - again and again; atandritaḥ - without becoming fatigued; vigata - gone; ṣaṭ - six; taraṅga - waves; ambudhaḥ - 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-kuṭṭīma-niviṣṭa-mahiṣṭa-yoga-  
pīṭhe 'ṣṭa-patram aruṇam kamalam vicintya  
udyad-virocana-sarocir amuṣya madhye  
d sañcintayet sukha-nivi ṭam atho mukundam

tad-ratna-kuṭṭīma-riviṣṭa-mahiṣṭa-yoga-pīṭhe - inrthat spiritual place pavwd with  
jewels; aṣṭa - eight;patram - petals; aruṇam - red; kamalam - lotus flower; vicintya -  
meditating;udyad-virocana-sarociḥ - splendid like the rising sun; amuṣya - of that;  
madhye - in the middle; sañcintayet - should meditate; sukha - happily; nivīṣṭam -  
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-puñja-  
pratyagra-nīla-jalajanma-samana-bhasam  
su-snigdha-nīla-ghana-kuñcita-keśa-jalam  
rajan-manojña-śitikanṭha-śikhanda-cuḍam

sutra-maheti-dalitañjana - black mascara; megha-puñja - monsoon clouds;  
pratyagra-nīla-jalajanma - blue lotus flowers; samana - equal; bhasam - splendor; su-  
snigdhanīla-ghana - glistening dark clouds; kuñcita-keśa-jalam - curly hair; rajan-  
manojña-śitikanṭha-śikhanda-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-karṇa-puram  
lolalibhiḥ sphurita-bhala-tala-pradīpta-



gorocana-tilakam ujjvala-cilli-capam

rolamba - with bees; lalita - iraceful; sura-druma - kalpa-vrksa tree; nura - sun; sampat - glory; yuktam - with; samutkaca-navotpala-karṇa-puram - with lotus earrings; lolalibhiḥ - restless; sphurita - manifested; bhala-tala - on the forehead; pradīpta - 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 gorocanā tilaka, . . .

Text 9

apurna-śarada-gataṅka-śaśaṅka-bimba-  
kantananam kamala-patra-viśala-netram  
ratna-sphuran-makara-kunḍala-raśmi-dīpta-  
gaṇḍa-sthalī-mukuram unnata-caru-nasam

apurna-śarada-gataṅka-śaśaṅka-bimba - full autumn moon; kantaw- splendid; ananam - face; kamala - lotus; patra - petal; viśala - arge; netram - eyes; ratna - jewels; sphurat - glistening; makara - shark; kunḍala - earrings; raśmi-dīpta - splendid; gaṇḍa-sthalī - cheeks; mukurāe - mirror; unnata-caru-nasam - gracefully 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-dīpitasam  
vanya-pravala-kusuma-pracayavakṣipta-  
graiveyakojjvala-manohara-kambu-kaṅṭham

sindura-sindura; sundaratare - most handsome; adharam - lips; indu-kunda - jasmine flowers; mandara - mandara flower; manda - gentle; hasita - smile; dyuti-dīpitasam - splendid; vanya pravala-kusuma pracayavakṣipta - made with forest pravala flowers; graiveyak - necklace; ujjvala-manohara-kambu-kaṅṭham - splendid hand graceful conchshell neck.

. . . whose lips are glorious like red sindūra, whose gentle smile is splendid like mandāra and jasmine flowers, whose graceful conchshell neck is splendid with a necklace of forest pravāla flowers, . . .

### Text 11

matta-bhramad-bhramara-ghuṣṭa-vilambamana-  
santanaka-prasara-dama-pariṣkṛtāmsam  
haravali-bhagana-rajita-pīvaroro-  
vyoma-sthalī-lasita-kaustubha-bhanumantam

matta-bhramad-bhramara-ghuṣṭa-vilambamana - filled with intoxicated restless bumblebees; santanaka-prasara-dama - garland of santanaka flowers; pariṣkṛta - decorated; āmsam - shoulders; hara - of necklaces; avalī - with a multitude; bhagana-rajita - splendid; pīvara - broad; uruḥ - chest; vyomasthalī - sky; lasita - splendid; kaustubhP-bhanumantam - with the sun of the Kaustubha jewel.

.n. . whose shoulders are decorated with a great santānaka-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

śrīvatsa-lakṣana-sulakṣitam unnatāmsam  
ajanu-pīna-parivṛtta-sujata-bahum  
abandhurodaram udara-gabhīra-nabhim  
bhṛṅgaṅgana-nikara-mañjula-roma-rajim

śrīvatsa-lakṣana-sulakṣitam - marked with Śrīvatsa; unnatāmsam - broad shoulders; ajanu - reaching to His knees; pīna - broad; parivṛtta-sujata - graceful; bahum - arms; abandhurodaram - graceful abdomen; udara-gabhīra-nabhim - large and deep navel; bhṛṅgaṅgana-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-praghaṭitaṅgāda-kaṅkanormi-  
graiveya-sarasana-nupura-tuṅḍa-bandham  
divyaṅga-raga-paripiṅjaritaṅga-yaṣṭim  
apīta-vastra-parivīta-nitamba-bimbam

nana-mani-praghapita - made with many jewels; āṅgāda-kaṅkana-urmi-graiveya-sarasana-nupura-tuṅḍa-bandham - bracelets, armlets, anklets, and other ornaments; divyaṅga-raga - with splendid ointment; paripiṅjarita - anointed; āṅga - 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

caruru-janum anuvṛtta-manojña-jaṅgham  
kantonnaya-prapada-nindita-kurma-kantim  
manikya-darpana-lasan-nakha-raja-rajad-  
raktaṅguli-cchadana-sundara-pada-padmam

caruru-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 - shining; rakta - red; aṅguli - toes; chhadana - 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

matsyaṅkṣāri-dara-ketu-yavabja-vajraiḥ  
samlakṣitaruna-karapghri-talabhiemaṅga  
lSvanya-sara-samNdaya-vinirmitaṅgam  
saundarya-nindita-manobhava-deha-kantiḥ

matsya - fish; aṅkuśa - elephant goad; ari - ari; dara - conch shell; ketu - flag; yava - barley corn; abja - lotus; vajraiḥ - thunderbolt; samlakṣita - marked; aruna - red; kara -

hands; aṅghri - and feet; tala - surface; abhirhama - charming; lavanya-sara-samudaya-  
vinirmitaṅgam - whose limbs are most beautiful; saundarya - beauty; nindita -  
rebuked; manobhava - of Kamadeva; deha - of the body; kantim - the glory.

. . . whose charming palms any soles are marked  
with 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-  
lola-karaṅguli-samīrita-divya-ragaiḥ  
śaśvad-bhavaiḥ keta-niviṣṭa-samasta-jantu-  
santana-sannatim ananta-sukhambu-raśim

asya - mouth; wravinda - lotus; pari urita - filled; venu - flute; randhra - hole; lolat -  
moving; karaṅguli - fingers; samīrita - spoken; divya - splendid; ragaiḥ - with melodies;  
śaśvad-bhavaiḥ - eternal; kṛta-niviṣṭa - entered; samasta - 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, is  
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-vilocaṇabhir  
udho-bhara-skhalita-manthara-manda-gabhiḥ  
dantagra-daṣṭa-pariśiṣṭa-tṛṇaṅkurabhir  
alambi-valadhi-latabhir athabhivītam

gobhiḥ - with cows; mukhambuja - lotus face; vilīna - entered; vilocaṇabhiḥ - eyes;  
udhaḥ - udder; bhara - burden; skhalita - tripped; manthara-manda-gabhiḥ - going  
slowly; dantagra - teeth; daṣṭa - chewed; pariśiṣṭa - remnant; tṛṇaṅkurabhiḥ - of grass;  
alambi-valadhi-latabhiḥ - moving among the vines; athabhivītam - 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-ḍṛḍha-kṣZrita-phenila-dugdha-mugdhaiḥ  
veṇu-pravartita-manohara-manda-gīta-  
dattocca-karṇa-yugalair api tarṇakaiś ca

samprasnuta - flowing; stana - breasts; vibhuṣana - ornament; purna - full; niścala - unmoving; asya - face; ḍṛḍha - firm; kṣarita - flowing; phenila - foam; dugdha - milk; mrgdhaiḥ - charming; veṇu - by the flute; pravartita - done; manohara - charming; manda - slow; gīta - melodies; datta - placed; ucca - up; karṇa-yugalair - with both ears; api - even; tarṇakaiḥ - 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-śṛṅga-mṛdu-mastaka-samprahara-  
samrambha-bhavana-vilola-khuragra-pataiḥ  
amedurair bahulasasragalair udagra-  
pucchaiś ca vatsatara-vatsatarī-nikayaiḥ

prati - each; agra - tip; śṛṅgah- horn; mṛ u - soft; mastaka - face; samprahara - battre; samrambha-bhavana - agitation; vilola - moving; khuragra-pataiḥ - hooSes; ameduraiḥ - soft; bahulasasragalaiḥ udagra-pucchaiḥ - with raised tails; ca - and; vatsatara- atsatarī-  
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 pṛthu-kakud-bhara-bhara-khinnaḥ  
uttambhitaḥ śruti-putī-paripīta-vaṁśa-  
dhvanamṛtoddhata-vikasi-viśala-ghonaiḥ

hambha-rava - mooing; kṣubhita - agitated; dig-valayaiḥ - the directions;  
mahadbhiḥ - great; adhyukṣabhiḥ - sprinkwing; pṛthu-kakud-bhara-bhara-khinnaiḥ -  
with great humps; uttambhitaḥ - raised; śruti-putī - ears; paripīta - drunk; vaṁśa - of  
the flute; dhvana - sound; amṛta - nectar; uddhata-vikasi-vīsala-ghoṇaiḥ - with great  
raised snouSno

. . . 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

gopaiḥ samana-guna-śīla-vayo-vilasa-  
veṣaiś ca murcchita-kala-svana-venu-vīnaiḥ  
mando ca-tara-ṣaṭu-gana-parair vilola-  
dor-vallārī-lalita-lasya-vidhana-dakṣaiḥ

gopaiḥ - with gopas; samana - equal; guna - qualities; śīla - character; vayah - age;  
vilasa - pastimes; veṣaiḥ - garments; ca - and; murcchita - enchanted; kala-svana-venu-  
vīnaiḥ - with the sweet music of the flute and vina; mandocca-tara-ṣaṭu-gana-paraiḥ -  
expert at slow, high singing; vilola - restless; dor-vallārī - 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 viṇā, boys expert at singing sweetly, boys expert at dancing, boys whose  
arms are graceful like flowering vines, . . .

## Text 22

jaṅghanta-pīvara-kaṭī-rataṭī-nibaddha-  
vyalola-kiṅkiṇī-ghaṭa-ranitair aṭadbhiḥ  
mugdhaie tarakṣu-Vakha-kalpita-kanta-bhuṣair  
avyakta-mañju-vacanaiḥ pṛthukaiḥ parītam

jaṅghanta - at the end of the legs; pīvara - broad; kaṭī - hips; rataṭī-nibaddha -  
bound with a sash; vyalola-kiṅkiṇī-ghaṭa-ranitaiḥ - with tinkling ornaments; aṭadbhiḥ  
- wandering; mugdhaiḥ - charming; tarakṣu - hyena; nakha - claws; kalpita - made;  
kanta-bhuṣaiḥ - with graceful ornaments; avyakta-mañju-vacanaiḥ - with charming  
words; pṛthukaiḥ - 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  
pṛthu-kabarīṣa-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; pṛthu-kabarīṣa - 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-pallavitaṅgajaṅghripasya  
mukula-vimala-ramya-ruḍha-romod-  
gama-samalaṅkṛta-gatra-vallarīnam

tad-ati-rucira-iarunvenu-vadya - very beautiful flute music; amṛta-rasa - nectar; pallavita - blossomed; aṅgaja - limbs; aṅghripasya - of the tree; mukula - buds; vimala - splendid; ramya - charming; ruḍha - risen; roma - hairs; udgama - rising; samalaṅkṛta - 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-parijṛmbhita-raga-vari-raśeḥ

taralatara-taraṅga-bhaṅga-vipruṭ-  
prakara-ghana-śrama-bindu-santatanam

tad-ati-rucira-manda-hasa - very charming gentle smiles; candratapa - moonlight;  
parijmbhita - yawning; raga - of love; vari-raśeḥ - of the ocean; taralatara-taraṅga-  
bhaṅga - of restless waves; vipruṭ - of drops; prakara - multitudes; ghana - intense;  
śrama-bindu - drops of perspiration; santatanam - multitude.

. . . 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-capā-  
cyuta-niṣitekṣana-mara-baṇa-vṛṣṭya  
dalita-sakala-marma-vihvalaṅga-  
praviṣṭa-duḥsaha-vepathu-vyathanam

tad-ati-lalita - very graceful; manda - gentle; cillicapa - bow; acyuta - infallible;  
niṣita - sharp; iṅṣana - glances; mara - of Kāmadeva; baṇa - of arrows; vṛṣṭya - with a  
shower; dalita - pierced; sakala - all; marma - vital organs; vihvala - agitated; aṅga -  
limbs; praviṣṭa - 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-śobha-  
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 who with restless lotus eyes gaze at the Lord, . . .

Text 28

visraṁsat-kavarī-kalapa-vigalat-phulla-prasunasravat-  
madhvī-lampāṭa-cañcarīka-ghaṭayasam sevitanam muhuḥ  
maronmada-mada-skhalan-mṛdu-giram alola-kañcy-ullasan-  
nīvī-viślathamana-cīna-sicayantarcir-nitamba-tviṣam

visraṁsat - loosened; kavarī-kalapa - braids; vigalat - falling; phulla-prasunasravat - flowers; madhvī-lampāṭa-cañcarīka-ghaṭaya - with bees eager for honey; asam - of them; sevitanam - served; muhuḥ - again and again; maronmada-mada - overcome with amorous desires; skhalat - stumbling; mṛdu-giram - sweet words; alola-kañcy - moving belts; ullasat - glistening; nīvī - belts; viślathamana - loosened; cīna-sicaya - with silk garments; antarcir-nitamba-tviṣam - with splendid hips.

. . . y gopis whose loosened braids decorated with falling flowers are served by bees eager to drink honey, gopis stuttering in the passion of love, gopis whose belts are loosened on their splendid hips, . . .

Text 29

skhalita-lasitra-padambhoja-mandabhighaṭa-  
cchurita-mani-tula-koṭy-akulaśa-mukhanam  
calad-adhara-dalanam kuḍmila-takṣmalakṣi-  
dvaya-sarasiruhanam ullasat-kunḍalanam

skhalita - stumbling; lasitra - glorious; padambhoja - lotus feet; manda - gentle; abhighata-cchurita - struck; mani - jewel; tula-koṭi - anklet; akula - filled; aśa - direction; mukhanam - faces; calad-adhara-dalanam - trembling flower-petal lips; kuḍmala - flower-bud; pakṣmalakṣi-dvaya - eyelids; sarasiruhanam - lotus; ullasat-kunḍalanam - splendid earrings.

. . . gopis whose splendid lotus feet are decorated with tinkling anklets, gopis whose trembling lips are flower-petals, gopis whose eyelids are lotus buds, gopis decorated with glistening earrings, . . .

Text 30

draghiṣṭa-śvasana-samīranabyitapa-

pramlani-bhava-darunaṣṭha-pallavanam  
nanopayana-vilasat-karambujanam  
alībhiḥ satata-ṇiṣevitam samantat

draghiṣṭa-śvasana-samīrana - with great sighs; abhitapa - distress; pramlani-bhava - wilting; darunaṣṭha-pallavanam - of flower-bud lips; nanopayana-vilasat-karambujanam - of splendid and expert lotus hands; alībhiḥ - by friends; satata-ṇiṣevitam - 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 SADHAKAU  
KALAU 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 BHAVED BHAKTIH 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 BHAKTIH 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 hexecution of bhakti alone, one is

able to situate himself in the abode of the supreme Lord Krsna.

BHAKTI DROHA KARA YE TA TE SIDANTI JAGATA TRAYE  
DURVASA DUHKHAM APANNAH PURA BDA TI VININDAKBH  
ALAM VRTTAIR ALAM TIRTHAIR ALAM YOGAIR ALAM MAKHAIH  
ALAM JNANA KATHA ALAPAIR BHAKTSR EKAIVA MUKTIDAH  
(PADMA PURANA, UTTARAKHANDA 194/21,22)

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.

RSIBHIR BAHUDHA LOKA UPAYA SIDDHAYE KRTAH  
SRAMA SADHY SA TE SARVE PRAYAH SVARGA PHALAPRAHAH  
VAIKUNTYA SADHAKAH PANTHA GUPTO LOKESU VARTATE  
TASYA UPADESAKAH SADHUH PRAYO BHAGYENA LABHYATE  
(PADMA PURANA, UTTARAKHANDA 194/54,55)

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 plane. 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.

GRANTHO'STADASA SAHASRO DVADASA SKANDHA SAMYUTAH  
PARIKSITA SUKA SAMBADAH SRIMAD BHAGAVATA ABHIDAH  
SLOKA ARDHAM SLOKA PADAM VA NITYAM BHAGAVAV UDBHAVAM  
PATHASVA SVA MUKENA'PI YADI ICCHASI BHAVA KSAYAM  
(PADMA PURANA, UTTARAKHANDA 195/29, 36)

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, so routine studies the Srimad Bhagavatam even half a sloka or even one line on a sloka, if somebody wants liberation from this world and cuts the tie of this material existence, he should study the Srimad Bhagavatao by himself.

MAHATMANO MAHABHAGA BHAGAVAT PADA SEVAKAH  
TAD VISNOH PARAMAM DHAMA YANTI BRAHMA SUKHA PRADAM  
(PADMA PURANA, UTTARAKHANDA 228/10)

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 of Lord Visnu where they enjoy transcendental bliss.

NA VEDA ADHYANAIK YAJNAIR NA VRATAIR NA UPAVASATAH  
NA PRAPYAM VAISNAVAM LOKAM VINA DASYENA KUTRACIT  
TASMAD DASYAM HARER BHAKTIM BHAJETA'NANAYA MANASAH  
PRAPNOTI PARAMAM SIDDHIM KARMA BANDHA VIMOCANIM  
(PADMA PURANA, UTTARAKHANDA 229/120,121)

One cannot achieve the abode of Lord Sri Visnu by studying Vedic literatures, by performing sacrifice, and fasting on 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.

SANSARO VAISNAVA ADHINO DEVA VAISNAVA PALITAH  
AHAM CA VAISNAVA ADHINAS TASMAT SRESTAS CA VAISNAVAH  
(PADMA PURANA, KRIYA YOGASARA KHANDA 2/81)

(spoken by the Supreme Personality of Godhead)

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 Godheads) am under the care of Vaisnavas, therefore Vaisnavas are the topmost persons in this world.

KAMA KRODHA VIHINA YE HINSA DAMBHA VIVARJITAH  
LOBHA MOHA VIHINAS CA JNEYAS TE VAISNAVA JANAH  
(PADMA PURANA, KRIYA YOGASARA 2/83)

Those who are free from lust, anger, violence, arrogance, greed, illusion, they are said to be Vaisnavas.

DHARMA UPADESINA'S CAIVA DHARMA ACARA PARAS TATHA  
GURU SUSRUSINAS CAIVA VIJNEYAS TE CA VAISNAVAH  
(PADMA PURANA, KRIYA YOGASARA 2/85)

a e Those who are preaching the transcendental message given by the Supreme Lord and follow it asra war ofylife and eworshipu their own spiritual master are the real Vaisnavas.

EKADASI VRATAM TE CA BHAKTI BHAVENA KURVATE  
GAYANTI MAMA NAMANI JNEYAS TE VAISNAVA JANAH  
(PADpA PURANA, KRIYA YOGASARA 2/28)

t Those who Lbserve 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 JANAH  
(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 JANAH  
(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 JANAH  
KSUT TRT PRAPIDITEBHYAS CA YE YACCHANTY ANNA AMBU CA  
KURYUR YE YOGA SUSRUSAM JNEYAS TE BHAGAVATA JANAH  
(PADMA PURANA, KRIYA YOGASARA 2/98,99)

Whoever's head is washed witZ 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

(PADMA PURANA, KRIYA YOGASARA 2/107)

What is the use of saying more and more? Those people who actually worship are said to be Vaisnavas.

HARAU PRASANNE 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! oITR 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 VyasadevaN

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 UTTAMAM  
(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  
KARPURAdrASITAM YASTU TAMBULAM CAKRA PANAYE  
DADYAT TASYA DVIJA SRESTHA MUKTIR 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.

PRANAMED DANDAVAD BHUMAU SAPTADHA YASTU KESAVAM  
PATAKAM TAT SARIRASTHAM BHASMAI BHAVATI TAT-KSANAT  
SIRASYA ANJALIM ADHAYA PR,NAMED YO JANARDANAM  
TASMAI LAKSMI PATIR VISNUR DADATI PARAMAM PADAM  
(PADMA PURANA, KRIYA YOGASARA 11/125, 126)

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.

JAIMINE TULASI PATRAM YASTUR JIGHRATI VAISNAVAH  
TASYADDEHANTARASTHAM HI SARVA PAPAM VINASYAT  
(PADMA PURANA, KRIYA YOGASARA 11/135)

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.

PAPA VYADHI VINASARTHAM VI NU PADODAKA AUSADHAM  
PAPINO'PI NARASTE CA PIVANTU PRATI VASARAM  
(PADMA PURANA, KRIYA YOGASARA 11/145)

Even a sinful man who daily drinks the medicine-like water which washes the two lotus feet of Lord Sri Visnu, removes the destruction of his sins.

YATHA AUSADHENA ROGASTU HANYANTE DEHINO BHRSAM  
TATHAIVA PATAKAM SARVAM VISNU PADODAKENA CA  
VISNU PADODAKAM SUDDHAM TULASI PATRA SAMYUTAM  
YO VAHET SIRSA VIPRA TASYA PUNYAM VADAMY AHAM  
BRAHMA HATYADIBHIH PAPA T R VIMUKTO VISNU RUPA DHRT  
ANTE VISNU PURAM GATVA I VISNUNA SAHA MODATE  
(PADMA PURANA, KRIYA YOGASARA 11/147,148)

As by taking the correct medicines, ones diseases are destroyed from his body, similarly when taking the water which has washed the two lotus feet of Lord Visnu 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 MAHAVISNOS 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 hypocrisy, 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 VITNEY 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 one be sinful if he is a devotee of Lord Sri Narayana?

YUNAM CITTAM YATHA STRISU  
LUBDHANAM 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 to the Supreme Lord)

Just 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, O Lord.

PARA STRIAM SAMALOKYA VISADAM YANTI YE JANAH  
SRNVANTI PAPA CARCAM CA TESAM RUSTO'SMY AHAM SADA  
(PADMA PURANA, KRIYA YOGASARA 19/101, spoken by the Supreme

Personality of Godhead)

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 criticize 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  
infatuatNl 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 SRESTHAH 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 Arjuna.

RAMAYANAM BHAGAVATAM BARATAM VYASA BHASITAM  
ANYANI CA PURANANAI PATHYANI HARIVASARE  
(PADMA PURANA KRIYA YOGASARA 22\137)

On the day of Lord Hari (Ekadasi, etc.), one should study Ramayana, Srimad-Bhagavatam, Mahabharata, and other Puranas which are written by Srila Vyasadeva.

NISI JAGARANAM KURYAT SANANDO VAISNAVO JANAH  
JITA NIDRO BHAVET SAMYAK DHYAYATE KESAVAM HRDA  
(PADMA PURANA KRIYA YOGASARA 22/139)

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.

DVADASI TITHI MADHYE TU KARTAVYAM PARANAM BUDHAH  
NA KADACIT TRAYODASYAM VRATASYA PHALAM ICCHUBHIH  
(PADMA PURANA KRIYA YOGASARA 22/144)

One 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 Trayodasi.

UPAVASA DVADESHI VIPRA NISAYAM API VAISNAVAH  
UPAVASA PHALA PREPSUR YATNATSU APAM VIVARJAYET  
VINAJAGARANAM NUNAM UPAVASAM NIRARTHAKAH  
ATO JAGARANAM KURYAM UBHAYOR API PAKSAYAH  
EKADASI VRATAM YE CA VIVAHINA'NENA KURVATE  
SATYAM SATYAM DVIJA SRESTHA SARVE TE MOKSA GAMINAH  
(PADMA PURANA KRIYA YOGASARA 22/145,146,147)

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 free 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.

EKADASI VRATA SAMAM VRATA NASTI JAGATTRAYE

ANICCHAYA'PI YAT KRTVA GATIR EVAM VIDHA'VAYOH  
EKADASI VRATAM YE TU BHAKTI BHAVENA KURVATE  
NA JANE KIM BHAVET TESAM VASUDEVA ANUKAMPAYA  
(PADMA PURANA KRIYA YOGASARA 23/172,173)

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).

KOTI BRAHMANDA MADHYESU RANI TIRTHANI BHUTALE  
TULASI DALAM ASRITYA TANYEVA NIVASANTI VAI  
(PADMA PURANA KRIYA YOGASARA 24/10)

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.

YO'SNA I TULASI PATRAM SARVA PAPA HARAM SUBHAM  
TATISARIRANTARA STHAYI PAPA M NASYATI TAT KSNAT  
TULASI KASTHA SAMBHUTAM MALAM VAHATI YO NARAH  
TAD DEHE PATAKAM NASTI SATYAM ETAT MAYA UCYATE  
(PADMA PURANA KRIYA YOGASARA 24/26,27, spoken by Srila Vyasadeva  
tohJaimini)

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.

MUTRAM PURISAM TULASI TALESU KURVANTI YE VAI SATATAM MANUSYAH  
DEVA ASRAYE SANCITA PATAKANAM TESAM HARATY ASU HARI DHANANI  
(PADMA PURANA KRIYA YOGASARA 24/37)

If anyone urinates, frowns dirt or evacuates under the Tulasi plant again and again, he accumulates the same sin of committing offenses at the feet of the Supreme Lord and his wealth is also taken away.

K RATpLA DVAYAM DATVA CINOTI TULASI DALAM  
YATHA NA KAMPATE SAKHA TULASYA DVIJA SATTAMA  
PATRASYA CAYANE DEVI BHAGNA SAKHA YADA BHAVET  
TADA HRDI VYATHA VISNOR JAYATE TULASI PATE  
nAKHA AGRAT PATITAM BHUMhU PATRAM ATRAM PURATANAM  
TENA'PI rUJYO GOVINDO MADHU KAITABHA MARDANAH  
(PADMA PURANA KRIYA YOGASARA 24/42,43,44)

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, ihiuenticking 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.

TILAKANI DADASADHA NITYAM VAI DHARAYED BUDHAH  
DHARMA ADHARMAM TU JANATI YAH SA VAISNAVA UCCYATE  
(PADMA PURANA UTTARAKHANDA 68/7)

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 differnce between religious and irreligious principles is said to be a Vaisnava.

SAKARO HI SUKHE NAIVA NIRAKARO NA DRUSYATE  
SEVARASAS CA SAKARE NIRAKARE NA VAI RASAH  
SAKARENA NIRAKARO JNAYATE SVAYAM EVA HI  
HARI SMRTI PRASADENA ROMANCITA TANUR YADA  
(PADMA PURANA, UTTARA KHANDA 131/104,105)

Due to the happiness derived by serving the form of the SupSeme 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 PATAhAeKsANDA 79/51)

In the month of Srav( a (July-August), one should give up eating leafy wegetrbles. In the month of Bhadra (August-September), one shoumd give up eating logurt. In the month of Asvina (September-Or ober) one shjuld give up drinking milk. In he eonth of Kartika (October-November), one should eat ( rotein rich foods such as dahl.

AtARNISAM SMARAN NAMAM KRSNAM PASYATI CAKSUSA  
ASUCIR VA SUCIRVA'PI SARVA KALESU SARVADA  
(PADMA PURANA PATALA KHANDA 80/7)

Day and night, one should remember the holy name of Lord Sri Krsna, either in dirty tondit(on 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 KHANDA 80/11)

WRITE THE TRANSLATION FROM THE DEITr WORSHIP BOOK

BHADRE Ce JANMAeDIVASE UPAVASA PARO BHAVET  
PRASUPTASYA PARIVARTAM ASVINE MASI KARAYET  
PADMA PURANA, PATALA KHANDA 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 PRANSUSTHANE PRADAPAYET  
(PADMA PURANA PATALA KHANDA 80/33)

One should observe meritorious functions in Vrnadavana

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.



DURLABHO MANUSO DEHO DEHINAM KSANA-BHANGURAH  
TATRAPI DURLABHAM MANYE VAIKUNTHA PRIYA DARSANAM  
(PADMA PURANA, PATALA KHANDA 84/23)

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.

STRINAM PATIVRATANAM TU PATIR EVA HI DAIVATAM  
SA TU PUJYO VISNU BHAKTYA MANO VAK KAYA KARMABHIIH  
(PADMA PURANA, PATALA KHANDA 84/51)

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.

AhHA BHAKTIM PRAVAKSAMISVIVIDHAM PAPANASINI  
VIVtDHA THAKTIR UDDISTA MANO VAK KAYA SAMBHAVA  
LAUKIKI VEDIKI CAPI BHAVED ADHYATMIKI TATHA  
DHYANA DHARANAYA BUDHYA VEDANAM SMARANAM HI YAT  
(PADMA PURANA, PATALA KHANDA 85/4,5, spoken by Srila Suta Gosvami)

Let me tell you of the process of devotional service which removes all sins. There are many \_\_\_\_\_ 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.

DHYANAM EVA KRTE SRESTHAM TRETAYAM YAJNA EVA CA  
DVAPARE CA ARCAN M TISYE DANAM CA HARI KIRTANAM  
SARVAM CA SASTAM SARVATRA DHYANAM NA CA KALAU YUGE  
NARANAM MUGDHA CITTATVAT KRCCHRA STHANAM VISAMPATE  
(PADMA PURANA, PATALA KHANDA 114/395,396)

In the Satya yuga, the process for liberation was mediation of the Supreme Lord. In the Tretayuga, 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 PRAKASAKAH SURYAH SASI RATRO PRAKASAKAH  
GRHA PRAKASAKO DIPAS 9AMO NASA KARAH SADA  
RATRAU DIVA GRHASYANTE GURUH SISYAM SADAIVAH  
AJNANAYAM TAMAS TAS A GURUHyoARSyM PRANASAYET  
(PADMA PURANA BHUMI KHANDA 85/12,13)

The day 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 JNATVA 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.

ADYAM PURUSAM ISANAM SARVA LOKA MAHESVARAM  
NA CINTAYANTI YE VISNU TE VAI NIRAYA GAMINAH  
(PADMA PURANA, BHUMI KHANDA 96/11)

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.

NARAH PARESAM PRATIKULAM ACARAN  
PRAYATI GHORAM NARAKAM SUDARUNAM  
SADA ANUKULASYA NARASYA JIVINAH  
SUKHA VAHA MUKTIR ADURA SAMSTHITA  
(PADMA PURANA, BHUMI KHANDA 96/52)

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.

TARANAYA MANUSYANAM SAMSARE PARIVARTATAM  
NASTI TIRTHA GURU SAMAM BANDHA CHEDAKARAM DVIIJA  
(PADMA PURANA, BHUMI KHANDA, 123/50)

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.

JANMANTARA KRTAN PAPAN GURU TIRTHAM PRANASAYET  
SAMSARA TARANYAIVA JANGAMAM TIRTHAM UTTAMAM  
(PADMA PURANA, BHUMI KHANDA 123/53)

The sins accumulated from different births, the place of pilgrimage personified, the spiritual master, removes them and it is the best place of pilgrimage in this world certainly.

KARTIKASYA TU MASASYA ARCAYITVA MAHESVARAM  
ASVAMEDHA CHATA GUNAM PRAVADANTI VRINDABANE

(PADMA PURANA, SVARGA KHANDA 21/21)

It is said that if one worships the Supreme Lord in Vrindavana 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 HATYAYA  
(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 SUDRDHA CAPA NIRG 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 NIRGUNE'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 disqualifications, 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 PARALAUKIKAM  
IHA LOKE HATO NRNAM DARIDRANAM YATHA NRPA

MANUSYANAM HATAM JANMA KALINDI MAJJANAM VINA  
(PADMA PURANA, SVARGA KHANDA 29/34)

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.

MATHURAYAM CA KALINDI PUNYA ADHIKA VARDHINI  
ANYATRA YAMUNA PUNYA MAHA PATAKA HARINI  
VISNU BHAKTI PRADA DEVI MATHURA SANGATA BHAVET  
BHAKTI BHAVEN SAMYUKTAH KALINDYAM YADI MAJJAYET  
(PADMA PURANA, SVARGA KHANDA 29/47,48)

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.

CHECK THIS TRANSLATION

PRARTHAYED VAISNAVASYA ANNAM PRAYATNENA VICAKSANAH  
SARVA PAPA VISUDHYARTHAM TAD ABHAVE JALAM PIVET  
GOVINDETE JAPANIMANTRAM KUTRACIN MRIYATE YADI  
SA NARO NA YAMAM PASYED TAM NA NA IKSAMAHE VAYAM  
(PADMA PURANA SVARGA KHANDA 31/113,114, spoken by the Yamadhutas)

a An intelligent person should make a great endeavor and beg food grains from a Vaishnava 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.

HARIR EVA SAMARADHYAH SARVA DEVE SURESVARAH  
HARI NAMA MAHA MANTRAIR NASYATPAPA PISACAKAM  
(PADMA PURANA SVARGA KHANDA 50/6)

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  
VISNU NAMA PARAM JAITVA SARVA MANTRA PHALAM LABHET  
(PADMA PURANA, SVARGA KHANDA 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 KRSNA NAMA MAHARSAYAH  
TIRTHI KURVANTI JAGATIM GRHITAM KRSNA NAMA YAIH  
(PADMA PURANA, SVARGA KHANDA 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 name is chanted by anyone.

GUROR YATRA PARIVADO NINDA VA PIPRAVARTATE  
KARNATA TATRA PIDHATAVYAU GANTA VYAM TATO'NYATAH  
(PADMA PURANA, SVARGA KHANDA 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 GUROR TYAGE KATHANCAN  
MOHAD VA YADI VA LOBHAT TYAKTVA TU PATITO BHAVET  
(PADMA PURANA, SVARGA KHANDA 53/23)

No one should reject his own spiritual master under any circumstance, even with his mind. 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 VRTTAM NITYAM EVA JAMACARET  
(PADMA PURANA, SVARGA KHANDA 53/26)

One should treat the spiritual master's spiritual master equal to his own guru. After paying him obeisances, he should

pay obeisances to his own spiritual master.

CHECK THIS TRANSLATION

DARMASYA AYATA AM YATNAC SARIRAM PARIPALAYET  
NA HI DEHAM VINA VISNUH PURUSAIR VIDYATE PARAH  
(PADMA PURANA, SVARGA KHANDA 54/36)

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.

DEVA DROHAM NA KURVITA GURU DROHAM TATHAIVA CA  
DEVA DROHAD GURU DROHAH KOTI KOTI GUNADHIKAH  
(PADMA PURANA, SVARGA KHANDA 55/15)

One should not envy or go against the Supreme Personality of Godhead or the spiritual master. Mollous of the spiritual master is millions of times more than mollous the Supreme Lord.

NA AVAGAHED APO NAGNO VANHIM NATI SPRSET TATHA  
SIRO'BHYANGA AVASISTENA TALENA ANGAM NA LEPAYET  
(PADMA PURANA, SVARGA KHANDA 55/57)

One should not take bath nude and touch fire. Without using it on his head, one should not put oil all over his body.

DUSKRTAM HI MANU SYASYA SARVAM ANNE VYAVASTHITAM  
YO YASYA ANNAM SAMA SNATI SA TASYA ASNATI KILVISAM  
(PADMA PURANA, SVARGA KHANDA 56/15)

All the sins of human beings reside within food grains. Whoever eats anyones food, actually eats his sins.

BHAKSAYITVA ABHAKSANI PITVA 'PEYANY API DVIJAY  
NA ADHIKARI BHAVED TAVAD TAVAT TAN NA JAHATRY ADHAH  
(PADMA PURANA, SVARGA KHANDA 56/45)

After eating uneatables and drinking undrinkables, O Brahmana, one cannot worship the Supreme unless he gives all of these things up.

SROTRIYAYA KULINAYA VINITAYA TAPASVINE  
VRATASTHAYA DARIDRAYA PRADEYAM BHAKTI PURVAKAM  
(PADMA PURANA, SVARGA KHANDA 57/11)

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.

MUNDI SIKHI VA'THA BHAVET TRIDANDI NISPARIGRAHA  
KASAYAVASAH SATATAM DHYANA YOGA PARAYANAH  
(PADMA PURANA, SVARGA KHANDA 59/15)

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 mediate on the Supreme Personality of Godhead.

CHECK TRANSLATION

PUNSAM EKAHA VAI SADHYA HARI BHAKTIH KALAU YUGE  
YUGA ANTARENA DHARMA HI SEVITAVYA NARENA HI  
(PADMA PURANA, SVARGA KHANDA 61/5)

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.

HARI BHAKTI SUDHAM PITVA ULLANGHYO BHAVATI DVIJAH  
KIM JAPAI SRI HARER NAMA GRHITAM HADI MANUSAIH  
(PADMA PURANA, SVARGA KHANDA 61/8)

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?

TESAM NA NARI LOLAKSI KSEPANAM HI PRABHUR BHAVET  
JANMA JANMA HRSIKESA SEVANAM HAIH KRTAM DVIJAH  
(PADMA PURANA, SVARGA KHANDA 61/20)



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 MALOTTHITAM  
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, ovum, 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 BALAHANI SYAT NIDRATI TARUNAYATE  
NIDRAYA'PA HATA JNANAH SVALPAYU JAYATE NARAH  
TASMAT PRAYATNATO DHIMAN NARIM MORTYUM 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 him.

VIPRA BHAKTI RATA YE CA PARASTRIS NAPUNSAKAH  
EKADASI VRATA RATA VIJNEYAS TE CA VAISNAVAH  
GAYANTI HARI NAMANI TULASI MALYA DHARAKAH  
HARYAN HRISALILAIH SIKTA VIJNEYAS TE CA VAISNAVAH  
(PASCAMA 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 sing 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 SRADDHAYA  
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 KARTIKE SRI HARI PRIYE  
KAROTI SARVA TIRTHESU YAT SNATVA TAT PHALAM LABHET  
KARTIKE YO NARO DNDYAT PRADIPAM NABHASI DVIJAH  
VIPRA HATYA ADIBHIH PAPAIR MUKTO GACCHED HARER GRHAM  
(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.

## CHECK TRANSLATION

MERU TULYANI PAPANI BRAHMA HATYADIKANI CA  
TAN NIRDAHATI SARVANI JAYANYAM SAMUPOSAKAH  
PUTRARTHI LABHATE PUTRA DHANARTHI LABHATE DHANAM  
MOKSARTHI LABHATE MOKSAM JAYANTYAM SAMUPOSAKAH  
(PADMA PURANA, BRAHMA KHANDA 4/48,49)

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.

PURVAJANMAI YA NARI PARA BALAKA GHATANAM  
KAHOTI KAPATE NAIVA BALA HINA BHAVED DHRUVAM  
(PADMA PURANA, BRAHMA KHANDA 5/10)

In previous births, any woman who has destroyed another's child, she surely becomes childless or barren in this life.

PURVA JANMANI YO MARTYO NIRASAM CA ATITHIM DVIIJA  
KURYAT KRODHENA DANDAM CA PUTRA HINO BHAVED DHRUVAM  
(PADMA PURANA BRAHMA KHANDA 5/16)

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.

PURVA JANMANI YANARI BHRUNA HATYAM CA YO NARAH  
KURYAT SA MRTA VATSA CA MRTA VATSO BHAVED DHRUVAM  
(PADMA PURANA, BRAHMA KHANDA 5/18)

In previous birth, 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.

YA NARI SVAMI SAHITA KURYAT CA HARI VASARAM  
SUPUTRA BHARTR SUBHAGA BHAVET SA PRATI JANMANI  
(PADMA PURANA, BRAHMA KHANDA 5/19)

Any woman who fasts on the day of Lord Hari (Ekadasi 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.

EK DASYAM SAHASRENA YAT PHALAM LABHATE NARAH  
RADHA JANMA ASTAMI PUNYAM TASMAT SATAGU NADHIKAM  
(PADMA PURANA, BRAHMA KHANDA 7/8)

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.

KRSNA JANMASTAMIM BRAHMAN NA KAROTI NARADHAMAH  
IHA DUHKHAM AVAPNOTI SA PREYA NARAKAM VRAJET  
NAKAROTI CA YA NARI KRSNA JANMA ASTAMI VRATAM  
VARSE VARSE TU SA MUDHA NARAKAM YATI DARUNAM  
(PADMA PURANA, BRAHMA KHANDA 13/5,6)

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.

CHECK TRANSLATION

JANMASTAMI DINE YO VAI NARO'SNATI VIMODHA DHIH  
MAHA NARAKAM ASNATI SATYAM SATYAM VADAMY AHAM  
(PADMA PURANA, BRAHMA KHANDA 13/7, spoken by Srila Suta Gosvami)

A foolish person who eats on Janmastami day goes to great hellish planet. I tell you repeatedly that it is true.

YENA DEHE STHITE PRANE JAYANTI NA KRITA NRPA  
TATRA AKRITA UPAVASASYA SASANAM YAMA MANDIRAM  
(PADMA PURANA, BRAHMA KHANDA 13/81)

Anybody who has life in his body and did not fast on the appearance day of the Supreme Lord, due to not fasting on such

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)

I tell you again. I tell you again. Please listen.  
Please listen. O human beings. Do not eat. Do not eat. Do not  
eat on the day of Lord Hari (Ekadasis and the appearance days of  
the Supreme Lord).

PARAMAM GATIM ASADYA TISTHED VISNU NIKETANE  
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 PADODAKH M PAPI YAH PIVET TASYA KILVISAM  
SARIRASTHAM KSAYAM YATI KRTAM BRAHMAN NA SAMSAHYAH  
(PADMA PURANA, BRAHMA KHANDA 17/4, spoken by Suta Gosvami)

h Anybody who drinks the water emanated 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

KARTIKE MASI SA DADYAT YATI VAIKUNTHA MANDIRAM  
(PADMA PURANA, BRAHMA KHANDA 20/6, spoken by Suta Gosvami)

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.

KARTIKA VRATINAM VIPRA YATHOKTA KARINAM NARAM  
YAMA DUTAH PALAYANTE SINHAM DRSTVA YATHA GAJAH  
SRESTHAM VISNU VRATAM VIPRA TAT TULYA NA SATAM MAKHAH  
KRTVA KRATUM VRAJE SVARGYAM VAIKUNTHAM KARTIKA VRATI  
(PADMA PURANA, BRAHMA KHANDA 21/30,31, spoken by Suta Gosvami)

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.

KARTIKA VRATINAH PUNYAM BRAHMA CAIVA CATURMUKHAH  
NA SAMARTHO BHAVED VAKTUM YATHOKTA VRATA KARINAH  
(PADMA PURANA, BRAHMA KHANDA 21/33)

The merits attained by a person who is fasting during Kartika, even the four head Brahma is unable to describe. I (Suta Gosvami) am also unable to describe the result of this fasting person.

YO YUKTAS TULASI PATRAIH PAPI PRANAN VIMUNCATI  
VISNOR NIKETANAM YATI SATYAM ETAN MAYODITAM  
(PADMA PURANA, BRAHMA KHANDA 22/7)

If a sinful person, while leaving his body has a Tulasi leaf in his mouth, he goes to the abode of Lord Sri Visnu. This is truth I say.

TULASI KASTHA MALAM TU KANTHA STHAM VAHATE TU YAH  
APY ASOCO'PY ANACARO BHAKTYA YATI HARER GRHAM  
(PADMA PURANA, BRAHMA KHANDA 22/10)

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.

## Śrī Nāradasya Rādhā-Kṛṣṇayor Vṛndāvane Darśana-pūrvaka- māhātmya-varṇanam Śrī Nārada Sees Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana

from Padma Purana

Texts 1 and 2

śrī-devy uvaca  
bhagavan sarva-bhuteṣa  
sarvātman sarva-sambhava  
deveśvara maha-deva  
sarvajña karuṇā-kara

tvayānukampitai āham  
bhūyo 'py āhānukampayā  
trailokya-mohanā mantrās  
tvayā me kathitāḥ prabho

śrī-aevy uvaca - Goddess Parvati said; bhagavan - O Lord; sarva-bhuteṣa - O master of all living beings; sarvātman - O soul of all; sarva-sambhava - O creator of all; deveśvara - O master of the deigods; maha-deva - O Śiva; sarvajña - all knowing; karuṇā-kara - merciful; tvayā - by you; anukampitā - an object of mercy; eva - indeed; aha - I; bhūyo - greatly; api - also; āha - said; anukampayā - kindly; trailokya-mohan n describing Lord Kṛṣṇa, who enDhants the three worlds; mantrās - mantras; tvayā - by youc me - to m ; kathitāḥ - told; prabho - O Lord.

Goddess Pārvati 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 k, who enchants the three worlds.

Text 3

tena devena gopībhir  
maha-mohana-rupiṇā  
kena kena viṣeṣeṇa  
cikrīḍe tad vadasva me

tena - by Him; devena - the Supreme Personality of Godhead; gopībhir - with the gopis; m ha-mohana-rupiṇā - with a very enchanting form; kena - by which; kena - by which?; viṣeṣeṇa - specifically; cikrīḍe y enjoyed pastimes; tad - that; vadasva - please tell; me - me.

What pastimes did the Lord enjoy withseheugopis? Please tell that to me.

Text 4

śrī-mahadeva uvaca  
ekadā vādayan vīṇām  
nd nārado m ni-ruṅgavaḥ  
kṛṣṇāvatāram ājñāya  
prayayau nanda-gokulam

śrī-mahadeva uvaca - Lord Śiva said; ekadā - one day; vādayan - playing; vīṇām - the vina; nārado - Narada; muni-puṅgavaḥ - the best of sages; kṛṣṇāvatāram - the incarnation oo Lord Kṛṣṇa; ājñāya - knowing; prayayau - went; nanda-gokulam - to Nanda'e eokula.

Lord Śiva said:



Aware that Lord Kṛṣṇa had descended to the earth, Śrī Nārada, the best of sages, went one day, playing his viṇā, to Nanda's Gokula.

Text 5

gatva tatra maha-yoga-  
mayeṣaṁ vibhum acyutam  
bāla-nāṭya-dharaṁ devam  
adrakṣīn nanda-veṣmani

gatva - going; tatra - there; maha-yoga-mayeṣaṁ - the master of Yogamaya; vibhum - all-powerful; acyutam - infallible; bāla - of a child; nāṭya - a drama; dharaṁ - manifesting; devam - the Supreme Personality of Godhead; adrakṣīt - saw; nanda-veṣmani - 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-paṭāstīrṇa-  
hema-paryāṅkikopari  
ṣayanāṁ gopa-kanyābhiḥ  
prekṣamānāṁ sadā mudā

su-komala - very soft; paṭa - cloth; āstīrṇa - covered; hema - golden; paryāṅkika - cradle; upari - over; ṣayanāṁ - 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-sukumārāṅgaṁ  
mugdhaṁ mugdha-vilokanam  
visrasta-nīla-kuṭīla-  
kuntalāvali-maṇḍalam

atīva - very; sukumāra - delicate; aṅgaṁ - limbs; mugdhaṁ - charming; 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 smitānkura vyañjad-  
eka-dvi-rada-kuḍmalam  
sva-pr ehābhir bhāsayantaṁ  
samantad bhavanodaram

kiñcit -ysomewhat; smitau- of smile; ankura - a sprout; vyañjad - manifesting; eka - one; dvi - or two; rada - teeth; kuḍmalam - bud; sva-prabhābhir - with His oLn splendor; bhāsayantaṁ - illuminating; samantad - completely; bhavanodaram - the room.

. . . from whose gentle smile came the buds of one or two teeth, and whose bodily splendor illuminated the entire room.

Text 9

dig-vāsasam samālokya  
sY 'ti-harṣam avāpa ha  
sambhāṣya go-patiṁ nandam  
āMa sarva-parbhū-priyaḥ

diṣ - with the directions; vāsasam - gremnts; samālokya - seeing; so - he; ati-harṣam - greay joy; avāpa - attained; ha - indeed; sambhāṣya - speaking; go-patiṁ - to the master of the cows; nandam- nanda; āha o said; sarva-parbhū-priyaḥ - 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-parāṇām tu  
jīvanām hy ati-durlabham  
asya prabhāvam atulam

na jānantiha keana nārāyaṇa-parāṇām - of they who are devoted to Lord Nārāyaṇa; tu - indeed; jīvanam - life; hy - indeed; ati-durlabham - very rare; asya - of him; prabhāvam - glory; atulam - peerless; na - not; jānanti - know; iha - here; keana

- anyone.

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  
ratim vāñchanti śāṣvatīm  
caritaṁ cāsyā bālasya  
sarveṣāṁ eva harṣaṇam

brahma-bhavādayo - beginning with Brahma and Siva; api - also; asmin - for Him; ratim - love; vāñchanti - desire; śāṣvatīm - eternal; caritaṁ - the pastimes; ca - also; asya - of this; bālasya - boy; sarveṣāṁ - of all; eva - indeed; harṣaṇam - 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 śṛṇvanti  
cābhinandanti tādrśaḥ  
asmiṁs tava sute 'cintya-  
prabhāve snigdha-mānasāḥ

mudā - happily; gāyanti - sing; śṛṇvanti - hear; ca - and; abhinandanti - offer prayers; tādrśaḥ - like this; asmin - to Him; tava - your; sute - son; acintya - incotheivable; pr bhāve - power and glory; snigdha-mānasāḥ - 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 teṣāṁ vai  
bhava-bādhā bhaviṣyati  
muñceha para-lokecchāḥ  
sarvā ba lava-sattama

narāḥ - ruman beinws; santi - are; na - not; teṣaṁ - of them; vai - indeed; bhava-dādḥ - impriso ew in the material world; bhaviṣyati - will be; muñca - free; iha - here; para-lokerchāḥ - desiring the transcendental woold; sarvā - "all; ballava-sattama - O best of the gopas.

They ho hear and chant your son's glories de not remained imprisoney in the material world. O best of ohe gopas, you should renouhce all material desires, either for this world or the next.

Text 14

ekantenaika-bhāvena  
bāle 'smin prītim ācara  
ity uktva nanda-ohavanān  
niṣkrānto muni-puṅgavaḥ

ekantenaika-bhāvena - with undivided attention; bāle - boy; asmin - for this; prītim - love; ācara - do; ity - thus; uktva - saying; nanda-bhavanāt - from Nanda's home; niṣkrānto - departed; muni-puṅgavaḥ - the best of sages.

You should give oll your love to this boy.

After speaking these words, Nārada, the best of sages, left Nanda's home.

Text 15

tenārcito viṣṇu-buddhyā  
pranamyā ca visarjitaḥ  
athāsau cintayam asa  
maha-bhāgavato muniḥ

tena - by him; arcito - worshiped; viṣṇu-buddhyā - with the conception of Lord Viṣṇu; praṇamyā - 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 Hiuself. After he had left the home, the great devotee sage Nārada thought:

Text 16

asya kantā bhagavati  
lakṣmīr narayane harau  
vidhāya gopikā-rupaṁ

krīḍārthaṁ śārṅga-dhanvanaḥ

asya - of Him; kantā - the beloved; bhagavatī - the supreme goddess of fortune; lakṣmī - lakṣmī; narayane - Narayan; harau - Hari; vidhāya - placing; gopikā-rupaṁ - the form of a gopi; krīḍārthaṁ - for transcendental pastimes; śārṅga-dhanvanaḥ - with the holder of the Sarṅga bow.

His beloved is the Supreme Goddess of Fortune. She appeared as Lakṣmī when He appeared as Nārāyaṇa, but now, to enjoy pastimes with Him, She has manifested Her original form as a gopi. Text 17

avaśyam avatīrṇā sā  
bhaviṣyati na saṁśayaḥ  
tām ahaṁ vicinomy adya  
gehe gehe vrajaukasām

avaśyam - inevitably; avatīrṇā - descended; sā - She; bhaviṣyati - will be; na - no; saṁśayaḥ - doubt; tām - Her; ahaṁ - I; vicinomy - will find; adya - now; gehe - in home; gehe - after home; vrajaukasām - of they who have homes in Vraja.

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

vimṛṣyaivaṁ muni-varo  
gehani vraja-vāsinām  
praviveṣātithir bhutva  
viṣṇu-buddhyā su-pūjitaḥ

vimṛṣya - thinking; evaṁ - in this way; muni-varo - the best of sages; gehani - the homes; vraja-vāsinām - of the residents of Vraja; praviveṣa - entered; atithir - a guest; bhutva - becoming; viṣṇu-buddhyā - with the idea of Lord Viṣṇu; su-pūjitaḥ - worshiped.

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

sarveṣāṁ ballavādīnām  
ratim nanda-sute parām

dr̥ṣṭva muni-varaḥ sarvān  
manasā pranānāma ha

sarveṣāṁ - of all; ballavādīnām - beginning with the gopas; ratim - love; nanda-sute - for the son of Nanda; parām - great; dr̥ṣṭva - seeing; muni-varaḥ - the best of sages; sarvān - all; manasā - in his mind; pranānāma - bowed down; ha - indeed.

Within his mind, Nārada 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

gopālānām gr̥he bālām  
dadarśa ṣveta-rupiṇīm  
sa dr̥ṣṭva tarkayam asa  
ramā hy eṣā na saṁśayaḥ

gopālānām - of the gopas; gr̥he - in the home; bālām - child; dadarśa - saw; ṣveta-rupiṇīm - with a white form; sa - he; dr̥ṣṭva - seeing; tarkayam asa - guessed; ramā - the goddess of fortune; hy - indeed; eṣā - She; na - no; saṁśayaḥ - doubt.

When he saw a beautiful and very fair infant girl in one gopa's home, Nārada could understand that this infant must be the goddess of fortune. Of this he had no doubt.

Text 21

praviveṣa tato dhīmān  
nanda-sakhyur mahat anaḥ  
kasyacid gopa-varyasya  
bhānu-nāmno gr̥ham mahat

praviveṣa - entered; tato - then; dhīmān - intelligent; nanda-sakhyur - of Nanda's friend; mahatmanah - the great soul; kasyacid - of someone; gopa-varyasya - the best of gopas; bhānu-nāmno - named Bhānu; gr̥ham - the home; mahat - great.

Then learned and intelligent Nārada entered the great palace of one of Nanda's friends, a noble-hearted gopa named Bhānu.

Text 2

arcito vidhivat tena  
so 'py aprcchan maha-manāḥ

sādhō tvam asi vikhyāto  
dharmā-niṣṭhatayā bhuvī

arcito - worshiped; vodhivat - properly; otena - by him; so - he; api - also; apṛcchat - asked; maha-manāḥ - noble-hearted; sādho - O saintly one; tvam - you; asi - are; vikhyāto - famous; dharmā-niṣṭhatayā - fRr faith in religion; bhuvī - in the world.

After properly worshipping him, anoble-hearted Bhānu asked Nārada: O saintly one, in this world you are famous as a very religious person.

Text 23

tavāham dhana-dhanyādi-  
samṛddhim samvibhāvaye  
kaccit te yogyaḥ putro 'sti  
kanyā vā śubha-lakṣaṇā

tava - of you; aham - I; dhana - wealth; dhanya - good fortune; ādi - beginning with; samṛddhim - oprlence; samvibhāvaye - I am opulent; kaccit - somehow; te - of you; yogyaḥ - worthy; putro - son; ao.i - is; kanyā - daughter; vā - or; śubha-lakṣaṇā - beautiful and virtuous.

By your grace I have wealth and many opuences. By your grace I have a worthy son and a beautiful and virtuous daughter.

Text 24

Iatas te kīrtir akhilam  
lokaṁ vyāpya bhaviṣyati  
ity ukto muni-varyeṇa  
bhānur ānīya putrakam

yatas - because; te - of you; kīrtir - the fame; yakhilam - all; lokaṁ - the world; vyāpya - pervading; bhaviṣyati - will be; ity - thus; ukto - saying; muni-varyeṇa - by the great sage; bhānur - Bhānu; ānīya - brought; putrakam - to the son.

This is so because Your fame is spread throughout the entire world.

After speaking these words, Bhānu brought Nārada to the on.

Text 25

maha-tejasvinam drptam  
naradāyābhyavādayy  
dṛṣṭva muni-varas tam tu  
rupeṇāpratimam bhuvi

maha-tejasvinam - very effulgent and powerful; drptam - glorious; naradāya - to Narada; abhyavādayat - greeted with respect; dṛṣṭva - seeing; muni-varas - the great sage; tam - him; tu - indeed; rupeṇa - with with form; apratimam - without equal; bhuvi - in the world.

When he saw him, Nārada offered respectful beuisances to that glorious and powerful boyS(who was handsome without equal in this world.

Text 26

padma-patra-viṣālākṣam  
sugrīvam sundara-bhpmvam  
cāru-dantam cāru-karṇam  
sarvāvayava-sundaram

padma - lotus; patra - petal; viṣāla - large; akṣam - eyes; sugrīvam - handsome neck; sundara-bhruvam - handsome eyebrows; cāru - beautiful; dantam - teeth; cāru - handsome; karṇam - ears; sarvāvayava-sundaram - with all limbs handsome.

His eyes were lotus petals. His neck, eyebrows, teeth, ears, and all his limbs were graceful and handsome.

Text 27

tam samāṣṭiṣya bāhubhyam  
snehāsrūṇi vimucya catataḥ sa-gadgadam prāha  
pranayena maha-muniḥ

tam - him; samāṣṭiṣya - embracing; bāhubhyam - with both arms; sneha - of affection; āsrūṇi - tears; vimucya - releasing; ca - and; tataḥ - then; sa-gadgadam - with a faltering voice; prāha - spoke; pranayena - with love; maha-muniḥ - the great sage.

Shedding tears of love as he embraced him with both armsn the great sage spoke affectionate words in a faltering voice.

Teut 28



śrī-narada uvaca  
ayaṁ ṣiṣus te bhavitā  
su-sakhā rāma-kṛṣṇayoḥ  
vihariṣyati tabhyaṁ ca  
rātrin-divam atandritaḥ

śrī-narada uvaca - Śrī Nārada said; ayaṁ - this; ṣiṣus - boy; te - of yours; bhavitā - will be; su-sakhā - a close friend; rāma - of Balarāma; kṛṣṇayoḥ - and Kṛṣṇa; vihariṣyati - will enjoy pastimes; tabhyaṁ - with Them; ca - and; rātrin-divam - day and night; atandritaḥ - without fatigue.

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-  
pravaraṁ muni-puṅgavaḥ  
yada gantuṁ manaś cakre  
ktatr ivāṁ bhānur abravīt

tatas - then; ābhāṣya - speaking; taṁ - to him; gopa - of gopas; pravaraṁ - the best; muni-puṅgavaḥ - the great sage; yada - when; gantuṁ - to go; manaś - the mind; cakre - does; tatra - there; evaṁ - thus; bhānur - Bhanu; abravīt - said.

Nārada spoke to that exalted cowherd boy for some time. When in his heart Nārada decided to leave, Bhānu said to him:

Text 30

ekāsti putrikā deva  
deva-patnyupamā mama  
kaṇīyasī ṣiṣor (sya  
jaḍāndha-badhira-kṛtiḥ

ekā - one; asti - is; putrikā - daughter; deva - O lord; deva-patny-upamā - like a demigoddess; mama - of me; kaṇīyasī - younger; ṣiṣor - boy; asya - than this; jṇḍa - mute; anṣa - blind; badhira - deaf; ākṛti - deafness.

O lord, I also have a daughter beautiful like a demigoddess. She is younger than this boy. She is blind, deaf, and mute.

### Text 31

utsāhād vṛddhaye yāce  
tvām varam bhagavattama  
prasanna-dṛṣṭi-matreṇa  
su-sthirām kuru bālikām

utsāhād - eagerly; vṛddhaye - to increase; yāce - I beg; tvām - you; varam - boon; bhagavattama - O most exalted one; prasanna - easily; dṛṣṭi - sight; matreṇa - only; su-sthirām - steady; kuru - please make; bālikām - the girl.

O most exalted one, I earnestly beg this boon from you: Please cure this girl. At least give Her the power to see.

### Text 32

śrutvaivaṃ narado vākyam  
kautukākṛṣṭa-mānasaḥ  
atha praviṣya bhavanam  
luṭhantīm bhū-tale sutām

śrutvā - hearing; evaṃ - thus; narado - Narada; vākyam - words; kautuka - by curiosity; ākṛṣṭa - attracted; mānasaḥ - the mind; atha - then; praviṣya - entering; bhavanam - the room; luṭhantīm - rolling about; bhū-tale - on the floor; sutām - the girl.

Hearing these words, Nārada became curious. Entering the room, he saw the girl rolling about on the floor.

### Text 33

utthāpyānke nidhāyāti-  
sneha-vihvala-mānasaḥ  
bhānur apy āyayau bhakti-  
namro muni-varāntpkam

utthāpya - placing; anke - on the lap; nidhāya - placing; ati - great; sneha - with affection; vihvala - overwhelmed; mānasaḥ - heart; bhānur - Bhanu; apy - also; āyayau - came; bhakti - with devotion; namro - bowing; muni-varāntikam - to the great sage.

Picking up the infant girl, Nārada placed Her on his lap. His heart was overcome with spiritual love. Then Bhānu approached and devotedly bowed down before the

sage.

Text 34

atha bhāgavata-śreṣṭhaḥ

kṛṣṇasyāti-priyo muniḥdr̥ṣṭva tasyaḥ param̐ rupam̐  
adr̥ṣṭāśrutam̐ adbhutam̐

atha - theI;nbhāgavata-śreṣṭhaḥ - the best devotee; kṛṣṇasya - to Lord Kṛṣṇa; ati-priyo - very dear; muniḥ - the sage; dr̥ṣṭva - seeing; tasyaḥ - of Her; param̐ - transcendental; rupam̐ - beauty; a(ṛṣṭa - unseen; āśrutam̐ - unheard; adbhutam̐ - wonderful.

Then Nārada 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.

Text 35

abhut purva-samam̐ mugdho

hari“premā maha-muniḥ  
vigāhya paramānanda-  
snigdham̐ eka-rasāyanam̐

abhut - was; purva - previously; samam̐ - equal; mugdho - bewildered; hari-premā - love for Lord Kṛṣṇa; maha-muniḥ - the great sage; vigāhya - plunging; parama - transcendental; ānanda - bliss; snigdham̐ - and love; eka-rasāyanam̐ - nectar.

Overcome with love for Lord Kṛṣṇa, the great sage Nārada became plunged in the nectar of transcendental bliss.

Text 36

muhūrta-dvitayam̐ tatra

munir̐ asīc̐ chilopamaḥ  
munīndraḥ pratibuddhas̐ tu  
ṣanair̐ unmīlya locane

muhūrta-dvitayam̐ - two muhurtas; tatra - there; munir̐ - the sage; asīc̐ - was; ṣilopamaḥ - like a stone; munīndraḥ - th king of sages; pratibuddhas̐ - conscious; tu - indeed; ṣanair̐ - gradully; unmīlya - opening; locane - eyes.

For almost two hours Nārada 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  
tūṣṇim eva sthito 'bhavat  
antar hṛdi maha-buddhir  
evam eva vyacintayat

maha - great; vismayam - wonder; āpannas - attained; tūṣṇim - silence; eva - indeed; sthito - situated; abhavat - was; antar - within; hṛdi - the heart; maha-buddhir - very intelligent; evam - thus; eva - indeed; vyacintayat - thought.

Silent and filled with wonder, intelligent Nārada thought within his heart:

Text 38

bhrāntam sarveṣu lokeṣu  
mayā svacchanda-cāriṇā  
asyā rupeṇa sadṛśī  
dṛṣṭā naiva ca kutracit

bhrāntam - wandered; sarveṣu - in all; lokeṣu - worlds; mayā - by me; svacchanda-cāriṇā - moving as I wish; asyās - of Her; rupeṇa - with the beauty; sadṛśī - 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-koṭy-amṣaḥ  
kuytrapy asyā vilokitaḥ

brahmaloke - in Brahmaloaka; rudraloka - in Rudraloka; indraloke - in Indraloka; ca - and; me - of me; gatiḥ - going; na - not; ko 'pi - anything; śobha - of beauty; koṭy - a tne millionth; amṣaḥ - part; kuytrapy - anywhere; asyās - of Her; vilokitaḥ - seen.

Traveling in Brahmaloaka, Rudraloka, and Indraloka, I have not seen even a ten-millionth part of Her beauty.

## Texte40

maha-māyā bhagavatī  
dṛṣṭā ṣailendra-nandinī  
yasyā rupeṇa sakalam  
muhyate sa-carācaram

maha-māye - Maha-māyā; btagavatī - the goddess; dṛṣṭā - seen; ṣailendra-nandinī - the daughter of the Himalayas; yasyās - of whom; rupeṇa - with the beauty; sakalam - all; muhyate - is bewildered; sa-carācaram - moving and unmoving beings.

I have seen Goddessa Mahā-māyā, who is the daughter of the king of the Himalayas and whose beauty enchants all moving and unmoving beings.

## Text 41

sapy asyaḥ sukumārāṅgī-  
lakṣmīṃ nāpnoti karhicit  
lakṣmīḥ sarasvatī kanti- vidyādyās ca vara-striyaḥ

sa - she; apy - also; asyaḥ - of Her; sukumārāṅgī - delicate limbs; lakṣmīṃ - beauty; na - not; āpnoti - attains; karhicit - at all; lakṣmīḥ - Lakṣmi; sarasvatī - Sarasvati; kanti - Kanti; vidyā - Vidya; adyās - beginnign with; ca - and; vara-striyaḥ - beautiful women.

Neither Lakṣmi, Sarasvati, Kānti, Vidyā, nor any other beautiful woman has anything like the beauty of this girl's delicate limbs.

## Text 42

chāyām api sprṣanty asyaḥ  
kadācin naiva dṛśyate  
viṣṇor yan-mohinī-rupaṃ  
haro yena vimohitaḥ

chāyām - shadow; api - even; sprṣanty - touch; asyaḥ - of Her; kadācit - ever; na - not; eva - indeed; dṛśyate - is seen; viṣṇor - of Lord Viṣṇu; yat - of whom; mohinī-rupaṃ - 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 dṛṣṭam ca tad api  
kuto 'syāḥ sādṛśam bhavet  
tato 'syās tattvam ājñātum  
na me śaktiḥ kathañcana

mayā - by me; dṛṣṭam - seen; ca - and; tad api - still; kuto - where?; asyaḥ - of Her; sādṛśam - the like; bhavet - may be; tato - then; asyās - of Her; tattvam - the truth; ājñātum - to understand; na - not; me - of me; śaktiḥ - the power; kathañcana - at all.

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 jñanti  
prāyeṇainām hareḥ priyām  
asyaḥ andarśanād eva  
govinda-caraṇāmbuje

anye - others; ca - and; api - also; na - not; jñanti - understand; prāyeṇa - generally; enm - Her; dhareḥ - of Lord Kṛṣṇa; priyām - beloved; tasyaḥ - of Her; andarśanād - by the sight; eva - indeed; govinda-caraṇāmbuje - at Lord Kṛṣṇa's lotus feet.

Then others certainly cannot understand Her either, this girl who is so dear to Lord Hari. Even when they see Her at Lord Govind's lotus feet they still cannot understand Her.

Text 45

yā premarddhir abhūt sa me  
bhuta-purveṇa karhicit  
ekante naumi bhavatīm  
darśayitvāti-vaibhavam

yā - which; prema - of love; ṛddhir - increase; abhūt - was; sa - that; me - of me; bhuta-purveṇa - previously; karhicit - sometime; ekante - one; naumi - I praise; bhavatīm - 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  
rupam parama-tuṣṭaye  
vimṛṣyaivaṁ munir gopa-  
pravaram preṣya kutracit

kṛṣṇasya - of Lord Kṛṣṇa; sambhavaty - is; asyā - of Her; rupam - the form; parama-tuṣṭaye - for the great pleasure; vimṛṣya - thinking; evam - thus; munir - the sage; gopa - of gopas; pravaram - 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

nibhṛte parituṣṭāva  
bālikām divya-rupiṇīm  
api devi maha-yoga-  
māyeśvari maha-prabhe

nibhṛte - in a secluded place; parituṣṭāva - offered prayers; bālikām - to the infant girl; divya-rupiṇīm - 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-varṣiṇi  
mahadbhuta-rasānandā-  
ṣathilī-kṛta-mānase

maha-mohana-divyāṅgi - whose limbs are charming and splendid; maha-mādhurya-varṣiṇi - who are a shower of transcendental sweetness; mahadbhuta - great wonder; rasa - of nectar; ānanda - bliss; ṣathilī-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 nectarean bliss, . . .

Text 49

maha-bhāgyena kenāpi  
gatāsi mama dṛk-patham  
nityam antar-mukhā dṛṣṭis  
tava devi vibhāvya

maha-bhāgyena - by great good fortune; kenāpi - somehow; gatā - gone; asi - You are; mama - of me; dṛk-patham - on the pathway of the eyes; nityam - always; antar-mukhā - within; dṛṣṭis - sight; tava - of You; devi - O goddess; vibhāvya - 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 paritṛptaika lakṣyase  
prasannam madhuram saumyam  
idaṁ sumukha-maṇḍanam

antar - within; eva - indeed; mahananda - great bliss; paritṛpta - pleased; eva - indeed; lakṣyase - is seen; prasannam - happy; madhura - sweet; saumyam - gentle; idaṁ - 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 antaḥ sukhodayam  
rajaḥ-sambandhi-kalikā-  
śaktis tattvāti-śobhane

vyanakti - manifests; paramāścaryam - great wonder; kam apy - something; antaḥ -



within; sukhodayam - the manifestation of happiness; rajaḥ - pollen; sambandhi - in relation to; kalikā - of a bud; śaktis - 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

sṛṣṭi-sthiti-samahara-  
rupinī tvam adhiṣṭhita  
tat tvam viśuddha-sattvāṣu-  
śakti-vidyatmika para

sṛṣṭi - creation; sthiti - maintenance; samahara - and destruction; rupinī - in the form of; tvam - You; adhiṣṭhita - the controller; tat - that; tvam - You; viśuddha-sattva - transcendental goodness; āṣu - 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-sandoham  
dadhati vaiṣṇavam param  
ka tvayaścarya-vibhave  
brahma-rudradi-durgame

paramananda-sandoham - great transcendental bliss; dadhati - gives; vaiṣṇavam - Vaisnava; param - transcendental; ka - indeed; tvaya - by You; āścarya - wonderful; vibhave u powtrrand glorym brahma-rudradi-durgame - difficult for Brahma, Siva, and 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

iogīndrānām dhyana-patham  
h na tvam sprśasi karhicit  
iSchā-śaktir jñāhi-śaltih

kriyā-śaktis tvayrṣituḥ

yogīndrāṇām - of the kings of the yogis; dhyana-patham - the path of meditation; na - not; tvam - You; spr̥ṣasi - touch; karhicit - ever; icchā-śaktir - the potency of desire; jñāna-śaktiḥ - the potency of knowledge; kriyā-śaktis - the potency of action; tvayā - by You; ṛṣituḥ - the controller.

You never touch the path of meditation traversed by the kings of the yogis. You control the potencies of desire, knowledge, and action.

Text 55

tavāṁṣa-matram ity evaṁ  
manīṣa me pravartate  
maya-vibhutayo 'cintyās  
tan-māyārbhaka-māyinaḥ

tava - of You; aṁṣa - a part; matram - only; ity - thus; evaṁ - thus; manīṣa - considering; me - of me; pravartate - does; maya-vibhutayo - the potencies; acintyās - inconceivable; tan-māyārbhaka - an ordinary child; māyinaḥ - creating the illusion.

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.

Text 56

pareśasya maha-viṣṇos  
tāḥ sarvas te kalā-kalāḥ  
ananda-rupiṇī śaktis  
tvam īśvarī na saṁśayaḥ

pareśasya - of the Supreme Personality of Godhead; maha-viṣṇos - Lord Mahā-Viṣṇu; tāḥ - they; sarvas - all; te - of You; kalā-kalāḥ - parts of the parts; ananda - of bliss; rupiṇī - the form; śaktis - potency; tvam - You; īśvarī - the Goddess; na - no; saṁśayaḥ - doubt.

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.

Text 57

tvaya ca krīdate kṛṣṇo

nūnaṁ vṛndavane vane  
kaumāreṇaiva rupeṇa  
rsvaṁ viśvasya ca mohlnī

s tvaya - with You; ca - and; kṛīdate - enjoys pastimes; kṛṣṇo - Lord Kṛṣṇa; nūnaṁ - indeed; vṛndavane - in Vṛndāvana; vane - forest; kaumāreṇa - with a youthful; eva - indeed; rupeṇa - form; tvaṁ - You; viśvasya - of the universes; ca - and; mohlnī - enchanting.

Lord Kṛṣṇa enjoys pastimes with You in Vṛndāvana forest. Your youthful form is the most charming in the entire world.

Text 58

tāruṇya-vaya-saṁspṛṣṭaṁ  
kīdṛk te uupam adbhutam  
kīdṛśaṁ tava lāvaṇyaṁ  
līlā-hāsekṣaṇānvitam

tāruṇya-vaya - by youth; saṁspṛṣṭaṁ - touched; kīdṛk - like what?; te - of You; rupam - the form; adbhutam - wonderful; kīdṛśaṁ - like what?; tava - of You; lāvaṇyaṁ - the beauty; līlā - playful; hāsa - laughter and joking; īkṣaṇa - eyes; anvitam - with.

What is Your form like? It is embraced by youthfulness. What is Your beauty like? It has playful, smiling glances.

Text 59

hari-mānuṣa-lobhena  
vapur aścarya-maṇḍitam  
draṣṭuṁ tad aham icchami  
rupaṁ te hari-vallabhe

hari - of Lord Kṛṣṇa; mānuṣa - human; lobhena - with desire; vapur - form; aścarya-maṇḍitam - decorated with wonder; draṣṭuṁ - to see; tad - that; aham - I ; icchami - wish; rupaṁ - form; te - of You; hari-vallabhe - dear to Lord Kṛṣṇa.

O beloved of Lord Hari, I wish to see the wonderfully decorated form in which You enjoy humanlike pastimes with Lord sari.

Text 60

yena nanda-sutaḥ ,ṛṣṇo  
mohaṁ samupayāsyati  
idānīm mama kāruṇyān  
nijaṁ rupaṁ maheśvari  
praṇatāya prapannāya  
prakāsayitum arhasi

yena - by whom; nanda-sutaḥ - the son of Nanda; ṛṣṇo - Kṛṣṇa; mohaṁ - bewilderment; samupayāsyati - will attain; idānīm - now; mama - of me; kāruṇyāt - because of mercy; nijaṁ - own; rupaṁ - form; maheśvari - O great goddess; praṇatāya - bowing down; prapannāya - surrendered; prakāsayitum - to show; arhasi - You deserve.

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.

Text 61

ity ukta muni-varyeṇa  
tad-anuvrata-cetasa  
maha-maheśvarīm natva  
mahananda-mayīm parām

ity - thus; ukta - addressed; muni-varyeṇa - by the great sage; tad-anuvrata-cetasa - his heart filled with devotion; maha-maheśvarīm - to the great goddess; natva - bowing; mahananda-mayīm - filled with transcendental bliss; parām - transcendental.

After speaking these words, the great sage, his heart filled with devotion, bowed down before the blissful Supreme Goddess.

Text 62

maha-prematarotkanṭhām  
vyākulaṅgīm śubhekṣaṇam  
īkṣamāṇena govindam  
evam varṇayatāsthitam

maha-prematarotkanṭhām - filled with the longings of transcendental love; vyākulaṅgīm - agitated limbs; śubhekṣaṇam - beautiful eyes; īkṣamāṇena - seeing; govindam - Lord Kṛṣṇa; evam - thus; varṇayatā - describing; āsthitam - situated.

Seemng that the beautiful-eyed Goddess was overwhelmed with love for Lord Kṛṣṇa, the great sage began to describe the Lord.

### Text 63

jaya kṛṣṇa mano-hārin  
jaya vṛndavana-priya  
jaya bhrū-bhaṅga-lalita  
jaya veṇu-ravākula

jaya - glory; kṛṣṇa - O Kṛṣṇa; mano-hārin - charming to the heart; jaya - glory; vṛndavana-priya - dear to Vṛndāvana; jaya - glory; bhrū-bhaṅga-lalita - with graceful and playful bent eyebrows; jaya - glory; veṇu-ravākula - who plays the flute.

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!

### Text 64

jaya barha-kṛtottaṁsa  
jaya gopī-vimohana  
jaya kuṅkuma-liptāṅga  
jaya ratna-vibhuṣaṇa

jaya - glory; barha-kṛtottaṁsa - with a peacock-feather crown; jaya - glory; gopī-vimohana - enchanting the gopis; jaya - glory; kuṅkuma - with kunkuma; lipta - anointed; āṅga - limbs; jaya - glory; ratna-vibhuṣaṇa - decorated with jewel ornaments.

Glory to You, decorated with a peacock-feather crown! Glory to You, who enchant the gopis! Glory to You, whose limbs are anointed with kuṅkuma! Glory to You, decorated with jewel ornaments!

### Texts 65 and 66

kadāhaṁ tvat-prasadena  
anaya divya-rupaya  
sahitaṁ nava-tāruṇya-  
mano-hāri-vapuḥ-śriya  
vilokayiṣye kaiṣore  
mohanam tvām jcgat-pate

kadā - when?; ahaṁ - I; tvat-prasadena - by Your mercy; anaya - Her; idivya-rupaya - with a splendid transcendental form; sahitaṁ - with; nava-tār(ṇya - new youthfulness; mano-hāri - charming the heart; vapuḥ - of the form; śriya - with the handsomeness and glory; vilokayiṣye - I will see; kaiṣore - in youth; mohanam -

charm; tvām - You; jagat-pate - O master of the universes.

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

evam kīrtayatas tasya  
tat-kṣaṇād eva sa punaḥ  
babhuva dadhatī divyaṁ  
rupam atyanta-mohanam

evam - thus; kīrtayatas - chanting the glories; tasya - of Him; tat-kṣaṇād - in a moment; eva - indeed; sa - He; punaḥ - again; babhuva - was; dadhatī - giving; divyaṁ - 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

caturdaśābda-vayasa  
sammitaṁ lalitaṁ param  
samāna-vayasaḥ canyāś  
tadaiva vraja-balikaḥ

āgatya veṣṭayam asur  
divya-bhuṣambara-srajaḥ  
munīndraḥ sa tu niśceṣṭo  
brbhuvāścaryam-mohitaḥ

caturdaśa - 14; abda - years; vayasa - age; sammitaṁ - with; lalitaṁ - graceful; param - transcendental; samāna-vayasaḥ - the same age; ca - and; anyāś - other; tadā - then; eva - indeed; vraja-balikaḥ - 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; āścaryam - 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.

## Teet 70

balayas tas tada sakhyas  
caraṇambu-kaṇair munim  
niṣicya bodhayam asur  
ūcuś ca kṛpayanvitāḥ

balayas - of the girl; tas - they; tada - then; sakhyas - friends; caraṇa - of the feet; ambu - of water; kaṇair - Vith drops; munim - the sage; nrṣicya - sprinkling; bodhanem asur - brought back to consciousness; ūcuś - said; ca - and; kṛpaya D mercy; anvitāḥ - with.

Sprinkling on him some drops if water tkat had touched their feet, these girls, all friends of the girl Rādhā, mercifully brought the sage back to consciousness and said to him:

## Texts 71-74

muni-varya maha-bhaga  
n maha-yogeśvareśvama  
tvayaiva paraya bhaktya  
bhagavan narir īśvaraḥ

nunam āradhito devo  
bhaktanam kāma-pūrmkaḥ  
yad iyam brahma-rudradyair  
devaiḥ siddha-muniśvaraiḥ

maha-bhagavataiś canyair  
durdaśā durgamapi ca  
aty-adbhuta-vayo-rupa-  
mohinī hari-vallabha

kenapy acintya-bhagyena  
tava dṛṣṭi-patham gata  
uttiṣṭhottiṣṭha vipraṣe  
dhairyam ālambya sa-tvaram

muni-varya - O best of sages; maha-bhaga - O foretunate one; mahksyogeśvareśvara - O king of the kings of yoga; tvayā - by you; eva - indeed; paraya - with great; bhaktya - brāhmaṇa; bhagavan - the Supreme Personality of Godhead; harOr - Lord Hari; īśvaraḥ - the supreme controller; nunam - indeed; āradhito - worshiped; devo - th Lord; bhaktanam - of the devotees; kāma pūrakaḥ - fulfilling the desires; yad - what;

iyam - this; Vbrahma-rudradya - headed by Brahma and Siva; devaiḥ - by the demigods; siddha-muniśvaraḥ; - by the siddhas and the kings of the sages; mahabhagavataḥ - by great devotees; ca - and; anyair - others; durdaṣā - difficult to see; durgama - difficult to approach; api - also; ca - and; aty-adbhuta-vayo-rupa-mohinī - charming with wonderful youthful beauty; hari-vallabha - Lord Kṛṣṇa's beloved; kenapy - by some; acintya-bhagyena - inconceivable good fortune; tava - of You; drṣṭi-patham - the path of the eyes; Vgata - attained; uttiṣṭha - rise; uttiṣṭha - rise; viparṣe - O brahmana sage; dhairyam - consciousness; ālambya - attaining; sa-tvaram - quickly.

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 pradakṣiṇī-kṛtya  
namaskuru punaḥ punaḥ  
kiṁ na paśyasi carv-aṅgīm  
atyanta-vyakulām iva

enām - Her; pradakṣiṇī-kṛtya - circumambulating; namaskuru - offer obeisances; punaḥ - again; punaḥ - and again; kiṁ - why?; na - not; paśyasi - you see; carv-aṅgīm - 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

asminn eva kṣaṇe nunam  
antardhānam gamiṣyati  
nānaya saha samlāpaḥ  
kathañcit te bhaviṣyati

asmin - in this; eva - indeed; kṣaṇe - in a moment; nunam - indeed; antardhānam - disappearance; gamiṣyati - will be; na - not; anaya - Her; saha - with; samlāpaḥ - conversation; kathañcit - somehow; te - of you; bhaviṣyati - will be.



In a moment She will disappear. Then you will no longer be able to speak with Her.

Text 77

darśanaṁ ca punar nasyaḥ  
prapsyasi brahma-vittama  
kintu vṛndavane kāpi  
bhāty aśoka-lata śubha

darśanaṁ - the sight; ca - and; punar - again; 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 them who know the Supreme, then you will not see Her again. Still, in Vṛndāvana forest there is a beautiful aśoka vine.

Text 78

sarva-kāle 'pi puṣpādhyā  
sarva-dig-vyāpi-saurabha  
govardhanād adūreṇa  
kusumākhyā-saras-taṭe

sarva-kāle - at all times; api - even; puṣpādhyā - rich with flowers; sarva-dig-vyāpi-saurabha - with a sweet fragrance that fills all the directions; govardhanād - from Govardhana; adūreṇa - not far; kusumākhyā-saras-taṭe - 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  
drakṣyasi asmān aśeṣataḥ  
śrutvaivaṁ vacanaṁ tasmaṁ  
sneha-vihvala-cetasam

yāvat pradakṣiṇī-kṛtya

praṇamed daṇḍavan muniḥ  
muhūrta-dvitayaṁ balām  
nanā-nirmāṇa-śobhanām

tan-mūle - at the root of that vine; hy - indeed; ardha-rātre - in the middle of the night; ca - and; drakṣyasi - you will see; asmān - them; aśeṣataḥ - completely; śrutvā - hearing; evaṁ - thus; vacanaṁ - words; tasmaṁ - of them; sneha-vihvala-cetasam - their hearts overcome with affection; yāvat - as long as; pradakṣiṇī-kṛtya - circumambulating; praṇamed - offers obeisances; daṇḍavat - dandavat; muniḥ - the sage; muhūrta-dvitayaṁ - 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

āhkyā bhānuṁ provaca  
naradaḥ sarva-śobhanā  
evaṁ prabhāva baleyaṁ  
na sādhya daivatāir api

āhūya - calling; bhānuṁ - Bhanu; provaca - said; naradaḥ - Narada; sarva-śobhanā - all beautiful; evaṁ - thus; prabhāva - glorious; balā - girl; iyaṁ - this; na - not; sādhyā - unattainable; daivatāir - by the demigods; api - even.

Calling Bhānu, Nārada said: Even the great demigods cannot approach your beautiful and glorious daughter.

Text 82

kintu yad-gṛha etasyaḥ  
pāda-cihna-vibhuṣitam  
tatra narayano devaḥ  
svayaṁ vasati mādhaveḥ  
lakṣmīś ca vasate nityaṁ  
sarvabhiḥ sarva-siddhibhiḥ

kintu - however; yad-gṛham - in whose home; etasyaḥ - of Her; pāda-cihna-vibhuṣitam - decorated with the footprints; tatra - there; narayano devaḥ - Lord

Nārāyaṇa; svayaṁ - Himself; vasati - resides; mādhaveḥ - the husband of the goddess of fortune; lñkṣmī - the goddess of fortune; ca - and; vasate - resides; nityaṁ - always; sarvabhīḥ - with all; sarva-siddhibhīḥ - 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 enāṁ varārohāṁ  
sarvabharaṇa-bhuṣaṇāṁ  
devīm iva paraṁ gehe  
rakṣa yatnena sattama

adya - now; enāṁ - Her; varārohāṁ - the girl with beautiful thighs; sarvabharaṇa-bhuṣaṇāṁ - decorated with all ornaments; devīm - goddess; iva - like; paraṁ - 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 manasaivaināṁ  
maha-bhagavatottamaḥ  
tad-rupam eva saṁsmṛtya  
praviṣṭo gahanaṁ vanam  
aśoka-latika-mūlam  
āsadya muni-sattamaḥ

ity - thus; uktva - speaking; manasā - with the mind; eva - indeed; enāṁ - Her; maha-bhagavatottamaḥ - the best of devotees; tad-rupam - Her form; eva - thus; saṁsmṛtya - remembering; praviṣṭo - entered; gahanaṁ - deep; vanam - into the forest; aśoka-latika-mūlam - the root of the asoka 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

pratīkṣamāṇo devīm tām  
tatraivāgamataṁ niṣi  
sthito 'tra prema-eikalaṣ  
cintayan kṛṣṇa-vallabhām

pratīkṣamāṇo - waiting; devīm - the goddess; tām - Her; tatra - there; eva - indeed;  
āgamanaṁ - arrival; niṣi - at night; sthito - staying; atra - there; prema-vikalas -  
overcome with spiritual love; cintayan - meditating; kṛṣṇa-vallabhām - on Lord  
Kṛṣṇa's beloved.

There Nārada waited for Goddess Rādhā to arrive in the middle of the night.  
Overcome with spiritual love, he stayed there, meditating on Lord Kṛṣṇa's beloved.

Text 87

ttha madhya niṣā-bhage  
yuvatyāḥ paramadbhutaḥ  
purva-dṛṣṭas tathānyaś ca  
vicitrabharana-srajaḥ

atha - then; madhya-niṣā-bhage - in the middle of the night; yuvatyāḥ - young girls;  
paramadbhutaḥ - very wonderful; purva-dṛṣṭas - seen before; tathā- so; anyas - others;  
ca - and; vicitrabharana-srajaḥ - decorated with wonderful ornaments and flower  
garlands.

Then, in the middle of the night, Nārada saw, decorated with wonderful ornaments  
and flower garlands, the same very wonderful girls he had seen before, and many  
other girls also.

Text 88

dṛṣṭva manasi sambhrānto  
daṇḍavat patito bhuvī  
parivārya munim sarvāś  
taḥ taḥ praviviṣuḥ śubhaḥ

dṛṣṭva - seeing them; manasi - in his heart; sambhrānto - reverent; daṇḍavat - like a  
stick; patito - fell; bhuvī - to the ground; parivārya - surrounding; munim - the sage;  
sarvāś - all; taḥ taḥ - they; praviviṣuḥ - entered; śubhaḥ - beautiful.

With a reverential heart, Nārada fell like a stick before them. The beautiful girls at  
once surrounded the sage.

## Text 89

praṣṭu-kāmo 'pi sa muniḥ  
sv kiñcit svabhimataṁ priyam  
nāṣakat prema-lāvaṇya-  
priya-bhaṣā-pradharsitaḥ

praṣṭu-kāmo - desiring to stand; api - even; sa - he; muniḥ - the sage; kiñcit - something; svabhimataṁ - dear; priyam - dear; na - not; aṣakat - was able; prema - of love; lāvaṇya - beauty; priya - dear; bhaṣā - words; pradharsitaḥ - overcome.

Although he desired to stand, he could not. He was overcome with devotion and the wish to speak graceful words of praise.

## Texts 90 and 91

athāgatā muni-śreṣṭham  
kṛtāñjalim avasthitam  
bhakti-bhāra-nata-grīvaṁ  
sa-vismayaṁ sa-sambhramam

su-vinītatamaṁ prāha  
tatraiva karunanvita  
aśoka-malinī namna  
aśoka-vana-devata

atha - then; āgatā - approached; muni-śreṣṭham - the best of sages; kṛtāñjalim - with folded hands; avasthitam - staying; bhakti-bhāra-nata-grīvaṁ - he neck bowed with devotion; sa-vismayaṁ - with wonder; sa-sambhramam - with respect; su-vinītatamaṁ - very humble; prāha - spoke; tatra - there; eva - indeed; karunanvita - merciful; aśoka-malinī - Asoka-malini; namna - by name; aśoka-vana-devata - the goddess of that asoka grove.

r Then the goddess of that aśoka grove, a girl named Aśoka-mālini, mercifully approached the sage, his head bowed with awe and wonder, and his hands humbly folded. She spoke to him the following words.

## Text 92

śrī-aśoka-maliny uvaca  
aśoka-kalikayāṁ tu  
vasamy asyaṁ maha-mune

raktambara-dhara nityam  
rakta-mālānulepana

śrī-aśoka-maliny uvaca - Śrī Aśoka-malini said; aśoka-kalikayām - in an asoka bud;  
tu - indeed; vasamy - I reside; asyam - in this; maha-mune - O great sage; raktambara-  
dhara - wearing red ornaments; nityam - always; rakta-mālānulepana - with red flower  
garlands and red sandal paste.

Śrī Aśoka-malini said; O great sage, dressed in red garments, decorated with red  
flower garlands, and anointed with red sandal pastimes, I always stay in this aśoka  
grove.

Text 93

rakta-siṅdura-kalika  
raktotpala-vatamsinī  
rakta-māṇikya-keyūra-  
mukutaḍi-vibhuṣita

rakta-siṅdura-kalika - decorated with red sindura; raktotpala-vatamsinī - wearing a  
garland of red lotuses; rakta-māṇikya-keyūra-mukutaḍi-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-vāsasaḥ

ekada,- one day; priyaya - His beloved; sardham - with; viharantyo - enjoying  
pastimes; madhūtsave - in a springtime festival; tatra - there; eva - indeed; milita - met;  
gopa-balikaś - gopis; citra-vāsasaḥ - dressed in wonderful and colorful garments.

One day Lord Kṛṣṇa enjoyed springtime-festival pastimes with His beloved and  
with many gopis dressed in wonderful and colorful garments.

Text 95

aham caśoka-mālabhir

gopa-veṣa-dsaraṁ harim  
ramr-rupaś ca taḥ sarva  
bhaktya samyag apūjayam

ahaṁ - I; ca - and; aśoka - of aśoka flowers; mālabhir - with garlands; gopa-veṣa-dharaṁ - dressed as a gopa; harim - Kṛṣṇa; rama-rupaś - teh forms of the goddesses of fortune; ca - and; taḥ - they; sarva - all; bhaktya - with devotion; samyag - completely; apūjayam - worshiped

Giving Them many garlands of aśoka f owers, I worshiped Lord Kṛṣṇa, who was dressed as a gopa, and the many goddesses of fortune.

Text 96

tataḥ prabhṛti caitasaṁ  
madhye tiṣṭhami sarvada  
huṣabhir vividhabhiś ca  
toṣayitva rama-patim

tataḥ - then; prabhṛti - beginning; ca - also; etasaṁ - of them; madhye - in the middle; tiṣṭhami - I stand; sarvada - always; bhuṣabhir - with ornaments; vividhabhis - various; ca - and; toṣayitva - pleasing; rama-patim - the husband of the goddess of fortune.

I always stay among these gopis. Offering Him many different ornaments, I please the goddess of fortune's husband.

Text 97

parat param ahaṁ sarvaṁ  
vijanamīha sarvataḥ  
go-gopa-gopikadīnaṁ  
rahasyaṁ capi vedmy aham

parat param - greater than thegreatest; ahaṁ - I; sarvaṁ - all; vijanami - know; iha - here; sarvataḥ - completely; go-gopa-gopikadīnaṁ - beginning with the c ws, gopas, and gopis; rahasyaṁ - secret; ca - and; api - also; vedmy - know; aham - I.

I know everything a)out 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.

Texts 98 and 99

tava jijñāsitaṁ sarvaṁ  
hṛdi pratyabhibhaṣitaṁ  
tām devīm adbhutākārām  
adbhutananda-dāyinīm

eareḥ priyām hiraṇyabhām  
hīrakojjvala-mudrikaṁ  
kanhaṁ paśyami lolākṣīm  
kathaṁ va tat-padamtujaṁ

tama - of you; jijñāsitaṁ - desiring to know; sarvaṁ - all; hṛdi - in the heart;  
pratyabhibhaṣitaṁ - spoken; tām - Her; devīm - goddess; adbhuta-ākārām - whose  
form is wonderful; adbhutananda-dāyinīm - giving wonderful bliss; ha eḥ - of Lord  
rīṣṇa; priyām - the beloved; hiraṇyabhām - splendid like gold; hīrakojjvala-mudrika,  
- wearing diamond rings; kathaṁ - how; paśyami - I may see; lolākṣīm - with restless  
eyes; kathaṁ - how?; va - or; tat-padamtujaṁ - Her lotus feet.

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

āradyate 'ti-bhaktyeti  
tvaya brahman vimarśitaṁ  
tatra te kathayiṣyami  
vṛttāntaṁ su-mahatmanām

āradyate - is worshiped; ati - with great; bhaktyā - devotion; iti - thus; tvaya - by  
you; brahman - O brahmana; vimarśitaṁ - considered; tatra - there; te - of you;  
kathayiṣyami - I will tell; vṛttāntaṁ - a story; su-mahatmanām - of the great souls.

O Brahman, you should worship Her with great devotion. I will tell you a story of  
some great devotees.

Texts 101 and 102



manase sarasi sthitva  
tapas tīvram upeyuṣām  
japatam siddha-mantrānś ca  
dhyayatam harim īśvaram

munīnam kaṅkṣatam nityam  
tasyā eva padambujam  
eka-saptati-sāhasra-  
saṅkhyatanam mahaujasam

manase sarasi - in Manasa-sarovara; sthitva - staying; tapas - auster ties; tīvram - severe; upeyuṣām - engaged; japatam - chanting japa; siddha-mantrān - siddha-mantras; ca - and; dhyayatam - meditating; harim - on Lord Kṛṣṇa; īśvaram - the Supreme Personality of Godhead; munīnam - of the sages; kaṅkṣatam - desiring; nityam - always; tasyā - of Her; eva - indeed; padambujam - the lotus feet; eka-saptati-sāhasra-saṅkhyatanam - 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.

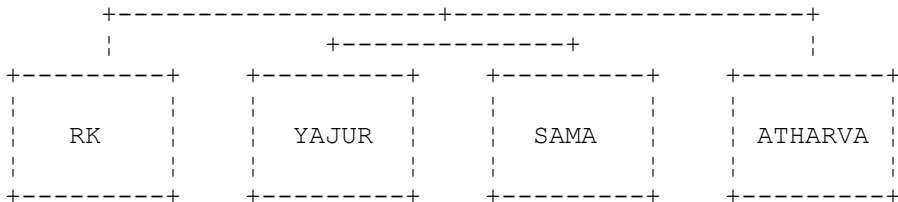
## THE FIFTH VEDA; PURANA

### INTRODUCTION

#### What is Purana?

The Veda is called Sruti (because it is learnt by hearing). It has four interwoven parts.

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\*\*\* \*\*\*\*\* \*\*  
\*\* \*\*\*\*\* VEDA \*\*\*\*\* \*\*  
\*\*\* \*\*\*\*\* \*\*  
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Hymns or prayers	Prayers for sacrifice	Some prayers in musical form	World maintainance
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To make these four sections more easily performable Vyasadeva compiled these four parts into four separate books. Being sympathetic towards the fallen souls of Kalia 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 Vedantic 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 Bnagavad-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.  
Containm 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 - 10,00 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:

*sargas ca pratisarga ca  
vamsa manvantarani ca  
vamsanu caritam capi  
puranam panca laksanam*

A Purana describes;

1) SARGA (Creation)

2) PRATISARGA (Recreation)

3) VAMSA (History of the sages)

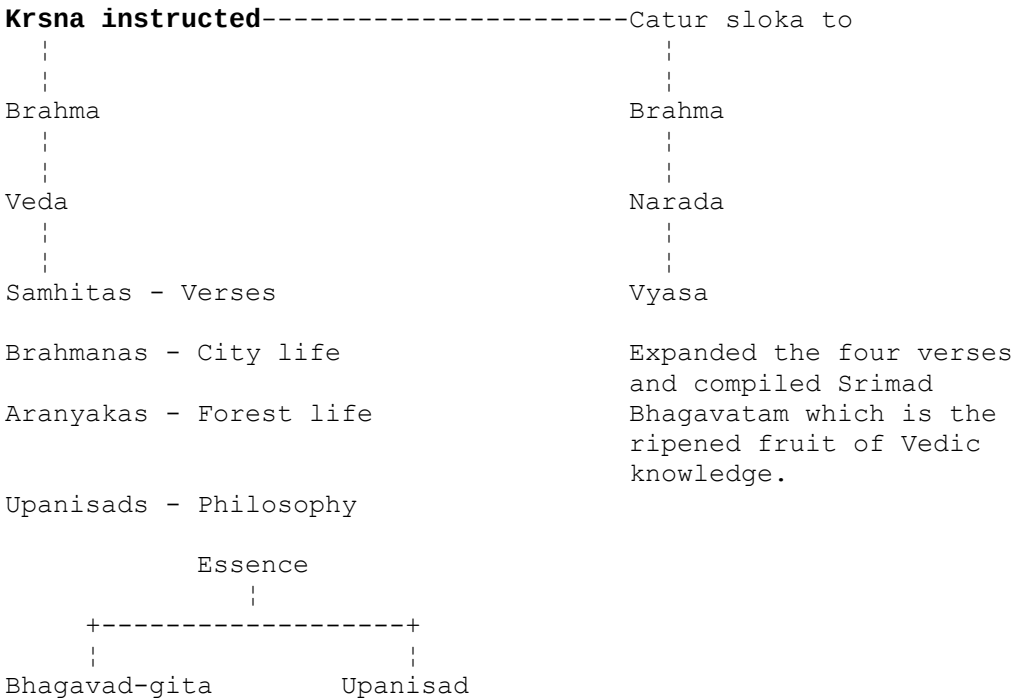
4) MANVANTARA (Periods of Manu)

5) VAMSANUCARITA (Geneology of Kings)

## THE GREATNESS OF SRIMAD BHAGAVATAM.

After compiling the Vedic Literatures, Puranas, etc., Vyasadeva was still feeling unsatisfied. While thinking in this way Narada Muni reached the cottage of Vyasadeva and was asked about the cause of dissatisfaction. Narada Muni 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.



*padau yadiyau prathama dvitiyau  
tritiyaturyau kathitau yaduru*

*nabhistatha pancama nva sasto  
bhujantaram doryugalam yathanyau  
mukharavindam dasamam praphullam  
ekadasau yasya lalatha pathakam  
siro pi yad dvadasa nva bati  
tamadidevam karuna nidhanam  
tamala varnam suhitavataram  
aparasamsara samudra setum  
bhajamehe bhagavata hvarupam*

Translation:

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 twelfth canto is His head.

(Padma Purana).

*krsna sva-dhamopagate  
dharma-jnanadibhih saha  
kalau nasta-drsam esa  
puranarko 'dhunoditah*

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 loost 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)

(Bg. 7.5; 15.7)

Krsna is the *saktimana* or the source of all energy.

(Bg. 7.6)

- 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 tways 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 siultaneously one with and different from the Lord (*acintya-bheda-abheda-tattva*).

(S.B. 2.9.27)

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 dounot like to accept Krsna's supremacy. Jusr as th pupose of the jail is to reform cri inals, in the same way the puepose of creation is to reform the conditioned soul or to get rid of his criminal desire to use Krsna's property without Krsna.

(S.B. 2.10.46) (S.B. 2.9.19 purport)

## LESSON TWO

### SARGA - CREATION (Part 1)

The elementary creation of the sixteen items of matter.

1) earth

1) nose

1) smell



- 2) water
- 3) fire
- 4) air
- 5) ether

- 2) tongue
- 3) eyes
- 4) skin
- 5) ear
- 6) mind

- 2) taste
- 3) sight
- 4) touch
- 5) sound

TOTAL = 16

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 this 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 Indra became manifested and acts dependent on the hands were also generated.

Verse 25

Because of His desire to control movement the legs became manifested and the controlling deity Vishnu 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 intestines 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 mind's 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

manifesta 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.

SUBTLE ELEMENT

GROSS ELEMENT

Sound	is the subtle quality of	sky
Touch	is the subtle quality of	air
Form	is the subtle quality of	fire
Taste	is the subtle quality of	water
Smell	is the subtle quality of	earth

(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 subtlest 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.

### Manifestation 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

- |           |             |
|-----------|-------------|
| 1) ears   | 1) hands    |
| 2) skin   | 2) legs     |
| 3) eyes   | 3) voice    |
| 4) tongue | 4) anus     |
| 5) nose   | 5) genitals |

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 srastr  
dvitiyam tv anda-samsthitam  
trtiyam sarva-bhuta-stham*

*tani jnatva vimucyate*

"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."

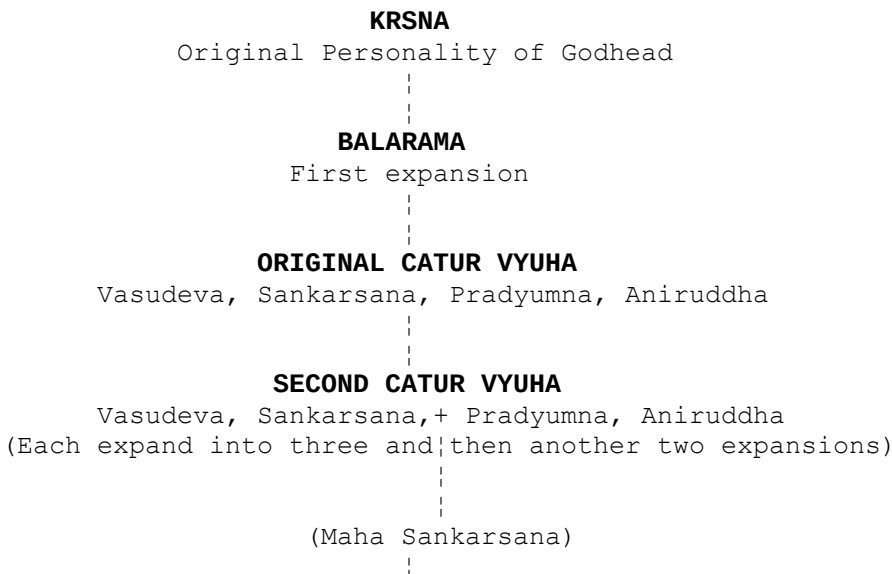
(Satvata-tantra quoted in Bg. 7.4 purport)

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 fruitive activity. The lotus grows dissapating 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)

## 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 Garbhodakasayh Visnu and the dispensation 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) Vamadeva 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 MahaVisnu).

In the first creation the modes of nature mix and give rise to 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 FOURPART 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 Kimpurusas 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 FOURPART 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 serpentine, 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

## CALCULATION OF TIME FROM THE ATOM

(S.B.3.11.1-12)

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 katha or 8 seconds
Fifteen kathas	- one laghu or 2 minutes
Fifteen laghus	- one (nadika-danda) or 30 minutes
Two dandas	- one muhurta 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 *krsna paksa*, the dark moon or *amavasya*. In the same month the moon waxes and is called *gaur-paksa* or *sukla paksa*, the full moon or *purnima*.

*Purnima* to *amavasya* is called *krsnapaksa* (dark moon).

*Amavasya* to *purnima* is called *gaurpaksa* (bright moon).

Two months - one season

During the first six months the sun travels from south to north and is known as *uttarayana*. During the second six months the sun travels from north to south and is known as *daksinayana*. Two solar movements equals one day and night of the demigods.

## LESSON FIVEPART 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)

Duration - 4,800 demigods years or 1,728,000 human years

Life span - 100,000 years

Yuga dharma - meditation or astanga yoga having eight parts.

- 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 brahmachari.

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 paramahansa. There was no demigod worship, only the worship of Krsna and religion was perfectly practiced.

si (S.B. 11.5u21-22)(S.B. Canto 9 Ch. 14)

### TRETA-YUGA (Silver Age)

Duration - 3,600 demigod years or 1,296,000 human years

Life span - 10,000 years

Yuga dharma - Fire sacrifice, Yajna

Yuga Avatara - The yuga avatara 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, sruva, 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 following Vedic principles.

### DVARPARA-YUGA (Copper Age)

Duration - 2,400 demigod years or 864,000 human years

Life span - 1,000 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 Dvaparthyugas before Krsna's appearance, the yuga avatara 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 avatara, they are all expansions of Visnu, who is an expansion of Sri 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 Brahma

- 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) Dhama 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 manvanta 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 Vyasas of the Vaivasvata Manvantara

- |                      |                |
|----------------------|----------------|
| 1) Brahma            | 15) Trayyaruna |
| 2) Prajapati or Manu | 16) Dhananjaya |
| 3) Usana, Sukracarya | 17) Krtanjaya  |

- |                |                                    |
|----------------|------------------------------------|
| 4) Brhaspati   | 18) Rina                           |
| 5) Savitri     | 19) Bharadvaja                     |
| 6) Yamaraja    | 20) Gautama                        |
| 7) Indra       | 21) Uttama                         |
| 8) Vasistha    | 22) Vena                           |
| 9) Sarasvata   | 23) Somasushmapana                 |
| 10) Tridhama   | 24) Riksha or Valmiki              |
| 11) Trivishan  | 25) Sakti, father of Parasara Muni |
| 12) Bharadvaja | 26) Parasara Muni                  |
| 13) Antariksa  | 27) Jaratkaru                      |
| 14) Vapra      | 28) Krsna Dvaipayana Vyasa         |

In the next Dvapara-yuga the Vyasa will be Asvattama the son of Drona.

## LESSON FIVEPART THREE

During Brahma's one day there are twenty-five Lila-avatars also known as Kalpa avatars because they appear in every Kalpa. Of these Lila-avatars Hamsa and Mohini are not very well known.

- 1) Catursana - The four Kumaras.

They appeared in the beginning of creation and are specifically empowered to distribute transcendental knowledge. They are empowered with the Lord's *jnana-sakti*. They are also known as Saktyavesa.

- 2) Narada Muni - 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 millenniums. During the period 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 mercet to Satyavrot Muni. After the period of Caksusa when there was a partial inundation, he also protecte 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 brahmachari 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 Satyawati.

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.

25) Kalki - The son of Visnu Yasa.

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 Brahmas appearing and disappearing like bubbles in the Atlantic Ocean.

LESSON FIVEPART FOUR

## THE FOUR CATEGORIES OF THE UNIVERSAL ANNIHILATION

There are four kinds of annihilation summarized as constant, occasional, material and final.

1) When a person achieves knowledge of his relationship with Kṛṣṇa or when he understands his factual identity, he is then liberated from the material nature. This is called final annihilation or *Atyantika*.

t (S.B.Canto 12 Ch.4)

At the time of devastation, when Lord Ananta desires to destroy 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 Sankarsana becomes angry and annihilates the universe.

(S.B. 5.25.3)

2) When Brahma's life span is finished there occurs the *Prakṛtika* 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, this 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 occasional 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 Brahmaloaka 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 possessed of subtle vision state that all (creatures, including Brahma himself, are always subject to generation and annihilation. Material life means birth and death or generation and annihilation. The only boat suitable for crossing 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 SIX STUDENTS 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 SIXTEACHERS 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;

arguments 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 Lemaitre 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 Celsius 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 whirl 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 paraphernalia, 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 quietsens 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 shields 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.

### **Invertebrates 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 seaweeds 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 Hedgehog 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.

## PART FIVE THE 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, although 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 may be 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 perception, then one must accept a higher authority and that authority is the 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 SEVENPART 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 paraphernalia, 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 prakrtih 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) Krsna says,

*sarva-yonisu kaunteya  
murtayah sambhavanti 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, Kṛṣṇa.

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)



Manvantaras (8)  
Milk Ocean (8)  
Mukti (11)  
Nirodha (10)  
Number (of verses) (12)  
Ocean (churning) (8)  
Posana (6)  
Prakarana of Brahman Creation (3)  
Samsthana (5)  
Sankhya (3)  
Sthi i (5)  
Supersoul n3)  
Universe (1)  
Uti (7)  
Varnas (7)  
Vedas (branches of) (12)  
Vedas (composition) (12)  
Visarga (4)

## **Bhavisya Purana**

Speakers Suta/Saunaka  
Volume: 5iparts, 16,000 verses  
Goal: Brahma  
Kalpa: Aghora  
Mode: Passion

Topics:

Aghora Kalpa (1)  
Brahma Parva (1)  
Calligraphy (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)

Puranas (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)

Rathantara Kalpa  
Siddhas (4)  
Siva's world (attainment of) (1)

## Brahmananda Purana

Volume: 4 parts, 12,0n0 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 "spA ial") (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)  
Dissolutio (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 (threefold goal of creatures) (4)  
Higher Planets (listing) (2)  
Hiranyagarbha (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)

Kings (after advent of Kali-yuga) (3)  
Krsna (description of manifestn.) (3)  
Manus (in the future) (4)  
Manvantaras (list of remaining) (2)  
Manvantaras (narration of) (2)  
Maruts (origin of) (3)  
Milking of the Earth (2)  
Mind (City of; Manomayapura) (4)  
Moon (new moon day described) (2)  
Nilakantha (name explained) (2)  
Planets (heavenly, listing) (2)  
Planets (movements of) (2)  
Prakriyapada (1)  
Praktika Laya (dissolution) (4)  
Sages (seven, glorification of) (3)  
Solar System (2)  
Svayambhuva Manu (2)  
Time (measurement of) (4)  
Upasanghara (4)  
Upodghata (3)  
Vaivasvata Manu (origin of) (3)  
Vaivasvata Manvantara (details) (4)  
Varsas (general) (2)  
Vedas (classification of) (2)  
Worlds (14 with characteristics) (4)  
Worlds (conception of different) (1)  
Worlds (knowledge of) (2)  
Yajnas (institution of) (2)  
Yugas (features of humans in) (2)  
Yugas (principles of different) (2)  
Yugas (the last two & features) (2)

## 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)  
Kṛtya & Akṛtya (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)  
Tarkasya Kalpa  
Treatmet 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 Incnrnations

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  
Bhrgu'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/Bhisma, 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)  
Urjapancaha (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 Khanda (3)
- Brahma Yajna (6)
- Brahmasthan (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)  
Tatpuruṣa Kalpa (1)  
Tilaka (Pundra) (2)  
Time (knowledge of Kala) (4)  
Trinetra (Siva, origin of) (4)  
Trivikrama Murti (narration of) (7)  
Universe (due to Viṣṇu's Maya) (4)  
Vaiṣṇava Khanda (2)  
Varnas & Āśramas (3)  
Varuṇa (origin of) (4)  
Vasiṣṭha (his hermitage) (7)  
Viṣṇu Sahasra Nama (5)  
Vyādha 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: Viṣṇu  
Kalpa: Kurma  
Mode: Passion

### Topics

Bhagavati Samhita (2)  
Bṛhad Vamana (2)  
Demons & Demigods (war) (1)  
Ganeśa & Mahesha (2)  
Ganesvari Samhita (2)  
Ghosts (story of) (1)  
Hymn to Lord Hari (by Brahma) (1)  
Kama (the burning of) (1)  
Kapalamocana (narration of) (1)  
Kṛṣṇa (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)  
Manvantaras (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

The Padma-Purana--Part 2

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. Devantka, 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 Exposition of Merit
77. The Vow of Saptami ta 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 Visnusarman
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. Iksvaku Goes Ahunting
43. The Boar Gives a Tough Fight to Iksvaku
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 Pennance 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 Healen
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 Expeaience
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

104. Induma i's Dream
105. Nahusa is Born
106. Indumati's Lamentations on the Loss of Her Child
107. Narada Assures of Nahusa's Return
108. Vasistha's Instruction to Nahusa
109. Vidvara, a Kinnara, Dispels Asokasundari's Apprehensions
110. Nahusa Gets Divine Weapons from Gods
111. Nahusa Enters Mahodaya, the City of Hunda
112. Asokasundari has a Glimpse of Nahusa
113. Rambha Acts as Asokasundari's Messenger
114. The Fight between Nahusa and Hunda Starts
115. Hunda is Killed in the Battle
116. Nahusa Marries Asokasundari
117. Nahusa's Consecration
118. The Story of Kamoda
119. The Birth of Kamoda
120. Narada on Dreams
121. The End of Vihunda
122. Dharmasarma's Account
123. Kunjala's Story: A Preceptor Is a Holy Place
124. Prthu's Righteous Rule
125. The Merit of Listening to or Reciting This Purana

### 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, Bhadrasha, Malyavat
5. Ramanaka, Hiranmaya, Airavata
6. Bharatavarsa: Its Rivers and Regions
7. Span of Life in the Four Yugas
8. Sakadvipa: Mountains, Rivers and Countries
9. Salmalika, Kraunca, Kusa and Puskara Dvipas and Their Mountains
10. Dialogue Between Narada and Yudhisthira
11. Puskara, the Holiest of Holy Places
12. Visit to Some Holy Places and Its Merit
13. The Greatness of Narmada
14. Sages Pray to God Siva for Protection from Demon Bana
15. The Greatness of Amarakantaka
16. Kaveri Sangama Tirtha
17. Narmada and the Holy Places on Her Northern Bank
18. More Tirthas on the Bank of Narmada
19. Suklatirtha

20. Naraka, Kapilatirtha, Rsitirtha, 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, Brahmavalaka etc.
26. Kuruksetra, pariplave, Salvkikini, 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. Vikundala's Dialogue with the Devaduta
32. Sugandha, Arundhativata, Sindhuprabhava etc.
33. The Merits of Varanasi
34. The Greatness of Krttivasesvara
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, Svargatirtha 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 Donb'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, Svargakhanda

PREFACE

ABBREVIATIONS

## 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 RVisnu's Name
26. The Importance of Keeping Promise

## SECTION V: PATALAKHANDA

1. Rama Sees Nandigram 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. Ratnagriva 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 Lakshminidhi 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 Vidyumalin
34. Vidyumalin 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 in 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

53. Rama Frees the Bound Horse
54. Lava Binds the Sacrificial Horse
55. The Observation of se Spies
56. Rama Seeks Bharatats Advice
57. The Washerman's Former Birth
- 58e Laksmana Leaves Sita in the Forest
59. The Birth of Kusa and Lave
60. Lava Defeats the Army and Kills the General
61. Hanumat Falls Unconscious
62. Lava Becomes Unconscious
63. Kusa's Victory
64. Rama's Army Revives
65. Sumati Describes the Adventurous Events to Rama
66. Singing of Ramayana by Kusa and Lada
67. The Commencement of the Sacrifice

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

8. Conditions During Jalandhara's Rule
9. The Creation of a New Powerful Weapon by Siva
10. Jalandhara's Messenger Rahu Meets Siva
11. Siva's Attendants Fight the Demons Off
12. Siva Arrives on the Battlefield
13. Jalandhara Disguised as Siva goes to Parvati
14. Visnu Creates Illusion for Vrnda
15. Vrnda Goes to Heaven
16. Jalandhara Gives up His Disguise
17. Sukra is Confined by Krtya inside Her Vulva
18. Jalandhara Is Killed
19. A Description of Srisaila
20. The Story of Sagara
21. The Greatness of Haridvara
22. An Eulogy of Ganga, Yamuna, Prayaga
23. The Importance of Tulasi
24. The Importance of Prayaga
25. A Three-night Tulasi Vow
26. Gift of Good Praised
27. Constructing Tanks, Planting Trees etc.
28. Merit Coming From Exposition of a Sacred Text
29. The importance of Gopicandana
30. The greatness of the Vow of Lamp
31. The Vow of Janmastami
32. A Gift of Land Is the Best
33. A Hymn to Sani as a Remover of Trouble
34. The Account Trisprsa
35. The Vow of Unmilani
36. The Vow Of Paksavardhini
37. Keeping Awake on Ekadasi and Dvadasi
38. The Origin of Ekasasi and Killing of Demon Mura
39. The Importance of the Moksada Ekasasi
40. Saphala Ekasasi
41. Putrada Ekasasi
42. The Vow of Sattila Ekadasi
43. Jaya Ekadasi
44. Mijaya Ekadasi
45. Amalaki Ekadasi
46. Papamocani Ekadasi
47. Kamada Ekadasi
48. Varuthini Ekadasi
49. Mohini Ekadasi
50. Aparajita Ekadasi
51. Nirjala Ekadasi
52. Yogini Ekadasi

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-triratna
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
- 1 1. 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 Svetodbhava
138. The Greatness of Ganatirtha
139. The Greatness of Agnipalesvara
140. Hiranyasangamatirtha
141. Madhuraditya
142. Kambutirtha and Papitirtha
143. Ekadhara and Saptadharatirtha
144. Brahmavalli and Khandatirtha
145. Sangamesvara
146. Rudramahalayatirtha
147. Khadgatirtha
148. Malarkatirtha
149. Candanesvara
150. Jambutirtha
151. Dhavalesvara
152. Balapendratirtha
153. Durdharsesvara
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: Bhavasarma's Story
183. The Ninth Chapter: A Goat's Story
184. Tse Ninth Chapter: A Swan's Story

The Padma-Purana--Part 9

PUBLISHER'S NOTE

EDITORIAL

ABBREVIATIONS

## PADMA-PURANA: SECTION VI: UTTARAKHANDA (CONTPNUED)

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 Four eonth 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

247. Rukmini's Abduction
248. Rukmini Formally Married to Krsna
49. Krsna's other Marriages
250. Aniruddha's Marriage
251. Destruction of Paundraka's Son
252. Krsna Goes Back to His Abode
253. Modes of Visnu's Worship
254. One Hundred and Eight Names of Rama
255. The Thre Gods Subjected to Test by Bhrgu

## SECTION VII: KRIYAYOGASARAKHANDA

1. A Dialogue between Jaimini and Vyasa
2. Csaracteristic Marks of a Vaisnava
3. The Story of King Manobhadra
4. Pranidhi, Padmavati and Chanurdvaja
5. TheeStory of Madhava and Sulorana
6. ,appy 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 Efficay 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. Brahmanas; Gift of Food and Whter
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



## 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 and Sages
25. Bharataoyubcoñainent
26. The Glory of Konaditya
27. Efficacy of Devition to Sun-god
28. Glory of Sun-god
29. Names of Sun-god

30. Nativity of Sun-god
31. One Hundred and Eight Names of Sun-God
32. Penance of Uma
33. Testing of Parvati
34. Parvati weds Siva
35. Hymn in Praise of Siva
36. Uma and Sankara leave Himalayas
37. Destruction of Daksa's Sacrifice
38. The Prayer by Daksa
39. The holy Centre of Ekamra
40. The holy centre of Utkala

## **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

65. The world of Visnu
66. Glory of lord Purusottama
67. Glory of Ananta Vasudeva
68. Glory of holy shrine of Purusottama
69. Narrative of sage Kandu
70. Doubts raised by sages
71. Lord's incarnation in the family of Yadus
72. Incarnations of Hari
73. Nativity of Sri Krsna
74. Incarnations of Hari
75. Putana slain and Cart smashed
76. Cowherd's colony shifted to Vrndavana
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PUBLISHER'S NOTE

EDITORIAL

ABBREVIATIONS

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