

Hindi / English / Gujarati

# ब्रह्मवैवर्त पुराण

महर्षि वेद व्यास



महाबली

**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

śrutam̄ prathamato brahman  
brahma-khaṇḍam̄ manoharam  
brahmaṇo vadānāmbhojāt  
paramādbhutam̄ eva ca

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

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

Text 2

tatas tad-vacanāt tūrṇam̄  
samāgatya tavāntikam  
śrutam̄ prakṛti-khaṇḍam̄ ca  
sudhā-khaṇḍat̄ param varam

tataḥ-then; tad-vacanāt-from his mouth; tūrṇam-at once; samāgatya-arriving; tava antikam-near you; śrutam-heard; prakṛti-khaṇḍam-Prakṛti-khaṇḍam ca-and sudhā-khaṇḍat-than nectar; param varam-better.

Then, 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 ṣṛptam mano lolam  
vaśiṣṭam śrotum 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; ṣṛptam-satisfied; manah-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 4-7

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

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

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

jīvanam vaiṣṇavānām ca  
jagatān pāvanān param  
vada vistāraśo bhaktān  
śiṣyān mām śaraṇāgatam

śrī-kṛṣṇa-janma-khaṇḍam-the khaṇḍa of Lord Kṛṣṇa's birth; ca-also; janmādi-khaṇḍanam-which breaks the cycle of repeated birth; nr̥ṇām-of men; pradīpam-the lamp; sarva-tattvānām- karma-ghnam-which destroys the fruits of karma; hari-bhakti-dam-and gives devotional service to Lord Hari; sadyah-at once; vairāgya-janakam-the creator of renunciation; bhava-of material existence; roga-the disease; nikṛntanam-curing; kāraṇam-the cause; mukti-bijānām-of the seeds of liberation;

bhava-of material existence; abdhi-the ocean; tarāṇam-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; vistāraśah-elaborately; bhaktam-to the devotee; śiṣyam-disciple; mām-me; saraṇa-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 Vaiṣṇavas and the purifier of the worlds.

#### Text 8

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

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

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

#### Text 9

yuge kutra kuto 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; āvirbabhūva-manifested; ha-indeed; vasudevaḥ-Vasudeva; asya-His; janakam-father; kaḥ-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  
kim 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 kaiṁsa-  
bhayena sūtikā-gṛhāt  
katham kaiṁsat kiṭa-tulyād  
abhayasya bhayaṁ mune

jagāma-went; gokulam-to Gokula; kaiṁsa-of Kaiṁsa; bhayena-in fear; sūtikā-gṛhāt-from the maternity room; katham-why?; kaiṁsat-from Kaiṁsa; kiṭa-tulyāt-who was equal to an insect or a worm; abhayasya-fearless; bhayaṁ-fear; mune-O sage.

Afraid of Kaiṁsa, He left the maternity room and went to Gokula. O sage, why was the fearless Supreme Person afraid of Kaiṁsa, 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; kutah-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-rūpiṇah  
kā vā yaśodā ko nandah  
kim va puṇyam cakāra ha

kāḥ-who?; vā-or; gopāṅganā-the gopī; ke-who; vā-otr; gopālā-the cowherd boys; bāla-rūpiṇah-in the form of boys; kā-who?; vā-or; yaśodā-Yaśodā; kah-who; nandah-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-vāsinī  
vraje va vraja-kanyā sā  
babhūva preyasī hareḥ

katham-why?; rādhā-Rādhā; puṇyavatī-saintly; devī-fgoddess; goloka-vāsinī-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 īśvaraṁ param  
katham tāś ca parityajya  
jagāma mathurāṁ punah

katham-why?; gopyah-the gopīs; durārādhyam-difficult to worship; samprāpuh-attained; īśvaraṁ-the Supreme Personality of Godhead; param-then; katham-why?; tāś-them; ca-and; parityajya-leaving; jagāma-went; mathurāṁ-to Mathurā; punah-again.

How did these cowherd girls attain the unattainable Supreme Personality of Godhead? Why did He leave them and go to Mathurā?

### Text 16

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

bhāra-of the burden; avatāranam-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  
niṣevya bhoga-nigada-  
kleśa-cchedana-karttanām

pāpendhanānām dahane  
jvalad-agni-śikhām iva  
puṁsām śrutavatām koṭi-  
janma-kilbiṣa-nāśinām

muktim karṇa-sudhā-ramyām  
śoka-sāgara-nāśinām  
mahyam bhaktāya śisyāya  
jñānam dehi kṛpā-nidhe

su-durlabham-difficult to attain; hari-kathām-the topics opf Lord Hari; tāriṇām-the boat; bhava-tāraṇe-for crossing the ocean of repeated birth and death; niṣevya-to be served; bhoga-enjoyment; nigada-chains; kleśa-of sufferings; chedana-for cutting; karttanām-a sword; pāpa-of sins; indhanānām-of the fuel; dahane-in burning; jvalat-blazing; agni-of fire; śikhām-flames; iva-like; puṁsām-of the people; śrutavatām-hearing; koṭi--millions; janma-births; kilbiṣa-sins; nāśinām-destroying; muktim-liberation; karṇa-sudhā-ramyām-nectar to the ears; śoka-of grief; sāgara--the ocean; nāśinām-destroying; mahyam-to me; bhaktāya-a devotee;

śisyāya-a disciple; jñānam-knowledge; dehi-please give; kr̄pā--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-  
pr̄thivī-tīrtha-darśanāt  
śruti-pāthād anāśanāt  
vrata-devarcanād api

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

tapah-austerity; japa-chanting mantras; mahā-great; dāna-charity; pr̄thivī-on the earth; tīrtha-holy places; darśanāt-from seeing; śruti-the Vedas; pāthāt-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; śoḍāśīm-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

pitrāhaṁ preśito jñāna-  
dānāya tava sannidhim  
sudhā-samudram samprāpya  
na ko vā pātum icchati

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

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

### Text 23

śrī-nārāyaṇa uvāca

mayā jñāto 'si dhanyas tvam  
puṇya-rāśih su-mūrtimān  
karoṣi bhramaṇam lokān  
pavitum kula-pāvana

śrī-nārāyaṇah uvāca-Śrī Nārāyaṇa Ṛṣi said; mayā-by Me; jñātah-understood; asi-you are; dhanyah-fortunate; tvam-you; puṇya-of piety; rāśih-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 sadyah  
su-vyaktam vacanena vai  
śiṣye kalatre kanyānām  
dauhitre bāndhave 'pi ca

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

janānām-of the people; hṛdayam-the heart; sadyah-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 a son; pautre-a grandsone; ca-abd; 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; nr̄ṇām-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-rajasā  
sarvādhārām vasundharām

jīvan-living; muktah-liberated; asi-you are; putah-pure; tvam-you; śuddha-bhaktah-pure devotee; gadā-bhṛtaḥ-of Lord Kṛṣṇa; punāsi-you purify; pāda-rajasā-with the dust of your feet; sarva-all; ādhārām-maintaining; vasundharām-the earth.

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

## Text 27

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

punāsi-you purify; lokān-worlds; sarvān-all; ca-and; svayam-personally; vigraha-of the form; darśanāt-by the sight; su-maṅgalāḥ-very auspicious; hari-kathāḥ-topics of Lord Hari; tena-by that; tām-you; śrotum-to hear; icchasi-wish.

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  
tīrthāni nikhalāni ca

yatra-where; kṛṣṇa-kathā-the topics of Lord Kṛṣṇa; santi-are; tatra-there; eva-indeed; sarva-devatāḥ-all the demigods; ṛṣayah-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, sages, philosophers, saints, and holy places of pilgrimage.

### Text 29

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

kathāḥ-tppics; śrutvā-hearing; tathā-so; ante-at the end; te-they; yanti-go; santah-saints; nirāpadam-without distress; bhavanti-become; tāni-they; tīrthāni-holy places; yeṣu-in whom; kṛṣṇa-kathāḥ-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 places of pilgrimage.

### Text 30

sadyah kṛṣṇa-kathā-vaktā  
svasya pūṁśām śatām śatam  
samuddhṛtya śrutavatām  
punāti nikhilām kulam

sadyah-at once; kṛṣṇa-kathā-vaktā-speaking the topics of Lord Hari; svasya-personally; pūṁśām-of people; śatām śatam-hundreds and hundreds; samuddhṛtya-delivering; śrutavatām-hearing; punāti-purify; nikhilām-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 ātmanah  
śrotā śravaṇa-mātreṇa  
sva-kulam sva-sva-bandhavān

praṣṭā-the questioner; tu-indeed; praśna-mātreṇa-simply by his question; punāti-purifies; kulam-his family; ātmanah-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-tapah-pūto  
janmedam bhārate labhet  
karoti sa-phalam janma  
śrutvā hari-kathāmṛtam

śata-hundreds; janma-of births; tapah-by austerities; pūtah-purified; janma-birth; idam-this; 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 sevanam eva ca  
smaraṇam kīrtanam śāsvad  
guṇa-śravaṇam īpsitam

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

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

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

Text 35

na ca vighno bhavet tasya  
paramāyur na naśyati  
na yāti tat-puraḥ kālo  
vainateyam ivoragaḥ

na-not; ca-and; vighnah- obstacle; bhavet-is; tasya-of him; paramāyuḥ-long life;  
na-not; naśyati-dies; na-not; yāti-goes; tat-puraḥ-before him; kālah-time;  
vainateyam-Garuda; iva-like; uragah-a snake.

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

#### Text 36

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

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; siddhayah-the mystic perfections.

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

#### Text 37

sudarśanam bhramaty eva  
tasya pārśve divā-niśam  
krṣṇājñayā ca rakṣārtham  
ko vā kim karttam īśvaraḥ

sudarśanam-the sudarśana-cakra; bhramati-whirls; eva-indeed; tasya-of him; pārśve-at the side; divā-niśam-day and night; krṣṇa-of Lord Krṣṇa; ājñayā-by the order; ca-and; rakṣārtham-to protect; kah-who; vā-or; kim-what?; karttam-cutting; īśvaraḥ-is able.

By Lord Krṣṇa's order, day and night the sudarśana-cakra stays by his side to protect him. Who can attack him? What can an attacker do to him?

#### Text 38

na yanti tat-samīpam ca

svapne 'pi yama-kiñkarāḥ  
jvalad-agnim yathā dṛṣṭvā  
śalabhā na vrajanti tam

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

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

#### Text 39

vyādhayo vipadaḥ śokā  
vighnāś ca na prayānti tam  
na yāti tat-samīpam ca  
mr̥tyur mr̥tyu-bhayān mune

vyādhayah-diseases; vipadaḥ-calamities; śokā-lamentations; vighnāś-obstacles;  
ca-also; na-not; prayānti-go; tam-to him; na-not; yāti-go; tat-samīpam-near him;  
ca-also; mr̥tyuh-death; mr̥tyu-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

ṛṣayo munayaḥ siddhāḥ  
santuṣṭāḥ sarva-devatāḥ  
sa ca sarvatra nihśaṅkāḥ  
sukhī kṛṣṇa-prasādataḥ

ṛṣayah-ṛṣis; munayaḥ-munis; siddhāḥ-siddhas; santuṣṭāḥ-pleased; sarva-devatāḥ-all the demigods; sa-he; ca-and; sarvatra-everywhere; nihśaṅkāḥ-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-kathayām ca  
ratir atyantikī sadā

janakasya sva-bhāvo hi  
janme tiṣṭhati niścitam

tava-of you; kṛṣṇa-of Lord Kṛṣṇa; kathāyām-in the topics; ca-also; ratih-attraction; atyantikī-great; sadā-always; janakasya-of the father; sva-bhāvah-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 praśāṁseyam  
janma te brahma-mānase  
yasya yatra kule janma  
tan-matiḥ tādṛṣī bhavet

viprendra-O king of brāhmaṇas; ka-what?; praśāṁsā-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; tādṛṣī-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.

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 bhaktah kathito budhaih

ratih-attraction; kṛṣṇa-kathāyām-for the topics of Lord k; ca-also; yasya-of whom; aśru-tears; pulaka-udgamah-hairs standing erect; manah-heart; nimagnam-plunged; tatra-there; eva-indeed; sa-he; bhaktah-devotee; kathitah-said; budhaih-by the wise.

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

Text 45

putra-dārādikam sarvam  
jānāti yo harer iva  
ātmanā manasā vācā  
sa bhaktah kathito budhaih

putra-childremn; 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; bhaktah-a devotee; kathitah-said; budhaih-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  
sarvam kṛṣṇamayam jagat  
yo jānāti mahā-jñānī  
sa bhakto vaiṣṇavottamah

dayā-compassion; asti-is; sarva-jīveṣu-to all living entities; sarvam-all; kṛṣṇamayam-consisting of Lord Kṛṣṇa; jagat-the word; yaḥ-who; jānāti-knows; mahā-jñānī-a great wise man; sa-he; bhaktah-a devotee; vaiṣṇavottamah-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 caraṇāmbhojam  
śrī-hares te ca vaisṇavāḥ

nirjane-in a secluded place; tīrtha-samparke-in a holy place; niḥsaṅgā-alone; ye-who; mudānvitāḥ-happy; dhyāyante-meditate; caraṇāmbhojam-on the lotus feet; śrī-hareḥ-of Lord Hari; te-they; ca-also; vaisṇavāḥ-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  
gunāṁ mantram japanti ca  
kurvanti śravaṇam gathā  
vadanti te 'ti-vaiṣṇavāḥ

śaśvat-always; ye-who; nāma-the holy name; gāyanti-chant; gunam-qualities; mantram-mantra; japanti-chant; ca-also; kurvanti-do; śravaṇam-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  
tūrṇam yasya mano hr̥ṣṭam  
sa bhakto jñāninām varah

labdhvā-attaining; miṣṭāni-sweet; vastūni-things; pradātum-to give; haraye-to Lord Hari; mudā-happily; tūrṇam-at once; yasya-of whom; manah-the heart; hr̥ṣṭam-happy; sa-he; bhaktaḥ-a devotee; jñāninām-of the wise; varah-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-pādābjje

svapne jñānam divā-niśam  
pūrva-karmopabhogaṁ ca  
bahir bhuṇkte sa vaiṣṇavah

yat-whose; manah-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; bhuṇkte-enjoys; sa-he; vaiṣṇavah-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  
tam vaiṣṇavam mahā-pūtam  
pravadanti manīṣinah

guru-of the guru; vaktrāt-from the mouth; viṣṇu-of Lord Viṣṇu; mantrah-a mantra; yasya-of whom; karṇe-in the ear; viśaty-enters; atha-then; tam-him; vaiṣṇavam-a devotee; mahā-pūtam-very pure; pravadanti-say; manīṣinah-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 bhaktah  
sva-prasūm ca prasū-prasūm

pūrvān-previous; sapta-seven; parān-after; sapta-seven; sapta-seven; mātāmaha-ādikān--beginning with grandmothers; sodaram-brothers and sisters; uddharet-delivers; bhaktah-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  
śisyam dauhitram ātmanah  
kiṅkaram kiṅkarīm putram  
uddhared vaisṇavaḥ sadā

kalatram-wife; kanyakām-daughter; bandhum-friend; śisyam-disciple;  
dauhitram-granddaughter; ātmanah-own; kiṅkaram-servant; kiṅkarīm-  
maidservant; putram-son; uddharet-delivers; vaisṇavaḥ-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  
teṣāṁ naśyanti saṅgataḥ

sadā-always; vāñchanti-desires; tīrthāni-holy places; vaiṣṇava-sparśa-darśane-  
where he can see and touch the devotees; pāpi-by sinners; dattāni-given; pāpāni-  
sins; teṣāṁ-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-kṣanam yāvad  
yatra tiṣṭhati vaiṣṇavaḥ  
tatram sarvāṇi tīrthāni  
santi tāvan mahī-tale

gah-of the cows; dohana-of milking; kṣanam-at the time; yāvat-as; yatra-where;  
tiṣṭhati-stay; vaiṣṇavaḥ-the devotees; tatram-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  
tīrthesv 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; tulasi-of tulasi; 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; tīrthesv-at holyb 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 tulasi 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 bathes 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  
jvalad-agnau yathā kṣipram  
śuṣkāni hi trṇāni 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; trṇāni-grass; ca-also.

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

Text 60

bhaktam vartma nigacchantam  
ye ye paśyanti mānavah  
sapta-janma-kṛtāghāni  
teṣāṁ 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 hrṣikeśam  
tad-bhaktam punya-rūpiṇam  
śata-janmārjitam punyam  
teṣāṁ naśyanti niścitam

ye-who; nindanti-blaspheme; hrṣikeśam-Lord Kṛṣṇa; tad-bhaktam-His devotee; punya-rūpiṇam-the personification of holiness; śata-a hundred; janma-births; arjitam-earned; punyam-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-saṅghena  
yāvac candra-divākarau

te-they; pacyante-are cooked; mahā-ghore-in a great hell; kumbhīpāke-kumbhipaka; bhayānake-fearful; bhakṣitāḥ-eaten; 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 dṛṣṭvā  
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; dṛṣṭvā-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

vaiśnava-sparśa-mātreṇa  
mukto bhavati pātakī  
tasya pāpam nihanty eva  
svantaḥ-stho madhusūdanah

vaiśnava-of a devotee; sparśa-by the touch; mātreṇa-only; muktaḥ-liberated; bhavati-becomes; pātakī-a sinner; tasya-of him; pāpam-the sin; nihanty-perishes; eva-indeed; svantaḥ-in his heart; sthānaḥ-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 evam kathito vipra  
viṣṇu-vaiśnavayor guṇah  
adhunā śrī-harer janma  
nibodha kathayāmi te

iti-thus; evam-in this way; kathitah-said; vipra-O brāhmaṇa; viṣṇu-vaiśnavayoh-of Lord Viṣṇu and His devotee; guṇah-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 Śrīdāma-Rādhā-kalaha-varṇāṇa Description of the Quarrel Between Śrīdāmā and Rādhā

Texts 1 and 2

śrī-nārāyaṇa uvāca

yena vā prārthitah kṛṣṇah  
ajagāma mahī-talam  
yam yam vidhāya bhūmau sa  
jagāma svālayam vibhuḥ

bhārāvataranopāyam  
duṣṭāṇāṁ ca vadhyamam  
sarvam te kathayiṣyāmi  
suvicaryya vidhānataḥ

śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Ṛṣi said; yena-by whom; vā-or; prārthitaḥ-requested; kṛṣṇaḥ-Kṛṣṇa; ajagāma-came; mahī-of the earth; talam-to the surface; yam yam-whatever; vidhāya-placing; bhūmau-on the earth; sa-He; jagāma-went; svalayam-to His own abode; vibhuḥ-the Lord; bhāra-of the burden; avataraṇa-removing; upāyam-method; duṣṭāṇāṁ-of the wicked; ca-and; vadha-killing; udyamam-the method; sarvam-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-veśam ca  
gokulāgamanāṁ hareḥ  
rādhā gopālikā yena  
nibodha kathayāmi te

adhunā-now; gopa-veśam-the dress of a cowherd; ca-and; gokula-to Gokula;  
āgamanam-arruval; 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 pūrvam  
saṅkṣepāt kathitam śrutam  
ahunā tā su-vistarya  
    nibodha kathayāmi te  
śaṅkhacūḍa-of Śaṅkhacūḍa; vadhe-in the killing; pūrvam-before; saṅkṣepāt-briefly;  
kathitam-told; śrutam-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

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

śrīdāmnaḥ-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

rādhāṁ śāśāpa śrīdāmā  
    yāhi yoṇim ca mānavim  
vraje vrajāṅganā bhūtvā  
    vicarasva ca bhū-tale

rādhām-Rādhā; śāśāpa-cursed; śrīdāmā-Srīdāmā; yāhi-go; yoṇim-to a womb; ca-and; mānavim-human; vraje-in Vraja; vrajāṅganā-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 śāśāpa ha  
kim upāyam 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; śāśāpa-cursed; ha-O; kim-what; upāyam-remedy; kariṣyāmi-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 aham  
dhariṣyāmi sva-jīvanam  
kṣanena me yuga-śatām  
kālam nātha tvayā vinā

tvayā-You; vinā-without; katham-how?; aham-I; dhariṣyāmi-I will maintain; sva-jīvanam-My life; kṣanena-for a moment; me-My; yuga-yugas; śatām-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 dagdham mano mama  
śarat-pārvanya-candrābhā  
sudhā-pūrṇānanām tava

nātha cakṣuś-cakorabhyaṁ  
pibāmy aham ahar-niśam  
tvam ātmā me mano prāṇā

deha-mātram vadāmy aham

cakṣuḥ-of the eyes; nimeṣa-of blinking; virahāt-from the separation; bhavet-is; dagdham-burned; manah-heart; mama-My; śarat-autumn; pārvanya-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-niśam-day and night; tvam-You; ātmā-heart; me-My; manah-mind; prāṇā-life; deha-mātram-body; vadāmy-say; aham-I.

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

Text 11

dṛṣṭi-śaktiś ca cakṣus tvam  
jīvanam paramam dhanam  
svapne jñāne tvayi manah  
smarāmi tvat-padāmbujam  
tava dāsyam vinā nātha  
na jīvāmi kṣaṇam vibho

dṛṣṭi-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; manah-the mind; smarāmi-I remember; tvat-padāmbujam-Your lotus feet; tava-Your; dāsyam-service; vinā-without; nātha-O Lord; na-not; jīvāmi-I live; kṣaṇam-for a moment; vibhah-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

kṛṣṇah-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:

Texts 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; gāmisyāmi-I will go; vārāhe-in the Varāha-kalpa; ca-also; varānane-O girl with the beautiful face; mayā-Me; sārdham-with; bhū-gamanam-going to the earth; janma-birth; te-of You; api-also; nirūpitam-described; vrajam-to Vraja; gatvā-going; vraje-iin 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 haris 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-kārakasya ca

ataḥ-then; hetobh-from this reason; jagan-nāthah-the master opf the univesres; jagāma-went; nanda-gokulam-to Nanda's cow-village; kim-what?; va-or; tasya-of Him; bhayam-fear; kasmāt-from what?; bhayānta-kārakasya-who puts an end to fear; ca-and.

For this reason the master of the universes went to Nanda's Gokula. Why should He be afraid? Of what would He, the killer of fears, be afraid?

#### Text 17

māyā-bhaya-chalenaiva  
jagāma rādhikāntikam  
vijahāra tayā sārdham  
gopa-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 prārthitah kṛṣṇah  
samāgatya mahī-talam

bhārāvatāraṇam kṛtvā  
jagāma svālayam vibhuḥ

saha-with; gopāṅganābhiś-the gopīs; ca-and; pratij{.sy 241}ā-promise; pālanāya-to protect; ca-and; brahmaṇā-by Brahmā; prārthitah-requested; kṛṣṇah-Kṛṣṇa; samāgatya-arriving; mahī-talam-on the earth; bhāra-the burden; avatāraṇam-removal; kṛtvā-doing; jagāma-went; svālayam-to His own abode; vibhuḥ-the Lord.

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

#### Text 20

śrī-nārada uvāca

śrīdāmnaḥ kalahaś caiva  
katham vā rādhayā saha  
saṅkṣepāt kathitam pūrvam  
samvyasya kathayādhunā

śrī-nāradah 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 sārdham  
goloke śrī-hariḥ svayam  
vijahāra mahāraṇye  
vijane rāsa-maṇḍale  
rādhikā sukha-sambhogāt  
bubudhe na svakam param

śrī-nārāyaṇah uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-once; rādhāyā-Rādhā; sārdham-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  
śringārārtham jagāma ha

kṛtvā-having done; vihāram-pastimes; śrī-kṛṣṇah-Śrī Kṛṣṇa; tām-Her; atrptām-unsatisfied; vihāya-leaving; ca-and; gopikām-gopī; virajām-Virajap anyām-another; śringārārtham-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 vayasyah sundaryo  
gopinām śata-koṭayah

vṛndāraṇye-in Vṛndāvana; ca-also; virajā-Virtajā; subhagā-beautiful; rādhikā-samā-like Rādhā; tasyā-of Her; vayasyah-the friends; sundaryah-beautiful; gopinām-of gopīs; śata-koṭayah-a billion.

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

Text 24

kṛṣṇa-prāṇādhikā gopī  
dhanyā manyā ca yośitām  
ratna-simhāsana-sthā sā  
dadarsa harim antike

kṛṣṇa-Kṛṣṇa; prāṇa-than life; adhikā-more; gopī-gopī; dhanyā-fortunate; manyā-glorious; ca-and; yośitām-of women; ratna-jewel; simhāsana-throne; sthā-sitting; sā-she; dadarsa-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.

Text 25

dadarśa śrī-haris tāṁ ca  
śarac-candra-nibhānanām  
manoharām sa-smitām ca  
paśyantīm vakra-cakṣusā

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; cakṣusā-with eyes.

Lord Hari looked at her, her face glorious as the autumn moon, and she, ravishingly beautiful, smiled, and with crooked eyes gazed at Him.

## Text 26

sadā śodaśa-varṣīyam  
prodbhinna-nava-yauvanām  
ratnālāṅkāra-śobhādhyam  
bhūṣitām sūkṣma-vāsasā

sadā-always; śodaśa-varṣīyam-sixteen years old; prodbhinna-nava-yauvanām-in full bloom of youth; ratna-jewel; alāṅkāra-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

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

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

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

## Texts 28 and 29

puṣpa-talpe mahāraṇye  
nirjane ratna-maṇḍale  
mūrchām avāpa virajā  
krṣṇa-śringāra-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; krṣṇa-śringāra-kautukāt-because of the great bliss of enjoying amorous pastimes with Lord Krṣṇa; kṛtvā-placing; vakṣasi-on her chest; prāṇeśam-

the Lord of her life; koti-kandarpa-sannibham-glorious as millions of Kāmadevas.

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-samsthitam  
drṣṭvā ca rādhikā-sakhyah  
cakrus tam ca nivedanam

tayā-by her; saktam-embraced; śrī-harim-Lord Hari; ca-also; ratna-mandapa-samsthitam-in the pavilion of jewels; drṣṭvā-seeing; ca-and; rādhikā-of Śrī Rādhā; sakhyah-the friends; cakruh-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

tāśām ca vacanam śrutvā  
suṣvāpa ca cukopa ca

tāśām-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-paṅkaja-locaṇā  
tā uvāca mahā-devī  
mā tam darśayitum kṣamāḥ

bhṛśam-greatly; ruroda-wept; sa-She; devī-the goddess; rakta-paṅkaja-locaṇā-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 satyam brûte yûyam  
mayâ sârdham pragacchata  
kariṣyâmi phalam gopyâḥ  
kr̄ṣṇasya ca yathocitam

yadi-if; satyam-the truth; brûte-speak; yûyam-you; mayâ-Me; sârdham-with; pragacchata-go; kariṣyâmi-I will do; phalam-the result; gopyâḥ-of the gopî; kr̄ṣṇasya-of Kr̄ṣṇa; ca-also; yathâ-as; ucitam-proper.

If you speak the truth, then come with Me. I will give Kr̄ṣṇa and this gopî the result They deserve.

### Text 34

Ško rakṣitâdya tasyâś ca  
maya śâstîm prakurvati  
śîghram ānayatânyâś ca  
tayâ sârdham hari-priyâḥ

kaḥ-who?; rakṣitâ-protector; adya-now; tasyâś-of her; ca-and; mayi-in Me; śâstîm-punishment; prakurvatî-doing; śîghram-at once; ānayata-bring; anyâḥ-others; ca-and; tayâ-with her; sârdham-with; hari-priyâḥ-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-vakrami sa-smitâṁ ca  
viṣa-kumbham sudhâ-mukham  
mad-āśrayam samāgantum  
yūyam dâsam na dâsyatha

tam eva maṇḍapam ramyam  
yāta samrakṣateśvaram

antah-in His heart; vakram-crooked; sa-smitâṁ-smiling; ca-and; viṣa-of poison; kumbham-a pot; sudhâ-nectar; mukham-mouth; mat-My; āśrayam-home; samāgantum-to approach; yūyam-you; dâsam-servant; na-not; dâsyatha-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-mouthing pot of poison to My home. Instead, take the Lord to My beautiful pavilion and keep Him there.

Text 37

rādhikā-vacanam śrutvā  
kāścid gopyo bhayānvitāḥ  
tāḥ sarvāḥ sampuṭāñjalyo  
bhakti-namrāsyā-kandharāḥ

rādhikā-Rādhā's; vacanam-statement; śrutvā-hearing; kāścit-some; gopyah-gopīs; bhayānvitāḥ-frightened; tāḥ-they; sarvāḥ-all; sampuṭāñjalyah-with folded hands; bhakti-with devotion; namra-bowed; āsyā-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 prabhūm

tām-to Her; ūcuḥ-they said; purataḥ-in the presence; sthitvā-placing; sarvā-all; eva-indeed; priyām-beloved; satīm-eternal; vayam-we; tam-Him; darśayiṣyāmaḥ-we will show; virajā-sahitam-with Virajā; prabhūm-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 gopībhis  
tri-ṣaṣṭhi-śata-koṭbhiḥ

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-koṭbhiḥ-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  
maṇīndra-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; maṇīndra-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  
maṇi-sāra-vikāraiś ca  
    koṭi-stambhaiḥ su-śobhitam

lakṣa-a hundred thousand; cakra-wheels; samāyuktam-endowed with; mano-yāyi-going as fast as the mind; mano-haram-beautiful; maṇi-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-mañibhiḥ-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-ghanṭā-samanvitaiḥ  
citra-nūpura-śobhādhyair  
vicitraiś ca virājitaḥ

catur-lakṣa-four hundred thousand; parimitaiḥ-in measurement; citra-ghanṭā-samanvitaiḥ-with wonderful bells; citra-wonderful; nūpura-anklets; śobhādhyaiḥ-beautiful; vicitraiś-wonderful; ca-and; virājitaḥ-splendid.

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

Text 44

maṇi-mandira-lakṣaiś ca  
ratna-sāra-vinirmittaiḥ  
maṇi-sāra-kapāṭaiś ca  
śobhitaiś citra-rājibhiḥ

mani-jewel; mandira-palaces; laksaiś-with a hundred thousand; ca-and; ratna-sāra-vinirmittaiḥ-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  
śekharojjvalitair yutam  
bhoga-dravya-samāyuktam  
veśa-dravya-samanvitaiḥ

maṇīndra-sāra-of the best of the kings of jewels; kalasaiḥ-with domes; śekhara-crowns; ujjvalitaiḥ--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-puṭānvitam  
hiraṇmayinām vedinām  
samūhena samanvitam

śobhitam-beautiful; ratna-śayyābhī-with jewel beds; ratna-pātra-puṭānvitam-with jewel boxes; hiraṇmayinām-golden; vedinām-with platforms; samūhena-with a multitude; samanvitam-endowed.

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

#### Text 47

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

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

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

#### Text 48

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

padma-kṛtrima-koṭinām-of ten million lotuses; śatakaiś-with a hundred; ca-and; su-śobhitam-beautiful; citra-wonderful; kānana-forests; vāpībhiḥ-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-vistṛtam

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-vistṛtam80 miles wide.

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

Text 50

pārijāta-prasūnānām  
mālā-koṭi-virājitam  
kundānām karavīṇām 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 virājitatam  
sahasra-dala-padmānām  
    mālā-padmair vibhūṣitam

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

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

Text 53

citra-puṣpodyāna-sarāḥ-  
    kānanaiś ca vibhūṣitam  
sarveśām syandanānām ca  
    śreṣṭham vāyu-vahām param

    citra-wonderful and colorful; puṣpa-flower; udyāna-gardens; sarāḥ-lakes; kānanaiś-forests; ca-and; vibhūṣitam-decorated; sarveśām-of all; syandanānām-flowing; ca-and; śreṣṭham-best; vāyu-vahām-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-kotibhir  
vajra-muṣṭibhir anvitam  
candanāguru-kāstūrī-  
kuṇkuma-dravya-carcitaiḥ

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

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

Text 56

pārijāta-prasūnānām  
koti-talpa-virājitam  
koti-ghaṇṭā-samāyuktam  
patākā-kotibhir yutam

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

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

Text 57

ratna-śayyā-kotibhiś ca  
citra-vastra-paricchadaiḥ  
candanāhvaiś campakānām  
kuṇkumaiś ca vicarcitaiḥ

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

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

Text 58

puṣpopadhāna-samyukta-

śṛṅgārārḥābhīr anvitam  
adr̄syair aśrutair dravyaiḥ  
sundaraiś ca vibhūṣitam

puspa-flower; upadhāna-with flowers; samyukta-endowed; śṛṅgāra-for amorous pastimes; arḥābhīrsuitable; anvitam-endowed; adr̄syaiḥ-never seen before; 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  
tam 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 niyuktam dadarśa  
dvāra-pālam manoharam  
lakṣa-gopa-parivṛtam  
smerānana-saroruham

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

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

Text 61

gopam śrīdāma-nāmānam  
śrī-kṛṣṇasya priyāṅkaram  
tam uvāca ruṣā devī

rakta-paṅkaja-locaṇā

gopam-the gopa; śrīdāma-nāmānam-named Śrīdāmā; śrī-kṛṣṇasya-of Śrī Kṛṣṇa;  
priyaṅkaram-dear friend; tam-to hiim; uvāca-said; rusā-with anger; devī-the  
goddess; rakta-red; paṅkaja-lotus; locaṇā-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

dūram gaccha gaccha dūram  
rati-lampaṭa-kiṅkara  
kīḍrśīm surūpām kāntām  
drakṣyāmi tvat-prabhor aham

dūram-far away; gaccha-go; gaccha-go; dūram-far away; rati-lampaṭa-of a  
debauchee; kiṅkara-) servant; kīḍrśīm-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  
niḥsaṅkaḥ purataḥ sthitāḥ  
tam eva na dadau gantum  
vetra-pāṇīr mahā-balāḥ

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

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

Text 64

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

tūrṇam-at once; ca-and; rādhikā-Rādhā; anyāḥ-others; ca-and; śrīdāmānam-

Śrīdama; su-kiṅkaram-servant; balena-forcibly; prerayām āsuḥ-pushed aside; kopena-angrily; sphurita-trembling; adharāḥ-lips.

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

Text 65

śrutvā kolāhalam śabdam  
golokānām hariḥ svayam  
jñatvā ca kopitām rādhām  
antardhānam cakāra ha

śrutvā-hearing; kolāhalam-the commotion; śabdam-sound; golokānām-of the people of Goloka; hariḥ-Lord Hari; svayam-personally; jñatvā-understanding; ca-also; kopitām-angry; rādhām-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  
antardhānam harer api  
dṛṣṭvā rādhā bhayārtā sā  
jahau prānāmī 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; prānām-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-rūpam  
tac charīram babhūva ha  
vyaptam ca vartulākaram  
tathā golokam eva ca

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

Her body at once became a river circling Goloka.

Text 68

koti-yojana-vistirnam  
prasthe 'ti-nimnam eva ca  
dairghye daśa-guṇam cāru  
nānā-ratnākaram param

koti-ten million; yojana-yojanas; vistirnam-in extent; prasthe-situated; 'ti-nimnam-very deep; eva-indeed; ca-and; dairghye-in length; daśa-ten; guṇam-times; cāru-beautiful; nānā-ratnākaram-filled with many jewels; param-great.

That river was filled with jewels, very deep, eight hundred miles wide, and ten times as long.

### Chapter Three Śrī Rādhā-Śrīdāma-śāpodbhava The Cursing of Śrī Rādhā and Śrīdāma

Text 1

rādhā rati-gṛham gatvā  
na dadarśa harim mune  
virajām ca sarid-rūpam  
dṛṣṭvā geham jagāma sā

rādhā-Rādhā; rati-gṛham-to the pavilion of amorous pastimes; gatvā-went; na-did not; dadarśa-see; harim-Lord Hari; mune-O sage; virajām-Virajā; ca-and; sarid-rūpam-in the form of a river; dṛṣṭvā-seeing; geham-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-kṛṣṇah-Śrī Kṛṣṇa; virajām-Viarjā; drṣṭvā-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

mamāntikam samāgaccha  
preyasīnām pare vare  
tvayā vināham subhage  
katham 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.

"O best, best of lovers, come to Me! O beautiful Šone, beautiful one, how can I live without you?

### 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

pūrvā-rūpāc ca saubhagyād  
idānīm adhikā bhava  
purātanām śarīram te  
sarid-rūpam abhūt satī

pūrvā-previous; rūpāt-than the form; ca-and; saubhagyāt-beautiful; idānīm-now; adhikā-more; bhava-become; purātanām-previous; śarīram-form; te-of you;

sarid-rūpam-the form of a river; abhūt-became; sati-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 utthāya cāgaccha  
vidhāya nūtanām tanum  
ājagāma harer agram  
sākṣād rādhēva sundarī

jalāt-from the water; utthāya-rising; ca-and; āgaccha-come; vidhāya-placing; nūtanām-new; tanum-form; ājagāma-came; hareḥ-to Lord Hari; agram-in the presence; sāksāt-directly; rādhā-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

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

pīta-vastra-parīdhānā-wearing yellow garments; smera-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-śroni-bhārārtā  
pinonnata-payodharā  
māninī māninīnām ca  
gajendra-manda-gāminī

niṭamba-śroni-of her hips and thighs; bhāra-by the burden; ārtā-oppressed; pīna-swollen; unnata-raised; payodharā-breasts; māninī-glorious; māninīnām-of glorious women; ca-and; gaja-elephants; indra-king; manda-slow; gāminī-walking.

She was oppressed by the burden of her hips and thighs, and her breasts were swollen and high.

### Text 9

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

sundarī-beautiful; sundarīṇām-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-pañkti-manoharā  
śarat-parvāṇa-candrāsyā  
Ś phullendīvara-locanā

pakva-ripe; dāḍimba-pomegranate; bīja-seeds; ābha-like; danta-of teeth; pañkti-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 sārdham  
sindūra-bindu-bhūṣitā  
cāru-pātrakā-śobhāḍhyā  
su-cāru-kavarī-yutā

kāsturī-musk; bindunā-dot; sārdham-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-kuṇḍala-gaṇḍa-sthā  
bhūṣitā ratna-mālayā  
gaja-mauktika-nāsāgrā  
muktā-hāra-virājita

ratna-jewel; kuṇḍala-earrings; gaṇḍa-on her cheeks; sthā-situated; bhūṣitā-decorated; ratna-of jewels; mālayā-with a necklace; gaja-an elephant; mauktika-pearl; nāsa-of her nose; agrā-on the tip; muktā-of pearls; hāra-with a necklace; virājita-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-kaṇkana-keyūra-  
caru-saṅkha-karojjvalā  
kiñkinī-jāla-śabdāḍhyā  
ratna-mañjīra-rañjitā

ratna-jewel; kaṇkana-bracelets; Škeyūra-armlets; caru-beautiful; saṅkha-kara-shell-bracelet; ujjvalā-splendid; kiñkinī-tinkling ornaments; jāla-network; śabda-sound; āḍhyā-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

tāṁ ca rūpavatīṁ dṛṣṭvā  
premodrekāṁ jagat-patiḥ  
cakārāliṅganāṁ tūrṇāṁ  
cucumba ca muhur muhuḥ

tāṁ-her; ca-and; rūpavatīṁ-beautiful; dṛṣṭvā-seeing; premodrekāṁ-filled with love; jagat-patiḥ-the Lord of the universes; cakāra-did; 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-śringāram  
viparītādikam vibhuḥ  
rahasi prayasīm prāpya  
cakāra ca punah punah

nānā-various; prakāra-kinds; śringāram-amorous pastimes; viparīta-ādikam-beginning with viparīta; vibhuḥ-the Lord; rahasi-in a secluded place; prayasīm-beloved; prāpya-attaining; cakāra-did; ca-and; punah punah-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

virajā sā rajo-yuktā  
dhṛtvā vīryam amoghakam  
sadyo babhūva tatraiva  
dhanyā garbhavatī satī

virajā-Virajā; sā-she; rajo-yuktā-passionate; dhṛtvā-taking; vīryam-the semen; amoghakam-which cannot be thwarted; sadyah-at once; babhūva-became; tatra-there; eva-indeed; Šdhanyā-fortunate; garbhavatī-pregnant; satī-chaste.

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

Text 17

dadhbāra garbham īśasya  
divyam varṣa-śatam ca sā  
tataḥ suṣāva tatraiva  
putrān sapta manoharān

dadbāra-she held; garbham-the embryo; īśasya-of the Lord; divyam-celestial; varṣa-śatam-for a hundred years; ca-and; sā-she; tataḥ-then; suṣāva-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-putrāṇāṁ  
śrī-kṛṣṇasya priyā satī  
tasthau tatra sukhāśinā  
sārdham putraiś ca saptabhiḥ

mātā-the mother; ca-and; sapta-putrāṇāṁ-of seven sons; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; priyā-beloved; satī-eternal; tasthau-stood; tatra-there; sukha-happily; āśinā-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 punah sādhvī  
śṛṅgārāśakta-mānasā

ekadā-once; hariṇā-Lord Hari; sārdham-with; vṛndāraṇye-in Vṛndāvana; su-nirjane-in a secluded place; vijahāra-enjoyed pastimes; punah-again; sādhvī-the saintly girl; śṛṅgāra-to amorous pastimes; āśakta-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

ś  
etasminn antare tatra  
mātuḥ kroḍam jagāma ha  
kaniṣṭha-putras tasyāś ca  
bhrātṛbhiḥ pīḍito bhiyā

etasmin antare tatra-in that place; mātuḥ-of the mother; kroḍam-the lap; jagāma-went; ha-indeed; kaniṣṭha-the youngest; putraḥ-son; tasyāś-of her; ca-and; bhrātṛbhiḥ-by the brothers; pīḍitah-troubled; bhiyā-with fear.

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

Text 21

bhītam sva-tanayam dṛṣṭvā  
tatyāja tam kṛpā-nidhiḥ  
krode cakāra bālam sā  
kr̥ṣṇo rādhā-grham yayau

bhītam-afraid; sva-tanayam-her own son; dṛṣṭvā-seeing; tatyāja-abandoned; tam-Him; kṛpā-nidhiḥ-an ocean of kindness; krode-on her lap; cakāra-did; bālam-the boy; sā-she; kr̥ṣṇah-Kṛṣṇa; rādhā-grham-to Rādhā's home; yayau-went.

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

Text 22

prabodhya bālam sa sādhwī  
na dadarśāntike priyam  
vilalāpa bhṛśām tatra  
śringārātrpta-mānasā

prabodhya-comforting; bālam-the boy; sa-she; sādhwī-chaste; na-not; dadarśāntike-saw; priyam-beloved; vilalāpa-lamented; bhṛśām-greatly; tatra-there; śringāra-by amorous pastimes; atrpta-unsatisfied; mānasā-at heart.

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

Text 23

śāśāpa sva-sutam kopāl  
lavaṇodo bhaviṣyasi  
kadāpi te jalām kecit  
na khadiṣyanti jīvinah  
§

śāśāpa-cursed; sva-sutam-her own son; kopāl-out of anger; lavaṇodah-an ocean of salt-water; bhaviṣyasi-you will become; kadāpi-sometime; te-of you; jalām-the water; kecit-some; na-not; khadiṣyanti-will drink; jīvinah-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 bālāṁś ca  
yāntu mūḍhā mahī-talam  
gacchadhvam ca mahīm mūḍhā  
jambudvīpam manoharam

śaśāpa-she cursed; sarvān-all; bālāṁś-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; jambudvīpam-to Jambudvipa; 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

sthitir naikatra yuṣmākam  
bhaviṣyati pṛthak pṛthak  
dvīpe dvīpe sthitam kṛtvā  
tiṣṭhantu sukhinah sutāḥ

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

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

Text 26

dvīpa-sthābhīr nadībhiś ca  
saha krīḍantu nirjane  
kaniṣṭho māṭr-śāpāc ca  
lavaṇodo babhūva ha

dvīpa-sthābhīh-on the islands; nadībhiś-with the rivers; ca-and; saha-with; krīḍantu-may enjoy pastimes; nirjane-in a secluded place; kaniṣṭhah-the Šyoungest; māṭr-of his mother; śāpāt-from the curse; ca-a;sp; lavaṇodah-an ocean of salt-water; babhūva-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 27

kaniṣṭhaḥ kathayām āsa  
māṭr-śāpam ca bālakān  
ājagmur duḥkhitāḥ sarve  
māṭr-sthānam ca bālakāḥ

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

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

Text 28

śrutvā vivaraṇam sarve  
prajagmur dharaṇī-talam  
praṇamya caraṇam mātūḥ  
bhakti-namrātma-kandharāḥ

śrutvā-hearing; vivaraṇam-words; sarve-all; prajagmuḥ-went; dharaṇī-talam-to the earth; praṇamya-offering obeisances; caraṇam-to the feet; mātūḥ-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 samudrāś ca  
sapta taṣṭhur vibhāgaśāḥ  
kaniṣṭhād vṛddha-paryantam  
dvi-guṇam dvi-guṇam mune

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

Ś

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-sarpir-  
dadhi-dugdha-jalārṇavāḥ  
eteśāṁ ca jalāṁ pṛthvyāṁ  
śasyārthaṁ ca bhaviṣyati

lavaṇa-salt; ikṣu-sugarcane juice; sura-wine; sarpiḥ-clarified butter; dadhi-yogurt; dugdha-milk; jala-sweet water; arṇavāḥ-oceans; eteśām-of them; ca-and; jalām-water; pṛthvyām-on the earth; sasyārtham-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-dvīpanī vasundharām  
rurudur bālakāḥ sarve  
māṭr-bhrāṭr-śucānvitāḥ

vyaptāḥ-manifested; samudrāḥ-oceans; sapta-seven; eva-indeed; sapta-dvīpan-seven islands; vasundharām-earth; ruruduh-wept; bālakāḥ-boys; sarve-all; māṭr-mother; bhrāṭr-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; bhartuh-of her husband; eva-indeed; ca-also.

Tormented by separation from her sons, chaste Virajā wept Šagain and again. She fainted out of the grief she felt for her sons and husband.

Text 33

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

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

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

Text 34

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

dṛṣṭvā-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; dṛṣṭvā-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-harim krode  
vijahāra smarātūrā  
tam ca putra-parityaktam  
haris tuṣṭo babhūva ha

cakāra-did; śrī-harim-Lord Hari; krode-on her lap; vijahāra-enjoyed pastimes; smara-with passion; aturā-pvercome; tam-to Him; ca-and; putra-her sons; parityaktam-abandoned; hariḥ-Lord Hari; tuṣṭah-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

Ś

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

varam-a benediction; tasyai-to her; dadau-gave; prītyā-being pleased; prasanna-happy; vadana-face; īkṣaṇah-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  
bhavisyasi priyā mama  
putrān rakṣasi nityam tvam  
mad-varasya prabhāvataḥ

yathā-as; rādhā-Rādhā; tat-samā-like Her; tvam-you; bhavisyasi-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-vayasyāś ca  
kathayām āsur īśvarīm

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

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

Text 39

śrutvā ruroda sā devī  
suṣvāpa krodha-mandire  
etasminn antare kṛṣṇo  
jagāma rādhikāntikam

śrutvā-having heard; ruroda-wept; sā-She; Šdevī-the goddess; suṣvāpa-lay down; krodha-mandire-in the palace of anger; etasminn-in that; antare-within; kṛṣṇah-Kṛṣṇa; jagāma-went; rādhikā-Rādhā; antikam-near.

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

Text 40

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

sa-He; taṣṭhau-stood; rādhikā-dvare-at the entrance to Rādhā's place; śrīdāmnā-Śrīdama; saha-with; nārada-O Nārada; rāseśvarī-the queen of the rasa dance; harim-Lord Hari; dṛṣṭvā-seeing; ruṣṭā-angry; vacā-with words; priyam-Her beloved; purah-before.

O Nārada, accompanied by Śrīdāmā, Kṛṣṇa stood at Rādhā's door. When She who is the queen of the rāsa dance saw Her beloved Lord Hari, She became angry and said:

Text 41

matto bahutarāḥ kāntā  
goloke santi te hare  
yāhi tāsāṁ sannidhanam  
mayā te kiṁ prayojanam

mattah-than Me; bahutarāḥ-many other; kāntā-beloveds; goloke-in Goloka; santi-are; te-of You; hare-O Lord Hari; yāhi-go; tāsāṁ-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  
deham tyaktvā mama bhayāt  
tathāpi yāsi tām prati

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

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

Text 43

tat-tire mandiram kṛtvā  
tiṣṭha tiṣṭha ca yāhi tām  
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; nado-a river; bhavitum-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 krīḍā  
nadyā sārdhamā mayeritam  
mahā-janah smera-mukhah  
śrutvā sadyo bhaviṣyati

deva-of divine persons; cūḍāmaṇe-O crest jewel; krīḍā--"astimes; nadyā-a river; sārdham-with; mayā-by Me; īritam-said; mahā-janah-the great souls; smera-smiling; mukhah-faces; śrutvā-hearing; sadyah-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.

Ś

Text 46

ye tvāṁ vadanti sarveśam  
te kim jānānti tvan-manah  
bhagavān sarva-bhūtatmā  
nadīm sambhoktum icchati

ye-who; tvam-to You; vadanti-say; sarva-of all; īśam-the Lord; te-they; kim-why?; jānānti-know; tvan-manah-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; śāyānāt-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-hastāś ca  
kāścit sūkṣmāṁśukādharāḥ  
kāścit tāmbūla-hastāś ca  
kāścin mālā-karā varāḥ

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

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

Text 49

Š  
vāsitoda-karāḥ kāścit  
kāścit padma-karā varāḥ  
kāścit sindūra-hastāś ca  
mālyā-hastāś ca kāścana

vāsita-scented; uda-water; karāḥ-hand; kāścit-some; kāścit-some; padma-karā-lotuses in hand; varāḥ-best; kāścit-some; sindūra-hastāś-sindura in hand; ca-and; mālyā-hastāś-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-hastāś ca  
kāścit kajjala-vāhikāḥ  
veṇu-vīṇā-karāḥ kāścit  
kāścit kaṅkatikā-karāḥ

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

kāścid āvīra-hastāś ca  
yāntra-hastāś ca kāscana  
sugandhi-taila-hastāś ca  
kāscana pramadottamāḥ  
karatāla-karāḥ kāścit  
geṇḍu-hastāś ca kāscana

kāścit-some; avīra-hastāś-carrying avira in their hands; ca-and; yāntra-hastāś-some carrying yantras in their hands; ca-and; kāscana-some; sugandhi-taila-hastāś-carrying scented oil in their hands; ca-and; kāscana-some; pramadottamāḥ-the best of women; karatāla-karāḥ-carrying karatalas in their hands; kāścit--some; geṇḍu-hastāḥ-carrying a toy ball in their hands; ca-and; kāscana-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 toy balls.

Ś

### Text 52

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

kāścin-some; mṛdaṅga-mrdangas; muraja-murajas; muralī-flutes; karatālikāḥ-karatālas; 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-hastāś ca kāscana  
sudhā-pātra-karāḥ kāścid  
aṅghri-pīṭha-karāḥ parāḥ

krīḍā-vastu-karāḥ-toys in their hands; kāścin-some; madhu-hastāś-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  
putāñjali-karāḥ 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

evam katividhāḥ santi  
rādhikā-purato mune  
Śbahir-deśa-sthitāḥ kāścit  
koṭiṣah koṭiṣah sadā

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

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

Text 56

kāścid dvāra-nikyuktāś ca  
vayasyā vatra-dhārikāḥ  
kr̥ṣṇam abhyantaram gantum  
na dadur dvāra-saṁsthitam

kāścit-some; dvāra-nikyuktāś-stood at the door; ca-and; vayasyā-friends; vatra-

dhārikāḥ-holding sticks; kṛṣṇam-Kṛṣṇa; abhyantaram-inside; gantum-to go; na-not; daduh-gave; dvāra-saṁsthitam-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 prāneśam  
rādhā punar uvāca sā  
nānurūpam atyakathyam  
ayogyam ati-karkaśam

puraḥ-before; sthitam-standing; tam-Him; prāneśam-the Lord of Her life; rādhā-Rādhā; punaḥ-again; uvāca-said; sā-She; na-not; anurūpam-following; atyakathyam-what should nto 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 dunośi mām lola-  
rati-caurāti-lampaṭa

Ś śrī-rādhikā uvāca-Śrī Rādhā said; he-O; kṛṣṇa-Kṛṣṇa; virajā-kānta-lover of Virajā; gaccha-go; mat-purataḥ-from My presence; hare-O Lord Hari; katham-why?; dunośi-do You trouble; mām-M; lola-fickle; rati-caura-ati-lampaṭa-debauchee.

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

rūpeṇāpratimāṁ vraja

śīghram-quickly; padmavatīm-Padmavatī; 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 Padmavatī! Go to beautiful Ratnamālā or Vanamālā whose beauty  
has no equal!

Text 60

he nadī-kānta deveśa  
devānāṁ ca guror guru  
mayā jñāto 'si bhadram te  
gaccha gaccha mamaśramāt

he-O; nadī-kānta-lover of a river; deveśa-O master of the demigods; devānām-of  
the demigods; ca-and; guroḥ-of the guru; gurah-O guru; mayā-by Me; jñātah-  
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 mānuṣānāṁ ca  
vyavahāraś ca lampāta  
labhatām mānuṣīm yonīm  
golokād vraja bhāratam

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

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

Text 62

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

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

O Suśilā, Śaśikalā, Padmavatī, Mādhavī, stop this criminal! What need have we for Him?

Text 63

rādhikā-vacanam śrutvā  
tam ūcur gopikā harim  
hitam tathyam ca vinayam  
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; tathyam-truth; ca-and; vinayam-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

kāścid ūcur iti hare  
gaccha sthānāntaram kṣaṇam  
rādhā-kopāpanayane  
gamayiṣyāmahe vayam

kāścit-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; gamayiṣyāmahe vayam-we will bring.

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

Text 65

Ś  
kāścid ūcur ati-prītyā  
kṣaṇam gaccha gṛhāntaram  
tvayaiva vardhitā rādhā  
tvaṁ vinā kaś ca rakṣati

kāścit-some; ūcuḥ-said; ati-prityā-with great love; kṣaṇam-for a moment; gaccha-go; gr̥hāntaram-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

kāścid ūcur iti premṇā  
rādhikāyā harim mune  
kṣaṇam vṛndāvanam gaccha  
mānāpanayanāvadhi

kāścit-some; ūcuḥ-said; iti-thus; premṇā-with love; rādhikāyā-of Rādhā; harim-to Lord Hari; mune-O sage; kṣaṇam-for a moment; vṛndāvanam-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

kāścid ity ūcur īśam ca  
parihāsa-param vacah  
mānāpanayanam bhaktyā  
kāminyāḥ kuru kāmuka

kāścit-some; ity-thus; ūcuḥ-said; īśam-to the Lord; ca-and; parihāsa-param-joking; vacah-words; māna-jealous anger; apanayanam-removal; bhaktyā-with-devotion; kāminyāḥ-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

kāścanocur itīśam tam  
Ś yāhi jāyāntaram tava  
lolupasya phalam nātha  
kariṣyāmo yathocitam

kāścana-some; ūcuḥ-said; iti-thus; īśam--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 harim  
sa-smitam purataḥ sthitam  
gatvā samīpam utthāya  
mānāpanayanam kuru

kāścana-some; 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  
yah kṣamah sāmprataṁ draṣṭum  
rādhikā-mukha-paṅkajam

kāścana-some; ūcuḥ-said; iti-thus; prāṇa--of life; nātham-the Lord; gopyah-the gopīs; dur-akṣaram-harsh words; yah-who; kṣamah-is able; sāmpratam-now; draṣṭum-to see; rādhikā-mukha-paṅkajam-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

kāścana-some; ūcuḥ-said; iti-thus; vibhum-to the Lord; vraja-go; sthānāntaram-to another Šplace; hare-O Lord Hari; kopa-of anger; apanayane-removal; kāle-at

the time; punah-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

kāścanocur itīdāṁ tam  
pragalbhāḥ pramadottamāḥ  
vayam tvāṁ varayiṣyāmo  
na ced yāhi gr̄hāntaram

kāścana-some; ūcuḥ-said; iti-thus; idam-this; tam-to Him; pragalbhāḥ-arrogant; pramadottamāḥ-best of women; vayam-we; tvam-to You; varayiṣyāmaḥ-will choose; na-not; cet-if; yahi-go; gr̄hāntaram-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

kāścin nivārayām āsur  
mādhavāṁ pramadottamāḥ  
smita-vaktrāṁ ca sarveśāṁ  
svaccham akrodham īśvaram

kāścin-some; nivārayām āsuḥ-prevented; mādhavam-Kṛṣṇa; pramadottamāḥ-beautiful women; smita-smiling; vaktrām-face; ca-and; sarva-of all; īśam-the Lord; svaccham-peaceful; 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-kāraṇa-kāraṇe  
sadyāś cukopa śrīdāmā  
harau gr̄hāntare gate

gopībhiḥ-by the gopīs; varyamāne-stopped; ca-and; jagat-of the world; kāraṇa-of causes; kāraṇe-the causes; sadyāś-at once; cukopa-became angry; śrīdāmā-with Śrīdama; harau-when Lord Hari; gr̄hāntare-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.

Ś

Text 75

kopād uvāca śrīdāmā  
rādhikāṁ parameśvarīṁ  
rakta-padmekṣaṇāṁ ruṣṭāṁ  
rakta-paṅkaja-locaṇāḥ

copāt-out of anger; uvāca-said; śrīdāmā-Śrīdāmā; rādhikām-to Rādhā;  
parameśvarīm-the supreme goddess; rakta-red; padma-lotus; īkṣaṇām-eyes;  
ruṣṭām-angry; rakta-red; paṅkaja-lotus; locaṇāḥ-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

kathāṁ vadasi mātas tvam  
kāṭu-vākyāṁ mad-īsvaram  
vicāraṇāṁ vinā devi  
karosi bhartsanām vṛthā

śrīdāmā uvāca-Śrīdāmā said; katham-why?; vadasi-speak; mātah-O mother;  
tvam-You; kāṭu-vākyam-harsh words; mat-my; īsvaram-master; vicāraṇam-  
consideration; vinā-without; devi-O goddess; karosi-You do; bhartsanam-rebuke;  
vṛthā-uselessly.

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

Texts 77-79

brahmānanteśa-dharmeśāṁ  
jagat-kāraṇa-kāraṇam  
vāṇī-padmālaya-māyā-  
prakṛtiśāṁ ca nirguṇāṁ

ātmārāmāṁ pūrṇa-kāmāṁ

karosi tvam viðambanam  
devinān pravarā tvam ca  
nibodha yasya sevayā

yasya pādārcanenaiva  
sarvesām īśvarī parā  
tam na jānāsi kalyāṇi  
kim aham vaktum īśvarah

brahma-Brahma; ananta-Ananta; īśa-Śiva; Šdharma-Yamarāja; īśam-the master; jagat-kāraṇa-kāraṇam-the cause of the world's causes; 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; karosi-do; tvam-You; viðambanam-mocking; devinām-of goddesses; pravarā-best; tvam-You; ca-and; nibodha-know; yasya-of whom; sevayā-by the service; yasya-of whom; pāda-of the feet; arcanena-by the worship; eva-indeed; sarvesām-of all; īśvarī-the queen; parā-great; tam-Him; na-not; jānāsi-understand; kalyāṇi-O beautiful one; kim-what?; aham-I; vaktum-to speak; īśvarah-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 krṣṇah  
sraṣṭum śaktaś ca tvad-vidhāḥ  
kotiśah koṭi-devīs tvām  
na jānāsi ca nirguṇam

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

vaikuṇṭhe śrī-harer asya  
caraṇābhija-marjanam  
karoti keśaiḥ śaśvac chṛīḥ  
sevanam bhakti-pūrvakam

vaikuṇṭhe-in Vaikuṇṭha; śrī-hareḥ-of Śrī Hari; asya-of Him; caraṇābhija-the lotus feet; mārjanam-massage; karoti-does; keśaiḥ-with her Šhair; śaśvat-eternally; śrīḥ -the goddess of fortune; sevanam-service; bhakti-pūrvakam-with devotion.

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

### Text 82

sarasvatī ca stavanaiḥ  
karna-pīyūṣa-sundaraiḥ  
santataṁ stauti yam bhaktyā  
na jānāsi tam īsvaram

sarasvatī-Sarasvatī; ca-and; stavanaiḥ-with prayers; karna-for the ears; pīyūṣa-nectar; sundaraiḥ-beautiful; santatam-always; stauti-glorifies; yam-whom; bhaktyā-with devotion; na-not; jānāsi-knows; tam-Him; īsvaram-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 prakṛtiḥ mayā  
sarvesām jīva-rūpiṇī  
santataṁ stauti yam bhaktyā  
tam na jānāsi mānini

bhītā-afraid; ca-and; prakṛtiḥ-the material nature; mayā-Māyā; sarvesām-of all; jīva-rūpiṇī-the form of the living entities; santatam-always; stauti-praises; yam-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  
mahimnah ṣoḍaśīṁ kalām  
kadāpi tam na jānānti  
tam na jānāsi bhāmini

stuvanti-offer prayers; satatam-always; vedā-the Vedas; mahimnah-of the glory; ṣoḍaśīṁ-16; kalām-part; kadāpi-sometimes; tam-Him; na-not; jānānti-understand; tam-Him; na-not;{.fn Š2} jānāsi-understand; bhāmini-O beautiful one.

Although they eternally offer prayers to Him, the Vedas cannot understand even one sixteenth of His glory. O beautiful one, You do not understand Him.

Text 85

vaktraiś caturbhir yam brahmā  
vedānām janako vibhuḥ  
stauti sevam ca kurute  
caraṇāmbhojam īsvari

vaktraiś-with heads; caturbhiḥ-four; yam-whom; brahmā-Brahma; vedānām-of the Vedas; janakah-the father; vibhuḥ-powerful; stauti-offers prayers; sevāṁservice; ca-and; kurute-does; caraṇāmbhojam-to the lotus feet; īsvari-O goddess.

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

Text 86

śaṅkarah pañcabhir vakraiḥ  
stauti yam yoginām guruḥ  
sāśru-pūrṇah sa-pulakah  
sevate caraṇāmbujam

śaṅkarah-Śiva; pañcabhiḥ-with five; vakraiḥ-heads; stauti-praises; yam-whom; yoginām-of the yogis; guruḥ-the guru; sāśru-pūrṇah-his eyes filled with tears; sa-pulakah-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 īsvaram  
satataṁ stauti bhaktyā ca  
sevate caranāmbujam

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

With His thousand heads Ananta Śeṣa again and again offers prayers to Lord Kṛṣṇa, the all-pervading Supersoul. He devotedly Šserves Lord Kṛṣṇa's lotus feet.

Text 88

dharmaḥ pātā ca sarveṣāṁ  
sākṣī ca jagatāṁ patiḥ  
bhaktyā ca caranāmbhojam  
sevate satataṁ mudā

dharmaḥ-Dharma; pātā-the protector; ca-and; sarveṣāṁ-of all; sākṣī-the witness; ca-and; jagatāṁ-of the worlds; patiḥ-the master; bhaktyā-with devotion; ca-and; caranāmbhojam-the lotus feet; sevate-serves; satataṁ-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-nivāśī yaḥ  
pātā viṣṇuh svayaṁ vibhuḥ  
asyāṁśāś ca tathā cāyam  
dhyāyate 'nuksaṇam param

śvetadvīpa-in sptvetadvīpa; nivāśī-residing; yaḥ-who; pātā-Lord; viṣṇuh-Viṣṇu; svayam-personally; vibhuḥ-powerful; asya-of Him; aṁśah-the part; ca-and; tathā-so; ca-and; ayam-He; dhyāyate-meditates; anukṣaṇam-at every moment; param-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-mun\indrāś ca  
manavo mānavā budhāḥ  
sevante na hi paśyanti  
svapne 'pi caraṇāmbujam

sura-the demigods; asura-the demons; mun\indrāḥ-the kings of the sages; ca-and; manavāḥ-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-samhartur eva ca

kṣipram-quickly; roṣam-anger; parityajya-abandoning; bhaja-worship; padāmbujam-the lotus feet; hareḥ-of Lord Hari; bhrū-of His eyebrow; bhaṅga-with the bending; līlā-pastime; mātreṇa-only; sṛṣṭi-creation; samhartuh-removing; eva-indeed; 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  
brahmaṇah patanāṁ bhavet  
yasyaika-divase 'py aṣṭa-  
viṁsatīndrah patanty api

nimeṣa-blinking; mātrāt-by only; asya-of Him; eva-indeed; brahmaṇah-of Brahmā; patanam-the falling; bhavet-is; yasya-of whom; eka-one; divase-day; api-even aṣṭa-viṁsati-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 vā kanyāś ca vā rādhe  
mad-īśvara-vaše 'khilam

evam-thus; aṣṭottara-śatam-108; āyuh-life; yasya-of whom; jagad-vidheḥ-of the creator of the universe; tvam-You; vā-or; kanyāś-girls; ca-and; vā-or; rādhe-O Rādhā; mad-īśvara-vaše-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 vacanam śrutvā  
kevalam kāṭum ulbaṇam  
Śsadyāś cukopa sā brahmann  
utthāya tam uvāca ha

śrīdāmnaḥ-of Śrīdama; vacanam-the statement; śrutvā-hearing; kevalam-only; kāṭum-harsh; ulbaṇam-strong; sadyāś-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 niṣṭhuram  
sphurad-oṣṭhi mukta-keśī  
raktāmbhoruha-locanā

rāseśvarī-the queen of the rasa dance; bahiḥ-outside; gatvā-going; tam-to him; uvāca-said; ha-indeed; niṣṭhuram-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 lampatā-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; lampatā-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 asmākam vrajādhama  
jānāmi janakam stausi  
sadā nindasi mātaram

tvad-īśvaraḥ-your master; hi-indeed; śrī- Śkrṣṇah-Śrī Kṛṣṇa; na-not; hy-indeed; asmākam-of us; vraja-adhama-O lowest of Vraja; 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  
tasmat 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; tasmat-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  
mayādyā śāpto mūḍhas tvam  
kas tvam rakṣitum īśvarah

gopa-O gopa; vraja-go; āsurīm-demonic; yonim-womb; golokāt-from Goloka; ca-and; bahiḥ-outside; bhava-become; mayā-by Me; adya-now; śāptah-cursed; mūḍhah-fool; tvam-you; kah-who?; tvam-you; rakṣitum-to protect; īśvarah-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.

After thus cursing him, the queen of the rāsa dance became Šsilent. Then, with jewel-handled cāmaras in their hands, Her friends served Her.

## Text 101

śrutvā ca vacanam tasyāḥ  
kopena sphuritādharaḥ  
śaśāpa tam ca śrīdāmā  
vraja yoniṁ ca 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 tvam mānuṣī bhuvi  
bhavisyasi na sandeho  
mayā śaptā tvam ambike

manuṣyā-a human woman; iva-like; kopah-anger; te-of You; tasmāt-therefore; tvam-you; mānuṣī-human; bhuvi-on earth; bhavisyasi-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 kalaṅkini  
mūḍhā rāyāṇa-patnīm tvāṁ  
vakṣyanti jagatī-tale

chāyayā-with a shadow; kalayā-with a part; ca-and; api-also; para-grastā-taken; kalaṅkini-defiled; mūḍhā-fool; rāyāṇa-of a petty kng; patnīm-the wife; tvāṁ-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

Śrāyāṇah śrī-harer amśo  
vaiśyo vṛndāvane vane  
bhavisyati mahā-yogī  
rādhā-śāpena garbhajah

rāyāṇah-that petty king; śrī-hareḥ-of Lord Hari; amśah-a partial incarnation; vaiśyah-a vaisya; vṛndāvane-in Vṛndāvana; vane-forest; bhavisyati-will be; mahā-yogī-a great yogi; rādhā-śāpena-by Rādhā's curse; garbhajah-born in a human womb.

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

Text 105

gokule prāpya tam kṛṣṇam  
     vihṛtya vasa kānane  
 bhavitā te varṣa-śatam  
     vicchedo hariṇā saha  
 punah prāpya tam īśam ca  
     golokam āgamiṣyasi

gokule-in Gokula; prāpya-attaining; tam-Him; kṛṣṇam-Kṛṣṇa; vihṛtya-enjoying pastimes; vasa-reside; kānane-in the forest; bhavitā-will be; te-of You; varṣa-śatam-a hundred years; vicchedah-separation; hariṇā-with Lord Hari; saha-with; punah-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 cursings.

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#### Text 107

ānupūrvyāt tu tat sarvam  
     ruroda ca bhṛṣām vrajah  
 uvāca tam rudantam ca  
     gacchantam dharaṇī-talam

anupūrvyāt-as never before; tu-indeed; tat-that; sarvam-everything; ruroda-wept; ca-and; bhṛṣām-greatly; vrajah-Vraja; uvāca-said; tam-indeed; rudantam-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 bhavisyasi

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 śāṅkara-śūlena  
deham tyaktvā mamāntikam  
āgamiṣyasi pañcaśad-  
yuge 'tite mad-āśiṣā

kāle-in time; śāṅkara-of Lord Śiva; śūlena-by the spear; deham-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 śucānvitah  
tvad-bhakti-rahitam mām ca  
kadācin na kariṣyasi

śrī-kṛṣṇasya-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; tam-to Him; uvāca-said; śucānvitah-filled with grief; tvat-to You; Šbhakti-devotion; rahitam-without; mām-me; ca-and; kadācin-ever; na-not; kariṣyasi-You will make.

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 harim natvā  
jagāma svāśramād bahiḥ  
paścāj jagāma sā devī  
ruroda ca punah punah

ity-thus; uktvā-speaking; sah-he; harim-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; punah-again; punah-and again.

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

Text 112

kva yāsi vatsety uccārya  
vilalāpa bhṛśāṁ satī  
sa eva śaṅkhacūḍāś ca  
babhūva tulasi-patiḥ

kva-where; yāsi-are you going; vatsa-O child; iti-thus; uccārya-callingout; vilalāpa-lamented; bhṛśāṁ-greatly; satī-pious; sah-he; eva-indeed; śaṅkhacūḍāḥ-Śaṅkhacūḍā; ca-and; babhūva-became; tulasi-patiḥ-the husband of Tulasī.

Saintly Rādhā loudly lamented, "Child, where are you going?" Then Śrīdāmā became Śaṅkhacūḍā, the husband of Tulasī.

Text 113

gate śrīdāmni sā devī  
jagāmeśvara-sannidhim  
sarvam 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.

When Śrīdāmā had left, Goddess Rādhā approached Lord Hari. ŠShe told Him everything and He spoke to Her.

Text 114

śokātūrām ca tām kṛṣṇo  
bodhayām āsa preyasīm  
śaṅkhacūḍāś ca kālena  
samprāpa punar īśvaram

śokātūrām-filled with grief; ca-and; tam-to Her; kṛṣṇah-Kṛṣṇa; bodhayām āsa-informed; preyasīm-His beloved; śaṅkhacūḍāś-Sankhacuda; ca-and; kālena-in time; samprāpa-attaining; punah-again; īśvaram-the Lord.

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

Text 115

rādhā jagāma dharanīm  
vārāhe harinā saha  
vṛṣabhānu-gṛhe janma  
lalābha gokule mune

rādhā-Rādhā; jagāma-went; dharanīm-to the earth; vārāhe-in the Varaha kalpa; harinā-Lord Hari; saha-with; vṛṣabhānu-of Vṛṣabhānu; gṛhe-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 evam kathitam sarvam  
śrī-kṛṣṇākhyānam uttamam  
sarvesām vāñchitam sarvam  
kim bhūyah 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; bhūyah-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-vidām 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; jagannāthah-the master of the universes; vada-please tell; veda-vidām-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-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; purā-formerly; vārāha-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.

Śrī 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;

bhr̄śām-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 tasyāṁ deveśam  
jvalantam brahma-tejasā  
ṛṣīndraiś ca munīndraiś ca  
siddhendraiḥ sevitam mudā

dadarśa-saw; tasyām-there; deveśam-the master of the demigods; jvalantam-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; sevitam-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-happily; gandharvānām-of the Gandharvas; ca-also; saṅgītam-singing; śrutavantam-hearing; manoharam-beautiful.

. . . who happily smiled as he glanced at the Apsarās' dancing and listened to the Gandarvas' 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; ānanda-with bliss; aśru-with  
tears; pūrṇam-filled; Štām-him; pulakāñcita-hairs erect; vigraham-his body.

. . . 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  
pranamya catur-ānanam  
sarvam nivedanam cakre  
daitya-bhārādikam mune

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

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

#### Text 8

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

sa-with; aśru-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  
creater of the universe; katham-why?; stausi-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 creater of the universe said to her: Why do you offer  
prayers and weep?

#### Text 9

katham āgamanam bhadre  
vada bhadrām bhaviṣyati  
su-sthirā bhava kalyāṇī

bhayam̄ kim̄ 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

āsvāsyā pṛthivīṁ brahmā  
devān̄ papraccha sādaram  
katham̄ āgamanam̄ devā  
yuṣmākam̄ mama sannidham̄

āsvāsyā-reassuring; pṛthivīṁ-the earth; brahmā-Brahma; devān̄-the demigods; papraccha-asked; sādaram-respectfully; katham-why?; āgamanam-arrival; devā-O demigods; yuṣmākam-of you; mama-of me; sannidham-to the presence.

Brahmā comforted the earth-goddess and then respectfully asked the demigods: O demigods, why have you come to me?

Text 11

brahmaṇo vacanam̄ śrutvā  
devā ūcuḥ prajāpatim̄  
bhārākrānta ca vasudhā  
daitya-grastā vayam̄ prabho

brahmaṇah-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; vayam-we; prabhaḥ-O lord.

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

tvam̄ eva jagatām̄ sraṣṭā  
śīghram̄ no niṣkṛtim̄ kuru  
gatis tvam̄ asyā bho brahman̄  
nirvṛtim̄ kartum̄ arhasi

tvam-you; eva-indeed; jagatām-of the worlds; sraṣṭā-the creator; śīghram-at once; nah-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 Š(the demons).

Text 13

pīḍitā yena bhāreṇa  
prthivīyāṁ pitāmaha  
vayāṁ tenaiva duḥkhārtāś  
tad-bhāra-haraṇām kuru

pīḍitā-tortured; yena-by which; bhāreṇa-burden; prthivī iyam-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 vacanām śrutvā  
papraccha tām jagad-vidhiḥ  
dūrī-kṛtya bhayaṁ vatse  
sukham tiṣṭha mamaṇtike

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; bhayaṁ-fear; vatse-O child; sukham-happily; tiṣṭha-stand; mama-of me; antike-in the presence.

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

Text 15

keśām bhāram āsaktā tvām  
sodhum padma-vilocane  
apanesyāmi tam bhadre

bhadram te bhavitā dhruvam

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

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

### ŠText 16

tasya sā vacanam śrutvā  
tam uvāca sa-pīḍanam  
pīḍitā yena yenaiva  
prasanna-vadanekṣanā

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

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

### Text 17

śrī-kṣitir uvāca

śṛṇu tāta pravakṣyāmi  
svakiyam mānasīm vyathām  
vinā bandhum sva-viśvāsam  
nānyam kathitum utsahe

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

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

### Text 18

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

strī-jātiḥ-a woman; abalā-weak; śaśvat-always; rakṣaṇīyā-to be protected; sva-bandhubhiḥ-by her relatives; janaka-father; svāmi-husband; 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

Ś

tvayā sraṣṭā jagat-tāta  
na lajjā kathitum mama  
yeṣāṁ bhāraih pīḍitāham  
śruyatām kathayāmi te

tvayā-by you; sraṣṭā-created; jagat-tāta-O father of the universe; na-not; lajjā-shame; kathitum-to say; mama-my; yeṣām-of whom; bhāraih-by the burden; pīḍitāham-tormented; śruyatām-should be heard; kathayāmi-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  
teṣāṁ mahā-patākīnāṁ  
aśkatā bhāra-vāhane

kṛṣṇa-bhakti-vihīnāḥ-who have no devotion to Lord Kṛṣṇa; ye-they who; ye-they who; ca-and; tad-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-hīnaś ca vedeṣu  
teṣāṁ bhāreṇa pīḍitā

sva-dharma-own religious; ācāra-duties; hīnā-without; ye-who; nitya-kṛtya-vivarjitāḥ-without performing regular duties; śraddhā-faith; hīnah-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-mātṛ-guru-strīṇāṁ  
poṣaṇāṁ putra-pauṣyayoh  
ye na kurvanti teṣāṁ ca  
Ś na śaktā bhāra-vāhane

pitṛ-father; mātṛ-mother; guru-guru; strīṇām-and wife; poṣaṇam-maintenance; putra-of sons; pauṣyayoh-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-vādinas tatā  
dayā-satya-vihīnakāḥ  
nindakā gurudevānām  
teṣāṁ bhāreṇa pīḍitā

ye-who; mithyā-vādinah-speaking lies; tatā-O father; dayā-mercy; satya-and truth; vihīnakāḥ-without; nindakā-blasphemers; gurudevānām-of the spiritual masters; teṣām-of them; bhāreṇa-by teh 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-pradāyakah

viśvāsa-ghnah sthāpya-hārī  
teṣāṁ bhāreṇa pīḍitā

mitra-to friends; drohī-become enemies; kṛtaghnah-ungrateful; ca-and; mithyā-untruthful; sāksya-witness; pradāyakah-giving; viśvāsa-faith; ghnah-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  
teṣāṁ 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 lubdhakah  
sava-dāhī śūdra-bhojī  
teṣāṁ bhāreṇa pīḍitā

jīva-life; ghatī-killing; guru-to guru; drohī-an enemy; grāma-yājī-brahmanas who perform the Vedic rituals improperly; ca-and; lubdhakah-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 brāhmaṇas who eat what śūdras offer them.

Text 27

pūjā-yajñopavāsāni  
vratāni niyamāni ca  
ye ye mūḍhā nihantārās  
teṣāṁ bhāreṇa pīḍitā

pūjā-worship; yajña-sacrifice; upavāsāni-fasting; vratāni-vows; niyamāni-controlling the senses; ca-and; ye ye-whoever; mūḍhāh-fools; nihantārāh-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-vipra-sura-vaiṣṇavān  
hariṁ hari-kathā-bhaktim  
teṣāṁ bhāreṇa pīḍitā

sadā-always; dviṣanti-hate; ye-who; Špāpāḥ-sinners; gaḥ-the cows; vipra-brahmanas; sura-demigods; vaiṣṇavān-and devotees; 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 daityānāṁ  
teṣāṁ 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 sanāthāharin  
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; prabhah-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 dṛṣṭvā  
tam uvāca kṛpā-nidhiḥ  
bhāraṁ tavāpanesyāmi  
dasyūnāṁ pratyupāyataḥ

ity evam-thus; uktvā-speaking; vasudhā-the earth; ruroda-wept; ca-and; muhuḥ-again; muhuḥ-and again; brahmā-Brahma; tat-her; rodanam-crying; dṛṣṭvā-seeing; tām-to her; Šuvāca-said; kṛpā-nidhiḥ-an ocean of mercy; bhāram-burden; tava-your; apanesyāmi-I will remove; dasyūnām-of thieves; pratyupāyataḥ-with a remedy.

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 demons.

### Text 32

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

upāyataḥ-remedy; api-also; kāryāṇi-actions; sidhyanty-will become perfect; eva-indeed; vasundhare-O earth; kālena-in due course of time; bhāra-of the burden; haraṇam-the removal; kariṣyati-will do; mad-īśvarah-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-liṅgam ca kuṇkumam  
madhu kaṣṭham candanam ca  
kastūrīm tīrtha-mṛttikam

khaḍgam gaṇḍaka-khaḍgam ca  
sphaṭikam padmarāgakam  
indranīlam sūryamaṇim  
rudrākṣa-kuṣa-mūlakam

śālagrāma-śilā-śaṅkham  
tulasīm pratimām jalām  
śaṅkham pradīpanālām ca  
śilārcām ghaṇṭikām tathā

nirmalyam caiva naivedyam  
haridvārṇa-maṇīm tathā  
granthi-yuktam yajña-sūtram  
darpaṇam śveta-cāmaram

gorocanam ca muktām ca  
sūktim māṇikyam eva ca  
purāṇa-samhitām vahniṁ  
karpuṇam paraśuram tathā

rajatam kāñcanam caiva  
pravālam ratnam eva ca  
kuṣa-dvijam tīrtha-toyam  
Ś gāvyam go-mūtra-go-mayam

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

yantram-a yantra; maṅgala-kumbham-an auspicious pot; ca-and; śiva-liṅgam-a Siva-linga; ca-and; kuṇkumam-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-crystal; padmarāgakam-padmarāga; indranīlam-sapphire; sūryamaṇim-suryakanta jewel; rudrākṣa-rudrakṣa beads; kuṣa-mūlakam-kusa grass; śālagrāma-śilā-Salagrama stone; śaṅkham-conchshell; tulasīm-tulasi; pratimām-deity; jalām-water; śaṅkham-

conchshell; pradīpanālam-lamp; ca-and; sīlārcām-worship of Salagrama; ghaṇṭikām-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; māṇikyam-ruby; eva-and; ca-and; purāṇa-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-mayam--cow's urine; tvayi-in you; ye-who; sthāpayiṣyanti-will place; mūḍhāś-fools; ca-and; etāni-they; sundari-O beautiful one; pacyate-are cooked; kāla-sūtre-on the string of time; vai-indeed; varṣāṇām-of years; ayutam-ten thousand; dhruvam-indeed.

O beautiful one, the foolish demons that now place on you yantras, maṅgalakumbhas, Śiva-liṅgas, kuṇkuma, honey, sticks, sandal paste, musk, the dust of holy places, swords, gaṇḍaka swords, crystal, padmarāga jewels, sapphires, sūryakānta jewels, rudrākṣa beads, kuśa grass, Sāalagrāma-śilās, conchshells, tulasi, Deities, water, lamps, stone Deities, bells, offerings of flowers and food, emeralds, knotted sacred threads, mirrors, white cāmaras, gorocana, pearls, oyster shells, māṇikya jewels, the Purāṇas, fire, camphor, axes, silver, gold, red coral, jewels, kuśa-brāhmaṇas, water from holy places, milk, cow urine, and cow dung, will burn on the rope of time for ten thousand years.

#### Text 40

Ś

brahmā pṛthvīn samāśvāya  
devatābhīs tayā saha  
jagāma jagatām dhātā  
kailāsam ū̄̄karālayam

brahmā-Brahma; pṛthvīm-the earth;; samāśvāya-comforting; devatābhīḥ-with the demigods; tayā-her; saha-with; jagāma-went; jagatām-of the worlds; dhātā-the creator; kailāsam-to Mount Kailasa; ū̄̄karālayam-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 ramyam  
dadarśa ū̄̄karam vidhiḥ  
vasantam akṣara-vāṭa-  
mūle ca saritas taṭe

gatvā-having gone; tam--to that; āśramam-asrama; ramyam-beautiful; dadarśa-saw; śaṅkaram-Lord śiva; vidhiḥ-Brahmā; vasantam-residing; akṣara-vāṭa-mūle-at the base of an eternal banyan tree; ca-and; saritah-of a river; tate-on the shore.

Coming to that beautiful āśrama, Brahmā saw, staying under an eternal banyan tree by the shore of a river, Lord Śiva, . . .

Text 42

vyaghra-carma-parīdhānam  
dakṣa-kanyāsthī-bhūṣanam  
triśūla-paṭṭīśa-dhāram  
pañca-vaktraṁ tri-locaṇam

vyaghra-tiger; carma-skin; parīdhānam-garment; dakṣa-kanyā-of Dakṣa's daughter; asthī-bones; bhūṣanam-ornament; triśūla-trident; paṭṭīśa-a pattisa spear; dhāram-holding; pa{.sy 241}ca-vaktram-five heads; tri-locaṇam-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 parivṛtāṁ  
yogīndra-gaṇa-sevitam  
parito 'psarasāṁ nṛtyāṁ  
Ś paśyantāṁ sa-smitāṁ mudā

nānā-siddhaiḥ-by various mystic perfections; parivṛtām-accompanied; yogīndra-gaṇa-by the kings of yoga; sevitam-served; paritah-everywhere; apsarasām-of apsaras; nṛtyām-dancing; paśyantām-seeing; sa-smitām-smiling; mudā-happily.

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

Text 44

gandharvānāṁ ca saṅgītāṁ  
śrutavantāṁ kutūhalām  
paśyantīm parvatīm prītyā

paśyantam vakra-cakṣusā

gandharvānām-of the gandharvas; ca-and; saṅgītam-the music; śrutavantam-hearing; kutūhalam-tumultuous; paśyantūm-seeing; parvatīm-Parvati; prītyā-with love; paśyantam-seeing; vakra-cakṣusāwith 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

japantam-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 a lotus; bija-seeds; mālayā-with a necklace; pulaka-āñcitam-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

etasmin antare-there; brahmā-Brahma; tasthāv-stood; agre-before; sa-he; dhurjateḥ-of ŠLord Śiva; pṛthivyā-with the earth; sura-saṅghaiḥ-the demigods; ca-and; sārdham-with; praṇata-kandharaiḥwith bowed necks.

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

Text 47

uttasthau śaṅkaraḥ śīghram  
    bhaktyā dṛṣṭvā jagad-gurum  
nanāma mūrdhnā samprītyā

labdhavān āśiṣam tataḥ

uttasthau-stood up; śaṅkarah-Lord Śiva; sīghram-for a long time; bhaktyā-with devotion; dṛṣṭvā-seeing; jagad-gurum-the master of the universe; nanāma\bowed down; mūrdhnā-with his head; samprītyā-with love; labdhavān-attained; āśiṣam-benediction; tataḥfrom him.

Lord Śiva stood up and for a long time gazed at Brahmā, the master of the universe. Lord Śiva affectionately bowed his head and accepted Brahmā's blessing.

Text 48

praṇemur devatāḥ sarvāḥ  
śaṅkaram candra-śekharam  
praṇanāma dharā bhaktyā  
cāśiṣam yuyuje haraḥ

praṇemuḥ-bowed; devatāḥ-demigods; sarvāḥ-all; śaṅkaram-to Lord Śiva; candra-śekharam-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 before Lord Śiva and the earth-goddess also bowed down with devotion. Lord Śiva gave them his blessing.

Text 49

vṛttantam kathayām āsa  
pārvatīśam prajāpatih  
śrutvā nata-mukhas tūrṇam  
śaṅkaro bhakta-vatsalah

vṛttantam-the story; kathayām āsa-told; pārvatīśam-to the husband of Parvati; prajāpatih-the master of the living entities; śrutvā-hearing; nata-mukhaḥ-wiht a bowed head; tūrṇam-at once; śaṅkarah-Lord Śiva; bhakta-vatsalah-who is kind to the devotees.

Ś

Brahmā told the news to Lord Śiva, the husband of Pārvatī. Lord Śiva, who is kind to the devotees, at once bowed his head when he heard it.

Text 50

bhaktāpāyam samākarṇya

pārvatī-parameśvarau  
babhūvatus tau duḥkhārtau  
bodhayām āsa tau vidhiḥ

bhakta-of the devotees; āpāyam-the sufferings; samākarṇya-hearing; pārvatī-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 Pārvatī became unhappy, Brahmā comforted them.

#### Text 51

tato brahmā maheśaś ca  
sura-saṅghān vasundharām  
gṛham prasthāpayām āsa  
samāsvāsyā prayatnataḥ

tataḥ-then; brahmā-Brahma; maheśaś-Śiva; ca-and; sura-saṅghān-the demigods; vasundharām-the earth; gṛham-home; prasthāpayām āsa-sent; samāsvāsyā-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  
prajagmūr bhavanām 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; bhavanām-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 Lord Hari's abode, . . .

#### Text 53

vaikuṇṭhaṁ paramām dhāma  
Ś jarā-mṛtyu-haram param  
vāyunā dhāryamānam ca

brahmāṇḍād ūrdhvam uttamam

vaikuṇṭham-Vaikuṇṭha; paramam-the supreme; dhāma-abode; jarā-mṛtyu-haram-beyond old age and death; param-supreme; vāyunā-by Vayu; dhāryamānam-carried; ca-and; brahmāṇḍāt-the material universe; ūrdhvam-above; uttamam-supreme.

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

#### Text 54

koti-yojana-mūrdham ca  
brahma-lokāt sanātanam  
na varṇanīyam kavibhir  
vicitram ratna-nirmitam

koti-yojana-mūrdham-ten million yojanas above; ca-and; brahma-lokāt-Brahmaloka; sanātanam-eternal; na-not; varṇanīyam-describable; kavibhiḥ-by philosophers or poets; vicitram-wonderful; ratna-of jewels; nirmitam-made.

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

Note: A yojana is equal to eight miles.

#### Text 55

padmarāgair indranilai  
rāja-mārga-vibhūṣitam  
te mano-yāyinah sarve  
samprāpus tam manoharam  
harer antah-puram gatvā  
dadṛśuh śrī-harim surāḥ

padmarāgaih-with rubies; indranilaih-with sapphires; rāja-royal; mārga-paths; vibhūṣitam-decorated; te-they mano-yāyinah-traveling as fast as the mind; sarve-all; samprāpuh-attained; tam-that; manoharam-beautiful; hareh-of Lord Hari; antah-puram-palace; gatvā-going; dadṛśuh-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

Ś

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-līlābhām  
smita-vaktram catur-bhujam

śāntam-peaceful; sarasvatī-kāntam-the beloved of sarasvatī; lakṣmī-by lakṣmī; dhṛta-held; pada-feet; ambujam-lotus; koṭi-millions; kandarpa-of Kāmadevas; līlā-playfulness; bhām-like; smita-smiling; vaktram-face; catuh-four; bhujam-arms.

. . . who was peaceful, who was dear to Sarasvatī, whose lotus feet were massaged

by Lakṣmī, who was playful as millions of Kāmadevas, who smiled, who had four arms, . . .

### Text 59

sunanda-nanda-kumudaiḥ  
pāṛṣadair upasevitam  
candanokṣita-sarvāṅgarī  
su-ratna-mukuṭojjvalam  
Ś

sunanda-nanda-kumudaiḥ-By Sunanda, Nanda, and Kumuda; pāṛṣadaiḥ-associates; upasevitam-served; candana-sandal; ukṣita-anointed; sarva-all; aṅgam-body; su-ratna-with beautiful jewels; mukuṭa-crown; ujjvalam-splendid.

. . . who was served by His associates Sunanda, Nanda, and Kumuda, whose entire body was anointed with sandal paste, and who was splendid with a beautiful jewel crown.

### Text 60

paramānanda-rūpam ca  
bhaktānugraha-kātaram  
tam pranemuh surendrāś ca  
bhaktyā brahmādayo mune

paramānanda-transcendental bliss; rūpam-whose form; ca-and; bhaktānugraha-kātaram-filled with mercy for the devotees; tam-to Him; pranemuh-bowed; surendrāḥ-the demigods; ca-and; bhaktyā-with devotion; brahmādayaḥ-headed by Brahmā; 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  
pulakāṅkita-vigrahāḥ

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

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

Text 62

śrī-brahmovāca

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

Ś śrī-brahmā uvāca-Śrī Brahma said; namāmi-I offer my respectful obeisances; kamalā-kāntam-to the beloved of Lakṣmī; śāntam-peaceful; sarveśam-the master of all; acyutam-infallible; vayam-we; yasya-of whom; kalā-bhedāḥ-the parts of the parts; kalāṁśa-kalayā-the parts of the parts of the parts; surāḥ-the demigods.

Śrī Brahmā said: I offer my respectful obeisances to the infallible and peaceful Supreme Personality of Godhead, who is the beloved of Lakṣmī and the master of all. We demigods are parts of the parts of the parts of the parts of Him.  
Text 63

manavaś ca munīndrāś ca  
mānavāś ca carācarāḥ  
kalā kalāṁśa-kalayā  
bhūtāḥ tvatto nirañjana

manavaḥ-the Manus; ca-and; munīndrāś-the kings of sages; ca-and; mānavāś-the human beings; ca-and; cara-the moving beings; acarāḥ-and the unmoving beings; kalā-parts; kala-of the parts; āṁśa-of the parts; kalayā-of the parts; bhūtāḥ-the living entities; tvattāḥ-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

tvāṁ akṣayam akṣaram vā

rāmam avyaktam īśvaram  
anādim ādim ānanda-  
rūpiṇām sarva-rūpiṇām

aṇimādika-siddhīnām  
kāraṇām sarva-kāraṇām  
siddhi-jñām siddhi-dam siddhi-  
rūpām kah stotum īśvaraḥ

śrī-śaṅkaraḥ uvāca-Lord Śiva said; tvām-to You; akṣayam-eternal; akṣaram-imperishable; vā-or; rāmam-enjoyer; avyaktam-unmanifested; īśvaram-the supreme controller; anādim-beginningless; ādim-the beginning; ānanda-of bliss; rūpiṇām-whose form; sarva-of everything; rūpiṇām-the form; aṇima-with anima; ādika-beginning; siddhīnām-of muystic perfections; kāraṇām-the origin; sarva-kāraṇām-the casue of all; siddhi-of perfection; jñām-the knowledge; siddhi-dam-giving perfection; siddhi-of Śperfection; rūpam-the form; kah-who; stotum-to offer prayers; īśvaraḥ-is able.

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

Text 66

śrī-dharma uvāca

vede nirūpitam vastu  
varṇanīyam vicakṣaṇaiḥ  
vede 'nirvacanīyam yat  
tan nirvaktum ca kah kṣamah

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; anirvacanīyam-indescribable; yat-what; tat-that; nirvaktum-to describe; ca-and; kah-who?; kṣamah-is able.

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

Text 67

yasya sambhavanīyam yad

guṇa-rūpaṁ nirañjanam  
tad atiriktaṁ stavanam  
kim aham staumi nirguṇam

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

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

Text 68

brahmādīnām idam stotram  
sat-ślokoktam mahā-mune  
paṭhitvā mucyate durgād  
Ś vāñchitam ca labhen narah

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

O great sage, a person who reads these 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 paścāc 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 Svetadvipa; 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

ananto mama māyā ca  
kārttikeyo gaṇādhipah  
sā sāvitrī veda-mātā  
paścād yāsyati niścitam

anantah-Ananta; mama-My; māyā-illusory potency Māyā; ca-and; kārttikeyah-Karttikeya; gaṇādhipah-Ganesa; sā-she; sāvitrī-Savitri; Šveda-mātā-the mother of the Vedas; paścāt-behind; yāsyati-will go; niścitam-indeed.

Ananta, My Māyā, Kārttikeya, Gaṇeśa, and Sāvitrī, the mother of the Vedas, will also follow.

### Text 72

tatrāham dvi-bhujah kṛṣṇo  
gopībhiḥ rādhayā saha  
tatrāham kamalā-yuktaḥ  
sunandādibhir āvṛtaḥ

tatra-there; aham-I; dvi-bhujah-two arms; kṛṣṇah-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 Laksmī and My associates headed by Sunanda. There I am two-armed Kṛṣṇa, with Rādhā and the gopīs.

### Text 73

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

nārāyaṇaḥ-nārāyaṇa; ca-and; kṛṣṇaḥ-Kṛṣṇa; aham-I; śvetadvīpa-nivāsa-kṛt-residing in Svetadvipa; 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

kalā-kalāṁśa-kalayā  
surāsura-narādayaḥ  
golokam yāta yūyam 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; golokam-to Goloka; yāta-go; yūyam-you; ca-and; kārya-of the duty; siddhiḥ-the fulfillment; bhaviṣyati-will be.

The living entities headed by the demigods, demons, and Ṣhūṇya beings are parts of the parts of the parts of the parts of Me. You go to Goloka and your goal will be accomplished (in the end).

Text 75

vayam paścād gamiṣyāmaḥ  
sarvesām iṣṭa-siddhye  
ity uktvaivāṁ sabhā-madhye  
virarāma hariḥ svayam

vayam-we; paścāt-behind; gamiṣyāmaḥ-will go; sarvesām-of all; iṣṭa-of the desire; siddhye-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 adbhitam  
vicitram paramam dhāma  
jarā-mṛtyu-haram param

praṇamya-bowing down; devatāḥ-the demigods; sarvā-all; jagmuḥ-went; golokam-to Goloka; adbhitam-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

ūrdhvam vaikuṇṭhato 'gamyam  
pañcāśat-koṭi-yojanam  
vāyunā dhāryamānam ca  
nirmitam svecchayā vibhoḥ

ūrdhvam-above; vaikuṇṭhataḥ-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.

. . . and which, by the wish of the all-powerful Lord, is situated five hundred million yojanas above Vaikuṇṭha in the spiritual sky.

### Text 78

Ś  
tam anirvacanīyam ca  
devāḥ te gamanonmukhāḥ  
te mano-yāyināḥ sarve  
samprāpur virāja-taṭam

tam-that; anirvacanīyam-indescribable; ca-and; devāḥ-the demigods; te-they; gamanonmukhāḥ-eager to go; te-they; mano-yāyināḥ-traveling at the speed of mind; sarve-all; samprāpuḥ-attained; 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

dṛṣṭvā devāḥ sarit-tīram  
vismayatī paramam yayuh  
śuddha-sphaṭika-saṅkāśam  
su-vistīrṇam manoharam

dṛṣṭvā-seeing; devāḥ-the demigods; sarit-tīram-the shore of that river;  
vismayatī-astonishing; paramam-very; yayuh-went; śuddha-poure; sphāṭika-crystal;  
saṅkāśam-manifestation; su-vistīrṇam-broad; manoharam-beautiful.

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

Text 80

muktā-māṇikya-paraśa-  
maṇi-ratnākarānvitam  
kr̥ṣṇa-śubhra-harid-rakta-  
maṇi-rāji-virājitaṁ

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

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

Text 81

pravālāñkuram udbhūtam  
kutracit su-manoharam  
paramāmūlya-sad-ratnā-  
kara-rāji-vibhūṣitam  
Ṅ

pravāla-coral; añkuram-grasss; udbhūtam-sprouted; kutracit-somewhere; su-manoharam-very beautiful; parama-very; amūlya-priceless; sat-transcendental; ratna-jewels; ākara-rāji-magnitude; vibhūṣitam-decorated.

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

Text 82

vidher adṛśyam āścaryam  
nidhi-śreṣṭhākarānvitam  
padmarāgendranīlānām  
ākāram kutracin mune

vidheḥ-by Brahma; adṛśyam-invisible; āścaryam-wonderful; nidhi-treasury; śreṣṭha-best; ākara-magnitude; anvitam-with; padmarāga-rubies; indranīlānām-of sapphires; ākāram-magnitude; kutracin-somewhere; mune-O sage.

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

### Text 83

kutracic ca marakata-  
kara-śreṇi-samanvitam  
syamantakākaram kutra  
kutracic rucakākaram

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

. . . somewhere filled with treasures of emeralds, somewhere syamantaka jewels, and somewhere rucaka jewels, . . .

### Text 84

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

amūlya-priceless; pīta-varṇaika-maṇi-śreṇy-topaz; ākarānvitam-with treasures; ratnākaram-treasures of jewels; kutracit-somewhere; ca-and; kutracit-somewhere; kaustubhākaram-treasures of kaustubha jewels.

ś

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

### Text 85

kutrānirvacanīyānām

maṇīnām ākaram param  
kutracit kutracid ramya-  
vihāra-sthalam uttamam

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

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

#### Text 86

dṛṣṭvā tu paramāścaryam  
jagmus tat-pāram īśvarāḥ  
dadṛṣuh parvata-śreṣṭham  
śata-śrīngam manoharam

dṛṣṭvā-gazing; tu-indeed; paramāścaryam-very wonderful; jagmuḥ-went; tat-pāram-to the farther shore; īśvarāḥ-the demigods; dadṛṣuh-saw; parvata-śreṣṭham-the best of mountains; śata-śrīngam-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 kāmadhenubhīḥ

pārijāta-tarūṇām-of parijsata trees; ca-and; vanarāji-with forests; virājitam-splendid; kalpa-vṛkṣaiḥ-with kalpa-vṛksa trees; parivṛtam-filled; veṣṭitam-filled; kāmadhenubhīḥ-with kamadhenu cows.

. . . splendid with pārijāta trees, filled with kalpa-vṛkṣa trees and surabhi cows, . . .

#### Text 88

Śkoṭi-yojanam ūrdhvam ca  
dairghyam daśa-guṇottaram  
śaila-prastha-parimitam  
pañcāśat-koṭi-yojanam

koti-ten million; yojanam-yojanas; ūrdhvam-high; ca-and; dairghyam-long;  
daśa-guṇottaram-ten times; śaila-prastha-parimitam-the breadth of the mountain;  
pañcāśat-koti-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  
vartulākāram 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; vartulākāram-circular; uttamam-sublime.

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

### Text 90

puṣpodyāna-sahasreṇa  
puṣpitena su-gandhinā  
saṅkulena madhubhrāṇām  
samūhena samanvitam

puṣpa-flower; udyāna-gardens; sahasreṇa-with a thousand; puṣpitena-with blossoming flowers; su-gandhinā-fragrant; saṅkulena-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-samyuktaiḥ  
rājitaṁ rati-mandiraiḥ  
ratna-maṇḍapa-koṭinām  
sahasreṇa samanvitam

su-ratna-beautiful jewels; dravya-things; samyuktaiḥ-with; rājitaṁ-splendid;

rati-pastime;{.fn Š2} mandiraiḥ-with palaces; 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  
paritah khacitena ca  
indranīlair māḍhya-bhāga-  
maṇḍitena manoharaiḥ

ratna-jewel; sopāna-staircases; yuktena-with; sat-excellent; ratna-jewel;  
kalasena-with domes; ca-and; harinmaṇīnām-of emeralds; stambhena-with a pillar;  
śobhitena-splendid; ca-and; śobhitam-splendid; sindūra-varṇa-maṇibhiḥ-with red  
jewels; paritah-filled; khacitena-studded; ca-and; indranīlaiḥ-with sapphires;  
māḍhya-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  
paritah̄ kadalī-stambha-  
samūhaiś ca samanvitam

vajra-of diamonds; granthi-knots; Šsamāyuktaiḥ-with; rasāla-pallavānvitaiḥ-with mango trees; paritah̄-everywhere; kadalī-stambha-of banan trees; samūhaiś-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-dūrvāṅkurānvitam  
candanāguru-kastūrī-  
kuṇkuma-drava-carcitam

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

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

Text 97

veṣṭitam gopa-kanyānām  
samūhaiḥ kotiśo mune  
ratnālaṅkara-samyuktai  
ratna-mālā-virājitaiḥ

veṣṭitam-filled; gopa-kanyānām-with gopīs; samūhaiḥ-with multitudes; kotiśah-millions; mune-O sage; ratnālaṅkara-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-kaṇkana-keyūra-  
ratna-nūpura-bhūṣitaiḥ  
ratna-kuṇḍala-yugmena

gandā-sthalā-virājitaḥ

ratna-jewel; kaṅkana-keyūra-bracelets and armlets; ratna-jewel; nūpura-anklets; bhūṣitaiḥ-decorated; ratna-jewel; kuṇḍala-yugmena-earrings; gandā-sthalā-cheeks; virājitaḥ-splendid.

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

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Text 99

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

ratna-jewel; aṅgurīya-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-bhūṣabhiḥ  
sad-ratna-mukuṭojvalaiḥ  
gajendra-muktālaṅkārair  
nāsikā-madhyā-rājitaḥ

bhūṣitaiḥ-decorated; ratna-bhūṣabhiḥ-with jewel ornaments; sad-ratna-with jewels; mukuṭa-crowns; ujjvalaiḥ-splendid; gajendra-muktā-with the king of elephant pearls; alaṅkāraiḥ-with ornaments; nāsikā-nose; madhyā-middle; rājitaḥ-splendid.

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

Text 101

sindūra-bindunā sārdham  
ālakādhah̄-sthalojjvalaiḥ  
cāru-campaka-varṇābhais

candana-drava-carcitaiḥ

sindūra-of sindura; bindunā-a drop; sārdham-with; ālaka-hair; adhah-sthala-beneath; ujjvalaiḥ-splendid; cāru-beautiful; campaka-campaka flower; varnabhaḥ-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  
bimbādhara-manoharaiḥ  
Śśarat-parvāṇa-candrāṇāṁ  
prabhā-muṣṭa-mukhojjvalaiḥ

pīta-yellow; vastra-garments; parīdhānaiḥ-wearing; bimbādhara-manoharaiḥ-with beautiful bimba fruit lips; śśarat-autumn; parvāṇa-season; candrāṇāṁ-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-padmānāṁ  
śobhā-mocana-locanaiḥ  
kastūrī-pātrikā-yukta-  
rekhākta-kajjalojjvalaiḥ

śarat-in autumn; praphulla-blossoming; padmānāṁ-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-  
jālaiḥ kavara-śobhitaiḥ  
madhu-lubdha-madhubhrāṇāṁ  
samūhaiś cāpi saṅkulaiḥ

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

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

#### Text 105

cāruṇā gamanenaiva  
gaja-khañjana-gañjanaiḥ  
vaktra-bhrū-bhaṅga-samyoga-  
svalpa-smita-samanvitaiḥ

Ś cāruṇā-graceful; gamanena-motions; eva-indeed; gaja-elephants; khañjana-khanjana birds; gañjanaiḥ-defeating; vaktra-crooked; bhrū-eyebrows; bhanga-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-paṅkti-virājitaiḥ  
khagendra-cañcu-śobhāḍhya-  
nāsikonnata-bhūṣitaiḥ

pakva-ripe; dāḍimba-pomegranate; bīja-seeds; ābha-like; danta-paṅkti-teeth; virājitaiḥ-splendid; khagendra-of the king of birds; cañcu-beak; śobhā-beauty; ḍāḍhya-rich; nāsikā-nose; unnata-raised; bhūṣitaiḥ-decorated.

. . . 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-śroni-  
pīna-bhāra-bharānataiḥ

gajendra-of the kinmg 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

kandarpa-śara-ceṣṭābhīr  
jarjarī-bhūta-mānasaiḥ  
darpaṇaiḥ pūrṇa-candrāsyā-  
saundarya-darśanotsukaiḥ

kandarpa-of Kāmadeva; śara-arrows; ceṣṭābhīḥ-actions; jarjarī-bhūta-wounded; mānasaiḥ-hearts; darpaṇaiḥ-aroused; pūrṇa-candra-full moon; āsyā-face; saundarya-handsomeness; darśana-to see; utsukaiḥ-yearning.

Ś

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

#### Text 109

rādhikā-caraṇāmbhoja-  
sevāsakta-manorathaiḥ  
sundariṇāṁ samūhaiś ca  
rakṣitam rādhikājñayā

rādhikā-of Rādhā; caraṇa-feet; ambhoja-lotus; sevā-to the service; āsakta-attached; manorathaiḥ-desires; sundariṇāṁ-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-sarovarāṇāṁ ca  
lakṣaiś ca pariveṣṭitam  
śveta-rakta-lohitaiś ca  
veṣṭitaiḥ padma-rājitaīḥ  
su-kūjadbhīr mano-bhrāṇāṁ

saṁūha-saṅkulaiḥ sadā

krīḍā-pastime; sarovarāṇām-of lakes; ca-and; lakṣaiś-with a hundred thousand; ca-and; parivestitam-surrounded; śveta-white; rakta-red; lohitaiḥ-lotuses; ca-and; veṣṭitaiḥ-filled; padma-rājitaḥ-splendid with lotusdes; su-kūjadbhīḥ-sweetly cooing; mano-bhrāṇām-of bees; saṁūha-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-kuñja-kuṭīraiś ca  
    puṣpa-śayyā-samanvitaiḥ

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

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

Text 113

vicitra-puṣpa-mālābhiḥ  
    śobhitaiḥ śobhitam mune  
tarī rāsa-māṇḍalām dṛṣṭvā  
    jagmus te parvatād bahiḥ

vicitra-wonderful and colorful; puṣpa-flower; mālābhīḥ-garlands; śobhitaiḥ-beautiful; śobhitam-beautified; mune-O sage; tam-that; rāsa-of the rāsa-dance; maṇḍalam-circle; dṛṣṭvā-seeing; jagmuḥ-went; te-they; parvatāt-the mountain; bahiḥ-past.

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

Text 114

tato vilakṣaṇam ramyam  
dadṛṣuḥ sundaram vanam  
vanam vṛndāvanam nāma  
rādhā-mādhavayoh priyam

tataḥ-from that; vilakṣaṇam-extraordinary; ramyam-beautiful; dadṛṣuḥ-saw; sundaram-beautiful; vanam-forest; vanam vṛndāvanam-Vṛndāvana forest; nāma-named; rādhā-mādhavayoh-of Rādhā-Kṛṣṇa; priyam-dear.

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

Text 115

Śkrīḍā-sthānam taylor eva  
kalpa-vṛkṣa-cayānvitam  
virāja-tīra-nīrāktaiḥ  
kalpitam manda-vāyubhiḥ

krīḍā-of pastimes; sthānam-the place; tayoḥ-of Them; eva-indeed; kalpa-vṛkṣa-cayānvitam-filled with kalpa-vṛksa 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

kastūrī-yukta-pātrāktaiḥ  
sarvatra surabhī-kṛtam  
nava-pallava-samyuktam

para-puṣṭa-ruta-śrutam

kastūrī-with musk; yukta-endowed; patrāktaiḥ-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 campaka 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  
gandhenā surabhī-kṛtam  
āmrāṇām nāgaraṅgānām  
pānasānām tathaiva ca

Ś su-gandhi-fragrant; kusumānām-of flowers; ca-and; gandhenā-with the fragrance; surabhī-kṛtam-fragrant; amrāṇām-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 badariṇām ca  
kharjūrāṇām viśeṣataḥ

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

. . . filled with forests of tāla, coconut, jambu, badarī, kharjūra, . . .

Text 120

guvakāmrātakānām ca  
jambīrāṇām ca nārada  
kadalīnām śrīphalānām  
dāḍimbānām manoharaiḥ

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

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

. . .

Text 121

su-pakva-tāla-samyuktaiḥ  
samūhaiś ca virājitam  
piyālānām ca sālānām  
aśvatthānām tathaiva ca

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

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

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Text 122

nimbānām śalmalīnām ca  
tintidīnām ca śobhanaiḥ  
anyeśām taru-bhedānām  
saṅkulaiḥ saṅkulam sadā

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

. . . with many beautiful nimba, śalmalī, tintidī, and with other kinds of trees, . . .

Text 123

paritah kalpa-vṛkṣaṇam  
vṛndair vṛndair virājitam  
mallikā-mālatī-kundam  
ketakī-mādhavī-latā

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

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

Text 124

etāśām ca samūhaiś ca  
yūthikābhīḥ samanvitam  
cāru-kuñja-kutīrais taiḥ  
pañcāśat-koṭibhir mune

etāśām-of them; ca-and; samūhaiś-with multitudes; ca-and; yūthikābhīḥ-with yuthika flowers; samanvitam-with; cāru-beautiful; kuñja-forest; kutīraiḥ-cottages; taiḥ-with them; pañcāśat-koṭibhiḥ-five hundred million; mune-O sage.

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

. . .

Text 125

ratna-pradīpa-dīpaiś ca  
dhūpena surabhī-kṛtaiḥ  
śringāra-dravya-yuktaiś ca  
Ś vāsitair gandha-vāyubhiḥ

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

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

#### Text 126

candanāktaiḥ puṣpa-talpair  
mālā-jāla-samanvitaiḥ  
madhu-lubdha-madhubhrāṇāṁ  
kalā-śabdaiś ca śabditam

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

. . . and with beds made of flowers decorated with a network of flower garlands and scented with sandal, filled with sweet sounds of bees greedy for nectar, . . .

#### Text 127

ratnālaṅkāra-śobhāḍhyair  
gopī-vṛndaiś ca veṣṭitam  
pañcāśat-koti-gopībhī  
rakṣitam rādhikājñayā

ratna-jewel; alankāra-ornaments; śobhā-beauty; āḍhyaiḥ-enriched; gopī-vṛndaiś-with gopīs; ca-and; veṣṭitam-filled; pañcāśat-koti-gopībhīḥ-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-trimsat-kānanam tatra  
ramyam̄ ramyam̄ manoharam  
vṛndāvanābhyantaritarāṁ  
nirjana-sthānam uttamam

dva-trimsat-32; kānanam-forests; tatra-there; ramyam-beautiful; ramyam-beautiful; Šmanoharam-beautiful; vṛndāvana-Vṛndāvana; 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  
goṣṭhānāṁ ca gavānāṁ ca  
samūhaiś ca samanvitam

su-perfectly; pakva-ripe; madhura-sweet; svādu-delicious; phalaiḥ-with fruits;  
vṛndāvanam-Vṛndāvana; mune-O sage; goṣṭhānāṁ-of barns; ca-and; gavānāṁ-of  
cows; ca-and; samūhaiś-with multitudes; ca-and; samanvitam-with.

. . . filled, O sage, with many perfectly ripe, sweet, delicious fruits, filled with  
many cows and barns, . . .

Text 130

puṣpodyāna-sahasreṇa  
puṣpitena su-gandhinā  
madhu-lubdha-madhubhrāṇāṁ  
samūhenā samanvitam

puṣpodyāna-sahasreṇa-with a thousand flower gardens; puṣpitena-flowering;  
su-gandhinā-fargrant; madhu-lubdha-greedy for honey; madhubhrāṇāṁ-of bees;  
samūhenā-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-gopānāṁ  
nivāsaiś ca virājitam  
śrī-kṛṣṇa-tulya-rūpāṇāṁ  
sad-ratna-grathitair varaiḥ

pañcāśat-koṭi-five hundred million; gopānāṁ-gopas; nivāsaiś-with homes; ca-  
and; virājitam-splendid; śrī-kṛṣṇa-tulya-rūpāṇāṁ-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

Ś  
dṛṣṭvā vṛṇḍāvanam ramyam  
yāyur golokam īśvarāḥ  
parito vartulākāram  
kotiyojana-vistr̄tam

dṛṣṭvā-seeing; vṛṇḍāvanam-Vṛṇḍāvana; ramyam-beautiful; yāyuḥ-went;  
golokam-to Goloka; īśvarah-the demigods; paritah-everywhere; vartulākāram-  
circular; kotiyojana-vistr̄tam-ten million yojanas.

After gazing at beautiful Vṛṇḍāvana, the (three) demigods went to circular  
Goloka, which was ten million yojanas in size, . . .

Text 133

ratna-prākāra-samyuktam  
catur-dvārānvitam mune  
gopānām ca samūhaiś ca  
dvāra-palaiḥ samanvitam

ratna-jewel; prākāra-wall; samyuktam-with; catuh-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-vṛṇdānam  
āśramaiḥ śata-koṭibhiḥ  
tato 'dhika-su-nirmāṇaiḥ  
sad-ratna-grathibhir yutam

Ś bhaktānām-devotees; gopa-vṛṇdānam-gopas; āśramaiḥ-with asramas; śata-koṭibhiḥ-one billion; tataḥ-of that; adhika-more; 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 pārṣadānām ca  
tato 'dhika-vilakṣaṇaiḥ  
su-mūla-ratna-racitaiḥ  
samyuktam daśa-koṭibhiḥ

āśramaiḥ-with asramas; pārṣadānām-pf 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 made of precious jewels, . . .

Text 137

pārṣada-pravarāṇām ca  
śrī-kṛṣṇa-rūpa-dhāriṇām  
āśramaiḥ koṭibhir yuktam  
sad-ratnena vinirmitaiḥ

pārṣada-pravarāṇām-of intimate associates; ca-and; śrī-kṛṣṇa-rūpa-dhāriṇām-with forms like ŚrīdāmāKṛṣṇa's; āśramaiḥ-with asramas; koṭibhiḥ-with ten million; yuktam-with; sad-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  
 gopīnām āśramair varaiḥ  
 sad-ratna-racitair dravyair  
 dva-trimśat-koṭibhir yutam

rādhikā-śuddha-bhaktānām-pure devotees of Śrī Rādhā; gopīnām-of gopīs;  
 āśramaiḥ-with asramas; varaiḥ-excellent; sad-ratna-of excellent jewels; racitaiḥ-made;  
 dravyaiḥ-with things; dva-trimśat-koṭibhiḥ-three-hundred and twenty million;  
 yutam-with.

. . . 320 million jewel āśramas of gopīs purely devoted to Śrī ŠRādhā, . . .

Text 139

tāsām ca kiṅkarīṇām ca  
 bhāvanaiḥ su-manoharaiḥ  
 maṇi-ratnādi-racitaiḥ  
 śobhitam daśa-koṭibhiḥ

tāsām-of them; ca-and; kiṅkarīṇām-of the maidservants; ca-and; bhāvanaiḥ-with homes; su-manoharaiḥ-very beautiful; maṇi-ratnādi-racitaiḥ-made with many jewels; śobhitam-beautiful; daśa-koṭibhiḥ-one hundred million.

. . . one hundred million beautiful jewel āśramas of these gopīs' maidservants, . . .

Text 140-144

śata-janma-tapah-pūta  
 bhaktā ye bhārate bhuvi  
 hari-bhakti-dṛḍhāyuktah  
 karma-nirvāṇa-kārakah

svapne jñāne harer dhyāne  
 niviṣṭa-mānasā mune  
 rādhā-kṛṣṇeti kṛṣṇeti  
 prajapanto divā-niśam

teṣām śrī-kṛṣṇa-bhaktānām  
 nivāsaiḥ su-manoharaiḥ  
 sad-ratna-maṇi-nirmāṇair  
 nānā-bhoga-samanvitaiḥ

puṣpa-śayyā-puṣpa-mālā-  
 śveta-cāmara-śobhitaiḥ  
 ratna-darpaṇa-śobhāḍhyair

harinmaṇi-samanvitaiḥ

amūlya-ratna-kalasa-  
samūhānvita-śekharaiḥ  
suksma-vastrābhyanṭaritaiḥ  
samyuktam śata-kotibhiḥ

śata-hundred; janma-births; tapah-by austerities; pūtāḥ-purified; bhaktāḥ-devotees; ye-who; bhārata-in Bharata-varṣa; bhuvi-on the earth; hari-bhakti-devotion to Lord Hari; dṛḍha-firm; āyuktaḥ-with; karma-of karma; nirvāṇa-negation; kārakāḥ-doing; svapne-in dream; jñāne-in wakefulness; hareḥ-on Lord Hari; dhyane-in meditation; niviṣṭa-entered; mānasā-minds; mun-O sage; rādhā-kṛṣṇeti kṛṣṇeti-Rādhā-Kṛṣṇa! Kṛṣṇa!; prajapantah-chanting; divā-niśam-day Śand night; teṣām-of them; śrī-kṛṣṇa-bhaktānām-devotees 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; śobhādhyaiḥ-beautiful; harinmaṇi-samanvitaiḥ-with sapphires; amūlya-priceless; ratna-jewel; kalasa-domes; samūha-many; anvita-with; śekharaiḥ-crowns; suksma-vastrābhyanṭaritaiḥ-with fine cloth; samyuktam-endowed; śata-kotibhiḥ-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 garlands, white cāmaras, jewel mirrors, many sapphires, curtains of fine cloth, and roofs decorated with many domes made of priceless jewels.

Text 145

devāḥ tam adbhitam dr̥ṣṭvā  
kīyat dūram yayur mudā  
tatrākṣaya-vatāṁ ramyam  
dadṛṣur jagad-īśvarāḥ

devāḥ-the demigods; tam-that; adbhitam-wonder; dr̥ṣṭvā-seeing; kīyat-a small; dūram-distance; yayuh-went; mudā-happily; tatra-there; akṣaya-eternal; vatam-banyan tree; ramyam-beautiful; dadṛṣuh-saw; jagad-īśvarāḥ-the demigods.

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  
śākhāsaṅkhyā-samanvitam

pañca-five; yojana-yojanas; vistīrṇam-extended; ūrdhve-above; tad-dviguṇam-doubled; mune-O sage; sahasra-a thousand; skandha-trunks; samyuktam-with; sakha-branches; asaṅkhyā-countless; samanvitam-with.

. . . five yojanas across and twice as many high, with a Śthousand trunks and countless branches, . . .

#### Text 147

ratna-pakva-phalākīrṇam  
śobhitam ratna-vedibhiḥ  
krṣṇa-svarūpāṁś tan-mūle  
dadṛṣur ballavān śisūn

ratna-jewel; pakva-ripe; phala-fruits; ākīrṇam-distributed; śobhitam-beautiful; ratna-vedibhiḥ-with jewel platforms; krṣṇa-of Lord Kṛṣṇa; svarūpāṁś-forms; tan-mūle-at the root; dadṛṣuh-saw; ballavān-cowherds; śisūn-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  
candanokṣita-sarvāṅgān  
ratna-bhūṣaṇa-bhūṣitān

pīta-vastra-parīdhānān-wearing yellow garments; krīḍā-playing; āsakta-attached; manoharān-handsome; candana-with sandal; ukṣita-anointed; sarva-all; aṅgān-limbs; ratna-jewel; bhūṣaṇa-ornaments; bhūṣitān-decorated.

. . . and who were dressed in yellow garments, attached to playing, handsome, decorated with jewel ornaments, and all of whose limbs were anointed with sandal paste.

Text 149

dadṛśus tatra deveśāḥ  
pārṣada-pravarān hareḥ  
tato vidūre dadṛśū  
rāja-mārgam manoharam

dadṛśuh-saw; tatra-there; deveśāḥ-the demighods; pārṣada-pravarān-the best of associates; hareḥ-of Lord Hari; tataḥ-then; vidūre-far away; dadṛśuh-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-maṇibhiḥ  
Ś parito racitāṁ mune  
indranīlaiḥ padmarāgair  
hīrakai rucakais tathā

sindūrākāra-maṇibhiḥ paritah-with jewels the color of red sindūra; racitam-made; mune-O sage; indranīlaiḥ-with sapphires; padmarāgaiḥ-with rubies; 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 yuktāṁ  
parito ratna-maṇḍapam  
candanāguru-kastūrī-  
kuṇkuma-drava-carcitam

nirmitaiḥ-made; vedibhiḥ-benches; yuktam-with; paritah-everywhere; ratna-maṇḍapam-jewel pavilions; candana-sandal; aguru-aguru; kastūrī-musk; kuṇkuma-drava-kunkuma; carcitam-anointed.

. . . which had many benches and jewel pavilions, which was anointed with sandal, aguru, musk, and kuṇkuma, . . .

Texts 152 and 153

dadhi-parṇa-lāja-phala-  
puṣpa-durvāṅkurānvitaiḥ  
sūkṣma-sūtra-granthi-yukta-  
śrīkhaṇḍa-pallavānvitaiḥ

rambha-stambha-samūhaiś ca  
kuṇkumāktair 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-with; rambha-stambha-samūhaiḥ-with many banana trees; ca-and; kuṇkumāktaiḥ-anointed with kunkuma; virājitam-splendid; sad-ratna-excellent jewels; maṅgala-auspicious; ghaṇṭaiḥ-with bells; phala-fruits; śākha-branches; samanvitaiḥ-with.

. . . which was splendid with many banana trees decorated with yogurt drops, leaves, rice, fruit, flowers, sandal-anointed flowers strung on fine threads, kuṇkuma, auspicious jewel bells, Śand branches filled with fruit, . . .

#### Text 154

sindūra-kuṇkumāktaiś ca  
gandha-candana-carcitaiḥ  
bhūṣitaiḥ puṣpa-mālābhiḥ  
parito bhūṣitam param

sindūra-kuṇkuma-āktaiḥ-anointed with sindura and kunkuma; ca-and; gandha-candana-carcitaiḥ-anointed with fragrant sandal; bhūṣitaiḥ-decorated; puṣpa-mālābhiḥ-with flower garlands; paritah-everywhere; bhūṣitam-decorated; param-then.

. . . decorated with flower garlands anointed with sindūra, kuṇkuma, and fragrant sandal, . . .

#### Text 155

gopikānām samūhaiś ca  
krīḍāsaktais ca veṣṭitam

gopikānām-of gopīs; samūhaiś-with multitudes; ca-and; krīḍāsaktais-playful; ca-and; veṣṭitam-filled.

. . . and filled with many playful gopīs.

Texts 156-158

bahu-mūlyena ratnena  
ratna-sopana-nirmitān  
vahni-śuddhāṁśukai ramyaiḥ  
śveta-cāmara-darpaṇaiḥ

ratna-talpa-vicitraīś ca  
puṣpa-mālyair virājitaṁ  
śoḍaśa-dvāra-samyuktān  
dvāra-pālaiś ca rakṣitān

paritah parikhā-yuktān  
ratna-prākāra-veṣṭitān  
candanāguru-kastūrī-  
kuṇkuma-drava-carcitān  
etān manoramān dṛṣṭvā  
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-vicitraīḥ-with wonderful jewel beds; ca-and; puṣpa-mālyaiḥ-with flower garlands; virājitaṁ-splendid; śoḍaśa-dvāra- Šsamayuktān-with sixteen gates; dvāra-pālaiś-with gatekeepers; ca-and; rakṣitān-proected; paritah-everywhere; parikhā-yuktān-with moats; ratna-prākāra-veṣṭitān-surrounded by a jewel wall; candana-candana; aguru-aguru; kastūrī-musk; kuṇkuma-drava-kunkuma; carcitān-anointed; etān-these; manoramān-beautiful; dṛṣṭvā-seeing; te-the; devā-demigods; gamana-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 cāmaras, wonderful jewel beds, and flower garlands, and anointed with sandal, aguru, musk, and kuṇkuma, the demigods became very eager to proceed.

Text 159

jagmuḥ śīghram kīyad dūram  
dadṛṣuḥ sundaram tataḥ  
āśramam rādhikāyāś ca

rāseśvaryāś 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 rāsa dance; ca-and; nārada-O Narada.

O Nārada, after going a short distance they saw the beautiful āśrama of Rādhā,  
who is the queen of the rāsa dance, . . .

Text 160

devādhidevyā gopīnām  
vārāyāś cāru-nirmitam  
prāṇādhikāyāḥ kṛṣṇasya  
ramyam dravyam manoharam

devādhidevyāḥ-the queen of the demigods; gopīnām-of the gopīs; vārāyāś-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 āśrama, . . .

Text 161

sarvānirvacanīyam ca  
paṇḍitair na nirūpitam  
su-cāru-vartulākāram  
Ś ṣad-gavyuti-pramāṇakam

sarvānirvacanīyam-completely indescribable; ca-and; paṇḍitaiḥ-by the most learned;  
na-not; nirūpitam-described; su-cāru-very beautiful; vartulākāram-circular;  
ṣad-gavyuti-pramāṇakam-six gavyutis in measurement.

. . . that was completely indescribable, that no great paṇḍita could describe, that was a great circle of six gavyutis, . . .

Note: A gavyuti is equal to two miles.

Text 162

śata-mandira-samyuktam

jvalitam ratna-tejasā  
amūlyā-ratna-sarāṇām  
varair viracitam varam

śata-a hundred; mandira-palaces; samyuktam-with; jvalitam-shining; ratna-tejasā-with the splendor of jewels; amūlyā-ratna-priceless jewels; sarāṇām-of the best; varaiḥ-with the best; viracitam-made; varam-excellent.

. . . that had a hundred palaces, shone with the splendor of many jewels, was made of the best of the best of priceless jewels, . . .

Text 163

durlaṅghyābhīr gabhīrābhīḥ  
parikhābhīḥ su-śobhitam  
kalpa-vṛkṣaiḥ parivṛtam  
puśpodyāna-śatāntaram  
śu-mūlyā-ratna-racitam  
prākāraih pariveṣṭitam

durlaṅghyābhīḥ-impassable; gabhīrābhīḥ-deep; parikhābhīḥ-with moats; su-śobhitam-splendid; kalpa-vṛkṣaiḥ-with kalpa-vṛksa trees; parivṛtam-filled; puśpodyāna-flower gardens; śata- ahundred; antaram-within; śu-mūlyā-precious; ratna-jewels; racitam-made; prākāraih-with walls; pariveṣṭitam-surrounded.

. . . was beautiful with many impassable deep moats, filled with 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  
Śsamyukta-ratna-citraiś ca  
vicitraiḥ bahulaiḥ mune

sad-ratna-of jewels; vedikā-benches; yuktam-with; yuktaiḥ-with; dvāraiś-gates; ca-and; saptabhiḥ-seven; samyukta-ratna-citraiḥ-wonderful with jewels; ca-and; vicitraiḥ-wonderful; bahulaiḥ-with many; mune-O sage.

. . . and was made with jewel benches and seven wonderful jewel gates, O sage, . . .

Text 165

pradhāna-dvāra-saptabhyah  
kramaśah kramaśo mune  
sarvato 'pi tatas tatra  
śodaśa-dvāra-samyutam

pradhāna-dvāra-saptabhyah-from seven main gates; kramaśah kramaśah-one after another; mune-O sage; sarvataḥ-completely; api-also; tataḥ-then; tatra-there; śodaśa-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 dr̥ṣṭvā ca prākāram  
sahasra-dhanur-ucchritam  
sad-ratna-kṣudra-kalasa-  
samūhaiḥ su-manoharaiḥ  
su-diptam tejasā ramyam  
paramam vismayam yayuh

devāḥ-the demigods; dr̥ṣṭvā-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-diptam-splendid; tejasā-with splendor; ramyam-beautiful; paramam-to great; vismayam-wonder; yayuh-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 pradakṣinī-kṛtya  
kīyat dūram mudā  
purato gacchatam teṣām  
paścād bhūtam tad-āśramam

Ś tataḥ-then; pradakṣinī-kṛtya-keeping on the right; kīyat-a small; dūram-distance; yayuh-went; mudā-happily; purataḥ-ahead; gacchatam-going; teṣām-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

gopānāṁ gopikānāṁ ca  
dadṛśur āśramān parān  
su-mūlya-ratna-racitān  
śata-koti-mitān mune

gopānāṁ-of gopas; gopikānāṁ-and gopīs; ca-and; dadṛśuḥ-saw; āśramān-asras; parān-other; su-mūlya-ratna-with precious jewels; racitān-made; śata-koti-mitān-a billion; mune-O sage.

There they saw a billion āśramas of many gopas and gopīs.

Text 169

dārśam dārśam ca parito  
gopānāṁ sarvam āśramam  
gopikānāṁ cāparam vā  
ramyam̄ ramyam̄ navam̄ navam̄

dārśam dārśam-gazing again and again; ca-and; paritah-everywhere; gopānāṁ-of gopas; sarvam-all; āśramam-asrama; gopikānāṁ-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.

ŠText 171

dadṛṣuh śata-śṛṅgam ca  
tad-bahir virajā-nadīm  
virajāntam yayur devā  
dadṛṣuh śūnyam eva ca

dadṛṣuh-saw; śata-śṛṅgam-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; dadṛṣuh-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 Virajā river they saw nothing more.

#### Text 172

vāyv-ādhāram ca golokam  
sad-ratna-mayam adbhitam  
īsvareccchā-vinirmāṇam  
rādhikā-jñāna-bandhanāt

yuktam sahasraiḥ sarasām  
kevalam maṅgalāyanam  
nr̥tyam ca dadṛṣus tatra  
devāś ca su-manoharam

vāyv-ādhāram-held in the sky; ca-and; golokam-Goloka; sad-ratna-mayam-made of precious jewels; adbhitam-wonderful; īsvara-of the Lord; icchā-by the desire; vinirmāṇam-made; rādhikā-of Rādhā; jñāna-knowledge; bandhanāt-from the ties; yuktam-endowed; sahasraiḥ-with a thousand; sarasām-lakes; kevalam-transcendental; maṅgalāyanam-auspicious; nr̥tyam-dancing; ca-and; dadṛṣuh-saw; tatra-there; devāḥ-the demigods; ca-and; su-manoharam-very beautiful.

Thus the demigods gazed at auspicious, wonderful, 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-talam cāru-saṅgītam  
rādhā-kṛṣṇa-guṇānvitam  
śrutvaiva gīta-pīyūṣaiḥ  
mūrchām āpuḥ surā mune

su-tālam-with beautiful rhythms; cāru-saṅgītam-beautiful singing; rādhā-kṛṣṇa-guṇānvitam-of the Śglories of Śrī Śrī Rādhā-Kṛṣṇa; śrutvā-hearing; eva-indeed; gīta-of song; pīyūṣam-nectar; mūrchām-fainting; āpuḥ-attained; surā-the demigods; mune-O sage.

Then, O sage, as they heard beautiful, beautifully rhythmic, nectar songs there about the glories of Śrī Śrī Rādhā-Kṛṣṇa, the demigods fainted.

Text 175

kṣaṇena cetanām prāpya  
te devāḥ kṛṣṇa-mānasāḥ  
dadṛṣuh paramāścaryam  
sthāne sthāne manoharam

kṣaṇena-in a moment; cetanā-consciousness; prāpya-attaining; te-the; devāḥ-demigods; kṛṣṇa-mānasāḥ-their minds fixed on Lord Kṛṣṇa; dadṛṣuh-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

dadṛṣuh gopikāḥ sarvāḥ  
nānā-veṣa-vidhāyikāḥ  
kāścin mṛḍaṅga-hastāś ca  
kāścid vīṇā-karā varāḥ

dadṛṣuh-saw; gopikāḥ-gopīs; sarvāḥ-all; nānā-veṣa-vidhāyikāḥ-in many kinds of garments; kāścin-some; mṛḍaṅga-hastāḥ-with mrdangas in their hands; ca-and; kāścit-some; vīṇā-karā-with vinas in their hands; varāḥ-beautiful.

They saw all the beautiful gopīs dressed in many different kinds of garments, some with mṛḍangas in their hands, some with vīṇās in their hands, . . .

Text 177

kāścic cāmara-hastāś ca  
karatāla-karāḥ parāḥ  
kāścid yantra-vādya-hastā

ratna-nūpura-śabditāḥ

kāścit-some; cāmara-hastāḥ-camaras in their hands; ca-and; karatāla-karāḥ-karatālas in their hands; parāḥ-others; kāścit-some; yantra-vādya-hastā-with musical instruments in their hands; ratna-nūpura-śabditāḥ-making sounds of jewel anklets.

Ś

. . . some with cāmaras in their hands, some with karatālas in their hands, some with various musical instruments in their hands, some making their jewel anklets tinkle melodiously, . . .

Text 178

sad-ratna-kiñkinī-jāla-  
śabdena śabditāḥ parāḥ  
kāścin mastaka-kumbhāś ca  
nr̥tya-bheda-manorathāḥ

sad-ratna-jewel; kiñkinī-of tinkling ornaments; jāla-of a network; śabdena-with the sound; śabditāḥ-sounded; parāḥ-others; kāścin-some; mastaka-kumbhāḥholding jars on their heads; ca-and; nr̥tya-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-nāyikāḥ kāścit  
kāścit tāsāṁ ca nāyikāḥ  
kr̥ṣṇa-veṣa-dharāḥ kāścid  
rādhā-veṣa-dharāḥ parāḥ

pum-veṣa-nāyikāḥ-some dressed as men; kāścit-some; kāścit-some; tāsāṁ-of them; ca-and; nāyikāḥ-the heroines; kr̥ṣṇa-veṣa-dharāḥ-dressed as Kr̥ṣṇa; kāścit-some; rādhā-veṣa-dharāḥ-dressed as Rādhā; parāḥ-others.

. . . some dressed as men with others dressed as their heroines, some dressed as Kr̥ṣṇa with others dressed as Rādhā, . . .

Text 180

kāścit samyoga-viratāḥ  
kāścid ālingane ratāḥ

krīdāsāktāś ca tā drṣṭvā  
sa-smitā jagad-īśvarah

kāścit-some; samyoga-viratāḥ-staying apart; kāścit-some; āliṅgane-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.

Ś

Text 181

pragacchantaḥ kīyat dūram  
dadṛśur āśramān bahūn  
rādhā-sakhīnām gehāni  
pradhānānām ca nārada

pragacchantaḥ-going; kīyat-a little; dūram-further; dadṛśuh-saw; āśramān-asramas; bahūn-many; rādhā-of Rādhā; sakhiṇām-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  
veṣena yauvanena ca  
saubhagyenaiva vayasā  
sadṛśinām 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; vayasā-in age; sadṛśinām-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

trayas-trimśad-vayasyāś ca  
rādhikāyāś ca gopikāḥ  
veṣānirvacanīyāś ca

tāsāṁ 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 thirty-three gopī friends, who are beyond description.

Text 184

suśīlā ca śāśikalā  
yamunā mādhavī ratīḥ  
kadambamālā kuntī ca  
jāhnavī ca svayamprabhā

Ś

suśīlā-Susila; ca-and; śāśikalā-Sasikala; yamunā-Yamuna; mādhavī-Madhavi; ratīḥ-Rati; kadambamālā-Kadambamala; kuntī-Kunti; ca-and; jāhnavī-Jahnavi; ca-and; svayamprabhā-Svayamprabha.

They are: Suśīlā, Śāśikalā, 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-avitri; ca-and; sudhāmukhī-Sudhāmukhī; śubhā-Śubhā; padmā-Padmā pārijatā-Pārijatā; gaurī-Gaurī; ca-and; sarvamaṅgalā-Sarvamaṅgalā.

. . . Candramukhī, Padmamukhī, Savitrī, Sudhāmukhī, Śubhā, Padmā, Pārijatā, Gaurī, Sarvamaṅgalā, . . .

Text 186

kālikā kamalā durgā  
bhāratī ca sarasvatī  
gaṅgāmbikā madhumatī  
campaparṇā ca sundarī

kālikā-Kalikā; kamalā-Kamalā; durgā-Durgā; bhāratī-Bhāratī; ca-and; sarasvatī-Sarasvatī; gaṅgāmbikā-Gaṅgāmbikā; madhumatī-Madhumatī; campaparṇā-Campaparṇā; ca-and; sundarī-Sundarī.

. . . Kālikā, Kamalā, Durgā, Bhāratī, Sarasvatī, Gaṅgāmbikā, Madhumatī, Campaparṇā, Sundarī, . . .

Text 187

kṛṣṇapriyā satī caiva  
nandanī nadaneti ca  
etāśām sama-rūpāṇām  
ratna-dhātu-virācitān

kṛṣṇapriyā-Kṛṣṇapriyā; satī-Satī; ca-and; eva-indeed; nandanī-Nandanī nadanā-Nandana; iti-thus; ca-and; etāśām-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

Ś  
nānā-prakāra-citreṇa  
vicitrān su-manoharān  
amūlya-ratna-kalasa-  
samūhaiḥ śikharojjvalān

nānā-prakāra-citreṇa-with many kinds of wonders; vicitrān-wonderful; su-manoharān-beautiful; amūlya-ratna-priceless jewels; kalasa-domes; samūhaiḥ-with multitudes; śikhara-roofs; ujjvalān-splendid.

. . . decorated with many wonders, beautiful, splendid with many domes of priceless jewels, . . .

Text 189

sad-ratna-racitān śubhrān  
maṇi-śreṣṭhena samyutān  
brahmāṇḍād bahir ūrdhvam ca  
nāsti lokam tad-ūrdhvakam

sad-ratna-racitān-made of jewels; śubhrān-splendid; maṇi-śreṣṭhena-with the

best ofnjewels; samyutān-made; brahmāṇḍat-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 sarvam  
tad-antā sṛṣṭir eva ca  
rasatālebhyah saptabhyo  
nāsty adhah sṛṣṭir eva ca

ūrdhve-above; śūnyamayam-empty; sarvam-all; tad-antā-ending in that; sṛṣṭih-the creation; eva-indeed; ca-and; rasatālebhyah-from Rasatala planets; saptabhyah-seven; na-not; asty-is; adhah-below; sṛṣṭih-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 Rasatala.

Text 191

tad-adhaś ca jalām dhvantam  
agantavyam adṛśyakam  
brahmāṇḍantam tad-bahiś ca  
sarvam matto niśāmaya

Ś tad-adhah-below; ca-and; jalām-water; dhvantam-darkness; agantavyam-impassable; adṛśyakam-invisible; brahmāṇḍa-of the universe; antam-the end; tad-bahiḥ-outside of that; ca-and; sarvam-all; mattah-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

golokam nikhilam dr̄ṣṭvā  
devāḥ te hr̄ṣṭa-mānasāḥ  
punar ājagmū rādhāyāḥ  
pradhāna-dvāram eva ca

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa said; golokam-Goloka; nikhilam-all; dr̄ṣṭvā-seeing; devāḥ-the demigods; te-they; hr̄ṣṭa-joyful; mānasāḥ-at heart; punah-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-nirmāṇa-  
vedikā-dvaya-samyutam  
haridrākāra-maṇinā  
vajra-sammiśritena ca

amūlya-ratna-racita-  
kapāṭena vibhūṣitam  
dvāre niyuktam dadṛśur  
vīrabhānum anuttamam

sad-ratna-maṇi-nirmāṇa-made of transcendental jewels; vedikā-dvaya-samyutam-with two great heaps; haridrākāra-yellow; maṇinā-with jewels; vajra-sammiśritena-mixed with diamonds; ca-and; amūlya-ratna-racita-made with priceless jewels; kapāṭena-with a door; vibhūṣitam-decorated; dvāre-at the entrance; niyuktam-endowed; dadṛśuh-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-mukutojjvalam

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-mukuṭa-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

dvāram citram vicitreṇa  
citritam paramādbhutam  
sarvam nivedanam cakrur  
devā dauvārikam 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  
nihśaṅkas tridaśeśvarān  
nāham vinājñayā gantum  
dātum sāmpratam īśvaraḥ

tān-to them; uvāca-said; dvāra-pālaḥ-the doorkeeper; nihśaṅkaḥ-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; īśvaraḥ-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 anujñām samprāpya  
dadau gantum surān mune

kiñkarān-servants; presayām āsa-sent; śrī-kṛṣṇa-sthānam-to Lord Kṛṣṇa's place; eva-indeed; ca-and; hareḥ-of Lord Hari; anuj{.sy 241}ām-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

tam sambhāṣya yayur devā  
dvitīya-dvāram uttamam  
tato 'dhikam vicitram ca  
sundaram su-manoharam

tam-to him; sambhāṣya-speaking; yayuh-went; devā-the demigods; dvitīya-dvāram-to the second gate; uttamam-great; tataḥ-than that; adhikam-greater; vicitram-wonderful; ca-and; sundaram-beautiful; su-manoharam-very charming.

After thanking the gatekeeper, the demigods proceeded to the second gate, which, very beautiful, wonderful, and pleasing to the heart, was even greater than the first.

#### Text 9

dvāre niyuktam dadṛśus  
candrabhānam ca nārada  
kiśoram śyāmalam cāru-  
svarṇa-vetra-dharam varam

dvāre-at the gate; niyuktam-engaged; dadṛśuh-they say; candra-bhānam-Candrabhāna; ca-asnd; nārada-O nārada; kiśoram-youthful; śyāmalam-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-stham ca  
ratna-bhūṣaṇa-bhūṣitam  
gopānām ca samūhenā  
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

tam sambhāṣya yayur devās  
trtiyam dvāram uttamam  
tato 'ti-sundaram citram  
jvalitam maṇi-tejasā

tam-to him; sambhāṣya-speaking; yayuh-went; devāḥ-the demigods; trtiyam-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 niyuktam dadṛśuh  
sūryabhānam ca nārada  
dvi-bhujam muralī-hastam  
kiśoram śyāma-sundaram

dvāre-at the door; niyuktam-placed; dadṛśuh-saw; sūrya-bhānam-Sūryabhāna; ca-and; nārada-O Nārada; dvi-bhujam-two arms; muralī-a flute; hastam-in hand; kiśoram-youthful; śyāma-sundaram-dark and handsome.

O Nārada, at that gate they saw Sūryabhāna, who was young, dark, and handsome, who had two arms and held a flute in his hand, . . .

### Text 13

maṇi-kuṇḍala-yugmena  
kapolam ca virājitam

maṇi-kuṇḍala-yugmena-with jewel earrings; kapolam-cheeks; ca-and; virājitam-splendid.

. . . whose cheeks were splendid with jewel earrings, . . .

Text 14

ratna-kuṇḍalinam śreṣṭham  
preṣṭham rādheśayoh param  
nava-lakṣeṇa gopena  
veṣṭitam ca nrpendravat

ratna-kundalinam-decorated with many jewels; śreṣṭham-the best; preṣṭham-most dear; rādheśayoh-to Śrī Śrī Rādhā-Kṛṣṇa; param-great; nava-lakṣeṇa-with nine-hundred thousand; gopena-gopas; veṣṭitam-accompanied; ca-and; nrpendravat-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

tam sambhāṣya yayur devāḥ  
caturtha-dvāram eva ca  
tebhyo vilakṣaṇam ramyam  
su-diptam maṇi-tejasā

tam-to him; sambhāṣya-speaking; yayuh-went; devāḥ-the demigods; caturtha-dvāram-to the fourth gate; eva-indeed; ca-and; tebhyaḥ-than the others; vilakṣaṇam-better; ramyam-beautiful; su-diptam-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  
bhūṣitam su-manoharam  
dvāre niyuktam dadṛśur  
vasubhānam vrajeśvaram

aty-adbhuta-vicitreṇa-with great wonder; bhūṣitam-decorated; su-manoharam-very beautiful; dvāre-at the gate; niyuktam-situated; dadṛśuh-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

kiśoram sundara-varam  
maṇi-danḍa-karam param  
ratna-simhāsana-stham ca  
ramya-bhūṣaṇa-bhūṣitam

kiśoram-youthful; sundara-varam-very handsome; maṇi-danḍa-karam-a jewel staff in his hand; param-great; ratna-simhāsana-stham-sitting 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-bimbādharausṭham ca  
sa-smitam su-manoharam  
tam sambhāṣya yayur devāḥ  
pañcama-dvāram eva ca

pakva-bimba-ripe bimba fruits; adharausṭham-lips; ca-and; sa-smitam-gracefully smiling; su-manoharam-very handsome; tam-to him; sambhāṣya-sepaking; yayuh-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 dadṛṣur  
devā-bhānābhidhāyakam

vajra-of diamonds; bhitti-on walls; sthitaiḥ-situated; citra-vicitraih-very wonderful; jvalitam-splendid; param-great; dvāra-pālam-to the gatekeeper; ca-and; dadṛṣuh-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-kuṇḍalojjvalam  
candanāguru-kastūrī-  
kuṇkuma-drava-carcitam

kadamba-puṣpa-samyuktam-decorated with kadamba flowers; sad-ratna-kuṇḍalojjvalam-splendid with jewel earrings; candanāguru-kastūrī-kuṇkuma-drava-carcitam-anointed with sandal, aguru, musk, and kuṇkuma.

. . . who was decorated with jewel earrings and ornaments of kadamba flowers, who was anointed with sandal, aguru, musk, and kuṇkuma, . . .

#### Text 22

nṛpendra-vara-tulyam ca  
daśa-lakṣa-prajānvitam  
tam vетra-pāṇim sambhāṣya  
yayur devā mudānvitāḥ

nṛpendra-vara-tulyam-like a great king; ca-and; daśa-lakṣa-prajānvitam-with a million subjects; tam-him; vетra-pāṇim-a staff in hand; sambhāṣya-speaking; yayuh-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 sepaking 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 niyuktam dadṛśuh  
śatrubhānam vrajeśvaram  
nānālānkāra-śobhādhyam  
daśa-lakṣa-prajānvitam

dvāre-at the gate; niyuktam-situated; dadṛśuh-they saw; śatru-bhānam-Śatrubhāna; vrajeśvaram-a king of Vraja; nānālānkāra-śobhādhyam-splendid with many ornaments; daśa-lakṣa-prajānvitam-with a million subjects.

At that gate they saw Śatrubhāna, who was splendid with many ornaments, who, accompanied by a million subjects, was one of the kings of Vraja, . . .

### Text 25

śrīkhaṇḍa-pallavāsakta-  
kapolam kuṇḍalojjvalam  
tūrṇam surāḥ tam sambhāṣya  
yayur dvāram ca saptamam

śrīkhaṇḍa-pallava-with sandal; āsakta-attached; kapolam-cheeks; kuṇḍalojjvalam-splendid with earrings; tūrṇam-quickly; surāḥ-the demigods; tam-to him; sambhāṣya-speaking; yayuh-went; dvāram-to the gate; ca-and; saptamam-seventh.

. . . and whose cheeks were anointed with sandal and splendid with earrings. After speaking with him, the demigods quickly went to the seventh gate, . . .

### Text 26

nānā-prakāra-citram ca  
śadbhyaś cāti-vilakṣaṇam  
dvāre niyuktam dadṛśū  
ratna-bhānam hareḥ priyam

nānā-prakāra-citram-with many wonders; ca-and; śadbhyah-than the six; ca-and; ati-vilakṣaṇam-much better; dvāre-at the gate; niyuktam-situated; dadṛśu-saw; ratna-bhānam-Ratnabhāna; hareḥ-to Lord Hari; priyam-dear.

. . . which was filled with many wonders, and which was far more glorious than the preceding six gates. At that gate they saw Ratnabhāna, who was to Lord Kṛṣṇa very dear, . . .

### Text 27

candanokṣita-sarvāṅgam  
puṣpa-mālyā-vibhūṣitam  
bhūṣitam bhūṣitai ramyair  
maṇi-ratna-manoharaiḥ

candanokṣita-anointed with sandal; sarva-all; aṅgam-limbs; puṣpa-mālyā-vibhūṣitam-decorated with flower garlands; bhūṣitam-decorated; bhūṣitaiḥ-with ornaments; ramyaiḥ-beautiful; maṇi-ratna-manoharaiḥ-beautiful with jewels.

. . . whose limbs were all anointed with sandal, who was decorated with flower garlands and many beautiful jewel-ornaments, . . .

### Text 28

gopair dvādaśa-lakṣaiś ca  
rājendram iva rājitam  
ratna-simhāsana-stham ca  
smerānana-saroruham

gopaiḥ-with gopas; dvādaśa-lakṣaiḥ-one million two hundred thousand; ca-and; rājendram-a great king; iva-like; rājitam-glorious; ratna-simhāsana-stham-sitting on a jewel throne; ca-and; smera-smiling; ānana-face; saroruham-lotus.

. . . whose lotus face gently smiled, who, sitting on a jewel throne and surrounded

by one million two hundred thousand gopas, was glorious like a great king, . . .

### Text 29

taṁ vetrā-hastam sambhāṣya  
jagmūr deveśvarā mudā  
vicitram aṣṭamam dvāram  
saptabhyo 'pi vilakṣaṇam

tam-to him; vetrā-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; saptabhyah-than the seven; api-even; vilakṣaṇam-more glorious.

. . . and who 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 dadṛṣuh  
supārśvam su-manoharam  
sa-smitam sundara-varam  
śrīkhaṇḍa-tilakojjvalam

dauvārikam-the gatekeeper; tam-him; dadṛṣuh-they saw; supārśvam-Supārśva; su-manoharam-charming; sa-smitam-gently smiling; sundara-varam-most handsome; śrīkhaṇḍa-tilakojjvalam-splendid with sandal tilaka.

There they saw the gatekeeper, named Supar  
rśva, who was very handsome and charming, who smiled gracefully, who was  
splendid with sandal tilaka, . . .

### Text 31

bandhujivādharausṭham ca  
ratna-kuṇḍala-maṇḍitam  
sarvālaṅkara-śobhāḍhyam  
ratna-danḍa-dharam varam

bandhujiva-bandhujīva flowers; adharausṭham-lips; ca-and; ratna-jewel; kuṇḍala-earrings; maṇḍitam-decorated; sarva-all; alaṅkara-ornaments; śobhāḍhyam-splendid; ratna-danḍa-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 śighram yayur devā  
navama-dvāram īpsitam

gopaiḥ-by gopas; dvādaśa-lakṣaiḥ-one million two hundred thousand; ca-and; kiśoraiḥ-youthful; ca-and; samanvitam-accompanied; Śtataḥ-then; śighram-quickly; yayuḥ-went; devā-the demigods; navama-dvāram-to the ninth gate; īpsitam-beautiful.

. . . 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 virājitaṁ

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; virājitaṁ-splendid.

. . . which was a great wonder never seen before, which was splendid with a great network of flower garlands, and which had four courtyards paved with diamonds and precious jewels.

Text 34

dvāra-pālam ca dadṛṣuḥ  
subalam lalitākṛtim  
nānā-bhūṣaṇa-bhūṣāḍhyam  
bhūṣaṇārham manoharam

dvāra-pālam-the gatekeeper; ca-and; dadṛṣuḥ-saw; subalam-Subala; lalita-graceful; ākṛtim-form; nānā-bhūṣaṇa-with various ornaments; bhūṣāḍhyam-decorated; bhūṣaṇa-ornaments; arham-worthy; manoharam-handsome.

There they saw the gatekeeper, who was named Subala, who was handsome and graceful, who was decorated with many ornaments, . . .

### Text 35

vajrair dvādaśa-lakṣaiś ca  
      samyuktam su-manoharam  
tam daṇḍa-hastam sambhāsyā  
      surā dvārāntaram yayuh

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; sambhāsyā-speaking; surā-the demigods; dvārāntaram-to the next gate; yayuh-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

viśiṣṭam daśama-dvāram  
      dṛṣṭvā te vismitāḥ surāḥ  
sarvānirvacanīyam cāpy  
      adṛṣṭam aśrutam mune

viśiṣṭam-better; daśama-dvāram-the tenth gate; dṛṣṭvā-seeing; te-they; vismitāḥ-filled with wonder; surāḥ-the demigods; sarva-all; anirvacanīyam-indescribable; ca-and; api-also; adṛṣṭam-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-pālam ca  
      sudāmānam ca sundaram  
rūpānirvacanīyam ca  
      krṣṇa-tulyam manoharam

dadṛśuh-they saw; dvāra-pālam-the gatekeeper; ca-and; sudāmānam-Sudāmā; ca-and; sundaram-handsome; rūpa-handsomeness; anirvacanīyam-indescribable;

ca-and; krṣṇa-tulyam-like Lord Krṣṇa; manoharam-handsome.

There they saw the gatekeeper named Sudāmā, who was handsome and charming, whose handsomeness cannot be described, who looked like Lord Krṣṇa Himself, . . .

Texts 38-44

gopa-vimśati-laksāṇā  
    samūhair parivāritam  
tam daṇḍa-hastam dṛṣṭvaiva  
    jagmur dvārāntaram surāḥ

dvāram ekadasākhyam ca  
    su-citram adbhitam ca tat  
dvāra-pālam ca tatra-stham  
    śrīdāmānam vrajeśvaram

rādhikā-putra-tulyam ca  
    pīta-vastreṇa bhūṣitam  
amūlya-ratna-racita-  
    ramya-simhāsana-sthitam

amūlya-ratna-bhūṣābhīr  
    bhūṣitam su-manoharam  
candanāguru-kastūrī-  
    kuṇkumena virājitam

gaṇḍa-sthala-kapolārha-  
    sad-ratna-kuṇḍalojjvalam  
sad-ratna-śreṣṭha-racita-  
    vicitra-mukuṭojjvalam

praphulla-mālatī-mālā-  
    jālaiḥ sarvāṅga-bhūṣitam  
koti-gopaiḥ parivṛtam  
    rājendrādhikām ujjvalam

tam sambhāṣya yayur dvāram  
    dvādaśākhyam surā mudā  
amūlya-ratna-racita-  
    vedikābhiḥ samanvitam

gopa-vimśati-laksāṇām-with two million gopas; samūhaiḥ-multitudes;  
parivāritam-accompanied; tam-him; daṇḍa-hastam-a staff in hand; dṛṣṭvā-seeing;

eva-indeed; jagmuḥ-went; dvārāntaram-to the next gate; surāḥ-the demigods; dvāram-gate; ekadaśākhyam-the eleventh; ca-and; su-citram-very wonderful; adbhitam-wonderful; ca-and; tat-that; dvāra-pālam-gatekeeper; ca-and; tatra-stham-staying there; śrīdāmānam-Śrīdāmā; vrajeśvaram-a king of Vraja; rādhikā-putra-tulyam-like Śrī Rādhā's son; ca-and; pīta-vastreṇa-with yellow garments; bhūṣitam-decorated; amūlya-priceless; ratna-jewels; racita-made; ramya-beautiful; simhāsana-throne; sthitam-seated; amūlya-priceless; ratna-jewel; bhūṣabhiḥ-with ornaments; bhūṣitam-decorated; su-manoharam-very handsome; candanāguru-kastūrī-candana, aguru, and musk; kuṇkumena-with kunkuma; virājitat-glorious; gāṇḍa-sthala-kapola-on the cheeks; arha-worthy; sad-ratna-kuṇḍalojjvalam-spelndid with jewel earrings; sad-ratna-jewels; śreṣṭha-best; racita-made; vicitra-wonderful; mukuta-crown; ujjalam-splendid; praphulla-mālatī-mālā-with a garland of blossoming malati flowers; jālaiḥ-with networks; sarvāṅga-bhūṣitam-decorating all limbs; koti-gopaiḥ-with ten million gopas; parivṛtam-accompanied; rājendrādhikām-greater than a great king; ujjalam-splendid; tam-to him; sambhāṣya-speaking; yayuh-went; dvāram-the demigods; dvādaśākhyam-named the twelfth; surā-the demigods; mudā-happily; amūlya-ratna-racita-made with priceless jewels; vedikābhīḥ-courtyard; samanvitam-with.

. . . 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 kuṇkuma, 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

sarveśāṁ durlabham citram  
adrśyam aśrutam mune  
vajra-bhitti-sthitam citra-  
sundaram su-manoharam

sarveśām-of all; durlabham-difficult to attain; citram-wonderful; adrśyam-never seen before; aśrutam-never heard of before; mune-O sage; vajra-bhitti-a wall fo diamonds; sthitam-situated; 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-kaṇkana-keyūra-  
ratna-nūpura-bhūṣitāḥ  
ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājitāḥ

ratna-kaṇkana-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-  
kuṇkuma-drava-carcitāḥ  
pīna-śroṇi-bharā namrā  
nitamba-bhāra-pīḍitāḥ

candanāguru-kastūrī-kuṇkuma-drava-carcitāḥ-anointed with sandal, aguru, musk, and kuṇkuma; pīna-śroṇi-bharā-broad hips; namrā-bent; nitamba-bhāra-pīḍitāḥ-broad thighs.

. . . anointed with sandal, aguru, musk, and kuṇkuma, and with broad hips and thighs.

## Text 50

gopīnām śata-koṭīnām  
śreṣṭhāḥ preṣṭha harer api  
gopīnām koṭīśo dṛṣṭvā  
surāḥ te vismayāṁ yayuḥ

gopīnām-of the gopīs; śata-koṭīnām-of a billion; śreṣṭhā-the best; preṣṭha-the most dear; hareḥ-to Lord Kṛṣṇa; api-also; gopīnām-of the gopīs; koṭīśah-millions; dṛṣṭvā-seeing; surāḥ-the demigods; te-they; vismayam-wonder; yayuḥ-attained.

Gazing at them, the millions of gopīs most dear to Lord Kṛṣṇa, the best of many billions of gopīs, the demigods became filled with wonder.

## Texts 51 and 52

sambhāṣya tā mudā yuktā  
yayur dvārāntaram mune  
tataś ca kramaśo vipra  
triṣu dvāreṣu tatra vai

gopāṅganānām śreṣṭhāś ca  
dadṛṣuḥ su-manoharāḥ  
varāṇām ca varā ramyā  
dhanyā manyāś ca śobhanāḥ

sambhāṣya-speaking; tā-they; mudā-happily; yuktā-engaged; yayuḥ-went; dvārāntaram-to the next door; mune-O sage; tataḥ-then; ca-and; kramaśah-gradually; vipra-O brāhmaṇa; triṣu-at three; dvāreṣu-gates; tatra-there; vai-indeed;

gopāṅganānām-of gopīs; śreṣṭhāḥ-the best; ca-and; dadṛśuḥ-saw; su-manoharāḥ-very beautiful; varāṇām-of beautiful girls; ca-and; varā-best; ramyā-beautiful; dhanyā-fortunate; manyāḥ-glorious; ca-and; śobhanāḥ-splendid.

O brāhmaṇa sage, 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-yuktāś ca  
rādhikāyāḥ priyāḥ smṛtāḥ  
bhūṣitā bhūṣanaiḥ ramyaiḥ  
prodbhinna-nava-yauvanāḥ

sarvāḥ-all; saubhāgya-yuktāḥ-very fortunate; ca-and; rādhikāyāḥ-of Śrī Rādhā; priyāḥ-dear; smṛtāḥ-considered; bhūṣitā-decorated; bhūṣanaiḥ-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 vicakṣanaiḥ

tāḥ tāḥ sambhāṣya devāḥ te  
vismitā yayur iśvarāḥ  
rādhikābhyanṭaram dvāram  
śoḍāśākhyam manoharam

evam-thus; dvāra-trayam-the three gates; dṛṣṭvā-seeing; su-jñānāt-because of knowledge; adbhutāśrayam-wonderful; adṛśyam-not seen before; ati-ramyam-very beautiful; ca-and; api-also; anirūpyam-indescribable; vicakṣanaiḥ-by the wise; tāḥ-to them; tāḥ-to them; sambhāṣya-speaking; devāḥ-the demigods; te-they; vismitā-filled with wonder; yayuh-went; iśvarāḥ-the demigods; rādhikā-Śrī Rādhā; abhyantaram-to; dvāram-the gate; śoḍāśākhyam-called the sixteenth; manoharam-beautiful.

Gazing at these three wonderfully beautiful gates unlike anything else seen

before and beyond the power of the wise to describe, and then speaking to the many gopīs there, the demigods became filled with wonder. Then they entered the sixteenth very beautiful gate, the entrance to Śrī Rādhā's abode.

Text 56

sarvāśām ca vidhānānām  
gopyam gopāṅganā-gaṇaiḥ  
trayas-trimśad-vayasyānām  
vayasya-nikarair mune

sarvāśām-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; mune-O sage.

O sage, that gate was guarded by thirty-three gopīs, . . .

Text 57

veśānirvacanīyaiś ca  
nānā-guṇa-samanvitaiḥ  
rūpa-yauvana-sampannai  
ratnālaṅkāra-bhūṣitaiḥ

veśa-garments; anirvacanīyaiḥ-indescribable; ca-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-kundala-yugmena  
gaṇḍa-sthala-virājitāḥ  
praphulla-mālatī-mālā-  
jālair vakṣah-sthalojjvalaiḥ

ratna-kundala-yugmena-with jewel earrings; gaṇḍa-sthala-cheeks; virājitāḥ-splendid; praphulla-blossomed; mālatī-of jasmine flowers; mālā-garlands; jālaiḥ-with networks; vakṣah-sthala-chest; ujjvalaiḥ-splendid.

. . . whose cheeks were splendid with jewel earrings, whose breasts were splendid with networks of blossomed-jasmine garlands, . . .

#### Text 60

sarat-pārvanya-candrāñām  
prabhā-muṣṭa-mukhendubhiḥ  
pārijāta-prasūnānām  
mālā-jālena veṣṭitaiḥ

sarat-pārvanya-candrāñām-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-bhārair  
bhūṣaṇair bhūṣitair varaiḥ  
pakva-bimbādharoṣṭaiś ca  
smerānana-saroruhaiḥ

su-ramya-kavarī-bhāraih-with beautiful braids; 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 many ornaments, whose lips were

ripe bimba fruits, whose smiling faces were lotus flowers, . . .

#### Text 62

pakva-dāḍimba-bījābhaiḥ  
śobhitair danta-paṅktibhiḥ  
cāru-campaka-varṇābhair  
madhya-sthala-kṛśair mune

pakva-dāḍimba-bījābhaiḥ-splendid as ripe pomegranate seeds; śobhitaiḥ-beautiful; danta-paṅktibhiḥ-with teeth; cāru-beautiful; campaka-campaka flowers; varṇābhais-colors; madhya-sthala-kṛśaiḥ-slender waists; mune-O sage.

. . . whose teeth were splendid as ripe-pomegranate seeds, whose beautiful complexions were like campaka flowers, whose waists, O sage, were gracefully slender, . . .

#### Text 63

gaja-mauktikā-yuktābhīḥ  
nāsikābhīḥ virājitaīḥ  
khagendra-cāru-cañcūnām  
śobha-muṣṭi-karaiś ca taiḥ

gaja-mauktikā-yuktābhīḥ-with elephant pearls; nāsikābhīḥ-with noses; virājitaīḥ-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-kaṭhina-  
stana-bhāra-bharānataiḥ  
pīna-śroṇi-bharārtaiś ca  
mukunda-pāda-mānasaiḥ

gajendra-of the king of elephants; gaṇḍa-cheeks; kaṭhina-hard; stana-breasts; bhāra-burden; bhara-ānataiḥ-weighted down; pīna-full; śroṇi-bharārtaiḥ-with hips; ca-and; mukunda-pāda-mānasaiḥ-their minds thinking of Lord Kṛṣṇa's feet.

. . . whose full, firm, and heavy breasts were like an elephant'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-ratnaiḥ ca  
vedikā-yugma-śobhitam

harin-maṇīnām stambhānām  
samūhaiḥ samyutām sadā  
sindūrakāra-maṇibhir  
madhya-sthala-virājitaḥ

pārijāta-prasūnānām  
mālā-jālair vibhūṣitam  
tat-samparkair gandha-vahaiḥ  
sarvatra surabhī-kṛtam

dr̥ṣṭvā tat param āścaryam  
rādhikābhyantaraṁ surāḥ  
śrī-kṛṣṇa-caranāmbhoja-  
darśanotsuka-mānasāḥ

tāḥ sambhāṣya yayuḥ śīghram  
pulakāñcita-vigrahāḥ  
bhakty-udrekād aśru-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-maṇīnām-of sapphires; stambhānām-of pillars; samūhaiḥ-with multitudes; samyutam-endowed; sadā-always; sindūrakāra-maṇibhiḥ-with rubies the color of red sindūrs; madhya-sthala-inthe middle; Śvirājitaḥ-splendid; pārijāta-prasūnānām-of pārijāta flowers; mālā-jālaiḥ-with a network of garlands; vibhūṣitam-decorated; tat-samparkaiḥ-with the touch; gandha-vahaiḥ-with fragrant breezes; sarvatra-everywhere; surabhī-kṛtam-made fragrant; dr̥ṣṭvā-seeing; tat-that; param-great; āścaryam-wonder; rādhikābhyantaram-the entrance to Rādhā's abode; surāḥ-the demigods; śrī-kṛṣṇa-caranāmbhoja-Śrī Kṛṣṇa's lotus feet; darśanotsuka-mānasāḥ-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; aśru-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  
rādhikābhyaṇtaram varam  
mandirāṇām ca madhya-stham  
catuh-śālam manoharam

ārāt-from afar; te-they; dadṛśuḥ-saw; devā-the demigods; rādhikābhyaṇtaram-within Śrī Rādhā's abode; varam-excellent; mandirāṇām-of palaces; ca-and; madhya-stham-in the middle; catuh-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; racitam-made; param-great; nānā-ratna-maṇi-of various jewels; stambhaiḥ-with pillars; vajra-yuktaiḥ-with diamonds; ca-and; bhūṣitam-decorated.

. . . paved with the best of priceless jewels, decorated with pillars of diamonds and many jewels, . . .

Text 72

pārijāta-prasūnānām  
mālā-jālair virājitam  
muktā-samūhair māṇikyaiḥ  
śveta-cāmara-darpanaiḥ

pārijāta-prasūnānām-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 pārijāta flowers, pearls, rubies, white cāmaras, and mirrors, . . .

Text 73

amūlya-ratna-sārāṇāṁ  
kalasair bhūṣitam mune  
paṭṭa-sutra-granthi-yukta-  
śrīkhaṇḍa-pallavānvitaiḥ

amūlya-ratna-sārāṇāṁ-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-  
kuṇkuma-drava-samyutam

mani-stambha-samūhaiḥ-with many jewel pillars; ca-and; ramya-praṅgana-bhūṣitam-decorated with beautiful courtyards; candanāguru-kastūrī-kuṇkuma-drava-samyutam-with candana, aguru, musk, and kuṇkuma.

. . . decorated with courtyards of many jewel pillars, anointed with sandal, aguru, musk, and kuṇkuma, . . .

Text 75

śukla-dhanya-śukla-puṣpa-  
pravāla-phala-taṇḍulaiḥ  
pūrṇa-durvākṣatair lājaiḥ  
nirmañchana-vibhūṣitam

śukla-dhanya-white rice; śukla-white; puṣpa-flowers; pravāla-coral; phala-fruits; taṇḍulaiḥ-rice; pūrṇa-full; durvā-durvā grass; akṣataiḥ-unbroken grains; lājaiḥ-with fried grains; nirmañchana-with arati; vibhūṣitam-decorated.

. . . decorated with white paddy, white flowers, red coral, fruits, rice, durvā grass, unbroken grains, fried grains, and ārati ceremonies, . . .

#### Text 76

phala-ratnai ratna-kumbhaiḥ  
sindūra-kuṇkumānvitaiḥ  
pārijāta-prasūnānāṁ  
mālā-yuktair virājitaṁ

phala-fruits; ratnaiḥ-jewels; ratna-kumbhaiḥ-jewel domes; sindūra-kuṇkumānvitaiḥ-sindura and kunkuma; pārijāta-prasūnānāṁ-of pārijāta flowers; mālā-yuktaiḥ-with a netowrk of garlands; virājitaṁ-splendid.

. . . splendid with fruits, jewels, jewel domes, sindūra, kuṇkuma, and networks of pārijāta flowers, . . .

#### Text 77

prasūnāktair gandha-vāhaiḥ  
sarvatra surabhī-kṛtam  
sarvānirvacanīyam ca  
yat 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 virājitaṁ  
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; virājitaṁ-splendid; ratna-jewel; śayyā-couches; su-lalitā-graceful; suksma-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  
kotiṣo ratna-kumbhāḥ ca  
    ratna-patrāṇī nārada

pārijāta-prasūnānām-of pārijāta flowers; mālā-jālaiḥ-with networks of garlands; su-śobhitam-glorious; kotiṣaḥ-with many millions; ratna-jewel; kumbhāḥ-domes; ca-and; ratna-patrāṇī-jewel treasures; nārada-O Nārada.

. . . beautiful with networks of pārijāta flowers, many millions of jewel domes, and many treasures of precious jewels, . . .

### Text 80

amūlyāni ca cārūṇī  
    tais tair eva vibhūṣitam  
nānā-prakāra-vādyānām  
    kala-nāda-nināditam

amūlyāni-priceless; ca-and; cārūṇī-beautiful; taiḥ taiḥ-with 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 sweet sounds of musical instruments, . . .

### Text 81

svara-yantraiś ca vīṇābhīḥ  
    gopī-saṅgīta-su-śrutam  
mohitam vādyā-śabdaiś ca  
    mr̥daṅgānām ca nārada

svara-yantraiḥ-with musical instruments; ca-and; vīṇābhīḥ-with vinas; gopī-saṅgīta-su-śrutam-the gopīs' beautiful singing; mohitam-charming; vādyā-śabdaiḥ-with the sounds of musical instruments; ca-and; mr̥daṅgānām-of mrdangas; ca-and; nārada-O Nārada.

. . . pleasant, O Nārada, with the the gopīs' beautiful singing and with the music of viṇās, mṛāṅgas, and other instruments, . . .

Text 82

gopānām kṛṣṇa-tulyānām  
samūhaiḥ parivāritam  
rādhā-sakhīnām gopīnām  
vṛndāir vṛndāir virājitam

gopānām-of gopas; kṛṣṇa-tulyānām-like Kṛṣṇa; samūhaiḥ-with multitudes; parivāritam-filled; rādhā-sakhīnām-of Śrī Rādhā's friends; gopīnām-of gopīs; vṛndāih-with multitudes; vṛndāih-with multitudes; virājitam-splendid.

. . . splendid with Śrī Rādhā's many gopī friends and with many gopas very much like Lord Kṛṣṇa, . . .

Text 83

rādhā-kṛṣṇa-guṇodreka-  
pāda-saṅgīta-su-śrutam  
evam abhyantaram dṛṣṭvā  
babhūvur vismitāḥ surāḥ

rādhā-kṛṣṇa-of Śrī Śrī Rādhā-Kṛṣṇa; guṇa-of qualities; udreka-abundance; pāda-saṅgīta-su-śrutam-singing beautiful poems; evam-thus; abhyantaram-within; dṛṣṭvā-seeing; babhūvuh-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

śuśruvur madhuram gītam  
dadṛśur nṛtyam uttamam  
tatra tasthuḥ surāḥ sarve  
dhyānaika-tāna-mānasāḥ

śuśruvuḥ-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  
dhanuh-śata-pramānam ca  
parito maṇḍalī-kṛti

ratna-jewel; simhāsanam-throne; ramyam-beautiful; dadṛśuḥ-saw;  
tridaśeśvarāḥ-the demigods; dhanuh-śata-a hundred dhanus; pramānam-in size;  
ca-and; paritah-around; maṇḍalī-kṛti-a circle.

There the demigods saw a beautiful jewel throne in a circle of a hundred dhanus, . . .

### Text 86

sad-ratna-kṣudra-kalasa-  
samūhaiś ca samanvitam  
citra-puttilakā-puṣpa-  
citra-kānana-bhūṣitam

sad-ratna-splendid jewels; kṣudra-small; kalasa-domes; samūhaiḥ-with multitudes; ca-and; samanvitam-with; citra-wonderful; puttilaka-statues; puṣpa-flowers; citra-wonderful; kānana-forests; bhūṣitam-decorated.

. . . which was decorated with many small jewel-domes, wonderful statues, wonderful gardens, flowers, . . .

### Text 87

tatra tejaḥ-samūham ca  
sūrya-koṭi-sama-prabham  
prabhayā jvalitam brahmann  
āścaryam mahat adbhitam

tatra-there; tejaḥ-samūham-the glory; ca-and; sūrya-koṭi-sama-prabham-splendid as ten million suns; prabhayā-with the splendor; jvalitam-shining; brahmann-O brāhmaṇa; āścaryam-wonderful; mahat-great; adbhitam-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 sarveśāṁ  
vyāptāśrama-virājitaṁ

sarva-vyāpi sarva-bījam  
cakṣū-rodha-karam param  
dṛṣṭvā tejaḥ-svarūpam ca  
te devā dhyāna-tat-parāḥ

sapta-tāla-pramāṇam-seven talas insize; tad--that; vyāptam-expanded; ardham-half; samantataḥ-on all sides; tejah-splendor; muṣṭam-robbed; ca-and; sarveśāṁ-of all; vyāpta-expanded; āśrama-place; virājitaṁ-splendid; sarva-vyāpi-all pervading; sarva-bījam-the seed of everything; cakṣū-rodha-karam-blinding the eyes; param-great; dṛṣṭvā-seeing; tejah-svarūpam-form of light; ca-and; te-they; devāḥ-the demigods; dhyāna-tat-parāḥ-rapt in meditation;

Rapt in meditation, the demigods saw in seven tālas of that circle a great light, a light that robbed all other lights of their splendor, a light that was present everywhere, alight that was the seed of everything.

Text 90

praṇemuḥ parayā bhaktyā  
bhakti-namrātma-kandharāḥ  
paramānanda-samyogād  
aśru-pūrṇa-vilocanāḥ  
pulakāñcita-sarvāṅgā  
vāñchā-pūrṇa-manorathāḥ

praṇemuḥ-bowed down; parayā-with great; bhaktyā-devotion; bhakti-with devotion; namra-bowed; ātmā-hearts; kandharāḥ-and necks; paramānanda-samyogāt-put of great bliss; aśru-pūrṇa-vilocanāḥ-eyes filled with tears; pulakāñcita-sarvāṅgā-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 devotion, bowed down before that light.

Text 91

natvā tejah-svarūpaṁ ca  
tam īśam tridašeśvarāḥ  
trotthāya dhyāna-yuktāḥ  
pratasthus tejasah puraḥ

natvā-bowing down; tejah-svarūpam-form of light; ca-and; tam-to Him; īśam-the Supreme Personality of Godhead; tridašeśvarāḥ-the demigods; tatra-there; utthāya-rising; dhyāna-yuktāḥ-rapt in meditation; pratasthuh-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

dhyātvavaiṁ 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 Lord 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 ntaure; 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-daṁ  
varadānām ca kāraṇam  
kāraṇām sarva-bhūtānām  
tejo-rūpaṁ 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-rūpaṁ-a form of light; namāmi-bow down; aham-I.

Śrī Brahmā said: I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light, who are the best of they who give benedictions, the origin of they who give benedictions, and the origin of all living entities.

Text 95

maṅgalyaṁ maṅgalārhaṁ ca  
maṅgalaṁ maṅgala-pradam  
samasta-maṅgalādhānām  
tejo-rūpaṁ namāmy aham

maṅgalyam-auspiciousness; maṅgalārham-worthy of auspiciousness; ca-and; maṅgalam-auspicious; maṅgala-pradam-giving auspiciousness; samasta-all; maṅgala-of auspiciousness; ādhānām-reservoir; tejo-rūpaṁ-form of light; namāmi-bow down; aham-I.

I offer my respectful obeisances to the Supreme Personality of Godhead, who has now assumed this form of light, who is most auspicious, the giver of auspiciousness, the abode of auspiciousness.

Text 96

sthitam sarvatra nirliptam  
ātma-rūpam parāt param  
nirīham avitarkyam ca

tejo-rūpam̄ namāmy aham

sthitam-situated; sarvatra-everywhere; nirliptam-untouched; ātma-rūpam-situated in the heart; parāt-than the greatest; param-greater; niriham-inactive; avitarkyam-inconceivable; ca-and; tejo-rūpam̄-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 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

saguṇam̄ nirguṇam̄ brahma  
jyoti-rūpam̄ sanātanam̄  
sākāram̄ ca nirākāram̄  
tejo-rūpam̄ 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-foprm 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 anirvacanīyam̄ ca  
vyaktam̄ avyaktam̄ ekakam̄  
svecchāmayam̄ sarva-rūpam̄  
tejo-rūpam̄ 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-rūpam̄-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  
kim 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

sarvādhāram sarva-rūpam  
sarva-bījam abījakam  
sarvāntakam anantam ca  
tejo-rūpam namāmy aham

sarvādhāram-the resting place of everything; sarva-rūpam-manifesting all forms; sarva-bījam-the seed of everything; abījakam-not born from a seed; sarvāntakam-the end of everything; anantam-endless; ca-and; 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 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

lakṣam yad-guṇa-rūpam ca  
varṇanīyam vicakṣaṇaiḥ  
kim varṇayāmi laksante  
tejo-rūpam namāmy aham

lakṣam-a hundred thousand; yad-guṇa-rūpam-whose forms and qualities; ca-and; varṇanīyam-to be described; vicakṣaṇaiḥ-by the wise; kim-what?; varṇayāmi-I will say; laksante-after a hundred thousand; tejo-rūpam-a 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 wise describe hundreds of thousands of His transcendental forms and virtues. How can I describe Him?

Text 102

aśarīram vigraha-vad  
indriya-vad atīndriyam  
yad asākṣi sarva-sākṣi  
tejo-rūpam namāmy aham

aśarīram-without a body; vigraha-vat-with a body; indriya-vat-with senses; atīndriyam-beyond the senses; yat-what; asākṣi-not the witness; sarva-sākṣi-the witness of all; 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 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  
acaksuh sarva-darśanam  
hastāsyā-hīnam yad-bhoktṛ  
tejo-rūpam namāmy aham

gamanārham-going everywhere; a-pādam-without feet; yat-who; a-caksuh-without eyes; sarva-darśanam-sees everything; hasta-hands; āsyā-and mouth; hīnam-without; yad-bhoktṛ-eats; 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 no feet, but goes everywhere, who has no eyes, but sees everything, who eats even though He has neither hands nor mouth.

Text 104

vede nirūpitam vastu  
santaḥ śaktāś ca varṇitum  
vede 'nirūpitam yat tat  
tejo-rūpam namāmy aham

vede-in the Veda; nirūpitam-described; vastu-thing; santaḥ-the saints; śaktāḥ-able; ca-and; varṇitum-to describe; vede-in the Veda; anirūpitam-not described; yat-what; tat-that; 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. 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-rūpam 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-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 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 janakah svayam  
pātā dharmo haro hārtā  
stotum śaktā na ke 'pi yat

aham-I; vidhātā-the creator; jagatam-of the universe; vedānām-of the Vedas; janakah-the father; svayam-persopnally; pātā-the protector; dharmah-Yamarāja; harah-Śiva; hārtā-destroys; stotum-to pray; śaktā-able; na-not; 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 'yam  
rakṣitāram ca rakṣati  
tavājñayā yam samhartā

tvayā kāle nirūpite

sevayā-by service; tava-of You; dharmaḥ-Yama; ayam-he; rakṣitāram-the protector; ca-and; rakṣati-protects; tava-of You; ājñayā-by the order; yam-whom; saṁhartā-the desdtroyer; tvayā-by You; kāle-at the appropriate time; nirūpite-described.

O Lord, as service to You, Yama protects the pious. When the time comes, Śiva destroys the universe on Your order.

Text 108

niṣeka-lipi-kartāham  
tvat-padāmbhoja-sevayā  
karmiṇām phala-dātā ca  
tvad-bhaktānām ca na prabhuḥ

niṣeka-lipi-kartā-the writer of destiny; aham-I; tvat-padāmbhoja-sevayā-as service to Your lotus feet; karmiṇām-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 the materialists the fruits of their labors. I have no power over Your devotees.

Text 109

brahmāṇḍe ḍimba-sadrśe  
bhūtvā viṣayīṇo vayam  
evam kati-vidhāḥ santi  
teṣv ananteṣu sevakāḥ

brahmāṇḍe-in the material universe; ḍimba-sadrśe-like an egg; bhūtvā-becoming; viṣayīṇah-in the realm; vayam-we; evam-thus; kati-how many?; vidhāḥ-kindfs; santi-are; teṣv-among them; ananteṣu-limitless; sevakāḥ-servants.

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; renūnām-of specks of dust; tathā-so; teśām-of them; anīyāsām-of atoms; sarvesām-of all; janakah-the father; ca-and; īśah-master; yah-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  
brahmāṇḍam ekam ekakam  
yasyaiva mahato viṣṇoh  
śodaśāṁśas tavaiva saḥ

eka-one; eka-by one; loma-vivare-in the pores; brahmāṇḍam-the universe; ekam-one; ekakam-by one; yasya-of whom; eva-indeed; mahataḥ-great; viṣṇoh-of Lord Viṣṇu; śodaśāṁśaḥ-a sixteenth part; tava-of You; eva-indeed; saḥ-He.

Mahā-Viṣṇu, who manifests the material universes, one by one, from His bodily pores, is but a sixteenth part of You, O Lord.

Text 112

dhyāyanti yogināḥ sarve  
tayaitad-rūpam īpsitam  
na bhaktā dāsyā-nitarāḥ  
sevante caraṇāmbujam

dhyāyanti-meditate; yogināḥ-the yogīs; sarve-all; tava-of You; etat-this; rūpam-form; īpsitam-desired; na-not; bhaktā-the devotees; dāsyā-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

kiśorāṁ sundaratarāṁ  
yad-rūpam kamanīyakam

mantra-dhyānānurūpam ca  
darśayāsmākam īśvara

kiśoram-youthful; sundarataram-most handsome; yad-rūpam-which form;  
kamanīyakam-the object of desire; mantra-mantras; dhyāna-and meditation;  
anurūpam-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-śyāmam  
pītāmbara-dharam param  
dvi-bhujam muralī-hastam  
sa-smitam su-manoharam

navīna-jalada-śyāmam-dark as a new raincloud; pītāmbara-dharam-dressed in yellow garments; param-transcendental; dvi-bhujam-with two arms; muralī-hastam-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-  
kuṇkuma-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; kuṇkuma-kuṇkuma; drava-ointment; carcitam-anointed.

. . . decorated with a peacock-feather crown and a network of mālatī flowers, anointed with sandal, aguru, musk, and kuṇkuma, . . .

Text 116

amūlya-ratna-sārāṇam  
su-vibhūṣaṇa-bhūṣitam  
amūlya-ratna-racita-

**kirīta-mukutojjvalam**

amūlya-ratna-sārāṇām-of priceless jewel; su-vibhūṣaṇa-bhūṣitam-decorated with beautiful ornaments; amūlya-ratna-with priceless jewels; racita-made; kirīta-mukutojjvalam-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-muṣṭāsyā-candrakam  
pakva-bimba-samānenā  
hy adharoṣṭhena rājitaṁ

śarat-autumn; prahulla-blossoming; padmānām-of lotus flowers; prabhā-the splendor; muṣṭā-robbing; āsyā-of the face; candrakam-the moon; pakva-ripe; bimba-bimba fruits; samānenā-like; hi-indeed; adharoṣṭhena-with lips; rājitaṁ-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-manoramam  
keli-kadamba-mūleśu  
sthitaṁ rāsa-rasotsukam

pakva-dāḍimba-bījābha-like ripe pomegranate seed; danta-paṅkti-manoramam-beautiful teeth; keli-kadamba-of a pastime kadamba tree; mūleśu-at the roots; sthitam-situated; rāsa-rasotsukam-easier 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-vakṣaṇ-sthala-sthitam  
evam vāñchita-rūpaṁ te

draṣṭum keli-rasotsukam

gopī-of the gopīs; vaktra-the faces; smita-smile; tanum-form; rādhā-of Śrī Rādhā; vaksah-sthala-on the chest; sthitam-situated; evam-thus; vāñchita-desired; rūpam-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  
prañanāma punah punah  
etat-stotreṇa tuṣṭāva  
dharmo 'pi śaṅkaraḥ svayam

iti-thus; evam-inm this way; uktvā-speaking; viśva-sṛt-Brahmā; prañanāma-bowed down; punah-again; punah-and again; etat-with this; stotreṇa-prayer; tuṣṭāva-praised; dharmah-Yamarāja; api-also; śaṅkaraḥ-Śiva; svayam-personally.

After speaking these words, Brahmā bowed down again and again. Then Śiva and Yamarāja also recited this same prayer.

Text 121

nanāma bhūyo bhūyaś ca  
sāśru-pūrṇa-vilocanaḥ  
tiṣṭanto 'pi punah stotram  
pracakrus tridašeśvarāḥ

nanāma-bowed; bhūyah-again; bhūyah-and again; ca-and; sāśru-pūrṇa-vilocanaḥ-with eyes filled with tears; tiṣṭantah-stood; api-also; punah-again; stotram-the prayer; pracakruḥ-did; tridašeśvarāḥ-the demigods.

His eyes filled with tears, Brahmā bowed down again and again. Then the three demigods stood up and recited the prayer again.

Text 122

vyāptās tatrāmarāḥ sarve  
śrī-krṣṇa-tejasā mune  
stava-rājam imam nityam

dharmeśa-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-always; dharmeśa-brahmabhiḥ-by Brahma, Śiva, and Yamarāja; kṛtam-done.

O sage, flooded by Lord Kṛṣṇa's light, Brahmā, Śiva, and Yamarāja stood there, reciting that king of prayers again and again.

Text 123

pūjā-kāle harer eva  
bhakti-yuktāś ca yaḥ paṭhet  
su-durlabhāṁ dṛḍhāṁ bhaktim  
niścalāṁ 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-recites; su-durlabhāṁ-difficult to attain; dṛḍhāṁ-firm; bhaktim-devotion; niścalāṁ-unwavering; labhate-attains; hareḥ-for Lord Kṛṣṇa.

A person who, when he worships Lord Kṛṣṇa, recites this prayer with devotion, attains very rare, intense, firm, and unwavering devotion for Lord Kṛṣṇa.

Text 124

surāsura-munīndrāṇāṁ  
durlabham dāsyam eva ca  
aṇīmādika-siddhim ca  
sālokyādi-catuṣṭayam

surāsura-munīndrāṇāṁ-of the demigods, demons, sage-kings; durlabham-rare; dāsyam-service; eva-indeed; ca-and; aṇīmādika-beginning with anima; siddhim-perfection; ca-and; sālokyādi-catuṣṭayam-the four kinds of liberation, beginning with sālokya-mukti.

He attains devotional service the demigods, demons, and kings of sages cannot attain. He attains the mystic powers beginning with aṇīmā siddhi. He attains the four kinds of liberation, beginning with sālokya-mukti.

Text 125

ihaiava viṣṇu-tulyaś ca  
vikhyātaḥ pūjito dhruvam  
vāk-siddhir mantra-siddhiś ca  
bhavet tasya viniścitam

aha-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 pūritam jagat  
putraś ca vidyā-kavitaḥ  
niścala-kamalānvitah

sarva-saubhāgyam-all good fortune; arogyam-freedom from disease; yaśasā-with fame; pūritam-filled; jagat-the world; putraḥ-son; ca-and; vidyā-knowledge; kavitaḥ-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-śilāḥ su-sthirāḥ prajāḥ  
kīrtiś ca cira-kālināpy  
ante kṛṣṇāntike sthitih

patnī-wife; pati-vratā-faithful; sādhvī-saintly; su-śilāḥ-with good character; su-sthirāḥ-steady; prajāḥ-children; kīrtiḥ-fame; ca-and; cira-kālinā-for a long time; api-also; ante-at the end; kṛṣṇa-Lord Kṛṣṇa; antike-near; sthitih-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  
devāḥ te tejasah puraḥ  
dadṛśus tejaso madhye  
śarīram kamanīyakam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; dhyātvā-meditating; stutvā-praying; ca-and; tiṣṭhantah-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 said: 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-varṇābhām  
sa-smitām su-manoharam  
paramāhlādakām rūpām  
trailokya-citta-mohanam

sa-jalāmbhoda-varṇābhām-splendid as a monsoon cloud; sa-smitam-smiling; su-manoharam-very handsome; paramāhlādakam-blissful; rūpam-form; trailokya-of the three worlds; citta-the hearts; mohanam-charming.

. . . a handsome, blissful, smiling form splendid as a monsoon cloud, a form that enchants the three worlds, . . .

Text 3

ganda-sthala-kapolābhyaṁ  
jvalan-makara-kuṇḍalam  
sad-ratna-nūpurābhyaṁ ca  
caranāmbhoja-rājitaṁ

gaṇḍa-sthalā-kapolābhyaṁ-with cheeks; jvalan-makara-kuṇḍalam-splendid shark-earrings; sad-ratna-precious jewels; nūpurābhyaṁ-with anklets; ca-and; caraṇāmbhoja-rājitaṁ-splendid lotus feet.

. . . a form with shark-earrings glittering on its cheeks, a Šform with lotus feet splendid with jewel anklets, . . .

#### Text 4

vahni-śuddha-haridrābha-  
vastrāmūlya-virājitam  
maṇi-ratnendra-sāraṇam  
sveccha-kautuka-nirmitaiḥ

vahni-fire; śuddha-purified; haridra-yellow; ābha-splendor; vastra-garments; amūlya-priceless; virājitam-splendid; maṇi-ratnendra-sāraṇam-of precious jewels; sveccha-kautuka-nirmitaiḥ-glorious.

. . a form splendid with precious jewel ornaments and priceless yellow garments pure like fire, . . .

#### Text 5

bhūṣitam 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-  
kavāṭorah-sthalojjvalam

prasanna-joyous; ikṣaṇa-eyes; paśyantam-looking; bhaktānugraha-kātaram-

agitated with mercy for the devotees; sad-ratna-with precious jewels; gutikā-perls; yukta-with; kavāṭa-door; uraḥ-sthala-chest; ujjvalam-splendid.

. . . a form glancing with happy eyes, a form overcome with kindness for the devotees, a form with a great and splendid door-panel chest decorated with pearls and jewels, . . .

#### Text 7

kaustubhāsakta-sad-ratna-  
pradīpta-tejasojjvalam  
atra tejasī carvāṅgī<sup>1</sup>  
dadṛśū rādhikābhidham  
Ś

kaustubha-kaustubha gem; āsakta-attached; sad-ratna-precious jewels; pradīpta-tejasojjvalam-splendid; atra-here; tejasī-in splendor; cāru-handsome; aṅgīm-limbs dadṛśuh-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

paśyantāṁ sa-smitāṁ kāntāṁ  
paśyantīṁ vakra-cakṣuṣā  
muktā-paṅkti-vinindaika-  
danta-paṅkti-virājitāṁ

paśyantam-looking; sa-smitam-smiling; kāntam-at Her lover; paśyantīm-looking; vakra-cakṣuṣā-with crooked eyes; muktā-paṅkti-rows of pearls; vininda-eclipsing; eka-danta-paṅkti-with teeth; virājitām-splendid.

At Śrī Rādhā, who with crooked eyes exchanged glances with Her smiling lover, whose splendid teeth eclipsed many rows of perfect pearls, . . .

#### Text 9

īśad-dhasya-prasannāsyāṁ  
śarat-paṅkaja-locaṇāṁ  
śarat-pārvanya-candrābha-  
vinindyāsyā-manoharāṁ

īśat-gently; hasya-smiling; prasanna-happy; āsyām-face; śarat-paṅkaja-locaṇām-autumn-lotus eyes; śarat-pārvatā-candrābha-autumn moon; vinindya-eclipsing; āsyā-face; manoharām-beautiful.

. . . whose face was happy with a gentle smile, whose eyes were autumn lotus flowers, whose beautiful face eclipsed the autumn moon, . . .

#### Text 10

bandhujiवा-prabhā-muṣṭa-  
dharoṣṭha-rucirām varām  
raṇan-mañjīra-yugmena  
pādāmbuja-virājitam

bandhujiवा-of bandhuji flowers; prabhā-the splendor; muṣṭa-robbing; adharoṣṭha-lips; rucirām-beautiful; varām-beautiful; raṇat-tinkling; mañjīra-yugmena-with anklets; pādāmbuja-virājitam-splendid lotus feet.

. . . whose beautiful lips robbed the bandhuji flowers of Štheir glory, whose lotus feet were splendid with tinkling anklets, . . .

#### Text 11

mañindrāṇām prabhā-moṣa-  
nakha-rāji-virājitām  
kuṇkumābhāsam ācchādyā-  
pādādhō-rāga-bhūṣitām

mañindrāṇām-of the king of jewels; prabhā-the splendor; moṣa-robbing; nakha-rāji-nails; virājitām-splendid; kuṇkumābhāsam-splendid with kuṇkuma; ācchādyā-covering; pādādhō-soles of Her feet; rāga-red; bhūṣitām-decorated.

. . . whose fingernails and toenails eclipsed the glory of the king of jewels, the soles of whose feet were anointed with kuṇkuma, . . .

#### Text 12

amūlyā-ratna-sārāṇām  
pāśaka-śreṇi-śobhitām  
hutāśana-viśuddhāṁśu-  
kāmūlyā-jvalitojjvalām

amūlyā-priceless; ratna-sārāṇām-of the best of jewels; pāśaka-śreṇi-strings; śobhitām-decorated; hutāśana-fire; viśuddha-pure; amśuka-garments; amūlyā-

priceless; jvalita-ujjvalām-splendid.

. . . who was glorious with priceless jewel necklaces, who was glorious with priceless garments pure as fire, . . .

Text 13

mahā-maṇīndra-sārāṇāṁ  
kiṅkiṇī-madhya-samyutām  
sad-ratna-hāra-keyūra-  
kara-kaṇkana-bhūṣitām

mahā-maṇīndra-sārāṇāṁ-of the kings of jewels; kiṅkiṇī-madhya-samyutām-with tinkling ornaments at Her waist; sad-ratna-jewels; hāra-necklaces; keyūra-kara-kaṇkana-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-racito-krṣṭa-  
kapolojjvala-kuṇḍalām  
karṇopari-maṇīndrāṇāṁ  
Ś karṇa-bhūṣaṇa-bhūṣitām

ratnendra-the kings of jewels; racita-made; utkṛṣṭa-excellent; kapola-cheeks; ujjvala-splendid; kuṇḍalām-earrings; karṇopari-on Her ears; maṇīndrāṇāṁ-of the kings of jewels; karṇa-bhūṣaṇa-with earrings; bhūṣitām-decorated.

. . . whose ears and cheeks were splendid with glorious earrings made from the kings of jewels, . . .

Text 15

khagendra-cañcu-nāsāgra-  
gajendra-mauktikānvitām  
mālatī-mālayā baddha-  
kavarī-bhara-bibhratīm

khagendra-of the king of birds; cañcu-beak; nāsa-of the nose; agra-the tip; gajendra-mauktikānvitam-with an elephant pearl; mālatī-mālayā-with a garland 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

maṇīnāṁ kaustubhendrāṇāṁ  
vakṣah-sthala-su-śobhitām  
pārijāta-prasūnānāṁ  
mālā-jālojjvalāṁ varām

maṇīnām-of jewels; kaustubhendrāṇām-kaustubha; vakṣah-sthala-chest; su-śobhitām-splendid; pārijāta-prasūnānām-of pārijāta flowers; mālā-of garlands; jāla-witha network; jujjvalām-splendid; varām-beautiful.

. . . whose breast was splendid with many kaustubha jewels, who was decorated with a network of pārijāta garlands, . . .

#### Text 17

ratnāṅgurīya-nikaraiḥ  
karāṅguli-vibhūṣitām

ratnāṅgurīya-nikaraiḥ-with many jewel rings; karāṅguli-vibhūṣitām-decorated with rings.

. . . whose fingers were decorated with many jewel rings, . . .

#### Text 18

divya-śaṅkha-vikāraiś ca  
Ś citra-rāma-vibhūṣitaiḥ  
sūksma-sūtra-kṛtai ramyair  
bhūṣitām śaṅkha-bhūṣaṇaiḥ

divya-splendid; śaṅkha-vikāraiḥ-made of conchshells; ca-and; citra-rāma-vibhūṣitaiḥ-wonderfully decorated; sūksma-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-varṇābhām  
ācchādya cāru-vigrahām

sad-ratna-sāra-the best of jewels; guṭikā-pearls; rakta-red; sūtra-threads; ākta-śobhitām-splendid; pratāpta-molten; svarṇa-gold; varṇābhām-the color; ācchādya-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-śroni-lalitām  
stana-pīnonnatām natām  
bhūṣitām bhūṣaṇaiḥ sarvais  
tat-saundaryena bhūṣitaiḥ

niṭamba-śroni-lalitām-with graceful hips and thighs; stana-pīnonnatām-with full raised breasts; natām-bowed; bhūṣitām-decorated; bhūṣaṇaiḥ-with ornaments; sarvaiḥ-all; tat-saundaryena-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  
dṛṣṭyeśam īśvarīm varām  
tuṣṭuvus te surāḥ sarve  
pūrṇa-sarva-manorathāḥ

vismitāḥ-filled with wonder; tridaśāḥ-the demigods; sarve-all; dṛṣtvā-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.

Ś

. . . 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-marāṇa-rogyāt pāhi śānty-auṣadhenā  
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; cañcarikah-the bee; bhramatu-may wander; satatam-always; īśa-O master; prema-bhaktyā-with loving devotion; saroje-at the lotus; bhavana-of birth; marāṇa-and death; rogyāt-from the sickness; pāhi-please rescue; śānti-peace; auṣadhenā-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 the bumblebee of my mind always lovingly stay at the lotus flower of Your feet. Please give me the medicine that brings peace. Please save me from the fever of repeated birth and death. Please give me steady and mature devotional service to You.

Text 23

śrī-śaṅkara uvāca

bhava-jaladhi-nimagnaś citta-mīno madiyo  
bhramati satatam asmin ghorā-saṁsāra-kūpe  
viṣayam ati-vinindyam sṛṣṭi-saṁhāra-rūpam  
apanaya tava bhaktim dehi pādāravinde

śrī-śaṅkara uvāca-Śrī Śiva said; bhava-jaladhi-nimagnah-drowning in the ocean of birth and death; citta-mīnah-the fish of the mind; madiyah-my; bhramati-wanders; satatam-always; asmin-here; ghorā-saṁsāra-kūpe-in the horrible well of repeated birth and death; viṣayam ati-vinindyam-the wretched happiness of this world; sṛṣṭi-creation; saṁhāra-and annihilation; rūpam-the 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

Śśrī-dharma uvāca

tava nija-jana-sārdham saṅgamo me mad-īśa  
 bhavatu viṣaya-bandha-cchedane tīkṣṇa-khadgaḥ  
 tava caraṇa-saroja-sthāna-dānaika-hetur  
 januṣi januṣi bhaktim dehi pādāravinde

śrī-dharma uvāca-Śrī Yamarāja said; tava-of You; nija-jana-sārdham-with the devotees; saṅgamah-company; me-of me; mad-īśa-O my Lord; bhavatu-may be; viṣaya-bandha-cchedane-in the breaking of bondage to the material world; tīkṣṇa-khadgaḥ-the sharp sword; tava-of You; caraṇa-saroja-for the lotus feet; sthāna-the place; dāna-gift; eka-only; hetuh-reason; januṣi-birth; januṣi-after birth; bhaktim-devotional service; dehi-please give; pādāravinde-for the lotus feet.

Śrī Yamarāja said: O my Lord, may I have the association of Your devotees. Association with them is a sharp sword that cuts the bonds of repeated birth and death. Association with them is the only way to attain a place at Your lotus feet. Please give me devotional service to Your lotus feet birth after birth.

#### Text 25

śrī-nārāyaṇa uvāca

ity evam stavanam kṛtvā  
 paripūrṇaika-mānasāḥ  
 kāma-pūrasya puratas  
 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; tiṣṭhantah-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-saroruḥaḥ

surāṇām-of the demigods; stavanam-the prayers; śrutvā-having heard; tān-to them; uvāca-said; kṛpā-nidhiḥ-an ocean of mercy; hitam-good; tathyam-true; ca-

and; vacanam-words; smerānana-saroruhaḥ-His lotus face smiling.

After listening to the demigods' peayers, Lord Kṛṣṇa, who is Śan ocean of mercy, and whose lotus face had blossomed with a smile, spoke the following auspicious and truthful words.

Text 27

śrī-kṛṣṇa uvāca

tiṣṭhatāgacchata purīṁ  
madiyam nātra samśayah  
śivāśrayānāṁ kuśalam  
praṣṭum yuktam asāmpratam

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; tiṣṭhata-stay; āgacchata-come; purīm-to the city; madīyam-My; na-not; atra-here; samśayah-doubt; 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; vah-of you; mayi-while I; sthite-am present.

Please be free of all troubles. How could you be troubled while I am here?

Text 29

sthito 'ham sarva-bījeṣu  
pratyakṣo 'ham stavena vai  
yuṣmākam yad abhiprāyam  
sarvam jānāmi niścitam

sthitah-situated; aham-I; sarva-all; bījeṣu-in the seeds; pratyakṣah-directly seen; aham-I am; stavena-with prayer; vai-indeed; yuṣmākam-of you; yat-what; abhiprāyam-meaning; sarvam-all; jānāmi-I know; niścitam-indeed.

I am present in everyone's heart. I appear before they who offer prayers to Me. I know everything about why you have come.

Text 30

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 taravah  
phalinaḥ puśpinah sadā  
paripakva-phalāḥ kāle  
kāle 'pakva-phalānvitāḥ

sva-sva-kāle-at their own time; ca-and; taravah-trees; phalinaḥ-bear fruit; puśpinah-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-good 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 priyah ko vā  
vipriyo vā jagat-traye  
kāle kārya-vaśāt sarve  
bhavanty evāpriyāḥ priyāḥ

na-not; hi-indeed; kasya-of whom?; priyah-what is liked; kah-what?; vā-or; vipriyah-not liked; vā-or; jagat-traye-in the three worlds; kāle-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 yuṣmābhīḥ tatra vai  
sva-karma-phala-pākena  
sarve kāla-vaśām gatāḥ

rājānah-kings; manavaḥ-manus; pṛthvyām-on the earth; dṛṣṭā-seen; yuṣmābhīḥ-by you; tatra-there; vai-indeed; sva-own; karma-karma; phala-ripe; 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 gatāḥ tatra  
devendrāś caṣṭamo 'dhunā  
kāla-cakramāḥ bhramaty evam  
madiyam ca divā-niśam

indrāḥ-Indras; sapta-seven; gatāḥ-gone; tatra-there; devendrāś-kings of the demigods; ca-and; aṣṭamāḥ-eight; adhunā-now; kāla-time; cakram-the wheel; bhramaty-turns; evam-thus; madiyam-My; ca-and; divā-niśam-day and night.

Seven Indras have come and gone. Now it is the time of the eighth Indra. In this way My wheel of time turns day and night.

Text 37

indrāś ca manavo bhūpāḥ  
sarve kāla-vaśam gatāḥ  
kīrtih pṛthvī puṇyam agham  
Ś kathā-mātrāvaśeṣitāḥ

indrāḥ-Indras; ca-and; manavaḥ-manus; bhūpāḥ-kings; sarve-all; kāla-vaśam-the control of time; gatāḥ-attained; kīrtih-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  
duṣṭāś ca hari-nindakāḥ  
babhūvur bahavo bhūmau  
mahā-bala-parākramāḥ

adhunā-now; api-even; ca-and; rājānah-kings; duṣṭāś-wicked; ca-and; hari-nindakāḥ-offenders to Lord Kṛṣṇa; babhūvuh-became; bahavah-many; bhūmau-on the earth; mahā-bala-parākramāḥ-very powerful.

Even 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

    upasthitah-situated; api-also; kālah-time; ayam-this; vātah-the wind; vāti-blows; nirantaram-always; vahnih-fire; dahati-burns; sūryah-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

vyādhayah santi deheṣu  
    mr̥tyuś carati jantuṣu  
varṣanty ete jaladharāḥ  
Ś    sarve devā mamājñayā

    vyādhayah-diseases; santi-are; deheṣu-in bodies; mr̥tyuś-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 viprāś ca

tapo-niṣṭhāś tapo-dhanāḥ  
brahmaṛṣayo brahma-niṣṭhā  
yoga-niṣṭhāś ca yogināḥ

brahmaṇya-niṣṭā-devoted to the brahmanas; viprāś-the brahmanas; ca-and;  
tapo-niṣṭhāḥ-devoted to austerity; tapo-dhanāḥ-they whose wealth is austerity;  
brahmaṛṣayah-brahmana sages; brahma-niṣṭhā-devoted to Brahman; yoga-niṣṭhāś-devoted to yoga; ca-and; yogināḥ-yogis.

Brāhmaṇas are devoted to brahminical culture. Sages whose wealth is austerity are devoted to austerity. Brāhmaṇa sages are devoted to Brahman. Yogīs are devoted to yoga.

#### Text 43

te sarve mad-bhayād bhītāḥ  
sva-dharma-karma-tat-parāḥ  
mad-bhaktāś caiva nihśaṅkāḥ  
karma-nirmūla-kārakāḥ

te-they; sarve-all; mad-bhayāt-out of fear of Me; bhītāḥ-frightened; sva-dharma-karma-tat-parāḥ-devoted to duty; mad-bhaktāḥ-My devotees; ca-and; eva-indeed; nihśaṅkāḥ-fearless; karma-nirmūla-kārakāḥ-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

devāḥ kālasya kālo 'ham  
vidhātā dhātūr eva ca  
saṁhāra-kartuḥ saṁharta  
pātuḥ pātā parāt parāḥ

devāḥ-O demigods; kālasya-of time; kālaḥ-time; aham-I; vidhātā-the creator; dhātūḥ-of the creator; eva-indeed; ca-and; saṁhāra-destruction; kartuḥ-of the doer; saṁharta-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 harah smṛtaḥ  
tam viśva-sṛk sṛṣṭi-hetoh  
pātā dharmāś ca rakṣaṇāt

mamājñāyām-by My order; saṁhartā-the destroyer; nāmnā-by name; tena-by him; harah-Śiva; smṛtaḥ-is considered; tam-to him; viśva-sṛk-the creator of the universe; sṛṣṭi-hetoh-because of creation; pātā-the protector; dharmāḥ-yamarāja; ca-and; rakṣaṇāt-from protection.

By My order Brahmā creates, Yamarāja protects, and Śiva destroys.

Text 46

brahmādi-tṛṇa-paryantam  
sarveṣām aham īśvaraḥ  
sva-karma-phala-dātāhaṁ  
karma-nirmūla-kārakah

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-kārakah-uprooting the fruits of work.

I am the master of all, from Brahmā down to the blades of grass. I give the fruits of work. I uproot the tree of karma.

Text 47

ahaṁ yāṁ saṁharisyāmi  
kas teṣām api rakṣitā  
yāṁ ahaṁ pālayiṣyāmi  
teṣām hanta na ke 'pi ca

aham-I; yāṁ-to whom; samhariṣyāmi-destroy; kah-who; teṣām-of them; api-even; rakṣitā-the protector; yāṁ-to whom; aham-I; pālayiṣyāmi-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 pātāhaṁ eva ca

nāham śaktaś ca bhaktānām  
Ś samhāre nitya-dehinām

sarvesām-of all; api-even; samhartā-the destroyer; sraṣṭā-the creator; pātā-the protector; aham-I; eva-indeed; ca-and; na-nor; aham-I; śaktaś-able; ca-and; bhaktānām-of the devotees; samhāre-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  
aham bhaktāntike śāsvat  
teṣāṁ 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; śāsvat-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  
prabhavanti punaḥ punaḥ  
na me bhaktāḥ praṇāśyanti  
niḥśaṅkāś ca nirāpadah

sarve-all; naśyanti-perish; brahmāṇḍe-in the universe; prabhavanti-are born; punaḥ-again; punaḥ-and again; na-not; me-of Me; bhaktāḥ-devotees; praṇāśyanti-perish; niḥśaṅkāś-fearless; ca-and; nirāpadah-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 māṁ dāsyam̄ prayācante  
dhanyāḥ te 'nye ca vāñcitāḥ

tataḥ-therefore; vipaścitaḥ-the wise; sarve-all; dāsyam-devotional service;  
vāñchanti-desire; nah-of Us; varam-benediction; ye-who; mām-to Me; dāsyam-d;  
prayācante-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-tādanā  
anyeṣāṁ karmīṇāṁ asti  
na bhaktānāṁ ca karmīṇāṁ

janma-birth; mṛtyu-death; jarā-old age; vyādhi-and disease; bhayaṁ-fear; ca-and; yama-tādanā-the punishments of Yamarāja; anyeṣāṁ-of others; karmīṇāṁ-engaged in fruitive work; asti-is; na-not; bhaktānāṁ-of the devotees; ca-and; karmīṇāṁ-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-karmaṇāḥ  
ahaṁ dhunomi teṣāṁ ca  
karma-bhogāṁś ca niścitam

bhaktāḥ-devotees; na-not; liptāḥ-touched; pāpeṣu-in sins; puṇyeṣu-in piety; sarva-karmaṇāḥ-all deeds; aham-I; dhunomi-shake away; teṣāṁ-of them; ca-and; karma-bhogāṁś-the enjoyments of fruitive work; ca-and; niścitam-concluded.

My devotees are not touched by piety or sin. I shake away their karma.

Text 54

ahaṁ prāṇāś ca bhaktānāṁ  
bhaktāḥ prāṇā mamāpi ca  
dhyāyanti ye ca māṁ nityam

tān smarāmi divā-niśam

aham-I; prāṇāś-the life-breath; ca-and; bhaktānām-of the devotees; bhaktāḥ-the devotees; prāṇā-the life-breath; mama-of Me; api-also; ca-and; dhyāyanti-they meditate; ye-who; ca-and; mām-on Me; nityam-always; tān-them; smarāmi-I remember; divā-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

cakram sudarśanam nāma  
śoḍāśāram su-tīkṣṇakam  
Śyat-tejāḥ-śoḍāśāṁśo 'pi  
nāsti sarveṣu jīviṣu

cakram-disc; sudarśanam-Sudarśana; nāma-named; śoḍāśāram-16 spokes; su-tīkṣṇakam-very sharp; yat-tejāḥ-whose splendor; śoḍāśāṁśaḥ-a sixteenth part; api-even; na-not; asti-is; sarveṣu-in all; jīviṣu-living beings.

My sixteen-spoke Sudarśana disc is very sharp. No living being has even one-sixteenth of its splendor and power.

Text 56

bhaktāntike tu tac cakram  
dattvā rakṣārtham īpsitam  
tathāpi na pratītir me  
yāmi teṣāṁ 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; teṣāṁ-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 vaikuṇṭhe  
goloke rādhikāntike  
yatra tiṣṭhanti bhaktās te

tatra tiṣṭhāmy ahar-niśam

na-not; me-of Me; svāsthyaṁ-happiness; ca-and; vaikuṇṭhe-in vaikuṇṭha; go-loke-and; rādhikā-Śrī Rādhā; anti-ke-near; yatra-where; tiṣṭhanti-stay; bhaktāḥ-the devotees; te-they; tatra-there; tiṣṭhāmy-I stay; ahar-niśam-day and night.

I am not happy in Vaikuṇṭha. I am not happy in Goloka. I am not happy by Śrī Rādhā's side. I am happy in the company of My devotees. Wherever My devotees stay, there I stay day and night.

Text 58

prāṇebhyah preyasī rādhā  
sthitorasi divā-niśam  
yūyam prāṇādhikā lakṣmīr  
na me bhaktāt parā priyā

prāṇebhyah-than life; preyasī-more dear; rādhā-Śrī Rādhā; sthitā-staying; urasi-on the chest; divā-niśam-day and night; yūyam-you; prāṇa-than life; adhikā-more dear; lakṣmī-Goddess Lakṣmī; na-not; me-of Me; bhaktāt-than a devotee; para-more; priyā-dear.

Ś

Śrī Rādhā is more dear to Me than life. Day and night She rests on My chest. You are also more dear to Me than life. To Me the goddess of fortune is not more dear than My devotees.

Text 59

bhakta-dattam ca yad dravyam  
bhaktyāśnāmi sureśvarāḥ  
abhakta-dattam nāśnāmi  
dhruvam bhuṅkte balih svayam

bhakta-by My devotee; dattam-given; ca-and; yat-what; dravyam-thing; bhaktyā-with love; aśnāmi-I eat; sureśvarāḥ-O demigods; abhakta-by a non-devotee; dattam-given; na-not; aśnāmi-I eat; dhruvam-ever; bhuṅkte-eats; balih-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-svajanāīns tyaktvā

dhyāyanti mām ahar-niśam  
yuṣmān vihāya tān nityam  
smarāmy aham ahar-niśam

strī-putra-svajanān-wife, children, and relatives; tyaktvā-renouncing; dhyāyanti-meditate; mām-on Me; ahar-niśam-day and night; yuṣmān-you; vihāya-abandoning; tān-them; nityam-always; smarāmy-I remember; aham-I; ahar-niśam-day and night.

Renouncing wife, children, and relatives, and ignoring you demigods, My devotees meditate on Me day and night. Day and night I think of them.

Texts 61 and 62

dveṣṭā sadā me bhaktānāṁ  
brāhmaṇānāṁ gavām api  
kratūnāṁ devatānāṁ ca  
himsāṁ kurvanti niścitam

tadācirāṁ te naśyanti  
yathā vahnau ṭṛṇāni ca  
na ko 'pi rakṣitā teśāṁ  
mayi hāntary upasthite

dveṣṭā-one who hates; sadā-always; me-My; bhaktānām-devotees; brāhmaṇānām-the brāhmaṇas; gavām-the cows; api-also; kratūnām-the sacrifices; devatānām-the demigods; ca-and; himsām-violence; kurvanti-do; niścitam-indeed; tadā-then; acirām-quickly; te-they; naśyanti-perish; yathā-as; vahnau-in a fire; ṭṛṇāni-straw; ca-and; na-not; ko 'pi-anyone; rakṣitā-the protector; teśām-of them; mayi-in Šme; hāntary-the killer; upasthite-situated.

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; sīghram-quickly; gacchata-go; bhū-talam-to the earth.

I will go to the earth. O demigods, first return to your homes, and then, by your amśa expansions, quickly go to the earth.

#### Text 64

ity uktvā jagatāṁ nātho  
gopān āhūya gopikāḥ  
uvāca madhurāṁ satyam  
vākyam̄ 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; vākyam-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 śṛṇuta  
yāta nanda-vrajāṁ param  
vr̥ṣabhānu-gṛham kṣipram  
gaccha tvam api rādhike

gopā-O gopas; gopyaś-O gopīs; ca-and; śṛṇuta-please hear; yāta-please go; nanda-vrajam-to Nanda's Vraja; param-great; vr̥ṣabhānu-of King Vṛṣabhānu; gṛham-to the home; kṣipram-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

Ś  
vr̥ṣabhānu-priyā sadhvī  
nāmnā gopī kalāvatī  
subalasya sutā sā ca  
kamalāṁśa-samudbhavā

vr̥ṣabhānu-priyā-dear to King Vṛṣabhānu; sadhvī-saintly; nāmnā-by name; gopī-the gopī; kalāvatī-Kalāvatī; 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 Kalāvatī. She is Subala-gopa's daughter. She is a partial incarnation of the goddess of fortune.

Text 67

pitṛṇām manasi kanyā  
dhanyā manyā ca yoṣitām  
purā durvāsasah̄ śāpāj  
janma tasyā vraje gṛhe

pitṛṇām-of the pitās; manasi-in the mind; kanyā-the daughter; dhanyā-fortunate; manyā-glorious; ca-and; yoṣitām-of women; purā-before; durvāsasah̄-of Durvāsā; śāpāt-by curse; janma-birth; tasyāḥ-of her; vraje-in Vraja; gṛhe-in the home.

She is fortunate and glorious among women. She was the mind-born daughter of the pitās, but by Durvāsā's curse she was born in a house in Vraja.

Text 68

tasyāṁ labhasva tvāṁ janma  
śīghraṁ nanda-vrajam vraja  
tvāṁ aham bāla-rūpeṇa  
gṛhṇāmi 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; gṛhṇāmi-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

tvām me prāṇādhike rādhe  
tava prāṇādhiko 'py aham  
na kiñcid āvayor bhinnam  
ekāṅgam sarvadaiva hi

tvam-You; me-to Me; prāṇādhike-more dear than life; rādhe-O ŠRādhā; tava-of You; prāṇādhikah̄-more dear than life; api-also; aham-I; na-not; kiñcit-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-cakorābhyaṁ  
mukha-candram harer mune

śrutvā-hearing; evam-thus; rādhikā-Rādhā; tatra-there; ruroda-wept; prema-vihvalā-overcome with love; papau-drank; cakṣuś-eyes; cakorābhyaṁ-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 eyes She drank the moonlight of Lord Kṛṣṇa's face.

Text 71

janur labhata gopaś ca  
gopyaś ca pṛthivī-tale  
gopānām uttamānām ca  
mandire mandire śubhe

januh-birth; labhata-attain; gopaś-O gopas; ca-and; gopyaś-gopīs; ca-and; pṛthivī-tale-onthe earth; gopānām-of gopas; uttamānām-great; ca-and; mandire-in palace; mandire-after palace; 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-sāreṇa  
hīrakeṇa paricchadam

etasmin antare-after 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

Ś

śveta-cāmara-lakṣeṇa  
śobhitam darpaṇāyutaiḥ  
sūksma-kāśāya-vastreṇa  
vahni-śuddhena bhūṣitam

śveta-cāmara-lakṣeṇa-with a hundred thousand white camaras; śobhitam-beautiful; darpaṇāyutaiḥ-with ten thousand mirrors; sūksma-fine; kāśāya-vastreṇa-with red cloth; vahni-śuddhena-pure as fire; bhūṣitam-decorated.

. . . 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 virājitaṁ

sad-ratna-kalasānām-jewel domes; ca-and; sahasreṇa-with a thusand; su-śobhitam-beautiful; pārijāta-prasūnānām-of parijata flowers; mālā-jālaiḥ-with a network of garlands; virājitaṁ-splendid.

. . . a thousand jewel domes, and networks of pārijāta garlands, . . .

Text 75

pārṣada-pravarair yuktam  
śatakumbhamayam śubham  
tejaḥ-svarūpam atulam  
śata-sūrya-sama-prabham

pārṣada-pravaraiḥ-with glorious associates; yuktam-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-stham̄ puruṣam̄ śyāma-  
sundaram̄ kamanīyakam̄  
śaṅkha-cakra-gadā-padma-  
dharam̄ pītāmbaram̄ param̄

tatra-stham-staying there; puruṣam-a person; śyāma-dark; sundaram-handsome; kamanīyakam-charming; śaṅkha-conch; cakra-disc; gadā-club; padma-and lotus; dharam-holding; pītāmbaram-wearing yellow garments; param-transcendental.

Ś They also saw handsome and charming Lord Nārāyaṇa, who wore yellow garments, held a conch, disc, club, and lotus, . . .

Text 77

kirīṭinam̄ kuṇḍalinam̄  
vana-mālā-vibhūṣitam̄  
candanāguru-kastūrī-  
kuṇkuma-drava-carcitam̄

kirīṭinam-wearing a crown; kuṇḍalinam-wearing earrings; vana-mālā-vibhūṣitam-decorated with a forest garland; candanāguru-kastūrī-kuṇkuma-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 kuṇkuma, . . .

Text 78

catur-bhujam̄ smera-vaktram̄  
bhaktānugraha-kātaram̄  
maṇi-ratnendra-sārāṇīm̄  
sāra-bhūṣaṇa-bhūṣitam̄

catur-bhujam-had four arms; smera-vaktram-smiling face; bhaktānugraha-kātaram-overcome with compassion for His devotees; maṇi-ratnendra-sārāṇīm-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  
divyādhiṣṭatṛ-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; divyādhiṣṭatṛ-devīm-the queen of the spiritual world; ca-and; jñāna-rūpām-the form of knowledge; sarasvatīm-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.

Ś

### 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-kuṇḍalābhyaṁ ca  
su-kapola-virājitām  
āmūlya-ratna-khacitā-  
mūlya-vastreṇa bhūṣitām

sad-ratna-kuṇḍalābhyaṁ-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-mañjīra-  
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; mañjīra-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

pārijāta-prasūnānām  
mālā-vakṣah-sthalojjvalām  
praphulla-mālatī-mālā-  
samyukta-kavarī-śubhām

pārijāta-prasūnānām-of parijata flowers; mālā-garland; Švakṣah-sthala-breast; ujjvalām-splendid; praphulla-blossoming; mālatī-of jasmine flowers; mālā-garland; samyukta-with; kavarī-braids; śubhām-beautiful.

. . . whose breast was splendid with a pārijāta garland, whose braids were beautiful with a jasmine garland, . . .

Text 84

śarac-candra-prabhā-muṣṭa-  
mukha-cāru-vibhūṣitām

śarat-autumn; candra-moon; prabhā-splendor; muṣṭa-robbing; mukha-face; cāru-beautiful; vibhūṣitām-decorated.

. . . whose beautiful face robbed the autumn moon of its splendor, . . .

Text 85

kastūrī-bindu-samyukta-  
sindūra-tilakānvitām  
su-cāru-kajjalāsakta-  
śarat-paṅkaja-locaṇām

kastūrī-musk; bindu-dot; samyukta-with; sindūra-sindura; tilaka-tilaka;  
anvitām-with; su-cāru-very beautiful; kajjala-mascara; āsakta-attached; śarat-  
paṅkaja-locaṇām-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  
nārāyanāṁ ca paśyantāṁ  
paśyantīm vakra-cakṣuṣā

sahasra-thousand; dala-petals; samyukta-with; līlā-pastime; kamala-lotus;  
samuyutām-with; nārāyanām-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 tūrṇām  
sa-strīkah saha-pārṣadah  
jagāma ca samām ramyām  
gopa-gopī-samanvitām

Ś avaruhya-descending; rathāt-from th chariot; tūrṇām-quickly; sa-strīkah-with  
His wives; saha-pārṣadah-with His associates; jagāma-went; ca-and; sabhām-  
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 gopāś ca gopyaś cot-  
taṣṭhuḥ prāñjalayo mudā  
sāma-vedokta-stotreṇa  
kṛtena ca suraṣibhiḥ

devāḥ-O demigods; gopāś-the gopas; ca-and; gopyaś-gopīs; ca-and; uttaṣṭhuḥ-rose; prāñjalayah-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 devo  
vilīnah kṛṣṇa-vigrahe  
dṛṣṭvā ca paramāścaryam  
te sarve vismayam yayuḥ

gatvā-having gone; nārāyaṇah-Nārāyaṇa; devah-Lord; vilīnah-merged; kṛṣṇa-vigrahe-into the form of Lord Kṛṣṇa; dṛṣṭvā-seeing; ca-and; paramāścaryam-great 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

etasminn antare tatra  
śatakumbhamayād rathāt  
avaruhya svayam viṣṇuh  
pātā ca jagatām patih

etasmin-this; antare-after; tatra-there; śatakumbhamayāt-golden; rathāt-from a chariot; avaruhya-descending; svayam-Himself; viṣṇuh-Viṣṇu; pātā-the protector; ca-and; jagatām-of the universes; patih-Lord.

Then Lord Viṣṇu, the protector of the universes came, and descended from His golden chariot.

Ś

## Texts 91 and 92

ājagāma catur-bāhu-  
vana-mālā-vibhūṣitah  
pītāmbara-dharah śrīmān  
sa-smitah su-manoharah

sarvālaṅkāra-śobhādhyah  
sūrya-koṭi-sama-prabhāḥ  
uttaṣṭhus te ca tam dṛṣṭvā  
tuṣṭuvuḥ praṇatā mune

ājagāma-approached; catur-bāhu--with four arms; vana-mālā-vibhūṣitah-decorated with forest garlands; pītāmbara-dharah-wearing yellow garments; śrīmān-handsome; sa-smitah-smiling; su-manoharah-very charming; sarvālaṅkāra-śobhādhyah-glorious with all ornaments; sūrya-koṭi-sama-prabhāḥ-splendid as ten million suns; uttaṣṭhuḥ-stood; te-they; ca-and; tam-Him; dṛṣṭvā-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 līnas tatraiva  
rādhikeśvara-vigrahe  
te dṛṣṭvā mahad āścaryam  
vismayam paramam yayuḥ

sah-He; ca-also; api-and; līnah-merged; tatra-there; eva-indeed; rādhikeśvara-vigrahe-in the form of Lord Kṛṣṇa; te-they; dṛṣṭvā-seeing; mahat-great; āścaryam-wonder; vismayam-surprise; paramam-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 tvarānvitah

śuddha-sphaṭika-saṅkāśo

nāmnā saṅkarṣaṇah smṛtaḥ

sahasra-śīrṣā puruṣah

śata-sūrya-sama-prabhah

samvilīne-merged; hareḥ-of Lord Kṛṣṇa; aṅge-in thre body; Śvetadvīpa-nivāsini-the Lord who resides in Śvetadvīpa; etasmin-this; antare-after; tūrṇam-at once; ājagāma-came; tvarānvitah-quickly; śuddha-pure; sphaṭika-crystal; saṅkāśah-glorious; nāmnā-by name; saṅkarṣaṇah-Saṅkarṣaṇa; smṛtaḥ-considered; sahasra-a thousand; śīrṣāḥ-headed; puruṣah-the puruṣa-avatāra; śata-sūrya-sama-prabhah-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 cyrstal and effulgent like a hundred suns.

Text 96

āgatam tuṣṭuvuh sarve

dṛṣṭvā tam viṣṇu-vigraham

sa cāgatya nata-skandhas

tuṣṭāva rādhikeśvaram

āgatam-arrived; tuṣṭuvuh-offered prayers; sarve-all; dṛṣṭvā-seeing; tam-Him; viṣṇu-vigraham-the form of Lord Viṣṇu; sa-He; ca-and; āgatya-approaching; nata-skandhah-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

praṇanāma ca nārada

āvāṁ ca dharma-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; dharma-putrau-the sons of Dharma; dvau-two; nara-nārāyaṇābhidhau-named Nara and

nārāyaṇa.

O Nārada, with His thousand heads He bowed down with devotion to Lord Kṛṣṇa. Then Nara and Nārāyaṇa Ṛsi, We two sons of Dharma Ṛsi, also came.

Text 98

līno 'ham kṛṣṇa-pādābje  
babhūva phālguno narah  
brahma-śeṣa-dharmāś ca  
tasthur ekatra tatra vai

līnah-merged; aham-I; kṛṣṇa-pādābje-in Lord Kṛṣṇa's lotus feet; babhūva-became; phālgunah-Arjuna; narah-Nara; brahma-śeṣa- Śdharmāḥ-Brahma, Śiva, Śeṣa, and Yama; ca-and; tasthuḥ-stood; ekatra-in one place; tatra-there; vai-indeed.

Then I merged into Lord Kṛṣṇa lotus feet and nara Ṛsi became Arjuna. Then Brahma, Śiva, Śeṣa, and Yamarāja came to that place.

Text 99

etasminn antare devā  
dadṛśū ratham uttamam  
svarṇa-sāra-vikāram ca  
nānā-ratna-paricchadam

etasmin antare-then; devā-the demigods; dadṛśū-saw; ratham-chariot; uttamam-great; svarṇa-sāra-vikāram-made of the best gold; ca-and; nānā-ratna-paricchadam-covered with many jewels..

There the demigods saw a great chariot of gold and jewels, . . .

Text 100

maṇīndra-sāra-samyuktam  
vahni-śuddhāṁśukānvitam  
śveta-cāmara-samyuktam  
bhūṣitam darpaṇāyutaiḥ

maṇīndra-sāra-samyuktam-made with the kings of jewels; vahni-śuddhāṁśukānvitam-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-prasūnānām-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-mārtanḍa-  
    prabhā-moṣa-karam param  
Ś

sahasra-a thousand; cakra-wheels; samyuktam-with; mano-yāyi-goig as fast as  
the mind; manoramam-beautiful; grīṣma-summer; madhyāhna-midday; mārtanḍa-  
sun; prabhā-moṣa-karam-robbing the splendor; param-great.

. . . beautiful, with a thousand wheels, fast as the mind, robbing the splendor of  
the summer's midday sun, . . .

### Text 103

muktā-māṇikya-vajrāṇām  
    samūhena samujjvalam  
citra-puṭṭalikā-puṣpa-  
    saraḥ-kānana-citritam

muktā-pearls; 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 śaṅkara-prītyā  
nirmitam viśvakarmanā

devānām-of the demigods; dānavānām-and demons; ca-and; rathānām-of chariots; pravaram-the best; mune-O sage; yatnena-with effort; śaṅkara-prītyā-with the happiness of Śiva; nirmitam-made; viśvakarmanā-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-viṣṭrtam  
rati-talpa-samāyuktaiḥ  
śobhitam śata-mandiraiḥ

pañcāśad-yojana-400 miles; ūrdhvam-high; ca-and; catur-yojana-viṣṭrtam-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 eigh hundred miles across, and splendid with a hundred palaces gracefully appointed with many beautiful couches and beds.

Ś

#### Text 106

tatra-sthām dadṛśur devīm  
ratnālaṅkāra-bhūṣitām  
pradagdha-svarṇa-sārāṇām  
prabhā-moṣa-kara-dyutim

tatra-sthām-staying there; dadṛśuh-saw; devīm-goddess; ratnālaṅkāra-bhūṣitām-decorated with jewel ornaments; pradagdha-svarṇa-sārāṇām-molten gold; prabhā-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

tejah-svarūpām atulām  
    mula-prakṛtim īśvarīm  
sahasra-bhuja-samyuktam  
    nānāyudha-samanvitām

tejah-svarūpām-splendid; atulām-peerless; mula-prakṛtim-the root of material nature; īśvarīm-goddess; sahasra-bhuja-a thousand arms; samyuktam-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

īśad-dhasya-prasannāsyām  
    bhaktānugraha-kātarām  
gaṇḍa-sthala-kapolābhyaṁ  
    sad-ratna-kuṇḍalojjvalām  
ratnendra-sāra-racita-  
    kvanan-mañjīra-rañjitām

īśad-dhasya-prasannāsyām-with a gently smiling face; bhaktānugraha-kātarām-overcoiem with compassion for her devotees; gaṇḍa-sthala-kapolābhyaṁ-with cheeks; sad-ratna-kuṇḍala-with jewel earrings; ujjvalām--splendid; ratnendra-sāra-with the kings of jewels; racita-made; kvanat-tinkling; ma{.sy 241}jīra-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

mañīndra-mekhalā-yukta-  
Ś madhya-deśa-su-śobhanām  
sad-ratna-sāra-keyūra-  
    kara-kaṅkana-bhūṣitām

mañīndra-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-mālābhīr  
urah-sthala-samujjvalām  
niṭamba-kaṭhina-śroṇi-  
pīnonnata-kucānatām

mandāra-puṣpa-mālābhīh-with mandara garlands; urah-sthala-breast;  
samujjvalām-splendid; niṭamba-kaṭhina-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-  
vinindāsy-a-manoharām  
kajjalojjvala-rekhākta-  
śarat-paṅkaja-locaṇām

śarat-autumn; sudhākara-moon; ābhāsa-splendor; vininda-eclipsing; āsy-a-face;  
manoharām-beautiful; kajjala-mascara; ujjvala-splendid; rekhā-line; ākta-anointed;  
śarat-paṅkaja-locaṇām-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; bandhujīva-bandhujiva flower;  
ābhām-splendor; oṣṭhādhara-su-śobhitām-with splendid lips..

. . . decorated with pictures and designs drawn in sandal, Śaguru, and musk, her beautiful lips splendid like new bandhujīva flowers, . . .

Text 113

muktā-paṅkti-prabhā-muṣṭa-  
danta-rāji-virājitām  
praphulla-mālatī-mālā-  
samsakta-kavarīm varām

muktā-paṅkti-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 jasmine flowers, . . .

Text 114

paksīndra-cañcu-nāsāgra-  
gajendra-mauktikānvitām

paksīndra-of the king of birds; cañcu-beak; nāsa-nose; agra-tip; gajendra-mauktikānvitām-decorated with an elephant pearl.

. . . an elephant pearl decorating the tip of her nose graceful like the bird king's beak, . . .

Text 115

vahni-śuddhāṁśukāsāra-  
jvalitenā samujjvalām  
siṁha-prṣṭha-samārūḍhāṁ  
sutābhyaṁ sahitām mudā

vahni-śuddha-pure as fire; anśuka-garments; āsāra-best; jvalitenā-splendid; samujjvalām-splendid; siṁha-prṣṭha-on a lion's back; samārūḍhāṁ-riding; sutābhyaṁ-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<sup>1</sup>  
samuvāsa varāsane

avaruhya-descending; rathāt-from the chariot; pūrṇam-full; śrī-kṛṣṇam-Śrī Kṛṣṇa; praṇanāma-bowed down; ca-and; sutābhyām-sons; Šsahasā-at once; devī-the goddess; samuvāsa-sat; varāsane-on a throne.

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

gaṇeśah kārttikeyaś ca  
natvā kṛṣṇam parāt param  
nanāma śaṅkaram dharmam  
anantam kamalodbhavam

gaṇeśah-Gaṇeśa; kārttikeyaś-Kārttikeya; ca-and; natvā-bowing down; kṛṣṇam-Śrī Kṛṣṇa; parāt-than the greatest; param-greater; nanāma-bowed down; śaṅkaram-to Lord Śiva; dharmam-to Yamarāja; anantam-to Śeṣa; kamalodbhavam-to Brahmā.

Gaṇeśa and Kārttikeya 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  
tābhyaṁ saha sadālāpam  
cakrur devā mudānvitāḥ

uttasthuh-stood; ārāt-bearby; te-they; devā-the demigods; dṛṣṭvā-seeing; tau-them; tridaśeśvarau-the demigods; āśiṣam-blessing; ca-and; daduh-gave; devā-the demigods; vāsayām āsa-ghave a place to stay; sannidhau-near; tābhyaṁ-by them; saha-with; sadā-always; alāpam-talking; cakruh-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; babhūvuh-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 kamalāṁ kṛṣṇah  
smerānana-saroruhaḥ  
tvam gaccha bhīṣmaka-ghram  
nānā-ratna-samanvitam

uvāca-spoke; kamalāṁ-to the goddess of fortune; kṛṣṇah-Lord Kṛṣṇa; smerānana-saroruhaḥ-His lotus face smiling; tvam-you; gaccha-go; bhīṣmaka-ghram-to the house of King Bhīṣmaka; 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.

### Text 121

vaidarbhyā udare janma  
labha devi sanātani  
tava pāṇim grahiṣyāmi  
gatvāham kuṇḍinam sati

vaidarbhyā-of the queen of Vidarbha; udare-in the womb; janma-birth; labha-attain; devi-O goddess; 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 devyah pārvatīm dṛṣṭvā  
samutthāpya tvarānvitāḥ  
ratna-simhāsane ramye  
vāsayām āsur īśvarīm

tāḥ-they; devyah-the demigoddesses; pārvatīm-Pārvatī; dṛṣṭvā-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 lakṣmīr  
vāg-adhiṣṭhatr-devatā  
tasthur ekāsane tatra  
sambhāṣya ca yathocitam

Ś

viprendra-O king of brāhmaṇas; pārvatī-Pārvatī; lakṣmīr-Lakṣmī; vāg-adhiṣṭhatr-devatā-Sarasvatī, the goddess of eloquent speech; tasthuḥ-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

tāś ca sambhāṣayām āsuḥ  
samprītyā gopa-kanyakāḥ  
ūṣur gopālikāḥ kāścin  
mudā tāsām ca sannidhau

tāḥ-they; ca-and; sambhāṣayām āsuḥ-talked; samprītyā-happily; gopa-kanyakāḥ-the gopīs; ūṣuḥ-stayed; gopālikāḥ-gopīs; kāścin-some; mudā-happily; tāsām-of them; ca-and; sannidhau-near.

The gopīs happily talked with the three goddesses. Some gopīs happily sat by

their side.

### Text 125

śrī-kṛṣṇah pārvatīm tatra  
samuvāca jagat-patiḥ  
devi tvam āṁśa-rūpeṇa  
vraja nanda-vrajaiṁ śubhe

śrī-kṛṣṇah-Lord Kṛṣṇa; pārvatīm-to Pārvatī; tatra-there; samuvāca-said; jagat-patiḥ-the master of the universes; devi-O goddess; tvam-you; āṁśa-rūpeṇa-by a partial expansion; vraja-please go; nanda-vrajam-to Nanda's Vraja; śubhe-O beautiful one.

Then Śrī Kṛṣṇa, the master of the universes, said to Pārvatī: O beautiful goddess, in an āṁśa incarnation please go to Nanda's Vraja.

### Text 126

udare ca yaśodāyāḥ  
kalyāṇi nanda-retasā  
labha janma mahā-māye  
sr̥ṣṭi-saṁhāra-kāriṇi

udare-in the womb; ca-and; yaśodāyāḥ-of Yaśodā; kalyāṇi-O beautiful one; nanda-retasā-by the semen of Nanda; labha-attain; janma-birth; mahā-māye-O goddess Mahā-māyā; sr̥ṣṭi-saṁhāra-kāriṇi-O creator and destroyer of the universe.

O beautiful one, O goddess of material nature, O creator and destroyer of the worlds, please take birth in Yaśodā's womb from Nanda's seed.

Ś

### Text 127

grāme grāme ca pūjāṁ te  
kārayiṣyāmi bhū-tale  
kārtsne mahī-tale bhaktyā  
nagare nagareṣu ca

grāme grāme-in village after village; 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-after city; ca-and.

I will arrange that in every village and city on the earth the people will worship

you with devotion.

#### Text 128

tvaṁ tatrādhiṣṭhatr-devīm  
pūjayaḥṣyanti mānavāḥ  
dravyair nānā-vidhair divyair  
balibhiś ca mudānvitāḥ

tvam-you; tatra-there; adhiṣṭhatr-devīm-the controller; pūjayaḥṣyanti-willworship; mānavāḥ-the people; dravyaiḥ-with things; nānā-vidhaiḥ-many kinds; divyaiḥ-splendid; balibhiś-with offerings; ca-and; mudānvitāḥ-happy.

Offering you many splendid gifts, the people will worship you as their goddess.

#### Text 129

tvayi bhū-sparṣa-mātreṇa  
sūtikā-mandire śive  
pitā māṁ tatra saṁsthāpya  
tvāṁ ādāya gamiṣyati

tvayi-you; bhū-sparṣa-mātreṇa-touching the earth; sūtikā-mandire-in the maternity room; śive-O auspicious one; pitā-the father; māṁ-Me; tatra-there; saṁsthāpya-placing; tvāṁ-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  
bhārāvataraṇam kṛtvā  
gamiṣyāmi svam āśramam

kaṁsa-darśana-mātreṇa-simply by seeing Kaṁsa; gamiṣyasi-you will go; śivāntikam-to Lordf Śiva; bhārāvataraṇam-removing the Šearth's burden; kṛtvā-doing; gamiṣyāmi-I will go; svam-own; āśramam-abode.

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-haris tūrṇam  
uvāca ca ṣad-ānanam  
amśa-rūpeṇa vatsa tvam  
gamiṣyasi mahī-talam

iti-thus; uktvā-speaking; śrī-hariḥ-Lord Kṛṣṇa; tūrṇam-at once; uvāca-said; ca-and; ṣad-ānanam-to Kārttikeya; amśa--rūpeṇa-by a partial incarnation; vatsa-child; tvam-you; gamiṣyasi-will go; mahī-talam-to the earth.

After speaking these words, Lord Kṛṣṇa said to Kārttikeya: Child, in an amśa incarnation you will go to the earth.

### Text 132

jāmbavatyāś ca garbhe ca  
labha janma sureśvara  
amśena devatāḥ sarvā  
gacchantu dharaṇī-talam  
bhāra-hāram kariṣyāmi  
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; simhāsane-on a throne; vare-beautiful; tasthuḥ-sat; devāḥ-demigods; ca-and; devyaś-demigoddesses; ca-and; gopā-gopas; gopyaḥ-gopīs; ca-and; nārada-O Nārada.

O Nārada, after speaking these words, Lord Kṛṣṇa, the Šhusband of Rādhā, sat on His beautiful throne, and the demigods, demigoddesses, gopas, and gopīs also sat in His company.

Text 134

etasminn antare brahmā  
samuttasthau hareḥ purā  
putāñjalir jagan-nātham  
uvāca vinayānvitah

etasmin-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; vinayānvitah-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 sthalam 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?; sthalam-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 yah

bhartā-maintainer; pātā-protector; uddhāra-kartā-savior; sevakānām-of the servants; prabhuḥ-the Lord; sadā-always; sa-bhṛtyāḥ-with servants; sarvadā-in all

respects; bhaktā-devotees; iśvara-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

Ś

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?; kasya-of what?; abhidheyam-the name; ca-and; viṣayam-the sphere of action; ca-and; mahī-tale-on the earth.

What demigods and demigoddesses, in what forms, in what incarnations, with what names, and performing what actions, should descend to the earth?

Text 138

brahmaṇo vacanam śrutvā  
pratyuvāca jagat-patiḥ  
yasya yatrāvakāśam ca  
kathayāmi vidhānataḥ

brahmaṇah-of Brahmā; vacanam-the words; śrutvā-hearing; pratyuvāca-replied; jagat-patiḥ-the master of the universes; yasya-of whom; yatra-where; avakāśam-opportunity; ca-and; kathayāmi-I tell; vidhānataḥ-properly.

Hearing Brahmā's words, Lord Kṛṣṇa, the master of the universes, replied: Now I will tell you all of this.

Text 139

śrī-kṛṣṇa uvāca

kāmadevo raukmiṇeyo  
ratir māyāvatī satī  
śambarasya gr̥he ya ca  
cchāyā-rūpeṇa saṁsthitā

śrī-kṛṣṇah uvāca-Śrī Kṛṣṇa said; kāmadevaḥ-Kāmadeva; raukmiṇeyah-the son of Rukminī; ratih-Rati; māyāvatī-māyāvatī; 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 Rukminī's son Pradyumna. Rati will be reflected in Śambarāsura's house as saintly Māyāvatī.

Text 140

tvam 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; śonita-pure-in Śonita-pura; bāṇa-putrī-the daughter of Bāṇa; bhaviṣyati-will become.

You will become Pradyumna's son Aniruddha. Sarasvatī will go to Śonitāpura and become Bāṇāsura's daughter Uṣā.

Text 141

ananto devakī-garbhād  
rauhiṇeyo jagat-patiḥ  
māyayā garbha-saṅkarṣan  
nāmnā saṅkarṣaṇah smṛtaḥ

anantah-Śeṣa; devakī-garbhat-from Devakī's womb; rauhiṇeyah-the son of Rohinī; jagat-patiḥ-the Lord of the universes; māyayā-by the Māyā potency; garbha-from the womb; saṅkarṣan-being pulled; nāmnā-by name; saṅkarṣaṇah-saṅkarṣaṇa; smṛtaḥ-considered.

Lord Śeṣa, the master of the universes, will go to Devakī's womb. Then Yogamāyā will pull (saṅkarṣ) Him into Rohinī's womb. For this reason He will be called Saṅkarṣaṇa.

Text 142

kālindī sūrya-tanāyā  
gaṅgāṁśena mahī-tale  
ardhāṁśenaiva tulasī

lakṣmaṇā rāja-kanyakā

kālīndī-Kālīndī; sūrya-tanāyā-the Yamunā; gaṅgā-the Gaṅgā; aṁśena-by a partial incarnation; mahī-tale-on the earth; ardhaṁśena-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

sāvitrī veda-mātā ca  
nāmnā nāgnajitī satī  
vasundharā satyabhāmā  
śaibyā devī sarasvatī

sāvitrī-Sāvitrī; veda-mātā-the mother of the Vedas; ca-and; nāmnā-by name; nāgnajitī-Nāgnajitī; satī-saintly; vasundharā-Vasundharā; satyabhāmā-Satyabhāmā; śaibyā-Śaibyā; devī-goddess; sarasvatī-Sarasvatī.

Saintly Sāvitrī, the mother of the Vedas, will be named Nāgnajitī. Vasundharā will become Satyabhāmā. Goddess Sarasvatī will become Śaibyā.

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Text 144

rohiṇī mitravindā ca  
bhavitā rāja-kanyakā  
sūrya-patnī ratnamālā  
kalayā ca jagad-guroḥ

rohiṇī-Rohiṇī; 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

svāhāṁśena suśīlā ca  
rukmiṇy-ādyāḥ striyo nava  
durgārdhāṁśa jāmbavatī  
mahiśīnāṁ daśa smṛtāḥ

svāhā-Svāhā; amśena-by a part; susīlā-Susīlā; ca-and; rukmiṇy-ādyāḥ-beginning with Rukminī; striyah-wives; nava--nine; durgā-Durgā; ardha-half; amśā-a part; jāmbavatī-Jāmbavatī; mahiṣīnām-of queens; daśa-ten; smṛtāḥ-considered.

Svāhā will partially appear as Susīlā. In this way, beginning with Rukminī, I will have nine wives. Goddess Durgā will partially appear as Jāmbavatī. Including her, I will have ten queens.

Text 146

ardhāṁśena śaila-putrī  
yātu jāmbavato gṛham  
kailāse ṣaṅkarājñā ca  
babhūva pārvatīṁ prati

ardhāṁśena-by half; śaila-putrī-Pārvatī; yātu-should go; jāmbavataḥ-of Jāmbavān; gṛham-to the hom; kailāse-in Kailāsa; ṣaṅkara-of Lord śiva; ājñā-the order; ca-and; babhūva-was; pārvatīṁ-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  
āliṅganam dehi kānte  
nāsti doṣo mamājñayā

Ś kailāsa-gāminam-going to Kailāsa; viṣṇum-Lord Viṣṇu; śvetadvīpa-nivāsinam-Residing in śvetadvīp; āliṅganam-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

viṣṇoh̄ sambhāṣane pūrvam̄  
śvetadvīpa-nivāsinah̄

śrī-brahmā uvāca-Śrī Brahmā said; katham-why?; śiva-of Lord Śiva; ājñā-by the order; tām-to her; devīm-the goddess; babhūva-was; rādhikā-pate-O husband of Rādhā; viṣṇoh̄-of Lord Viṣṇu; sambhāṣane-in the conversation; pūrvam-before; śvetadvīpa-nivāsinah̄-residing in Śvetadvīpa.

Śrī Brahmā said: O Kṛṣṇa, O husband of Rādhā, why did Lord Śiva give this command to Pārvatī, that she should approach Lord Viṣṇu, who resides in Śvetadvīpa?

Text 149

śrī-kṛṣṇa uvāca

purā gaṇeśam̄ draṣṭum̄ ca  
prajagmuḥ sarva-devatāḥ  
śvetadvīpāt svayam̄ viṣṇur  
jagāma śaṅkara-stavāt

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; purā-before; gaṇeśam-Gaṇeś draṣṭum-to see; ca-and; prajagmuḥ-went; sarva-all; devatāḥ-the demigods; śvetadvīpāt-from Śvetadvīpa; svayam-personally; viṣṇuh-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 gaṇeśam̄ muditāḥ  
samuvāsa sukhāsane  
sukhena dadṛṣuḥ sarve  
trailokya-mohanam̄ vapus

dṛṣṭvā-seeing; gaṇeśam-Gaṇeśa; muditāḥ-happy; samuvāsa-stayed; Šsukhāsane-on a comfortable seat; sukhenā-happily; dadṛṣuḥ-saw; sarve-all; trailokya-mohanam-charming the three worlds; vapus-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  
pītāmbara-dharam varam  
sundaram śyāma-rūpam ca  
nava-yauvana-samyutam

kirīṭinam-wearing a crown; kuṇḍalinam-with earrings; pītāmbara-dharam-wearing yellow garments; varam-excellent; sundaram-handsome; śyāma-dark; rūpam-form; ca-and; nava-yauvana-samyutam-youthful.

. . . who wore yellow garments, a crown, and earrings, whose youthful dark form was very handsome, . . .

Text 152

candanāguru-kastūrī-  
kuṇkuma-drava-samyutam  
ratnālaṅkāra-śobhādhyām  
smerānana-saroruham

candanāguru-kastūrī-kuṇkuma-drava-samyutam-anointed with sandal, aguru, musk, and kuṇkuma; ratnālaṅkāra-jewel ornaments; śobhādhyām-glorious; smerānana-saroruham-smiling lotus face.

. . . who was anointed with sandal, aguru, musk, and kuṇkuma, who was decorated with jewel ornaments, whose lotus face smiled, . . .

Text 153

ratna-simhāsana-stham ca  
pāṛṣadaiḥ pariveṣṭitam  
vanditam ca suraiḥ sarvaiḥ  
śivena pūjitatam stutam

ratna-simhāsana-stham-sitting on a jewel throne; ca-and; pāṛṣadaiḥ-with associates; pariveṣṭitam-surrounded; vanditam-offered obeisances; ca-and; suraiḥ-by teh demigods; sarvaiḥ-all; śivena-by Lord Śiva; pūjitatam-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

Śtām drṣṭvā pārvatī viṣṇum  
prasanna-vadanekṣanā  
mukham ācchādanam cakre  
vāsasā vrīdayā satī

tam-Him; drṣṭvā-seeing; pārvatī-Pārvatī; viṣṇum-to Lord Viṣṇu; prasanna-vadanekṣanā-with happy face and eyes; mukham-face; ācchādanam-covering; cakre-did; vāsasā-with her garment; vrīdayā-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 punah punah  
dadarśa mukham ācchādya  
nimeśa-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; punah-again; punah-and again; dadarśa-saw; mukham-face; ācchādya-covering; nimeśa-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-varṇam tri-locaṇam  
triśūla-paṭṭiśa-dharam

kandarpa-koti-sundaram

kṣaṇam-for a moment; dadarśa-saw; pañcāsyam-Lord Śiva, who has five faces; śubhra-varṇam-splendid; tri-locaṇam-three eyes; triśūla-a trident; pattiśa-and ax; dharam-holding; kandarpa-koti-sundaram-more handsome than ten million Kāmadevas.

For a moment she gazed at splendid Lord Śiva, more handsome than ten million Kāmadevas, grasping a trident and ax, and three eyes on each of his five faces.

ŚText 158

kṣaṇam dadarśa śyāmān tam  
ekasyām ca dvi-locaṇam  
catur-bhujām pīta-vastrām  
vana-mālā-vibhūṣitam

kṣaṇam-fro a moment; dadarśa-saw; śyāmam-dark; tam-Him; ekasyām-one face; ca-and; dvi-locaṇam-two eyes; catuh-four; bhujāms-arms; pīta-vastrām-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  
abhedān 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-amśāś ca trayo devā

brahma-viṣṇu-maheśvarāḥ  
tābhyaṁ utkarṣa-pātāc ca  
śreṣṭha-sattva-guṇātmakah

mat-My; aṁśāḥ-parts; ca-and; trayāḥ-the three; devā-demigods; brahma-viṣṇu-maheśvarāḥ-Brahmā, Viṣṇu, and Śiva; tābhyaṁ-of them; utkarṣa-pātāt-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 tam pārvatī bhaktyā  
pulakañcita-vigrahā  
manasā pūjayām āsa  
paramātmānam īśvaram  
Ś

dṛṣṭvā-seeing; tām-Him; pārvatī-Pārvatī; bhaktyā-with devotion; pulakañcita-vigrahā-her hairs erect; manasā-with the mind; pūjayām āsa-worshiped; paramātmānam-the Suprersoul, 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 Parvratī; 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-within 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

nivedanāṁ madīyāṁ 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; śṛṅgāram-love; dehi-please give; bhadram-auspiciousness; te-to Šyou; haraye-to Lord Viṣṇu; paramātmane-the Supreme Lord and the Supersoul.

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

ahāṁ brahmā ca viṣṇuś ca  
brahmaikam ca sanātanam  
devaiko bheda-rahito  
viṣayan mūrti-bhedakah

aham-I; brahmā-Brahmā; ca-and; viṣṇuḥ-Viṣṇu; ca-and; brahma-Supreme; ekam-one; ca-and; sanātanam-eternal; deva-Lord; ekaḥ-one; bheda-rahitaḥ-without difference; viṣayan-manifesting; mūrti-bhedakah-different forms.

Viṣṇu, Brahmā, and I are the one eternal Supreme Lord. We are not different. We are the one Lord manifest in different forms.

Text 166

ekā prakṛtiḥ sarveśāṁ  
mātā tvam̄ sarva-rūpiṇī<sup>1</sup>  
svayambhuvaś ca vāṇī tvam̄  
lakṣmīr nārāyaṇorasi

ek\aa-one; prakṛtiḥ-nature; sarveśam-of all; m\at\aa-the mother; tvam-you; sarva-rūpiṇī-all forms; svayambhuvaḥ-of Brahm\aa; ca-and; vāṇī-sarasvatī; tvam-you; lakṣmīr-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 Brahm\aa's wife Sarasvatī. You are Goddess Lakṣmī, who rests on Lord Nārāyaṇa's chest.

Text 167

mama vakṣasi durg\aa tvam̄  
nibodh\adhy\atmakam̄ sati  
śivasya vacanam̄ śrutv\aa  
tam uv\aca sureśvarī

mama-of Me; vakṣasi-on the chest; durg\aa-P\arvatī; tvam-you; nibodha-understand; \adhy\atmakam-the truth; sati-O saintly one; śivasya-of Śiva; vacanam-the words; śrutv\aa-hearing; tam-to him; uv\aca-said; sureśvarī-the queen of the demigods.

O saintly one, you are also P\arvatī, who rests on my chest.

After hearing Lord Śiva's words, P\arvatī, the queen of the demigods, spoke to him.

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Text 168

śrī-parvaty uv\aca  
dīna-bandho kṛp\aa-sindho  
tava m\am akṛp\aa katham̄  
su-ciram̄ tapas\aa labdho  
nāthas tvam̄ jagat\am may\aa

śrī-parvaty uv\aca-Śrī P\arvatī said; dīna-bandhaḥ-O friend of the poor; kṛp\aa-sindhaḥ-O ocean of mercy; tava-of you; m\am-to me; akṛp\aa-merciless; katham-why?; su-ciram-for a long time; tapas\aa-by austerities; labdhaḥ-attained; nāthah-

master; tvam-you; jagat\am-of the universes; may\la-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 169

m\adṛśīm kiṅkarīm n\atha  
na parityaktum arhasi  
ayogyam idṛśam v\akyam  
m\am m\la vada maheśvara

m\adṛśīm-like me; kiṅkarīm-a servant; n\atha-O Lord; na-not; parityaktum-to abandon; arhasi-deserve; ayogyam-improper; idṛśam-like this; v\akyam-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

tava vākyam mahā-deva  
kariṣyāmy eva pālanam  
dehāntare janma labdhā  
bhaviṣyāmi harim hara

tava-of you; vākyam-the words; mahā-deva-O Lord; kariṣyāmy-I will do; eva-indeed; pālanam-protection; dehāntare-in another body; janma-birth; labdhā-obtained; bhaviṣyāmi-I will b3; harim-to Lord Viṣṇu; hara-O Śiva.

Lord, I will obey your command. I will take birth in another body. Then I will become Lord Viṣṇu's lover.

Text 171

ity evam vacanam śrutvā  
virarāma maheśvaraḥ  
uccair jahāsābhayadaḥ  
Ś pārvatyai cābhayam dadau

ity-thus; evam-thus; vacanam-words; śrutvā-hearing; virarāma-stopped; maheśvaraḥ-Lord Śiva; uccaiḥ-loudly; jahāsa-laughed; abhaya-fearlessness; dah-

giving; pārvatyai-to Pārvatī; ca-and; abhayam-fearlessness; dadau-gave.

Hearing these words, Lord Śiva burst into laughter. In this way he reassured Pārvatī and removed her fears.

Text 172

tat-pratijñā-pālanāya  
    pārvatī jāmbavad-ṛ̥he  
labhiṣyati janur dhātar  
    nāmnā jāmbavatī satī

tat-pratijñā-pālanāya-to keep her promise; pārvatī-Pārvatī; jāmbavad-ṛ̥he-in Jāmbavān's house; labhiṣyati-will attain; januḥ-birth; dhātar-O Brahmā; nāmnā-by name; jāmbavatī-Jāmbavatī; satī-chaste.

To keep her word chaste Pārvatī will take birth in Jāmbavān's house. O Brahmā, she will be named Jāmbavatī.

Text 173

śrī-brahmovāca

bhūmau kati-vidhe bhūpe  
    samsthite pārvatī katham  
lalābha bharate janma  
    nandite bhālluke ḡr̥he

śrī-brahmā uvāca-Śrī Brahmā said; bhūmau-on earth; kati-vidhe-many kinds; bhūpe-kings; samsthite-situated; pārvatī-Pārvatī; katham-why?; lalābha-attained; bharate-in Bharata-varṣa; janma-birth; nandite-delighted; bhālluke-a bear; ḡr̥he-in the home.

Śrī Brahmā said: On the earth there are many different kinds of kings. Why will Pārvatī take birth in the home of a bear?

Text 174

śrī-kṛṣṇa uvāca

rāmāvatāre tretāyāṁ  
    devāṁsāś ca yayur mahīm  
himayalāṁśo bhāllūko  
    jāmbavān rāma-kiñkaraḥ

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; rāmāvatāre-in the incarnation of Lord rāma; tretāyām-in Tretā-yuga; devāṁsāḥ-a part of the Lord; ca-and; yayuh-went; mahīm-to earth; himayalāṁśāḥ-a part of Himālaya; bhallūkaḥ-a bear; jāmbavān-Jāmbavān; rāma-kiñkaraḥ-a Šservant of Lord Rāma.

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 yutah  
koṭi-simha-balādhānam  
vidhatte ca mahā-balaḥ

rāmasya-of Lord Rāma; vara-dānena-by a boon; cira-jīvi-long living; śriyā-with handsomeness; yutah-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, and strong like ten million lions.

Text 176

pitur amśa-gṛham gatvā  
jagāmāṁśena bhū-talam  
evam pūrvasya vṛttāntam  
kathitam śṛṇu man-mukhāt

pituh-of the father; amśa-of an incarnation; gṛham-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 Jāmbavān, who is an incarnation of her father, the king of the Himālayas. Now please hear more explanations from My mouth.

Text 177

sarveśāṁ ca surāṇāṁ cai-

varṁśā gacchantu bhū-talam  
nr̥pa-putrā mat-sahāya  
bhaviṣyanti raṇe vidhe

surveśām-of all; ca-and; surāṇām-demigods; ca-and; eva-indeed; aṁśā-incarnations; gacchantu-should go; bhū-talam-to the earth; nr̥pa-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 nr̥pa-kanyakāḥ  
man-mahiṣyo bhaviṣyanti  
sahasrāṇām ca ṣodaśa

kamalā-of Lakṣmī; kalayā-by an incarnation; sarvā-all; bhavantu-may be; nr̥pa-kanyakāḥ-princesses; man-mahiṣyāḥ-My queens; bhaviṣyanti-will be; sahasrāṇām ca ṣodaśa-16,000.

Goddess Lakṣmī will partially incarnate as 16,000 princesses who will become My queens.

Text 179

dharmaḥ 'yam aṁśā-rūpeṇa  
pāṇḍu-putro yudhiṣṭhirāḥ  
vāyor aṁśād bhīmaseno  
vajry-aṁśād arjunaḥ svayam

dharmaḥ-Yama; ayam-he; aṁśā-rūpeṇa-by an incarnation; pāṇḍu-putraḥ-the son of pāṇḍu; yudhiṣṭhirāḥ-Yudhiṣṭhira; vāyoḥ-of vāyu; aṁśāt-by an incarnation; bhīmasenaḥ-Bhīmasena; vajry-aṁśāt-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-vaidyāṁśā-samudbhavaḥ

sūryāṁśah karṇa-vīraś ca  
vidurah̄ śamanah̄ svayam

nakulah̄-Nakula; sahadevaś-sahadeva; ca-and; svair-vaidyāṁśa-samudbhavaḥ-an incarnation of the Aśvinī-kumāras; sūryāṁśah̄-an incarnation of Sūrya; karṇa-vīrah̄-the warrior Karṇa; ca-and; vidurah̄-Vidura; śamanah̄-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 amśah̄  
samudrāṁśaś ca śāntanuh̄  
aśvatthāmā śaṅkarāṁśo  
drono vahny-amśa-sambhavaḥ

duryodhanaḥ-Duryodhana; kaleḥ-of Kali; amśah̄-incarnation; samudrāṁśaś-incarnation of Samudra; ca-and; śāntanuh̄-Śantanu; aśvatthāmā-Aśvatthāma; śaṅkarāṁśah̄-incarnation of Śiva; Šdroṇah̄-Drona; vahny-amśa-sambhavaḥ-incarnation of Agni.

Kali will partially incarnate as Duryodhana. Varuṇa will partially incarnate as Śantanu. Śiva will partially incarnate as Aśvatthāmā. Agni will partially incarnate as Dronācārya.

Text 182

candrāṁśo 'py abhimanyuś ca  
bhīṣmaś caiva svayam̄ vasuh̄  
vasudevaḥ kasyapāṁśo  
'py adity-amśa ca devakī

candrāṁśah̄-incarnation of Candra; api-also; abhimanyuh̄-Abhimanyu; ca-and; bhīṣmaś-Bhīma; ca-and; eva-indeed; svayam-personally; vasuh̄-Vasu; vasudevaḥ-Vasudeva; kasyapāṁśah̄-partial incarnation of Kaśyapa; api-also; adity-amśa-partial incarnation of Aditi; ca-and; devakī-Devakī.

Candra will partially incarnate as Abhimanyu. Vasu will partially incarnate as Bhīṣma. 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-amśah-incarnation of Vasu; nanda-gopaś-the gopa Nanda; ca-and; yaśodā-Yaśodā; vasu-kāminī-vasu's wife; draupadī-Draupadī; kamalāmśā-incarnation of Lakṣmī; ca-and; yajña-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

hutāśanāmśo bhagavān  
dhṛṣṭadyumno mahā-balāḥ  
subhadrā śatarūpāmśā  
devakī-garbha-sambhavā

hutāśanāmśah-incarnation of Agni; bhagavān-Lord; dhṛṣṭadyumnaḥ-Dhṛṣṭadyumno; mahā-balāḥ-very powerful; subhadrā-Subhadrā; śatarūpāmśā-incarnation of śatarūpā; devakī-garbha-sambhavā-born from Devakī's womb.

Agni will partially incarnate as noble and powerful Dhṛṣṭadyumna. Śatarūpā will partially incarnate as Subhadra, born from Devakī's womb.

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Text 185

devā gacchantu pṛthivīṁ  
amśena bhara-hārakāḥ  
kalayā deva-patnyaś ca  
gacchantu pṛthivī-talam

devā-the demigods; gacchantu-should go; pṛthivīṁ-to the earth; amśena-by parts; bhara-hārakāḥ-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  
sarvam nivaraṇam śrutvā  
tatrvāsa prajā-patiḥ

ity-thus; evam-thus; uktvā-having spoken; bhagavān-the Supreme Personality of Godhead; virarāma-stopped; ca-and; nārada-O Nārada; sarvam-all; vivaraṇam-words; śrutvā-hearing; tatra-there; uvāsa-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; purataḥ-before; devatāḥ-the demigods; sarvāḥ-all; pārvatī-Pārvatī; ca-and; api-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 gopaś ca purato  
rādhā-vakṣah-sthala-sthitā  
etasminn antare sā ca  
tam uvāca vrajeśvarī

gopyaḥ-the gopīs; gopaś-and gopas; ca-and; purataḥ-before; Śrī Rādhā-Rādhā; vakṣah-sthala-sthitā-resting on His chest; etasmin-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 manah

śrī-rādhikā uvāca-Śrī Rādhā said; śṛṇu-please hear; nātha-O Lord; pravakṣyāmi-I will tell; kiṅkarī-vacanam-the words of Your maidservant; prabhah-O Lord; prāṇā-life; dahanti-burns; satatam-always; āndolayati-swings to and fro; me-My; manah-mind.

Śrī Rādhā said: O Lord, please hear the words of Your maidservant. My life has become a blazing fire that burns without stop. My mind trembles, swinging to and fro.

Text 190

cakṣur-nimīlanam kartum  
aśaktā tava darśane  
tvayā vinā katham nātha  
yāsyāmi dharaṇī-talam

cakṣuh-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  
prāṇeśvara brūhi satyam  
bhaviṣyat 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; bhaviṣyat-will be; eva-indeed; 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

nimeśam ca yuga-śatam  
bhavitā me tvayā vinā  
kam drakṣyāmi kva yāsyāmi  
ko vā mām pālayiṣyati

nimeśam-a blink; ca-and; yuga-śatam-a hundred yugas; bhavitā-will become; me-of Me; tvayā-You; vinā-without; kam-what?; drakṣyāmi-will I see; kva-where?; yāsyāmi-will I go; kaḥ-who?; vā-or; mām-Me; pālayiṣyati-will protect.

An eyeblink without You will be a hundred yugas for Me. What will I look on?  
Where will I go? Who will protect Me?

Text 193

mātaram pitaram bandhum  
bhrātaram bhaginīm sutam  
tvayā vināham prāneśa  
cintayāmi na kam kṣaṇam

mātaram-mother; pitaram-father; bandhum-friend; bhrātaram-brother; bhaginīm-sister; sutam-child; tvayā-You; vinā-without; aham-I; prāneśa-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 māyā; bhū-tale-on the earth; vismṛtam-forgotten; vibhavam-glory; 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  
sa-mādhvīke padāmbuje  
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anukṣaṇam-at every moment; mama-My; manah-mind; madhupah-a bee;  
madhusūdana-O Kṛṣṇa; karotu-please do; bhramaṇam-wandering; nityam-always;  
sa-mādhvīke-filled with honey; pada-fdeet; ambuje-lotus.

O Kṛṣṇa, please turn My mind into a bumblebee always wandering among the  
nectar lotus-flowers of Your feet.

Text 196

yatra tatra ca yasyām vā  
yoñau janma bhavatv idam  
tvam svasya smaraṇam dāsyam  
mahyam dāsyasi vāñchitam

yatra tatra-wherever; ca-and; yasyām-which; vā-or; yoñau-womb; janma-birth;  
bhavatv-may be; idam-this; tvam-You; svasya-own; smaraṇam-memory; dāsyam-  
service; mahyam-to Me; dāsyasi-will give; vāñchitam-desired.

Wherever I may be born, please give Me service to You and remembrance of  
You.

Text 197

kṛṣṇas tvam rādhikāham ca  
prema-saubhāgyam āvayoh  
na vismarāmi bhūmau ca  
dehi mahyam param varam

kṛṣṇah-Kṛṣṇa; tvam-You; rādhikā-Rādhā; aham-I; ca-and; prema-saubhāgyam-  
the good fortune of love; āvayoh-of Us; na-not; vismarāmi-I remember; bhūmau-  
on the earth; ca-and; dehi-please give; mahyam-to Me; param-great; varam-  
blessing.

You are Kṛṣṇa and 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 prāṇah  
śarīram chāyayā saha  
tathāvayor janma yātu  
dehi mahyam varam vibho

yathā-as; tanvā-the body; saha-with; prāṇah-life; śarīram-body; chāyayā-with a shadow; saha-with; tathā-so; āvayoh-of Us; janma-birth; yātu-may attain; dehi-please give; mahyam-to Me; varam-boon; vibhah-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

cakṣur-nimeṣa-vicchedo  
bhavitā nāvayor bhuvi  
tatrāgatyāpi kutrāpi  
dehi mahyam varam prabho

cakṣur-nimeṣa-vicchedah-an eyeblink; bhavitā-will be; na-not; āvayoh-of Us; bhuvi-on the earth; tatra-there; āgatya-going; api-even; kutrāpi-somewhere; dehi-please give; mahyam-to Me; varam-benediction; prabhah-O Lord.

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 prāṇais tava tanuh  
kena vā vāryate hare  
ātmano muralī-pādau  
manasā vā vinirmitau

mama-of Me; prāṇaih-with life; tava-of You; tanuh-the body; kena-by what?; vā-or; vāryate-is made; hare-O Kṛṣṇa; ātmanah-own; muralī-flute; pādau-feet; manasā-with the mind; vā-or; vinirmitau-made.

Who was it that used My life-breath to create Your body, feet, and flute?

### Text 201

striyah kati-vidhāḥ santi  
puruṣā vā puru-stutāḥ  
nāsti kutrāpi kāntā vā  
kāntāsaktā ca mādrśī

striyah-women; kati-vidhāḥ-how many kinds; santi-are; puruṣā-men; vā-or; puru-stutāḥ-glorious; na-not; āsti-is; kutrāpi-anywhere; kāntā-beloved; vā-or; kāntāsaktā-attached to her beloved; ca-and; mādrśī-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 vinirmittā  
idam evāvayor bhedo  
nāsty atas tvayi me manah

tava-of You; dehārdha-bhāgena-by half the body; kena-how?; vā-or; aham-I; vinirmittā-made; idam-this; eva-indeed; āvayoḥ-of Us; Šbhedaḥ-difference; na-not; āsti-is; atah-then; tvayi-to You; me-of Me; manah-the mind.

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-prāṇāṁs  
tvayi saṁsthāpya kena vā  
tavātma-mānasa-prāṇā  
mayi vāsam sthitā api

mama-of Me; ātma-self; mānasa-mind; prāṇān-life; tvayi-in You; saṁsthāpya-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-  
dātmāno viklavam manah  
pradagdham santatam prāṇā  
dahanti viraha-śrutau

tataḥ-therefore; nimeṣa-an eyeblink; viraha-separation; da-giving; ātmanah-of the self; viklavam-calamity; manah-the mind; pradagdham-burned; santatam-always; prāṇā-life; dahanti-burns; viraha-śrutau-hearing of separation.

That is why an eyeblink's separation from You brings a great catastrophe to My mind. That is why, when it hears that We may be separated, My life-force burns in an unending fire.

#### Text 205

ity evam uktvā sā devī  
tattraiva sura-samsadi  
bhūyo bhūyo rurodoccair  
dhṛtvā tac-caraṇāmbuje

ity-thus; evam-thus; uktvā-speaking; sā-She; devī-the goddess; tatra-there; eva-indeed; sura-samsadi-in the assembly of the demigods; bhūyah-again; bhūyah-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

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krode kṛtvā ca tāṁ kṛṣṇo  
mukham sammrjya vāsasā  
bodhayām āsa vividham  
satyam tathyam hitam vacaḥ

krode-on His lap; kṛtvā-placing; ca-and; tam-Her; kṛṣṇah-Kṛṣṇa; mukham-face; sammrjya-wiping; vāsasā-with a cloth; bodhayām āsa-taught; vividham-many; satyam-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

ādhyātmikam param yogam  
śoka-cchedana-kāraṇam  
śṛṅu devi pravakṣyāmi  
yogīndrāṇām ca durlabham

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; ādhyātmikam-spiritual; param-great; yogam-yoga; śoka-cchedana-bremaing grief; kāraṇam-the cause; śṛṅu-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 the kings of the yogīs cannot understand, a yoga that cuts grief into many pieces.

Text 208

ādhārādheyayoh sarvam  
brahmāṇḍam paśya sundari  
ādhāra-vyatirekena  
nāsty ādheyasya sambhavaḥ

ādhāra-the resting place; ādheyayoh-and that which rests; sarvam-all; brahmāṇḍam-the universe; paśya-look; sundari-O beautiful one; ādhāra-from the resting place; vyatirekena-with separation; na-not; asty-is; ādheyasya-of that which 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

Śphalādhāram ca puṣpam ca  
puṣpādhāraś ca pallavaḥ  
skandhaś ca pallavādhāraḥ  
skandhādhāras taruh svayam

phala-of fruit; ādhāram-the resting place; ca-and; puṣpam-flower; ca-and; puṣpādhāraś-the resting place of the flower; ca-and; pallavaḥ-twigs; skandhaś-branch; ca-and; pallavādhāraḥ-the resting place of the twig; skandhādhāraḥ-the resting place of the branch; taruh-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  
bīja-śakti-samanvitah  
aśtir evaṅkurādhāras  
cāsty ādhāro vasundharā

vṛkṣa-of the tree; ādhārah-the resting place; api-also; aṅkuraḥ-the seedling; ca-and; bīja-śakti-samanvitah-with the power of the seed; aśtih-the seed; eva-indeed; aṅkurādhāraḥ-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

śeso vasundharādhāraḥ  
śeṣādhāro hi kacchapah  
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  
Śtvam ca śakti-samūha ca  
mūla-prakṛtir īśvari

mama-of Me; ādhāra-the resting place; svarūpaḥ-personified; tvam-You; tvayi-in You; tiṣṭhāmi-I stand; śāśvatam-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

tvam̄ śarīra-svarūpāsi  
tri-guṇādhāra-rūpiṇī  
tavātmāhām̄ nirīhaś ca  
ceṣṭavām̄ś 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  
taylor ādhāra-rūpā ca  
kāminī prakṛteḥ kalā

puruṣāt-from the man; vīryam-seed; utpannam-manifested; vīryāt-from the seed; santatiḥ-children; eva-indeed; ca-and; tayoḥ-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 dehena kutrātmā  
kva śarīram̄ vinātmanā  
prādhānyam̄ ca dvayor devi  
vinā dvābhyaṁ kuto bhavaḥ

vinā-without; dehena-a body; kutra-where; ātmā-the self; kva-where?; śarīram-the body; vinā-without; ātmanā-the self; Šprādhānyam-the primordial stage of matter; ca-and; dvayoh-of both; devi-O goddess; vinā-without; dvābhyaṁ-with both; kutah-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 āvayor bhedā  
rādhe samsāra-bijayoh  
yatrātmā tatra dehaś ca  
na bhedo vinayena kim

na-not; kutrāpy-anywhere; āvayoh-of Us; bhedā-difference; rādhe-O Rādhā; samsāra-of the material world; bijayoh-and the seed; yatra-where; ātma-the self; tatra-there; dehaḥ-the body; ca-and; na-not; bhedaḥ-difference; vinayena-with humbleness; kim-what is the need?

O Rādhā, We are not different. We are the seed and the world 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 ca dhāvalyam  
dahikā ca hutāsane  
bhūmau gandho jale śaityam  
tathā tvayi mama sthitih

yathā-as; kṣire-in milk; ca-and; dhāvalyam-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; sthitih-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 fire, so I am always present in You.

Text 218

dhāvalya-dugdhayor aikyam  
dāhikānalayor yathā  
bhū-gandha-jala-śaityānām

nāsti bhedas tathāvayoh

dhāvalya-of whiteness; dugdhayoh-of milk; aikyam-oneness; dāhikā-of heat; analayoh-and fire; yathā-so; bhū-earth; gandha-fragrance; jala-water; śaityānām-coolness; na-not; asti-is; bhedah-difference; tathā-so; āvayoh-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 nirjīvā  
cādrśyo 'ham tvayā vinā  
tvayā vinā bhavam kartum  
nālam sundari niścitam

mayā-Me; vinā-without; tvam-You; nirjīvā-lifeless; ca-and; adṛśyah-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 kulālakah  
vinā svarṇaiṁ svarṇa-karo  
'laṅkāraṁ kartum akṣamah

vinā-without; mṛdā-clay; ghaṭam-a pot; kartum-to make; yathā-as; na-not; alam-able; kulālakah-a potter; vinā-without; svarṇam-gold; svarṇa-karoh-a goldsmith; alaṅkāram-an ornament; kartum-to make; akṣamah-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 sanātanī

svayam-personally; ātmā-the soul; yathā-as; nityah-always; tathā-so; tvam-You; prakṛtiḥ-nature; svayam-personally; sarva-all; śakti-power; samāyuktā-with; sarvādhārā-the resting place of everything; sanātanī-eternal.

As the spirit-soul is eternal, You are also eternal. You are the material nature. You are all-powerful. You are the eternal resting place of everything.

Text 222

mama prāṇa-samā lakṣmīr  
vāṇī ca sarva-maṅgalā  
brahmaśānanta-dharmāś ca  
Ś tvam 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 ime sarve  
surā devyaś ca rādhike  
etebhyo 'py adhikā no cet  
katham vakṣah-sthala-sthitā

samīpa-sthā-nearby; ime-they; sarve-all; surā-demigods; devyaś-demigoddesses; ca-and; rādhike-O Rādhā; etebhyah-than them; api-even; adhikā-greater; nah-not; cet-if; katham-how?; vakṣah-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-gr̥ham vraja

tyaja-abandon; aśru-of tears; mokṣanam-shedding; rādhe-O Rādhā; bhrāntim-mistake; ca-and; niṣphalām-fruitless; sati-O saintly one; vihāya-placing; śāṅkham-doubt; niḥśāṅke-free from doubt; vṛṣabhānu-gṛham-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  
māsānāṁ nava sundari  
vāyunā pūrayitvā ca  
garbham rodhaya māyayā

kalāvatyāḥ-of kalāvatī; ca-and; jaṭhare-in 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 artifical pregnancy in Kalāvatī. For nine months fill her womb with air.

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Text 226

daśame samanuprāpte  
tvam āvirbhava bhū-tale  
ātma-rūpam parityajya  
śiśu-rūpam vidhāya ca

daśame-when the tenth month; samanuprāpte-has come; tvam-You; āvirbhava-appear; bhū-tale-on the earth; ātma-rūpam-in Your own form; parityajya-abandoning; śiśu-rūpam-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  
kalāvatyāḥ samīpataḥ  
bhūmau vivāsanī-bhūya  
patitvā rodīśi dhruvam

vāyu-niḥsaraṇe kāle-at the time of giving birth; kalāvatyah-of Kalāvatī; samīpataḥ-near; bhūmau-on the ground; vivāsanī-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 Kalāvatī and cry like a newborn child.

#### Text 228

ayoni-sambhavā tvam ca  
bhavitā gokule sati  
ayoni-sambhavo 'ham ca  
nāvayor garbha-saṁsthitiḥ

ayoni-sambhavā-not born from a mother's womb; tvam-You; ca-and; bhavitā-will be; gokule-in Gokula; sati-O saintly one; ayoni-sambhavaḥ-not born from a mother's womb; aham-I; ca-also; na-not; āvayoh-of Us; garbha-saṁsthitiḥ-staying in a womb.

O saintly one, in this way, without entering a mother's womb, You will appear in Gokula. I also will appear without entering a mother's womb. You and I do not enter a mother's womb.

#### Text 229

bhūmiṣṭha-mātrāt tato mām  
gokulam prāpayiṣyati  
tava hetor gamiṣyāmi  
kṛtvā karīsa-bhaya-cchalam

bhūmiṣṭha-mātrāt-from the moment of coming to the earth; Štataḥ-then; mām-me; gokulam-to Gokula; prāpayiṣyati-will bring; tava-of You; hetoh-for the sake; gamiṣyāmi-I will come; kṛtvā-having done; karīsa-bhaya-cchalam-on the pretext of fearing Karīsa.

The moment I come to earth Vasudeva will carry Me to Gokula. Pretending to fear Karīsa, I will go there for Your sake.

#### Text 230

yaśodā-mandire mām ca  
sānandaṁ nanda-nandanam  
nityam drakṣyasi kalyāṇi

saṁśleṣaṇa-pūrvakam

yaśodā-mandire-in the home of Yaśodā; mām-Me; ca-and; sānandam-blissful;  
nanda-nandanam-the son of Nanda; nityam-eternal; drakṣyasi-You will see;  
kalyāṇi-O beautiful one; saṁśleṣaṇa-pūrvakam-an embrace.

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.

Text 231

smṛtis te bhavītā kāle  
vareṇa mama rādhike  
svacchandam vihariṣyāmi  
nityam vṛndāvane vane

smṛtiḥ-memory; te-of You; bhavītā-will be; kāle-at the time; vareṇa-by the  
boon; mama-of Me; rādhike-O Rādhā; svacchandam-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  
gopībhir gokulam vraja  
trayas-trimśad-vayasyabhiḥ  
su-śilādibhir eva ca

triḥ-sapta-śata-koṭibhiḥ-twenty one billion; gopībhiḥ-with gopīs; gokulam-to  
Gokula; vraja-go; trayas-trimśat-33; vayasyabhiḥ-with close friends; su-śilādibhiḥ-  
virtuous; eva-indeed; ca-and.

Therefore, accompanied by thirty-three virtuous friends and twenty-one billion  
gopī-associates, please go to Vraja.

Texts 233 and 234

Śśamsthāpya śaṅkhya-rahitā  
gopīr goloka eva ca

saṁśvāsyā prabodhaiś ca  
mitayā ca sudhā-girā

aham gopān asaṅkhyāṁś ca  
saṁsthāpyatraiva rādhike  
vasudevāśrayam paścād  
yāsyāmi mathurāṁ purīm

saṁsthāpya-placing; saṅkhyā-rahitā-numberless; gopīḥ-gopīs; goloka-in Gokula; eva-indeed; ca-and; saṁśvāsyā-comforting; prabodhaiḥ-with explanations; ca-and; mitayā-with eloquent; ca-and; sudhā-nectar; girā-words; aham-I; gopān-the gopas; asaṅkhyāṁ-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

vrajāṁ vrajantu krīḍārtham  
mama saṅge priyāt priyāḥ  
ballavānāṁ gr̥he janma  
labhantu gopa-koṭayah

vrajam-to Vraja; vrajantu-should go; krīḍārtham-to enjoy pastimes; mama-of Me; saṅge-in the company; priyāt-than the dear; priyāḥ-morew dear; ballavānām-of the gopas; gr̥he-in the home; janma-birth; labhantu-should attain; gopa-koṭayah-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  
ūṣur 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; ūṣuh-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

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brahma-dharma-śeṣāś ca  
śrī-kṛṣṇaiḥ tat-parāt param  
śivā-padmā-sarasvatyas  
tuṣṭuvuh parayā mudā

brahma-dharma-śeṣāḥ-Brahmā, Śiva, Yama, and Śeṣa; ca-and; śrī-kṛṣṇam-to Śrī Kṛṣṇa; tat-parāt-than the greatest; param-greater; śivā-padmā-sarasvatyah-Pārvatī, Lakṣmī and Sarasvati; tuṣṭuvuh-offered prayers; parayā-with great; mudā-joy.

Then Brahmā, Śiva, Yama, Śeṣa, Pārvatī, Lakṣmī and Sarasvatī joyfully offered prayers to Lord Kṛṣṇa.

Text 238

bhaktā gopāś ca gopyaś ca  
viraha-jvala-kātarāḥ  
tatra saṁstuya śrī-kṛṣṇaiḥ  
praṇemuh prema-vihvalāḥ

bhaktāḥ-devoted; gopāś-gopas; ca-and; gopyaś-gopīs; ca-and; viraha-jvala-kātarāḥ-tormented by the fires of separation; tatra-there; saṁstuya-offering prayers; śrī-kṛṣṇam-to Śrī Kṛṣṇa; praṇemuh-bowed down; prema-vihvalāḥ-overcome with love.

Overcome with love and burning in the flames 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-tortured 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-vacanām satyām  
uvāca tām hariḥ svayam

sāśru-pūrṇa-filled with tears; ati-dīnām-very pitiful; ca-and; dṛṣṭvā-seeing; rādhām-Śrī Rādhā; bhayākulām-frightened; Šprabodha-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 bhayaṁ 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; bhayaṁ-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 kathayisyāmi  
kiñcid evāsty amaṅgalam  
varṣānām śatakrām pūrṇām  
tvad-vicchedo mayā saha

kintu-however; te-to You; kathayiṣyāmi-I will tell; ki{.sy 241}cit-something; eva-indeed; asti-is; amāṅgalam-inauspicious; varṣānām-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 will be separated from Me for a hundred years.

Text 243

śrīdāma-śāpa-janyena  
    karma-bhogena sundari  
bhaviṣyat eva mama ca  
    mathurā-gamanam tataḥ

śrīdāma-śāpa-janyena-caused by Śrīdāmā's curse; karma-bhogena-the result of work; sundari-O beautiful one; bhaviṣyat-will be; eva-indeed; mama-of Me; ca-and; mathurā-gamanam-going to Mathurā; tataḥ-then.

O beautiful one, I will go to Mathurā and, because of Śrīdāmā's curse, We will be separated.

Text 244

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tatra bhārāvatarāṇam  
    pitror bandhana-mokṣaṇam  
mālākara-tantra-vāya-  
    kubjikāyāś ca mokṣaṇam

tatra-there; bhārāvatarāṇam-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 nirmāṇam  
    rājasūyasya darśanam

ghātayitvā-killing; ca-and; yavanam-a yavana; mucukundasya-of Mucukunda;  
mokṣaṇam-liberation; dvārakāyāḥ-of Dvārakā; ca-and; nirmānam-building;  
rājasūyasya-of the Rājasūya-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 śoḍāśa  
daśādhika-śatasyāpi  
satrūṇām damanam tathā

udvāham-wedding; rāja-kanyānām-of princesses; sahasrāṇām ca śoḍāśa  
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.

Ś Then I will help My friends, burn Vārāṇasī, make Śiva yawn, and cut  
Bāṇasura's arms.

Text 248

pārijātasya haraṇam  
yat karmānyad eva ca  
gamanam tīrtha-yātrāyām  
muni-saṅgha-pradarśanam

pārijātasya-of the parijata flower; haraṇam-stealing; yat-what; yat-and; karma-deed;  
anyat-another; eva-and; ca-and; gamanam-going; tīrtha-yātrāyām-on  
pilgrimage; muni-saṅgha-pradarśanam-seeing the assembly of sages.

I will forcibly take the Pārijāta tree, see many saintly 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 moment; punah-again; tatra-there; tvayā-You; sārdham-with; pradarśanam-seeing.

While on pilgrimage I will speak with My friends and relatives, help My father perform a yajña, and, at an auspicious moment, see You again.

Text 250

kariṣyāmi ca tatraiva  
gopikānām ca darśanam  
tubhyam ādhyātmikām dattvā  
punah satyam tvayā saha

kariṣyāmi-i will do; ca-and; tatra-there; eva-indeed; gopikānām-of the gopīs; ca-and; darśanam-sight; tubhyam-to You; ādhyātmikām-transcendental knowledge; dattvā-giving; punah-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-niśam avicchedo  
mayā sārdham ataḥ param  
bhaviṣyati tvayā sārdham  
punar āgamanām vrajam  
Ś

divā-day; niśam-and night; avicchedah-without separation; mayā-Me; sārdham-with; ataḥ-then; param-then; bhaviṣyati-will be; tvayā-You; sārdham-with; punah-again; āgamanam-return; vrajam-to Vraja.

From that time We will never really be separated for even a moment of the day or night. Then, after some time, I will return to Vraja.

Text 252

kānte viccheda-samaye  
varṣānām śatake sati  
nityam sammīlanam svapne  
bhaviṣyati tvayā saha

kānte-O beloved; viccheda-samaye-at the time of separation; varṣānām-of years; śatake-a hundred; sati-being 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-niścitam

mama-of Me; nārāyaṇāṁśah-the expansion of Lord Nārāyaṇa; yah-who; tasya-of Him; yānam-journey; ca-and; dvārakām-to Dvārakā; śata-a hundred; varṣā-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.

Ś

Text 255

kṛtvā bhāravataṇam  
punar āgamanam mama  
tvayā sahāpi golokam  
gopair gopibhir eva ca

kṛtvā-doing; bhāravataṇam-the removeal of the burden; punah-again; āgamanam-return; mama-of me; tvayā-You; saha-with; api-also; golokam-to Goloka; gopaiḥ-with the gopas; gopibhiḥ-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 nārāyaṇāṁśasya  
vānyā ca padmayā saha  
vaikuṇṭhāgamanam rādhe  
nityasya paramātmanah

mama-of Me; nārāyaṇāṁśasya-the expansion of Nārāyaṇa; vānyā-Sarasvatī; ca-with; padmayā-lakṣmī; saha-with; vaikuṇṭha-to Vaikuṇṭha; āgamanam-return; rādhe-O Rādhā; nityasya-eternal; paramātmanah-the Supreme Lord.

O Rādhā, in My form as eternal Lord Nārāyaṇa I will return to Vaikuṇṭha with Lakṣmī and Sarasvatī.

Text 257

śvetadvīpam dharma-geham  
amśānām ca bhavisyati  
devānām caiva devīnām  
amśā yāsyanti svakṣayam

śvetadvīpam-Śvetadvīpa; dharma-geham-the home of religion; amśānām-of incarnations; ca-and; bhavisyati-will be; devānām-of the demigods; ca-and; eva-indeed; 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 saṁsthitiḥ atraiva  
goloke me tvayā saha  
ity evam kathitam̄ sarvam̄  
bhaviṣyam̄ ca śubhāśubham̄  
mayā nirūpitam̄ yat tat  
Ś kānte kena nivāryate

punaḥ-again; saṁsthitiḥ-staying; atra-here; eva-indeed; goloke-in Goloka; me-of Me; tvayā-with You; saha-with; ity-thus; evam-thus; kathitam-told; sarvam-all; bhaviṣyam-will be; ca-and; śubhāśubham-auspicious and inauspicious; mayā-by Me; nirūpitam-described; yat-what; tat-that kānte-O 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-kṛṣṇah  
kṛtvā rādhām̄ sva-vakṣasi  
tasthau tasthuḥ surāḥ sarve  
sura-patnyaś ca vismitāḥ

ity-thus; evam-thus; uktvā-speaking; śrī-kṛṣṇah-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-harir devān  
devīś ca samayocitam  
devā gacchata kāryārthaṁ  
svālayam̄ 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; svālāyam-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 kailāsaṁ  
sutābhyām svaminā saha  
mayā niyojitam karma  
sarvam kāle bhaviṣyati

gaccha-go; pārvati-O Pārvatī; kailāsam-to Kailāsa; sutābhyām-sons; svaminā-husband; saha-with; mayā-by Me; niyojitam-engaged; karma-duty; sarvam-all; kāle-in time; Šbhaviṣyati-will be.

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  
sarvesām ca mayoditam  
kṣudrāṇām caiva mahatām  
devam lambodaram vinā

bhavitā-will be; kalayā-with a partial incarnation; janma-birth; sarvesām-of all; ca-and; mayā-by Me; uditam-said; kṣudrāṇām-of the small; ca-and; 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-harim devāḥ  
svālāyāṁ prayayur mudā  
lakṣmīn sarasvatīm bhaktyā  
praṇamya puruṣottamam

hariṇā yojitam karma  
 kartum vyāgrā mahīm yayuh  
 bhartrā nirūpitam sthānam  
 devānām api durlabham

pranamya-bowing; śrī-harim-to Lord Kṛṣṇa; devāḥ-the demigods; svālayam-own abodes; prayayuh-went; mudā-happily; lakṣmīm-to Lakṣmī; sarasvatīm-Sarasvatī; bhaktyā-with devotion; pranamya-bowing; puruṣottamam-to the Supreme Personality of Godhead; hariṇā-by Lord Kṛṣṇa; yojitam-engaged; karma-work; kartum-to do; vyāgrah-eager; mahīm-to the earth; yayuh-went; bhartrā-by the Lord; nirūpitam-described; sthānam-place; devānām-by the demigods; api-and; durlabham-unattainable.

Bowing before Lord Kṛṣṇa, 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-gr̄hami vraja  
 gopa-gopī-samūhaiś ca  
 Š saha pūrvair nirūpitaiḥ

uvāca-said; rādhikām-to Rādhā; kṛṣṇah-Śrī Kṛṣṇa; vṛṣabhānu-gr̄ham-to the home of King Vṛṣabhānu; vraja-go; gopa-gopī-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 kaiṁsa-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; kaiṁsa-of Kaiṁsa; 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 Kāṁsa, I will go to Gokula, where You will be.

Text 267

rādhā praṇamya śrī-kṛṣṇam  
    rakta-paṅkaja-locaṇā  
bhr̄sam ruroda purataḥ  
    prema-viccheda-kātarā

rādhā-Śrī Rādhā; praṇamya-bowing; śrī-kṛṣṇam-to Śrī Kṛṣṇa; rakta-paṅkaja-locaṇā-with red lotus eyes; bhr̄sam-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

svayam svayam kvacid yānti  
    gatvā gatvā punah punah  
punah punah samāgatya  
    darśam darśam harer mukham

svayam-personally; svayam-personally; kvacit-wherever; yāntī-going; gatvā-gone; gatvā-gone; punah AGAIN; punah AGAIN; punah AGAIN; punah 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 She left, returned, and gazed and gazed at Lord Kṛṣṇa's face.

Text 269

papau cakṣuś-cakorābhyaṁ  
    nimeṣa-rahitā satī  
śarat-pārvanya-candrābha-  
    sudhā-pūrṇam prabhor mukham

papau-drank; cakṣuś-cakorābhyaṁ-with the cakora birds of Her eyes; nimeṣa-rahitā-unblinking; satī-saintly; śarat-pārvanya-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 270

tataḥ pradakṣinī-kṛtya  
saptadhā parameśvarī<sup>1</sup>  
praṇamya saptadhā caiva  
punah tāsthau hareḥ purah

tataḥ-then; pradakṣinī-kṛtya-circumambulating; saptadhā-seven times; parameśvarī-the supreme goddess; praṇamya-bowing; saptadhā-seven times; ca-and; eva-indeed; punah-again; tāsthau-stood; hareḥ-of Lord Kṛṣṇa; purah-in the presence.

Seven times the supreme goddess Rādhā circumambulated Lord Kṛṣṇa. Seven times She bowed down and respectfully stood before Him.

Text 271

ājagmūr gopikānām ca  
triḥ-sapta-śata-koṭayaḥ  
ājagāma ca gopānām  
samūhaḥ koṭi-saṅkhayakah

ājagmuḥ-came; gopikānām-of gopīs; ca-and; triḥ-sapta-śata-koṭayaḥ-twenty-one billion; ājagāma-came; ca-and; gopānām-of gopas; samūhaḥ-a host; koṭi-saṅkhayakah-ten million.

Then twenty-one billion gopīs and ten million gopas came there.

Text 272

gopānām gopikānām ca  
samūhaiḥ saha rādhikā  
punah praṇamya tam rādhā  
tatra tāsthau ca nārada  
Ś

gopānām-of the gopas; gopikānām-and gopīs; ca-and; samūhaiḥ-the hosts; saha-with; rādhikā-Śrī Rādhā; punah-again; praṇamya-bowed; tam-to Him; rādhā-Rādhā; tatra-there; tāsthau-stood; ca-and; nārada-O Nārada.

O Nārada, accompanied by the multitudes of gopas and gopīs, Śrī Rādhā bowed

down before Lord Kṛṣṇa and respectfully stood before Him.

Text 273

trayas-trimśad-vayasyābhir  
gopībhiḥ saha sundarī<sup>1</sup>  
gopānām ca samūhaiś 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-bowing 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-ṝgham rādhā  
gopī gopa-ṝgham yayau

hariṇā-by Lord Kṛṣṇa; yojitam-arranged; sthānam-place; prajagmuḥ-went; nanda-gokulam-nanda's Gokula; vṛṣabhānu-of King Vṛṣabhānu; ṛgham-to the home; rādhā-Rādhā; gopī-gopī; gopa-ṝgham-the home of a gopa; yayau-went.

Then Rādhā-gopī went to Vṛṣabhānu-gopa's home, the place Lord Kṛṣṇa arranged for Her in Nanda's Gokula.

Text 275

mahīm gatāyām rādhāyam  
gopībhiḥ saha gopakaiḥ  
babhūva śrī-hariḥ satyah  
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; satyah-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.

Ś

Text 276

sambhāṣya gopān gopīś ca  
niyojya svīya-karmanī  
mano-yāyī jagan-nātho  
jagāma mathurām hariḥ

sambhāṣya-speaking; gopān-to the gopas; gopīś-gopīs; ca-and; niyojya-engaging; svīya-karmanī-in duties; mano-yāyī-fast as the mind; jagan-nāthah-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

pūrvam̄ yad yad prasūtam̄ ca  
devakī-vasudevayoh̄  
babhūva sadyas tat kāṁsaḥ  
putra-śatkām̄ jaghāna ha

pūrvam-before; yat-what; yat-what; prasūtam-born; ca-and; devakī-vasudevayoh-of Devakī and Vasudeva; babhūva-was; sadyah-at once; tat-that; kāṁsaḥ-Kāṁsa; putra-śatkam-six sons; jaghāna-killed; ha-indeed.

Before all this Vasudeva and Devakī had six sons and Kāṁsa killed each one as soon as they were born.

Text 278

śeṣāṁśām̄ saptamam̄ garbhām̄  
māyayākṛṣya gokule  
nidhāya rohiṇī-garbhe  
jagāma cājñayā hareḥ

śeṣa-of Lord Śeṣa; amśam-the part; saptamam-seventh; garbhām-embryo; māyayā-by yogamāyā; ākṛṣya-pulled; gokule-in Gokula; nidhāya-placing; rohiṇī-garbhe-in the womb of Rohiṇī; jagāma-went; ca-and; ājñayā-by the order; hareḥ-of Lord Kṛṣṇa.

By Lord Kṛṣṇa's order, Yogamāyā pulled from Devakī's womb the seventh

embryo, who was an incarnation of Lord Śeṣa, and placed it in Rohinī's womb in Gokula.

## Chapter Seven

### Sri Krsna-janma-kirtana

### The Story of Lord Krsna's Birth

1 Sri Narada said: O glorious one, please describe Lord Krsna'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 Krsna 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.

10 O Narada, King Devaka then gave a dowry of a thousand horses and golden cups, a hundred beautiful and opulently decorated maidservants,...

11 ...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 eight 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 was 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 In he kills an animal that is not attacking him, then, in order at the time of his death to be released from the sin, a wise man should perform an atonement a hundred times greater than the previous one. This is said by the demigod Brahma.

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 grater 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 sudra. If he kills a brahmana the sin is ten time greater than killing a cow.

27 By killing a woman one commits a sin equal to killing a brahmana.

28 O king, if one kills his own sister, who has taken shelter of him and deserves to be protected by him, he commits a sin a hundred times greater than killing a woman.

29 A person performs austerities, 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 time six sons were born. Vasudeva gave each one to Kamsa, and Kamsa killed them all, one by one.

37 When Devaki was pregnant the seventh time, frightened Kamsa posted guards at her door. Then goddess Yogamaya protected the unborn child, pulling it out of Devaki's womb and placing it in Rohini's womb.

38 The guards said there was a miscarriage. Because the seventh child, who was the Personality of Godhead Himself, was pulled (sankarsana) from the womb, He was called Sankarsana.

39 Then Devaki became pregnant for an eight time. This time there was no child in her womb. It was filled with air.

40 When the ninth month passed and the tenth came, Lord Krsna, the Supreme Personality of Godhead who sees everything, glanced at Devaki's womb.

41 As a result of the Lord's glance, Devaki, who was naturally the most beautiful of all women, suddenly became four times more beautiful.

42 Kamsa noticed that Devaki, her eyes and face blossoming with happiness, filled the ten directions with her splendour like the goddess Yogamaya.

43 She was splendid like all the stars together. Kamsa, the king of demons, gazed at her and became filled with wonder.

44 Kamsa said, "From this pregnancy will come the child that is the seed of my death." Then he posted guards at the seven gates to guard Devaki and Vasudeva with great care.

45 O Narada, when the tenth month came Devaki's pregnancy was complete. Numb and stunned, she began to tremble.

46 When Devaki's womb was thus filled with air, Lord Krsna, the original Supreme Personality of Godhead, entered the lotus of her heart.

47 When the Supreme Personality of Godhead, who maintains all the universes entered her womb, Devaki became stunned and filled with pain as she stayed in the 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 Krsna.

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, Siva, and Yamaraja 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 imperfection.

59 You are gentle, ferocious, difficult to please, unattainable, the author of the Vedas, the Vedas, the Vedangas, the knower of the Vedas, and the all-powerful Lord.

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 Krsna. His desire to serve the Lord is fulfilled.

62 Sri Narayana Rsi said: After speaking these prayers, the demigods returned to their own abode. Then a great rain suddenly fell and no one moved about in Mathura City.

63 O sage, a terrible darkness covered the night. Seven muhurtas passed and the eighth muhurta came.

Note: One muhurta 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 planets could be seen,...

65 ...a moment on the eighth tithi, O sage, when a half-moon had risen with the star Rohini and the auspicious Jayanti-yoga was present,...

66 ...at that moment the sun and the other planets both auspicious and inauspicious, gazed again and again at the horizon, became filled with awe, left their regular places and met in the sign Pisces.

67 Staying there, all the planets 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 cool winds blew, the earth became happy, and the ten directions became filled with joy.

69 Filled with joy, the sages, manus, yaksas, gandharvas, kinnaras, apsaras, demigods, and demigoddesses danced.

70 O Narada, the gandharva kings and the vidyadharis sang, the rivers happily flowed and the fires happily blazed.

71 In Svargaloka there was beautiful music of dundubhi and anaka drums. There was a great shower of parijata flowers.

72 The earth-goddess assumed the form of a human woman and visited Devaki's maternity-room, there were loud sounds of conchshells and the sounds of 'Victory!' and 'Hari!'

73 Then saintly Devaki fell to the ground and the air suddenly 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 was 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 biggest, smaller than the smallest, the most subtle, all-pervading, invisible, the witness present in all bodies, the Lord who has a transcendental form with a host of transcendental qualities, the Lord who has no material form, the material world, the master of the material world, beyond the material world, the master of all, present in all forms, the death that puts an end to all that is material, deathless, immutable, the resting place on which all depends, depends on no one, and the supreme perfect one?

87 Lord Sesa is not able to glorify You properly. Goddess Sarasvati is not able. Lord Siva is not able. Karttikeya is not able.

88 Lord Brahma, the author of the Vedas is not able to glorify You properly. Ganesa is not able. The guru of the guru of the kings of the yogis is not able.

89 The great sages, demigods, manus, and human beings cannot see You, even in their dreams. How can they glorify You properly?

90 Even the personified Vedas cannot glorify You properly. How can the scholars of this world glorify You? O Lord, please leave this present form and now become a small boy.

91 A person who at sunrise, noon, and sunset recites these prayers of King Vasudeva attains devotional service for the lotus feet of Lord Krsna.

92 He attains a noble and virtuous son devoted to serving Lord Krsna. He quickly passes through all dangers. He is delivered from the fears of his enemies.

93 Sri Narayana Rsi said: After hearing Vasudeva's words, handsome and glorious Lord Krsna, overcome with feelings of kindness for His devotee, and His face beaming with happiness, spoke to him.

94 Sri Krsna said: Because of your great austerities I have now become your son. Please ask for a boon. Your future will be auspicious. Of this there is no doubt.

95 Formerly you were the prajapati Sutapa, the best of ascetics. You and your austere wife worshipped Me with great austerities.

96 When you saw Me you asked for the boon of having a son like Me. I gave you the boon of having a son like Me.

97 After giving you that boon I thought, "In the whole world there is no one like Me." For that reason I have now become your son.

98 By the power of your austerities you were the great sage Kasyapa and your wife was chaste Aditi, the mother of the demigods.

99 You are Kasyapa, now appearing as My father Vasudeva, Your wife is Aditi, the mother of the demigods, 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, Vasudeva became filled with wonder.

109 Taking 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, Devaki 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 Devaki followed 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 Devaki 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 Vasudeva and Devaki 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 Devaki 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 Ekanamsa, was a partial incarnation of Goddess Parvati. She was the exalted sister of Lord Krsna, the Supreme Personality of Godhead.

131 At the time of Rukmini's marriage in Dvaraka, with great devotion Vasudeva gave her in marriage to Durvasa Muni, who was a partial incarnation of Lord Siva.

132 O sage, now I have told you everything of Lord Krsna's birth. This narration brings happiness and piety. It rescues one from the world of birth, old-age and death.

## 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; ca-and; sāmpratam-now.

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 sammataṁ

kaḥ-what?; vā-or; dosaḥ-the fault; api-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; sammataṁ-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-pāraṇayoh  
su-vicārya vada prabho

vrata-pūjā-vidhānam-following the vow; ca-and; samyamasya-of the day before the vow; ca-and; sāmpratam-now; upavāsa-of fasting; pāraṇayoh-and breaking the fast on the following day; su-vicārya-considering; vada-please tell; prabhah-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 haviṣyām saptamī  
samyataḥ pāraṇe tathā  
aruṇodaya-velāyām  
samutthāya pare 'hani

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; kṛtvā-having done; haviṣyām-haviṣya; saptamī-on the seventh day; samyataḥ-observing; pāraṇe-on the next day; tathā-so; aruṇodaya-velāyām-at dawn; samutthāya-rising; pare-the following; 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 ācaret  
vratopavāsayor brahmaṇ  
śrī-kṛṣṇa-prīti-hetukam

prātaḥ-kṛtyam-morning duties; samvidhāya-performing; snātvā-bathing; saṅkalpam-determination; ācaret-one should do; vrata-of the vow; upavāsayoh-and the fast; brahmaṇ-O brāhmaṇa; śrī-kṛṣṇa-prīti-hetukam-to 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 phalam snāna-pūjanaiḥ  
phalam bhadra-pade 'ṣṭamyām  
bhavet koṭi-guṇam 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 brāhmaṇa.

O brāhmaṇa, by bathing and worshiping the Lord during the eighth day (Janmāṣṭami) of the month of Bhādra (August-September) one attains the result of bathing and worshiping the Lord for a manvantara.

## Text 7

tasyām tithau vāri-mātram  
pitṛṇām yaḥ prayacchati  
gayā-śrāddham kṛtam tena  
śatābdham nātra samśayah

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; samśayah-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-khadgam vahni-jalair  
yuktam rakṣaka-saṅghakaiḥ

snātvā-bathing; nitya-kriyām-regular duties; kṛtvā-performing; nirmāya-making; sūtikā-grham-a maternity-room; lauha-iron; khadgam-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  
nādi-cchedana-karttanam  
dhātrī-svarūpaṁ nārīm ca  
yatnataḥ sthāpayed budhah

tatra-there; dravyam-something; bahu-vidham-many kinds; nādi-cchedana-karttanam-to cut the umbilical cord; dhātrī-svarūpaṁ nārīm-a midwife; ca-and; yatnataḥ-carefully; sthāpayet-should place; budhah-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 worshiping the Lord, eight fruits and candies, . . .

Text 11

jāti-phalam ca kakkolam  
dādimbam śīphalam tathā  
nārikelam ca jambīram  
kuṣmāṇḍam ca manoharam

jātiphalam-jatiphala; ca-and; kakkolam-kakkola; dādimbam-pomegranate;  
śīphalam-Śīphala; tathā-so; nārikelam-coconut; ca-and; jambīram-jambira;  
kuṣmāṇḍam-kusmanda; ca-and; manoharam-beautiful.

. . . the eight fruits and candies being jātiphalā, kakkola, pomegranate, śīphala,  
coconut, jambīra, kuṣmāṇḍa, and manohara, . . .

Texts 12 and 13

āsanam vāsanam padyam  
madhuparkam tathaiva ca  
arghyam ācamanīyam ca  
snānīyam śayanam tathā

gandha-puṣparām 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-puṣparām-frangrances  
and flowers; ca-and; naivedyam-offering of food; tāmbūlam-betelnust;  
anulepanam-ointments; dhūpa-incense; dīpau-lamps; bhūṣaṇam-ornaments; ca-  
and; upcārāṇi-articles; ṣoḍaśa-sixteen.

. . . and the sixteen articles for worship being a sitting place, garments, padya,  
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-praksālanam-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 clothes, perform ācamana, say the word "svasti", sit  
on the seat, . . .

### Text 15

ghaṭasyāropanām kṛtvā  
    sampūjya pañca devatāḥ  
ghaṭa āvāhanām kṛtvā  
    śrī-kṛṣṇām parameśvaram

ghaṭasya-of a pot; āropanām-placing; kṛtvā-having done; sampūjya-worshiping;  
pañca devatāḥ-the five deities; ghaṭe-on the pot; āvāhanām-inviting; kṛtvā-doing;  
śrī-kṛṣṇām-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

vasudevarī devakīm ca  
    yaśodām nandam eva ca  
rohiṇīm baladevarīm ca  
    śaṣṭhī-devīm vasundharām

vasudevam-Vasudeva; devakīm-Devakī; ca-and; yaśodām-Yaśodā; nandam-  
Nanda; eva-indeed; ca-and; rohiṇīm-Rohinī; baladevam-Balarāma; ca-and; śaṣṭhī-  
devīm-Goddess Śaṣṭhī; vasundharām-the earthj-goddess.

. . . invite Vasudeva, Devakī, Yaśodā, Nanda, Rohinī, Balarāma, Goddess Śaṣṭhī,  
Goddess Vasundharā, . . .

### Text 17

rohiṇīm caiva brahmāṇam  
    aṣṭamīm sthāna-devatām  
aśvatthāma-balī caiva  
    hanumantām vibhīṣaṇam

rohiṇīm-Rohinī; ca-and; eva-indeed; brahmāṇam-Brahmā; aṣṭamīm-Aṣṭhamī;

sthāna-devatām-the goddess of that place; aśvatthāma-Aśvatthāmā; balī-Bali; ca-and; eva-indeed; hanumantam-Hanumān; vibhīṣaṇam-Vibhīṣaṇa.

. . . Rohinī, Brahmā, Aṣṭhamī, the Sthāna-devatā, Aśvatthāmā, Bali, Hanumān, Vibhīṣaṇa, . . .

Text 18

kṛpam paraśurāmam ca  
vyāsadevam mṛkaṇḍujam  
sarvam āvāhanam kṛtvā  
dhyānam kuryād dhares tathā

kṛpam-Kṛpācārya; paraśurāmam-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

puṣpakaṁ mastake nyasya  
punar dhyāyed vicakṣaṇah  
dhyānam ca sāma-vedoktam  
śṛṇu vakṣyāmi nārada  
brahmaṇā kathitam pūrvam  
kumārāya mahātmane

puṣpakaṁ-a flower; mastake-to the head; nyasya-placing; punah AGAIN; dhyāyet-should meditate; vicakṣaṇah-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

bālaiṁ nīlāmbudābhām atiśaya-ruciraiṁ smera-vaktrāmbujaiṁ tam  
brahmeśānanta-dharmaiḥ kati kati divasaiḥ stuyamānaiṁ param yat  
dhyānāśādhyaiṁ ṛṣīndrair muni-maṇuja-varaiḥ siddha-saṅghair asādhyaiṁ

yogīndrāṇām acintyam atīśayam atulam sākṣi-rūpam bhaje 'ham

bālam-a child; nīlāmbudābhām-splendid as a dark monsoon cloud; atīśaya-rucirām-very handsome; smera-vaktrāmbujam-His lotus face smiling; tam-to HIm; brahmeśānanta-dharmaih-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-manujavaraiḥ-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 munis, 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 sarvam mantra-pūrvakam  
dattvā vratī vrataṁ kuryāc  
chṛnu mantram yathā-kramam

dhyātvā-meditating; puṣpam-the flower; ca-and; dattvā-placing; tu-inded; tat-that; sarvam-all; mantra-pūrvakam-previous mantra; dattvā-placing; vratī-following the vow; vrataṁ-the vow; kuryāt-should do; śṛnu-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 mantras.

## Text 22

āsanam sarva-śobhādhyaṁ  
sad-ratna-maṇi-nirmitam  
vicitritam ca citreṇa  
gr̥hyatām śobhanam hare

āsanam-a seat; sarva-śobhādhyaṁ-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  
nirmitam viśvakarmanā  
pratapta-svarṇa-khacitam  
citritam grhyatām hare

vasanam-garments; vahni-fire; śaucam-pure; ca-and; nirmitam-made; viśvakarmanā-by Viśvakarmā; pratapta-svarṇa-khacitam-studded with pure gold; citritam-wonderful and colorful; grhyatām-please accept; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept these wonderful and colorful garments pure as fire and made by Viśvakarmā from threads of pure gold.

### Text 24

pāda-prakṣālanārtham ca  
svarṇa-pātra-sthitam jalam  
pavitraṁ nirmalaṁ cāru  
puṣpaṁ padyam ca grhyatām

pāda-prakṣālanārtham-to wash the feet; ca-and; svarṇa-pātra-sthitam-a golden pot; jalā-water; pavitraṁ-pure; nirmalaṁ-free of impurity; cāru-beautiful; puṣpaṁ-flower; padyam-for the feet; ca-and; grhyatām-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-sarpī-dadhi-kṣīra-  
śarkarā-samyutam param  
svarṇa-pātra-sthitam deyam  
sādhāram grhyatām hare

madhu-honey; sarpī-ghee; dadhi-yogurt; kṣīra-milk; śarkarā-sugar; samyutam-endowed; param-great; svarṇa-golden; pātra-pot; sthitam-situated; deyam-should be given; sādhāram-with a resting place; grhyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept these gold pots of honey, ghee, yogurt, milk, and sugar.

Text 26

durvākṣataṁ śukla-puṣpam  
svaccha-toya-samanvitam  
candanāguru-kastūrī-  
sahitam gr̄hyatām hare

durvā-durva grass; akṣatam-whole rice; śukla-puṣpam-white flower; svaccha-toya-samanvitam-with clear water; candanāguru-kastūrī-sahitam-with sandal, aguru, and musk; gr̄hyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this durvā grass, whole rice, white flower, clear water, sandal, aguru, and musk.

Text 27

su-svādu svaccha-toyam ca  
vāsitam gandha-vastunā  
śuddham ācamanīyam ca  
gr̄hyatām parameśvara

su-svādu-very sweet; svaccha-toyam-celar water; ca-and; vāsitam-scented; gandha-vastunā-with fragrance; śuddham-pure; ācamanīyam-acaman water; ca-and; gr̄hyatām-should be acctepted; parameśvara-O Supreme Lord.

O Supreme Lord, please accept this clear, pure, sweet, scented ācamana water.

Text 28

gandha-dravya-samāyuktam  
viṣṇu-tailam su-vāsitam  
amālakyā dravam caiva  
snānīyam gr̄hyatām hare

gandha-dravya-samāyuktam-scented; viṣṇu-tailam-Viṣṇu oil; su-vāsitam-scented; amālakyā-with amalaki; dravam-thing; ca-and; eva-indeed; snānīyam-water fro bathing; gr̄hyatām-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-manoharām  
chāditāṁ sukṣma-vastrena  
śayyāṁ gr̥hana te hare

sad-ratna-maṇi-sāreṇa-with the best of jewels; racitāṁ-made; su-manoharām-very beautiful; chāditāṁ-covered; sukṣma-vastrena-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

cūrṇam ca vṛkṣa-bhedānām  
mulānām drava-samyutam  
kastūrī-rasa-samyuktam  
gandham gr̥hāṇa he hare

cūrṇam-crushed; ca-and; vṛkṣa-bhedānām-of different trees; mulānām-of the roots; drava-samyutam-paste; kastūrī-rasa-samyuktam-with musk; gandham-perfume; gr̥hāṇa-please accept; he-O; hare-Kṛṣṇa.

O Lord Kṛṣṇa, please accept this scented paste made of musk the powdered tree-roots.

Text 31

puṣpaṇi su-ganda-samyuktam  
vanaspati-samudbhavam  
su-priyam sarva-devānām  
gr̥hyatāṁ parameśvara

puṣpam-flower; su-ganda-samyuktam-fragrant; vanaspati-samudbhavam-from a tree; su-priyam-dear; sarva-devānām-of all the demigods; gr̥hyatāṁ-may be accepted; 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-svastikāktam ca  
miṣṭa-dravya-samanvitam  
su-pakva-phala-samyuktam  
naivedyam grhyatām hare

śarkarā-sugar candy; svastika-āktam-and svastyika sweets; ca-and; miṣṭa-dravya-samanvitam-many sweets; su-pakva-ripe; phala-samyuktam-with fruits; naivedyam-offering of food; grhyatām-should be accapted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this offering of ripe fruits, sugar-candy, svastikā candy, and other candies.

Text 33

laḍḍukam modakam caiva  
sarpiḥ kṣīram guḍam madhu  
navoddhṛtam dadhi takram  
naivedyam grhyatām hare

laḍḍukam-laddus; modakam-modaka; ca-and; eva-indeed; sarpiḥ-ghee; kṣīram-milk; guḍam-molasses; madhu-honey; navoddhṛtam-fresh; dadhi-yogurt; takram-buttermilk; naivedyam-offering of food; grhyatām-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

tāmbūlam bhoga-sāram ca  
karpūrādi-samanvitam  
mayā niveditam bhaktyā  
grhyatām parameśvara

tāmbūlam-betelnuts; bhoga-sāram-delicious; ca-and; karpūrādi-samanvitam-with camphotr and other scents; mayā-by me; niveditam-offered; bhaktyā-with devotion; grhyatām-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-  
kuṇkuma-drava-samyutam  
āvīra-cūrṇam ruciram  
grhyatām parameśvara

candanāguru-kastūrī-kuṇkuma-drava-samyutam-with sandal, aguru, musk, and kuṇkuma; āvīra-cūrṇam-paste; ruciram-beautiful; grhyatām-may be accepted; parameśvara-O Supreme Lord.

O Supreme Lord, please accept this beautiful āvīra powder made with sandal, aguru, musk, and kuṇkuma.

Text 36

taru-bheda-rasotkarṣo  
gandha-yukto 'gninā saha  
su-priyah sarva-devānām  
dhūpo 'yam grhyatām hare

taru-bheda-rasotkarṣah-with the nectar of various trees; gandha-yuktah-fragrant; agninā-fire; saha-with; su-priyah-very dear; sarva-devānām-to all the demigods; dhūpah-incense; ayam-this; grhyatām-should be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this incense made by cooking the nectars of many trees, incense very dear to all the demigods.

Text 37

ghorāndhakāra-nāśaika-  
hetur eva śubhāvahah  
su-pradipto dīpta-karo  
dīpo 'yam grhyatām hare

ghorāndhakāra-horrible blinding darkness; nāsa-destruction; eka-hetuḥ-one cause; eva-indeed; śubhāvahāḥ-bringing auspiciousness; su-pradīptāḥ-splendid; dīpta-karāḥ-illuminating; dīpaḥ-lamp; ayam-this; grhyatām-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 nirmalaṁ toyam  
karpūrādi-su-vāsitam  
jīvanam sarva-jīvānām  
pānārtham gr̥hyatām hare

pavitram-pure; nirmalam-spotless; toyam-water; karpūrādi-su-vāsitam-fragrant with camphor and other scents; jīvanam-the life; sarva-of all; jīvānām-living entities; pānārtham-for drinking; gr̥hyatām-shoudl be accepted; hare-O Lord Kṛṣṇa.

O Lord Kṛṣṇa, please accept this pure drinking-water scented with camphor and other fragrances, water that is the life of all living entities.

Text 39

nānā-puṣpa-samāyuktam  
grathitam suksma-tantunā  
śarīra-bhūṣaṇa-varam  
mālyam ca pratigrhyatām

nānā-puṣpa-samāyuktam-with various flowers; grathitam-strung; suksma-tantunā-with a fine thread; śarīra-body; bhūṣaṇa-varam-ornament; mālyam-excellent garland; ca-and; pratigrhyatām-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-bījāni  
svādūni sundarāṇi ca  
varīṣa-vṛddhi-karāṇy eva  
grhyatāṁ parameśvara

phalāni-fruits; taru-bījāni-the seeds of trees; svādūni-sweet; sundarāṇi-berautiful; ca-and; varīṣa-vṛddhi-karāṇy-eīncreasing the family; eva-indeed; grhyatāṁ-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

avahitāṁś ca devāṁś ca  
pratyekam pūjayed vratī  
sampūjya bhakti-bhāvena  
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 gopiś ca rādhikām  
 gaṇeśam kārttikeyam ca  
 brahmāṇam ca śivam śivām

lakṣmīm sarasvatīm caiva  
 dik-pālāṁś ca gr̄hāṁś tathā  
 śeśāṁ sudarśanāṁ caiva  
 pārṣada-pravarāṁś tathā

sampūjya sarva-devāṁś ca  
 praṇamya daṇḍavad bhuvi  
 brāhmaṇebhyaś ca naivedyam  
 dattvā dadyāc ca dakṣiṇām

sunanda-nanda-kumudān-Sunanda, nanda, and Kumuda; gopān-gopas; gopiś-gopīs; ca-and; rādhikām-Rādhā; gaṇeśam-Gaṇeśa; kārttikeyam-Kārttikeya; ca-and; brahmāṇam-Brahmā; ca-and; śivam-Śiva; śivām-Pārvatī; lakṣmīm-Lakṣmī; sarasvatīm-Sarasvatī; ca-and; eva-indeed; dik-pālān-the dik-pālas; ca-and; grahān-the planets; tathā-so; śeśam-Śeṣa; sudarśanam-Sudarśana; ca-and; eva-indeed; pārṣada-pravarāṁś-the liberated associates; tathā-so; sampūjya-worshiping; sarva-devāṁś-all the deities; ca-and; praṇamya-bowing; daṇḍavat-like a stick; bhuvi-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 shoudl 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

kathāṁ ca janmādhyāyoktam  
 śṛṇuyād bhakti-bhāvataḥ  
 tadā kuśāsane sthitvā  
 kuryāj jāgaranām vratī

kathām-the story; ca-and; janmādhyāyoktam-spoken iun the chaopter about the Lord's birth; śṛṇuyāt-should hear; bhakti-bhāvataḥ-with devotion; tadā-then; kuśāsane-on a kuśa seat; sthitvā-sitting; kuryāj-should do; jāgaranām-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  
cakāra hari-kīrtanam

prabhāte-at dawn; cah-and; ahnikam-daily duties; kṛtvā-doing; sampūjya-worshiping; śrī-harim-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  
saṁhitām ca purātanīm

upavāse jāgaraṇe  
vrate vā kim phalam bhavet  
kim vā pāpaṁ 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; saṁhitām-scripture; ca-anbd; purātanīm-ancient; upavāse-in fasting; jāgaraṇe-in an all-night vigil; vrate-in the vow; vā-and; kim-what?; phalam-result; bhavet-is; kim-whjat?; 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 Saṁhitās, please please describe this.

Text 50

śrī-nārāyaṇa uvāca

aṣṭamī pāda-samyuktā  
rātry-ardhe yadi dṛsyate  
sā eva mukhya-kālaś ca  
tatra jātaḥ svayam 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; dṛsyate-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

jayaṁ puṇyam ca kurute  
jayantī tena sā smṛtā  
tatroposya vrataṁ kṛtvā  
kuryāj jāgaranam budhaḥ

jayam-victory; puṇyam-piety; ca-and; kurute-does; ;jayantī-Jayantī tena-by that; sā-it; smṛtā-considered; tatra-then; uposya-fasting; vrataṁ-vow; kṛtvā-doing; kuryāt-one should do; jāgaranam-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

sarvāpavādah kālo 'yam  
pradhānah sarva-sammatāḥ  
iti veda-vidām vāṇī  
cety uktā vedhasā purā

sarva-all; apavādah-exception; kālah-tim; ayam-this; pradhānah-beest; sarva-sammataḥ-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  
    copoṣya yad vrataṁ bhavet  
koti-janmārjitāt pāpān  
    mucyate nātra samśayah

tatra-then; jāgaraṇam-all-night vigil; kṛtvā-doing; ca-and; upoṣya-fasting; yat-what; vrataṁ-vow; bhavet-should be; koti-ten million; janma-births; arjitāt-accumulated; pāpān-freeom the sins; mucyate-is freed; na-not; atra-here; samśayah-doubt.

One who fasts, follows the Janmāṣṭamī vow, and keeps an all-night vigil on this day becomes freed from the sins of ten million births. Of this 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; ṛkṣa-the star; api-also; na-not; kartavyā-should be done; saptamī-the saptamī; sahitā-with; aṣṭamī-the aṣṭamī.

One should not celebrate Janmāṣṭamī on an aṣṭamī mixed with the saptamī. Even if the star Rohinī (is conjoined with the moon) this aṣṭamī is not considered Janmāṣṭamī.

Text 55

aviddhāyām tu sarkṣayām  
    jāto devakī-nandanaḥ  
veda-vedāṅga-gupte 'ti-  
    viśiṣṭe maṅgale kṣaṇe  
vyatīte rohiṇīrkṣe ca

vratī kuryāc ca pāraṇam

aviddhāyām-not mixed with the saptamī; tu-indeed; sa-with; ṛksāyām-the star; jātaḥ-born; devakī-nandanaḥ-the son of Devakī; veda-vedāṅga-in the Vedas and Vedāṅgas; gupte-hidden; ati-viśiṣṭe-exalted; maṅgale-auspicious; kṣaṇe-moment; vyatīte-passed; rohiṇīrkṣe-the star Rohiṇī; ca-and; vratī-following the vow; kuryāt-should do; ca-and; pāraṇam-breaking the fast.

Lord Kṛṣṇa, the son of Devakī, was born on an aṣṭamī unmixed with the saptamī, 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 Janmāṣṭamī 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-darī śuddhi-kāraṇam  
sarveṣv evopavāśesu  
divā pāraṇam iṣyate

upavāsa-fast; aṅga-part; bhūtam-born; ca-and; phala-dam-giving result; śuddhi-kāraṇam-purifying; sarveṣv-in all; eva-indeed; upavāśesu-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  
varjayitvā mahā-niśām

na-nopt; rātrau-at night; pāraṇam-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  
sarvesām sammmataṁ kuryād  
ṛte vai rohiṇī-vratam

pūrvāhne-in the morning; pāraṇam-breaking the fast; śastam-glorious; kṛtvā-doing; vipra-surārcanam-worshiping the brāhmaṇas and demigods; sarvesām-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 sainly 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 vrataṁ vratī

budha-Mercury; soma-the moon; samāyuktā-with; jayantī-jayantī; yadi-if; labhyate-is attained; na-not; kuryāt-should do; garbha-in the womb; vāsam-residence; ca-and; tatra-there; kṛtvā-having done; vrataṁ-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 koṭīḥ 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; koṭīḥ-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 auspicious. Such a Janmāṣṭamī occurs perhaps in a hundred years. One who follows the Janmāṣṭamī vow on that day delivers ten million of his relatives.

## Text 64

Śnṛṇām vinā vratenāpi  
bhaktānām vitta-varjitāt

kṛtenaivopavāsenā  
prīto bhavati mādhavaḥ

nṛnām-of people; vinā-without; vratena-a vow; api-even; bhaktānām-of devotees; vitta-varjitāt-without wealth; kṛtena-done; eva-indeed; upavāsenā-by fasting; prītaḥ-pleased; bhavati-becomes; mādhavaḥ-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 nānopacareṇā  
rātrau jāgaranēna ca  
phalam dadāti daityāriḥ  
jayantī-vrata-sambhavam

bhaktyā-with devotion; nānā-various; upacāreṇa-with paraphernalia; rātrau-at night; jāgaranēna-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.

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-śāthyam akurvāṇah  
samyak phalam avāpnuyāt  
kurvāṇo vitta-śāthyam ca  
labhate 'sadṛśam phalam

vitta-of wealth; śāthyam-cheating; akurvāṇah-not doing; samyak-properly; phalam-fruit; avāpnuyāt-should attain; kurvāṇah-doing; vitta-wealth; śāthyam-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

aṣṭamyāṁ atha rohiṇyāṁ  
na kuryāt pāraṇam budhaḥ  
hanyāt pūrva-kṛtam puṇyam  
upavāsārjitam phalam

aṣṭamyāṁ-on Janmāṣṭamī; atha-the; rohiṇyāṁ-Rohiṇī; na-not; kuryāt-should do; pāraṇam-breaking the fast; budhaḥ-wise; hanyāt-will destroy; pūrva-kṛtam-done before; puṇyam-piety; upavāsārjitam-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 pāraṇam

tithih-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; pāraṇam-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-niśāyāṁ prāptāyāṁ  
tithi-bhāntaiḥ yadā bhavet  
tṛtīye 'hni muni-śreṣṭha  
pāraṇam kurute vratī

mahā-niśāyāṁ-midnight; prāptāyāṁ-attained; tithi-bhāntam-the tithi and the star; yadā-when; bhavet-is; tṛtīye-onm the third; ahni-day; muni-śreṣṭha-O best of sages; pāraṇam-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-eating; ca-and; nārada-O Nārada.

O Nārada, one who eats during the midnight of Janmāṣṭamī attains the sinful reaction of killing a brāhmaṇa.

Text 71

go-māṁsa-viñ-mūtra-samāṁ  
tāmbūlāṁ ca phalam jalāṁ  
puṁsāṁ abhakṣyāṁ śuddhāyāṁ  
odanasyāpi kā kathā

gah-of a cow; māṁsa-flesh; viñ-stool; mūtra-urine; samam-equal; tāmbūlam-betelnuts; ca-and; phalam-fruit; jalāṁ-water; puṁsāṁ-of people; abhakṣyām-not to be eaten; śuddhāyāṁ-pure; odanasyā-boiled rice; api-even; kā-what?; kathā-topics.

On a pure Janmāṣṭamī (not mixed with the saptamī), one should not eat even fruit or betelnuts, or even drink water. Eating these is like eating stool or cow's flesh, or like drinking urine. What, then, can be said of eating rice?

Text 72

tri-yāmāṁ rajanīm prāhus  
tyaktvādy-ante catuṣṭayam  
nadīnām tad ubhe sandhye  
divasādy-anta-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

janmāṣṭamyāṁ ca śuddhāyāṁ  
kṛtvā jāgaraṇāṁ vratam  
śata-janma-kṛtāt pāpān  
mucyate nātra samśayaḥ

janmāṣṭamyāṁ-on a Janmāṣṭamī; ca-and; śuddhāyāṁ-pure; kṛtvā-doing; jāgaraṇāṁ-all-night vigil; vratam-vow; śata-a hundred; janma-births; kṛtāt-done; pāpāt-from sin; mucyate-released; na-not; atra-here; samśayaḥ-doubt.

A person who on a pure 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

janmāṣṭamyāṁ ca śuddhāyāṁ  
upoṣya kevalāṁ narah  
aśvamedha-phalam tasya  
vrataṁ jāgaraṇāṁ vinā

janmāṣṭamyāṁ-on Janmāṣṭamī; ca-and; śuddhāyāṁ-pure; upoṣya-fasting; kevalam-only; narah-a person; aśvamedha-of an asvamedha-yajna; phalam-the result; tasya-of him; vrataṁ-the vow; jāgaraṇāṁ-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 ca kaumāre  
yauvane yac ca vardhake  
sapta-janma-kṛtāt pāpān  
mucyate nātra samśayaḥ

yat-what; bālye-in infancy; yac-what; ca-and; kaumāre-in boyhood; yauvane-in youth; yac-what; ca-and; vardhake-in maturity; sapta-7; janma-births; kṛtāt-done; pāpāt-from the sins; mucyate-freed; na-not; atra-here; samśayaḥ-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 bhūnkte narādhamah  
sa bhaven māṭr-gāmī ca  
brahma-hatyā-śatam labhet

śrī-kṛṣṇa-janma-divase-on Lord Kṛṣṇa's birthday; yaś-one who; ca-and; bhūnkte-eats; narādhamah-the lowest of men; sa-he; bhavet-becomes; māṭr-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

koti-janmārjitam puṇyam  
tasya nāśyati niścitam  
anarhaś cāśuciḥ śāsvad  
daive paitre ca karmaṇi

koti-janmārjitam-earned in a hundred birthsd; puṇyam-piety; tasya-of him; nāśyati-is destroyed; niścitam-concluded; anarhaś-unworthy; ca-and; aśuciḥ-impure; śāsvat-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-divākaraū  
kṛmibhiḥ śūla-tulaiś ca  
tīkṣṇa-dāmstraiś ca bhakṣitah

ante-at the end; vaset-he lives; kāla-sūtre-on the string of time; yāvac-as; candra-the moon; divākaraū-and the sun; kṛmibhiḥ-with worms; śūla-tulaiḥ-equal to lances; ca-and; tīkṣṇa-sharp; dāmstraiḥ-with teeth; ca-and; bhakṣitah-eaten.

At the end of his life he enters the hell called Kālasūtra (the rope of time). As

long as the sun and moon shine in the sky he is devoured by worms with teeth sharp like spears.

#### Text 79

pāpī tataḥ samutthāya  
bhārata janma cel labhet  
ṣaṭim varṣa-sahasrāṇi  
viṣṭāyāṁ ca kṛmir bhavet

pāpī-sinner; tataḥ-then; samutthāya-rising; bhārata-on the earth; janma-birth; cel-if; labhet-attains; ṣaṭim-sixty; varṣa-years; sahasrāṇi-thousands; viṣṭāyāṁ-in stool; ca-and; kṛmih-a worm; bhavet-becomes.

When his time in hell is over he rises to the earth, where he becomes a worm in stool for sixty-thousand years.

#### Text 80

grdhrah̄ koti-sahasrāṇi  
śata-janmāni śūkarah̄  
śvā-padam̄ śata-janmāni  
śṛgālah̄ śata-janmasu

grdhrah̄-a vulture; koti-sahasrāṇi-ten billion; śata-janmāni-a hundred births; śūkarah̄-a pig; śvā-padam̄-the status of a dog; śata-janmāni-a hundred births; śṛgālah̄-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-janmasu-seven births; tataḥ-then; bhavet-becomes; naraḥ-a human being; mūkāḥ-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-ghnakah

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; dasyuh-a thief; dharma-hīnah-impious; nara-ghnakah-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; rajakah-a washerman; taila-kāraḥ-a maker of oil; tataḥ-then; bhavet-becomes; tataḥ-then; bhavet-becomes; devalah-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

upavāsāsamarthaś ced  
ekam vipram ca bhojayet  
tāvad dhanāni vā dadyād  
yad-bhuktād dvi-guṇam bhavet

upavāsa-fasting; asamarthah-unable; cet-and; ekam-one; vipram-brāhmaṇa; ca-and; bhojayet-should feed; tāvat-then; 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-sammitāṁ devīṁ  
japed vā prāṇa-samyamam  
kuryād dvādaśa-saṅkhyākam  
yathā tu tad-vrate narah

sahasra-sammitām-a thousand times; devīm-to the goddess; japed-should chant; vā-or; prāṇa-samyamam-controlling the breath; kuryāt-should do; dvādaśa-saṅkhyākam-twelve times; yathā-as; tu-indeed; tad-vrate-that vow; narah-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-putrotsava The Festival for Śrī Nanda's Son

Text 1

śrī-nārada uvāca  
samsthāpya gokule kṛṣṇam  
yaśodā-mandire vasuh

jagāma sva-grham nandaḥ  
kim cakāra sutotsavam

śrī-nārada uvāca-Śrī Nārada said; samsthāpya-placing; gokule-in Gokula;  
krṣṇam-Śrī Kṛṣṇa; yaśodā-mandire-in Yaśodā's home; vasuh-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-kṛīdanakam tasya  
varṇaya kramaśah prabho

kim-what?; cakāra-did; hariḥ-Lord Kṛṣṇa; tatra-there; kati-how many?; varṣam-years;  
sthitih-situated; vibhoḥ-of the Lord; bāla-kṛīdanakam-childhood pastimes;  
tasya-of Him; varṇaya-please describe; kramaśah-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; kṛtam-done; kena-how; 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 vrṇḍāvanam rāsa-  
maṇḍalam kim vidham vada  
rāsa-krīḍām jala-krīḍām  
samvyasya varṇaya prabho

kīdṛg-like what?; vrṇḍāvanam-of Vṛndāvana; rāsa--of the rāsa dance;  
maṇḍalam-the circle; kim-what?; vidham-like; vada-please tell; rāsa-of the rāsa  
dance; krīḍām-the poastime; jala-krīḍām-the pastime in the water; samvyasya-  
collecting; varṇaya-please describe; prabhah-O master.

What was Vrṇḍāvana like? What was the rāsa-dance circle like? Please tell. O  
master, please describe the Lord's rāsa dance and the water pastimes.

#### Text 5

nandas tapaḥ kim cakāra  
yaśodā cātha rohinī  
hareḥ pūrvam ca halināḥ  
kutra janma babbūva ha

nandaḥ-Nanda; tapaḥ-austerity; kim-what?; cakāra-did; yaśodā-Yaśodā; ca-and;  
atha-then; rohinī-Rohinī; hareḥ-of Lord Kṛṣṇa; pūrvam-before; ca-and; halināḥ-of  
Lord Balarāma; kutra-where?; janma-birth; babbūva-was; ha-indeed.

What austerities did Nanda, Yaśodā, and Rohinī perform? Before the  
appearance of Lord Kṛṣṇa, where did Lord Balarāma take birth?

#### Text 6

pīyūṣa-khaṇḍam ākhyānam  
apūrvam śrī-hareḥ smṛtam  
višeṣatāḥ kavi-mukhe  
kavyam nūtnam pade pade

pīyūṣa-of nectar; khaṇḍam-part; ākhyānam-story; apūrvam-unprecedented; śrī-  
hareḥ-of Lord Kṛṣṇa; smṛtam-considered; višeṣatāḥ-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 krīḍāṁ  
varṇaya svayam eva ca  
parokṣa-varṇanām kavyām  
praśastāṁ dṛṣya-varṇanām

sva-rāsa-maṇḍalam-in the rāsa-dance circle; krīḍāṁ-pastime; varṇaya-describe; svayam-personally; eva-indeed; ca-and; parokṣa-not seen; varṇanām-description; kavyām-poetry; praśastām-glorious; dṛṣya-seen; varṇanām-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-kṛṣṇāṁśo bhavān sākṣād  
yogīndrāṇām guror guruḥ  
yo yasyāṁśah sa ca janas  
tasyaiva sukhataḥ sukhī

śrī-kṛṣṇāṁśah-an incarnation of Lord Kṛṣṇa; bhavān-You; sākṣat-direct; yogīndrāṇām-of the kings of the yogis; guroḥ-of the guru; guruḥ-the guru; yah-who; yasya-of whom; amśah-the part; sa-He; ca-and; janah-a person; tasya-of Him; eva-indeed; sukhataḥ-happily; sukhī-happy.

You are a direction incarnation of Lord Kṛṣṇa Himself. Because You are His incarnation, You are full of transcendental bliss. You are the guru of the guru of the kings of the yogīs.

#### Text 9

tvayaiva varṇitau padau  
vilīnau tu yuvām hareḥ  
sākṣād goloka-nāthāṁśas  
tvam eva tat-samo mahān

tvayā-by You; eva-indeed; varṇitau-described; padau-into the feet; vilīnau-entered; tu-indeed; yuvām-of You; hareḥ-of Lord Kṛṣṇa; sākṣat-directly; goloka-of Goloka; nātha-of the Lord; amśah-a part; tvam-You; eva-indeed; tat-samah-equal to Him; mahān-great.

You have described how You entered the feet of Lord Kṛṣṇa, the master of Goloka. Therefore You are a direct incarnation of Lord Kṛṣṇa. You are Lord Kṛṣṇa.

#### Text 10

śrī-nārāyaṇa uvāca

brahmaśa-śeṣa-vighneśāḥ  
kūrmo dharmo 'ham eva ca  
naraś ca kārttikeyaś ca  
śrī-kṛṣṇāṁśa vayam nava

śrī-nārāyaṇaḥ uvāca-Śrī Nārāyaṇa Ṛṣi said; brahmaśa-śeṣa-vighneśāḥ-Brahmā, Śiva, Śeṣa, and Gaṇeśa; kūrmah-Kūrma; dharmah-Yamarāja; aham-I; eva-indeed; ca-and; naraś-Nara; ca-and; kārttikeyaś-Kārttikeya; ca-and; śrī-kṛṣṇāṁśa-incarnations of Lord Kṛṣṇa; vayam-we; nava-nine.

Śrī Nārāyaṇa Ṛṣi said: Brahmā, Śiva, Śeṣa, Gaṇeśa, Kūrma, Yamarāja, Nara, Kārttikeya, and I are nine incarnations of Lord Kṛṣṇa.

Text 11

aho goloka-nāthasya  
mahimo kena varṇitah  
yam svayam no vijānīmo  
kim nārada vipaścitaḥ

ahah-O; goloka-nāthasya-of the master of Goloka; mahimah-the glory; kena-by whom?; varṇitah-described; yam-who; svayam-personally; na-not; u-indeed; vijānīmah-we know; kim-how?; nārada-O Nārada; vipaścitaḥ-the wise.

Who can describe the glories of Lord Kṛṣṇa, the master of Goloka? We incarnations of Kṛṣṇa cannot understand Him. How can the great philosophers understand Him?

Text 12

śūkaro vāmanah kalkī  
baudhaḥ kapila-mīnakau  
ete cāmśah kalāś cānye  
santy eva katidhā mune

śūkarah-Varāha; vāmanah-Vāmana; kalkī-Kalkī; baudhaḥ-Buddha; kapila-Kapila; mīnakau-Matsya; ete-they; ca-and; amśah-parts; kalāḥ-parts of a part; ca-and; anye-others; santy-are; eva-indeed; katidhā-how many?; mune-O sage.

O sage, Varāha, Vāmana, Kalki, Buddha, Kapila, and Matsya bare among His primary incarnations. How many are His secondary incarnations?

Text 13

pūrṇo nṛsimha rāmaś ca  
śvetadvīpa-virājitaḥ  
paripūrṇatamah kṛṣṇo  
vaikuṇṭhe gokule svayam

pūrṇaḥ-full; nṛsimhah-Nṛsimha; rāmaś-Rāama; ca-and; śvetadvīpa-virājitaḥ-the Splendid Lord of Śvetadvīpa; paripūrṇatamah-most full; kṛṣṇaḥ-Śrī Kṛṣṇa; vaikuṇṭhe-in Viṣṇu; gokule-in Goloka; svayam-personally.

The primary forms of the Lord are Nṛsimha, 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

vaikuṇṭhe-in Vaikuṇṭha; 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 Vaikuṇṭha 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  
cintām kurvanti yoginah  
bhaktah pādāmbujam tejah  
kutas tejasvinam vinā

asya-of Him; eva-indeed; tejah-the effulgence; nityam-eternal; ca-and; cintām-meditation; kurvanti-do; yoginah -the yogis; bhaktah-the devotees; pādāmbujam-lotus feet; tejah-effulgence; kutah-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 a source?

Text 16

śṛṇu vipra varṇayāmi  
yaśodā-nandayos tapaḥ  
rohinyāś ca yato hetor  
dadṛśus te harer mukham

śṛṇu-listen; vipra-O brāhmaṇa; varṇayāmi-I will describe; yaśodā-of Yaśodā; nandayoh-and Nanda; tapaḥ-the austerity; rohinyāś-of Rohinī; ca-and; yataḥ-from which; hetoḥ-cause; dadṛśuh-saw; te-they; hareḥ-of Lord Kṛṣṇa; mukham-the face.

O brāhmaṇa, listen and I will describe the austerities of Nanda, Yaśodā, and Rohinī, 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; pravarah-the best; nandah-Nanda; nāmnā-by name; droṇah-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 sarpa-mātā ca  
kadruś ca sarpa-kārinī  
eteśāṁ janma-caritam  
nibodha kathayāmi te

rohiṇī-Rohinī; sarpa-mātā-the mother of the snakes; ca-and; kadruḥ-Kadru; ca-and; sarpa-kārinī-the creator of snakes; eteśām-of them; janma-of the birth; caritam-the activities; nibodha-please hear; kathayāmi-I will tell; te-to you.

In her previous birth Rohinī 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

ekadā ca dharā-droṇau  
parvate gandhamādane  
punyade bhārata varṣe  
gautamāśrama-sannidhau

tapaś cakāra tatraiva  
varṣānām ayutam mune  
krṣṇasya darśanārtham ca  
nirjane suprabhā-tate

ekadā-one day; ca-and; dharā-droṇau-Droṇa and Dharā; parvate-on the mountain; gandhamādane-Gandhamadana; punyade-sacred; bhārata-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; krṣṇasya-of Lord Kṛṣṇa; darśanārtham-for the sight; ca-and; nirjane-in a secluded place; suprabhā-tate-on the shore of the Suprabhā.

O sage, in Bhārata-varṣa, on Mount Gandhamādana, near Gautama Muni's āśrama, in a secluded place by the Suprabhā river, 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; droṇah-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-hariṁ pṛthvyām  
gokule putra-rūpiṇam

janmāntare vasu-śreṣṭha  
dur-darśam̄ yoginām̄ vibhum  
dhyānāsādhyam̄ ca viduṣām̄  
brahmādīnām̄ ca vanditam

tau-them; martu-kāmaḥ-desiring to die; dṛṣṭvā-seeing; ca-and; vāg-a voice; babhūva-was; aśarīriṇī-disembodied; drakṣyatha-you will see; śrī-harim-Lord Kṛṣṇa; pṛthvyām-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 yopgis; vibhum-the master; dhyānāsādhyam-unattainable by meditation; ca-and; viduṣām-of the wise; brahmādīnām-beginning with Brahmā; ca-and; vanditam-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

śrutvaivam̄ tad dharā-droṇau  
jagmatuh svālayam̄ sukhāt  
labdhvā tu bhārate janma  
dṛṣṭam̄ tābhyaṁ harer mukham

śrutvā-hearing; evam-thus; tat-that; dharā-droṇau-Dharā and Droṇa; jagmatuh-went; svālayam-to their abode; sukhāt-happily; labdhvā-attaining; tu-indeed; bhārate-on the earth; janma-birth; dṛṣṭam-seen; tābhyaṁ-by them; hareḥ-of Lord Kṛṣṇa; mukham-the face.

Hearing this, Droṇa and Dharā happily returned to their home. Taking birth on the earth, they saw Lord Kṛṣṇa face to face.

#### Text 25

yaśodā-nandayor eva  
kathitam̄ caritam̄ mayā

su-yogyam devatānām ca  
rohiṇī-caritam śṛṇu

yaśodā-nandayoh-of nanda and Yaśodā; eva-indeed; kathitam-spoken; caritam-the activity; mayā-by me; su-yogyam-very appropriate; devatānām-of the demigods; ca-and; rohiṇī-caritam-the activities of Rohiṇī; śṛṇu-please hear.

Thus I have described the activitie of Nanda and Yaśodā. Now please hear the activities of Rohiṇī when she was a demigoddess.

Text 26

ekadā devatā-mātā  
puspotsava-dine satī  
vijñāpanam cara-dvārā  
cakāra kaśyapam mune

ekadā-one day; devatā-mātā-the mother of the demigods; puspotsava-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, Kaśyapa Muni.

Text 27

su-snātā sundarī devī  
ratnālaṅkāra-bhūṣitā  
cakāra veśam vividham  
dadarśa darpaṇe mukham

su-snātā-carefully bathed; sundarī-beautifl; 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 sārdham  
sindūra-bindu-samyutam  
ratna-kuṇḍala-śobhādhyaṁ

patrābharaṇa-bhūṣitam

kastūrī-of musk; bindunā-a dot; sārdham-with; sindūra-bindu-samyutam-with a dot of red sindura; ratna-jewel; kuṇḍala-earrings; śobhādhyam-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-pārvāṇa-candrāsyam  
śarat-paṅkaja-locanam  
vaktra-bhaṅgima-samyuktam  
vicitra-kajjalojjvalam

gaja-mauktika-samyukta-with an elephant pearl; nāsāgram-the tip of the nose; su-manoharam-very beautiful; śarat-autumn; pārvāṇa-season; candra-moon; āsyam-face; śarat-paṅkaja-locanam-autumn-lotus eyes; vaktra-bhaṅgima-curved mouth; samyuktam-with; vicitra-kajjalojjvalam-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-bhūtam mukham dṛṣṭvā  
sundarī sva-gṛham sthitā  
paśyantī pati-mārgam ca  
kāma-bāṇa-prapīditā  
Ś

evam-bhūtam-like this; mukham-face; dṛṣṭvā-seeing; sundarī-beautiful; sva-  
gṛham-own home; sthitā-situated; paśyantī-looking; pati-of her husband; mārgam-  
the apth; ca-and; kāma-of Kāma; bāṇa-by the arrows; prapīditā-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

śuśrāva vārtām aditiḥ  
kaśyapam kadru-samyutam  
rasa-bhāra-samārambhe  
tasyā vakṣah-sthala-sthitam

śuśrāva-heard; vārtām-the news; aditiḥ-Aditi; kaśyapam-Kaśyapa; kadru-  
samuyutam-with Kadru; rasa-bhāra-samārambhe-in sweet pastimes; tasya-of her;  
vakṣah-sthala-sthitam-staying on the chest.

Then Aditi heard the news that Kaśyapa was with Kadru, that he was sweetly  
playing with her and resting on her breast.

### Text 34

śrutvā cukopa sādhvī sā  
hatāśā rati-kātarā  
na śāśāpa patim premṇā  
śāśāpa sarpa-mātaram

śrutvā-hearing; cukopa-became angry; sādhvī-saqintly; sā-she; hata-destroyed; āsā-hope; rati-kātarā-tortured with amorous desires; na-not; śāśāpa-cursed; patim-her husband; premṇā-out of love; śāśāpa-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 demigods; alaya-for the abode; yogyā-suitable; 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 woiman 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

śrutvaivam sā cara-dvārā  
śāśāpa deva-mātaram  
sā caiva mānavīm yoṇim  
yātu martye jarā-yutām

śrutvā-hearing; evam-thus; sā-she; cara-dvārā-from a messenger; śāśāpa-cursed; deva-mātaram-the mother of the demigods; sa-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

kadruṁ ca sarpa-mātaram  
kāle yāsyasi martyam 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 gr̥ham

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; gr̥ham-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-there; 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-mātā 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 gopaniyam ca  
 sarvam nigaditam mune  
 adhunā baladevasya  
 janmākhyānam mune śṛṇu

anantasyāprameyasya  
 sahasra-śirasah prabhoḥ  
 rohiṇī vasudevasya  
 bhāryā-ratnam ca preyasī

jagāma gokulam sādhvī  
 vasudevājñayā mune  
 saṅkarṣanasya rakṣārtham  
 kaiṁsa-bhītāt palāyitā

rahasyam-secret; gopaniyam-to be hidden; ca-and; sarvam-all; nigaditam-spoken; mune-O sage; adhunā-now; baladevasya-of Lord Balarāma; janmākhyānam-the story of the birth; mune-O sage; śṛṇu-please 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-and; 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; kaiṁsa-bhītāt-from the danger of Kaiṁsa; 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 Kaiṁsa.

#### Text 44

devakyāḥ saptamam̄ garbham̄  
māyā kṛṣṇājñayā tada  
rohiṇyā jaṭhare tatra  
sthāpayām āsa gokule  
samsthāpya ca yadā garbham̄  
kailāsam̄ sā jagāma ha

devakyāḥ-of Devakī; saptamam-the seventh; garbham-prgenancy; 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; samsthāpya-placing; ca-and; yadā-when; garbham-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  
  
suśāva putram kṛṣṇāṁśa-  
tāpta-raupyābhām īsvaram  
īśad-dhasya-prasannāsyam  
jvalantam brahma-tejasā

dināntare katipaye-after some days; rohiṇī-Rohinī; nanda-mandire-in Nanda's house; suśāva-gave birth; putram-to a son; kṛṣṇāṁśa-a part of Lord Kṛṣṇa; tāpta-molten; raupya-silver; ābhām-splendid; īsvaram-the Supreme Personality of Godhead; īśad-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 dundubhayo nedur  
ānakā murajādayaḥ

jaya-śabdam śāṅkha-śabdam  
cakrur devā mudānvitāḥ

tasya-of Him; eva-indeed; janma-the birth; mātreṇa-simply by; devā-the demigods; mumudire-rejoiced; tadā-then; svarge-in Svargaloka; dundubhayah- dundubhi drums; neduh-sounded; ānakā-anaka drums; murajādayah-beginning with murajas; jaya-śabdam-sounds of "Victory!"; śāṅkha-śabdam-sounds of conchshells; cakruḥ-did; devā-the demiogds; 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 hṛṣṭo brāhmaṇebhyo  
dhanam bahu-vidham dadau  
ciccheda nāḍīm dhātrī ca  
snāpayām āsa bālakam

nandah-Nanda; hṛṣṭah-happy; brāhmaṇebhyah-to the brāhmaṇas; dhanam-charity; bahu-vidham-many kinds; dadau-gave; ciccheda-cut; nāḍīm-the umbilical cord; dhātrī-a midwife; ca-and; snāpayām āsa-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-śabdam dadur gopyah  
sarvābharaṇa-bhūṣitāḥ  
para-putrotsavam nandaś  
cakāra paramādarāt

jaya-śabdam-sounds of "Victory!"; daduh-gave; gopyah-the gopīs; sarvābharaṇa-bhūṣitāḥ-decoratednwith all ornaments; para-of another; putra-for the son; utsavam-the festival; nandaś-Nanda; cakāra-did; paramādarāt-with great respect.

The lavishly decorated gopīs called out "All glories!" Then Nanda celebrated a great for the birth 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-nandayoh-of Nanda and Yaśodā; tapaḥ-austerities; janmākhyānam-the story of the birth; ca-and; halinah-of Lord Balarāma; rohiṇī-caritam-the story of Rohiṇī; tathā-so.

O child, thus I have told the stories of Lord Balarāma's birth, Nanda and Yaśodā's austerities, and Rohiṇī's activities.

#### Text 52

adhunā vāñchanīyam te  
nanda-putrotsavam śṛṇu  
sukhadam mokṣadam sāram  
janma-mṛtyu-jarāpaham

adhunā-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-best; 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  
vaiṣṇavānāṁ ca jīvanam  
sarvāśubha-vināśam ca  
bhakti-dāsy-a-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-dāsy-a-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  
saṁsthāpya nanda-mandire  
gr̥hītvā bālikām hr̥ṣṭo  
jagāma nija-mandiram

vasudevaḥ-Vasudeva; ca-and; śrī-kṛṣṇam-Śrī Kṛṣṇa; saṁsthāpya-placing; nanda-mandire-in Nanda's home; gr̥hītvā-taking; bālikām-the girl; hr̥ṣṭah-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 tasyāḥ  
śrutam yat sukhadam mune  
adhunā gokule kṛṣṇa-  
caritam śṛṇu maṅgalam

kathitam-spoken; caritam-the activities; tasyāḥ-of her; śrutam-heard; yat-what; sukhadam-blissful; mune-O sage; adhunā-now; gokule-in Gokula; kṛṣṇa--of Lord Kṛṣṇa; caritam-the pastimes; śṛṇu-hear; maṅgalam-auspicious.

On sage, I have already described her activities. Now please hear of Lord Kṛṣṇa's blissful and auspicious pastimes in Gokula.

Text 56

vasudeve gr̥ham yāte  
yaśodā nanda eva ca  
maṅgale sūtikāgare  
jajāgāra jayāśrite

vasudeve-when Vasudeva; gr̥ham-home; yāte-went; yaśodā-Yaśodā; nanda-Nanda; eva-indeed; ca-and; maṅgale-auspicious; sūtikāgare-in a maternity room; jajāgārabecame awake; jayāśrite-glorious.

After Vasudeva left for his own home, Nanda and Yaśodā woke up in the auspicious and glorious maternity room.

Text 57

dadarśa putram bhūmiṣṭham  
navīna-nīrada-prabham  
atīva-sundaram nagnam  
paśyantam gr̥ha-śekharam

dadarśa-gazed; putram-at their son; bhūmiṣṭham-on the ground; navīna-nīrada-prabham-splendid as a newe monsoon cloud; atīva-very; sundaram-handsome; nagnam-naked; paśyantam-looing; gr̥ha-śekharam-at the ceiling.

They gazed at their very handsome son glorious like a new monsoon cloud, naked, resting on the ground and looking up at the ceiling, . . .

Text 58

śarat-pārvaṇa-candrāsyam  
nilendīvara-locanam  
rudantam ca hasantam ca  
reṇu-samyukta-vigraham

śarat-pārvaṇa-candra-autumn moon; āsyam-face; nilendīvara-lotus; locanam-eyes; rudantam-crying; ca-and; hasantam-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 in the dust, . . .

Text 59

hasta-dvayam bhuvi nyastam  
prerayantam gadāmbujam

dṛṣṭvā nandah priyā-sārdham  
hariṁ dṛṣṭo babhūva ha

hasta-hands; dvayam-two; bhuvi-on the ground; nyastam-placed; prerayantam-sending; gadā-club; ambujam-lotus; dṛṣṭvā-seeing; nandah-Nanda; priya-sārdham-with his beloved wife; harim-Lord Kṛṣṇa; dṛṣṭah-saw; babhūva-was; ha-indeed.

. . . and His two hands leaving impressions of a club and lotus in the dust. Nanda and his wife gazed at Kṛṣṇa, and Kṛṣṇa gazed at them.

#### Text 60

dhatri tam snāpayām āsa  
śīta-toyena bālakam  
ciccheda nāḍīm bālasya  
harṣād gopyo jayam daduh

dhatri-the midwife; tam-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; gopyah-the gopīs; jayam-glory; daduh-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  
bālikāś ca vaya-sthāś ca  
vipra-patnyaś ca sūtikām

ājagmuḥ-came; gopikāḥ-the gopīs; sarvā-all; bṛhac-chroṇyah-with large thighs; calat-kucāḥ-and moving breasts; bālikāś-the girls; ca-and; vaya-sthāś-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

āśisam yuyujuḥ sarvā  
dadṛṣur bālakam mudā

krode cakruh praśaśaṁsur  
ūśus tatra ca kāścana

āśisam-blessings; yuyujuh-gave; sarvā-all; dadṛśuh-saw; bālakam-the boy;  
mudā-happily; krode-on the lap; cakruh-did; praśaśaṁsuh-praised; ūsuh-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

nandah sa-celah snātvā ca  
dhṛtvā dhaute ca vāsasī  
pārasparya-vidhim tatra  
cakāra hrṣṭa-mānasāḥ

nandah-Nanda; sa-celah-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; hrṣṭa-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; daduh-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 dhanair dadau  
sad-ratnāni pravālāni  
Ś hīrakāṇi ca sādaram

tataḥ-then; nandaś-Nanda; ca-and; sānandam-happily; brāhmaṇebhyah-to the  
brāhmaṇas; dhanam-charity; dadau-gave; sad-ratnāni-precious jewels; pravālāni-  
coral; hirakāṇi-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-kāñcanam mune  
raupyam dhanyācalām vastrām  
go-sahasram manoramam

tilānām-of grains; parvatān-mountains; sapta-seven; suvarṇa-kāñcanam-gold;  
mune-O sage; raupyam-silver; dhanya-of wealth; ācalam-a mountain; vastram-  
garments; go-sahasram-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 gṛhtam madhu  
miṣṭānnam laḍḍukaugham ca  
svādūni modakāni ca

dadhi-yogurt; dugdham-milk; śarkarām-rock candy; ca-and; navanītam-butter;  
gṛhtam-ghee; madhu-honey; miṣṭānnam-candies; laḍḍuka-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 hrṣṭo babhūva ha

bhūmim-land; ca-and; sarva-śasyādhyām-rich with grains; vāyu-vegān-fast as the wind; turaṅgamān-horses; tāmbūlāni-betelnuts; ca-and; tailāni-oil; dattvā-giving; hrṣṭah-happy; babhūva-became; ha-and.

. . . land rich with many crops, horses fast as the wind, many betelnuts, and much oil. After giving this charity Nanda became happy in his heart.

Text 69

rakṣitum sūtikāgāram  
yojayām āsa brāhmaṇān  
tantra-mantra-jñā-manujān  
sthavirān gopikā-gaṇān

rakṣitum-to protect; sūtikāgāram-the maternity room; yojayām āsa-engaged; brāhmaṇān-brāhmaṇas; tantra-mantra-Tanric 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 Tanric mantras.

Text 70

vedam 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-patnyaś ca  
vaya-sthāḥ sthavirā varāḥ  
bālikā bālaka-yutā  
ājagmur nanda-mandiram  
tebhyo 'pi pradadau ratnam  
dhanāni vividhāni ca

sa-smitā-smiling; vipra-patnyaś-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; tebhyāḥ-to them; api-also; pradadau-gave; ratnam-jewels; dhanāni-wealth; vividhāni-various; ca-and.

Many beautiful smiling brāhmaṇīs, young and old, and bringing their children with them, came to Nanda's home. Nanda gave them jewels and many other valuable things in charity.

Text 72

gopālikāś ca vṛddhāś ca  
ratnālaṅkāra-bhūṣitāḥ  
sa-smitāḥ śīghra-gāminya  
ājagmur nanda-mandiram  
sūkṣma-vastrāṇi raupyāṇi  
go-sahasrāṇi sādaram

gopālikāḥ-gopīs; ca-qand; vṛddhāś-older; ca-and; ratnālaṅkāra-bhūṣitāḥ-decorated with jewel ornaments; sa-smitāḥ-smiling; 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.

Text 73

nānā-vidhāś ca gaṇakā  
jyotiḥ-śāstra-viśāradāḥ  
vāk-siddhāḥ pustaka-karā  
ājagmur nanda-mandiram

nānā-vidhāś-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  
āsiṣam yuyujuḥ sarve  
dadṛśur bālakam param

nandaḥ-Nanda; tebhyaḥ-to them; namaḥ-kṛtya-bowing; cakāra-did; vinayam-humbleness; mudā-happily; āsiṣam-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-puṅgavah  
gaṇakaiḥ kārayām āsa  
yad bhaviṣyam śubhāśubham

evam-thus; sambhṛta-sambhārah-all preparations; babhūva-was; vraja-puṅgavah-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.

#### Text 76

evam vavardha bālaś ca  
śukla-pakṣe yathā śaśī  
nandālaye halī caiva  
bhuṇkte mātuḥ payodharam

evam-thus; vavardha-grew; bālaś-the boy; ca-and; śukla-pakṣe-on the bright fortnight; yathā-as; śaśī-the moon; nandālaye-in Nanda's home; halī-Balarāma; ca-and; eva-indeed; bhuṇkte-drank; 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 hrṣṭā  
tatra putrotsave mudā  
taila-sindūra-tāmbūlam

dhanam tābhyo dadau mune

yaśodā-Yaśodā; rohiṇī-Rohiṇī; hrṣṭā-pleased; tatra-there; putrotsave-in the celebration of their sons; mudā-happily; taila-oil; sindūra-sindūra; tāmbūlam-and betelnuts; dhanam-charity; tābhyaḥ-to them; dadau-gave; mune-O sage.

O sage, pleased at the ceremony for the infant boy, Yaśodā and Rohiṇī happily gave in charity oil, sindūra, and betelnuts to the women there.

Text 78

dattvāśiṣāś ca śirasi  
tāś ca te svālayam yayuh  
yaśodā-rohiṇī-nandās  
tasthur gehe mudānvitāḥ

dattvā-giving; āśiṣāḥ-blessings; ca-and; śirasi-on the head; tāś-them; ca-and; te-they; svālayam-to their own abodes; yayuh-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 kaiṁsaḥ sabhā-madhye  
svarṇa-simhāsana-sthitah  
śuśrāva vācam gagane  
sūnṛtām tvam aśarīriṇīm

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; atha-then; kaiṁsaḥ-Kaiṁsa; sabhā-madhye-in the assembly; svarṇa-gold; simhāsana-throne; sthitah-sitting; śuśrāva-heard; vācam-the words; gagane-in the sky; sūnṛtām-eloquunt; aśarīriṇīm-

disembodied.

Śrī Nārāyaṇa Ṛṣi said: As, surrounded by his courtiers, he sat on a golden throne Kāṁsa heard an eloquent disembodied voice in the sky.

Text 2

kim karosi mahā-mūḍha  
cintām sva-śreyasah kuru  
jātaḥ kālo dharanyām te  
tiṣṭhopāye narādhipa

kim-what; karosi-are you doing; mahā-mūḍha-great fool; cintām-thinking; sva-śreyasah-of your own good; kuru-do; jātaḥ-born; kālah-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 sthitah

nandāya-to Nanda; tanayam-son; dattvā-giving; vasudevah-Vasudeva; tava-of you; antakam-killer; kanyām-daughter; ādāya-taking; tubhyam-to you; ca-and; dattvā-placing; sa-He; māyayā-by Māyā; sthitah-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 kanyakāyam ca  
vāsudevah svayam hariḥ  
tava hantā gokule ca  
vardhate nanda-mandire

māyā-Māyā; sā-she; kanyakā-girl; iyam-seh; ca-and; vāsudevah-the son of Vasudeva; svayam-personally; hariḥ-Lord Kṛṣṇa; tava-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 mṛtam śrutam  
sthāpayām āsa māyā tam  
rohiṇī-jathare kila

devakī-of Devakī; saptamah-the seventh; garbhah-pregnancy; na-not; susrāva mṛtam-died; śrutam-heard; sthāpayām āsa-placed; māyā-Māyā; tam-Him; rohiṇī-jathare-in the womb of Rohinī; kila-indeed.

Devakī's seventh pregnancy was not a miscarriage, as you heard. Her child did not die. Goddess Māyā placed the unborn child in Rohinī's womb.

#### Text 6

tatra jātaś ca śesāṁśo  
baladevo mahā-balaḥ  
gokule tau ca vardhete  
kālau te nanda-mandire

tatra-there; jātaś-born; ca-and; śesāṁśah-an incarnation of Lord Śeṣa; baladevah-Balarāma; mahā-balaḥ-very powerful; gokule-in Gokula; tau-They; ca-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. He and Vasudeva's son, who will both kill you, are now growing up in Nanda's house.

#### Text 7

śrutvā tad-vacanam rājā  
babhūva nata-kandharah  
cintām avāpa sahasā  
tatyājāhāram unmanāḥ

śrutvā-hearing; tad-vacanam-these words; rājā-the king; babhūva-became; nata-kandharah-bowed neck; cintām-worry; avāpa-attained; sahasā-at once; tatyāja-abandoned; āhāram-food; unmanāḥ-agitated.

Hearing these words, Kamsa bowed his head. Filled with worry, he pushed his meal away.

#### Text 8

pūtanām ca samānīya  
prāṇebhyah preyasīn satīm  
uvāca bhaginīm rājā  
sabhā-madhye ca nīti-vit

pūtanām-Pūtanā; ca-and; samānīya-calling; prāṇebhyah-than life; preyasīm-more dear; satīm-good; uvāca-said; bhaginīm rājā sabhā-madhye ca nīti-vit.

Calling her to the assembly, King Kamsa, who though himself a great moralist, spoke to his good sister Pūtanā, who was more dear than life to him.

#### Text 9

kamśa uvāca

pūtane gokulam gaccha  
kāryārtham nanda-mandire  
viṣṭaktam ca stanam kṛtvā  
śiśave dehi sa-tvaram

kamśa uvāca-Kamsa said; pūtane-O Pūtanā; gokulam-to Gokula; gaccha-go; kāryārtham-for a mission; nanda-mandire-in Nanda's home; viṣṭa-with poison; aktam-smeared; ca-and; stanam-brast; kṛtvā-doing; śiśave-to a child; dehi-give; sa-tvaram-at once.

Kamsa 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-yāyinī vatse  
māyā-śāstra-viśaradā  
māyā-mānuṣa-rūpam ca  
vidhāya vraja yogini

tvam-you; mano-yāyinī-going as fast as the mind; vatse-child; māyā-śāstra-viśaradā-learned in the books of illusion and magic; māyā-mānuṣa-rūpam-an illusory human form; ca-and; vidhāya-manifesting; vraja-go; 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\la-mantram  
pr\apya sarvatra-g\amini  
sarva-rūpam vidh\atum tvam  
śakt\asi su-pratiṣṭhite

durv\asasaḥ-from Durv\as\ā; mah\la-mantram-a great mantra; pr\apya-attaining; sarvatra-g\amini-going everywhere; sarva-rūpam-all forms; vidh\atum-to manifest; tvam-you; śakt\asi-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 uktv\ā tam mah\la-r\ajah  
tasthau saṁsadi n\arada  
jag\ama pūtan\ā kāṁsaṁ  
praṇamya k\āma-c\ariṇī

ity-thus; uktv\ā-speaking; t\am-to her; mah\la-r\ajah-the great king; tasthau-stood; saṁsadi-in the assembly; nārada-O Nārada; jagāma-went; pūtanā-Pūtanā; kāṁsam-to Kāṁsa; praṇamya-bowing down; kāma-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 kavarī-bhāram  
mālatī-mālyā-samyutam

tāpta-kāñcana-varṇabhā-splendid like gold; nānālaṅkāra-bhūṣitā-decorated with various ornaments; bibhratī-manifesting; kavarī-bhāram-abundant braids; mālatī-

mālyā-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-rasanābhyaṁ ca  
kala-śabdāṁ prakurvatī

kastūrī-musk; bindunā-with a dot; sārdham-with; sindūram-sindūra; bibhratī-manifesting; mudā-happily; ma{.sy 241}jīra-with anklets; rasanābhyaṁ-and a belt; ca-and; kala-śabdāṁ-tinkling; prakurvatī-doing.

. . . happily decorated with a musk dot and red sindūra, and wearing a belt and anklets that softly tinkled, . . .

Text 15

samprāpya goṣṭhami dadarśa  
nandāśrama-manoharam  
parikhābhīr gabhīrābhīr  
durlaṅghyābhiś ca veṣṭitam

samprāpya-attaining; goṣṭham-Vraja; dadarśa-saw; nanda-Nanda's; āśrama-home; manoharam-beautiful; parikhābhīḥ-with moats; gabhīrābhīḥ-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

racitāṁ prastarair divyair  
nirmitāṁ viśvakarmaṇā  
indranīlair marakataiḥ  
padmarāgaiś ca bhūṣitam

racitam-made; prastaraiḥ-with jewels; divyaiḥ-splendid; nirmitam-made; viśvakarmaṇā-by Viśvakarmā; indranīlaiḥ-with sapphires; marakataiḥ-emeralds; padmarāgaiś-rubies; ca-and; bhūṣitam-decorated.

. . . a palace Viśvakarmā had built of sapphires, emeralds, rubies, and other jewels,  
. . .

Text 17

suvarṇa-kalasair divyais  
citrataih śekharojjvalam  
prakārair gagana-sparśais  
catur-dvāra-samanvitaiḥ

suvarṇa-kalasaiḥ-with golden domes; divyaiḥ-splendid; citrataih-wonderful and colorful designs and pictures; śekhara-roof; ujvalam--splendid; prakāraih-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-kavāṭaiś ca  
dvāra-pāla-samanvitaiḥ  
veṣṭitam sundaram ramyam  
sundarī-gaṇa-veṣṭitam

yuktaiḥ-ednoded; lauha-kavāṭaiś-with iron doors; ca-and; dvāra-pāla-samanvitaiḥ-with gatekeepers; veṣṭitam-surrounded; sundaram-beautiful; ramyam-delightful; 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-parāśaiḥ  
puṇyai ratnādibhir dhanaiḥ  
svarṇa-pātra-ghaṭākīrṇam  
gavāṁ koṭibhir anvitam

muktā-pears; māṇikya-and rubies; parāśaiḥ-cintāmaṇia jewels; puṇyai-precious; ratnādibhiḥ-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, cintāmaṇi jewels, with ten million cows, . . .

#### Text 20

bharaṇīyaiḥ kiṅkaraiś ca  
gopa-lakṣaiḥ samanvitam  
dāśināṁ ca sahasraiś ca  
karma-vyagraiḥ samanvitam

bharaṇīyaiḥ kiṅkaraiḥ-with servants; ca-and; gopa-lakṣaiḥ-with a hundred thousand gopas; samanvitam-with; dāśināṁ-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  
drṣṭvā tam praviśantīm tā  
gopyo duṣṭām na menire

praviveśa-entered; āśramam-the palace; sādhvī-good; sa-smitā-smiling; su-manoharā-beautiful; drṣṭvā-seeing; tam-this; praviśantīm-entering; tā-they; gopyah-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

kim vā padmālayā durgā  
krṣṇam draṣṭum samāgatā  
pranemur gopikāḥ sarvāḥ  
papracchuḥ kuśalam ca tāṁ  
dadau siṁhāsanam padyam  
vāsayām āsa tatra vai

kim-whether?; vā-or; padmālayā-Lakṣmī; durgā-Durgā; krṣṇam-Kṛṣṇa; draṣṭum-to see; samāgatā-come; pranemuh-bowed down; gopikāḥ-gopiŚrīdāmā; sarvāḥ-all;

papracchuḥ-asked; kuśalam-welfare; ca-and; tām-her; dadau-gave; siṁhāsanam-a throne; padyam-padya; vāsayām āsa-made to sit; tatra-there; vai-indeed.

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 her on 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  
vāsas te kutra kiṁ nāma  
kiṁ vātra karma tad vada

tām-to her; ūcuḥ-said; gopikāḥ-the gopīs; sarvāḥ-all; kā-who?; tvam-you; īsvari-O goddess; sāmpratam-now; vāsah-residence; te-of you; kutra-where?; kiṁ-what?; nāma-name; kiṁ-what?; vā-or; atra-here; karma-work; tad-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 vacanām śrutvā  
tā uvāca manoharā  
mathurā-vāsinī gopī  
sāmpratām vipra-kāminī

tāsām-of them; ca-and; vacanām-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

śrutiṁ vācika-vaktrena  
tattvam maṅgala-sūcakam  
babhūva sthavire kāle  
nanda-putro mahān iti

śrutam-heard; vācika-vaktreṇa-from the mouth of a speaker; tattvam-truth; maṅgala-sūcakam-auspicious; babhūva-was; sthavire kāle-recently; nanda-putrah-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 kartum 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 hrṣṭa-mānasā  
praṇamya ca sutam kroḍe  
dadau brāhmaṇa-yoṣite

brāhmaṇī-vacanam-the brāhmaṇī's words; śrutvā-hearing; yaśodā-Yaśodā; hrṣṭa-mānasā-happy at heart; praṇamya-bowing down; ca-and; sutam-son; kroḍe-on the lap; dadau-placed; brāhmaṇa-yoṣite-of the brāhmaṇī.

Hearing the brāhmaṇī's words, Yaśodā became happy at heart. Bowing down, she placed her son in the brāhmaṇī's lap.

Text 29

kṛtvā krode śiśum sādhwī  
cucumba ca punah punah  
stanam dadau sukhāśinā  
harim punyavatī satī

kṛtvā-doing; krode-in the lap; śiśum-the child; sādhwī-the brāhmaṇī; cucumba-kissed; ca-and; punah-again; punah-and again; stanam-breast; dadau-gave; sukhāśinā-comfortably seated; harim-to Lord Kṛṣṇa; punyavatī-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

ahah-Oh; adbhūtaḥ-wonderful; ayam-this; bālah-boy; te-of you; sundaraḥ-handsome; gopa-sundari-O beautiful gopī; guṇaiḥ-with qualities; nārāyaṇa-to Lord Nārāyaṇa; samah-equal; bālah-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

hrṣṭo viṣa-stanam pītvā  
jahāsa vakṣasi sthitāḥ  
tasyāḥ prāṇaiḥ saha pāpau  
viṣa-kṣīram sudhām iva

hrṣṭah-happy; viṣa-poison; stanam-breast; pītvā-drinking; jahāsa-smiled; vakṣasi-on the chest; sthitāḥ-staying; tasyāḥ-of her; prāṇaiḥ-life; saha-with; pāpau-drank; 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 bālakam sādhvī  
prāṇāṁs tyaktvā papāta ca  
vikṛtākāra-vadanā  
cottāna-vadanā mune  
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tatyāja-abandoned; bālakam-the boy; sādhvī-saintly girl; prāṇān-life; tyaktvā-leaving; papāta-fell; ca-and; vikṛtākāra-vadanā-a monsterous form; ca-and; uttāna-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-deham parityajya  
sūkṣma-deham viveśa sā  
āruroha ratham śighram  
ratna-sāra-vinirmitam

sthūla-deham-gigantic body; parityajya-leaving; sūkṣma-deham-subtle body; viveśa-entering; sā-she; āruroha-climbed; ratham-a chariot; śighram-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-vicitraiḥ 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 jewel domes; yutam-endowed.

. . . a chariot splendid with fine cloth pure as fire, a chariot decorated with jewel domes wonderful with colorful designs, . . .

### Text 36

sundaram śata-cakram ca  
jvalitam ratna-tejasā  
pārṣadāḥ tām rathe kṛtvā  
jagmuḥ 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-her; rathe-on the chariot; kṛtvā-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

dṛṣṭvā tam adbhum gopā  
gopikāś cāti-vismitāḥ  
kāṁsaḥ śrutvā ca tam sarvam  
vismitāś ca babhūva ha

dṛṣṭvā-seeing; tam-that; adbhum-wonder; gopā-the gopas; gopikāś-the gopīs; ca-and; ati-vismitāḥ-filled with wonder; kāṁsaḥ-Kāṁsa; śrutvā-hearing; ca-ad; tam-that; sarvam-all; vismitāś-surprised; ca-and; babhūva-became; ha-indeed.

Gazing at this wonder, the gopas and gopīs became filled with wonder. When Kārṇa heard of it, he also became filled with wonder.

### Text 38

yaśodā bālakam nītvā  
krode kṛtvā stanam dadau  
maṅgalam kārayām āsa  
vipra-dvārā śisor mune

yaśodā-Yaśodā; bālakam-the infant; nītvā-taking; krode-on the lap; kṛtvā-doing; stanam-breast; dadau-gave; maṅgalam-auspiciousness; kārayām āsa-created; vipra-dvārā-by the brāhmaṇas; śisoh-of the child; mune-O sage.

O sage, Yaśodā took her 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-  
samaṁ 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-fragrance.

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 dṛṣṭvā  
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; sādṛśah-like that; mama-of me; bhavet-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-gatim tasyai

kāma-pūra-kṛpā-nidhiḥ

hariḥ-Lord Kṛṣṇa; tan-mānasam-her mind; j{.sy 241}ātvā-understanding; papau-drank; janmāntare-in another birth; stanam-breast; dadau-gave; māṭr-gatim-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 māṭr-gatim prāpa  
kam bhajāmi vinā harim

dattvā-giving; viṣa-stanam-poison breast; kṛṣṇam-to Lord Kṛṣṇa; pūtanā-Pūtanā; rakṣasi-the demoness; mune-O sage; muktim-liberation; māṭr-of a mother; gatim-the post; prāpa-attained; kam-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 evam kathitam vipra  
śrī-kṛṣṇa-guṇa-varṇanam  
pade pade su-madhuram  
pravaram kathayāmi te

ity-thus; evam-in this way; kathitam-spoken; vipra-O brāhmaṇa; śrī-kṛṣṇa-guṇa-varṇanam-the description of the qualities of Śrī Kṛṣṇa; pade-step; pade-after step; su-madhuram-very sweet; pravaram-best; kathayāmi-I tell; te-to you.

O brāhmaṇa, thus I have described Lord Kṛṣṇa's transcendental qualities. The pastimes I tell you are supremely sweet at every step.

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## Chapter Eleven Tṛṇāvarta-vadha The Killing of Tṛṇāvarta

Text 1

śrī-nārāyaṇa uvāca

ekadā gokule sādhvī<sup>1</sup>  
yaśodā nanda-gehinī<sup>2</sup>  
gr̥ha-karmaṇī samyuktā<sup>3</sup>  
kṛtvā bālam sva-vakṣasi<sup>4</sup>

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; gokule-in Gokula; sādhvī-saintly; yaśodā-Yaśodā; nanda-gehinī-Nanda's wife; gr̥ha-karmaṇī-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 she performed her household duties.

Text 2

vāyu-rūpam tṛṇāvartam  
āgacchantam ca gokule  
śrī-harir manasā jñātvā  
bhāra-yukto babhūva ha

vāyu-rūpam-the form of wind; tṛṇāvartam-Tṛṇāvarta; āgacchantam-coming; ca-and; gokule-in Gokula; śrī-hariḥ-Lord Kṛṣṇa; manasā-with the mind; jñātvā-knowing; bhāra-yuktaḥ-very heavy; babhūva-became; ha-indeed.

Seeing the demon Tṛṇāvarta coming to Gokula as a whirlwind, and understanding his intent, infant Kṛṣṇa made Himself suddenly very heavy.

Text 3

bhārākrāntā yaśodā ca  
tatyāja bālakam tada  
śayānam kārayitvā ca  
jagāma yamunām mune

bhāra-by the burden; ākrāntā-oppressed; yaśodā-Yaśodā; ca-and; tatyāja-

abandoned; bālakam-the boy; tadā-then; śayānam-asleep; kārayitvā-making; ca-and; jagāma-went; yamunām-to the Yamunā; mune-O sage.

Unable to hold Him, Yaśodā put her boy down. She put Him to sleep and then she went to the Yamunā.

#### Text 4

etasminn antare tatra  
vāyu-rūpa-dharo 'suraḥ  
ādāya tam bhrāmayitvā  
gatvā ca śata-yojanam

etasmin antare-then; tatra-there; vāyu-rūpa-dharah-in the form of a whirlwind; asurah-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-śākhāś ca  
andhī-bhūtam ca gokulam  
cakāra sadyo māyāvī  
punah tatra papāta ha

babhañja-broke; vrkṣa-śākhāś-the tree brasnches; ca-and; andhī-bhūtam-blinded; ca-and; gokulam-Gokula; cakāra-did; sadyah-at once; māyāvī-magician; punah-again; tatra-there; papāta-fell; ha-indeed.

After breaking many tree branches and for the moment blinding Gokula, the magician demon finally crashed to the ground.

#### Text 6

asuro 'pi hari-sparśāt  
jagāma hari-mandiram  
sundaram ratham āruhya  
kṛtvā karma-kṣayam svakam

asurah-the demon; api-also; hari-sparśāt-by the touch of Lord Kṛṣṇa; jagāma-wnet; 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 'surah  
śrī-kṛṣṇa-caraṇa-sparśāt  
golokaṁ sa jagāma ha

pāṇḍya-deśodbhavaḥ-born in Pandy-desa; rājā-king; śāpāt-by the curse; durvāsasaḥ-of Durvāsā; asurah-a demon; śrī-kṛṣṇa-of Lord Kṛṣṇa; caraṇa-sparśāt-by the touch of the feet; goloka-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 bālakām tatra  
śayānam 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; bālakam-the boy; tatra-there; śayānam-sleeping; śayane-in His cradle; mune-O sage.

O sage, the gopas and gopīs frightened by the whirwind demon did not find the infant Kṛṣṇa sleeping in His cradle.

#### Text 9

sarve nijaghnuḥ svam̄ vakṣaḥ-  
sthalaṁ śokātūrā bhayāt  
kecīn murchām avāpuś ca  
ruruduś cāpi kevalam

sarve-all; nijaghnuḥ-beat; svam-own; vakṣaḥ-sthalam-chests; śokātūrā-greiving; bhayāt-from fear; kecīt-some; murchām-fainbtng; 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

anveṣaṇam prakurvanto  
dadṛśur bālakam vrajāḥ  
dhūli-dhūṣaṇa-sarvāṅgam  
puṣpodyānāntare sthitam

anvesaṇam- a search; prakurvantaḥ-doing; dadṛśuh-saw; bālakam-the boy; vrajāḥ-the people of Vraja; dhūli-with dust; dhūṣaṇa-civered; sarva-all; aṅgam-limbs; puṣpodyānāntare-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 śāśvad  
rudantam bhaya-kātaram

bāhya-eka-deśe-outside; sarasah-of a lake; tīre-by the shore; nīra-samanvite-filled with water; paśyantam-looking; gaganam-at the sky; śāśvat-always; rudantam-crying; bhaya-kātaram-frightened.

. . . by a lake, staring at the sky, frightened, and crying without stop.

Text 12

gr̥hītvā bālakam nandah  
kṛtvā vakṣasi sa-tvaram  
darśam darśam mukham tasya  
ruroda ca śucānvitah

gr̥hītvā-taking; bālakam-the boy; nandah-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; śucānvitah- 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  
dṛṣṭvā bālam ruroda ha  
kṛtvā vakṣasi tad-vaktram  
cucumba ca muhur muhuḥ

yaśodā-Yaśodā; rohiṇī-and Rohiṇī; śīghram-at once; dṛṣṭvā-gazing; bālam-at the boy; ruroda-cried; ha-indeed; kṛtvā-doing; vakṣasi-to the chest; tad-vaktram-His face; cucumba-kissed; ca-and; muhur-muhuḥ-again; muhuḥ-and again.

Yaśodā and Rohiṇī gazed at the boy, wept, pressed Him to their breast, and kissed 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 do; snāpayām āsa-bathed; 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 śāśāpa durvāsāḥ  
pāṇḍya-deśodbhavam nṛpam  
su-vicārya vada brahmann  
itihāsam purātanam

śrī-nārada uvāca-Śrī Nārada said; katham-why?; śāśāpa-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  
sahasrākṣah pratāpavān  
strī-sahasram samādāya  
kāma-bāṇa-prapīḍitaḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; pāṇḍya-deśodbhavaḥ-born in Pandya-deśa; rājā-king; sahasrākṣah-Sahasrākṣa; pratāpavān-powerful; strī-sahasram-a thousand wives; samādāya-taking; kāma-bāṇa-prapīḍitaḥ-wounded by Kāmadeva'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 manorame

manohare-beautiful; nirjane-secluded; ca-and; parvate-on the mountain; gandhamādane-gandhamādana; vijahāra-enjoyed pastimes; 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-śrṅgāram  
viparītādikam nṛpaḥ  
nakha-danta-kṣatāṅgam ca  
kaminīnām cakāra saḥ

nānā-prakāra-śrṅgāram-many kinds of conjugal pastimes; viparītādikam-beginning with viparita; nṛpaḥ-the king; nakha-danta-teeth and nails; kṣata-scratched; aṅgam-bodies; ca-and; kaminīnām-of his wives; cakāra-did; saḥ-he.

Biting and scratching, He enjoyed many conjugal pastimes, beginning with the pastime of *viparīta*, with his passionate wives.

### Text 19

kṛtvā mūrti-sahasram ca  
yogīndro nṛpatīśvarah  
kṛtvā sthale vihāratām ca  
jala-krīḍām cakāra saḥ

kṛtvā-doing; mūrti-sahasram-a thousand forms; ca-and; yogīndraḥ-the king of yogis; nṛpatīśvarah-the king of kings; kṛtvā-doing; sthale-in that place; vihāram-pastiems; ca-and; jala-krīḍām-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  
nagnāś ca nṛpa-mūrtayah  
vijahruś ca puṣpabhadrā-  
nadī-tīre manorame

nāryah-wives; vivasanāḥ-unclothed; sarvā-all; nagnāś-naked; ca-and; nṛpa-mūrtayah-the kings forms; vijahruś-enjoyed; ca-and; puṣpabhadrā-nadī-tīre-on the shore of the Puṣpabhadrā river; manorame-beautiful.

Expanded into a thousand forms, the naked king enjoyed with his naked wives on the beautiful shore of the Puṣpabhadrā river.

### Text 21

etasminn antare tena  
pathā yāti mahā-munih  
śiṣya-lakṣaiḥ parivṛtaḥ  
kailāsamā ūṇkaram prati

etasmin antare-then; tena-by that; pathā-path; yāti-goes; mahā-munih-great sage; śiṣya-lakṣaiḥ-with a hundred thousand disciples; parivṛtaḥ-accompanied; kailāsam-to Kailāsa; ūṇkaram-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

dṛṣṭvā munim mahā-matto  
nottasthau na nanāma ca  
vācā hastena rājā tu  
sambhāṣām na cakāra ha  
\*

dṛṣṭvā-seeing; munim-the sage; mahā-mattaḥ-wild with passion; na-not; uttasthau-stood; na-not; nanāma-bowed; ca-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

dṛṣṭvā cukopa nr̥patim  
śaśāpa sphuritādharaḥ  
asuro bhava pāpiṣṭha  
yogād bhraṣṭo bhuvam vraja

dṛṣṭvā-seeing; cukopa-became angry; nr̥patim-the king; śaśāpa-cursed; sphurita-trembling; adharaḥ-lips; asuraḥ-a demon; bhava-become; pāpiṣṭha-sinner; yogāt-from yoga; bhraṣṭaḥ-fallen; bhuvam-to the earth; vraja-go.

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-sparśād  
golokam yāsyasi dhruvam

bhārate-on the earth; lakṣa-varṣam-for a hundred thousand years; ca-and; sthātavyam-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 mahisyo  
jāniṁ labhata bhārate  
rājendra-gehe rājendrād  
bhaviṣyatha manoharāḥ

sthāne sthāne-in place after place; he-O; mahisyah-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-śabdaiṁ vicakruś ca  
śiṣya-saṅghāḥ kṛpālavāḥ

ity-thus; uktvā-speaking; tu-indeed; munīndraś-the great sage; ca-and; jagāma-went; śaṅkarālayam-to Lord Śiva's abode; hā-hā-śabdaiṁ-sounds of "Alas! Alas!" vicakruś-did; ca-and; śiṣya-saṅghāḥ-the many disciples; kṛpālavāḥ-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 great sage; rājendrah-the great king; ruroda-wept; ca-and; sarit-taṭe-by the river shore; rurudū-wept; ramaṇīyāḥ-the beautiful; ca-and; ramaṇyah-wives; virahāturāḥ-tormented with separation.

When Durvāsā Muni had departed, the king wept by the riverside, and his beautiful wives, tormented by the thought of being separated from him, also wept.

Text 28

he nātha ramaṇa-śreṣṭhety  
uccārya ca punah punah  
tvāṁ vinā vā kva yāsyāmo  
vayam tvam vā kva yāsyasi

he-O; nātha-master; ramaṇa-śreṣṭha-O best of lovers; iti-thus; uccārya-calling out; ca-and; punah-again; punah-and again; tvām-you; vinā-without; vā-or; kva-where?; yāsyāmaḥ-we will go; vayam-we; tvam-you; vā-or; kva-where?; 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 sārdham su-nirjane  
na kariṣyasi rājyaṁ tvam  
na yāsyāmo gṛham vayam

punah AGAIN; na-not; vihariṣyāmaḥ-we will enjoy pastimes; tvayā-with you; sārdham-with; su-nirjane-in a secluded place; na-not; kariṣyasi-you will perform; rājyaṁ-kingdom; tvam-you; na-not; yāsyāmaḥ-we will go; 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  
prasāritābhyaṁ bāhubhyāṁ  
nāniṣyāmas tvāṁ uraḥ

śarat-autumn; candra-moon; prabhā-light; muṣṭam-robbing; na-not; drakṣyāmaḥ-we will see; mukham-face; tava-of you; prasāritābhyaṁ-extended; bāhubhyāṁ-by arms; na-not; nāniṣyāmaḥ-will we be led; tvāṁ-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 rājñah sarit-taṭe

ity-thus; uktvā-saying; ruruduḥ-wept; sarvāḥ-all; puraskṛtya-placing before; narādhipam-the king; murchām-fainting; avāpuḥ-attained; caraṇam-feet; dhṛtvā-holding; rājñah-of the king; sarit-taṭe-by the riverside.

Speaking these words, they gathered before him on the riverside, grasped his feet, wept, and fainted.

### Text 32

rājāgni-kuṇḍam nirmāya  
nārībhiḥ saha nārada  
smṛtvā hari-padāmbhojam  
jvalad-agnau viveśa ha

rājā-the king; agni-of fire; kuṇḍam-a lake; Šnirmāya-making; nārībhiḥ-with his wives; saha-with; nārada-O Nārada; smṛtvā-remembering; 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 surāḥ 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, "Destiny is very powerful."

Text 34

sa ca rājā tṛṇāvarto  
jagāma hari-mandiram  
mahiṣyo bhārate varṣe  
lebhire janma vañchitam

sah-he; ca-and; rājā-the king; tṛṇāvartah-Tṛṇāvarta; jagāma-went; hari-mandiram-to Lord Kṛṣṇa's abode; mahisyah-the queens; bhārate varṣe-on the earth; lebhire-attained; janma-a birth; va{.sy 241}chitam-desired.

The king became Tṛṇāvarta and went to Lord Kṛṣṇa's spiritual abode. The queens took birth on the earth and eventually attained the fulfillment of their desires.

Text 35

ity evam kathitam sarvam  
harer māhātmyam uttamam  
mokṣanam nr̄pateś caiva  
munīndra-śāpa-hetukam

ity-thus; evam-thus; kathitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; māhātmyam-the glories; uttamam-transcendental; mokṣanam-loveration; nr̄pateḥ-of the king; ca-and; eva-indeed; munīndra-śāpa-hetukam-caused by 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  
ājagmūr nanda-mandiram  
sthavirāś ca vayasyāś ca  
bālikā bālakānvitāḥ

etasmin antare-after that; gopya-the gopī; ājagmuḥ-came; nanda-mandiram-to Nanda's home; sthavirāś-elderly; ca-and; vayasyah-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

atṛptam bālakam śīghram  
sannyasya śayane satī  
praṇanāma samutthāya  
karmany autthanike mudā

atṛptam-unsatisfied; bālakam-the child; śīghram-at once; sannyasya-placing; śayane-on the cradle; satī-saintly; praṇanāma-bowed down; samutthāya-rising; karmany-in the ceremony; autthanike-autthanika; mudā-happily.

At once placing the still unsatisfied infant in His cradle, saintly Yaśodā bowed before them and then happily stood up to perform the autthāna ceremony.

#### Text 4

taila-sindūra-tāmbūlam  
dadau tābhyo mudānvitā

miṣṭa-vastūni vastrāṇi  
bhūṣaṇāni ca gopikāḥ

taila-sindūra-tāmbūlam-oil, sindura, and betelnuts; dadau-gave; tābhyah-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  
prerayitvā tu caraṇam  
māyeśo māyayā vibhuḥ

etasminn antare-then; kṛṣṇah-Kṛṣṇa; ruroda-cried; kṣudhitah-hungry; tadā-then; prerayitvā-sending; tu-indeed; caraṇam-foot; māyeśah-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 caraṇam tasya  
pravīṇe sakāṭe mune  
viśvambhara-padāghātāt  
tat ca cūrṇam babhūva hā

papāta-fell; caraṇam-foot; tasya-of Him; pravīṇe-on the well-built; sakāṭe-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 sakāṭam petur  
bhaṅga-kāṣṭhāni tatra vai  
papāta dadhi dugdham ca  
navanītam ghṛtam madhu

babhañja-broke; sakatam-the cart; petuh-fell; bhaṅga-kāṣṭhāni-broken articles; tatra-there; vai-indeed; papāta-fell; dadhi-yogurt; dugdham-milk; ca-and; navanītam-butter; ghṛtam-ghee; madhu-honey.

When the cart broke the pots of yogurt, milk, butter, ghee, and honey there also fell and broke.

#### Text 8

dṛṣṭvāścaryam gopikāś ca  
dadruvur ballavā bhayāt  
dadṛśur bhagna-sakatam  
indhanābhyantere śisum

dṛṣṭvā-seeing; āścaryam-wonder; gopikāś-the gopīs; ca-and; dadruvuḥ-ran; ballavā-the gopas; bhayāt-out of fear; dadṛśuḥ-saw; bhagna-sakatam-the broken cart; indhana-the broken pieces of wood; abhyantare-among; śisum-the infant.

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

bhagnam-broken; bhāṇḍa-samūham-the pots; ca-and; patitam-fallen; madhu-honey; go-rasam-milk; prerayitvā-sending; tu-indeed; kāṣṭhāni-things; jagrāha-grabbed; bālakam-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  
rudantam kṣudhitam kṣudhā  
stanam dadau yaśodā tarā  
ruroda ca bhṛśam śucā

māyā-by yogamāyā; raksita-protected; sarvāṅgam-all His limbs; rudantam-crying; kṣudhitam-hungry; kṣudhā-with hunger; stanam -breast; dadau-gave; yaśodā-Yaśodā; tam-to Him; ruroda-cried; ca-and; bhṛśam-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 sakātam katham  
kiñcid dhetum na paśyāmi  
sahaseti kim adbhumtum

papracchuḥ-asked; bālakān-the boys; gopā-the gopas; babha{.sy 241}ja-broke; sakātam-the cart; katham-how?; ki{.sy 241}cit-something; hetum-the reason; na-not; paśyāmi-I see; sahasā-suddenly; iti-thus; kim-what?; adbhumtum-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 śṛṇuta tad-vacah  
śrī-kṛṣṇasya padāghātād  
babhañja sakātam dhruvam

ity-thus; ūcuḥ-said; bālakāḥ-the boys; sarve-all; gopāḥ-the gopas; śṛṇuta-hear; tad-vacah-these words; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; padāghātāt-from the kick; babhañja-broke; sakātam-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; jahasuh-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

śiśoh svasty-ayanam tūrṇam  
cakrur brāhmaṇa-puṅgavāḥ  
hastam dattvā śisor gātre  
papāṭha kavacam dvijāḥ

śiśoh-of the child; svasty-ayanam-auspiciousness; tūrṇam-at once; cakruḥ-did; brāhmaṇa-puṅgavāḥ-the best of brāhmaṇas; hastam-hand; dattvā-giving; śiśoh-of the child; gātre-on the limb; papāṭha-recited; kavacam-armor; dvijāḥ-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 dattam māyayā pūrvam  
brahmaṇe nabhi-paṅkaje

nidrite jagatī-nāthe  
jale ca jala-śāyine  
bhītāya stuti-kartre ca  
madhu-kaiṭabhayor bhayāt

vadāmi-I will tell; tat-that; te-to you; viprendra-O king of brāhmaṇas; kavacam-kavaca; sarva-rakṣaṇam-protecting from all; yat-which; dattam-given; māyayā-by Yoganidrā; pūrvam-before; brahmaṇe-to Lord Brahmā; nabhi-paṅkaje-on the lotus navel; nidrite-asleep; jagatī-nāthe-the master of the universes; jale-in the water; ca-and; jala-śāyine-resting in the water; bhītāya-frightened; stuti-prayers; kartre-doing; ca-and; madhu-kaiṭabhayor-of madhu and Kaiṭhabha; bhayāt-out of fear.

O king of brāhmaṇas, I will recite for you that kavaca, which protects from all dangers, which Goddess Yoganidrā gave to the demigod Brahmā as he rested in the

lotus navel of Lord Viṣṇu, the master of the universes who was sleeping on the ocean, and which Brahmā recited out of fear of the demons Madhu and Kaiṭabha.

Text 17

śrī-yoganidrovāca

dūrī-bhūtam kuru bhayam  
bhayam kim te harau sthite  
sthitāyām mayi ca brahman  
sukham tiṣṭha jagat-pate

śrī-yoganidrā uvāca-Śrī Yoganidrā said; dūrī-bhūtam-pushed far away; kuru-may do; bhayam-fear; bhayam-fear; kim-what?; te-of you; harau-in Lord Kṛṣṇa; sthite-situated; sthitāyām-situated; mayi-in me; ca-and; brahman-O brāhmaṇa; sukham-happily; tiṣṭha-stay; jagat-pate-O matser of the universes.

Śrī Yoganidrā said: Throw your fears far away. As long as Lord Viṣṇu is here and as long as I am here, why should you be afraid? Be happy, O master of the universe.

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

karṇa-yugmam ca kaṇṭham ca  
kapālam pātu mādhavah  
kapolam pātu govindah  
keśāṁś ca keśavah svayam

karṇa-yugmam-ears; ca-and; kaṇṭham-neck; ca-and; kapālam-the top of your

head; pātu-may protect; mādhavaḥ-the husband of the goddess of fortune; kapalam-cheeks; pātu-may protect; govindah-the joy of the cows, land, and senses; keśān-hair; ca-and; keśavah-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 hrṣīkeśao  
danta-paṅktim gadāgrajah  
rāseśvaraś ca rasanām  
tālukam vāmano vibhuḥ

adharoṣṭham-lips; hrṣīkeśaaḥ-the master of the senses; danta-paṅktim-teeth; gadāgrajah-the elder brother of Gada; rāseśvarah-the king of the rāsa dance; ca-and; rasanām-the tongue; tālukam-palate; vāmanah-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

vakṣah pātu mukundas te  
jaṭharam pātu daitya-hā  
janārdanah pātu nābhīm  
pātu viṣṇuś ca te hanum

vakṣah-the chest; pātu-may protect; mukundah-the giver of libveration; te-of you; jaṭharam-the abdomen; pātu-may protect; daitya-hā-the killer of the demons; janārdanah-who rescues the people from distress; pātu-may protect; nābhīm-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-yugmāṁ guhyāṁ ca  
pātu te puruṣottamāḥ  
jānu-yugmāṁ jānakīśāḥ  
pātu te sarvadā vibhuḥ

niṭamba-yugmam-hips and buttocks; guhyam-private parts; ca-and; pātu-may protect; te-of you; puruṣottamāḥ-the Supreme Person; jānu-yugmam-knees; jānakīśāḥ-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-yugmāṁ nṛsimhaś ca  
pātu sarvatra saṅkāṭe  
pāda-yugmāṁ varāhaś ca  
pātu te sarvadā vibhuḥ

hasta-yugmam-hands; nṛsimhaś-half-man half-lion; ca-and; pātu-may protect; sarvatra-everywhere; saṅkāṭe-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

ūrdhvāṁ nārāyaṇāḥ pātu  
hy adhastāt kamalā-patiḥ  
pūrvāsyāṁ pātu gopālah  
pātu vahnau daśāsyā-hā

ūrdhvam-above; nārāyaṇāḥ-Lord who is the resting place of all living beings; pātu-may protect; hy-indeed; adhastāt-from below; kamalā-patiḥ-the husband of the goddess of fortune; pūrvāsyāṁ-in front; pātu-may protect; gopālah-the protector of the cows; pātu-may protect; vahnau-in fire; daśāsyā-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  
vaikuṇṭhaḥ pātu nairṛtau  
vārunyām vāsudevaś ca  
pātu te jalajāsanah

vana-mālī-wears a forest garland; pātu-may protect; yāmyām-south;  
vaikuṇṭhaḥ-the son of Viṣṇu; pātu-may protect; nairṛtau-southwest;  
vārunyām-west; vāsudevaś-the son of Vasudeva; ca-and; pātu-may protect; te-of  
you; jalaja-lotus; āsanah-on a throne.

May the Lord who wears a garland of forest flowers protect you from the south.  
May the Lord who appears as the son of Viṣṇu 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; ajah-the unborn Lord; vāyavyām--the  
northwest; vistara-śravāḥ-famous and glorious; uttare-in the north; ca-and; sadā-  
always; pātu-may protect; ca-and; anantah-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 iśvarah pātu  
sarvatra pātu śatru-jit  
jale sthale cāntarīkṣe  
nidrāyām pātu rāghavah

aiśānyām-the northeast; īśvaraḥ-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 evam kathitam brahman  
kavacam paramādbhutam  
krṣṇena kṛpayā dattam  
smṛtenaiva purā mayā

ity-thus; evam-thus; kathitam-spoken; brahman-O brāhmaṇa; kavacam-shield; paramādbhutam-very wonderful; krṣṇena-by Lord Kṛṣṇa; kṛpayā-by the mercy; dattam-given; smṛtena-remembered; eva-indeed; purā-previous; mayā-by me.

O Brahmā, thus I have spoken this very wonderful kavaca, which Lord Kṛṣṇa Himself kindly gave to me when I remembered Him a long time ago.

### Text 29

śumbhena saha saṅgrāme  
nilakṣye ghorā-dāruṇe  
gagane sthitayā sadyah  
prāpti-mātreṇa so jitah

śumbhena-Śumbha; saha-with; saṅgrāme-in the battle; nilakṣye-seeing; ghorā-dāruṇe-terrible; gagane-in the sky; sthitayā-situated; sadyah-at once; prāpti-mātreṇa-simply by attaining; sah-he; jitah-defeated.

In a terrible battle I saw in the sky the demon Śumbha was at once defeated by this kavaca.

### Text 30

kavacasya prabhāvena  
dharanyām patito mṛtaḥ  
pūrvam varṣa-śataṁ khe ca

kṛtvā yuddham bhayāvaham

kavacasya-of the kavaca; prabhāvena-by the power; dharanyām-to the earth; patitah-fallen; mṛtaḥ-dead; pūrvam-before; varsa-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 in the sky for a hundred years, at once fell the earth and died.

Text 31

mṛte sumbhe ca govindah  
kṛpālur gagana-sthitah  
mālyan ca kavacam dattvā  
golokam sa jagāma ha

mṛte-dead; sumbhe-Śumbha; ca-and; govindah-Lord Kṛṣṇa; kṛpāluḥ-kind; gagana-sthitah-in the sky; mālyam-a garland; ca-and; kavacam-the kavaca; dattvā-goiving; 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-bhayam nāsti  
kavacasya prabhāvataḥ

kalpāntarasya-of another kalpa; vṛttāntam-the story; kṛpayā-by the mercy; kathitam-spoken; mune-O sage; abhyantara-within; bhayam-fear; na-not; asti-is; kavacasya-of the kavaca; prabhāvataḥ-by the power.

O wise Brahmā, I have told you a story of the Lord's mercy in another kalpa. By the power of this kavaca there need never be fear in your heart.

Text 33

kotiśah koṭiśo nastā  
mayā dṛṣṭāś ca sarvaśah  
aham ca hariṇā sārdham  
kalpe kalpe sthirā sadā

kotiśah-millions; kotiśah-millions; naṣṭā-destroyed; mayā-by me; dr̥ṣṭāś-seen;  
ca-and; sarvaśah-all; aham-I; ca-and; hariṇā-Lord Kṛṣṇa; sārdham-by; kalpe-kalpa;  
kalpe-after kalpa; sthira-situated; sadā-always.

O have seen millions and millions perish kalpa after kalpa. Only Lord Kṛṣṇa  
and I remain here eternally.

#### Text 34

ity uktvā kavacāṁ dattvā  
sāntardhānam cakāra ha  
nihśāṅko nābhi-kamale  
tasthau sa kamalodbhavaḥ

ity-thusd; uktvā-sepaking; kavacam-the kavaca; dattvā-giving; sā-Goddess  
Yoganidrā; antardhānam-disappearance; cakāra-did; ha-indeed; nihśāṅkah-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-guṭīkāyāṁ tu  
kṛtvēdāṁ kavacāṁ param  
kaṇṭhe vā dakṣiṇe bāhau  
badhnīyād yaḥ sudhīḥ sadā

suvarṇa-gold; guṭīkāyām-in an amulet; tu-indeed; kṛtvā-making; idam-this;  
kavacām-kavaca; param-great; kaṇṭhe-on the neck; vā-or; dakṣiṇe-on the left;  
bāhau-arm; badhnīyāt-tying; yaḥ-one who; sudhīḥ-intlligent; 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  
bhayāṁ tasya na vidyate  
jale sthale cāntarīkṣe  
nidrāyāṁ rakṣatiśvaraḥ

viṣa-poison; agni-fire; sarpa-snakes; śatrubhyah-and enemies; bhayam-fear; tasya-of him; na-not; vidyate-is; jale-in the water; sthale-on land; ca-and; antarikṣe-in the sky; nidrāyām-asleep; rakṣati-protects; īśvarah-the Supreme Personality of Godhead.

He need never fear poison, fire, snakes, or enemies. The Supreme Personality of Godhead protects him in the water, on land, in the sky, and while he sleeps.

Text 37

saṅgrāme vajra-pāte ca  
vipattau prāṇa-saṅkāṭe  
kavaca-smaraṇād eva  
sadyo nihśāṅkatām vrajet

saṅgrāme-in battle; vajra-pāte-in the thunderbolt; ca-and; vipattau-in calamity; prāṇa-saṅkāṭe-life is in danger; kavaca-the kavaca; smaraṇāt-by remembering; eva-indeed; sadyah-immediately; nihśāṅkatām-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

baddhvēdaṁ kavacāṁ kaṇṭhe  
śaṅkaras tripurāṁ purā  
jaghāna līlā-mātreṇa  
durantam asureśvaram

baddhvā-tying; idam-this; kavacam-kavaca; kaṇṭhe-on the neck; śaṅkarah-Lord Śiva; tripuram-Tripura; purā-before; jaghāna-killed; līlā-mātreṇa-easily; durantam-ferocious; asureśvaram-the king of the demons.

Wearing this kavaca around his neck, Lord Śiva easily killed ferocious Tripura, the king of the demons.

Text 39

baddhvēdaṁ kavacāṁ kālī  
raktabījaṁ cakhāda sa  
sahasra-sīrṣā dhṛtvedam  
viśvam dhatte tilam yathā

baddhvātying; idam-this; kavacam-kavaca; kālī-Goddess Kālī; raktabījam-Raktabīja; cakhāda-ate; sa-and; sahasra-śīrṣā-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 Raktabīja. Wearing this kavaca around His neck, Lord Śeṣa carries the universe as if it were a sesame seed.

Text 40

āvāṁ sanat-kumāraś ca  
dharma-sākṣī ca karmaṇām  
kavacasya prasādena  
sarvatra jayino vayam

āvāṁ-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; jayinah-victorious; vayam-we.

By the mercy of this kavaca Sanat-kumāra became the witness of pious deeds. By the mercy of this kavaca we are all victorious.

Text 41

tasya nanda-śiśoḥ kanṭhe  
cakāra kavacam dvijah  
ātmanah kavacam kanṭhe  
dadhabā ca svayam harih

tasya-of Him; nanda-śiśoḥ-of Nanda's son; kanṭhe-on the neck; cakāra-did; kavacam-the kavaca; dvijah-the brāhmaṇa; ātmanah-of the self; kavacam-the kavaca; kanṭhe-on the neck; dadhabā-held; ca-and; svayam-personally; harih-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

prabhāvah kathitah sarvah  
kavacasya hares tathā  
anantasyācyutasyaiva  
prabhāvam atulam mune

prabhāvah-the power; kathitah-spoken; sarvah-all; kavacasya-of the kavaca; hareh-of Lord Kṛṣṇa; tathā-so; anantasya-unlimited; acyutasya-infallible; eva-inded; 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 kṛṣṇām 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  
viprendraikah samāgataḥ  
vṛtaḥ śiṣya-samūhaiś ca  
prajvalan brahma-tejasā

etasmin antare-then; tatra-there; viprendraikah-the king of brāhmaṇas; samāgataḥ-came; vṛtaḥ-accompanied; śiṣya-samūhaiḥ-by many disciples; ca-and; prajvalan-shining; brahma-tejasā-with brahminical glory.

At that moment a great brāhmaṇa, splendid with brahminical power and accompanied by a great host of disciples, came to her home.

### Text 4

prajapan paramam brahma  
śuddha-sphaṭika-mālayā  
danḍī chatrī śukla-vāsā  
danta-paṅkti-virājitaḥ  
jyotiḥ-grantho mūrtimāṁś ca  
veda-vedāṅga-pāra-gaḥ

prajapan-speaking; paramam-the supreme; brahma-Brahman; śuddha-sphaṭika-mālayā-with a string of pure crystals; danḍī-holding a staff; chatrī-a parasol; śukla-vāsā-with white garments; danta-paṅkti-virājitaḥ-splendid teeth; jyotiḥ-granthah-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 crystal. He wore white garments and carried a staff and parasol. His teeth were splendid. He was like the sacred writings of astrology personified. He had traveled to the farther shore of the Vedas and Vedāṅgas.

### Text 5

paribibhraj-jāṭhā-bhāram  
tāpta-kāñcana-sannibham  
śarat-pārvanya-candrāsyo  
gaurāṅgaḥ padma-locanah

paribibhraj-jāṭhā-bhāram-wearing matted hair; tāpta-kāñcana-sannibham-like molten gold; śarat-pārvanya-candra-autumn moon; āsyah-face; gaurāṅgaḥ-fair limbs; padma-locanah-lotus eyes.

He had lotus eyes, an autumn moon face, matted hair, and a complexion fair like molten gold.

### Text 6

yogīndro dhurjateḥ śiṣyāḥ  
śuddha-bhakto gadābhṛtaḥ  
vyākhyā-mūdrā-karaḥ śrīmān  
śiṣyān adhyāpayaṁ mudā

yogīndraḥ-the king of the yogis; dhurjateḥ-of Lord Śiva; śiṣyāḥ-the disciple; śuddha-bhaktah-a pure devotee; gadābhṛtaḥ-of Lord Kṛṣṇa; vyākhyā-mūdrā-karaḥ-in the posture of explaining the scriptures; śrīmān-glorious; śiṣyān-disciples; adhyāpayaṁ-teaching; mudā-happily.

He was a disciple of Lord Śiva. He was a leader of the yogīs. In the posture of explaining scripture, he was happily teaching his disciples.

### Text 7

veda-vyākhyāṁ kati-vidhāṁ  
prakurvan nava-lilayā  
ekī-bhūya catur-veda-  
tejasā mūrtimān iva

veda-of the Vedas; vyākhyām-explanation; kati-vidhām-how many ways?; prakurvan-doing; nava-lilayā-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

sākṣat-sarasvatī-kaṇṭhaḥ  
siddhāntaika-viśāradāḥ  
dhyānaika-niṣṭhaḥ śrī-kṛṣṇa-  
pādāmbhoje divā-niśam

sākṣat-directly; sarasvatī-Sarasvatī; kaṇṭhaḥ-neck; siddhānta-conclusion; eka-one; viśāradāḥ-skilled; dhyāna-meditation; eka-one; niṣṭhaḥ-faith; śrī-kṛṣṇa-pf

Lord Kṛṣṇa; pādāmbhoje-at the lotus feet; divā-niśam-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 siddheśah  
sarva-jñah sarva-darśanah  
tam drṣtvā sā samuttasthau  
yaśodā praṇanāma ca

jīvat-while living in this world; muktaḥ-liberated; hi-indeed; siddheśah-the leader of the perfect souls; sarva-j{.sy 241}ah-omniscient; sarva-darśanah-seeing everything; tam-him; drṣtvā-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

padyaiṁ gām madhuparkaiṁ ca  
svarṇa-simhāsanaiṁ dadau  
bālakaiṁ vandayām āsa  
munīndram sa-smitaiṁ 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-śatakaiṁ harim  
āśiṣaiṁ pradadau prītyā  
veda-mantropayogikam

munih-the sage; ca-and; manasā-with his mind; cakre-did; pranāma-śatakam-a hundred times bowing down; harim-to Kṛṣṇa; āśīśam-blessing; 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  
te tāṁ yuyujur āśīśam  
śiṣyān padyādikāṁ bhaktyā  
pradadau ca pṛthak pṛthak

praṇanāma-bowed down; ca-and; śiṣyān-to the disciples; ca-and; te-they; tāṁ-to hger; yuyujuh-gave; āśīśam-blessing; śiṣyān-to the disciples; padyādikam-beginning with pada; 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 pada and other gifts.

Text 13

sa-śiṣyo 'ṅghrī ca prakṣālyā  
samuvāsa sukhāsane  
samudyatā gatīṁ praṣṭum  
puṭāñjali-yutā satī

sa-śiṣyah-with disciples; aṅghrī-feet; ca-and; prakṣālyā-washing; samuvāsa-sat; sukhāsane-on the comfortable throne; samudyatā-eager; gatim-destination; praṣṭum-to ask; puṭāñjali-yutā-with folded palms; satī-the saintly woman.

The sage and his disciples 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 bālakāṁ kṛtvā  
bhakti-namrasya-kandharā

svātmārāmam maṅgalam ca  
praṣṭum yadyapi na kṣamā

tathāpi bhavato nāma  
śivam prcchāmi sāmpratam  
abalā buddhi-hīnā yā  
doṣam kṣantum sadārhasi

mūḍhasya satataṁ doṣa-  
kṣamam kurvanti sādhavaḥ

sva-krode-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 śivam prcchāmi sāmpratam abalā buddhi-hīnā yā doṣam kṣantum sadārhasi mūḍhasya satataṁ doṣa- kṣamam kurvanti sādhavaḥ.

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; atrih-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 tvam vā  
vaśiṣṭo garga eva ca  
jaigīṣavyo devalo vā  
kapilo vā svayam vibhuḥ

durvāsāḥ-Durvasa; kardamaḥ-kardama; tvam-you; vā-or; vaśiṣṭaḥ-Vasista; garga-Garga; eva-indeed; ca-and; jaigīṣavyaḥ-Jagisavya; devalaḥ-DEvala; 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 sanakah  
sānando vā sanātanaḥ  
boḍhuḥ pañcaśikho vā tvam  
āsuriḥ saubhariḥ kim u

sanat-kumāraḥ-Sanat-kumara; sanakah-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 20

viśvāmitro 'tha vālmīko  
vāmadevo 'tha kaśyapaḥ  
samvartah kim utathyo vā  
kim kaco vā bṛhaspatih

viśvāmitraḥ-Visvamitra; atha-then; vālmīkah-Valmiki; vāmadevaḥ-Vamadeva; atha-then; kaśyapaḥ-Kasyapa; samvartah-Samvarta; kim-whether?; utathyah-Utathya; vā-or; kim-whether?; kacah-Kaca; vā-or; bṛhaspatih-Brhaspati.

Are you Viśvāmitra, or Vālmīki, or Vāmadeva, or Kaśyapa, or Samvarta, or Utathya? Are you Kaca, or Bṛhaspati, . . .

Text 21

bhṛguḥ śukraś ca cyavano  
nara-nārāyaṇo 'thavā  
śaktih parāśaro vyāsaḥ  
śukadevo 'tha jaiminiḥ

bhṛguḥ-Bhṛgu; śukraś-Sukra; ca-and; cyavanaḥ-Cyavana; nara-nārāyaṇaḥ-Nara Narayana; athavā-then; śaktih-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  
kaṇvah kātyāyanas tathā  
āstīko vā jarat-kārur  
ṛṣyaśṛṅgo vibhāṇḍakah

mārkaṇḍeyah-Markandeya; lomaśaś-Lomasa; ca-and; kaṇvah-Kanva;  
kātyāyanah-Katyayana; tathā-or; āstīkah-Astika; vā-or; jarat-kāruḥ-Jagatkaru;  
ṛṣyaśṛṅgah-Rsyasrnga; vibhāṇḍakah-Vibhandaka.

. . . or Mārkaṇḍeya, or Lomaśa, or Kanva, or Kātyāyana, or Astīka, or Jagatkāru, or  
Rṣyaśṛṅga, or Vibhāṇḍaka, . . .

Text 23

paulastyas tvam agastyo vā  
śaradvān śṛṅgir eva ca  
śamīko 'riṣṭanemiś ca  
māṇḍavya paila eva ca

paulastyah-Paulastya; tvam-you; agastyah-Agastya; vā-or; śaradvān-Saradvan;  
śṛṅgiḥ-Sṛngi; eva-indeed; ca-and; śamīkah-Samika; arīṣṭanemih-Aristanemi; ca-and;  
māṇḍavya-Mandavya; paila-Paila; eva-indeed; ca-and.

. . . or Paulastya, or Agastya, or Śaradvān, or Śṛngi, or Śamīka, or Arīṣṭanemi, or  
Māṇḍavya, or Paila, . . .

Text 24

pāṇinir vā kaṇado vā  
śākalyah śākaṭāyanah  
aṣṭavakro bhāgurir vā  
sumantur vatsa eva ca

pāṇinih-Panini; vā-or; kaṇadaḥ-Kanada; vā-or; śākalyah-Sakalya; śākaṭāyanah-  
Sakatayana; aṣṭavakrah-Astavakra; bhāguriḥ-Bhaguri; vā-or; sumantuḥ-Sumantu;  
vatsa-Vatsa; eva-indeed; ca-and.

. . . or Pāṇini, or Kānada, or Śākalya, or Śakaṭāyana, or Aṣṭavakra, or Bhāguri, or Sumantu, or Vatsa, . . .

### Text 25

jābalir yājñavalkyaś ca  
vaiśampāyana eva ca  
yatir haṁsī pippalado  
maitreyah karuṣas tathā

jābalih-jabali; yājñavalkyah-Yajnavalkya; ca-and; vaiśampāyana-Vaisampayana; eva-indeed; ca-and; yatiḥ-Yati; haṁsī-Hamsi; pippaladah-Pippalada; maitreyah-Maitreya; karuṣah-Karusa; tathā-so.

. . . or Jābali, or Yājñavalkya, or Vaiśampāyana, or Yati, or Haṁsī, or Pippalāda, or Maitreya, or Karusa, . . .

### Text 26

upamanyur goramukho  
'ruṇir aurdhvo 'tha kākṣivān  
bharadvājo vedaśirāḥ  
śaṅkukarṇo 'tha śaunakah

upamanyuh-Upamansu; goramukhaḥ-Goramukha; aruṇih-Aruni; aurdhvah-Aurdhva; atha-then; kākṣivān-Kaksivan; bharadvājaḥ-Bharadvaja; vedaśirāḥ-Vedasira; śaṅkukarṇaḥ-Sankukarna; atha-then; śaunakah-Saunaka.

or Upamanyu, or Goramukha, or Aruṇi, or Aurdhva, or Kākṣivān, or Bharadvāja, or Vedaśirā, or Śaṅkukarṇa, or Śaunaka?

### Text 27

eteśāṁ puṇya-ślokānāṁ  
ko bhavān vada me prabho  
pratyuttarārhā nāham cet  
tathāpi vaktum arhasi

eteśām-of these; puṇya-ślokānām-glorious sages; kah-who?; bhavān-you; vada-please tell; me-me; prabhah-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 kam pṛcchati tam 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; kam-to whom?; pṛcchati-ask; tam-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

dhanyāham kṛta-kṛtyāham  
sa-phalam jīvanam mama  
tvat-padābja-rajaḥ-sparśāj  
janma-koty-āṁhasām kṣayah

dhanyā-fortunate; aham-I; kṛta-kṛtyā-successful; aham-I; sa-phalam-fruitful; jīvanam-life; mama-of me; tvat-your; padābja-lotus feet; rajaḥ-dust; sparśāt-by the touch; janma-of births; koty-millions; āṁhasām-of sins; kṣayah-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-samsparsāt  
sadyah pūtā vasundharā  
tavāgamana-mātreṇa  
tīrthī-bhūto mamaśramah

tvat-of you; pāda-of the feet; udaka-the water; samsparsāt-by the touch; sadyah-at once; pūtā-purified; vasundharā-the earth; tava-of you; āgamana-mātreṇa-simply by the visit; tīrthī-bhūtah-become sacred; mama-of me; āśramah-the 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  
teṣām eko mayā dṛṣṭāḥ  
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; teṣām-of them; ekaḥ-one; mayā-by me; dṛṣṭāḥ-seen; pūrva-puṇya-phalodayāt-because 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  
grīṣma-madhyāhna-bhāskarāḥ  
gokulam mat-kulam sadyah  
punanti pada-reṇunā

śiṣyāḥ-disciples; vedā-the Vedas; mūrtimantah-personified; grīṣma-madhyāhna-bhāskarāḥ-splendid as the summer midday sun; gokulam-to Gokula; mat-kulam-my family; sadyah-at once; punanti-purifies; pada-reṇunā-with the dust of your feet.

Your disciples, splendid as the summer midday sun, are the Vedas personified. With the dust of their feet they purify my family here in Gokula.

Text 33

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.

Text 34

ity evam uktvā nanda-strī  
bhaktyā tasthau muneh purah  
caram prasthāpayām āsa  
nandam ānayitum satī

ity-thus; evam-thus; uktvā-speaking; nanda-strī-Nanda's wife; bhaktyā-with devotion; tasthau-stood; muneh-of the sage; purah-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-puṅgavah  
jahasuh śisya-saṅghaś ca  
bhāsayanto diśo daśa

yaśodā-Yaśodā's; vacanam-words; śrutvā-hearing; jahāsa-smiled; muni-puṅgavah-the great sage; jahasuh-smiled; śisya-of disciples; saṅghaḥ-the host; ca-and; bhāsayantah-filling with light; diśah-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-yuktam  
mahat prīti-karam param  
tām uvāca mudā yuktaḥ  
śuddha-buddhir mahā-muniḥ

hitam-auspicious; tathyam-truthful; nīti-yuktam-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

sudhāmayam te vacanam  
laukikam samayocitam  
yasya yatra kule janma  
sa eva tādṛśo bhavet

śrī-garga uvāca-Śrī Garga said; sudhāmayam-filled with nectar; te-you; vacanam-words; laukikam-in the world; samayocitam-proper; yasya-of whom; yatra-where; kule-in the family; janma-the birth; sa-He; eva-indeed; tādṛśah-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

sarveśām gopa-padmānām  
giribhānuś ca bhāskarah  
patnī padma-samā tasya  
nāmnā padmāvatī satī

sarveśām-of all; gopa-padmānām-the gopa lotuses; giribhānuḥ-Giribhānu; ca-and; bhāskarah-the sun; patnī-wife; padma-lotus; samā-like; tasya-of him; nāmnā-by the name; padmāvatī-Padmāvatī; satī-saintly.

All the gopas are lotus flowers and Giribhānu is the sun that shines on them. His saintly and lotuslike wife is named Padmāvatī.

Text 39

tasyāḥ kanyā yaśodā tvam  
yaśo-vardhana-kāriṇī  
ballavānām ca pravaro  
labdhō nandaś ca vallabhaḥ

tasyāḥ-of her; kanyā-the daughter; yaśodā-Yaśodā; tvam-you; yaśo-vardhana-kāriṇī-increasing the fame of your family; ballavānām-of the gopas; ca-and;

pravarah-the best; labdhah-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 tvam̄ ca yā bhadre  
bālo yo yena vāgataḥ  
jānāmi nirjane sarvam̄  
vakṣyāmi nanda-sannidhim

nandah-Nanda; yaḥ-who; tvam-you; ca-and; ya-who; bhadre-O noble one; bālah-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 'ham̄ yadu-vaiṁśānām  
cira-kālam̄ purohitah  
prasthāpito 'ham̄ vasunā  
nānya-sādhyo ca karmaṇi

gargah-Garga; aham-I; yadu-vaiṁśānām-of the Yādavas; cira-kālam-for a long time; purohitah-the priest; prasthāpitaḥ-appointed; aham-I; vasunā-by Vasudeva; na-not; anya-by another; sādhyah-attainable; ca-and; karmaṇi-in the work.

I am Garga, for a long time the priest of the Yādavas. Vasudeva sent me here to do something no one else can do.

Text 42

etasminn antare nandah  
śruta-māṭram jagāma ha  
nanāma daṇḍavad bhūmau  
mūrdhnā tam̄ muni-puṅgavam  
śisyān nanāma mūrdhnā ca  
te tam̄ yuyujur āśiṣam

etasminn antare-then; nandah-Nanda; śruta-māṭram-by hearing; jagāma-came; ha-indeed; nanāma-bowed down; daṇḍavat-like a stick; bhūmau-to the ground;

mūrdhnā-with his head; tam-him; muni-puṅgavam-the best of sages; śisyān-to the disciples; nanāma-bowed; mūrdhnā-with his head; ca-and; te-they; tam-to him; yuyujuh-gave; āśiṣam-blessing.

Then Nanda, hearing the news, came and bowed down, falling like a stick to the ground. He bowed his head before the great sage and his disciples, and they all blessed him.

Text 43

samutthāyāsanam tūrṇam  
yaśodām nandam eva ca  
grhītvābhyantram ramyam  
jagāma viduṣām varah

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; varah-the best.

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-putrośur mudānvitāḥ  
garga uvāca tau vākyam  
nigūḍham nirjane mune

gargah-Garga; nandah-Nanda; yaśodā-Yaśodā; ca-and; sa-putrā-with her son; usuh-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  
prasthāpito 'harī vasunā

yena tat śruyatām iti

śrī-gargaḥ uvāca-Śrī Garga said; aye-O; nanda-Nanda; pravakṣyāmi-I will tell;  
vacanam-words; te-to you; śubhāvaham-auspicious; prasthāpitah-sent; aham-I;  
vasunā-by Vasudeva; yena-by whom; tat-that; śruyatām-should be heard; iti-thus.

Śrī Garga said: O Nanda, now I will tell you something very auspicious.  
Vasudeva sent me here to tell you this. Please listen.

Text 46

vasunā sūtikāgāre  
śiśuh pratyarpaṇah kṛtaḥ  
putro 'yam vasudevasya  
jyeṣṭhasya tasya ca dhruvam  
kanyā te tena nītā ca  
mathurām kaṁsa-bhīruṇā

vasunā-by Vasudeva; sūtikāgāre-in the maternity room; śiśuh-the infant;  
pratyarpaṇah-exchanged; kṛtaḥ-done; putraḥ-son; ayam-this; vasudevasya-of  
Vasudeva; jyeṣṭhasya-eldest; tasya-of him; ca-and; dhruvam-indeed; kanyā-the  
daughter; te-of you; tena-by him; nītā-taken; ca-and; mathurām-to Mathurā;  
kaṁsa-of Kamsa; bhīruṇā-with fear.

Your elder brother exchanged your children in their maternity rooms. Afraid of  
Kamsa, Vasudeva took your daughter and gave you his son.

Text 47

asyānna-prāśanāyāham  
nāmānukaraṇāya ca  
gūḍhenā preśitas tena  
tābhyaṁ yogam kuru vraje

asya-if Him; anna-prāśanāya-for the anna-prasana ceremony; aham-I;  
nāmānukaraṇāya-for the namanukarana ceremony; ca-and; gūḍhenā-secretly;  
preśitah-sent; tena-by him; tābhyaṁ-for them; yogam-tohether; kuru-please do;  
vraje-in Vraja.

He sent me to perform in secret the boy's anna-prāśana (first grains) and  
nāmānukaraṇa (name giving) ceremonies here in Vraja.

Text 48

pūrṇa-brahma-svarūpo 'yam  
 śiśus te māyayā mahīm  
 āgatya bhāra-harāṇām  
 kartā dhātrā ca sādhitaḥ

pūrṇa-brahma-svarūpaḥ-the Supreme Personality of Godhead; ayam-He; śiśuh-the infant; te-of you; māyayā-by māyā; mahīm-the earth; āgatya-come; bhāra-harāṇām-removing the burden; kartā-the creator; dhātrā-by Brahmā; ca-and; sādhitaḥ-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 vaikuṇṭhe  
 kamalā-kāntā eva ca

goloka-of Goloka; nāthaḥ-the Lord; bhagavān-the Supreme Personality of Godhead; śrī-kṛṣṇah-Śrī Kṛṣṇa; rādhikā-patiḥ-the master of Rādhā; nārāyaṇah-Lord Śrī Nārāyaṇa; yaḥ-who; vaikuṇṭhe-in Vaikuṇṭha; 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 Vaikuṇṭha He is Śrī Nārāyaṇa, the beloved of Lakṣmī.

Text 50

śvetadvīpa-nivāsī yaḥ  
 pātā viṣṇuś ca so 'py ajaḥ  
 kapilo 'py etad-amśāś ca  
 nara-nārāyaṇāv ṛṣī

śvetadvīpa-nivāsī-residing in Śvetadvīpa; yaḥ-who; pātā-the protector; viṣṇuś-Lord Viṣṇu; ca-and; saḥ-He; api-also; ajah-unborn; kapilah-Kapila; api-also; etad-amśah-His partial incarnation; ca-and; nara-nārāyaṇau ṛṣī-Nara-Nārāyaṇa Ṣeṇi.

In Śvetadvīpa He is Śrī Viṣṇu, the maintainer. He is Nara-Nārāyaṇa Ṣeṇi. Kapila is His partial expansion. He is never born.

Text 51

ekī-bhūya ca sarvesām  
tejasām rāśi-mūrtimān  
tam vasum darśayitvā ca  
śiśu-rūpī babbūva ha

ekī-bhūya-becoming one; ca-and; sarvesām-of all; tejasām-powers; rāśi-mūrtimān-the form; tam-to him; vasum-Vasudeva; darśayitvā-revealing; ca-and; śiśu-rūpī-the form of an infant; babbūva-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  
ayoni-sambhavaś cāyam  
āvirbhūto mahī-tale

sāmpratam-now; sūtikāgārāt-from the maternity room; ājagāma-came; tava-of you; alayam-to the home; ayoni-sambhavaś-not born of a mother's womb; ca-and; 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-pūrṇamātṛ-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-and; 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-bhedah-different names; asya-of Him; ballava-O gopa; śuklaḥ-white; raktah-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 'yam  
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; pītah-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  
tejasāṁ rāśir eva ca  
paripūrṇatamāṁ brahma  
tena kṛṣṇa iti smṛtaḥ

kṛṣṇa-varṇaḥ-black; kalau-in the Kali-yuga; śrīmān-handsome and glorious; tejasām-of splednor; rāśih-abundance; eva-indeed; ca-and; paripūrṇatamām 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 vacakah̄ ko 'yam  
ṛkāro 'nanta-vācakah̄  
śivasya vācakah̄ ṣaś ca  
ṇakāro dharma-vācakah̄

brahmaṇah-of Brahmā; vacakah̄-the word; kah-K; ayam-thus; ṛkārah-the letter  
ṛ; 'nanta-vācakah̄-Lord Śeṣa; śivasya-of Lord Śiva; vācakah̄-syaing; ṣaś-s; ca-and;  
ṇakārah-ṇ; dharma-vācakah̄-sayinf Yamarāja.

In the name Kṛṣṇah, the k stands for Lord Brahmā, the ṛ for Lord Śeṣa, the ṣ for Lord Śiva, the ḷ for Yamarāja, . . .

Text 58

akāro viṣṇor vacanah̄  
śvetadvīpa-nivāsinah̄  
nara-nārāyaṇārthasya  
visargo vācakah̄ smṛtah̄

akārah-the letter a; viṣṇoh-Lord Viṣṇu; vacanah̄-the word; śvetadvīpa-  
nivāsinah̄-residing in Śvetadvīpa; nara-nārāyaṇa-Nara-Nārāyaṇa; arthasya-the  
meaning; visargah̄-the letter ḥ; vācakah̄-the word; smṛtah̄-considered.

. . . the a for Lord Viṣṇu who resides in Śvetadvīpa, and the ḥ for Nara-Nārāyaṇa  
Rṣi.

Text 59

sarveśām tejasām rāśih̄  
sarva-mūrti-svarūpakah̄  
sarvādhāraḥ sarva-bījas  
tena kṛṣṇa iti smṛtah̄

sarveśām-of all; tejasām-power and gloery; rāśih̄-the abundance; sarva-mūrti-  
svarūpakah̄-the form of all forms; sarvādhāraḥ-the resting place of everything;  
sarva-bījah̄-the seed of everything; tena-by this; kṛṣṇa-Kṛṣṇa; iti-thus; smṛtah̄-  
considered.

He is the master if all power and glory. He is the form of all forms. He is the  
resting place of everything. He is the seed from which everything has come. That

is why He is called Kṛṣṇa.

Text 60

kṛṣir nirvāṇa-vacano  
nakāro mokṣa eva ca  
akāro dātṛ-vacanas  
tena kṛṣṇa iti smṛtaḥ

kṛṣir-kṛṣ; nirvāṇa-vacanah-saying liberation; nakārah-ṇa; mokṣa-liberation; eva-indeed; ca-and; akārah-a; dātṛ-vacanah-the generous giver; tena-thus; kṛṣṇa-Kṛṣṇa; iti-thus; smṛtaḥ-considered.

Kṛṣ and ṣ both mean liberation, and the letter a means the generous giver. Because He is the giver of liberation He is called Kṛṣṇa.

Text 61

kṛṣir niśceṣṭa-vacano  
nakāro bhakti-vācakah  
akāro dātṛ-vacanas  
tena kṛṣṇa iti smṛtaḥ

kṛṣih-kṛṣ; niśceṣṭa-vacanah-freedom from material activities; nakārah-ṇ; bhakti-vācakah-brāhmaṇa; akārah-a; dātṛ-vacanah-the giver; tena-by that; kṛṣṇa-Kṛṣṇa; iti-thus; smṛtaḥ-is considered..

Kṛṣ means with no material activities, ṣ 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-vacanah  
kṛṣir no dāsyā-vācakah  
akārah prāpti-vacanas  
tena kṛṣṇa iti smṛtaḥ

karma-karma; nirmūla-uprooting; vacanah-word; kṛṣih-kṛṣ; naḥ-ṇ; dāsyā-vācakah-the word service; akārah-a; prāpti-vacanah-the word attainment; tena-thus; kṛṣṇa-Kṛṣṇa; iti-thus; smṛtaḥ-considered.

Kṛṣ means uprooting past karma, ṣ 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 bhagavato nanda  
koṭīnām smaraṇe ca yat  
tat phalam labhate nūnam  
krṣneti-smaraṇān narah

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; krṣneti-smaraṇān-by remembering the name Kṛṣṇa; narah-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  
koti-janmāṁhaso nāśo  
bhaved yat smaraṇādikāt

yad-vidham-like what; smaraṇe-in remembering; puṇyam-piety; vacanāt-by speaking; śravaṇāt-by hearing; tathā-so; koti-millions; janma-births; aṁhasah-sins; nāśah-destruction; bhavet-is; yat-what; smaraṇādikāt-greater than remembering.

By remembering, speaking, or hearing the name Kṛṣṇa one destroys the sins of ten million births.

Text 65

viṣṇor nāmnām ca sarveśām  
sarvāt sāram parāt param  
krṣneti maṅgalam nāma  
sundaram bhakti-dāsyā-dam

viṣṇorof Lord Viṣṇu; nāmnām-of the names; ca-and; sarveśām-of all; sarvāt-from all; sāram-the best; parāt-than the greatest; param-greater; krṣṇa-Kṛṣṇa; iti-thus; maṅgalam-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 bhaktah  
kaivalyam janma-mṛtyu-ham  
ṛkārād dāsyam atulam  
ṣakārād bhakti-niścalā

kakāra-k; uccaraṇāt-by saying; bhaktah-a devotee; kaivalyam-liberation; janma-mṛtyu-ham-killing birth and death; ṛkārāt-from ṛ; dāsyam-service; atulam-peerless; ᷣakārāt-from ᷣ; bhakti-niścalā-unwavering devotion.

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 ᷣ, he attains unwavering devotion to the Lord.

Text 67

ṇakārāt saha-vāsam ca  
tat-samam kālam eva ca  
tat-sarūpyam visargāc ca  
labhate nātra samśayah

ṇakārāt-from the letter ḷ; 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; samśayah-doubt.

By speaking the letter ḷ, he attains the Lord as He 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-kiñkarāḥ  
ṛkārokter anīstāni  
ṣakārāt pātakāni ca

kakāra-the letter k; uccaraṇāt-by speaking; nanda-O Nanda; vepante-tremble; yama-kiñkarāḥ-the servants of Yamarāja; ṛkārokteḥ-from the letter ṛ; anīstāni-calamities; ᷣakārāt-from the letter ᷣ; 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

ṇakāroccaraṇād rogā  
akārān mūrtyur eva ca  
dhruvam sarve palāyante  
nāmoccarāṇa-bhīravah

ṇakāra-uccaraṇāt-by speaking the letter ḷ; rogā-diseases; akārān-from the letter a; mūrtyuh-death; eva-indeed; ca-and; dhruvam-indeed; sarve-all; palāyante-flee; nāma-of the name; uccaraṇa-speaking; bhīravaḥafraid.

By speaking the letter ḷ, 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 gṛhītvā dhāvanti  
golokāt kṛṣṇa-kīṅkarāḥ

smṛty-remembering; ukti-speaking; śravaṇa-hearing; udhyogāt-from the manifestation; kṛṣṇa-nāmnaḥ-of Lord Kṛṣṇa's name; vrajeśvara-O king of Vraja; ratham-chariot; gṛhītvā-taking; dhāvanti-run; golokāt-from Goloka; kṛṣṇa-kīṅkarāḥ-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

pr̥thivyā rajasah saṅkhyam  
kartum śaktā vipaścitāḥ  
nāmnaḥ prabhāvam saṅkhyānam  
santo vaktum na ca kṣamāḥ

pr̥thivyā-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; santah-the saints; vaktum-to speak; na-not; ca-and; kṣamāḥ-able.

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 ṣaṅkara-vaktreṇa  
nāmno 'sya mahimā śrutaḥ  
guṇa-nāma-prabhāvam ca  
kiñcij jānāti mad-guruḥ

purā-previous; ṣaṅkara-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 dharmaś ca  
surarṣi-manu-mānavāḥ  
vedāḥ santo na jānānti  
mahimnah ṣoḍaśīm kalām

brahmā-Brahmā; anantaḥ-Śeṣa; ca-and; dharmaś-Yama; ca-and; surarṣi-manu-mānavāḥ-the surarṣis, manus, and human beings; vedāḥ-the Vedas; santah-the saints; na-not; jānānti-knows; mahimnah-of the glory; ṣoḍaśīm-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 glory of Lord Kṛṣṇa's name.

Text 74

ity evam kathito nanda  
mahimā te sutasya ca  
yathā-mati yathā-jñātāṁ  
guru-vaktrād yathā śrutam

ity-thus; evam-in this way; kathitah-spoken; nanda-O Nanda; mahimā-the glory; te-of Your; sutasya-son; ca-and; yathā-mati-as understanding; yathā-as; jñātam-understood; guru-vaktrāt-from the mouth of the guru; yathā-as; śrutam-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

kṛṣṇah pītāmbaraḥ kamsa-  
dhvaiṁśī ca viṣṭara-śravāḥ  
devakī-nandanaḥ śrīśo  
yaśodā-nandanaḥ hariḥ

kṛṣṇah-Lord Kṛṣṇa; pīta-yellow; ambaraḥ-garments; kamsa-of Kamṣa; dhvaiṁśī-the killer; ca-and; viṣṭara-śravāḥ-famous; devakī-nandanaḥ-the son of Devakī; śrīśaḥ-the master of ther 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 Kamṣa (kamsa-dhvaiṁśī), 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 viṣṇuh  
sarveśah sarva-rūpa-dhṛk  
sarvādhāraḥ sarva-gatih  
sarva-kāraṇa-kāraṇah

sanātanaḥ-eternal; acyutaḥ-infallible; viṣṇuh-all-oervading; sarveśah-the master of all; sarva-rūpa-dhṛk-who appears in all forms; sarvādhāraḥ-the resting place of everything; sarva- gatiḥ-who goes everywhere; sarva-kāraṇa-kāraṇah-the cause of all causes.

He is eternal (sanātana), infallible (acyuta), all-pervading (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-pūrakah

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-pūrakah-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-sahacārī), and the person that floods the mānasa lake of Rādhā's thoughts (rādhā-mānasa-pūraka).

Text 78

rādhā-dhano rādhikāṅgo  
rādhikāsakta-mānasah  
rādhā-prāṇo rādhikeśo  
rādhikā-ramaṇah svayam

rādhā-dhanah-Rādhā's wealth; rādhikāṅgah-Rādhā's limbs; rādhikāsakta-mānasah-whose heart is attached to Rādhā; rādhā-prāṇah-Rādhā's life; rādhikeśah-Rādhā's master; rādhikā-ramaṇah-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-cauraḥ ca  
rādhā-prāṇādhikah prabhuḥ  
paripūrṇatamāṁ brahma  
govindo garuḍa-dhvajah

rādhikā-citta-cauraḥ-the thief of Rādhā's heart; ca-and; rādhā-prāṇādhikah-he for whom Rādhā is more dear than life; prabhuḥ-the master; paripūrṇatamāṁ brahma-the Supreme Personality of Godhead; govindah-the pleasure of the cows, land, and senses; garuḍa-dhvajah-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 (paripūrṇatamā brahma), the pleasure of the cows, land, and senses (govinda), the person whose flag is marked with the insignia of Garuda (garuda-dhvaja).

Text 80

nāmany etāni kṛṣṇasya  
śrutāni sāmprataṁ vraja  
janma-mṛtyu-harāṇy eva  
rakṣa nanda śubha-kṣaṇe

nāmany-names; etāni-these; kṛṣṇasya-of Lord Kṛṣṇa; śrutāni-heard; sāmpratam-now; vraja-go; janma-mṛtyu-birth and death; harāṇy-removing; eva-indeed; rakṣa-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 nāmnah  
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; nāmnah-of the nams; saṅketam-a hint; śṛṇu-hear; me-of me; mukhāt-from the mouth.

As you have heard the names of the younger boy, Kṛṣṇa, now please hear some of the names of the older boy, Balarāma.

Text 82

garbha-saṅkarṣaṇād eva  
nāmnā saṅkarṣaṇāḥ smṛtaḥ  
nāsty anto 'syaiva vedeṣu  
tenānanta iti smṛtaḥ

garbha-from the womb; saṅkarṣaṇāt-because of being pulled; eva-indeed; nāmnā-by name; saṅkarṣaṇāḥ-Saṅkarṣaṇāḥ- smṛtaḥ-called; na-not; asti-is; antaḥ-an end; asya-of Him; eva-indeed; vedeṣu-in the Vedas; tena-by that; ananta-Ananta;

iti-thus; smṛtaḥ-considered.

Because He was pulled (saṅkarsaṇa) from the womb, He is called Saṅkarsaṇa.  
Because the Vedas say He has no (an) end (anta), He is called Ananta.

Text 83

baladevo balodrekād  
    halī ca hala-dhāraṇāt  
siti-vāso nīla-vāso  
    muṣalī muṣalāyudhāt

baladevaḥ-Baladeva; balodrekāt-because of great strength; halī-hali; ca-and;  
hala-dhāraṇāt-because of carrying a plow; siti-vāsah-Śitivāsa; nīla-vāsah-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-ramaṇah svayam  
rohiṇī-garbha-vāsāc ca  
    rauhiṇeyo mahā-matiḥ

revatī-saha-sambhogāt-because He enjoys with Revatī; revatī-ramaṇah-  
Revatīramaṇa; svayam-personally; rohiṇī-garbha-in Rohiṇī's womb; vāsāt-because  
of residence; ca-and; rauhiṇeyah-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 evam jyeṣṭha-putrasya  
    śrutam nāma niveditam  
yāsyāmy aham gṛham nanda  
    sukham tiṣṭha sva-mandire

ity-thus; evam-thus; jyeṣṭha-putrasya-of the elder son; śrutam-heard; nāma-the  
name; niveditam-informed; yāsyāmy-will go; aham-I; gṛham-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  
nandaḥ stabdho babhūva ha  
niśceṣṭā nanda-patnī ca  
jahāsa bālakah svayam

brāhmaṇasya-of the brāhmaṇa; vacaḥ-the words; śrutvā-hearing; nandaḥ-Nanda; stabdhah-stunned; babhūva-became; ha-indeed; niśceṣṭā-motionless; nanda-patnī-Nanda's wife; ca-and; jahāsa-smiled; bālakah-the infant; svayam-Himself.

When they heard the brāhmaṇa's words, Nanda and Yaśodā were stunned, and the infant Kṛṣṇa smiled.

Text 87

praṇamyovāca nandas tam  
vākyam vinaya-pūrvakam  
puṭāñjali-yuto bhūtvā  
bhakti-namrātma-kandharah

praṇamya-bowing down; uvāca-spoke; nandaḥ-Nanda; tam-to him; vākyam-words; vinaya-pūrvakam-humble; puṭāñjali-yutah-with folded hands; bhūtvā-becoming; bhakti-namrātma-kandharah-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  
kariṣyat eva ko mahān  
svayam śubha-kṣaṇam kṛtvā  
kuru nāmānnna-prāśanam

śrī-nanda uvāca-Śrī Nanda said; gataḥ-gone; cet-of; tvam-you; tadā-then; karma-work; kariṣyat-will do; eva-indeed; kah-who?; mahān-great; svayam-personally;

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-karāṇa and anna-prāśana.

Text 89

yan-nāmaughaś ca kathito  
rādhā-prāṇādhikam daśa  
tasya kim kāraṇam nātha  
kā vā rādheti tad vada

yat-of whom; nāma-the names; aughaḥ-the flood; ca-and; kathitah-spoken; 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-puṅgavah  
nigūḍham paramam tattvam  
rahasyam kathayāmi te

nandasya-of Nanda; vacanam-the words; śrutvā-hearing; jahāsa-smiled; muni-puṅgavah-the great 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 pravakṣye 'ham  
itihāsam purātanam

purā goloka-vṛttāntam  
śrutam ūaṅkara-vaktrataḥ

śrī-garga uvāca-Śrī Garga said; śṛṇu-hear; nanda-O Nanda; pravaksye-I will tell;  
aham-I; itihāsam-the story; purātanam-ancient; purā-before; goloka-vṛttāntam-a  
stroy of Goloka; śrutam-heard; ūaṅkara-vaktrataḥ-from 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 daityāś ca  
gopī rādhā ca gokule

śrīdāmnaḥ-of Śrīdāmā; rādhāyā-Rādhā; sārdham-with; babhūva-was; kalahāḥ-a  
quarrel; mahān-great; śrīdāmā-Śrīdāmā; śāpāt-from the curse; daityāś-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  
krṣṇasyārdhāṅga-sambhūtā  
nāthasya sādṛśī satī

vṛṣabhānu-sutā-Vṛṣabhānu's daughter; sā-She; ca-and; mātā-the mother; yasyāḥ-  
of whom; kalavatī-Kalāvatī; krṣṇasya-of Lord Kṛṣṇa; ardha-half; aṅga-body;  
sambhūtā-born; nāthasya-of the Lord; sādṛśī-like; satī-saintly.

She became the daughter of Vṛṣabhānu and Kalāvatī. Originally manifested  
from half of Lord Kṛṣṇa's body, She is like Her master.

Text 94

goloka-vāsinī seyam  
atra krṣṇājñayādhunā  
ayoni-sambhavā devī

mūla-prakṛtir īśvarī

goloka-in Goloka; vāsinī-residing; sā-She; iyam-She; atra-here; kṛṣṇa-of Lord Kṛṣṇa; ājñayā-by the order; adhunā-now; ayoni-sambhavā-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

mātūr garbhāṁ vāyu-pūrṇāṁ  
kṛtvā ca māyayā satī  
vāyu-niḥsaraṇe kāle  
dhṛtvā ca śiśu-vigraham

mātuh-of a mother; garbhām-the womb; vāyu-pūrṇām-filled with air; kṛtvā-doing; ca-and; māyayā-by Māyā; satī-saintly; vāyu-niḥsaraṇe-leaving the wind; kāle-at the time; dhṛtvā-manifesting; ca-and; śiśu-vigraham-the form of an infant girl.

Rādhā created Her mother's false pregnancy, filling her womb with air. At the appropriate time, presenting the illusion that She was born in the usual way, She appeared as an infant girl.

Text 96

āvirbabhūva sā sadyah  
pr̥thvyāṁ kṛṣṇopadeśataḥ  
vardhate sā vraje rādhā  
śukle candra-kalā yathā

āvirbabhūva-appeared; sā-She; sadyah-at once; pr̥thvyām-on the earth; kṛṣṇa-upadeśataḥ-by Lord Kṛṣṇa's order; vardhate-grew; sā-She; vraje-in Vraja; rādhā-Rādhā; śukle-on the bright fortnight; candra-kalā-the 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 'nirūpitah

śrī-kṛṣṇa-tejasah-of the splendor of Lord Kṛṣṇa; ardhena-with half; sā-She; ca-and; mūrtimatī-having a form; satī-saintly; eka-one; mūrtih-form; dvidhā-two; bhūtā-become; bhedah-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  
 jñānenā sampadāpi ca  
 purato gamanenaiva  
 kintu sā vayasādhikā  
 dhyāyate tām ayam śāsvad  
 imam sā smarati priyam

iyam-She; strī-wife; sah-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; jñānenā-with knowledge; sampadā-with opulence; api-and; ca-and; purataḥ-before; gamanena-with going; eva-indeed; kintu-however; sā-She; vayasādhikā-older; dhyāyate-is thought; tām-Her; ayam-He; śāsvat-always; imam-Him; sah-She; smarati-thinks; 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. Because She came to this earth first, She is a little older than He. He always thinks of Her and She always thinks of Him, Her beloved.

Text 100

racitā sāsyā 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

svikāram sārthakam kartum  
goloke yat kṛtam purā

kaṁsa-bhīti-cchalenava  
gokulāgamanam hareḥ  
pratijñā-pālanārtham ca  
bhayeśasya bhayam kutah

svikāram-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-pālanārtham-ca-and; bhayeśasya-of the controller of fear; bhayam-bear; kutah-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-paṅkaje

rādhā-śabdasya-of the word Rādhā; vyutpattiḥ-etymology;; sāma-vede--in the Sāma Veda; nirūpitā-described; nārāyaṇah-Nārāyaṇa; tam-to him; uvāca-said; brahmānam-to Brahmā; nābhi-paṅkaje-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  
brahma-loke ca śaṅkaram  
purā kailāsa-śikhare  
mām uvāca maheśvaraḥ

brahmā-Brahmnā; tam-that; kathayām āsa-told; brahma-loke-in Brahma-loka; ca-and; śaṅkaram-to Lord Śiva; purā-before; kailāsa-śikhare-on the top of Mount Kailāsa; mām-to me; uvāca-told; maheśvaraḥ-Lord Śiva.

On Brahma-loka Brahmā repeated that explanation to Lord Śiva, and on the top of Mount Kailāsa Lord Śiva repeated that explanation to me.

Text 105

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 śubhāśubham  
ākāro garbha-vāsam ca  
mr̥tyum ca rogam utsr̥jet

rephah-the letter r; hi-indeed; koṭi-janmāgham-the sins of ten million births; karma-bhogam-the experience of past karma; śubhāśubham-auspicious and inauspicious; ākāraḥ-the letter ā; garbha-vāsam-residence in a mother;s womb; ca-and; mr̥tyum-death; ca-and; rogam-disease; utsr̥jet-uproots.

The letter r uproots the sins and the good and bad karma of ten million births.  
The letter ā uproots death, disease, and finding a home in a mother's womb.

#### Text 107

dhākāra āyuṣo hānim  
ākāro bhava-bandhanam  
śravaṇa-smaraṇoktibhyah  
prāṇasyati na saṁśayah

dhākāra-the letter dh; āyuṣah-of life; hānim-decline and death; ākārah-the letter ā; bhava-bandhanam-the bindage of birth and death; śravaṇa-hearing; smaraṇa-remembering; uktibhyah-from the speaking; prāṇasyati-is destroyed; na-no; saṁśayah-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 sad-ānandam  
sarva-siddhy-augham īśvaram

rākārah-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 saints yearn to attain, service that brings eternal transcendental bliss, service that brings all perfections, service that is all-powerful and glorious.

#### Text 109

dhākārah saha-vāsam ca  
tat-tulya-kālam eva ca  
dadāti sārṣṭim sārūpyam  
tattva-jñānam hareḥ samam

dhākārah-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 rāśim  
dāna-śaktim harau yathā  
yoga-śaktim yoga-matim  
sarva-kālam hari-smṛtim

ākārah-the letter ā; tejasah-of splendor and power; rāśim-the abundance; dāna-śaktim-giving the power; harau-in Lord Kṛṣṇa; yathā-as; yoga-śaktim-the power of yoga; yoga-matim-consciousness of yoga; sarva-kālam-all times; hari-smṛtim-remembering Lord Kṛṣṇa.

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 samśayah

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; samśayah-doubt.

When one remembers the two syllables of Rādhā's name, sins, lamentation, death, sufferings, and a network of illusions all tremble in fear. Of this there is no doubt.

Text 112

rādhā-mādhavayoh kiñcit  
stavākhyānam ca yac chrutam

tad uktam ca yathā-jñānam  
sākalyam vaktum akṣamah

rādhā-mādhavayoh-of Śrī Rādhā-Kṛṣṇa; ki{.sy 241}cit-something;  
stavākhyānam-the prayer; ca-and; yac-what; chrutam-heard; tat-that; uktam-said;  
ca-and; yathā-jñānam-as there is knowledge; sākalyam-entirety; vaktum-to speak;  
akṣamah-unable.

Thus you have heard a prayer describing the glories of Śrī Śrī Rādhā-Kṛṣṇa. I have glorified Them as far as my own knowledge goes. I do not have the power to describe all of Their glories.

Text 113

ārād vr̄ndāvane nanda  
vivāho bhavitānayoh  
purohito jagad-dhātā  
kṛtvāgnim sakṣinam mudā

ārāt-near; vr̄ndāvane-in Vṛndāvana; nanda-O Nanda; vivāhah-the wedding;  
bhavitā-will be; ānayoh-of Thme; purohitah-the priest; jagad-dhātā-Brahmā; kṛtvā-  
making; agnim-fire; sakṣinam-witness; mudā-happily.

O Nanda, in nearby Vṛndāvana forest Rādhā and Kṛṣṇa will marry. The creator Brahmā, happily kindling the sacred fire that will bear witness to Their vows, will be the priest that performs the ceremony of Their marriage.

Text 114

kuvera-putra-mokṣam ca  
gavyāpahṛtya bhakṣanam  
himsanam dhenukasyaiva  
kānane tāla-bhakṣanam

kuvera-putra-mokṣam-the liberation of Kuvera's son; ca-and; gavyāpahṛtya-  
stealing the milk products; bhakṣanam-eating; hirisanam-killing; dhenukasya-of  
Dhenuka; eva-indeed; kānane-in the forest; tāla-bhakṣanam-eating the tāla fruits.

Your son will deliver the son of Kuvera, steal and eat the gopīs' yogurt and ghee, kill Dhenukāsura, eat the tāla fruits in the forest, . . .

Text 115

bāka-keśi-pralambānām  
himśanam cāvalilayā  
mokṣanam dvija-patnīnām  
miṣṭānna-pāna-bhojanam

bāka-keśi-pralambānām-of Baka, Kesi, and Pralamba; himśanam-killing; ca-and; avalilayā-playfully; mokṣanam-liberation; dvija-of the brāhmaṇas; patnīnām-of the wives; miṣṭānna-pāna-bhojanam-enjoying the delicious food and drink.

. . . playfully kill Baka, Keśī, and Pralamba, deliver the brāhmaṇas' wives and enjoy eating their offering of delicious food and drink, . . .

#### Text 116

bhañjanām śakra-yāgasya  
śakrād gokula-rakṣāṇam  
gopīnām vastra-haraṇām  
vrata-sampādanām tathā

bhañjanam-breakinbg; śakra-yāgasya-the indra-yajna; śakrāt-from Indra; gokula-rakṣāṇam-protection of Gokula; gopīnām-of the gopīs; vastra-haraṇām-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 haraṇām tāsām  
ayam vāṁśyā kariṣyati

tābhyaḥ-to them; punah AGAIN; vastra-dānam-giving the garments; vara-dānam-giving a boon; yathepsitam-as desired; cetasām-of the hearts; haraṇām-theft; tāsām-of them; ayam-He; vāṁśyā-with the flute; kariṣyati-will do.

. . . return their garments, give them the blessing their desired, and steal their hearts with the music of His flute.

#### Text 118

rāsotsavarām mahad ramyām  
sarveśām harṣa-vardhanam

pūrṇa-candrodaye naktam  
vasante rasa-maṇḍale

rāsa-of the rasa dance; utsavam-the festival; mahat-great; ramyam-beautiful; sarvesām-of all; harṣa-varḍhanam-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  
kṛtvā pūrṇam manoratham  
tābhīḥ saha jala-krīḍām  
karisyati kutūhalāt

gopīnām-of the gopīs; nava-sambhogāt-from new enjoyment; kṛtvā-doing; pūrṇam-full; manoratham-desire; tābhīḥ-them; saha-with; jala-krīḍām-water pastimes; karisyati-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-śatam  
śrīdāma-śāpa-hetukam  
gopālair gopikābhiś ca  
bhavitā rādhayā saha

vicchedah-separation; asya-of Him; varṣa-śatam-a hundred years; śrīdāma-śāpa-hetukam-cause by Śrīdāmā's curse; gopālaiḥ-with gopas; gopikābhiḥ-and gopīs; ca-and; bhavitā-will be; rādhayā-Rādhā; saha-with.

Then, because of Śrīdāmā's curse, for a hundred years He will be separated from Rādhā, the gopīs, and the gopas.

Text 121

mathurāgamane tatra  
gopīnām śoka-varḍhanam  
punah prabodhanam tāsām

d\an\ad \adhy\atmikasya ca

mathur\agamane-arrival in Mathur\ā; tatra-there; gopīn\am-of the gopīs; śoka-  
vardhanam-increasing the grief; punah-again; prabodhanam-enlightenment; t\as  
\am-of them; d\an\at-by the gift; \adhy\atmikasya-of transcendental knowledge; ca-  
and.

He will go to Mathur\ā, and the gopīs will lament. He will enlighten them with  
transcendental knowledge.

Text 122

syandan\akrūrayo rakṣ\am  
sadyas t\abhyah karisyati  
ratham \arohanam kṛtv\ā  
punar \agamanam hareḥ

syandana-of the chariot; akrūrayoh-and Akrūra; rakṣ\am-protection; sadyah-at  
once; t\abhyah-from the gopīs; karisyati-will do; ratham-chariot; \arohanam-  
mounting; kṛtv\ā-doing; punah-again; \agamanam-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

pitṛ-bhr\atr-vrajaiḥ s\ardham  
vilaṅghya yamun\am vraje  
akrūr\aya jñ\ana-d\anam  
darśayitv\ā svakam jane

pitṛ-bhr\atr-vrajaiḥ-with fathers and brothers; s\ardham-with; vilaṅghya-  
crossing; yamun\am-the Yamun\ā; vraje-in Vraja; akrūr\aya-to Akrūra; jñ\ana-  
transcendental knowledge; d\anam-the gift; darśayitv\ā-showing; svakam-own;  
jane-to the person.

Accompanied by His father, brother, and the vraja-gopas, He will cross the  
Yamun\ā in Vraja. He will reveal His true identity, enlightening Akrūra.

Text 124

kautukena ca s\ay\ahne  
nagarotsava-darśanam  
m\al\akara-tantuv\aya-

kubj\an\am bandha-mokṣāṇam

kautukena-with happiness; ca-and; sāyāhne-in the evening; nagara-city; utsava-festival; darśanam-sight; mālākara-a florist; tantuvāya-a tailor; kubjānām-and a hunchback girl; bandha-mokṣāṇam-liberation from material bondage.

In the evening He will observe a jubilant festival on seeing the city of Mathurā. He will give a florist, a tailor, and a hunchback girl liberation from the bonds of repeated birth and death.

Text 125

dhanur bhaṅgam śaṅkarasya  
yāga-sthāna-pradarśanam  
himṣanam gaja-mallānām  
darśanam nṛpateḥ sabhām

dhanuh-of the bow; bhaṅgam-breaking; śaṅkarasya-of Lord Śiva; yāga-sthāna-pradarśanam-seeing the yajña arena; himṣanam-killing; gaja-mallānām-of the elephant and the wrestlers; darśanam-seeing; nṛpateḥ-of the king; sabhām-the assembly.

He will break Lord Śiva's bow, enter the yajña arena, kill an elephant and many wrestlers, and enter the royal viewing-stand.

Text 126

kaṁsasya himṣanam sadyah  
pitror nigada-mokṣāṇam  
prabodhanam ca yuṣmākam  
ugrasenābhīṣecanam

kaṁsasya-of Kamsa; himṣanam-killing; sadyah-at once; pitroḥ-of His father; nigada-mokṣāṇam-freedom from chains; prabodhanam-enlightenment; ca-and; yuṣmākam-of you; ugrasenābhīṣecanam-the coronation of Ugrasena.

Then he will quickly kill Kamsa, release His own parents from their chains, give you transcendental knowledge, and crown Ugrasena king.

Text 127

tasya putra-vadhūnām ca  
jñānāc chokāpanodanam

bhrātuḥ svasyopanāyanam  
vidyā-dānam muner mukhāt

tasya-of him; putra-of the sons; vadhuṇām-of the girls; ca-and; jñānāt-from transcendental knwoledge; śoka-lamentation; apanodanam-removal; bhrātuḥ-of His brother; svasya-own; upanāyanam-sacred-thread ceremony; vidyā-dānam-giving of knowledge; muneh-of the sage; mukhāt-from the mouth.

Speaking transcendental knowledge, He will comfort Ugrasena's daughters in law. He and His brother will observe the sacred-thread ceremony and learn transcendental knowledge from the mouth of a sage.

Text 128

guru-putra-pradānam ca  
punar āgamanam gṛham  
chalanam nr̥pa-sainyānām  
yavanasya durātmanah

guru-putra-pradānam-giving His guru's sons; ca-and; punah-again; āgamanam-returning; gṛham-home; chalanam-trick; nr̥pa-of the king; sainyānām-of the armies; yavanasya-of the yavana; durātmanah-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 mokṣāṇam  
dvārakāgamanam caiva  
yādavaiḥ saha kautukāt

nirmāṇam-the creation; dvārakāyāś-of Dvārakā; ca-and; mucukundasya-of Mucukunda; mokṣāṇam-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  
tābhīḥ sārdham ca krīḍāṇam

saubhagya-vardhanam tāsām  
putra-pautrādikasya ca

strī-saṅganam-association with women; viharanam-pastimes; tābhīḥ-with them;  
sārdham-with; ca-and; krīḍāṇam-pastimes; saubhagya-auspiciousness; vardhanam-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

mani-sambandhino mithyā-  
kalaṅkasya ca mokṣanam  
sāhāyyam pāṇḍavānām ca  
bhārāvataraṇādikam

mani-sambandhinah-in relation to a jewel; mithyā-lies; kalaṅkasya-impurities;  
ca-and; mokṣanam-liberation; sāhāyyam-help; pāṇḍavānām-of the Pāṇḍavas; ca-and;  
bhārāvataraṇādikam-beginning with removing the earth's burden.

He will free Himself from the false rumor that He had stolen a jewel. He will help the Pāṇḍavas, remove the earth's burden, and enjoy many pastimes.

Text 132

niśpannam rājasūyasya  
dharma-putrasya līlayā  
pārijātasya haraṇam  
śakrāhaṅkāra-mardanam

niśpannam-produced; rājasūyasya-of the Rajasuya-yajna; dharma-putrasya-the son of Yamarāja; līlayā-with pastimes; pārijātasya-of the parijata flower; haraṇam-taking; śakrāhaṅkāra-mardanam-crushing Indra's pride.

In His pastimes 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;  
bhūja-krntanam-cutting the arms; damanam-subduing; śiva-sainyānām-Lord Śiva's  
armies; harasya-of Lord Śva; Satyā jṛmbhanam-yawning; param-great.

He will grant the fulfillment of Satyā's vow. He will cut off Bāṇasura's many  
arms, make Lord Śiva yawn, and defeat Śiva's armies.

Text 134

haraṇam bāṇa-putryāś cai-  
vāṇiruddhasya mokṣaṇam  
vārāṇasyāś ca dahanaṁ  
vipra-dāridrya-bhañjanam

haranam-the kidnapping; bāṇa-putryāś-of Bāṇa's daughter; ca-and; eva-indeed;  
aniruddhasya-of Aniruddha; mokṣaṇam-the release; vārāṇasyāḥ-of varnasi; ca-and;  
dahanaṁ-the burning; vipra-of a brāhmaṇa; dāridrya-the poverty; bhañjanam-  
breaking.

He will kidnap Bāṇa's daughter, release Aniruddha from captivity, burn  
Vārāṇasī City, and rescue a brāhmaṇa from poverty.

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 nārāyaṇāṁśakam

kṛtvā-doing; ca-and; rādhayā-Rādhā; sārdham-with; vrajam-to Vraja; āgamitā-will return; punah-again; prasthāpayitā-establishing; dvārāyām-at Dvārakā; param-great; nārāyaṇāṁśakam-an expansion of Lord Nārāyaṇa.

He will return to Vraja and again enjoy pastimes with Śrī Rādhā. He will send His Nārāyaṇa expansion back to Dvārakā.

Text 137

sarvam niṣpādanam kṛtvā  
golokam rādhayā saha  
gamiṣyat eva golokam  
nātho 'yam jagatām patih

sarvam-all; niṣpādanam-doing; kṛtvā-doing; golokam-to Goloka; rādhayā-Rādhā; saha-with; gamiṣyat-will go; eva-indeed; golokam-ot Goloka; nāthah-the Lord; ayam-He; jagatām-of the universes; patih-the Lord.

His mission on earth accomplished, Śrī Kṛṣṇa, the master of the universes, will return with Rādhā to the world of Goloka.

Text 138

nārāyaṇāś ca vaikuṇṭham  
gamitā padmayā saha  
dharma-gṛham ṛṣī dve ca  
viṣṇuh kṣirodam eva ca

nārāyaṇah-Lord Nārāyaṇa; ca-and; vaikuṇṭham-to Vaikuṇṭha; gamitā-will go; padmayā-Lakṣmī; saha-with; dharma-gṛham-to the homeof Dharma; ṛṣī-the two sages; dve-two; ca-and; viṣṇuh-Lord Viṣṇu; kṣirodam-to the Kṣīrodaka ocean; eva-indeed; ca-and.

Then Lord Nārāyaṇa will return with Lakṣmī to Vaikuṇṭha, Nara-Nārāyaṇa Ṛsis will return to the āśrama of Dharma Muni, and Lord Viṣṇu will return to the Kṣīrodaka Ocean.

Text 139

ity evam kathitam nanda  
bhaviṣyam veda-nirṇayam

śruyatām sāmpratam karma  
yad-arthe gamanam mama

ity-thus; evam-thus; kathitam-spoken; nanda-O Nanda; bhavisyam-the future;  
veda-nirṇayam-described by the Vedas; śruyatām-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-caturdaśyām  
kuru karma śubha-kṣaṇe  
guru-vāre ca revatyām  
viśuddhe candra-tārake

māghe-in the month of magha; śukla-caturdaśyām-on thesukla-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-tārake-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  
vanīje karaṇotkṛṣṭe  
śubha-yoge manohare

candra-sthe-situated in the moon; mīna-lagne-Pisces on the horizon; ca-and;  
sampūrṇa-candra-darśane-the full moon isnivisible; vanīje-in Libra; karaṇa-utkṛṣṭe-  
at the best tim; śubha-yoge-in śubha-yoga; manohare-beautiful.

. . . when the full moon is in Pisces, Libra is auspicious, and there is a beautiful  
śubha-yoga.

Text 142

sudurlabhe dine tatra  
sarvotkṛṣṭaupayogike

ālocya paññitaiḥ sārdham  
kuru karma mudānvitah

sudurlabhe-very rare; dine-day; tatra-there; sarvotkṛṣṭaupayogike-the best and most appropriate; ālocya-seeing; paññitaiḥ-scholars; sārdham-with; kuru-do; karma-the ceremony; mudānvitah-happy.

On that rare and most auspicious day consult with learned paññitas and happily perform the sacred ceremony.

Text 143

ity uktvā bahir āgatya  
samuvāsa munīśvarah  
hrṣṭo nando yaśodā ca  
karmodyogam cakāra ha

ity-thus; uktvā-speaking; bahiḥ-outside; āgatya-going; samuvāsa-stayed; munīśvarah-the king of sages; hrṣṭah-happy; nandah-Nanda; yaśodā-Yaśodā; ca-and; karmodyogam-preparation for the ceremony; cakāra-did; ha-indeed.

After speaking these words, Garga, the king of sages, went outside. Happy Nanda and Yaśodā made preparations for that sacred ceremony.

Text 144

etasminn antare draṣṭum  
gargam gopāś ca gopikāḥ  
bālaka balikaś caiva  
ājagmur nanda-mandiram

etasminn antare-then; draṣṭum-to see; gargam-to Garga Muni; gopāś-the gopas; ca-and; gopikāḥ-gopīs; bālaka-boys; balikāḥ-girls; ca-and; eva-indeed; ājagmuḥ-came; nanda-mandiram-to Nanda's home.

Then the adult gopas and gopīs, and the boys and girls also, all came to Nanda's home to see Garga Muni.

Text 145

dadrśus te muni-śreṣṭham  
grīṣma-madhyāhna-bhāskaram  
śiṣya-saṅghaiḥ parivṛtam

jvalantam brahma-tejasā  
gūḍha-yogam pravocantam  
siddhaye pṛcchate mudā

dadṛśuh-saw; te-they; muni-śreṣṭham-the best off sages; grīṣma-madhyāhna-bhāskaram-splendid as the summer midday sun; śiṣya-saṅghaiḥ-with many disciples; parivṛtam-accompanied; jvalantam-glowing; brahma-tejasā-with brahminical splendor; gūḍha-yogam-the secrets of yoga; pravocantam-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 yuga-mudra posture; varam-excellent.

. . . who was sitting on a golden throne, smiling, holding the yoga-mudrā 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-īśvaraṁ prapaśyantam  
siddhi-mantra-prabhāvataḥ  
bahir yaśodā krode ca  
tādṛśaiṁ sa-smitam śiśum

hṛd-īśvaram-the Lord of the heart; prapaśyantam-seeing; siddhi-mantra-prabhāvataḥ-by the powers of perfect mantras; bahiḥ-outside; yaśodā krode-on Yaśodā's lap; ca-and; tādrśam-like that; sa-smitam-smiling; śiśum-infant.

. . . who by the power of perfect mantras was gazing at the Supreme Lord sitting in his heart, who was also gazing at the same Supreme Lord, the smiling infant in Yaśodā's lap, right before his eyes, . . .

Text 149

maheśa-datta-dhyānena  
yad-rūpaṁ ca nirūpitam  
tad drṣṭvā parama-prītyā  
bhūta-pūrṇa-manoratham

maheśa-datta-dhyānena-by the meditation given by Lord Śiva; yad-rūpam-which form; ca-and; nirūpitam-described; tat-that; drṣṭvā-seeing; parama-prītyā-with great pleasure; bhūta-pūrṇa-manoratham-all desires fulfilled.

. . . who, gazing at the transcendental form he saw before in the meditations given by Lord Śiva, became filled with transcendental happiness, whose desires were in this way all fulfilled, . . .

Text 150

sāśru-netraṁ pulakitam  
nimagnam bhakti-sāgare  
hṛdi pūjām praṇāmam ca  
kurvantam yoga-carcayā

sa-with; aśru-tears; netram-eyes; pulakitam-hairs erect; nimagnam-plunged; bhakti-sāgare-in an ocean of love; hṛdi-in the heart; pūjām-worship; praṇāmam-obeisances; ca-and; kurvantam-doing; yoga-carcayā-with the actions of yoga.

. . . whose hairs stood erect with joy, whose eyes were filled with tears, who was plunged in an ocean of love, and who in his heart meditated on worshiping the Lord and bowing down before Him again and again.

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-and; sa-he; ca-and; tān-to them; āśisam-blessing; dadau-gave; āsana-sthah-sitting on the throne; munih-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

nandah sānanda-yuktaś ca  
bahu-maṅgala-patrikāḥ  
prasthāpayām āśa śīghram  
arād dūrī-sthitān mudā

nandah-Nanda; sānanda-yuktaś-filled with happiness; ca-and; bahu-maṅgala-patrikāḥ-many auspicious letters; prasthāpayām āśa-placing; śīghram-quickly; arāt-near; dūrī-sthitān-far; mudā-happily.

Jubilant Nanda at once sent many auspicious invitation letters to all near and far.

#### Text 153

dadhi-kulyāṁ dugdha-kulyāṁ  
ghṛta-kulyāṁ prapūritāṁ  
gūḍa-kulyāṁ taila-kulyāṁ  
madhu-kulyāṁ ca viṣṭrītāṁ

dadhi-kulyāṁ- astream of yogurt; dugdha-kulyāṁ-a stream of milk; ghṛta-kulyāṁ-a stream of ghee; prapūritāṁ-flowed; gūḍa-kulyāṁ-a stream of molasses; taila-kulyāṁ-a stream of oil; madhu-kulyāṁ-a stream of honey; ca-and; viṣṭrītāṁ-extended.

In the place of the ceremony gracefully flowed a stream of yogurt, a stream of milk, a stream of ghee, a stream of molasses, a stream of oil, a stream of honey, . . .

#### Text 154

navanīta-kulyāṁ pūrṇāṁ ca

takra-kulyām yad icchayā  
śarkarodaka-kulyām ca  
paripūrnām ca līlayā

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; paripūrnām-filled; ca-and; līlayā-gracefully.

. . . a stream of butter, a stream of buttermilk, and a stream of sugarcane juice.

#### Text 155

tāṇḍūlānām ca śalīnām  
uccaiś ca śata-parvatam  
pr̥thukānām śaila-śatam  
lavaṇānām ca sapta ca

tāṇḍūlānām-of rice; ca-and; śalīnām-mountains; uccaiś-tall; ca-and; śata-parvatam-a hundred mountains; pr̥thukānām-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-pūrṇaṇām  
pakva-laḍḍuka-piṣṭapaiḥ

paripakva-phalānām-of ripe fruits; ca-and; tatra-there; ṣoḍaśa-sixteen; parvatān-mountains; yava-barley; godhūma-wheat; pūrṇaṇām-filled; pakva-laḍḍuka-piṣṭapaiḥ-with great laddus.

There were sixteen hills of ripe fruits, wheat, barley, and perfect laḍḍu candies.

#### Text 157

modakānām ca sāilām ca  
svāstikānām ca parvatān  
kapardakānām aty uccaiḥ  
śailān sapta ca nārada

modakānām-of modakas; ca-and; sālam-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  
viṣṭṛtam dvāra-hīnam ca  
vāsitodaka-samyutam

karpūra-camphor; ādika-beginning; yuktānām-with; tāmbūlānām-betelnuts; ca-and; mandiram-palace; viṣṭṛtam-extended; dvāra-doors; hīnam-without; ca-and; vāsitodaka-samyutam-with scented water.

There was a great open-air pavilion of betelnuts, camphor, and scented water.

Text 159

candanāguru-kastūrī-  
kuṇkumena samanvitam  
nānā-vidhāni ratnāni  
svārṇāni vividhāni ca

candanāguru-kastūrī-kuṇkumena samanvitam-with sandal, aguru, musk, and kunkuma; nānā-vidhāni-many kinds; ratnāni-jewels; svārṇāni-gold; vividhāni-kinds; ca-and.

There was an abundance of sandal, aguru, musk, and kuṇkuma, as well as many golden and jewel ornaments.

Text 160

mukta-phalāni ramyāṇi  
pravalāni mudānvitah  
nānā-vidhāni cārūṇi  
vasāṁsi bhūṣaṇāni ca

mukta-phalāni-pearls; ramyāṇi-beautiful; pravalāni-coral; mudānvitah-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 nandah  
kārayām āsa kautukāt  
prāṅganam kadalī-stambhai  
rasāla-nava-pallavaiḥ

putra-of his son; anna-prāśana-at the anna-prāśana ceremony; nandah-Nanda;  
kārayām āsa-did; kautukāt-happily; prāṅganam-a courtyard; kadalī-stambhai-with  
banana trees; rasāla-nava-pallavaiḥ-with new mango buds.

Then Nanda happily arranged that his son's anna-prāśana ceremony be performed in a courtyard filled with banana trees and new mango buds.

Text 162

grathitaiḥ sūkṣma-sūtreṇa  
veṣṭayām āsa kautukāt  
saṁskāra-yuktam ruciram  
candana-drava-carcitam

grathitaiḥ-knotted; sūkṣma-sūtreṇa-with fine threads; veṣṭayām āsa-tied;  
kautukāt-happily; saṁskāra-yuktam-proper for the ceremony; ruciram-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

yuktam maṅgala-kumbhaiś ca  
phala-pallava-samyutaiḥ  
candanāguru-kastūri-  
puṣpa-mālyā-virājitaḥ

yuktam-endowed; maṅgala-kumbhaiś-with auspicious pots; ca-and; phala-pallava-samyutaiḥ-with fruits and leaves; candanāguru-kastūri-with sandal, aguru, and musk; puṣpa-mālyā-virājitaḥ-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.

Text 164

mālyānām vara-vastrāṇām  
rāśibhiś ca su-śobhitam  
gavām ca madhuparkānām  
āsanānām ca nārada

mālyānām-of garlands; vara-vastrāṇām-fine garments; rāśibhiḥ-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 places, . . .

Texts 165-167

phalānām jalajānām ca  
samūhaiś ca samanvitam  
nānā-prakārair vādyaiś ca  
dundubhibhir manoharaiḥ

ḍakkānām dundubhīnām ca  
patahānām tathaiva ca  
mr̥daṅga-murajādīnām  
ānakānām samūhakaiḥ

vamśī-sannahanī-kāṁsyā-  
svara-yantraiś ca śabditam  
vidyādharīnām nṛtyena  
bhaṅgima-bhramaṇena ca

phalānām-of fruits; jalajānām-and lotuses; ca-and; samūhaiś-with multitudes; ca-and; samanvitam-with; nānā-prakāraih-many kinds; vādyaiḥ-with musical instruments; ca-and; dundubhibhiḥ-with dundubhis; manoharaiḥ-beautiful; ḍakkānām-of dakkas; dundubhīnām-dundubhis; ca-and; patahānām-patahas; tathā-so; eva-indeed; ca-and; mr̥daṅga-mrdangas; murajādīnām-beginning with murajas; ānakānām-anakas; samūhakaiḥ-with many; vamśī-flutes; sannahanī-sannahanis; kāṁsyā-brass; svara-yantraiḥ-with instruments; ca-and; śabditam-sounded; vidyādharīnām-of vidyadharis; nṛtyena-with 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  
saṅgītair mūrchanī-kṛtam  
svarṇa-simhāsanānām ca  
rathānām nikarair 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

etasmīn antare nandam  
uvāca vāciko mudā  
ājagmur giribhānuś ca  
sa-strīkah saha-kiñkaraḥ

rathānām ca catur-lakṣām  
gajānām ca tathaiva ca  
turaṅgānām ca koṭiś ca  
śibikānām tathaiva ca

r̥ṣīndrāṇām munīndrāṇām  
viprāṇām ca vipaścitām  
vandīnām bhīksukānām ca  
samūhaiś ca samīpataḥ

gopānām gopikānām ca  
saṅkhyām kartum ca kah kṣamāḥ  
paśyāgatya bahir bhūyety  
uvāca prāṅgane sthitāḥ

etasmīn antare-then; nandam-to Nanda; uvāca-said; vācikāḥ-the speaker;

mudā-happily; ājagmuḥ-came; giribhānuś-Giribhānu; ca-and; sa-strīkah-with his wife; saha-kinkaraḥ-with his servants; rathānām ca catur-lakṣām gajānām ca tathaiva ca turaṅgānām ca koṭis ca śibikānām tathaiva ca; ṛṣīndrāṇām munīndrāṇām viprāṇām ca vipaścītām vandīnām bhīksukānām ca samūhaiś ca samīpataḥ; gopānām gopikānām ca saṅkhyām kartum ca kah kṣamah paśyāgatya bahir bhūyety uvāca prāṅgane sthitah.

Then a messenger came to the courtyard and jubilantly said to Nanda: Look! Accompanied by his wife, servants, four hundred thousand chariots, as many elephants, ten million horses, as many palanquins, many kings of the ḫsis 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 tān anuvrajya  
samānīya vrajeśvaraḥ  
prāṅgane vāsayām āsa  
pūjayām āsa sa-tvaram

śrutvā-hearing; evam-thus; tān-the them; anuvrajya-greeting; samānīya-bringing; vrajeśvaraḥ-the king of Vraja; prāṅgane-to the courtyard; vāsayām āsa-gave them a place to stay; pūjayām āsa-worshiped; sa-tvaram-immediately.

Hearing 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-samāhitah

ṛṣi-the ḫsis; 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-samāhitah-with care and attention.

Placing his head to the ground, Nanda offered respects to the ḫsis and the others. He offered them padya with great care and attention.

Text 175

vastubhir bandhubhiḥ pūrṇam  
babhūva nanda-mandiram  
na ko 'pi kasya śabdam ca  
śrotum śaktaś ca tatra vai

vastubhiḥ-with things; bandhubhiḥ-with friends; pūrṇam-filled; babhūva-was; nanda-mandiram-Nanda's palace; na-not; ko 'pi-anyone; kasya-of whom?; śabdam-the sound; ca-and; śrotum-to hear; śaktaś-able; ca-and; tatra-there; vai-indeed.

In this way Nanda's palace became filled with guests and gifts. There was such a great tumult the people could not even hear each other talk.

Text 176

tri-muhūrtam 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; mudā-happily; cakāra-did; svarṇa-of gold; vṛṣṭyā-with a shower; ca-and; paripūrṇam-full; ca-and; gokulam-Gokula.

Then, to please Śrī Kṛṣṇa, Kuvera happily showered gold for two and a half hours, filling the land of Gokula.

Text 177

kautukāpahnavaṁ cakru  
bandhu-vargāś ca vrīdayā  
ānamra-kandharāḥ sarve  
dṛṣṭvā nandasya sampadam

kautuka-happiness; apahnavaṁ-concealment; cakruḥ-did; bandhu-vargāś-the people; ca-and; vrīdayā-with embarrassment; ānamra-bowed; kandharāḥ-necks; sarve-all; dṛṣṭvā-seeing; nandasya-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

nandah kṛtāhnikah pūto

dhṛtvā dhaute ca vāsasī  
candanāguru-kastūrīm  
kuṇkumenaiva bhūṣitah

nandaḥ-Nanda; kṛta-performed; āhnikah-daily duties; pūtaḥ-purified; dhṛtvā-placing; dhaute-washed; ca-and; vāsasī-garments; candanāguru-kastūrīm-sandal, aguru, and musk; kuṇkumena-with kunkuma; eva-indeed; bhūṣitah-decorated.

Then King Nanda bathed, put on clean garments, and anointed his body with sandal, aguru, musk, and kuṇkuma.

Text 179

uvāsa pādau prakṣalya  
svarṇa-pīṭhe manohare  
gargasyaiva munīndrāñām  
grhītvājñām vrajeśvaraḥ

uvāsa-placed; pādau-feet; prakṣalya-washing; svarṇa-pīṭhe-on a golden footstool; manohare-beautiful; gargasya-of Garga Muni; eva-indeed; munīndrāñām-of the kings of sages; grhītvā-taking; ājñām-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 ācantah  
svasti-vācana-pūrvakam  
kṛtvā karma ca vedoktam  
bhojayām āsa bālakam

samsṛtya-remembering; viṣṇum-Lord Viṣṇu; ācantah-performing ācamana; svasti-vācana-pūrvakam-saying the word svasti; kṛtvā-doing; karma-pious ceremony; ca-and; veda-in the Vedas; uktam-spoken; bhojayām āsa-fed; bālakam-the boy.

Then, after meditating on Lord Viṣṇu, pronouncing the word svasti, and performing ācamana, Nanda performed the anna-prāśana ritual as described in the Vedas. Then he fed the infant Kṛṣṇa.

Text 181

garga-vākyānusāreṇa  
bālakasya mudānvitah  
kr̄ṣṇeti maṅgalam nāma  
rarakṣa ca śubha-kṣaṇe

garga-of Garga Muni; vākyā-the words; anusāreṇa-according to; bālakasya-of the boy; mudānvitah-happy; kr̄ṣṇa-Kṛṣṇa; iti-thus; maṅgalam-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-ghṛtam bhojayitvā ca  
kṛtvā nāma jagat-pateḥ  
vādyādin vādayām āsa  
kārayām āsa maṅgalam

sa-ghṛtam-with ghee; bhojayitvā-feeding; ca-and; kṛtvā-doing; nāma-name; jagat-pateḥ-of the Lord of the universes; vādyādin-beginning with musical instruments; vādayām āsa-made to sound; kārayām āsa-created; maṅgalam-auspiciousness.

Then Nanda fed his son rice cooked with ghee, and gave Him the name Kṛṣṇa. Nanda made many musical instruments play. He had many auspicious rituals performed.

### Text 183

nānā-vidhāni ratnāni  
svarṇāni bhūṣaṇāni ca  
bhakṣa-dravyāni vāsāṁsi  
brāhmaṇebhyo dadau mudā

nānā-vidhāni-many kinds; ratnāni-of jewels; svarṇāni-gold; bhūṣaṇāni-ornaments; ca-and; bhakṣa-dravyāni-foods; vāsāṁsi-garments; brāhmaṇebhyah-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 bhikṣukebhyāś ca  
suvarṇam̄ vipulam̄ dadau  
bhārākrāntāś ca te sarve  
na śaktā gantum eva ca

vandibhyah-to the poets; bhikṣukebhyāś-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-vargāṁś ca  
bhikṣukāṁś ca viśesataḥ  
miṣṭānnam̄ bhojayām̄ āsa  
paripūrṇam̄ manoharam

brāhmaṇān-brāhmaṇas; bandhu-vargāṁś-friends; ca-and; bhikṣukāṁś-  
sannyasis; ca-and; viśesataḥ-specifically; miṣṭānnam-sweets; bhojayām̄ āsa-fed;  
paripūrṇam-full; manoharam-beautiful.

To the brāhmaṇas, sannyāsīs and guests he fed delicious sweets.

Text 186

dīyatāṁ dīyatāṁ pūrṇam̄  
khadyatāṁ khadyatāṁ iti  
babhūva śabdo 'ty-uccaiś ca  
santataṁ nanda-gokule

dīyatāṁ-should be given; dīyatāṁ-should be given; pūrṇam-full; khadyatāṁ-  
should be eaten; khadyatāṁ-should be eaten; iti-thus; babhūva-was; śabdah-  
sound; aty-uccaiḥ-loud; ca-and; santataṁ-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  
vasāṁsi bhūṣaṇāni ca  
pravalāni suvarṇāni  
maṇi-sārāṇi yāni ca

cārūṇi svarṇa-pātrāṇi  
kṛtāni viśvakarmaṇā  
dattvā gargāya vinayaṁ  
cakāra vraja-puṅgavah

ratnāni-jewels; paripūrṇāni-full; vasāṁsi-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-puṅgavah-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

śisyebhyaḥ svarṇa-bhārāṁś ca  
pradadau vinayānvitah  
dvijebhyo 'py avasiṣṭebhyah  
paripūrṇāni nārada

śisyebhyaḥ-to the disciples; svarṇa-bhārāṁś-much gold; ca-and; pradadau-gave; vinayānvitah-humble; dvijebhyah-to the brāhmaṇas; api-also; avasiṣṭebhyah-to the others; paripūrṇāni-full; nārada-O Nārada.

To Garga Muni's disicples and to the other brāhmaṇas he gave large quantities of gold.

Text 190

śrī-nārāyaṇa uvāca  
gr̥hītvā śrī-harim gargo  
jagāma nibhṛtam mudā  
tuṣṭāva parayā bhaktyā  
praṇamya ca tam īśvaram

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; gr̥hītvā-taking; śrī-harim-Lord Kṛṣṇa; gargo-Garga Muni; jagāma-went; nibhṛtam-to a secluded place; mudā-

happily; tuṣṭāva-offered prayers; parayā-with great; bhaktyā-devotion; pranamya-bowing; ca-abd; 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-kandharah  
puṭāñjali-yuto bhūtvā  
hareś caraṇa-paṅkaje

sāśru-netraḥ-with tears in his eyes; sa-pulakah-the hairs of his body erect; bhakti-namrātma-kandharah-his head humbly bowed; puṭāñjali-yutah-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 jagatāṁ nātha  
bhaktānāṁ 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; prasannah-pleased; bhava-please become; mām-with me; īśa-O Lord; dehi-please give; dāsyam-service; padāmbuje-to Your lotus feet.

Śrī Garga Muni said: O Lord Kṛṣṇa, O 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 dhanarāṁ dattam  
tena kiṁ 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  
yogesu muktiṣu prabho  
jñāna-tattve 'maratve vā  
kiñcit nāsti spṛhā mama

aṇimādiṣu-beginning with anima; siddhiṣu-in mystic perfections; yogesu-in yoga; muktiṣu-in liberation; prabhaḥ-O Lord; jñāna-knowledge; tattve-in the truth; amarative-in being a demigod; vā-or; kiñcit-something; na-not; asti-is; spṛhā-desire; mama-of me.

O Lord, I do not desire transcendental knowledge, the life of a demigod, any of the different kinds of liberation, or the mystic powers than begin with aṇimā siddhi.

Text 195

indravē vā manutve vā  
svarga-bhogaiṁ phalam ciram  
nāsti me manaso vāñchā  
tvat-pāda-sevanam vinā

indravē-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; me-of me; manasah-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-sāṛṣṭi-śamīpya-  
sārūpyaikatvam īpsitam  
nāham grhṇāmi te brahmaṁs  
tvat-pāda-sevanam vinā

sālokya-living on the same planet; sāṛṣṭi-having the same opulences; śamīpya-being always near; sārūpyaikatvam-having the same form; īpsitam-desired; nā-not; aham-I; grhṇāmi-take; te-not; brahman-O Supreme Lord; tvat-pāda-sevanam-service to Your feet; vinā-without.

O Lord, I will not live in Your realm, have opulence like Yours, stay always near Your, or have a transcendental form like Yours, if by accepting these things I cannot serve Your feet.

Text 197

goloke vāpi pātale  
vāse tulyam manoratham  
kintu te caraṇāmbhoje  
santataṁ smṛtiḥ astu me

goloke-in Goloka; vā-or; api-even; pātale-in 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-mantram̄a śāṅkarāt prāpya  
kṛti-janma-phalodayāt  
sarva-jñō 'ham sarva-darsī  
sarvatra gatir asti me

tvat-of You; mantram-the mantra; śāṅkarāt-from Lord Śiva; prāpya-attaining; kṛti-janma-phalodayāt-from the results of past births; sarva-jñāḥ-omniscient; aham-I; sarva-darsī-seeing everything; sarvatra-everywhere; gatiḥ-destination; asti-is; me-of me.

Because of pious deeds in many past births I obtained from Lord Śiva the mantra of Your holy names. By chanting You names I now know and see everything and I have the power to go anywhere.

Text 199

kṛpām kuru kṛpā-sindho  
dīna-bandho padāmbuje  
rakṣa mām abhayam dattvā  
mr̥tyur me kim kariṣyati

kṛpām-mercy; kuru-please do; kṛpā-sindhah-O ocean of mercy; dīna-bandhah-O freind of the poor; padāmbuje-lotus feet; rakṣa-please protect; mām-me; abhayam-fearlessness; dattvā-giving; mr̥tyuh-death; me-of me; kim-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

sarveśām īśvarah sarvas  
tvat-padāmbhoja-sevayā  
mr̥tyuñ-jayo 'nta-karaś ca  
babhūva yoginām guruḥ

sarveśām-of all; īśvarah-the master; sarvah-all; tvat-padāmbhoja-sevayā-by service to Your lotus feet; mr̥tyu{.sy 241}-jayah-victorious over death; anta-karah-the destroyer; ca-and; babhūva-became; yoginām-of the yogis; guruḥ-the guru.

By serving Your lotus feet, Śiva became victorious over death. He became the great destroyer, the guru of the yogīs, and the master of all.

Text 201

brahmā vidhātā jagatām  
tvat-padāmbhoja-sevayā  
yasyaika-divase brahman  
patantīndrāś caturdaśa

brahmā-Brahmā; vidhātā-the creator; jagatām-of the universe; tvat-padāmbhoja-sevayā-by serving Your lotus feet; yasya-of whom; eka-one; divase-in the day; brahman-O Lord; patanti-fall; īndrāḥ-Indras; caturdaśa-14.

By serving Your lotus feet, Brahmā 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 dharmah  
sākṣī ca sarva-karmaṇām  
pātā ca phala-dātā ca  
jitvā kālam su-durjayam

tvat-pāda-sevayā-by serving Your feet; dharmah-Yama; sākṣī-the witness; ca-and; sarva-karmaṇām-of all actions; pātā-the protector; ca-and; phala-dātā-the giver of results; ca-and; jitvā-defeating; kālam-time; su-durjayam-invincible.

By serving Your feet, Yamarāja became the witness of all deeds, the protector, the giver of results, and the victor that defeated invincible time.

Text 203

sahasra-vadanah śeṣo  
yat-pādāmbuja-sevayā  
dhatte siddhārthavād viśvam  
śirasā caiva medinām

sahasra-vadanah-with a thousand faces; śeṣah-Lord Śeṣa; yat-pādāmbuja-sevayā-by serving Your lotus feet; dhatte-places; siddhārthavat-like a grain of mustard; viśvam-the universe; śirasā-with His head; ca-and; eva-indeed; medinām-the earth.

By serving Your lotus feet, thousand-headed Lord Śeṣa became able to carry the earth and all the planets on His head as if they were all a single mustard seed.

Text 204

sarva-sampad-vidhātrī ya  
devīnām ca parāt para  
karoti satatam lakṣmīḥ  
keśais tvat-pāda-marjanam

sarva-sampad-vidhātrī-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-drying Your lotus feet.

Lakṣmī-devī, the best 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  
sarveśāṁ śakti-rūpiṇī  
smaraṁ smaraṁ tvat-padābjam  
babhūva tat-parāt parā

prakṛtiḥ-Goddess Māyā; bīja-rūpā-in the form of the seed; sā-she; sarveśām-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 remembering Your lotus feet, Goddess Māyā became the great potency and the seed of all, the goddess that is greater than the greatest.

Text 206

pārvatī sarva-devīśā  
sarveśāṁ buddhi-rūpiṇī  
tvat-pāda-sevayā kāntam  
lalābha śivam īśvaram

pārvatī-Pārvatī; sarva-devīśā-the queen of all goddesses; sarveśām-of all; buddhi-rūpiṇī-the form if 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

vidyādhiṣṭhātṛ-devī yā  
jñāna-mātā sarasvatī  
pūjyā babhūva sarveśāṁ  
tvat-pādāmbhoja-sevayā

vidyā-of knowledge; adhiṣṭhātṛ-devī-the controller; yā-who; jñāna-mātā-the mother of knowledge; sarasvatī-Sarasvatī; pūjyā-worshipable; babhūva-became; sarveśām-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  
punāti bhuvana-trayam  
brahmaṇo brāhmaṇānām ca  
gatis tvat-pāda-sevayā

sāvitrī-Savitrī; veda-mātā-the mother of the Vedas; ca-and; punāti-purifies; bhuvana-trayam-the three worlds; brahmaṇah-of Brahmā; brāhmaṇānām-of the brāhmaṇas; ca-and; gatiḥ-the destination; tvat-pāda-sevayā-by serving Your lotus feet.

By serving Your feet, Savitṛī became the mother of the Vedas. She purifies the three worlds. Brahmā and the brāhmaṇas yearn to attain her.

Text 209

kṣamā jagad-vidhārtum ca  
ratna-garbhā vasundharā  
prasūtā 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 vamāṁśa-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-placing; vakṣasi-on the chest; te-of You; padam-feet; sevate-serves; anyasya-of other; kāwhat?; kathā-topics.

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  
devyah padmādayo yathā  
tat-samam nātha kuru mām  
īśvarasya samā kṛpā

yathā-as; śarvādayah-headed by Indra; devāḥ-the demigods; devyah-the demigopddesses; padmādayah-headed by Lakṣmī; yathā-as; tat-samam-equal; nātha-O Lord; kuru-please make; mām-me; īśvarasya-of the Lord; samā-equal; kṛpā-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 gṛham nātha  
na gṛhṇāmi dhanam tava  
kṛtvā mām rakṣa pādābja-  
sevāyām sevakam ratam

na-not; yāsyāmi-I will go; gṛham-home; nātha-O Lord; na-not; gṛhṇāmi-I will accept; dhanam-the wealth; tava-of You; kṛtvā-doing; mām-to me; rakṣa-please protect; pādābja-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 sāśru-netrah  
papātā caraṇe hareḥ  
ruroda ca bhṛśam bhaktyā  
pulakāntika-vigrahaḥ

iti-thus; stutvā-offering prayers; sāśru-netrah-with tears in his eyes; papātā-fell; caraṇe-at the feet; hareḥ-of Lord Kṛṣṇa; ruroda-wept; ca-and; bhṛśam-greatly; bhaktyā-with devotion; 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-vatsalah  
uvāca tam svayam kṛṣṇo  
mayi te bhaktir astv iti

gargasya-of Garga; vacanam-the statement; śrutvā-hearing; jahāsa-smiled; bhakta-vatsalah-affectionate to His devotees; uvāca-said; tam-to him; svayam-personally; kṛṣṇah-Kṛṣṇa; mayi-for Me; te-of you; bhaktih-devotion; astv-may be; iti-thus.

Hearing Garga Muni's words, Lord Kṛṣṇa, who loves His devotees, smiled and said to him, "May you have love and devotion for Me."

### Text 215

idam garga-kṛtam stotram  
tri-sandhyām yaḥ paṭhen naraḥ  
dṛḍhām bhaktim harer dāsyam  
smṛtim ca labhate dhruvam

idam-this; garga-kṛtam-by Garga Muni done; stotram-prayer; tri-sandhyam-three times of day; yaḥ-one who; paṭhen-recites; naraḥ-a person; 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 sunset recites these 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-parah

janma-birth; mṛtyu-death; jarā-old age; roga-disease; śoka-lamentation; moha-bewilderment; āti-saṅkaṭāt-from the great difficulties; tīrṇah-crossed; bhavati-is; śrī-kṛṣṇa-of Lord Kṛṣṇa; dāsaḥ-a servant; sevana-tat-parah-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 harinā 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; vicchedah-separation; harinā-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 munih stavam kṛtvā  
nandāya tam dadau mudā  
uvāca tam gr̥ham yāmi  
kurv ājñām iti ballava

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; harim-to Lord Kṛṣṇa; munih-the sage; stavam-prayer; kṛtvā-doing; nandāya-to Nanda; tam--Him; dadau-gave; mudā-happily; uvāca-said; tam-to him; gr̥ham-home; yāmi-I will go; kurv-please do; ājñām-the otder; 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

ahah-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 vacanāṁ śrutvā  
ruroda nanda eva ca  
sad-vicchedo hi sādhūnām  
maraṇād atiricyate

gargasya-of Garga Muni; vacanam-the words; śrutvā-hearing; ruroda-wept; nanda-Nanda; eva-indeed; ca-and; sad-vicchedah̄-separation; hi-indeed; sādhūnām-of saintly persons; maraṇāt-than death; atiricyate-is worse.

Hearing Garga Muni's words, Nanda wept. Separation from great saints is worse than death.

#### Text 221

sarva-śiṣyaiḥ parivṛtam  
munīndram gantum udyatam  
sarve nandādayo gopā  
rudanto gopikās tathā

sarva-with all; śiṣyaiḥ-disciples; parivṛtam-surrounded; munīndram-the king of sages; gantum-to go; udyatam-about; sarve-all; nandādayah̄-heaed by Nanda; gopā-the gopas; rudantah̄-weeping; gopikāḥ-gopīs; tathā-so.

As Garga Muni and disciples were about to depart, Nanda, the gopas, and the gopīs began to weep.

#### Text 222

praṇemuḥ parayā prītyā  
cakrus tam vinayaṁ mune  
dattvāśiṣam muni-śreṣṭho  
jagāma mathurāṁ mudā

praṇemuḥ-bowed; parayā-with great; prītyā-affection; cakruḥ-did; tam-to him; vinayam-humbleness; mune-O sage; dattvā-giving; āśiṣam-blessing; muni-śreṣṭhaḥ-the best of sages; jagāma-went; mathurāṁ-to Mathurā; mudā-happily.

O sage, they all affectionately and humbly bowed before Garga Muni, who blessed them all, and then happily returned to Mathurā.

Text 223

r̥sayo munayaś caiva  
bandhu-vargāś ca ballavāḥ  
sarve jagmur dhanaiḥ pūrṇāḥ  
svālayam hṛṣṭa-mānasāḥ

r̥sayah-r̥sis; munayah-munis; ca-and; eva-indeed; bandhu-vargāś-guests; ca-and; ballavāḥ-gopas; sarve-all; jagmuḥ-went; dhanaiḥ-wealth; pūrṇāḥ-filled; svālayam-own homes; hṛṣṭa-mānasāḥ-happy at heart.

Happy at heart and now very wealthy by Nanda's charity, the r̥sis, munis, gopas, and guests returned to their homes.

Text 224

prajagmur vandināḥ sarve  
paripūrṇa-manorathāḥ  
miṣṭa-dravyāṁsukotkṛṣṭa-  
turaga-svarṇa-bhūṣaṇaiḥ

prajagmuḥ-went; vandināḥ-the poets; sarve-all; paripūrṇa-manorathāḥ-their desires all fulfilled; miṣṭa-sweet; dravya-objects; ṁsuka-garments; utkṛṣṭa-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-bhakṣāś ca  
bhikṣukā gantum aksamāḥ  
sarva-vastu-bharād eva  
pariśrāntā mudānvitāḥ

ā-up to; kaṇṭha-their necks; pūrṇa-filled; bhakṣāḥ-food; ca-and; bhikṣukā-the sannyasis; gantum-to go; aksamāḥ-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-gāminah kecit  
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; tiṣṭantah-standing; ca-and; uttiṣṭhantah-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 nr̥tyam prakurvanto  
gāyantas tatra kecana  
kecid bahu-vidhā gāthāḥ  
kathayantah purātanāḥ

kecit-some; nr̥tyam-dance; prakurvantaḥ-doing; gāyantaḥ-singing; tatra-there; kecana-some; kecit-some; bahu-many; vidhā-kinds; gāthāḥ-songs; kathayantaḥ-saying; purātanāḥ-ancient.

Some danced, some sang, and some recited poems composed in ancient times.

### Text 228

marutta-śveta-sagara-  
mandhātṛṇam ca bhūbhṛtām  
uttānapāda-nahūṣa-  
nalādinām ca yā kathā  
śrī-rāmasyāśvamedhasya  
rantidevasya karmaṇām

marutta-śveta-sagara-mandhātṛṇam-of Marutta, Śveta, Sagara, and Mandhātā; ca-and; bhūbhṛtām-the kings; uttānapāda-nahūṣa-nalādinām-beginning with Uttanapada, Nahusa, and Nala; ca-and; ya-which; kathā-stories; śrī-rāmasya-of Lord Rāma; aśvamedhasya-of the asvamehda-yjana; rantidevasya--of Rantideva; karmaṇām-the pious deeds.

Some recited the histories of great kings like Marutta, Śveta, Sagara, Mandhātā, Uttānapāda, Nahuṣa, Nala, and the histories of Lord Rāma's aśvamedha-yajña and Rantideva's many pious deeds.

Text 229

yeśāṁ yeśāṁ nrpānām ca  
śrutvā vṛddha-mukhāt kathāḥ  
kathayantaś ca tāḥ kecic  
chrutavantaś ca kecana

yeśāṁ yeśām-of whomever; nrpānām-the kings; ca-and; śrutvā-hearing; vṛddha-mukhāt-from the mouth of the great elders; kathāḥ-stories; kathayantāḥ-telling; ca-and; tāḥ-them; kecit-some; śrutavantāḥ-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 kecit  
svāpam svāpam ca kecana  
evam sarve pramuditāḥ  
prajagmuḥ svālayam vrajāt

sthāyam sthāyam-staying again and again; gatāḥ-gone; kecit-some; svāpam svāpam-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

hrṣṭo nando yaśodā ca  
bālam kṛtvā sva-vakṣasi  
tasthau sva-mandire ramye  
kuvera-bhavanopame

hrṣṭaḥ-pleased; nandah-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

evam pravardhitau bālau  
śukla-candra-kalopamau  
gavāṁ puccham ca bhittim ca  
dhṛtvā cottasthatur mudā

evam-thus; pravardhitau-grew; bālau-the two boys; śukl-candra-kalā-the increasing phases of the moon; upamau-like; gavāṁ-of the cows; puccham-the tail; ca-and; bhittim-the wall; ca-and; dhṛtvā-holding; ca-and; uttasthatuh-stood; mudā-happily.

Like two slowly waxing moons, the two boys, Kṛṣṇa and Balarāma, grew day by day. Happily holding a cow's tail or a wall, They began to stand up straight.

Text 233

śabdārthaṁ vā tad-ardham vā  
kṣamau vaktum dine dine  
pitror harṣam 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.

O sage, crawling about in the courtyard, and now able to speak with broken words, day after day the two boys delighted Their parents.

Text 234

balo dvi-pādam pādam vā  
gantum śakto babhūva ha  
gantum śakto hi jānubhyām  
prāṅgane vā gṛhe hariḥ

balah-Lord Balarāma; dvi-pādam-with both feet; pādam-with one foot; vā-or; gantum-to go; śaktaḥ-able; babhūva-became; ha-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

varṣādhiko hi vayasā  
kṛṣṇāt saṅkarṣaṇāḥ svayam  
taylor mudāṁ vardhayantau  
jānubhyāṁ tau dine dine

varṣa-years; adhikāḥ-more; hi-indeed; vayasā-by age; kṛṣṇāt-than Kṛṣṇa; saṅkarṣaṇāḥ-Balarāma; svayam-Himself; tayoḥ-of them; mudām-the happiness; vardhayantau-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  
prahṛṣṭa-gamane kṣamau  
sphuṭa-vākyam uktavantau  
māyā-vigraha-bālakau

vrajantau-going; gokule-in Gokula; bālau-the two boys; prahṛṣṭa-gamane-happily going; kṣamau-able; sphuṭa-vākyam-clear words 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 mathurāṁ  
vasudevāśramam mune  
sa tam nanāma bhaktyā ca  
papraccha kuśalam tayoḥ

gargāḥ-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; tayoḥ-of Them

both.

O sage, Garga Muni went to Vasudeva's palace in Mathurā. Vasudeva devotedly bowed before the sage 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-tears of joy; nimagnah-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  
papraccha ca punah punah  
ānandāśru-nimagnā sā  
ruroda ca muhur muhuḥ

devakī-Devakī; parama-prītyā-with great happiness; papraccha-asked; ca-and; punah-again; punah-again; ānandāśru-tears of joy; nimagnā-plunged; sā-she; ruroda-wept; ca-and; muhuḥ-again; muhuḥ-and again.

Filled with happiness and love, Devakī asked again and again. Plunged in an ocean of tears of joy, she wept again and again.

Text 240

gargas tāv āśiṣam kṛtvā  
jagāma svālayam mudā  
sva-gṛhe tasthatus tau ca  
kuvera-bhavanopame

gargah-Garga; tau-them; āśiṣam-blessing; kṛtvā-doing; jagāma-went; svālayam-to his own home; mudā-with happiness; sva-gṛhe-in their own home; tasthatuh-

stayed; tau-the; 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 upabarhanah  
pañcāśat-kāmininām ca  
patir gandharva-puṅgavah

yatra-where; kalpe-in the kalpa; yathā-as; ca-and; iyam-he; tatra-there; tvam-you; upabarhanah-Upabarhaṇa; pañcāśat-kāmininām-of fifty beautiful wives; ca-and; patih-the husband; gandharva-puṅgavah-the best of Gandharvas.

O Nārada, in a previous kalpa you were the great gandharva Upabarhana, the husband of fifty beautiful wives.

Text 242

tāsām prāṇādhikas tvam ca  
śringāra-nipuṇo yuvā  
tato 'bhūr brahmaṇah śāpād  
dāsī-putro dvijasya ca

tāsām-to them; prāṇādhikah-more dear than life; tvam-you; ca-and; śringāra-nipuṇah-expert at the art of love; yuvā-youthful; tatah-then; abhūh-became; brahmaṇah-of the demigod Brahmā; śāpāt-by the curse; dāsī-putrah-the son of a maid-servant; 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-jñah  
smārako hari-sevayā

tatah-then; adhunā-now; brahma-putrah-the son of Brahmā; vaiṣṇava-of Vaiṣṇavas; ucchiṣṭa-the remnants; bhojanāt-by eating; sarva-all; darśī-seeing; ca-

and; sarva-all; j{.sy 241}ah-knowing; smārakah-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  
nāmānna-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 the pastime of Lord Kṛṣṇa's anna-prāśana ceremony. This description rescues one from the world of birth, death, and old-age.

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## Chapter Fourteen Vṛkṣārjuna-bhañjana The Breaking of the Arjuna Tree

Text 1

śrī-nārāyaṇa uvāca

ekadā nanda-patnī sā  
snānārtham yamunām yayau  
gavya-pūrṇam gr̥ham dṛṣṭvā  
jahāsa madhusūdanah

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; gr̥ham-the house; dṛṣṭvā-seeing; jahāsa-smiled; madhusūdanah-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-dugdhājya-takram ca  
navanītarāṁ manoramam  
gṛha-sthitāṁ 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; madhusūdanah-Kṛṣṇa.

Then Kṛṣṇa drank all the yogurt, milk, ghee, buttermilk, and butter that was in the ouse.

#### Text 3

madhu-haiyaṅgavīnāṁ yat  
svastikāṁ śakaṭā-sthitam  
bhuktvā pīṭamīśukair vaktra-  
saṁskāraṁ kartum udayatam

madhu-honey; haiyangavīnām-of butter; yat-what; svastikam-svastika canmdies; śakaṭā-sthitam-on a cart; bhuktvā-eating; pīṭamīśukaiḥ-with a yellow cloth; vaktra-mouth; saṁskāram-wiping; kartum-to do; udayatam-eager.

When boy Kṛṣṇa had just finished eating a cartfull of svastika candies made with honey and ghee, and He was about to wipe the evidence from His mouth with the edge of His yellow dhoti, . . .

#### Text 4

dadarśa bālakāṁ gopī  
snātvāgatya sva-mandiram  
gavya-śūnyāṁ bhagna-bhāṇḍāṁ  
madhv-ādi-rikta-bhājanam

dadarśa-saw; bālakam-the boy; gopī-the gopī; snātvā-having bathed; āgatya-returning; sva-mandiram-to her own palace; gavya-of milk-products; śūnyam-empty; bhagna-bhāṇḍām-broken pot; madhv-ādi-rikta-bhājanam-pots without honey or the other foodstuffs.

. . . the gopī Yaśodā, returned home from her bath, saw Him, and she also saw that in her home all the pots were now broken and emptied of the milk-products, honey, and other foods they once contained.

#### Text 5

dṛṣṭvā papraccha bālāṁś ca  
aho karmedam ādbhutam  
yūyam vadata satyam ca  
kṛtam kena su-dāruṇam

dṛṣṭvā-seeing; papraccha-asked; bālāṁś-the children; ca-and; aho-O; karma-work; idam-this; ādbhutam-wonderful; yūyam-you; vadata-tell; satyam-the truth; ca-and; kṛtam-done; kena-by whom?; su-dāruṇam-terrible.

Seeing all this, she asked the children nearby: Who did this terrible thing? Tell the truth.

#### Text 6

yaśodā-vacanam śrutvā  
sarvam ūcuś ca bālakah  
cakhāda satyam bālas te  
nāsmābhyaṁ dattam eva ca

yaśodā-vacanam-the words of Yaśodā; śrutvā--hearing; sarvam-all; ūcuḥ-said; ca-and; bālakah-boys; cakhāda-ate; satyam-in truth; bālah-boy; te-your; na-not; nāsmābhyaṁ-to us; dattam-given; eva-indeed; ca-and.

Hearing Yaśodā's words, the children said: Your boy ate everything, and that is truth. He did not even give us some.

#### Text 7

bālānāṁ vacanam śrutvā  
cukopa nanda-gehini  
vetram gr̥hitvā dudrāva  
rakta-paṅkaja-locaṇā

bālānāṁ-of the boys; vacanam-the words; śrutvā-hearing; cukopa-became angry; nanda-gehini-Nanda's wife; vetram-a stick; gr̥hitvā-taking; dudrāva-ran; rakta-paṅkaja-locaṇā-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

palāyamānam govindam  
grahitum 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 bhramanām kṛtvā  
viśrāntā dharma-samyutā  
tasthau kopavatī sā ca  
śuṣka-kanṭhoṣṭha-tālukā

yaśodā-Yaśodā; bhramaṇam-running; kṛtvā-doing; viśrāntā-exhausted; dharma-samyutā-pious; tasthau-stood; kopavatī-angry; sā-she; ca-and; śuṣka-dry; kanṭha-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 dṛṣṭvā  
kṛpāluḥ puruṣottamah  
santasthau purato mātuḥ  
sa-smīto jagad-īśvarah

viśrāntām-exhausted; mātaram-mother; dṛṣṭvā-seeing; kṛpāluḥ-merciful; puruṣottamah-the Supreme Personality of Godhead; santasthau-stood; purataḥ-before; mātuḥ-His mother; sa-smītaḥ-smiling; jagad-īśvaraḥ-the master of the universes.

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  
tatāda madhusūdanam

kare-the hand; dhṛtvā-taking; ca-and; tam-Him; gopī-the gopī; samānīya-leading; svam-own; alayam-abode; baddhvā-binding; vastreṇa-with a cloth; vṛkṣe-to a tree; ca-and; tatāda-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

Ś

baddhvā kṛṣṇam yaśodā ca  
jagāma svālayam prati  
haris tasthau vṛkṣa-mūle  
jagatām patir īśvarah

baddhvā-tying; kṛṣṇam-Kṛṣṇa; yaśodā-Yaśodā; ca-and; jagāma-went; svālayam-to her home; prati-to; harih-Kṛṣṇa; tasthau-stood; vṛkṣa-mūle-at the tree's roots; jagatām-of the universes; patih-the master; īśvarah-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 vṛkṣah śailābhah  
śabdam kṛtvā su-dāruṇam

śrī-kṛṣṇa-sparśa-mātreṇa-simply by the touch of Lord Kṛṣṇa; sahasā-at once; tatra-there; nārada-O Nārada; papāta-fell; vṛkṣah-the tree; śailābhah-like a mountain; śabdam-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-veṣah puruṣo divyo  
vṛksād āvirbabhūva ha  
divyam syandanam āruhya  
jagāma svālayam suraḥ

su-veṣah-opulently dressed; puruṣah-person; divyah-splendid; vṛksat-from the tree; āvirbabhūva-appeared; ha-indeed; divyam-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-paricchadah  
kiṣorah sa-smito gauro  
ratnālaṅkāra-bhūṣitah

praṇamya-bowing; jagatī-nātham-to the Lord of the universes; Śśatakumbha-paricchadah-dressed in gold; kiṣorah-youthful; sa-with; smitah-a smile; gaurah-fair; ratnālaṅkāra-bhūṣitah-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 dṛṣṭvā  
bhaya-trastā vrajeśvarī  
krode cakāra bālām tam  
rudantam śyāma-sundaram

sā-she; vṛkṣa-patanam-the fall of the tree; dṛṣṭvā-seeing; bhaya-trastā-frightened; vrajeśvarī-the queen of Vraja; krode-on her lap; cakāra-placed; bālām-boy; tam-Him; 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

ājagmuḥ gokula-sthaś ca  
gopā gopyaś ca tad-gṛham  
yaśodāṁ 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-gṛham-to her house; yaśodā-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

āśisam-blessing; yuyujuḥ-did; vipra-the brāhmaṇas; vandibhyah-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

Ś  
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; tanayah-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 putrena  
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-karmani su-vyagrā  
daivād vṛksah papāta ha

putram-son; baddhvā-tying; gavya-hetoh-for some milk-products; vṛkṣa-mūle-ton the roots of a tree; ca-and; niṣṭhure-O cruel one; gṛha-karmani-in household duties; su-vyagrā-intent; daivāt-by destiny; vṛksah-the tree; papāta-fell; ha-indeed.

O cruel one, for the sake of some milk-products you tied your son to the base of a tree. Then you went about your household duties. Then, by destiny, the tree fell.

## Text 22

vṛkṣasya patanād gopī  
bhagyād balo 'pi jīvitah  
praṇaste bālakē mūḍhe  
vastūnām kim prayojanam

vṛkṣasya-of the tree; patanāt-from the falling; gopī-the gopī; Šbhagyāt-from the good fortune; balah-the boy; api-also; jīvitah-alive; praṇaste-killed; bālakē-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 sarve  
prayayur nija-mandiram  
uvāca patnīm nandaś ca  
rakta-paṅkaja-locanāḥ

ity-thus; uktvā-speaking; tām-to her; janāḥ-the people; sarve-all; prayayuh-went; nija-mandiram-to their own homes; uvāca-said; patnīm-to his wife; nandaḥ-nanda; ca-and; rakta-paṅkaja-locanāḥ-his eyes red lotus flowers.

After speaking these words to her, everyone returned to their own homes. Then Nanda, his eyes now red lotus flowers, spoke to his wife.

### Text 24

śrī-nanda uvāca

yāsyāmi tīrtham adyaiva  
kaṇṭhe kṛtvā tu bālakam  
athavā tvam gṛhād gaccha  
tvayā me kim 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; gṛhāt-from the house; 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 sarah  
sarah-śatādhiko yajñāḥ  
putro yajña-śatādhikāḥ

śata-a hundred; kupa-wells; adhikā-better; vāpī-a pond; śata-vāpī-samam-equal to a hundred ponds; sarah-a lake; sarah-śatādhikāḥ-better than a hundred lakes; yajñāḥ-a yajna; putraḥ-a son; yajña-śatādhikāḥ-better than a hundred yajñas.

A pond is better than a hundred wells. A lake is better than Śa hundred ponds. A yaña is better than a hundred lakes. A son is better than a hundred yajñas.

## Text 26

tapo-dānodbhavam punyam  
janmāntara-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-pradah-giving happiness; api-also; sat-putra-a good son; iha-here; eva-indeed; ca-and; paratra-in the afterlife; ca-and.

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

sarveśām ca priyā patnī  
vāsanābandha-śrṅkhalā  
māyā mūrtimayī saksāt  
sneha-moha-karaṇḍikā

sarvesām-of all; ca-and; priyā-dear; patnī-wife; vāsanā-by desires; bandha-bound; śrṅkhalā-chains; māyā-illusion; mūrtimayī-personified; saksāt-directly; sneha-moha-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 'dhikāḥ priyah̄ putrah̄  
prāṇebhyo 'pi su-niścitam  
putrād api paro bandhur  
na bhūto na bhaviṣyati

tataḥ-therefore; adhikāḥ-more; priyah̄-dear; putrah̄-a son; prāṇebhyah̄-than life; api-even; su-niścitam-concluded; putrāt-than a son; api-even; parah̄-better; bandhuḥ-relative; na-not; bhūtah̄-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 ukhvā sva-bhāryām ca  
tasthau nandaḥ sva-mandire  
Śyaśodā rohiṇī caiva  
niyuktā gr̥ha-karmaṇi

evam-thus; ukhvā-speaking; sva-bhāryām-to his wife; ca-and; tasthau-stood; nandaḥ-Nanda; sva-mandire-in his palace; yaśodā-Yaśodā; rohiṇī-Rohinī; ca-and; eva-indeed; niyuktā-engaged; gr̥ha-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-veṣah puruṣah ko vā  
vṛkṣa-rūpī ca gokule  
bhagavan hetunā kena  
vṛkṣatvam samavāpa ha

śrī-nārada uvāca-Śrī nārada said; su-veṣah-opulently dressed; puruṣah-person; kah-who?; vā-or; vṛkṣa-rūpī-in the form of atree; ca-and; gokule-in Gokula; bhagavan-O Lord; 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-tanayah śrīmān  
nāmnā ca nalakūvaraḥ  
jagāma nandana-vanam  
krīḍārtham saha rambhayā

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; kuvera-tanayah-Kuvera's son; śrīmān-handsome; nāmnā-by name; ca-and; nalakūvaraḥ-nalakuvara; jagāma-went; nandana-vanam-to the Nandana gardens; krīḍārtham-to enjoy pastimes; saha-with;

rambhayā-Rambhā.

Śrī Nārāyaṇa Ṛṣi said: One day Kuvera's son Nalakūvara, who was handsome and glorious, went to the Nandana gardens to enjoy with the apsarā Rambhā.

Texts 32 and 33

nirjane sarasas-tīre  
puṣpodyāne manohare  
vaṭa-vṛkṣa-samīpe ca  
saurabhe puṣpa-vāyunā  
ś  
vidhāya puṣpa-śayanam  
ratna-dīpaiḥ ca dīpitah  
candanāguru-kastūri-  
kuṇkuma-drava-carcitam  
paritah puṣpa-mālyaiḥ ca  
kṣauma-vastraiḥ 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; dīpitah-lighted; candanāguru-kastūri-kuṇkuma-drava-carcitam-anointed with sandal, aguru, musk, and kunkuma; paritah-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 kuṇkuma, and with flowers everywhere.

Text 34

tatra rambhāṁ samānīya  
vijahāra yathēcchayā  
śringārāṣṭa-prakāram ca  
viparītādhikam sukham

tatra-there; rambhāṁ-Rambhā; samānīya-taking; vijahāra-enjoyed pastimes; yathēcchayā-as they wished; śringārāṣṭa-prakāram-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-prakāram ca  
yathā-sthānam nirūpitam  
aṅga-pratyāṅga-samyoga-  
trividhāśleṣaṇam mudā

cumbanam-kissing; ṣaṭ-prakāram-six kinds; ca-and; yathā-sthānam-as the place; nirūpitam-described; aṅga-pratyāṅga-limbs; samyoga-together; trividhā-three kinds; āśleṣaṇam-embrace; mudā-with happiness.

In that place they enjoyed six kinds of kisses and three kinds of embraces.

### Text 36

Ś

nakha-danta-kara-krīḍām  
cakāra rasikeśvarah  
jalāt sthale sthalāt toye  
kāma-śāstra-viśāradah

nakha-nails; danta-teeth; kara-doing; krīḍām-pastimes; cakāra-did; rasikeśvarah-expert at amorous pastimes; jalāt-from the water; sthale-on the land; sthalāt-from the land; toye-to the water; kāma-śāstra-viśāradah-learned in the Kāma-śāstra.

Expert in amorous pastimes and learned in the Kāma-śāstra, he took her from the water to the land, and from the land to the water, enjoying with her pastimes of amorous scratching and biting.

### Text 37

rati-bhogam prakurvantam  
dadarśa devalo muniḥ  
nagnām rambhām mukta-keśīm  
pīna-śroṇi-payodharām

rati-bhogam-amorous pleasures; prakurvantam-doing; dadarśa-saw; devalah-Devala; muniḥ-Muni; nagnām-naked; rambhām-Rambhā; mukta-keśīm-disheveled hair; pīna-large; śroṇi-hips; payodharām-and breasts.

At that moment Devala Muni saw Nalakūvara enjoying these amorous pleasures

with naked, disheveled, buxom, broad-hipped Rambhā.

Text 38

nakha-danta-kṣatāṅgīm ca  
pulakāṅkita-vigrahām  
paśyantīm prāṇa-nātham ca  
paśyantam sa-smitam mudā

nakha-nails; danta-teeth; kṣata-wounded; aṅgīm-limbs; ca-and; pulakāṅkita-vigrahām-hairs erect; paśyantīm-gazing; prāṇa-nātham-at the lord of her life; ca-and; paśyantam-gazing; sa-smitam-smiling; mudā-happily.

Her limbs scratched and bitten and the hairs 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

vakra-bhrū-bhaṅga-samyuktām  
dadarśa tām ca kāmukīm  
ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājitatam

Š vakra-bhrū-bhaṅga-samyuktām-with crooked eyebrows; dadarśa-saw; tām-Her; ca-and; kāmukīm-lusty; ratna-kuṇḍala-yugmena-with jewel earrings; gaṇḍa-sthala-virājitatam-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-decorated with jewel anklets.

. . . who was decorated with jewel bracelets, armlets, anklets, . . .

Text 41

vicitra-ratna-mālyaiś ca  
puṣpa-mālyaiś ca bhūṣitām  
kiṅkinī-jāla-samyuktām  
sindūra-bindu-śobhitām

vicitra-wonderful; ratna-jewel; mālyaiḥ-with necklaces; ca-and; puṣpa-mālyaiḥ-with flower garlands; ca-and; bhūṣitām-decorated; kiṅkinī-jāla-samyuktām-with a network of tinkling ornaments; sindūra-bindu-śobhitām-decorated with a dot of sindura.

. . . colorful jewel necklaces, flower garlands, sindūra dots, and a network of tinkling ornaments, . . .

#### Text 42

tayā yuktam pulakitam  
nottīṣṭhantam smarāturam  
vr̥kṣatvam yāhi papiṣṭhety  
uvāca muni-puṇgavah

tayā-her; yuktam-with; pulakitam-hairs erect; na-not; uttiṣṭhantam-standing up; smarāturam-overcome with amorous pastimes; vr̥kṣatvam-status of a tree; yāhi-attain; papiṣṭha-O sinner; iti-thus; uvāca-said; muni-puṇgavah-the great sage.

. . . and he also glanced at Nalakūvara, who was so rapt in amorous pleasures that he did not stand up to offer respect to the sage. The great sage said to him, "Sinner, become a tree!"

#### Text 43

saśāpa rambhām kāmārtām  
Ś mānuṣī tvam bhaveti ca  
janmejayasya saubhāgyā  
bhavitā kāminīti ca

saśāpa-cursed; rambhām-Rambhā; kāmārtām-lusty; mānuṣī-human; tvam-you; bhava-become; iti-thus; ca-also; janmejayasya-of Janmejaya; saubhāgyā-beautiful; bhavitā-will become; kāminī-the wife; iti-thus; ca-and.

Then he cursed lusty Rambhā, "Become a human woman! You will become Janmejaya's beautiful wife."

#### Text 44

tvam eva gokulam gaccha  
vṛkṣa-rūpī bhaveti ca  
śrī-kṛṣṇa-sparṣa-mātreṇa  
punar āyāsyasi gr̥ham

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; sparṣa-by the touch; mātreṇa-simply; punah-again; āyāsyasi-you will come; gr̥ham-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-sambhogāt  
punar āyāsyasi dhruvam  
ity evam uktvā sa munir  
jagāma nija-mandiram

rambhe-O Rambhā; tvam-you; indra-sambhogāt-by enjoying with Indra; punah-again; āyāsyasi-you will return; dhruvam-indeed; ity-thus; evam-thus; uktvā-saying; sa-he; munih-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-tanayah śrīmān  
sa jagāma nijālayam  
ity evam kathitam vipra  
rambhā-sthānam vadāmi te

kuvera-tanayah-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 the 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

tāṁ ca sālaṅkṛtāṁ kṛtvā  
sucandro nṛpatīśvaraḥ  
nānā-kautuka-samyuktāṁ  
dadau janmejayāya ca

tāṁ-to her; ca-aqnd; sālaṅkṛtāṁ-decorated; kṛtvā-doing; sucandraḥ-Sucandra; nṛpatīśvaraḥ-the great king; nānā-various; kautuka-happinesses; samyuktāṁ-with; dadau-gave; janmejayāya-to janmejaya; ca-and.

With great ceremony the great king Sucandra gave his opulently decorated daughter in marriage to King Janmejaya.

Text 49

janmejayasya subhagā  
babhūva mahiśīśvarī  
sthāne sthāne nirjane ca  
rāja reme tayā saha

janmejayasya-of Janmejaya; subhagā-the beautiful; babhūva-became; mahiśīśvarī-the first queen; sthāne-in placce; sthāne-after place; nirjane-in a secluded place; ca-and; rāja-the king; reme-enjoyed; tayā-her; saha-with.

She became the beautiful first queen of King Janmejaya. In many secluded places he enjoyed with her again and again.

Text 50

ekadā nṛpati-śreṣṭho 'py

aśvamedhena dīkṣitah  
ásva-saṅgopanam kṛtvā  
Ś tasthau sakṣraś ca mandire

ekadā-one day; nr̄pati-śreṣṭhah-the best of kings; api-also; aśvamedhena-with an asvamedha-yajna; dīkṣitah-initiated; ásva-the horse; saṅgopanam-hiding; kṛtvā-doing; tasthau-stayed; sakṣrah-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

yajñāśvam ruciram śrutvā  
kautukena vapusṭamā  
draṣṭum jagāma sā sādhvī  
cāśvam ekākinī mudā

yajñāśvam-the yajna horse; ruciram-beautiful; śrutvā-hearing; kautukena-with eagerness; vapusṭamā-beautiful; draṣṭum-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 'svān nirgato bhūtvā  
dharṣayām āsa tām satīm  
tayā nivāryamāṇāś ca  
reme tatra tayā saha

śakraḥ-Indra; aśvāt-from the horse; nirgataḥ-went; bhūtvā-becoming; dharṣayām āsa-raped; tām-her; satīm-chaste; tayā-by her; nivāryamāṇāḥ-resisted; ca-and; reme-enjoyed; tatra-there; tayā-her; saha-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-niśam

sā ca sambhoga-mātreṇa  
deham tatyāja yogataḥ

mūrchām-fainting; avāpa-attained; śakrah-Indra; ca-and; bubudhe-understood;  
na-not; divā-niśam-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.

Ś

Text 54

nṛpasya lajjayā bhītyā  
śakrah svargam jagāma ha  
rājā śrutvā mṛtām drṣṭvā  
vilalāpa bhṛśam muhuḥ

nṛpasya-of the king; lajjayā-by shame; bhītyā-by fear; śakrah-Indra; svargam-to  
Svargaloka; jagāma-went; ha-indeed; rājā-the king; śrutvā-hearing; mṛtām-dead;  
drṣṭvā-seeing; vilalāpa-lamented; bhṛśam-greatly; muhuḥ-again and again.

Embarrassed and frightened of the king, Indra fled to Svargaloka. When he  
heard what had happened, and when he saw that his wife was now dead, the king  
lamented again and again.

Text 55

yajñam samāpya viprebhyo  
dadau pūrṇām ca dakṣinām  
rambhā ca mānavam deham  
tyaktvā svargam jagāma ha

yajñam-the yajna; samāpya-attaining; viprebhyah-to the brāhmaṇas; dadau-  
gave; pūrṇām-full; ca-and; dakṣinām-daksina; rambhā-Rambhā; ca-and; mānavam-  
human; deham-body; tyaktvā-abandoning; svargam-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 dakṣinā.

Text 56

ity evam kathitam sarvam  
vṛkṣārjuna-vibhañjanam

nalakūvara-mokṣam ca  
rambhāyāś ca mahā-mune

ity-thus; evam-thuds; kathitam-spoken; sarvam-all; vṛksārjuna-of the arjuna tree; vibhañjanam-the breaking; nalakūvara-mokṣam-the release of Nalakūvara; ca-and; rambhāyāḥ-of Rambhā; ca-and; mahā-mune-O 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-damī kṛṣṇa-caritam  
janma-mṛtyu-jarāpaham  
ity evam kathitam sarvam  
aparam kathayāmi te  
Ś

puṇya-dam-giving piety; kṛṣṇa-caritam-Lord Kṛṣṇa's pastimes; janma-mṛtyu-jarāpaham-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. Now 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-sahitah-with Kṛṣṇa; nandah-Nanda; vṛndāvanam-to Vṛndāvana; yayau-went; tatra-there; upavana-bhāṇḍire-in a banyan forest; cārayām āsa-herded; gokulam-the cows.

Śrī Nārāyaṇa Ṛsi 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 papau  
uvāsa vaṭa-mūle ca  
bālam kṛtvā sva-vakṣasi

saraḥsu-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 dṛṣṭvā  
śyāmalam kānanāntaram  
jhañjhā-vātam megha-śabdām  
vajra-śabdām ca dāruṇam

vṛṣṭi-dhārām ati-sthūlām  
kampamānāṁś ca pādapān  
dṛṣṭvaivāṁ 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-śabdam-thunder; vajra-śabdam-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; nandah-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  
gr̥ham yadi na yāsyāmi  
bhavitā bālakasya kim

katham-how?; yāsyāmi-I will go; go-vatsam-to the calves; vihāya-leaving; svāśramam-my home; prati-to; gr̥ham-home; yadi-if; na-not; yāsyāmi-I will go; bhavitā-will be; bālakasya-of the boy; kim-what?

Nanda 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 pravadati  
ruroda śrī-haris tadā  
māyā-bhiyā hariś caiva  
pituh kanṭham dadhāra saḥ

evam-thus; nande-when nanda; pravadati-spoke; ruroda-cried; śrī-hariḥ-Lord Kṛṣṇa; tadā-then; māyā-bhiyā-pretending to be afraid; hariḥ-Lord Kṛṣṇa; ca-and; eva-indeed; pituh-of His father; kanṭham-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-padmānām  
śobha-mocana-locaṇā

parito netra-pakṣma-śrī-  
vicitra-kajjalojjvalā  
khagendra-cañcu-cāru-śrī-  
saṅgha-nāśaka-nāsikā

tan-madhya-sthala-śobhārha-  
sthūla-muktā-phalojjvalā  
kavarī-veṣa-samyuktā  
mālatī-mālyā-vestitā

grīṣma-madhyāhna-mārtanda-  
prabhā-muṣṭaka-kuṇḍalā  
pakva-bimba-phalānām śrī-  
muṣṭoṣṭhādhāra-yugmakā

muktā-paṅkti-prabhāntaika-  
danta-paṅkti-samujjvalā  
īśat-praphulla-kundānām  
su-prabhā-nāśaka-smitā

kastūrī-bindu-samyukta-  
sindūra-bindu-samyutā  
kapolam alakāyuktam  
bibhratī śrī-yutam satī

su-cāru-vartulākāra-  
kapola-pulakānvitā  
maṇi-ratnendra-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-nābhīm ca bibhratī

sad-ratna-sāra-racita-  
mekhalā-jāla-bhūṣitā  
kāmāstra-sāra-bhrū-bhaṅga-  
yogīndra-citta-mohinī

kaṭhina-śroṇi-yugalam  
kāriṇī-kara-nanditam  
sthala-padma-prabhā-muṣṭa-  
caranam dadhatī mudā

ratna-pāśaka-samyuktam  
yāvaka-drava-bhūṣitam  
maṇīndra-śobha-sammuṣṭa-  
sālāktaka-punar-bhavam  
sad-ratna-sāra-racita-  
kvanan-maṇjīra-rañjitam

ratna-kaṇkaṇa-keyūra-  
cāru-śaṅkha-vibhūṣitā  
ratnāṅgurīya-nikara-  
vahni-śuddhāṁsukojvalā  
cāru-campaka-puṣpānām  
prabhā-muṣṭa-kalevarā

sahasra-dala-samyuktam  
krīḍā-kamalam ujjvalam  
mukha-śrī-darśanārtham ca  
bibhratī ratna-darpanam

etasmin antare-then; rādhā-Rādhā; jagāma-went; kṛṣṇa-sannidhim-near Kṛṣṇa;  
gamanam-going; kurvatī-doing; rāja-haṁsa-a regal swan; khañjana-a khanjana  
bird; ga{.sy 241}janam-eclipsing; śarat-pārvanya-candrābha-autumn moonlight;  
cāru-beautiful; vaktrā-face; manoharā-beautiful; śaran-autumn; madhyāhnā-  
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; kavarī-veṣa-samyuktā-with braids; mālatī-  
mālyā-veṣṭitā-decorated with jasmine flowers; grīṣma-summer; madhyāhnā-  
midday; mārtanya-sun; prabhā-splendor; muṣṭaka-robbing; kuṇḍalā-earrings;  
pakva-ripe; bimba-bimbs; phalānām-fruits; śrī-beauty; muṣṭa-robbing; oṣṭhādhāra-  
yugmakā-lips; muktā-pearls; pañkti-roe; prabhā-splendor; anta-end; eka-one;  
danta-of teeth; pañkti-row; samujjvalā-splendid; īṣat-praphulla-kundānām-of  
jasmine flowers beginning to bloom; su-prabhā-splendor; nāśaka-destroyer; smitā-  
smile; kastūrī-bindu-musk dot; samyukta-with; sindūra-bindu-samyutā-with a

sindura dot; kapolam-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-ratnendra-sārāṇām-of the kings of jewels;  
 hāra-necklaces; uraḥ-sthala-chest; bhūṣitā-decorated; su-cāru-very beautiful;  
 śrīphala-Śrīphala; dvandvāt-than a pair; kāthina-firm; stana-breasts; saṅgatā-  
 meeting; patrāvalī-śriyā-beautiful with designs and pictures; yuktā-with; diptā-  
 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 jewelrs;  
 mekhala-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; kāthina-firm; śroṇi-yugalam-thighs; kāriṇī-kara-nanditam-  
 glorious an elephants' trunks; sthala-padma-of the land-growing lotuses; prabhā-  
 splendor; muṣṭa-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}jīra-anklets; rañjitam-tinkling; ratna-kaṇkaṇa-keyūra-  
 with jewel bracelets and armlets; cāru-beautiful; śaṅkha-conchshells; vibhūṣitā-  
 decorated; ratnāṅgurīya-jewel rings; nikara-many; vahni-fire; śuddha-pure;  
 aṁsuka-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-kamalam-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 more gracefully than the khañjana  
 birds and the rājahamisa swans, her beautiful face glorious as the autumn moon,  
 her glistening eyes robbing the midday autumn lotuses of their beauty, Her  
 beautiful eyelashes wonderfully splendid with black kajjala, Her beautiful nose  
 crushing the beauty of the bird-king's beak, Her nose decorated with a great and  
 precious pearl, Her braids decorated with jasmine flowers, Her earrings robbing  
 the midday summer sun of its splendor, Her lips robbing the ripe bimba fruits of  
 their beauty, Her splendid teeth eclipsing rows of pearls, Her smile destroying the  
 splendor of jasmine flowers just beginning to bloom, gracefully decorated with  
 musk and sindūra dots, Her beautiful cheeks graceful with curly locks of hair, the  
 hairs of Her body 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 pictures and decorations, splendid with precious jewels, Her waist  
 very graceful and beautiful, Her deep navel marked with wonderful tri-bali lines,  
 decorated with a belt of precious jewels, her knitted eyebrows Kāmadeva's  
 weapons to bewilder the minds of the kings of the yogīs, Her firm thighs graceful  
 like elephant trunks, Her feet robbing the land-growing lotuses of their splendor,  
 Her feet anointed with red lac and decorated with jewel pāśakas, Her lac-anointed  
 toenails robbing the regal jewels of their splendor, decorated with tinkling anklets  
 of precious jewels, decorated with jewel bracelets and armlets, beautiful conchshell

ornaments, and many finger rings, splendid with garments pure as fire, Her fair complexion robbing beautiful campaka flowers of their glory, and holding a splendid pastime-lotus and a jewel mirror to see the beauty of Her face, approached the infant Kṛṣṇa.

Text 23

dṛṣṭvā tāṁ nirjane nando  
vismayam paramam yayau  
candra-koti-prabhā-muṣṭam  
bhāsayantim diśo daśa

dṛṣṭvā-seeing; tām-Her; nirjane-in that secluded place; nandah-Nanda; vismayam-surprise; paramam-great; yayau-attained; candra-the moon; koti-millions; prabhā-splendor; muṣṭam-robbing; bhāsayantim-illuminating; diśah-the directions; daśa-ten.

Seeing Rādhā, illuminating the ten directions with a splendor greater than ten million suns, suddenly come to that secluded place, Nanda was very surprised.

Text 24

uvāca tāṁ sāśru-netro  
bhakti-namrātma-kandharah  
jānāmi tvāṁ garga-mukhāt  
padmādhika-priyām hareḥ

uvāca-said; tām-to Her; sāśru-netraḥ-with tears in his eyes; bhakti-namrātma-kandharah-his head humbly 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

jānāmīmāṁ mahā-viṣṇoh  
param nirguṇam acyutam  
tathāpi mohito 'ham ca  
mānavo viṣṇu-māyayā

jānāmi-I know; imam-this; mahā-viṣṇoh-of Lord MahapViṣṇu; param-great; nirguṇam-beyond the modes of nature; acyutam-infallible; tathāpi-still; mohitaḥ-

bewildered; aham-I; ca-and; mānavah-a human being; viṣṇu-māyayā-by Lord Viṣṇu's māyā potency.

I also know that this boy is the infallible Supreme Personality of Godhead, beyond the modes of nature and superior even to Lord Mahā-Viṣṇu. Still, I am an ordinary human being, bewildered by Lord Viṣṇu's illusory potency.

### Text 26

gṛhāṇa prāṇa-nātham ca  
gaccha bhadre yathā-sukham  
paścād dāsyasi mat-putram  
kṛtvā pūrṇam manoratham

gṛhāṇa-take; prāṇa-nātham-the Lord of Your life; ca-and; gaccha-go; bhadre-O beautiful one; yathā-sukham-as You please; paścāt-then; dāsyasi-You will give; mat-putram-my son; kṛtvā-having done; pūrṇam-full; manoratham-desires.

O beautiful one, now You may take my son and enjoy with Him as You like. When Your desires are all fulfilled, You will return Him to me.

### Text 27

ity uktvā sa dadau tasyai  
rudantam bālakam bhiyā  
jagrāha bālakanī rādhā  
jahāsa madhuram sukhāt

ity-thus; uktvā-speaking; sa-he; dadau-gave; tasyai-to Her; rudantam-crying; bālakam-the infant; bhiyā-with fear; jagrāha-took; bālakanī-the boy; rādhā-Rādhā; jahāsa-smiled; madhuram-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 nandam sā yatnān  
na prakāśyam rahasyakam  
aham dṛṣṭā tvayānena  
kati-janma-phalodayāt

uvāca-said; nandam-to Nanda; sā-She; yatnān-carefully; na-not; prakāśyam-to

be revealed; rahasyakam-secret; aham-I; drṣṭā-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

prājñāḥ-aware; tvam-you; garga-vacanāt-by Garga Muni's wprds; sarvam-all; jānāsi-You know; kāraṇam-the cause; akathyam-not to be spoken; āvayoh-of Us; gopyam-to be hidden; caritram-nature; gokule-in Gokula; vraje-in Vraja.

Garga Muni told you, and therefore you know the secret of why Kṛṣṇa and I have come to Gokula and Vraja.

Text 30

varam vṛṇu vrajeśa tvarī  
yat te manasi vāñchitam  
dadāmi līlāyā 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; līlāyā-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-vacanām śrutvā  
tām uvāca vrajeśvaraḥ  
yūvayoś caraṇe bhaktim  
dehi nānyatra me spṛhā

rādhikā-vacanām-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; anyatra-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.

Text 32

yūvayoh sannidhau vāsam  
dāsyasi tvam su-durlabham  
āvābhyaṁ dehi jagatām  
ambike parameśvari

yūvayoh-of You two; sannidhau-near; vāsam-residence; dāsyasi-You will give; tvam-You; su-durlabham-rare; āvābhyaṁ-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 Kṛṣṇa.

Text 33

śrutvā nandasya vacanām  
uvāca parameśvarī  
dāsyāmi dāsyam atulam  
idānīm bhaktir 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; bhaktih-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-niśam  
praphulla-hṛdaye śāśvat  
smṛtiḥ astu su-durlabhā

āvayoḥ-of Us; caraṇāmbhoje-for the lotus feet; yūvayoḥ-of you two; ca-and; divā-niśam-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

māyā yuvāṁ ca pracchannau  
na kariṣyati mad-varāt  
goloke yāsyatho 'nte ca  
vihāya mānavīṁ tanum

māyā-māyā; yuvāṁ-of you two; ca-and; pracchannau-covered; na-not; kariṣyati-will be; mad-varāt-by my blessing; goloke-in Gokula; yāsyathah-you will go; ante-at the end; ca-and; vihāya-abandoning; mānavīṁ-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 kṛṣṇaiṁ sva-vakṣasi  
dūre nināya śrī-kṛṣṇaiṁ  
bāhubhyāṁ ca yathepsitam

evam-thus; uktvā-saying; tu-indeed; sānandam-happily; kṛtvā-doing; kṛṣṇam-Kṛṣṇa; sva-vakṣasi-to Her chest; dūre-for a long time; nināya-placing; śrī-kṛṣṇam-Śrī Kṛṣṇa; bāhubhyāṁ-in Her arms; ca-and; yathepsitam-as desired.

After speaking these words, She held infant Kṛṣṇa to Her breast, to Her heart's content embracing Him for a long time with both arms.

Text 37

ś  
kṛtvā vakṣasi tam kāmāt  
śleṣaiṁ śleṣaiṁ cucumba ha  
pulakāṅkita-sarvāṅgī  
sasmāra rāsa-maṇḍalam

kṛtvā-doing; vakṣasi-to the chest; tam-Him; kāmāt-by desire; śleṣam-embrace; śleṣam-embrace; cucumba-kissing; ha-indeed; pulakāṅkita-hairs erect; sarvāṅgī-all limbs; sasmāra-remembered; rāsa-maṇḍalam-the rāsa-dance circle.

Holding Him to Her breast, embracing and kissing Him again and again, and the hairs of Her body erect, She remembered the circle of the rāsa dance.

Text 38

etasminn antare rādhā  
māyā-sad-ratna-maṇḍapam  
dadarśa ratna-kalasa-  
śatakena samanvitam

etasminn antare-then; rādhā-Rādhā; māyā-sad-ratna-maṇḍapam-a pavilion of jewels; dadarśa-saw; ratna-jewel; kalasa-domes; śatakena-with a hundred; samanvitam-with.

Then Rādhā suddenly saw a jewel palace with a hundred jewel domes, . . .

Text 39

nānā-citra-vicitrāḍhyam  
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-saṅghaiḥ-with pillars; virājitam-splendid.

. . . opulent with many wonders, beautiful with wonderful gardens, splendid with ruby pillars, . . .

Text 40

candanāguru-kastūrī-  
kuṇkuma-drava-yuktayā  
samyuktam mālatī-mālā-  
samūha-puṣpa-śayyayā

candanāguru-kastūrī-kuṇkuma-drava-yuktayā-with sandal, aguru, musk, and kunkuma; samyuktam-with; mālatī-jasmine; mālā-garlands; samūha-many; puṣpa-flowers; śayyayā-couches.

. . . fragrant with sandal, aguru, musk, and kuṇkuma, decorated with jasmine flowers, furnished with many flower couches, . . .

Text 41

nānā-bhoga-samākīrṇam  
divya-darpana-samyutam  
maṇīndra-muktā-māṇikya-  
mālā-jālair vibhūṣitam

nānā-bhoga-samākīrṇam-filled with many kinds of enjoyemnts; divya-darpaṇa-samyutam-with splendid mirrors; maṇīndra-king of jewels; muktā-pearls; māṇikya-rubies; mālā-jālaiḥ-with newtorks; 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 virājitaṁ  
bhūṣitam bhūṣanaiḥ vastraiḥ  
patākā-nikaraiḥ varaiḥ

maṇīndra-sāra-racita-made of the kings of jewels; kavāṭena-with doors; virājitaṁ-splendid; bhūṣitam-decorated; bhūṣanaiḥ-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

kuṇkumākāra-maṇibhiḥ  
sapta-sopāna-samyutam  
yuktam ṣaṭpada-sandohaiḥ  
puṣpodyānam ca puṣpitaiḥ

kuṇkumākāra-maṇibhiḥ-withe 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 kuṇkuma, and also splendid with flower gardens frequented by swarms of bees.

Text 44

sā devī maṇḍapam dṛṣṭvā  
jagāmābhyaṁtaram mudā  
dadarśa tatra tāmbūlam  
karpūrādi-su-vāsitam

sā-She; devī-the goddess; maṇḍapam-the palace; dṛṣṭvā-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

jalām ca ratna-kumbha-stham  
śītam svaccham sudhopamam  
sudhā-madhubhyām pūrṇāni  
ratna-kumbhāni nārada

jalām-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 water, and, O Nārada, many jewel pots filled with nectar and honey.

Text 46

puruṣam kamanīyam ca  
kiśoram śyāma-sundaram  
koti-kandarpa-līlābhām  
candanena vibhūṣitam

puruṣam-the Supreme Personality of Godhead; kamanīyam-handsome; ca-and; kiśoram-young; śyāma-sundaram-dark and handsome; koti-kandarpa-ten million kāmadevas; līlā-playfulness; ābhām-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-vadanekṣanam

śayanam-reclining; puṣpa-śayyāyām-on a flower couch; sa-smitam-smiling; su-manoharam-charming; pīta-yellow; vastra-garments; parīdhānam-wearing; prasanna-cheerful; vadana-face; īkṣanam-and eyes.

. . . who, dressed in yellow garments, smiling, charming, and His face and eyes happy, was reclining on a flower couch, . . .

Text 48

maṇīndra-sāra-nirmāṇa-  
kvanān-maṇjīra-rañjitam  
sad-ratna-sāra-nirmāṇa-  
keyūra-valayānvitam

maṇīndra-sāra-nirmāṇa-made with the kings of jewels; kvanat-tinkling; maṇjīra-rañjitam-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

maṇīndra-kuṇḍalābhyaṁ ca  
gaṇḍa-sthala-virājitam  
kaustubhena maṇīndreṇa  
vakṣah-sthala-samujjvalam

maṇīndra-kuṇḍalābhyaṁ-with earrings of the kings of jewels; ca-and; ganda-sthala-virājitam-splendid cheeks; kaustubhena-wit kasutubha; maṇīndreṇa-the king of jewels; vakṣah-sthala-samujjvalam-splendid chest.

. . . whose cheeks were splendid with earrings made of the kings of jewels, whose chest was splendid with the regal kaustubha jewel, . . .

## Text 50

śarat-pārvaṇa-candrāsyā-  
prabhā-muṣṭa-mukhojjvalam  
śarat-praphulla-kamala-  
prabhā-mocana-locanam

śarat-pārvaṇa-candra-autumn moon; āsyā-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-mālyā-saṁsliṣṭā-  
śikhi-piccha-su-śobhitam  
tri-bhaṅga-cūḍām bibhrantam  
paśyantam ratna-mandiram

mālatī-of jasmine flowers; mālyā-garland; saṁsliṣṭā-embraced; śikhi-piccha-peacock feather; su-śobhitam-decorated; tri-bhaṅga-cūḍām-threefold-bending crown; bibhrantam-wearing; paśyantam-looking; ratna-mandiram-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  
kāmāc cakṣuś-cakorābhyaṁ  
mukha-candram papau mudā

rūpam-this handsome form; rāseśvarī-the queen of the rasa dance; dṛṣṭvā-seeing; mumoha-became enchanted; su-manoharam-very charming; kāmāt-with amorous desires; cakṣuś-eyes; cakorābhyaṁ-with the cakora birds; mukha-candram-the moon of His face; papau-drank; mudā-happily.

Gazing at this handsome form, Rādhā became bewildered with passionate love. The two cakora birds of Her eyes happily gazed at the moon of this person's face.

### Text 54

nimeśa-rahitā rādhā  
nava-saṅgama-lālasā  
pulakāṅkita-sarvāṅgī<sup>1</sup>  
sa-smitā madanāturā

nimeśa-rahitā-without blinking; rādhā-Rādhā; nava-saṅgama-lālasā-yearning for His embrace; pulakāṅkita-hairs erect; sarva-all; āṅgī-limbs; sa-smitā-smiling; madanāturā-trohbled 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 haris tatra  
smerānana-saroruham  
nava-saṅgama-yogyāṁ ca  
paśyantīṁ vakra-cakṣuṣā

tām-to Her; uvāca-spoke; hariḥ-Lord Kṛṣṇa; tatra-there; smerānana-saroruham-Her lotus face smiling; nava-saṅgama-for amorous pastimes; yogyāṁ-suitable; ca-and; paśyantīṁ-gazing; vakra-cakṣuṣā-with crooked eyes.

As passionate Rādhā, Her lotus face smiling, gazed at Him, Lord Kṛṣṇa spoke to Her.

## Text 56

śrī-kṛṣṇa uvāca

rādhe smarasi goloke  
vṛttāntam sura-saṁsadi  
adya pūrṇam karisyāmi  
svī-kṛtam yat purā priye

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; rādhe-O Rādhā; smarasi-You remember; goloke-in Goloka; vṛttāntam-the event; sura-saṁsadi-in the assembly; adya-now; pūrṇam-fulfilled; karisyāmi-I will make; svī-kṛtam-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 tathāham ca  
bhedo 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 dhāvalyam  
yathāgnau dāhikā satī  
yathā pṛthivyām gandhaś ca  
tathāham tvayi santatam

yathā-as; kṣīre-in milk; ca-and; dhāvalyam-whiteness; yathā-as; agnau-in fire; dāhikā-heat; satī-is always; yathā-as; pṛthivyām-in earth; gandhaḥ-fragrance; ca-and; tathā-so; aham-I; 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 kuṇḍalam  
kulālah svarṇa-kāraś ca  
na hi śaktah kadācana

tathā tvayā vinā sr̄ṣṭim  
na hi kartum aham kṣamah  
sr̄ṣṭer ādhāra-bhūtā tvam  
bīja-rūpo 'ham acyutah

vinā-without; mṛdā-clay; ghaṭam-a pot; kartum-to make; vinā-without;  
svarṇena-gold; kuṇḍalam-an earring; kulālah-a potter; svarṇa-kāraḥ-a goldsmith;  
ca-and; na-not; hi-indeed; śaktah-able; kadācana-ever; tathā-so; tvayā-You; vinā-  
without; sr̄ṣṭim-creation; na-not; hi-indeed; kartum-to create; aham-I; kṣamah-am  
able; sr̄ṣṭeh-of creation; ādhāra-bhūtā-the resting place; tvam-You; bīja-rūpah-the  
seed; aham-I; acyutah-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 61

āgaccha śayanam sādhvi  
kuru vaksah-sthalojvalam  
tvam me śobha-svarūpāsi  
dehasya bhūṣanam yathā

āgaccha-come; śayanam-to this couch; sādhvi-O saintly one; kuru-do; vaksah-  
sthala-on the chest; ujjvalam-splendor; tvam-You; me-of Me; śobha-svarūpā-the  
form of splendor; asi-are; dehasya-of the body; bhūṣanam-the ornament; 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-kṛṣṇāṁ ca tadā te hi  
tvayaiva sahitam param

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-then.

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 śrīs tvam ca sampattis  
tvam ādhāra-svarūpiṇī  
sarva-śakti-svarūpāsi  
sarvesām ca mamāpi ca

tvam-You; ca-and; śrīḥ-splendor; tvam-You; ca-and; sampattiḥ-opulence; tvam-You; ādhāra-svarūpiṇī-the resting place; sarva-all; śakti-potencies; svarūpā-the form; asi-You are; sarvesām-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 nirṇayah  
tvam ca sarva-svarūpāsi  
sarva-rūpo 'ham akṣare

tvam-You; strī-female; pumān-male; aham-I; rādhe-ORādhā; na-not; iti-thus; vedeṣu-in the Vedas; nirṇayah-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 wish, and I have that power also.

Text 65

yadā tejaḥ-svarūpo 'ham  
tejo-rūpāsi tvam tadā

na śarīrī yadāham ca  
tadā tvam aśarīriṇī

yadā-when; tejaḥ-svarūpah-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.

When I choose to appear as the Brahman effulgence, You also appear as the Brahman effulgence. When I choose not to manifest a form, You also do not manifest a form.

Text 66

sarva-bīja-svarūpo 'ham  
yadā yogena sundari  
tvam ca śakti-svarūpāsi  
sarva-strī-rūpa-dhariṇī

sarva-bīja-svarūpah-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; asi-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  
mūla-prakṛtiḥ īśvarī<sup>1</sup>  
śaktyā buddhyā ca jñānenā  
mama tulyā ca tejasā

svam-own; ardhāṁśa-part; svarūpā-form; tvam-You; mūla-prakṛtiḥ-the root of nature; īśvarī-the goddess; śaktyā-with power; buddhyā-with intelligence; ca-and; jñānenā-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

āvayor bheda-buddhim ca  
yah karoti narādhamah  
tasya vāsaḥ kālasūtre  
yāvac candra-divākarau

āvayoh-of Us; bheda-buddhim-the idea of difference; ca-and; yah-who; karoti-does; narādhamah-the lowest of men; tasya-of him; 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 sky.

Text 69

pūrvān sapta parān sapta  
puruṣān pātayaty adhaḥ  
koṭi-janmārjitam punyam  
tasya naśyati niścitam

pūrvān-before; sapta-seven; parān-after; sapta-seven; Špuruṣān-people; pātayaty-cause to fall; adhaḥ-down; koṭi-janmārjitam-earned in ten million births; punyam-piety; tasya-of him; naśyati-is destroyed; niścitam-indeed.

He makes seven generations of ancestors and seven generations of descendants 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 brahmaṇah śatam

ajñānāt-from ignorance; āvayoh-of Us; nindām-offense; ye-they who; kurvanti-do; narādhamah-the lowest of men; pacyante-are cooked; narake-in hell; tavad-so; yāvat-as; vai-indeed; brahmaṇah-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-śabdām kurvate trasto

dadāmi bhaktim uttamām  
dhā-śabdam kuvrataḥ paścād  
yāmi śravaṇa-lobhataḥ

rā-śabdam-the syllable rā; kurvate-does; trastaḥ-frightened; dadāmi-I give;  
bhaktim-devotiuon; uttamām-the best; dhā-śabdam-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 ṣodaśa  
yāvaj jīvana-paryantam  
nityam bhaktyā su-samyutāḥ

yā prītir jāyate tatra  
rādhā-śabdam tato 'dhikāḥ  
te priyā me yathā rādhe  
rādhā-vaktā tato 'dhikāḥ

ye-who; sevante-serve; ca-and; dattvā-giving; mām-Me; upacārāṇi-offerings;  
ṣodaśa-sixteen; yāvat-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-śabdam-the sound of "Rādhā"; tataḥ-than that; adhikāḥ-more;  
te-they; priyā-dear; me-to Me; yathā-as; rādhe-ORādhā; rādhā-vaktā-they who cant "Rādhā"; tataḥ-than them; adhikāḥ-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-nārāyanāv ḫṣī  
kapilaś ca gaṇeśāś ca  
kārttikeyāś ca mat-priyah

lakṣmīḥ sarasvatī durgā  
savitrī prakṛtis tathā  
mama priyāś ca devyaś ca  
tās tathāpi na te samāḥ

brahmā-Brahmā; anantaḥ-Ananta; śivah-Śiva; dharmah-yamarāja; nara-nārāyanau ṛṣī-Śrī Nara-Nārāyaṇa Ṣṭi; kapilaś-kapila; ca-and; gaṇeśah-Gaṇeśa; ca-and; kārttikeyaś-Kārttikeya; ca-and; mat-priyah-dear to Me; lakṣmīḥ-Lakṣmī; sarasvatī-Sarasvatī; durgā-Durgā; savitrī-Savitrī; prakṛtiḥ-Prakṛti; tathā-so; mama-of Me; priyāḥ-dear; ca-and; devyaś-demigoddesses; ca-and; tāḥ-they; tathāpi-still; na-not; te-they; samāḥ-equal.

Brahmā, Śeṣa, Śiva, Yama, Nara-Nārāyaṇa Ṣṭi, 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  
tvam ca vakṣah-sthala-sthitā

te-they; sarve-all; prāṇa-tulyā-dear as life; me-to Me; tvam-You; me-of Me; prāṇādhikā-more dear than life; sati-O saintly one; bhinna-sthāna-sthitāḥ-situated in different places; te-they; ca-and; tvam-You; ca-and; vakṣah-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 'harin kṛṣṇa-svarūpas tvāṁ  
bibhārmi hrdayam sadā

yah-who; me-of me; catur-bhujah-four-armed; mūrtih-form; bibhārti-manifests; vakṣasi-on the chest; śriyam-to Goddess Lakṣmī; yah-who; aham-I; kṛṣṇa-svarūpah-the form of Kṛṣṇa; tvam-You; bibhārmi-manifest; hrdayam-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-kṛṣṇah-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 sarvan jānāmi  
vismarāmi katham prabho  
yat tvam vadasi sarvāham  
tvat-pādābja-prasādataḥ

śrī-rādhikā uvāca-Śrī Rādhā said; smarāmi-I remember; sarvam-everything; jānāmi-I know; vismarāmi-I would forget; katham-how?; prabhaḥ-O Lord; yat-what; tvam-You; vadasi-say; sarvā-all; aham-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

māyāṁ karoṣi māyeśa  
mām bhaktāṁ katham īdṛśīm  
tvān-māyayā bhramanty eva  
mad-vidhāḥ katidhā janāḥ

māyām-illusion; karoṣi-You do; māyeśa-O master of illusions; mām-to Me; bhaktam-devotee; katham-why?; īdṛśīm-like this; tvat-of 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 put devotees like Me into illusion? Many devotees like Me are bewildered by Your māyā potency.

Text 81

bhaktasyaikasya śāpena  
gopikāhami mahī-tale  
śata-varṣam ca vicchedo  
bhavitā 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; vicchedah-separation; bhavitā-will be; me-of You; tvayā-Me; saha-with.

By one devotee's curse I have become a gopī on the earth, and You and I will be separated for a hundred years.

Text 82

īśvarasyāpriyāḥ kecit  
priyāś ca kutra kecana  
ye yathā tam niṣevante  
teṣu tasya tathā kṛpā

īśvarasya-of the Supreme Personality of Godhead; apriyāḥ-not dear; kecit-some; priyāś-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  
samkṣamah parvataṁ ṭṛṇam  
tathāpi yogyāyogyesu  
dampatyoś ca samā kṛpā

ṭṛṇam-a blade of grass; ca-and; parvatam-a mountain; kartum-to do; samkṣamah-is able; parvataṁ-a mountain; ṭṛṇam-a blade of grass; tathāpi-still; yogyā-in the appropriate; ayogyesu-and the inappropriate; dampatyoś-of husband and wife; ca-and; samā-equal; kṛpā-mercy.

You have the power to transform blade of grass into a mountain and a mountain into a blade of grass. Therefore You are equally kind to the competent and the incompetent, to the husband and to the wife.

#### Text 84

tiṣṭhanty aham śayānas tvam  
kathābhīr yad gatam vibho  
tat kṣaṇam ca yuga-śatam  
nāham prāpayitum kṣamā

tiṣṭhanty-staying; aham-I; śayānah-resting; tvam-You; kathābhīh-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 reclining on this couch and I am standing before You. This moment of Our conversation is like a hundred yugas. I cannot measure the time We have now spent together.

#### Text 85

vaksah̄-sthale ca śirasi  
dehi te caraṇāmbujam  
dunoti man-manah̄ sadyas  
tvadiya-virahānalāt

vakṣah̄-sthale-on the breast; ca-and; śirasi-on the head; dehi-please place; te-Your; caraṇāmbujam-lotus feet; dunoti-shake; man-manah̄-My heart; sadyah̄-at once; tvadiya-virahānalāt-from the fire of separation from You.

Please place Your lotus feet on My head and breast. Please extinguish the fire of separation that burns in My heart.

#### Text 86

purah̄ papāta me dṛṣṭis  
tvadiya-caraṇāmbuje  
nītā mayā sāti-kleśād  
draṣṭum anyam kalevaram

purah̄-before; papāta-fell; me-My; dṛṣṭih-glance; tvadiya-caraṇāmbuje-on Your lotus feet; nītā-led; mayā-by Me; sā-it; ati-kleśāt-with great difficulty; draṣṭum-to

see; anyam-the rest; kalevaram-of Your body.

My glance at once fell on Your lotus feet. Only with a great effort am I able to pull My eyes from Your lotus feet and gaze at the rest of Your transcendental form.

Text 87

pratyekam aṅgam dṛṣṭvaiva  
dattā sā te mukhāmbuje  
dṛṣṭvā mukhāravindam ca  
nānyam gantum na sā kṣamā

pratyekam-each; aṅgam-limb; dṛṣṭvā-seeing; eva-indeed; dattā-placed; sā-it; te-of You; mukhāmbuje-on the lotus face; dṛṣṭvā-seeing; mukhāravindam-the lotus face; ca-and; na-not; anyam-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 puruṣottamah  
tām uvāca hitam tathyam  
śruti-smṛti-nirūpitam

rādhikā-of Śrī Rādhā; vacanam-words; śrutvā-hearing; jahāsa-smiled; puruṣottamah-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 śāstras.

Text 89

śrī-kṛṣṇa uvāca  
yad evācaraṇam yatra  
deṣe janmani vā priye  
na khedaṇīyam 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 bhadram  
kariṣyāmi tava priye  
tvān-manoratha-pūrṇasya  
svayam kālah samāgataḥ

tiṣṭha-please wait; bhadre-O beautiful one; kṣaṇam-for a moment; bhadram-auspiciousness; kariṣyāmi-I will do; tava-of You; priye-O beloved; tvat-manoratha-pūrṇasya-the fulfillment of Your desire; svayam-personally; kālah-time; samāgataḥ-come.

O beautiful one, please wait for a moment. When the proper time comes I will fulfill 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 khaṇḍyam kadācana

vidhātuḥ-of Brahmā; ca-and; vidhātā-the creator; aham-I; yeśām-of whom; yal-likhanam-the writing of fate; kṛtam-done; brahmādīnām-beginning with Brahmā; ca-and; kṣudrāṇām-of tiny creatures; na-not; tat-that; khaṇḍyam-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  
īśat-smera-catur-mukhaḥ

etasminn antare-then; brahmā-Brahmā; jagāma-went; purataḥ-before; hareḥ-Lord Kṛṣṇa; mālā-kamaṇḍalu-karā-holding a garland and a waterpot; īśat-smera-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 Brahmā came before Lord Kṛṣṇa.

Text 94

gatvā nanāma tam kṛṣṇam  
pratuṣṭāva yathāgamam  
sāśru-netraḥ pulakito  
bhakti-namrātma-kandharah

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-kandharah-his head humbly bowed.

His head humbly bowed, the hairs of his body erect, and tears in his eyes, Brahmā bowed down before Lord Kṛṣṇa and praised Him in many prayers.

Text 95

stutvā natvā 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; punah-again; natvā-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  
mātus tac-caraṇāmbujam  
cakāra sambhrameṇaiva  
jāta-jalena veṣṭitam

kamandalu-jalenaiva  
śīghram prakṣalitam mudā  
yathāgamam pratuṣṭāva  
putāñjali-yutah punah

mūrdhnā-with his head; nanāma-bowed; bhaktyā-with devotion; ca-and; mātuḥ-the mother; tac-caraṇāmbujam-to the lotus feet; cakāra-did; sambhrameṇa-with respect; eva-indeed; jāta-jalena-with his hair; veṣṭitam-surounded; kamandalu-jalena-with water from his kamandalu; eva-indeed; śīghram-at once; prakṣalitam-washed; mudā-happily; yathāgamam-as he came; pratuṣṭāva-offered prayers; putāñjali-yutah-with folded hands; punah-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 kamandalu and then dried them with the towel of his hair. Then, folding his hands, he spoke many prayers.

Text 98

śrī-brahmovāca

he mātus tvat-padāmbojam  
dṛṣṭam kṛṣṇa-prasādataḥ  
su-durlabham ca sarvesām  
bhārate ca višeṣataḥ

śrī-brahmovāca-Śrī Brahmā said; he-O; mātuḥ-mother; tvat-padāmbojam-to Your lotus feet; dṛṣṭam-seen; kṛṣṇa-of Lord Kṛṣṇa; prasādataḥ-by the mercy; su-durlabham-difficult to attain; ca-and; sarvesām-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

śaṣṭim varṣa-sahasrāṇi  
tapas tāptam̄ purā mayā  
bhārate puṣkare tīrthe  
kṛṣṇasya paramātmanah

śaṣṭim varṣa-sahasrāṇi-sixty thousand years; tapah-austerities; tāptam-performed; purā-before; mayā-by me; bhārate-on the earth; puṣkare tīrthe-in Puṣkara-tīrtha; kṛṣṇasya-of Kṛṣṇa; paramātmanah-the Supreme Personality of Godhead.

In ancient times I performed austerities for sixty thousand years in Puṣkara-tīrtha on the earth.

Text 100

ājagāma varam dātum  
vara-dātā hariḥ svayam  
varam vṛṇuṣvety ukte 'smi  
svābhīṣṭāś ca vṛto mudā

ājagāma-came; varam-a boon; dātum-to give; vara-dātā-teh giver of boons; hariḥ-Lord Kṛṣṇa; svayam-Himself; varam-boon; vṛṇuṣva-choose; iti-thus; ukte-said; asmin-this; svābhīṣṭāḥ-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 guṇatīta me śīghram  
adhunaiva pradarśaya

rādhikā-of Rādhā; caraṇa-feet; ambhojam-lotus; sarveṣām-of all; api-and; durlabham-difficult to attain; he-O; guṇatīta-beyond the material modes of nature; me-to me; śīghram-quickly; adhunā-now; eva-indeed; pradarśaya-please show.

Then I said, "O Lord beyond the modes of material nature, at this very moment please show me Śrī Rādhā's lotus feet, which are very difficult for anyone to see."

#### Text 102

mayā tyaktvā harir ayam  
Ś uvāca mām tapasvinam  
darśayisyāmi kālena  
vatsedānīm kṣameti ca

mayā-by me; tyaktvā-leaving; hariḥ-Lord Kṛṣṇa; ayam-He; uvāca-said; mām-to me; tapasvinam-austere; darśayisyāmi-I will show; kālena-in time; vatsa-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 Kṛṣṇa said and left.

#### Text 103

na hīśvarājñā viphalā  
tena dṛṣṭam padāmbujam  
sarveśām vāñchitam mātar  
goloke bhārate 'dhunā

na-not; hi-indeed; īśvara-of the Supreme Personality of Godhead; ājñā-the order; viphalā-fruitless; tena-by Him; dṛṣṭam-seen; padāmbujam-the lotus feet; sarveśām-by all; vā{.sy 241}chitam-desired; mātar-O mother; goloke-in Goloka; bhārate-on the earth; 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 everyone in Goloka and on the earth yearns to see.

#### Text 104

sarve devyah prakṛty-amśā  
janyah prakṛtikā dhruvam  
tvam kṛṣṇārdhāṅga-sambhūtā  
tulyā kṛṣṇena sarvataḥ

zarve-all; devyah-the goddesses; prakṛty-amśā-parts of Parkṛti; janyah-born; prakṛtikā-in ther material world; dhruvam-indeed; tvam-You; kṛṣṇārdhāṅga-

sambhūtā-born from half of Lord Kṛṣṇa's transcendental body; tulyā-equal; kṛṣṇena-with Kṛṣṇa; sarvataḥ-in all respects.

The demigoddesses in the celestial planets are born into the material world. But You are born from half of Lord Kṛṣṇa's transcendental body. You are His equal in all respects.

Text 105

śrī-kṛṣṇas tvam ayam rādhā  
tvam rādhā vā hariḥ svayam  
na hi vedeṣu me dṛṣṭa  
iti kena nirūpitam

śrī-kṛṣṇah-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; dṛṣṭa-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 ūrdhvē ca  
goloko 'sti yathāmbike  
vaikuṇṭhaś cāpy ajanyaś ca  
tvam ajanyā tathāmbike

brahmāṇḍāt-the material world; bahih-outside; ūrdhvē-above; ca-and; golokah-Goloka; asti-is; yathā-as; ambike-O mother; vaikuṇṭhah-Vaikuṇṭha; 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 Vaikuṇṭha and Goloka. O mother, as the spiritual world is eternal, so You are also eternal.

Text 107

yathā samasta-brahmāṇḍe  
śrī-kṛṣṇāṁśā-jīvinah  
sarva-śakti-svarūpā tvam  
tathā teṣu sthitā tadā

yathā-as; samasta-brahmāṇḍe-all the material universes; śrī-kṛṣṇa-of Śrī Kṛṣṇa;  
āṁśa-of a part; āṁśa-of a part; jīvinah-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 āṁśās  
tvad-āṁśā nikhilāḥ strīyah  
ātmāyam deha-rūpas tvam  
asyādhāras tvam eva ca

puruṣāḥ-males; ca-and; hareḥ-of Lord Kṛṣṇa; āṁśāḥ-the parts; tvat-of You;  
āṁśā-the parts; nikhilāḥ-all; strīyah-females; ātmā-self; ayam-this; deha-rūpah-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 mātās  
tvat-prāṇair ayam īśvarah  
kim aho nirmitah kena  
hetunā śilpa-kāriṇā

asya-of Him; prāṇaiś-with the life; ca-and; tvam-You; mātah-O mother; tvat-  
prāṇaiḥ-with Your life; ayam-He; īśvarah-the Supreme Personality of Godhead;  
kim-what?; ahaḥ-Oh; nirmitah-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 'yam ca yathā kṛṣṇas

tvam ca nitya tathāmbike  
asyāṁśā tvam tvad-āṁśo vāpy  
ayam kena nirūpitah

nityah- eternal; ayam-He; ca-and; yathā-as; krṣṇah-Lord Krṣṇa; tvam-so; ca-and; nitya- eternal; tathā-so; ambike-O mother; asya-of Him; āṁśā-the part; tvam-You; tvad-āṁśah-His part; vā-ot; api-also; ayam-He; kena-by whom?; nirūpitah-described.

O supreme mother, as Lord Krṣṇa is eternal, so are You. Is He the part and parcel of You, or are You the part and parcel of Him? Who can say?

Text 111

aham vidhātā jagatām  
vedānām janakah svayam  
tam paṭhitvā guru-mukhād  
bhavanty eva budhā janāḥ

aham-I; vidhātā-the creator; jagatām-of the material universe; vedānām-of the Vedas; janakah-the father; svayam-personally; tam-Him; paṭhitvā-studying; guru-mukhād-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 akṣamah  
vedo vā paṇḍito vānyah  
ko vā tvam stotum iśvarah

guṇānām-of virtues; vā-or; stavānām-of prayers; te-they; śatāṁśam-a hundredth part; vaktum-to speak; akṣamah-unable; vedah-the Vedas; vā-or; paṇḍitah-the scholar; vā-or; anyah-another; kah-who?; vā-or; tvam-ou; stotum-to praise; iśvarah-is able.

Still, I do not have the power to praise even a hundredth part of Your virtues and glories. What Vedic scripture or what great philosopher has the power to praise You?

Text 113

stavānāṁ janakāṁ jñānam  
buddhi-mālāmbikā smṛtā  
tvāṁ buddher jananī mātaḥ  
ko vā tvāṁ stotum īśvaraḥ

stavānām-of prayers; janakam-the father; j{.sy 241}ānam-knowledge; buddhi-mālā-a garland of knowledge; ambikā-the mother; smṛtā-is considered; tvam-You; buddheḥ-of intelligence; jananī-the mother; mātaḥ-O mother; kah-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 drṣṭam sarvesāṁ  
tan nirvaktum budho 'kṣamah  
yad adṛṣṭa-śrutam vastu  
tan nirvaktum ca kah kṣamah

yat-what; vastu-thing; drṣṭam-seen; sarvesām-of all; tan-that; nirvaktum-to describe; budhah-wise; akṣamah-unableyad adṛṣṭa-śrutam vastu tan nirvaktum ca kah kṣamah aham maheśo 'nantaś ca stotum tvāṁ ko 'pi na kṣamah.

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 tvāṁ ko 'pi na kṣamah  
sarasvatī na vedaś ca  
kṣamāmaḥ stotum īśvari

aham-I; maheśah-Lord Śiva; anantah-Lord Śeṣa; ca-and; stotum-to praise; tvam-You; ko 'pi-someone; na-not; kṣamah-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

yathāgamāṁ tathoktaṁ ca  
na māṁ ninditum arhati  
īśvarāṇāṁ īśvariṇāṁ  
yogyāyogye samā kṛpā

yathā-as; āgamam-understanding; tathā-so; uktam-said; ca-and; na-not; mām-me; ninditum-to rebuke; arhati-deserve; īśvarāṇāṁ-of the supreme controllers; īśvariṇāṁ-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 doṣah kṣaṇe guṇah  
jananī janako yo vā  
sarvam kṣamati snehataḥ

janasya-of a person; pratipālyasya-to be protected; kṣaṇe-in a moment; doṣah-the fault; kṣaṇe-in a moment; guṇah-virtue; jananī-mother; janakah-father; yah-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 jagatāṁ dhātā  
tasthau ca puratas tayoḥ  
praṇamya caraṇāmbhojam  
sarveṣāṁ vandyam īpsitam

ity-thus; uktvā-speaking; jagatāṁ-of the universe; dhātā-the creator; tasthau-stood; ca-and; purataḥ-before; tayoḥ-Them both; praṇamya-bowing down; caraṇāmbhojam-at the lotus feet; sarveṣāṁ-of all; vandyam-to be bowed down; īpsitam-desired.

After speaking these words Brahmā, the creator of the universe, bowed down before Śrī Śrī Rādhā-Kṛṣṇa's lotus feet, before which all the devotees yearn to bow. Then Brahmā respectfully stood before the divine couple.

Text 119

brahmaṇā hi kṛtam stotram  
tri-sandhyāṁ yaḥ paṭhen naraḥ  
rādhā-mādhavayoh 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-mādhavayoh-of Śrī Śrī Rādhā-Kṛṣṇa; pāde-at the feet; bhaktim-devotion; dāsyam-service; labhet-attains; dhruvam-indeed.

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-nirmūlanam kṛtvā  
jītvā mr̄tyum su-durjayam  
vilaṅghya sarva-lokāṁś ca  
yāti golokam uttamam

karma-of karma; nirmūlanam-uprooting; kṛtvā-doing; jītvā-conquering; mr̄tyum-death; su-durjayam-difficult to conquer; vilaṅghya-jumping over; sarva-lokān-all other worlds; ca-and; yāti-goes; golokam-to Goloka; uttamam-the supreme realm.

Pulling up all past karma by its roots, defeating invincible death, and jumping over all other worlds, He goes to the supreme abode of Goloka.

Text 121

śrī-nārāyaṇa uvāca  
brahmaṇah stavanam śrutvā  
tam uvāca ha rādhikā  
varaṁ vṛṇu vidhātaḥ tvam  
yat te manasi vāñchitam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; brahmaṇah-of Brham; stavanam-the prayer; śrutvā-hearing; tam-to him; uvāca-said; ha-indeed; rādhikā-Rādhā; vara-boon; vṛṇu-choose; vidhātaḥ-O Brahmā; tvam-you; yat-what; te-of you; manasi-in the heart; 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 yuvayoh pāda-  
padme bhaktim ca dehi me

rādhikā-of Śrī Rādhā; vacanam-the words; śrutvā-hearing; tām-to Her; uvāca-said; jagad-vidhiḥ-the creator of the universe; varam-boon; ca-and; yuvayoh-of You; pāda-feet; 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 patih

ity-thus; ukte-spoken; ca-and; vidhau-Brahmā; rādhā-Rādhā; turṇam-at once; om-yes; ity-thus; uvāca-said; ha-indeed; punah-again; nanāma-bowed; tām-to Her; bhaktyā-with devotion; vidhātā-Brahmā; jagatām-of the universe; patih-the master.

When Brahmā said this, Rādhā at once replied, "So be it." Then Brahmā, the ruler of a material universe, devotedly bowed again before Her.

Text 124

tadā brahmā taylor madhye  
prajvalya ca hutāśanam  
harim saṁsmṛtya havanam  
cakāra vidhinā vidhiḥ

tadā-then; brahmā-Brahmā; taylor-of Thme; madhye-in the middle; prajvalya-igniting; ca-and; hutāśanam-a sacred 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  
brahmaṇoktena 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 janakah 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; janakah-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

punah pradakṣiṇam rādhām  
kārayitvā hutāśanam  
praṇamya ca punah kṛṣṇam  
vāsayām āsa tam vidhiḥ

punah AGAIN; pradakṣiṇam-circumambulation; rādhām-Rādhā; kārayitvā-causing; hutāśanam-the sacred fire; praṇamya-bowing down; ca-and; punah AGAIN; kṛṣṇam-to Lord Kṛṣṇa; vāsayām āsa-made to sit; tam-Him; vidhiḥ-Brahmā.

Then he had Rādhā circumambulate the sacred fire. Then he bowed down before Lord Kṛṣṇa. Then he offered a sitting place to Śrī Rādhā.

Text 128

tasyā hastam ca śrī-kṛṣṇam  
grāhayām āsa tad vidhiḥ  
vedokta-sapta-mantrāṁś ca  
pāṭhayām āsa mādhavam

tasyāḥ-of Her; hastam-the hand; ca-and; śrī-kṛṣṇam-to Śrī Kṛṣṇa; grāhayām āsa-caused to take; tad-that; vidhiḥ-Brahmā; veda-by the Vedas; ukta-spoken; sapta-seven; mantrāṁś-mantras; ca-and; pāṭhayām āsa-caused to recite; mādhavam-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  
prṣṭha-deśe prajāpatih  
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; prṣṭha-deśe-on the back; prajāpatih-the master of all creatures; sthāpayitvā-placing; ca-and; mantrāṁś-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

pārijāta-prasūnānām  
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 Śrī Kṛṣṇa; gale-on the neck; brahmā-Brahmā; rādhā-dvārā-by Rādhā; dadau-gave; mudā-happily.

Then Brahmā had Rādhā happily place a knee-length parrijāta-garland around Lord Kṛṣṇa's neck.

Text 131

praṇamayya punah kṛṣṇam  
rādhām ca kamalodbhavaḥ  
rādhā-gale hari-dvārā  
dadau mālāṁ manoramam

praṇamayya-causing to beow down; punah AGAIN; kṛṣṇam-to Lord Kṛṣṇa; rādhām-Rādhā; ca-and; kamalodbhavaḥ-Brahmā; rādhā-gale-on Rādhā's neck; hari-dvārā-by Lord Kṛṣṇa; dadau-placed; mālāṁ-garland; manoramam-beautiful.

Then Brahmā had Rādhā bow before Lord Kṛṣṇa, and then he had Lord Kṛṣṇa place a beautiful garland around Rādhā's neck.

Text 132

punaś ca vāsayām āsa  
śrī-kṛṣṇam kamalodbhavaḥ  
tad-vāma-pārśve rādhām ca  
sa-smitām kṛṣṇa-cetasam

punah AGAIN; ca-and; vāsayām āsa-had sit; śrī-kṛṣṇam-Śrī Kṛṣṇa; kamalodbhavaḥ-Brahmā; tad-vāma-pārśve-at His left side; rādhām-Rādhā; ca-and; sa-smitām-smiling; kṛṣṇa-cetasam-Her thoughts fixed on Lord Kṛṣṇa.

Then Brahmā had Lord Kṛṣṇa sit down and then he had smiling Rādhā, Her thoughts fixed on Lord Kṛṣṇa, sit at Lord Kṛṣṇa's left.

Text 133

puṭāñjalim kārayitvā  
mādhavam rādhikām vidhiḥ  
Śpāṭhayām āsa vedoktān  
pañca mantrāṁś ca nārada

puṭāñjalim-folded hands; kārayitvā-making; mādhavam-Kṛṣṇa; rādhikām-Rādhā; vidhiḥ-Brahmā; pāṭhayām āsa-had recite; vedoktān-spoken by the Vedas; pa {sy 241}ca mantran-five mantras; ca-and; nārada-O Nārada.

O Nārada, then Brahmā had Rādhā and Kṛṣṇa fold Their hands and recite five Vedic mantras.

Text 134

praṇamayya punah kṛṣṇam  
samarpya rādhikam̄ vidhiḥ  
kanyakām̄ ca yathā tāto  
bhaktyā tasthau hareḥ puraḥ

praṇamayya-making to bow down; punah-again; kṛṣṇam-Śrī Kṛṣṇa; samarpya-placing; rādhikam-Śrī Rādhā; vidhiḥ-Brahmā; kanyakām-daughter; ca-and; yathā-as; tātāḥ-the father; bhaktyā-with devotion; tasthau-stood; 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  
ānakām̄ murajādikam

etasmin antare-then; devāḥ-the demigods; sānanda-pulakodgamāḥ-hairs erect with happiness; dundubhim-dundubhi drums; vādayām āsuḥ-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-vṛṣṭin̄ 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-harim brahmā  
tam uvāca ha sa-smitah  
yuvayoś caraṇāmbhoje  
bhaktim me dehi dakṣiṇām

tuṣṭāva-offered prayers; śrī-harim-to Lord Kṛṣṇa; brahmā-Brahmā; tam-to Him; uvāca-said; ha-indeed; sa-smitah-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

brahmaṇo vacanam ūrutvā  
tam uvāca hariḥ svayam  
madīya-caraṇāmbhoje  
su-dṛḍhā bhaktir astu te

brahmaṇah-of Brahmā; vacanam-thew words; ūrutvā-hearing; tam-to him; uvāca-said; hariḥ-Lord Kṛṣṇa; svayam-personally; madīya-of Me; caraṇāmbhoje-for the lotus feet; su-dṛḍhā-very firm; bhaktih-devotion; astu-may 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 bhadram te  
bhavitā nātra samśayah  
mayā niyojitam karma  
kuru vatsa mama jñayā

sva-sthānam-own place; gaccha-please go; bhadram-auspiciousness; te-to you; bhavitā-will be; na-not; atra-here; samśayah-doubt; mayā-by Me; niyojitam-engaged; karma-action; kuru-please do; vatsa-O child; mama-of Me; āj{.sy 241}ayā-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 vacah śrutvā  
vidhātā jagatām mune  
praṇamya rādhām kṛṣṇām ca  
jagāma svālayam mudā

īśvarasya-of the Supreme Personality of Godhead; vacah-the words; śrutvā-hearing; vidhātā-the creator; jagatām-of the universe; mune-O sage; praṇamya-bowing down; rādhām-before Śrī Rādhā; kṛṣṇām-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 vṛīdayā 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; vṛīdayā-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

pulakāṅkita-sarvāṅgī  
kāma-bāṇa-prapīḍitā  
praṇamya śrī-hariṁ bhaktyā  
jagāma śayanam hareḥ

pulakāṅkita-sarvāṅgī-the hairs of Her body erect; kāma-bāṇa-prapīḍitā-wounded by kāma's arrows; praṇamya-bowing down; śrī-hariṁ-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-kuṇkumānvitam  
lalāte tilakam dattvā  
dadau kṛṣṇasya vakṣasi

candanāguru-paṅkam-sandal and aguru paste; ca-and; kastūrī-kuṇkumānvitam-with musk and kunkuma; lalāte-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 kuṇkuma.

Text 144

sudhā-pūrṇam ratna-pātram  
madhu-pūrṇam manoharam  
pradadau haraye bhaktyā  
bubhuje jagatām patih

sudhā-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-drank; jagatām-of the universes; patih-the master.

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-scented with camphor and spices; dadau-gave; kṛṣṇasya-of Lord Kṛṣṇa; sā- She; rādhā-Rādhā; sādaram-respectfully; bubhuje-chewed; hariḥ-Lord Kṛṣṇa.

Then Rādhā respectfully offered Lord Kṛṣṇa delicious betelnuts scented with camphor and spices. Lord Kṛṣṇa chewed 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-of 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  
cakhāda parayā bhaktyā  
papau tan-mukha-paṅkajam

kṛṣṇah-Lord Kṛṣṇa; carvita-tāmbūlam-the chewed betelnuts; rādhikāyai-to Rādhā; dadau-gave; mudā-happily; cakhāda-chewed; parayā-with great; bhaktyā-devotion; papau-drank; tan-mukha-paṅkajam-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 madhusūdanah  
jahāsa na dadau rādhā  
kṣamety uktam tathā mudā

rādhā-carvita-tāmbūlam-the betelnuts chewed by Rādhā; yayāce-begged; madhusūdanah-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-  
kuṇkuma-dravam uttamam  
rādhikāyāś ca sarvāṅge  
pradadau mādhavaḥ svayam

candanāguru-kastūrī-kuṇkuma-dravam-sandal, aguru, musk, and kunkuma; uttamam-excellent; rādhikāyāś-of Rādhā; ca-and; sarva-all; āṅge-on the body; pradadau-placed; mādhavaḥ-Lord Kṛṣṇa; svayam-Himself.

Then Lord Kṛṣṇa anointed all of Rādhā's limbs with sandal, aguru, musk, and kuṇkuma.

Text 150

yah kāmo dhyāyate nityam  
yasyaiva caraṇāmbujam  
babhūva sa tasya vaśo  
rādhā-santoṣa-kāraṇāt

yah-who; kāmaḥ-Kāmadeva; dhyāyate-meditates; nityam-always; yasya-of whom; eva-indeed; caraṇāmbujam-the lotus feet; babhūva-became; sa-he; tasya-of him; vaśah-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  
svecchāmayaḥ hi bhagavān  
jitas tena kutūhalāt

yat-of whom; bhṛtya-of the servants; bhṛtyaiḥ-by the servants; madanah-Kāmadeva; jitaḥ-defeated; sarva-kṣaṇam-at any time; mune-O sage; svecchāmayaḥ-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 tāṁ kṛṣṇah  
sthāpayām āsa vakṣasi  
cakāra śithilāṁ vastraṁ  
cumbanāṁ ca catur-vidham

kare-the hand; dhṛtvā-taking; ca-and; tām-Her; kṛṣṇah-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 garments, and kissed Her in four ways.

#### Text 153

babhūva rati-yuddhena  
vicchinnā kṣudra-ghaṇṭikā  
cumbanenoṣṭha-rāgaṁ ca  
āśleṣena ca patrakam

babhūva-was; rati-amorous; yuddhena-with battle; vicchinnā-broken; kṣudra-ghaṇṭikā-tinkling ornaments; cumbanena-by kisses; oṣṭha-lips; rāgam-red ointment; ca-and; āśleṣena-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 kavarī  
sindūra-tilakāṁ mune  
jagāmālāktaṅkāṁ ca  
viparītādikena ca

śṛṅgāreṇa-by amorous pastimes; eva-indeed; kavarī-braids; sindūra-tilakam-sindura tilaka; mune-O sage; jagāma-went; alākta-aṅkam-marks of red lak; ca-and; 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<sup>1</sup>  
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 samāślisat  
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; samāślisat-embraced; śṛṅgāra-amorous pastimes; aṣṭa-eight; vidham-kinds; kṛṣṇah-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

punas tāṁ ca samākṛṣya  
sa-smitāṁ vakra-locaṇām  
kṣata-vīkṣata-sarvāṅgīm  
nakha-dantaiś cakāra ha

punah-again; tam-Her; ca-and; samākṛṣya-pulling; sa-smitām-smiling; vakra-locaṇām-crooked eyes; kṣata-vīkṣata-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

kañkanānāṁ kinkinīnāṁ  
mañjirānāṁ manoharaḥ  
babhūva śabdā tatraiva  
śringāra-samarodbhavaḥ

kañkanānāṁ-of bracelets; kinkinīnāṁ-of tinkling ornaments; mañjirānāṁ-of anklets; manoharaḥ-beautiful; babhūva-was; śabdā-sound; tatra-there; eva-indeed; śringāra-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

cakvara rahitam rādhām  
kavarī-veṣa-vāsasā  
nirjane kautukat kṛṣṇah  
kāma-śāstra-viśaradaḥ

cakvara-did; rahitam-without; rādhām-Rādhā; kavarī-veṣa-vāsasā-with tied braids, ornaments, and garments; nirjane-in a secluded place; kautukat-happily; kṛṣṇah-Kṛṣṇa; kāma-śāstra-viśaradaḥ-learned in the Kāma-śāstra.

In a secluded place Lord Kṛṣṇa, the most learned scholar of the Kāma-śāstra, untied Rādhā's braids and removed Her ornaments and garments.

Text 160

cūḍa-veṣaṁśukair hīnam  
cakvara tam ca rādhikā  
na kasya kasmād dhāniś ca  
tau dvau kārya-viśaradau

cūḍa-braids; veṣa-ornaments; amśukaiḥ-and garments; hīnam-without; cakvara-did; tam-Him; ca-and; rādhikā-Rādhā; na-not; kasya-of whom?; kasmāt-from what?; dhāniḥ-loss; ca-and; tau-They; dvau-both; kārya-viśaradau-expert in these pastimes.

Then Rādhā untied Kṛṣṇa's hair and removed His ornaments and garments. They were both expert in these pastimes. Neither was unhappy at this.

Text 161

jagr̄aha rādhā-hastat tu  
mādhavo ratna-darpaṇam  
muralīm mādhava-karāj  
jagr̄aha rādhikā balāt

jagr̄aha-grasped; rādhā-hastat-from Rādhā's hand; tu-indeed; mādhavaḥ-Lord Kṛṣṇa; ratna-darpaṇam-a jewel mirror; muralīm-flute; mādhava-karāt-from Kṛṣṇa's hand; agr̄aha-grabbed; rādhikā-Rādhā; balāt-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

cittāpahāraṁ rādhāyāś  
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-yuddhe-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 kṛṣṇah  
krīḍā-kamalam ujjvalam  
cakāra kavarīm ramyam  
sindūra-tilakam dadau

pradadau-gave; darpaṇam-the mirror; kṛṣṇah-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 braids again beautiful, and marked Her again with sindūra tilaka.

#### Text 165

vicitra-patrakam veṣam  
ś cakāraivam-vidham hariḥ  
viśvakarmā na jānāti  
sakhīnām api kā kathā

vicitra-patrakam-colorful pictures and designs; veṣam-ornaments; cakāra-did; evam-vidham-in that way; hariḥ-Lord Kṛṣṇa; viśvakarmā-Viśvakarmā; na-not; jānāti-knows; sakhīnām-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-rūpah sa  
kaiśoram 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; rūpah-the form; sa-He; kaiśoram-youthful; ca-and; vihāya-abandoning; ca-and.

As Rādhā was about to dress and decorate Him, Lord Kṛṣṇa suddenly abandoned His form of Her youthful lover and suddenly became an infant again.

Texts 167 and 168

dadarśa bālakam rādhā  
rudantam pīḍitam kṣudhā  
yadṛśam pradadau nando  
bhīrum tādṛśam acyutam

niśāsvāsa ca sā rādhā  
hṛdayena vidūyata  
itas tatas tam paśyanti  
śokārtā virahātūrā

dadarśa-saw; bālakam-the infant; rādhā-Rādhā; rudantam-crying; pīḍitam-tormented; kṣudhā-by hunger; yadṛśam-like which; pradadau-gave; nandaḥ-Nanda; bhīrum-frightened; tādṛśam-like that; acyutam-the infallible Supreme Personality of Godhead; niśāsvāsa-sighed; ca-and; sā-She; rādhā-Rādhā; hṛdayena-with Her heart; vidūyata-shaked; itaḥ-here; tataḥ-and there; tam-Him; paśyanti-gazing at; śokārtā-griefstricken; virahātūrā-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 looked for Her lover here and there.

Text 169

uvāca kṛṣṇam uddiśya  
kākūktim iti kātarā  
māyām karosi māyeśa  
kiṅkarīm katham īdṛśīm

uvāca-said; kṛṣṇam uddiśya-to Lord Kṛṣṇa; kākūktim-plaintive words; iti-thus; kātarā-distressed; māyām-illusion; karosi-You do; māyeśa-O master of illusions; kiṅkarīm-to Your servant; katham-why?; īdṛśīm-like this.

Distressed, She plaintively appealed, "O master of illusions, why do You show this illusion to Your maid-servant?"

Text 170

ity evam uktvā sā rādhā  
papāta ca ruroda ca  
ruroda kṛṣṇas tatraiva  
vāg babhūvāśarīriṇī

ity-thusd; evam-thus; uktvā-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

kathāṁ rodiśi rādhe tvāṁ  
smara kṛṣṇa-padāmbujam  
ā-rāsa-maṇḍalam yāvan  
naktam atrāgamiṣyasi

kariṣyasi ratim nityam  
hariṇā sārdham īpsitam  
chāyām vidhāya sva-grhe  
svayam āgatya mā rudāḥ

katham-why?; rodiśi-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-grhe-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 krode ca māyeśam  
prāneśam bāla-rūpiṇam  
tyaja śokam gṛham gaccha  
sundarīti prabodhinī

kṛtvā-doing; krode-on the lap; ca-and; māyeśam-the master of illusions; prāneśam-the Lord of Her life; bāla-rūpiṇam-in the form of an infant; tyaja-abandon; śokam-grief; gṛham-home; gaccha-go; sundari-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

śrutvaivam vacanam rādhā  
kṛtvā krode ca bālakam  
dadarśa puṣpodyānam ca  
vanam sad-ratna-maṇḍapam

turṇam vṛndāvanād rādhā  
jagāma nanda-mandiram  
sā mano-yāyinī devī  
nimeśārdhena nārada

śrutvā-hearing; evam-thus; vacanam-the words; rādhā-Rādhā; kṛtvā-doing; krode-on the lap; ca-and; bālakam-the infant; dadarśa-saw; puṣpodyānam-a flower garden; ca-and; vanam-forest; sad-ratna-maṇḍapam-the palace of jewels; turṇam-at once; vṛndāvanāt-from Vṛndāvana; rādhā-Rādhā; jagāma-went; nanda-mandiram-to Nanda's palace; sā-She; mano-yāyinī-going as fast as the mind; devī-the goddess; nimeśārdhena-in half an eyeblink; nārada-O Nārada.

O Nārada, hearing these words, Goddess Rādhā placed the infant Kṛṣṇa on her lap. She gazed at the jewel palace, the flower garden, and the forest, and then She suddenly left Vṛndāvana forest and, traveling as fast as the mind, arrived in half an eyeblink at Nanda's palace.

Text 176

samsakti-snigdham unmukta-  
vāsanā rakta-locaṇā  
yaśodāyai śiśum dātum  
udyatā sety uvāca ha

samsakti-snigdham-with a sweet voice; unmukta-vasana-with clothing in disarray; rakta-locaṇā-and red eyes; yaśodāyai-to Yaśodā; śiśum-the infant; dātum-to give; udyatā-was about; sā-She; iti-thus; uvāca-said; ha-indeed.

Her eyes were red and Her clothing in disarray. As She was about to give the infant to Yaśodā, Rādhā sweetly said:

Text 177

gr̥hītvemam̄ śiśum̄ sthūlam̄  
rudantam̄ ca kṣudhātūram̄  
goṣṭhe tvat-svāminā dattam̄  
prāptāti-yatanā pathi

gr̥hītvā-taking; imam-this; śiśum-child; sthūlam-big; rudantam-crying; ca-and; kṣudhātūram-hungry; goṣṭhe-in the cow-pasture; tvat-svāminā-by your husband; dattam-given; prāpta-attained; ati-yatanā-much trouble; pathi-on the path.

I had to endure many difficulties on the path as I tried to carry this very big, hungry, crying, child Your husband gave to Me in the cow-pasture.

Text 178

samsikta-vāsanā vṛṣṭair  
megha-channe 'ti-durdinam̄  
picchile durgamodreke  
yaśode voḍhum akṣamā

samsikta-vāsanā-clothese diosarrayed; vṛṣṭaiḥ-by the rain; megha-channe-covered with clouds; ati-durdinam-a very bad day; picchile-slippery; durgamodreke-very 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 bālakam̄ bhadre  
stanam̄ dattvā prabodhaya  
gr̥ham̄ cira-parityaktam̄  
yāmi tiṣṭha svayam̄ sati

gr̥hāṇa-please take; bālakam-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-gṛhe gṛha-karmaṇi  
nityam naktam ratim tatra  
cakāra harinā saha

bahih-outside; niviṣṭā-entered; sā-She; rādhā-Rādhā; sva-gṛhe-Her own home; gṛha-karmaṇi-in household duties; nityam-always; naktam-at night; ratim-amorous pastimes; tatra-there; cakāra-did; harinā-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 punyam  
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; punyam-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 krīḍārtham  
jagāma śrī-vanam mune

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; mādhavah-Kṛṣṇa; bālakaiḥ-the boys; sārdham-with; ekadā-one day; go-dhanaiḥ-the cows; saha-with; bhuktvā-eating; pītvā-drinking; ca-and; krīḍārtham-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-vidhām krīḍām  
cakāra madhusūdanah  
kṛtvā tām śisubhiḥ sārdham  
cālayām āsa go-dhanam

tatra-there; nānā-vidhām-various kinds; krīḍām-of games; cakāra-did; madhusūdanah-Kṛṣṇa; kṛtvā-doing; tām-them; śisubhiḥ-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 madhuvanam tasmāt  
śrī-kṛṣṇo go-dhanaiḥ saha  
tatra svādu jalām pītvā  
balena saha bālakah

yayau-went; madhuvanam-to Madhuvana; tasmāt-then; śrī-kṛṣṇah-Śrī Kṛṣṇa; go-dhanaiḥ-the cows; saha-with; tatra-there; svādu-delicious; jalām-water; pītvā-drinking; balena-Balarāma; saha-with; bālakah-the boys.

With Balarāma, the boys, and the cows, Lord Kṛṣṇa went to Madhuvana and drank the sweet water there.

#### Text 4

tatraika-daityo balavān  
śveta-varṇo bhayaṅkaraḥ  
vivṛtākāra-vadano  
bakākāraś ca śailavat

tatra-there; eka-daityah-one demon; balavān-powerful; śveta-varṇah-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

dṛṣṭvā ca gokulaṁ goṣṭhe  
śiśubhir bala-keśavau  
yathāgastyaś ca vātāpiṁ  
sarvam jagrāha līlayā

dṛṣṭvā-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; līlayā-playfully.

Seeing Kṛṣṇa, Balarāma, the boys, and the cows in the pasture, the demon easily swallowed Them all as Agastya Muni swallowed the demon Vātāpi.

#### Text 6

baka-grastaṁ harim dṛṣṭvā

śarve devā bhayānvitāḥ  
cakrur hāheti santrastā  
dhāvantah śāstra-pāṇayah

baka-grastam-grabbed by the duck; harim-Lord Kṛṣṇa; drṣṭvā-seeing; sarve-all; deva-the demigods; bhayānvitāḥ-frightened; cakruḥ-became; hāhā-alas!; iti-thus; santrastā-frightened; dhāvantah-ran; śāstra-pāṇayah-with weapons in hand.

Seeing that Lord Kṛṣṇa was swallowed by a duck, all the demigods became afraid. Weapons in hand, they ran to the spot.

#### Text 7

śakraś cikṣepa vajraṁ ca  
muner asthi-vinirmitam  
na mamāra bakas tasmāt  
pakṣam ekam dadāha ca

śakrah-Indra; cikṣepa-threw; vajram-thunderbolt; ca-and; muneḥ-of a sage; asthi-vinirmitam-made from the bones; na-not; mamāra-died; bakaḥ-the duck; tasmāt-from that; pakṣam- a wing; ekam-one; dadāha-was burned up; ca-and.

Indra threw his thunderbolt, made from a sage's bones. The duck did not die, but one of its wings went up in flames.

#### Text 8

nīhārāstram śāśadharah  
śītārtas tena nārada  
yama-danḍam sūrya-putras  
tena kuṇṭho babhūva ha

nīhāra-frost; astram-weapon; śāśadharah-Candra; śītārtah-the pain of cold; tena-by that; nārada-O Nārada; yama-of Yama; danḍam-the stick; sūrya-putrah-the son of Sūrya; tena-by that; kuṇṭhah-stunned; babhūva-became; ha-indeed.

O Nārada, Candra 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

vāyavyāstram ca vāyuś ca  
tena sthānāntaram yayau

varuṇāś ca śilā-vṛṣṭim  
cakāra tena pīḍitah

vāyavyāstram-wind weapon; ca-and; vāyuḥ-Vāyu; ca-and; tena-by that;  
sthānāntaram-to another place; yayau-went; varuṇah-Varuṇa; ca-and; śilā-vṛṣṭim-  
hailstones; cakāra-did; tena-by that; pīḍitah-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 vahnim ca  
paksas tena dadāha ca  
kuverasyārdha-candreṇa  
cchinna-pādo babhūva ha

hutāśanah-Agni; ca-and; vahnim-fire; ca-and; pakṣah-wing; tena-by that;  
dadāha-burned; ca-and; kuverasya-of Kuvera; ardha-half; andreṇa-moon; cchinna-  
cut; pādah-foot; babhūva-became; ha-indeed.

Agni threw his fire weapon and the duck's remaining wing went up in flames.  
Kuvera threw his half-moon weapon, and the duck's feet were cut off.

Text 11

īśānasya ca śūlenā  
babhūva mūrchito 'suraḥ  
ṛṣayo munayaś caiva  
krṣṇam cakrur bhayāśiṣam

īśānasya-of Śiva; ca-and; śūlenā-by the spear; babhūva-became; mūrchitah-  
unconscious; asuraḥ-the demon; ṛṣayah-the sages; munayah-the sages; ca-and; eva-  
indeed; krṣṇam-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 krṣṇah  
prajvalan brahma-tejasā  
dadāha daityam sarvāṅgam  
bahyabhyāntaram īśvaraḥ

etasmin antare-then; krṣṇaḥ-Lord Śrī Krṣṇa; 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 Krṣṇa, the supreme controller, expanded His spiritual effulgence and made every limb and internal organ of the demon's body burst into flames.

Text 13

taṁ sarvam vamanam kṛtvā  
prāṇāṁs tatyāja dānavah  
bakam nihatya balavān  
śiśubhir go-dhanaiḥ saha  
yayau keli-kadambānām  
kānanam su-manoharam

tam-them; sarvam-all; vamanam-vomiting; kṛtvā-doing; prāṇāṁḥ-life; tatyāja-abandoning; dānavah-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 killing this duck, powerful Lord Krṣṇa, accompanied by the boys and cows, went to a beautiful grove of keli-kadamba trees.

Text 14

etasminn antare tatra  
vṛṣa-rūpa-dharo 'suraḥ  
nāmnā pralambo balavān  
mahā-dhūrtāś ca śailavat

etasminn antare-then; tatra-there; vṛṣa-rūpa-dharah-in the form of a bull; asuraḥ-a demon; nāmnā-by name; pralambah-Pralamba; balavān-powerful; mahā-dhūrtah-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

śṛṅgābhyaṁ ca harim kṛtvā  
bhrāmayām āsa tatra vai  
dudruvur bālakāḥ sarve  
ruruduś ca bhayāturāḥ

śṛṅgābhyaṁ-with horns; ca-and; harim-to Lord Kṛṣṇa; kṛtvā-doing; bhrāmayām āsa-whirling around; tatra-there; vai-indeed; dudruvuh-fled; bālakāḥ-the boys; sarve-all; ruruduḥ-crying out; ca-and; bhayāturāḥ-frightened.

The demon bull caught Lord Kṛṣṇa in its horns and whirled Him around and around. The frightened boys ran, screaming.

Text 16

balo jahāsa balavān  
jñātvā bhrātaram īsvaram  
bālakān bodhayām āsa  
bhayaṁ kim ity uvāca ha

balah-Balarāma; jahāsa-laughed; balavān-powerful; jñātvā-knowing; bhrātaram-brother; īsvaram-the supreme controller; bālakān-the boys; bodhayām āsa-informed; bhayaṁ-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-visāṇam gṛhītvā ca  
svayam śrī-madhusūdanaḥ  
bhrāmayitvā ca gagane  
pātayām āsa bhū-tale

tad-visāṇam-the demon's horn; gṛhītvā-grabbing; ca-and; svayam-personally; śrī-madhusūdanaḥ-Śrī Kṛṣṇa; bhrāmayitvā-whirling around; ca-and; gagane-in the sky; pātayām 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  
nipatya ca mahī-tale

jahasur bālakāḥ sarve  
nanṛtuś ca jagur mudā

prāṇān-life; tatyāja-abandoning; daityendraḥ-the great demon; nipatya-falling;  
ca-and; mahī-tale-to the ground; jahasuh-laughed; bālakāḥ-the boys; sarve-all;  
nanṛtuh-danced; ca-and; jaguh-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-tvarah  
go-dhanam cālayām āsa  
yayau bhāṇḍiram īśvaraḥ

hatvā-after killing; pralambam-Pralamba; śrī-kṛṣṇah-Śrī Kṛṣṇa; balena-Balarāma;  
saha-with; sa-tvarah-quickly; go-dhanam-the cows; cālayām āsa-made to go; yayau-  
went; bhāṇḍiram-to Bhandiravanba; īśvaraḥ-the Supreme Personality of Godhead.

After killing Pralamba, Lord Kṛṣṇa went with Balarāma and the cows to  
Bhāṇḍīavana forest.

Text 20

gacchantam mādhavam dṛṣṭvā  
keśī daityeśvaro balī  
veṣṭayām āsa tam śīghram  
khureṇa vilikhan mahīm

gacchantam-coming; mādhavam-Kṛṣṇa; dṛṣṭvā-seeing; keśī-Kesi; daityeśvaraḥ-  
great demon; balī-powerful; veṣṭayām āsa-attacked; tam-Him; śīghram-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 kṛtvā harim duṣṭo  
gaganam śata-yojanam  
utpatya bhrāmayām āsa

papāta ca mahī-tale

mūrdhni-in the head; kṛtvā-doing; harim-Kṛṣṇa; duṣṭah-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-dantah-broken teeth; daityaḥ-the dmeon; ca-and; vajrādi-carvaṇāt-as if he had been chewing a thunderbolt; ahaḥ-indeed.

Then the demon grabbed Lord Kṛṣṇa and with its teeth tried to rip Him apart. The demons teeth became broken, as if it had tried to chew a thunderbolt.

Text 23

śrī-kṛṣṇa-tejasā dagdhaḥ  
prāṇāṁs tatyāja bhū-tale  
sarve dundubhayo neduh  
puṣpa-vṛṣṭir babhūva ha

śrī-kṛṣṇa-of Lord Kṛṣṇa; tejasā-by the effulgence; dagdhaḥ-burned; prāṇāṁḥ-life; tatyāja-abandoning; bhū-tale-on the ground; sarve-all; dundubhayah- dundubhi drums; neduh-sounded; puṣpa-vṛṣṭih-a sshower of flowers; babhūva-was; ha-indeed.

Burned by Lord Kṛṣṇa's spiritual effulgence, the demon fell to the ground and gave up its life. Then many dundubhi drums suddenly sounded and there was a great shower of flowers.

Texts 24-27

etasminn antare tatra

pārśadā divya-rūpiṇah  
tatrājagmuḥ syandana-sthā  
dvi-bhujāḥ pīta-vāsasah

kirītinah kuṇḍalino  
vana-mālā-vibhūṣitāḥ  
vinoda-muralī-hastāḥ  
kvaṇan-mañjīra-rañjitāḥ

candanokṣita-sarvāṅgāḥ  
kamanīyā manoharāḥ  
kuṇkuma-drava-samyuktā  
gopa-veṣa-dharā varāḥ

īśad-dhasya-prasannāsyā  
bhaktānugraha-kātarāḥ  
pradīptam ratham ādāya  
ratna-sāra-vinirmitam

etasmin antare-then; tatra-there; pārśadā-associates of the Lord; divya-rūpiṇah-in splendid spiritual forms; tatra-there; ājagmuḥ-came; syandana-sthā-on a chariot; dvi-bhujāḥ-with two arms; pīta-vāsasah-and yellow garments; kirītinah-wearing crowns; kuṇḍalinah-earrings; vana-mālā-vibhūṣitāḥ-decorated with forest garlands; vinoda-muralī-hastāḥ-with pastime flutes in their hands; kvaṇan-tinkling; mañjīra{.sy 241}jitāḥ-anklets; candanokṣita-sarvāṅgāḥ-their limbs anointed with sandal; kamanīyā-handsome; manoharāḥ-charming; kuṇkuma-drava-samyuktā-anointed with kunkuma; gopa-veṣa-dharā-dressed as gopas; varāḥ-excellent; īśad-dhasya-prasannāsyā-their faces gently smiling; bhaktānugraha-kātarāḥ-overcome 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 kuṇkuma, 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

bhāṇḍīravanam ājagmūḥ  
yatram sannihito hariḥ  
divya-vastra-paridhānā  
ratnālaṅkāra-bhūṣitāḥ

bhāṇḍīravanam-to Bhāṇḍīravana; ājagmuḥ-went; yatra-where; sannihitah-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 Bhāṇḍīravan 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 puruṣāḥ tadā  
samprāpya dānavīṁ yonīm  
babhūvuh kṛṣṇa-pārṣadāḥ

muktvā-becoming liberated; deham-material body; parityajya-abandoning; vaiṣṇavāḥ-Vaiṣṇavas; puruṣāḥ-persons; tadā-then; samprāpya-attaining; dānavīṁ-of a demon; yonīm-the birth; babhūvuh-became; kṛṣṇa-pārṣadāḥ-associate 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 daitya-rūpiṇāḥ  
kathayasva mahā-bhāgā  
śrutam kim paramādbhutam

śrī-nārada uvāca-Śrī Nārada said; ke-who; Šte-they; ca-and; divya-puruṣā-divine persons; vaiṣṇavā-devotees; daitya-of demons; rūpiṇāḥ-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

śṛṇu brahmaṇa pravakṣye 'ham  
itihāsam purātanam  
śrutam maheśa-vadanāt  
sūrya-parvaṇi puṣkare

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; śṛṇu-please hear; brahmaṇ-O brāhmaṇa; pravakṣye-tell; aham-I; itihāsam-the story; purātanam-ancient; śrutam-heard; maheśa-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  
sampr̄ṣṭo muni-saṅghaiś ca  
mayā dharmeṇa brahmaṇā

harer guṇa-prasaṅgena-connected to the glories of Lord Kṛṣṇa; kathayām āsa-told; śaṅkaraḥ-Lord Śiva; sampr̄ṣṭaḥ-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 Lord Śiva to tell their story.

Text 34

brahma-putra mahā-bhaga  
kathām bhuvana-pāvanīm  
kathayāmi su-vistārya  
sāvadhānam 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-with care; niśāmaya-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 gandhavāḥ  
parvate gandhamādane  
mahāṁś tapasvi-pravaro  
hari-sevana-tat-parah

gandharva-of the gandharvas; īśah-the king; gandhavāḥ-Gandhavaha;  
parvate-on the mountain; gandhamādane-gandhamadana; mahāṁś-gerat; tapasvi-  
pravarah-ascetic; hari-sevana-tat-parah-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  
sasmaruh kṛṣṇa-pādābjam  
svapne jñāne divā-niśam

babhūvuḥ-were; caturaḥ-four; putrā-sons; gandharva-pravarā-great gandharvas;  
mune-O sage; sasmaruh-meditated; 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 durvāsasah śiṣyā  
śrī-kṛṣṇārcana-tat-parah  
nityam dattvā ca kamalam  
sampūjya ca papur jalām

te-they; ca-and; durvāsasah-of Durvāsā Muni; śisyā-the disciples; śrī-kṛṣṇārcana-tat-parāḥ-devoted to the world of Lord Kṛṣṇa; nityam-always; dattvā-giving; ca-and; kamalam-lotus; sampūjya-worshiping; ca-and; papuh-drank; 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 suhotraś ca  
supārśvaś ca sudarśakah  
catvaro vaiṣṇava-śreṣṭhāḥ  
tepus te puṣkare tapaḥ  
cira-kālam tapas tāptvā  
babhūvuḥ siddha-saṅginah

vasudevaḥ-vasudeva; suhotraḥ-Suhotra; ca-and; supārśvah-Supārśva; ca-and; sudarśakah-Sudarśaka; catvarah-four; vaiṣṇava-śreṣṭhāḥ-great devotees; tepuh-performed; te-indeed; puṣkare-at Puṣkara-tīrtha; tapaḥ-austerities; cira-kālam-for a long time; tapaḥ-austerities; tāptvā-having performed; babhūvuḥ-became; siddha-saṅginah-asscoiates 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 varah  
siddhaś cāhṛta-dāraś ca  
prajvalan brahma-tejasā

jyeṣṭhah-the eldest; durvāsasah-of Durvāsā; yogam-yoga; samprāpya-attaining; yoginām-of yogis; varah-the best; siddhaḥ-perfect; ca-and; ahṛta-accepted; dārah-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-pārṣadah

sadyah-at once; deham-body; parityajya-leaving; babhūva-became; kṛṣṇa-pārṣadah-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-sarovaram  
padmāni kṛṣṇa-pūjārtham  
āhartum udaye raveḥ

ekadā-one day; bhrātarah-brothers; te-they; ca-and; jagmuḥ-went; citra-sarovaram-to Citra-sarovara; padmāni-lotus flowers; kṛṣṇa-pūjārtham-to worship Lord Kṛṣṇa; āhartum-to gather; udaye-at the rising; raveḥ-of the sun.

One day at sunrise the three remaining brothers went to Citra-sarovara Lake to gather lotuses for Lord Kṛṣṇa's worship.

Text 42

padmānām cayanaṁ kṛtvā  
gacchato vaisṇavān mune  
drṣṭvā nibadhyā sañjagmuḥ  
sarve śaṅkara-kiṅkarāḥ

padmānām-of the lotuses; cayanaṁ-gathering ; kṛtvā-doing; gacchataḥ-going; vaisṇavān-the devotees; mune-O sage; drṣṭvā-seeing; nibadhyā-binding; sañjagmuḥ-went; sarve-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 drṣṭvā  
praṇemuḥ śirasā bhuvi

balīsthāḥ-strong; durbalān-weak; nītvā-taking; jagmuḥ-went; śaṅkara-sannidhim-to Lord Śiva; te-they; sarve-all; śaṅkaram-Lord Śiva; dr̥ṣṭvā-seeing; pranemuḥ-bowed down; śirasā-with their heads; bhuvi-to the ground.

The strong servants brought the weak devotees to Lord Śiva. Seeing Lord Śiva, everyone bowed their heads to the ground.

Text 44

tān uvāca śivah śīghram  
prayujyāśīsam uttamam  
īśad-dhasya-prasannāsyo  
bhaktānugraha-kātarah

tān-to them; uvāca-said; śivah-Lord Śiva; śīghram-at once; prayujya-offering; āśīsam-blessing; uttamam-great; īśad-dhasya-gently smiling; prasanna-cheerful; āsyah-face; bhaktānugraha-kātarah-overcome with mercy for the devotees.

Lord Śiva, overcome with kindness for the devotees and his face smiling with happiness, offered His blessings.

Text 45

śrī-śiva uvāca

ke yuyam padma-hartārah  
pārvatyāś ca sarovare  
lakṣa-yakṣai rakṣanīye  
pārvatī-vrata-hetave

śrī-śiva uvāca-Lord Śiva said; ke-who?; yuyam-you; padma-hartārah-taking the lotuses; pārvatyāḥ-of Pārvatī; ca-and; sarovare-in the lake; lakṣa-yakṣaiḥ-by a hundred thousand yakṣas; rakṣanīye-guarded; pārvatī-vrata-hetave-for 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 Pārvatī can fulfill her vow.

Text 46

nityarīn sahasra-kamalaṁ  
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 vaisṇavā bhiyā  
puṭāñjali-yutāḥ sarve  
bhakti-namrātma-kandharāḥ

śivasya-of Lord Śiva; vacanam-the words; śrutvā-hearing; tam-to Him; ūcuḥ-said; vaisṇavā-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 kamalaṁ dattvā  
pibāmo jalām 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; kamalaṁ-lotuses; dattvā-giving; pibāmāḥ-we drink; jalām-water; īśvara-O master.

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 raksitam sarah  
grhāṇa kamalam sarvam  
asmākam ca phalam kuru

vayam-we; na-not; jñāmahe-know; nātha-O lord; pārvatyā-by Pārvatī; raksitam-protected; sarah-lake; grhāṇa-please take; kamalam-the lotus flowers; sarvam-all; asmākam-of us; ca-and; phalam-fruful; 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 jalām hara  
kim vā katham na pāsyāmas  
tubhyam dattāni tāni ca

na-not; dāsyāmaḥ-we will give; adya-today; kamalam-lotus; pāsyāvah-we will drink; adya-today; jalām-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  
sākṣat̄ tasmai pradattvā ca  
padmam pūtā vayam vibho

nityam-always; dhyātvā-meditating; yat-padābjam-whose ltoius feet; padmena-with lotus; pūjayāmahe-we worship; sākṣat̄-directly; tasmai-to him; pradattvā-giving; ca-and; padmam-lotus; pūtā-purified; vayam-we; vibhah-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?; dvitiyam-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 gṛhāṇa padmāni  
tvam eva mat-prabhuḥ prabho  
yato na mānasam pūrṇam  
tad-rūpam darśayācyuta

kintu-however; gṛhāṇa-please take; padmāni-lotus flowers; tvam-you; eva-indeed; mat-prabhuḥ-our Lord; prabhaḥ-O Lord; yataḥ-from which; na-not; mānasam-mind; pūrṇam-filled; tad-rūpam-that form; darśaya-please 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  
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-vaktram̄ dvi-nayanam̄  
candanāguru-carcitam̄  
īśad-dhasya-prasannāsyam̄  
ratnālaṅkāra-bhūṣitam̄

eka-vakram-one face; dvi-nayanam-two eyes; candanāguru-carcitam-anointed with sandal and aguru; īśad-dhasya-prasannāsyam-gently smiling and a face filled with happiness; ratnālaṅkāra-bhūṣitam-decorated with jewel ornaments.

. . . has one face and two eyes, is anointed with sandal and aguru and decorated with jewel ornaments, has a gentle smile and a face filled with happiness, . . .

Text 56

mayūra-puccha-cūḍam̄ ca  
mālatī-mālyā-bhūṣitam̄  
kaustubhena maṇīndreṇa  
vakṣah̄-sthala-samujjvalam̄

mayūra-peacock; puccha-feather; cūḍam-crown; ca-and; mālatī-mālyā-bhūṣitam-decorated with a jasmine garland; kaustubhena-with a kaustubha jewel; maṇīndreṇa-the king of jewels; vakṣah̄-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-prasūnānām̄  
mālā-rāji-virājitam̄  
koṭi-kandarpa-lāvanya-  
līlā-dhāma-manoharam̄

pārijāta-prasūnānām-of parijsata flowers; mālā-garland; rāji-many; virājitam-splendid; koṭi-millions; kandarpa-of Kmadevas; lāvanya-handsomeness; līlā-pastimes; dhāma-splendor; manoharam-charming.

. . . is splendid with garlands of pārijāta flowers, and is more splendid, charming, handsome, and playful than many millions of Kāmadevas, . . .

Text 58

gopī-saṅghair dṛśyamānam  
sa-smitair vakra-locanaiḥ  
nava-yauvana-sampannam  
rādhā-vakṣah-sthala-sthitam

gopī-saṅghaiḥ-by gopīs; dṛśyamānam-seen; sa-smitaiḥ-smiling; vakra-locanaiḥ-with crooked eyes; nava-yauvana-sampannam-newly youthful; rādhā-vakṣah-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  
bhaktānugraha-kātaram

brahma-by Brahmā; ādibhiḥ-headed; stuyamānam-glorified with prayers; vandyam-bowed to; dhyeyam-meditated on; abhīpsitam-desired; ātmārāmam-self-satisfied; pūrṇa-kāmam-whoise 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 śambhos  
tasthur gandharva-puṅgavāḥ  
śrī-kṛṣṇa-rūpa-smaraṇāt  
pulakāṅkita-vigrahāḥ

ity-thus; uktvā-saying; purataḥ-in the presence; śambhoḥ-of Lord Śiva; tasthuḥ-stood; gandharva-puṅgavāḥ-the gandharvas; śrī-kṛṣṇa-rūpa-smaraṇāt-by remembering Lord Kṛṣṇa's transcendental form; pulakāṅkita-vigrahāḥ-hairs of the body standing erect.

Ś 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

gandharvānāṁ vacaḥ śrutvā  
śivas tāṁ ity uvāca ha  
śrī-kṛṣṇa-rūpa-smaraṇāt  
sāśru-pūrṇa-tri-locaṇah

gandharvānām-of the gandharvas; vacaḥ-the words; śrutvā-hearing; śivah-Lord Śiva; tān-to them; ity-thus; uvāca-spoke; ha-indeed; śrī-kṛṣṇa-of Lord Kṛṣṇa; rūpa-the transcendental form; smaraṇāt-by remembering; sa-with; aśru-tears; pūrṇa-filled; tri-three; locanah-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-reṇunā

mayā-by me; eva-indeed; yūyam-you; vij{.sy 241}atāḥ-known; vaiṣṇava-pravarā-the best of devotees; mahīm-the 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

ahaṁ vāñchām karomy eva  
śrī-kṛṣṇa-bhakta-darśanam  
samāgamo hi sādhūnām  
triṣu lokeṣu durlabhaḥ

aham-I; vāñchām-desire; karomy-I do; eva-indeed; śrī-kṛṣṇa-bhakta-darśanam-to see the devotees of Lord Kṛṣṇa; samāgamah-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 surāṇāṁ ca  
sadā yūyaṁ mama priyāḥ  
ātmanaś cātma-bhaktebhyo  
vaiṣṇavāś ca priyāś ca naḥ

pārvatyāḥ-of Pārvati; ca-and; surāṇām-of the demigods; ca-and; sadā-always; yūyaṁ-you; mama-to me; priyāḥ-dear; ātmanāḥ-self; ca-and; ātma-bhaktebhyah-than my own devotees; vaiṣṇavāḥ-the devotees of thew 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 śruyatāṁ mahā-bhāgāḥ  
pārvatī-vrata-karmaṇi

kintu-however; mogham-frustrated; ca-and; na-not; bhaven-may be; mayā-by me; yat-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

sarasy atraiva padmāni  
yair hṛtāni vratāntare  
te tūrṇam āsurīm yonīm  
gamiṣyanti na samśayah

sarasy-in the lake; atra-here; eva-indeed; padmāni-lotus flowers; yaiḥ-which; hṛtāni-done; vratāntare-in a vow; te-they; tūrṇam-at once; āsurīm-dmeonic; yonīm-birth; gamiṣyanti-will take; na-no; samśayah-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 dānavīṁ yoṇim  
golokāṁ yāsyatha dhruvam

na-not; hi-indeed; śrī-kṛṣṇa-bhaktānām-of the devotees of Śrī Kṛṣṇa; aśubham-auspiciousness; vidyate-is; kvacit-ever; samprāpya-attaining; dānavīṁ-of a demon; yoṇim-the birth; golokam-to Goloka; yāsyatha-will go; dhruvam-indeed.

However, 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

yūyam śrī-kṛṣṇa-rūpam ca  
pratyakṣam draṣṭum utsukāḥ  
dhruvaṁ draksyatha he vatsā  
vr̥ndāraṇye ca bhārate

yūyam-you; śrī-kṛṣṇa-rūpam-the form of Lord Kṛṣṇa; ca-and; pratyakṣam-before your eyes; draṣṭum-to see; utsukāḥ-eager; dhruvam-indeed; draksyatha-you will see; he-indeed; vatsā-sons; vr̥ndāraṇye-in Vṛndāvana; ca-and; bhārate-on the earth.

My sons, O you who yearn to see Lord Kṛṣṇa's transcendental form with your own eyes, you will see Him on the earth, in the forest of Vṛndāvana.

Text 69

dṛṣṭvā kṛṣṇam tato mr̥tyum  
samprāpya vaisṇavottamāḥ  
divyam syandanam āruhya  
gamiṣyatha harer gṛham

dṛṣṭvā-seeing; kṛṣṇam-Lord Kṛṣṇa; tataḥ-then; mr̥tyum-death; samprāpya-attaining; vaisṇavottamāḥ-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

adhuṇā vāñchanīyam ca  
rūpam draṣṭum ihotsukāḥ  
tat sarvam paśyathety uktvā  
darśayām āsa tac chivāḥ

adhuṇā-now; vāñchanīyam-to be desired; ca-and; rūpam-form; draṣṭum-to see; iha-here; utsukāḥ-eager; tat-that; sarvam-all; paśyatha-see; iti-thus; uktvā-saying; darśayām āsa-revealed; tat-that; śivāḥ-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

rūpaṁ dṛṣṭvā sāśru-netrāḥ  
praṇamya sarva-rūpiṇam  
ājagmur dānavīṁ yoṇim  
ime te dānaveśvarāḥ

rūpam-His form; dṛṣṭvā-seeing; sāśru-netrāḥ-with tears in their eyes; praṇamya-bowing; sarva-rūpiṇam-all handsomeness; ājagmuḥ-went; dānavīṁ-demonic; yoṇim-birth; ime-they; te-they; dānaveśvarāḥ-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 bakāsurāḥ  
sudarśanāḥ pralambo 'yam  
svayam keśī supārśvakāḥ

vasudevaḥ-Vasudeva; purā-before; muktaḥ-liberated; suhotraḥ-Suhotra; ca-and; bakāsurāḥ-bakasura; sudarśanāḥ-Sudarśana; pralambāḥ-Pralamba; ayam-he; svayam-personally; keśī-Keśī; supārśvakāḥ-Supārśvaka.

Vasudeva had already been liberated, Suhotra became the duck-demon

Bakāsura, Sudarśana became Pralamba, and Suparśvaka became the horse-demon Keśī.

Text 73

harasya vara-dānena  
dṛṣṭvā rūpam anuttamam  
mr̥tyunī samprāpya śrī-kṛṣṇāj  
jagmuḥ te kṛṣṇa-mandiram

harasya-of Lord Śiva; vara-dānena-by the blessing; dṛṣṭvā-seeing; rūpam-form; anuttamam-supreme; mr̥tyum-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 evam kathitam vipra  
hareḥ caritam adbhitam  
baka-keśi-pralambānām  
mokṣanām mokṣa-kārakam

ity-thus; evam-thus; kathitam-spoken; vipra-O brāhmaṇa; hareḥ-of Lord Kṛṣṇa; caritam-pastimes; adbhitam-wonderful; baka-of Baka; keśi-Keśī; pralambānām-and Pralamba; mokṣanām-liberation; mokṣa-karakam-giving liberation.

O brāhmaṇa, in this way I have described to you Lord Kṛṣṇa's pastime of giving liberation to Baka, Keśī, and Pralamba. By hearing this pastime one attains liberation.

Text 75

śrī-nārada uvāca

śrutam sarvam mahā-bhāga  
tvat-prasādād yad adbhitam  
adhunā śrotum icchāmi  
pārvatyā kim vrataṁ kṛtam

śrī-nārada uvāca-Śrī Nārada said; śrutam-heard; sarvam-all; mahā-bhāga-O noble one; tvat-prasādāt-by your mercy; yat-what; adbhitam-wonderful; adhunā-now; śrotum-to hear; icchāmi-I wish; pārvatyā-by pārvatī; kim-what?; vrataṁ-vow;

kṛtam-done.

Śrī Nārada said: O noble one, by your mercy I have heard all these wonderful pastimes. What was the vow Pārvati<sup>1</sup> was observing? That is what I wish to hear now.

Text 76

ko vārādhyo vratasyāsyā  
kim phalam niyamaś ca kah  
kāny dravyāni bhagavan  
vratopayogitāni ca

kah-who; vārādhyah-the object of worship; vratasya-of the vow; asya-this; kim-what?; phalam-the result; niyamah-restriction; ca-and; kah-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  
pratiṣṭhāyām nirūpanam  
su-vicārya vada vibho  
śrotum kautūhalam mama

kati-kālam-how long; vratam-vow; kim-what; vā-or; pratiṣṭhāyām-in the basis; nirūpanam-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  
vrataṁ traīmāsikam nāma  
pati-saubhāgya-varḍhanam  
ārādhyo bhagavān kṛṣṇo  
rādhayā sahitō mune

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; vratam-vow; traīmāsikam-for three months; nāma-indeed; pati-of the husband; saubhāgya-good fortune; vardhanam-increasing; ārādhyah-to be worshiped; bhagavān-Lord; kṛṣṇah-Kṛṣṇa; rādhayā-Rādhā; sahitah-with; mune-O sage.

Śrī Nārāyaṇa Ṛṣi said: This vow lasts for three months. It's purpose is to increase the husband's good fortune. In this vow Śrī Śrī Rādhā and Kṛṣṇa are the object of worship.

Text 79

viṣūve ca samārambhah  
samāptir dakṣināyane  
samyamya pūrva-divase  
kṛtvāvaśyam haviṣyakam

viṣūve-on the day of viṣuva; ca-and; samārambhah-beginning; samāptih-ending; dakṣināyane-on daksinayana; samyamya-being austere; pūrva-divase-on the previous day; kṛtvā-doing; avaśyam-inevitably; haviṣyakam-haviṣya.

It begins on the day of viṣuva and ends on the day of dakṣināyana. The day before beginning the vow one must fast by eating only haviṣya (rice and ghee).

Text 80

snatvā vaiśākha-saṅkrāntyāṁ  
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-in 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 rādhēśam  
sampūjya pañca-devatāḥ

dhyānam ca sāma-vedoktam  
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-vedoktam-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-śyāmāṁ  
pīta-kauṣeya-vāsasam  
śarat-pārvanya-candrāsyam  
īśad-dhasya-samanvitam

śarat-praphulla-padmākṣa-  
mañjulāñjana-rañjitam  
mānasam gopikānāṁ ca  
mohayantam muhur muhuḥ

rādhayā dṛṣyamānam ca  
rādhā-vakṣah-sthala-sthitam  
brahmānanteśa-dharmādyaiḥ  
stuyamānam param bhaje

navīna-new; nīrada-raincloud; śyāmam-dark; pīta-kauṣeya-vāsasam-wearing yellow silk garments; śarat-pārvanya-autumn; candra-moon; āsyam-face; īśad-dhasya-samanvitam-gently smiling; śarat-autumn; praphulla-blossoming; padma-lotus; akṣa-eyes; mañjula-charming; añjana-ra{.sy 241}jitam-anointed; mānasam-heart; gopikānāṁ-of the gopīs; ca-and; mohayantam-enchanting; muhuḥ-again; muhuḥ-and again; rādhayā-by Rādhā; dṛṣyamānam-seen; ca-and; rādhā-vakṣah-on Rādhā's chest; sthala-place; sthitam-situated; brahmānanteśa-dharmādyaiḥ-by Brahmā, Śeṣa, Śiva, Yama, and the others; stuyamānam-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 demigods glorify 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-worshiping; 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  
rāsādhiṣṭhatr-devatām

rāseśa-vakṣah-sthalā-sthām  
rasikām rasika-priyām  
rasika-pravarām rāmām  
ramyām cāru-manoramām

śarad-rājīva-rājīnām  
prabhā-mocana-locaṇām  
vakra-bhrū-bhaṅga-samyuktām  
añjanenaiva rañjitām

śarat-pārvaṇa-candrāsyām  
īśad-dhasya-manoharām  
cāru-campaka-varṇābhām  
candanena vibhūṣitām

kastūrī-bindunā sārdham  
sindūra-bindu-śobhitām  
cāru-patrāvali-yuktām  
vahni-śuddhāṁśukojjvalām

sad-ratna-kuṇḍalābhyaṁ ca  
su-kapola-sthalojjvalāṁ  
ratnendra-sāra-hareṇa  
vakṣaḥ-sthala-virājītām

ratna-kaṇkaṇa-keyūra-  
kiṅkiṇī-ratna-rañjītām  
sad-ratna-sāra-rucira-  
kvaṇan-mañjīra-rañjītām

brahmādibhiś ca sevyena  
śrī-kṛṣṇenaiva sevitām  
sarveśena stuyamānāṁ  
sarva-bījāṁ bhajāmy aham

rādhām-Rādhā; rāseśvarīm-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; rāsādhiṣṭhatr-devatām-the queen of the rasa-dasnce; rāseśa-vakṣaḥ-sthala-sthām-staying on the chest of the rasa-dance's king; rasikām-exeprt at enjoying nectar pastimes; rasika-priyām-the bolved of He who enjoys nectar pastimes; rasika-pravarām-the best of they who enjoy mnectar pastimes; rāmām-beautiful; ramyām-beautiful; cāru-manoramām-most beauitful; śarad-rājīva-rājīnām-of autumn lotuses; prabhā-mocana-stealing the splendor; locanām-eyes; vakra-bhrū-bhaṅga-samyuktām-crooked eyebrows; a{.sy 241}janenaiva-with mascara; rañjītām-splendid; śarat-pārvāṇa-candrāsyām-an autumn moon face; īśad-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; sārdham-with; sindūra-bindu-śobhitām-decorated with sindura dots; cāru-patrāvali-yuktām-with beautiful pictures and designs; vahni-śuddhāmśukojjvalām-with splendid garments pure as fire; sad-ratna-kuṇḍalābhyaṁ-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-virājītām-splendid chest; ratna-kaṇkaṇa-keyūra-with jewel bracelets and armlets; kiṅkiṇī-ratna-ra{.sy 241}jītām-with tinkling ornaments; sad-ratna-sāra-made of the best of jewels; rucira-beautiful; Škvaṇat-tinkling; mañjīra-ra{.sy 241}jītām-anklets; brahmādibhiḥ-headed by Brahmā; ca-and; sevyena-with He who should be served; śrī-kṛṣṇena-Śrī Kṛṣṇa; eva-indeed; sevitām-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 who stays in the rāsa-dance circle, the goddess of the rāsa-dance, She who rests on the chest of the rāsa-dance's king, expert at enjoying nectar pastimes, the beloved of He who is expert at enjoying nectar pastimes, She who is the best of they who are expert at enjoying nectar pastimes, who is very graceful, delightful, beautiful, and charming, whose eyes rob the autumn lotus flowers of their splendor, whose eyebrows are gracefully bent, whose eyes are

splendid with mascara, whose face is an autumn moon, who has a beautiful gentle smile, whose complexion is the color of beautiful campaka flowers, who is decorated with sandal paste, a musk dot, sindūra dots, and beautiful pictures and designs drawn in perfumes, who is splendid in garments pure like fire, whose beautiful cheeks are splendid with jewel earrings, whose breast is splendid with a necklace of the kings of jewels, who is splendid with jewel bracelets, armlets, tinkling anklets, and tinkling ornaments, who is served by Brahmā and the demigods and even by Lord Kṛṣṇa, the supreme object of service for everyone, whom Lord Kṛṣṇa, the master of everyone praises with many prayers, and who is the seed from which everything was born.

#### Text 94

iti dhyātvā tu kṛṣṇena  
sahitāṁ tāṁ ca pūjayed  
bhaktyā dattvā pratidinam  
upacarāṇi śoḍaśa

iti-thus; dhyātvā-meditating; tu-indeed; kṛṣṇena-with Kṛṣṇa; sahitām-with; tām-on Her; ca-and; pūjayed-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

pratyekam ca pṛthak kṛtvā  
sarvam dadyād vratī mudā  
sahasra-kamalam divyam  
phalam aṣṭottaram 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 phalam 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-śatam  
dadyād bhaktyākṣatam phalam

rasālasya-of mangoes; kadalyā-plantains; vā-or; rambhāyāḥ-banans; pakvam-ripe; eva-indeed; vā-or; nityam-daily; aṣṭottara-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

nityam 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 yajna; 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; vādyam-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; pratiṣṭhā-divase-on the 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 pratisṭhā, when the vow is completed.

Text 102

kamalānām ca navati-  
sahasrāṇy akṣatāni ca  
brāhmaṇānām sahasrāṇi  
nava vipreṇa yatnataḥ  
bhojayet paramānnāni  
svādūni piṣṭakāni ca

kamalānām-of lotus flowers; ca-and; navati-ninety; sahasrāny-thousand;  
akṣatāni-unbroken; ca-and; brāhmaṇānām-of brāhmaṇas; sahasrāṇi-a thousand;  
nava-nine; vipreṇa-with a brāhmaṇa; yatnataḥ-carefully; bhojayet-should feed;  
paramānnāni-sweet rice; svādūni-delicious; piṣṭakāni-pistaka cakes; ca-and.

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

phalam daśādhikam saptā-  
śatām nava-sahasrakam  
dadyān nānā-vidham dravyam  
naivedyam su-manoharam

phalam-fruit; daśādhikam-more by ten; saptā-seven; śatām-hundred; nava-  
saḥasrakam-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

samskr̄tāgnim ca samsthāpya  
homām kuryād vicakṣaṇah  
navati-sahasrāhūtim  
sa-ghṛtena tilena ca

samskr̄ta-carefully made; agnim-fire; ca-and; samsthāpya-establishing; homam-  
yajna; kuryāt-should do; vicakṣaṇah-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-vastraṁ ca sa-bhojyam ca  
yajñasūtra-phalānvitam  
gandha-puṣpārcitarām bhaktyā  
dadyān navati-laḍḍukān

sa-vastram-with garments; ca-and; sa-bhojyam-with food; ca-and; yajñasūtra-sacred threads; phala-fruit; anvitam-with; gandha-scents; puspa-flowers; arcitam-worshiped; bhaktyā-with devotion; dadyān-should offer; navati-laḍḍukān-ninety laḍḍus.

Then she should devotedly offer costly garments, delicious foods, fruits, sacred threads, flowers, scents, and ninety laḍḍu candies.

#### Text 106

dadyān navati-kumbhāṁś ca  
śīta-toya-prāpuritān  
evam-vidham vratam kṛtvā  
dadyād viprāya dakṣiṇām

dadyāt-she should offer; navati-kumbhāṁś-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  
vṛṣendrāṇāṁ sahasram ca  
svarṇa-śṛṅga-samanvitam

dakṣiṇāyāḥ-of recompense; parimitam-the measurement; vedeṣu-in the Vedas; yan-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 traīmāsikam param  
viśiṣṭa-santati-karam  
pati-saubhāgya-vardhanam

ity-thus; evam-thus; kathitam-spoken; vipra-O brāhmaṇa; vratam-the vow; traīmāsikam-of three months; param-great; viśiṣṭa-great; santati-descendents; karam-creating; pati-of the husband; saubhāgya-good fortune; vardhanam-increase.

O brāhmaṇa, this three-month vow I have described to you increases the good fortune of the performer's husband and gives to her many very pious descendants.

#### Text 109

vratasyāsyā prabhāvena  
saubhāgyam śata-janmani  
sat-putra-jananī 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; jananī-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-putrayoh  
dāsa-tulyo bhavet putro  
bhartā ca su-vacas-karaḥ

kadāpi-sometim; na-not; bhavet-is; tasyā-of her; bhedaḥ-separation; ca-and; pati-putrayoh-of husband and children; dāsa-tulyah-like a servant; bhavet-becomes; putrah-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-for 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

vrataṁ ca sāma-vedoktaṁ  
kṛtaṁ pūrvam athāvayoh  
sarveśām ca vratānām ca  
śreṣṭham śṛṇu vadāmi te

vratam-vow; ca-and; sāma-vedoktam-spoken in the Sāma Vewda; kṛtam-done;  
pūrvam-before; atha-indeed; āvayoh-of us; sarveśām-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 manoh  
śatarūpābhidhā satī  
tayā kṛtaṁ prathamataḥ  
kṛtvāgastyam purohitam

svāyambhuvasya-of Svāyambhuva; ca-and; manoh-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 kṛtaṁ devahūtyā  
cāruhūtya tadā kṛtam  
purohitam pulastyam ca  
kṛtvā śrutyuktayā mune

tadā-then; kṛtam-done; devahūtyā-by Devahūti; cāruhūtya-by Cāruhūti; tadā-then; kṛtam-done; purohitam-priest; pulastyam-Pulastya Muni; ca-and; kṛtvā-making; śrutyuktayā-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  
kratūṁ kṛtvā purohitam  
ratīś cakāra tad-bhaktyā  
gautamas tat-purohitah

cakāra-did; rohiṇī-Rohiṇī; tat-that; tu-indeed; kratum-done; kṛtvā-making; purohitam-priest; ratīḥ-Rati; cakāra-did; tad-bhaktyā-with devotion; gautamah-Gautama; tat-purohitah-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-purohitah

cakāra-did; tad-vratam-that vow; bhaktyā-with devotion; tārayā-by Tārā; guru-kāntayā-the wife of Bṛhaspati; mahat-sambhṛta-sambhārah-performed with great opulence; vaśiṣṭah-Vaśiṣṭa Muni; tat-purohitah-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 bṛhaspatih

tat-this; dṛṣṭvā-seeing; guru-patnyāḥ-of Bṛhaspati's wife; ca-and; mudā-happily; śacyā-by Śacī; kṛtam-performed; vratam-vow; mahat-sambhṛta-sambhārah-very

opulently; tat-purodhā-her priest; bṛhaspatih-Bṛhaspati.

Seeing what Bṛhaspati's wife had done, Śaci also performed this vow with great opulence. Her priest was Bṛhaspati.

Text 118

vrataṁ cakāra svāhā ca  
sarvato 'pi vilakṣaṇam  
ati-sambhṛta-sambhāro  
marīcīs tat-purohitah

vratam-vow; cakāra-did; svāhā-Svāhā; ca-and; sarvataḥ-of all; api-even;  
vilakṣaṇam-the best; ati-sambhṛta-sambhārah-very great opulence; marīciḥ-marīci;  
tat-purohitah-her priest.

Then Svāhā 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-nātha  
karomi vrataṁ uttamam  
āvayor iṣṭa-devasya  
vrataṁ ca param 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; āvayoh-of us; iṣṭa-devasya-of the worshipable Lord; vratānām-of vows; ca-and; param-the best; 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 ārādhanām nātha  
sarva-maṅgala-kāraṇam  
iṣṭam dattam śruteḥ pāṭhas  
tīrtham pṛthvyāḥ pradakṣiṇam  
harer ārādhanasyāpi  
kalām nārhanti ṣodaśīm

hareḥ-of Lord Kṛṣṇa; ārādhanam-the worship; nātha-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; hareḥ-of Lord Kṛṣṇa; ārādhanasya-of the worship; api-even; kalām-a Špart; na-not; arhanti-is worthy; ṣodaśīm-sixteenth.

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-muktasya tasyaiva  
muktir bhavati darśanāt

bahiḥ-without; abhyantare-within; yasya-of whom; harih-Lord Kṛṣṇa; smṛtiḥ-remembrance; anukṣaṇam-atevery moment; jīvan-muktasya-liberated in this life; tasya-of him; eva-indeed; muktiḥ-liberation; bhavati-is; darśanāt-by seeing.

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

sadyah pūtā vasundharā  
tasya darśana-mātreṇa  
punāti bhuvana-trayam

tasya-of him; pādābja-rajasā-by the dust of the lotus feetg; sadyah-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 dharmaś ca  
śeṣas tvam ca gaṇeśvarah  
dhyāyām dhyāyām yat-padābjam  
tejasā tat-samo mahān

brahmā-Brahmā; viṣṇuh-Viṣṇu; ca-and; dharmah-Yamarāja; ca-and; śeṣah-Śeṣa; tvam-you; ca-and; gaṇeśvarah-Gaṇeśa; dhyāyam-meditating; dhyāyam-and meditating; yat-padābjam-on whose lotus feet; tejasā-by power; tat-samah-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 yam satatam dhyāyet  
sa tam āpnoti niścitam  
guṇena tejasā buddhyā  
jñānenā tat-samo bhavet

yah-one who; ca-and; yam-on whom; satatam-always; dhyāyet-meditates; saḥ-he; tam-Him; āpnoti-attains; niścitam-indeed; guṇena-with virtues; tejasā-with power; buddhyā-with intelligence; jñānenā-with knowledge; tat-samah-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 vilakṣaṇah

kṛṣṇasya-of Lord Kṛṣṇa; smaraṇāt-by remembering; dhyānāt-from emdition; tapasā-by austerity; tasya-of Him; sevayā-by service; prāptah-attained; tat-sādṛśam-like Him; svāmī-master; tādṛśah-like Him; hi-indeed; vilakṣaṇah-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 līlāyā sarvah  
    pūrṇam tan-mānasam mudā

mayā-by me; prāptah-attained; hi-indeed; guṇavān-virtuous; svāmī-husband; vā-or; putra-son; eva-indeed; ca-and; sa-He; labdhah-attained; līlāyā-easily; sarvah-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-sādṛśah putrau  
    kārttikeya-gaṇeśvarau  
pitā himādriḥ kṛṣṇāṁśo  
    mama kim durlabham prabho

svāmī-husband; tvat-sādṛśah-like you; putrau-two sons; kārttikeya-gaṇeśvarau-Kārttikeya and Gaṇeśa; pitā-father; himādriḥ-Himālaya; kṛṣṇāṁśah-an incarnation of Lord Kṛṣṇa; mama-of me; kim-what?; durlabham-difficult to attain; prabhaḥ-O master.

In this way I have attained a husband like you, sons like Kārttikeya and Gaṇeśa, and a father like King Himālaya, who is an incarnation of Lord Kṛṣṇa Himself.

#### Text 129

bhartuh putrasya tātasya

garvam kurvanti yoṣitah  
ati-yogyās trayo yāsām  
tāsām kim durlabham kutah

bhartuh-of husband; putrasya-son; tātasya-and father; garvam-pride; kurvanti-do; yoṣitah-women; ati-yogyaḥ-very good; trayah-three; yāsām-of whom; tāsām-of them; kim-what?; durlabham-rare; kutah-from what?.

Women are proud of their husband, children, and father. How did I attain three such exalted relatives? How?

### Text 130

pārvatī-vacanam śrutvā  
su-prītaḥ śaṅkaraḥ svayam  
prahasyovāca madhuram  
pulakāṅkita-vigrahaḥ

pārvatī-vacanam-Pārvatī's words; śrutvā-hearing; su-prītaḥ-very pleased; śaṅkaraḥ-Lord Śiva; svayam-personally; prahasya-smiling; uvāca-said; madhuram-sweet; pulakāṅkita-vigrahaḥ-the hairs of his body erect.

Hearing Pārvatī's words, Lord Śiva became very pleased. Smiling, and the hairs of his body erect, he spoke sweet words.

### Text 131

śrī-śaṅkara uvāca

mahā-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

tvaṁ ca yasya gr̥he devi  
sa sarvaiśvaryā-bhājanam  
na lakṣmīr yad-gr̥he tasya  
jīvanān maraṇām varam

tvam-you; ca-and; yasya-of whom; gr̥he-in the home; devi-O goddess; sa-he; sarva-of all; aiśvaryā-opulence; bhājanam-the reservoir; na-not; lakṣmīr-the goddess of fortune; yad-gr̥he-in whose home; tasya-of him; jīvanāt-than life; maraṇām-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  
saṁhāra-sṛṣṭi-rakṣāṇām  
tvat-prasādād vayam kṣamāḥ

aham-I; brahmā-Brahmā; ca-and; viṣṇuh-Viṣṇu; ca-and; tvayā-with you; śaktyā-with the potency; śubha-prade-bringing happiness; saṁhāra-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 himālayah ko 'ham  
kau kārttika-gaṇeśvarau  
tvad-vihīnā aśaktāś ca  
tvayā ca vayam īśvarāḥ

kaḥ-who?; vā-or; himālayah-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; vayam-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  
grhītvājñām īśvarasya  
    vratam kuru pati-vrate  
vratam etat kṛtam yābhish  
    tābhyah kuru vilakṣanam

yuktā-engaged; pati-vratāyāḥ-of a chaste wife; ca-and; bhartuh-of the husband; ājñā-the order; śrutau-in the Vedas; śrutā-heard; grhītvā-accepting; ājñām-the order; īśvarasya-of the Lord; vratam-vow; kuru-do; pati-vrate-O chaste one; vratam-vow; etat-this; kṛtam-done; yābhiḥ-by whom; tābhyah-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 'stu purohitāḥ  
kamalānām brāhmaṇānām  
    dravyānām dāyako 'py aham

sanat-kumārah-Sanat-kumāra; bhagavān-exalted; vrate-in the vow; te-of you; astu-may be; purohitāḥ-the priest; kamalānām-of lotus flowers; brāhmaṇānām-of brāhmaṇas; dravyānām-of things; dāyakah-the giver; api-also; aham-I.

Saintly Sanat-kumāra will be your priest. I will provide brāhmaṇas, lotuses, and the ingredients of worship.

#### Text 137

kuveram dravya-kośe ca  
    rakṣakam kuru sundari  
vrate ca dānādhyakṣo 'harī  
    dhana-dātrī ca śrīḥ svayam

kuveram-Kuvera; dravya-kośe-in the treasury of the infgredientsnof worship; ca-and; rakṣakam-the guard; kuru-make; sundari-O beautiful one; vrate-in the vow; ca-and; dānādhyakṣah-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-dāyakaḥ  
vastūnām vāhakā yakṣas  
tad-adhyakṣaḥ ṣad-ānanāḥ

pācakaḥ-the cook; vahni-devaḥ-Agnideva; ca-and; varuṇaḥ-Varuṇa; jala-dāyakah-the supplier of water; vastūnām-of things; vāhakā-the bearers; yakṣaḥ-the takṣas; tad-adhyakṣaḥ-their superintendent; ṣad-ānanāḥ-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-saṁskāra-kartā ca  
vrate 'tra pavanaḥ svayam  
pariveṣṭā svayam śakras  
candro 'dhiṣṭāyako vrate

sthāna-of the place; saṁskāra-kartā-purifying; ca-and; vrate-in the vow; atra-here; pavanaḥ-Vāyu; svayam-personally; pariveṣṭā-entered; svayam-personally; śakraḥ-Indra; candraḥ-Candra; adhiṣṭāyakah-the superintendent; vrate-in the vow.

Vāyu will be the sweeper, Indra will serve the meals, and Candra will be the supervisor.

Texts 140 and 141

sūryaś ca dātum nirvaktā  
yogyāyogye yathocitam  
vratopayuktam yad dravyam  
dattvā niyamitam priye  
tato 'dhikam phalam puṣpam  
haraye dehi sundari

sūryaḥ-Sūrya; ca-and; dātum-to give; nirvaktā-the speaker; yogyāyogye-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 nimantranām

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; nimantranām-invitation.

Feed at least as many brāhmaṇas as prescribed for the vow, but politely invite more, numberless brāhmaṇas.

Text 143

samāpti-divase svarṇām  
deyām ratna-pravālakam  
vratoktām dakṣiṇām dattvā  
sarvām dehi 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 tāṁ ca  
kārayām āsa tad vratam  
vratam cakāra sā durgā  
sarvābhyaś ca vilakṣaṇam

ity-thus; uktvā-saying; śaṅkarah-Lord Śiva; tām-her; ca-and; kārayām āsa-

caused to do; tat-that; vratam-vow; vratam-vow; cakāra-did; sā-she; durgā-Parvatī; sarvābhyaḥ-than all; ca-and; vilakṣaṇam-better.

Speaking these words, Lord Śiva instructed her follow the vow. Pārvatī followed it with opulence greater than all others.

Text 145

ity evam kathitam vipra  
pārvatyā yad vratam kṛtam  
ratnam voḍhum aśaktāś ca  
brāhmaṇāḥ pārvatī-vrate

ity-thus; evam-thus; kathitam-spoken; vipra-O brāhmaṇa; pārvatyā-by pārvatī; yat-what; vratam-vow; kṛtam-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

itiḥāsaḥ śrutiḥ sarvah  
prakṛtam śṛṇu nārada  
śrī-kṛṣṇa-bāla-caritam  
nūtnam nūtnam pade pade

itiḥāsaḥ-story; śrutiḥ-heard; sarvah-all; prakṛtam-nature; śṛṇu-please hear; nārada-O Śrī Nārada; 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 dānavendrāṁś ca  
śiśubhir gokulaiḥ saha  
jagāma sva-gṛham kṛṣṇaḥ  
kuvera-bhavanopamam

hatvā-killing; tān-the them; dānavendrāṁś-the great demons; ca-and; śiśubhiḥ-with children; gokulaiḥ-with cows; saha-with; jagāma-went; sva-gṛham-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  
śrutvaivam vismitāḥ sarve  
nando bhayam avāpa ha

sarvebhyah-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; gopāṁshh-gopas; ca-and; sthavirā-elder; gopikāḥ-gopīs; tathā-so; yuktim-consideration; cakāra-did; taiḥ-them; sārdham-with; ālocya-considering; samayocitam-what is proper.

Calling together the elder gopas and gopīs, Nanda considered what to do.

Text 150

kṛtvā yuktīm ca gopeśas  
tat sthānam tyaktum udyataḥ  
gantum vṛndāvanam gopaiḥ  
śakaṭam racitam tadā

kṛtvā-making; yuktīm-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  
gopāś ca gopikāś caiva  
bālakā bālikas tadā

Ś nanda-ājñām-Nanda's order; ca-and; samākarnya-hearing; te-they; sarve-all; gantum-to go; udyatāḥ-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

kṛṣṇena halinā sārdham  
prayayus tad vanam mudā  
kṛṣṇa-guṇam ca gāyanto  
nānāveṣa-samanvitāḥ

kṛṣṇena-Kṛṣṇa; halinā-and Balarāma; sārdham-with; prayayuh-went; tat-that; vanam-forest; mudā-happily; kṛṣṇa-guṇam-teh glories of Lord Kṛṣṇa; ca-and; gāyantāḥ-singing; nānāveṣa-samanvitāḥ-dressed in different ways.

Dressed in many colorful garments, accompanied by Kṛṣṇa and Balarāma, and happily singing Kṛṣṇa's glories as they went, they traveled to Vṛndāvana forest.

Text 153

veṇu-pravādakāḥ kecit  
kecic chaṅkha-pravādinaḥ  
karatāla-karāḥ kecid  
vīṇā-hastāś ca kecana

veṇu-pravādakāḥ-playing flutes; kecit-some; kecit-some; śaṅkha-pravādinaḥ-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 kecic  
chr̥ṅga-hastāś ca kecana  
nava-pallava-karṇāś ca  
kecid gopāla-bālakāḥ

svara-yantra-karāḥ-playing musical instruments; kecit-some; śrṅga-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-karṇāś ca  
puṣpa-karṇāś ca kecana  
kecit pallava-cūḍāś ca  
puṣpa-cūḍāś 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-mālyā-karāḥ  
kecid ājānu-mālināḥ  
gopāla-bālakāḥ sarve  
viprendra nava-kotayah

vana-forest; puṣpa-flowers; mālyā-garlands; karāḥ-having; kecit-some; ājānu-mālināḥ-garlands reaching their knees; gopāla-bālakāḥ-gopa boys; sarve-all; viprendra-O king of brāhmaṇas; nava-kotayah-ninety million.

Some wore forest-flower garlands and others wore garlands reaching their knees. O king of brahmaṇas, in this way there were ninety million gopa boys.

Text 157

jagmur gopyo vaya-sthāś ca  
koṭiśah koṭiśo mudā  
vṛddhāś ca koṭiśas tatra  
bṛhac-chronyaś calat-kucāḥ

jagmuḥ-went; gopyah-the gopīs; vaya-sthāḥ-adult; ca-and; koṭiśah-millions;  
koṭiśah-and millions; mudā-happily; vṛddhāḥ-elderly; ca-and; koṭiśah-millions;  
tatra-there; bṛhac-chronyah-broad hips; calat-kucāḥ-and moving breasts.

Millions and millions of adult gopīs and millions of elderly gopīs with broad hips and moving breasts happily traveled in that journey.

#### Text 158

rādhikā-saha-cāriṇyo  
bālā gopālikā mune  
tāḥ,, su-śilādayo bhavyā  
nānālaṅkāra-bhūṣitāḥ,,  
divya-vastra-parīdhānāḥ  
sa-smitāḥ tā yayur mudā

rādhikā-of Śrī Rādhā; saha-cāriṇyah-the freinds; bālā-girls; gopālikā-gopīs;  
mune-O sage; tāḥ-them; su-śilādayah-virtuous; bhavyā-beautiful; nānālaṅkāra-bhūṣitāḥ-decorated with many ornaments; divya-vastra-parīdhānāḥ-wearing splendid garments; sa-smitāḥ-smiling; tā-they; yayuh-went; mudā-happily.

O sage, wearing splendid garments and many ornaments, Rādhā's beautiful, smiling, and virtuous young gopī friends happily traveled in that journey.

#### Text 159

kāścic chibikam āruhya  
ratham āruhya kāścana  
rādhā syandanam āruhya  
śātakumbha-paricchadām

kāścit-some; śibikam-palanquin; āruhya-riding; ratham-chariot; āruhya-riding; kāścana-some; rādhā-Rādhā; syandanam-chariot; āruhya-riding; śātakumbha-paricchadām-golden.

Some rode on palanquins and some on chariots. Rādhā rode on a chariot of gold.

Text 160

nandaḥ sunandaḥ śrīdāmā  
giribhānur vibhākaraḥ  
vīrabhānuś candrabhānur  
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

tābhīr yuktā yayau devī  
ratnālaṅkāra-bhūṣitā  
yaśodā rohiṇī caiva  
nānālaṅkāra-bhūṣitā

tābhiḥ-them; yuktā-with; yayau-went; devī-the goddess; ratnālaṅkāra-bhūṣitā-decorated with jewel ornaments; yaśodā-Yaśodā; rohiṇī-Rohiṇī; ca-and; eva-indeed; nānālaṅkāra-bhūṣitā-decorated with many ornaments.

Along with them went jewel-decorated Queen Yaśodā and Rohiṇī.

Text 162

śrī-kṛṣṇa-baladevau tau  
ratnālaṅkāra-bhūṣitau  
svarṇa-syandanam asthāya  
jagmatuḥ parayā mudā

śrī-kṛṣṇa-baladevau-Lord Kṛṣṇa and Lord Balarāma; tau-They; ratnālaṅkāra-bhūṣitau-decorated with jewel ornaments; svarṇa-gold; syandanam-chariot; asthāya-rising; jagmatuḥ-went; parayā-with great; mudā-happiness.

Riding on a golden chariot, jewel-decorated Kṛṣṇa and Balarāma went with great happiness.

Text 163

kotiśah koṭiśo gopā  
vṛddhāś ca yauvanānvitāḥ  
aśva-sthāś ca gaja-sthāś ca  
ratha-sthāś caiva kecana

kotiśah-millions; kotiśah-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 yuktas  
coddhṛtā nanda-kiṅkarāḥ  
vr̥ṣa-sthā gardabha-sthāś ca  
saṅgīta-tāla-tat-parāḥ

gopā-gopas; yayuh-went; mudā-happily; yuktah-engaged; ca-and; uddhṛtāḥ-maintained; nanda-kiṅkarāḥ-Nanda's servants; vr̥ṣa-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 karatalas, Nanda's servants happily went.

#### Text 165

aparā rādhikā-dāsyas  
tri-sapta-śata-koṭayah  
mudānvitāḥ,, sa-smitāś ca  
svarnālāṅkāra-bhūṣitāḥ

aparā-others; rādhikā-dāsyah-Śrī Rādhā's maidservants; tri-sapta-śata-koṭayah-seven billion; mudānvitāḥ-happy; sa-smitāḥ-smiling; ca-and; svarṇālāṅkāra-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-śuddhāṁśukānām ca  
vāhikāś caiva k\āscana

k\āscit-some; sindūra-hast\ah-carrying sindura; ca-and; k\āscit-some; kajjala-v\ahik\ah-carrying kajjala; vahni-fire; śuddha-pure; amśuk\an\am-of garments; ca-and; v\ahik\ah-carrying; ca-and; eva-indeed; k\āscana-some.

Some carried sindūra, some kajjala, and some garments pure like fire.

Text 167

candan\aguru-kastūrī-  
kuṇkuma-drava-v\ahik\ah  
svarṇa-p\atra-kar\ah k\āscit  
k\āscid darpaṇa-v\ahik\ah

candan\aguru-kastūrī-kuṇkuma-drava-v\ahik\ah-carrying, sandal, aguru, musk, and kunkuma; svarṇa-patra-kar\ah-garrying golden pots; k\āscit-some; k\āscit-some; darpaṇa-v\ahik\ah-carrying mirrors..

Some carried sandal, aguru, musk, and kuṇkuma, some golden cups, and some mirrors.

Text 168

śveta-c\amara-hast\as ca  
k\āscit t\ambūla-v\ahik\ah  
k\āscid genḍuka-hast\as ca  
k\āscit puṭṭalik\ā-kar\ah

śveta-c\amara-hast\as-carrying white camaras; ca-and; k\āscit-some; t\ambūla-v\ahik\ah-carrying betelnuts; k\āscit-some; genḍuka-hast\ah-toy balls; ca-and; k\āscit-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\āscit  
krīḍa-dravya-kar\ā var\ah  
veṣa-dravya-kar\ah k\āscit

k\āścin m\āl\ā-kar\ā var\āḥ

bhoga-dravya-kar\āḥ-foods; k\āścit-some; krīḍ\ā-dravya-kar\ā-toys; var\āḥ-beautiful; veṣa-dravya-kar\āḥ-garments and ornaments; k\āścit-some; k\āścin-some; m\āl\ā-kar\ā-carrying garlands; var\āḥ-beautiful.

Some beautiful girls carried foods, some toys and games, some garments and ornaments, and some flower garlands.

Text 170

k\āścid y\avaka-hast\āś ca  
prayayur gopik\ā mud\ā  
k\āścit saṅgīta-nirat\āḥ  
k\āścic citra-kar\ānvit\āḥ

k\āścit-some; y\avaka-hast\āḥ-lac; ca-and; prayayuh-went; gopik\ā-gopīs; mud\ā-happily; kāścit-some; saṅgīta-niratāḥ-intently singing; kāścic-some; citra-karānvitāḥ-carrying colorful pictures.

Some carried red lac, some sang songs, and some carried colorful pictures. In this way the gopīs happily went.

Text 171

kotiṣah̄ kotiṣo ramyā  
prayayuh̄ sibikam̄ mune  
kotiṣah̄ kotiṣaś cāsvāḥ  
kotiṣah̄ kotiṣo rathāḥ

kotiṣah̄-millions; kotiṣah̄-and millions; ramyā-beautiful; prayayuh̄-went; sibikam-on palanquins; mune-O sage; kotiṣah̄-millions; kotiṣah̄-and millions; ca-and; aśvāḥ-on horses; kotiṣah̄-millions; kotiṣah̄-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

kotiṣah̄ kotiṣaś caiva  
sakaṭā dravya-pūritāḥ  
kotiṣah̄ kotiṣaś caiva  
vṛṣendrā dravya-vāhakāḥ

kotiśah koṭiśah-millions and millions; ca-and; eva-indeed; sakatā-in carts;  
dravya-pūritāḥ-filled with possessions; koṭiśah-millions; koṭiśah-and millions; ca-and;  
eva-indeed; vṛṣendrā-the kings of bulls; dravya-vāhakāḥ-carrying possessions.

Millions and millions of carts and bulls carried a great host of possessions.

Text 173

kotiśo 'ṣṭrāśva-vayāsām  
daśa-lakṣāni hastinām  
kuthāṅkuśa-prayuktāni  
yayur vṛndāvanām vanam

kotiśah-millions; aṣṭra-camels; aśva-horses; vayāsām-and birds; daśa-lakṣāni-a million;  
hastinām-of elephants; kuthāṅkuśa-prayuktāni-with riders carrying goads;  
yayuh-went; vṛndāvanam-to Vṛndāvana; vanam-forest.

Millions of horses, camels, birds, and elephants bearing riders holding goads,  
went to Vṛndāvana forest.

Text 174

sarve vṛndāvanām 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 teh root; yathā-as; sthāne-in the place;  
tasthuḥ-stayed; ūṣuh-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  
gṛhāṁś ceṣṭatamā vrajāḥ  
adya santiṣṭhatety evaṁ  
nibodhata vaco mama

uvāca-said; gopān-to the gopas; śrī-kṛṣṇah-Lord Kṛṣṇa; gṛhāṁḥ-houses; ca-nd;  
iṣṭatamān-very desirable; vrajāḥ-O people; adya-today; santiṣṭhata-stay; iti-thus;

evam-thus; nibodhata-understand; vacah-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 gṛhāḥ santi  
pracchannā deva-nirmitāḥ  
deva-prītim vinā śaktā  
na hi draṣṭum ca kecana

śrī-kṛṣṇa uvāca-Lord Kṛṣṇa said; atra-in this; sthāne-place; gṛhāḥ-houses; santi-are; pracchannā-hidden; deva-by the demigods; nirmitāḥ-built; deva-prītim-dear to the demigods; vinā-without; 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 yūyam gṛhān ramyān  
drakṣyathātra dhruvam mudā

adya-now; tiṣṭhata-stay; gopālāḥ-O gopas; sampūjya-worshiping; vana-devatām-the goddess of this forest; prātaḥ-in the morning; yūyam-you; gṛhān-houses; ramyān-beautiful; drakṣyatha-will see; atra-here; dhruvam-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-dīpaiś ca naivedyair  
bahubhiḥ puṣpa-candanaiḥ  
devīm ca vaṭa-mūla-stham  
pūjām kuruta caṇḍikām

dhūpa-with incense; dīpaiḥ-and lamps; ca-and; naivedyaiḥ-with offerings of food; bahubhiḥ-with many; puspa-candanaiḥ-with flowers and sandal paste; devīm-the goddess; ca-and; vaṭa-mūla-stham-staying at the root of a banyan tree; pūjam-worship; kuruta-do; caṇḍikām-goddess Pārvatī.

With abundant incense, lamps, flowers, sandal paste, and offerings of food, worship Goddess Pārvatī, who stays at the root of a banyan tree.

Text 179

kṛṣṇasya vacanam śrutvā  
gopāḥ sampūjya devatām  
bhuktvā bhogān dine rātrau  
tatraiva susupur mudā

kṛṣṇasya-Lord Kṛṣṇa's; vacanam-words; śrutvā-hearing; gopāḥ-the gopas; sampūjya-worshiping; devatām-the goddess; bhuktvā-eating; bhogān-food; dine-in the day; rātrau-at night; tatra-there; eva-indeed; susupuh-slept; mudā-happily.

Hearing these words, the gopas worshiped the goddess, ate their supper, and then happily slept at night.

### Chapter Seventeen Śrī Vṛndāvana-nagara-varṇana Description of Śrī Vṛndāvana

Text 1

śrī-nārāyaṇa uvāca  
supteṣu vraja-vṛndēṣu  
naktaṁ vṛndāvane vane  
su-nidrite ca nidreṣe  
māṭṛ-vakṣah-sthala-sthite

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; supteṣu-sleeping; vraja-vṛndēṣu-the people of Vraja; naktaṁ-at night; vṛndāvane-in Vṛndāvana; vane-forest; su-nidrite-sleeping; ca-and; nidreṣe-the king of sleep; māṭṛ-vakṣah-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  
yūnāṁś ca sukha-sambhogā-  
nusakta-mānasāsu ca

nidritāsu-sleeping; ca-and; gopīṣu-the gopīs; ramya-talpa-sthitāsu-on beautiful beds; ca-and; yūnāṁś-the youths; ca-and; sukha-sambhogā-enjoyment; nusakta-attached; mānasāsu-hearts; ca-and.

. . . the gopīs, their hearts attached to their youthful husbands, slept in beautiful beds, . . .

## Text 3

kāsucit śiśu-yuktāsu  
kāsucid bharṭṛ-sannidhau  
kāsucic chakaṭa-sthāsu  
kāsucit syandaneṣu ca

kāsucit-some; śiśu-yuktāsu-with their children; kāsucit-some; bharṭṛ-sannidhau-near their husbands; kāsucic-some; śakaṭa-sthāsu-onm carts; kāsucit-some; syandaneṣu-on chariots; ca-and.

Ś

. . . some gopīs slept with their children, some with their husbands, some on carts, and some on chariots, . . .

## Text 4

pūrṇendu-kaumudi-yukte  
svargād api manohare  
nānā-prakāra-kusuma-  
vāyunā surabhī-kṛte

pūrṇendu-kaumudi-yukte-in the light of the full moon; svargāt-than Svargaloka; api-even; manohare-more beautiful; nānā-prakāra-many kinds; kusuma-of flowers; vāyunā-with the breeze; surabhī-kṛte-scented.

. . . while the full moon shone, its light making everything more beautiful than Svargaloka, while the breezes carried the scents of many kinds of flowers, . . .

## Texts 5-8

sarva-prāṇini niśceṣṭe  
muhūrte pañcame gate  
tatrājagāma bhavane  
śilpināṁ ca guror guruḥ

bibhrad-divyāṁśukāṁ sūkṣmāṁ  
ratnamālāṁ manoharam  
ratnālaṅkāram atulāṁ  
śrīman-makara-kuṇḍalam

jñānena vayasā vṛddho  
darśanīyah kiśoravat  
atīva-sundarah śrīmān  
kāmadeva-sama-prabhah

viśiṣṭa-śilpa-nipuṇaiḥ  
sārdham śilpais tri-kotibhiḥ  
maṇi-sāra-hema-ratnair  
lohāstra-nyasta-hastakaiḥ

241} sarva-prāṇini-all living entities; niśceṣṭe-motionless; muhūrte-muhurta; pa{.sy  
came-the fifth; gate-come; tatra-there; ājagāma-came; bhavane-to the place;  
śilpināṁ-of architects; ca-and; guroḥ-of the guru; guruḥ-the guru bibhrad-  
divyāṁśukāṁ sūkṣmāṁ ratnamālāṁ manoharam ratnālaṅkāram atulāṁ śrīman-  
makara-kuṇḍalam jñānena vayasā vṛddho darśanīyah kiśoravat atīva-sundarah  
śrīmān kāmadeva-sama-prabhah viśiṣṭa-śilpa-nipuṇaiḥ sārdham śilpais tri-kotibhiḥ  
maṇi-sāra-hema-ratnair lohāstra-nyasta-hastakaiḥ.

. . . and while all living entities were motionless at the fifth Śmuhūrta of the night, Viśvakarmā, the guru of all architects, 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  
śailaja-prastara-karā  
añjanākāra-mūrtayah

ājagmuḥ-came; yakṣa-nikarāḥ-many yakṣas; kuvera-vara-kiṅkarāḥ-the servants of Kuvera; śailaja-from the mountains; prastara-with jewels; karāḥ-in hand; añjana-of sandal paste; ākāra-mūrtayah-forms.

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  
sphatikā-rakta-veṣāś ca  
dīrgha-skandhāś ca kecana

vikṛta-deformed; ākāra-bodies; vadanaḥ-and faces; piṅgalākṣā-red eyes; mahodarāḥ-big bellies; sphatikā-crystals; rakta-red; veṣāḥ-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-karāś  
candrakānta-karāś 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.

Some carried rubies, sapphires, syamantaka jewels, or Ścandrakānta jewels.

#### Text 12

sūryakānta-karāś cānye  
prabhākara-karā varāḥ  
kecit paraśu-hastāś 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-sārāṇāṁ  
manīndrāṇāṁ ca hārakāḥ  
kecic cāmara-hastāś ca  
kecid darpaṇa-vāhakāḥ  
svarṇa-pātra-ghaṭādīnāṁ  
vahakāś caiva kecana

kecit-some; ca-and; gandha-sārāṇām-sandalwood; manīndrāṇām-the kings of jewels; ca-and; hārakāḥ-carrying; kecic-some; cāmara-hastāḥ-carrying camaras; ca-and; kecit-some; darpaṇa-vāhakāḥ-carrying mirrors; svarna-pātra-ghaṭā-ādīnām-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 sāmagrīm  
dṛṣṭvāti-su-manoharām  
nagaram kartum ārebhe  
dhyātvā kṛṣṇam śubha-kṣane

viśvakarmā-Viśvakarmā; ca-and; sāmagrīm-the assembly; dṛṣṭvā-seeing; ati-su-manoharām-very very beautiful; nagaram-city; kartum-to build; ārebhe-began; dhyātvā-meditating; kṛṣṇam-on Lord Kṛṣṇa; śubha-kṣaṇe-at an auspicious moment.

Inspecting the very, very beautiful assembled materials, and placing his thoughts on Lord Kṛṣṇa, at an 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-priyatamarī hareḥ

pañca-yojana-paryantam-five yojanas in size; bhārate-on the earth; śreṣṭham-

best; uttamam-best; punya-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  
sarveśām 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; sarveśām-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-koṭi-catuh-śālam  
tatraivati-manoharam  
kavāṭa-stambha-sopāna-  
sahitam prastarair varaiḥ  
  
citra-puṭṭalikā-puṣpa-  
kajjalojjvala-śekharam  
śailajāśma-vinirmāṇa-  
vedi-prāṅgana-samyutam

śilā-prākāra-samyuktam  
pracakārāvalīlāyā  
yathocita-bṛhat-kṣudra-  
dvāra-dvaya-samanvitam

catuh-koṭi-forty million; catuh-śālam-palaces with courtyards; tatra-there; eva-certainly; ati-very; manoharam-beautiful; kavāṭa-doors; Štambha-pillars; sopāna-staircases; sahitam-with; prastaraiḥ-jewels; varaiḥ-beautiful; citra-pictures; puṭṭalikā-statues; puṣpa-flowers; kajjal-a-kajjala; ujjvala-splendid; śekharam-roofs; śailajāśma-of mountain jewels; vinirmāṇa-made; vedi-prāṅgana-samyutam-with courtyards; śilā-prākāra-samyuktam-with stone walls; pracakāra-built; avalīlāyā-

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, courtards made of jewels taken from the tops of mountains, great stone walls, and doorways, great and small.

#### Text 20

tataḥ koṭi-catuh-śālam  
atīva-su-manoharam  
sphaṭikākāra-maṇibhir  
mudā yukto vinirmame

tataḥ-then; koṭi-ten million; catuh-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  
stambhaiḥ śaṅku-vinirmitaiḥ  
kavāṭair lauha-sārāṇām  
rājataiḥ kalasojjvalaiḥ  
vajra-sāra-vinirmāṇaiḥ  
prākāraiḥ pariśobhitaiḥ

sopānaiḥ-with stairs; gandha-sārāṇām-of sandalwood; stambhaiḥ-with pillars; śaṅku-vinirmitaiḥ-made with spikes; kavāṭaiḥ-with gates; lauha-sārāṇām-of iron; rājataiḥ-with silver; kalasa-domes; ujjvalaiḥ-splendid; vajra-sāra-with diamonds; vinirmāṇaiḥ-made; prākāraiḥ-with walls; pariśobhitaiḥ-beautiful.

. . . with great staircases, sandalwood pillars, wrought-iron gates, splendid silver domes, and beautiful diamond walls.

#### Text 22

Śkṛtvāśramam ballavānām  
yatha-sthāne yathocitam  
vr̥ṣabhaṇu-gr̥ham ramyām  
kartum ārabdhavān punaḥ

kṛtvā-making; āśramam-the home; ballavānām-of the gopas; yatha-sthāne-as the place; yathocitam-as appropriate; vṛṣabhānu-of King Vṛṣabhānu; gṛham-the home; ramyam-beautiful; kartum-to build; ārabdhavān-began; punah-again.

After building the gopas' homes, he built King Vṛṣabhānu's home, . . .

### Text 23

prākāra-parikhā-yuktam  
catur-dvārānvitam param  
cāru-viṁśac-catuh-śalam  
mahā-maṇi-vinirmitam

prākāra-with walls; parikhā-and moat; yuktam-endowed; catur-dvārānvitam-with four gates; param-great; cāru-beautiful; viṁśat-twenty; catuh-śalam-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  
samyuktam citra-kṛtrimaiḥ  
mandire mandire ramye  
suvarṇa-kalasojjvalam

lauha-sāra-kavāṭaiḥ-with iron gates; ca-and; Šsamyuktam-endowed; citra-

kṛtrimaiḥ-with colorful pictures; mandire-in the palace; mandire-after palace; ramye-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  
udyānābhyanṭaram mune

sambhogārthaṁ kalāvatyāḥ  
svāminā saha kautukāt  
viśiṣṭena maṇīndrena  
cakārāṭṭalikālayam

yuktam navabhir ārohair  
indranīla-vinirmitaiḥ  
sthūna-kavāṭa-nikarair  
gandha-sāra-vikārajaiḥ  
aty-unnata-manoramyam  
sarvato 'pi vilakṣaṇam

tad-āśramaika-deśe-in one place of the palace; ca-and; nirjane-secluded; ati-manorame-very beautiful; cāru-campaka-vṛkṣāṇāṁ-of beautiful campaka trees; udyānābhyanṭaram-in a garden; mune-O sage; sambhogārthaṁ-to enjoy; kalāvatyāḥ-of Kalāvatī; svāminā-her husband; saha-with; kautukāt-happily; viśiṣṭena-specifically; maṇīndrena-with the kings of jewels; cakāra-built; aṭṭalikālayam-a great palace; yuktam-with; navabhiḥ-nine; ārohaiḥ-stairways; indranīla-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 Kalāvatī to enjoy pastimes with her husband, a palace with nine sapphire stairways and many sandalwood doors and pillars.

Text 29

śrī-nārada uvāca

kalāvatī kā bhagavan  
 kasya patnī manoramā  
 yatnato yad-gṛham ramyam  
 Š nirmame sura-kāruṇā

śrī-nārada uvāca-Śrī Nārada said; kalāvatī-Kalāvatī; kā-who?; bhagavan-O lord;  
 kasya-of whom?; patnī-the wife; manoramā-beautiful; yatnataḥ-with care; yad-  
 gṛham-whose home; ramyam-beautiful; nirmame-built; sura-kāruṇā-by  
 Viśvakarmā.

Śrī Nārada said: O master, who is Kalāvatī? Whose beautiful wife is she that  
 Viśvakarmā took such care in building her beautiful palace?

Texts 30 and 31

śrī-nārāyaṇa uvāca  
 pitṛṇām mānasī kanyā  
 kamalāṁśā kalāvatī  
 yasyā ca tanayā rādhā  
 kṛṣṇa-prāṇādhikā priyā  
 śrī-kṛṣṇārdhāṁśa-sambhūtā  
 tena tulyā ca tejasā

yasyāś ca caraṇāmbhoja-  
 rajah-pūtā vasundharā  
 yasyāṁ ca su-dṛḍhāṁ 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; kalāvatī-  
 Kalāvatī; 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; rajah-by the  
 dust; pūtā-purified; vasundharā-the earth; yasyāṁ-in whom; ca-and; su-dṛḍhāṁ-  
 very firm; bhaktim-devotion; santah-the saintly devotees; vā{.sy 241}chanti-desire;  
 santatam-always.

Śrī Nārāyaṇa Ṛṣi said: Born from the minds of the pitās, Kalāvatī 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

Śpitṛṇāṁ mānasīṁ kanyāṁ  
vraje tiṣṭhan vrajo mune  
mānavah kena punyena  
katham āpa su-durlabham

śrī-nārada uvāca-Śrī Nārada said; pitṛṇāṁ-of the pitas; mānasīṁ-the mind; kanyāṁ-daughter; vraje-in Vraja; tiṣṭhan-staying; vrajoof Vraja; mune-O sage; mānavah-the people; kena-by what?; punyena-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

vṛṣabhānur vraja-patiḥ  
purāśit ko mahān asau  
tasya vā kena tapasā  
rādhā kanyā babhūva hā

vṛṣabhānuḥ-Vṛṣabhānu; vraja-patiḥ-the king of Vraja; purā-previous; āśit-was; kah-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 vacah śrutvā  
maharśir jñānināṁ varah  
prahasyovāca prītyā tam  
itihāsam purātanam

śrī-sūta uvāca-Śrī Sūta said; nāradasya-of Nārada; vacah-the words; śrutvā-hearing; maharśih-the great sage; jñānināṁ-of phjilosophers; varah-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  
ḥ  
babhūvuh kanyakās tisraḥ  
pitṛṇām mānasāt purā  
kalāvatī-ratnamālā-  
menakāś cati-durlabhāḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; babhūvuh-were; kanyakāḥ-daughters; tisraḥ-three; pitṛṇām-of the pitas; mānasāt-from the mind; purā-before; kalāvatī-ratnamālā-menakāḥ-Kalāvatī, Ratnamālā, and Menakā; ca-and; ati-durlabhāḥ-very rare.

The pitās had three very exalted mind-born daughters. They were Kalāvatī, 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; amśam-and incarnation; menakā-Menakā; sā-she; himālayam-Himalaya.

Ratnamālkā 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  
ayoni-sambhavā satī  
śrī-rāma-patnī śrīḥ sāksāt  
sītā satya-parāyaṇā

duhitā-the daughter; ratnamālayā-by ratnamala; ayoni-sambhavā-born without

coming from a womb; satī-saintly; śrī-rāma-patnī-the wife of Śrī Rāmacandra; śrīh-the goddess of fortune; sāksāt-directly; sitā-Sitā-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 menakāyāś ca  
pārvatī sā purā satī  
ayonī-sambhavā sā ca  
harer māyā sanātanī  
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kanyakā-the daughter; menakāyāḥ-of Menakā; ca-and; pārvatī-Pārvatī; sā-she; purā-before; satī-sainlty; ayonī-sambhavā-not born from a mother;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  
śivam nārāyaṇātmakam  
kalāvatī sucandram ca  
manu-varṇā-samudbhavam

sā-she; lebhe-attained; tapasā-by asuterity; devī-the goddess; śivam-Lord Śiva; nārāyaṇātmakam-who keeps Lord Nārāyaṇa in his heart; kalāvatī-Kalāvatī; sucandram-Sucandra; ca-and; manu-varṇā-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. Kalāvatī married King Sucanbdra, who was born in the Manu dynasty.

Text 40

sa ca rājā harer amśaḥ  
samprāpya tāṁ kalāvatīm  
mene puṇyavatāṁ śreṣṭham  
ātmānam ati-sundarīm

sa-He; ca-and; rājā-the king; hareḥ-of Lord Kṛṣṇa; amśah-a partial incarnation; samprāpya-attaining; tām-her; kalāvatīm-kalāvatī; 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 Kalāvatī the most beautiful and saintly of persons.

#### Text 41

aho rūpam aho veṣam  
aho asya navam vayah  
su-komalaṅgam 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 khanjana 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-dvandvanī su-kāthinaṁ  
ati-pīnonnataṁ mune

śroni-yugmam-thighs; su-lalitam-graceful; rambhā-stambha-vininditam-mocking the banana trees; stana-dvandvam-breasts; su-kathinam-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-paṅkti-manoharam  
śaran-madhyāhna-padmānām  
prabhā-mocana-locanam

pakva-dāḍimba-bīja-ripe pomegranate seeds; abha-like; danta-paṅkti-manoharam-beautiful teeth; śaran-madhyāhna-padmānām-of auutmn 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 rūpam  
rūpam sad-ratna-bhūṣaṇam  
iti vā matvā dṛṣṭvā ca  
kāma-bāṇa-prapīditah

bhūṣaṇaiḥ-with ornaments; bhūṣitam-decorated; rūpam-form; rūpam-form; sad-ratna-bhūṣaṇam-decorating the jewel ornaments; iti-this; iva-like; matvā-thinking; dr̥ṣṭvā-seeing; ca-and; kāma-bāṇa-prapīḍitah-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.

Thinking in this way, and gazing at beautiful Kalāvatī, King Sucandra was grievously wounded by Kāmadeva's arrows.

#### Text 47

divya-syandanam āruhya  
    kāmukyā saha kāmukah  
krīḍāṁ cakāra rahasi  
    sthāne sthāne manohare

divya-syandanam-a splendid chariot; āruhya-ascending; kāmukyā-in love; saha-with; kāmukah-in love; krīḍāṁ-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

ramyāyāṁ malaya-dronyāṁ  
    candanāguru-vāyunā  
cāru-campaka-puśpānāṁ  
    talpe rati-sukhāvahe

ramyāyāṁ-beautiful; malaya-dronyāṁ-in the valley of the Malaya Hills; candana-sandal; aguru-and aguru; vāyunā-with a breeze; cāru-beautiful; campaka-puśpānāṁ-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-mallikānāṁ ca

puṣpodyāne su-puṣpite  
puṣpabhadra-nadī-tīre  
nīraje 'ti-su-nirjane

mālatī-mallikānām-of malati and mallika flowers; ca-and; puṣpodyāne-in a flower garden; su-puṣpite-blossoming; puṣpabhadra-nadī-of the Puṣpabhadrā river; tīre-on the shore; nīraje-lotus; ati-su-nirjane-very secluded.

. . . in a garden of blossoming mālatī and mallikā flowers, in a very secluded place by the lotus-filled Puṣpabhadrā river, . . .

#### Text 50

tatra gaṅgā-su-puline  
gandhamādana-gahvare  
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 Godavari's shore, in a ketakī forest, . . .

#### Text 51

paścimābdhi-taṭānta-stha-  
kānane jantu-varjite  
nandane malaya-dronyām  
Ś kaverī-tīraje vane

paścima-western; abdhi-ocean; taṭa-shore; anta-stha-on; kānane-in a forst; jantu-varjite-secluded; nandane-in a garden; malaya-dronyām-in the valley of the Malaya Hills; kaverī-tīraje-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 nadē nadē

dvīpe dvīpe ca rahasi  
sa reme ramayā saha

śaile-on mountain; śaile-after mountain; 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-niśam  
evam varṣa-sahasram tad  
gatam eva muhūrtavat

nava-saṅgama-samyogāt-from their pastimes; bubudhe-knew; na-not; divā-  
niśam-day or night; evam-thus; 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 vihāram su-ciram  
sa virakto babhūva ha  
jagāma tapase vindhyā-  
śaila-tīrtham tayā saha

kṛtvā-doing; vihāram-pastimes; su-ciram-a very Šlong time; sa-he; viraktaḥ-  
renounced; babhūva-became; ha-indeed; jagāma-went; tapase-austerities; vindhyā-  
śaila-tīrtham-to a holy place in the Vindhya Hills; 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 Vindhya Hills to perform  
austerities.

Text 55

bhārate 'ti-praśāṁsyam ca

pulahāśramam uttamam  
tapas tepe nr̥pas tatra  
divya-varṣa-sahasrakam

bhārate-on the earth; ati-praśāṁsyam-very glorious; ca-and; pulahāśramam-the āśrama of Pulaha Muni; uttamam-transcendental; tapah-austerity; tepe-performed; nr̥pah-the king; tatra-there; divya-varṣa-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 nispṛ̥haś ca  
nirāhāraḥ kṛṣodaraḥ  
murchām āpa muni-śreṣṭho  
dhyātvā kṛṣṇa-padāmbujam

mokṣa-liberation; kaṅkṣī-desiring; nisprhaḥ-without any other desire; ca-and; nirāhāraḥ-without eating; kṛṣodaraḥ-emaciated; murchām-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.

Texts 58 and 59  
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niśceṣṭitam patim dr̥ṣṭvā  
tyaktam prāṇaiś ca pañcabhiḥ  
māṁsa-śonita-riktaṁ tam  
asthi-saṁsakta-vigraham

uccai ruroda śokārtā  
nirjane tu kalāvatī  
he nātha nāthety uccārya  
kṛtvā vakṣasi mūrchitam

niśceṣṭitam-motionless; patim-husband; dr̥ṣṭvā-seeing; tyaktam-abandoned;  
prāṇaiḥ-by life airs; ca-and; pañcabhiḥ-five; māṁsa-śonita-riktam-devoid of flesh;  
tam-him; asthi-saṁsakta-vigraham-only a skeleton; uccaiḥ-loudly; ruroda-cried;  
śokārtā-overcome with grief; nirjane-in the secluded place; tu-indeed; kalāvatī-  
Kalāvatī; he-O; nātha-matser; 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, Kalāvatī became filled with grief. In that secluded place she wept loudly. Crying out, "O master! O master!", she clutched the corpse to her breast.

Texts 60 and 61

vilalāpa mahā-bhītā  
dīnā pati-parāyaṇā  
dr̥ṣṭvā nr̥pam nirāhāram  
kṛśam dhamani-samyutam

śrutvā ca rodanām satyah  
kṛpayā ca kṛpā-nidhiḥ  
āvirbabhūva jagatām  
vidhātā kamalodbhavaḥ

vilalāpa-lamented; mahā-bhītā-terrified; dīnā-pathetic; pati-parāyaṇā-devoted to her husband; dr̥ṣṭvā-seeing; nr̥pam-the king; nirāhāram-not eating; kṛśam-emaciated; dhamani-samyutam-the corpse; śrutvā-hearing; ca-and; rodanam-the wailing; satyah-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 loud wailing. Impelled by feelings of compassion, he appeared before Šher.

Text 62

krode kṛtvā ca tam tūrṇam  
ruroda bhagavān vibhuḥ

krode-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

brahmā kamaṇḍalu-jale-  
nāsicya nṛpa-vigraham  
jīvam sañcārayām āsa  
brahma-jñānenā brahma-vit

brahmā-Brahmā; kamaṇḍalu-jalena-with water from his own kamandalu; nāsicya-spinkled; nṛpa-vigraham-the king's body; jīvam-life; sañcārayām āsa-creating; brahma-jñānenā-by spiritual knowledge; brahma-vit-the knower of spiritual knowledge.

Then wise Brahmā, with his great wisdom sprinkling water from his kamaṇḍalu, revived the corpse.

Text 64

nṛpendraś cetanam prāpya  
puro dṛṣṭvā prajāpatim  
praṇanāma ca tam dṛṣṭvā  
tam ca kāma-sama-prabhaḥ

nṛpendraḥ-the great king; cetanam-consciousness; prāpya-attaining; puraḥ-before; dṛṣṭvā-saw; prajāpatim-Brahmā; praṇanāma-bowed; ca-and; tam-to him; dṛṣṭvā-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 yathesitam  
sa vidher vacanam śrutvā  
vavre nirvāṇam īpsitam

tam-to him; uvāca-said; iti-thus; santuṣṭah-pleased; varam-boon; vṛṇu-choose;  
Śyathā-as; īpsitam-desired; sa-he; vidheḥ-of Brahmā; vacanam-the words; śrutvā-  
hearing; vavre-chose; nirvāṇam-liberation; īpsitam-desired.

Pleased with him, Brahmā said, "Please ask a boon, whatever you wish."  
Hearing Brahmā's words, the king asked for liberation.

Text 66

dayā-nidhis tam dayayā  
varam dātum samudyataḥ  
prasanna-vadanaḥ śrīmān  
smerānana-saroruhaḥ

dayā-nidhiḥ-an ocean of mercy; tam-to him; dayayā-with mercy; varam-boon;  
dātum-to give; samudyataḥ-was about; prasanna-cheerful; vadanaḥ-face; śrīmān-  
splendid; smerānana-saroruhaḥ-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

kṛtvānumānam manasi  
śuṣka-kaṇṭhoṣṭha-tālukā  
tam uvāca satī trastā  
varam dātum samudyatam

kṛtvā-doing; anumānam-thinking; manasi-in the mind; śuṣka-dry; kaṇṭh-throat;  
oṣṭha-lips; tālukā-and palate; tam-to him; uvāca-said; satī-the saintly woman;  
trastā-frightened; varam-boon; dātum-to give; samudyatam-about.

. . . saintly Kalāvatī, thinking of what was about to happen, became frightened and  
spoke to him.

Text 68

śrī-kalāvaty uvāca  
yadi muktiṁ nṛpendrāya  
dadāsi kamalodbhava  
aho 'balayā me brahman

kā gatir bhavitā vada

śrī-kalāvaty uvāca-Śrī Kalāvatī 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 Kalāvatī said: O Brahmā born from a lotus flower, if you give liberation to this king, then what will be the fate of me, a weak woman?

Text 69

vinā kāntena kāntāyāḥ  
kā śobhā caturānana  
vrataṁ pati-vratāyāś ca  
patir eva śrutau śrutam

vinā-without; kāntena-the beloved husband; kāntāyāḥ-of the beloved wife; kā-what?; śobhā-happiness; caturānānā-O four-faced Brahmā; vrataṁ-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 cābhīṣṭa-devaś ca  
tapo-dharmamayaḥ patiḥ  
sarveśām ca priyatamo  
na bandhuḥ svāminah paraḥ

guruḥ-guru; ca-and; abhiṣṭa-devaḥ-worshipable deity; ca-and; tapo-dharmamayaḥ-austerity and religion; patiḥ-master; sarveśām-of all; ca-and; priyatamah-most dear; na-na; bandhuḥ-friend; svāminah-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-durlabha

svāmi-seva-vihīnāyāḥ  
sarvam̄ tan niṣphalam̄ 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; vihīnāyāḥ-of one who is devoid; sarvam-all; tat-that; niṣphalam-fruitless; bhavet-becomes.

O Brahmā, service to the husband is the best of all Śreligious principles. A woman that will not serve her husband is thwarted at every step.

Text 72

vrataṁ dānam̄ tapah pūjā  
japa-homādhikam̄ ca yat  
snānam̄ ca sarva-tīrtheṣu  
pr̄thivyāś ca pradakṣiṇam̄

vratam-vows; dānam-charity; tapah-austerity; pūjā-worship; japa-homādhikam-beginning with chanting mantras and offering yajna; ca-and; yat-which; snānam-bathing; ca-and; sarva-tīrtheṣu-in all holy places; pr̄thivyāḥ-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  
paṭhanam̄ sarva-vedānām̄  
sarvāṇi ca tapāṁsi 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; tapāṁsi-austerities; ca-and.

. . . being initiated into the performance all yajñas, giving very great charity, studying all the Vedas, performing all austerities, . . .

Text 74

veda-jñānam brāhmaṇānām  
bhojanām deva-sevanam  
etāni svāmi-sevāyāḥ  
kalām nārhanti ṣodaśīm

veda-jñānām—learned in all the Vedas; brāhmaṇānām—of brāhmaṇas; bhojanam—feeding; deva-sevanam—serving the demigods; etāni—these; svāmi—sevāyāḥ—to service to the husband; kalām—part; na—not; arhanti—are worthy; ṣodaśīm—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  
yāvac 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; yāvac—as long as; candra-divākarau—the sun and the moon.

A woman that will not serve her husband and then speaks harshly to him burns in hell for as long as the sun and moon shine in the sky.

### Text 76

sarpa-pramāṇāḥ kṛmayo  
daśanti ca divā-niśam  
santataṁ viparītaṁ ca  
kurvanti śabdam ulbaṇam

sarpa—of snakes; pramāṇāḥ—the size; kṛmayah—worms; daśanti—bite; ca—and; divā-niśam—day and night; santataṁ—always; viparītaṁ—the opposite; ca—and; kurvanti—do; śabdam—sound; ulbaṇam—great.

Worms big as snakes bite them day and night. Again and again they scream.

### Text 77

mūtra-śleṣma-purīṣaiḥ ca  
kurvanti bhakṣaiḥ sadā

mukhe tāsām dadāty evam  
ulkam ca yama-kiñkaraḥ

mūtra-urine; śleṣma-phlegm; purīṣam-stool; ca-and; kurvanti-do; bhakṣanam-food; sadā-always; mukhe-in the mouth; tāsām-of them; dadāti-gives; evam-thus; ulkam-fire; ca-and; yama-kiñkaraḥ-a servant of Yamarāja.

Again and again they eat stool, urine, and phlegm. Again and again the servants of Yamarāja push flaming torches into their mouths.

#### Text 78

bhuktvā bhogyam ca narake  
kṛmi-yonim prayānti tāḥ  
bhakṣanti janma-śatakam  
Ś rakta-māṁsa-purīṣakam

bhuktvā-after experiencing; bhogyam-the experience; ca-and; narake-in hell; kṛmi-yonim-to birth as a worm; prayānti-they go; tāḥ-they; bhakṣanti-eat; janma-śatakam-for a hundred bireths; rakta-māṁsa-purīṣakam-stool and flesh.

After suffering in hell they take birth as worms. For a hundred births they eat stool and flesh.

#### Text 79

śrutvāham viduṣām vaktrād  
veda-vākyam su-niścitam  
jānāmi kiñcid abalā  
tvam veda-janako vibhuḥ

śrutvā-having heard; aham-I; viduṣām-of the wise; vaktrāt-from the mouth; veda-vākyam-the statement of the Vedas; su-niścitam-concluded; jānāmi-I know; kiñcit-something; abalā-a weak woman; tvam-you; veda-janakah-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-bhūtam tvam  
bodhayāmi kim acyuta

guroḥ-of the gurus; guruḥ-the guru; ca-and; viduṣām-of the wise; yoginām-of the yogis; j{.sy 241}āninām-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 babbūva ha  
mama ko rakṣitā brahman  
dharmasya yauvanasya ca

prāṇādhikah-more dear than life; ayam-he; Škāntah-the beloved husband; me-of me; yadi-if; muktah-liberated; babbūva-becomes; ha-indeed; mama-of me; kah-who?; rakṣitā-the protector; brahman-O Brahmā; dharmasya-of religion; yauvanasya-of youthfulness; ca-and.

O Brahmā, if my beloved husband becomes liberated, then who will be the protector of my virtue and my youth?

Text 82

kaumāre rakṣitā tato  
dattvā pātrāya sat-kṛtī  
sarvadā rakṣitā kāntas  
tad-abhāve ca tat-sutah

kaumāre-in childhood; rakṣitā-the protector; tataḥ-then; dattvā-giving; pātrāya-to a suitable receiver; sat-kṛtī-saintly; sarvadā-always; rakṣitā-protector; kāntah-the beloved husband; tad-abhāve-in his absence; ca-and; tat-sutah-his son.

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

triśv avasthāsu nārīṇām  
rakṣitāras trayah sadā

yāḥ sva-tantrāś ca tā naṣṭāḥ  
sarva-dharma-bahiṣ-kṛtāḥ

triṣu-in the three; avasthāsu-states; nārīṇam-of women; rakṣitārah-protectors;  
trayaḥ-three; sadā-always; yāḥ-who; sva-tantrāḥ-independent; ca-and; tā-they;  
naṣṭāḥ-destroyed; sarva-dharma-bahiṣ-kṛtāḥ--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-mānasāḥ  
śata-janma-kṛtam puṇyam  
tāsāṁ naṣyati 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; naṣyati-is destroyed; padmaja-O Brahmā.  
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O Brahmā, they take birth in the families of demons and become wicked-hearted prostitutes. A hundred births of their past pious deeds perish.

#### Text 85

putra-sneho yathā bālye  
tathā yauvana-vardhake  
pativrataṁ kānte ca  
sarva-kāle sama-sprhā

putra-for a child; snehāḥ-love; yathā-as; bālye-in childhood; tathā-so; yauvana-in youth; vardhake-and age; pativrataṁ-of chaste women; kānte-for the beloved husband; ca-and; sarva-kāle-at all times; sama-sprhā-the same desire.

As she always loves her small children, so a chaste woman always loves her dear husband, whether he be young or old.

#### Text 86

sute stanān-dhaye sneho  
māṭṛṇāṁ cāti-śobhite  
pati-snehasya sādhvīnāṁ

kalām nārhanti ṣodaśīm

sute-for the child; stanan-dhaye-drinking at the breast; snehah-*love*; māṭṛṇām-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; ṣodaśīm-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 her Šhusband always, awake or asleep.

Text 88

duḥkhārto bandhu-vicchedah  
putrāṇām ca tato 'dhikah  
su-dāruṇāḥ svāminaś ca  
duḥkham nātah,, param striyah

duḥkhārtah-distressed; bandhu-vicchedah-by separation from friend; putrāṇām-of children; ca-and; tatah-than that; adhikah-more; su-dāruṇāḥ-very terrible; svāminah-from a husband; ca-and; duḥkham-suffering; na-not; atah-than that; param-more; striyah-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  
vidagdha-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;  
vidagdha-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 ṭṛṣṇā jale ṭṛṣṇā  
sādhvīnāṁ svāminā vinā  
virahāgnau mano dagdham  
vahnau śuṣka-tṛṇam yathā

na-not; anne-for food; ṭṛṣṇā-hunder; jale-for water; ṭṛṣṇā-thirst; sādhvīnām-of  
chaste women; svāminā-husband; vinā-without; virahāgnau-in the fire of  
separation; manah-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.

#### Text 91

na hi kāntāt paro bandhur  
na hi kāntāt paraḥ priyah  
na hi kāntāt paro devo  
na hi kāntāt paro guruḥ

na-not; hi-indeed; kāntāt-than the husband; paraḥ-better; bandhuḥ-friend; na-  
not; hi-indeed; kāntāt-than the husband; paraḥ-better; priyah-beloved; na-not; hi-  
indeed; kāntāt-than the husband; paraḥ-better; devaḥ-object of worship; na-not;  
hi-indeed; kāntāt-than the hubsand; 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 prāṇah  
na hi kāntāt parāḥ striyah

na-not; hi-indeed; kāntāt-that her husband; parāḥ-better; dharmah-religion; na-not; hi-indeed; kāntāt-than the husband; param-better; dhanam -charity; na-not; hi-indeed; kāntāt-than the husband; parāḥ-better; prāṇah-life; na-not; hi-indeed; kāntāt-than the husband; parāḥ-better; striyah-of the wife.

No pious deeds are more important than her husband. Giving charity is not more important than her husband. Her own life breath is not more important than her husband. For a chaste wife nothing is more important than her husband.

Text 93

nimagnam kṛṣṇa-pādābjye  
vaiśṇavānām yathā manah  
yathaika-putre mātuś ca  
yathā strīsu ca kāminām

nimagnam-plunged; kṛṣṇa-of Lord Kṛṣṇa; pādābjye-in the lotus feet; vaiśṇavānām-of the devotees; yathā-as; manah-the mind; yathā-so; eka-one; putre-to the child; mātuḥ-of the mother; ca-ans; yathā-as; strīsu-for women; ca-and; kāminām-of debauchees.

As the devotees plunge their minds in the thought of Lord Kṛṣṇa's lotus feet, as a mother plunges her mind in the thought 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 pumścalinām  
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; pumścalinām-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-bhartṛ-rahitānām ca  
śokena hata-cetāsām

maraṇam-death; jīvanam-life; tāsām-of them; jīvanam-life; maraṇādhikam-worse than death; sad-bhartṛ-saintly husband; rahitānām-without; ca-and; śokena-with grief; hata-destroyed; cetāsām-hearts and minds.

When a woman is separated from her saintly husband, her Šheart and mind are destroyed by grief. Her life becomes death. For her death is better than life.

### Text 97

śokam nimagnam anyeṣām  
kālena pāna-bhojanāt  
viparītaḥ kānta-śoko  
vardhate bhakṣaṇād aho

śokam-grief; nimagnam-plunged; anyeṣām-of others; kālena-by time; pāna-bhojanāt-from eating and drinking; viparītaḥ-opposite; kānta-of the beloved husband; śokah-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-amd; saṅginīnām-of the companions; satī-a chaste wife; varā-the best; itare-the others; bhoga-dehānte-after the body is ended; sādhvi-the chaste wife; 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  
imam muktam mayā vinā  
tvām śaptvāham tvayi vibho  
paśya dāsyāmi strī-vadham

karoṣi-you do; cej-if; jagad-dhātaḥ-O creator of the universe; imam-this; muktam-liberation; mayā-me; vinā-without; tvām-you; śaptvā-having cursed; aham-I; tvayi-in you; vibhah-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 curse you. I will accuse Šyou of killing a woman.

### Text 100

śrutvā kalāvatī-vākyam  
uvāca vismito vidhiḥ  
hitam pīyūṣa-sādṛśam  
bhaya-samvigna-mānasah

śrutvā-hearing; kalāvatī-vākyam-Kalāvatī's words; uvāca-spoke; vismitaḥ-surprised; vidhiḥ-Brahmā; hitam-auspicious; pīyūṣa-sādṛśam-like nectar; bhaya-

samvigna-mānasah-frightened at heart.

Both frightened and surprised to hear Kalāvatī's words, Brahmā spoke to her auspicious words sweet like nectar.

Text 101

śrī-brahmovāca

vatse muktim na dāsyāmi  
svāmine te tvayā vinā  
muktam kartum tvayā sārdham  
sāmpratam nāham īśvarah

śrī-brahmā uvāca-Śrī Brahmā said; vatse-O child; muktim-liberation; na-not; dāsyāmi-I will give; svāmine-to your husband; te-you; tvayā-without; vinā-you; muktam-liberated; kartum-to do; tvayā-you; sārdham-with; sāmpratam-now; na-not; aham-I; īśvarah-am able.

Śrī Brahmā said: Child, I will not give liberation to your husband without giving it also to you. However, at this time I do not have the power to give liberation to both him and you.

Text 102

mātar muktir vinā bhogād  
durlabhā sarva-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 cannot attain liberation until all his past karma is used up.

Text 103

Škati varṣam svarga-bhogam  
kuruṣva svāminā saha  
tatas tu yūvayor janma  
bhārata bhavitā sati

kati-for some; varṣam-years; svarga-bhogam-enjoying in Svargaloka; kuruṣva-do; svāminā-husband; saha-with; tataḥ-then; tu-indeed; yūvayoh-of you both; janma-birth; bhārata-on earth; bhavitā-will be; sati-O saintly one.

O 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 satī  
kanyā te rādhikā svayam  
jīvan-muktau tayā sārdham  
golokam ca gamiṣyathah

yadā-when; bhaviṣyati-will be; satī-saintly; kanyā-daughter; te-of you; rādhikā-Rādhā; svayam-Herself; jīvan-muktau-liberated in this life; tayā-Her; sārdham-with; golokam-to Goloka; ca-and; gamiṣyathah-you will go.

Saintly Rādhā will be your daughter. In that life you will both become liberated. Along with Rādhā, you two will go to the world of Goloka.

Text 105

kati kālam nrpa-śreṣṭha  
bhuṅkṣva bhogaṁ striyā saha  
sādhvi vai sattva-yukte ca  
mā māṁ śaptum tvam arhasi

kati kālam-for some time; nrpa-śreṣṭha-O bets of kings; bhuṅkṣva-enjoy; bhogaṁ-enjoyment; striyā-wife; saha-with; sādhvi-saintly one; vai-indeed; sattva-yukte-in the mode of goodness; ca-and; mā-don't; mām-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 santāḥ  
krṣṇa-pādābja-mānasāḥ  
vāñchanti hari-dāsyāṁ ca  
durlabham ca na nirvṛtim

Ś

jīvan-muktāḥ-liberated in this life; samāḥ-equiposied; santāḥ-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  
yayatus tau tam praṇamya  
jagāma svālayam vidhiḥ

iti-thus; uktvā-speaking; tau-to them both; varam-boon; datvā-giving; santasthau-stood; purataḥ-before; tayoh-them; yayatuḥ-engaged; tau-them; tam-to him; praṇamya-bowing; jagāma-went; svālayam-to his 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  
padam puṇya-pradam divyam  
brahmādīnām ca vāñchitam

ājagmatuh-came; tau-they; kālena-in time; bhuktvā-having enjoyed; bhogam-enjoyment; ca-and; bhārate-to the earth; padam-the place; puṇya-pradam-sacred; divyam-spiritual; brahmādīnām-beginning with Lord Brahmā; ca-and; vāñchitam-desired.

After enjoying for some years in Svargaloka, Sucandra and Kalāvatī came to the earth. They came to a very sacred and spiritual place, a place even Brahmā and the demigods yearn to attain.

Text 109

sucandro vṛṣabhānuś ca  
lalābha janma gokule

padmāvatyāś ca jaṭhare  
sūrabhānoś ca tejasā

Ś sucandraḥ-Sucandra; vṛṣabhānuḥ-Vṛṣabhānu; ca-and; lalābha-attained; janma-birth; gokule-in Gokula; padmāvatyāḥ-of Padmāvatī; ca-and; jaṭhare-in the womb; sūrabhānoḥ-of Surabhānu; ca-and; tejasā-by the power.

In the land of Gokula Sucandra took birth as Vṛṣabhānu, in the womb of Padmāvatī, begotten by Sūrabhānu.

Text 110

jāti-smaro harer amśah  
śukla-pakṣe yathā śasī  
vavardhānudinam tatra  
vraja-gehe vrajādhipah

jāti-birth; smarah-remembering; hareḥ-of Lord Kṛṣṇa; amśah-a partial incarnation; śukla-pakṣe-on the bright fortnight; yathā-as; śasī-the moon; vavardha-increased; anudinam-day by day; tatra-there; vraja-gehe-in the home of Vraja; vrajādhipah-the king of Vraja.

He was a partial incarnation of Lord Kṛṣṇa. He remembered his previous birth. As the waxing moon grows, every day he grew. He became one of the kings of Vraja.

Text 111

sarvajñāś ca mahā-yogī  
hari-pādābja-mānasah  
nanda-bandhur vadānyāś ca  
rūpavān guṇavān sudhīḥ

sarvajñah-all-knowing; ca-and; mahā-yogī-a great yogī; hari-pādābja-mānasah-his heart fixed on Lord Kṛṣṇa's lotus feet; nanda-of King Nanda; bandhuḥ-a friend; vadānyah-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

kalāvatī kānyakubje  
babhūvāyoṇi-sambhavā  
jāti-smarā mahā-sādhvī  
sundarī kamalā-kalā

kalāvatī-Kalāvatī; kānyakubje-in the country of Kānyakubja; babhūva-was;  
ayoṇi-without entering a mother's womb; sambhavā-born; jāti-smarā-remembering  
Šher previous birth; mahā-sādhvī-very saintly; sundarī-beautiful; kamalā-kalā-a  
partial incarnation of Goddess Lakṣmī.

Without entering a mother's womb, Kalāvatī was born in the country of  
Kānyakubja. Saintly, beautiful, and remembering her previous birth, she was a  
partial incarnation of Goddess Lakṣmī.

### Text 113

kānyakubje nṛpa-śreṣṭhaḥ  
bhanandana urukramah  
sa tam samprāpa yogānte  
yajñā-kuṇḍa-samutthitam

kānyakubje-in kanyakunja; nṛpa-śreṣṭhaḥ-the great king; bhanandana-  
Bhanandana; urukramah-powerful; sa-he; tam-her; samprāpa-attaining; yogānte-at  
the end of yoga; yajñā-kuṇḍa-samutthitam-risen from the yajna-kuṇḍa.

At the end of a yajñā, powerful King Bhanandana found her in the yajñā-kuṇḍa.

### Texts 114 and 115

nagnāṁ hasantīṁ rūpāḍhyāṁ  
stanandhāṁ iva bālikāṁ  
tejasā prajvalantīṁ ca  
pratapta-kāñcana-prabhāṁ

kṛtvā vakṣasi rājendraḥ  
sva-kāntāyai dadau mudā  
mālāvatī stanām dattvā  
tām pupoṣa praharṣitā

nagnāṁ-naked; hasantīṁ-smiling; rūpāḍhyāṁ-very beautiful; stanandhāṁ-  
infant; iva-like; bālikāṁ-girl; tejasā-with splendor; prajvalantīṁ-shining; ca-and;  
pratapta-kā{.sy 241}cana-prabhāṁ-the color of molten gold; kṛtvā-doing; vakṣasi-  
to his chest; rājendraḥ-the great king; sva-kāntāyai-to his wife; dadau-gave; mudā-

happily; mālāvatī-mālāvatī; stanam-breast; dattvā-giving; tām-her; pupoṣa-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, Mālāvatī, who happily nursed the infant at her breast.

#### Text 116

tad-anna-prāśana-dine  
satāṁ madhye śubha-kṣaṇe  
Śnāma-rakṣaṇa-kāle ca  
vāg babhūvāśarīriṇī  
kalāvatī kanyāyā  
nāma rakṣa nr̥peti 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; vāg-a voice; babhūva-was; áśarīriṇī-disembodied; kalāvatī-Kalāvatī; iti-thus; kanyāyā-of the child; nāma-the name; rakṣa-give; nr̥pa-O king; iti-thus; ca-and.

At the auspicious time of the child's anna-prāśana and nāma-karaṇa ceremonies, a disembodied voice declared to the assembled saints, "O king, name this girl Kalāvatī."

#### Text 117

ity evam vacanam śrutvā  
tac cakāra mahī-patiḥ  
viprebhyo bhīkṣukebhyaś ca  
vandibhyaś ca dhanam dadau

iti-thus; evam-thus; vacanam-the words; śrutvā-hearing; tac-that; cakāra-did; mahī-patiḥ-the great king; vibrebhyah-to the brāhmaṇas; bhīkṣukebhyaḥ-to the sannyasis; 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 babhūva ha

sarvebhyah-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  
Ś     śarac-candra-nibhānanā

atīva-very; 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 complexion the beautiful color of campaka flowers and her face like the autumn moon, she could bewilder the minds of the greatest sages.

Text 120

īśad-dhasya-prasannāsyā  
      praphulla-padma-locaṇā  
nitamba-śroṇi-bhārārtā  
      stana-bhāra-natā satī

īśad-dhasya-prasannāsyā-gently smiling happy face; praphulla-padma-locaṇā-  
blossoming lotus eyes; nitamba-śroṇi-bhārārtā-broad hips; stana-bhāra-natā-full  
breasts; satī-saintly.

Her face always had a happy smile, Her eyes were blossoming lotus flowers, her hips were broad, her breasts were full, and she was saintly and virtuous.

Text 121

divya-vastra-parīdhānā  
      ratnālaṅkāra-bhūṣitā

gacchantī rāja-mārge ca  
gajendra-manda-gāminī

divya-splendid; vastra-garments; parīdhānā-wearing; ratnālaṅkāra-bhūṣitā-decorated with jewel ornaments; gacchantī-going; rāja-mārge-on the royal 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 nandah pathi tam  
gaccham̄s tīrtham̄ mudānvitah  
jitendriyaś ca jñānī ca  
mūrchām̄ āpa tathāpi ca

dadarśa-saw; nandah-Nanda; pathi-on the road; tam-her; gaccham̄h-going; tīrtham̄-on pilgrimage; mudānvitah-happy; jitendriyah-in control of the senses; ca-and; jñānī-wise; ca-and;{.fn Š2} mūrchām̄-bewildered; āpa-attained; tathāpi-still; ca-and.

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  
tūrṇam̄ papraccha sādaram  
gacchantī kasya kanyeyam  
iti hovāca tam janah

trastah-awe-struck; lokān-to the people; pathi-on the road; gatān-gone; tūrṇam̄-at once; papraccha-asked; sādaram-respectfully; gacchantī-going; kasya-of whom?; kanyā-the daughter; iyam-this; iti-thus; ha-indeed; uvāca-said; tam-to him; janah-a person.

Awed, he respectfully asked the travelers on the road, {.sy 168}Whose daughter is she?" One person said to him:

Text 124

bhanandanasya nr̄pateḥ

kanyā nāmnā kalāvatī  
kamalā-kalayā dhanyā  
sambhūtā nṛpa-mandire

bhanandanasya-of Bhanandana; nṛpateḥ-King; kanyā-the daughter; nāmnā-by name; kalāvatī-Kalāvatī; 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 Kalāvatī. 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; lokah-the person; jagāma-went; ha-indeed.

Ś "Now she is happily going to a friend's house to play. O king of Vraja, now you may return to the land of Vraja." After speaking these words, the person left.

Text 126

prahṛṣṭa-mānaso nando  
jagāma rāja-mandiram  
avaruhya rathāt tūrṇam  
viveśa nṛpateḥ sabhām

prahṛṣṭa-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 sambhāṣya  
svarṇa-simhāsanam dadau

utthāya-rising; rājā-the king; sambhāṣya-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

istiālāpam bahu-vidham  
cakāra ca parasparam  
vinayāvanato nandah  
sambandhoktim cakāra ha

istiālāpam-conversation; bahu-vidham-many kinds; cakāra-did; ca-and; parasparam-each other; vinayāvanatah-respectfully bowed; nandah-nanda; sambandha-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  
višeṣam vacanam śubham  
sambandham kuru kanyāyā  
Ś viśiṣṭena ca sāmpratam

śrī-nanda uvāca-Śrī nanda said; śṛṇu-please hear; rājan-O king; pravakṣyāmi-I will tell; višeṣam-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-sutah śrīmān  
vṛṣabhānur vrajādhipah  
nārāyanāṁśo guṇavān  
sundaraś ca su-paṇḍitah

surabhānu-of Surabhanu; sutah-the son; śrīmān-wealthy; vṛṣabhānuḥ-Vṛṣabhānu; vrajādhipaḥ-a king of Vraja; nārāyaṇāṁśaḥ-a partial incarnation of Lord Nārāyaṇa; guṇavān-virtuous; sundarah-handsome; ca-and; su-paṇḍitah-very learned.

Surabhānu's son 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 'yonī-sambhūtā  
yajñā-kuṇḍa-samudbhavā

sthira-yauvana-yuktah-eternally youthful; ca-and; yogī-a yogi; jāti-smaraḥ-remembering his previous birth; yuvā-youthful; kanyā-daughter; te-of you; ayoni-sambhūtā-born without entering a mother's womb; yajñā-kuṇḍa-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-kuṇḍa.

Text 132

trailokya-mohinī śāntā  
kamalāṁśa kalāvatī  
sa ca yogyas tvad-duhitus  
tad-yogyā te ca kanyakā  
vidagdhayā vidagdhena  
Ś sambandho guṇavān nrpa

trailokya-mohinī-charming the three worlds; śāntā-peaceful; kamalāṁśa-a partial incarnation of Goddess Lakṣmī; kalāvatī-Kalāvatī; saḥ-he; ca-and; yogyah-suitable; tvad-duhituh-for your daughter; tad-yogyā-she is suitable for him; te-of you; ca-and; kanyakā-the daughter; vidagdhayā-with the highly qualified girl; vidagdhena-with the highly qualified boy; sambandhaḥ-relationship; guṇavān-virtuous; nrpa-O king.

Kalāvatī 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, Kalāvatī, 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 tam nrpa-śreṣṭho  
vinayāvanato mune

iti-thus; evam-thus; uktvā-speaking; nandah-Nanda; tu-indeed; virarāma-stopped; ca-and; saṁsadi-in the assembly; uvāca-said; tam-to him; nrpa-of kings; śreṣṭhah-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-veśah-ordained by fate; na-not; me-of me; sādhyah-attainable; vrajādhipa-O king of Vraja; prajāpatih-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.

Ś

Text 135

kā kasya patnī kanyā vā  
varaḥ ko vātmā-sādhanah  
dharmānurūpa-phaladah  
sarvesām kāraṇam vidhiḥ

kā-who?; kasya-of whom?; patnī-wife; kanyā-daughter; vā-or; varaḥ-husband; kah-what?; vā-or; ātmā-sādhanah-marriage; dharma-religion; anurūpa-following; phala-results; dah-giving; sarvesām-of all; kāraṇam-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; udyamah-an effort; yathā-as.

What will be is ordained by past karma. It cannot be changed. If one tries to change it he will fail, as a person fails when he tries to resist the will of the Supreme Lord.

Text 137

vṛṣabhānu-priyā 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; kah-who?; vā-or; aham-I; kena-by what?; anyena-other; vidhāryate-is arranged.

If fate has already written that my daughter will be Vṛṣabhānu's wife, then who am I to stop fate? What other person can stop fate?

Ś

Text 138

ity evam uktvā rājendro  
vinayānata-kandharah  
miṣṭānnam bhojayām āsa  
sādareṇa ca nārada

iti-thus; evam-in this way; uktvā-speaking; rājendraḥ-the great king; vinayānata-kandharah-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 vrajam gataḥ  
gatvā sā kathayām āsa  
surabhānoś ca saṁsadi

nṛpānujñām-the king's command; upādāya-taking; vraja-śreṣṭhah-the king of Vraja; vrajam-to Vraja; gataḥ-went; gatvā-going; saḥ-he; kathayām āsa-spoke; surabhānoḥ-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 140

surabhānuś ca yatnena  
nandena ca sa-sādaram  
sambandham yojayām āsa  
garga-dvārā ca sa-tvaram

surabhānuḥ-Surabhānu; ca-and; yatnena-carefully; nandena-by 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  
vipulam yautakam dadau  
gaja-ratnam aśva-ratnam  
Ś ratnādi-maṇi-bhūṣitam

vivāha-kāle-at the time of the marriage; rājendrah-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 kalāvatīm  
reme su-nirjane ramye  
bubudhe na divā-niśam

vṛṣabhānuḥ-Vṛṣabhānu; mudā-with happiness; yuktaḥ-endowed; prāpya-attaining; tām-her; ca-and; kalāvatīm-Kalāvatī; reme-enjoyed; su-nirjane-in a secluded place; ramye-beautiful; bubudhe-knew; na-not; divā-niśam-day or night.

Meeting Kalāvatī again, Vṛṣabhānu became very happy. He enjoyed with her in a beautiful secluded place. Filled with happiness, he did not know whether it was day or night.

Text 143

cakṣur-nimeṣa-virahād  
ākulā svāminā vinā  
vyākulo vṛṣabhānuś ca  
kṣaṇena ca tayā vinā

cakṣur-nimeṣa-virahāt-from the separation of an eyeblink; ākulā-distressed; svāminā-husband; vinā-without; vyākulah-distressed; vṛṣabhānuḥ-Vṛṣabhānu; ca-and; kṣaṇena-by a moment; ca-and; tayā-of you; vinā-without.

An eyeblink's separation from her husband filled Kalāvatī with anguish, and a moment's separation from his wife filled Vṛṣabhānu with anguish.

Text 144

jāti-smarā ca sā kanyā  
māyā-mānuṣa-rūpiṇī  
jāti-smaro harer amśo  
vṛṣabhānur mudānvitah

jāti-birth; smarā-remembering; ca-and; sā-she; kanyā-daughter; māyā-mānuṣa-rūpiṇī-pretending Što be an ordinary human being; jāti-smaraḥ-remembering his previous birth; hareḥ-of Lord Kṛṣṇa; amśah-a partial incarnation; vṛṣabhānuḥ-Vṛṣabhānu; mudānvitah-happy.

Kalāvatī, who remembered her previous birth, pretended to be a human being. Cheerful Vṛṣabhānu, who also remembered his previous birth, was a partial incarnation of Lord Kṛṣṇa.

Text 145

vavardha ca tayoḥ prema  
nityam nityam navam navam  
sadā sa-kāma sā praudhā  
sā ca kāma-samo yuvā

vavardha-increased; ca-and; tayoḥ-of them; prema-the love; nityam-always; nityam-always; navam-newer; navam-and newer; sadā-always; sa-kāmā-passionate; sā-she; praudhā-developed; sa-he; ca-and; kāma-samah-equal passion; yuvā-youthful.

Day after day their love grew more and more. Their love was new and fresh at every moment. Youthful Kalāvatī passionately loved her husband. Youthful Vṛṣabhānu loved his wife with an equal passion.

Text 146

tayoḥ kanyā ca kālena  
rādhikā sā babhūva ha  
daivāt śridāma-śāpena  
śrī-kṛṣṇasyājñayā satī

tayoḥ-of them; kanyā-a daughter; ca-and; kālena-in time; rādhikā-Rādhā; sā-She; babhūva-became; ha-indeed; daivāt-by destiny; śridāma-of Śrīdāmā; śāpena-by the curse; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; ājñayā-by the order; satī-saintly.

In time they had a daughter, saintly Śrī Rādhā, who came because of Śrīdāmā's curse and Lord Kṛṣṇa's order.

Text 147

ayoni-sambhavā sā ca  
kṛṣṇa-prāṇādhikā satī  
yasya darśana-mātreṇa  
tau tu muktau babhūvatuḥ

ayoni-sambhavā-born without entering a mother's womb; sā-She; ca-and; kṛṣṇa-prāṇādhikā-who thought Lord Kṛṣṇa more dear than life; satī-saintly; yasya-of whom; darśana-mātreṇa-simply by seeing; tau-they Šboth; tu-indeed; muktau-

liberated; babhūvatuḥ-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 Kalāvatī became liberated.

Text 148

itihāsaś ca kathitah  
prakṛtam śrnu sāmpratam  
pāpendhanānām dāhe ca  
jvalad-agni-śikhopamam

itihāsah-the history; ca-and; kathitah-told; prakṛtam-natural; śrnu-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 viśvakarmā  
jagāma sva-gaṇaiḥ saha

vṛṣabhānv-āśramam-the home of King Vṛṣabhānu; kṛtvā-making; śilpinām-of craftsmen; pravaraḥ-th4e best; mudā-happily; sthānāntaram-another home; viśvakarmā-Viśvakarmā; jagāma-went; sva-gaṇaiḥ-his associates; saha-with.

After building King Vṛṣabhānu's palace, Viśvakarmā, the best of architects, went with his workers to another place.

Texts 150-152

krośa-mātrām sthalām cāru  
manasālocya tattva-vit  
āśramam kartum ārebhe  
nandasya su-mahātmanah  
  
kṛtvānumānam buddhyā ca

sarvato 'pi vilakṣaṇam  
parikhābhīr gabhīrābhīś  
caturbhiḥ samyutam varam

durlaṅghyābhīr vairibhiś ca  
khacitābhīś ca prastaraiḥ  
puṣpodyānaiḥ puṣpitābhīḥ  
Ś paravareṣu puṣpitaiḥ

krośa-mātram-two miles; sthalam-place; cāru-beautiful; manasā-with his mind;  
ālocya-seeing; tattva-vit-wise; āśramam-home; kartum-to build; ārebhe-began;  
nandasya-of Nanda; su-mahātmanah-the noble heart; kṛtvā-doing; anumānam-  
measurment; buddhyā-with intelligence; ca-and; sarvataḥ-than all; api-even;  
vilakṣaṇam-better; parikhābhīḥ-with moats; gabhīrābhīḥ-deep; caturbhiḥ-four;  
samyutam-endowed; varam-beautiful; durlaṅghyābhīḥ-impassable; vairibhiḥ-by  
enemeies; ca-and; khacitābhīḥ-studded; ca-and; prastaraiḥ-with jewels;  
puṣpodyānaiḥ-with flower gardens; puṣpitābhīḥ-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-vṛkṣaiḥ ca  
puṣpitaiḥ su-manoharaiḥ  
parito vasitābhīś ca  
sugandhi-vāyunā saha

cāru-campaka-vṛkṣaiḥ-with beautiful campaka trees; ca-and; puṣpitaiḥ-  
blossoming; su-manoharaiḥ-very beautiful; paritah-everywhere; vasitābhīḥ-  
scented; ca-and; sugandhi-vāyunā-fragrant greeze; 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

dādimbaiḥ śrīphalair bhṛṅgair  
jambīrair nāgarāṅgakaiḥ

tuṅgair āmratakair jāmbu-  
samūhaiś ca phalānvitaiḥ  
kadalīnāṁ ketakīnāṁ  
kadambānāṁ kadambakaiḥ

āmraiḥ-mango; guvākaiḥ-guvaka; panasaiḥ-panasa; kharjuraiḥ-kharjura;  
nārikelakaiḥ-coconut; dādimbaiḥ-pomegranate; Šrīphalaiḥ-sriphala; bhṛṅgaiḥ-  
beez; jambīraiḥ-jambira; nāgarāṅgakaiḥ-nagarangaka; tuṅgaiḥ-yunga; āmratakaiḥ-  
amrataka; jāmbu-jambu; samūhaiḥ-many; ca-and; phalānvitaiḥ-with fruits;  
kadalīnāṁ-kadali; ketakīnāṁ-ketaki; kadambānāṁ-kadamba; kadambakaiḥ-with  
many.

. . . which was filled with many fruit-bearing mango, guvāka, panasa, kharjura,  
coconut, pomegranate, śrīphala, bhṛṅga, jambīra, nāgarāṅgaka, tuṅga, āmrataka,  
jambū, kadali, ketaki, and kadamba trees, . . .

#### Text 156

sarvataḥ śobhitābhiś ca  
phalaiś ca puṣpitair aho  
krīḍārhābhīr nigūḍhābhīr  
vāñchitābhiś ca sarvadā

sarvataḥ-everywhere; śobhitābhiḥ-beautiful; ca-and; phalaiḥ-with fruits; ca-and;  
puṣpitaiḥ-with flowers; ahaḥ-Oh!; krīḍārhābhīḥ-suitable for pastimes;  
nigūḍhābhīḥ-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

parikhānāṁ rahaḥ-sthāne  
cakāra mārgam uttamam  
durgamāṁ para-vargānāṁ  
svānāṁ ca sugamāṁ sadā

saṅketena maṇi-stambhais  
chāditaiḥ svalpa-pāthasā  
sthambha-simākṛta-maho  
na saṅkīrṇam na vistṛtam

parikhānām-of the moats; rahaḥ-sthāne-in a secret place; cakāra-did; mārgam-a path; uttamam-supremely; durgamam-impassable; para-vargānām-for enemies; svānām-for the residents; ca-and; sugamam-easily passable; sadā-always; saṅketena-secret; maṇi-stambhaiḥ-with a jewel pillar; chāditaiḥ-hidden; svalpa-pāthasā-by small water; sthambha-sīm\akṛta-mahāḥ-the column; na-not; saṅkīrnam-large; na-not; vistṛtam-extensive.

Then Viśvakarmā built a secret path across the moats, a path easy for the palace residents but impassable for outsiders, a path that was a narrow and discreet slightly submerged bridge made of jewels.

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Text 159

parikhopari-bhāge ca  
prāk\aram su-manoharam  
dhanu-śata-pram\anām ca  
cak\ar\ati-samucchritam

parikhopari-bhāge-above the moats; ca-and; prāk\aram-a wall; su-manoharam-very beautiful; dhanu-śata-a hundred dhanus; pram\anām-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\anām ca  
pañca-viṁśati-hastakam  
sindūr\ak\ara-maṇibhir  
nirm\anām ati-sundaram

prastarasya-of the expanse; pram\anām-the measurement; ca-and; pañca-viṁśati-hastakam-twenty five hastas; sindūr\ak\ara-maṇibhiḥ-with rubies; nirm\anām-made; ati-sundaram-very beautiful.

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 ca sanniruddh\abhir

maṇi-sāra-kapāṭakaiḥ

bṛahye-outside; dvābhyaṁ-with two; ca-and; samyuktam-endowed; antare-inside; saptabhiḥ-with seven; tathā-so; dvārbhiḥ-with doors; ca-and; sanniruddhaṁ-abhiḥ-stopped; maṇi-sāra-kapāṭakaiḥ-with jewel doors.

Outside the walls were two gates and inside were seven gates with jewel doors.

Text 162

catur-vimśac-catuḥ-śālam  
padmarāgaiś cakāra ha  
gandha-sāra-vikāraiś ca  
sthūnikā-nikarair varaiḥ

catur-vimśat-twenty-four; catuḥ-śālam-palaces; Špadmarāgaiḥ-with rubies; cakāra-made; ha-indeed; gandha-sāra-vikāraiḥ-sandalwood; ca-and; sthūnikā-nikaraiḥ-with many pillars; varaiḥ-excellent.

Then he built twenty-four palaces with rubies and sandalwood pillars, . . .

Text 163

kuṇkumākāra-maṇibhir  
āroha-nikarair yutam  
harinmaṇīnām kalasais  
citra-yuktair virājitaṁ

kuṇkumākāra-maṇibhiḥ-with jewels the color of kunkuma; āroha-nikaraiḥ-with many stairways; yutam-endowed; harinmaṇīnām-of sapphires; kalasaiḥ-with domes; citra-yuktaiḥ-with colorful designs and pictures; virājitaṁ-splendid.

. . . and with many stairways built of jewels the color of kuṇkuma, palaces splendid with many wonderful sapphire domes decorated with pictures and designs, . . .

Text 164

maṇi-sāra-vikāraiś ca  
kapāṭaiś ca su-sobhitam  
svarṇa-sāra-vikāraiś ca  
kalasojjvala-śekharam

mani-sāra-vikāraiḥ-made of the best jewels; ca-and; kapāṭaiḥ-with doors; ca-

and; su-śobhitam-very beautiful; svarṇa-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 punah  
rāja-mārgān nānā-vidhān  
sa ca cāru cakāra ha

nanda-Nanda's; alayam-abode; vinirmāya-building; babhrāma-wandered; nagaram-the town; punah-again; rāja-mārgān-royal roads; nānā-vidhān-many kinds; sa-he; ca-and; cāru-beautiful; cakāra-made; ha-indeed.

After building Nanda's abode, he went here and there, building many kinds of beautiful royal roads, . . .

#### Text 166

Ś  
rakta-bhānu-vikāraiś ca  
vedibhiś ca su-paṭṭanaiḥ  
pārāvāre ca parito  
nibaddhāmīś 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; paritah-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 virājitān

vāṇijyārhaiḥ-for commerce; ca-and; vāṇijam-commerce; paritah-everywhere; maṇi-maṇḍapaiḥ-with jewel pavilions; sarvataḥ-everywhere; dakṣiṇe-on the right; vāme-on the left; jvaladbhiḥ-shining; ca-and; virājitān-splendid.

. . . and splendid with jewel pavilions of merchants' shops on the left and right.

#### Text 168

tato vṛṇdāvanam gatvā  
nirmame rāsa-maṇḍalam  
sundaram vartulākāram  
maṇi-prākāra-samyutam

tataḥ-then; vṛṇdāvanam-to Vṛṇdāvana; gatvā-going; nirmame-built; rāsa-maṇḍalam-the rasa-dance circle; sundaram-beautiful; vartulākāram-round; maṇi-prākāra-samyutam-made of jewels.

Then he went ot Vṛṇdāvana forest and built a beautiful rāsa-dance circle of precious jewels, . . .

#### Text 169

parito yojanāyāmam  
maṇi-vedibhir anvitam  
maṇi-sāra-vikāraiś ca  
maṇḍapair nava-kotibhiḥ

paritah-everywhere; yojanāyāmam-one yojana; maṇi-vedibhiḥ-with jewel courtyards; anvitam-with; Šmaṇi-sāra-vikāraiḥ-with jewels; ca-and; maṇḍapaiḥ-with pavilions; nava-kotibhiḥ-ninety million.

. . . with eight miles of jewel courtyards, ninety million jewel pavilions, . . .

#### Text 170

śṛṅgārārhaiś ca citrāḍhyai  
rati-talpa-samanvitaiḥ  
nānā-jāti-prasūnānām  
vāyunā surabhī-kṛtaiḥ

śṛṅgārārhaiḥ-for amorous pastimes; ca-and; citrāḍhyai-opulent with wonderful colorful pictures and designs; rati-talpa-samanvitaiḥ-with couches for amorous pastimes; nānā-various; jāti-kinds; prasūnānām-of flowers; vāyunā-with breezes; surabhī-kṛtaiḥ-scented.

. . . wonderful, colorful, elaborate couches for amorous pastimes, and breezes scented by many kinds of flowers, . . .

Text 171

ratna-pradīpa-samyuktaiḥ  
suvarṇa-kalasojjvalaiḥ  
puṣpodyānaiḥ puṣpitaiś ca  
sarobhiś ca su-śobhitam

ratna-pradīpa-samyuktaiḥ-jewel lamps; suvarṇa-kalasojjvalaiḥ-splendid golden domes; puṣpodyānaiḥ-flower 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  
jagāmānya-sthalam punah  
dṛṣṭvā vr̥ndāvanam ramyam  
parituṣṭo babhūva ha

rāsa-sthānam-the rasa place; vinirmāya-building; jagāma-went; anya-another; sthalam-place; punah-again; dṛṣṭvā-seeing; vr̥ndāvanam-Vr̥ndāvana; ramyam-beautiful; parituṣṭah-happy; babhūva-became; ha-indeed.

After building the rāsa-dance arena, he went to another place. As he gazed at beautiful Vr̥ndāvana forest, he became very happy.

Ś

Texts 173 and 174

vr̥ndāvanābhyañtare ca  
sthāne sthāne su-nirjane  
kṛtvā parimitam buddhyā  
manasālocya yatnataḥ

vilakṣaṇāni ramyāṇi  
trayas-trimśad-vanāni ca  
rādhā-mādhavayor eva  
krīḍārtham ca vinirmame

vr̥ndāvanābhyañtare-in Vr̥ndāvana; ca-and; sthāne-in place; 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-33 forests; ca-and; rādhā-mādhavayoh-of Śrī Śrī Rādhā-Kṛṣṇa; eva-indeed; krīḍārtham-for the pastimes; ca-and; vinirmame-built.

After carefully planning them in his mind, he built in the secluded places of Vṛndāvana thirty-three very beautiful forest groves for Śrī Śrī Rādhā-Kṛṣṇa's pastimes.

Texts 175 and 176

tato madhuvanābhyaśe  
nirjane 'ti-manohare  
vaṭa-mūla-samīpe ca  
sarasaḥ paścime taṭe

campakodyāna-pūrve ca  
ketakī-vana-madhyataḥ  
punas tayoś ca krīḍārthaṁ  
cakāra ratna-maṇḍapam

tataḥ-then; madhuvanābhyaśe-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; punah-again; tayoḥ-of Them; ca-and; krīḍārtham-for pastimes; cakāra-and; ratna-maṇḍapam-a jewel pavilion.

Then, in a secluded and beautiful part of Madhuvana, on the western shore of a lake, east of a campaka grove, and at the roots of a banyan tree in the midst of a ketakī grove, he happily built a jewel palace for Śrī Śrī Rādhā-Kṛṣṇa's pastimes, . . .

Text 177

ś  
svarṇa-mūlya-śata-guṇair  
durlabhair maṇibhir mudā  
caturbhir vedikābhiś 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 yuktam  
nava-dvāre manohare

sad-ratna-sāra-racitaiḥ-made with the best of jewels; rājitaṁ-splendid; sthūnikā-śataiḥ-with a hundred pillars; amūlya-priceless; ratna-racitaiḥ-made with jewels; nānā-citreṇa-with many colorful pictures and designs; citritaiḥ-decorated; kapāṭaiḥ-with doors; navabhiḥ-nine; yuktam-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-kotībhiḥ  
paritah purato bhittyām  
ūrdhvam ca pariśobhitam

ratnendra-citra-kalasaiḥ-with wonderful domes of the kings of jewels; kṛtrimaiḥ-crafted; ca-and; tri-kotībhiḥ-with thirty million; paritah-everywhere; purataḥ-before; bhittyām-on the wall; ūrdhvam-above; ca-and; pariśobhitam-beautiful.

. . . beautiful with thirty million colorful and artistic jewel domes rising above the enclosing wall, . . .

Text 180

mahā-maṇīndra-vikṛtair  
ārohair navabhir yutam  
Śsad-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 cāmaras, effulgent with jewel  
mirrors, . . .

Text 182

dhanuh-pramāṇa-śatakam  
ūrdhvam agni-śikhopamam  
śata-hasta-pramāṇam ca  
prastaram vartulākṛtam

dhanuh-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-talpais̄ ca  
tad-abhyantaram uttamam  
vahni-śuddhāṁśukair divyair  
mālā-jālair virājitaṁ

śobhitam-beautiful; ratna-talpais̄-with jewel couches; ca-and; tad-abhyantaram-inside; uttamam-supreme; vahni-śuddha-pure as fire; aṁśukaiḥ-with cloth; divyaiḥ-splendid; mālā-jālaiḥ-with newworks of garlands; virājitaṁ-splendid.

Ś . . . its rooms within splendid with curtains pure as fire, an abundance of flowers, jewel couches, . . .

Text 184

pārijāta-prasūnānām  
mālyopādhāna-samyutaiḥ  
candanāguru-kastūrī-  
kuṇkumaiḥ surabhī-kṛtaiḥ

pārijāta-prasūnānām-of parijata flowers; mālyopādhāna-samyutaiḥ-with pillows; candanāguru-kastūrī-kuṇkumaiḥ-with sandal, aguru, musk, and kunkuma; surabhī-kṛtaiḥ-scented.

. . . cushions of pārijāta flowers scented with sandal, aguru, musk, and kuṇkuma,  
. . .

Text 185

nava-śringāra-yogyaiś ca  
kāma-vardhana-kāribhiḥ  
mālatī-campakānām ca  
puṣpa-rājibhir anvitaiḥ

nava-śringāra-yogyaiḥ-perfect for amorous pastimes; ca-and; kāma-vardhana-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-samsthitaiḥ  
vajra-sāreṇa khacitair  
muktā-jāla-vilambitaiḥ

sa-karpūraiḥ-with camphor; ca-and; tāmbūlaiḥ-with betelnuts; sad-ratna-pātra-samsthitaiḥ-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

Ś 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 decorated with colorful pictures and designs, with jewel footstools, . . .

### Text 188

kṣaritaiś candrakāntebhyah  
su-siktam jāla-bindubhiḥ  
śīta-vāsita-toyena  
samyuktam bhoga-vastubhiḥ

kṣaritaiḥ-distilled; candrakāntebhyah-from candrakānta jewels; su-siktam-touched; jāla-bindubhiḥ-with droplets of water; śīta-cool; vāsita-scented; toyena-with water; samyuktam-endowed; bhoga-vastubhiḥ-with many foods.

. . . with jars of cool scented water taken from candrakānta jewels, and with many kinds of delicious foods.

Note: When exposed to moonlight, the candrakānta jewel melts into water.

### Text 189

dṛṣṭvā rati-gṛham̄ ramyam̄  
nagaraṁ ca punar yayau  
yeṣām yāni mandirāṇi  
tan-nāmāni lilekha saḥ

dṛṣṭvā-seeing; rati-gṛham-this palace for pastimes; ramyam-beautiful; nagaram-city; ca-and; punah-again; yayau-went; yeṣām-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  
śisyair yakṣa-gaṇaiḥ saha  
nidreśam nidritarāt natvā  
prayayau svālayam mune

mudā-happiness; yuktaḥ-with; viśvakarmā-Viśvakarmā; śisyaiḥ-disciples; yakṣa-gaṇaiḥ-the aykṣas; saha-with; nidreśam-to Lord Kṛṣṇa, the master of sleep; nidritam-asleep; natvā-bowing down; prayayau-went; svālayam-to his own abode; {fn Š2} mune-O sage.

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  
samastam bhavaticchayā  
nehāścaryam ca nagaram  
babhūveśecchayā bhuvi

sarvatra-everywhere; eva-indeed; su-kṛtinām-of saintly devotees; samastam-all; bhavati-is; icchayā-by desire; na-not; iha-here; āścaryam-wonderful; ca-and; nagaram-city; babhūva-was; īśa-of the Supreme Personality of Godhead; icchayā-by the desire; bhuvi-on the earth.

Everything was exactly as the saintly people of Vraja wished. This is not surprising, for the city was build by the Supreme Personality of Godhead's order.

Text 192

ity evam kathitam sarvam  
hareś carita-maṅgalam  
sukhadam pātaka-haram  
kim bhūyah śrotum icchasi

iti-thus; evam-in this way; kathitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; carita-maṅgalam-the auspicious pastimes; sukhadam-giving happiness; pātaka-haram-removing sins; kim-what?; bhūyah-more; śrotum-to hear; icchasi-do you

wish.

In this way I have described Lord Kṛṣṇa's auspicious pastimes, which bring happiness and remove sins. What more do you wish to hear?

Text 193

śrī-nārada uvāca

katham vṛndāvanam nāma  
kānanasyāsyā bhārate  
vyutpattir asti samjñā vā  
tat tvam vada su-tattva-vit

Śrī Nārada said; katham-why?; vṛndāvanam-Vṛndāvana; nāma-named; kānanasya-of the forest; asya-this; bhārate-on the earth; vyutpattiḥ-derivation of the name; asti-as; samjñā-the name; vā-or; tat-that; tvam-you; {.fn Š2} vada-please 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 vacah śrutvā  
ṛṣir nārāyaṇo mudā  
prahasyovāca nikhilam  
tattvam eva purātanam

Śrī Sūta said; nāradasya-of Nārada; vacah-the words; śrutvā-hearing; ṛṣih-the sage; nārāyaṇah-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-nṛpatih

sapta-dvīpa-patiḥ svayam  
āśit satya-yuge brahman  
satya-dharma-rataḥ sadā

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; purā-in acncient times; kedāra-nṛpatiḥ-King Kedāra; sapta-dvīpa-patiḥ-ruler of the seven continents; svayam-personally; āśit-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 Kedāra ruled the seven continents.

Text 196

sa reme saha nārībhiḥ  
putra-pautra-gaṇaiḥ saha  
putrān iva prajāḥ sarvāḥ  
pālayām āsa dharmikāḥ

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; dharmikāḥ-religious.

Ś

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-kratūṁ rājā  
lebhe nendratvam īpsitam  
kṛtvā nānā-vidham puṇyam  
phalākaṅkṣī na ca svayam

kṛtvā-doing; śata-kratūm-a hundred yajñas; rājā-the king; lebhe-attained; na-not; indratvam-the post of Indra; īpsitam-desired; kṛtvā-doing; nānā-vidham-various kinds; 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 naimittikam sarvam  
śrī-kṛṣṇa-prīti-pūrvakam  
kedāra-tulyo rājendro  
na bhūto bhavitā punah

nityam-regular; naimittikam-and occasional duties; sarvam-all; śrī-kṛṣṇa-prīti-pūrvakam-to please Lord Kṛṣṇa; kedāra-tulyah-equal to Kedāra; rājendrah-a great king; na-not; bhūtah-was; bhavitā-will be; punah-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 rājyam sannyasya  
priyās trailokya-mohinīḥ  
jaigīṣavyopadeśena  
jagāma tapase vanam

putreṣu-for his sons; rājyam-the kingdom; sannyasya-renouncing; priyah-dear; trailokya-mohinīḥ-enchanting the three worlds; jaigīṣavya-of Jaigīṣavya Muni; upadeśena-by the instruction; jagāma-went; tapase-for austerities; vanam-to the forest.

On the instruction of Jaigīṣavya Muni leaving his kingdom Šand his wives, who were the most beautiful in the three worlds, in the care of his sons, he went to the forest to perform austerities.

Text 200

harer aikāntiko bhakto  
dhyāyate santataṁ harim  
śaśvat sudarśanām cakram  
asti yat-sannidhau mune

hareḥ-of Lord Kṛṣṇa; aikāntikah-an unalloyed; bhaktah-devotee; dhyāyate-meditates; santatam-always; harim-ojnm Lord Kṛṣṇa; śaśvat-always; sudarśanām 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

ciram taptvā nr̄pa-śreṣṭho  
     golokam ca jagāma saḥ  
     kedāra-nāma tat tīrtham  
         tan nāmnā ca babbūva ha  
     tatrādyāpi mṛtaḥ prāṇī  
         sadyo mukto bhaved dhruvam

ciram-a long time; tāptvā-performing austerities; nr̄pa-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; babbūva-was; ha-indeed; tatra-there; adya-now; api-also; mṛtaḥ-dying; prāṇī-a living entity; sadyaḥ-at once; muktah-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 vṛṇdā tapasvinī  
 na vavre sā varam kiñcid  
     yoga-śāstra-visāradā

kamalā-of Goddess Lakṣmī; amśā-a partial incarnation; tasya-of him; kanyā-the daughter; nāmnā-by name; vṛṇdā-Vṛṇdā; tapasvinī-austere; na-not; vavre-chose; sā-she; varam-as Šhusband; kiñcit-anyone; yoga-śāstra-visāradā-expert in the yoga-śāstras.

His daughter named Vṛṇdā 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 Durvsā Muni; tasyai-to her; hareḥ-of Lord Kṛṣṇa; mantram-mantra; su-durlabham-rare.

From Durvāsā Muni she received a rare mantra of Lord Kṛṣṇa's names.

#### Text 204

sā viraktā gr̄ham tyaktvā  
jagāma tapase vanam  
ṣaṣṭim varṣa-sahasrāṇi  
tapas tepe su-nirjane

sā-she; viraktā-renounced; gr̄ham-home; tyaktvā-leaving; jagāma-went; tapase-for austerities; vanam-to the forest; ṣaṣṭim varṣa-sahasrāṇi-sixty thousand years; tapah-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

āvirbabhūva śrī-kṛṣṇas  
tat-puro bhakta-vatsalah  
prasanna-vadanah śrīmān  
varam vṛṇv ity uvāca ha

āvirbabhūva-appeared; śrī-kṛṣṇah-Lord Kṛṣṇa; tat-purah-before her; bhakta-vatsalah-kind to the devotees; prasanna-happy; vadanaḥ-face; śrīmān-handsome; varam-boon; vṛṇv-choose; iti-thus; uvāca-said; ha-indeed.

Handsome, smiling Lord Kṛṣṇa, who dearly loves His devotees, appeared before her and said, "Please ask for a boon."

#### Text 206

dṛṣṭvā ca rādhikā-kāntam  
ś Santam sundara-vigrahām  
mūrchām avāpa sā sadyah  
kāma-bāṇa-prāpīḍitā

dṛṣṭvā-seeing; ca-and; rādhikā-kāntam-the beloved of Rādhā; santam-spiritual; sundara-vigrahām-handsome form; mūrchām-enchantment; avāpa-attained; sā-she; sadyah-at once; kāma-bāṇa-prāpīḍitā-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 ca śīghrami varam vavre  
patis me tvam bhaveti ca  
tathāstūktvā ca rahasi  
ciram reme tayā saha

sā-she; ca-and; śīghram-at once; varam-a boon; vavre-chose; patih-husband;  
me-my; tvam-You; bhava-become; iti-thus; ca-and; tathā-so; astu-be it;  
uktvāsaying; ca-and; rahasi-in a secluded place; ciram-for a long time; reme-  
enjoyed; tayā-her; saha-with.

She at once asked, "Please be my husband." He replied, "So be it." and He enjoyed with her in a secluded place for a long time.

Text 208

sā jagāma ca golokam  
kṛṣṇena saha kautukāt  
rādhā-samā ca saubhagyād  
gopī-śreṣṭhā babhūva ha

sā-she; jagāma-went; ca-and; golokam-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 to Śrī Rādhā Herself.

Text 209

vṛndā yatra tapas tepe  
tat tu vṛndāvanam smṛtam  
vṛndā yatra kṛta krīḍā  
tena vā muni-puṅgava

Ś vṛndā-Vṛndā; yatra-ehere; tapah-austerities; tepe-performed; tat-that; tu-  
indeed; vṛndāvanam-Vṛndāvana; smṛtam-considered; vṛndā-Vṛndā; yatra-where;  
kṛta-did; krīḍā-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 austerities there, or because she enjoyed pastimes there.

Text 210

athānyathetihāsam ca

śr̥nuṣva vatsa puṇyadam  
yena vṛṇdāvanam nāma  
nibodha kathayāmi te

atha-now; anyathā-otherwise; itihāsam-story; ca-and; śr̥nuṣva-please hear;  
vatsa-O child; puṇyadam-giving piety; yena-by which; vṛṇdāvanam-Vṛṇdāvana;  
nāma-name; nibodha-please understand; kathayāmi-I will tell; te-to you.

O child, now I will tell you another sacred story of Vṛṇdāvana's name. Please hear it.

### Text 211

kuśadhvajasya kanye dve  
dharma-śāstra-visārade  
tulasī-vedavatyau ca  
virakte bhava-karmani

kuśadhvajasya-of Kuśadhvaja; kanye-daughters; dve-two; dharma-śāstra-visārade-learned in the dharma-śāstras; tulasī-Tulasī; vedavatyau-and Vedavatī; ca-and; virakte-renounced; bhava-karmani-from worldly actions.

King Kuśadhvaja had two daughters, Tulasī and Vedavatī, who were learned in the dharma-śāstras and renounced from material activities.

### Text 212

tapas tāptvā vedavatī  
prāpa nārāyaṇam varam  
sītā janaka-kanyā sā  
sarvatra parikīrtitā

tapah-austerities; tāptvā-performing; vedavatī-Vedavatī; prāpa-attained; nārāyaṇam-Lord Nārāyaṇa; varam-husband; sītā-Sītā; janaka-of King Janaka; kanyā-the daughter; sā-she; Šarvatra-everywhere; parikīrtitā-is glorified.

Vedavatī 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

daivād durvāsasah śāpāt  
prāpya śaṅkhāsuram patim

tulasī-Tulasī; ca-and; tapah-austerities; tāptvā-performing; vāñchām-desire; kṛtvā-doing; patim-husband; harim-Lord Kṛṣṇa; daivāt-by destiny; durvāsasah-of Durvāsā; śāpāt-by the curse; prāpya-attaining; śaṅkhāsuram-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  
vrkṣa-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; vrkṣa-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 tasthau 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; tasthau-stayed; ca-and; satatam-always; śilā-son; vakṣasi-on the chest; sundarī-the beautiful girl.  
Ś

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

vistīrṇam kathitam sarvam

tulasī-caritam ca te  
tathāpi ca prasaṅgena  
kiñcid uktam mune punah

vistīrṇam-ealboratedly; 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; punah-again.

O sage, I have already narrated Tulasī's pastimes at great length. Still, because they are relevant here, I have mentioned them.

### Text 217

tasya nāmāntaram vṛndā  
tad idam ca tapo-vanam  
tena vṛndāvanam nāma  
pravadanti maniśinah

tasyāḥ-of her; nāma-name; antaram-another; vṛndā-Vṛndā; tad-that; idam-that; ca-and; tapo-vanam-the forest of austerities; tena-by that; vṛndāvanam-Vṛndāvana; nāma-named; pravadanti-say; maniśinah-the wise.

Another name of Tulasī is Vrndā. For this reason the wise say that Vrndāvana is named after Tulasī because she performed austerities there.

### Text 218

athavā te pravakṣyāmi  
param 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 Vrndāvana.

Ś

### Text 219

rādhā-śodaśa-nāmnām ca  
vṛndā-nāma śrutau śrutam

tasyāḥ krīḍā-vanam̄ ramyam̄  
tena vṛṇdāvanam̄ smṛtam̄

rādhā-śoḍaśa-nāmnām-of sixteen names of Śrī Rādhā; ca-and; vṛṇdā-nāma-the name Vṛṇdā; śrutau-in the Vedas; śrutam-is heard; tasyāḥ-of Her; krīḍā-vanam-the pastime forest; ramyam-beautiful; tena-by that; vṛṇdāvanam-Vṛṇdāvana; smṛtam-is considered.

Of the sixteen names of Rādhā given in the Vedas, Vṛṇdā is one. Because Rādhā enjoyed pastimes in beautiful Vṛṇdāvana forest, it is named after Her.

Text 220

goloke prītaye tasyāḥ  
kṛṣṇena nirmitam̄ purā  
krīḍārtham̄ bhuvi tan nāmnā  
vanam̄ vṛṇdāvanam̄ smṛtam̄

goloke-on Goloka; prītaye-for the pleasure; tasyāḥ-of Her; kṛṣṇena-by Lord Kṛṣṇa; nirmitam-made; purā-before; krīḍārtham-for pastimes; bhuvi-on the earth; tat-that; nāmnā-by the name; vanam-forest; vṛṇdāvanam-Vṛṇdāvana; smṛtam-is considered.

To please Rādhā, Lord Kṛṣṇa manifested Vṛṇdāvana forest in the spiritual world of Goloka. When Vṛṇdāvana was brought to earth for Rādhā's pastimes, it was named after Her.

Text 221

śrī-nārada uvāca

kāni śoḍaśa nāmāni  
rādhikāyā jagad-guro  
tāni me vada śiṣyāya  
śrotum̄ kautūhalam̄ mama

śrī-nārada uvāca-Śrī Nārada said; kāni-what?; śoḍaśa-sixteen; nāmāni-names; rādhikāyā-of Śrī Rādhā; jagad-gurah-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.

### ŚText 222

śrutanī nāmnām sahasram ca  
sāma-vede nirūpitam  
tathāpi śrotum icchāmi  
tvatto nāmāni ṣodaśa

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; tvattah-from you; nāmāni-the names; ṣodaśa-sixteen.

I have already heard the thousand names of Śrī Rādhā in the Sāma Veda. Still, I wish to hear these sixteen names from you.

### Text 223

abhyantarāṇi teṣāṁ vā  
tad anyany eva vā vibho  
aho punya-svarūpāṇi  
bhaktānām vāñchitāni ca

abhyantarāṇi-within; teṣām-of them; vā-or; tad-that; anyani-others; eva-indeed; vā-or; vibhah-O lord; ahah-Oh; punya-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 teṣāṁ vyutpattim  
sarveṣāṁ durlabhāni ca  
pāvanāni jagan-mātūḥ  
jagatām mūḍha-rūpiṇām

nāmāni-the names; teṣām-of them; vyutpattim-the derivation; sarveṣām-of all; durlabhāni-rare; ca-and; pāvanāni-purifying; jagan-mātūḥ-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  
rādhā rāseśvarī rāsa-  
vāsinī rasikeśvarī  
Śkrṣṇa-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-Kṛṣṇa-vāmāṁśa-sambhūtā; paramānanda-rūpiṇī-  
Paramānanda-rūpiṇī; kṛṣṇā-Kṛṣṇā; vṛndāvanī-Vṛndāvanī; vṛndā-Vṛndā; vṛndāvana-  
vinodinī-Vṛndāvana-vinodinī.

. . . Kṛṣṇa-vāmāṁśa-sambhūtā, Paramānanda-rūpiṇī, Kṛṣṇā, Vṛndāvanī, Vṛndā,  
Vṛndāvana-vinodinī, . . .

Text 227

candrāvalī candrakāntā  
śata-candra-nibhānanā  
nāmāny etāni sārāṇi  
teṣām abhyantarāṇi ca

candravatī-Candravatī; candrakāntā-Candrakāntā; śata-candra-nibhānanā-Śata-  
candra-nibhānanā; nāmāni-names; etāni-these; sārāṇi-transcendental; teṣām-of  
them; abhyantarāṇi-within; ca-and.

. . . Candrāvalī, Candrakāntā, and Śata-candra-nibhānanā. Now I will explain the  
meaning of these names.

Text 228

rādhety evam ca samsiddhā  
rā-kāro dāna-vācakah  
dhā nirvāṇam ca tad-dātrī  
tena rādhā prakīrtitā

rādhā-Rādhā; iti-thus; evam-in this way; ca-and; samsiddhā-famous; rā-kārah-the letter rā; dāna-vācakah-means charity; dhā-dhā; nirvāṇam-liberation; ca-and; tad-dātrī-she who gives Šthat; tena-by that; rādhā-Rādhā; prakīrtitā-is glorified.

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 rāseśvari smṛtā  
rāse ca vāso yasyāś ca  
tena sā rāsa-vāsinī

rāsa-of the rāsa dance; īśvarasya-of the king; patnī-the wife; iyam-She; tena-by this; rāseśvarī-Rāseśvarī; smṛtā-considered; rāse-in the rasa dance; ca-and; vāsah-residence; yasyāḥ-of whom; ca-and; tena-by that; sā-She; rāsa-vāsinī-Rāsa-vāsinī.

Rāseśvarī means "the wife of He who is the king of the rāsa dance". Rāsa-vāsinī means "She who stays in the rāsa dance".

Text 230

sarvāsām rasikānām ca  
devīnām īśvari parā  
pravadanti sadā santas  
tena tām rasikeśvarīm

sarvāsām-of all; rasikānām-girls expert at enjoying transcendental mellites; ca-and; devīnām-of goddesses; īśvari-the queen; parā-the noble; pravadanti-say; sadā-always; santah-saintly devotees; tena-by that; tām-Her; rasikeśvarīm-Rasikeśvarī.

The saintly devotees say the name Rasikeśvarī means {sy 168}The queen of all goddesses expert at tasting the nectar of transcendental mellites".

Text 231

prāṇādhikā preyasī sā  
kṛṣṇasya paramātmānaḥ  
kṛṣṇa-prāṇādhikā sā ca  
kṛṣṇena parikīrtitā

prāṇa-than life; adhikā-more; preyasī-dear; sā-She; kṛṣṇasya-of Lord Kṛṣṇa;  
paramātmānaḥ-the 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 kāntā  
kṛṣṇo vāsyāḥ priyah sadā  
sarvair deva-gaṇair uktā  
tena kṛṣṇa-priyā smṛtā

kṛṣṇasya-of Lord Kṛṣṇa; ati-priyā-very dear; kāntā-beloved; kṛṣṇah-Lord Kṛṣṇa;  
vā-or; asyāḥ-of whom; priyah-dear; sadā-away; sarvaiḥ-by all; deva-gaṇaiḥ-the  
demigods; uktā-said; tena-by that; 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" or "She who has Lord Kṛṣṇa as Her beloved."

Text 233

kṛṣṇa-rūpam samvidhātum  
yā śaktā cāvalīlayā  
sarvāṁśaiḥ kṛṣṇa-sādṛśī  
tena kṛṣṇa-svarūpiṇī

kṛṣṇa-of Lord Kṛṣṇa; rūpam-the form; samvidhātum-to manifest; yā-who; śaktā-  
able; ca-and; avalīlayā-easily; sarva-with all; amśaiḥ-pasrts; kṛṣṇa-sādṛśī-like Lord  
Kṛṣṇa; tena-by this; kṛṣṇa-svarūpiṇī-Kṛṣṇa-svarūpiṇī.

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 sambhūtā purā satī  
kṛṣṇa-vāmāṁśa-sambhūtā  
tena kṛṣṇena kīrtitā

vāma-left; ardha-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.

Lord Kṛṣṇa Himself says the name Kṛṣṇa-vāmāṁśa-sambhūtā means "the saintly girl who was manifested from half of ŠLord Kṛṣṇa's body".

Text 235

paramānanda-rāśīś ca  
svayam mūrtimatī satī  
śrutibhiḥ kīrtitā tena  
paramānanda-rūpiṇī

parama-transcendental; ānanda-bliss; rāśīḥ-abundance; ca-and; svayam-personally; mūrtimatī-personfiied; satī-the sainlty girl; śrutibhiḥ-by the Vedas; kīrtitā-declared; tena-by that; paramānanda-rūpiṇī-Paramānanda-rūpiṇī.

The Vedas say the name Paramānanda-rūpiṇī means "She who is great transcendental bliss personified".

Text 236

kṛṣir moksārtha-vacano  
na evotkṛṣṭa-vācakah  
ākāro dātṛ-vacanas  
tena kṛṣṇātra kīrtitā

kṛṣīḥ-the syllable kṛṣ; moksārtha-vacanah-means luberation; na-na; eva-indeed; utkṛṣṭa-vācakah-means best; ākārah-ā; dātṛ-vacanah-means the giver; tena-by this; kṛṣṇā-Kṛṣṇā; atra-here; kīrtitā-is said.

The syllable kṛṣ means "liberation", the letter ṣ 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 vṛṇdāvanam yasyās  
tena vṛṇdāvanī smṛtā  
vṛṇdāvanasyādhidevī<sup>1</sup>  
tena vātha prakīrtitā

asti-is; vṛṇdāvanam-Vṛṇdāvana; yasyāḥ-of whom; tena-by that; vṛṇdāvanī-  
Vṛṇdāvanī; smṛtā-considered; vṛṇdāvanasya-of Vṛṇdāvana; adhidevī-the queen;  
tena-by that; vā-or; atha-then; prakīrtitā-declared.

The name Vṛṇdāvanī means either "She who owns Vṛṇdāvana" or "She who is the queen of Vṛṇdāvana".

Text 238

vṛṇdah saṅgha-vacah sakhyur  
śākāro 'py asti vācakah  
sakhī-vṛndo 'sti yasyāś ca  
sā vṛndā parakīrtitā

vṛṇdah-vṛnda; saṅgha-vacah-means multitude; sakhyuh-friend; śākārah-ā; api-  
also; asti-is; vācakah-the meaning; sakhī-of friends; vṛṇdah-magnitude; asti-is;  
yasyāḥ-of whom; ca-and; sā-She; vṛndā-Vṛndā; parakīrtitā-is said.

Vṛnda means multitude and ā means friend. Therefore the name Vṛndā means "She who has a multitude of friends".

Text 239

mud-vācako vinodaś ca  
sā asyā asti tatra ca  
vedā vadanti tam tena  
vṛṇdāvana-vinodinīm

mud-vācakah-means enjoyment; vinodah-vinoda; ca-and; sā-She; asyā-of  
whom; asti-is; tatra-there; ca-and; vedā-the Vedas; vadanti-say; tam-Her; tena-by  
this; vṛṇdāvana-vinodinīm-Vṛṇdāvana-vinodinī.

The word vinoda means "enjoyment". Therefore the Vedas say the name Vṛṇdāvana-vinodinī means "She who enjoys pastimes in Vṛṇdāvana".

Text 240

nakha-candrāvalī yasyā  
vaktra-candro 'sti santatam  
tena candrāvalī sā ca  
kṛṣṇena kīrtitā purā

nakha-nails; candra-of moons; avalī-series; yasyā-of whom; vaktra-face;  
candrah-moon; asti-is; santatam-always; tena-by this; candrāvalī-Candrāvalī; sā-  
She; ca-and; kṛṣṇena-by Lord Kṛṣṇa; kīrtitā-said; purā-before.

Lord Kṛṣṇa Himself 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-niśam  
sā candrakāntā harṣeṇa  
hariṇā parikīrtitā

Ś kāntih-splendor; asti-is; candra-to the moon; tulyā-equal; sadā-always; yasyā-  
of whom; divā-niśam-day and night; sā-She; candrakāntā-Candrakāntā; harṣeṇa-  
happily; 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 yasyāḥ  
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-nāmoktam  
     arthā-vyākhyāna-samyutam  
 nārāyaṇena dattam yad  
     brahmaṇe nabhi-paṅkaje

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-paṅkaje-on the lotus flower navel.

These explanations of Śrī Rādhā's sixteen names were originally spoken by Lord Nārāyaṇa to the demigod Brahmā on the lotus from the Lord's navel.

Text 244

brahmaṇā ca purā dattam  
     dharmāya janakāya me  
 dharmeṇa kṛpayā dattam  
     mahyam āditya-parvaṇi  
 puṣkare ca mahā-tīrthe  
     punyāhe deva-saṁsadi

brahmaṇā-by Lord Brahmā; ca-and; purā-in ancient times; dattam-given; dharmāya--to Dharma Muni; Šjanakāya-to the father; me-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; punyāhe-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  
 idam stotram mayā punyam  
     tubhyam dattam 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; punyam-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 idam stotram  
tri-sandhyāṁ yaḥ paṭhen naraḥ  
rādhā-mādhavayoh pāda-  
padme bhaktir bhaved iha

yāvat-as long as; jīvam-life; idam-this; stotram-prayer; tri-sandhyam-three times daily; yaḥ-who; pathet-recites; naraḥ-a person; rādhā-mādhavayoh-of Rādhā and Kṛṣṇa; pāda-padme-for the lotus feet; bhaktih-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 taylor dāsyam  
śaśvat sahacaro bhavet  
anīmādika-siddhim ca  
samprāpya nitya-vigraham

ante-at the end; labhet-attains; tayoḥ-of Them; dāsyam-service; śaśvat-eternal; sahacarāḥ-associate; bhavet-becomes; anīmādika-siddhim-mystic powers beginning with anima-siddhi; Šca-and; samprāpya-attaining; nitya-vigraham-eternal form.

At the end of this life he attains an eternal spiritual form endowed with all mystic powers, which begin with anīmā siddhi. He becomes an eternal associate of Śrī Śrī Rādhā-Kṛṣṇa, and serves Them eternally.

Text 248

vrata-dānopavāsaiś ca  
sarvair niyama-pūrvakaiḥ  
catūrṇām caiva vedānām  
pāṭhaiḥ sarvārtha-samyutaiḥ

vrata-vows; dāna-charity; upavāsaiḥ-fasting; ca-and; sarvaiḥ-by all; niyama-pūrvakaiḥ-controlling the senses first; catūrṇām-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

sarveśāṁ yajña-tīrthānāṁ  
kāraṇair vidhi-bodhitaiḥ  
prādakṣiṇyena bhūmeś ca  
krtsnāya eva saptadhā

sarveśām-of all; yajña-yajnas; tīrthānām-and pilgrimages; kāraṇaiḥ-by the causes; vidhi-bodhitaiḥ-following all rules; prādakṣiṇyena-by circumambulation; bhūmeh-of the earth; ca-and; krtsnāya-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-rakṣayāṁ  
ajñāne jñāna-dānataḥ  
devānāṁ vaiṣṇavānāṁ ca  
darśanenāpi yat phalam

śaraṇāgata-for those who come for shelter; rakṣayām-in protecting; ajñāne-to one without knowledge; jñāna-dānataḥ-by giving knowledge; devānām-of the demigods; vaiṣṇavānām-of the devotees; ca-and; darśanena-by seeing; api-even; yat-what; phalam-result.

Ś

. . . protecting they who seek protection, giving knowledge to the ignorant, and seeing the demigods and the devotees, . . .

### Text 251

tad eva stotra-pāṭhasya  
kalām nārhati ṣoḍāśīm  
stotrasyāsyā prabhāvena  
jīvan-mukto bhaven narah

tat-this; eva-indeed; stotra-pāṭhasya-of reciting the prayer; kalām-a part; na-not; arhati-is worthy; ṣoḍāśīm-sixteenth; stotrasyā-of the prayer; asyā-of this; prabhāvena-by the power; jīvan-muktah-liberated even in this life; bhavet-becomes; narah-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-durlabham  
kavacam cāpi devyaś ca  
saṁsāra-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; vibhah-O lord.

Śrī Nārada said: O master, before I attained the Rādhā-kavaca and now I have attained this very rare and wonderful prayer. These two prayers defeat the cycle of repeated birth and death.

Text 253

kṛtam stotram su-yatnena  
samprāptam tāpa-khaṇḍanam  
śrutvā kṛṣṇa-kathām citrām  
tvat-pādābja-prasādataḥ

kṛtam-done; stotram-prayer; su-yatnena-very carefully; samprāptam-attained; tāpa-of suffering; khaṇḍanam-the breaking; śrutvā-hearing; kṛṣṇa-kathām-topics of Lord Kṛṣṇa; citrām-wonderful; tvat-pādābja-prasādataḥ-by the mercy of Šyour lotus feet.

Now I have attained a prayer that breaks all sufferings into pieces. By the mercy of your lotus feet I have heard the wonderful narrations of Lord Kṛṣṇa's pastimes.

Text 254

adhunā śrotum icchāmi  
yad 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

gatāyāṁ tatra yāminyāṁ  
gate ca viśvakarmaṇi  
arunodaya-velāyāṁ  
janāḥ sarve jajāgaruḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; gatāyāṁ-gone; tatra-there; yāminyāṁ-the night; gate-gone; ca-and; viśvakarmaṇi-Viśvakarmā; arunodaya-velāyāṁ-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 dṛṣṭvā nagaram  
svargād api vilakṣaṇam  
kim āścaryam kim āścaryam  
ity ūcur vraja-vāsinah

utthāya-rising; dṛṣṭvā-seeing; nagaram-city; svargāt-than Svarga; api-even; vilakṣaṇam-better; kim-what?; āścaryam-wonder; kim-what?; āścaryam-wonder; iti-thus; ūcuḥ-said; vraja-vāsinah-the people of Vraja.

Ś

Rising and seeing a city more opulent than anything in Svargaloka, the people of Vraja exclaimed, "What a wonder! What a wonder!"

Text 257

kāṁścid gopān kecid ūcuḥ  
kasmāt sarvam abhūd idam  
jāne na kena rūpeṇa  
ko bhūmau prabhaved iti

kāmścit-to some; gopān-gopas; kecit-some; ūcuh-gopas; kasmāt-from what?; sarvam-all; abhūt-became; idam-this; jāne-I know; na-not; kena-by what?; rūpeṇa-form; kah-who?; bhūmau-on the earth; prabhavet-is powwerful; 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-vākyam anusmaran  
śrī-harer icchayā sarvam  
jagad etac carācaram

bubudhe-understood; manasā-in his heart; nandah-Nanda; garga-vākyam-the words of Garga Muni; anusmaran-remembering; śrī-hareḥ-of Lord Kṛṣṇa; icchayā-by the desire; sarvam-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-lilayā  
āvirbhūtam tirobhūtam  
tasyāsādhyam ca kim kutaḥ

brahmādi-tṛṇa-paryantam-from Brahmā down to a blade of grass; yasya-of whom; bhrū-bhaṅga-lilayā-by the playful movement of His eyebrow; āvirbhūtam-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-viṣṇoh

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-visṇoh-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-dharmāś ca  
dhyāyante yat-padāmbujam  
kim asādhyam tad-amśasya  
māyā-mānuṣa-rūpiṇah

brahma-Brahmā; ananta-Śeṣa; īśa-Śiva; dharmāḥ-yama; ca-and; dhyāyante-meditate; yat-padāmbujam-on whose lotus feet; kim-what?; asādhyam-impossible; tad-amśasya-of His part; māyā-mānuṣa-rūpiṇah-pretending to be a human being.

Brahmā, Śeṣa, Śiva, and Yamarāja meditate on His lotus feet. He is the source of all divine incarnations. Even though now He is pretending to be an ordinary human being, what is impossible for Him?

Text 262

bhrāmam bhrāmam tan nagaram  
darśam darśam gṛham gṛham  
pātham pātham ca nāmāni  
sarvebhyo nilayam dadau

bhrāmam-wandering; bhrāmam-and wandering; tat-that; nagaram-city; darśam-looking; darśam-and looking; gṛham-house; gṛham-after house; pātham-reading; pātham-and reading; ca-and; nāmāni-the names; sarvebhyah-to all; nilayam-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  
vṛṣabhbānuś ca kautukī<sup>1</sup>  
cakāra sva-gaṇaiḥ sārdham  
tad-āśrama-praveśanam

kṛtvā-doing; śubha-kṣaṇam-an auspicious moment; nandah-Nanda;  
vṛṣabhbānuḥ-Vṛṣabhbānu; ca-and; kautukī-happy; cakāra-did; sva-gaṇaiḥ-their  
associates; sārdham-with; tad-āśrama-praveśanam-entering their homes.

At an auspicious moment Nanda and Vṛṣabhbānu, accompanied by their  
associates, entered their homes.

Text 264

sarve vṛndāvana-sthāś ca  
prasanna-vadanekṣaṇāḥ  
mudā praveśanam cakruḥ  
svam svam āśrama-maṇḍalam

sarve-all; vṛndāvana-sthāḥ-staying in Vṛndāvana; ca-and; prasanna-  
vadanekṣaṇāḥ-happy eyes and faces; mudā-with joy; praveśanam-entrance; cakruḥ-  
did; svam-own; svam-own; āśrama-maṇḍalam-home.

With joyful eyes and face all the people of Vṛndāvana happily entered their  
homes.

Text 265

sarve mumudire gopāḥ  
sva-sva-sthāne manohare  
ity evam kathitam sarvam  
nirmāṇam nagarasya ca

sarve-all; mumudire-were happy; gopāḥ-gopas; sva-sva-sthāne-in their own  
places; manohare-beautiful; iti-thus; evam-thus; kathitam-spoken; sarvam-all;  
nirmāṇam-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 bālikāś caiva  
Ś cikrīḍumś ca praharṣitāḥ

śrī-kṛṣṇo baladevaś ca  
śiśubhiḥ saha kautukāt

bālakāḥ-boys; bālikāḥ-girls; ca-and; eva-certainly; cikrīdumh-played; ca-and;  
praharṣitāḥ-happy; śrī-kṛṣṇah-Śrī Kṛṣṇa; baladevah-Balarāma; ca-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

krīḍām cakāra tatraiva  
sthāne sthāne manohare  
vane vane ca śrī-rāsa-  
maṇḍalasya ca nārada

krīḍām-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 cirle.

### Chapter Eighteen Vipra-patnī-mokṣaṇa Delivering the Wives of the Brāhmaṇas

Text 1

śrī-śaunaka uvāca  
aho kim adbhuṭam sūta  
rahasyam su-manoharam  
śrutam kṛṣṇasya caritam  
sukha-dam mokṣa-dam param

śrī-śaunaka uvāca-Śrī Śaunaka said; ahaḥ-Oh; kim-what?; adbhuṭam-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  
devarṣir nārado munih  
kim papraccha dharma-putram  
hareś carita-maṅgalam

śrutvā-hearing; nagara-nirmāṇam-the building of the city; devarṣih-Devarṣi; nāradah-Nārada; muniḥ-the sage; kim-what?; papraccha-asked; dharma-putram-the son of Dharma; hareḥ-of Lord Kṛṣṇa; carita-maṅgalam-the auspicious pastimes.

After hearing of the building of Vṛndāvana City, what did Devarṣi Nārada then ask Nārāyaṇa Ṛṣi about the auspicious pastimes of Lord Kṛṣṇa?

Text 3

śrī-sūta uvāca

śrutvā nagara-nirmāṇam  
nārado muni-sattamaḥ  
papraccha kṛṣṇa-caritam  
aparam su-manoharam

śrī-suta uvāca-Śrī Sūta said; śrutvā-hearing; nagara-of the city; nirmāṇam-the building; nāradah-Nārada; muni-sattamaḥ-the great sage; papraccha-asked; kṛṣṇa-caritam-of Lord Kṛṣṇa's pastimes; aparam-transcendental; su-manoharam-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

śrī-kṛṣṇākhyāna-caritam  
piyūṣam muni-sattama  
jñāna-sindho nigada mām  
śiṣyam ca śaraṇāgatam

śrī-nārada uvāca-Śrī Nārada said; śrī-kṛṣṇākhyāna-caritam-the description of

Lord Kṛṣṇa's pastimes; pīyūṣam-nectar; muni-sattama-O great sage; jñāna-sindhah-O ocean of knowledge; nigada-please tell; mām-to me; śiṣyam-your disciple; ca-and; śaraṇāgatam-surrendered.

Śrī 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  
caritam param adbhitam

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; caritam-the pastimes; param-transcendental; adbhitam-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 mādhavaḥ  
jagāma śrī-madhuvanam  
yamunā-tīra-nīrajam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; bālakaiḥ-boys; sārdham-with; balena-Balarāma; saha-with; mādhavaḥ-Kṛṣṇa; jagāma-went; śrī-madhuvanam-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-samuhāś ca  
cikrīḍur bālakās tathā  
viśrāntās trt-paritāś ca  
kṣudhābhīḥ paripīḍitāḥ

viceruh-went; go-samuhāḥ-the cows; ca-and; cikrīduḥ-played; bālakāḥ-the boys; tathā-so; viśrāntāḥ-tired; trt-parītāḥ-accompanying Him; ca-and; kṣudhābhīḥ-with hunger; paripīḍitāḥ-troubled.

The cows grazed and the boys played. After a while the boys became tired and hungry.

#### Text 8

tam ūcur gopa-śiśavah  
śrī-kṛṣṇam parameśvaram  
kṣudhāsmān bādhate kṛṣṇa  
kim kurmo brūhi kiṅkarān

tam-to Him; ūcuḥ-said; gopa-śiśavah-the gopa boys; śrī-kṛṣṇam-to Śrī Kṛṣṇa; parameśvaram-the Supreme Personality of Godhead; kṣudhā-with hunger; asmān-to us; bādhate-stopped; kṛṣṇa-O Kṛṣṇa; kim-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

śiśūnāṁ vacanam śrutvā  
tāṁ uvāca dayā-nidhiḥ  
hitāṁ tathyam ca vacanāṁ  
prasanna-vadanekṣaṇāḥ

śiśūnām-of the boys; vacanam-the words; śrutvā-hearinmg; tām-to them; uvāca-said; dayā-nidhiḥ-an ocean of mercy; hitām-auspicious; tathyam-truthful; ca-and; vacanām-statement; prasanna-vadanekṣaṇāḥ-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

yajñā-sthānam sukhāvaham  
annam yācata tam sīghram  
brāhmaṇāṁś ca kratūnmukhān

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bālā-O boys; gacchata-please go; viprāṇām-of the brāhmaṇas; yajñā-sthānam-to the yajna place; sukhāvaham-happy; annam-food; yācata-beg; tam-that; sīghram-at once; brāhmaṇān-to the brāhmaṇas; ca-and; kratūnmukhān-intent on performing yajnas.

Śrī Kṛṣṇa said: O boys, please go to the pleasant place were brāhmaṇas are performing a yajña. Beg some food from the brāhmaṇas intent on performing a yajña there.

Text 11

viprā āṅgirasaḥ sarve  
svāśrame śrī-vanāntike  
yajñām kurvanti viprāś ca  
śruti-smṛti-visāradāḥ

viprā-brāhmaṇas; āṅgirasaḥ-followers of Aṅgirā Muni; sarve-all; svāśrame-in their own asrama; śrī-vanāntike-near the forest; yajñām-a yajna; kurvanti-do; viprāḥ-the brāhmaṇas; ca-and; śruti-smṛti-visāradāḥ-learned in the Śruti and Smṛti.

These brāhmaṇas, learned in the Śruti and Smṛti, and followers of Aṅgirā Muni, are performing a yajña in their āśrama near the forest.

Text 12

nisprhā vaisṇavāḥ sarve  
mām yajanti mumukṣavāḥ  
māyayā mām na jānanti  
māyā-mānuṣa-rūpiṇam

nisprhā-without material desires; vaisṇavāḥ-devotees; sarve-all; mām-Me; yajanti-worship; mumukṣavāḥ-yearning for liberation; māyayā-by the illusory potency; mām-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 yaj{.sy 241}as. 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 yuṣmābhyaṁ  
annam viprāḥ kratūnmukhāḥ  
tat-kāntā yācata kṣipram  
dayā-yuktāḥ śiśūn prati

na-not; cet-if; dadāti-give; yuṣmābhyaṁ-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; yayuh-went; bālaka-puṅgavāḥ-the exalted boys; purataḥ-in the presence; brāhmaṇānām-of the brāhmaṇas; ca-and; tasthuḥ-stood; 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 bālakāḥ sīghram  
annam datta dvijottamāḥ  
na śuśruvur dvijā kecit  
kecic chrutvā sthitāḥ smitāḥ

iti-thus; ūcuḥ-said; bālakāḥ-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-stood; 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 16

te yayū randhanāgāram  
brāhmaṇyo yatra pācikāḥ  
gatvā bālā vipra-bhāryāḥ  
praṇemur nata-kandharāḥ

te-they; yayū-went; randhanāgāram-to the room; brāhmaṇyah-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 mātarō '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; mātarah-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 vacanām śrutvā  
dr̥ṣṭvā tāṁś ca manoharān  
papraccha sādaram sādhvyaḥ  
smerānana-saroruhāḥ

bālānām-of the boys; vacanam-the words; śrutvā-hearing; dr̥ṣṭvā-seeing; tāṁs-the them; ca-and; manoharān-handsome; papraccha-asked; sādaram-respectfully; sādhvyaḥ-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 'nnam̄ bahu-vidhair  
vyañjanaiḥ sahitam̄ varam

śrī-vipra-patnya ūcuḥ-the brāhmaṇas' wives said; ke-who?; yūyam-you; preṣitāḥ-sent; kena-by whom?; 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

brāhmaṇīnām̄ vacaḥ śrutvā  
tā ūcus te mudānvitāḥ  
snigdhā hasantāḥ sphītāś ca  
sarve gopāla-bālakāḥ

brāhmaṇīnām-of the brāhmaṇas' wives; vacaḥ-the words; śrutvā-hearing; tā-to them; ūcuḥ-said; te-they; mudānvitāḥ-happy; snigdhā-affectionate; hasantāḥ-smiling; sphītāḥ-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-kṛṣṇābhyaṁ  
vayam̄ kṣut-pīḍitā bhṛśam̄  
dattānnam̄ mātarō 'smābhyaṁ  
kṣipram̄ yāmas tad-antikam̄

śrī-bālā ūcuḥ-the boys said; preṣitā-sent; rama-kṛṣṇābhyaṁ-by Kṛṣṇa and Balarāma; vayam-we; kṣut-pīḍitā-hungry; bhṛśam-very; datta-please give; annam-food; mātarah-O mothers; asmābhyaṁ-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-  
vanābhyañtara eva ca  
vaṭa-mūle madhuvane  
vasantau rāma-keśvau

itah-from here; ati-dūre-very far; bhāṇḍīra-vanābhyañtare-in banyan grove; eva-indeed; ca-and; vaṭa-of a banyan tree; mūle-at the roots; madhuvane-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 'nnam ca mātarah  
kim u deyam na vā deyam  
śīghram vadata no 'dhunā

visrāntau-tired; kṣudhitau-hungry; tau-They; vā-or; yācete-beg; annam-food; ca-and; mātarah-O mothers; kim-whether?; u-indeed; deyam-to be given; na-not; vā-or; deyam-to be given; śīghram-at once; vadata-please tell; nah-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 vacanāṁ śrutvā  
hrṣṭānanāśru-locaṇāḥ  
pulakāṅkita-sarvāṅgas  
tat-pādābja-manorathāḥ

gopānām-of the gopas; vacanam-the words; śrutvā-hearong; hrṣṭānanāśru-locaṇāḥ-tears of happiness intbheri eyes; pulakāṅkita-sarvāṅgas-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 become filled with tears of happiness.

#### Text 25

nānā-vyañjana-samyuktam  
śāly-annam su-manoharam  
pāyasaṁ piṣṭakam svādu  
dadhi kṣīram ghṛtam madhu

nānā-vyañjana-samyuktam-with many kinds of delicious foods; śāly-annam-rice; su-manoharam-very beautiful; pāyasaṁ-payasa; piṣṭakam-pistaka cakes; svādu-sweet; dadhi-yogurt; kṣīram-milk; ghṛtam-ghee; madhu-honey.

Taking many kinds of perfectly spiced foods, beautiful rice, sweet-rice, piṣṭaka cakes, sweet yogurt, milk, ghee, and honey, . . .

#### Text 26

raupye kāṁsyे rājate ca  
pātre kṛtvā mudānvitāḥ  
tāḥ sarvā vipra-patnyaś ca  
prayayuh kṛṣṇa-sannidhau

raupye-silver; kāṁsyē-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-vratāḥ tā dhanyāś 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 dadṛśuh śrī-kṛṣṇam  
sa-balaṁ saha-bālakam  
vaṭa-mūle vasantam tam  
uḍu-madhye yathodupam

gatvā-going; dadṛśuh-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

śyāmam kiśora-vayāsām  
piṭa-kauṣeya-vāsasam  
sundaram sa-smitam śāntam  
rādhā-kāntam manoharam

śyāmam-dark; kiśora-vayāsām-youthful; piṭa-kauṣeya-vāsasam-wearing yellow silk garments; sundaram-handsome; sa-smitam-smiling; śāntam-peaceful; rādhā-kāntam-the bloved 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-pārvanya-candrāsyam  
ratnālaṅkāra-bhūṣitam  
ratna-keyūra-valaya-  
ratna-nūpura-bhūṣitam

śarat-pārvanya-candrāsyam-whose face was an autumn moon; ratnālaṅkāra-bhūṣitam-decorated with jewel ornaments; ratna-jewel; keyūra-valaya-armelts and bracelets; ratna-nūpura-bhūṣitam-jewel anklets.

. . . whose face was an autumn moon, who was deocrated with jewel bracelets, armlets, anklets, and other ornaments, . . .

Text 31

ājānu-lambitam śubhram  
bibhrataṁ ratna-mālikām  
mālatī-mālayā kanṭha-  
vakṣah-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;  
kanṭha-neck; vakṣah-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-  
kuṇkumārcita-vigraham  
su-nāsam su-kapolam ca  
tuṣṭuvur madhusūdanam

candanāguru-kastūrī-kuṇkuma-with sandal, aguru, musk, and kunkuima;  
arcita-anointed; vigraham-whose form; su-nāsam-handsome nose; su-kapolam-  
handsome cheeks; ca-and; tuṣṭuvuh-offered prayers; madhusūdanam-to Lord  
Kṛṣṇa.

. . . who was anointed with sandal, aguru, musk, and kuṇkuma, and whose nose  
and cheeks were graceful and handsome. The brāhmaṇas' wives then offered  
prayers to Lord Kṛṣṇa, . . .

Text 33

pakva-dāḍimba-bījābhām  
bibhratam dantam uttamam  
śikhi-puccha-samāyuta-  
baddha-cūḍam parāt param

pakva-ripe; dāḍimba-pomegranate; bīja-seeds; abham-like; bibhratam-  
manifesting; dantam-teeth; uttamam-beautiful; śikhi-puccha-a peacock feather;  
samāyuta-with; baddha-cūḍam-hair; parāt-than the greatest; param-greater.

. . . 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-yugmābhyaṁ  
karṇa-mūla-virājitam  
dhyānāśādhyam yogināṁ ca  
bhaktānugraha-kātaram

kadamba-puṣpa-yugmābhyaṁ-with two kadamba flowers; karna-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

brahma-dharma-śeṣendraiḥ  
stuyamānam munīśvaraiḥ  
drṣṭvāivam īśvaram bhaktyā  
praṇemur dvija-yoṣitah  
svāsām jñānānurūpam ca  
tuṣṭuvur madhusūdanam

brahma-dharma-śeṣendraiḥ-by Brahmā, Śiva, Yamarāja, Śeṣa, and Indra; stuyamānam-offered prayers; munīśvaraiḥ-by the kings of the sages; drṣṭvā-seeing; evam-thus; īśvaram-the Supreme Personality of Godhead; bhaktyā-with devotion; praṇemuḥ-bowed down; dvija-yoṣitah-teh brāhmaṇas; wives; svāsām-own; j{.sy 241}ānānurūpam-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 nirahaṅkṛtaḥ  
nirguṇaś ca nirākāraḥ

sākāraḥ saguṇaḥ svayam

śrī-vipra-patnya ūcuh-the brāhmaṇas' wives said; tvam-You; brahma-Brahman; paramam-supreme; dhāma-abode; nirīhaḥ-without material actions; nirahaṅkṛtaḥ-without false ego; nirguṇaḥ-without material qualities; ca-and; nirākāraḥ-without a material form; sākāraḥ-with a transcendental form; saguṇaḥ-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 nirliptah  
paramātmā nirākṛtiḥ  
prakṛtiḥ puruṣas tvam ca  
kāraṇam ca tayoḥ paraḥ

sākṣi-rūpaḥ-the witness; ca-and; nirliptah-untouched; paramātmā-the Supersoul; nirākṛtiḥ-without 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

sr̥ṣṭi-sthity-anta-viṣaye  
ye ca devāḥ trayah paraḥ  
te tvad-aiṁśāḥ sarva-bijā  
brahma-viṣṇu-maheśvarah

sr̥ṣṭi-sthity-anta-viṣaye-in creation, maintenance, and destruction; ye-who; ca-and; devāḥ-demigods; trayah-three; paraḥ-supreme; te-they; tvad-aiṁśāḥ-Your partial expansions; sarva-bijā-the seeds of all; brahma-viṣṇu-maheśvarah-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 vivaresv  
akhilam viśvam īśvara  
mahā-virād mahā-viṣṇus  
tvam tasya janako vibho

yasya-of whom; lomnām-of the hairs; ca-and; vivaresv-in the holes; akhilam-all; viśvam-universes; īśvara-O Lord; mahā-virād-the univresal form; mahā-viṣṇuḥ-Lord Mahā-Viṣṇu; tvam-You; tasya-of Him; janakah-the father; vibhah-O almighty one.

O almighty Lord, You are the father of Lord Viṣṇu, who is the entire universe, and from the pores of whose body all the universes have come.

### Text 40

tejas tvam cāpi tejasvī  
jñānam jñānī ca tat-parah  
vede nirvacanīyas tvam  
kas tvām stotum iheśvarah

tejah-power; tvam-You; ca-and; api-also; tejasvī-the powerful; jñānam-knwoledge; jñānī-the knower; ca-and; tat-parah-abive them; vede-in the Vedas; nirvacanīyah-indescribable; tvam-You; kah-who?; tvām-You; stotum-to praise; iha-in this world; īśvarah-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-svarūpakah

mahad-ādi-sṛṣṭi-sūtram-the mahat-tattva and the material creation; pañca-tan-mātram-the five tan-mantras; eva-indeed; ca-and; bījam-the seed; tvam-You; sarva-śaktinām-of all potencies; sarva-śakti-svarūpakah-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-śaktīśvarah sarvah  
sarva-śakty-āśrayah sadā  
tvam anūhah svayam-jyotih  
sarvānandaḥ sanātanaḥ

sarva-śaktīśvarah-the master of all potencies; sarvah-everything; sarva-śakty-āśrayah-the shelter of all potencies; sadā-always; tvam-You; anūhah-inconceivable; svayam-jyotih-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-hīnas tvam  
sarva-vigrahavān api  
sarvendriyāṇām viśayam  
jānāsi nendriyī bhavān

ahah-Oh; api-even though; ākāra-hīnah-without material forms; tvam-You; sarva-vigrahavān-having all forms; api-even though; sarvendriyāṇām-of all senses; viśayam-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 maheśāś ca  
śeso dharmo vidhiḥ svayam

sarasvatī-sarasvatī; jaḍī-bhūtā-struck dumb; yat-stotre-in praising You; yan-nirūpaṇe-in describing You; jaḍī-bhūtaḥ-struck dumb; maheśah-Lord Śiva; ca-and; śesah-Lord Śeṣa; dharmah-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 jaḍatāṁ yāti  
ke vā śaktā vipaścitaḥ

pārvatī-Pārvatī; kamalā-Lakṣmī; rādhā-Rādhā; savitrī-Savitrī; veda-sūh-the mother of the Vedas; api-even; vedah-the Vedas; ca-and; jaḍatām-being speechless; yāti-attain; ke-who?; vā-or; śaktā-is able; vipaścitaḥ-wise.

Pārvatī, Lakṣmī, Rādhā, Savitrī, the mother of the Vedas, and the Vedas themselves are all speechless. Who is wise and learned enough to glorify You?

Text 46

vayaṁ kiṁ stavaṇam kūrmo  
'yogyāḥ prajñeśvareśvara  
prasanno bhava no deva  
dīna-bandho kṛpāṁ kuru

vayam-we; kim-how?; stavanam-prayer; kūrmah-we do; ayogyāḥ-unfit; prajñeśvareśvara-the king of the king of the wise; prasannah-pleased; bhava-be; nah-with us; deva-O Lord; dīna-bandhah-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 patnyāḥ  
petus tac-caraṇāmbuje  
abhayam pradadau tāś ca  
prasanna-vadanekṣaṇāḥ

iti-thus; evam-i9n this way; uktvā-speaking; tāḥ-them; patnyāḥ-the wives; petuh-fell; tac-caraṇāmbuje-at His lotus feet; abhayam-fearlessness; pradadau-gave; tāḥ-to them; ca-and; prasanna-vadanekṣaṇāḥ-with happy face and eyes.

After speaking these words, the brāhmaṇas' wives fell at Lord Kṛṣṇa's lotus feet. His face and eyes smiling, Lord Kṛṣṇa made them fearless.

Text 48

vipra-patnyā kṛtam stotram  
pūja-kāle ca yaḥ paṭhet  
sa gatim vipra-patnīnām  
labhate nātra samśayah

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; samśayah-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  
drṣṭvā śrī-madhusūdanah  
varaṁ vṛṇuta kalyāṇam  
bhavitā ceti uvāca ha

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; tāḥ-them; pādāmbhoja-patitā-fallen at Lord Kṛṣṇa's lotus feet; drṣṭvā-seeing; śrī-madhusūdanah-Śrī Kṛṣṇa; varaṁ-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 vacah śrutvā  
vipra-patnyo mudānvitāḥ  
tam ūcur vacanāṁ bhaktyā  
bhakti-namrātma-kandharāḥ

śrī-kṛṣṇasya-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; vipra-patnyaḥ-the brāhmaṇas' wives; mudānvitāḥ-happy; tam-to Him; ūcuḥ-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  
nah spṛhā tvat-padāmbuje  
dehi sva-dāsyam asmābhyaṁ  
dṛḍhāṁ bhaktim su-durlabhām

śrī-vipra-patnya ūcuḥ-the brāhmaṇas' wives said; varam-boon; vatsa-O child; na-not; gr̥hṇīmaḥ-we accept; nah-of us; spṛhā-the desire; tvat-padāmbuje-at Your lotus feet; dehi-please give; sva-dāsyam-service to You; asmābhyaṁ-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 'nuksaṇam vaktra-  
sarojam tava keśava  
anugraham kuru 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 almighty 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-kṛṣṇah karuṇā-nidhiḥ  
om ity uktvā tri-lokeśas

tasthau bālaka-saṁsadi

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-saṁsadi-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 annam sudhopamam  
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

etasmin antare-then; tatra-there; śātakumbha-ratham-a golden chariot; varam-beautiful; dadṛśuḥ-saw; vipra-patnyāḥ-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  
sad-ratna-kalasojjvalam

ratna-darpaṇa-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-śuddhāṁśukānvitam  
pārijāta-prasūnānām  
mālā-jālair virājitaṁ

śveta-cāmara-samyuktam-white camaras; vahni-śuddhāṁśukānvitam-with curtains pure like fire; pārijāta-prasūnānām-of parijata flowers; mālā-jālaiḥ-with a network of garlands; virājitaṁ-splendid.

. . . white cāmaras, curtains pure like fire, and many pārijāta flowers, . . .

Text 58

śata-candra-samāyuktam  
mano-yāyī manoharam  
veṣṭitam pārṣadair divyair  
vana-mālā-vibhūṣitaiḥ

śata-candra-samāyuktam-splendid as a hundred moons; mano-yāyī-fast as the mind; manoharam-beautiful; veṣṭitam-filled; pārṣadaiḥ-with liberated associates of the Lord; divyaiḥ-splendid; vana-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 with forest garlands,

Text 59

pīta-vastra-parīdhānai  
ratnālaṅkāra-bhūṣitaiḥ  
navā-yauvana-sampannaiḥ  
śyāmalaiḥ su-manoharaiḥ

pīta-vastra-parīdhānaiḥ-wearing yellow garments; ratnālaṅkāra-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; ūcuḥ-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  
jagmūr golokam īpsitam  
babhūvur gopikāḥ sadyas  
tyaktvā mānuṣa-vigrahān

vipra-bhāryā-the brāhmaṇas' wives; harim-to Lord Kṛṣṇa; natvā-bowing down; jagmuḥ-went; golokam-to Goloka; īpsitam-desired; babhūvuh-were; gopikāḥ-gopīs; sadyah-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  
brāhmaṇānām 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; svayam-personally; vibhuḥ-the Lord.

Then, employing His yogamāyā potency, Lord Kṛṣṇa created shadow forms of the wives and placed them in the brāhmaṇas' homes.

#### Text 64

viprāś ca bhāryā uddiśya  
param sandigdha-mānasāḥ  
anveṣāṇām prakurvanto  
dadṛṣuḥ pathi kāminīḥ

viprāḥ-the brāhmaṇas; ca-and; bhāryā-wives; uddiśya-in relation to; param-very; sandigdha-mānasāḥ-affectionate at heart; anveṣāṇam-searching; prakurvantaḥ-doing; dadṛṣuḥ-saw; pathi-on the paths; kāminīḥ-wives.

The brāhmaṇas, who in their hearts dearly loved them, were searching for their wives when they suddenly saw them on the path.

#### Text 65

dṛṣṭvocur brāhmaṇāḥ sarve  
tās te ca vinayānvitāḥ  
pulakāṅkita-sarvaṅgāḥ  
prasanna-vadanekṣaṇāḥ

dṛṣṭvā-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-vadanekṣaṇāḥ-their faces and eyes cheerful.

Seeing 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  
dṛṣṭo yuṣmābhir īśvaraḥ  
asmākam jīvanam vyartham  
veda-pāṭhaḥ 'py anarthakah

śrī-brāhmaṇā ūcuḥ-the brāhmaṇas said; ahaḥ-Oh; ati-very; dhanyā-fortunate; yūyam-you; ca-and; dṛṣṭah-seen; yuṣmābhiḥ-by you; īśvaraḥ-the Supreme Personality of Godhead; asmākam-of us; jīvanam-the life; vyartham-useless; veda-pāṭhah-study of the Vedas; api-also; anarthakah-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 vibhūtayah sarvāḥ  
sarvesām janako hariḥ

vede-in the Vedas; purāṇe-and the Puranas; sarvatra-everywhere; vidvadbhiḥ-by the wise; parikīrtitāḥ-glorified; hareḥ-of Lord Kṛṣṇa; vibhūtayah-the potencies; sarvāḥ-all; sarvesām-of all; janakah-the father; hariḥ-Lord Kṛṣṇa.

Lord Kṛṣṇa's glories are proclaimed in the Vedas and Purāṇas. Lord Kṛṣṇa is everyone's father.

### Text 68

tapo japo vrataṁ dānam  
vedādhyāyanam arcanam  
tīrtha-snānam anaśanam

sarvesāṁ phala-do hariḥ

tapah-austerity; japah-mantas; vratham-vows; dānam-charity; vedādhyāyanam-Vedic study; arcanam-worship; tīrtha-snānam-bathing in holy places; anaśanam-fasting; sarvesāṁ-of all; phala-dah-giving the fruits; hariḥ-Lord Kṛṣṇa.

It is Lord Kṛṣṇa who gives to everyone the results of austerities, mantras, vows, charity, Vedic study, worship, bathing in holy places, and fasting.

Text 69

śrī-kṛṣṇah sevito yena  
kim tasya tapasāṁ phalaiḥ  
prāptah kalpa-tarur yena  
kim tasyānyena sākhinā

śrī-kṛṣṇah-Lord Kṛṣṇa; sevitah-served; yena-by whom; kim-what?; tasya-of him; tapasāṁ-of austerities; phalaiḥ-with the results; prāptah-attained; kalpa-taruḥ-a desire-tree; yena-by whom; kim-what?; tasya-of him; anyena-with another; sākhinā-tree.

For one who serves Lord Kṛṣṇa, what is the use of austerities? For one who has attained a kalpa-vṛksa tree that fulfills all desires, what is the use of other trees?

Text 70

śrī-kṛṣṇo hrdaye yasya  
kim tasya karmabhiḥ kṛtaiḥ  
kim pīta-sāgarasyaiva  
pauruṣāṁ kūpa-laṅghane

śrī-kṛṣṇah-Śrī Kṛṣṇa; hrdaye-in the heart; yasya-of whom; kim-what?; 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 viprāś ca  
grhītvā kāminī-varāḥ  
prajagmuḥ sva-grham hṛṣṭas

tābhiḥ sārdham ca remire

iti-thus; evam-thus; uktvā-speaking; viprāḥ-the brāhmaṇas; ca-and; gṛhītvā-taking; kāminī-varāḥ-elevated wives; prajagmuḥ-went; sva-grham-to their own homes; hrṣṭaḥ-happy; tābhiḥ-with them; sārdham-with; ca-and; remire-enjoyed.

After speaking these words, the brāhmaṇas returned home with their elevated wives and enjoyed with them.

Text 72

tāsāṁ tato 'dhikāṁ prema  
krīḍāsu sarva-karmasu  
dākṣīnyāṁ māyayā śaktā  
brahmaṇā na vitarkitum

tāsāṁ-of them; tataḥ-than that; adhikam-more; prema-love; krīḍāsu-in pastimes; sarva-karmasu-in all activities; dākṣīnyam-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 nārāyaṇah so 'yam  
balena śiśubhiḥ saha  
jagāma svālayam tūrṇam  
pūrṇam brahma sanātanam

atha-then; nārāyaṇah-Lord Nārāyaṇa; 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 kathitaṁ sarvaiḥ  
harer māhātmyam uttamam  
purā śrutiṁ dharma-vaktrāt

kim bhūyah śrotum icchasi

iti-thus; evam kathitam-thus; sarvam-all; hareḥ-of Lord Kṛṣṇa; māhātmyam-the gloty; uttamam-transcendental; purā-before; śrutam-heard; dharma-vaktrāt-from the mouth of Dharma Muni; kim-what?; bhūyah-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

ṛṣīndra kena punyena  
babhūva vipra-yoṣitām  
munīndrāṇām ca siddhānām  
durlabhā gatir īdrśī

śrī-nārada uvāca-Śrī Nārada said; ṛṣīndra-O king of sages; kena-by what?; punyena-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; gatih-destination; īdrśī-like that.

Śrī Nārada said: O king of sages, what pious deeds did the brāhmaṇas' wives perform that they attained a destination even great munis and siddhas cannot attain?

Text 76

imāḥ kā vā punyavatyāḥ  
purā tasthur mahī-talam  
ājagmuḥ kena doṣeṇa  
vada sandeha-bhañjana

imāḥ-they; kā-what?; vā-or; punyavatyāḥ-pious; purā-before; tasthuḥ-stood; mahī-talam-on the earth; ājagmuḥ-came; kena-by what?; doṣeṇa-fault; vada-please tell; sandeha-bha{.sy 241}jana-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

saptarṣīnām ramaṇyaś ca  
rūpeṇāpratimāḥ parāḥ  
guṇavatyāḥ su-sīlāś ca  
sva-dharmiṣṭhāḥ pati-vratāḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; saptarsīnām-of the seven sages;  
ramaṇyaḥ-the wives; ca-and; rūpeṇa-with beauty; apratimāḥ-incomparable; parāḥ-  
great; guṇavatyāḥ-virtuous; su-sīlāḥ-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  
piṇa-śroni-payodharāḥ  
divya-vastra-parīdhānā  
ratnālankāra-bhūṣitāḥ

navīna-yauvanāḥ-in the full bloom of youth; sarvāḥ-all; piṇa-śroni-payodharāḥ-  
with full breasts and hips; divya-vastra-splendid garments; parīdhānā-wearing;  
ratnālankāra-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-cakṣusā

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-cakṣusā-with crooked glances.

. . . fair like molten gold, beautiful with smiling lotus faces, and able with a  
crooked glance to bewilder the minds of the greatest sages.

Text 80

dṛṣṭvā tāsāṁ stana-śroṇi-  
mukhāni sundarāṇi ca  
analaś cakame tāś ca  
madanānala-pīḍitah

dṛṣṭvā-seeing; tāsām-of them; stana-breasts; śroṇi-and hips; mukhāni-and faces; sundarāṇi-beautiful; ca-and; analah-Agnideva; cakame-desired; tāḥ-them; ca-and; madanānala-pīḍitah-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  
pasparśāṅgāni tāsāṁ 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 tāsāṁ ca  
darśam sparśam mumoha ca

pati-vratā-chaste; na-not; jānanti-understood; pati-pādābja-mānasāḥ-their hearts placed at their husbands' lotus feet; agnir-aṅgāni-the limbs of flame; tāsām-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-qand; mānasam-the mind; j{.sy 241}ātvā-understanding; bhagavān-powerful; aṅgirāḥ-Aṅgirā Muni; svayam-personally; śaśāpa-cursed; tam-him; iti-thus; uvāca-said; sarva-bhakṣah-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-puṇḍavam  
vrīdayā namra-vadanā  
cakampe brahma-tejasā

vahniḥ-Agni; sa-cetanah-restored to his se4nses; bhūtvā-becoming; tuṣṭāva-prayed; muni-puṇḍavam-to the great sage; vrīdayā-with embarrassment; namra-vadanah-his head bowed; cakampe-rembled; 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 yūyam 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 brāhmaṇānāṁ ca  
gr̥he labhata janma vai  
kariṣyanti vivāham ca  
yuṣmān nah̥ kulajā dvijāḥ

bhārate-on the earth; brāhmaṇānāṁ-of brāhmaṇas; ca-and; gr̥he-in the home; labhata-attain; janma-birth; vai-indeed; kariṣyanti-will do; vivāham-wedding; ca-and; yuṣmān-you; nah̥-of us; kulajā-born in respectable families; dvijāḥ-brāhmaṇas.

"Take birth in brāhmaṇas' homes. Respectable brāhmaṇas born in our family will marry you."

Text 87

śrutvā vākyam munes tāś ca  
ruruduḥ prema-vihvalāḥ  
putāñjali-yutāḥ sarvā  
ity ūcū tam vidām varam

śrutvā-hearing; vākyam-the words; muneḥ-of the sage; tāḥ-to them; ca-and; ruruduḥ-wept; prema-vihvalāḥ-overcome with love; putāñjali-yutāḥ-with folded hands; sarvā-all; iti-like; ūcū-said; tam-to him; vidām-of the wise; varam-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-patyna ūcuḥ  
na tyajāsmān muni-śreṣṭha  
niṣpāpāś ca pati-vratāḥ  
ajānantīḥ para-sprṣṭāḥ  
na ca nas 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; para-sprṣṭāḥ-of being touched by another; na-not; ca-and; nah̥-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 kinkarīnām ca  
na daṇḍām kartum arhati  
yuṣmākam caraṇāmbhojam  
kadā drakṣyāmahe vayam

bhaktānām-devoted; kinkarīnām-of maidservants; ca-and; na-not; daṇḍam-punishment; kartum-to do; arhati-are worthy; yuṣmākam-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

khaḍga-cchedād vajra-pātāt  
sarva-praharaṇān mune  
dāruṇaḥ kānta-vicchedaḥ  
sādhvīnām duḥsahāḥ sadā

khaḍga-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; duḥsahāḥ-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

brahmaśṭhānām guṇavatām  
parān kāntān mahā-munīn  
evam-bhūtān kathām tyaktvā  
yāsyāmaḥ pṛthivī-talam

brahmaśṭhānām-saintly; guṇavatām-virtuous; parān-other; kāntān-husbands; mahā-munīn-great sages; evam-bhūtān-like this; katham-how?; tyaktvā-abandoning; yāsyāmaḥ-we will go; pṛthivī-talam-to the earth.

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-bodhitah

yāsyāmaḥ-we will go; yadi-if; viprendra-O king of sages; kadā-when?; atra-here; āgamanam-return; vada-please tell; aj{.sy 241}āna-ignorance; sparśa-touch; dosānām-the fault; na-not; syāt-is; nah-of us; vidhi-bodhitahby 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 punah prāptaḥ  
    svāmīndrasya pradharṣaṇāt  
sā sambhogāt punah śuddhā  
    sparśāt kim varjītā vayam

ahalyayā-by Ahalyā; punah AGAIN; prāptaḥ-attained; svāmī-husband; īndrasya-of Indra; pradharṣaṇāt-from forcible; sā-she; sambhogāt-from the enjoyment; punah-again; śuddhā-pure; sparśāt-from the touch; kim-what?; varjītā-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-vedāṅga-pāraga  
veda-kartuś ca putras tvam  
    sarva-veda-vidām varah

vicāram-consideration; kuru-please do; dharmiṣṭha-O religious one; veda-vedāṅga-pāraga-gone to the farther shore of the Vedas and Vedāṅgas; veda-kartuḥ-

of the author of the Vedas; ca-and; putrah-the son; tvam-you; sarva-veda-vidām-of all knowers of the Vedas; varah-the best.

O follower of religious principles, O sage who has crossed to the farther shore of the Vedas and Vedāṅgas, please think about this. You are the son of the demigod Brahmā, the Vedas' author. You are the best of all knowers of the Vedas.

Text 95

anyeśāṁ ca bhayāt kāntā  
vrajanti śaraṇāṁ patim  
sva-kānta-bhaya-samvignāḥ  
śaraṇāṁ kam vrajanti tāḥ

anyeśāṁ-of others; ca-and; bhayāt-from fear; kāntā-wives; vrajanti-go; śaraṇām-to shelter; patim-the husband; sva-kānta-of her own husband; bhaya-samvignāḥ-filled with fear; śaraṇām-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

abhayāṁ dehi dharmiṣṭha  
bhaya-yuktābhya eva ca  
putre śiṣye kalatre ca  
ko daṇḍāṁ kartum akṣamāḥ

abhayam-fearlessness; dehi-please give; dharmiṣṭha-O religious one; bhaya-yuktābhya-frightened; eva-indeed; ca-and; putre-to a son; śiṣye-disciple; kalatre-wife; ca-and; kah-who?; daṇḍam-punishment; kartum-to do; akṣamāḥ-unable.

O follower of religious principles, who is so weak that he cannot punish a frightened son, disciple, or wife?

Text 97

durbalaḥ sabalo vāpi  
sva-vastūnām apīśvaraḥ  
sva-dravyāṁ vikrayām kartum  
na cānyo rakṣitum kṣamāḥ

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; anyah-another; raksitum-to protect; kṣamah-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  
dayālur muni-puṅgavah  
premnā ruroda tāsām ca  
nirikṣya mukha-paṅkajam

kāminīnām-of the wives; vacaḥ-the words; śrutvā-hearing; dayāluḥ-merciful; muni-puṅgavah-the great sage; premnā-with love; ruroda-wept; tāsām-of them; ca-and; nirikṣya-seeing; mukha-paṅkajam-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  
jñāninām yoginām varah  
patnī-viccheda-viṣaye  
mūrchām prāpa tathāpi saḥ

veda-vedāṅga-pāra-jñah-who had gone to the farther shore of the Vedas and Vedāṅgas; jñāninām-of the phiulosophers; yoginām-of the yogis; varah-the best; patnī-viccheda-viṣaye-in the prospect of being separated from his wives; mūrchām-bewilderment; prāpa-attained; 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  
virahodvigna-mānasāḥ  
nirikṣya tāsām vaktrāṇi  
tasthau puṭṭaliko yathā

sarve-all; babhūvuḥ-became; śokārtā-griefstricken; virahodvigna-mānasāḥ-

thewir minds overcome by the separation; nirikṣya-seeing; tāśām-of them;  
vaktrāṇi-the faces; tasthau-stood; puṭṭalikah-wooden doll; yathā-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 vilāpam su-ciram  
sarva-veda-vidāṁ varah  
bhrātṛbhiś ca sahālocya  
tā uvāca śucāturaḥ

kṛtvā-doing; vilāpam-lament; su-ciram-for a very long time; sarva-veda-vidām-of all knowers of the Vedas; varah-the best; bhrātṛbhiḥ-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  
yūyam śṛṇuta vakṣyāmi  
vacanāṁ satyam eva ca  
sva-karma-bhogināṁ bhogam  
ākarmāntam śrutau śrutam

śrī-aṅgirāḥ uvāca-Śrī Aṅgirā said; yūyam-you; śṛṇuta-please hear; vakṣyāmi-I will tell; vacanām-words; satyam-truthful; eva-indeed; ca-and; sva-karma-bhoginām-experiencing one's own karma; bhogam-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 yuṣmākam  
asmābhiḥ saha niścitam  
gate bhoge punar bhogo  
na hi vede nirūpitaḥ

gataḥ-gone; bhogaḥ-experience; ca-and; yuṣmākam-of you; asmābhiḥ-us; saha-with; niścitam-deetermined; gate-gone; bhoge-experience; punaḥ-again; bhogaḥ-experience; na-not; hi-indeed; vede-in the Vedas; nirūpitah-described.

Now your destined association with us is ended. The Vedas say that when the fruits of karma are exhausted they cannot be regained.

#### Text 104

śubhāśubham ca yat karma  
bhārate kṛtibhiḥ kṛtam  
nābhuktam kṣiyate kāntā  
janma-koti-śatair api

śubhāśubham-good and bad; ca-and; yat-what; karma-karma; bhārate-on the earth; kṛtibhiḥ-by the pious; kṛtam-done; na-not; abhuktam-not experienced; kṣiyate-destroyed; kānta-O beloveds; janma-koti-śataih-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 billion births.

#### Text 105

para-bhuktāṁ ca kāntāṁ ca  
yo bhuṅkte sa narādhāmaḥ  
sa pacyate kālaśūtre  
yāvac candra-divākarau

para-bhuktāṁ-enjoyed by another; ca-and; kāntāṁ-wife; ca-and; yaḥ-who; bhuṅkte-enjoys; sa-he; narādhāmaḥ-the lowest of men; sa-he; pacyate-is cooked; kālaśūtre-in hell; yāvat-as long as; candra-divākarau-the sun and moon.

He who again enjoys with a wife that has been 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 paitye  
pākārhā pāpa-samyutā  
tasyāś cāliṅgane bhartā  
bhraṣṭa-śrīś tejasā hatāḥ

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; āliṅgane-in 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 tarpaṇे  
sukhino na bhavanty evam  
ity āha kamalodbhavaḥ

devatāḥ-the demigods; pitaraḥ-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  
rakṣaṇām kurute sudhīḥ  
anyathā pāpa-bhāg bhūtvā  
niścitām narakām vrajet

tasmāt-therefore; prayatnaiḥ-carefully; bhāryām-wife; ca-and; rakṣaṇam-protection; kurute-does; sudhīḥ-intelligent; anyathā-otherwise; pāpa-bhāk-sinful; bhūtvā-becoming; niścitam-concluded; narakam-to hell; vrajet-goes.

For this reason an intelligent man carefully protects his wife. Otherwise he becomes a sinner and goes to hell.

Text 109

pade pade sāvadhānah  
kāntām rakṣati pañḍitāḥ  
pratīti-sthalī yosā  
doṣāṇām ca karaṇḍikā

pade pade-at every step; sāvadhānah-carefully; kāntām-wife; rakṣati-protects; paṇḍitah-wise; pratīti-of trust; sthalī-the place; yoṣā-a woman; dosāñām-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  
kumbhipākam 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; kumbhipākam-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 yamadutāś ca  
samsthāpya narakāntare  
uttiṣṭhantīm viklavam ca  
kurvanti daṇḍa-tādanam

tām-her; eva-indeed; yamadutāḥ-the Yamadutas; ca-and; saṁsthāpya-placing; narakāntare-in hell; uttiṣṭhantīm-standing up; viklavam-terror; ca-and; kurvanti-do; dāṇḍa-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 kīṭāś ca  
tīkṣṇa-dantāḥ su-dāruṇāḥ  
daśanti pumścalīm tatra  
santatam tām divā-niśam

sarpa-of snakes; pramāṇāḥ-the size; kīṭāḥ-worms; ca-and; tīkṣṇa-dantāḥ-with sharp teeth; su-dāruṇāḥ-fearsome; daśanti-bite; pumścalīm-an unfaithful woman; tatra-there; santatam-always; tām-her; divā-niśam-day and night.

Big as snakes, fearsome sharp-fanged worms bite an unchaste woman day and night, again and again.

Text 114

vikṛtākāra-śabdām ca  
karoti śāśvatam bhiyā  
na mamāra prahāreṇa  
sūkṣma-deha-vidhāriṇī

vikṛtākāra-śabdām-terrible sounds; ca-and; 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 sukhām bhuktvā  
loke 'tra yaśasā hatā  
patitā para-loke ca  
gatim etādṛśīm labhet

muhūrtārdham-half a muhurta; sukhām-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; etādrśīm-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 sprḥam kurute param  
sāpi duṣṭā parityajyā  
cety āha kamalodbhavaḥ

para-sprṣṭā-touched by another; ca-and; yā-who; nārī-woman yā-who; sprḥam-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  
adṛṣṭā kṛtibhiḥ kṛtā  
asūryam-paśyā ye dārāḥ  
śuddhāḥ te ca pati-vratāḥ

tasmāt-therefore; nārī-a woman; paraiḥ-by others; yatnāt-carefully; adṛṣṭā-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 drṣṭā sadā saiva  
niścitaṁ para-gāminī

svacchanda-gāminī-going where she wishes; yā-who; ca-and; svatantrā-independent; śūkarī-samā-like a pig; antaḥ-within; drṣṭā-seen; 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 sārdham sā kāntā  
vaikuṇṭham 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; sārdham-with; sā-she; kāntā-the wife; vaikuṇṭham-to Vaikuṇṭha; yāti-goes; niścitam-indeed.

A wife who, afraid to break the religious principle of chastity, is faithful to her husband, goes with him to Vaikuṇṭha.

Text 120

yāta yūyam ca pṛthivīm  
mānusīm yoṇim īpsitām  
krṣṇa-darśana-mātreṇa  
golokam yāsyatha dhruvam

yāta-go; yūyam-you; ca-and; pṛthivīm-to the earth; mānusīm-human; yoṇim-birth; īpsitām-desired; krṣṇa-of Lord Kṛṣṇa; darśana-by the sight; mātreṇa-simply; golokam-to Goloka; yāsyatha-you will go; dhruvam-indeed.

No please go 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 nirmitā cchāyā  
yuṣmākam yogamāyayā  
ta vipra-mandire sthivā  
cāgamiṣyanti no gṛham

hariṇā-by Lord Kṛṣṇa; nirmitā-created; cchāyā-shadow; yuṣmākam-of you; yogamāyayā-by Yogamāyā; ta-they; vipra-mandire-to the brāhmaṇas' homes; sthivā-situated; ca-and; āgamiṣyanti-will return; nah-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 nah patnyo  
bhaviṣyatha na saṁśayah  
yuṣmākam mama sāpaś ca  
babhūva ca varādhikah

punaḥ-again; aṁśena-by a part; nah-of us; patnyah-the wives; bhavisyatha-you will be; na-no; saṁśayah-doubt; yuṣmākam-of you; mama-of me; sāpaḥ-the curse; ca-and; babhūva-was; ca-and; varādhikah-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 śucānvitah  
tāś cāgatya mahīm śāpād  
babhūvur vipra-yośitah

iti-thus; evam-thus; uktvā-speaking; sa-he; muniḥ-the sage; virarāma-stopped; śucānvitah-lamenting; tāḥ-to them; cāgatya-and; mahīm-top the earth; śāpāt-from the curse; babhūvuh-becasme; vipra-yośitah-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

dattvānnam haraye bhaktyā  
prajagmūr hari-mandiram  
babhūva niścitam tāsām  
sāpaś ca sampado 'dhikah

dattvā-giving; annam-food; haraye-to Lord Kṛṣṇa; bhaktyā-with devotion; prajagmuḥ-went; hari-mandiram-to Lord Kṛṣṇa's abode; babhūva-became; niścitam-indeed; tāsām-of them; sāpaḥ-the curse; ca-and; sampadah-than good

fortune; adhikah-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 sadyah satām kopas  
    copakārāya kalpate

nindanīyāt-reprehensible; ca-and; sampatteḥ-than good fortune; vipattiḥ-calamity; mahataḥ-from a great soul; varā-better; ahaḥ-Oh; sadyah-at once; satām-of the siantly 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  
    kutah kasya bhaved bhuvi  
bhūtāḥ kānta-parityāgān  
    muktā brāhmaṇa-yośitah

vinā-without; vipatteḥ-of calamity; mahimā-glory; kutah-where?; kasya-of whom; bhavet-is; bhuvi-on the earth; bhūtāḥ-was; kānta-parityāgāt-from rejection by their husbands; muktā-liberated; brāhmaṇa-yośitah-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 evam kathitam sarvam  
    hareś caritam uttamam  
aho puṇyatīnām ca  
    mokṣākhyānam manoharam

iti-thus; evam-thus; kathitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; caritam-pastimes; uttamam-transcendental; ahaḥ-Oh; puṇyatīnām-of the saintly women;

ca-amd; mokṣa-of liberation; ākhyānam-the story; manoharam-beautiful.

Thus I have described Lord Kṛṣṇa's transcendental pastimes and the beautiful story of how some saintly women attained liberation.

Text 128

śrī-kṛṣṇākhyānam viprendra  
nūtnam nūtnam pade pade  
na hi trptih śrutavatām  
kena śreyasi trpyate

śrī-kṛṣṇākhyānam-the story of Lord Kṛṣṇa's transcendental pastimes; viprendra-O king of brāhmaṇas; nūtnam-newer; nūtnam-and newer; pade-step; pade-by step; na-not; hi-indeed; trptih-satiation; śrutavatām-of the hearers; kena-by what?; śreyasi-in the best; trpyate-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 gamyam tat kathitam  
yac chrutam guru-vaktrataḥ  
vada mām vāñchitam yat te  
kim bhūyah 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; vāñchitam-desired; yat-what; te-of you; kim-what?; bhūyah-more; śrotum-to hear; icchasi-you wish.

I have repeated what I heard from my guru's mouth. Tell me what is your wish. What more do you wish to hear?

Text 130

śrī-nārada uvāca

yad yac chrutam tvayā pūrvam  
guru-vaktrāt kṛpā-nidhe  
maṅgalam kṛṣṇa-caritam

tan me brūhi jagad-guro

śrī-nārada uvāca-Śrī Nārada said; yat-what; yac-what; chrutam-heard; twayā-by you; pūrvam-before; guru-vaktrāt-from your guru's mouth; krpā-nidhe-O ocean of mercy; maṅgalam-auspiciousness; krṣṇa-caritam-Lord Krṣṇa's transcendental pastimes; tan-that; me-to me; brūhi-please tell; jagad-gurah-O guru of the universe.

Śrī Nārada said: O guru of the universe, O ocean of mercy, please tell me Lord Krṣṇa's auspicious pastimes as you heard them from your guru's mouth.

Text 131

śrī-sūta uvāca

śrutvā devarṣi-vacanam  
ṛṣir nārāyaṇah svayam  
aparam krṣṇa-māhātmyam  
pravaktum upacakrame

śrī-sūta uvāca-Śrī Sūta said; śrutvā-hearing; devarṣi-vacanam-the words of Devarṣi Nārada; ṛṣih-the sage; nārāyaṇah-Nārāyaṇa; svayam-personally; aparam-incomparable; krṣṇa-māhātmyam-Lord Krṣṇa's glory; pravaktum-to speak; upacakrame-began.

Śrī Sūta said: Hearing Nārada Muni's words, Śrī Nārāyaṇa Ṛṣi continued to narrate Lord Krṣṇa's incomparable glories.

### Chapter Nineteen Kāliya-damana-dāvagni-mokṣaṇa Subduing Kāliya and Extinguishing the Forest Fire

Text 1

ekadā bālakaiḥ sārdham  
baladevam vinā hariḥ  
jagāma yamunā-tīram  
yatram kāliya-mandiram

ekadā-one day; bālakaiḥ-boys; sārdham-with; baladevam-Balarāma; vinā-without; hariḥ-Kṛṣṇa; jagāma-went; yamunā-of the Yamunā; tīram-to the shore; yatra-where; kāliya-mandiram-the home of Kāliya.

One day, with the boys and without Balarāma, Lord Kṛṣṇa went to the Yamunā's shore, to the place where Kāliya had his home.

#### Text 2

paripakva-phalam bhuktvā  
yamunā-tīraje vane  
svecchamayas tṛt-parītas  
cakhāda nirmalam jalam

paripakva-ripe; phalam-fruit; bhuktvā-eating; yamunā-tīraje-on the Yamunā's shore; vane-in the forest; svecchamayas-as He wished; tṛt-parītas-thirsty; cakhāda-drunk; nirmalam-clear; jalam-water.

He ate some fruit from the forest by the Yamunā's shore and He drank the clear water.

#### Text 3

gokulam kālayām āsa  
śiśubhiḥ saha kānane  
vijahāra ca taiḥ sārdham  
sthāpayām āsa gokulam

gokulam-the cows; kālayām āsa-herded; śiśubhiḥ-boys; saha-with; kānane-in the forest; vijahara-played; ca-and; taiḥ-with them; sārdham-with; sthāpayām āsa-placed; gokulam-the cows.

As He watched over the cows, He played with the boys in the forest.

#### Text 4

krīḍā-nimagna-citto 'yam  
Ś bālakāś ca mudānvitāḥ  
bhuktvā nava-tṛṇām gāvo  
viṣa-toyām papur mune

krīḍā-nimagna-citto-His heart plunged into pastimes; ayam-He; bālakah-the boys; ca-and; mudānvitāḥ-happy; bhuktvā-eating; nava-new; tṛṇām-grass; gāvo-the cows; viṣa-toyām-poisoned water; papur-drank; 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 jalām pītvā  
dāruṇāntaka-ceṣṭayā  
jvalābhiḥ kālakutānām  
sadyah prāṇāṁś ca tatyajuh

viśāktam-poisoned; ca-and; jalām-water; pītvā-drinking; dāruṇāntaka-ceṣṭayā-by the terrible deed; jvalābhiḥ-burning; kālakutānām-of poison; sadyah-at once; prāṇān-life; ca-and; tatyajuh-abandoned.

Drinking the the water burning with poison, the cows at once gave up their lives.

Text 6

drṣṭvā mṛtam go-samuham  
gopāś cintākulā bhiyā  
viṣaṇṇa-vadanāḥ sarve  
tam ūcur madhusūdanam

drṣṭvā-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

jñātvā sarvam jagan-nātho  
jīvayām āsa gokulam  
uttasthur tat kṣaṇam gāvo  
dadṛṣuh śrī-harer mukham

jñātvā-understanding; sarvam-everything; jagan-nātho-the master of the universes; jīvayām āsa-revived; gokulam-the cows; uttasthur-stood; tat-that; kṣaṇam-moment; gāvo-the cows; dadṛṣuh-saw; śrī-harer-of Lord Kṛṣṇa; mukham-the face.

Ś Aware of everything, Lord Kṛṣṇa brought the cows to life. Standing up, the cows gazed at Lord Kṛṣṇa's face.

Text 8

kṛṣṇah kadambam āruhya  
yamunā-tīra-nīrajam  
papāta sarpa-bhavane  
nīra-madhye narākṛtiḥ

kṛṣṇah-Lord Kṛṣṇa; kadambam-a kadamba tree; āruhya-climbing; yamunā-tīra-nīrajam-by the Yamuna'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-pramāṇam ca  
jalotthanam babhūva ha  
bālā harṣa-viṣādām ca  
menire tatra nārada

śata-hasta-pramāṇam-a hundred hastas in size; ca-and; jala-of the water; utthānam-rising; babhūva-became; ha-indeed; bālā-the boys; harṣa-joys; viṣādām-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 narākṛtim dṛṣṭvā  
kāliyah krodha-vihvalah  
jagrāsa śrī-hariṁ tūrṇam  
taptam lauhām yathā naraḥ

sarpo-the snake; narākṛtim-human form; dṛṣṭvā-seeing; kāliyah-Kāliya; krodha-vihvalah-angry; jagrāsa-swallowed; śrī-hariṁ-Lord Kṛṣṇa; tūrṇam-at once; taptam-hot; lauhām-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-kaṇṭhadaro nāgas  
codvigno brahma-tejasā  
prāṇā yāntīty evam uktvā  
Ś cakārodvamanam punah

dagdha-burned; kaṇṭha-throat; udaro-belly; nāgas-the snake; codvigno-distressed; brahma-tejasā-by the Lord's s"iritual power; prāṇā-life; yānti-left; iti-thus; evam-thus; uktvā-saying; cakāra-did; udvamanam-vomiting; punah-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-mukhah  
kṛṣṇa-vajrāṅga-carvaṇāt  
bhagna-vaktrasya bhagavān  
uttasthau mastakopari

bhagna-broken; danto-fangs; rakta-red; mukhah-mouth; kṛṣṇa-of Lord Kṛṣṇa; 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 viśvāmbharākrāntah  
sa prāṇāṁs tyaktum udyataḥ  
cakārodvamanam raktam  
papāta murchito mune

nāgo-the snake; viśvāmbhara-by the maintainer of the universes; ākrāntah-defeated; sa-he; prāṇāṁs-life; tyaktum-to abandon; udyataḥ-was about; cakāra-did; udvamanam-vomiting; raktam-blood; papāta-fell; murchito-unconscious; mune-O sage.

O sage, defeated by the Lord who maintains all the universes, the snake was on the verge of death. Vomiting blood, the snake fell unconscious.

Text 14

dṛṣṭvā tam mūrchitam nāgā  
ruruduḥ prema-vihvalāḥ  
kecit palāyitā bhītāḥ  
kecit praviviśur bilam

dṛṣṭvā-seeing; tam-him; mūrchitam-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

maraṇābhīmukham kāntam  
dṛṣṭvā hi subalā satī  
nāginībhiḥ saha premṇā  
ruroda purato hareḥ

maraṇābhīmukham-on the verge of death; kāntam-husbands; dṛṣṭvā-seeing; hi-  
indeed; subalā-Subalā; satī-chaste; nāginībhiḥ-with many female snakes; saha-with;  
premṇā-with love; ruroda-wept; purato-before; hareḥ-Lord 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-harim bhiyā  
dhṛtvā padāravindam ca  
tam uvāca bhayākulā

puṭāñjali-yutā-with folded hands; tūrṇam-at once; praṇamya-bowing down; śrī-  
harim-to Lord Kṛṣṇa; bhiyā-with fear; dhṛtvā-holding; padāravindam-lotus feet; ca-  
asnd; 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 kāntam me  
dehi mānam ca mānada  
patih prāṇādhikah strīnām  
nāsti bandhuś ca tat-parah

śrī-subalā uvāca-Śrī Subalā said; he-O; jagat-kānta-creatoer of the universes; kāntam-husband; me-to me; dehi-please give; mānam-honor; ca-and; mānada-O giver of honor; patih-husband; prāṇādhikah-more dear than life; strīnām-of women; na-not; asti-is; bandhuḥ-friend; ca-and; tat-parah-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.

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Text 18

ayi sura-vara-nātha prāṇa-nātham madīyam  
na kuru vadham ananta prema-sindho su-bandho  
akhila-bhuvana-bandho rādhikā-prāṇa-sindho  
patim iha kuru dānam me vidhātur vidhātah

ayi-O; sura-vara-nātha-master of the great demigods; prāṇa-nātham-the lord of life; madīyam-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 freind 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; vidhātah-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-śeṣāḥ ṣaṇmukhaś cāsyā saṅghaiḥ  
stavana-viṣaya-jadyāḥ stotum īśā na vāṇī  
na khalu nikhila-vedāḥ stotum īśaḥ kim anye  
stavana-viṣaya-śaktāḥ santi santas tavaiva

trinayana-vidhi-śeṣāḥ-Śiva, Brahmā, and Śeṣa; ṣaṇmukhaḥ-Kārttikeya; ca-and; asya-of him; saṅghaiḥ-with the multitudes; stavana-prayers; visaya-in the realm; jadyāḥ-speechless; stotum-to pray; īśā-able; na-not; vāṇī-Sarasvatī; na-not; khalu-

indeed; nikhila-vedah-all the Vedas; stotum-to pray; īśah-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 yoṣitāṁ kvādhamā vā  
kva bhuvana-gatir īśaś cakṣuṣo 'gocaro me  
vidhi-hari-hara-śeṣaiḥ stūyamānaś ca yas tvāṁ  
manu-manuja-muniśaiḥ stotum icchāmi tam tvāṁ

ku-matir-foolish; aham-I; avijñā-ignorant; yoṣitāṁ-of women; kva-where?; adhamā-the lowest; vā-or; kva-where?; bhuvana-gatir-the destination of the worlds; īśah-the Lord; cakṣuṣo-of eyes; agocaro-beyond the perception; me-of me; vidhi-hari-hara- Śeṣaiḥ-by Brahmā, Viṣṇu, Śiva, and Yamarāja; stūyamānas-being praised; ca-and; yas-who; tvāṁ-You; manu-manuja-muniśaiḥ-by the manus, human beings, and kings of the sages; stotum-to praise; icchāmi-I desire; tam-Him; tvāṁ-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 pārvatī yasya padmā  
śruti-gaṇa-janayitrī stotum īśā na yam tam  
kali-kaluṣa-nimagnā veda-vedāṅga-śāstra-  
śravaṇa-viṣaya-mūḍhā stotum icchāmi kim tvāṁ

stavana-visaya-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; yam-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?; tvāṁ-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 Vedāngas, offer prayers to You?

Texts 22-26

śayāno ratna-paryāṅke  
ratna-bhūṣaṇa-bhūṣitah  
ratna-bhūṣaṇa-bhūṣāṅgī  
rādhā-vakṣah-sthala-sthitā

candanokṣita-sarvāṅgah  
smerānana-saroruhaḥ  
prodyat-prema-rasāmbhodhau  
nimagnaḥ santataṁ sukhāt

mallikā-mālatī-mālā-  
jālaiḥ śobhita-śekharah  
pārijāta-prasūnānām  
gandhamodita-mānasah

pums-kokila-kala-dhvaniair  
bhramara-dhvani-samyutaiḥ  
kusumeṣu vikāreṇa  
pulakāñcita-vigrahaḥ

priya-pradatta-tāmbulam  
Ś bhuktavān yaḥ sadā mudā  
vande 'ham tat-padāmbhojam  
brahmaśa-śeṣa-vanditam

śayāno-reclining; ratna-paryāṅke-on a jewel couch; ratna-bhūṣaṇa-bhūṣitah-decorated with jewel ornaments; ratna-bhūṣaṇa-bhūṣā-the jewel of jewel ornaments; aṅgī-body; rādhā-Śrī Rādhā; vakṣah-sthala-sthitā-staying on the chest; candanokṣita-sarvāṅgah-whose limbs are anointed with sandal; smerānana-saroruhaḥ-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; śekharah-crown; pārijāta-prasūnānām-of parijata flowers; gandhamodita-mānasah-scented; pums-kokila-cuckoos; kala-dhvaniair-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; brahmaśa-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 mallikā 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-māṭbhīḥ  
sevitāṁ siddha-saṅghaiś ca  
munīndrair munibhīḥ sadā  
  
vedā na śaktā yam stotum  
jadī-bhūtā vicakṣaṇāḥ  
tam anirvacanīyam ca  
kim staumi nāga-vallabhā

lakṣmī-sarasvatī-durgā-jāhnavī-veda-māṭbhīḥ-by Lakṣmī, Sarasvatī, Pārvatī, Gaṅgā, and Savitrī; sevitāṁ-served; siddha-saṅghais-by the siddhas; ca-and; munīndrair-by the kings of the sages; munibhīḥ-by the sages; sadā-always; vedā-the Vedas; na-not; śaktā-able; yam-whom; stotum-to glorify; jadī-bhūtā-speechless; vicakṣaṇāḥ-the philosophers; tam-to Him; anirvacanīyam-indescribable; ca -and; kim-how?; staumi-I praise; Šnāga-vallabhā-the wife of a snake.

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 parāvaraṇāya  
parāvaraṇām 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; parāvaraṇāya-the high and the low; parāvaraṇām-of

the high and the low; adhipāya-to the king; te-to You; namah-obeyances.

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  
brahmaśa śeṣeśa prajāpatīśa  
munīśa manv-īśa carācareśa  
siddhiśa siddheśa guṇeśa pāhi

he-O; kṛṣṇa-Kṛṣṇa; he-O; kṛṣṇa-Kṛṣṇa; surāsureśa-O master of the suras and the asuras; brahmaśa-O master of Brahmā; śeṣeśa-O master of Śeṣa; prajāpatīśa-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 beings; siddhiśa-O master of the mystic powers; siddheśa-O master of the perfect beings; guṇeśa-O master of the modes of nature; pāhi-please protect.

O Kṛṣṇa! O Kṛṣṇa! O master of the demigods and demons! O master of Brahmā! O master of Śeṣa! O master of Prajāpati! O master of the sages! O master of the manus! O master of the moving and unmoving beings! O master of mystic powers! O master of the perfect beings! O master of the modes of nature! Please protect my husband!

### Text 31

dharmeśa dharmīśa śubhaśubheśa  
vedeśa vedeśv anirūpitaś ca  
sarveśa sarvātmaka sarva-bandho  
jīviśa jīveśvara pāhi mat-prabhum  
ś

dharmeśa-O master of religion; dharmīśa-O master of the pious; śubhaśubheśa-O master of the auspicious and inauspicious; vedeśa-O master of the Vedas; vedeśv-in the Vedas; anirūpitaḥ-not described; ca-and; sarveśa-O master of all; sarvātmaka-O Supersoul present in all; sarva-bandho-O friend of all; jīviśa-O master of the living entities; jīveśvara-O master of life; pāhi-please protect; mat-prabhum-my husband.

O master of religion! O master of the pious! O master of the auspicious and inauspicious! O master of the Vedas! O master not described in the Vedas! O master of all! O Supersoul present everywhere! O friend of all! O master of all living beings! O master of life! Please protect my husband!

Text 32

ity evāṁ stavaṇāṁ kṛtvā  
bhakti-namrātma-kandharā  
vidhṛtya caraṇāmbhojam  
tasthau nāgeśvarī bhiyā

iti-thus; evāṁ-thus; stavaṇāṁ-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-kṛtaṇī stotram  
tri-sandhyam yaḥ paṭhen naraḥ  
sarva-pāpāt pramuktaś ca  
sa yāti śrī-hareḥ padam

nāga-patnī-kṛtaṇī-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 pārṣado bhūtvā  
sālokyādi-catuṣṭayam

iha-in this; loke-world; harau-for Lord Kṛṣṇa; Šbhaktim-devotion; ante-at the end; dāsyam-service; labhed-attains; dhruvam-indeed; labhate-attains; pārṣado-a personal associate of the Lord; bhūtvā-becoming; sālokyādi-catuṣṭayam-the four kinds of liberation, beginning with salokya.

In this world he attains devotion for Lord Kṛṣṇa. When this life is ended he

attains the four kinds of liberation, beginning with sālokya. He becomes a personal associate of the Lord. He serves the Lord directly.

Text 35

śrī-nārada uvāca

nāga-patnī-vacah śrutvā  
kim uvāca hariḥ svayam  
kathayasva mahā-bhāga  
rahasyam paramādbhutam

śrī-nārada uvāca-Śrī Nārada said; nāga-patnī-vacah-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; rahasyam-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 vacah śrutvā  
bhagavān dharma-nandanaḥ  
uvāca paramākhyānam  
madhuram ca pade pade

śrī-sūta uvāca-Śrī Sūta said; nāradasya-of nārada; vacah-the words; śrutvā-hearing; bhagavān-Lord; dharma-nandanaḥ-the son of Dharma Muni; uvāca-said; paramākhyānam-the sublime story; madhuram-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-stavarī śrutvā  
śrī-kṛṣṇas tām uvāca ha  
puṭāñjali-yutam pāda-

patitām bhaya-vihvalām  
Ś

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; nāga-patnī-stavam-the snake-queen's prayers; śrutvā-hearing; śrī-kṛṣṇas-Śrī Kṛṣṇa; tam-to her; uvāca-said; ha-indeed; putāñjali-yutam-folded hands; pāda-at His feet; patitam-fallen; bhaya-vihvalam-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

uttiṣṭhottiṣṭha nāgeśi  
varam vṛṇu bhayam tyaja  
grhāṇa kāntam he marta  
mad-varād ajarāmaram

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; uttiṣṭha-rise; uttiṣṭha-rise; nāgeśi-O snake queen; varam-boon; vṛṇu-choose; bhayam-fear; tyaja-abandon; grhāṇa-take; kāntam-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 death.

Text 39

kālindī-hradam utsṛjya  
svakīya-bhavanam vraja  
bhartrā sa-goṣṭhyā sārdham ca  
gaccha vatse tvam ipsitam

kālindī-hradam-the Yamunā's lake; utsṛjya-abandoning; svakīya-bhavanam-own home; vraja-go; bhartrā-with your husband; sa-goṣṭhyā-with your family; sārdham-with; ca-and; gaccha-go; vatse-O child; tvam-your; ipsitam-desired.

Child, take your husband and family, leave this lake in the Yamunā, and go to your own home. Go wherever you wish.

Text 40

adya-prabhṛti-nāgeśi  
bhūtā kanyā ca tvam mama  
tvat-prāṇādhikā evāyam  
jāmātaḥ na ca saṁśayah

adya-prabhṛti-from now on; nāgeśi-O snake queen; bhūtā-manifested; kanyā-daughter; ca-and; tvam-yiu; mama-My; tvat-prāṇādhikas-your husband more dear than life; eva-indeed; ayam-he; Šjāmātaḥ-son-in-law; na-not; ca-and; saṁśayah-doubt.

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-cihnenā  
garudās tvat-patiṁ śubhe  
kṛtvā ca stavaṇāṁ bhaktyā  
praṇamiṣyati mat-padam

mat-pāda-padma-cihnenā-by the mark of My lotus footprint; garudās-Garuḍa; tvat-patiṁ-your husband; śubhe-O beautiful one; kṛtvā-doing; ca-not; stavaṇāṁ-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  
śīghraṁ ramaṇakām vraja  
hradān nirgaccha he bhadre  
varam vṛṇu yathepsitam

tyaja-abandon; tvam-you; garuḍād-of garuḍqa; bhitim-fear; śīghraṁ-at once; ramaṇakām-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 Ramaṇaka-dvīpa. As for a boon, whatever you wish.

#### Text 43

śrī-kṛṣṇasya vacaḥ śrutvā  
prasanna-vadanekṣaṇā  
uvāca sāśru-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

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śrī-subalovāca

varam dāsyasi cen mahyam  
varadeśvara he pitah  
tvat-padābje dṛḍhāṁ bhaktim  
niścalāṁ dātum arhasi

śrī-subalā uvāca-Śrī Subalā said; varam-boon; dāsyasi-You will give; cet-if; mahyam-to me; varadeśvara-O master of they who give boons; he-O; pitah-father; tvat-padābje-for Your lotus feet; dṛḍhāṁ-firm; bhaktim-devotion; niścalāṁ-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-manas tvat-padāmbhoje  
bhramatu bhramaro yathā  
tava smṛter vismṛtir me  
kadāpi na bhaviṣyati

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; vismṛtir-of the forgetting; me-of me; kadāpi-ever; na-not; bhaviṣyati-may be.

May my mind become like a bumblebee always flying among the lotus flowers of Your feet. May I always remember You. May I never forget You.

Text 46

sva-kānte mama saubhāgyam  
kānto 'yam jñāninām varah  
ity evam prārthanīyam ca  
paripūrṇam kuru prabho

sva-kānte-for the husband; mama-my; saubhāgyam-good fortune; kānto--husband; ayam-he; jñāninām-of philosophers; varah-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 be become the wisest of philosophers. O Lord, please fulfill this request.

Text 47

ity evam ukhvā sarpa-strī  
pratasthau purato hareḥ  
śarat-pārvanya-candrāsyam  
dadarśa śrī-harer mukham  
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iti-thus; evam-thus; ukhvā-speaking; sarpa-strī-the snake-wife; pratasthau-stood; purato-before; hareḥ-Lord Kṛṣṇa; śarat-autumn; pārvanya-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

locanābhyaṁ papau vaktram  
nimeṣa-rahitā satī  
sarvāṅga-pulakodbhinnā  
sānandāśru-pariplutā

locanābhyaṁ-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

sundaram bālakam dr̄ṣṭvā  
param sneham prakurvatī  
uvāca punar evam tam  
bhakty-udrikta-pariplutā

sundaram-handsome; bālakam-boy; dr̄ṣṭvā-seeing; param-great; sneham-love;  
prakurvatī-did; uvāca-said; punar-again; evam-thus; tam-to Him; bhakty-udrikta-  
pariplutā-flooded with loving devotion.

As she gazed at the handsome young Kṛṣṇa, she fell in love with Him. Flooded  
with feelings of love, she spoke again.

Text 50

na yāsyāmi ramaṇakam  
tatra nāsti prayojanam  
sarpaḥ karotu saṁsāram  
kuru mām nija-kiñkarīm

na-not; yāsyāmi-i will go; ramaṇakam-to Ramaṇaka; tatra-there; na-not; asti-is;  
prayojanam-need; sarpaḥ-snake; karotu-may do; saṁsāram-material world; kuru-  
please do; mām-to me; nija-kiñkarīm-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  
kalām nārhanti ṣoḍāśim

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; kalām-a part; na-not; arhanti-is worthy; ṣoḍāśim-  
sixteenth.

O Kṛṣṇa, I do not wish the four kinds of liberation that begin with sālokyā.  
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-vacah śrutvā  
smerānana-saroruhaḥ  
prasanna-vadanaḥ śrīmān  
om ity evam uvāca ha

nāga-patnī-vacah-the snake-queen's words; śrutvā-hearing; smerānana-saroruhaḥ-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 divyah  
sad-ratna-sāra-nirmitaḥ  
ājagāma rathas tūrṇam  
pradīptas tejasā mune

Ś etasminn antare-then; divyah-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

pārṣada-pravarair yukto  
vastra-mālā-paricchadah  
śata-cakro vāyu-vego  
mano-yāyī manoharah

pārṣada-pravarair-with the Lord's liberated associates; yukto-endowed; vastra-mālā-paricchadah-decorated with fine garments and flower garlands; śata-cakro-a hundred wheels; vāyu-vego-fast like the wind; mano-yāyī-fast like the mind; manoharah-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  
śyāmalah śyāma-kiñkarah  
praṇamya kṛṣṇam nītvā tam  
jagmur golokam uttamam

avaruhya-descending; rathāt-from the chariot; tūrṇam-at once; śyāmalah-dark; śyāma-kiñkarah-servants of Lord Kṛṣṇa; praṇamya-bowing down; kṛṣṇam-to Lord Kṛṣṇa; nītvā-taking; tam-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  
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.

Then Lord Kṛṣṇa created a shadow form of the snake-queen and gave it to the Kāliya snake. Bewildered by the Lord's māyā Špotency, the snake did not understand anything of that.

Text 58

avaruhya sarpam ūrdhvah  
śrī-kṛṣṇah karuṇā-nidhiḥ  
dadau hastam ca kṛpayā  
śīghram kāliya-mastake

avaruhya-descending; sarpam-the snake; ūrdhvah-above; śrī-kṛṣṇah-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  
dadarsa purato harim  
putāñjali-yutām yo 'sru-  
pūrṇām ca subalām satīm

samprāpya-attainign; cetanam-consciousness; sadyo-at once; dadarsa-saw; purato-before him; harim-Lord Kṛṣṇa; putā{.sy 241}jali-yutām-with folded hands; yo-who; asru-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-vihvalah  
bhakty-udrekāt sāśru-netram  
pulakāñcita-vigraham

praṇanāma-bowed; harim-to Lord Kṛṣṇa; sadyo-at once; ruroda-wept; prema-vihvalah-overcome with love; bhakty-udrekāt-with great devotion; sāśru-netram-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-bhūtam ca tam dṛṣṭvā  
tam uvāca kṛpā-nidhiḥ  
sad-īśvarasya satataṁ  
yogyāyogye samā kṛpā

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tūṣṇīm-bhūtam-silent; ca-and; tam-him; dṛṣṭvā-seeing; tam-to him; uvāca-said; kṛpā-nidhiḥ-an ocean of mercy; sad-īśvarasya-of the Supreme Personality of Godhead; satataṁ-always; yogyāyogye-for the qualified and the unqualified; samā-equal; kṛpā-mercy.

Seeing the snake unwilling 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 tvam kāliya  
yat te manasi vāñchitam  
tvam me prāṇādhiko vatsa  
sukham tiṣṭha bhayam tyaja

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; varam-boon; vṛṇu-choose; tvam-you; kāliya-O Kāliya; yat-what; te-of you; manasi-in the mind; vāñchitam-desired; tvam-you; me-to Me; prāṇādhiko-more dear than life; vatsa-child; sukham-happily; tiṣṭha-stay; bhayam-fear; tyaja-abandon.

Lord Kṛṣṇa said: O Kāliya, you may ask for a boon, whatever you wish in your heart. Child, to Me you are more dear than life. Don't be afraid. Be happy.

### Text 63

tasyāham anugṛhṇāmi  
yo 'ti-bhakto mamaṁśajah  
kiñcit tam damanam kṛtvā  
prasādām hi karomy aham

tasya-to whom; aham-I; anugṛhṇāmi-am kind; yo-who; ati-bhakto-a great devotee; mama-of Me; amśajah-born from a part of Me; kiñcit-something; tam-that; damanam-subduing; kṛtvā-doing; prasādām-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 sarpāṁś ca  
hanti yo mānavādhamah  
brahma-hatyā-samāṁ pāpāṁ  
bhavitā tasya niścitam

tvad-of you; vamśa-jātān-born in the family; sarpāṁś-snakes; ca-and; hanti-kills; yo-one who; mānavādhamah-the lowest of men; brahma-of a brāhmaṇa; hatyā-the killing; samāṁ-equal; pāpāṁ-sin; Šbhavitā-becomes; tasya-of him; niścitam-indeed.

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-guṇāṁ brahma-hatyāyā  
bhavitā tasya kilbiṣam

mat-pāda-padma-cihne-in My footprint; yaḥ-one who; karoti-does; daṇḍa-stick; tāḍanam-hitting; dvi-guṇāṁ-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  
śāpāṁ dattvā su-dāruṇam  
vamśāyur-yaśasāṁ hānir  
bhavitā tasya niścitam

lakṣmīr-Goddess Lakṣmī; yāsyati-will go; tad-gehāt-from his house; śāpāṁ-sin; dattvā-doing; su-dāruṇam-very terrible; vamśa-family; āyur-lifespan; yaśasāṁ-and fame; hānir-destruction; bhavitā-will be; tasya-of him; niścitam-indeed.

He commits a great sin. Goddess Lakṣmī will leave his home. His lifespan, fame, and descendants will all be destroyed.

Text 67

dhruvam varṣa-śatam kāla-  
sūtre yāsyati dāruṇe  
tvat-pramāṇah kīṭa-saṅghah  
damśiṣyanti ca santatam

dhruvam-indeed; varṣa-śatam-a hundred years; kālasūtre-in hell; yāsyati-will go; dāruṇe-terrible; tvat-you; pramāṇah-like; kīṭa-saṅghah-worms; damśiṣyanti-will bite; ca-and; santatam-always.

For a hundred years he will stay in a terrible hell where worms as big as you will bite him always.

Text 68

bhogānte janma labdhvā ca  
tan-mṛtyus tasya damsanāt  
tasya varṇśodbhavānam ca  
Ś tvad-varṇśodbhavitā bhayam

bhoga-experience; ante-at the end; janma-birth; labdhvā-attaining; ca-and; tan-mṛtyus-his death; tasya-of him; damsanāt-from the bite; tasya-of him; varṇśodbhavānam-descendants; ca-and; tvad-varṇśodbhavitā-born in his faliy; bhayam-fear.

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-varṇśa-jam drṣṭvā  
tat padāṅkam madīyakam  
praṇamiṣyanti bhaktyā te  
mucyante sarva-pātakāt

ye-who; ca-and; tvad-varṇśa-jam-born in your family; drṣṭvā-seeing; tat-that; padāṅkam-footprint; madīyakam-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 śīghram̄ ramaṇakam̄  
tyaja bhītim̄ khagādhipāt̄  
mat-padāṅkam̄ mūrdhni dṛṣṭvā  
bhaktyā ca praṇamiṣyati

gaccha-please go; śīghram̄-at once; ramaṇakam̄-to Ramaṇaka-dvīpa; tyaja-abandon; bhītim̄-fear; khagādhipāt̄-of the king of birds; mat-of Me; padāṅkam̄-the footprint; mūrdhni-on the head; dṛṣṭvā-seeing; bhaktyā-with devotion; ca-and; praṇamiṣyati-will bow down.

Please go at once to Ramaṇaka-dvīpa. Don't fear Garuḍa. He will bow down with devotion when he sees My footprint on your head.

Text 71

tava tvad-vaiṁśa-jātānām̄  
garuḍān na bhayam̄ dhruvam̄  
sarveṣām̄ jñāti-vargānām̄  
varo 'dyā bhava mad-varāt̄

tava-of you; tvad-vaiṁśa-jātānām̄-born in your family; garuḍān-from Garuḍa; na-not; bhayam̄-fear; dhruvam̄-indeed; sarveṣām̄-of all; jñāti-vargānām̄-relatives; varo-the best; adyā-now; bhava-be; mad-varāt̄-by My boon.

By My blessing not one of your descendants will fear ŠGaruḍa.

Text 72

varam̄ kim aparam̄ vatsa  
vāñchitam̄ varayādhunā  
bhayaṁ tyaktvā kathaya māṁ  
tvadiya-bhaya-bhañjanam̄

varam̄-boom; kim-hwat?; aparam̄-more; vatsa-O child; vāñchitam̄-desired; varaya-choose; adhunā-now; bhayaṁ-fear; tyaktvā-leaving; kathaya-please tell; māṁ-Me; tvadiya-bhaya-bhañjanam̄-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-vacanāṁ śrutvā  
kāliyah kampito bhiyā  
puṭāñjali-yuto bhūtvā  
tam uvāca bhujaṅgamaḥ

śrī-kṛṣṇa-of Lord Kṛṣṇa; vacanām-the words; śrutvā-hearing; kāliyah-Kāliya; kampito-trembled; bhiyā-with fear; puṭā{.sy 241}jali-yuto-folded hands; bhūtvā-becoming; tam-to Him; uvāca-spoke; bhujaṅgamaḥ-the snake.

Hearing Lord Kṛṣṇa's words, Kāliya trembled with fear. Folding his hands, he spoke.

### Text 74

śrī-kāliya uvāca

vare 'nyasmin mama vibho  
vāñchā nāsti vara-prada  
bhaktim smṛtim tvat-padābje  
dehi janmāni janmāni

śrī-kāliya uvāca-Śrī Kāliya said; vare-a boon; anyasmin-another; mama-of me; vibho-O Lord; vāñchā-desire; na-not; asti-is; vara-prada-O giver of boons; bhaktim-devotion; smṛtim-memory; tvat-padābje-of Your lotus feet; dehi-please give; janmāni-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-yonīṣu vā mama  
Śtad bhavet sa-phalam tac cet  
smṛtis tvac-caraṇāmbuje

janma-birth; brahma-kule-in a family of brāhmaṇas; vā-or; api-even; tiryag-yonīṣu-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  
puruṣāyuś ca yas tathā  
yadi tat-sevayā yāti  
sa-phalo niṣphalo 'nyathā

kṣaṇam-a moment; vā-or; koṭi-kalpaṁ-ten millions kalpas; vā-or; puruṣāyuḥ-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-bhītayah

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; bhītayah-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

indravē cāmaratvē vā  
brahmavē cāti-durlabhe  
vāñchā nāsty eva bhaktānām  
tvat-pāda-sevanam vinā

indravē-the post of Indra; ca-and; amaratvē-the post of a demigod; vā-or; brahmavē-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-sevanam-service to Your lotus feet; vinā-without.

Your devotees do not wish to become a demigod, an Indra, or a Brahmā if by doing so they cannot serve Your lotus feet.

Text 80

su-jīrṇa-pāta-khaṇḍasya  
samāṁ tan nūnam eva vā  
paśyanti bhaktāḥ kiṁ cānyat  
sālokyādi-catuṣṭayam

su-jīrṇa-pāta-khaṇḍasya-a torn piece of cloth; samāṁ-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.

Your devotees see the four kinds of liberation, what to speak of other things, as equal to a torn piece of cloth.

Text 81

samprāpya tvan-manum brahmann  
anantād yāvad eva hi  
tāvat tvad-bhavanenaiva  
tvad-vargo 'ham anugrahāt

samprāpya-attaining; tvan-manum-Your mantra; brahmann-O Supreme Personality of Godhead; anantād-from Lord Śesa; yāvad-as; eva-indeed; hi-indeed; tāvat-then; tvad-bhavanena-by meditating on You; eva-indeed; tvad-vargo-Your

devotee; aham-I; anugrahāt-by the mercy.

O Lord, I attained Your mantra from Lord Śeṣa. Since then I have always meditated on You. Now, by Your mercy, I have become part of Your family.

Text 82

Śmāṁ ca bhaktam apakvam vā  
vijñāya garuḍah svayam  
deśād dūram ca nyak-kāram  
cakāra dṛḍha-bhaktimān

mām-me; ca-and; bhaktam-devotee; apakvam-immature; vā-or; vijñāya-knowing; garuḍah-Garuḍa; svayam-himself; deśād-from the country; dūram-far; ca-and; nyak-kāram-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 bhoktum kṣamo 'dhunā

bhavatā-by you; ca-and; dṛḍhā-firm; bhaktir-devotion; datta-given; me-to me; varadeśvara-O giver of boons; sa-he; ca-and; bhaktaḥ-devotee; ca-and; bhakto-devotee; aham-I; na-not; mām-me; bhoktum-to eat; kṣamo-able; adhunā-now.

O giver of boons, please give me advanced devotion. In that way Garuḍa will be an advanced devotee and I will be an equally advanced devotee. Then Garuḍa will not 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-dosam-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 nāgendarā  
na tad-badhyo 'ham īśvara  
bhayaṁ na kebhyah̄ sarvatra  
tam anantam gurum vinā

mama-of me; badhyas-under the control; ca-and; nāgendarās-the snake-kings; na-not; tad-badhyo-under their control; aham-I; īśvara-O Lord; bhayaṁ-fear; na-not; kebhyah̄-from whom?; Šsarvatra-everywhere; tam-Him; anantam-Śeṣa; gurum-the master; vinā-except for.

O Lord, now the snake-kings are under my control, and I am free of their control. Whom, except for my master, Lord Śeṣa, need I fear?

Text 86

yam devendrāś ca devāś ca  
munayo manavo narāḥ  
svapne dhyāne na paśyanti  
cakṣuṣor gocarāḥ sa me

yam-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; gocarāḥ-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 tvarīn ca sākāro  
nirākāraś ca nirguṇaḥ

bhaktānurodhāt-out of kindness to His devotees; sākārah-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; nirākārah-without form; ca-and; nirguṇah-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

svecchamayah sarva-dhāma  
sarva-bījam sanātanaḥ  
sarveśām īśvarah sākṣī  
sarvātmā sarva-rūpa-dhṛk

svecchamayah-who is supremely independent; sarva-dhāma-the resting place of all; sarva-bījam-the seed of all; sanātanaḥ-eternal; sarveśām-of all; īśvarah-the master; sākṣī-witness; sarvātmā-Supersoul present in everyone's heart; sarva-rūpa-dhṛk-manifesting all forms.

Ś

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

brahma-śeṣa-dharmendrā  
veda-vedāṅga-pāragāḥ  
stotum yam īśam te jadyāḥ  
sarpaḥ stosyati kim vibhum

brahma-Brahmā; īśa-Śiva; śeṣa-Śeṣa; dharma-Yamarāja; īndrās-and Indra; veda-vedāṅga-pāragāḥ-gone to the farther shore of the Vedas and Vedāṅgas; stotum-to praise; yam-whom; īśam-the Supreme Personality of Godhead; te-they; jadyāḥ-speechless; sarpaḥ-snake; stosyati-will praise; kim-how?; vibhum-the Supreme Personality of Godhead.

Brahmā, Śiva, Śeṣa, Yamarāja, Indra, and the philosophers who have traveled to the farther shore of the Vedas and Vedāṅgas become speechless when they try to praise the Supreme Personality of Godhead. How can I, a snake, praise Him properly?

Text 90

he nātha karuṇā-sindho  
dīna-bandho kṣamādhamam  
khala-sva-bhāvād ajñānād  
grastas tvam̄ 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; tvam̄-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-sprśyo yathākāśo  
na dṛṣyaś cāpy alaṅghyakah  
duṣprāpyo hi na cāvaryas  
tathā tejas tvam̄ eva ca

na-not; astra-by weapons; sprśyo-to be touched; yathā-as; ākāśo-the sky; na-not; dṛṣyah-to be seen; ca-and; api-also; alaṅghyakah-not to be transgressed; duṣprāpyo-difficult to attain; hi-indeed; na-not; ca-and; avaryas-without a superior; tathā-so; tejas-fire; tvam̄-You; eva-indeed; 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 nāgendraḥ  
papāta caraṇāmbuje  
om ity uktvā haris tuṣṭaḥ  
sarvam̄ tasmai varam̄ dadau

iti-thus; evam-in this way; uktvā-speaking; nāgendraḥ-the snake-king; papāta-fell; caraṇāmbuje-at the lotus feet; om-Yes; iti-thus; uktvā-saying; haris-Lord Kṛṣṇa; tuṣṭaḥ-pleased; sarvam̄-all; tasmai-to him; varam̄-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 stotram  
prātar utthāya yaḥ paṭhet  
tad-vamśa-jānām tasyāpi  
nāgebhyo na bhayaṁ bhavet

nāga-rāja-kṛtaṁ-done by the snake-king; stotram-the prayer; prātar-at sunrise; utthāya-rising; yaḥ-one who; paṭhet-recites; tad-vamśa-jānām-of his descendants; tasya-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 kṛtvai  
svāptum śaktah sadā bhumi  
viṣa-pīyūṣayor bhedo  
nāsty eva tasya bhakṣane

sas-He; nāga-śayyām-on a couch of snakes; kṛtvā-doing; eva-indeed; svāptum-to sleep; śaktah-able; sadā-always; bhumi-on the earth; viṣa-nectar; pīyūṣayor-and poison; bhedo-difference; na-not; asti-is; eva-indeed; tasya-of him; bhakṣane-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-graste nāga-ghāte  
Ś prāṇānte viṣa-bhojanāt  
stotra-śravaṇa-mātreṇa  
su-stho bhavati mānavah

nāga-graste-bitten by a snake; nāga-ghāte-attacked by a snake; prāṇānte-at the end of life; viṣa-bhojanāt-because of poison; stotra-prayer; śravaṇa-mātreṇa-simply by hearing; su-stho-healthy; bhavati-becomes; mānavah-a person.

If a person on the verge of death from the poison of a snake-bite hears this

prayer, he becomes healthy.

#### Text 96

bhurje kṛtvā stotram idam  
kanṭhe ca dakṣiṇe kare  
bibharti yo bhakti-yukto  
na nāgebhyo 'pi tad-bhayam

    bhurje-on a paper; kṛtvā-doing; stotram-prayer; idam-this; kanṭhe-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-bhayam-fear.

A devotee who writes this prayer on a paper and wears it on his neck or his right wrist need never fear snakes.

#### Text 97

yatra gehe stotram idam  
nāgas tatraiva tiṣṭhati  
viṣāgni-vajra-bhītiś ca  
na bhavet tatra niścitam

    yatra-who; gehe-in the home; stotram-prayer; idam-this; nāgas-snake; tatra-  
there; eva-indeed; tiṣṭhati-stays; viṣa-poison; agni-fire; vajra-lightning; bhītiś-fear;  
ca-and; na-not; bhavet-is; tatra-there; niścitam-indeed.

Snakes will not enter a home where this prayer is kept. In that home there need be no fear of poison, fire, or lightning.

#### Text 98

iha loke harau bhaktim  
smṛtim ca satatam labhet  
ante ca sva-kularūputvā  
dāsyam ca labhate dhruvam

    iha-in this; loke-world; harau-for Lord Kṛṣṇa; bhaktim-devotion; smṛtim-  
memory; ca-and; satatam-always; labhet-attains; ante-at the end; ca-and; sva-  
kularūputvā-purifying; dāsyam-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 tam jagad-īśvaraḥ  
uvāca madhuram 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; madhuram-sweet; vākyam-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 nāgendra  
    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; nāgendra-O king of snakes; yamunā-jala-vartmanā-on the path of the Yamunā.

Śrī 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 draksyāmi tvat-pāda-  
    padmaṁ nāthety uvāca ha

śrutvā-hearing; nāgo-the snake; harer-of Lord Kṛṣṇa; aj{.sy 241 }ām-the command; ruroda-wept; prema-vihvalaḥ-overcome with love; kadā-when?;

drakṣyāmi-will I see; tvat-pāda-padmam-Your lotus feet; nātha-O Lord; iti-thus;  
uvāca-said; ha-indeed.

Hearing Lord Kṛṣṇa's order, the snake wept. Filled with Ślove, he said, "O  
Lord, when will I see Your lotus feet again?"

Text 102

praṇamya śata-kṛtvāś ca  
striyā goṣṭhyā maheśvaram  
jagāma jala-mārgena  
kāliyo virahāturaḥ

pranamya-bowing; śata-kṛtvah-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-suffering 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-toyāṁ ca  
babhūvāmṛta-kalpakam  
prasannā jantavaḥ sarve  
babhūvus tatra nārada

yamunā-hrada-toyāṁ-the water of the Yamunā's lake; ca-and; babhūva-became;  
amṛta-kalpakam-like nectar; prasannā-happy; jantavaḥ-the living beings; sarve-all;  
babhūvus-became; tatra-there; nārada-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-nāgarāṁ param  
ājñayā ca kṛpā-sindhor  
nirmitam viśvakarmanā

gatvā-going; dadarśa-saw; bhavanam-home; yathā-as; indra-of Indra; nāgarām-

the city; param-great; ājñayā-by the order; ca-and; krpā-sindhор-of He who is an ocean of mercy; nirmitam-built; viśvakarmanā-by Viśvakarmā.

When Kāliya came to his home, he saw that it was now as opulent as the palace of Indra. By the order of the Supreme Lord, who is an ocean of mercy, Viśvakarmā had made it that way.

Text 105

tatra tasthau ca nāgendrah  
striyā putrair ganaiḥ saha  
nihśaṅko harṣa-yuktaś ca  
Ś hari-bhāvana-tat-parah

tatra-there; tasthau-stayed; ca-and; nāgendrah-the snake-king; striyā-with wife; putrair-and children; ganaiḥ-associates; saha-with; nihśaṅko-fearless; harṣa-yuktaḥ-happy; ca-and; hari-bhāvana-tat-parah-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 evam kathitam vatsa  
hareś caritam adbhitam  
sukhadam mokṣadam sāram  
param kim śrotum icchasi

iti-thus; evam-thus; kathitam-spoken; vatsa-O child; hareḥ-of Lord Kṛṣṇa; caritam-pastimes; adbhitam-wonderful; sukhadam-delightful; mokṣadam-giving liberation; sāram-best; param-transcendental; kim-what?; śrotum-to hear; icchasi-you wish.

O child, thus I have repeated Lord Kṛṣṇa's wonderful, delightful, transcendental pastimes, which bring liberation. What more do you wish to hear?

Text 107

śrī-sūta uvāca

maharṣer vacanam śrutvā  
nārado harṣa-vihvalah  
ṛṣim papraccha sandeham  
sarva-sandeha-bhañjanam

śrī-sūta uvāca-Śrī Sūta said; maharṣer-of the great sage; vacanām-the words; śrutvā-hearing; nārada-Nārada; harṣa-vihvalah-filled with happiness; ṛṣim-to the sage; papraccha-asked; sandehām-doubt; sarva-sandeha-bhañjanām-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

kathāṁ vihāya kāliyah  
sva-pūrva-bhavanām param  
jagāma yamunā-tīram  
tan me brūhi jagad-guro

Ś śrī-nārada uvāca-Śrī Sūta said; kathām-why?; vihāya-leaving; kāliyah-Kāliya; sva-pūrva-bhavanām-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

śrī-nārāyaṇa uvāca

śṛṇu nārada vakṣye 'ham  
itihāsaṁ purātanam  
purā śrutiṁ dharma-vaktrān  
malaye sūrya-parvāni

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; śṛṇu-hear; nārada-O nārada; vakṣye-I will tell; aham-I; itihāsaṁ-the history; purātanam-ancient; purā-before; śrutiṁ-heard; dharma-vaktrān-from the mouth of Dharma Muni; malaye-in the Malaya Hills; sūrya-parvāni-on the Surya-parva festival.

Śrī Nārāyaṇa 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-paścime taṭe  
papraccha dharmam pulahāḥ  
kathitum muni-saṁsadi

kṛṣṇākhyāna-prasaṅgena-in connection with the account of Lord Kṛṣṇa's pastimes; suprabhā-paścime-on the western shore of the Suprabhā ruiver; taṭe-on the shore; papraccha-asked; dharmam-Dharma; pulahāḥ-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 tam kṛpā-nidhiḥ  
tatra śrutanī mayā brahmaṇ  
nibodha kathayāmi te

idam-this; ākhyānam-story; āścaryam-wonderful; uvāca-said; tam-to him; kṛpā-nidhiḥ-an ocean of mercy; tatra-there; śrutanī-heard; mayā-by me; brahmaṇ-O brāhmaṇa; nibodha-listen; kathayāmi-I will Štell; te-to you.

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-gaṇaḥ  
prati-samvatsarām bhiyā  
kārttikī-pūrṇimāyām tu  
karoti garuḍārcanam

puṣpair dhūpaś ca dīpaś ca  
naivedyair balibhis tathā  
puṣkare ca mahā-tīrthe  
su-snāta bhakti-samyutah

śeṣājñayā-by ther order of Lord Śeṣa; nāga-gaṇaḥ-the snakes; prati-

samvatsaram-every year; bhiyā-with fear; kārttikī-pūrṇimāyām-on the full moon day of the month of karttika; 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-samyutah-filled with devotion.

By Lord Śeṣa's order, every year, at Puṣkara-tīrtha, on the full-moon day of the month of Kārttika, the snakes carefully bathe and with devotion and awe, fearfully worship Garuḍa with flowers, incense, lamps, foods, and many offerings.

#### Text 114

tasya pūjāṁ ca kāliyo  
na karoty aty-ahaṅkarah  
nāgah pūjopakaraṇam  
balād bhaksitum udyataḥ

tasya-of him; pūjām-the worship; ca-and; kāliyo-kāliya; na-not; karoti-does; aty-ahaṅkarah-very proud; nāgah-snake; pūja-of worship; upakaraṇam-the offering; balād-forcibly; bhaksitum-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 varane te cety  
āvirbhūtaḥ khageśvaraḥ

cakrur; nivaraṇam-did; nāgā-stopping; nītim-reason; ūcur-spoke; Šmadoddhatam-mad with pride; na-not; śakta-able; varane-in 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

dṛṣṭvā khageśvaraṁ nāgāḥ  
kāliya-prāṇa-rakṣayā

prāṇa-śaktyā ca yuyudhur  
yāvat sūryodayam mune

dṛṣṭvā-seeing; khageśvaraṁ-garuda; nāgaḥ-the snakes; kāliya-prāṇa-rakṣayā-for protecting kāliya's life; prāṇa-śaktyā-with the power of their lives; ca-and; yuyudhur-fought; yāvat-until; sūryodayam-sunrise; mune-O sage.

Seeing Garuḍa, the snakes fought with him to protect Kāliya. O sage, they fought until sunrise.

Text 117

pakṣīndra-tejasā sarve  
samudvignāḥ palāyitāḥ  
anantam śaraṇam jagmuḥ  
sarvesām abhaya-pradam

pakṣīndra-tejasā-by the power of Garuḍa; sarve-all; samudvignāḥ-in disarray; palāyitāḥ-fled; anantam-to Śeṣa; śaraṇam-shelter; jagmuḥ-went; sarvesām-of all; abhaya-pradam-the giver of fearlessness.

Defeated by Garuḍa's great power, the snakes fled to Lord Śeṣa, their protector, who can remove their fears.

Text 118

palāyana-parān dṛṣṭvā  
nāgāṁś ca karuṇā-nidhiḥ  
tatra tasthau ca niḥśaṅkāḥ  
kāliyas tam dadarśa ha

palāyana-parān-fled; dṛṣṭvā-seeing; nāgāṁś-the snakes; ca-and; karuṇā-nidhiḥ-an ocean of mercy; tatra-there; tasthau-stood; ca-and; niḥśaṅkāḥ-fearless; kāliyas-Kāliya; tam-him; dadarśa-saw; ha-indeed.

Seeing the snakes flee, fearless Kāliya stood his ground and stared at Garuḍa. In truth Kāliya was a sincere devotee of Lord Kṛṣṇa, who is an ocean of mercy.

Text 119

smṛtvā hari-padāmbhojam  
kāliyo yuyudhe raṇe  
Śmuḥūrtam ca taylor yuddham  
babhūvātīva-dāruṇam

smṛtvā-meditating; hari-padāmbhojam-on Lord Kṛṣṇa's lotus feet; kāliyo-Kāliya; yuyudhe-fought; rāṇe-in the battle; muhūrtam-for 45 minutes; ca-and; taylor-of them; yuddham-fight; babhūva-was; atīva-dāruṇam-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 tam saubhari-śāpena  
    khagendro gantum īśvarah  
tatra tasthur bhiyā nāga  
    jagmuḥ paścāc ca tad-gaṇāḥ

na-not; tam-there; saubhari-śāpena-because of saubhari Muni's curse; khagendro-Garuḍa; gantum-to go; īśvarah-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 tam saurabheḥ śāpo  
    babhūva garuḍam mune

katham na śakto gantum tam  
hradam īśvara-vāhanah

śrī-nārada uvāca-Śrī nārada said; katham-why?; tam-there; śaurabheḥ-of saurabhi Muni; śāpo-the curse; babhūva-was; garuḍam-to Garuda; mune-O sage; katham-why?; na-not; śakto-able; gantum-to go; tam-there; hradam-to the lake; īśvara-vāhanah-the carrier of the Supreme Personality of Godhead.

Ś

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

divyam śata-sahasram ca  
varṣānām tatra saurabhiḥ  
tapas taptvā mahā-siddho  
dadhyau kṛṣṇa-padāmbujam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; divyam-celestial; śata-sahasram-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  
śakulo yamunā-jale  
gaṇena sārdham niḥśaṅkah  
karoti bhramaṇam mudā

samīpe-near; dhyānamānasya-meditating; śakulo-a sakula fish; yamunā-jale-in the Yamunā's waters; gaṇena-entourage; sārdham-with; niḥśaṅkah-fearless; karoti-did; 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  
paritah paramecchayā  
munim pradakṣinī-kṛtya  
yāty āyāti mudānvitah

puccham-tail; uttolya-lifting; bahudhā-many; paritah-with; paramecchayā-with great desire; munim-the sage; pradakṣinī-kṛtya-circumambulating; yāti-went; āyāti-came; mudānvitah-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

ś  
śakularām su-mahā-pīnām  
darśam darśam khagādhipah  
jagrāha cañcvā tūrṇam ca  
munindrasya samīpatah

śakulam-the sakula fish; su-mahā-pīnam-very big and fat; darśam-looking; darśam-and looking; khagādhipah-Garuda; jagrāha-grabbed; cañcvā-with his beak; tūrṇam-at once; ca-and; munindrasya-of the king of sages; samīpatah-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 tam mīna-mukham  
dadarśa kopa-cakṣuṣā  
prakopato muner dṛṣṭvā  
mīnas toye papāta ha

gacchantam-going; tam-that; mīna-mukham-big fish; dadarśa-saw; kopa-cakṣuṣā-with angry eyes; prakopato-because of the anger; muner-of the sage; dṛṣṭvā-seeing; mīnas-the fish; toye-in 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; muniñdraḥ-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 dūram gaccha dūram  
khagendra mat-samīpataḥ  
kā yogyatā mat-puras te  
grahitum jīvam ulbaṇam

śrī-saurabhir uvāca-Śrī saurabhi said; gaccha-go; dūram-far Šaway; gaccha-gpo; dūram-far away; khagendra-O king of birds; mat-samīpataḥ-fro me; kā-what?; yogyatā-qualification; mat-puras-in my presence; te-of you; grahitum-to take; jīvam-living entity; ulbaṇam-big.

Śrī Saubhari said: O king of birds, get away from me! Go far away from me! What right have you to grab this big fish in my presence?

Text 130

śrī-kṛṣṇa-vāhanam jñātvā  
cātmānam bahu manyase  
tvad-vidhān kotiṣah kṛṣṇah  
śaktah sraṣṭum ca vāhanān

śrī-kṛṣṇa-vāhanam-the carrier of Lord Kṛṣṇa; j{.sy 241}ātvā-knowing; ca-and; ātmānam-yourself; bahu-improtant; manyase-you think; tvad-vidhān-like you; kotiṣah-millions; kṛṣṇah-Lord Kṛṣṇa; śaktah-is able; sraṣṭum-to create; ca-and; vāhanān-carriers.

You think that because You carry Lord Kṛṣṇa you are so very important. Lord

Kṛṣṇa can create many millions of carriers like you.

### Text 131

karomi bhasmasāt tūrṇam  
tvam ca bhrū-bhaṅga-līlayā  
vāhanaś ca tvam īśasya  
na vayam tava kiñkarāḥ

karomi-I do; bhasmasāt-to ashes; tūrṇam-at once; tvam-you; ca-and; bhrū-bhaṅga-līlayā-with a single movement of my eyebrow; vāhanāḥ-carrier; ca-and; tvam-you; īśasya-of the Supreme Personality of Godhead; na-not; vayam-we; tava-of you; kiñkarāḥ-the servants.

By moving my eyebrow I can burn you to ashes in a moment. You may carry Lord Kṛṣṇa, but that does not mean that we are all the servants of you.

### Text 132

adya-prabhṛti pakṣīndra  
yady āgacchasi me hradam  
madiya-śāpāt tūrṇam ca  
bhasmasād bhavitā dhruvam

adya-prabhṛti-from this moment on; pakṣīndra-O king of birds; yadi-if; āgacchasi-yoou 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.

Ś 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  
smarāṁ smarāṁ kṛṣṇa-padaṁ  
tam praṇamya jagāma ha

munīndrasya-of the great sage; vacaḥ-the words; śrutvā-hearing; pracakampe-trembled; khageśvaraḥ-Garuḍa; smarāṁ-remembering; smarāṁ-and remembering; kṛṣṇa-padaṁ-Lord Kṛṣṇa's feet; tam-to him; praṇamya-bowing down; jagāma-went; ha-indeed.

Hearing the great sage's words, Garuda 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, Garuda trembled.

Text 135

itihāsaś ca kathito  
    yac chruto dharma-vaktrataḥ  
rahasyam ca śruti-sukham  
    prakṛtam śṛṇu maṅgalam

itihāsas-sotry; ca-and; kathito-spoken; yac-what; śruto-heard; dharma-vaktrataḥ-from the mouth of Dharma Muni; rahasyam-secret; ca-and; śruti-sukham-pleasing to the ears; prakṛtam-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

vijñāya su-ciram bālā  
    nottasthau taj-jalād dhariḥ  
Ścakrur viṣādam mohāc ca  
    rurudur yamunā-taṭe

vijñāya-understanding; su-ciram-gradually; bālā-the boys; na-not; uttasthau-came; taj-jalād-from the water; hariḥ-Lord Kṛṣṇa; cakrur-did; viṣādam-lament; mohāt-out of bewilderment; ca-and; rurudur-wept; yamunā-tate-on the Yamuna's shore.

When after a long time Lord Kṛṣṇa still did not emerge from the water, the boys on the Yamunā's shore became bewildered and wept in grief.

Text 137

sva-vakṣodghaṭanam cakruḥ  
kecid bālāḥ śucākulāḥ  
kecin nipatitā bhumau  
mūrchām āpur harim vinā

sva-vakṣodghaṭanam-beating their chests; cakruḥ-did; kecid-some; bālāḥ-boys; śucākulāḥ-grief stricken; kecin-some; nipatitā-fallen; bhumau-to the gorund; mūrchām-unconsciousness; āpur-attained; harim-Lord Kṛṣṇa; vinā-without.

Some boys beat their chests in grief. Some fell unconscious to the ground now that they had lost Kṛṣṇa.

Text 138

hradaṁ praveṣṭum kecic ca  
virahena samudyatāḥ  
kecid gopāla-bālāś ca  
kurvantas tan-nivāraṇam

hradaṁ-the lake; praveṣṭum-to enter; kecic-some; ca-and; virahena-in separation; samudyatāḥ-eager; kecid-some; gopāla-bālāś-copa boys; ca-and; kurvantas-doinf; tan-nivāraṇam-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 vilāpam kecit tu  
prāṇāṁs tyaktum samudyatāḥ  
tān kecij jñātavantaś ca  
rakṣām cakruḥ prayatnataḥ

kṛtvā-doing; vilāpam-lament; kecit-some; tu-they; prāṇāṁs-life; tyaktum-to abandon; samudyatāḥ-eager; tān-to them; kecit-some; jñātavantas-wise; ca-and; rakṣām-protection; cakruḥ-did; prayatnataḥ-carefully.

Ś 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 jñātum prāvṛttim ca  
prayayur nanda-sannidhim

kecid-some; ūcus-said; ca-and; hāhā-alas! alas!; iti-thus; kṛṣṇa-O Kṛṣṇa; kṛṣṇa-O Kṛṣṇa; iti-thus; kecana-some; kecij-some; jñātum-to understand; prāvṛttim-action; ca-and; prayayur-went; nanda-sannidhim-to Nanda.

Some cried out, "Alas! Alas!", and some cried out, "Kṛṣṇa! Kṛṣṇa!" Some went to tell Nanda what had happened.

#### Text 141

kecit sammilitas tatra  
śoka-moha-bhayāturaḥ  
ity ūcuḥ kim kariṣyāmaḥ  
kuto 'smākam gato hariḥ

kecit-some; sammilitas-met; tatra-there; śoka-moha-bhayāturaḥ-agitated with grief, bewilderment and fear; iti-thus; ūcuḥ-said; kim-what?; kariṣyāmaḥ-can we do; kuto-where?; asmākam-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 darśanām 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; darśanām-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-lolāś ca  
Ś rudanto bhaya-vihvalāḥ  
pravṛttim ūcus tam sīghram  
yaśodām mūlato balam

etasmin antare-then; kecid-some; bālakā-boys; nanda-sannidhim-near to Nanda; samprāpur-attained; ati-lolāś-vert agitated; ca-and; rudanto-weeping; bhaya-vihvalāḥ-terrified; pravṛttim-action; ūcus-told; tam-to him; sīghram-at once; yaśodām-to Yaśodā; mūlato-from the beginning; balam-to Balarāma.

Agitated, frightened, and weeping, some boys went and told Nanda, Yaśodā, and Balarāma all that had happened.

Text 144

gopālā gopikāś caiva  
rakta-paṅkaja-locaṇāḥ  
śrutvā vārtām ca te sarve  
sīghram jagmuḥ śucānvitāḥ

gopālā-gopas; gopikāḥ-gopīs; ca-and; eva-indeed; rakta-paṅkaja-locaṇāḥ-red lotus eyes; śrutvā-hearing; vārtām-the news; ca-and; te-they; sarve-all; sīghram-at once; jagmuḥ-went; śucānvitāḥ-griefstricken.

Hearing the news, all the griefstricken, red-lotus-eyed gopas and gopīs left at once.

Text 145

kālinda-nandinī-tīram  
rudadbhir bālakair yutam  
gatvā sammilitāḥ sarve  
ruruduḥ śoka-mūrchitāḥ

kālinda-nandinī-tīram-to the shore of the Yaśodā; rudadbhir-weeping; bālakair-boys; yutam-with; gatvā-going; sammilitāḥ-met; sarve-all; ruruduḥ-wept; śoka-mūrchitāḥ-faitning with grief.

Overcome with grief, they arrived at the Yamunā's shore and wept with the

boys.

#### Text 146

hradam viśanti kecic ca  
kecic cakrur nivāraṇam  
gopā gopālikāś caiva  
jaghnur aṅgāni śokataḥ  
kecid vilalapus tatra  
mūrchām āpuś ca kāscana

hradam-the lake; viśanti-enter; kecic-some; ca-and; kecic-some; cakrur-did; nivāraṇam-stopping; gopā-gopas; gopālikāś-gopīs; ca-and; eva-indeed; jaghnur-beat; aṅgāni-limbs; śokataḥ-out of Śgrief; kecid-some; vilalapus-lamented; tatra-there; mūrchām-fainted; āpuḥ-attained; ca-and; kāscana-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 vīśantīm tām rādhām  
vārayām āsur eva te  
mūrchām samprāpa sā śokān  
mr̥teva ca sarit-taṭe

hradam-the lake; vīśantīm-entering; tām-Her; rādhām-Rādhā; vārayām āsur-stopped; eva-indeed; te-they; mūrchām-fainting; samprāpa-attained; sā-She; śokāt8-from grief; mr̥tā-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 punah punah  
bhūyo 'pi rodanam kṛtvā  
bhūyo mūrchām jagāma ha

vilapya-lamenting; āti-bhṛśam nando mūrchām prāpa punah punah bhūyo 'pi rodanam kṛtvā bhūyo mūrchām jagāma ha.

Text 149

vilapantam bhṛṣaiṁ nandam  
yaśodām śoka-mūrhitām  
rudato bālakān dṛṣṭvā  
bālikāś ca śucānvitāḥ  
sarvāṁś ca bodhayām āsa  
balaś ca jñāninām varah

vilapantam-lamenting; bhṛṣaiṁ-greatly; nandam-to nanda; yaśodām-to Yaśodā; śoka-mūrhitām-fainting with grief; rudato-weeping; bālakān-boys; dṛṣṭvā-seeing; bālikāḥ-the girls; ca-and; śucānvitāḥ-grieving; sarvāṁś-all; ca-and; bodhayām āsa-wakened; balas-Balarāma; ca-and; jñāninām-of the philosophers; varah-the best.

Seeing Nanda grieving, Yaśodā fallen unconscious, and the boys and girls wailing in grief, Lord Balarāma, the wisest of philosophers, enlightened them all.

Text 150

Ś  
śrī-baladeva uvāca

gopā gopālikā bālāḥ  
sarve śṛṇvantu mad-vacah  
he nanda jñāninām śreṣṭha  
garga-vākyā-smṛtiṁ kuru

śrī-baladeva uvāca-Lord Balarāma said; gopā-O gopas; gopālikā-O gopīs; bālāḥ-O boys; sarve-all; śṛṇvantu-should hear; mad-My; vacah-words; he-O; nanda-Nanda; jñāninām-of philosophers; śreṣṭha-the best; garga-vākyā-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 151

jagad-vibhartuh śeṣasya  
saṁhartuh śāṅkarasya ca  
svayam̄ vidhātūr jagatām  
īśvarasya kuto vipat

jagad-of the universe; vibhartuh-the maintainer; śeṣasya-Śeṣa; saṁhartuh-the destroyer; śāṅkarasya-Śiva; ca-and; svayam̄-personally; vidhātūr-of the creator;

jagatāṁ-of the universes; īśvarasya-of the Supreme Personality of Godhead; kuto-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 152

vivareṣu ca lomnām ca  
yasya brahmāṇḍa-saṁhatih  
tasyeśasya mahā-viṣṇoh  
śrī-kṛṣṇasya kuto bhayam

vivareṣu-in the holes; ca-and; lomnām-of the hairs; ca-and; yasya-of whom; brahmāṇḍa-saṁhatih-the universes; tasya-of Him; īśasya-of the Lord; mahā-viṣṇoh-Mahā-Viṣṇu; śrī-kṛṣṇasya-of Lord Kṛṣṇa; kuto-where?; bhayam-fear.

How can there be a fearful situation for Lord Kṛṣṇa, who as Mahā-Viṣṇu manifests hosts of universes from the pores of His transcendental body?

Text 153

kālāntakasyāntakasya  
mr̥tyor mr̥tyor athātmanah  
Śvidhātuḥ samvidhātuś ca  
bhūvi kasmāt parājayah

kāla-of time; antakasya-of the end; antakasya-of the end; mr̥tyor-of death; mr̥tyor-of the death; atha-then; ātmanah-of the Self; vidhātuḥ-of the creator; samvidhātuś-of the great creator; ca-and; bhūvi-on the earth; kasmāt-from what?; parājayah-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 sthūlataraḥ paraḥ  
vidyamāno 'py adṛśyaś ca  
hṛdi-stho yoginām api

paramāṇu-paro-more than the atom; anūhaḥ-small; sthūlāt-than the biggest; sthūlataraḥ-bigger; parah-more; vidyamāno-being so; api-even; adr̥syah-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

diśāṁ nāsti samāhāro  
dr̥syo nākāśa eva ca  
nāpi rādheśvaro bādhya  
ity ūcuḥ śrutayah sphuṭam

diśāṁ-of the directions; na-not; asti-is; samāhāro-collection; dr̥syo-visible; na-not; ākasas-the sky; eva-indeed; ca-and; na-not; api-even; rādheśvaro-the Lord of Rādhā; bādhyas-confined; iti-thus; ūcuḥ-said; śrutayah-the Vedas; sphuṭam-clearly.

The Vedas say that as the directions cannot be confined to a single place and as the sky cannot even be seen, so Lord Kṛṣṇa, the master of Rādhā, cannot be brought under anyone's control.

Text 156

nātmā dr̥syo nāstra-lakṣyo  
na bādhyo na hi nāśyakah  
na hi dahyo na himsaś cā-  
pīḍam ādhyātmiko viduh

na-not; ātmā-the Supersoul; dr̥syo-visible; na-not; astra-lakṣyo-the object of a weapon; na-not; bādhyo-bound; na-not; hi-indeed; nāśyakah-destroyed; na-not; hi-indeed; Šdahyo-burned; na-not; himsaḥ-harm; ca-and; āpīḍam-distressed; ādhyātmiko-in relation to the spirit; viduh-they know.

Spirit is not visible to material eyes. It cannot be cut by any weapon, bound, killed, burned, hurt, or distressed. This the wise know.

Text 157

vigraho 'syaiva kṛṣṇasya  
bhakta-dhyānārtham eva ca  
jyotiḥ-svarūpasya vibhor  
nādy-anta-madhyam ātmanah

vigraho-form; asya-of Him; eva-indeed; kṛṣṇasya-of Lord Kṛṣṇa; bhakta-dhyānārtham-for the meditation of the devotees; eva-indeed; ca-and; jyotiḥ-of light; svarūpasya-form; vibhor-of the Lord; na-not; ādy-anta-madhyam-beginning, middle, or end; ātmanah-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; iśasya-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 grastum  
brahmāṇḍam akhilam pitaḥ  
na tathāpi mad-īśam tam  
grastum sarpaḥ kṣamo bhavet

maṣakas-a mosquito; ca-an; kṣamo-able; grastum-to swallow; brahmāṇḍam-the universe; akhilam-entire; pitaḥ-O father; na-not; tathāpi-still; mad-īśam-My Lord; tam-Him; grastum-to swallow; sarpaḥ-a snake; kṣamo-is able; bhavet-is.

O father Nanda, a mosquito will swallow the entire universe Šbefore some snake can swallow My master, Kṛṣṇa.

Text 160

ity evam kathitam sarvam  
ādhyātmikam anuttamam  
nigūḍham yogināṁ sāram

samśaya-ccheda-kāraṇam

iti-thus; evam-in this way; kathitam-spoken; sarvam-all; ādhyātmikam-spiritual; anuttamam-without equal; nigūḍham-secret; yoginām-of the yogis; sāram-best; samśaya-ccheda-kāraṇam-stopping the cycle of repeated birth and death.

I have spoken to you the highest, most secret transcendental knowledge, knowledge hidden even from the yogīs, knowledge that cuts the bonds of repeated birth and death.

Text 161

baladeva-vacah śrutvā  
garga-vākyam anusmaran  
tatyāja śokam nandaś ca  
vrajāś ca vraja-yoṣitah

baladeva-Lord Balarāma's; vacah-words; śrutvā-hearing; garga-vākyam-Garga Muni's words; anusmaran-remembering; tatyāja-abandoned; śokam-grief; nandas-Nanda; ca-and; vrajāḥ-the men of Vraja; ca-and; vraja-yoṣitah-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

prabodhamenire sarve  
na yaśodā na rādhikā  
krṣṇa-viccheda-samaye  
prabodhe na sthiram manah

prabodham-enlightenment; menire-considered; sarve-all; na-not; yaśodā-Yaśodā; na-not; rādhikā-Rādhā; krṣṇa-viccheda-separation from Kṛṣṇa; samaye-at the time; prabodhe-in knowledge; na-not; sthiram-steady; manah-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 krṣṇam  
utpatantam jalān mune  
dadṛśuh su-prasannāś ca  
vrajāś ca vraja-yoṣitah

Ś

etasmin antare-then; krṣṇam-Kṛṣṇa; utpatantam-emerging; jalān-from the water; mune-O sage; dadṛśuh-saw; su-prasannās-very happy; ca-and; vrajāḥ-the men of Vraja; ca-and; vraja-yoṣitāḥ-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-candrāsyam  
sa-smitam su-manoharam  
asnigdha-vastram asnigdham  
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; candanāñjanam-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  
vamśi-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; vamśi-vādanam-playing a flute; acyutam-infallible.

. . . who was decorated with a peacock-feather crown and all ornaments, who shone with spiritual splendor, who was playing His flute, and who was not aware that anything was amiss.

Text 166

yaśodā bālakam dṛṣṭvā  
kṛtvā vakṣasi sa-smitā  
cucumba vadānāmbhojam

prasanna-vadanekṣana

yaśodā-Yaśodā; bālakam-the boy; dṛṣṭvā-seeing; kṛtvā-doing; vakṣasi-to her breast; sa-smitā-smiling; cucumba-kissed; vadanāmbhojam-lotus face; prasanna-vadanekṣaṇa-with happy face and eyes.

Seeing her boy, smiling Yaśodā embraced Him to her breast. Her face and eyes effulgent with happiness, she kissed His lotus Šface.

Text 167

krode cakāra nandaś ca  
balaś ca rohiṇī mudā  
nimeṣa-rahitāḥ sarve  
dadṛṣuh śrī-harer mukham

krode-on the lap; cakāra-did; nandaḥ-nanda; ca-and; balaḥ-Balarāma; ca-and; rohiṇī-RohinAM ī;mudā nimeṣa-rahitāḥ-unblinking; sarve-all; dadṛṣuh-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-candram ca gopikāḥ

prema-with love; andhās-blinded; bālakā-the boys; sarve-all; cakrur-did; āliṅganam-embrace; hareḥ-of Lord Kṛṣṇa; papuḥ-drank; cakṣuś-cakorais-with the cakor birds of their eyes; ca-and; mukha-candram-the moon of His face; ca-abd; 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 sārdharī 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

dṛṣṭvā śaila-pramāṇāgnim  
paritah kānanāntare  
pramadāṁ menire sarve  
bhayam āpuś ca saṅkate

dṛṣṭvā-seeing; śaila-pramāṇāgnim-a fire as big as a Šmountain; paritah-everywhere; kānanāntare-in the forest; pramadāṁ-panic; 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  
sampaṭāñjalayo vrajaḥ  
bālā gopyaś ca santrastā  
bhakti-namrātma-kandharāḥ

śrī-kṛṣṇam-to Śrī Kṛṣṇa; tuṣṭuvuḥ-prayed; sarve-all; sampaṭāñjalayo-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 raksāṁ kuru punar  
dāvāgner madhusūdana

sarve-everyone; ūcuḥ-said; yathā-as; samrakṣitam-protected; brahman-O Lord; sarvāpatsu-in all calamities; eva-indeed; nah-of us; kulam-the family; tathā-so; rakṣam-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

Ś  
yamaḥ kuverah pavana  
īśānādyāś ca devatāḥ  
brahmaśeṣa-dharmādyā  
munīndrā manavaḥ smṛtāḥ

yamaḥ-Yama; kuverah-Kuvera; pavana-Pavana; īśāna-Śiva; ādyāś-beginning with; ca-and; devatāḥ-demigods; brahma-Brahmā; īśa-Śiva; śeṣa-Śeṣa; dharma-Yama; ādyāś-beginning with; munīndrā-the kings of the sages; manavaḥ-the manus; smṛtāḥ-considered.

. . . the demigods headed by Brahmā, Śiva, Śeṣa, Dharma, Yama, Kuvera, Pavana, and īśāna, the kings of the sages, the manus, . . .

Text 175

mānavāś ca tathā daityā  
yakṣa-rākṣasa-kinnarāḥ  
ye ye carācarāś caiva  
sarve tava vibhūtayah

mānavāḥ-human beings; ca-and; tathā-so; daityā-demons; yakṣa-rākṣasa-kinnarāḥ-yakṣas, rākṣasas, and kinnaras; ye ye-whoever; cara-moving; acarāḥ-and unmoving; ca-and; eva-indeed; sarve-all; tava-of You; vibhūtayah-the 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 samḥartā  
jagatāṁ ca jagat-pate  
āvirbhāvas tirobhāvah  
sarveśāṁ ca tavecchayā

sraṣṭā-the creator; pātā-maintainer; ca-and; samḥartā-destroyer; jagatāṁ-of the universes; ca-and; jagat-pate-O Lord of the universes; āvirbhāvas-appearance; tirobhāvah-disappearance; sarveśāṁ-of all; ca-and; tava-of You; icchayā-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-samharaṇāṁ kuru  
vayaṁ tvāṁ śaraṇāṁ yāmo  
rakṣa naḥ śaraṇāgatān

Ś abhayaṁ-fearlessness; dehi-please give; govinda-O Kṛṣṇa; vahni-samharaṇāṁ-stopping the fire; kuru-please do; vayaṁ-we; tvām-You; śaraṇāṁ-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  
dūri-kṛtaś ca dāvāgnih  
śrī-kṛṣṇāmrta-dṛṣṭitah

ity evam-thus; uktvā-speaking; te-they; sarve-all; tasthur-stood; dhyātvā-meditating; padāmbujam-on His lotus feet; dūrī-kṛtas-extinguished; ca-and; dāvāgnih-forest fire; śrī-kṛṣṇāmrta-dṛṣṭitah-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 dāvāgnau  
vipattau prāṇa-saṅkāṭe  
stotram etat paṭhitvā ca  
mucyate nātra samśayah

dūrī-bhūte-was extinguished; atra-then; dāvāgnau-when the forest fire; vipattau-in the danger; prāṇa-saṅkāṭe-in the calamity; stotram-the prayer; etat-this; paṭhitvā-reciting; ca-and; mucyate-is freed; na-not; atra-here; samśayah-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 kṣayam yāti  
sarvatra vijayī bhavet  
iha loke harer bhaktim  
ante dāsyam labhed dhruvam

śatru-of enemies; sainyam-the army; kṣayam-to destruction; yāti-goes; sarvatra-everywhere; vijayī-victorious; bhavet-becomes; iha-in this; loke-world; harer-of Lord Kṛṣṇa; bhaktim-devotion; ante-at the end; dāsyam-direct service; labhed-attains; dhruvam-indeed.

His enemy's army is destroyed. He is victorious everywhere. In this life He attains sincere devotion to Lord Kṛṣṇa. At the end of this life he attains direct service to Lord Kṛṣṇa.

Text 181

śrī-nārāyaṇa uvāca  
dāvāgni-moksāṇam kṛtvā  
taiḥ sarvaiḥ saha nārada

jagāma śrī-harir geham  
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; geham-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 dhanaṁ nandah  
paripūrṇatamam dadau  
bhojanam kārayām āsa  
jñāti-vargāṁś ca bandhavān

brāhmaṇebhyo-to the brāhmaṇas; dhanam-wealth; nandah-gave;  
paripūrṇatamam-full; dadau-gave; bhojanam-food; kārayām āsa-made; jñāti-  
vargāṁś-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 maṅgalam ca  
harer nāmanukīrtanam  
vedāṁś ca pāṭhayām āsa  
vipra-dvārā mudānvitah

nānā-various; vidham-kinds; maṅgalam-auspicious rites; ca-and; harer-of Lord  
Kṛṣṇa; nāmanukīrtanam-chanting the holy name; vedāṁś-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  
vr̥ndāraṇye gr̥he gr̥he

Śrī-kṛṣṇa-caranāmbhoje  
dhyānaika-tāna-mānasāḥ

evam-thus; mumudire-rejoiced; sarve-all; vṛndāraṇye-in Vṛndāvana; grhe-in home; grhe-after home; śrī-kṛṣṇa-of Śrī Kṛṣṇa; caranāmbhoje-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 evam kathitam sarvam  
hareś carita-maṅgalam  
kali-kilbiṣa-kaṣṭhānām  
dahane dahnopamam

iti-thus; evam-thus; kathitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; carita-maṅgalam-the auspicious pastimes; kali-of Kali-yuga; kilbiṣa-kaṣṭhānām-of the sins and calamities; dahane-in the burning; dahnopamam-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 Twenty Go-vatsa-haraṇa Stealing the Calves

Text 1

śrī-nārāyaṇa uvāca  
ekada bālakaiḥ sārdham  
balena saha mādhavaḥ  
bhuktvā pītvā anuliptaś ca  
vṛndāranyam jagāma ha

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekada-one day; bālakaiḥ-the boys; sārdham-with; balena-Balarāma; saha-with; mādhavaḥ-Kṛṣṇa; bhuktvā-eating; pītvā-drinking; anuliptas-anointed; ca-and; vṛndāranyam-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  
krīḍā-nimagna-cittānām  
dūram tad gokulām yayau

krīḍām-games; cakāra-did; bhagavān-the Lord; kautukena-happily; ca-and; taiḥ-with them; saha-with; krīḍā-nimagna-plunged into pastimes; cittānām-hearts; dūram-far; tad-that; gokulām-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 prabhāvām vijñātum  
vidhātā jagatām patiḥ  
cakārāpahnavām gāś ca  
vatsāmīś ca bālakān api

tasya-of Him; prabhāvām-the power; vijñātum-to know; vidhātā-Brahmā; jagatām-of the universe; patiḥ-the master; cakāra-did; apahnavām-hiding; gāś-the cows; ca-and; vatsāmīś-the calves; ca-and; bālakān-the boys; api-also.

Then, the demigod Brahmā, wishing to understand the extent Šof Lord Kṛṣṇa's power, stole the cows, calves, and boys.

#### Text 4

vijñāya tad-abhiprāyam  
sarvajño sarva-kārakah  
punaś cakāra tat sarvarin  
yogīndro yoga-māyayā

vijñāya-understanding; tad-abhiprāyam-his intention; sarvajño-all-knowing; sarva-kārakah-all-powerful; punaḥ-again; cakāra-did; tat-them; sarvarin-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 mystic potencies, with His yogamāyā potency created duplicates

of the boys, cows, and calves.

#### Text 5

jag\ama śrī-harir geham  
c\arayitv\ a tu gokulam  
balena b\alakaih s\ardham  
krīd\ a-kautuka-m\anasaḥ

jag\ama-went; śrī-harir-Lord Kṛṣṇa; geham-home; c\arayitv\ a-herding; tu-indeed; gokulam-the cows; balena-with Balarāma; b\alakaih-the boys; s\ardham-with; krīd\ a-kautuka-m\anasaḥ-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 ekam ca praty-aham  
gamanāgamanam gobhir  
balena bālakaih saha

evam-thus; cakāra-did; bhagavān-Lord Kṛṣṇa; varṣam-year; ekam-one; ca-and; praty-aham-every day; gamanāgamanam-going and coming; gobhir-cows; balena-Balarāma; bālakaih-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 prabhāvam vijñāya  
lajja-namrātma-kandharah  
ājagāma hareḥ sthānam  
bhāṇḍīra-vāṭa-mūlakam  
Ś

brahmā-Brahmā; prabhāvam-the power; vij{.sy 241}āya-understanding; lajja-namrātma-kandharah-his head bowed with shame; ājagāma-came; hareḥ-of Lord Kṛṣṇa; sthānam-to the place; bhāṇḍīra-vāṭa-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-veṣṭitam  
yathā pārvāna-candram ca  
vibhāntam bhā-gaṇaiḥ saha

dadarśa-saw; kṛṣṇam-Lord Kṛṣṇa; tatra-there; 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 surrounded by stars, Lord Kṛṣṇa, . . .

#### Text 9

ratna-simhāsana-stham ca  
vasantam sa-smītam mudā  
pīta-vastra-parīdhānam  
jvalantam brahma-tejasā

ratna-simhāsana-stham-sitting on a golden throne; ca-and; vasantam-staying; sa-smītam-smiling; mudā-happily; pīta-yellow; vastra-garments; parīdhānam-wearing; jvalantam-shining; brahma-tejasā-with spiritual splendor.

. . . who was sitting on a golden throne, happily smiling, dressed in yellow garments, and shining with spiritual splendor, . . .

#### Text 10

ratna-keyūra-valaya-  
ratna-mañjīra-rañjitam  
ratna-kuṇḍala-yugmābhyaṁ  
su-kapola-sthalojjvalam

ratna-keyūra-valaya-jewel bracelets and armlets; ratna-mañjīra-rañjitam-jewel anklets; ratna-kuṇḍala-yugmābhyaṁ-jewel earrings; su-kapola-sthalojjvalam-splendid cheeks.

. . . who was decorated with jewel bracelets, armlets, and anklets, whose cheeks were splendid with jewel earrings, . . .

Text 11  
Ś

koti-kandarpa-lāvaṇya-  
līlā-dhāma-manoharam  
candanāguru-kastūrī-  
kuṇkumārcita-vigraham

koti-millions; kandarpa-of Kāmadevas; lāvaṇya-handsomeness; līlā-dhāma-manoharam-the handsome above of pastimes; candanāguru-kastūrī-kuṇkuma-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 kuṇkuma, . . .

Text 12

pārijāta-prasunānāṁ  
mālā-jālair virājitam  
mālatī-mālyā-samyukta-  
mayūra-pucchā-cūḍakam

pārijāta-prasunānāṁ-of parijata flowers; mālā-jālair-with garlands; virājitam-splendid; mālatī-mālyā-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-śyāmaṁ  
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; śyāmaṁ-dark; prodbhinna-nava-yauvanam-in full bloom of youth.

. . . whose 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-muṣṭāsyā-sundaram  
pakva-bimbādharoṣṭham ca  
khagendra-cañcu-nāsikam

śarat-pārvaṇa-candrasya-of the autumn moon; prabhā-the splendor; muṣṭa-robbing; āsyā-of the face; sundaram-the Šhandsomeness; pakva-ripe; bimba-bimba; adharoṣṭham-lips; ca-and; khagendra-the king of birds; cañcu-beak; nāsikam-nose.

. . . the glory of whose handsome face robbed the autumn moon of its splendor, whose 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-paṅkti-pears; vininda-eclipsing; eka-one; danta-teeth; paṅkti-roe; manoharam-charming.

. . . whose eyes robbed the midday autumn lotus flowers of their glory, whose charming teeth eclipsed the pearls, . . .

#### Text 16

kaustubhena manīndreṇa  
vakṣah-sthala-samujjvalam  
śāntam ca rādhikā-kāntam  
paripūrṇatamam param

kaustubhena-with the Kaustubha gem; manīndreṇa-the king of jewels; vakṣah-sthala-samujjvalam-splendid chest; śāntam-peaceful; ca-and; rādhikā-kāntam-Rādhā's beloved; paripūrṇatamam-the original, perfect Supreme Personality of Godhead; param-the supreme.

. . . whose chest was splendid with Kaustubha, the king of jewels, who was Śrī Rādhā's peaceful beloved, and who was the Perfect Original Supreme Personality of Godhead.

Text 17

evam-bhūtam prabhūm dṛṣṭvā  
praṇanāmāti-vismitaḥ  
darśam darśam īśvaraṁ tam  
praṇanāma punah punah

evam-bhūtam-like this; prabhūm-the Lord; dṛṣṭvā-seeing; praṇanāma-offered obeisances; ati-vismitaḥ-filled with wonder; darśam-gazing; darśam-and gazing; īśvaraṁ-at the Lord; tam-Him; praṇanāma-bowed; punah-again; punah-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 dṛṣṭam hṛdayāmbhoje  
tad rūpam bahir eva ca  
yā mūrtih purato dṛṣṭā  
sā paścāt paritas tataḥ

yad-what; dṛṣṭam-seen; hṛdayāmbhoje-in the lotus of the heart; tad-that; rūpam-form; bahir-outside; eva-indeed; ca-and; yā-which; mūrtih-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 sarvam  
dṛṣṭvā kṛṣṇamayaṁ mune  
dhyāyaṁ dhyāyaṁ ca tad rūpam  
tatra tasthau jagad-vidhiḥ

tatra-there; vṛndāvane-in Vṛndāvana forest; sarvam-everything; dṛṣṭvā-seeing; kṛṣṇamayaṁ-made of Kṛṣṇa; mune-O sage; dhyāyaṁ-meditating; dhyāyaṁ-and meditating; ca-and; tad-that; rūpam-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 vatsāś ca bālāś ca  
latā-gulmāś ca vīrudhāḥ  
sarvam vṛndāvanam brahmā  
śyāma-rūpam dadarśa ha

gāvo-cows; vatsāḥ-calves; ca-and; bālāḥ-boys; ca-and; latā-vines; gulmāś-bushes; ca-and; vīrudhāḥ-plants; sarvam-all; vṛndāvanam-Vṛndāvana; brahmā-Brahmā; śyāma-rūpam-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

dṛṣṭvaivam paramāścaryam  
punar dhyānam cakāra ha  
dadarśa tri-jagad brahmā  
nānyat kṛṣṇam vinā mune  
Ś

dṛṣṭvā-seeing; evam-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 vṛkṣah kva vā śailah  
kva mahī vā ca sāgarah  
kva devāḥ kva ca gandharvāḥ  
kva munindrāḥ kva mānavāḥ

kva-where?; ca-and; vṛkṣah-the trees; kva-where?; vā-and; śailah-the hills; kva-where?; mahī-the earth; vā-or; ca-and; sāgarah-the oceans; kva-where?; devāḥ-the demigods; kva-where?; ca-and; gandharvāḥ-the gandharvas; kva-where?; munindrāḥ-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-bījam  
kva svargā gāva eva ca  
sarvam ca sādrśam brahmā  
dadarśa māyayā hareḥ

kva-where?; ca-and; ātmā-myself; kva-where?; jagad-bījam-the seed of the universe; kva-where; svargā-Svarga; gāva-the cows; eva-indeed; ca-and; sarvam-all; ca-and; sādrśam-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 jagatāṁ nāthaḥ  
kā vā māyā-vibhūtayah  
sarvam kṛṣṇamayam dṛṣṭvā  
kiñcit nirvaktum aksamah

kaḥ-who?; kṛṣṇo-Kṛṣṇa; jagatāṁ-of the universes; nāthaḥ-the master; ka-what?; vā-or; māyā-vibhūtayah-the potencies; sarvam-all; Škṛṣṇamayam-consisting of Kṛṣṇa; dṛṣṭvā-seeing; ki{.sy 241}cit-something; nirvaktum-to describe; aksamah-unable.

Who was Kṛṣṇa, the master of the universes? What were His potencies? Brahmā could not say. All he saw was Kṛṣṇa.

Text 25

kaṁ staumi kim karomīti  
manasaiva prakṛtya ca  
tatra sthitvā jagad-dhātā  
japam kartum samudyataḥ

kam-whom; staumi-I praise; kim-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; japam-japa; kartum-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

sukham yogāsanam kṛtvā  
babhūva sampaṭāñjaliḥ

pulakāñcita-sarvāṅgaḥ  
sāśru-netro 'ti-dīnavat

sukham-comofrtable; yogāsanam-yoga-asana; kṛtvā-doing; babhūva-became; sampaṭāñjaliḥ-folded hands; pulakā{.sy 241}cita-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

idāṁ suṣūmṇāṁ medhyāṁ ca  
piṅgalāṁ nālinīṁ dhruvāṁ  
naḍī-ṣaṭkāṁ ca yogena  
nibadhyā ca prayatnataḥ

idāṁ-ida; suṣūmṇāṁ-susumna; medhyāṁ-medhya; ca-and; piṅgalāṁ-pingala; nālinīṁ-nalini; dhruvām-dhruva; naḍī-ṣaṭkāṁ-the six nadis; ca-and; yogena-by yoga; nibadhyā-blocking; ca-and; prayatnataḥ-carefully.

Practicing yoga, he carefully blocked the six naḍīs: idā, suṣūmṇā, medhyā, piṅgalā, nālinī, and dhruvā.

#### Text 28

Śmūlādhānarī svādhiṣṭhānarī  
maṇipūram anāhatam  
viśuddhām paramājñākkhyām

ṣaṭka-cakram nibadhyā ca

mūlādhānam-mūlādhāna; svādhiṣṭhānam-svādhiṣṭhāna; maṇipūram-manipura;  
anahatam-anahata; viśuddham-viśuddha; paramājñākhyam-named paramajna;  
ṣaṭka-cakram-six cakras; nibadhyā-stopping; ca-and.

Then he blocked the six cakras: mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata,  
viśuddha, and paramājñā.

Text 29

laṅghanam kārayitvā ca  
tat ṣaṭ-cakram kramād vidhil  
brahma-randhram samānīya  
vāyu-pūrṇam cakāra ha

laṅghanam-jumping over; kārayitvā-causing; ca-and; tat-that; ṣaṭ-cakram-six  
cakras; kramād-gradually; vidhil-Brahma; brahma-randhram-the brahma-randhra;  
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

nibadhyā vāyum medhyām tam  
samānīya hr̥d-ambujam  
tam vāyum bhrāmayitvā ca  
yojāyām āsa medhyayā

nibadhyā-blocking; vāyum-the air; medhyām-medhya; tam-that; samānīya-  
taking; hr̥d-ambujam-to the lotus of the heart; tam-that; vāyum-air; bhrāmayitvā-  
bringing; ca-and; yojāyām āsa-placed; medhyayā-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 niśpanno  
yo datto hariṇā purā  
jajāpa paramam mantram  
tam tasyaikādaśākṣaram

evam-thus; kṛtvā-doing; tu-indeed; nispanno-placed; yo-who; datto-placed; hariṇā-by Lord Kṛṣṇa; purā-before; jajāpa-chanted; paramān-great; mantrān-mantra; tam-that; tasya-of him; ekādaśākṣaram-eleven syllables.

Ś Then he chanted the eleven-syllable mantra Lord Kṛṣṇa gave him in ancient times.

### Text 32

muhūrtam ca japaṁ kṛtvā  
dhyāyam dhyāyam padāmbujam  
dadarśa hṛdayāmbhoje  
sarvam̄ tejomayam̄ mune

muhūrtam-for 45 minutes; ca-and; japaṁ-chanting; kṛtvā-doing; dhyāyam-meditating; dhyāyam-and meditating; padāmbujam-on the lotus feet; dadarśa-saw; hṛdayāmbhoje-in the lotus of his heart; sarvam̄-all; tejomayam̄-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 rūpam̄  
atīva-su-manoharam  
dvi-bhujam̄ muralī-hastam̄  
bhūṣitam̄ pīta-vāsasā

tat-tejaso-the effulgence; antare-within; rūpam̄-the from; atīva-su-manoharam-very charming; dvi-bhujam̄-two arms; muralī-hastam̄-flute in hand; bhūṣitam̄-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, . . .

### Text 34

śruti-mūla-su-vinyasta-  
jvalan-makara-kuṇḍalam  
īśad-dhasya-prasannāsyam̄  
bhaktānugraha-kātaram  
navīna-jaladākāra-

### śyāmasundara-vigraham

śruti-of the ear; mūla-at the root; su-vinyasta-greacefully placed; jvalat-glittering; makara-shark; kuṇḍalam-earing; 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 like a monsoon cloud, a person overwhelmed with kindness for His devotees, . . .

### Text 35

Ś

sthitam jantuṣu sarveṣu  
nirliptam sākṣi-rūpiṇam  
ātmāramām pūrṇa-kāmām  
jagat-vyāpī jagat-param

sthitam-situated; jantuṣu-in living beings; sarveṣu-all; nirliptam-untouched; sākṣi-rūpiṇam-the witness; ātmāramām-self-satisfied; pūrṇa-kāmām-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 sarveśam  
bīja-rūpaṁ sanātanam  
sarvādhāraṁ sarva-varaṁ  
sarva-śakti-samanvitam

sarva-svarūpaṁ assuming all forms; sarveśam-the master of all; bīja-rūpaṁ-the seed; sanātanam-eternal; sarvādhāraṁ-the resting place of all; sarva-varaṁ-the best of all; sarva-śakti-samanvitam-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

sarvārādhyam sarva-gurum  
sarva-maṅgala-kāraṇam  
sarva-mantra-svarūpam ca  
sarva-sampat-karam varam

sarvārādhyam-to be worshiped by all; sarva-gurum-the guru of all; sarva-maṅgala-kāraṇam-the source of all that is good; sarva-mantra-svarūpam-the form of all sacred mantras; ca-and; sarva-sampat-karam-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 dṛṣṭam brahma-randhre ca  
hṛdi tad bahir eva ca  
dṛṣṭvā ca paramāścaryam  
tuṣṭāva parameśvaram  
Ś

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; paramāścaryam-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 stotram ca purā dattam  
hariṇaikārṇave mune  
tam īśam tena vidhinā  
bhakti-namrātma-kandharah

yat-what; stotram-prayer; ca-and; purā-previous; dattam-given; hariṇā-by Lord Kṛṣṇa; ekārṇave-on the ocean; mune-O sage; tam-to Him; īśam-the Supreme Personality of Godhead; tena-by him; vidhinā-properly; bhakti-namrātma-kandharah-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-svarūpam̄ sarveśam̄  
sarva-kāraṇa-kāraṇam̄  
sarva-nirvacanīyam̄ tam̄  
namāmi śiśu-rūpiṇam̄

śrī-brahmā uvāca-Śrī Brahmā said; sarva-svarūpam̄-all forms; sarveśam̄-the master of all; sarva-kāraṇa-kāraṇam̄-the cause of all causes; sarva-nirvacanīyam̄-not describeable by anyone; tam̄-to Him; namāmi-I bow; śiśu-rūpiṇam̄-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, and the cause of all causes, whom no one can completely describe, and who has the form of a young boy.

Text 41

śaktīśam̄ śakti-bijam̄ ca  
śakti-rūpa-dharām̄ param̄  
śakti-yuktam̄ ayuktam̄ ca  
staumi svecchamayaṁ vibhum̄

śaktīśam̄-the master of all potencies; śakti-bijam̄-the seed of all potencies; ca-and; śakti-rūpa-dharām̄-who has the power to assume any form; param̄-supreme; śakti-yuktam̄-endowed with all Špowers; ayuktam̄-not ; ca-ndowed; staumi-I praise; svecchamayaṁ-whose desires are all fulfilled; vibhum̄-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-samanvitam̄  
kṛpā-nidhim̄ karṇadhāram̄  
namāmi bhakta-vatsalam̄

samsāra-sāgare-in the ocean of repeated birth and death; ghore-terrible; śakti-nauka-samanvitam-with the boat of His potencies; kṛpā-nidhim-an ocean of mercy; karṇadhārām-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

sarvendriyādhidevam tam  
indriyālayam eva ca  
sarvendriya-svarūpam ca  
virad-rūpam namāmy aham

sarvendriyādhidevam-the Deity of all the senses; tam-to Him; indriyālayam-the abode of the senses; eva-indeed; ca-and; Šsarvendriya-of all senses; svarūpam-the from; ca-and; virad-rūpam-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

vedam ca veda-janakam  
sarva-vedāṅga-rūpiṇam  
sarva-mantra-svarūpam ca  
namāmi paramēśvaram

vedam-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 from; ca-and; namāmi-I bow; paramēśvaram-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 Vedāṅgas, and all sacred mantras.

#### Text 46

sārāt sārataram dravyam  
apūrvam anirūpitam  
svatantram asvatantram ca  
yaśodā-nandanam bhaje

sārāt-than the greatest; sārataram-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 sarva-śarīreṣu  
tam adṛṣṭam anūhakam  
dhyānasādhyam vidyamānam  
yogīndrāṇam gurum bhaje

santam-existing; sarva-śarīreṣu-in all bodies; tam-Him; adṛṣṭam-invisible; anūhakam-inconceivable; dhyāna-by meditation; sādhyam-not attaible; vidyamānam-being so; yogīndrāṇam-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, in the bodies of all conditioned souls, and who Šcannot be found by the meditations of the kings of the yogīs.

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.

I offer my respectful obeisances to the Supreme Personality of Godhead who, served by the gopīs, happily stays in the center of the rāsa-dance circle.

Text 49

satām sadaiva santam tam  
asantam asatām api  
yogīśam yoginām yogam  
namāmi śiva-sevitam

satām-of the devotees; sadā-always; eva-indeed; santam-kind; tam-to Him;  
asantam-unkind; asatām-to the demons; api-also; yogīśam-the master of the yogis;  
yoginām-of the yogis; yogam-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-bijam mantra-rājam  
mantradam phaladam phalam  
mantra-siddhi-svarūpam tam  
namāmi ca parāt param

mantra-of mantras; bijam-the seed; mantra-rājam-the king of mantras;  
mantradam-the giver of mantras; phaladam-the giver of results; phalam-the result;  
mantra-siddhi-svarūpam-the form of the perfection attained by chanting mantras;  
tam-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 result attained by chanting mantras. The sight of His transcendental form is the greatest perfection attained by Śchanting mantras.

#### Text 51

sukhaṁ duḥkhaṁ ca sukhadaṁ  
duḥkhadaṁ puṇyam eva ca  
puṇyadaṁ śubhadām caiva  
śubha-bījam namāmy aham

sukhaṁ-happiness; duḥkhaṁ-suffering; ca-and; sukhadaṁ-giving happiness; duḥkhadaṁ-giving pain; puṇyam-piety; eva-and; ca-and; puṇyadaṁ-giving piety; śubhadām-giving auspiciousness; ca-and; eva-indeed; śubha-bījam-the seed of auspiciousness; namāmi-bow; aham-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 evam stavaṇaṁ kṛtvā  
dattvā govatsa-bālakān  
nipatya daṇḍavad bhūmau  
ruroda praṇanāma ca

iti-thus; evam-in this way; stavaṇaṁ-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-vata-mūla-stham  
ratna-simhāsana-sthitam

veṣṭitam̄ sarva-gopālair  
     ekam̄ eva manoharam  
 punah̄ praṇamya tam̄ brahmā  
     brahmalokam̄ yayau svayam

dadarśa-saw; cakṣur-eyes; unmilya-opening; vidhātā-the creator; jagatām-of the universe; mune-O sage; bhāṇḍīra-vāṭa-mūla-stham-at teh root of 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; punah-again; praṇamya-bowing; tam--to Him; brahmā-Brahmā; brahmalokam-to Brahmaloka; yayau-went; svayam-own.

Ś

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 kṛtam̄ stotram  
     nityam̄ bhaktyā ca yaḥ paṭhet  
 iha loke sukham̄ bhuktvā  
     yat� ante śrī-hareḥ padam

brahmaṇā-by Brahmā; ca-and; kṛtam-done; stotram-prayer; nityam-regulalrly; bhaktyā-with devotion; ca-and; yaḥ-one who; paṭhet-recites; iha-here; loke-in this world; sukham-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's spiritual abode.

Text 56

labhate dāsyam̄ atulam̄  
     sthānam̄ īvara-sannidhau  
 labdhvā ca kṛṣṇa-sarūpyam̄  
     pārṣada-pravaro bhavet

labhate-attains; dāsyam-direct service; atulam-incomparable; sthānam-place; īvara-sannidhau-near the Lord; labdhvā-attaining; ca-and; kṛṣṇa-sarūpyam-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  
brahmaṇi  
śrī-kṛṣṇo bālakaiḥ sārdham  
jagāma svālayam vibhuḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; gate-gone; jagat-kāraṇe-the creator of the worlds; ca-and; brahmaṇi-to Brahmaṇa; ca-and; brahmaṇi-when Brahmā; śrī-kṛṣṇo-Śrī Kṛṣṇa; bālakaiḥ-the boys; sārdham-with; jagāma-went; svālayam-to His home; vibhuḥ-the Supreme Personality of Godhead.

Ś Śrī Nārāyaṇa Ṛṣi said: After the creator Brahmā had left for Brahmaṇa, Lord Kṛṣṇa, the all-powerful Supreme Personality of Godhead, returned with the boys to His home.

Text 58

gāvo vatsaś ca bālāś ca  
jagmūr varṣāntare gr̄ham  
śrī-kṛṣṇa-māyayā sarve  
menire te dināntaram

gāvo-cows; vatsaḥ-calves; ca-and; bālāḥ-boys; ca-and; jagmūr-went; varṣāntare-at the end of a year; gr̄ham-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 homes. By the influence of Lord Kṛṣṇa's yogamāyā potency they all thought that only a single day had passed.

Text 59

gopā gopālikāḥ kiñcit  
tarkitum na kṣamas tadā  
yogināṁ kṛtrimāṁ sarvam  
kim nūtnam vā purātanam

gopā-the gopas; gopālikāḥ-the gopīs; kiñcit-something; tarkitum-to guess; na-not; kṣamas-able; tadā-then; yogināṁ-of the yogis; kṛtrimāṁ-artificial; sarvam-all; kim-what?; nūtnam-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 yogī be counted as young or old?

Text 60

ity evam kathitam vipra  
śrī-kṛṣṇa-caritam śubham  
sukhadam mokṣadam puṇyam  
sarva-kāla-sukhāvaham

iti-thus; evam-thus; kathitam-spoken; vipra-O brāhmaṇa; śrī-kṛṣṇa-caritam-Śrī Kṛṣṇa's transcendental pastimes; śubham-auspicious; sukhadam-delightful; mokṣadam-giving liberation; puṇyam-sacred; sarva-kāla-sukhāvaham-always pleasing.

O brāhmaṇa, thus I have related Lord Kṛṣṇa's auspicious and sacred pastimes, which are 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  
dundubhim vādāyām āsa  
śakra-yāga-kṛtodyamaḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ekadā-one day; ānanda-yuktah-happily; ca-and; nanda-gopo-Nanda-gopa; vraje-in Vraja; mune-O sage; dundubhim-dundubhi drum; vādāyām āsa-had sounded; śakra-yāga-kṛtodyamaḥ-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 dundubhi drum.

Texts 2 and 3

dadhi kṣīram ghṛtam takram  
navanītam guḍam madhu  
etāny ādāya śakrasya  
pūjām kurvantv iti bruvan

ye ye santi atra nagare  
gopā gopyaś ca bālakāḥ  
bālikāś ca dvija bhupā  
vaiśyāḥ śūdraś ca bhaktitāḥ

dadhi-yogurt; kṣīram-milk; ghṛtam-ghee; takram-buttermilk; navanītam-better; guḍam-molasses; madhu-honey; etāni-they; ādāya-taking; śakrasya-of Indra; pūjām-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; bhaktitāḥ-with devotion.

Nanda proclaimed: All the brāhmaṇas, ksatriyas, 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 evam śrāvayitvā ca  
Ś svayam eva mudānvitāḥ  
yaṣṭim āropayām āsa  
ramya-sthāne su-vistṛte

ity evam-thus; śrāvayitvā-proclaiming; ca-and; svayam-personally; eva-indeed; mudānvitāḥ-happy; yaṣṭim-staff; āropayām āsa-lifting; ramya-sthāne-in a beautiful place; su-vistṛte-broad.

After saying this, cheerful Nanda placed a great pole in a beautiful and broad place.

#### Text 5

dadau tatra kṣauma-vastram  
mālā-jālam manoharam  
candanāguru-kastūri-  
kuñkuma-dravam eva ca

dadau-gave; tatra-there; kṣauma-vastram-silken cloth; mālā-jālam-flower

garlands; manoharam-beautiful; candanāguru-kastūrī-kuṇkuma-dravam-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 kuṇkuma.

#### Text 6

snātaḥ kṛtāhniko bhaktyā  
dhṛtvā dhaute ca vāsasī  
uvāsa svarṇa-pīṭhe sa  
prakṣalita-padāmbujah

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 padāmbujah-lotus feet.

Then performed his daily duties, bathed, dressed in clean garments, washed his lotus feet, and sat on a golden throne.

#### Texts 7 and 8

nānā-prakāra-patraiś ca  
brāhmaṇaiś ca purohitaiḥ  
gopālair gopikābhiś ca  
bālābhiḥ saha bālakaiḥ

etasminn antare tatrā-  
jagmur nagara-vāsināḥ  
mahat-sambhṛta-sambhārā  
nānopāyana-samyutāḥ

nānā-prakāra-patrais-with many kinds of jars; ca-and; Šbrāhmaṇaiḥ-with brāhmaṇas; ca-and; purohitaiḥ-priests; gopālair-with 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 munayah sarve  
jvalanto brahma-tejasā  
śāntāḥ śisya-gaṇaiḥ sārdham  
veda-vedāṅga-pāragāḥ

ājagmur-came; munayah-sages; sarve-all; jvalanto-shining; brahma-tejasā-with spiritual splendor; śāntāḥ-peaceful; śisya-gaṇaiḥ-disciples; sārdham-with; veda-vedāṅga-pāragāḥ-traveled to the farther shore of the Vedas and Vedāṅgas.

Many great sages shining with spiritual splendor, who had traveled to the farther shore of the Vedas and Vedāṅgas, came with their disciples.

## Text 10

gargaś ca galavaś caiva  
sākalyah śakaṭāyanah  
gautamah karathah kaṇvo  
vatsyah katyāyanas tathā

gargas-Garga; ca-and; galavah-Galava; ca-and; eva-indeed; sākalyah-sakalya; śakaṭāyanah-Sakatayana; gautamah-Gautama; karathah-Karatha; kaṇvo-Kanva; vatsyah-Vatsya; katyāyanas-Katyayana; tathā-so.

Garga, Galava, Sākalya, Śakaṭāyana, Gautama, Karatha, Kaṇva, Vatsya, Katyāyana, . . .

## Text 11

śaubharir vāmadevaś ca  
yājñavalkyaś ca pāṇinih  
ṛṣyaśrīngo gauramukho  
bharadvājaś ca vāmanah

śaubharir-Saurabhi; vāmadevaḥ-Vamadeva; ca-and; yāj{.sy 241}avalkyas-Yajnavalkya; ca-and; pāṇinih-Panini; ṛṣyaśrīngo-Rasyasrnga; gauramukho-Gauramukha; bharadvājaḥ-Bharadvaja; ca-and; vāmanah-Vamana.

. . . Śaubhari, Vāmadeva, Yājñavalkya, Pāṇini, ŚRṣyaśrīṅga, Gauramukha, Bharadvāja, Vāmana, . . .

## Text 12

kṛṣṇa-dvaipāyanaḥ śrīṅgī  
sumantur jaiminiḥ kaṭhaḥ  
parāśaraś ca maitreyo  
vaiśampāyana eva ca

kṛṣṇa-dvaipāyanaḥ-Kṛṣṇa-dvaipāyana; śrīṅgī-Srngi; sumantur-Sumantu;  
jaiminiḥ-Jaimini; kathaḥ-Katha; parāśaras-Parasara; ca-and; maitreyo-Maitreya;  
vaiśampāyana-Vaisampayana; eva-indeed; ca-and.

. . . Kṛṣṇa-dvaipāyana, Śrīṅgī, Sumantu, Jaimini, Kaṭha, Parāśara, Maitreya,  
Vaiśampāyana, . . .

Text 13

brāhmaṇāś ca kati-vidhā  
bhikṣukā vandinas tathā  
bhūpā vaiśyāś ca śūdrāś ca  
samājagmūr mahotsave

brāhmaṇās-brāhmaṇas; ca-and; kati-vidhā-many kinds; bhikṣukā-sannyasis;  
vandinas-poets; tathā-so; bhūpā-kings; vaiśyās-avisyas; ca-and; śūdrāḥ-sudras; ca-  
and; samājagmūr-came; mahotsave-to the great festival.

. . . as well as many brāhmaṇas, sannyāsīs, poets, kṣatriyas, vaiśyas, and śūdras  
came to that festive ceremony.

Text 14

dṛṣṭvā munīndrān nandaś ca  
brāhmaṇān bhūmipāṁś tathā  
svarṇa-pīṭhāt samuttasthau  
vrajāś cottasthur eva ca

dṛṣṭvā-seeing; munīndrān-the kings of sages; nandaḥ-Nanda; ca-and;  
brāhmaṇān-brāhmaṇas; bhūmipāṁś-kings; tathā-so; svarṇa-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 vāsayām āsa  
munīndra-vipra-bhūmipān  
teṣām anumatim prāpya  
tatrovāsa punar mudā

praṇamya-bowing; vāsayām āsa-had sit down; munīndra-vipra- Šbhūmipān-the great sages, brāhmaṇas, and kings; teṣām-of them; anumatim-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

pākam ca yaṣṭi-nikāṭe  
kartum ājñām cakāra ha  
pāka-prājña-brāhmaṇānām  
śatam ānīya sādarāt

pākam-cooking; ca-and; yaṣṭi-nikāṭe-under the tent; kartum-to do; ājñām-the order; cakāra-gave; ha-inded; pāka-prājña-brāhmaṇānām-of brāhmaṇas expert in cooking; śatam-a hundred; ānīya-bring; sādarāt-respectfully.

Then Nanda respectfully asked a hundred expert brāhmaṇa cooks to begin cooking under the tent.

Text 17

tatra ratna-pradīpāś ca  
jajvaluh paritah sadā  
andhī-bhūtam ca dhūpena  
sthānam tat surabhī-kṛtam

tatra-there; ratna-pradīpāś-jewel lamps; ca-and; jajvaluh-shone; paritah-everywhere; sadā-always; andhī-bhūtam-blinded; ca-and; dhūpena-with incense; sthānam-place; tat-that; 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  
naivedyam ca bahu-vidham  
apūrvam su-manoharam

nānā-vidhāni-many kinds; puśpāni-flowers; mālyāni-garlands; vividhāni-many kinds; ca-and; naivedyam-foods; ca-and; bahu-vidham-many kinds; apūrvam-unprecedented; su-manoharam-very beautiful.

. . . there were many flowers and flower garlands, many beautiful and unprecedented offerings of food, . . .

#### Text 19

Śtila-laḍḍuka-pūrṇam ca  
ḍallakānām sahasrakam  
svastikaiḥ paripūrṇam ca  
bhallakānām sahasrakam  
kalasānām sahasram ca  
pūrṇam śarkarayā mune

ṭila-ladduka-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 wheat; cūrṇānām-flour; laḍḍukair-laḍḍus; madhurair-sweet; varaiḥ-excellent; ghṛta-in ghee; pakvair-cooked; vipra-kṛtaiḥ-done by brāhmaṇas; pūrṇāni-filled; kalasāni-pots; ca-and.

. . . many jars of delicious barley-wheat laḍḍus the brāhmaṇas fried in ghee, . . .

#### Text 21

vṛkṣa-pakvāni ramyāni  
cāru-rambha-phalāni ca

phalāni paripakvāni  
kāla-deśodbhavāni ca

vṛksa-pakvāni-tree-ripened; ramyāni-delicious; cāru-rambha-phalāni-beautiful bananas; ca-and; phalāni-fruits; paripakvāni-very ripe; kāla-deśodbhavāni-locally grown and in season; ca-and.

. . . many delicious tree-ripened bananas and other ripe fruits in season, . . .

Text 22

kṣīrāṇāṁ kumbha-lakṣāni  
dadhnāṁ tāvanti nārada  
madhūnāṁ kumbha-śatakāṁ  
sarpiḥ-kumbha-sahasrakam

kṣīrāṇāṁ-of milk; kumbha-lakṣāni-a hundred thousand pots; dadhnāṁ-of yogurt; tāvanti-as many; nārada-O Nārada; madhūnāṁ-of honey; kumbha-śatakāṁ-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

kalasānāṁ ca śatakāṁ  
pūrṇāṁ ca navanītakaiḥ  
kalasānāṁ tri-lakṣāṇi  
takra-pūrṇāni niścitam

kalasānāṁ-of pots; ca-and; śatakāṁ-a hundred; pūrṇāṁ-filled; ca-and; navanītakaiḥ-with butter; kalasānāṁ-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

ghaṭānāṁ pañca-lakṣāṇi  
guḍā-pūrṇāni niścitam  
viṣṇu-tailena pūrṇāṁ ca  
kalasānāṁ sahasrakam

ghatānām-of pots; pañca-lakṣāṇi-five hundred thousand; guḍā-pūrṇāni-filled with molasses; niścitam-indeed; viṣṇu-tailena-with Viṣṇu-oil; pūrṇām-filled; ca-and; kalasānām-of pots; sahasrakam-a thousand.

. . . five hundred thousand pots of molasses, and a hundred pots of Viṣṇu-oil.

Texts 25 and 26

vṛṣendrāś ca bahu-vidhā  
bhogārha-dravya-vāhakāḥ  
nānābodhāni vadyāni  
cārūṇi madhurāṇi ca  
  
vādakāḥ svarṇa-yantrāṇi  
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-yantrāṇi-golden instruments; vādayām āsur-played; utsave-in the festival; nānā-vidhāni-many kinds; patrāṇi-pots; sauvarṇa-rajātāni-of gold and silver; ca-and.

Ś 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 varāṇārhāni  
cārūṇi bhūṣaṇāni ca  
svarṇa-pīṭhāni ca brahmann  
ājagmur yaṣṭi-sannidhim

vastrāṇi-garments; varāṇārhāni-exquisite; cārūṇi-beautiful; bhūṣaṇāni-ornaments; ca-and; svarṇa-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

chagalānāṁ sahasrāṇi  
mahiṣānāṁ śatāni ca  
meṣakānāṁ ca laksāṇi  
hy ānayām āsa tatra vai

chagalānāṁ-of goats; sahasrāṇi-a thousand; mahiṣānāṁ-of buffaloes; śatāni-a hundred; ca-and; meṣakānāṁ-of sheep; ca-and; laksāṇi-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 gaṇḍakānāṁ  
ājagmur yaṣṭi-sannidhim  
prokṣitāni ca sarvāṇi  
rakṣitāni ca rakṣakaiḥ

śatāni-a hundred; eva-and; gaṇḍakānāṁ-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

bālakānāṁ bālikānāṁ  
vṛksānāṁ vṛkṣa-yoṣitām  
yūnāṁ ca yuvatīnāṁ ca  
saṅkhyāṁ kartum ca kah kṣamah  
Ś

bālakānāṁ-of boys; bālikānāṁ-and girls; vṛksānāṁ-of trees; vṛkṣa-yoṣitām-of the wives of trees; yūnāṁ-of youths; ca-and; yuvatīnāṁ-of young girls; ca-and; saṅkhyāṁ-the number; kartum-to do; ca-and; kah-who?; kṣamah-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 saṅgītam  
nartakānām ca nartanam  
śrutvā dṛṣṭvā janāḥ sarve  
mumuhuḥ su-mahotsave

gāyakānām-of the singers; ca-and; saṅgītam-the song; nartakānām-of dancers;  
ca-and; nartanam-the dance; śrutvā-hearing; dṛṣṭvā-seeing; janāḥ-people; sarve-all;  
mumuhuḥ-were charmed; su-mahotsave-at the beautiful festival.

Hearing the singers' singing and seeing the dancers' dancing, everyone became pleased at that beautiful festival.

### Text 32

rambhoraśī menakā ca  
ghṛtācī mohinī ratī  
prabhāvatī bhānumatī  
vipracittī tilottamā

rambhā-Rambhā; ūrvaśī-Urvasi; menakā-Menaka; ca-and; ghṛtācī-Ghrtaci;  
mohinī-Mohinī; ratī-Rati; prabhāvatī-Prabhavati; bhānumatī-Bhanumati; vipracittī-  
Vipracitti; tilottamā-Tilottama.

O brāhmaṇa, the apsarās Rambhā, Urvaśī, Menakā, Ghṛtācī, 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.

Ś

### Text 34

tāsāṁ nṛtyena gītena

stanāsy-a-śroni-darśanāt  
rūpeṇa vakra-drṣṭyā ca  
mūrchām āpuś ca mānavāḥ

tāśām-of them; nṛtyena-by the dancing; gītena-singing; stanāsy-a-śroni-darśanāt-by seeing the breasts, hips, and faces; rūpeṇa-by the beauty; vakra-drṣṭyā-by crooked glances; ca-and; mūrchām-enchantment; āpuḥ-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 sārdham  
balena bala-śalinā

etasmin antare-then; śīghram-quickly; ājagāma-came; hariḥ-Lord Kṛṣṇa; svayam-personally; gopāla-bālakaiḥ-with the gopa boys; sārdham-with brāhmaṇa; balena-powerful; bala-śalinā-with His plow.

Then Lord Kṛṣṇa personally came, accompanied by the gopa boys and by powerful Lord Balarāma, who carried His plow.

Text 36

dṛṣṭvā tam ca janāḥ sarve  
sambhramā harṣa-vihvalāḥ  
uttasthur ārād bhītāś ca  
pulakāñcita-vigrahaḥ

dṛṣṭvā-seeing; tam-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 samāyatam  
śāntam sundara-vigraham

vinoda-muralī-veṇu-  
śāṅkha-śabda-samanvitam

krīḍā-sthānam-the abode of transcendental pastimes; samāyatam-coming;  
śāntam-peaceful; sundara-vigraham-handsome; Śvinoda-of pastimes; muralī-  
veṇu-murali and venu flutes; śāṅkha-conchshells; śabda-sounds; samanvitam-with.

. . . who had just come from His place of pastimes, who was handsome and  
peaceful, who was playing a flute and a conchshell, . . .

### Text 38

sad-ratna-sāra-bhūṣābhīr  
bhūṣitam kaustubhena ca  
candanāguru-pañkena  
carcitam śyāma-vigraham

sad-ratna-sāra-bhūṣābhīr-with jewel ornaments; bhūṣitam-decorated;  
kaustubhena-with the Kaustubha jewel; ca-and; candanāguru-pañkena-with sandal  
and aguru paste; carcitam-anointed; śyāma-vigraham-dark form.

. . . who was decorated with jewel ornaments and a Kaustbha jewel, whose dark  
form was anointed with sandal and aguru, . . .

### Text 39

śaran-madhyāhna-padmāsyam  
paśyantam ratna-darpaṇaiḥ  
cāru-candana-candreṇa  
kastūrī-bindunā saha  
śāśāṅkena yathā-kāśam  
bhala-madhye virājitam

śaran-madhyāhna-padma-a midday autumn lotus; āsyam-face; paśyantam-  
seeing; ratna-darpaṇaiḥ-with jewel mirrors; cāru-beautiful; candana-candreṇa-with  
a moon of sandal paste; kastūrī-bindunā-with a musk dot; saha-with; śāśāṅkena-  
with a moon; yatha-as; ākāśam-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-  
kaṇṭha-vakṣaḥ-sthalojjvalam  
baka-paṅktyā yathākāśam  
śāradīyam su-nirmalam

mālatī-mālayā-with a garland of malati flowers; śyāma-dark; kaṇṭha-neck;  
vakṣaḥ-sthala-and chest; ujjvalam-splendor; baka-paṅktyā-with a row of ducks;  
yathā-as; ākāśam-the sky; śāradīyam-autumn; su-nirmalam-splendid.

. . . whose dark neck and chest, splendid with a garland of Śmālatī flowers, were  
like an autumn sky splendid with a line of white ducks, . . .

Text 41

cāruṇā pīta-vastreṇa  
śobhita-śyāma-vigraham  
vibhāntam vidyutā śaśvan  
navīna-nīradam yathā

cāruṇā-beautiful; pīta-vastreṇa-with yellow garments; śobhita-śyāma-vigraham-  
splendid dark form; vibhāntam-shining; vidyutā-with lightning; śaśvan-always;  
navīna-nīradam-a new monsoon cloud; yathā-as.

. . . whose handsome dark form, splendid with beautiful yellow garments, was like  
a monsoon cloud and glittering lightning, . . .

Text 42

kunda-prasūnair guñjābhīr  
baddha-vaṅkima-cūḍakam  
yathendra-dhanuṣā bhātā  
vibhāntam bhāgaṇair nabhaḥ

kunda-prasūnair-with kunda flowers; guñjābhīr-with gunja; baddha-vaṅkima-  
cūḍakam-crowned; yathā-as; indra-dhanuṣā-with a rainbow; bhātā-shining;  
vibhāntam-shining; bhāgaṇair-with stars; nabhaḥ-the sky.

. . . whose topknot, tied with guñjā and kunda flowers, was like a rainbow shining  
with many stars in the sky, . . .

Text 43

ratna-kuṇḍala-dīptyā ca  
smīta-vaktraṁ su-śobhitam  
śarat-praphulla-padmaṁ ca  
dyumaneḥ kiraṇair yathā

ratna-kuṇḍala-dīptyā-with the splendor of jewel earrings; ca-and; smīta-vaktraṁ-a crooked smile; su-śobhitam-splendid; śarat-praphulla-padmaṁ-a blossoming autumn lotus; ca-and; dyumaneḥ-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

Ś vipra-kṣatriya-vaiśyas-brāhmaṇa, ksatriyas, and vaisyas; 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, kṣatriyas, vaiśyas, sages, and gopas happily bowed down before the Lord and gave Him a seat on a jewel throne.

#### Text 45

uvāsa svarṇa-pīṭhe sa  
teṣāṁ madhye jagat-patiḥ  
yathā babbau śarac-candro  
jyotiṣām antare ca khe

uvāsa-sat; svarṇa-pīṭhe-on the golden throne; sa-and; teṣāṁ-of them; madhye-in the midst; jagat-patiḥ-the master of the universes; yathā-as; babbau-shone; 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 ūśus te sarve  
jagatām īśvaraṁ param  
svecchamayaṁ guṇātītaṁ  
jyoti-rūpaṁ sanātanam

stutvā-offering prayers; tam-to Him; ūśus-stayed; te-they; sarve-all; jagatām-of the universes; īśvaraṁ-the master; param-supreme; svecchamayaṁ-independent; guṇātītaṁ-beyond the modes of nature; jyoti-rūpaṁ-splendid; 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

dṛṣṭvā mahotsavam śīghram  
uvāca pitaram hariḥ  
viduṣām durlabham nītim  
nīti-śāstra-viśāradah

dṛṣṭvā-seeing; mahotsavam-the great festival; śīghram-quickly; uvāca-said; pitaram-to His father; hariḥ-Lord Kṛṣṇa; viduṣām-of the wise; durlabham-difficult to attain; nītim-wise conduct; nīti-śāstra-viśāradah-expoert in the Niti-sastras.

Seeing the great festival, Lord Kṛṣṇa, the most learned scholar of the Nīti-śāstras, spoke of the philosophy of right Šconduct, His words beyond the reach of even the greatest philosophers.

Text 48

śrī-kṛṣṇa uvāca  
bho bho ballava-rājendra  
kim karoṣha suvrata  
ārādhyah kaś ca kā pūjā  
kim phalaṁ pūjane bhavet

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bho-O; bho-O; ballava-rājendra-king of the gopas; kim-what?; karoṣha-are you doing; iha-here; suvrata-O saintly one; ārādhyah-to be worshiped; kaḥ-who?; ca-and; kā-what?; pūjā-worship; kim-what; phalaṁ-result; pūjane-in the worship; bhavet-is.

Śrī Kṛṣṇa said: O king of the gopas, O saintly one, what are you doing here? Who is being worshiped? How are you worshiping him? What is the result of this

worship?

Text 49

phalena sādhanam kim vā  
kaḥ sādhyah sādhanena ca  
deve ruṣṭe bhavet kim vā  
pūjāyah pratibandhake

phalena-with the result; sādhanam-method; kim-what?; vā-or; kaḥ-what; sādhyah-to be attained; sādhanena-by the method; ca-and; deve-when the demigod; ruṣṭe-is angry; bhavet-may be; kim-what?; vā-or; pūjāyah-of the worship; pratibandhake-in the 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-something; 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 kiṁsvit  
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; kiṁsvit-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 bhūnkte ca yo devah  
supraśāstam tad-arcanam

sakṣāt-directly; khadati-eats; devas-the demigod; te-of you; sakṣāt-directly; kiṁ-whether?; vā-or; na-not; khadati-eats; sakṣād-directly; bhūnkte-eats; ca-and; yo-who; devah-demigod; supraśāstam-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

pṛthivyā brāhmaṇā devā  
iti vedair nirūpitam  
sarveṣāṁ pūjanāt tāta  
su-praśāstam dvijārcanam

Ś pṛthivyās-of the earth; brāhmaṇās-the brāhmaṇas; devās-the demigods; iti-thus; vedair-by the Vedas; nirūpitam-said; sarveṣāṁs-of all; pūjanāt-than the worship; tāta-O father; su-praśāstam-better; dvijārcanam-worship of the brāhmaṇas.

The Vedas declare that the brāhmaṇas are the demigods of the earth. Worship of the brāhmaṇas is better than all other kinds of worship.

Text 55

sākṣāt khadati naivedyam  
vipra-rūpī janārdanah  
brāhmaṇe parituṣṭe ca  
santuṣṭāḥ sarva-devatāḥ

sākṣāt-directly; khadati-eats; naivedyam-the offering; vipra-rūpī-in the form of a brāhmaṇa; janārdanah-Lord Viṣṇu; brāhmaṇe-when a brāhmaṇa; parituṣṭe-is pleased; ca-and;antuṣṭāḥ-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.

Text 56

kim tasya deva-pūjāyām  
yo niyukto dvijārcane  
pūjitā brāhmaṇā yena  
pūjitāḥ sarva-devatāḥ

kim-whether?; tasya-of this; deva-pūjāyām-in the worship of the 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 worshiping the brāhmaṇas worship the demigods? When the brāhmaṇas are worshiped then all the demigods are worshiped automatically.

Text 57

devāya dattvā naivedyam  
na dattam brāhmaṇāya cet  
bhasmī-bhūtam ca tad-dravyam  
pūjanam niṣphalam bhavet

devāya-to a demigod; dattvā-giving; naivedyam-food; na-not; dattam-given; brāhmaṇāya-to the brāhmaṇas; cet-if; bhasmī-bhūtam-burned to ashes; ca-and; tad-dravyam-that thing; pūjanam-worship; niṣphalam-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 ashes Šand his worship becomes fruitless.

Text 58

viprāya deva-naivedyam  
dānam dhruvam anantakam  
tuṣṭo devo varām 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; varām-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 donor goes to the world of the demigods.

Text 59

dattvā devāya naivedyam  
mūḍho bhūnkte svayam yadi  
dattāpahārī devasvam  
bhuktvā ca narakaṁ vrajet

dattvā-giving; devāya-to a demigod; naivedyam-food; mūḍho-fool; bhūnkte-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-dattam na bhoktavyam  
naivedyam ca vinā hareḥ  
praśāstam sarva-deveṣu  
viṣṇor naivedya-bhojanam

deva-dattam-given to a demigod; na-not; bhoktavyam-to be eaten; naivedyam-offering of food; ca-and; vinā-without; hareḥ-of Lord Hari; praśāstam-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

annāṁ viṣṭhā jalāṁ mūtrāṁ  
yad viṣṇor aniveditam  
Śsarveṣāṁ ca kramam idāṁ  
brāhmaṇānāṁ višeṣataḥ

annāṁ-food; viṣṭhā-stool; jalāṁ-water; mūtrāṁ-urine; yad-what; viṣṇor-of Lord Viṣṇu; aniveditam-not offered; sarveṣāṁ-of all; ca-and; kramam-sequence; idāṁ-this; brāhmaṇānāṁ-of the brāhmaṇas; višeṣataḥ-specifically.

Food not offered to Lord Viṣṇu is stool. Water not offered to Lord Viṣṇu is urine. This is true for everyone, but it is especially true for the brāhmaṇas.

Text 62

na dattvā vastu devāya  
dattāṁ viprāya cet su-dhiḥ  
bhuktvā vipra-mukhe devas  
tuṣṭah svargāṁ prayāti ca

na-not; dattvā-giving; vastu-thing; devāya-to a demigod; dattāṁ-given; viprāya-to a brāhmaṇa; cet-if; su-dhiḥ-an intelligent person; bhuktvā-eating; vipra-mukhe-in the brāhmaṇa's mouth; devas-the demigod; tuṣṭah-pleased; svargāṁ-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  
viprāṇāṁ arcanāṁ kuru  
praśāsta-phala-dātṛ ṣām  
iha loke paratra ca

tasmāt-therefore; sarva-prayatnena-very carefully; viprāṇām-of the brāhmaṇa;  
arcanām-worship; kuru-please do; praśāsta--best; phala-results; dātṛ ḥām-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  
yajñā-dānam mahotsavah  
sarveṣām karmaṇām sāro  
vipra-tuṣṭiḥ ca dakṣinā

japas-chanting; tapaḥ-austerities; ca-and; pūjā-worship; vā-or; yajña-yajnas; danām-charity; mahotsavah-a great festival; sarveṣām-of all; karmaṇām-deeds; sāro-the best; vipra- Štuṣṭih-satisfaction of the brāhmaṇas; ca-and; dakṣinā-gift.

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

brāhmaṇānām śarīreṣu  
tiṣṭhanti sarva-devatāḥ  
padeṣu sarva-tīrthāni  
puṇyāni pāda-dhūliṣu

brāhmaṇānām-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 viprāṇām  
tīrtha-toyāni santi ca  
tat-sparsāt sarva-tīrtheṣu  
snāna-janya-phalaṁ bhavet

pādodakeṣu-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-phalam-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-bhavena ballava  
sapta-janma-kṛtāt pāpān  
mucyate nātra samśayah

naśyanti-perish; bhakṣaṇād-from eating; rogā-diseases; bhakti-bhavena-by the power of devotion; ballava-O gopa; sapta-seven; janma-births; kṛtāt-performed; pāpān-sins; mucyate-is released; na-not; atra-here; samśayah-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.

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Text 68

pāpām pañca-vidham kṛtvā  
yo vipram prañamed dvijam  
sa snātāḥ sarva-tīrtheṣu  
sarva-pāpāt pramucyate

pāpām-sin; pañca-vidham-five kinds; kṛtvā-doing; yo-who; vipram-a brāhmaṇa; prañamed-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 sinner who has committed the five kinds of sins becomes free of all sins. He attains the result of bathing at all holy places.

Text 69

brāhmaṇa-sparṣa-mātreṇa  
mukto bhavati pātakī<sup>1</sup>  
darśanān mucyate pāpād  
iti vede nirūpitam

brāhmaṇa-sparṣa-mātreṇa-simply by touching a brāhmaṇa; mukto-liberated;

bhavati-becomes; pātakī-a resident of hell; darśanān-from seeing; mucyate-is freed; pāpād-from sin; iti-thus; vede-in the Vedas; nirūpitam-is described.

Simply by touching a brāhmaṇa, a resident of hell becomes released. Simply by seeing a brāhmaṇa, one becomes free from sins. This is said in the Vedas.

Text 70

aprājño vātha prājño vā  
brāhmaṇo viṣṇu-vigrahah  
viprāḥ prāṇādhikā viṣṇor  
ye viprā hari-sevinah

aprājño-a fool; vā-or; atha-then; prājño-a wise man; vā-or; brāhmaṇo-a brāhmaṇa; viṣṇu-of Lord Viṣṇu; vigrahah-the form; viprāḥ-a brāhmaṇa; prāṇādhikā-more dear than life; viṣṇor-of Lord Viṣṇu; ye-who; viprā-brāhmaṇas; hari-sevinah-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

dvijānāṁ hari-bhaktānāṁ  
prabhāvo durlabhaḥ śrutau  
yeśāṁ pādābja-rajasā  
sadyaḥ pūtā vasundharā  
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dvijānāṁ-of the brāhmaṇas; hari-bhaktānāṁ-devotees of Lord Viṣṇu; prabhāvo-the power; durlabhaḥ-rare; śrutau-in the ear; yeśāṁ-of whom; pādābja-rajasā-by the dust of the lotus feet; sadyaḥ-at once; pūtā-purified; vasundharā-the earth.

The Vedas declare that brāhmaṇa devotees of Lord Viṣṇu are extremely powerful. The dust of their lotus feet at once purifies the earth.

Text 72

teśāṁ ca pada-ciḥnaṁ yat  
tīrthaṁ tat parikīrtitam  
teśāṁ ca sparṣa-mātreṇa  
tīrtha-pāpaṁ praṇasyati

teṣāṁ-of them; ca-and; pada-ciḥnam-the footprint; yat-what; tīrtham-a holy place; tat-that; parikīrtitam-said; teṣāṁ-of them; ca-and; sparṣa-mātreṇa-simply by the touch; tīrtha-pāpam-the sins in the holy places; praṇāsyati-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

bhra maṇe sarva-tīrthānām  
yat puṇyām snānato bhavet  
hari-dāsasya vīprasya  
tat puṇyām darśanāl labhet

bhra maṇe-in traveling; sarva-tīrthānām-of all holy places; yat-what; puṇyām-piety; snānato-from bathing; bhavet-may be; hari-dāsasya-of service to Lord Hari; vīprasya-of a brāhmaṇa; tat-that; puṇyām-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 Šand bathing in all holy rivers.

Text 75

ye vīprā haraye dattvā  
nityam annam ca bhuñjate  
ucchiṣṭa-bhojanāt teṣāṁ  
harer dāsyam labhen naraḥ

ye-who; vīprā-brāhmaṇas; haraye-to Lord Hari; dattvā-giving; nityam-regularly; annam-food; ca-and; bhuñjate-eats; ucchiṣṭa-bhojanāt-the remnants of food;

teṣāṁ-of them; harer-of Lord Hari; dāsyam-service; labhet-attains; narah-a person.

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-sādr̄śam vastu  
    jalām mūtra-samām bhavet

na-not; dattvā-giving; haraye-to Lord Hari; bhaktyā-with devotion; bhuñjate-eats; ca-qand; bhramād-by mistake; api-even; pūrīṣa-stool; sādr̄śam-like; vastu-thing; jalām-water; mūtra-samām-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-gatam vastu  
    tad viṣṇor eva ballava  
adattvā haraye bhuktvā  
    devasva-bhojako bhavet

bhakta-of a devotee; hasta-in the hand; gatam-gone; vastu-thing; tad-that; viṣṇor-of Lord Viṣṇu; eva-indeed; ballava-O gopa; 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-bhojanotsukah  
āmānnam haraye dattvā  
Ś    pākam kṛtvā ca khādati

śūdras-a sudra; ced-if; dhari-bhaktaḥ-a devotee of Lord Hari; ca-and; naivedya-

bhojanotsukah-eager to eat the offered food; āmānnam-uncooked food; haraye-tom Lord Hari; dattvā-giving; pākam-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-vaiśyānāṁ  
śālagrāma-śilārcane  
adhikāro na śūdrāṇāṁ<sup>m</sup>  
harer evārcane tathā

vipra-kṣatriya-vaiśyānāṁ-of brāhmaṇas, kṣatriyas, and vaiśyas; śālagrāma-śilārcane-in worship of Śālagrāma-śilā; adhikāro-qualification; na-not; śūdrāṇāṁ-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  
viprebhyaś cen na dāsyasi  
bhasmī-bhūtāni sarvāṇi  
bhaviṣyanti na samśayah

dravyāni-things; etāni-these; gopendra-O king of the gopas; viprebhyah-to the brāhmaṇas; cet-if; na-not; dāsyasi-you will give; bhasmī-bhūtāni-burned to ashes; sarvāṇi-all; bhaviṣyanti-will be; na-not; samśayah-doubt.

O king of the gopas, if you do not offer all these things to the brāhmaṇas, then everything you possess will be burned to ashes. Of this there is no doubt.

Text 81

annam ca sarva-jīvebhyah  
puṇyārthaṁ dātum arhasi  
dattvā viśiṣṭa-jīvebhyo  
viśiṣṭam phalam āpnuyāt

annam-food; ca-and; sarva-jīvebhyah-to all living entities; puṇyārthaṁ-for piety; dātum-to give; arhasi-is worthy; dattvā-giving; viśiṣṭa-jīvebhyo-to the best living entities; viśiṣṭam-the best; phalam-result; āpnuyāt-attains.

To attain purification one should give food to all living Śentities. Still, by giving to exalted living entities one attains a better result.

### Text 82

ato dattvā manusēbhyo  
labhate 'ṣṭa-guṇam phalam  
tato viśiṣṭam śūdrebhyo  
dattvā tad dvi-guṇam phalam

ato-therefore; dattvā-giving; manusēbhyo-to human beings; labhate-attains;  
aṣṭa-guṇam-eight times; phalam-result; tato-than that; viśiṣṭam-better; śūdrebhyo-  
to śūdras; dattvā-giving; tad-that; dvi-guṇam-twice; phalam-result.

By giving to human beings one attains a result eight times better than by giving to lower species. By giving to a śūdra one attains a result two times better than that.

### Text 83

dattvānnam vaiśya-jātibhyas  
tatas cāṣṭa-guṇam phalam  
kṣatriyebhyo 'pi vaiśyānām  
dattvānnam 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 giving food to kṣatriyas one attains a result two times better still.

### Text 84

kṣatriyānām śata-guṇam  
viprebhyo 'nnam 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; ca-and;  
śata-guṇam-a hundred times; 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

Śāstra-jñānāt śata-guṇām  
bhakte vipre labhed dhruvam  
sa cānnām haraye dattvā  
bhuṅkte bhaktyā ca sādaram

śāstra-jñānam-learned in the scriptures; śata-guṇām-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; bhuṅkte-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 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  
dattvā dātuś ca yat phalam  
tat phalam labhate nūnam  
bhakta-brāhmaṇa-bhojane

viṣṇave-to Lord Viṣṇu; bhakta-viprāya-to a devotee-brāhmaṇa; dattvā-giving; dātuḥ-of a giver; ca-and; yat-what; phalam-result; tat-that; phalam-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 Viṣṇu.

Text 87

bhakte tuṣṭe haris tuṣṭo  
harau tuṣṭe ca devatāḥ  
bhavanti siktāḥ sākhāś ca  
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 prayacchatī  
sarve devā vituṣṭāś ced  
devaikah kim kariṣyati

Ś dravyāni-things; etāni-these; devāya-to one demigod; yadi-if; ekasmai-to one; prayacchatī-gives; sarve-all; devā-the demigods; vituṣṭāś-are displeased; ced-if; devaikah-one demigods; kim-what?; kariṣyati-will do.

If by offering all these things to one demigod the others are displeased, what good result will this one demigod grant?

Text 89

athavā tvāṁ ca vastūni  
dehi govardhanāya ca  
gā vārdhayati yo nityam  
tena govardhanaḥ smṛtaḥ

athavā-or; tvāṁ-you; ca-and; vastūni-the things; dehi-you should give; govardhanāya-to Govardhana Hill; ca-and; gā-the cows; vārdhayati-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 (vārdhana) the cows (go) is called Govardhana.

Text 90

govardhana-samas tāta  
puṇyavān na hi bhū-tale  
nityam dadāti gobhyo ye  
navīnāni ṭṛṇāni 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; ṛṇāni-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  
bhuvah paryatane yat tu  
satya-vākyeṣu yad bhavet

sarva-vrata-all cows; upavāsesu-and fasts; sarveṣu-all; eva-indeed; tapaḥsu-austerities; ca-and; bhuvah-of the earth; paryatane-in circumambulation; yat-what; tu-indeed; satya-vākyeṣu-in speaking the 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 svayam lakṣmīs  
tiṣṭhaty eva sadā pitah

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; svayam-personally; lakṣmīs-Goddess Lakṣmī; tiṣṭhati-stay; eva-indeed; sadā-always; pitah-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 narah  
tīrtha-snāto bhavet sadyo  
'bhayaṁ tasya pade pade

goṣ-pada-the cows' hooves; akta-anointed; mṛdā-with the mud; yo-who; hi-indeed; tilaka-tilaka; kurute-makes; narah-a person; tīrtha-snāto-bathing in a holy place; bhavet-does; sadyo-at once; abhayaṁ-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 tīrthāṁ parikīrtitam  
prāṇāṁs tyaktvā naras tatra  
sadyo mukto bhaved dhruvam

Ś gāvas-the cows; tiṣṭhanti-stay; yatra-where; eva-indeed; tat-that; tīrthāṁ-holy place; parikīrtitam-is glorified; prāṇāṁs-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

brāhmaṇānāṁ gavām aṅgāṁ  
yo hanti mānavādhamah

brahma-hatyā-samaṁ pāpaṁ  
bhavet tasya na samśayah

brāhmaṇāṁ-of the brāhmaṇas; gavām-of cows; aṅgam-the body; yo-one who; hanti-harms; mānavādhamah-the lowest of men; brahma-hatyā-killing a brāhmaṇa; samaṁ-equal; pāpaṁ-sin; bhavet-is; tasya-of him; na-not; samśayah-doubt.

One who harms a brāhmaṇa or a cow is the lowest of men. he commits a great sin, as if he had killed a brāhmaṇa. Of this there is no doubt.

Text 97

nārāyaṇāṁśān viprāṁś ca  
gāś ca ye ghnanti mānavah  
kālasūtram ca te yānti  
yāvac candra-divākarau

nārāyaṇāṁśān-the limbs of Lord Nārāyaṇa; viprāṁś-the brāhmaṇas; ca-and; gāḥ-the cows; ca-and; ye-who; ghnanti-harms; mānavah-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-blissful; nandas-Nanda; ca-and; tam-to Him; uvāca-said; smitānanaḥ-smiling.

O Nārada, after speaking these words, Lord Kṛṣṇa became silent. Happily smiling Nanda then spoke to Him.

Text 99

śrī-nanda uvāca

paurvāparīyāṁ pūjeti  
mahendrasya mahātmānaḥ

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; mahātmanāḥ-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-sthāś ca  
mahendram puruṣa-kramāt  
mahotsavam vatsarānte  
nirvighnāya śivāya ca

pūjayanti-worship; vraja-sthāḥ-the people of Vraja; ca-asnd; 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 mādhavaḥ  
uccair jahāsa ca punar  
uvāca pitaram mudā

ity evam-thus; vacanam-words; śrutvā-hearing; balena-Balarāma; saha-with; mādhavaḥ-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

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śrī-kṛṣṇa uvāca

aho śrutam vicitram te  
vacanam paramādbhutam  
upahāsyam loka-śāstre  
deveśv 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 og the world; deveśv-in the demigods; eva-indeed; vigarhitam-condemned.

Lord Kṛṣṇa said: Ah! What strange words have We heard from you! Both the scriptures and the common-sense of this world laugh at these words. The demigods condemn these words.

Text 103

nirūpanam nāsti kutra  
śakrad vṛṣṭih prajāyate  
apūrvam nīti-vacanam  
śrutam adya mukhāt tava

nirūpanam-description; na-not; asti-is; kutra-where?; śakrad-from Indra; vṛṣṭih-rain; prajāyate-is born; apūrvam-unprecedented; nīti-vacanam-the statement of scripture; śrutam-heard; adya-today; mukhāt-from the mouth; tava-of you.

No one talks like that. Who talks like that? The scriptures don't say that. Only today and only from your mouth has anyone heard words like that.

Text 104

śrutanm nītim śrutavatām  
he tāta nānayam vada  
vacanam sāma-vedoktam  
santo jānanti sarvataḥ

śrutanm-heard; nītim-the conclusion of scripture; śrutavatām-of they who have heard; he-O; tāta-father; na-not; anayam-improper; vada-say; vacanam-words; sāma-veda-in the Sāma Veda; uktam-spoken; santo-saintky 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

praśnam kuruṣva mantrāṁś ca  
vibudhān api samsadi  
bruvanti paramārtham ca  
Ś kim indrād vṛṣṭir eva ca

praśnam-a question; kuruṣva-please ask; mantrāṁś-advice; ca-and; vibudhān-the wise; api-also; samsadi-in the assembly; bruvanti-say; paramārtham-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 sākhinah  
tebhyo 'nnāni phalāny eva  
tebhyo jīvanti jīvinah

sūryād-from the sun; hi-indeed; jāyate-is produced; toyam-water; toyāc-from water; śasyāni-plants; sākhinah-trees; tebhyo-from them; annāni-grains; phalāni-fruits; eva-indeed; tebhyo-from them; jīvanti-live; jīvinah-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-grastam ca nīram ca  
kāle tasmāt samudbhavah  
sūryo meghādayah sarve  
vidhātrā te nirūpitah

sūrya-grastam-taken by the sun; ca-and; nīram-water; ca-and; kāle-at the proper time; tasmāt-from it; samudbhavah-released; sūryo-the sun; meghādayah-beginning with the clouds; sarve-all; vidhātrā-by destiny; te-the; nirūpitah-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 nr̄po mantrī<sup>1</sup>  
vidhātrā te nirūpitāḥ

toya-yukto-filled with water; jalādhāro-a cloud; gajah-an elephant; ca-and; sāgaro-the ocean; marut-the air; śasyādhipo-the farmer; nr̄po-the king; mantrī-the king's minister; vidhātrā-by destiny; te-they; nirūpitāḥ-described.

The water-laden clouds, ocean, wind, elephants, farmers, Škings, and royal counselors are all under the control of destiny. That is the right explanation.

#### Text 109

jaladakānāṁ śasyānāṁ  
tr̄ṇānāṁ ca nirūpitam  
sarve 'bde 'sty eva tat sarvam  
kalpe kalpe yuge yuge

jaladakānāṁ-of the clouds; śasyānāṁ-of the plants; tr̄ṇānāṁ-of the grass; ca-and; nirūpitam-described; sarve-every; abde-year; asti-is; eva-indeed; tat-that; sarvam-all; kalpe-kalpa; kalpe-after kalpa; yuge-yuga; yuge-after yuga.

Year after year, yuga after yuga, and kalpa after kalpa, the clouds, plants, and grass remain under the control of destiny.

#### Text 110

hastī samudrād ādāya  
kareṇa jalam īpsitam  
dadyād ghanāya tad dadydād  
vātena prerito ghanaḥ

hasti-the elephant; samudrād-from the ocean; ādāya-taking; kareṇa-with its trunk; jalam-water; īpsitam-desired; dadyād-gives; ghanāya-to the cloud; tad-that; dadydād-gives; vātena-by the wind; prerito-sent; ghanaḥ-cloud.

The elephant takes the water it wishes from the ocean and gives it to the clouds. The clouds are then carried by the wind.

Text 111

sthāne sthāne pṛthivyāṁ ca  
kāle kāle yathocitam  
īśecchayāvirbhūtāṁ ca  
na bhūtāṁ pratibandhakam

sthāne-in place; sthāne-after place; pṛthivyāṁ-on the earth; ca-and; kāle-in time; kāle-after time; yathā-as; ucitam-appropriate; īśa-of the Supreme Personality of Godhead; icchayā-by the desire; virbhūtāṁ ca-and; na-not; bhūtāṁ-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

bhūtāṁ bhavyāṁ bhavisyāṁ ca  
mahat kṣudrāṁ ca madhyamam  
dhātrā nirūpitāṁ karma  
Ś kena tāta nivāryate

bhūtāṁ-was; bhavyāṁ-is; bhavisyāṁ-will be; ca-and; mahat-great; kṣudrāṁ-small; ca-and; madhyamam-middle; dhātrā-by fate; nirūpitāṁ-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 sarvam  
kṛtam teneśvarājñayā  
ādau vinirmito bhakṣyāḥ  
paścāj jīva iti smṛtam

jagat-universe; carācaram-moving an inert; sarvam-all; kṛtam-done; tena-by Him; īśvarājñayā-by the order of the Supreme Personality of Godhead; ādau-in the beginning; vinirmito-made; bhakṣyāḥ-to be eaten; paścat-then; jīva-living entity; iti-thus; smṛtam-considered.

The entire universe of moving and unmoving beings was created by the order of the Supreme Personality of Godhead. 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-duḥkhayoh

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-duḥkhayoh-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 pains are manifest.

Texts 115 and 116

yātanā-janma-maraṇām  
roga-śoka-bhayāni ca  
samutpatti-vipad divyā  
kavita vā yaśo 'yaśah

puṇyam ca svarga-vāsam ca  
pāpaṁ naraka-saṁsthitiḥ  
muktir bhaktir harer dāsyam  
karmaṇā ghaṭate nṛṇām

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yatanā-suffering; janma-birth; maraṇām-death; roga-disease; śoka-lamentation; bhayāni-fear; ca-and; samutpatti-good fortune; vipad-calamity; divyā-spelndid; kavita-poetry; vā-or; yaśo-fame; ayaśah-infamy; punyam-piety; ca-and; svarga-vāsam-residence in Svargaloka; ca-and; pāpaṁ curse; naraka-saṁsthitiḥ-residence in hell; muktir-liberation; bhaktir-devotion; harer-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

sarveśāṁ janako hīśāś  
cābhyaśa-śila-karmaṇām  
dhātuś ca phala-dātā ca  
sarvam tasyecchayā bhavet

sarveśāṁ-of all; janako-the father; hi-indeed; īśah-the Supreme Personality of Godhead; ca-and; ābhyaśa-repetition; śila-own nature; karmaṇām-andf karma; dhātus-of the creator; ca-and; phala-dātā-the giver of results; ca-and; sarvam-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

vinirmito virad yena  
tattvāni prakṛtir jagat  
kūrmah śeṣāś ca dharaṇī<sup>1</sup>  
cābrahma-stamba eva ca

yasyājñayā marut kūrmam  
kūrmah śeṣam bibharti ca  
śeṣo vasundharāṁ mūrdhnā  
sa ca sarvam carācaram

yasyājñayā sadā vāti  
jagat-prāṇo jagat-traye  
tapatī bhramaṇam kṛtvā  
bhūr-lokam su-prabhākaraḥ

dahaty agnih sañcarate  
mr̥tyuś ca sarva-jantuṣu  
bibhrati śākhinah kāle  
puspāni ca phalāni ca

sva-sva-sthāne samudrāś ca  
Ś tūrṇamajjanty adho 'dhunā  
tam īśaiṁ bhaja bhaktyā ca  
ko vā kim kartum īśvaraḥ

vinirmito-created; virad-the universal form; yena-by whom; tattvāni-the tattvas; prakṛtir-matter; jagat-the universe; kūrmah-the tortoise; śeṣah-Lord Śeṣa; ca-and;

dharanī-the earth; ca-and; ā-from; brahma-Brahmā; stamba-to the immobile living entities; eva-indeed; ca-and; yasya-of whom; ājñayā-by the order; marut-the wind; kūrmāṁ-the tortoise; kūrmah-the tortoise; śeṣāṁ-Lord Śeṣa; bibharti-holds; ca-and; śeṣo-Lord Śeṣa; vasundharāṁ-the earth; mūrdhnā-by His head; sa-He; ca-and; sarvāṁ-all; cara-moving; acaram-and unmoving; yasya-of whom; ājñayā-by the order; sadā-always; vāti-blows; jagat-prāṇo-the life of the universe; jagat-worlds; traye-in the three; tapati-burns; bhramanāṁ-wandering; kṛtvā-doing; bhūr-lokāṁ-the worlds; su-prabhākaraḥ-the sun; dahati-burns; agnih-fire; sa{.sy 241}carate-moves; mr̥tyuh-death; ca-and; sarva-jantuṣu-among all living entities; bibhrati-hold; sākhināḥ-tree; kāle-in time; puṣpāni-flowers; ca-and; phalāni-fruits; ca-and; sva-sva-sthāne-in their own places; samudrāḥ-the oceans; ca-and; tūrṇāṁ-at once; majjanti-floods; adho-below; adhunā-now; tam-Him; īśāṁ-the Supreme Personality of Godhead; bhaja-please worship; bhaktyā-with devotion; ca-and; ko-who?; vā-or; kim-what?; kartum-to do; īśvarah-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 wind holds up the great tortoise, the great tortoise holds up Lord Śeṣa, and Lord Śeṣa holds the earth on His head, the Supreme Personality of Godhead manifest in all moving and unmoving beings, the Supreme Personality of Godhead by whose command the life of the universe breathes, the sun shines as it wanders the three worlds, fire burns, death travels here and there among all living beings, trees give flowers and fruits in season, and the deep oceans stay, unmoving, in their places. Who can do anything without His sanction?

Texts 123 and 124

brahmāṇḍam ca kati-vidham  
 āvirbhūtam tirohitam  
 vidhayaś ca kati-vidhā  
 yasya bhrū-bhaṅga-lilayā

mr̥tyor mr̥tyuh kāla-kālo  
 vidhātur vidhir eva ca  
 vraja tam śaraṇāṁ tāta  
 sa te rakṣāṁ kariṣyati

brahmāṇḍam-the universe; ca-and; kati-vidham-how many kinds?; āvirbhūtam-manifested; tirohitam-disappeared; vidhayah-Brahmas; Šca-and; kati-vidhā-how many?; yasya-of whom; bhrū-bhaṅga-lilayā-by the playful movement of His eyebrow; mr̥tyor-of death; mr̥tyuh-the death; kāla-kālo-the time of time; vidhātur-of the creator; vidhir-the creator; eva-indeed; ca-and; vraja-go; tam-to Him; śaraṇāṁ-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-śatāyuṣah

nimeśād yasya patanām  
nirguṇasyātmānah prabhoḥ  
evam-bhūte tiṣṭhatiśe  
śakrah pūjyo viḍambanam

aho-Oh; aṣṭa-vimśati-28; indrāṇām-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; āyuṣah-a life; nimeśād-from the eyblink; yasya-of whom; patanām-the fall; nirguṇasya-beyond the modes of natyre; ātmānah-of ther Lord; prabhoḥ-of the Lord; evam-bhūte-like this; tiṣṭhati-stands; īśe-the Lord; śakrah-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 life is hardly an eyeblink for the Supreme Personality of Godhead, who is beyond the modes of material nature. This is a grotesque joke: to worship Indra instead of the Supreme Personality of Godhead.

### Text 127

ity evam uktvā śrī-kṛṣṇo  
virarāma ca nārada  
praśāśaiṁsuḥ ca munayo  
bhagavantām sabhā-sadah

ity evam-thus; uktvā-speaking; śrī-kṛṣṇo-Śrī Kṛṣṇa; virarāma-stopped; ca-and; nārada-O Nārada; praśāśaiṁsuḥ-praised; ca-and; munayo-the sages; bhagavantām-the Supreme Personality of Godhead; sabhā-sadah-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

nandah sa-pulako hrṣṭah  
sabhāyāṁ sāśru-locanah  
ānanda-yuktā manujā  
yadi putraih̄ parājitāh̄

nandah-Nanda; sa-pulako-the hairs erect; hrṣṭah-happy; sabhāyāṁ-in the assembly; sāśru-locanah-his eyes filled with tears; ānanda-bliss; yuktā-with; manujā-the people; yadi-if; putraih̄-with sons; parājitāh̄-defeated.

Nanda was very happy. The hairs of his body stood up. His eyes were filled with tears. A father is pleased to be defeated by his powerful son.

Text 129

śrī-kṛṣṇājñām samādāya  
cakāra svasti-vacanam  
krameṇa varāṇāṁ tatra  
sarveṣāṁ sa cakāra ha

śrī-kṛṣṇa-ājñām-Śrī Kṛṣṇa's order; samādāya-taking; cakāra-did; svasti-vacanam-blessing; krameṇa-gradually; varāṇāṁ-description; tatra-there; sarveṣāṁ-of all; sa-he; cakāra-did; ha-indeed.

Saying, "So be it," Nanda accepted Lord Kṛṣṇa's command and did everything Kṛṣṇa had said.

Text 130

parvatasya munīndrāṇāṁ  
cakāra pūjanāṁ mudā  
budhānāṁ brāhmaṇānāṁ ca  
gavāṁ vahneś ca sādaram

parvatasya-of the hill; munīndrāṇāṁ-of the kings of sages; cakāra-did; pūjanāṁ-worship; mudā-happily; budhānāṁ-of the learned; brāhmaṇānāṁ-brāhmaṇas; ca-and; gavāṁ-of the cows; vahneś-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 śabdam 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 instruments; babhūva-was; śabdam-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-śabdah śaṅkha-śabdo  
hari-śabdo babhūva ha  
veda-maṅgala-cāṇḍīm ca  
papāṭha muni-puṅgavah

jaya-śabdah-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-puṅgavah-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-priyah  
uccaiḥ papāṭha purato  
maṅgalām maṅgalāṣṭakam

vandinām-of poets; pravaro-the best; diṇḍī-Diṇḍī; kaṁsasya-of Kamsa; śaciva-priyah-the favorite minister; uccaiḥ-loudly; papāṭha-recited; purato-in the presence; maṅgalām-auspicious; maṅgalāṣṭakam-eight verses.

Diṇḍī, who was Kamsa's chief minister and the best of poets, recited eight auspicious verses.

Text 134

kṛṣṇah śailāntikam gatvā  
divyām mūrtim vidhāya ca  
vastu khādāmi śailo 'smi  
varaṁ vṛṇv ity uvāca ha

kṛṣṇah-Lord Kṛṣṇa; śailāntikam-near the hill; gatvā-going; divyām-splendid; mūrtim-form; vidhāya-manifesting; ca-and; vastu-thing; khādāmi-I eat; śailo-the hill; asmi-I am; varaṁ-boon; vṛṇv-choose; iti-thus; uvāca-said; ha-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."

Text 135

uvāca nandaṁ śrī-kṛṣṇah  
paśya śailam pitah purah  
varaṁ prārthaya bhadram te  
bhavitā cety uvāca ha

uvāca-said; nandaṁ-to Nanda; śrī-kṛṣṇah-Śrī Kṛṣṇa; paśya-look; śailam-the hill; pitah-O father; purah-in the presence; varaṁ-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 dāsyam harer bhaktim  
varaṁ vavre sa ballavaḥ  
dravyam bhuktvā varāṁ dattvā  
so 'ntardhānam cakāra ha

harer-to Lord Hari; dāsyam-service; harer-of Lord Hari; bhaktim-devotion; varaṁ-boon; vavre-chose; sa-he; ballavaḥ-the gopa; dravyam-things; bhuktvā-enjoying; varāṁ-boon; dattvā-giving; so-He; antardhānam 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 gopapah  
vandibhyo brāhmaṇebhyaś ca  
munibhyaś ca dhanam dadau

munīndrān-the great sages; brāhmaṇāṁś-the brāhmaṇas; ca-and; eva-indeed; bhojayitvā-feeding; ca-and; gopapah-the king of the gopas; vandibhyo-to the poets; brāhmaṇebhyas-to the brāhmaṇas; ca-and; munibhyah-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 mudānvitah  
rāma-kṛṣṇau puraskṛtya  
sa-gaṇah svālayam yayau

munibhyo-to the sages; brāhmaṇebhyah-to the brāhmaṇas; ca-and; natvā-bowing; nando-Nanda; mudānvitah-happy; rāma-Balarāma; Škṛṣṇau-and Kṛṣṇa; puraskṛtya-placing in front; sa-gaṇah-with his associates; svālayam-to his own abode; yayau-went.

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 aśvam maṇim tathā  
bhakṣya-dravyam bahu-vidham  
vandine diṇḍine dadau

raupyam-silver; vastram-garments; suvarṇam-gold; ca-and; varam-gifts; aśvam-horses; maṇim-jewels; tathā-so; bhakṣya-dravyam-foods; bahu-vidham-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 kinnarāḥ tathā

stutvā-praying; natvā-bowing down; rāma-kṛṣṇau-to Kṛṣṇa and Balarāma;  
munayo-the sages; brāhmaṇā-and brāhmaṇas; yayuḥ-went; yayur-went; apsarasaḥ-  
teh apsaras; sarvā-all; gandharvāḥ-the gandharvas; kinnarāḥ-the kinnaras; tathā-so.

Bowing down before Lord Kṛṣṇa, and offering many prayers, the sages,  
brāhmaṇas, apasarās, gandharvas, and kinnaras all departed.

Text 141

rājāno ballavāḥ sarve  
cāgatā ye mahotsave  
sarve praṇamya śrī-kṛṣṇam  
yayur ādāra-pūrvakam

rājāno-the kings; ballavāḥ-the gopas; sarve-all; cāgatā-come; ye-who;  
mahotsave-to ther great festival; sarve-all; praṇamya-bowing; śrī-kṛṣṇam-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

śetasminn antare śakraḥ  
kopa-prasphuritādharaḥ  
makha-bhaṅgam bahu-vidham  
nindam śrutvā sureśvaraḥ

marudbhīr vāridaiḥ sārdham  
ratham āruhya sa-tvaram  
jagāma nanda-nagaram  
vṛndāraṇyam manoharam

etasminn antare-then; śakraḥ-Indra; kopa-prasphuritādharaḥ-his lips trembling  
in rage; makha-bhaṅgam-breaking of the yajna; bahu-vidham-many kinds;

nindam-offense; śrutvā-hearing; sureśvaraḥ-the king of the demigods; marudbhīr-with winds; vāridaiḥ-with clouds; sārdham-with; ratham-chariot; āruhya-mounting; sa-tvaram-quickly; jagāma-went; nanda-nagaram-to Nanda's village; vṛndāraṇyāṁ-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 yayuh paścād  
yuddha-śāstra-viśāradāḥ  
śāstrāstra-pāṇayaḥ kopād  
ratham āruhya nārada

serve-all; devā-the demigods; yayuh-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-śabdaiḥ-with sounds of clouds; 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 city of Vṛndāvana tremble. Nanda was afraid.

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#### Text 146

bhāryām sambodhya sva-gaṇam  
uvāca śoka-kātarah

rahaḥ-sthalam samānīya  
nīti-śāstra-viśāradah

bhāryām-wife; sambodhya-calling; sva-gaṇam-with associates; uvāca-said; śoka-kātarah-griefstricken; rahaḥ-sthalam-to a secluded place; samānīya-taking; nīti-śāstra-viśāradah-expert in the scriptures of right conduct.

Griefstricken Nanda, expert in the scriptures of right conduct, called his wife and associates, took them to a secluded place, and spoke to them.

Text 147

śrī-nanda uvāca

he yaśode samāgaccha  
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 Rohinī; rāma-kṛṣṇau-Kṛṣṇa and Balarāma; samādāya-taking; vraja-go; dūram-far; vrajāt-from Vraja; priye-O beloved.

Śrī Nanda said: O Yaśodā, O Rohinī, come near. Hear my words. O beloved, take Kṛṣṇa and Balarāma and flee Vraja.

Text 148

bālakā bālikā nāryo  
yāntu dūram bhayākulāḥ  
balavantaś ca gopālāś  
tiṣṭhantu mat-samīpataḥ

bālakā-boys; bālikā-girls; nāryo-women; yāntu-should go; dūram-far; bhayākulāḥ-frightened; balavantaḥ-powerful; ca-and; gopālāś-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  
vayam ca prāṇa-saṅkatāt

ity uktvā ballava-śreṣṭhaḥ  
sasmāra śrī-hariṁ bhiyā

paścāt-then; ca-and; nigrāmyāmo-we will go; vayam-we; ca-and; Śprāṇa-saṅkatāt-from the danger; iti-thus; uktvā-saying; ballava-śreṣṭhaḥ-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

puṭāñjali-yuto bhūtvā  
bhakti-namrātma-kandharah  
kaṇva-śākhokta-stotreṇa  
tuṣṭāva śrī-śacī-patim

puṭāñjali-yuto-with folded hands; bhūtvā-becoming; bhakti-namrātma-kandharah-with humbly bowed heads; kaṇva-śākhokta-stotreṇa-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 pavanāgrajah  
sahasrākṣo bhagāṅgaś ca  
kaśyapātmaja eva ca

Śrī Nanda said: Indra is known as Sura-pati, Śakra, Aditija, Pavanāgra, Sahasrākṣa, Bhagāṅga, Kaśyapātmaja, . . .

Text 152

viḍaujaś ca sunāśīro  
marutvān pāka-śāsanah  
sarveśāṁ janakah śrīmān  
śāśīśo daitya-sūdanaḥ

. . . Viḍauja, Sunāśīra, Marutvān, Pāka-śāsana, Sarveśāṁ Janaka, Śrīmān, Śāśī, Iśa,  
Daitya-sūdana, . . .

Text 153

vajra-hastah kāma-sakhā  
gautamī-vrata-nāśanah  
vṛtrahā vāsavaś caiva  
dadhīci-deha-bhikṣukah

. . . Vajra-hasta, Kāma-sakhā, Gautamī-vrata-nāśana, Vṛtrahā, Vāsava, Dadhīci-  
deha-bhikṣuka, . . .

Text 154

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jiṣṇuś ca vāmana-bhrātā  
puruhūtaḥ purandaraḥ  
divaspatih śatamakhaḥ  
sutramā gotrabhid vibhuḥ

. . . Jiṣṇu, Vāmana-bhrātā, Puruhūta, Purandara, Divaspati, Śatamakha, Sutramā,  
Gotrabhit, Vibhu, . . .

Text 155

lekharśabho balārātir  
jambha-bhedī svarāt svayam  
saṅkrandano duścyavanas  
turasān megha-vāhanaḥ

. . . Lekharśabha, Balārāti, Jambha-bhedī, Svarāt, Saṅkrandana, Duścyavana,  
Turasāt, Megha-vāhana, . . .

Text 156

akhaṇḍalo hariharo  
namūci-prāṇa-nāśanah  
vṛddhaśravā vṛṣaś caiva  
daitya-darpa-nisūdanah

. . . Akhaṇḍala, Harihara, Namuci-prāṇa-nāśana, Vṛddhaśravā, Vṛṣa, and Daitya-darpa-nisūdana.

### Text 157

ṣaṭ-catvariṁśan-nāmāni  
pāpa-dagdhāni niścitam  
stotram etat kauthumoktam  
nityam yadi paṭhen narah  
mahā-vipattau śakras tam  
vajra-hastaś ca rakṣati

ṣaṭ-catvariṁśat-46; nāmāni-names; pāpa-dagdhāni-burning up sins; niścitam-indeed; stotram-prayer; etat-this; kauthumoktam-spoken by Kautuma Muni; nityam-regularly; yadi-if; paṭhet-reads; narah-a person; mahā-vipattau-in greta calamity; śakras-Indra; tam-him; vajra-hastah-the 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 Kauthuma Muni, then, when he is in great trouble, Indra, thunderbolt in hand, will protect him.

### Text 158

ati-vṛṣṭaiḥ śilā-vṛṣṭair  
vajra-pātāc ca dāruṇāt  
kadāpi na bhayaṁ tasya  
Ś rakṣitā vāsavah 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; vāsavah-Indra; svayam-personally.

He need never fear great rains, hailstones, or terrible lightning bolts. Indra will personally protect him.

### Text 159

yatra gehe stotram idam  
yo vā jānāti puṇyavān  
na tatra vajra-patanam  
śilā-vṛṣṭis ca nārada

yatra-where; gehe-in the home; stotram-prayer; idam-this; yo-one who; vā-or; jānāti-knows; puṇyavān-pious; na-not; tatra-there; vajra-patanam-thunderbolts;

śilā-vṛṣṭih-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 pitaram nītim  
prajvalan brahma-tejasā

stotram-prayer; nanda-mukhāt-from Nanda's mouth; śrutvā-hearing; cukopa-became angry; madhusūdanaḥ-Kṛṣṇa; uvāca-said; pitaram-to His father; nītim-right conduct; prajvalan-shining; brahma-tejasā-with spiritual splendor.

Hearing this prayer from Nanda's mouth, Lord Kṛṣṇa became angry. Shining with spiritual splendor, He instructed to his father.

Text 161

kam stausi bhiro ko vendras  
tyaja bhītim mamāntike  
kṣaṇārdhe bhasmasāt kartum  
kṣamo 'ham avalīlayā

kam-whom?; stausi-do you praise; bhiro-frightened; ko-who?; vā-or; indras-Indra; tyaja-abandon; bhītim-fear; mama-Me; antike-near; kṣaṇārdhe-in half a moment; bhasmasāt-to ashes; kartum-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

gāś ca vatsāṁś ca bālāṁś ca  
yoṣito vā bhayāturāḥ  
govardhanasya kuhare  
samsthāpya tiṣṭha nirbhayam

gāś-cows; ca-and; vatsāṁś-calves; ca-and; bālāṁś-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 vacanam śrutvā  
    tac cakāra mudānvitah  
harir dadhāra śailam tam  
    vāma-hastena daṇḍavat

bālasya-of the boy; vacanam-the words; śrutvā-hearing; tac-that; cakāra-did;  
mudānvitah-happy; harir-Lord Kṛṣṇa; dadhāra-lifted; śailam-hill; tam-that; vāma-  
hastena-with His left hand; daṇḍavat-like a stick.

Then Lord Kṛṣṇa lifted Govardhana Hill as if it were a twig. Nanda did what he  
heard Kṛṣṇa say.

Text 164

etasminn antare tatra  
    dipto 'pi ratna-tejasā  
andhī-bhūtam ca sahasā  
    babhūva rajasāvṛtam

etasmin antare-then; tatra-there; dipto-shining; api-even; ratna-tejasā-with the  
splendor of jewels; andhī-bhūtam-blinded; ca-and; sahasā-suddenly; babhūva-  
became; rajasā-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-nikaraś  
    cacchāda gaganam mune  
vṛndāvane babhūvāti-  
    vṛṣṭir eva nirantaram

sa-vāta-with winds; megha-nikaraḥ-and clouds; cacchāda-covered; gaganam-the  
sky; mune-O sage; vṛndāvane-in ŠVṛndāvana; babhūva-became; ati-vṛṣṭir-great  
rain; eva-indeed; nirantaram-ceaseless.

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-sparsat  
patitam dūratas tataḥ

śilā-vṛṣṭir-hail; vajra-vṛṣṭir-lightning; ulka-pātaḥ-meteors; su-dāruṇaḥ-fearful; śamsatam-all; parvata-sparsat-from touching the hill; patitam-fallen; dūratas-far; tataḥ-then.

Hail, lightning, and fearful fiery comets fell on the hill and ricocheted far away.

Text 167

niṣphalas tat-samārambho  
yathāniśodyamo mune  
dṛṣṭvā mogham ca tat sarvam  
sadyah śakraś cukopa ha

niṣphalas-useless; tat-samārambho-that action; yathā-as; anīśa-of an atheist; udyamo-the efforts; mune-O sage; dṛṣṭvā-seeing; mogham-useless; ca-and; tat-that; sarvam-all; sadyah-at once; śakrah-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-kuliṣam  
dadhičer asthi-nirmitam  
dṛṣṭvā tam vajra-hastam ca  
jahāsa madhusūdanah

jagrāha-grasping; amogha-infallible; kuliṣam-thunderbolt; dadhičer-of Dadhjici; asthi-nirmitam-made from the bones; dṛṣṭvā-seeing; tam-that; vajra-hastam-thunderbolt in hand; ca-and; jahāsa-laughed; madhusūdanah-Lord Kṛṣṇa.

Then Indra picked up his infallible lightning bolt. Seeing Indra, lightning bolt

in hand, Lord Kṛṣṇa laughed.

#### Text 169

sa-hastāṁ stāmbhayāṁ āsa  
vajram evāti-dāruṇam  
Śmahā-marud-gaṇam megham  
cakāra stambhanam vibhuḥ

sa-hastāṁ-with the hand; stāmbhayāṁ āsa-making stunned; vajram-thunderbolt; eva-indeed; ati-dāruṇam-very terrible; mahā-marud-gaṇam-great winds; megham-cloud; cakāra-did; stambhanam-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 tashur niścalās te  
bhittau puṭṭalikā yathā  
hariṇā jṛmbhitah śakraḥ  
sadyas tandrām avāpa ha

sarve-all; tashur-stood; niścalās-motionless; te-they; bhittau-on a wall; puṭṭalikā-wooden dolls; yathā-as; hariṇā-by Lord Kṛṣṇa; jṛmbhitah-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 sarvam̄ tandrāyāṁ  
tatra kṛṣṇamayaṁ jagat  
dvi-bhujam̄ muralī-hastam̄  
ratnālaṅkāra-bhūṣitam̄

dadarśa-saw; sarvam̄-everything; tandrāyāṁ-in sleepiness; tatra-there; kṛṣṇamayaṁ-consisting of Kṛṣṇa; jagat-the universe; dvi-bhujam̄-two hands; muralī-hastam̄-flute in hand; ratnālaṅkāra-bhūṣitam̄-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  
īśad-dhasya-prasannāsyam  
bhaktānugraha-kātaram

pīta-vastra-parīdhānam-wearting yellow garments; ratna-simhāsana-sthitam-sitting ona jewel throne; īśad-dhasya-prasannāsyam-gently smiling; bhaktānugraha-kātaram-overcome with kindness to His devotees.

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. . . dressed in yellow garments, siting on a jewel throne, gently smiling, filled with kindness for His devotees, . . .

Text 173

candanokṣita-sarvāṅgam  
evam-bhūtam carācaram  
dr̥ṣṭvādbhutatamam tatra  
sadyo mūrchām avāpa ha

candana-sandal; uksita-anointed; sarva-all; aṅgam-limbs; evam-bhūtam-thus; carācaram-the moving and unmoving; dr̥ṣṭvā-seeing; adbhetatamam-most wonderful; tatra-there; sadyo-at once; mūrchām-unconsciousness; avāpa-attained; ha-indeed.

. . . and all His limbs anointed with sandal paste. Gazing at this great wonder everywhere in the universe filled with moving and unmoving beings, Indra fell into a deep trance.

Texts 174-177

jajāpa paramam mantram  
pradattam guruṇā purā  
sahasra-dala-padma-stham  
dadarsa jyotir-ujvalam

tatrāntare divya-rūpam  
atīva-su-manoharam  
navīna-jaladotkarṣa-  
śyāmasundara-vigraham

sad-ratna-sāra-nirmāṇa-  
jvalan-makara-kuṇḍalam  
manīndra-sāra-racita-  
kirīṭojvala-vigraham

jvalatā kauṣṭubhendreṇa  
kanṭha-vaksah-sthalojvalam  
maṇi-keyūra-valaya-  
maṇi-mañjīra-rañjitam  
antar bahiḥ samaṁ dṛṣṭvā  
tuṣṭāva parameśvaram

jajāpa-chanted; paramam-transcendental; mantram-mantra; pradattam-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-rūpam-a splendid form; atīva-su-manoharam-very charming; navīna-jalada-a new cloud; utkarṣa-more glorious; syāma-dark; sundara-handsome; vigraham-form; sad-ratna-sāra-of precious jewels; nirmāṇa-made; jvalat-glistening; makara-shark; kuṇḍalam-earrings; manīndra-sāra-racita-made of the kings of jewels; kirīṭa-crown; ujjvala-splendid; vigraham-form; jvalatā-shining; kauṣṭubhendreṇa-with the king of kaustubha Šjewels; kanṭha-vaksah-neck and chest; sthal-place; ujjvalam-splendid; maṇi-keyūra-valaya-jewel bracelets and armlets; maṇi-mañjīra-rañjitam-jewel anklets; antar-within; bahiḥ-outside; samaṁ-the same; dṛṣṭvā-seeing; tuṣṭāva-offered prayers; parameśvaram-to the Supreme Personality of Godhead.

Then Indra chanted a transcendental mantra long ago received from his guru. He saw a great light within a thousand-petal lotus. Penetrating the light to its source, he saw a very handsome and splendid person, dark and glorious like a monsoon cloud, wearing glittering, jewel, shark-shaped earrings, wearing a splendid crown of the kings of jewels, His neck and chest splendid with the splendid king of kaustubha jewels, and 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 paramam brahma  
jyoti-rūpam sanātanam  
guṇatitam nirākāram  
svecchamayam anantakam

śrī-indra uvāca-Śrī Indra said; akṣaram-imperishable; paramam-supreme;

brahma-Brahman; jyoti-rūpam-splendid form; sanātanam-eternal; gunātītam-beyond the modes of nature; nirākāram-with no material form; svecchamayam-whose desires are all fulfilled; anantakam-limitless.

To the imperishable Supreme Personality of Godhead, who is eternal, whose form is splendid, who is beyond the modes of material nature, who has no material form, whose desires are all fulfilled, who is limitless, . . .

Text 179

bhakta-dhyānāya sevāyai  
nānā-rūpa-dharam param  
śukla-rakta-pīta-śyāmam  
yugānukramam eva ca

bhakta-of the devotees; dhyānāya-for meditaion; sevāyai-for service; nānā-rūpa-dharam-manifesting many forms; param-supreme; śukla-white; rakta-red; pīta-yellow; śyāmam-black; yuga-anukramam-in each yiga; 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

śuklam tejah-svarūpam ca  
satye satya-svarūpiṇam  
tretāyām kuṇkumākāram  
jvalantam brahma-tejasā

śuklam-white; tejah-svarūpam-splendid; ca-and; satye-in Satya-yuga; satya-svarūpiṇam-form of goodness; tretāyām-in Treta-yuga; kuṇkumākāram-a form red like kunkuma; jvalantam-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 kuṇkuma, a form shining with spiritual splendor, . . .

Text 181

dvāpare pīta-varṇam ca  
śobhitam pīta-vāsasā  
krṣṇa-varṇat kalau krṣṇam  
paripūrṇatamam vibhum

dvāpare-in Dvapara-yuga; pīta-varṇam-a yellow form; ca-and; śobhitam-splendid; pīta-vāsasā-with yellow garments; krṣṇa-varṇāt-because of a black color; kalau-in Kali-yuga; krṣṇam-Kṛṣṇa; paripūrṇatamam-the perfect Supreme Personality of Godhead; vibhum-the almighty Lord.

. . . who in Dvāpara-yuga appears in a yellow form splendid with yellow garments, and who in Kali-yuga appears in a black form, the most perfect of all His forms, the form of the original Supreme Personality of Godhead, I offer my respectful obeisances.

Text 182

nava-nīradharotkṛṣṭa-  
śyāmasundara-vigraham  
nandaika-nandanam vande  
yaśodā-jīvanam prabhum

nava-nīradharotkṛṣṭa-the best opf 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-śabdām  
kurvantam kautukena ca

gopikā-gopīs; cetana-hearts; hāram-stolen; rādhā-prāṇādhikam-of Rādhā more dear than life; param-supreme; vinoda-muralī-pastime flute; śabdām-sound; kurvantam-doing; 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  
bibhrataṁ śāntam īśvaram

rūpeṇa-with a form; apratimena-peerless; eva-indeed; ratna-bhūṣaṇa-bhūṣitam-decorated with jewel ornaments; kandarpa-koṭi-millions of Kāmadevas; saundaryam-handsomeness; bibhrataṁ-manifesting; śāntam-peaceful; īśvaram-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

krīḍantam rādhayā sārdham  
vr̄ndāraṇye ca kutracit  
kutracin nirjane ramye  
rādhā-vakṣah-sthala-sthitam

krīḍantam-playing; rādhayā-Rādhā; sārdham-with; vr̄ndāraṇye-in Vṛndāvana forest; ca-and; kutracit-somewhere; kutracin-somewhere; nirjane-in a secluded place; ramye-beautiful; rādhā-vakṣah-sthala-sthitam-resting on Rādhā's breast.

. . . who somewhere in Vṛndāvana forest enjoys pastimes with Rādhā, who sometimes in a secluded place rests on Rādhā's breast, . . .

Text 186

jala-krīḍām prakurvantaṁ  
rādhayā saha kutracit  
rādhikā-kavarī-bhāraṁ  
kurvantam kutracin mudā

jala-water; krīḍām-pastimes; prakurvantaṁ-doing; rādhayā-Rādhā; saha-with; kutracit-somewhere; rādhikā-of Rādhā; kavarī-bhāraṁ-braids; kurvantam-doing; kutracin-somewhere; mudā-happily.

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. . . who sometimes enjoys water pastimes with Rādhā, who sometimes happily braids Rādhā's hair, . . .

Text 187

kutracid rādhikā-pāde  
dattavantam alaktakam  
rādhā-carvita-tāmbūlam  
grhṇantam̄ kutracin mudā

kutracid-sometimes; rādhikā-pāde-at Rādhā's feet; dattavantam-placed;  
alaktakam-red lac; rādhā-carvita-chewed by Rādhā; tāmbūlam-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

paśyantam̄ kutracid rādhām̄  
paśyantīm̄ vakra-cakṣuṣā  
dattavantam̄ ca rādhāyai  
kṛtvā mālām̄ ca kutracit  
kutracid rādhayā sārdham̄  
gacchantaṁ rāsa-maṇḍalam̄

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; sārdham-with; gacchantaṁ-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-dattām̄ gale mālām̄  
dattavantam̄ ca kutracit  
sārdham̄ gopālikābhiś ca  
viharantaṁ ca kutracit

rādhā-dattām-give by Rādhā; gale-on the neck; mālām-the garland;  
dattavantam-gave; ca-and; kutracit-sometimes; sārdham-with; gopālikābhis-the  
gopīs; ca-and; viharantaṁ-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

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rādhām gṛhitvā gacchantam  
vihāya tāś ca kutracit  
vipra-patnī-dattam annam  
bhuktavantam ca kutracit

rādhām-Rādhā; gṛhitvā-taking; gacchantam-going; vihāya-abandoning; tāḥ-therm; 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; mūrdhni-on the head; pādābjam-lotus feet; dattavantam-placed; ca-and; kutracit-sometimes.

. . . who sometimes sings melodious songs with the boys, who sometimes places

His lotus feet on Kāliya's head, . . .

Text 193

gavāṁ gaṇāṁ vyaharantāṁ  
kutracid bālakaiḥ saha  
vinoda-muralī-śabdāṁ  
kurvantāṁ kutracin mudā

gavāṁ gaṇāṁ-the cows; vyaharantāṁ-tending; kutracid-sometimes; bālakaiḥ-boys; saha-with; vinoda-pastime; Śmuralī-flute; śabdāṁ-sound; kurvantāṁ-does; kutracin-sometimes; mudā-happily.

. . . who sometimes with the boys herds the cows, and who sometimes happily plays His pastime flute.

Text 194

stutvānena stavenendrah  
praṇanāma harīṁ bhiyā  
purā dattena guruṇā  
raṇe vṛtrāsuraiḥ saha

stutvā-praying; anena-with this; stavena-prayer; indrah-Indra; praṇanāma-bowed; harīṁ-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 dattamī kṛpayā  
brāhmaṇe ca tapasyate  
ekādaśākṣaro mantraḥ  
kavacāṁ sarva-lakṣaṇam

kṛṣṇena-by Lord Kṛṣṇa; dattamī-given; kṛpayā-kindly; brāhmaṇe-to Brahmā; ca-and; tapasyate-performing austerities; ekādaśākṣaro-eleven-syllable; mantraḥ-mantra; kavacāṁ-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; puṣkara-tirtha;  
brahmaṇā-by Brahmā; purā-before; kumāro-Kumāra; aṅgirase-to Aṅgirā Muni;  
datto-given; gurave-to the guru; aṅgirasā-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

Ś  
idam indra-kṛtam stotram  
nityam bhaktyā ca yaḥ paṭhet  
iha prāpya dṛḍhām bhaktim  
ante dāsyam labhed dhruvam

idam-this; indra-kṛtam-done by Indra; stotram-prayer; nityam-regularly;  
bhaktyā-with devotion; ca-and; yaḥ-one who; paṭhet-recites; iha-here; prāpya-  
attaining; dṛḍhām-firm; bhaktim-devotion; ante-at the end; dāsyam-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-dūtarām 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-dūtarām-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 vacanam śrutvā  
prasannah śrī-niketanah  
prītyā tasmai varam dattvā  
sthāpayām āsa parvatam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; indrasya-of Indra; vacanam-teh words; śrutvā-hearing; prasannah-pleased; śrī-niketanah-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-harim śakrah  
prayayau sva-gaṇaiḥ saha  
Śgahvara-sthā janāḥ sarve  
prajagmur gahvarād gr̥ham

praṇamya-bowing; śrī-harim-to Lord Kṛṣṇa; śakrah-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; gr̥ham-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  
paripūrṇatamam vibhum  
puraskṛtya vraja-stham ca  
prayayau svālayam hariḥ

te-they; sarve-all; menire-considered; kṛṣṇam-Śrī Kṛṣṇa; paripūrṇatamam-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  
pulakāñcita-sarvāṅgo  
bhakti-pūrṇāśru-locanah

tuṣṭāva-prayed; nandaḥ-Nanda; putram-son; tam-to Him; pūrṇa-brahma-the Supreme Personality of Godhead; sanātanam-eternal; pulakāñcita-sarvāṅgo-the hairs of his bpdy erect; bhakti-pūrṇāśru-locanah-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  
jagad-dhitāya kṛṣṇāya  
govindāya namo namaḥ

śrī-nanda uvāca-Śrī Nanda said; namo-all obeisances; brahmaṇya-devāya-to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa-for cows and brāhmaṇas; Śhitāya-beneficial; ca-also; jagad-dhitāya-to one who always is benefiting the whole world; kṛṣṇāya-unto Kṛṣṇa; govindāya-unto Govinda; namaḥ 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 repeated obeisances unto the Personality of Godhead, known as Kṛṣṇa and Govinda.\*

Text 204

namo brahmaṇya-devāya  
go-brāhmaṇa-parātmane

ananta-koti-brahmāṇḍa-  
dhāma-nāmne namo 'stu te

namo-all obeisances; brahmaṇya-devāya-to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa-for cows and brāhmaṇas; paratmane-to the Supreme Lord; ca-also; ananta-koti-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-rūpānāṁ  
bīja-rūpāya sākṣiṇe  
nirliptāya nirguṇāya  
nirākarāya te namah

namo-obeisances; matsyādi-rūpānāṁ-of the forms beginning with Lord Matsya; bīja-rūpāya-the seed; sākṣiṇe-the witness; nirliptāya-untouched; nirguṇāya-beyond the modes; nirākarāya-without a material form; te-to You; namah-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  
dhyānāśādhyāya yogināṁ  
brahma-viṣṇu-maheśānāṁ  
vandyāya nitya-rūpiṇe

ati-sūkṣma-svarūpāya-whose form is spiritual; dhyānāśādhyāya-who is not attainable by the meditation; yogināṁ-of Śthe yogis; brahma-viṣṇu-maheśānāṁ-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 caturṇāṁ varṇāṇāṁ  
yugeṣv eva caturṣu ca  
śukla-rakta-pīta-śyāmā-  
bhidhāna-guṇa-śaline

dhāmne-the abode; caturṇāṁ-of the four; varṇāṇāṁ-varnas; yugeṣv-in the yugas; eva-indeed; caturṣu-four; ca-and; śukla-rakta-pīta-śyāma-white, red, yellow, and black; abhidhāna-names; guṇa-and qualities; śaline-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 yogināṁ api  
siddheśvarāya siddhāya  
siddhānāṁ gurave namah

yogine-yogi; yoga-rūpāya-the form of yoga; gurave-the guru; yogināṁ-of the yogis; api-and; siddheśvarāya-the master of the perfect beings; siddhāya-perfect; siddhānāṁ-of the perfect beings; gurave-the guru; namah-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

yam stotum akṣamo brahmā  
viṣṇur yam stotum akṣamah  
yam stotum akṣamo rudraḥ  
śeso yam stotum akṣamah

yam stotum akṣamo dharmo  
yam stotum akṣamo vidhiḥ  
yam stotum akṣamo lambo-  
daraś cāpi ṣaḍ-ānanah

yam stotum akṣama brahma-  
ṛṣayah sanakādayah  
kapilo na kṣamah stotum

Ś siddhendrāṇāṁ guror guruḥ

na śaktau stavanam kartum  
nara-nārāyaṇāv ṛṣī  
anye jāḍa-dhiyah ke vā  
stotum śaktāḥ parāt param

yam-whom; stotum-to praise; akṣamo-unable; brahmā-Brahmā; viṣṇur-Viṣṇu;  
yam-whom; stotum-to praise; akṣamah-unable; yam-whom; stotum-to praise;  
akṣamo-unable; rudraḥ-Śiva; śeṣo-Śeṣa; yam-whom; stotum-to praise; akṣamah-  
unable; yam-whom; stotum-to praise; akṣamo-unable; dharmo-Yama; yam-whom;  
stotum-to praise; akṣamo-unable; vidhiḥ-Vidhi; yam-whom; stotum-to praise;  
akṣamo-unable; lambodaras-Gaṇeśa; ca-and; api-and; ṣaḍ-ānanah-Kārttikeya; yam-  
whom; stotum-to praise; akṣama-unable; brahmaṛṣayah-the brāhmaṇa sages;  
sanakādayah-headed by Sanaka; kapilo-kapila; na-not; kṣamah-able; stotum-to  
praise; siddhendrāṇāṁ-of the kings of the perfect beings; guror-of the guru; guruḥ-  
the guru; na-not; śaktu-able; stavanam-praise; kartum-to do; nara-nārāyaṇau ṛṣī-  
Nara-Nārāyaṇa Ṣi; anye-others; jāḍa-stunted; dhiyah-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  
kim̄ 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 nilkhilam brahmann  
aparādhāṇ kṣaṇe kṣaṇe  
rakṣa mām karuṇā-sindho

dīna-bandho bhavārnave

kṣamasva-please forgive; nilkhilam-all; brahmann-O Supreme Personality of Godhead; aparādhām-offenses; kṣaṇe-moment; Škṣaṇe-after moment; rakṣa-please protect; māṁ-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 my 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  
prāptah putrah sanātanah  
svakīya-caraṇāmbhoje  
bhaktim dāsyam ca dehi me

purā-previous; tīrthe-in the holy place; tapas-austerities; taptvā-performing; prāptah-attained; putrah-son; sanātanah-eternal; svakīya-own; caraṇāmbhoje-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

brahmatvam amaratvam vā  
sālokyādi-catuṣṭayam  
tvat-pādāmbuja-dāsyasya  
kalām nārhanti ṣoḍāśīm

brahmatvam-being a Brahmā; amaratvam-being a demigods; vā-or; sālokyādi-catuṣṭayam-attaining the four kinds of liberation beginning with salokya; tvat-pādāmbuja-dāsyasya-of service to Your lotus feet; kalām-a part; na-not; arhanti-are worthy; ṣoḍāśīm-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

indravam vā suratvam vā  
samprāptih svarga-siddhayoh  
rājatvam cira-jīvitvam  
sudhiyo gaṇayanti kim

indravam-being an Indra; vā-or; suratvam-being a demigod; vā-or; samprāptih-attainment; svarga-siddhayoh-of Svargaloka or Siddhaloka; rājatvam-being a king; cira-jīvitvam-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 kathitam sarvam  
brahmatvādikam īsvara  
bhakta-saṅga-kṣaṇārdhasya  
nopamam te kim arhati

etad-that; yat-what; kathitam-spoken; sarvam-all; brahmatvādikam-beginning with being a Brahmā; īsvara-O Lord; bhakta-of devotees; saṅga-association; kṣaṇa-moment; ardhasya-half; na-not; upamam-equal; te-of You; kim-how?; arhati-is worthy.

O Lord, the post of Brahmā and the other benefits I have just described are not equal to even half a moment's association with Your devotee. How can they be equal to that?

Text 219

tvad-bhaktas tu tvat-sādṛśah  
kas tam tarkitum īsvarah  
kṣaṇārdhālāpa-mātreṇa  
param kartum sa ceśvaraḥ

tvad-bhaktas-Your devotee; tu-indeed; tvat-sādṛśah-equal to You; kas-who?; tam-that; tarkitum-to guess; īsvarah-able; kṣaṇārdha-half a moment; ālāpa-mātreṇa-simply by conversation; param-to best; kartum-to do; sas-he; ca-and; īsvarah-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

Ś  
abhaktālāpa-tāpāc ca  
śuṣkatām yāti tat kṣaṇam  
tvad-guṇa-smṛti-sekāc ca  
sarvām 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; sarvām-everything; tat-that; tat-that;  
kṣaṇe-moment; sphuṭam-manifested.

The burning sun of a non-devotee's words makes that plant wither and dry. The water of remembering Your transcendental qualities brings it back to life.

Text 222

tvad-bhakty-aṅkuram adbhetam  
sphītam mānasajam param  
na nāśyam vardhanīyam tan  
nityam nityam kṣaṇe kṣaṇe

tvad-bhakty-aṅkuram-the seedling of devotion to You; adbhetam-wonderful;  
sphītam-grown; mānasajam-born from the heart; param-great; na-and; nāśyam-destroyed;  
vardhanīyam-growing; tan-that; nityam-always; nityam-always; kṣaṇe-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 tasmai  
hari-dāsyam anuttamam

tataḥ-then; samprāpya-attaining; brahmatvam-fulness; bhaktasya-of the devotee; jīvanāvadhi-in his life; dadāti-gives; eva-indeed; phalam-the fruit; tasmai-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  
jitam sarvam bhayādikam

samprāpya-attaining; durlabham-rare; dāsyam-service; yadi-if; Šdāso-servant; babhūva-became; ha-indeed; su-nisprheṇa-without 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-vadanah 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 who; paṭhet-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 taptaṁ yadā droṇas  
tīrthe ca dharayā saha  
stotraṁ tasmai purā dattam  
brahmaṇā tat su-durlabham

hareḥ ṣad-akṣaro mantraḥ  
kavacaṁ sarva-lakṣaṇam  
iha saubhariṇā dattam  
tasmai tuṣṭena puṣkare

tad eva kavacaṁ stotram  
sa ca mantrah su-durlabhaḥ  
brahmaṇo 'mśena muninā  
Ś nandāya ca tapasyate

tapas-austerities; taptaṁ-performed; yadā-when; droṇas-Droṇa; tīrthe-at the holy place; ca-and; dharayā-with Dharā; saha-with; stotram-to praise; tasmai-to him; purā-before; dattam-given; brahmaṇā-by Brahmā; tat-that; su-durlabham-rare; hareḥ-of Lord Kṛṣṇa; ṣad-akṣaro-six syllable; mantraḥ-mantra; kavacaṁ-kavaca; sarva-lakṣaṇam-all-glorious; iha-here; saubhariṇā-by Saubhari; dattam-given; tasmai-to him; tuṣṭena-pleased; puṣkare-at Puṣkara-tīrtha; tad-that; eva-indeed; kavacaṁ-kavaca; stotram-prayer; sa-that; ca-and; mantrah-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

mantram stotram ca kavacam  
iṣṭa-devo gurus tathā  
yā yasya vidyā prācīnā  
na tām tyajati niścitam

mantram-mantra; stotram-prayer; ca-and; kavacam-kavaca; iṣṭa-devo-worshipable Deity; gurus-guru; tathā-so; yā-which; yasya-of whom; vidyā-knowledge; prācīnā-ancient; na-not; tām-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 evam kathitam stotram  
śrī-kṛṣṇākhyānam adbhitam  
sukhadam mokṣadam sāram  
bhava-bandhana-mocanam

iti-thus; evam-in this way; kathitam-spoken; stotram-prayer; śrī-kṛṣṇākhyānam-glorifying Lord Kṛṣṇa; adbhitam-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 Lord Kṛṣṇa, a prayer that brings both happiness and liberation from the bonds of repeated birth and death.

## Chapter Twenty-two Dhenuka-vadha The Killing of Dhenuka

Text 1

*śrī-narayana uvaca*

*ekada radhika-natho  
balena saha balakaiḥ  
jagama tam talavanam  
paripakva-phalanvitam*

śrī-narayana uvaca - Śri Nārāyana Ṛṣi said; ekada - one day; radhika-nathah - the master of Śri Rādhā; balena - Balarāma; saha - with; balakaiḥ - the boys; jagama - went; tam - there; talavanam - to Tālavana; paripakva-phalanvitam - filled with ripe fruits.

Śri 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

*vṛkṣaṇam rakṣita daityah  
khara-rupī ca dhenukah  
koṭi-simha-sama-balo  
devanam darpa-naśanah*

vṛkṣaṇam - of the trees; rakṣita - the protector; daityah - a demon; khara-rupī - in the from of an ass; ca - and; dhenukah - Dhenuka; koṭi-simha - a hundred thousand lions; sama-balāḥ - equal strength; devanam - of the demigods; darpa-naśanah - 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

*śarīram parvata-samam  
kupa-tulye ca locane  
īśa-paṅkti-sama dantas  
tundam parvata-gahvaram*

śarīram - body; parvata-samam - like a mountain; kupa-tulye - like a well; ca - and; locane - eyes; īśa-paṅkti - axlerods; sama - like; dantah - teeth; tuṇḍam - belly; parvata-gahvaram - a mountain cave.

His body was like a mountain, his eyes like wells, his teeth like poles, and his belly like a mountain cave.

#### Text 4

*śata-hasta-parimita  
jihva lola bhayanaka  
prasada-sadṛśī nabhiḥ  
śabdas tasya bhayanakah*

śata-hasta-parimita - a hundred hastas; jihva - tongue; lola - moving; bhayanaka - fearful; prasada - palace; sadṛśī - like; nabhiḥ - navel; śabdah - sound; tasya - of him; bhayanakah - fearful.

His fearful moving tongue was a hundred hastas long, his navel was like a great palace, and his roar was frightening.

#### Text 5

*dṛṣṭva talavanan bala  
harṣam apur aninditah  
kautukat kṛṣnam ucuḥ te  
smeranana-saroruhaḥ*

dṛṣṭva - seeing; talavanam - Talavana; bala - boys; harṣam - happiness; apuh - attained; aninditah - exalted; kautukat - happily; kṛṣnam - to Kṛṣṇa; ucuḥ - said; te - they; smeranana-saroruhaḥ - with smiling lotus face.

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-balinaṁ vara*

śrī-bala ucuh - the boys said; he - O; kṛṣṇa - Kṛṣṇa; karuṇa-sindhah - O ocean of mercy; dīna-bandhah - O firnd of the poor; jagat-pate - O master of the universes; maha-bala - O powerful one; bala-bhrataḥ - O brother of Balarāma; samasta-balinaṁ - of all who are strong; vara - O best.

The boys said: O Kṛṣṇa, O ocean of mercy, O brother of Balarāma, O strongest of the strong, . . .

Text 7

*avadhanam kuru vibho  
ceṣṭam kartum vayam kṣamah  
bhaṅktum calayatiṁ vrkṣan  
patitum ca phalani ca*

avadhanam - attention; kuru - please do; vibhaḥ - O Lord; ceṣṭam - action; kartum - to do; vayam - we; kṣamah - are able; bhaṅktum - to eat; calayatiṁ - to move; vrkṣan - 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-rupi ca dhenukah  
ajitas tridaśaiḥ sarvair  
maha-bala-parakramah*

*durnivaryaś ca sarveśam  
kamīsasya sacivo mahan  
himīsakah sarva-jantunam  
vananam asti rakṣita*

kintu - however; atra - here; daityah - a demon; balavan - powerful; khara-rupi - in the from of an ass; ca - and; dhenukah - Dhenuka; ajitah - undefeated; tridaśaiḥ - by the demigods; sarvaiḥ - all; maha-bala-parakramah - very powerful; durnivaryah - invincible; ca - and; sarveśam - by all; kamīsasya - of Kamīsa; sacivah - the friend; mahan - great; himīsakah - 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 Kṛṣṇa.

Text 10

*su-vistarya jagat-kanta  
vada no vadatam vara  
yuktam karyam ayuktam va  
kartavyam athava na va*

su-vistarya - expanding; jagat - the universe; kanta - O dear friend; vada - O speaker; nah - of us; vadatam - of speakers; vara - O best; yuktam - right; karyam - deed; ayuktam - not right; va - or; kartavyam - should be done; athava - or; na - not; va - or.

O dearest friend in the world, O most eloquent of speakers, is it good to take these fruits or not? Should we take them or not?

Text 11

*balakanam vacah śrutva  
bhagavan madhusudanah  
uvaca madhuram balan  
vacanam tat sukhavaham*

balakanam - of the boys; vacah - the words; śrutva - hearing; bhagavan - the Supreme Personality of Godhead; madhusudanah - Kṛṣṇa; uvaca - spoke; madhuram - sweet; balan - to the boys; vacanam - words; tat - that; sukhavaham - giving happiness.

Hearing the boys' words, Lord Kṛṣṇa replied with sweet words that made them happy.

Text 12

*śrī-kṛṣṇa uvaca*

*kim vo daityad bhayam bala  
yuyam mat-sahacarinah  
vṛkṣān gatva calayitva  
phalani khadatabhayam*

śrī-kṛṣṇa uvaca - Śri Kṛṣṇa said; kim - wky?; vah - of you; daityat - from demon; bhayam - fear; bala - O boys; yuyam - you; mat - My; sahacariṇah - companions; vṛkṣam - to the tree; gatva - going; calayitva - shaking; phalani - fruits; khadata - eat; abhayam - 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-kṛṣṇajñām samadaya  
balaka bala-śalinah  
tat petur vṛkṣa-śikharam  
kṣudhitaś ca phalarthinaḥ*

śrī-kṛṣṇajñām samadaya - accepting Lord Kṛṣṇa's command; balaka - the boys; bala-śalinah - strong; tat - that; petuh - fell; vṛkṣa-śikharam - from the treetops; kṣudhitaś - hungry; ca - and; phalarthinaḥ - wishing the fruits.

Following Kṛṣṇa's order, the strong and hungry boys made the fruits fall from the treetops.

### Text 14

*nana-prakara-varṇāni  
svaduni sundaraṇi ca  
phalani patayam asuh  
paripakvani narada*

nana-prakara-varṇāni - many colors; svaduni - sweet; sundaraṇi - beautiful; ca - and; phalani - fruits; patayam asuh - made fall; paripakvani - 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; babhañjuh - broke; vṛkṣamś - trees; ca - and; calayam asuh - shook; eva - indeed; ca - and; kecit - some; kolahalam - tumult; cakruh - did; nanṛtuh - 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-śalinah  
phalany adaya gacchanto  
dadṛśur daitya-puṅgavam*

avaruhya - descending; tarubhyaś - from the trees; ca - and; balaka - boys; bala-śalinah - powerful; phalany - fruits; adaya - taking; gacchantah - going; dadṛśuh - 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 ghorā-nadām  
kurvantam śabdam ulbanam*

maha-balam - very powerful; maha-kayam - gigantic; ghorā-gardabha-rupinam - in the form of a terrible ass; agacchantam - coming; ghorā-nadām - a terrible sound; kurvantam - making; śabdam - sound; ulbaṇam - great.

. . . who had the form of a very powerful gigantic ass, making a terrible roar and running to attack them.

### Text 18

*tam dṛṣṭva ruruduh sarve  
phalani tatyajur bhiya  
krṣṇa krṣneti śabdam ca  
pracakrur bahudha bhṛśam*

tam - him; dṛṣṭva - seeing; ruruduh - screamed; sarve - all; phalani - fruits; tatyajuh - abandoning; bhiya - with fear; krṣṇa - O Kṛṣṇa; krṣṇa - O Kṛṣṇa; iti - thus; śabdam - sound; ca - and; pracakruh - made; bahudha - greatly; bhṛśam - greatly.

Frightened, they dropped the fruits and screamed: Kṛṣṇa! Kṛṣṇa!

### Text 19

*asman rakṣa samagaccha  
he krṣṇa karuna-nidhe  
he saṅkarṣana no rakṣa  
prana no yanti danavat*

asman - us; rakṣa - protect; samagaccha - come; he - O; krṣṇa - Kṛṣṇa; karuṇā-nidhe - O ocean of mercy; he - O; saṅkarṣana - all-attractive one; nah - us; rakṣa - protect; praṇa - lives; nah - 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 krṣṇa he krṣṇa 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-bandhah - 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 limitless Lord Nārāyaṇa, please rescue us! Rescue us from this ocean of fears!

### Text 21

*bhaye 'bhaye vatha śubhe 'śubhe va  
sukheśu duḥkheśu ca dīna-natha  
tvaya vinanyat śaraṇam bhayarnave  
na no 'sti he madhava rakṣa rakṣa*

bhaye - in fear; abhaye - in fearlessness; va - or; atha - then; śubhe - in auspiciousness; aśubhe - in trouble; va - or; sukheśu - in happiness; duḥkheśu - in distress; ca - and; dīna - of the poor; natha - O Lord; tvaya - You; vina - without; anyat - another; śaraṇam - shelter; bhayarnave - in the ocean of fears; na - not; nah - of us; asti - is; he - O; madhava - 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  
bahutara-bhaya-yuktan balakan rakṣa rakṣa  
jahi danuja-kulanam īśam asmakam antam  
sura-kula-bala-darpam vardhayainam nihatya*

jaya - glory; jaya - glory; jaya-sindhaḥ - O ocean of glory; kṛṣṇa - O Kṛṣṇa; bhaktaika-bandhava - only friend of the devotees; bahutara-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; darpam - 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 madhavah  
ajagama śiśu-sthanam  
bhaya-ha bhakta-vatsalah*

balanam - of the boys; viklavam - distress; śrutva - hearing; balena - Balarāma; saha - with; madhavah - Kṛṣṇa; ajagama - came; śiśu - child; sthanam - place; bhaya-ha - the killer of fears; bhakta-vatsalah - kind to the devotees.

Hearing the boys' cries, Lord Kṛṣṇa, who loves His devotees and who kills all their fears, came at once, accompanied by Balarāma.

### Text 24

*bhayam nasti bhayam nastīty  
uktva dudrava sa-tvaram  
īśad-dhasya-prasannasyo  
nirbhayam dattavan śiśun*

bhayam - fear; na - not; asti - is; bhayam - fear; na - not; asti - is; iti - thus; uktva - saying; dudrava - ran; sa-tvaram - quickly; īśad-dhasya-prasannasyah - 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 kṛṣnam balam bala  
nanṛtūr vijahur bhayam  
hari-smṛtiś cabhaya-da  
sarva-maṅgala-dayika*

dṛṣṭva - seeing; kṛṣnam - Kṛṣṇa; balam - Balarāma; bala - the boys; nanṛtuh -

danced; vijahuḥ - abandoned; bhayam - fear; hari-smṛtiś - remembering Kṛṣṇa; cabhaya-da - giving fearlessness; sarva-maṅgala-dayika - giving all-auspiciousness.

Seeing Kṛṣṇa and Balarāma, the boys danced. They lost all fear. The memory of Lord Kṛṣṇa brings fearlessness. It brings all auspiciousness.

Text 26

śrī-kṛṣṇo danavam dṛṣṭvā  
grasantam kopataḥ śiśun  
balam sambodhya balinam  
uvaca madhusudanah

śrī-kṛṣṇaḥ - Lord Kṛṣṇa; danavam - the demon; dṛṣṭvā - seeing; grasantam - swallowing; kopataḥ - angrily; śiśun - the boys; balam - to Balarāma; sambodhya - saying; balinam - powerful; uvaca - said; madhusudanah - 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-putro 'yam  
namna sahasiko balī  
gardabho brahma-śapena  
śapto durvasasa pura

śrī-kṛṣṇa uvaca - Śri Kṛṣṇa said; danavaḥ - demon; bali - of Bali; putraḥ - the son; ayam - he; namna - by name; sahasikah - Sāhasika; balī - powerful; gardabhaḥ - ass; brahma-śapena - by the curse of a brāhmaṇa; śaptah - cursed; durvasasa - by Durvāsā; pura - previously.

Lord Kṛṣṇa said: In his previous birth this demon was Bali's son named Sāhasika. Cursed by the brāhmaṇa Durvāsā, he became this powerful ass.

Text 28

*papiṣṭhaḥ mama bṛḍhyo 'yam  
maha-bala-parakramah  
aham enām vadhiṣyami  
tvāṁ rakṣa balakan bala*

papiṣṭhah - sinner; mama - of me; bṛḍhyah - to be stopped; ayam - he; maha-bala-parakramah - very powerful; aham - I; enām - him; vadhiṣyami - will kill; tvām - 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 sarvan  
durāṁ gacchety uvaca ha  
tan gr̥hitva balah̄ śīghram  
jagama duram ajñaya*

adaya - taking; balakan - the boys; sarvan - all; duram - far away; gaccha - go; iti - thus; uvaca - said; ha - indeed; tan - them; gr̥hitva - taking; balah̄ - 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 līlāya kopaj  
jvalad-agni-śikhopamam*

dṛṣṭva - seeing; kṛṣṇam - Kṛṣṇa; danavendraḥ - the great demon; maha-bala-parakramah - very powerful; jagrasa - swallowed; līlāya - 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

*babhuvi-daha-yukto  
martu-kamo 'ti-tejasa  
ujjagrava punar daityo  
vibhum tejasvinam bhiya*

babhuva - became; ati-daha-yuktaḥ - a blazing fire; martu-kamaḥ - about to die; ati-tejasa - from the flames; ujjagrava - 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

*ujjhitaṁ santatam īśam  
drṣṭva daityo mumoha ca  
atīva-sundaram santam  
jvalantaṁ brahma-tejasa*

ujjhitam - vomited; santatam - manifested; īśam - the Supreme Personality of Godhead; drṣṭva - 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

*kṛṣna-darśana-matreṇa  
babhuviasya pura smṛtiḥ  
atmanam bubudhe kṛṣṇam  
jagataṁ karanaṁ param*

kṛṣna-darśana-matreṇa - 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; karaṇam - 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 danavah  
yatha-gamam yatha-janma  
gunatītam śruteḥ param*

tejah-svarupam - splendid; īśam - Supreme Personality of Godhead; tam - Him; dṛṣṭva - seeing; tuṣṭava - prayed; danavah - the demon; yatha-gamam - 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 amśena  
mat-pitūr yajña-bhikṣukah  
rajya-harta ca śrī-harta  
sutala-sthala-dayakah*

danava uvaca - the demon said; vamanah - Vāmana; asi - are; tvam - You; amśena - by a part; mat-pituh - of my father; yajña - in the yajna; bhikṣukah - a beggar; rajya-harta - taking away the kingdom; ca - and; śrī-harta - removing the opulence; sutala-sthala-dayakah - 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.

Text 36

*bali-bhakti-vaśo vīraḥ  
sarveśo bhakta-vatsalaḥ  
śīghramām samhara mām papam  
śapad gardabha-rupinam*

bali-bhakti-vaśah - conquered by Bali's devotion; vīraḥ - powerful; sarveśah - the master of all; bhakta-vatsalah - kind to the devotees; śīghram - at once; samhara - kill; mām - me; papam - sin; śapat - 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 durvasasah śapad  
īdrśam janma kutsitam  
mrtyur uktaś ca munina  
tvatto mama jagat-pate*

muner durvasasah - of Durvāsā Muni; śapat - by the curse; īdrśam - like this; janma - birth; kutsitam - wretched; mrtyuh - death; uktaś - said; ca - and; munina - by the sage; tvattah - 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 cakrena  
su-tīkṣnenati-tejasa  
jahi mām jagatam 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; jagatam - of the universes; natha - O master; sad-gatim - transcendental destination; kuru - please do; mokṣada - O giver of liberation.

O master of the universes, please kill 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  
devanam rakṣita natha  
hiranyakṣa-nisudanah*

tvam - You; amśena - by a part; varahaś - Varāha; ca - asnd; samuddhartum - to deliver; vasundharam - the earth; devanam - of the demigods; rakṣita - the protector; natha - O Lord; hiranyakṣa-nisudanah - the killer of Hiranyakṣa.

O Lord, in Your incarnation as Varāha, You came to deliver the earth. You protected the demigods and killed Hiranyakṣa.

Text 40

*tvam nr̥simhāḥ svayam purṇo  
hiranyakāśipor vadhe  
prahladanugraharthaya  
devanam rakṣaṇaya ca*

tvam - You; nr̥simhāḥ - Nr̥simha; svayam - personally; purṇaḥ - full; hiranyakāśipoh - 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 Hiranyakāśipu, protect the demigods, and show mercy to Prahlāda, You personally came as Lord Nr̥simha.

Text 41

*tvam ca vedodhara-karta  
mīnamśena daya-nidhe  
nṛpasya jñana-danaya  
rakṣayai sura-viprayoḥ*

tvam - You; ca - and; vedodhara-karta - the deliverer of the Vedas; mīnamiśena - by an incarnation as a fish; daya-nidhe - O coean of mercy; nr̄pasya - of a king; jñana-danaya - to give knowledge; rakṣayai - for protection; sura-viprayoḥ - 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

śeṣadharāś ca kurmas tvam  
amīśena sr̄ṣṭi-hetave  
viśvadharāś ca śeṣas tvam  
amīśenasya sahasra-dhṛk

śeṣa - Śeṣa; adharaḥ - holding; ca - and; kurmaḥ - tortoise; tvam - You; amīśena - by an incarnation; sr̄ṣṭi-hetave - for creation; viśvadharah - holding up the universe; ca - and; śeṣah - Śeṣa; tvam - You; amīśenasya - 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-vidhayakah

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-vidhayakah - the builder of a bridge.

You are Daśaratha's son Rāma, who, to rescue Sitā, bridged the ocean and killed Rāvana.

Text 44

*amśena jñaninam śreṣṭhau  
nara-narayanaḥ ṛṣī  
tvam ca dharma-sutau bhutva  
loka-nistara-karakau*

amśena - by an incarnation; jñaninam - of the wise; śreṣṭhau - the best; nara-narayanaḥ ṛṣī - Śri Nārāyaṇa Ṣeṣṭha - You; ca - and; dharma-sutau - the sons of Dharma; bhutva - becoming; loka-nistara-karakau - renouncing the world.

You are Nara-Nārāyaṇa Ṣeṣṭha, the best of philosophers and renunciants.

#### Text 45

*adhuna kṛṣṇa-rupas tvam  
paripurnatamaḥ svayam  
sarveṣam avataraṇam  
bīja-rupah sanatanaḥ*

adhuna - now; kṛṣṇa-rupah - the form of Kṛṣṇa; tvam - You; paripurnatamaḥ - the original form; svayam - personally; sarveṣam - of all; avataraṇam - incarnations; bīja-rupah - the seed; sanatanaḥ - 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-vardhanah  
pranadhidevo gopinam  
radha-pranadhika-priyah*

yaśoda - of Yaśodā; jīvanaḥ - the life; nityah - eternal; nandaikananda-vardhanah - increasing the happiness of Nanda; pranadhidevaḥ - the Lord of life; gopinam - of the gopis; radha-pranadhika-priyah - more dear than life to Śri 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-sutah śanto  
devakī-duḥkha-bhañjanah  
ayoni-sambhavah śrīman  
pr̥thivī-bhara-harakah*

vasudeva-sutah - the son of Vasudeva; śantah - peaceful; devakī-duḥkha-bhañjanah - breaking thew sufferings of Devaki; ayoni-sambhavah - who was born without entering a mother's womb; śrīman - glorious and handsome; pr̥thivī-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 matṛ-gatim  
pradata ca kṛpa-nidhiḥ  
baka-keśi-pralambanam  
mamapi mokṣa-karakah*

putanayai - to Putanā; matṛ-gatim - the destination of a mother; pradata - the giver; ca - and; kṛpa-nidhiḥ - an ocean of mercy; baka - Baka; keśi - Keśi; pralambanam - and Pralamba; mama - and me; api - also; mokṣa-karakah - the giver of liberation.

. . . an ocean of mercy, and the person who accepted Pūtanā as His mother and gave liberation to Baka, Keśi, Pralamba, and to me also.

Text 49

*svecchamaya gunatīta  
bhaktanam bhaya-bhañjana  
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  
samuddhara bhavarṇavat  
murkhaḥ 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 brahmadyo yam ca  
munīndraḥ stotum akṣamah  
kim staumi tam gunatītam  
punar daityo 'dhuna kharah*

vedaḥ - the Vedas; brahmadyaḥ - the demigods headed by Brahmā; yam - whom; ca - and; munīndraḥ - the kings of the sages; stotum - to praise; akṣamah - unable; kim - how?; staumi - I praise; tam - Him; gunatītam - beyond the modes of nature; punaḥ - again; daityaḥ - a demon; adhuna - now; kharah - an ass.

How can I, a demon who has taken birth as an ass, properly offer prayers to the Supreme Personality of Godhead, whom even the Vedas, the demigods headed by Brahmā, and the kings of the sages cannot properly glorify?

Text 52

*evam kuru kṛpa-sindho*

*yena me na bhavej januh  
dṛṣṭva padaravindam te  
kah punar-bhavanam vrajet*

evam - therefore; kuru - please do; kr̄pa-sindhaḥ - O ocean of mercy; yena - by which; me - of me; na - not; bhavej - will be; januh - birth; dṛṣṭva - seeing; padaravindam - lotus feet; te - of You; kah - who?; punar-bhavanam - re-birth; vrajet - attains.

O ocean of mercy please save me from taking another birth. How can a person that has seen Your lotus feet take birth again in this world?

Text 53

*brahma stota kharaḥ stota  
nopahasitum arhasi  
sad-īśvarasya vijñasya  
yogyayogye sama kr̄pa*

brahma - Brahmā; stota - offers prayers; kharaḥ - 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; kr̄pa - 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-sarṣti-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-sarṣti-samīpyam - salokya, sarṣti, 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, sarṣti, and samīpya liberation from Lord Kṛṣṇa.

Text 56

*iha loke harer bhaktim  
ante dasyam su-durlabham  
vidyam śriyam su-kavitam  
putram pautram yaśo labhet*

isha - 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-kavitaṁ - learning; putram - children; pautram - grandchildren; yaśah - fame; labhet - attains.

He attains wisdom, knowledge, wealth, good children, good grandchildren, and fame. In this world he attains devotion to Lord Kṛṣṇa. At the end of this life he attains very rare direct service to Lord Kṛṣṇa.

Text 57

*śrī-narayaṇa uvaca*

*śrutvanumene daityendra-  
stavanam karuna-nidhiḥ*

*katham karomi saṁharam  
īdṛśam bhaktam ity aho*

śrī-narayana uvaca - Śri 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; saṁharam - the killing; īdṛśam - like this; bhaktam - a devotee; ity - thus; ahaḥ - Oh.

Śri 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 smṛtim 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; stotuh - to the person offering prayers; durvaktuh - of the person speaking insults; vidhiḥ - propriety; eva - indeed; ca - and.

After thinking this, Lord Kṛṣṇa deprived the demon of his memory. It was not right for Lord Kṛṣṇa to kill a person offering prayers, but it was right for Him to kill a blasphemer.

Text 59

*danavo mayaya viṣnor  
visasmara punaḥ svakam  
duruktih kanṭha-deṣe tad-  
adhiṣṭhanam cakara ha*

danavaḥ - the demon; mayaya - by the illusory potency; viṣṇoh - of Lord Viṣṇu; visasmara - forgot; punaḥ - again; svakam - own; duruktih - insult; kanṭha-deṣe - on the voice; tad-adhiṣṭhanam - place; cakara - did; ha - indeed.

Bewildered by the Lord's illusory potency, the demon forgot everything. Insults suddenly appeared in his voice.

Text 60

*uvaca śrī-harim daityah  
kopat prasphuritadharah  
mune sadyo martu-kamo  
vaira-grasto vicetanah*

uvaca - said; śrī-harim - to Lord Kṛṣṇa; daityah - the demon; kopat - angrily; prasphuritadharah - trembling lips; mune - O sage; sadyah - at once; martu-kamah - about to die; vaira-grastah - grasped by enmity; vicetanah - 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*

*dhruvam tvam martu-kamo 'si  
durbuddhe manavarbhaka  
adya prasthapayiṣyami  
tvam aham yama-mandiram*

daitya uvaca - the demon said; dhruvam - indeed; tvam - You; martu-kamah - wishing to die; asi - are; durbuddhe - O fool; manavarbhaka - O human child; adya - today; prasthapayiṣyami - 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 jīvanakankeśī  
mama talavanam śiśo  
nayasyasi punar geham  
bandhavam na hi drakṣyasi*

ayasi - You have come; jīvanakankeśī - wishing to live; mama - of me; talavanam - to the Tālavana forest; śiśah - O child; na - not; ayasyasi - You will come; punah - 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 kāṁso jarasandho  
narako na samo mama  
devaḥ kampanti me nityam  
ke vanye mat-sama bhuvi*

na - not; hi - indeed; kāṁsaḥ - Kāṁsa; jarasandhaḥ - jarasandha; narakah - Naraka; na - not; samah - 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; bhuvi - on this earth.

Neither Kāṁsa, Jarāsandha, nor Narakāsura are my equals. The demigods tremble in fear of me. In this world who is my equal?

Text 64

*na hi saṁhara-karta ca  
mam̄ saṁhartum kṣamah̄ śivah̄  
na brahma na ca viṣṇuś ca  
na mr̄tyuḥ kala eva ca*

na - not; hi - indeed; saṁhara-karta - the doer of destruction; ca - and; mam - me; saṁhartum - to destroy; kṣamah - is able; śivah - Lord Śiva; na - not; brahma - Brahmā; na - not; ca - and; viṣṇuś - Viṣṇu; ca - and; na - not; mr̄tyuḥ - death; kala - time; eva - indeed; ca - and.

Neither the great destroyer Śiva, nor the demigod Brahmā, nor Lord Viṣṇu, nor death, nor time have the power to kill me.

Text 65

*mama talavanam bhaṅktva*

*patayitva phalani ca  
ahaṅkaroṣi sahasa  
kim aho tasya tejasā*

mama - my; talavanam - Tālavana; bhaṅktva - breaking; patayitva - making fall; phalani - fruits; ca - and; ahaṅkaroṣi - You are proud; sahasa - at once; kim - what?; ahaḥ - Oh; tasya - of that; tejasā - with the power.

You broke my tāla trees and You made their fruits fall to the ground. You are very proud. Still, what is the use of Your tiny strength?

Text 66

*kas tvam vada bato satyam  
kamanīyo 'si sundarah  
durlabham jīvanam datum  
mahyam katham ihagataḥ*

kah - who?; tvam - You; vada - tell; bataḥ - indeed; satyam - the truth; kamanīyah - charming; asi - You are; sundarah - handsome; durlabham - rare; jīvanam - life; datum - to give; mahyam - to me; katham - why?; iha - here; agataḥ - come.

Who are You? Tell the truth. You are very charming and handsome. Why have You come hear to offer Your precious life to me?

Text 67

*ity uktva mastake kṛtvā  
prerayitva ca tam bali  
durataḥ patayam asa  
śrī-kṛṣṇam maranomukhah*

ity - thus; uktva - speaking; mastake - the head; kṛtvā - doing; prerayitva - sending; ca - and; tam - Him; bali - powerful; durataḥ - far away; patayam asa - made to fall; śrī-kṛṣṇam - Śri Kṛṣṇa; maranomukhah - 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  
krṣnaṅga-sparṣa-matreṇa  
tad-viṣṇau babhañjatuḥ*

patayitva - throwing; ca - and; tam - Him; bhumau - to the ground; viṣaṇabhyam - with horns; jaghana - attacked; saḥ - he; krṣnaṅga - Lord Kṛṣṇa's limbs; sparṣa-matreṇa - simply by the touch; tad-viṣṇau - 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-viṣṇaś ca  
tam īśāṁ kopato mune  
jagrasa carvanāṁ kartum  
bhagna-danto babhuva ha*

daityah - the demon; bhagna-viṣṇaś - broken horns; ca - and; tam - Him; īśām - the Supreme Personality of Godhead; kopataḥ - angrily; mune - O sage; jagrasa - bit; carvanām - chewing; kartum - to do; bhagna-dantah - broken teeth; babhuva - became; ha - indeed.

His horns broken, the demon angrily tried to bite the Lord, but the demon's teeth broke into pieces.

Text 70

*tejasa dagdha-vaktraś ca  
tam ujjagraha tat-kṣane  
jajvala kampitah kopad  
dadara purato mahīm*

tejasa - with spelndor; dagdha-vaktraś - burned mouth; ca - and; tam - Him; ujjagraha - released; tat-kṣane - at that moment; jajvala - shone; kampitah - trembling; kopat - with anger; dadara - cut; purataḥ - ahead; mahīm - 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 laṅgulam  
śabdam kṛtva bhayanakam  
sa jagama śiśu-sthanam  
dudruvur balaka bhiya*

ghurṇayitva - turning; tu - indeed; laṅgulam - tail; śabdam - sound; kṛtva - doing; bhayanakam - fearful; sa - he; jagama - went; śiśu-sthanam - 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-balī  
balo muṣṭim dadau tasmai  
murcham apa tato 'surah*

balam - Balarāma; ca - and; prerayam asa - sent; mastakena - by the head; maha-balī - very powerful; balaḥ - Balarāma; muṣṭim - fist; dadau - gave; tasmai - to him; murcham - unconsciousness; apa - attained; tataḥ - then; asurah - the demon.

The demon grabbed Lord Balarāma's head and threw Him away. Lord Balarāma punched the demon, who fell unconscious.

Text 73

*kṣanena cetanam prapya  
jagama hari-sannidhim  
vajra-muṣṭya ca vyathitah  
punar murcham avapa ha*

kṣanena - 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 vyathakulah  
utsasarja bṛhal-ledam  
mutram ca bhayam apa ha

punah - again; ca - and; cetanam - consciousness; prapya - attaining; samuttasthau - rose; vyathakulah - 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 sandhukṣanam prapya  
maha-bala-parakramah  
kṛtva śirasi govindam  
ghurnayam asa danavah

patayam asa bhumau tam  
ghurnayitva punah punah  
utpatya tala-vṛkṣam tam  
tadayam asa madhavah

kṣanat - in a moment; sandhukṣanam - agitation; prapya - attaining; maha-bala-parakramah - very strong; kṛtva - doing; śirasi - on the head; govindam - Kṛṣṇa; ghurnayam asa - whirled around; danavah - the demon; patayam asa - threw; bhumau - to the ground; tam - him; ghurnayitva - whirling; punah - again; punah - and again; utpatya - uprooting; tala-vṛkṣam - a tala tree; tam - him; tadayam asa - beat; madhavah - 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  
tatha babhuva daityasya  
tala-vṛkṣasya patanat

yatha - as; keśa-prahareṇa - the blow of a hair; manavasya - of a human; bhavet - may be; vyatha - agitated; tatha - so; babhuva - became; daityasya - of the demon; tala-vṛkṣasya - of the talaa tree; patanat - by the falling.

The blows from the tāla-tree mace felt to the demon like blows from a single hair.

Text 78

govardhanam samutpatya  
ghatayam asa tam vibhuḥ  
papata vegac cailendras  
tasypari maha-mune

govardhanam - Govardhana Hill; samutpatya - uprooting; ghatayam asa - hit; tam - him; vibhuḥ - powerful; papata - fell; veget - powerfully; śailendraḥ - the king of hills; tasypari - on him; maha-mune - O great sage.

O great sage, then all-powerful Lord Kṛṣṇa uprooted Govardhana Hill and forcefully threw it at the demon.

Text 79

parvatasya praharena  
murcham apa maha-balāḥ  
babhuvakuṭilaṅgaś ca  
rudhiram ca samudvaman

parvatasya - of the hill; praharena - by the blow; murcham - unconsciousness;

apa - attained; maha-balāḥ - powerful; babhuva - became; akūṭilaṅgah - stiff; ca - and; rudhiram - blood; ca - and; samudvaman - vomiting.

Hit by the mountain, the demon vomited blood and fell unconscious.

Text 80

kṣanena cetanāṁ prapya  
samuttasthau baleḥ sutah  
gr̥hitva parvata-śreṣṭham  
prerayam asa durataḥ

kṣanena - in a moment; cetanam - consciousness; prapya - attaining; samuttasthau - stood; baleḥ - of Bali; sutah - the son; gr̥hitva - 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

utpatya ca maha-vegac  
cakara veṣṭanāṁ harim  
pr̥thivīm gharṣayam asa  
tīkṣṇagrena khurena ca

utpatya - uprooting; ca - and; maha-vegac - with great force; cakara - did; veṣṭanam - circling; harim - Lord Kṛṣṇa; pr̥thivīm - the ground; gharṣayam asa - scratching; tīkṣṇagrena - with sharp tips; khurena - hooves; ca - and.

Then the demon ass leaped up, ran around Lord Kṛṣṇa, and with sharp hooves pawed the earth.

Text 82

pragṛhya śrī-harim vegat  
kṛtvā murdhni mahasurah  
utpapata mano-yayī  
līlaya lakṣa-yojanam

pragrhya - grabbing; śrī-harim - Lord Kṛṣṇa; veget - violently; kṛtva - doing; murdhni - on the head; mahasurah - the great demon; utpapata - threw; mano-yayī - fast as the mind; lilaya - 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 taylor yuddham  
nirlakṣye ca babhuva ha  
tato gṛhitva śrī-kṛṣṇam  
papata dharanī-tale*

praharam - three hours; ca - and; taylor - of Them; yuddham - battle; nirlakṣye - seeing; ca - and; babhuva - became; ha - indeed; tataḥ - from that; gṛhitva - grabbing; śrī-kṛṣṇam - Śri Kṛṣṇa; papata - fell; dharanī-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 bhu-tale tayoḥ  
muda hariḥ praśāśamsa  
prahasya danaveśvaram*

punaḥ - another; muhurtam - 45 minutes; yuddham - batlle; ca - and; babhuva - was; bhu-tale - on the earth; tayoḥ - of Them; muda - happily; hariḥ - Lord Kṛṣṇa; praśāśamsa - 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; baleḥ - 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 nirvana-karaṇam  
sarvadhikam sarva-param  
labha sthanam manoharam*

mad-darśanam - the sight of Me; svasti-bījam - the seed of good fortune; param - great; nirvana-karaṇam - 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-kṛṣṇah  
sasmara cakram uttamam  
surya-koṭi-samam dīptya  
jagraha tam sudarśanam*

ity evam - thus; uktva - saying; śrī-kṛṣṇah - Lord Kṛṣṇa; sasmara - remembered; cakram - cakra; uttamam - transcendental; surya-koṭi-samam - like ten million suns; dīptya - shining; jagraha - grabbed; tam - that; sudarśanam - Sudarśana.

After speaking these words, Lord Kṛṣṇa remembered His Sudarśana-cakra, splendid like ten million suns.

Text 88

cikṣepa bhramayitva ca  
śodaśaram anuttamam  
ciccheda līlam avadhyam  
brahma-viṣṇu-maheśvaraiḥ

cikṣepa - threw; bhramayitva - whirling; ca - and; śodaśaram - 16 teeth; anuttamam - transcendental; ciccheda - cut; līlam - easily; avadhyam - nto 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 bhumau  
danavasya mahatmanah  
tejah-samuha uttasthau  
śata-surya-sama-prabhah

papata - fell; mastakam - the head; bhumau - to the ground; danavasya - of the demon; mahatmanah - the great soul; tejah-samuha - splendid; uttasthau - stood; śata-surya-sama-prabhah - 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-lokam sa  
śliṣṭam kṛṣṇa-padambujam  
samprapa paramam mokṣam  
aho danava-puṅgavah

vilokya - gazing; hari-lokam - Lord Kṛṣṇa's realm; sa - he; śliṣṭam - embraced; kṛṣṇa-padambujam - Lord Kṛṣṇa's lotus feet; samprapa - attained; paramam mokṣam - liberation; ahaḥ - Oh; danava-puṅgavah - 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-sthah surah sarve  
munayaś ca bhṛśam muda  
parijata-prasunanam  
cakrus te puṣpa-varṣanam*

gagana-sthah - staying in the sky; surah - the demigods; sarve - all; munayaś - the sages; ca - and; bhṛśam - greatly; muda - happily; parijata-prasunanam - of parijata 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

*nedur dundubhayah svarge  
nanṛtuś capsaro-ganah  
jagur gandharva-nikaras  
tuṣṭuvur munayo muda*

neduh - sounded; dundubhayah - dundubhi drums; svarge - in Svargaloka; nanṛtuś - danced; ca - and; apsaro-ganahapsaras; jaguh - sang; gandharva-nikarah - Gandharvas; tuṣṭuvuh - spoke prayers; munayah - sages; muda - happily.

In Svargaloka dundubhi drums were sounded, apsarās danced, gandharvas sang, and sages happily recited prayers.

Text 93

*stutva jagmuḥ surah sarve  
munayo harṣa-vihvalah  
dhenukasya vadham dṛṣṭva  
tatra jagmuś ca balakah*

stutva - praying; jagmuḥ - went; surah - demigods; sarve - all; munayah - sages; harṣa-vihvalah - happy; dhenukasya - of Dhenukasura; vadham - the death;

dṛṣṭva - seeing; tatra - there; ajagmuḥ - came; ca - and; balakah - boys;.

Filled with happiness, all the sages came and offered prayers. Directly seeing the ass-demon's death, the boys came at once.

Text 94

balaś ca balinam śreṣṭhas  
tuṣṭava parameśvaram  
tuṣṭuvur balakah sarve  
nanṛtuś ca mudanvitah

balah - Lord Balarāma; ca - and; balinam - powerful; śreṣṭhah - best; tuṣṭava - prayed; parameśvaram - to the Supreme Personality of Godhead; tuṣṭuvuh - prayed; balakah - boys; sarve - all; nanṛtuś - danced; ca - and; mudanvitah - happy.

Lord Balarāma, the strongest of the strong, glorified Lord Kṛṣṇa with many prayers. All the boys were happy. They danced and glorified Lord Kṛṣṇa with many prayers.

Text 95

dattva kṛṣṇa-balabhyam ca  
prakṛṣṭani phalani ca  
sarvani bhakṣṇānam cakrur  
balaka hrṣṭa-manasah

dattva - giving; kṛṣṇa-balabhyam - to Kṛṣṇa and Balarāma; ca - and; prakṛṣṭani - excellent; phalani - fruits; ca - and; sarvani - all; bhakṣṇānam - feeding; cakruḥ - did; balaka - the boys; hrṣṭa-manasah - happy at heart.

After offering the best of the fruits to Kṛṣṇa and Balarāma, the happy boys also ate.

Text 96

bhuktvā pitva hariḥ śīghram  
balena balakah saha  
jagama svalayam brahma

*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 - Śri Nārada said; kena - by what?; śapena - curse; balijah - 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.

Śri 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  
vilinah śrī-hareḥ pade  
sahasaikatva-muktim ca  
samprapa danavadhipah*

kena - with what?; punyena - piety; va - or; natha - O Lord; vilinah - entered; śrī-hareḥ - of Lord Kṛṣṇa; pade - in the abode; sahasa - suddenly; ekatva-muktim -

liberation; ca - and; samprapa - attaining; danavadhipaḥ - the king of demons.

O master, what piety did this demon perform to enter Lord Kṛṣṇa's abode and become like Him.

Text 3

*mune sarvam̄ su-vistarya  
vada sandeha-bhañjana  
aho kavi-mukhe vakyam̄  
nutnam̄ nutnam̄ pade pade*

mune - O sage; sarvam - all; su-vistarya - in detail; vada - please tell; sandeha - of doubts; bhañjana - O breaker; ahaḥ - Oh; kavi-mukhe - in the mouth of poet; vakyam - words; nutnam - newer; nutnam - and newer; pade - step; pade - after step.

O sage, O breaker of doubts, please tell everything in detail. The words in a poet's mouth are new and fresh at every step.

Text 4

*śrī-narayana uvaca*

*śṛnu vatsa pravakṣye 'ham̄  
itihasam̄ puratanam̄  
pura śrutam̄ dharma-vaktrat  
parvate gandhamadane*

śrī-narayana uvaca - Śri Nārāyaṇa Ṛṣi said; śṛnu - hear; vatsa - O child; pravakṣye - will tell; aham - I; itihasam - the story; puratanam - ancient; pura - before; śrutam - heard; dharma-vaktrat - from the mouth of Dharma Muni; parvate - on the mountain; gandhamadane - Gandhamādana.

Śri Nārāyaṇa Ṛṣi said: Listen, child, and I will tell an ancient story I heard on Mount Gandhamādana from the mouth of Dharma Muni, . . .

Text 5

*padma-kalpasya vṛttantam  
vicitram su-manoharam  
narayana-kathopetam  
karṇa-pīyuṣam uttamam*

padma-kalpasya - of the padma-kalpa; vṛttantam - story; vicitram - wonderful; su-manoharam - beautiful; narayana - of Lord Nārāyaṇa; katha - topics; upetam - met; karna-pīyuṣam - 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 ceyam  
tatra tvam upabarhaṇah  
akalpa-jīvī sa-śrīkah  
sundarah sthira-yauvanah*

yatra - where; kalpe - in the kalpa; katha - story; ca - and; iyam - this; tatra - there; tvam - you; upabarhaṇah - Upabarhana; akalpa-jīvī - living until the kalpa's end; sa-śrīkah - with wealth; sundarah - handsome; sthira-yauvanah - steady youthfulness.

During the kalpa of this story you were Upabarhaṇa. Handsome, wealthy, and always in the prime of youth, you lived until the kalpa's end.

#### Text 7

*pañcaśat-kaminīnam ca  
patih śringara-tat-parah  
varena brahmanas tvam ca  
sukanṭho gayaneśvarah*

pañcaśat-kaminīnam - fifty wives; ca - and; patih - the husband; śringara-tat-parah - intent on enjoying amorous pastimes; varena - by a boon; brahmanah - of Brahmā; tvam - you; ca - and; sukanṭhah - sweet voiced; gayaneśvarah - the king of singers.

The husband of fifty beautiful wives, you were always eager to enjoy with them. Blessed by the demigod Brahmā, you were the sweet-voiced king of all singers.

## Text 8

*anukṣaṇam papus tas te  
sundaram mukha-paṅkajam  
nimeṣa-rahitaḥ sarvah  
kama-baṇa-prapīditaḥ*

anukṣaṇam - at every moment; papuḥ - drank; taḥ - they; te - of you; sundaram - the handsome; mukha-paṅkajam - lotus face; nimeṣa - blinking; rahitaḥ - without; sarvah - all; kama-baṇa-prapīditaḥ - wounded by Kāmadeva's arrows.

Deeply wounded by Kāmadeva's arrows, with unblinking eyes all your wives drank from the lotus of your handsome face moment after moment.

## Text 9

*tasam pranaīś ca ghaṭito  
vidhina tvam iti śrutam  
diva-niśam sahacara  
na jīvanti tvaya vina*

tasam - of them; pranaīś - 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 - live; 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 nadīṣu ca*

puṣpa - flower; udyane - in a garden; ca - and; rahasi - secluded; sthane - in place; sthane - after place; manohare - beautiful; gahvareṣu - secluded; ca - and; śailanam - of mountains; kandareṣu - in caves; nadīṣu - 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  
krīḍam cakrus tvaya saha*

kananeṣu - forests; ca - and; ramyeṣu - beautiful; śmaśane - crematoriaums; jantu-varjite - without people; yatha - as; manoratham - desired; taś - they; ca - and; krīḍam - pastimes; cakruḥ - did; tvaya - you; saha - with.

. . . beautiful forests, and peopleless cremation grounds they enjoyed pastimes with you as they wished.

Text 12

*tada daivad vidheḥ śapad  
bhutva dasī-suto bhavan  
adhuna brahmaṇah putro  
vaiṣṇavocchiṣṭa-bhojanat*

tada - then; daivat - by destiny; vidheḥ - of Brahmā; śapat - by the curse; bhutva - becoming; dasī-sutah - a maidservant's son; bhavan - you; adhuna - now; brahmaṇah - of Brahmā; putrah - the son; vaiṣṇavocchiṣṭa-bhojanat - by eating the remnants of food eaten by the devotees.

By Brahmā's curse you became a serving girl's son, and by eating the remnants of food eaten by great devotees you are now Brahmā's son.

Text 13

*asaṅkhyā-kalpa-jīvī ca  
vaiṣṇava-pravaro mahan  
jñāna-dṛṣṭya sarva-darśī<sup>1</sup>  
priya-śiṣyaś ca dhurjateḥ*

asaṅkhyā-kalpa-jīvī - living for countless kalpas; ca - and; vaiṣṇava-pravaraḥ - the best of devotees; mahan - great; jñāna-dṛṣṭya - with eyes of knowledge; sarva-darśī - seeing all; priya-śiṣyaś - dear disciple; ca - and; dhurjateḥ - of Śiva.

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 Śiva.

#### Text 14

*tasya kalpasya vṛttantam  
mune matto niśamaya  
vistarya daitya-vṛttantam  
kathayami sudhopamam*

tasya - of that; kalpasya - kalpa; vṛttantam - the story; mune - O sage; mattah - from me; niśamaya - please hear; vistarya - in detail; daitya - of a demon; vṛttantam - the story; kathayami - I tell; sudhopamam - 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  
pratasthau gandhamadane*

ekada - one day; eva - indeed; baleḥ - of Bali; putraḥ - the son; namna - by name; sahasikah - Sahasika; balī - powerful; sva-tejasa - with his own power; suran - the demigods; jitva - defeating; pratasthau - stood; gandhamadane - on Mount Gandhamādana.

One day, after defeating the demigods, Bali's powerful son named Sāhasika went to Mount Gandhamādana.

#### Text 16

*candanokṣita-sarvaṅgo*

*ratna-bhuṣana-bhuṣitah  
ratna-simhasana-sthaś ca  
bahu-sainya-samanvitah*

candanokṣita-sarvaṅgah - all his limbs anointed with sandal paste; ratna-bhuṣaṇa-bhuṣitah - decorated with jewel ornaments; ratna-simhasana-sthah - sitting on a jewel throne; ca - and; bahu-sainya-samanvitah - 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*

*ışad-dhasya-prasannasya  
divya-vastram su-bibhratī  
vakra-bhru-bhaṅga-yukta sa  
gajendra-manda-gaminī*

etasmin 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; kama-baṇa-prapīdita - wounded by Kāmadeva's arrows; ışad-dhasya-prasannasya - gently smiling; divya-vastram - splendid garments; su-bibhratī - gracefully carrying; vakra - crooked; bhru-bhaṅga-yukta - with eyebrow 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 splendid and opulent garments, and her eyebrows playfully arched, the most beautiful apsarā Tilottamā slowly walked by like a graceful elephant.

Text 20

*stanam uram mukhendum ca  
drṣṭva sahasiko yuva  
vayuna mukta-vastrayas  
tasya murcham avapa ha*

stanam - breast; uram - thighs; mukha - face; indum - moon; ca - and; drṣṭva - seeing; sahasikah - Sahasika; yuva - youthful; vayuna - by the breeze; mukta - released; vastrayah - 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 putram  
atīva-su-manoharam  
praphulla-malatī-mala-  
bibhratam 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-candrasyam  
sa-smitam su-manoharam  
drṣṭva tam sa-smita kamat  
kaṭakṣam ca cakara sa*

śarat-parvana-candrasyam - autumn moon face; sa-smitam - smilign; su-manoharam - very handsome; drṣṭva - 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 candralokam ca  
gacchantī candra-kamukī  
tasthau kena cchalenaiva  
matta śṛṅgara-lalasa*

krīdayai - for pastimes; candralokam - 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

*darśam darśam ca tasyasyam  
prahasya vakra-cakṣuṣa  
mukham acchadanam cakre  
vasasa sa punah punah*

darśam darśam - gazing and gazing; ca - and; tasya - of him; asyam - on the face; prahasya - smiling; vakra-cakṣuṣa - with crooked eyes; mukham - face; acchadanam - covering; cakre - did; vasasa - with cloth; sa - she; punah - again; punah - 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

*pulakañcita-sarvaṅgam  
dharma-karma-samanvitam  
babhuva kama-mattaya  
yonau kanduyanam jalam*

pulakañcita-sarvaṅgam - bodily hairs erect; dharma-karma-samanvitam -

engaged in pious deeds; babhuva - became; kama-mattaya - mad with lust; yoṇau - in the vagina; kaṇduyanam - itching; jalā - water.

She became mad with lust. The hairs of her body stood erect. Her itching vagina became wet.

Text 26

*visasmara śaśadharam  
bali-putra-manoratha  
aho ko veda bhuvane  
durjñeyam pūṁsacalī-manaḥ*

visasmara - forgot; śaśadharam - the demigod Candra; bali-putra-manoratha - desiring Bali's son; ahaḥ - Oh; kah - who?; veda - knows; bhuvane - in this world; durjñeyam - inscrutable; pūṁsacalī - 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

*pūṁścalyam yo hi viśvasto  
vidhina sa vidambitah  
bahiṣkṛtaś ca yaśasa  
dhanena sva-kulena ca*

pūṁścalyam - in an unchaste woman; yaḥ - who; hi - indeed; viśvastah - fath; vidhina - by destiny; sa - indeed; vidambitah - 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.

Text 28

*vañchitam nutanam prapya  
vinaśyati puratanam*

*sada sva-karma-sadhyā ya  
ko va tasyāḥ priyo 'priyāḥ*

vañchitam - desired; nutanam - the new; prapya - attaining; vinaśyati - dies; puratanam - the old; sada - always; sva-karma-sadhyā - interested in attaining her goal; ya - who; kah - what?; va - or; tasyāḥ - of her; priyāḥ - dear; apriyāḥ - 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

*daiwe karmani pautre ca  
putre bandhau na bhartari  
darunāṁ pumścalī-cittām  
sada śṛṅgara-karmanī*

daiwe - for the demigods; karmanī - pious deeds; pautre - grandchildren; ca - and; putre - childred; bandhau - relatives; na - not; bhartari - husband; daruṇām - terrible; pumścalī-cittam - the mind of an unchaste woman; sada - always; śṛṅgara-karmanī - yearning for sex.

The ferocious heart of an unchaste woman hankers only for sex. It is not interested in the demigods, pious deeds, children, grandchildren, relatives, friends, or husband.

### Text 30

*pranadhikāṁ ratijñām sa-  
mṛta-dṛṣṭya hi pumścalī  
ratna-pradām raty-avijñām  
viṣa-dṛṣṭya hi paśyati*

pranadhikam - more dear than life; ratijñām - expert in sex; sa-amṛta-dṛṣṭya - with nectar glances; hi - indeed; pumścalī - an unchaste woman; ratna-pradām - giving jewels; raty - in sex; avijñām - not expert; viṣa-dṛṣṭya - with galnces of poison; hi - indeed; paśyati - sees.

With nectar glances an unchaste woman gazes on a rake expert in sex. She thinks him more dear than life. But with poison glances she disdains a suitor who,

although bringing jewels, knows nothing of the art of sex.

### Text 31

*sarveṣam sthalam asty eva  
puṁścalinam na kutracit  
daruna puṁścalī-jatir  
nara-ghatibhya eva ca*

sarveṣam - of all; sthalam - the place; asty - is; eva - indeed; puṁścalinam - of unchaste women; na - not; kutracit - anywhere; daruna - terrible; puṁścalī-jatih - 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  
sarveṣam asti niścitam  
na puṁścalinam viprendra  
yavac candra-divakarau*

niṣkṛtiḥ - destruction; karma-bhogante - after the experience of karma is over; sarveṣam - of all; asti - is; niścitam - indeed; na - not; puṁścalinam - of unchaste women; viprendra - O king of brāhmaṇas; yavac - as; candra-divakarau - the sun and the moon.

O king of brāhmaṇas, 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

*anyasam kamininam ca  
kīṭam hantum ca ya daya  
sa nasti puṁścalinam tu  
kantaṁ hantum puratanam*

anyasam-of other; kaminānam - women; ca - and; kītam - insect; hantum - to kill; ca - and; ya - which; daya - mercy; sa - she; na - not; asti - is; pūṁścalinam - of unchaste women; tu - indeed; kantam - 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

*ratijñam nutanam prapya  
viṣa-tulyam puratanam  
kantam dr̥ṣṭva hinasty eva  
sopayenavalilaya*

ratijñam - expert in sex; nutanam - new; prapya - attaining; viṣa-tulyam - like posion; puratanam - old; kantam - lover; dr̥ṣṭva - seeing; hinasty - sends away; eva - indeed; sopayena - with a method; avalilaya - 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 35

*pṛthivyam yani papani  
pūṁścalīṣv eva bharate  
tiṣṭhanti papinas tabhyo  
na parah santi kecana*

pṛthivyam - on the earth; yani - which; papani - sins; pūṁścalīṣv - in unchaste women; eva - indeed; bharate - on the earth; tiṣṭhanti - are; papinah - sinners; tabhyah - than them; na - not; parah - worse; santi - are; kecana - any.

On this earth no sinner is worse than an unchaste woman.

Text 36

*pūṁścalī-paripakvannam  
sarva-pataka-miśritam  
daive karmani paitre ca*

*na ca deyam tatha jalām*

pumścalī - by an unchaste woman; paripakva - cooked; annam - food; sarvapataka-miśritam - 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; jalām - 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 jalām mutram  
pumścalinam ca niścitam  
dattva pitṛbhyo devebhyo  
bhuktva ca narakam vrajet*

annam - food; viṣṭa - stool; jalām - water; mutram - urine; pumścalinam - of unchaste women; ca - and; niścitam - indeed; dattva - given; pitṛbhyah - to the pitas; devebhyah - 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 then eats the remnants, goes to hell.

Text 38

*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; su-daruṇe - terrible; ghorandhakare - blind; kṛmayah - 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

*puriścāly-annam ca yo bhuṅkte  
daivad yadi naradhamah  
sapta-janma-kṛtam punyam  
tasya naśyati niścitam*

puriścāly - of an unchaste woman; annam - food; ca - and; yaḥ - one who; bhuṅkte - eats; daivat - by fate; yadi - if; naradhamah - the lowest of men; sapta - seven; janma - births; kṛtam - done; punyam - piety; tasya - of him; naśyati - is destroyed; niścitam - indeed.

One who eats food cooked by an unchaste woman becomes the lowest of men. Seven births of his pious deeds perish.

### Text 40

*ayuh-śrī-yaśasam hanir  
iha loke paratra ca  
tasmat yatnad rakṣanīyam  
paka-patram kalatrakam*

ayuh - lifespan; śrī - wealth and handsomeness; yaśasam - and fame; hanih - destruction; iha - in this; loke - world; paratra - in the next; ca - and; tasmat - from that; yatnat - with care; rakṣanīyam - 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

*puriścalī-darśane punyam  
yatrasiddhir bhaved dhruvam  
sparṣena ca maha-papam  
tīrtha-snanad viśudhyati*

puriścalī - of an unchaste woman; darśane - in the sight; punyam - piety; yatra-siddhiḥ - going on pilgrimage; bhavet - is; dhruvam - indeed; sparṣena - 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 vrataṁ caiva  
japaś ca deva-pujanam  
niṣphalam pūṁścalīnam ca  
bharate jīvanam vṛtha*

snanam - bathing; danam - charity; vrataṁ - vows; ca - and; eva - indeed; japaś - mantras; ca - and; deva-pujanam - worshiping the demigods; niṣphalam - fruitless; pūṁścalīnam - 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 kulaṭakhyanam  
durjñeyam ca yathagamam  
samvadam ca tayos tatra  
prakṛtam śṛṇu narada*

kathitam - spoken; kulaṭakhyanam - the story of an unchaste woman; durjñeyam - inscrutable; ca - and; yathagamam - as far as understood; samvadam - conversation; ca - and; tayoḥ - of them; tatra - there; prakṛtam - natural; śṛṇu - please hear; narada - O Nārada.

As far as I can understand them, I have described to you the inscrutable ways of an unchaste woman. O Nārada, now please hear the conversation of Bali's son and Tilottamā.

Text 44

*sa punaś cetanam prapya  
tam dṛṣṭvaiva baleḥ sutah  
kamaturah pramattaś ca  
jagama kulaṭantikam*

sa - he; punaś - again; cetanam - consciousness; prapya - attaining; tam - her; dṛṣṭva - seering; eva - indeed; baleḥ - of Bali; sutah - the son; kamaturah - tortured by lust; pramattaś - maddened; ca - and; jagama - went; kulaṭa - the unchaste woman; antikam - near.

Awakening a little from his stunned condition, Bali's son gazed at the unchaste woman. Tortured by lust, he approached her.

Text 45

*uvaca kuṭilapaṅgīm  
piṇa-śroni-payodharam  
vrīdaya vasasa vaktram  
acchannam kurvatīm muda*

uvaca - said; kuṭila - of the unchaste woman; apaṅgīm - - the crooked glance; piṇa-śroṇi-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 - daughterl asi - you are; kasya - of whom?; kanta - the beloved; asi - you are; kamini - O beautiful one; svayam - by yourself; kva - where?; yasi - are you going; kam - to whom?; su-bhru - O beautiful-eyebrowed one; 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-tapasa 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

*krīnīhi rati-panyena  
mam bhṛtyam rati-lolupam  
śrīngara-lolupa tvam ca  
śrīngaram dehi kamuki*

krīnīhi - please purchase; rati - of sex; panyena - with the price; mam - me; bhṛtyam - servant; rati-lolupam - eager for sex; śrīngara - sex; lolupa - eager; tvam - you; ca - and; śrīngaram - sex; dehi - please give; kamuki - O girl eager for sex.

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 lust, please enjoy sex with me.

#### Text 49

*tvaya saha mamaśleṣo  
vidhina ca vinirmitah  
nirupitam yat tenaiva  
varyate kena tat priye*

tvaya - you; saha - with; mama - of me; aśleṣah - the embrace; vidhina - by destiny; ca - and; vinirmitah - made; nirupitam - described; yat - what; tena - by that; eva - indeed; varyate - is stopped; kena - by whom?; tat - that; priye - O beloved.

Fate orders our embrace. O beloved, who will stop our embrace?

#### Text 50

vakyam pīyuṣa-sadṛśam  
sa-smitam vada sundari  
śīghram bhuja-lata-paśair  
bandhanam kuru nirjane

vakyam - words; pīyuṣa-sadṛśam - like nectar; sa-smitam - smiling; vada - speak; sundari - O beautiful one; śīghram - quickly; bhuja - arms; lata - vines; paśaiḥ - with ropes; bandhanam - bondage; kuru - do; nirjane - in a secluded place.

O beautiful one, please smile and speak words like nectar. Take me to a secluded place and tie me up with the vine-ropes of your arms.

#### Text 51

asanaṁ dehi kalyani  
svoruṁ kanaka-sannibham  
stana-mandala-yugmaṁ ca  
yatra-yogyam̄ pradarśaya  
tīkṣnastrena kaṭakṣena  
jarjaram̄ kuru kamini

asanam - a seat; dehi - please give; kalyani - O beautiful one; sva - own; urum - lap; kanaka-sannibham - like gold; stana-maṇdala-yugmam - breasts; ca - and; yatra-yogyam - suitable for pilgrimage; pradarśaya - please show; tīkṣna - 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-sarpa-kṣatam pada-  
sparṣena nirujam kuru  
adharoṣṭhamṛtam svadu  
dehi me kṣubhitaya ca*

kama - of lust; sarpa - by the snake; kṣatam - bitten; pada - of the foot; sparṣena - 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-dadimba-bījabham  
dantam darśaya sundaram  
gabhīra-nabhim tri-balim  
draṣṭum icchami sundari*

pakva - ripe; dadimba - pomegranate; bīja - seeds; abham - like; dantam - teeth; darśaya - show; sundaram - beautiful; gabhīra - deep; nabhim - navel; tri-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 vārdhate sada  
śronim paśyami lalitam  
muni-manasa-mohinīm*

nīvī - belt; pramokṣanam - release; kartum - to do; iccha - desire; me - of me; vārdhate - increases; sada - always; śronim - hips; paśyami - I see; lalitam - graceful; muni-manasa-mohinīm - 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  
prabha-mocana-locanam  
śarat-parvana-candrasyam  
prasannam ca pradarśaya

śaran-madhyahna-padmanam - of autumn midday loutses; prabha - splendor; mocana - eclipsing; locanam - eyes; śarat-parvana-candrasyam - autumn moon face; prasannam - 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 kamini

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; kamini - 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  
kaminiṇam maniṣitah  
bali-putro 'si dharmiṣṭho  
rupavan gunavan yuva

tilottamovaca - Tilottama said; patih - a husband; tvat-sadrśah - like you; natha - O lord; kaminīnam - of beautiful girls; manīśitah - desired; bali-putrah - the son of Bali; asi - you are; dharmiṣṭhah - 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

śṛṅgara-nipunah śantah  
kama-śastra-viśaradah  
sada manojñah strīnam tvam  
su-veṣaś ca su-bhavataḥ

śṛṅgara-nipunah - expert in sex; śantah - peaceful; kama-śastra-viśaradah - learned in the Kāma-śāstra; sada - always; manojñah - the desire; strīnam - of women; tvam - you; su-veṣaś - tastefully dressed; ca - and; su-bhavataḥ - 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  
kantam dantam aroginam  
śṛṅgarajñam gunajñam ca  
yuvanam rasikam śucim  
  
strī-manojñam dayalum ca  
baliṣṭham santam iśvaram  
dataram anuraktam ca  
kantam icchati kaminī

su-veṣam - well-dressed; sundaram - handsome; śantam - peaceful; kantam - dear; dantam - self-controlled; aroginam - healthy; śṛṅgarajñam - expert in sex; gunajñam - virtuous; ca - and; yuvanam - youthful; rasikam - sweet; śucim - pure; strī-manojñam - pleasing to women; dayalum - kind; ca - and; baliṣṭham - strong; santam - saintly; iśvaram - competent; dataram - generous; anuraktam - affectionate; ca - and; kantam - 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 gunah kanta  
santi kante tvayi dhruvam  
tvam na vañchanti yaḥ kantas  
ta avijñaś ca vañcitaḥ*

ete - these; sarve - all; gunah - virtues; kanta - O beloved; santi - are; kante - in the beloved; tvayi - in you; dhruvam - indeed; tvam - you; na - not; vañchanti - desire; yaḥ - who; kantah - 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

*santoṣam te kariṣyami  
samagatya vidho gṛhat  
veṣam kṛtva tu candrartham  
jatadya tasya kaminī  
yaś ca dharmam na rakṣanti  
tasam ca jīvanam vṛtha*

santoṣam - the satisfaction; te - of you; kariṣyami - I will do; samagatya - coming; vidhaḥ - of Candra; gṛhat - from theb home; veṣam - dress; kṛtva - 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 satsify you. I am all dressed up for Candra's sake. Today I am his beloved. Immoral girls live in vain.

### Text 63

*candraśleṣam na jananti  
yas ta mudhah prakīrtitah  
ta eva matṛ-garbha-stha  
na prajña pauruṣai rasaiḥ*

candra - of Candra; aśleṣam - the embrace; na - not; jananti - know; yaḥ - who; ta - they; mudhah - fools; prakīrtitah - said; ta - they; eva - indeed; matṛ-garbha-sthāḥ - 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  
ebhir naliṅgita 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  
višeṣataḥ kamadevo  
nipuno rati-karmani*

diva-niśam - day and night; manasam - mind; me - of me; teṣam - of them; krīdam - pastimes; ca - and; cintayet - thinks; višeṣataḥ - specifically; kamadevaḥ - Kāmadevas; nipuṇaḥ - expert; rati-karmani - in sex.

Day and night I think of enjoying pastimes with them. Especially with Kāmadeva, the most expert.

Text 66

*candra-śrīgaram aśleṣam  
manojñam amṛtadhikam  
adya tasya rati-dinam  
tena tam cintayen manah*

candra - with Candra; śrīgaram - 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; manah - 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-vacah śrutva  
jahasa bali-nandanaḥ  
sa-kamas sa sa-pulakas  
tam uvaca rahaḥ-sthale*

tilottama-vacah - 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, Bali's son laughed. Filled with lust and the hairs of his body erect, he spoke to her in a secluded place.

Text 68

*sahasika uvaca*

*brahmaṇa nirmita tvam ca  
kautukena tilottame  
ato vara vapsaraso  
vidagdha rasikeśvari*

sahasika uvaca - Sāhasika said; brahmaṇa - by Brahmā; nirmita - made; tvam - you; ca - and; kautukena - happily; tilottame - O Tilottama; atah - therefore; vara -

better; va - or; apsarasaḥ - apsara; vidagdha - expert; rasikeśvari - 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 they who know how to enjoy what is sweet, that is why you are the most beautiful, the most intelligent and witty of apsarās.

Text 69

*sundopasundayor naśa-  
nimittena prayatnataḥ  
sarva-rupa-gunadhara  
vidhina ca kṛta pura*

sunda-upasundayoh - of Sunda and Upasunda; naśa- - destruction; nimittena - with the reason; prayatnataḥ - carefully; sarva-rupa - all beauty; guṇa - and virtues; adhara - the resting place; vidhina - by Brahmā; ca - and; kṛta - created; pura - before.

Arranging for the destruction of the two demons Sunda and Upasunda, the demigod Brahmā created you very carefully, making you the resting place of all beauty and virtue,

Text 70

*sarvam janasi sarvajñe  
vijñe surata-karmani  
harṣena śrotum icchami  
vada sva-manasam vacaḥ*

sarvam - all; janasi - you know; sarvajñe - all-knowing; vijñe - learned; surata-karmani - in amorous pastimes; harṣena - with happiness; śrotum - to hear; icchami - I wish; vada - tell; sva-manasam - your heart; 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-priyāś ca ko va vah  
kah sva-bhavo varanane  
akathyam gopaniyam ca  
śrotum icchami sundari*

ati-priyah - very dear; ca - and; kah - who?; va - or; vah - of you; kah - who?; sva-bhavaḥ - own nature; varanane - O girl eith the beautiful face; akathyam - not to be spoken; gopaniyam - 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  
rajñam punyavatam api  
sarvesam prana-tulya tvam  
teṣu kaś ca paraḥ priyah*

gandharvanam - of gandharvas; suranam - of suras; ca - and; rajñam - of kings; punyavatam - of saints; api - also; sarvesam - of all; praṇa-tulya - dear as life; tvam - you; teṣu - in them; kaś - who?; ca - and; paraḥ - most; priyah - liked.

Of all the gandharvas, demigods, kings, and saints, whom do you like best?  
Whom do you think more dear to you than life itself?

#### Text 73

*asurasya vacaḥ śrutva  
prahasya sa tilottama  
mukham acchadanam cakre  
vilokya vakra-cakṣuṣa*

asurasya - of the asura; vacaḥ - the words; śrutva - hearing; prahasya - laughing; 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

*satyam saram antara-stham  
avyaktam ati-gopanam  
uvaca manasam vakyam  
ajñatam viduṣam api*

satyam - truth; saram - best; antara-stham - in the heart; avyaktam - not revealed; ati-gopanam - very confidential; uvaca - spoke; manasam - heart; vakyam - words; ajñatam - 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*

*kathaniyam casurendra  
puriścalinam mano-vacah  
veda-vedanta-śastranam  
sarvam janati panditah  
kanta nantam vijanati  
diśakaše ca yoṣitam*

tilottamovaca - Tilottama said; kathaniyam - to be spoken; ca - and; asurendra - O king of the demons; puriścalinam - of girls that run after men; manaḥ - of the heart; vacah - the words; veda-vedanta-śastranam - of the Vedasm the Vedānta, and all the scriptures; sarvam - all; janati - knows; pāṇḍitah - scholar; kanta - O beloved; na - not; antam - end; vijanati - knows; diśa - in the directions; akaše - in the sky; 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 parah priyah*

visat - than poison; apy - even; apriyah - repulsive; vrddhaḥ - an old man; ratnadah - 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; parah - more; priyah - 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 77

*yuvanam sundaram drṣṭva  
matta bhavati pumścalī  
višeṣataḥ su-veṣam ca  
drṣṭvaiva hata-cetana*

yuvanam - young; sundaram - handsome; drṣṭva - seeing; matta - maddened; bhavati - becomes; pumścalī - a woman that runs after men; višeṣataḥ - specifically; su-veṣam - well-dressed; ca - and; drṣṭva - 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 jalām kṣaret tasyah  
sadyah kanduyanam bhavet*

nimeṣa-rahita - unblinking; tasya - of him; locanabhyam - with eyes; papau - dfrank; mukham - face; yonau - in the vagina; jalām - water; kṣaret - flows; tasyah - of her; sadyah - at once; kanduyanam - itching; bhavet - is.

With unblinking eyes she drinks his face. Her wet vagina itches.

## Text 79

*mano 'ti-lolam asthairyam  
sarvaṅgani cakampire  
jadī-bhutam ūrīram ca  
pradagdham madananalat*

manah - mind; ati-lolam - very restless; asthairyam - unsteady; sarvaṅgani - ann oimbs; cakampire - tremble; jadī-bhutam - stunned; ūrīram - 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 cet rahasi  
salapam kurute sphuṭam  
sa-kaṭakṣam smera-vaktram  
darśayitva punah punah*

samprapya - attaining; tam - him; cet - if; rahasi - in a secluded place; salapam - with words; kurute - does; sphuṭam - clearly; sa-kaṭakṣam - with sidelong glances; smera-vaktram - smiling face; darśayitva - showing; punah - again; punah - and again.

Finding him in a secluded place, she openly tells her desire. Again and again she smiles and gazes at him.

## Text 81

*tada yadi vaśam kartum  
na ūśaka jitendriyam  
svam aṅgam darśayitva tam  
antar-vakyam sphuṭam vadet*

tada - then; yadi - if; vaśam - control; kartum - to do; na - not; ūśaka - is able; jitendriyam - controlling th senses; svam - own; aṅgam - body; darśayitva - showing; tam - to him; antar-vakyam - secrets of the 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 pumścalī*

duḥsadhye - unattainable; nayake - hero; duḥkham - misery; bhavet - is; ajanma - from birth; karmani - in deeds; tat-tulyam - equal to him; tat-param - better than him; prapya - attaining; tam - him; vismarati - forgets; pumścalī - an unchaste woman.

If she still cannot attain her hero, she is miserable for her entire life. Only if she finds another lover equal or better than he can she forget him.

Text 83

*pumścalīnam apriyah kah  
priyah ko va mahī-tale  
yo hi śṛṅgara-nipunah  
sa ca pranadhidikah priyah*

pumścalīnam - of unchaste women; apriyah - not dear; kah - what?; priyah - dear; kah - what?; va - or; mahī-tale - on the earth; yah - who; hi - indeed; śṛṅgara-nipunah - expert in sex; sa - he; ca - and; pranadhidikah - more than life; priyah - dear.

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-jaram patim putram  
bhrataram pitaram prasum  
viśiṣṭam nutanam prapya*

*sarvam tyajati līlāya*

purva-jaram - previous lover; patim - husband; putram - son; bhrataram - brother; pitaram - father; prasum - daughter; viśiṣṭam - better; nutanam - new; prapya - attaining; sarvam - all; tyajati - abandons; līlāya - easily.

For the sake of her new lover she easily leaves behind her husband, son, brother, father, daughter, and former lover.

Text 85

*na danena na punyena  
na satyena stavena va  
nopakarena pṛīta sa  
sadhyā ca suratīm 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; pṛīta - pleased; sa - she; sadhya - attainable; ca - and; suratīm - 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  
nityam tat-puruṣaśeṣam  
smarati kulaṭah striyah*

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; aśeṣam - embrace; smarati - remembers; kulaṭah - unchaste; striyah - women.

While eating or resting, awake or asleep, day or night, unchaste women think only of a man's embrace.

Text 87

śṛṅgara-nipunanam ca  
dhyana-sadhyā ciram param  
daruna pumścalī-jatiḥ  
prarthayanti navam navam

śṛṅgara-nipunanam - expert in sex; ca - and; dhyana-sadhyā - attained by meditation; ciram - a long time; param - great; daruna - terrible; pumścalī-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 gopaniyam ca  
mama hr̥d-vacanam śṛṇu

sarvasam - of all; kulaṭanam - unchaste women; ca - and; caritam - the character; kathitam - spoken; maya - by me; akathyam - not be told; gopaniyam - to be hidden; ca - and; mama - of me; hr̥d-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  
gandharveṣageṣu ca  
yuvano rati-śuraś ca  
kama-śastra-viśaradaḥ

viśeṣataḥ śaśadhabra-  
sneho me vidyate paraḥ  
tato 'tirekaḥ sarvasmad  
api kamah priyo mama

na - not; me - of me; santi - are; priyatara - more dear; gandharveṣu - among the gandharvas; urageṣu - among the uragas; ca - and; yuvanah - young; rati - in sex; śurah - heroic warrior; ca - and; kama-śastra-viśaradaḥ - expert in the Kāma-

śāstras; viśeṣataḥ - specifically; śāśadhara - for Candra; snehaḥ - love; me - of me; vidyate - is; paraḥ - the best; tataḥ - than him; atirekaḥ - better; sarvasmat - than all; api - even; kamah - Kāmadeva; priyah - 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-sadṛśo  
na bhuto na bhaviṣyati  
smarasya smaranat turnam  
su-snigdham manasam mama*

priyah - dear; me - to me; kama-sadṛśah - like Kāmadeva; na - not; bhutah - was; na - not; bhaviṣyati - will be; smarasya - of Kāmadeva; smaranat - 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 Kāmadeva. 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-raja - 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 samśayah*

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; samśayah - 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

*śrutvaivam bali-putraś ca  
jahasoccaih punah punah  
sa vakra-cakṣuṣalokya  
tam jahasa smaratura*

śrutva - hearing; evam - thus; bali-putraś - Bali's son; ca - and; jahasa - laughed; uccaiḥ - loudly; punah - again; punah - and again; sa - she; vakra - crooked; cakṣusa - with eyes; alokya - looking; tam - 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; sthanayoh - 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 flowers.

Text 96

śronim su-kaṭhinam ramyam  
rambha-stambha-vininditam  
sa-kaṭakṣam smera-mukham  
kapolam pulakañcitam

śronim - thighs; su-kaṭhinam - very firm; ramyam - beautiful; rambha-stambha-vininditam - eclipsing the trunks of banana trees; sa-kaṭakṣam - with sidelong glances; smera-mukham - smiling face; kapolam - cheeks; pulakañcitam - hairs 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

raḥah-sthalam samadaya  
kamena hata-cetana  
pulakañcita-sarvaṅgī<sup>1</sup>  
locanabhyam papau mukham

raḥah - 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  
darśam darśam punah punah  
mukham acchadanam bhavat  
kurvatī sukṣma-vasasa

tasya - of him; rupam - the form; ca - and; veṣam - garments; ca - and; darśam - gazing; darśam - and gazing; punah - again; punah - and again; mukham - face;

acchadanam - covered; bhavat - from love; kurvatī - doing; suksma-vasasa - with a fine cloth.

Again and again she gazed and gazed at his form and garments. Out of love she covered her face with her fine sari.

Text 99

*ati-kamaturam drṣṭva  
su-prajño bali-nandanah  
papraccha kaminīm kamī  
bhavam vijñatum utsukah*

ati-kamaturam - tortured by lust; drṣṭva - seeing; su-prajñah - very intelligent; bali-nandanah - Bali's son; papraccha - asked; kaminīm - 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 mam satyam  
vada paṅkaja-locane  
karyantaram gamiṣyami  
su-ciram sthatum akṣamah*

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; gamiṣyami - I will go; su-ciram - soon; sthatum - to stay; akṣamah - 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

*kaminīsu balat karo  
na dharmo dharminam priye  
višeṣato hi viduṣam  
nasmakam sva-kulocitah*

kaminīsuin girls; balat - by force; karah - doing; na - not; dharmah - religion; dharminam - of the religious; priye - O beloved; višeṣataḥ - specifically; hi - indeed; viduṣam - of the wise; na - not; asmakam - of us; sva-kula - in my family; ucitah - 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  
kah kṣamo va vaśī-kartum  
pūṁścalīm bahu-gaminīm*

śṛṅgaram - sex; dehi - please give; ca - and; agaccha - come; rati-śurantikam - to the heoric warrior in amorous pastimes; śubhe - O beautiful one; kah - who; kṣamah - is able; va - or; vaśī-kartum - to bring under control; pūṁścalīm - an unchaste woman; bahu-gaminīm - who has many lovers.

I am a great warrior in the pastimes of amorous battle. Come to me. Enjoy sex with me. Ah, perhaps no one can control a promiscuous girl.

Text 103

*daityendrasya vacaḥ śrutva  
śuṣka-kanṭhoṣṭha-taluka  
atmanam avamatyaha  
hata-mana smarastrataḥ*

daitya - of the demons; indrasya - of the king; vacaḥ - the words; śrutva - hearing; śuṣka - dry; kanṭha - throat; oṣṭha - lips; taluka - and palate; atmanam - self; avamatya - rebuking; aha - spoke; hata-mana - humbled; smarastrataḥ - by Kāmadeva's weapons.

When she heard the demon king's words, her throat, palace and lips became

dry. Her pride killed by Kāmadeva's weapons, she rebuked herself and spoke.

#### Text 104

*tilottamovaca*

*katham evam bruhi kanta  
tvam me pranadhikah priyah  
katham va kopa-yukto 'si  
kuru karyam manisitam*

tilottama uvaca - Tilottama said; katham - why?; evam - thus; bruhi - you speak; kanta - O beloved; tvam - you; me - to me; pranadhikah - more dear than life; priyah - dear; katham - why?; va - or; kopa-yuktaḥ - angry; asi - you are; kuru - do; karyam - action; manisitam - 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 evam vimukham krtva  
yami candrantikam yadi  
tavabhisapat tatraiva  
sadyo vighno bhavisyati*

tvam - you; evam - thus; vimukham - averse; kṛtva - making; yami - I go; candrantikam - to candra; yadi - if; tava - by you; abhiśapat - from the curse; tatra - there; eva - certainly; sadyo - at once; vighnah - obstacle; bhavisyati - 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

*viharam kuru bhadram te  
karisyati hariḥ svayam  
pade pade śubham tasya  
yah strī-manam ca rakṣati*

viharam - pastimes; kuru - do; bhadram - auspiciousness; te - of you; karisyati - will do; hariḥ - Lord Hari; svayam - personally; pade - step; pade - 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 striyam mudho  
yo yati puruṣadhamah  
pade pade tad-aśubham  
karoti parvatī satī*

avamatya - disrespecting; striyam - a woman; mudhaḥ - a fool; yaḥ - who; yati - goes; puruṣadhamah - the lowest of men; pade - step; pade - 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 Pārvati ensures that he suffers at every step.

Text 108

*tilottama-vacah śrutva  
jahasa bali-nandanah  
kama-śastreṣu vijñatas  
tad-bhavam bubudhe sudhīḥ*

tilottama-vacah - Tilottamā's words; śrutva - hearing; jahasa - laughed; bali-nandanah - Bali's son; kama-śastreṣu - in the Kama-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

*bhavam vijñaya bhava-jñah*

*kama-śastra-viśaradah  
kare dhṛtvā samaśliṣya  
cucumba mukha-paṅkajam*

bhavam - nature; vijñaya - understanding; bhava-jñāḥ - understanding her nature; kama-śastra - in the Kāma-sastras; viśaradah - expert; kare - hand; dhṛtvā - taking; samaśliṣya - embracing; cucumba - kissed; mukha-paṅkajam - 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  
sthānam 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; sthānam - place; jantu-vivarjitam - with no people.

He took her to a cave in Mount Gandhamādana. Entering the cave, he saw that it was deserted.

#### Text 111

*samsthāpya ratna-dīpaṁś ca  
dhupam ca su-manoharam  
śayyam rati-karim kṛtva  
suṣvapa ca taya saha*

samsthāpya - placing; ratna-dīpaṁś - 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-mohitah  
tilottama tam bubudhe  
smarad api vicakṣanam*

nana-prakara - many kinds; śṛṅgaram - of sexual activities; cakara - did; kama-mohitah - 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-niśam 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-niśam - 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  
bali-putram uvaca ha  
kṛtva vakṣasi praneśam  
stanayor antare tada*

tilottama - Tilottama; kama-bhavat - out of desire; bali-putram - Bali's son; uvaca - said; ha - indeed; kṛtva - placing; vakṣasi - on the chest; praneśam - the lord of life; stanayoh - 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 kanta  
mukha-candram manoharam  
evam-bhutam śubha-dinam  
kada me bhavita punah*

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; punah - again.

Tilottamā said: Beloved, when will I again see the handsome moon of your face? When will that auspicious day be?

Text 116

*ayi kim rupam aścaryam  
guno va tava danava  
dhruvam śṛṅgara-nipunas  
tvat-paro nasti kaścana*

ayi - Oh; kim - what?; rupam - form; aścaryam - wonderful; guṇah - virtue; va - or; tava - of you; danava - O demon; dhruvam - indeed; śṛṅgara - in sex; nipuṇah - expert; tvat-parah - 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  
puruṣah ṣatpadopamah  
strīnam mat-puruṣaśeṣam  
ajīvam manasi sthitam*

mam - me; vismarasi - you wil forget; kalena - in time; puruṣah - the man; ṣatpada - a bee; upamah - like; strīnam - of women; mat - my; puruṣa - man;

aśleśam - 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-saṅgamah śubha-dine  
punyat punyavatam bhavet  
sad-vicchedo duḥkha-hetur  
maraṇad atiricyate*

sat - of saints; saṅgamah - association; śubha-dine - on an auspicious day; punyat - from piety; punyavatam - of then piety; bhavet - may be; sad-vicchedah - 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

*pīyuṣa-bhojanat svarga-  
vasad api su-durlabhaḥ  
sat-saṅgamah sukhamayo  
'py asat-saṅgo viṣadhikah*

pīyuṣa-bhojanat - from drinking nectar; svarga - in Svarga; vasat - from living; api - also; su-durlabhaḥ - very rare; aat-saṅgamah - saintly company; sukhamayah - happy; api - even; asat-saṅgah - association with the impious; viṣadhikah - 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

*kṣanam tiṣṭha maha-raja  
punar aliṅganam kuru*

*tava sardham mama prana  
yasyanti cetasa saha*

kṣanam - for a moment; tiṣṭha - stay; maha-raja - O great king; punaḥ - again; aliṅganam - embrace; kuru - do; tava - you; sardham - with; mama - of me; praṇa - the life; yasyanti - will go; cetasa - the heart and mind; saha - 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 kulaṭa  
kṛtva vakṣasi danavam  
pum-aṅga-saṅgotpulaka  
murcham apa sukhena ca*

ity evam - thus; uktva - speaking; kulaṭa - the unchaste woman; kṛtva - doing; vaksasi - 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

*kulaṭaliṅganalapat  
so 'ti-kamī babhuva ha  
yatha dīptah kṛṣṇa-vartma  
vardhate haviṣadhikam*

kulaṭa - of the unchaste woman; aliṅgana - embrace; alapat - from the words; saḥ - he; ati-kamī - very lusty; babhuva - became; ha - indeed; yatha - as; dīptah - 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

punah - again; cakara - did; śṛṅgaram - sex; asurah - 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, the demon enjoyed sex with her in eight different ways. He appropriately kissed the different parts of her body in nine different ways.

Text 124

nakha-danta-karaiḥ krīdam  
cakara vividham punah  
kiñkinī-kañkananam ca  
babhuva rava ulbanah

nakha-danta-karaiḥ - with nails and teeth; krīdam - pastimes; cakara - did; vividham - various; punah - again; kiñkinī - tinkling ornaments; kañkananam - and bracelets; ca - and; babhuva - was; rava - sound; ulbanah - great.

With his nails and teeth he played with her in many ways again and again. Her bracelets and ornaments gave out a great jangling sound.

Text 125

muner durvasasas tena  
dhyana-bhaṅgo babhuva ha  
adṛṣṭasya tayos tatra  
valmīkacchaditasya ca

muner durvasasah - of Durvāsā Muni; tena - by this; dhyana - meditation; bhaṅgah - breaking; babhuva - was; ha - indeed; adṛṣṭasya - unseen; tayoh - 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 kurvatas ca  
gandhamadana-gahvare  
dhyanatas caranambhojam  
kṛṣṇasya paramatmanah*

yogasanam - a yoga seat; kurvataś - doing; ca - and; gandhamadana-gahvare - in the cave of Mount Gandhamādana; dhyanatas - 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 taylor dṛṣṭih  
samīpa-sthe maha-munau  
kamatmanor na hi jñanam  
kamena hata-cetasoh*

na - not; papata - fell; tayoḥ - on them; dṛṣṭih - glance; samīpa-sthe - nearby; maha-munau - on the great sage; kamatmanoḥ - lusty at heart; na - not; hi - indeed; jñanam - knowledge; kamena - by lust; hata - destroyed; cetasoh - 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 puratas 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; unmīlya - opening; locane - his eyes.

Suddenly regaining external consciousness, the effulgent sage opened his eyes and saw the couple before him.

Text 129

*diva-niśam na janantau  
samyuktau kama-mohitau  
drṣṭva cukopa tejasvī  
rudramśo bhagavan vibhuḥ*

diva-niśam - day and night; na - not; janantau - knowing; samyuktau - embracing; kama-mohitau - overcome with lust; drṣṭva - seeing; cukopa - became angry; tejasvī - powerful; rudramśah - an incarnation of Lord Śiva; bhagavan - master; vibhuḥ - powerful.

Seeing the embracing couple so bewildered by lust they did not know if it was day or night, the powerful sage, who was a partial incarnation of Lord Śiva, became angry.

Text 130

*uvaca tau viharante  
rakta-paṅkaja-locaṇah  
dhyana-prapta-padambhoja-  
vicchedodvigna-manasah*

uvaca - said; tau - to them; viharante - at the end of their pastimes; rakta-paṅkaja-locaṇah - his eyes red lotus flowers; dhyana - meditation; prapta - attained; pada - feet; ambhoja - lotus; viccheda - separation; udvigna - agitated; manasah - at heart.

His eyes now red lotus flowers and his heart agitated because he could not longer see Lord Kṛṣṇa's lotus feet in meditation, the sage spoke to the couple when their playing ended.

Text 131

*śrī-durvasa uvaca*

*uttiṣṭha gardabhakara  
nirlajja puruṣadhama  
bhakta-pradhanasya baleḥ  
ku-putraḥ paśu-tulyakah*

śrī-durvasa uvaca - Śri Durvāsā said; uttiṣṭha - rise; gardabhakara - the form of an ass; nirlajja - shameless; puruṣadhama - O lowest of men; bhakta-pradhanasya - of a great devotee; baleḥ - Bali; ku-putraḥ - the bad son; paśu-tulyakah - like an animal.

Śri Durvāsā said: Ass, get up! O shameless 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-rakṣasah  
lajjam kurvanti satataṁ  
sva-jatau ca paśum vina*

devaḥ - demigods; va - or; manavaḥ - humans; vapi - or; daitya-gandharva-rakṣasah - 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 rāksasas always have shame. Only animals have no shame.

Text 133

*jñana-lajja-vihīna ca  
khara-jati-višeṣataḥ  
tasmat tvam danava-śreṣṭha  
khara-yonim vrajadhuna*

jñana - knowledge; lajja - shame; vihīna - without; ca - and; khara-jati-višeṣataḥ - specifically in theass species; tasmat - therefore; tvam - you; danava-śreṣṭha - O best of demons; khara-yonim - 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 pūṁścalī  
etadr̄śī spr̄ha daitye  
vraja yonim ca danavīm*

tilottame - O Tilottama; tvam - you; uttiṣṭhe - rise; lajja-hīne - shameless; ca - and; pūṁścalī - unchaste; etadr̄śī - like this; spr̄ha - desire; daitye - for a demon; vraja - go; yonim - 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; muniḥ - the sage; tasthau - stood; tatra - there; ruṣa - with anger; jvalan - shining; tau - to them; tu - indeed; tuṣṭuvatuḥ - offered prayers; bhītav - frightened; utthaya - rising; vrīditaḥ - 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*

*tvāṁ brahma tvāṁ ca viṣṇuś ca  
tvāṁ ca sakṣān maheśvarah  
hutaśanas tvāṁ suryaś ca  
sr̄ṣti-sthity-anta-karakah*

sahasika uvaca - Sahasika said; tvam - you; brahma - Brahmā; tvam - you; ca - and; viṣṇuś - Viṣṇu; ca - and; tvam - you; ca - and; sakṣan - directly; mahēśvarah - Śiva; hutaśanah - Agni; tvam - you; suryaś - Sūrya; ca - and; sṛṣṭi-sthity-anta-karakah - 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 satatam  
yah kṣamet sa sad-īśvarah

kṣama - forgive; aparadham - offense; bhagavan - O lord; kṛpam - mercy; kuru - do; kṛpa-nidhe - O ocean of mercy; mudha - of a fool; aparadham - the offense; satatam - always; yah - one who; kṣamet - forgives; sa - he; sad-īśvarah - 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  
rurodoccaiḥ puro muneḥ  
kṛtva tṛṇani daśane  
papata caranambuje

ity evam - thus; uktva - speaking; daityendraḥ - the king of demons; ruroda - wept; uccaiḥ - aloud; puraḥ - before; muneḥ - the sage; kṛtva - doing; tṛṇani - grass; daśane - in the teeth; papata - fell; caraṇambuje - 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-sindhō  
dīna-bandho kṛpāṁ kuru  
vidhiḥ sraṣṭa ca sarveṣāṁ  
mudha strī-jatir eva ca*

tilottama uvaca - Tilottamā said; he - O; natha - master; karuna-sindhabhā - O ocean of mercy; dīna-bandhabhā - O friend of the poor; kṛpam - mercy; kuru - please do; vidhiḥ - Brahmā; sraṣṭa - the creator; ca - and; sarveṣam - of all; mudha - foolish; strī-jatih - 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 kulaṭa  
sada kamatura para  
lajja-bhīti-cetanaś ca  
na santi kamuke vibho*

tataḥ - therefore; ati-matta - mad; kulaṭa - promiscuous women; sada - always; kamatura - tortured by lust; para - great; lajja - shame; bhīti - fear; cetanah - heart; ca - and; na - not; santi - are; kamuke - in a lusty person; vibhāḥ - 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 rodanāṁ kṛtvā  
jagama śaranāṁ muneh  
vina vipatteḥ keṣaṇcij  
jñanāṁ bhavati bhu-tale*

ity - thus; uktva - speaking; rodanam - weeping; kṛtvā - doing; jagama - went; śaraṇam - to the shelter; muneh - of the sage; vina - without; vipatteḥ - of the calamity; keṣaṇcit - of something; jñanam - knowledge; bhavati - is; bhu-tale - 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

*taylor drṣṭva ca vaikalyam  
babhuva karuna muneḥ  
uvaca tabhyam abhayam  
dattva muni-varo mune*

tayoh - of them; drṣṭva - seeing; ca - and; vaikalyam - distress; babhuva - became; karuṇa - mercy; muneḥ - of the sage; uvaca - said; tabhyam - to them both; abhayam - fearlessness; dattva - giving; muni-varaḥ - the great sage; mune - O sage.

Seeing their distress, the great sage became merciful. O sage, reassuring them, he spoke.

Text 143

*śrī-durvasa uvaca*

*abhiśapah prasado me  
bhaved daivena danava  
sat-kīrtir apakīrtir va  
praktana-prabhava dhruvam*

śrī-durvasa uvaca - Śri Durvāsā said; abhiśapah - curse; prasadaḥ - mercy; me - of me; bhavet - is; daivena - by fate; danava - O demon; sat-kīrtih - fame; apakīrtih - infamy; va - or; praktana-prabhava - born from previous acts; dhruvam - indeed.

Śri 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  
putraḥ sad-vamśa-sambhavah*

*janakad viṣṇu-bhakto 'si  
janami tvam su-niścitam*

viṣṇu-bhaktasya - a devotee of Lord Viṣṇu; ca - and; baleḥ - of Bali; putraḥ - the son; sad-varīṣa-sambhavaḥ - born in a saintly family; janakat - from janaka; viṣṇu-bhaktah - 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-padaṅkah  
kaliya-vamṣa-mastake*

janakasya - of the father; sva-bhavaḥ - own nature; hi - indeed; janye - in the family; tiṣṭhati-stays; niścitam - indeed; yatha - as; śrī-kṛṣṇa - of Lord Kṛṣṇa; pada - foot; aṅkah - mark; kaliya-vamṣa-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  
vatsa nirvanataṁ labha  
purva-kṛṣnarcana-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; praṇamḥ - 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 atragamiṣyasi

tilottame - O Tilottama; bharate - on the earth; tvam - you; bana-putrī - the daughter of Bāṇa; bhaviṣyati - will be; śrī-kṛṣṇa - of Lord Kṛṣṇa; pautra - pf the grandson; aśleṣena - by the embrace; punah - again; atra - here; agamiṣyasi - you will come.

Tilottamā, you will take birth on the earth as the daughter of Bāṇasura. 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 jagmatur yatha-sthanam  
pranamya muni-puṅgavam

ity - thus; evam - in this way; uktva - speaking; sa - he; muniḥ - the sage; virarama - stopped; maha-mune - O great sage; tau - they; jagmatuh - 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 uktam̄ sarva-vṛttantam̄  
daityasya khara-janmanah  
tilottama bana-putrī  
uṣaniruddha-kaminī

ity - thus; uktam - spoken; sarva-vṛttantam - the whole story; daityasya - of the demon; khara-janmanah - who took birth as an ass; tilottama - Tilottamā; bana-putrī - the daughter of Bāṇa; uṣa - Uṣā; aniruddha-kaminī - the lover 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 Bāṇasura and the lover of Aniruddha.

### Chapter Twenty-four Kandalī-durvāsayoḥ Pariṇayaḥ The Wedding of Durvāsā and Kandalī

Text 1

śrī-nārāyaṇa uvāca

nigūḍham̄ śṛṇu vṛttāntam̄  
muner durvāsaso mune  
aho 'sya dāra-samyogaḥ  
kathām tām ūrdhvā-retasah

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; nigudham-hidden; śṛṇu-please hear; vṛttāntam-story; muneh-of the sage; durvāsasah-Durvāsā; mune-sage; ahah-O; asya-of him; dāra-samyogaḥ-the wedding; kathām-topic; tām-that; ūrdhvā-retasah-of the celibate sage.

Śrī Nārāyaṇa Ṛṣi said: O sage, now please hear the confidential story of celibate Durvāsā Muni's wedding.

## Text 2

dṛṣṭvā tayoś ca śrṅgāram  
muniḥ kāmī babhūva ha  
jitendriyo 'py asat-saṅgād  
doṣah samsargiko bhavet

dṛṣṭvā-seeing; tayoś-of them; ca-and; śrṅgāram-the sexual intercourse; muniḥ-the sage; kāmī-lusty; babhūva-became; ha-indeed; jitendriyah-conquered his senses; api-although; asat-saṅgāt-by association with the impious; doṣah-fault; samsargikah-material; 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 hr̥daye  
babhūva surata-spṛhā  
tapas tyaktvā tatra dadhyau  
kāminīm madanāturaḥ

sahasā-suddenly; tasya-of him; hr̥daye-in the heart; babhūva-became; surata-spṛhā-the desire for sex; tapah-austerities; tyaktvā-abandoning; tatra-there; dadhyau-meditated; kāminīm-on a beautiful wife; madanāturaḥ-tortured by lust.

The desire for sex unexpectedly appeared in his heart. He stopped performing austerities. Tortured by lust, he meditated on on the form of a beautiful wife.

## Text 4

etasminn antare tatra  
pathā yāti munīśvaraḥ  
prārthayantyā patim santam  
aurvaś ca sutayā saha

etasminn antare-then; tatra-there; pathā-on the path; yāti-goes; munīśvaraḥ-the king of sages; prārthayantyā-requesting; patim-a husband; santam-saintly; 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 brahmaṇāś ca  
purā-kalpe tapasyataḥ  
ūrdhvā-retāś ca yogīndra  
aurvas tena iti smṛtaḥ

ūru-from the thigh; udbhavah-born; brahmaṇāś-of Brahmā; ca-and; purā-kalpe-in the previous kalpa; tapasyataḥ-performing austerities; ūrdhvā-retāḥ-celebrate; ca-and; yogīndra-the king of yogis; aurvah-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 (ūrdhvā-retāḥ), he was named Aurva.

#### Text 6

tasya jānūdbhavo kanyā  
kandalī nāma viśrutā  
durvāsasam prārthayantī  
nānyam manasi rocate

tasya-of him; jānūdbhavah-born from the knee; kanyā-daughter; kandalī-Kandalī; nāma-named; viśrutā-known; durvāsasam-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-śreṣṭho  
muner durvāsasah puraḥ  
tasthau mahā-prasannaś ca  
jvalad-agni-śikhopamah

sa-sutah-with his daughter; hi-indeed; muni-śreṣṭhaḥ-the great sage; muner durvāsasah-Durvāsā Muni; puraḥ-in the presence; tasthau-stood; mahā-prasannah-very pleased; ca-and; jvalad-agni-śikhopamah-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-sambhramah  
prajavena samuttasthau  
nanāma ca mudānvitah

munīndraḥ-one king of sages; hi-indeed; munīndram-to another king of sages; tam-him; puraḥ-before; dṛṣṭvā-seeing; sa-sambhramah-with respect; prajavena-quickly; samuttasthau-stood up; nanāma-bowed down; ca-and; mudānvitah-happy.

Seeing the king of sages Aurva, the king of sages Durvāsā at once respectfully stood up and then happily bowed down.

### Text 9

aurvo durvāsasam natvā  
samāśliṣya mudānvitah  
uvāca munaye sarvam  
kanyakāyā manoratham

aurvah-Aurva; durvāsasam-to Durvāsā; natvā-bowing; samāśliṣya-embracing; mudānvitah-happy; uvāca-said; munaye-to the sage; sarvam-all; kanyakāyā-of the daughter; manoratham-desire.

Aurva bowed down before Durvāsā and then happily embraced him. Then he related all of his daughter's desire to marry the sage.

### Text 10

śrī-aurva uvāca

vikhyatā kandalī nāmnā  
mama kanyā manoharā  
praudhā tvām eva dhyāyantī  
śrutvā vācika-vaktrataḥ

śrī-aurva uvāca-Śrī Aurva said; vikhyatā-known; kandalī-Kandalī; nāmnā-by the name; mama-my; kanyā-daughter; manoharā-beautiful; praudhā-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

ayoni-sambhavā kanyā  
trailokyam̄ mohitum̄ kṣamā  
sarva-rūpa-guṇādhārā  
doṣenaikena samyutā

ayoni-sambhavā-not born from a mother's womb; kanyā-daughter; trailokyam̄-the three worlds; mohitum̄-to charm; kṣamā-able; sarva-rūpa-all beauty; guṇa-and virtues; adhārā-the resting place; doṣena-with a fault; ekena-one; 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-bhāsiṇī  
nānā-guṇa-yutam̄ dravyam̄  
na tyajyam̄ eka-doṣataḥ

atīva-kalahāviṣṭā-very quarrelsome; kopena-with anger; kaṭu-bhāsiṇī-speaking harsh words; nānā-guṇa-yutam̄-with many virtues; dravyam̄-thing; na-not; tyajyam̄-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 vacanam̄ śrutvā  
harṣa-śokānvito muniḥ  
dadarśa kanyām̄ purato  
guṇa-rūpa-samanvitām̄

aurvasaya-of Aurva; vacanam̄-the words; śrutvā-hearing; harṣa-śokānvitaḥ-happy and sad; muniḥ-the sage; dadarśa-saw; kanyām̄-the girl; purataḥ-before him; guṇa-rūpa-samanvitām̄-beautiful and virtuous.

Hearing Aurva's words, Durvāsā became both happy and said. He gazed at the beautiful and virtuous girl standing before him, . . .

#### Text 14

śarat-pārvaṇa-candrāsyāṁ  
śarat-paṅkaja-locaṇāṁ  
īśad-dhasya-prasannāsyāṁ  
piṇa-śroṇi-payodharāṁ

śarat-pārvaṇa-candrāsyāṁ-an autumn moon face; śarat-paṅkaja-locaṇāṁ-autumn lotus eyes; īśad-dhasya-prasannāsyāṁ-gently smiling face; piṇa-śroṇi-payodharāṁ-large breasts and hips.

. . . whose face was an autumn moon, whose eyes were autumn lotus flowers, who smiled gently, whose breasts and hips were very full, . . .

#### Text 15

nava-yauvana-samyuktāṁ  
paśyantīm vakra-cakṣuṣā  
ratnālaṅkāra-śobhādhyāṁ  
vahni-śuddhāṁśukānvitāṁ

nava-yauvana-samyuktām-in the full bloom of youth; paśyantīm-looking; vakra-cakṣuṣā-with crooked eyes; ratnālaṅkāra-śobhādhyām-splendid with jewel ornaments; vahni-śuddhāṁśukānvitām-wearing garments pure like fire.

. . . who was in the full bloom of youth, who wore jewel ornaments and garments pure like fire, and who with crooked eyes gazed at him.

#### Text 16

munir mumoha tāṁ dṛṣṭvā  
kāma-bāṇa-prapīḍitaḥ  
uvāca tam muni-śreṣṭham  
hṛdayena vidūyatā

munih-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 great sage; hṛdayena-with his heart; vidūyatā-trembling.

Gazing at the girl, the sage became enchanted. Badly wounded by Kāmadeva's arrows, and his heart trembling, he spoke to Aurva Muni.

Text 17

śrī-durvāsā uvāca

nārī-rūpam̄ tri-bhuvane  
mukti-mārga-virodhanam̄  
vyavadhānam̄ tapasyāyāḥ  
santataṁ moha-kāraṇam̄

śrī-durvāsā uvāca-Śrī Durvāsā said; nārī-rūpam̄-the form of a woman; tri-bhuvane-in the three worlds; mukti-of liberation; mārga-the path; virodhanam̄-stopping; vyavadhānam̄-an obstacle; tapasyāyāḥ-of austerity; santatam-always; moha-kāraṇam̄-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  
durvaham̄ nigadām̄ param̄  
acchedyam̄ jñāna-khadgāc ca  
mahadbhiḥ śaṅkarādibhiḥ

kārāgāre-in the prison; ca-and; saṁsāre-of the material world; durvaham̄-unbearable; nigadām̄-shackle; param̄-great; acchedyam̄-uncuttable; jñāna-khadgāt-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-cchāyātiriktam̄ ca  
karma-bhogāt parāt param̄  
indriyād indriyādhārād  
vidyāyāś ca mater api

saṅgi-in contant; cchāyā-shadow; atiriktam-more; ca-and; karma-bhogāt-than the experience of karma; parāt-more; param-more; indriyāt-than the senses; indriyādhārāt-thsan the resting place of the senses; vidyāyāś-than knowledhe; ca-and; mateḥ-than the mind; api-and.

. . . a shackle that is a more persistent companion than one's own shadow, than 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-the senses; jīvāntam-to the end 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

matiś caivāvaśīlāntā  
su-strī janmaṇi janmaṇi  
yāvaj jīvī ca sa-strīko  
na tāvaj janma-khaṇḍanam

matih-the mind; ca-and; eva-indeed; avaśīlāntā-not following; su-strī-a good wife; janmaṇi-birth; janmaṇi-after birth; yāvat-as long; jīvī-living; ca-and; sa-strīkāḥ-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 bhogam śubhāśubham  
param munīndra sarvasmād  
dhari-pādābjja-sevanam

yāvat-as long; ca-he; jīvinaḥ-living; janma-birth; tāvat-so; bhogam-experience; śubhāśubham-good and bad; param-then; munīndra-O king og sages; sarvasmāt-than all; hari-pādābjja-sevanam-service to Lord Kṛṣṇa's lotus feet.

As long as one must take birth again a person is compelled to experience the good and past results of his past karma. O king of sages, for this reason service to Lord Kṛṣṇa is the best of all actions.

Text 23

dhyāyataḥ kṛṣṇa-pādābjam  
mama vighnaiḥ babhūva ha  
na jāne karma-doṣena  
kena vā pūrva-janmanah

dhyāyataḥ-meditating; kṛṣṇa-pādābjam-on Lord Kṛṣṇa's lotus feet; mama-of me; vighnam-obstacle; babhūva-was; ha-indeed; na-not; jāne-I know; karma-doṣena-by the fault of karma; kena-by what?; vā-or; pūrva-janmanah-in a previous birth.

Something stopped my meditation on Lord Kṛṣṇa's lotus feet. What misdeed in a previous birth was the cause of this? I do not know.

Text 24

pumścalyā saha śrīgāram  
dṛṣṭvā daityasya man-manah  
babhūva kāma-yuktam ca  
dattam dhātrā ca tat-phalam

pumścalyā-an unchaste woman; saha-with; śrīgāram-sex; dṛṣṭvā-seeing; daityasya-of a demon; man-manah-my mind; babhūva-became; kāma-yuktam-filled with lust; ca-and; dattam-given; dhātrā-by Brahmā; ca-and; tat-phalam-that result.

When I saw a demon enjoy sex with an unchaste woman, my mind became filled with lust. In this way destiny gave me the result of my past karma.

Text 25

kintv aham tava kanyāyāḥ

kaṭūkti-śatakam mune  
dhruvam kṣamam karisyāmi  
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-ninditah 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; ninditah-reprehensible; satsu-among saintly persons; strī-jitah-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 kāminīm tyaktvā  
kālasūtram vrajen narah

tava-of you; ajñām-the order; mastake-on the head; kṛtvā-taking; grhiṣyāmi-I will take; sutām-daughter; tava-of you; upetām-presented; kāminīm-beautiful girl; tyaktvā-abandoning; kālasūtram-in hell; vrajen-goes; narah-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-upasthitām kāmam

pūṁścalīm cej jitendriyah  
parityajed dharma-bhayād  
adharma-narakam vrajet

rahasy-upasthitam-in a secluded place; kāmam-voluntarily; pūṁścalīm-an unchaste woman; cej-if; jitendriyah-controlling the senses; parityajet-may abandon; dharma-bhayāt-out of fear of religion; adharma-n-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; munih-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

svasti uvāca durvāsā  
muniś ca yautukam dadau  
kanyā-samarpaṇam kṛtvā  
mohād uccai ruroda ha

svasti-yes; iti-thus; uvāca-said; durvāsā-Durvāsā; muniś-Muni; ca-and; yautukam-dowry; dadau-gave; kanyā-daughter; samarpaṇam-offering; kṛtvā-doing; mohād-out of bewilderment; uccai-loudly; ruroda-wept; ha-indeed.

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  
apatyā-bheda-śokaughāḥ  
svātmārāmāṁ na muñcati

mūrchām-fainting; avāpa-attained; sa-he; muniḥ-the sage; sva-kanyā-virahāturaḥ-distressed by separation from his daughter; apatyā-bheda-separation from children; śokaughāḥ-great lament; svātmārāmam-one who is self satisfied; na-not; mu{.sy 241}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 cetanāṁ 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; rudatīm-weeping; śoka-samyutam-with grief.

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-sāram su-durlabham  
hitām satyām ca vedoktam  
pariṇāma-sukha-pradam

śrī-aurva uvāca-Śrī Aurva said; śṛṇu-listen; vatse-O child; pravakṣyāmi-I will tell; nīti-sāram-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-kāntaś ca paro bandhur  
iha loke paratra ca  
na hi kāntāt paraḥ preyān  
kula-strīṇāṁ paro guruḥ

sva-kāntaḥ-own husband; ca-and; paraḥ-best; bandhuḥ-friend; iha-here; loke-world; paratra-in the next; ca-and; na-not; hi-indeed; kāntāt-than the husband; paraḥ-more; preyān-dear; kula-strīṇām-for a respectable woman; paraḥ-best; guruḥ-guru.

For a respectable woman her husband is her best friend both in this life and the next. No one is more dear than he. He is her supreme guru.

### Texts 35 and 36

deva-pūjā vrataṁ dānāṁ  
tapaś cānaśanāṁ japaḥ  
snānāṁ ca sarva-tīrtheṣु  
dīkṣā sarva-makheṣu ca

prādakṣiṇyam pṛthivyāś ca  
brāhmaṇātithi-sevanam  
sarvāṇi pati-sevāyāḥ  
kalām nārhanti ṣoḍaśīm

deva-of the demigods; pūjā-worship; vrataṁ-vows; dānam-charity; tapaś-austerity; ca-and; anaśanam-fasting; japaḥ-mantras; snānam-bathing; ca-and; sarva-tīrtheṣu-in all pilgrimage places; dīkṣā-initiation; sarva-makheṣu-in all yajnas; ca-and; prādakṣiṇyam-circumambulating; pṛthivyāś-the earth; ca-and; brāhmaṇātithi-sevanam-serving brāhmaṇas and guests; sarvāṇi-all; pati-sevāyāḥ-of serving the husband; kalām-part; na-not; arhanti-are worthy; ṣoḍaśīm-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  
abḥaktāyāś ca bhārate

pati-sevā-paro dharmo  
na hi strīṇāṁ 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-parah-better than serving the husband; dharmaḥ-religion; na-not; hi-indeed; strīṇāṁ-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  
kāntam nārāyaṇādhikam  
dṛṣṭvā tac-caraṇāmbhoja-  
sevām nityam kariṣyasi

svapne-in dream; jñānena-aware; satataṁ-always; kāntam-husband; nārāyaṇādhikam-more than Lord Nārāyaṇa; dṛṣṭvā-seeing; tac-caraṇāmbhoja-of his lotus feet; sevām-service; nityam-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  
bhrameṇāvajñayā sute  
kaṭūktim svamināḥ sākṣat  
parokṣān na kariṣyasi

parihāsenā-in joke; kopena-in anger; bhrameṇā-by accident; avaj{-sy 241}ayā-in contemot; sute-O daughter; kaṭūktim-harsh words; svamināḥ-of the husband; sākṣat-directly; parokṣān-in his absence; na-not; kariṣyasi-you should do.  
Ś

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-yoni-duṣṭāyāḥ  
kāmato bhārata bhūvi  
prāyaścittam śrutau nāsti  
narakaṁ brahmaṇah̄ śatam

striyā-of a wife; vāg-yoni-duṣṭāyāḥ-who speaks harshly; kāmataḥ-voluntarily; bhārata-on the earth; bhūvi-on the earth; prāyaścittam-penance; śrutau-in the Vedas; na-not; asti-is; narakaṁ-to hell; brahmaṇah̄-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

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 women who, although she has performed many pious deeds, nevertheless speaks harshly to her husband, looses the piety earned in a hundred births.

Text 42

dattvā kanyāṁ bodhayitvā  
jagāma muni-puṅgavah̄  
svātmārāmaḥ svāśrame ca  
tasthau strī-sahito mudā

dattvā-giving; kanyāṁ-daughter; bodhayitvā-instructing; jagāma-went; muni-puṅgavah̄-the 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 āśrama Durvāsā Muni happily stayed with his bride.

Text 43

sambhogecchā-kṛte citte

kāmī samprāpa kāminīm  
aho sukṛtināṁ karma  
vāñchā-mātreṇa sidhyati

sambhogecchā-kṛte-desiring to enjoy; citte-in the mind; kāmī-desiring; samprāpa-attained; kāminīm-wife; ahaḥ-Oh; sukṛtināṁ-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

śayyāṁ rati-karīm kṛtvā  
muni-śreṣṭho mahā-manāḥ  
śubha-kṣaṇe tāṁ gr̥hitvā  
suśvāpa nirjane priyām

śayyām-bed; rati-karīm-comfortable; kṛtvā-making; muni-śreṣṭhah-the great sage; mahā-manāḥ-noble-hearted; śubha-at an auspicious; kṣaṇe-moment; tām-her; gr̥hitvā-taking; suśvāpa-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-rasānabhijñāḥ syād  
ājanma muni-puṅgavāḥ  
tathāpi surate vijñāḥ  
kāma-śāstra-viśāradāḥ  
nānā-prakāra-śringāram  
cakāra vidhi-pūrvakam

nārī-rasānabhijñāḥ-ingornat of the science of enjoying with a woman; syāt-is; ājanma-from birth; muni-puṅgavāḥ-the great sage; tathāpi-still; surate-in sex; vij {sy 241}āḥ-learned; kāma-śāstra-viśāradāḥ-learned in the Kāma-śāstra; nānā-prakāra-various kinds; śringāram-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-śāstra and very expert in the art of sex. He expertly enjoyed sex in many different ways.

Text 46

nava-saṅgama-mātreṇa  
mūrchāṁ samprāpa kandalī  
mūrchāṁ prāpa muni-śreṣṭho  
bubudhe na divā-niśam

nava-saṅgama-mātreṇa-simply by an embrace; mūrchām-enchantment; samprāpa-attained; kandalī-Kandalī; mūrchām-enchantment; prāpa-attained; muni-śreṣṭhaḥ-the said; bubudhe-knew; na-not; divā-niśam-day or night.

Embracing her husband, Kandalī was overwhelmed with pleasure. The great sage was also overwhelmed with pleasure. He did not know whether it was day or night.

Text 47

yathā duḥkhī sukhārambhe  
sākāṅkṣah̄ prathame bhavet  
evam̄ prati-dinam̄ tatra  
cakāra suratim̄ sukhe  
vidagdhāyā vidagdhena  
babhūva saṅgamah̄ samah̄

yathā-as; duḥkhī-unhappy; sukhārambhe-in the beginning of happiness; sākāṅkṣah̄-desire; prathame-in the beginning; bhavet-is; evam-thus; prati-dinam-every day; tatra-there; cakāra-did; suratim-sex; sukhe-in happiness; vidagdhāyā-of the expert; vidagdhena-with the expert; babhūva-became; saṅgamah-together; samah-with.

Durvāsā became like an unhappy man experiencing his first taste of happiness. He was filled with desire. Every day he enjoyed sex with his wife. He and she became expert in the art of sex.

Text 48

sambabhūva gṛhāsaktas  
tapas tyaktvā munīśvarah̄  
karoti kalahaṁ nityam̄  
kandalī svaminā saha

sambabhūva-became; gṛhāsaktah̄-attached to his home; tapah-austerity; tyaktvā-abandoning; munīśvarah̄-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-jñānenā  
sā na sāntā babhūva ha  
na jahāti prabodhena  
sva-bhāvo duratikramāḥ

tāta-by her father; pradatta-given; jñānenā-by knowledge; sā-she; na-not; sāntā-pacified; babhūva-became; ha-indeed; na-not; jahāti-abandons; prabodhena-by instruction; sva-bhāvah-own nature; duratikramāḥ-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 kaṭūktim kāntam sa  
karoti hetunā vinā  
jagat prakampitam yena  
tayā kopāt sa kampitah

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 of anger; sa-he; kampitah-trembled.

Without any provocation she spoke harshly to her husband again and again. The great sage that made the world tremble now trembled with anger at his wife.

Text 52

tathā kṛtāṁ kaṭūktim ca  
kṣamā-saṅkhyāṁ cakāra ha  
bodhayāṁ āsa tāṁ nityam  
kandalīm vai dayā-nidhiḥ

tathā-so; 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-śatakāṁ pūrṇam  
tat-kālena babhūva ha  
kṣamam cakāra kṛpayā  
kaṭūktim ca śatādhikam

kaṭūkti-śatakam-a hundred insults; pūrṇam-completed; tat-kālena-in time; babhūva-became; ha-indeed; kṣamam-tolerance; cakāra-did; kṛpayā-mercifully; kaṭūktim-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 muneḥ  
tasyāḥ kaṭūkti-kārinyāḥ  
karma pūrṇam babhūva ha

patni-kaṭūktyā-of his wife's harsh words; niyatam-always; pradagdham-burned; mānasam-heart; muneḥ-of the sage; tasyāḥ-of her; kaṭūkti-kārinyāḥ-speaking harsh words; karma-deed; pūrṇam-full; babhūva-became; ha-indeed.

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  
kopam̄ tyaktum̄ na sa kṣamah̄  
saśāpa kāminīm̄ kopād̄  
bhasma-rāśir bhaveti ca

svātmārāmaḥ-self-satisfied; dayāluś-merciful; ca-and; kopam-anger; tyaktum-to abandon; na-not; sa-he; kṣamah-able; saśāpa-cursed; kāminīm-wife; kopāt-from anger; bhasma-rāśih-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  
na kalyāṇam jagat-traye

muneḥ-of the sage; iṅgita-mātreṇa-simply by the hint; bhasmasāt-ashes; sā-she; babhūva-became; ha-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  
pratibimbah̄ sa cātmanah̄  
jīvas tatrāntarīkṣa-sthā  
uvāca vinayam̄ prabhūm

śarīre-the body; bhasmasād-bhūte-burned top ashes; pratibimbah̄-the reflection; sa-that; cātmanah̄-of the self; jīvah̄-the jiva; tatra-there; antarīkṣa-sthāh̄-inn the sky; uvāca-spoke; vinayam-humbly; prabhūm-to her lord.

When the body was burned to ashes the spirit soul within flew into the sky and then humbly spoke to her husband.

Text 58

jīva uvāca

he nātha sarva-darśī tvam  
santatam jñāna-cakṣuṣā  
sarvam jānāsi sarvajña  
kim aham bodhayāmi te

jīva uvāca-the spirit souls said; he-O; nātha-master; sarva-darśī-all-seeing; tvam-you; santatam-always; jñāna-cakṣuṣā-with eyes of knowledge; sarvam-all; 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-pipāṣādikam ca yat

sthāulyam karṣyam ca nāśaś ca  
dr̥ṣyādr̥ṣyam samudbhavam  
sarvam śarīra-dharmaś ca  
na jīvasya na cātmanah

sad-uktih-kind words; vā-or; kad-uktih-harsh words; vā-or; kopaḥ-anger; santoṣa-satisfaction; eva-indeed; ca-and; lobhaḥ-hankering; mohaś-bewilderment; ca-and; kāmaś-desire; ca-and; kṣut-pipāṣādikam-beginning with hunger and thirst; ca-and; yat-what; sthāulyam-big; karṣyam-small; ca-and; nāśaś-destruction; ca-and; dr̥ṣyādr̥ṣyam-the visible and the invisible; samudbhavam-born; sarvam-all; śarīra-dharmaś-the nature of the body; ca-and; na-not; jīvasya-of the spirit soul; na-not; ca-and; ātmanah-of the Supreme Personality of Godhead.

Kind words, harsh words, anger, satisfaction, greed, bewilderment, lust, the desires beginning with hunger and thirst, greatness, smallness, destruction, birth, sight, and blindness all belong to the material body. They have nothing to do with either the individual soul or the Supreme Personality of Godhead.

Text 61

sattvam rajas tama iti  
śarīram tri-guṇātmakam  
tac ca nānā-prakāram ca  
nibodha kathayāmi te

sattvam-goodness; rajaḥ-passion; tama-ignroance; iti-thus; śarīram-the body; tri-guṇātmakam-made of the three modes; tac-that; ca-and; nānā-various; prakāram-kinds; ca-and; nibodha-understand; kathayāmi-I tell; te-to you.

The material body is made of the three modes of goodness, passion, and ignorance. Listen and I will tell of their different natures.

### Text 62

kiñcit sattvātiriktam ca  
kiñcid eva rajo-'dhikam  
tamo-'tiriktam kiñcic ca  
na samam kutracin mune

kiñcit-something; sattvātiriktam-goodnmess is prominent; ca-and; kiñcit-something; eva-indeed; rajo-'dhikam-passion is prominent; tamo-'tiriktam-ignroance 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-himṣā  
kopo 'haṅkāra 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-himṣā-violebnce to others; kopah-anger; ahaṅkāra-pride and ego; eva-indeed; ca-and.

From the mode of goodness comes mercy and the desire for liberation. From the mode of passion comes 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 sadyah  
śatruḥ kah 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; sadyah-at ocne; śatruḥ-enemy; kah-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 'priyah ko vā  
kim mitram ko ripur bhuvi  
indriyāṇi ca bijāni  
sarvatra śatru-mitrayoh

kah-who?; vā-or; priyah-dear; apriyah-not dear; kah-who?; vā-or; kim-who?; mitram-friend; kah-who?; ripuh-enemy; bhuvi-in this world; indriyāṇi-the senses; ca-and; bijāni-seeds; sarvatra-everywhere; śatru-mitrayoh-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

prāṇādhikah priyah strīṇām  
bhartuh prāṇādhikā priyā  
babhūva śatrutā sadyo  
dur-uktyā ca kṣamāvayoḥ

prāṇādhikah-more than life; priyah-dear; strīṇām-of women; bhartuh-of the husband; prāṇādhikā-than life; priyā-more dear; babhūva-became; śatrutā-enmity; sadyah-at once; dur-uktyā-by harsh words; ca-and; kṣamā-ability; avayoḥ-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-doṣena me vibho  
kṣamāparādham nikhilam  
kim kartavyam vadādhunā

yat-what; kṛtam-done; tad-that; gatam-gone; sarvam-all; karma-doṣena-by bad deeds; me-of me; vibhah-O master; kṣamāparādham-forgiveness of the offenses; nikhilam-all; kim-what?; kartavyam-should be done; vada-please tell; adhunā-now.

O master, whatever happened is all my own fault. Please forgive me. What should I do now? Please tell me.

Text 68

kim karomi kva yāmīti  
bhavitā kutra janma me  
tavānyasya na jāyāham  
bhaviṣyāmi jagat-traye

kim-what?; karomi-should I do; kva-where?; yāmīti-should I go; bhavitā-will be; kutra-where; janma-birth; me-of me; tava-of you; anyasya-of another; na-not; jāyā-wife; aham-I; bhaviṣyāmi-will be; jagat-traye-in the three worlds.

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 uktvā jīvaś ca  
maunī-bhūto babbūva ha  
mūrchām avāpa sa munih  
śokena hata-cetanah

ity evam-thus; uktvā-speaking; jīvaś-the spirit soul; ca-and; maunī-bhūtaḥ-silent; babbūva-became; ha-indeed; mūrchām-overcome; avāpa-attained; sa-he; munih-the sage; śokena-with grief; hata-cetanah-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 cetanām prāpya  
prāṇāṁs tyaktum samudyataḥ  
tatra yogāsanām kṛtvā  
cakāra vāyu-dharanām

kṣaṇena-in a moment; cetanām-consciousness; prāpya-attaining; prāṇāṁḥ-life; tyaktum-to abandon; samudyataḥ-eager; tatra-there; yogāsanām-yoga asana; kṛtvā-making; cakāra-did; vāyu-dharanām-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 brāhmaṇarbhakāḥ  
daṇḍī cchātrī rakta-vāsā  
bibhrat tilakam ujjvalam

sa-smitaḥ śyāma-varṇaś ca  
prajvalan brahma-tejasā  
vayasātī-śiśuḥ śānto  
jñānī veda-vidām guruḥ

etasmin antare-then; tatra-there; ājagāma-came; brāhmaṇarbhakāḥ-a brāhmaṇa boy; daṇḍī-holding a staff; cchātrī-a parasol; rakta-vāsā-wearing saffron garments; bibhrat-wearing; tilakam-tilaka; ujjvalam-splendid; sa-smitaḥ-smiling; śyāma-varṇaś-dark complexioned; ca-and; prajvalan-shining; brahma-tejasā-with spiritual splendor; vayasātī-śiśuḥ-a young boy; śāntaḥ-peaceful; j{.sy 241}ānī-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

dṛṣṭvā tam sambhramenaiva  
durvāsāḥ praṇanāma ha  
vāsayām āsa tatraiva  
pūjayām āsa bhaktitah

dṛṣṭvā-seeing; tam-Him; sambhramena-with respect; eva-indeed; durvāsāḥ-Durvāsā; praṇanāma-bowed; ha-indeed; vāsayām āsa-offered a seat; tatra-there; eva-indeed; pūjayām āsa-worshiped; bhaktitah-with devotion.

Seeing Him, Durvāsā respectfully bowed down, offered Him a seat, and worshiped Him with devotion.

Text 75

uvāca brāhmaṇa-baṭur  
dattvā tasmai śubhāśīṣam  
tad-darśanād āśīṣā ca  
sarva-duḥkham gatam muneḥ

uvāca-spoke; brāhmaṇa-baṭuh-the brāhmaṇa boy; dattvā-giving; tasmai-to him; śubhāśīṣam-a blessing; tad-darśanāt-from his sight; āśīṣā-blessing; ca-and; sarva-duḥkham-all unhappiness; gatam-gone; muneḥ-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

śiśu-rūpaḥ kṣaṇam sthitvā  
tam uvāca vicakṣaṇah  
piyūṣa-tulyam nīty-ogham  
nīti-sāstra-viśāradah

śiśu-rūpaḥ-the form of a boy; kṣaṇam-for a moment; sthitvā-staying; tam-to him; uvāca-spoke; vicakṣaṇah-wise; piyūṣa-tulyam-like nectar; nīty-ogham-a flood of moral instructions; nīti-sāstra-viśāradah-expert in the scriptures of right

conduct.

Staying 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

sarvam jānāmi sarvajñō  
guroḥ mantra-prasādataḥ  
kim tattvam tvām aham vipra  
pṛcchāmi śoka-kātaram

śrī-śiśur uvāca-the boy said; sarvam-all; jānāmi-I know; sarvajñāḥ-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  
tapah-sādhyam jagat-trayam  
sva-dharmām samparityajya  
kim idānīm karoṣi bhoḥ

brāhmaṇām-of brāhmaṇas; tapah-austerity; dharmāḥ-the religion; tapah-sādhyam-attainable by austerity; jagat-trayam-the three worlds; sva-dharmam-own nature; samparityajya-abandoning; kim-what?; idānīm-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  
mūrkhaṁś ca vañcanāṁ kartum  
karoti māyayā hariḥ

kā-who?; kasya-of whom?; patnī-the wife; kah-who?; kāntah-the husband; kasyā-of whom?; vā-or; bhuvana-traye-in the three worlds; mūrkhāṁś-fools; ca-and; vañcanam-cheating; kartum-to do; karoti-does; māyayā-by illusion; harih-Lord Kṛṣṇa.

Who is the husband? Who is the wife? To cheat the fools in the three material worlds, Lord Kṛṣṇa employs His illusory potency to make them think they are husbands and wives.

#### Text 80

mīthyā patnī tavaiṣā ca  
kṣaṇāt tena gatādhunā  
na hi satyam adṛśyam ca  
mīthyā-mātrām vyavasthitā

mīthyā-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; mīthyā-mātrām-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 bhagnī  
vasudeva-sutā mune  
pārvaty-āṁsa-samudbhūtā  
su-śīlā cira-jīvinī

ekanāmśā-Ekānamśā; hareḥ-of Lord Kṛṣṇa; bhagnī-the sister; vasudeva-sutā-the daughter of Vasudeva; mune-O sage; pārvaty-āṁsa-from a part of Pārvatī; samudbhūtā-manifested; su-śīlā-virtuous; cira-jīvinī-living eternally.

Virtuous Ekānamśā is the daughter of Vasudeva and the sister of Lord Kṛṣṇa. She is a partial expansion of Goddess Pārvatī. She lives eternally.

#### Text 82

kalpe kalpe sundarī sā  
tava patnī bhaviṣyati  
mano dehi tapasyāyām

mudā katipayam dinam

kalpe kalpe-in kalpa after kalpa; sundarī-beautiful; sā-she; tava-your; patnī-wife; bhaviṣyati-will be; manah-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-uccritasya damanam  
ucitam 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 be; aty-uccritasya-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 śīghram ca  
vipra-rūpī janārdanaḥ  
dattvā jñānam ca viprāya  
so 'ntar-dhānam cakāra ha

ity evam-thus; uktvā-speaking; śīghram-quickly; ca-and; vipra-rūpī-in the form of a brāhmaṇa; janārdanaḥ-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 sarvam bhramati tyaktvā  
tapasyāyām mano dadhau  
kandalī kandalī-jātir  
babhūva dharanī-tale

munih-the sage; sarvam-all; bhramam-bewilderment; tyaktvā-abandoning; tapasyāyām-in austerity; manah-mind; dadhau-placed; kandalī-Kandalī; kandalī-jātiḥ-born as a banana tree; babhūva-was; dharanī-tale-on the earth.

Now free of his illusion, Durvāsā Muni dedicated his heart to austerity. Kandalī was born on the earth as a banana tree.

Text 87

daityas tālavanam gatvā  
babhūva gardabhākṛtiḥ  
tilottamā bāṇa-putrī  
babhūva samaye mune

daityah-the demon; tālavanam-to Tālavana; gatvā-going; babhūva-became; gardabhākṛtiḥ-an ass; tilottamā-Tilottama; bāṇa-putrī-the daughter of Bāṇasura; 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 Bāṇasura's daughter.

Text 88

daityendro viṣṇu-cakreṇa  
prāṇāṁs tyaktvā su-vāñchitam  
samprāpa caraṇāmbhojam  
muner api su-durlabham

daityendraḥ-the great demon; viṣṇu-cakreṇa-by Lord Viṣṇu's cakra; prāṇāṁḥ-life; tyaktvā-abandoning; su-vā{.sy 241}chitam-desired; samprāpa-attaining; caraṇāmbhojam-the lotus feet; muneh-of the sage; api-also; su-durlabham-very rare.

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 punah  
kṛṣṇa-pautrāliṅganena  
paripūrṇa-manorathā

kāle-in time; tilottamā-Tilottamā; bhūtvā-becoming; jagāma-went; svālayam-to her own abode; punah-again; kṛṣṇa-of Lord Kṛṣṇa; pautra-the grandson; āliṅganena-by embracing; paripūrṇa-manorathā-desires 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 bhūyah 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; kim-what?; bhūyah-more; śrotum-to hear; icchasi-do you wish..

Thus I have told you everything of this story in relation to Lord Kṛṣṇa's pastimes, a story that is beautiful at every step. What more do you wish to hear?

## Chapter Twenty-five Muni-mokṣaṇa The Sage Is Rescued

Text 1

śrī-nārada uvāca

śrutau kim adbhuṭam brahmaṇ  
hareś carita-maṅgalam

viśeṣatas tava mukhe  
atīva-su-manoharam

śrī-nārada uvāca-Śrī Nārada said; śrutau-in the hearing; kim-what?; adbhumam-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

mṛtāyāṁ aurva-kanyāyāṁ  
śāpād durvāsaso muneḥ  
sa cāgatya kim cakāra  
tan me brūhi tapo-dhana

mṛtāyāṁ-was dead; aurva-kanyāyāṁ-when Aurva's daughter; śāpāt-from the curse; durvāsasaḥ-of Durvāsā; muneḥ-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 austerity.

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  
tapasyāṁ kurvato muneḥ  
papāta dhautam urdhvāc ca  
dhāryamānam ca vāyunā

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; sarasvatī-nadī-tīre-on the bank of the Sarasvatī; tapasyam-austerity; kurvataḥ-doing; muneḥ-of the sage; papāta-fell; dhautam-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

pṛthivyāṁ patite vastre  
    tapas tyaktvā munīśvaraḥ  
dhyānena bubudhe sarvam  
    kanyā-sambandhi-saṅkaṭam

pṛthivyāṁ-to the ground; patite-fallen; vastre-the cloth; tapah-austerity; tyaktvā-leaving; munīśvaraḥ-the king of sages; dhyānena-by meditation; bubudhe-understood; sarvam-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 could understand everything of his daughter's calamity.

#### Text 5

jagāma śokāviṣṭo 'pi  
    tūrṇam jāmātūḥ āśramam  
siṣeca pṛthivī-reṇūn  
    śaśvan nayana-bindunā

jagāma-went; śokāviṣṭah-filled with grief; api-also; tūrṇam-at once; jāmātūḥ-of his son-in-law; āśramam-to the asrama; siṣeca-sprinkled; pṛthivī-reṇūn-the dust on the ground; śaśvan-always; nayana-bindunā-with tears.

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-mānasah  
he vatse kadaliy evam  
    uvāca ca punah punah

gatvā-come; āśrama-samīpam-near the asrama; ca-and; vipraḥ-the brāhmaṇa; kātara-mānasah-tormented at heart; he-O; vatse-child; kadali-Kadalī; iti-thus; evam-thus; uvāca-said; ca-and; punah-again; punah-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-vihvalah  
ahir babhūva śighram ca  
papāta caraṇāmbuje

śvaśuh-of the father-in-law; asya-of him; svaram-all; j{.sy 241}ātvā-understanding; durvāsā-Durvāsā; bhaya-vihvalah-frightened; bahih-outside; babhūva-was; śighram-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  
vilalāpa bhr̄sam punah  
prāvṛttim kathayām āsa  
mūlato muni-sattamam

praṇamya-bowing; śvaśuram-to his father-in-law; śokāt-in grief; vilalāpa-lamented; bhr̄sam-greatly; punah-again and again; prāvṛttim-action; kathayām āsa-told; mūlatah-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 śucāviṣṭah  
papāta dharaṇī-tale  
mūrchām āpa mahā-jñānī  
niśceṣṭo hi mr̄to yathā

śrutvā-hearing; vārtām-the story; śucāviṣṭah-griefstricken; papāta-fell; dharaṇī-tale-to the ground; mūrchām-unconsciousness; āpa-attained; mahā-jñānī-the great philosopher; niśceṣṭah-motionless; hi-indeed; mr̄taḥ-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  
jāmātaram śoka-yuktam  
bhītam praṇata-kandharam

mahā-śokād aśru-pūrṇa-  
rakta-paṅkaja-locanah  
kopāt kampitavān śaśvat  
santrastah sphuritādharaḥ

samprāpya-attaining; cetanam-consciousness; śīghram-quickly; uvāca-said; tam-to him; puraḥ-again; sthitam-situated; jāmātaram-to the son-in-law; śoka-yuktam-grieving; bhītam-frightened; praṇata-kandharam-bowed head; mahā-śokāt-out of grief; aśru-pūrṇa-filled with tears; rakta-red; paṅkaja-lotus; locanah-eyes; kopāt-out of anger; kampitavān-trembling; śaśvat-always; santrastah-frigheten; sphurita-trembling; adharaḥ-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-vamśa  
pautras tvam jagatī-pateḥ  
svalpa-doṣe bahutarah  
kṛto daṇḍas tvayā katham

śrī-aurva uvāca-Śrī Aurva said; aye-O; brahmann-Brahmana; atri-varmśa-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 ṣaṅkarāṁśena  
śisyas tasya jagad-guroḥ  
veda-vedāṅga-vijñāś ca  
sarvajñō guṇavān svayam

tat-that; janma-birth; ṣaṅkarāṁśena-as a partial incarnation of Lord Śiva; śisyah-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 tādṛṣī 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; tādṛṣī-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  
tayoh putro dayā-hīno  
gatiḥ sūkṣmā śruter aho

guṇavān-virtuous; janakah-father; yasya-of whom; mātā-mother; guṇavatī-virtuous; satī-sainlty; tayoh-of them; putrah-son; dayā-mercy; hīnah-without; gatiḥ-destination; sūkṣmā-subtle; śruteḥ-of the Vedas; ahaḥ-Oh!.

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-  
doṣena parimiśritā

mama-my; prāṇādhikā-more dear than life; kanyā-daughter; mudā-happily; tvayi-to you; samarpitā-offered; mahā-guṇānvitā-very virtuous; svalpa-doṣena-with a small fault; parimiśritā-mixed.

I happily gave my daughter to you, a daughter filled with virtues, a daughter with only one small fault, a daughter more dear to me than life itself.

Text 18

vāg-duṣṭāyāś ca daṇḍo hi  
parityāgaḥ śrutau śruteḥ  
tvayā yadi parityaktā  
pitṛā yatnena pālitā

vāg-duṣṭāyāḥ-with harsh words; ca-and; daṇḍaḥ-punishment; hi-indeed; parityāgaḥ-rejection; śrutau-in the Vedas; śruteḥ-heard; tvayā-by you; yadi-if; parityaktā-rejected; pitṛā-by the father; yatnena-with care; pālitā-protected.

A wife that speaks harshly may be divorced. That is the punishment described in the Vedas. If you had divorced her, her father would have carefully protected her.

Text 19

mad-apatyam svalpa-dose

yato bhasma tvayā kṛtam  
parābhavas tava mahān  
bhaviṣyati na saṁśayah

mad-apatyam-my child; svalpa-dose-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; saṁśayah-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-śreṣṭhaḥ  
vilapya ca punaḥ punaḥ  
he vatse vatsa ity uktvā  
jagāma svālayam ruṣā

ity-thus; uktvā-speaking; ca-and; muni-śreṣṭhaḥ-the best of sages; vilapya-lamenting; ca-and; punaḥ-again; punaḥ-and again; he-O; vatse-child; vatse-child; ity-thus; uktvā-saying; jagāma-went; svālayam-home; ruṣā-angrily.

Speaking these words, lamenting, and again and again calling out, "Child! O child!", Aurva Muni angrily returned to his home.

#### Text 22

gate munīdre durvāsā

vilalāpa bhṛśam punah  
jñānena vismṛtaḥ śoko  
babhūva dvi-guṇah punah

gate-was gone; munidre-when the great sage; durvāsā-Durvāsā; vilalāpa-lamented; bhṛśam-greatly; punah-again and again; j{.sy 241}ānena-with knowledge; vismṛtaḥ-forgotten; śokah-grief; babhūva-became; dvi-guṇah-doubled; punah-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 jñāna-bhasmanā  
bandhu-darśana-śuṣkendha-  
dānena vardhate punah

śoka-of grief; analah-the fire; hi-indeed; kālena-in time; sañchannah-covered; jñāna-of knowledge; bhasmanā-by the ashes; bandhu-relative; darśana-seeing; śuṣka-dry; indha-firewood; dānena-by giving; vardhate-increases; punah-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

smāraṁ smāraṁ priyāṁ tatra  
vilapya ca punah punah  
bodhayitvā bhramam svasya  
tapasyāyāṁ mano dadhau

smāraṁ smāram-remembering and remembering; priyām-his dear wife; tatra-there; vilapya-lamenting; ca-and; punah-again; punah-and again; bodhayitvā-awakening; bhramam-bewilderment; svasya-own; tapasyāyām-in austerity; manah-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.

### Text 25

ity evam kathitam sarvam

muneh śāpasya kāraṇam  
babhūva tasya kālena  
duḥsahaś ca parābhavah

ity evam-thus; kathitam-spoken; sarvam-all; muneh-of the sage; śāpasya-of the curse; kāraṇam-the reason; babhūva-was; tasya-of him; kālena-in time; duḥsahaś-unavoidable; ca-and; parābhavah-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 śaṅkarasyāṁśah  
śiva-tulyaś ca tejasā  
tejasvī ko mahān eva  
cakāra tat-parābhavam

śrī-nārada uvāca Śrī Nārada said; durvāsāḥ-of Durvāsā; śaṅkarasyāṁśah-a partial incarnation fo Lord Śiva; śiva-tulyaś-equal to Lord Śiva; ca-and; tejasā-with power; tejasvī-powerful; kah-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 hi rājendraḥ  
sūrya-vamśa-samudbhavaḥ  
śrī-kṛṣṇa-caraṇāmbhoje  
tan-manaḥ santatam mune

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; ambarīṣah-Ambarīṣa; hi-indeed; rājendraḥ-the great king; sūrya-vamśa-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 Surya 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 kṣaṇam cittam  
pūrva-karmārjitāsu ca

na-not; rājyeṣu-onm 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-niśam dharmaḥ  
svapne jñāne harim mudāḥ  
mahān jitendriyah sānto  
viṣṇu-vrata-parāyaṇah

dhyāyate-meditates; ahaḥ-day; niśam-and night; dharmaḥ-religion; svapne-in  
dream; jñāne-and awake; harim-on Lord Kṛṣṇa; mudāḥ-happily; mahān-great;  
jitendriyah-controlling the senses; sāntah-peaceful; viṣṇu-vrata-parāyaṇah-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-pūjāsu tat-parah  
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-parah-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-tīkṣṇam śoḍaśāram tac-  
cakram nāma sudarśanam  
tejasā hari-tulyam ca  
sūrya-koti-sama-prabham

brahmādibhiḥ stuyamānam  
pūjitarīm ca surāsuraiḥ  
prabhunā racitam śāsvad  
rakṣayai nr̥pa-sannidhau

su-tīkṣṇam—very sharp; śoḍaśāram—with sixteen points; tat-His; cakram-cakra; nāma-named; sudarśanam-Sudarśana; tejasā—with Śpower; hari-tulyam-equal to Lord Kṛṣṇa; ca-and; sūrya-koti-sama-prabham-splendid like ten million suns; brahmādibhiḥ-by the demigods headed by Brahmā; stuyamānam-offered prayers; pūjitarī-worshiped; ca-and; surāsuraiḥ-by the demigods and demons; prabhunā-by the Supreme Personality of Godhead; racitam-arranged; śāsvat-always; rakṣayai-for the protection; nr̥pa-sannidhau-near the king.

To protect King Ambarīṣa, the Supreme Personality of Godhead placed His very sharp, sixteen-point Sudarśana-cakra, powerful like the Lord Himself, effulgent like ten million suns, glorified by Brahmā and the demigods, and worshiped by the demigods and demons, always near him.

Text 33

ekādaśī-vratam kṛtvā  
dvādaśī-divase sati  
snātvā vidhāya 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 rules; brāhmaṇān-the brāhmaṇas; bhojayitvā-feeding; tu-indeed; bhojanārtham-to eat; uvāsa-sat down; ha-indeed.

One day, after following the vow of ekādaśī, when 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 ujjvalam

jaṭilo 'ti-kṛśas trastah  
śuṣka-kanṭhoṣṭha-talukah  
tatrājagāma bhagavān  
durvāsā nr̄pateḥ purah

etasminn antare-then; vipraḥ-a brāhmaṇa; tapasvī-austere; kṣudhitah-hungry; mune-O sage; daṇḍī-carrying a staff; chātrī-carrying a parasol; śukla-vāsā-wearign white garments; bibhrat-wearing; tilakam-tilaka; ujjvalam-splendid; jaṭilah-with matted hair; ati-kṛṣah-very thin; trastah-trembling; śuṣka-kanṭhoṣṭha-tālukah-with dry and withered throat, lips, and palate; tatra-there; ājagāma-came; bhagavān-Lord; durvāsā-Durvāsā; nr̄pateḥ-the king; purah-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 dr̄ṣṭvā munīndram tam  
utthāya ca praṇamya ca  
dattvā padyam ca samprītyā  
svarṇa-simhāsanam dadau

sa-he; ca-and; dr̄ṣṭvā-seeing; munīndram-th egreat sage; tam-him; utthāya-rising; ca-and; praṇamya-bowing; ca-and; dattvā-giving; padyam-padya; ca-and; samprītyā-with pleasure; svarṇa-simhāsanam-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 dattvāśiṣam viprah  
samuvāsa śikhāsane

papraccha rājā tam bhītaḥ  
kājñā te vada mām iti

tasmai-to him; dattvā-giving; āśiṣam-blessing; vipraḥ-the brāhmaṇa; samuvāsa-sat; śikhāsane-onm the throne; papraccha-asked; rājā-the king; tam-him; bhītaḥ-filled with awe; kā-what?; āj{.sy 241}ā-is the order; te-of you; vada-please tell; mām-me; iti-thus.

The brāhmaṇa sage blessed the king and sat on the throne. Filled with awe, the king asked, "What is your command? Please tell me."

Text 38

nṛpasya vacanam śrutvā  
provāca muni-puṅgavah  
mām bhojaya nṛpa-śreṣṭha  
kṣudhārto 'ham upāgataḥ

nṛpasya-of the king; vacanam-the words; śrutvā-hearing; provāca-said; muni-puṅgavah-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 pratīksyatāṁ rājann  
ity uvācāgato munih

agha-sins; marṣaṇa-crushing; mantram-mantra; tu-indeed; japtvā-chanting; yāmy-I come; acireṇa-quickly; hi-indeed; kṣaṇam-a moment; pratīksyatām-should be waited; rājann-O king; ity-thus; uvācāgataḥ-spoke; munih-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 rājarśis  
cintāṁ prāpa duratyayām

vilokya vigata-prāyam  
dvādaśīm bhaya-samyutah

gate-gone; vipre-the brāhmaṇa; tu-indeed; rājarṣih-the saintly king; cintām-worry; prāpa-attained; duratyayām-reare; vilokya-seeing; vigata-prāyam-almost gone; dvādaśīm-the dvādaśī; bhaya-samyutah-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; nṛpatih-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 42

nāyāti muni-śardūlah  
prayāti dvādaśī titih  
saṅkāte 'smin vidheyam ca  
vivicya vidhi-pūrvakam  
śīghram vada muni-śreṣṭha  
bhadrābhadrām ca mām iti

na-not; āyāti-comes; muni-śardūlah-the great sage; prayāti-goes; dvādaśī-the dvādaśī; titih-day; saṅkāte-in calamity; asmin-in this; vidheyam-should be done; ca-and; vivicya-determining; vidhi-pūrvakam-properly; śīghram-quickly; vada-please tell; muni-śreṣṭha-O best of sages; bhadra-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 nṛpoktīn tvaritam  
uvāca muni-puṅgavah  
hitam tathyam ca vedoktam  
pariṇāma-sukhāvaham

śrutvā-hearing; nṛpoktīm-the king's words; tvaritam-quicvkly; uvāca-said; muni-puṅgavah-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-vaiśiṣṭha uvāca  
dvādaśyām samātītāyām  
trayodaśyām tu pāraṇam  
upavāsa-phalam hatvā  
vratinam hanti niścitam

śrī-vaiśiṣṭha uvāca-Śrī Vaśiṣṭha said; dvādaśyām-on dvādaśī; samātītāyām-passed; trayodaśyām-on trayodaśī; tu-indeed; pāraṇam-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 dvādaśī 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  
atithim̄ samupasthitam̄  
sambhramah̄ kṣudhito bhunkte  
kumbhīpāke vrajed dhruvam̄

na-not; bhojayitvā-feeding; mūḍhaś-foolish; cet-if; atithim-guest;  
samupasthitam-arrived; sambhramah̄-bewildered; kṣudhitah̄-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-varṣam̄ tatra tiṣṭhan  
naraś cāṇḍalatām̄ vrajet  
vyādhi-yukto daridraś ca  
bhavej janmani janmani

śata-a hundred; varṣam-years; tatra-there; tiṣṭhan-staying; naraś-a person;  
cāṇḍalatām-the condition of being an outcaste; 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 cāṇḍala. Birth after birth he is poor and diseased.

Text 48

ato 'ti-sūkṣmam̄ kim brūmo  
'dhunā parama-saṅkāte  
rakṣam̄ kuru taylor dharmam̄  
samālocya vadāmi te

ataḥ-then; ati-sūkṣmam-very small; kim-what?; brūmaḥ-we say; adhunā-now;  
parama-saṅkāte-in a great calamity; rakṣam̄-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-phalaṁ rakṣa  
kṛṣṇārcā-caraṇodakam  
bhuktvā sīghram 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; sīghram-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 brahmaṇah putro  
virarāma mahā-mune  
bubhuje ca jalām kiñcīt  
kṛṣṇa-pādāmbujām smaran

ity-thus; uktvā-speaking; brahmaṇah-of Lord Brahmā; putraḥ-the son; virarāma-stopped; mahā-mune-O great sage; bubhuje-drank; ca-and; jalām-water; kiñcīt-some; kṛṣṇa-pādāmbujām-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 51

etasminn antare brahmann  
ājagāma munīśvarah  
ciccheda kopāt sarvajñah  
sva-jatām nr̥pateḥ puraḥ

etasmin antare-then; brahman-O brāhmaṇa; ājagāma-came; munīśvarah-the great sage; ciccheda-cut; kopāt-in anger; sarvaj{.sy 241}ah-all-knowing; sva-jatam-his matted hair; nr̥pateḥ-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 samutthitah śīghram  
puruṣo 'gni-síkhopamah  
khaḍga-hasto mahā-bhīmo  
rājendram hantum unmukhah

tataḥ-then; samutthitah-arose; śīghram-quickly; puruṣah-a person; agni-síkhopamah-like a fire; khaḍga-sword; hastah-in hand; mahā-bhīmāh-very ferocious; rājendram-to the great king; hantum-to kill; unmukhah-eager.

From that hair appeared a ferocious person blazing like fire. Sword in hand, he was eager to kill King Ambarīṣa.

#### Text 53

hareś cakram ca tam dṛṣṭvā  
sūrya-koti-sama-prabham  
ciccheda kṛtyā-puruṣam  
brāhmaṇam chettum udyatam

hareḥ-of Lord Kṛṣṇa; cakram-the cakra; ca-and; tam-him; dṛṣṭvā-seeing; sūrya-koti-sama-prabham-shining like ten million suns; ciccheda-cut; kṛtyā-magic; puruṣam-person; brāhmaṇam-the brāhmaṇa; chettum-to cut; udyatam-eager.

Lord Kṛṣṇa's Sudarśana-cakra, splendid like ten million suns, gazed at the person created by magic, and then cut him to pieces. Then the Lord's cakra became eager to cut up the brāhmaṇa sage Durvāsā.

#### Text 54

dṛṣṭvā sudarśanam vipro  
dudrāva bhaya-vihvalah  
dvija-paścāt taj jagāma  
pralayāgni-síkhopamam

dṛṣṭvā-seeing; sudarśanam-the Sudarśana-cakra; viproh-the brāhmaṇa; dudrāva-fled; bhaya-vihvalah-frightened; dvija-paścāt-behind the brāhmaṇa; tat-the Sudarśana-cakra; jagāma-went; pralayāgni-síkhopamam-like 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-bhayākulah  
tam ca matvā jagan-nātham  
brahmāṇam śaraṇam yayau

brahmāṇḍam-the universe; bhramaṇam-wandering; kṛtvā-doing; nirviṇṇah-unhappy; ati-bhayākulah-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 brahmaṇah sabhām  
utthāya brahmā viprendram  
papraccha kuśalam mune

trāhi-rescue; trāhi-rescue; iti-thus; evam-thus; uktvā-saying; viveśa-entered; brahmaṇah-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 niśāsvāsa  
tam uvāca bhayākulah

tat-that; sarvam-everything; kathayām āsa-told; vṛttāntam-the story; mūlataḥ-from the beginning; adhikam-on; śrutvā-hearing; brahmā-Brahmā; niśāsvāsa-sighed; tam-to him; uvāca-said; bhayākulah-frightened.

Durvāsā told him everything from the beginning. Frightened, Brahmā sighed and spoke.

Text 58

śrī-brahmovāca

hari-dāsam̄ vatsa śaptum  
gato 'si kasya tejasā  
rakṣitā yasya bhagavān  
tat ko hantā jagat-traye

śrī-brahmovāca-Śrī Brahmā said; hari-dāsam-a servant of Lord Kṛṣṇa; vatsa-O child; śaptum-to curse; gataḥ-gone; asi-you are; kasya-of whom?; tejasā-by the power; rakṣitā-the protector; yasya-of whom; bhagavān-the Supreme Personality of Godhead; tat-that; kah-who?; hanta-the killer; jagat-traye-in the three worlds.

Śrī Brahmā said: Child, who gave you the power to curse a servant of Lord Kṛṣṇa? Who in the three worlds has the power to kill a person Lord Kṛṣṇa protects?

Text 59

kṣudrāṇām̄ mahatām̄ caiva  
bhaktānām̄ rakṣāṇāya ca  
rarakṣa satataṁ cakram  
śrī-harir bhakta-vatsalah

kṣudrāṇām-of the small; mahatām-of the great; ca-and; eva-indeed; bhaktānām-of the devotees; rakṣāṇāya-for the protection; ca-and; rarakṣa-protected; satataṁ-always; cakram-the cakra; śrī-hariḥ-Lord Kṛṣṇa; bhakta-vatsalah-who loves His devotees.

Lord Kṛṣṇa, who dearly loves them, always protects His devotees, both great and small, with His Sudarśana-cakra.

Text 60

yo mūḍho vaiṣṇavam̄ dveṣṭi  
viṣṇu-prāṇa-samam̄ dvija  
tasya saṁhāra-kartā ca  
saṁhārtur īśvaro hariḥ

yah-who; mūḍhaḥ-foolish; vaiṣṇavam-a devotee of Lord Viṣṇu; dveṣṭi-hates; viṣṇu-prāṇa-samam-dear as life to Lord Viṣṇu; dvija-O brāhmaṇa; tasya-of him; saṁhāra-kartā-the destroyer; ca-and; saṁhārtuḥ-of the devstoryer; 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; trāṇam-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

kim brahmalokam brahmāṇḍam  
dagdham kartum kṣamo bhavet  
tejasā viṣṇu-tulyam ca  
kenānyena nivāryate

kim-what?; brahmalokam-is Brahmaloka; brahmāṇḍam-the universe; dagdham-to burn; kartum-to do; kṣamah-able; bhavet-is; tejasā-with power; viṣṇu-tulyam-equal to Lord Viṣṇu; ca-and; kena-by what?; anyena-another; nivāryate-is stopped.

What is Brahmaloka 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  
Ś tato dudrāva brāhmaṇah  
trasto jagāma kailāsaṁ

śaṅkaram śaraṇam bhiyā

brahmaṇah-of Brahmā; vacanam-the words; śrutvā-hearing; tataḥ-then; dudrāva-fled; brāhmaṇah-the brāhmaṇa; trastah-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 śivah

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; sarvaj{.sy 241}ah-all-knowing; brāhmaṇam-to the brāhmaṇa; śivah-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 dīneśah  
saṁhārtā jagatāṁ kṣaṇāt  
sthiro bhava dvija-śreṣṭha  
madīyam vacanam śṛṇu

uvāca-spoke; dīnam-to the poor; dīna-of the poor; īśah-ther master; saṁhārtā-the destroyer; jagatāṁ-of the universe; kṣaṇāt-in a moment; sthirah-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 brāhmaṇas, and hear My words."

Text 66

śrī-śaṅkara uvāca

pautras tvam jagatām dhātūr  
 atreś ca tanayo mahān  
 vedajñātāsi sarvajña  
 mūrkha-tulyam tu karma te

śrī-śaṅkara uvāca-Śrī Śiva said; pautrah-grandson; tvam-you; jagatām-of the universe; dhātuh-of the creator; atreś-of Atri Muni; ca-and; tanayah-the son; mahān-noble; vedajñātā-a knower of the Vedas; asi-you are; sarvajña-O all-knowing one; mūrkha-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; nirūpitah-described; yaḥ-who; sarveśah-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 ca rudrāś ca  
 ādityā vasavas tathā  
 dharmendrau ca surāḥ sarve  
 munīndrā manavas tathā

āvirbhūtās tirobhūtā  
 yasya bhrū-bhaṅga-lilayā  
 tasya prāṇādhikāṁ bhaktāṁ  
 haṁsi tvam kasya tejasā

aham-I; brahmā-Brahmā; ca-Rudra; rudrāḥ-the Rudras; ca-and; ādityā-the Adityas; vasavah-the Vasus; tathā-so; dharma-Yama; indrau-and Indra; ca-and; surāḥ-the demigods; sarve-all; munīndrā-the great sages; manavah-the manus;

tathā-so; āvirbhūtāḥ-manifested; tirobhūtā-unmanifested; yasya-of whom; bhrū-bhaṅga-lilayā-by the playful movement of the eyebrow; tasya-of Him; prāṇa-than life; adhikam-more; bhaktam-devotee; hamsi-you kill; tvam-you; kasya-of whom?; tejasā-by the power.

Brahmā, Yama, Indra, the Rudras, the Adityas, the Vasus, the Manus, the demigods, the great sages, and also I myself, are all manifest and unmanifest by the playful movement of Lord Kṛṣṇa's eyebrow. Who will give you the power to kill a devotee that Lord Kṛṣṇa considers more dear than life?

#### Text 70

aham brahmā ca kamalā  
durgā vāṇī ca rādhikā  
na hi bhaktāt paraḥ premṇā  
bhaktaś ca sarvataḥ priyah

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; premṇā-with love; bhaktaś-a devotee; ca-and; sarvataḥ-than all; priyah-more dear.

Neither Brahmā, Lakṣmī, Durgā, Sarasvatī, Rādhā, nor I am more dear to Lord Kṛṣṇa than his devotees.

#### Text 71

kṣudrāṁś ca mahato bhaktān  
śaśvad rakṣati yatnataḥ  
sarvāntarātmā bhagavān  
cakreṇa duḥsahena ca

kṣudrāṁś-small; ca-and; mahataḥ-great; bhaktān-devotees; śaśvad-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

niyujya cakrami durvaryaṁ  
svātma-tulyaṁ ca tejasā  
tathāpi na pratītaś ca

svayam gacchati rakṣitum

niyujya-placing; cakram-the cakra; durvaryam-invincible; svātma-tulyam-as powerful as He is; ca-and; tejasā-with power; tathāpi-still; na-not; pratītaḥ-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 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 śāśvan  
na hi ko 'pi tato 'dhikāḥ  
bhaktān dveṣṭi svayam sa cen  
nūnam tyajati tām vibhuḥ

kāntā-wife; prāṇādhikā-more dear than life; śāśvan-always; na-not; hi-indeed; ko 'pi-someone; tataḥ-than that; adhikāḥ-more; bhaktān-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

sarveśām ca priyā viprāḥ  
sva-śarīrād api dvija  
brāhmaṇebhyāḥ priyā bhaktāḥ

prāṇebhyo 'pi harer api

sarveśām-of all; ca-and; priya-dear; vipraḥ-brāhmaṇa; sva-śārīrāt-than His own body; api-even; dvija-O brāhmaṇa; brāhmaṇebhyah-than the brāhmaṇa; priyāḥ-dear; bhaktāḥ-the devotees; prāṇebhyah-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

īśvarasyāpriyah ko vā  
priyah ko vā jagat-traye  
yah śiṣṭas tam bhajet śāsvad  
dhyāyate ca sa tam sadā

īśvarasya-of the Lord; apriyah-not dear; kah-who?; vā-or; priyah-dear; kah-who?; vā-or; jagat-traye-in the three worlds; yah-who; śiṣṭah-remaining; tam-Him; bhajet-worship; śāsvat-always; dhyāyate-meditate; ca-and; sa-He; tam-to him; sadā-always.

Who in the three worlds is not dear to Lord Kṛṣṇa? Whom does He single out for His love? He always thinks of they who always worship Him.

Text 77

mahati pralaye brahman  
brahmāṇḍaughe jala-plute  
na tatra nāśo bhaktānām  
sarveśām 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; nāśah-destruction; bhaktānām-of the devotees; sarveśām-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

bhaja brāhmaṇa 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; sarvāpadah-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 vaikuṇṭham  
vaikuṇṭham śaraṇam tava  
dāsyaty evābhayam tubhyam  
karuṇā-sāgaro vibhuḥ

vraja-go; śīghram-at once; ca-and; vaikuṇṭham-to Vaikuṇṭha; vaikuṇṭham--to the Lord of Vaikuṇṭha; śaraṇam-shelter; tava-of you; dāsyaty-will give; eva-certainly; abhayam-fearlessness; tubhyam-to you; karuṇā-sāgarah-an ocean of mercy; vibhuḥ-all-powerful.

Go at once to Vaikuṇṭha. Take shelter of Vaikuṇṭha's Lord. He is all-powerful. He is an ocean of mercy. He will make you fearless.

Texts 80 and 81

etasminn antare vyāptah  
kailāsaś cakra-tejasā  
yathā ca sūrya-kiraṇaiḥ  
su-diptam ca mahī-talam

dagdhā jvala-karālaiś ca  
sarve kailāsa-sevinah  
trāhi trāhīty evam uktvā  
śaṅkaram śaraṇam yayuh

etasminn antare-then; vyāptah-manifested; kailāsaś-Kailāsa; cakra-tejasā-by the power of the cakra; yathā-as; ca-or; sūrya-kiraṇaiḥ-with the sunlight; su-diptam-glowing; ca-and; mahī-talam-to the earth; dagdhāḥ-burned; jvala-karālaiś-by the flaming light; ca-and; sarve-all; kailāsa-sevinah-the servants in Kailāsa; trāhi-protect; trāhi-protect; iti-thus; evam-in this way; uktvā-saying; śaṅkaram-to Lord Śiva; śaraṇam-shelter; yayuh-went.

Then, as the 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

dṛṣṭvā cakram dirviṣaham  
śaṅkarah karuṇā-nidhiḥ  
pārvatyā saha samprītyā  
brāhmaṇāyāśiṣam dadau

dṛṣṭvā-seeing; cakram-the Sudarśana-cakra; dirviṣaham-invincible; śaṅkarah-Lord Śiva; karuṇā-nidhiḥ-an ocean of mercy; pārvatyā-Pārvatī; saha-with; samprītyā-happily and affectionately; brāhmaṇaya-to the brāhmaṇa; āśiṣam-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

tejaḥ satyam tapaḥ satyam  
yadi cec cira-sañcitam  
kṛtāparādho bhītaś ca  
dvijo bhavatu vijvarah

tejaḥ-power; satyam-truth; tapaḥ-austerity; satyam-truth; yadi-if; cet-if; cira-sañcitam-accumulated over a long period; kṛta-done; aparādhah-offense; bhītaś-afraid; ca-and; dvijaḥ-the brāhmaṇa; bhavatu-may become; vijvarah-fearless.

Lord Śiva said: If My power is real, and if my long-accumulated austerity is also real, then may this frightened offender brāhmaṇa be rescued from his troubles.

Text 84

śrī-pārvaty uvāca

mat-prabhor mama puṇyeṣu  
brāhmaṇah śaraṇāgataḥ  
mahāśiṣo mahā-bhītaḥ  
śīghraṁ bhavatu vijvaraḥ

śrī-pārvatī uvāca-Śrī pārvatī said; mat-prabhoḥ-of my Lord; mama-of me;  
puṇyeṣu-in the piety; brāhmaṇah-the brāhmaṇa; śaraṇāgataḥ-taken shelter;  
mahāśiṣah-a great blessing; mahā-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 him that he will be free of his troubles.

Text 85

ity evam uktvā kṛpayā  
virarāma śivah śivā  
muniḥ pranamya deveśam  
vaikuṇṭham śaraṇam yayau

ity evam-thus; ukhvā-speaking; kṛpayā-with mercy; virarāma-stopped; śivah-Lord Śiva; śivā-and Goddess Pārvatī; muniḥ-the sage; pranamya-bowing; deveśam-the great demigod; vaikuṇṭham-to Vaikuṇṭha; 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 Vaikuṇṭha.

Text 86

gatvā vaikuṇṭha-bhavanam  
mano-yāyī munīśvaraḥ  
dṛṣṭvā sudarśanam paścād  
viveśantah-puram hareḥ

gatvā-going; vaikuṇṭha-bhavanam-to the realm of Vikuṇṭha; mano-yāyī-as fast as the mind; munīśvarah-the great sage; dṛṣṭvā-seeing; sudarśanam-the Sudarśana-cakra; paścāt-behind; viveśa-entered; antah-puram-the palace; hareḥ-of Lord Hari.

Fast like the mind flying to Vaikuṇṭha, and watching the Sudarśana-cakra follow him closely, Durvāsā entered Lord Hari's palace.

Text 87

dadarśa śrī-hariṁ vipro  
ratna-simhāsana-sthitam  
śaṅkha-cakra-gadā-padma-  
dharaṁ pītāmbaraṁ param

dadarśa-saw; śrī-harim-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 Durvāsa 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

śyāmam catur-bhujam śāntam  
lakṣmī-kāntam manoharam  
ratnālaṅkāra-sobhādhyam  
ratna-mālā-vibhūṣitam

śyāmam-dark; catur-bhujam-four arms; śāntam-peaceful; lakṣmī-kāntam-the beloved of Goddess Lakṣmī; manoharam-handsome and charming; ratnālaṅkāra-sobhādhyam-glorious with jewel ornaments; ratna-mālā-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

īśad-dhasya-prasannāsyam  
bhaktānugraha-kātaram  
sad-ratna-sāra-racitam  
kirīṭojjvala-śekharam

īśad-dhasya-prasannāsyam-gently smiling, happy face; bhaktānugraha-kātaram-overcome with mercy for the devotees; sad-ratna-jewels; sāra-best; racitam-made; kirīṭojjvala-śekharam-with 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

pārṣada-pravarendraiś ca  
sevitāṁ śveta-cāmaraiḥ  
padmā-sa-sevita-pādābjam

sarasvatyā stutam puraḥ

pṛarṣada-pravarendraiḥ-by exalted associates; ca-and; sevitam-served; śveta-c  
amaraiḥ-with white camaras; padmā-by Lakṣmi-devī; sevita-served; pṛada-lotus;  
abjam-feet; sarasvatyā-by sarasvatī; stutam-glorified; puraḥ-in the presence.

. . . 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-  
pracaṇḍadibhir ḥavṛtam  
guṇanuvādām gāyatram  
yantraiḥ paśyantam īpsitam

sunanda-nanda-kumuda-pracaṇḍadibhiḥ-by assoviates heded by Sunanda, Nanda, Kumuda, and Pracaṇḍa; ḥavṛtam-accompanied; guṇa-virtues; anuvādām-following; gāyatram-singing; yantraiḥ-with instruments; paśyantam-looking; īpsitam-desired.

. . . who was accompanied by Sunanda, Nanda, Kumuda, Pracaṇḍa and other liberated souls, whose praises were sung to the accompaniment of musical instruments, whom everyone gazed at, and whom everyone yearned to serve.

Text 92

evam-bhūtam prabhūm dṛṣṭvā  
daṇḍavat praṇānāma tam  
tuṣṭāva sama-vedokta-  
stotreṇa parameśvaram

evam-bhūtam-like this; prabhūm-the Supreme Personality of Godhead; dṛṣṭvā-seeing; daṇḍavat-like a stick; praṇānāma-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-O ocean; dīna-bandhaḥ-O friend of the poor; ati-dīneśa-O master of the poor; karuṇā-sāgara-O oceasn of mercy; prabhah-O lord.

Śrī Durvāsā said: O beloved of Lakṣmī, please protect me! O ocean of mercy, O ocean of mercy, O friend of the poor, O master of the poor, O Lord, please protect me!

#### Text 94

veda-vedāṅga-saṁsraṣṭur  
vidhātuś ca svayam vidhe  
mr̥tyor mr̥tyo kāla-kāla  
pāhi mām saṅkātārṇave

veda-vedāṅga-saṁsraṣṭuh-of the authopr of thre Vedas and Vedangas; vidhātuś-of Brahmā; ca-and; svayam-personally; vidhe-O creator; mr̥tyoh-of death; mr̥tyah-O death; kāla-kāla-O time of time; Špāhi-protect; mām-me; saṅkātārṇave-in an ocean of dangers.

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

saṁhāra-kartuh saṁhartaḥ  
sarveśa sarva-kāraṇa  
mahā-viṣṇu-taror bija  
rakṣa mām bhaya-sāgare

saṁhāra-kartuh-of the destroyer; saṁhartaḥ-O destroyer; sarveśa-O matser of all; sarva-kāraṇa-O cause of all; mahā-viṣṇu-of Lord Mahā-Viṣṇu; taroh-of the tree; bija-O seed; rakṣa-protect; mām-me; bhaya-sāgare-in an ocean of fears.

O destroyer of the destroyer, O master of all, O cause of all, O seed of the Mahā-Viṣṇu tree, please rescue me from this ocean of dangers.

## Text 96

śaraṇāgata-śokārta-  
bhaya-trāṇa-parāyaṇa  
bhagavann ava mām bhītam  
nārāyaṇa namo 'stu te

śaraṇāgata-taken shelter; śoka-grief; ārta-toubled; bhaya-fear; trāṇa-protection;  
parāyaṇa-devoted; bhagavan-O Lord; ava-please protect; mām-me; bhītam-  
frightened; nārāyaṇa-O Nārāyaṇa; namah-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  
sarasvatī jaḍī-bhūtā  
kim 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; jaḍī-  
bhūtā-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 jaḍatām vrajet  
pañca-vaktro jaḍī-bhūto  
jaḍī-bhūtaś catur-mukhaḥ

śeṣaḥ-Śeṣa; sahasra-vaktreṇa-with a thousand faces; yam-whom; stotum-and;  
jaḍatām-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

śrutayah śruti-kartāro  
vāṇī cet stotum akṣamah  
ko 'ham vipraś ca vedajñah  
śiṣyah kim staumi mānada

śrutayah-the Vedas; śruti-kartārah-the authors of the Vedas; vāṇī-Goddess Vāṇī; cet-ifg; stotum-to praise; akṣamah-unable; kah-who?; aham-I; viprah-a brāhmaṇa; ca-and; vedaj{.sy 241}ah-knowing thew Vedas; śiṣyah-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-śatāyuṣah

manūnām-of the Manus; ca-and; mahendrāṇām-of the great Indras; aṣṭa-vimśatime-28; gate-gone; divā-niśam-day and night; yasya-of whom; vidheḥ-of Brahmā; aṣṭottara-śatāyuṣah-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 māṁ vibho

tasya-of him; pātaḥ-the destruction; bhavet-is; yasya-of whom; cakṣur-unmīlanena-by the blinking of an eye; ca-andf; 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 en eyeblink for You. How can I properly glorify

You, the inconceivable Supreme Personality of Godhead? O all-powerful Lord, please protect me.

### Text 102

ity evam stavanam kṛtvā  
papāta caraṇāmbuje  
nayanāmbuja-nīreṇa  
siṣeca bhaya-vihvalah

ity evam-thus; stavanam-prayer; kṛtvā-doing; papāta-fell; caraṇāmbuje-at the lotus feet; nayanāmbuja-nīreṇa-with tears from his eyes; siṣeca-sprinkled; bhaya-vihvalah-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 kṛtam stotram  
hareś ca paramātmanah  
puṇyadām sāma-vedoktam  
jagan-maṅgala-nāmakam

yah pathet saṅkaṭa-grasto  
bhakti-yuktaś ca samyutah  
nārāyaṇas tam kṛpayā  
śīghram āgatya rakṣati

durvāsasā-by Durvāsā; kṛtam-made; stotram-prayer; hareś-of Lord Kṛṣṇa; ca-and; paramātmanah-of the Supersoul; puṇyadām-giving piety; sāma-vedoktam-spoken in the Sāma Veda; jagan-maṅgala-nāmakam-His name giving auspiciousness to the worlds; yah-who; paṭhet-reads; saṅkaṭa-grastah-in danger; bhakti-yuktaś-with devotion; ca-and; samyutah-engaged; nārāyaṇah-Lord Nārāyaṇa; tam-to him; kṛpayā-with mercy; śīghram-quickly; āgatya-coming; rakṣati-protects.

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 śmaśāne ca  
kārāgāre bhayākule  
śatru-graste dāsyu-bhīte  
himsra-jantu-samanvite

veṣṭite rāja-sainyena  
magna-pote mahārṇave  
stotra-śravaṇa-mātreṇa  
mucyate nātra samśayah

rāja-dvāre-at the king's gate; śmaśāne-in the cremain grounds; ca-and; kārāgāre-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; mātreṇa-simply; mucyate-is delivered; na-not; atra-here; samśayah-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 uvāca

muneś ca stavanam śrutvā  
bhagavān bhakta-vatsalah  
prahasyovāca madhuram  
piyūṣa-vṛṣṭivā 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; vatsalah-the lover; prahasya-smiling; uvāca-spoke; madhuram-sweet; piyūṣa-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-bhagavān uvāca

uttiṣṭhottiṣṭha bhadram te  
bhaviṣyati vareṇa me  
kintu me vacanam nītam  
śṛṇu satyam sukhāvaham

śrī-bhagavān uvāca-the Supreme Personality 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

anyeṣāṁ ca bhavej jñānam  
śrutvā sāstraṁ satāṁ mukhāt  
sva-mūrtimanti sāstrāṇi  
bhave santaś caranti hi

anyeṣām-of others; ca-and; bhavet-may be; j{.sy 241}ānam-knowledge; śrutvā-hearing; sāstram-scripture; satam-of the devotees; mukhāt-from the mouth; sva-mūrtimanti-own form; sāstrāṇi-scriptures; bhave-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  
sarveṣām api garhitam  
karoti vidvāṁś cej jñātvā  
sa ca jīvan-mṛtādhikāḥ

karma-action; veda-viruddham-opposed to the Vedas; ca-and; sarveṣām-of all; api-also; garhitam-rebuked; karoti-does; vidvāṁś-intelligent; cet-if; jñātvā-knowing; sa-he; ca-and; jīvat-living; mṛta-dead; adhikāḥ-worse.

An intelligent man who violates the Vedas' teaching become worse than a living corpse.

Text 111

purāṇeṣu ca vedeṣu  
cetiḥāseṣu brāhmaṇa  
vaiṣṇavānāṁ ca mahima  
śrutāḥ sarvaiś ca sarvataḥ

purāṇeṣu-in the Puranas; ca-and; vedeṣu-Vedas; ca-and; itihāseṣu-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 vaiṣṇavānāṁ  
mama prāṇāś ca vaiṣṇavah  
tān eva dveṣṭi yo mūḍho  
mamāsūnāṁ sa himsakah

aham-I; prāṇā-the life-breath; vaiṣṇavānām-of the devotees; mama-of Me; prāṇāś-the life-breath; ca-and; vaiṣṇavah-the devotees; tān-them; eva-certainly; dveṣṭi-hates; yaḥ-who; mūḍhaḥ-a fool; mama-of me; āsūnām-of the life-breath; sa-he; himsakah-an attacker.

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 pauitrān kalatrāniś ca  
rājyām lakṣmīm vihāya ca  
dhyāyanti satatam ye mām  
ko me tebhyaḥ paraḥ priyah

putrān-children; pauitrān-grandchildren; kalatrān-wives; ca-and; rājyam-kingdom; lakṣmīm-wealth; vihāya-renouncing; ca-and; dhyāyanti-meditate; satatam-always; ye-who; mām-on Me; kah-who?; me-to Me; tebhyaḥ-than them; paraḥ-more; priyah-dear.

Forgetting 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 vedāś 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; lakṣmīr-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; vedāś-the Vedas; ca-and; na-not; veda-jananī-the mother of the Vedas; surāḥ-the demigods; na-not; gopīs-the gopīs; na-not; ca-and; gopālās-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 Sāvitri, nor the demigods, 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 evam kathitam sarvam  
satyam sāram ca vāstavam  
na praśamsā-param teṣām  
te ca prāṇādhikāḥ priyah

ity-thus; evam-thus; kathitam-spoken; sarvam-all; satyam-the truth; sāram-the essence; ca-and; vāstavam-genuine; na-not; praśamsā-param-empty flattery; teṣām-of them; te-they; ca-and; prāṇādhikāḥ-more than life itself; priyah-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 dvishanti ca ye mūḍhā  
jñāna-hinaś ca vañcitaḥ

svātmānam ca na jānanti  
te yānti nirayam ciram

mām-Me; dviṣanti-hate; ca-and; ye-who; mūḍhā-fools; j{.sy 241}āna-hinah-  
ignorant; ca-and; vañcitāḥ-cheated; svātmānam-self; ca-and; na-not; jānanti-know;  
te-they; yānti-go; nirayam-to hell; ciram-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-bhaktān  
mama prāṇādhika-priyān  
teṣāṁ śāṣṭā tv aham tūrṇam  
paratra nirayam ciram

ye-they who; dviṣanti-hate; ca-and; mad-bhaktān-My devotees; mama-of Me;  
prāṇādhika-priyān-more dear than life; teṣāṁ-of them; śāṣṭā-the punisher; tu-  
certainly; aham-I; tūrṇam-at once; paratra-in the next life; nirayam-to hell; ciram-  
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 'ham ca sarvesām  
īśvarah paripālakah  
tathāpi na svatantra 'ham  
bhaktādhīno divā-niśam

prabhavaḥ-the creator; aham-I; ca-and; sarvesām-of all; īśvarah-the controller;  
paripālakah-the protector; tathāpi-still; na-not; svatantrah-independent; aham-I;  
bhaktādhīnah-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

goloke vātha vaikuṇṭhe  
dvi-bhujam ca catur-bhujam

rūpa-mātram idam śaśvat  
prāṇā me bhakta-sannidhau

goloke-in Goloka; vā-or; atha-then; vaikuṇṭhe-in Vikuṇṭha; dvi-bhujam-two arms; ca-and; catur-bhujam-four arms; rūpa-form; mātram-only; idam-this; śaśvat-always; prāṇā-the life breath; me-of Me; bhakta-the devotees; sannidhau-near.

In Goloka I have two arms, and in Vaikuṇṭha I have four arms. I stay there eternally. Still, My life breath stays wherever My devotees stay.

Text 121

yad vastu bhakta-dattam ca  
bhakṣaṇīyāṁ ca tan mama  
abhakṣyāṁ dravyam anyena  
dattam 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

ambarīṣam nṛpa-śreṣṭham  
nirīham tam ahimsakam  
katham hamsi dayā-śilam  
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?; hamsi-you kill; dayā-śilam-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 santah  
santatain sarva-jīviṣu  
tān dviṣanti ca ye mūḍhas  
teṣāṁ hantāham eva ca

dayām-mercy; kurvanti-do; ye-who; santah-devotees; santatam-always; sarva-jīviṣu-to all living beings; tān-them; dvīṣanti-hate; ca-and; ye-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 akṣamah  
ambarīṣālayam gaccha  
sa tvām rakṣitum īśvarah

bhaktānām-of My devotees; himsakam-one who harms; śatrum-an enemy; aham-I; rakṣitum-to protect; akṣamah-unable; ambarīṣa-of King Ambarīṣa; alayam-to the abode; gaccha-go; sa-he; tvām-you; rakṣitum-to protect; īśvarah-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-vacah śrutvā  
brāhmaṇo bhaya-vihvalah  
viṣaṇṇa-mānasas tasthau  
smaran kṛṣṇa-padāmbujam

nārāyaṇa-of Lord Nārāyaṇa; vacah-the words; śrutvā-hearing; brāhmaṇah-the brāhmaṇa; bhaya-vihvalah-frightened; viṣaṇṇa-dejected; mānasah-at heart; tasthau-stood; smaran-remembering; kṛṣṇa-padāmbujam-Lord Kṛṣṇa's lotus feet.

Hearing Lord Nārāyaṇa's words, the brāhmaṇa Durvāsā became frightened and dejected. He remembered Lord Kṛṣṇa's lotus feet.

Text 126

etasminn antare brahmā  
bhavanyā saha śaṅkaraḥ  
dharmaś cendrādayo devā  
ājagmur muni-puṅgavāḥ

etasmin antare-then; brahmā-Brahmā; bhavanyā-Durgā; saha-with; śaṅkarah-Śiva; dharmaś-Yama; ca-and; indrādayah-headed 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  
Śpulakāñcita-sarvāṅgā  
bhakti-namrātma-kandharāḥ

praṇamya-bowing; tuṣṭuvuḥ-offered prayers; sarve-all; paramātmānam-to the Supreme Soul; īśvaram-the Supreme Personality of Godhead; pulakāñcita-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-mahādeva uvāca

dīna-bandho jagan-nātha  
nāyam vipro jagad-bahih  
kṛtāparādham dīnam ca  
pāhimam śaraṇāgatam

śrī-mahādeva uvāca-Lord Śiva said; dīna-bandhaḥ-O friend of the poor; jagan-nātha-O master of the universe; na-not; ayam-this; viprah-brāhmaṇa; jagad-bahih-caste out; kṛtāparādham-offender; dīnam-poor; ca-and; pāhi-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-pārvaty uvāca

bhakta evāmbarīṣas te  
na dvijā na surā vayam  
sarveṣāṁ īśvaras tvam ca  
rakṣa vipram kṛtāgasam

śrī-pārvaty uvāca-Śrī Pārvatī said; bhakta-devotee; eva-indeed; ambarīṣaḥ-Ambarīṣa; te-of You; na-not; dvijā-brāhmaṇas; na-not; surāḥ-demigods; vayam-we; sarveṣāṁ-of all; īśvaraḥ-O master; tvam-You; ca-and; rakṣa-please protect; vipram-brāhmaṇa; kṛtāgasam-offender.

Śrī Pārvatī said: King Ambarīṣa 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

sarveṣāṁ janakas tvam ca  
pātā daṇḍa-kṛt īśvaraḥ  
śiśu-hetoh śiśum hanti  
pitety evam kutaḥ prabho

śrī-dharma uvāca-Śrī Yama said; sarveṣāṁ-of all; janakaḥ-the father; tvam-You; ca-and; pātā-the protector; daṇḍa-kṛt-the punisher; īśvaraḥ-the master; śiśu-hetoh-for the child; śiśum-the child; hanti-kills; pitā-the father; iti-thus; evam-thus; kutaḥ-why?; prabhaḥ-O Lord.

Śrī 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-phalam bhūtam  
adhnā 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; phalam-the result; bhūtam-manifested; adhnā-now; pātum-to protect; arhasi-are worthy.

Śrī Indra 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

śāntim kartum samucitam  
utpatha-sthasya sāmpratam  
kṛta-kunṭhasya mūḍhasya  
pālanam kartum arhasi

śrī-rudrāḥ ūcuḥ-the Rudras said; śāntim-peace; kartum-to do; samucitam-proper; utpatha-sthasya-of an offender; sāmpratam-not; kṛta-kunṭhasya-foolish; mūḍhasya-foolish; pālanam-protection; kartum-to do; arhasi-You are worthy.

The Rudras said: It is right for you to punish this offender. Still, please save him, for he is very foolish and unintelligent.

Text 134

śrī-dik-pālā ūcuḥ

kṛtāparādham vipram ca  
cchetum arhati na śrutau

aparādha-phalam kṛtvā  
kuru pālanam īśvara

śrī-dik-pālā ūcuḥ-the protectors of the directions; kṛtāparādham-offender; vipram-brāhmaṇa; ca-and; cchetum-to cut; arhati-worthy; na-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 kūrmō 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; kūrmāḥ-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  
daṇḍanī 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; mṛtāḥ-dead; vayam-we; daṇḍanī-punishment; vidhātum-to do; ekasya-of one; bhavet-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-atrir uvāca

tvayaiva dattah putro me  
so 'pi tvat-sevakah sadā  
na kam bibheti trilokye  
tejasvī tejasā tava

śrī-atrir uvāca-Śrī Atri said; tvayā-by You; eva-indeed; dattah-offered; putrah-son; me-to me; sah-he; api-also; tvat-sevakah-Your servant; sadā-always; na-not; kam-whom?; bibheti-fears; trilokye-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 is strong with power You gave to him.

Text 138

śrī-lakṣmīr uvāca

kṣamāparādhamin bhagavan  
rakṣemam śaraṇāgatam  
stuvanti devā viprāś 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; viprāś-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  
sarveśām bhagavān svāmī

sarvāṁś 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; sarveśām-of all; bhagavān-the Lord; svāmī-the master; sarvāṁś-to all; ca-and; pātum-to protect; arhasi-is worthy.

Śrī Sarasvatī said: How can I presume to teach You. You are the father of the demigods, the Lord of the Vedas, and the master of all. You protect everyone.

Text 140

śrī-pārṣadā ūcuḥ

bhavataḥ smṛti-mātreṇa  
sarveśāṁ sarva-maṅgalam  
bhavet sarvāpado yānti  
pāhīmāṁ śaraṇāgatam

śrī-pārṣadā ūcuḥ-the Lord's associates said; bhavataḥ-of You; smṛti-mātreṇa-simply by hearing; sarveśām--of all; sarva-maṅgalam-all auspiciousness; bhavet-is; sarvāpadaḥ-all calamity; yānti-goes; pāhi-please protect; imam-him; śaraṇāgatam-taken shelter.

The Lord's associates said: Simply by remembering You everyone attains auspiciousness. All their calamities go far away. Please protect this brāhmaṇa who has surrendered to You.

Text 141

śrī-nartakā ūcuḥ

dāridrya-bhañjaka vayam  
bhikṣukās tava santatam  
bhikṣāṁ nah sāmprataṁ dehi  
paritrāṇām dvijasya ca

śrī-nartakā ūcuḥ-the dancers said; dāridrya-bha{.sy 241}jaka-O breaker of poverty; vayam-we; bhikṣukāḥ-beggars; tava-of You; santatam-always; bhikṣām-charity; nah-to us; sāmpratam-now; dehi-please give; paritrāṇām-protection; dvijasya-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

eteśāṁ stavanam̄ śrutvā  
prabhuḥ śaraṇa-vatsalah  
prahasyovāca vacanam̄  
sarva-santoṣa-kāraṇam̄

eteśāṁ-of them; stavanam-the prayer; śrutvā-hearing; prabhuḥ-the Lord;  
śaraṇa-vatsalah-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-vākyam̄  
nīti-yuktam̄ sukhāvaham̄  
vipra-rakṣām̄ karisyāmi  
yuṣmākam̄ ājñayā dhruvam̄

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; sarve-all; śṛṇuta-please hear; mad-vākyam-My words; nīti-yuktam-proper; sukhāvaham-pleasing; vipra-rakṣām-protection of the sage; karisyāmi-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 ayam̄ yātu vaikuṇṭhād  
ambarīṣālayam̄ punah̄  
karotu pāraṇam̄ tatra  
rājñah̄ su-prītaye muniḥ

kintv-however; ayam-he; yātu-must go; vaikuṇṭhāt-from Vaiku.n.tha;  
ambarīṣālayam-to Kign Ambarīṣa; punah-again; karotu-must do; pāraṇam-breaking  
the fast; tatra-there; rāj{.sy 241}ah-of the king; su-prītaye-for the pleasure; muniḥ-  
the sage.

However, Durvāsā Muni must leave Vaikuṇṭha, return to King Ambarīṣa's home, and please him by taking his meal there.

Text 145

vipras tasyātithir bhūtvā  
nirdoṣam śaptum udyataḥ  
sudarśanam tam samrakṣya  
brāhmaṇam hantum udyatam

vipraḥ-the brāhmaṇa; tasya-his; atithih-guest; bhūtvā-becoming; nirdoṣam-faultless; śaptum-to curse; udyataḥ-eager; sudarśanam-Sudarśana-cakra; tam-him; samrakṣya-protecting; brāhmaṇam-the brāhmaṇa; hantum-to kill; udyatam-eager.

The brāhmaṇa Durvāsā was a guest of King Ambarīṣa. 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 146

pūrṇam varṣam ayam bhīto  
bhramaty eva bhavam sadā  
upavāsi sa rājendraḥ  
sa-strīkaś ca śucānvitah

pūrṇam-entire; varṣam-year; ayam-he; bhītaḥ-frightened; bhramaty-wanders; eva-indeed; bhavam-the material world; sadā-always; upavāsi-fasting; sa-he; rājendraḥ-the great king; sa-strīkaś-with wife; ca-and; śucānvitah-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 upavāsi ca  
bhaktopavāsa-kāraṇāt  
stanandham bālakam dṛṣṭvā  
na bhuṅkte jananī yathā

tataḥ-since then; aham-I; upavāsi-fasting; ca-and; bhakta-devotee; upavāsa-fasting; kāraṇāt-for the reason; stanandham-an infant; bālakam-child; dṛṣṭvā-seeing; na-not; bhuṅkte-eats; jananī-the mother; yathā-as.

As a mother cannot eat if her infant child does not eat, so for this year I have also fasted because of My devotee's fast.

Text 148

mamāśiṣo muni-śreṣṭhah  
sadyo hhavatu vijvarah  
pathi tatrāsyā himsām ca  
mac-cakram na kariṣyati

mama-of Me; assiṣah-the blessing; muni-śreṣṭhah-the gerat sage; syah-at once; hhavatu-may become; vijvarah-free of danger; pathi-on the path; tatra-there; asya-of him; himsām-killing; ca-and; mac-cakram-My cakra; na-not; kariṣyati-will do.

Here is My blessing: The sage is now free of all danger. My Sudarśana-cakra will not harm him.

Text 149

aham evādyā niścintah  
sukham bhokṣyāmi niścitam  
bhakta-dattam ca yad vastu  
prītyā kṛtvāmṛtopamam

aham-I; eva-indeed; adya-now; niścintah-free from anxiety; sukham-happiness; bhokṣyāmi-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 ca yad-dravyam  
na cāham bhoktum īśvaraḥ  
vinā bhakta-pradānena  
na ca mām dātum īśvari

lakṣmī-dattam-given by Lakṣmī; ca-and; yad-dravyam-the 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; īśvari-is able.

I will not eat anything, even if Goddess Lakṣmī offers it to Me, unless it is also offered to My devotees. Goddess Lakṣmī will not offer Me anything without also offering it to My devotees.

Text 151

he munīndra mahā-prājña  
gaccha vatsa nr̄pālayam  
sarve devāś ca devyaś ca  
gacchantu munayo gr̄ham

he-O; munīndra-king of sages; mahā-prājña-O great philosopher; gaccha-go; vatsa-O child; nr̄pālayam-to the king's home; sarve-all; devāḥ-the demigods; ca-and; devyah-goddesses; ca-and; gacchantu-should go; munayah-the sages; gr̄ham-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 svāntah-puraṁ mudā  
yayuh sarve mudā yuktah  
praṇamya jagad-īśvaram

iti-thus; uktvā-speaking; śrī-hariḥ-Lord Kṛṣṇa; tūrṇam-at once; yayau-went; svāntah-puram-to His palace; mudā-happily; yayuh-went; sarve-all; mudā-happily; yuktah-engaged; praṇamya-bowing; jagad-īśvaram-to the master of the universes.

After speaking these words, the Supreme Personality of Godhead entered His palace. Bowing down before the master of the universes, everyone happily left.

Text 153

brāhmaṇāś ca mano-yāyī  
jagāma hari-mandirāt  
sudarśanam ca tac-cakram  
sūrya-koṭi-sama-prabham

brāhmaṇah-the brāhmaṇa; ca-and; mano-yāyī-going fast like the mind; jagāma-went; hari-mandirāt-from Lord Kṛṣṇa's palace; sudarśanam-the Sudarśana-cakra; ca-and; tac-cakram-the cakra; sūrya-koṭi-sama-prabham-splendid like ten million suns.

Traveling at the speed of mind, the brāhmaṇa Durvāsā flew from Lord Hari's palace. The Sudarśana-cakra, effulgent like millions of suns, followed close behind.

Text 154

upoṣya vatsaram rājā  
śuṣka-kanṭhoṣṭha-tālukah  
simhāsana-stho dadarśa  
purato muni-puṅgavam

upoṣya-fasting; vatsaram-for a year; rājā-the king; śuṣka-kanṭhoṣṭha-tālukah-his throat, palate, and lips dry and withered; simhāsana-sthah-sitting on a throne; dadarśa-saw; purataḥ-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 sadyah  
praṇamya sādaram mudā  
bhojayitvā tu miṣṭānnam  
brāhmaṇam bubhuje svayam

utthāya-rising; sambhramāt-with respect; sadyah-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  
Śjagāma svālayam tūrṇam  
praśāśamsa punah punah

bhuktvā-eating; tuṣṭah-happy; dvija-śreṣṭhaḥ-the great brāhmaṇa; yuyuje-engaged; nṛpam-the king; āśiṣam-blessing; jagāma-went; svālayam-home; tūrṇam-at once; praśāśamsa-praised; punah AGAIN; punah-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 vismayākulah  
māhātmyam durlabham aho  
vaiṣṇavānām iti dvija

uvāca-spoke; pathi-on the path; viprendraḥ-the great brāhmaṇa; manasā-with his mind; vismayākulah-filled with wonder; māhātmyam-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 dosah  
śrutas tvan-mukhato mune  
parābhavo muneś caiva  
paritrāṇam harer aho

śrī-nārada uvāca-Śrī Nārada said; dvādaśī-laṅghane-in not observing Dvādaśī; dosah-the fault; śrutas-heard; tvan-mukhataḥ-from your mouth; muneḥ-O sage; parābhavaḥ-defeat; muneś-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  
sarveśām īpsitam ca me  
ekādaśī-vratasyāsyā  
vidhānam vada niścitam

adhunā-now; śrotum-to hear; icchāmi-I wish; sarveśām-of all; īpsitam-desired; ca-and; me-of me; ekādaśī-of ekādaśī; vratasya-of the vow; asya-of it; vidhānam-the method; vada-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 kautūhalam manah

ahah-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; kautūhalam-eager; manah-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 You, 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 Ṛṣi said; ekādaśī-vratam-the vow of ekādaśī; idam-this; vratānām-of vows; durlabham-rare; varam-best; śrī-kṛṣṇa-prīti-janakam-pleasing to Lord Kṛṣṇa; tapaḥ-śreṣṭham-the best of austerites; tapasvinām-of the austere.

Śrī Nārāyaṇa Ṛṣi said: Ekādaśī is the best of vows and the best of austerities. It is very pleasing to Lord Kṛṣṇa.

## Text 5

devānām ca yathā kr̄ṣṇo  
devīnām prakṛtir yathā  
āśramānām yathā vipro  
vaiṣṇavānām yathā śivah

devānām-of deities; ca-and; yathā-as; kr̄ṣṇah-Lord Kr̄ṣṇa; devīnām-of goddesses;  
prakṛtiḥ-lakṣmī; yathā-as; āśramānām-of āśramas; yathā-as; viproh-the brāhmaṇa;  
vaiṣṇavānām-of devotees; yathā-as; śivah-Lord Śiva.

As Kr̄ṣṇa 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 gaṇeśah pūjyānām  
yathā vāṇī vipaścitām  
śāstrāṇām ca yathā vedās  
tīrthānām jāhnavī yathā

yathā-as; gaṇeśah-gaṇeśa; pūjyānām-of objects pf worship; yathā-as; vāṇī-  
Sarasvatī; vipaścitām-of eloquent philosophers; śāstrāṇām-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 svarṇah  
prāṇinām vaiṣṇavo yathā  
dhanānām ca yathā vidyā  
saṅginām ca yathā priyā

taijasānām-od splendid metals; yathā-as; svarṇah-gold; prāṇinām-of living  
beings; vaiṣṇavah-the devotee of Lord Viṣṇu; yathā-as; dhanānām-of treasures; ca-  
and; yathā-as; vidya-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 8

preyāsām ca yathā prāṇāḥ  
preyasīnām yathā matih  
āptānām indriyāṇām ca  
cañcalānām yathā manah

preyāsām-of the dear; ca-and; yathā-as; prāṇāḥ-life; preyasīnām-of the beloved;  
yathā-as; matih-intelligence; āptānām-attained; indriyāṇām-of the senses; ca-and;  
ca{.sy 241}calānām-fickle; yathā-and; manah-the 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 senses, . . .

### Text 9

guru-strīnām yathā mātā  
vadhūnām ca yathā patih  
baliṣṭhānām yathā daivam  
kālah kalayatām yathā

guru-strīnām-of exalted ladies; yathā-as; mātā-the mother; vadhūnām-of girls;  
ca-and; yathā-as; patih-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-śilo mitrāṇām  
śatrūṇām rug yathā mune  
yathā kīrtih kīrtimatām  
grhiṇām ca yathā grham

yathā-as; su-śilaḥ-a person of good character; mitrāṇām-of friends; śatrūṇām-of  
enemies; ruk-disease; yathā-as; mune-O sage; yathā-as; kīrtih-fame; kīrtimatām-of  
the famous; grhiṇām-of persopnas attached to their home; ca-and; yathā-as; grha-  
the home.

. . . as a person of righteous character is the best of friends, as disease is the best of

enemies, as fame is the best thing for the famous, as home is the best thing to one attached to hearth and home, . . .

### Text 11

yathā sarpo himsakānām  
duṣṭānām pumścalī yathā  
tejasvinām yatheśāś ca  
sahiṣṇūnām yathā kṣitih

yathā-as; sarpaḥ-a snake; himsakānām-of the harmful; duṣṭānām-of the wicked; pumścalī-an unchaste woman; yathā-as; tejasvinām-of the powerful; yathā-as; īśah-Śiva; ca-and; sahiṣṇūnām-of the patient; yathā-as; kṣitih-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 bhaksāṇām  
dāhakānām yathānalaḥ  
yathā śrīr dhana-dātṛṇām  
satīnām ca yathā satī

yathā-as; amṛtam-nectar; ca-and; bhaksāṇām-of foods; dāhakānām-of burning things; yathā-as; analaḥ-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 Durgā is the best of saintly women, . . .

### Text 13

prajeśānām yathā brahmā  
saritām sāgaro yathā  
yathā sāma śrutīnām ca  
gāyatrī cchandasām yathā

prajeśānām-of grandfathers; yathā-as; brahmā-Brahmā; saritām-of bodies of water; sāgarah-the ocean; yathā-as; yathā-as; sāma-the Sāma Veda; śrutīnām-of the Vedas; ca-and; gāyatrī-Gāyatrī; cchandasām-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

vṛkṣānām ca yathāśvatthah  
puṣpānām tulasī yathā  
yathā mārgo hi māsānām  
ṛtūnām ca yathā madhuḥ

vṛkṣānām-of trees; ca-and; yathā-as; aśvatthah-the aśvattha tree; puṣpānām-of flowers; tulasī-tulasī; yathā-as; yathā-as; mārgah-mārga; hi-indeed; māsānām-of months; ṛtūnām-of seasons; ca-and; yathā-as; madhuḥ-spring.

. . . as aśvattha 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  
rudrāṇām śaṅkaro yathā  
yathā bhīṣmo vasūnām ca  
varṣānām bhārataṁ yathā

ādityānām-of Aditi's sons; yathā-as; sūryah-Sūrya; rudrāṇām-of the Rudras; śaṅkarah-Śiva; yathā-as; yathā-as; bhīṣmaḥ-Bhīṣma; vasūnām-of the 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

devarśinām yathā tvam ca  
brahmaśinām bhṛgur yathā  
nṛpānām ca yathā rāmaḥ  
siddhānām kapilo yathā

devarśinām-of the divine sages; yathā-as; tvam-you; ca-and; brahmaśinām-of brāhmaṇa sages; bhṛguḥ-Bhṛgu; yathā-as; nṛpānām-of kings; ca-as; yathā-as; rāmaḥ-rāma; siddhānām-of siddhas; kapilaḥ-kapila; yathā-as.

. . . as you are the best of the devarsis, as Bhrgu is the best of the brahmarsis, as Rāma is the best of kings, as Kapila is the best of the siddhas, . . .

Text 17

yathā sanat-kumāraś ca  
yoginām jñāninām varah  
airāvato gajendrāṇām  
paśūnām śarabho yathā

yathā-as; sanat-kumārah-sanat-kumāra; ca-and; yoginām-of yogīs; jñāninām-of the wise; varah-the best; airāvatah-Airāvata; gajendrāṇām-of regal elephants; paśūnām-of beasts; śarabhaḥ-the śarabha; yathā-as.

. . . as Sanat-kumāra is the best of the yogīs and j{.sy 241}ānīs, as Airāvata is the best of regal elephants, as the śarabha is the best of wild beasts, . . .

Text 18

yathā himādriḥ śailānām  
maṇīnām kaustubho yathā  
sarasvatī nadīnām ca  
yathā puṇya-svarūpiṇī

yathā-as; himādriḥ-the Himalayas; śailānām-of mountains; maṇīnām-of jewels; kaustubhah-Kaustubha; yathā-as; Sarasvatī-the Sarasvatī; nadīnām-of rivers; ca-and; yathā-as; puṇya-svarūpiṇī-the form of piety.

. . . as the Himalayas are the best of mountains, as the Kaustubha is the best of jewels, as the holy Sarasvatī is the best of rivers, . . .

Text 19

gandharvānām citraratho  
yathā śreṣṭhaś ca nāradah  
yathā kuvero yakṣaṇām  
sumālī rakṣasām yathā

gandharvānām-of the gandharvas; citrarathaḥ-Citraratha; yathā-as; śreṣṭhah-the best; ca-and; nāradah-Nārada; yathā-as; kuverah-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 śreṣṭhah  
svayam svāyambhuvo manuh

yathā-as; śreṣṭhā-the best; ca-and; nārīṇām-of women; śatarūpā-śatarūpā; varā-the vest; parā-best; manūnām-of manus; ca-and; yathā-as; śreṣṭhah-the best; svayam-personally; svāyambhuvaḥ-Svāyambhuva; manuh-Manu.

. . . as Śatarūpā is the best of women, as Svāyambhuva is the best of Manus, . . .

Text 21

sundariṇām yathā rambhā  
yathā māyā ca māyinām  
ekādaśī-vratam idam  
vratānām ca varam tathā

sundariṇām-of beautiful girls; yathā-as; rambhā-Rambhā; yathā-as; māyā-Māyā; ca-and; māyinām-of magicians; ekādaśī-ekādaśī; vratam-the vow; idam-this; vratānām-of vows; ca-and; varam-the best; tathā-so.

. . . as Rambhā is the best of beautiful girls, and as Māyā is the best of magicians, so ekādaśī is the best of holy vows.

Text 22

kartavyam ca caturṇām ca  
varṇanām 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; vaiṣṇavānām-of Vaiṣṇavas; ca-and; brāhmaṇānām-of brāhmaṇas; viśeṣataḥ-specifically.

Ekādaśī should always be observed by all four varṇas. Vaiṣṇavas, sannyāsīs, and brāhmaṇas especially should observe the vow of ekādaśī.

Text 23

satyam̄ sarvāṇī pāpāni  
brahma-hatyādikāni ca  
saty evaudanam̄ āśritya  
śrī-kṛṣṇa-vrata-vāsare

satyam̄-truth; sarvāṇī-all; pāpāni-sins; brahma-hatyādikāni-beginning with killing a brāhmaṇa; ca-and; saty- eva-indeed; odanam-in grains; āśritya-taking shelter; śrī-kṛṣṇa-vrata-vāsare-on ekādaśī.

All sins, beginning with the sin of killing a brāhmaṇa, take shelter of grains during ekādaśī day.

Text 24

bhuṅkte tāni ca sarvāṇī  
yo bhuṅkte tatra manda-dhīḥ  
ihāti-pātakī so 'pi  
yāty ante narakam̄ dhruvam

bhuṅkte-eats; tāni-them; ca-and; sarvāṇī-all; yaḥ-one who; bhuṅkte-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 cāṇḍālatām̄ vrajet

ekādaśī-pramāṇāni-eleven; yuga-saṅkhyākṛtāni-yugas; ca-and; kumbhīpāke-in hell; mahā-ghore-very terrible; sthitvā-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-yuktah-diseased; ca-and; tataḥ-from that; saptasu-in seven;  
janmasu-births; paścān-then; muktaḥ-freed; bhavet-becomes; pāpāt-from the sin;  
ity-thus; āha-said; kamalodbhavaḥ-Brahmā.

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 evam kathito brahman  
yo doṣas tatra bhojane  
dvādaśī-laṅghane doṣo  
mayoktaś ca śrutiḥ paraḥ

ity-thus; evam-thus; kathitah-spoken; brahman-O brāhmaṇa; yaḥ-one which;  
doṣah-fault; tatra-there; bhojane-in eating; dvādaśī-on tyhe dvādaśī; laṅghane-in  
not observing; doṣah-the fault; mayā-by me; uktah-told; ca-and; śrutiḥ-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 obsewring daśamī; doṣam-th sin; nibodha-please  
know; kathayāmi-I will tell; te-to you; purā-before; śrutiḥ-heard; dharma-vaktrāt-  
from ther mouth of Dharma; veda-sāroddhṛtaḥ-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

daśamīṁ cet kalā-mātrām  
mūḍho jñānena laṅghayet  
yāti śrīs tad-gṛhāt 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-gṛhāt-from his home; tūrṇam-at 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-vamśa-hāniś ca  
yaśo-hānir bhaved dhruvam  
ante manvantara-śatam  
andha-kūpe vased dvija

isha-here; tad-vamśa-hāniḥ-the destruction of his family; ca-and; yaśo-hāniḥ-the  
destruction of his fame; bhavet-is; dhruvam-indeed; ante-at the end; manvantara-  
śatam-for a hundred manvantaras; andha-kūpe-in hell; vased-resides; dvija-O  
brāhmaṇa.

His family is ruined. His good reputation is ruined. O brāhmaṇa, for a hundred  
manvantaras he lives in hell.

Text 31

daśamy ekādaśī cāpi  
dvādaśī yatra vāsare  
tatra bhuktvā para-dina  
uposya vratham ācaret

daśamī-daśamī; ekādaśī-ekādaśī; ca-and; api-also; dvādaśī-dvādaśī; yatra-where;  
vāsare-on the day; tatra-there; bhuktvā-eating; para-dine-in the following day;  
uposya-fasting; vratham-vow; ācaret-observes.

If the daśamī, ekādaśī, and dvādaśī occur in the boundaries of a single lunar  
day, then one should eat on that day and fast on the next.

Text 32

Śdvādaśyāṁ ca vrataṁ kṛtvā  
trayodaśyāṁ tu pāraṇam  
dvādaśī-laṅghane doṣo  
vratinām nātra vidyate

dvādaśyāṁ-on dvādaśī; ca-and; vrataṁ-the vow; kṛtvā-doing; trayodaśyāṁ-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; atra-here; 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; kiñcit-something; eva-indeed; sa-and; tatrapoṣyā-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

śaṣṭhī-danḍātmikā yatra  
prabhāte ca tithi-trayam  
kurvanti kṛtināḥ pūrvam  
naiva yaty-ādayas tathā

śaṣṭhī-danḍātmikā-consisting of the sixth danḍa; yatra-where; prabhāte-at sunrise; ca-and; tithi-trayam-three tithis; kurvanti-do; kṛtināḥ-the pious; pūrvam-first; na-not; eva-indeed; yaty-ādayaḥ-the sannyāsīs and others; tathā-so.

If ekādaśī is manifested during the last six danḍas of the first day, and on the sunrise of the next day there is a conjunction of three tithis, the pious should fast on the first day. Sannyāsīs and those like them, however, should not.

Note: One daṇḍa equals 24 minutes. Some texts substitute the words "caiva" in place of "naiva". In that case the last sentence would be "Sannyāsīs and those like them should also fast."

### Text 35

paratrānaśanam kṛtvā  
nitya-kṛtyam samāpayet  
vrate jāgaranam sarvam  
paratraivācared budhah

paratra-on the second day; anaśanam-fasting; kṛtvā-doing; nitya-kṛtyam-regular duties; samāpayet-should attain; vrate-in the vow; jāgaranam-keeping an all-night vigil; sarvam-all; paratra-on the decond; eva-indeed; ācaret-should observe; budhah-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

ṛghī tat-pūrva-divase  
vrataṁ kṛtvā pare 'hani  
ekādaśyām vyatītāyām  
pāraṇam tu samācaret

ṛghī-a householder; tat-pūrva-divase-on the day before that; vrataṁ-the vow; kṛtvā-doing; pare-on the next; ahani-day; ekādaśyām-on ekādaśī; vyatītāyām-passed; pāraṇam-breaking the fast; tu-indeed; samācaret-should do.

On the first day a householder should fast and then, when the ekādaśī is over, he should break his fast.

### Text 37

vaiṣṇavānām yatīnām ca  
vidhavānām tathaiva ca  
sarvāḥ samā uposyās tā  
bhikṣūnām brahmacāriṇām

vaiṣṇavānām-of Vaiṣṇavas; yatīnām-of sannyāsīs; ca-and; vidhavānām-of widows; tathā-so; eva-certainly; ca-and; sarvāḥ-all; samā-the same; uposyāḥ-fasting; tā-they; bhikṣūnām-of beggars; brahmacāriṇām-of brahmacārīs.

Vaiṣṇavas, sannyāsīs, brahmacārīs, widows, and beggars should all fast on ekādaśī.

Text 38

śuklām eva tu kurvanti  
ṛghino vaiṣṇavetarāḥ  
na kṛṣṇa-laṅghane doṣas  
teṣāṁ vedeṣu nārada

śuklām-the brighth fortnight; eva-indeed; tu-indeed; kurvanti-do; ḡṛhinah-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  
saivoposya ḡṛhasthena  
nānyनā kṛṣṇā kadācana

śayanī-Śayana ekādaśī; bodhanī-Utthāna ekādaśī; madhye-in the midst; yā-who; kṛṣṇaikādaśī-the ekādaśī of the dark fortnight; bhavet-may be; sā-that; eva-indeed; uposyā-should be fasting; ḡṛhasthena-by a householder; na-not; anynā-another; 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 evam kathito brahman  
nirṇayo yaḥ śrutau śrutiḥ  
vratasyāsyā vidhānam ca  
nibodha kathayāmi te

ity evam-thus; kathitah-spoken; brahman-O brāhmaṇa; nirṇayaḥ-the

conclusion; yah-which; śrutau-in the Vedas; śrutah-heard; vratasya-the vow; asya-of this; vidhānam-the method; ca-and; nibodha-please understand; kathayāmi-I tell; te-to you.

O 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 bhuṅkte punar jalam  
ekākī kuśa-śayyāyām  
naktam śayanam ācaret

kṛtvā-doing; haviṣyam-haviṣya; pūrvāhne-on the previous day; na-not; ca-and; bhuṅkte-eats; punah-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 42

brāhme muhūrte cotthāya  
prātaḥ-kṛtyam vidhāya ca  
nitya-kṛtyam vidhāyātha  
tataḥ snānam samācaret

brāhme muhūrte-at brahma-muhūrta; ca-and; utthāya-rising; prātaḥ-kṛtyam-morning duties; vidhāya-performing; ca-and; nitya-kṛtyam-regular duties; vidhāyā-performing; atha-then; tataḥ-then; snānam-bathing; samācaret-should perform.

Then he should rise at brahma-muhūrta, bathe, and perform his morning duties.

#### Text 43

vratopavāsa-saṅkalpaṁ  
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 44

nitya-pūjām dine kṛtvā  
vrata-dravyaiḥ samāharet  
dravyam ṣoḍāśopacaram  
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; ṣoḍāśopacaram-sixteen articles; prakṛṣṭam-excellent; vidhi-bodhitam-aware of the rules.

During the day he should perform his regular worship and he should collect the sixteen articles to be used in following the vow.

Text 45

āsanam vasanam padyam  
arghyaiḥ puṣpānulepanam  
dhūpa-dīpam ca naivedyam  
yajña-sūtraiḥ ca bhūṣaṇam

āsanam-a seat; vasanam-cloth; padyam-padya; arghyam-arghya; puṣpa-flowers; anulepanam-sandal paste; dhūpa-incense; dīpam-lamp; ca-and; naivedyam-offering of food; yajña-sūtraiḥsacred 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

madhuparkah punar jalam  
etāny āhṛtya divase  
vrataṁ naktam̄ samācaret

gandha-perfume; snānīya-bathing water; tāmbūlam-betelnuts; madhuparkah-madhuparka; punah-again; jalam-water; etāny-these; āhṛtya-collecting; divase-in the day; vrataṁ-the vow; naktam̄-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-hariṁ smṛtvā  
svasti-vācanam̄ ācaret

upaviśya-sitting; āsane-on the sitting place; pūtaḥ-pure; dhṛtvā-holding; dhaute-washed; ca-and; vāsasī-two garments; ācamya-sipping ācamana; śrī-hariṁ-Śrī Kṛṣṇa; smṛtvā-remembering; svasti-vācanam̄-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-ghaṭam̄  
dhānyādhāre śubha-kṣaṇe  
phala-śākhā-candanāktam̄  
vedoktaṁ munibhir mudā

āropya-establishing; mangala-ghaṭam̄-the auspicious jar; dhānyādhāre-in meditation; śubha-kṣaṇe-at an auspicious moment; phala-fruits; śākhā-branches; candanāktam̄-sandal paste; vedoktam̄-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-ṣaṭkam̄ samāvāhya  
pr̄thag-dhyānaiḥ samācaret  
pūjāṁ pañcopacāreṇa  
prakṛṣṭena vicakṣaṇah̄

deva-deities; ṣaṭkam-six; samāvāhya-invoking; pr̄thag-dhyānaiḥ-with separate meditations; samācaret-should worship; pūjāṁ-worship; pañcopacāreṇa-with five articles; prakṛṣṭena-excellent; vicakṣaṇah-a wise man.

Then one should invoke the six Deities, meditate on each one individually, a worship them with five excellent articles.

Text 50

gaṇeśvaraṁ dinakaram̄  
vahnīm viṣṇum̄ śivam̄ śivām̄  
sampūjya tāṁ praṇamyātha  
vratam̄ kuryād dharim̄ smaran

gaṇeśvaraṁ-Gaṇeśa; dinakaram-Sūrya; vahnīm-Agni; viṣṇum-Viṣṇu; śivam-Śiva; śivām-Pārvatī; sampūjya-worshiping; tāṁ-the them; praṇamya-bowing; atha-then; vratam-the vow; kuryāt-should perform; harim-on Lord Kṛṣṇa; smaran-meditating.

In this way one should worship Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva, and Pārvatī, bow down before them, and, meditating on Lord Kṛṣṇa, observe the vow.

Text 51

nārādhya deva-ṣaṭkam̄ ca  
yadi karma samācaret  
nityam̄ naimittikam̄ vāpi  
tat sarvam̄ niṣphalam̄ bhavet

na-not; ārādhya-worshiping; deva-ṣaṭkam-the six deities; ca-and; yadi-if; karma-action; samācaret-performs; nityam-regular; naimittikam-occasional; vā-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  
vratāṅga-bhūtam eva ca  
kaṇva-sākhoktam iṣṭam ca  
vrataṁ śṛṇu mahā-mune

ity evam-thus; kathitam-spoken; sarvam-all; vratāṅga-bhūtam-the parts of the vow; eva-indeed; ca-and; kaṇva-sākhoktam-described in the Kaṇva-sākha of the Vedas; iṣṭam-desired; ca-and; vrataṁ-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 Kaṇva-sākhā.

#### Text 53

sāma-vedokta-dhyānena  
dhyātvā kṛṣṇam parāt param  
puṣpam sva-śirasi nyasya  
punar dhyānam samācaret

sāma-vedokta-dhyānena-by the meditation spoken in the Sāma Veda; dhyātvā-meditating; kṛṣṇam-on Lord Kṛṣṇa; parāt-than the greatest; param-greater; puṣpam-flower; sva-śirasi-on his own head; nyasya-placing; punah-again; dhyānam-meditation; samācaret-should perform.

Following the meditation described in the Sāma Veda, one should meditate on Lord Kṛṣṇa. Then one should place a flower to his head, and then again meditate on Lord Kṛṣṇa.

#### Text 54

dhyānam śṛṇu nigūḍham ca  
sarveśām ati-vāñchitam  
na prakāśyam abhaktāya  
bhakta-prāṇādhikam param

dhyānam-meditation; śṛṇu-please hear; nigūḍham-confidential; ca-and; sarveśām-of all; ati-vāñchitam-greatly desired; na-not; prakāśyam-to be revealed; abhaktāya-to a non-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-candrābhā-  
vinindyāsyam anuttamam

śarat-sūryodayābjāli-  
prabhā-mocana-locanam  
svāṅga-saundarya-bhūṣābhī  
ratna-bhūṣaṇa-bhūṣitam

gopa-locana-konaiḥ ca  
prasannair ati-vāñkitaiḥ  
śaśvān nirikṣyamānān tat-  
prāṇair iva vinirmitam

rāsa-maṇḍala-madhyā-stham  
rasollāsa-samutsukam  
rādhā-vaktra-śarac-candra-  
sudhā-pāna-cakorakam

kaustubhena maṇīndrena  
vakṣah-sthala-samujjvalam  
pārijāta-prasūnānām  
mālā-jalair virājitam

śad-ratna-sāra-nirmāṇa-  
kirīṭojjvala-śekharam  
vinoda-muralī-hasta-  
nyastam pūjyam surāsuraiḥ

dhyānāsādhyam durārādhyam  
brahmādīnām ca vanditam  
kāraṇam kāraṇānām yam  
tam īsvaram ahaṁ bhaje

navīna-new; nīrada-clouds; udrikta-abundant; śyāma-dark; sundara-handsome;  
vigraham-form; śarat-autumn; pārvaṇa-season; candra-moon; ābha-splendor;  
vinindyā-rebuking; ḥasyam-face; anuttamam-without any superior; śarat-autumn;  
sūrya-sun; udaya-rising; ābja-lotuses; āli-multitude; prabhā-splendor; mocana-  
releasing; locanam-eyes; svāṅga-saundarya-the handsomeness of His limbs;  
bhūṣābhīḥ-with the ornaments; ratna-jewel; bhūṣaṇa-ornaments; bhūṣitam-  
decorated; gopa-locana-konaiḥ-with the gopīs' sidelong glances; ca-and;  
prasannaiḥ-happy; ati-vāñkitaiḥ-very crooked; śaśvān-always; nirikṣyamānām-

seen; tat-that; prāṇaiḥ-by the lives; iva-and; vinirmitam-made; rāsa-maṇḍala-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; śaracandra-of the autumn moon; sudhā-nectar; pāna-drink; cakorakam-a cakora bird; kaustubhena-with the Kaustubha jewel; maṇīndreṇa-the king of jewels; vakṣah-sthala-chest; samujjvalam-splendid; pārijāta-prasūnānām-of parijata flowers; mālā-jalaiḥ-with many garlands; virājitam-splendid; ṣad-ratna-sāra-nirmāṇa-made with six kinds of jewels; kirīṭa-crown; ujjvala-splendid; śekharam-crown; vinoda-muralī-a pastime flute; hasta-in His hand; nyastam-placed; pūjyam-to be worshiped; surāsuraiḥ-by the demigods and demons; dhyānāśādhyam-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 bird 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 Brahmā and the demigods bow down, the first cause of all causes.

### Text 62

dhyātvānena tam āvāhya  
 copahārāṇi ṣoḍāśa  
 dattvā sampūjayed bhaktyā  
 mantrair ebhiḥ ca nārada

dhyātvā-meditating; anena-with this; tam-on Him; āvāhya-bringing; ca-and; upahārāṇi-articles; ṣoḍāśa-sixteen; dattvā-offering; sampūjayet-should worship; bhaktyā-with devotion; mantrair-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  
nānā-citra-vicitrāḍhyam  
gr̥hyatāṁ parameśvara

āsanam-seat; svarṇa-nirmāṇam-made of gold; ratna-sāra-paricchadam-covered with jewels; nānā-various; citra--wonderful and colorful; vicitra-with designs; āḍhyam-opulent; gr̥hyatāṁ-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  
gr̥hyatāṁ rādhikā-pate

vastram-garements; vahni-viśuddham-pure like fire; ca-and; nirmitam-made; viśvakarmaṇā-by Viśvakarmā; mūlyānirvacanīyam-priceless; tat-that; gr̥hyatāṁ-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

Śpāda-prakṣālanārham tat  
suvarṇa-pātra-saṁsthitam  
su-vāsitam śītalām ca  
gr̥hyatāṁ karuṇā-nidhe

pāda-prakṣālanārham-for washing the feet; tat-that; suvarṇa-pātra-saṁsthitam-in a golden pitcher; su-vāsitam-scented; śītalām-cool; ca-and; gr̥hyatāṁ-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  
grhyatām bhakta-vatsala

idam-this; arghyam-arghya water; pavitram-pure; ca-abd; śaṅkha-toya-samanvitam-the water in a conchshell; puṣpa-flowers; durvā-durvā grass; candana-sandal paste; āktam-anointed; grhyatām-may please be accepted; bhakta-vatsala-O Lord who loves the devotees.

O Lord who loves the devotees, please accept this conchshell of pure arghya water mixed with flowers, durvā, and sandal paste.

Text 67

su-vāsitam śukla-puṣpam  
candanāguru-samyutam  
sadā te pṛīti-jananaṁ  
grhyatām sarva-kāraṇa

su-vāsitam-fragrant; śukla-puṣpam-white flowers; candanāguru-samyutam-with sandal and aguru; sadā-always; te-of You; pṛīti-jananaṁ-pleasing; grhyatām-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-  
kuṇkumośīram uttamam  
sarvepsitam idam kṛṣṇa  
grhyatām anulepanam

candanāguru-kastūrī-kuṇkuma-uśīram-anointed with sandal, aguru, musk, and uśīra; uttamam-best; sarvepsitam-desired by all; idam-this; kṛṣṇa-O Kṛṣṇa; grhyatām-may please be accepted; anulepanam-ointment.

O Lord Kṛṣṇa, please accept this fragrant paste of sandal, aguru, musk, and uśīra, a fragrant paste liked by all.

Text 69

raso vṛkṣa-viśeṣasya  
nānā-dravya-samanvitah  
sugandha-yuktaḥ sukha-do  
dhūpo 'yam pratigrhyatām

rasah-nectar; vṛkṣa-viśeṣasya-of a specific tree; nānā-dravya-samanvitah-with various substances; sugandha-yuktaḥ-fragrant; sukha-dah-pleasing; dhūpaḥ-incense; ayam-this; 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 yam grhyatām prabho

divā-day; niśam-and night; su-pradīptah-shining; ratna-sāra-vinirmitaḥ-made of precious jewels; ghana-dhvanta-nāśa-destruction of the darkness; bījah-the seed; dīpah-lamp; yam-this; grhyatām-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 pragṛhyatām

nānā-vidhāni-various kinds; dravyāṇi-things; svādūni-delicious; madhurāṇi-sweet; ca-and; coṣya-nectar; ādīni-beginning with; pavitrāṇi-pure; svātmārāma-O self-satisfied Lord; pragṛhyatām-may please be accepted.

O self-satisfied Lord, please accept these many kinds of delicious and sweet nectar.

Text 72

sāvitrī-granthi-samyuktām  
svarṇa-tantu-vinirmitam

grhyatāṁ deva-deveśa  
racitam cāru-kāruṇā

sāvitrī-granthi-samyuktam-sacred thread; svarṇa-tantu-vinirmitam-made of golden thread; grhyatāṁ-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 jājvalyamānam tad  
grhyatāṁ nanda-nandana

amūlya-ratna-racitam-made of priceless jewels; sarvāvayava-bhūṣaṇam-ornaments for all limbs; tviṣā-with light; jājvalyamānam-shining; tat-that; grhyatāṁ-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  
pragrhyatāṁ dīna-bandho  
gandho 'yam maṅgala-pradaḥ

pradhānah-original; varṇanīyah-to be described; ca-and; sarva-mangala-karmaṇi-in actions that are all auspicious; pragrhyatāṁ-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 pratigrhyatām

dhātrī-śrīphala-patrāktam-mixed with ther leaves of dhātrī and śrīphala; viṣṇu-tailam-Viṣṇu oil; manoharam-beautiful; vā{.sy 241 }chitam-desired; sarva-lokānām-by all people; bhagavan-O Supreme Personality of Godhead; pratigrhyatām-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 sarveśām  
karpūrādi-su-vāsitam  
mayā niveditam nātha  
tāmbūlām pratigrhyatām

vāñchanīyam-to be desired; ca-and; sarveśām-of all; karpūrādi-su-vāsitam-fragrant with camphior and other things; mayā-by me; niveditam-offered; nātha-O Lord; tāmbūlam-betelnuts; pratigrhyatām-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

sarveśām prīti-jananām  
su-miṣṭām madhurām madhu  
sad-ratna-sāra-pātra-sthān  
gopī-kānta pragṛhyatām

sarveśām-of all; prīti-jananam-giving pleasure; su-miṣṭam-sweet; madhurām-sweet; madhu-honey; sad-ratna-precious jewels; sāra-best; pātra-in a jar; sthān-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

nirmalām jāhnavī-toyarām  
su-pavitram su-vāsitam  
punar ācamanīyām ca

grhyatāṁ madhusūdana

nirmalam-pure; jāhnavī-toyam-Yamunā water; su-pavitram-very pure; su-vāsitam-fragrant; punah-again; ācamanīyam-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 ṣoḍāśopacāraṁ  
dattvā bhakto mudānvitah  
mantreñānena puṣpānāṁ  
mālyam dadyāt prayatnataḥ

iti-thus; ṣoḍāśopacāram-sixteen articles; dattvā-offering; bhaktaḥ-a devotee; mudānvitah-happy; mantreñānena-with this mantra; puṣpānām-of flowers; mālyam-a garland; dadyāt-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-puṣpaiś ca  
grathitam sūkṣma-tantunā  
pravaram bhūṣaṇānāṁ ca  
mālāṁ ca grhyatāṁ prabho

nānā-prakāra-puṣpais-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 stavanāṁ bhaktyā  
puṭāñjali-yutah sudhīḥ

iti-thus; puṣpāñjalim-a handful of flowers; dadyān-should offer; mūlamantreṇa-with the mūla mantra; ca-and; vratī-following the vow; kuryāt-should do; tu-indeed; stavanam-prayer; bhaktyā-with devotion; puṭāñjali-yutah-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  
saṁsāra-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; prabhah-*O Lord*; saṁsāra-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-kṛtāyāsād  
udvignasya mama prabho  
sva-karma-pāśa-nigadair  
baddhasya mokṣaṇam kuru

śata-janma-kṛtāyāsāt-from the deeds of a hundred births; udvignasya-agitated; mama-of me; prabhah-*O Lord*; sva-karma-of my own karma; pāśa-nigadaih-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

praṇatām pāda-padme te

paśya mām śaraṇāgatam  
mārtāṇḍa-tanayād bhītam  
pāhi śaraṇa-pañjara

prāṇatam-bowing down; pāda-padme-at the lotus feet; te-of You; paśya-look; mām-at me; śaraṇāgatam-surrendered; mārtāṇḍa-tanayāt-from yama; bhītam-frightened; pāhi-please protect; śaraṇa-pañjara-O shelter of the surrendered souls.

Please see how I have surrendered to You, bowing down before Your lotus feet! O shelter of the surrendered souls, please rescue me, for I am afraid of Yamarāja.

Text 85

bhakti-hīnam kriyā-hīnam  
vidhi-hīnam ca vedataḥ  
vastu-mantra-vihīnam yat  
tat sampūrṇam 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  
tvān-nāmoccaraṇenaiva  
sarvam pūrṇam bhaved dhare

vedokta-vihitājñānāt-because of ignorance of the Vedic rules; svāṅga-hīne-defective; ca-and; karmaṇi-in action; tvat-nāma-Your name; uccaraṇena-by calling out; eva-indeed; sarvam-all; pūrṇam-full; bhavet-is; hare-O Kṛṣṇa.

O Lord Kṛṣṇa, even though, out of ignorance of the Vedic rules, one may act imperfectly, calling our Your holy name makes everything perfect.

Text 87

iti stutvā tam praṇamya  
dattvā viprāya dakṣinām

mahotsavam̄ vidhāyātha  
kuryāj jāgaranām̄ vratī

iti-thus; stutvā-praying; tam-to Him; praṇamya-bowing down; dattvā-giving; viprāya-to a brāhmaṇa; dakṣinām-dakṣinā; mahotsavam-a great festuval; vidhāya-offering; atha-then; kuryāt-should do; jāgaranām-an all-night vigil; vratī-following the vow.

After reciting these prayers, bowing down before the Lord, offering dakṣinā to a brāhmaṇa, and celebrating a great festival, the devotee following the ekādaśī vow should keep a vigil, staying awake the whole night.

Text 88

kṛtvā vratopavāsam̄ ca  
yadi nidrām̄ niṣevate  
phalasyārdham̄ avāpnoti  
vratopavāsyor vratī

kṛtvā-doing; vrata-of the vow; upavāsam-the fast; ca-and; yadi-if; nidrām-sleep; niṣevate-attains; phalasya-of the result; ardham-half; avāpnoti-attains; vrata-of the vow; upavāsyoh-of the fast; vratī-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

dvādaśyām̄ pāraṇām̄ kṛtvā  
yadi nidrām̄ niṣevate  
punar eva jalām̄ bhuṅkte  
vratārdha-phalam̄ āpnuyāt

dvādaśyām-on dvādaśī; pāraṇam-breaking the fast; kṛtvā-doing; yadi-if; nidrām-sleep; niṣevate-attains; punah-again; eva-indeed; jalām-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 haviṣyānnām̄

sakṛd eva tam ācaret  
mantreṇānena viprendra  
śrī-kṛṣṇa-caraṇam smaran

yatnena-with care; ca-and; haviṣyānnam-haviṣya; sakṛt-once; eva-indeed; tam-it;  
ācaret-should do; mantreṇānena-with this mantra; viprendra-O king of brāhmaṇas;  
śrī-kṛṣṇa-caraṇam-Śrī Kṛṣṇa's lotus feet; smaran-remembering.

O king of brāhmaṇas, carefully eating one meal of haviṣya, one should then remember Lord Kṛṣṇa's feet and recite the following mantra.

### Text 91

he anna prāṇinām prāṇā  
brahmaṇā nirmitam purā  
dehi me viṣṇu-rūpa tvam  
vratopavāsayor phalam

he-O; anna-grains; 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; vratopavāsayoh-of the vow and the fast; phalam-the result.

O grains, O life all living beings, the demigod Brahmā created you in ancient times. Please give me, as the result of following this vow and fast, a spiritual form like that of Lord Viṣṇu.

### Text 92

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; pūrvān-before; sapta-seven; parān-after; sapta-seven; svātmānam-own; uddharet-delivers; dhruvam-indeed.

A person who in Bhārata-varṣa devotedly follows this vow delivers himself, seven generations of his ancestors, and seven generations of his descendants.

### Text 93

mātaram bhrātaram caiva

śvaśrūm ca śvaśuram sutam  
jāmātarām tathā bhṛtyam  
uddharen niścitam narah

mātaram-mother; bhrātaram-brother; ca-and; eva-certainly; śvaśrūm-mother-in-law; ca-and; śvaśuram-father-in-law; sutam-child; jāmātarām-son-in-law; tathā-so; bhṛtyam-sewrvant; uddharet-delivers; niścitam-indeed; narah-a person.

He delivers his mother, brother, sister, children, father-in-law, mother-in-law, son-in-law, daughter-in-law, and servant.

Text 94

ity evam kathitam vipra  
śrī-kṛṣṇa-caritam vratam  
sukhadam mokṣadam sāram  
aparam kathayāmi te

ity-thus; evam-in this way; kathitam-spoken; vipra-O brāhmaṇa; śrī-kṛṣṇa-caritam-Śrī Kṛṣṇa's pastimes; vratam-vow; sukhadam-pleasing; mokṣadam-giving liberation; sāram-the best; aparam-without any superior; 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  
śṛṅu nārada vakṣyāmi  
śrī-kṛṣṇa-caritam punah  
gopīnām vastra-haraṇam  
vara-dānam maniṣitam

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; śṛṅu-please hear; nārada-O Nārada; vakṣyāmi-I will tell; śrī-kṛṣṇa-caritam-Lord Kṛṣṇa's pastimes; punah-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 bhaktyā ca  
yāvan māsam su-samyutāḥ

natvā sūryasutā-tīre  
pārvatīm bakulāmayīm  
kṛtvāvāhya ca mantreṇa  
pūjāṁ kurvanti nityaśah

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; pūjāṁ-worship; kurvanti-do; nityaśah-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 mantras, . . .

Note: The hemanta season is early winter. The first month of hemanta is Mārgaśīrṣa (November-December).

#### Text 4

candanāguru-kastūrī-  
kuṇkumaiḥ su-manoharaiḥ  
nānā-prakāra-puṣpaiś ca  
mālyair bahu-vidhair api

candanāguru-kastūrī-kuṇkumaiḥ-with sandal, aguru, musk, and kuṇkuma; 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 kūṇkuma, with many kinds of beautiful flowers and many kinds of flower garlands, . .

### Text 5

dhūpair dīpaiś ca naivedyair  
vastrair nānā-phalair mune  
maṇi-muktā-pravālaiś 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-pravalaiḥ-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 jagatāṁ mātaḥ  
sṛṣṭi-sthity-anta-kāriṇi  
nanda-gopa-sutam kāntam  
asmābhyaṁ dehi su-vrate

he-O; devi-goddess; jagatām-of the universes; mātaḥ-O mother; sṛṣṭi-sthity-anta-kāriṇi-O creator, maintainer, and destroyer; nanda-gopa-of nanda-gopa; sutam-the son; kāntam-beloved; asmābhyaṁ-to us; dehi-please give; su-vrate-O saintly one.

"O saintly goddess, O mother of the universe, O cause of creation, maintainence, and destruction, please give to us Nanda's son, Kṛṣṇa, as our dear husband."

### Text 7

mantreṇānena deveśīṁ  
parihāraṁ vidhāya ca  
tataḥ kṛtvā tu saṅkalpaṁ  
pūjayen mūla-mantrataḥ

mantreṇānena-with this mantra; deveśīṁ-to the queen of the demigods;

parihāram-offering; vidhāya-giving; ca-and; tataḥ-from that; kṛtvā-doing; tu-indeed; saṅkalpam-expression of desire; pūjayed-worship; mūla-mantrataḥ-with 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-vedokto  
'yāta-yāmaḥ sa-bījakah  
hrīm durgāyai nama iti  
sarva-kāma-phala-pradah

mantraḥ-mantra; tu-indeed; sama-vedoktaḥ-spoken in the Sāma Veda; ayāta-yāmaḥ-always new; sa-bījakah-with the bija syllable; hrīm-hrīm; durgāyai-to Durgā; nama-obeisances; iti-thus; sarva-kāma-phala-pradah-fulfilling all desires.

Eternally-new, fulfilling all desires, and spoken in the Sāma Veda, this mūla-mantra, with its bīja-syllable, is {sy 168} Hrīm durgāyai namaḥ" (I offer my respectful obeisances to Goddess Durgā).

#### Text 9

puṣpam mālyam ca naivedyam  
dhūpam dīpam tathāṁśukam  
mantreṇānena tāṁ bhaktyā  
daduh sarvā mudānvitāḥ

puspam-flower; mālyam-garland; ca-and; naivedyam-food; dhūpam-incense; dīpam-lamp; tathā-so; amśukam-garment; mantreṇā anena-with this mantra; tām-Her; bhaktyā-with devotion; daduh-gave; sarvā-all; mudānvitāḥ-happy.

With this mantra all the happy gopīs devotedly offered flowers, garlands, food, incense, lamps, and garments to Goddess Durgā.

#### Text 10

tāś caiva parayā bhaktyā  
cemam mantram sahasradhā  
japam kṛtvā ca stutvā ca  
pranemuh śirasā bhuvi

tāḥ-they; ca-and; eva-indeed; parayā-with great; bhaktyā-devotion; ca-and; imam-this; mantram-mantra; sahasradhā-a thousand times; japam-chanting; kṛtvā-doing; ca-and; stutvā-offering prayers; ca-and; 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; namah-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 namaskāram  
    kṛtvā dattvā ca dakṣiṇām  
naivedyāni ca sarvāṇi  
    brāhmaṇebhyo yayur gṛham

ity-thus; uktvā-speaking; ca-and; namaskāram-obeyances; kṛtvā-doing; dattvā-giving; ca-and; dakṣiṇām-dakṣiṇā; naivedyāni-food; ca-and; sarvāṇi-all; brāhmaṇebhyah-to the brāhmaṇas; yayuh-went; gṛham-home.

After reciting this prayer, bowing down, and giving to the brāhmaṇas dakṣiṇā and all the offered foods, the gopīs returned to their homes.

#### Text 13

stava-rājam śṛṇu mune  
    tuṣṭuvur yena pārvatīm  
bhaktyā gopāṅganāḥ sarvāḥ  
    sarvābhīṣṭa-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; sarvābhīṣṭa-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  
añjānākāra-toyena  
samplute ca carācare

dattam purā brahmaṇe ca  
hariṇā jala-śayinā  
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; a{.sy 241}jānākāra-toyena-with the waters of ignorance; samplute-flooded; ca-and; carācare--the moving and unmoving beings; dattam-given; purā-in ancient times; brahmaṇe-to Brahmā; ca-and; hariṇā-by Lord Kṛṣṇa; jala-śayinā-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  
piḍitah 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; piḍitah-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 Kaitabha, 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 maṅgalam 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; sanātani-O eternal one; jaye-O goddess of victory; me-to me; maṅgalam-auspiciousness; dehi-please give; namah-obeyances; te-to you; sarva-maṅgale-all-auspicious.

Śrī Brahmā said: O Durgā, O Śivā, O Abhayā, O Nārāyaṇī, O Sanātanī, O Jayā, please bring me auspiciousness. O Sarva-maṅgalā, I offer my respectful obeisances unto You.

Note: These names of Goddess Durgā are defined in the following verses.

Text 18

daitya-nāśārtha-vacano  
dakāraḥ parikīrtitaḥ  
ukāro vighna-nāśasya  
vācako veda-sammataḥ

daitya-nāśa-killing the demons; artha-vacanah-the meaning of the letter; dakāraḥ-the syllable d; parikīrtitaḥ-said; ukāraḥ-the syllable u; vighna-nāśasya-for destroying obstacles; vācakah-the word; veda-sammataḥ-the conclusion of the Vedas.

In the name Durgā, the letter D means "the destroyer of the demons", the letter U means "the destroyer of obstacles", . . .

Text 19

repho roga-ghna-vacano  
gaś ca pāpa-ghna-vācakah

bhaya-śatru-ghna-vacanaś  
cākārah parikīrtitah

rephah-the letter R; roga-ghna-vacanah-means the destroyerv of diseases; gah-the letter g; ca-and; pāpa-ghna-vācakah-the destroyer of sins; bhaya-fear; śatru-enemies; ghna-destroying; vacanah-the word; ca-and; ākārah-the letter A; parikīrtitah-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 yasyāḥ  
te naśyanti ca niścitam  
ato durgā hareḥ śaktir  
hariṇā parikīrtitā

smṛty-ukti-śravaṇāt-from hearing, speaking, or rmembering; yasyāḥ-of whom; te-they; naśyanti-perish; ca-and; niścitam-indeed; atah-from that; durgā-Durgā; hareḥ-of Lord Kṛṣṇa; śaktih-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 durgaś  
cākāro nāśa-vācakah  
durgām naśyati yā nityam  
sā ca durgā prakīrtitā

vipatti-calamity; vācakah-the word; durgāḥ-durga; ca-and; ākārah-the letter ā; nāśa-vācakah-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

dурго daityendra-vacanaś  
cākāro nāśa-vācakah

taṁ nanāśa purā tena  
budhair durgā prakīrtitā

durgah-durga; daityendra-vacanah-means the kings of the demons; ca-and; ākāraḥ-the letter a; nāśa-vācakah-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 {sy 168} Durgā" by the wise.

Text 23

śaś ca kalyāṇa-vacanah  
ikārotkṛṣṭa-vācakah  
samūha-vācakaiś caiva  
vākāro dātṛ-vācakah

śah-the letter ś; ca-and; kalyāṇa-vacanah-means auspiciousness; ikārotkṛṣṭa-vācakah-the letter i; samūha-vācakaiḥ-means multitude; ca-and; eva-cerainly; vākārah-the letter vā; dātṛ-vācakah-means the giver.

The letter Ś means "auspiciousness", the letter i means "multitude", and the letter vā means "she who gives".

Text 24

śreyah-saṅghotkṛṣṭa-dātrī  
śivā tena prakīrtitā  
śiva-rāśir mūrtimatī  
śivā tena prakīrtitā

śreyah-saṅghotkṛṣṭa-dātrī-the giver of great auspiciousness; śivā-Śivā; tena-by this; prakīrtitā-said; śiva-rāśih-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-vācakah  
svayam nirvāṇa-dātrī yā

sā śivā parikīrtitā

śivah-śiva; hi-indeed; mokṣa-vacanah-means liberation; ca-and; ākārah-the letter ā; dātṛ-vācakah-means one who gives; svayam-personally; nirvāṇa-of liberation; dātrī-the giver; yā-who; sā-she; śivā-Śivā; parikīrtitā-is said.

The word "śiva" means "liberation" and the letter "ā" means "she who gives". Therefore the word "śivā" means "she who gives liberation".

Text 26

abhayo bhaya-nāśoktaś  
cākārō dātṛ-vācakah  
pradādaty abhayam yā ca  
sābhayā parikīrtitā

abhayah-fearless; bhaya-nāśoktaḥ-trhe destroyer of fear; ca-and; ākārah-the letter ā; dātṛ-vācakah-means the giver;; pradādaty--gives; abhayam-fearlessness; yā-who; ca-and; sā-she; abhayā-abhayā; parikīrtitā-is said.

The word "abhyā" means "the destruction of fears", and the letter ā means "she who gives". Therefore the word "abhyā" means "she who destroys fears".

Text 27

rāja-śrī-vacano mā ca  
yā ca prāpana-vācakah  
tam prāpayati yā sadyah  
sā māyā parikīrtitā

rāja-śrī-vacanah-means the opulence of a king; mā-the letter mā; ca-and; yā-the letter yā; ca-and; prāpana-vācakah-means attaining; tam-that; prāpayati-causes to attain; yā-yā; sadyah-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-vācakah  
tam prāpayati yā nityam

sā māyā parikīrtitā

mā-mā; ca-and; mohārtha-vacanah-means "illusion"; yā-yā; ca-and; prāpana-vācakah-means attainiung; 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-remembred as Nārāyaṇī.

Because she was born from half of Lord Nārāyaṇa's body, because in glory and power she is equal to Lord Nārāyaṇa, and because she stays in Lord Nārāyaṇa's body, she is called Nārāyaṇī

Text 30

nirguṇasya ca nityasya  
vācakaś ca sanātanaḥ  
sadā nityā nirguṇā yā  
kīrtitā ca sanātanī

nirguṇasya-beyond the modes of nature; ca-and; nityasya-eternal; vācakah-meaning; ca-and; sanātanaḥ-sanātana; sadā-always; nityā-eternal; nirguṇā-beyond the modes; yā-who; kīrtitā-said; ca-and; sanātanī-Sanātanī.

The word "sanātana" means both "eternal" and "beyond the modes of material nature". Because she is eternal and beyond the modes of material nature, she is called Sanātanī.

Text 31

jaḥ kalyāṇa-pravacano  
yakāro dātṛ-vācakah

jayaṁ dadāti yā nityam  
sā jayā parikīrtitā

jah-the letter ja; kalyāṇa-pravacanah-means auspiciousness; yakārah-the latter ya; dātṛ-vācakah-means the giver; jayam-the words Šjaya; dadāti-gives; yā-who; nityam-always; sā-she; jayā-jayā; parikīrtitā-is called.

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-vācakah  
ākāro dātṛ-vacanas  
tad-dātrī sarva-maṅgalā

sarva-maṅgala-śabdaḥ-the word sarva-maṅgala; ca-and; sampūrṇaiśvarya-vācakah-means full with all opulences; ākāraḥ-the letter ā; dātṛ-vacanah-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-paṅkaje  
tasmai dattvā nidritaś ca  
babhūva jagatām patiḥ

nāma-names; aṣṭakam-eight; idam-this; sāram-excellent; nāmārthaiḥ-with the meanibgs of the names; saha-with; samyutam-endowed; nārāyaṇena-by Lord Nārāyaṇa; yat-what; dattam-given; brahmaṇe-to Brahmā; nābhi-paṅkaje-on the navel lotus; tasmai-to him; dattvā-given; nidritah-asleep; ca-and; babhūva-became; jagatām-of the universes; patiḥ-the master.

After giving these eight names and their definitions to the demigod Brahmā on the lotus navel, Lord Kṛṣṇa, the master of the universes, fell asleep.

### Text 34

madhu-kaiṭabha durdantau  
brahmāṇam hantum udyatau  
stotrenānena sa brahmā  
stutim̄ nidrām̄ cakāra ha

madhu-kaiṭabha-Madhu and Kaiṭabha; durdantau-invincible; brahmāṇam-Brahmā; hantum-to kill; udyatau-prepared; stotrena anena-with this prayer; sa-he; brahmā-Brahmā; stutim-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 kavacāṁ dadau  
śrī-kṛṣṇa-kavacāṁ divyāṁ  
sarva-rakṣaṇa-nāmakam

sākṣāt-directly; bhūtvā-becoming; stavāt-because of the prayer; durgā-Durgā; brahmaṇe-to Brahmā; kavacam-shield; dadau-gave; śrī-kṛṣṇa-kavacām-the Śrī Kṛṣṇa-kavaca; divyam-divine; sarva-rakṣaṇa-nāmakam-names that give all protection.

Because of this prayer Goddess Durgā appeared before Brahmā and gave him the Śrī Kṛṣṇa-kavaca, which gives protection from all dangers.

#### Text 36

dattvā tasmai mahā-māyā  
sāntardhānam̄ cakāra ha  
stotrasyaiva prabhāvena  
samprāpa kavacāṁ vidhiḥ  
varam ca kavacāṁ prāpya  
nirbhayāṁ prāpa niścitam

dattvā-after giving; tasmai-to him; mahā-māyā-Goddess Durgā; sā-she; antardhānam̄ 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; nirbhayam-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 ca kavacam varam

tripurasya-of Tripura; ca-and; saṅgrāme-inthe battle; sārathe-when the charioteer; patite-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 nindrāyāḥ  
samrakṣā kavacena vai  
nindrānugrahataḥ sadyah  
stotrasyaiva prabhāvataḥ

tatrājagāma bhagavān  
vr̥ṣa-rūpī janārdanaḥ  
śaktyā ca durgayā sārdham  
śaṅkarasya jayāya ca

stotre-in the prayer; sarveṇa-with all; nindrāyāḥ-of Durgā; samraksā-protection; kavacena-with the kavaca; vai-indeed; nindrā-of Durgā; anugrahataḥ-by the mercy; sadyah-at once; stotrasya-of the prayer; eva-indeed; prabhāvataḥ-by the power; tatra-there; ājagāma-came; bhagavān-the Supreme Personality of Godhead, Lord Kṛṣṇa; vr̥ṣa-rūpī-in the form of a bull; janārdanaḥ-Lord Kṛṣṇa; śaktyā-with the potency; ca-and; durgayā-Durgā; sārdham-with; śaṅkarasya-of Lord Śiva; jayāya-for the victory; ca-and.

When Śiva recited the Durgā-stotra and the Śrī Kṛṣṇa-kavaca, by Durgā's mercy Lord Kṛṣṇa, in the form of a bull and accompanied by His potency Durgā, suddenly came there to ensure Śiva's victory.

Text 40

sarathāṁ 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-abive; 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

brahmāstram ca gṛhītvā sa  
sa-nidram śrī-harim smaran  
stotram ca kavacam prāpya  
jaghāna tripuram harah

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

stotrenānena tām durgām  
kṛtvā gopālikāḥ stutim  
lebhire śrī-harim kāntam  
stotrasyāsyā prabhāvataḥ

stotrena anena-with this prayer; tām-her; durgām-Durgā; kṛtvā-doing;  
gopālikāḥ-the gopīs; stutim-prayer; lebhire-attained; śrī-harim-Śrī Kṛṣṇa; kāntam-  
beloved; stotrasyāsyā-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-pradām sadyah  
sarva-vighna-vināśanam

gopa-kanyā-by the gopīs; kṛtam-done; stotram-pryare; sarva-maṅgalā-nāmakam-giving all auspiciousness; vā{.sy 241}chitārtha-pradām-fulfilling desires; sadyah-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 mānavah  
saivo vā vaiṣṇavō vāpi  
śakto durgāt pramucyate

tri-sandhyam-at sunrise, noon, and sunset; yaḥ-one who; paṭhen-recites; nityam-daily; bhakti-yuktaḥ-with devotion; ca-and; mānavah-a human being; śaivah-a devotee of Lord Śiva; vā-or; vaiṣṇavah-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 45

rāja-dvāre śmaśāne ca  
dāvāgnau prāṇa-saṅkāte  
himṣra-jantu-bhaya-graste  
magna-pote mahārṇave

rāja-dvāre-on trial; śmaśāne-in a crematorium; ca-and; dāvāgnau-in a forest fire; prāṇa-saṅkāte-when his life is in danger; himṣra-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  
kārāgāre vipad-yute  
guru-śāpe brahma-śāpe  
bandhu-bhede su-dustare

śatru-of enemies; graste-in the grip; ca-and; saṅgrāme-in bgattle; kārāgāre-in a prison cell; vipad-yute-in ahost of calamities; guru-of 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  
jāti-bhraṣṭe śucānvite  
pati-bhede putra-bhede  
khala-sarpa-visānvite

sthāna-from the place; bhraṣṭe-in falling; dhana-bhraṣṭe-in the loss of wealth; jāti-bhraṣṭe-in the loss of social status; śucānvite-filled with grief; pati-bhede-in a husband's separation; putra-bhede-in a son's separation; khala-sarpa-visānvite-in a snake's poison.

. . . in the loss of position, wealth, or social status, in grief, in separation from a son or daughter, in a wife's separation from her husband, or when one is bitten by a poisonous snake, . . .

#### Text 48

stotra-smaraṇa-mātreṇa  
sadyo mucyeta nirbhayaḥ  
vāñchitam labhate sadyaḥ  
sarvaiśvaryam anuttamam

stotra-smaraṇa-mātreṇa-simply by remembering this prayer; sadyaḥ-at once; mucyeta-is released; nirbhayaḥ-fearless; vā{.sy 241}chitam-desire; labhate-attains; sadyaḥ-at once; sarvaiśvaryam-all opulence; anuttamam-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

ihā loke harer bhaktim  
dṛḍhām ca satatam smṛtim  
ante dāsyam ca labhate  
pārvatyāś ca prasādataḥ

ihā-in this; loke-world; hareh-of Lord Kṛṣṇa; bhaktim-devotion; dṛḍhām-firm; ca-qand; satatam-always; smṛtim-memory; ante-at the end; dāsyam-service; ca-and; labhate-attains; pārvatyāḥ-of Pārvatī; ca-and; prasādataḥ-by the mercy.

By Goddess Pārvatī'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  
tuṣṭuvur nityam īśvarīm  
pranemuh parayā bhaktyā  
yāvan māsam vrajāṅganāḥ

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; anena-with this; stava-rājena-regal prayer; tuṣṭuvuḥ-prayed; nityam-every day; īśvarīm-to the goddess; pranemuh-bowed down; parayā-with great; bhaktyā-devotion; yāvan-as long as; māsam-amonth; 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 prajagmūr gopyāś ca  
vastrāṇy 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; prajagmūr-went; gopyāḥ-the gopīs; ca-and; vastrāṇy-bgarments; ādhāya-placing; tat-taṭe-on the shore.

On the last day of that month, the gopīs entered the waters 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 tīram su-śobhitam  
candanāguru-kastūrī-  
vāyunā surabhī-kṛtam

naivedyaiś ca bahu-vidhaiḥ  
kāla-deśodbhavaiḥ phalaiḥ  
dhūpaiḥ pradīpaiḥ sindūraiḥ  
kuṇkumaiś 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; tīram-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-deśodbhavaiḥ-in the proper time and place; phalaiḥ-with fruits; dhūpaiḥ-with incense; pradīpaiḥ-with lamps; sindūraiḥ-with sindura; kuṇkumaiḥ-with kunkuma; ca-and; virājitam-splendid.

. . . and, O 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 kuṇkuma, it was very fragrant, and with many offerings of food, many kinds of fruit in season, many glittering lamps, and with sindūra and kuṇkuma, it was very splendid.

Text 55

jala-krīdonmukha gopyo  
babhūvuḥ kautukena ca  
nagnā krīdābhīr āsaktā  
śrī-kṛṣṇārpita-mānasāḥ

jala-krīdonmukhāḥ-eager to play in the water; gopyah-the gopīs; babhūvuḥ-

became; kautukena-happily; ca-and; nagnā-naked; krīdābhiḥ-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

dṛṣṭvā kṛṣṇāś ca vastrāṇi  
dravyāni vividhāni ca  
vāsāṁsy ādāya vastūni  
cakhāda śiśubhiḥ saha

dṛṣṭvā-seeing; kṛṣṇāḥ-Lord Kṛṣṇa; ca-and; vastrāṇi-the garments; dravyāni-things; vividhāni-various; ca-and; vāsāṁsy-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 dūram ca gopālāḥ  
tasthuḥ sarve mudānvitāḥ  
vastrāṇi puñjī-kṛtyādau  
ūṣuh skandhe 'ti-lolupāḥ

gatvā-going; dūram-far away; ca-and; gopālāḥ-the gopas; tasthuḥ-stayed; sarve-all; mudānvitāḥ-happy; vastrāṇi-the garments; puñjī-kṛtya-making into a great pile; ādau-in the beginning; ūṣuh-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

śrīdāmā ca sudāmā ca  
vasudāmā tathaiva ca  
subalaś ca supārśvaś ca  
śubhāṅgah sundaras tathā

śrīdāmā-Srīdāmā; ca-and; sudāmā-Sudāmā; ca-and; vasudāmā-Vasudāmā; tathā-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

candrabhānur vīrabhānuḥ  
sūryabhānus tathaiva ca  
vasubhānu ratnabhānur  
gopālā dvādaśa smṛtāḥ

candrabhānuḥ-candrabhanu; vīrabhānuḥ-Vurabhanu; sūryabhānuḥ-Suryabhanu; tathā-so; eva-indeed; ca-and; vasubhānu-Vasubhanu; ratnabhānuḥ-Ratnabhanu; gopālā-gopas; dvādaśa-twelve; smṛtāḥ-remembered.

. . . Candrabhānu, Vīrabhānu, Sūryabhānu, Vasubhānu, and Ratnabhānu were the twelve leaders of the gopas.

### Text 60

śrī-kṛṣṇo baladevaś ca  
prādhānāś ca caturdaśa  
gopa harer vayasyāś ca  
koṭiṣah koṭiṣo mune

śrī-kṛṣṇaḥ-Lord Kṛṣṇa; baladevaḥ-Lord Balarāma; ca-and; prādhānāḥ-important; ca-and; caturdaśa-fourteen; gopa-gopas; hareḥ-of Lord Kṛṣṇa; vayasyāḥ-friends; ca-and; koṭiṣah-millions; koṭiṣah-and millions; mune-O sage.

O sage, at that place were Lord Kṛṣṇa, Lord Balarāma, these fourteen principal gopas, and many millions and millions of other friends of Lord Kṛṣṇa.

### Text 61

vastrāṇy ādāya te sarve  
tasthur ekatra dūrataḥ  
śataśah puñjikāś tatra  
sthāpayām āsur unmukhāḥ

vastrāṇy-garments; ādāya-taking; te-they; sarve-all; tasthuḥ-stayed; ekatra-in one place; dūrataḥ-far away; śataśah-hundreds; puñjikāḥ-gathered together; tatra-there; sthāpayām āsuḥ-placed; unmukhāḥ-eager.

The boys took the garments far away and put them in a certain place.

#### Text 62

kiñcid vastraṁ samādāya  
kṛtvā ca puñjikam mudā  
samaruhya kadambāgram  
uvāca gopikāṁ hariḥ

kiñcit-a certain; vastram-garment; 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-karmaṇī  
kṛtvāvadhānam mad-vākyam  
śrutvā krīḍata unmukhāḥ

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; bhaḥ-O; bhaḥ-O; gopālikāḥ-gopīs; sarvā-all;  
niviṣṭā-entered; vrata-karmaṇī-in thew activities of a vow; kṛtvā-doing;  
avadhānam-attention; mad-vākyam-My words; śrutvā-hearing; krīḍata-play;  
unmukhāḥ-eager.

Ś

Śrī Kṛṣṇa said: O gopīs following a religious vow, first attentively hear My words, and then you may continue your playing.

#### Text 64

saṅkalpite vratārhe ca  
māse maṅgala-karmaṇī  
yūyam nagnāḥ katham toye  
vratāṅga-hāni-kārikāḥ

saṅkalpite-arranged; vratārhe-for the vow; ca-and; māse-in the moth; maṅgala-karmaṇī-auspicious activities; yūyam-you; nagnāḥ-naked; katham-why?; toye-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  
vratārhāni ca vastūni  
kena nītāni vo 'dhunā

paridheyāni-placed; vāsāmsi-garments; puṣpa-mālyāni-flower garlands; yāni-which; ca-and; vratārhāni-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 varuṇah svayam  
varuṇānucarā vāsāś  
cakrur vastūni nirhṛtim

vratena-with a vow; nagnā-naked; yā-who; snāti-bathes; tam-with her; ruṣṭah-angry; varuṇah-Vruṇa; svayam-personally; varuṇānucarā-the followers of Varuṇa; vāsāś-garments; cakruḥ-take; vastūni-things; nirhṛtim-taking.

Varuṇa becomes angry when a girl following a vow bathes naked. Varuṇa's follows take away that girl's garments and offerings.

Text 67

katham yāsyatha nagnāś ca  
vratasya kim bhaviṣyati  
vratārādhyā katham sā vo  
vastūni kim na rakṣati

katham-why?; yāsyatha-do you go; 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 īdrśī devī  
na śaktā vastu-rakṣaṇe

kathām vrata-phalam sāram  
dātum śaktā sureśvarī  
phalam pradātum yā śaktā  
sā śaktā sarva-karmani

cintām-thought; kuruta-please do; tām-her; pūjyām-worshipable; tuṣṭām-pleased; balibhiḥ-with offerings; īśvarīm-the goddess; yuṣmākam-of you; īdrśī-like this; devī-goddess; na-not; śaktā-able; vastu-rakṣaṇe-to protect the things; kathām-how; vrata-phalam-the result of the vow; sāram-excellent; dātum-to give; śaktā-able; sureśvarī-the goddess; phalam-the result; pradātum-to give; yā-who; śaktā-able; sā-she; śaktā-able; sarva-karmani-in all activities.

Please consider this. If you worship the goddess, and she is pleased with your offerings, but she has no power to protect your offerings, then how can such a goddess have the power to give you the result of following this vow? If she has power to give the result of the vow, she must have power in other things also.

Text 70

śrī-kṛṣṇasya vacaḥ śrutvā  
cintām āpur vraja-striyah  
dadṛśur yamunā-tīram  
vastra-vastu-vihinakam

śrī-kṛṣṇasya-of Lord Kṛṣṇa; vacaḥ-the words; śrutvā-hearing; cintām-thought; āpuḥ-attained; vraja-striyah-the girls of Vraja; dadṛśuh-saw; yamunā-tīram-the Yamunā's shore; vastra-vastu-vihinakam-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 viṣādaṁ toye ca  
nagnāś tā rurudur bhr̄sam  
kva gatāni ca vastūni  
vastrānīty ūcur atra naḥ

cakruḥ-did; viṣādam-unhappiness; toye-in the water; ca-and; nagnāḥ-naked; tā-they; ruruduḥ-wept; bhr̄sam-greatly; kva-where?; gatāni-gone; ca-and; vastūni-things; vastrāni-garments; iti-thus; ūcuḥ-said; atra-here; naḥ-of us.

Standing naked in the water, the gopīs lamented: Where are our garments and offerings for the goddess?

Text 72

kṛtvā viṣādaṁ 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  
kiṅkarīnāṁ sad-īśvaraḥ  
nibodhayātmānam eva  
sparśam kartum tvam arhasi

vratārhāni tu vastūni  
devasvāni ca sāmpratam  
adattāni nocitāni  
grahitum vedavid-vara

śrī-gopālikā ūcuḥ-the gopī Śrīdāmā said; paridheyāni-placed; vastrāṇi-garments; kiṅkarīnāṁ-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; vratārhāni-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  
kariṣyāmo vrataṁ vayam  
vastunānyena govinda  
vastūni bhakṣaṇam kuru

dehi-give; dhautāni-garments; dhṛtvā-holding; ca-and; kariṣyāmaḥ-we will do; vrataṁ-the vow; vayam-we; vastunānyena-with other 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

etasminn antare tatra  
śrīdāmā vastra-puñjikām  
darśayitvā ca tāḥ sarvā  
dūram dudrāva tat-parah

etasmin antare-then; tatra-there; śrīdāmā-Śrīdāmā; vastra-puñjikām-the garments; darśayitvā-showing; ca-and; tāḥ-to them; sarvā-all; dūram-far; dudrāvan; tat-parah-for them.

Then Śrīdāmā showed them all the garments, and then quickly took them far away.

Text 77

dṛṣṭvā sa-vastram gopālam  
sarvāśām īśvarī parā  
sarvā vayasyāś covāca  
kopa-yuktā jala-plutā

dṛṣṭvā-seeing; sa-vastram-their garments; gopālam-to Kṛṣṇa; sarvāśām-of all; īśvarī-the goddess; parā-supreme; sarvā-all; vayasyāḥ-the friends; ca-and; uvāca-said; kopa-yuktā-angry; jala-plutā-covered by the water.

Seeing Her garments, the leader of the gopīs became angry. Standing in the water, She spoke to Her friends.

Text 78

śrī-rādhikovāca

he suśile śaśikale  
    he candramukhi mādhavi  
kadambamāle he kunti  
    yamune sarvamaṅgale

śrī-rādhikā uvāca-Śrī Rādhā said; he-O; suśile-Suśilā; śaśikale-O Śaśikalā; he-O; candramukhi-Candramukhī; mādhavi-O Madhvī; kadambamāle-Kadambamālā; he-O; kunti-Kuntī; yamune-Yamunā; sarvamaṅgale-Sarvamaṅgalā.

Śrī Rādhā said: O Suśilā, O Śaśikalā, O Candramukhī, O Mādhavī, O Kadambamālā, O Kuntī, O Yamunā, O Sarvamaṅgalā, . . .

Text 79

he padmamukhi sāvitri  
    pārijate ca jāhnavi  
sudhāmukhi śubhe padme  
    gauri ca he svayamprabhe

he-O; padmamukhi-Padmamukhī; sāvitri-Sāvitrī; pārijate-Pārijatā; ca-and; jāhnavi-Jāhnavī; sudhāmukhi-Sudhāmukhī; śubhe-Śubhā; padme-Padmā; gauri-Gaurī; ca-and; he-O; svayamprabhe-Svayamprabhā.

. . . O Padmamukhī, Sāvitrī, Pārijatā, Jāhnavī, Sudhāmukhī, Śubhā, Padmā, Gaurī, O Svayamprabhā, . . .

Text 80

kālike kamale durge  
    he sarasvati bhārati  
apūrṇe rati he gaṅge  
    cāmbike sati sundari

kālike-O Kālikā; kamale-O Kamalā; durge-O Durgā; he-O; sarasvati-Sarasvatī; bhāratī-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  
yūyam̄ sarvāḥ samutthāya  
baddhvānayata vallabham

kṛṣṇapriye-kṛṣṇapriye; madhumati-Madhumati; campe-Campā; candananandinī-Candananandinī; yūyam-you; sarvāḥ-all; samutthāya-rising; baddhvā-binding; ānayata-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 tūrṇam̄  
samutthāya jalāt krudhā  
prajagmūr gopikā nagnā  
yonim̄ ācchādya pāṇataḥ

sarvā-all; rādhājñayā-on Rādhā's order; tūrṇam-at once; samutthāya-rising; jalāt-from the water; krudhā-angrily; prajagmuḥ-went; gopikā-the gopīs; nagnā-naked; yonim-pubic area; ācchādya-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

etāsāṁ sahacāriṇyo  
gopyas tūrṇam̄ sahasraśaḥ  
prajagmus tena rūpeṇa  
kopād ārakta-locaṇaḥ

etāsām-of them; sahacārīyah-the friends; gopyah-gopīs; tūrṇam-at once;  
sahasraśah-thousands; prajagmuh-went; tena-by that; rūpeṇa-with the nature;  
kopāt-with anger; ārakta-locaṇāḥ-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 pradhāvantam  
bibhratam vastra-puñjikām

vegena-quickly; dudruvuḥ-ran; sarvāḥ-all; śrīdamānam-at Śrīdāmā; ca-and;  
balikāḥ-the girls; vegena-quickly; ca-and; pradhāvantam-running; bibhratam-  
holding; vastra-pu{.sy 241}jikām-tne pile of garments.

All the girls chased Śrīdāmā, who fled with the garments.

#### Text 85

jagāma śīghram śrīdāmā  
yatram gopāḥ sahāṁśukāḥ  
javena dudruvur gopyas  
tat-paścād bala-samyutāḥ

jagāma-went; śīghram-quickly; śrīdāmā-Śrīdāmā; yatra-where; gopāḥ-the gopas;  
sahāṁśukāḥ-with the garments; javena-quickly; dudruvuḥ-ran; gopyāḥ-the gopīs;  
tat-paścāt-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  
yatram kṛṣṇāḥ sahāṁśukāḥ

vastra-caurāṁ-the theives of the garments; ca-and; gopāṁ-the gopas; ca-and;  
veṣṭayām āsuḥ-surrounded; āśu-at once; tāḥ-they; bhayāt-out of fear;  
pradudruvuḥ-fled; bālā-the boys; yatra-where; kṛṣṇāḥ-Kṛṣṇa; sahāṁśukāḥ-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 āśu ca  
gopikānām bhiyā gopā  
dadur vastrāṇi mādhavam

śrī-kṛṣṇa-sahitān-with Lord Kṛṣṇa; balān-the boys; vārayām āsuḥ-surrounded; āśu-at once; ca-and; gopikānām-of the gopīs; bhiyā-with fear; gopā-the gopas; daduh-gave; vastrāṇi-the garments; mādhavam-to Kṛṣṇa.

The gopīs at once surrounded Kṛṣṇa and the boys. The frightened gopas gave the gopīs' garments to Kṛṣṇa.

Text 88

mādhavaḥ sthāpayām āsa  
skandhe skandhe taros taroḥ  
kadamba-vṛkṣaḥ suśubhe  
vastraīr nānā-vidhaiḥ 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; vastraīḥ-with garments; nānā-vidhaiḥ-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.

After placing 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 for your garments.

Texts 91 and 92

gatvā vadata yuṣmākam  
īśvarīm atha rādhikām  
karotu śīghram vastrāṇi  
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; anyathā-otherwise; aham-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; adhunā-now.

Go to your leader, Rādhā, and tell Her She must fold Her hands and beg for Her garments, otherwise I will not give them. What can your leader, Rādhā, do to Me?

Text 93

vratārādhyā ca yā devī  
sā vā me kim kariṣyati  
ity evam kathitam̄ sarvam̄  
brūta yūyam̄ ca rādhikām̄

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; evam-thus; kathitam-spoken; sarvam-all; brūta-tell; yūyam-you; ca-and; rādhikām-to Rādhā.

What will the goddess you worship do to Me? Go and tell Rādhā all that I have said.

Text 94

śrī-kṛṣṇa-vacanam̄ śrutvā  
tāḥ sarvā gopa-kanyakāḥ  
vīkṣya locana-kopena  
prajagmū rādhikāntikam

śrī-kṛṣṇa-of Lord Kṛṣṇa; vacanam-the words; śrutvā-hearing; tāḥ-they; sarvā-all; gopa-kanyakāḥ-gopīs; vīkṣya-looking; locana-kopena-with anger in their eyes; prajagmū-went; rādhikāntikam-to Rādhā.

After hearing Kṛṣṇa's words, the gopīs stared at Him with angry eyes. Then they returned to Rādhā.

Text 95

cakrur nivedanam̄ gatvā  
yat 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 tāsāṁ ca vacanāṁ  
pulakāñcita-vigrahā  
na jagāma hareḥ sthānam  
vrīdayā sa-smitā satī

śruti-vā-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; vrīdayā-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 yogāsanāṁ kṛtvā  
dadhyau kṛṣṇa-padāmbujam  
brahmaśānanta-dharmāṇāṁ  
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; brahmaśānanta-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 meditated 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-locaṇā  
bhāvātirekāt prāṇeśāṁ  
tuṣṭāva nirguṇām vibhum

smaram smaram-meditating and meditating; padāmbhojam-on the lotus feet; sāśru-sampūrṇa-locaṇā-Her eyes filled with tears; bhāvātirekāt-out of overwhelming love; prāṇeśām-the Lord of Hre life; tuṣṭāva-offered prayers; nirguṇām-beyond the 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 who 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-bandhah-friend of the poor; dīneśa-O master of the poor; sarveśvara-O master of all; namah-obeyances; astu-are; te-unto You.

Śrī Rādhā said: O master of Goloka, O master of the gopīs, O My master, O Lord more dear than life, O friend of the poor, O master of the poor, O master of all, I offer My respectful obeisances to You.

Text 100

gopeśa go-samūheśa  
yasodānanda-vardhana  
nandātmaja sad-ānanda  
nityānanda namo 'stu te

gopeśa-O master of the gopas; go-samūheśa-O master of the cows; yasodānanda-vardhana-O delight of Yaśodā; nandātmaja-O son of Nanda; sad-ānanda-O bliss of the devotees; nityānanda-O eternally blissful Lord; namah astu te-I offer My respectful obeisances to You.

O master of the gopas, O master of the cows, O delight of Yaśodā, O son of Nanda, O bliss of the devotees, O eternally blissful Lord, I offer My respectful obeisances to You.

Text 101

śatamanyor manyu-bhagna  
brahma-darpa-vināśaka  
kāliya-damana prāṇa-  
nātha kṛṣṇa namo 'stu te

śatamanyoh-of Indra; manyu-bhagna-O brewaker of the pride; brahma-darpa-

vināśaka-O destroyer of Brahmā's pride; kāliya-damana-O subduer of Kāliy;  
prāṇa-of life; nātha-O master; krṣṇa-O Krṣṇa 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

śivānanteśa brahmeśa  
brāhmaṇeśa parāt para  
brahma-svarūpa brahma-jñā  
brahma jīva namo 'stu te

śivānanteśa-O master of Śiva and Ananta; brahmeśa-O master of Brahmā;  
brāhmaṇeśa-O master of the brāhmaṇas; parāt-than the greatest; para-greater;  
brahma-svarūpa-O Lord whose form is spiritual; brahma-jñā-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 of all spiritual knowledge, O Supreme Personality of Godhead, O master of  
all that live, I offer My respectful obeisances to You.

Text 103

carācara-taror bīja  
guṇātīta-guṇātmaka  
guṇa-bīja guṇādhāra  
guṇīśvara namo 'stu te

cara-moving; acara-and unmoving; taroh-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; guṇīśvara-  
the master of the virtuous; namo 'stu te-I offer My respectful obeisances to You.

O seed of the tree of all moving and unmoving creatures, O Lord beyond the  
touch of the modes of material nature, O Lord whose heart is filled with all virtues,  
O seed of all virtues, O resting place of all virtues, O master of the virtuous, I offer  
My respectful obeisances to You.

Text 104

aṇimādika-siddhīśa  
siddhe siddhi-svarūpaka  
tapas tapasvin tapasām  
bīja-rūpa namo 'stu te

animādika-siddhīśa-O master of the siddhis beginning with anima siddhi; siddhe-O perfect one; siddhi-svarūpaka-O Lord whose form possesses all perfections; tapah-O austerity; tapasvin-O austere one; tapasām-of austerities; 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 austerity 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 taylor bīja  
sarva-bīja namo 'stu te

yat-what; anirvacanīyam-indescribable; ca-and; vastu-thing; nirvacanīyakam-describable; tat-svarūpa-that form; tayoḥ-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 lakṣmīr  
durgā gaṅgā śruti-prasūḥ  
yasya pādārcanān nityam  
pūjyā tasmai namo namaḥ

aham-I; sarasvatī-sarasvatī; lakṣmīr-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  
dhyānenā ca divā-niśam  
pavitrāṇi ca tīrthāni  
tasmai bhagavate namah

sparśena-by the touch; yasya-of whom; bhṛtyānām-of the servants; dhyānenā-by the meditation; ca-and; divā-niśam-day and night; pavitrāṇi-pure; ca-and; tīrthāni-the holy places; tasmai-to Him; bhagavate-the Supreme Personality of Godhead; namah-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 vigraham  
manah-prāṇāṁś ca śrī-kṛṣṇe  
tasthau sthānu-samā satī

ity evam-thus; uktvā-speaking; sā-She; devī-the goddess; jale-in the water; sannyasya-placing; vigraham-form; manah-prāṇān-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-kṛtam hareḥ stotram  
tri-sandhyāṁ yaḥ paṭhen naraḥ  
hari-bhaktim ca dāsyam ca  
labhed rādhā-gatim dhruvam

rādhā-by Śrī Rādhā; kṛtam-made; hareḥ-to Lord Kṛṣṇa; stotram-prayer; tri-sandhyam-sunrise, noon, and night; yaḥ-one who; paṭhen-recites; naraḥ-a person; hari-bhaktim-devotion to Lord Kṛṣṇa; ca-and; dāsyam-service; ca-and; labhet-attains; rādhā-gatim-to destination of Śrī Rādhā; dhruvam-indeed.

A person who, morning, noon, and sunset, recites this prayer spoken by Śrī Rādhā to Lord Kṛṣṇa, attains devotional service to Lord Kṛṣṇa. He attains the

association of Śrī Rādhā.

#### Text 110

vipattau yaḥ paṭhed bhaktyā  
sadyaḥ sampattim āpnuyāt  
cira-kāla-gataṁ dravyam  
hṛtam naṣṭam ca labhyate

vipattau-in calamity; yaḥ-one who; paṭhet-recites; bhaktyā-with devotion;  
sadyaḥ-at once; sampattim-good fortune; āpnuyāt-attains; cira-kāla-gatam-for a  
long time; dravyam-thing; hṛtam-lost; naṣṭam-destroyed; ca-and; labhyate-is  
attained.

A person who, in the 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-vṛddhir bhavet tasya  
prasannam mānasam param  
cintā-grastah paṭhed bhaktyā  
param nirvṛtim āpnuyāt

bandhu-of relatives; vṛddhih-increase; bhavet-is; tasya-of him; prasannam-  
happy; mānasam-heart; param-great; cintā-grastah-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 saṅkāte  
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; saṅkāte-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  
śṛṇuyād vatsaram yadi  
śrī-kṛṣṇa-sādṛśam kāntam  
guṇavantam labhed dhruvam

bhaktyā-with devotion; kumārī-a young girl; stotram-prayer; ca-and; śṛṇuyāt-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  
dr̥ṣṭvā kṛṣṇamayam jagat

jala-sthā-staying in the water; rādhikā-Rādhā; dhyātvā-meditating; śrī-kṛṣṇa-caraṇāmbujam-on Lord Kṛṣṇa's lotus feet; stutvā-praying; evam-thus; cakṣuh-eyes; unmīlya-opening; dr̥ṣṭvā-seeing; 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-tīram  
vastra-dravya-mayam mune  
dr̥ṣṭvā tandrāthavā svāpnam  
iti mene ca rādhikā

dadarśa-saw; yamunā-tīram-the shore of the Yamunā; vastra-dravya-mayam-with the garments; mune-O sage; dr̥ṣṭvā-seeing; tandrā-exhaustion; athavā-or; svāpnam-sleep; iti-thus; mene-thought; ca-and; 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 sthāne yad-ādhāre  
yad-dravyam saṁsthitam purā  
vastraiś ca sahitam sarvam  
tat prāpur gopa-kanyakāḥ

yatra-where; sthāne-in the place; yad-ādhāre-in the resting place of that; yad-dravyam-which thing; saṁsthitam-situated; purā-before; vastraiḥ-with garments; ca-and; sahitam-with; sarvam-all; tat-that; 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 tāḥ sarvā  
vrataṁ kṛtvā manīṣitam  
samprāpya ca varam devyas  
tāḥ sarvāḥ svālayam yayuh

jalāt-from the water; utthāya-rising; tāḥ-they; sarvā-all; vrataṁ-the vow; kṛtvā-doing; manīṣitam-desire; samprāpya-attaining; ca-and; varam-boon; devyāḥ-the goddesses; tāḥ-they; sarvāḥ-all; svālayam-hom; yayuh-went.

Rising from the water, the splendid gopīs concluded the vow, attained the boon they desired, and returned to their homes.

#### Text 118

śrī-nārada uvāca

vratasya kim vidhānam ca  
kim nāma kim phalam prabho  
kāni dravyāni deyāni  
kā deyā tatra dakṣinā

śrī-nārada uvāca-Śrī Nārada said; vratasya-of the vow; kim-what?; vidhānam-the method; ca-and; kim-what?; nāma-the name; kim-what?; phalam-the result; prabhaḥ-O lord; kāni-what; dravyāni-things; deyāni-should be given; kā-what?; deyā-should be given; tatra-there; dakṣinā-as dakṣinā.

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 rahasyam ca  
babhūva su-manoharam  
vyāsam 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 vacaḥ śrutvā  
prahasya muni-puṅgavah  
katham kathitum ārebhe  
kavīndrāṇām guror guruḥ

śrī-sūta uvāca-Śrī Sūta said; nāradasya-of Nārada; vacaḥ-the words; śrutvā-hearing; prahasya-smiling; muni-puṅgavah-the best of sages; katham-the story; kathitum-to narrate; ārebhe-began; kavīndrāṇām-of the kings of philosophers; guroḥ-of the guru; guruḥ-the guru.

Śrī Sūta Gosvāmī said: Smiling when He heard Nārada's words, Śrī Nārāyaṇa Ṛsi, the guru of the guru of the kings of philosophers, explained everything.

Text 121

śrī-nārāyaṇa uvāca

sarvam vrata-vidhānam ca  
matto vatsa niśāmaya  
khyātam gaurī-vratam nāmnā  
mārga-māsi kṛtam mahat

śrī-nārāyaṇa uvāca-Śrī Nārāyaṇa Ṛṣi said; sarvam-all; vrata-vidhānam-the way of following the vow; ca-and; mattah-from me; vatsa-O child; niśāmaya-pleasehear; khyātam-spoken; gaurī-vratam-the vow of Gaurī; nāmnā-named; mārga-māsi-in the month of Mārga; kṛtam-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 dhaute snātvā ca  
nānā-dravyena kanyakāḥ  
deva-ṣaṭkam ca sampūjya  
kṛtvā cāvāhanam ghaṭe

gaṇeśam ca dineśam ca  
vahnim nārāyaṇam śivam  
durgām pañcopacāreṇa  
sampūjya vratham 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; vratham-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

ghaṭādhah piṇḍikam kṛtvā  
catur-asram su-viṣṭrtam  
candanāguru-kastūri-  
kuṇkumaiś ca su-saṁskṛtam  
  
nirmāya bālukāyām ca  
durgām daśa-bhujām parām  
dattvā kapāle sindūram  
tad-adhaś candanendukam

ghatādhah̄-below the bathing place; piṇḍikām-piṇḍā; kṛtvā-doing; catur-asram-a quadrangle; su-viṣṭrtam-graceful; candanāguru-kastūrī-kuṇkumaiḥ-with sandal, aguru, musk, and kunkuma; ca-and; su-saṁskṛtam-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-adhah̄-below that; candanendukam-sandal moon-dots.

Marking below the bathing place a quadrangle with sandal, aguru, musk, and kuṇkuma, 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

tāṁ dhyātvā vāhayed devīṁ  
tato bhūtvā puṭāñjaliḥ  
imāṁ mantrāṁ paṭhitvādau  
tataḥ pūjāṁ 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 tvam̄ śaṅkara-priyā  
tathā mām̄ kuru kalyāṇi  
kānta-kāntām̄ 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 128 and 129

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imāṁ mantrāṁ paṭhitvā tu  
dhyāyed devīṁ jagat-prasūm  
dhyānam tat sāma-vedoktam  
nigūḍham sarva-kāma-dam

śṛṇu nārada vakṣyāmi  
munīndrāṇāṁ ca durlabham  
dhyāyanty anena siddhāś ca  
durgāṁ durgati-nāśinīm

imam-this; mantra-mantra; paṭhitvā-reciting; tu-indeed; dhyāyet-should meditate; devīm-on the goddess; jagat-prasūm-the mother of the universe; dhyānam-meditation; tat-that; sāma-vedoktam-spoken in the Sāma Veda; nigūḍham-confidential; sarva-kāma-dam-fulfilling all desires; śṛṇu-please hear; nārada-O Nārada; vakṣyāmi-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-nāśinīm-the destroyer of calamities.

After reciting this mantra, the girl should meditate on Goddess Durgā, the mother of the universe. O Nārada, please hear and I will tell you this mantra, a mantra spoken in the Sāma Veda, a rare and secret mantra that fulfills all desires, a mantra even the kings of sages cannot attain, a mantra the perfect beings employ to meditate on Goddess Durgā, the destroyer of calamities.

Texts 130-137

śivāṁ śiva-priyāṁ śaivāṁ  
śiva-vakṣah-sthala-sthitam  
īśad-dhasya-prasannāsyāṁ  
su-pratiṣṭhāṁ su-locaṇāṁ

nava-yauvana-sampannāṁ  
ratnābharaṇa-bhūṣitām  
ratna-kaṇkana-keyūra-  
ratna-nūpura-bhūṣitām

ratna-kuṇḍala-yugmena  
gaṇḍa-sthala-virājītām  
mālatī-mālyā-saṁsakta-  
kavarī-bhramarānvitām

sindūra-tilakām cāru  
kastūrī-bindunā saha  
vahni-śuddhāṁśukām ratna-

kirītam bibhratīm śubham

maṇīndra-sāra-saṁsakta-  
ratna-mālā-samujjvalam  
pārijāta-prasūnānāṁ  
mālām ājānu-lambitām

su-pīna-kaṭhiṇa-śroṇim  
bibhratīm ca stanonnatam  
nav-a-yauvana-bhāraughād  
īśan-nāmrātīm manoharām

brahmādibhiḥ stuyamānām  
sūrya-koṭi-sama-prabhām  
pakva-bimbādharoṣṭhām ca  
cāru-campaka-sannibhām

muktā-paṅkti-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-vakṣah-sthala-sthitam-staying on Lord Śiva's chest; īśad-dhasya-  
prasannāsyām-with a gently smiling, happy face; su-pratiṣṭhām-beautiful; su-  
locanām-with beautiful eyes; nava-yauvana-new youth; sampannām-endowed;  
ratnābharaṇa-bhūṣitām-decorated with jewel ornaments; ratna-kaṇkana-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-mālyā-with a garland of malati flowers; saṁsakta-  
decorated; kavarī-braids; bhramarānvitām-with bumblebees; sindūra-tilakam-with  
sindura tilaka; cāru-beautiful; kastūrī-bindunā-with a musk dot; saha-with; vahni-  
śuddhāmśukam-with garments pure like fire; ratna-jewel; kirītam-crown;  
bibhratīm-wearing; śubham-beautiful; maṇīndra-sāra-saṁsakta-with the best of  
jewels; ratna-mālā-samujjvalam-splendid with a jewel necklace; pārijāta-  
prasūnānām mālām-a garland opf parijata flowers; ājānu-lambitām-reaching to  
herknees; su-pīna-kaṭhiṇa-very broad and firm; śroṇim-withj thighs; bibhratīm-  
manifesting; ca-and; stanonnatam-raised breasts; nava-yauvana-bhāraughāt-out of  
a flood of new youthfulness; īśan-nāmrātām-slightly bent; manoharām-beautiful;  
brahmādibhiḥ-by the demigods headed by Brahmā; stuyamānām-offered prayers;  
sūrya-koṭi-of ten million suns; sama-equal; prabhām-splendor; pakva-  
bimbādharoṣṭhām-with bimba fruit lips; ca-and; cāru-campaka-sannibhām-like a  
splendid campaka flower; muktā-paṅkti-rows of pearls; vinindy-rebuking; eka-one;  
danta-rāji-row of teeth; virājitām-splendid; bhakta-to the devotees; kāma-desires;  
pradām-fulfilling; devīm-to the goddess; śarac-candra-mukhīm-whose face is an  
autumn moon; bhaje-I worship.

I worship auspicious Goddess Durgā, dear and devoted to Lord Śiva, reclining on Lord Śiva's chest, gently smiling, her face filled with happiness, beautiful, with beautiful eyes, in the full bloom of youth, decorated with jewel armlets, bracelets, anklets, and other ornaments, her cheeks splendid with jewel earrings, her dark like black bees braids graceful with mālatī flowers, decorated with sindūra tilaka, beautiful with a musk-dot, wearing a jewel crown and garments pure like fire, splendid with a necklace of regal jewels and a pārijāta garland reaching to her knees, her thighs broad and 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 flowers, her splendid teeth rebuking a host of pearls, and her face an autumn moon, a splendid goddess who fulfills the desires of her devotees.

Text 138

dhyātvavaiṁ mastake puṣpam  
vinyasya ca vratī mudā  
puṣpariṁ gr̥hītvā bhaktyā ca  
punar dhyātvā ca pūjayed

dhyātvā-meditating; evam-thus; mastake-on the head; puṣpam-a flower;  
vinyasya-placing; ca-and; vratī-the person following the vow; mudā-happily;  
puṣpam-flower; gr̥hītvā-taking; bhaktyā-with devotion; ca-and; punah-again;  
dhyātvā-meditating; ca-and; pūjayed-should worship.

After meditating in this way, the girl following the vow should place a flower to her head. With devotion she should accept the flower, meditate again, and worship again.

Text 139

dattvā ṣoḍāśopacāram  
prakṛtam tatra nityaśah  
pūrvoktenaiva mantreṇa  
mudā bhaktyā vrate vratī

dattvā-offering; ṣoḍāśopacāram-sixteen articles; prakṛtam-natural; tatra-there;  
nityaśah-regularly; pūrva-previous; uktena-described; eva-indeed; mantreṇa-with  
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-previous; eva-indeed; mantreṇa-with the mantra;  
stutvā-offering prayers; ca-and; praṇamet-should bow down; tadā-then; kṛtvā-  
doing; praṇāmam-obeisances; bhaktyā-with devotion; ca-and; samyutā-endowed;  
śṛṇuyāt-should 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 adbhitam  
adhunā śrotum icchāmi  
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;  
adbhitam-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 vow, the result of  
following it, and the wonderful prayers recited in it. Now I wish to hear the  
beautiful story of this Gaurī-vrata vow.

Text 142

vrataṁ kena kṛtam pūrvam  
bhūmau kena prakāśitam  
etat sarvam su-vistārya  
vada sandeha-bhañjana

vrataṁ-the vow; kena-by whom?; kṛtam-done; pūrvam-before; bhūmau-on the  
earth; kena-by whom; prakāśitam-manifested; etat-this; sarvam-all; su-vistārya-in  
detail; vada-please tell; sandeha-bhañjana-O breaker of doubts.

Who followed this vow in ancient times? Who first revealed it? O breaker of doubts, please tell everything in detail.

Text 143

śrī-nārāyaṇa uvāca

kuśadhvajasya ca sutā  
nāmnā vedavatī satī  
tayā vrataṁ 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; vrataṁ-vow; kṛtam-done; idam-this; mahā-tīrthe-in the great holy place; ca-and; puṣkare-Puṣkara.

Śrī Nārāyaṇa Ṛṣi said: King Kuśadhvaja's daughter named Vedavatī followed this vow in sacred Puṣkara-tīrtha.

Texts 144 and 145

samāpti-divase sāksād  
babhūva jagad-ambikā  
yoginī-lakṣa-samyuktā  
sūrya-koṭi-sama-prabhā

śātakumbha-vinirmāna-  
ratha-sthā parameśvarī  
īśad-dhasya-prasannāsyā  
tām uvāca su-samyutām

samāpti-divase-on the last day; sakṣāt-directly; babhūva-was; jagad-ambikā-Goddess Durgā; yoginī-lakṣa-a hundred thousand yoginīs; samyuktā-with; sūrya-koṭi-sama-prabhā-splendid like millions of suns; śātakumbha-vinirmāna-made of gold; ratha-sthā-on a chariot; parameśvarī-the great goddess; īśad-dhasya-gently smiling; prasannāsyā-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 bhadram te  
varaṁ vṛṇu yathepsitam  
tava vratena tuṣṭāham  
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 prahṛṣṭa-mānasā  
putāñjali-yutā sadhvī  
praṇamyovāca nārada

pārvatyā-of Pārvatī; vacanam-the words; śrutvā-hearing; dṛṣṭvā-seeing; prahṛṣṭa-mānasā-her heart happy; putā{.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 uvāca

devi nārāyaṇam kāntam  
mahyam dehi maniṣinām  
vare 'nyasmin sprhā nāsti  
dṛḍhām bhaktim ca tat-pade

śrī-vedavaty uvāca-Śrī Vedavatī said; devi-O goddess; nārāyaṇam-Nārāyaṇa; kāntam-husband; mahyam-to me; dehi-please give; maniṣinām-of philosophers; vare-for a husband; anyasmin-for another; sprhā-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 His 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 Durgā; avaruhya-descending; rathāt-from the chariot; tūrṇam-at once; tām-to her; uvāca-said; hari-priyām-dear to Lord Kṛṣṇa.

Hearing Vedavatī's words, Goddess Pārvatī smiled, descended from her chariot, and spoke to the girl that had chosen Lord Kṛṣṇa as her husband.

Text 150

śrī-pārvaty uvāca  
jñātam sarvam jagan-mātas  
tvam ca lakṣmīḥ svayam satī  
bhāratam pāda-rajasā  
pūtam kartum samāgatā

śrī-pārvaty uvāca-Śrī Pārvatī said; jñātam-known; sarvam-all; jagan-mātaḥ-O mother of the universe; tvam-you; ca-and; lakṣmīḥ-Lakṣmī; svayam-personally; satī-saintly; bhāratam-the earth; pāda-rajasā-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-rajasā sadhvi  
sadyah pūtā vasundarā  
nikhilāni ca tīrthāni  
putāni parameśvari

tvat-pāda-rajasā-with the dust of your feet; sadhvi-O saintly one; sadyah-at once; pūtā-sacrificed; vasundarā-the earth; nikhilāni-all; ca-and; tīrthāni-holy

places; putāni-sanctified; parameśvari-O supreme goddess.

O saintly goddess, the dust of your feet at once sanctifies the earth and its holy places.

Text 152

vrataṁ te loka-śikṣārtham  
tapaś caiva tapasvini  
nārāyaṇasya kāntā tvam  
priyā janmani janmani

vratam-vow; te-of you; loka-śikṣārtham-for the purpose of teaching the world; tapah-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 after birth you are Lord Nārāyaṇa's dear wife.

Text 153

bhārāvataraṇe viṣṇur  
vasudhām āgamiṣyati  
rāmo daśarathih pūrṇah  
kartum dasyu-vinigraham

bhāra-the burden; avataraṇe-in removing; viṣṇuh-Lord Viṣṇu; vasudhām-to the earth; āgamiṣyati-will come; rāmaḥ-Lord Rāma; daśarathih-the son of Daśaratha; pūrṇah-the original Supreme Personality of Godhead; kartum-to do; dasyu-vinigraham-the destruction of the wicked.

In the future Lord Viṣṇu will come to the earth to relieve the earth's burden. He will appear in His perfect form of Rāma, the son of Daśaratha, and He will kill the thieves and demons.

Text 154

brahma-sāpāc ca cyutayor  
mokṣaṇāya ca bhṛtyayoh  
ayodhyāyāṁ ca tretāyāṁ  
āvirbhāvo harer api

brahma-śāpāt-from the brāhmaṇas' curse; ca-and; cyutayoh-fallen; mokṣaṇāya-for liberation; ca-and; bhṛtyayoh-of the two servants; ayodhyāyām-in Ayodhyā; ca-and; tretāyām-in the Tretā-yuga; āvirbhāvah-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 mithilāṁ gaccha  
vidhāya śiśu-vigraham  
tvam imāṁ prāpya janako 'py  
ayonī-sambhavāṁ sutām

tvam-you; eva-indeed; mithilāṁ-to Mithilā; gaccha-go; vidhāya-placing; śiśu-vigraham-the form of an infant; tvam-you; imāṁ-this; prāpya-attaining; janakaḥ-King Janaka; api-also; ayonī-sambhavāṁ-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

pākayiṣyati yatnena  
sītā tvam ca bhaviṣyati  
gatvā rāmo 'pi mithilāṁ  
tvāṁ vivāham kariṣyati

pākayiṣyati-he will raise; yatnena-with care; sītā-Sītā; tvam-you; ca-and; bhaviṣyati-will be; gatvā-going; rāmaḥ-Rāma; api-also; mithilāṁ-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 tāṁ samāliṅgya  
pārvatī svālayam yayau

nārāyaṇasya-of Lord Nārāyaṇa; kāntā-the wife; tvam-you; kalpe-kalpa; kalpe-after kalpa; hari-priyā-dear to Lord Hari; ity-thus; uktvā-saying; tām-her; samālingya-embracing; pārvatī-Pārvatī; svālayam-home; yayau-went.

Kalpa after kalpa you are Lord Nārāyaṇa's dear wife.

After speaking these words, Goddess Pārvatī embraced the girl, and then returned to her own abode.

#### Text 158

gatvā sā mithilāṁ sādhvī  
śiśu-rūpam̄ vidhāya ca  
laṅgalasya ca rekhaṁ  
suptā tasthau ca māyayā

gatvā-going; sā-she; mithilām-to Mithilā; sādhvī-the saintly girl; śiśu-rūpam-the form of an infant; vidhāya-assuming; ca-and; laṅgalasya-of a plow; ca-and; rekhaṁ-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  
nagnāṁ mudrita-locaṇāṁ  
tāpta-kāñcana-varṇāṁ ca  
rudatīm tejasānvitām

bālāṁ tām ca gṛhītvā ca  
kṛtvā vakṣasi nārada  
gacchantāṁ pathi tatraiva  
vāg babhūvāśarīriṇī

vilokya-seeing; janakaḥ-Janaka; tām-her; ca-and; nagnām-naked; mudrita-locaṇām-her eyes closed; tāpta-kāñcana-varṇām-the color of molten gold; ca-and; rudatīm-crying; tejasā-splendor; anvitām-with; bālām-girl; tām-her; ca-and; gṛhītvā-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

ayoni-sambhavāṁ kanyāṁ  
kamalāṁ grahaṇāṁ kuru  
nārāyaṇas te jāmātā  
bhavitety evam eva ca

ayoni-sambhavāṁ-born without entering a mother's womb; kanyāṁ-daughter; kamalāṁ-Goddess Lakṣmī; grahaṇam-taking; kuru-please do; nārāyaṇah-Lord Nārāyaṇa; te-of you; jāmātā-the son-in-law; bhavītā-will become; iti-thus; evam-in this way; eva-indeed; ca-and.

Ś Accept this girl as your daughter. She is Goddess Lakṣmī. She was born without entering a mother's womb. Lord Nārāyaṇa will be your son-in-law.

Text 162

śrutvā tadā daiva-vāṇīm  
ṛghītvā kanyakām ṛṣīḥ  
gatvā dadau sva-kāntāyai  
pālanāya mudānvitah

śrutvā-hearing; tadā-then; daiva-vāṇīm-the divine voice; ḗghītvā-taking; kanyakām-the daughter; ṛṣīḥ-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-yauvanā prāpa  
rāmāṁ dāśarathim satī  
vratasyāsyā prabhāvena  
kāntāṁ tri-jagatāṁ patim

sā-she; labdha-attained; yauvanā-adolescence; prāpa-attained; rāmam-āma; dāśarathim-Daśaratha's son; satī-the saintly girl; vratasyāof the vow; asyā-this;

prabhāvena-by the power; kāntam-husband; tri-jagatām-of the three worlds; patim-the master;

When the saintly girl grew to a marriageable age she attained, by the power of this vow, King Daśaratha's son Rāma, who is the master of the three worlds, as her husband.

Texts 164 and 165

prakāsitam vaśiṣṭhena  
pṛthivyām bhakti-bhāvataḥ  
rādhā kṛtvā vratam idam  
śrī-kṛṣṇam prāṇa-vallabham

gopāṅganāś ca tam pṛāpur  
vratasyāsyā prabhāvataḥ  
ity evam kathitā vipra  
kathā gaurī-vratasya ca

prakāsitam-manifested; vaśiṣṭha Muni; pṛthivyām-on the earth; bhakti-bhāvataḥ-by loving devotion; rādhā-Rādhā; kṛtvā-doing; vratam-the vow; idam-this; śrī-kṛṣṇam-Śrī Kṛṣṇa; prāṇa-vallabham-as the beloved more dear than life; gopāṅganāḥ-the gopīs; ca-and; tam-Him; pṛāpuḥ-attained; vratasyāsyā-of this vow; prabhāvataḥ-by the power; ity-thus; evam-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 pṛāpnoti na samśayah

bhārate-on the earth; ca-asnd; vratam-vow; idam-thos; yā-who; karoti-does; kumārikā-girl; svāminam-husband; kṛṣṇa-tulyam-like Lord Kṛṣṇa; ca-and; sā-she; pṛāpnoti-attains; na-not; samśayah-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; gopyah-the gopīs; vratam-the vow; kṛtvā-doing; mudānvitāḥ-happy; kaṇva-śākhokta-stotreṇa-with the prayer spoken in the Kaṇva-śākha; tuṣṭāva-prayed; parameśvarīm-to the great goddess.

On the last day of the vow the gopīs recited the Kaṇva-śākha prayer before the goddess.

Text 169

yena stotreṇa tam stutvā  
sītā satya-parāyaṇa  
sadyah samprāpa kāntam ca  
rāmam rājīva-locanam

yena-by which; stotreṇa-prayer; tam-that; stutvā-praying; sītā-Sītā; satya-parāyaṇa-honest; sadyah-at once; samprāpa-attained; kāntam-husband; ca-and; rāmam-Lord Rāma; rājīva-locanam-lotus-eyed.

By reciting this prayer saintly Sītā quickly attained lotus-eyed Lord Rāma as her husband.

Text 170

śrī-jānaky uvāca

śakti-svarūpe 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; sarvādhāre-the presting place of all; guṇāśraye-the shelter of virtues; sadā-always; śaṅkara-yukte-with Lord śiva; me-to me; patim-husband; dehi-please give; namah-obaisances; astu-are; te-unto you.

Śrī Sītā said: O Pārvatī, O eternal companion of Lord Śiva, O form of all potencies, O resting place of all, O shelter of virtues, please give me a noble husband. I offer my respectful obeisances to you.

Text 171

sṛṣṭi-sthity-anta-rūpe ca  
sṛṣṭi-sthity-anta-kāriṇī  
sṛṣṭi-sthity-anta-bījānām  
bīja-rūpe namo 'stu te

sṛṣṭi-sthity-anta-rūpe-O form of creation, maintanence, and disollution; ca-and; sṛṣṭi-sthity-anta-kāriṇī-O cause of creation, maintainance, and dissolution; sṛṣṭi-sthity-anta-bījānām-of the seedsof creaion, maintainance, and dissoultion; bīja-rūpe-O form of the seed; namah-obaisances; 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  
pātivratyā-parāyaṇe  
pati-vrate pati-rate  
patim dehi namo 'stu te

he-O; gauri-fair one; pati-marman-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-obeyances 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 most auspicious of all that are auspicious, O goddess filled with all auspiciousness, O seed of all auspiciousness, I offer my respectful obeisances to you.

Text 174

sarva-priye sarva-bīje  
sarvāśubha-vināśini  
sarveṣe sarva-janake  
namas te śaṅkara-priye

sarva-priye-dear to all; sarva-bīje-the seed of all; sarvāśubha-vināśini-the destroyer of all that is inauspicious; sarveṣe-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 sanātani  
sākāre ca nirākāre  
sarva-rūpe namo 'stu 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; sarva-rūpe-who has all forms; namo 'stu te-I offer my respectful obeisances to you.

O 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 at will, I offer my respectful obeisances to you.

#### Text 176

kṣut ṛṣṇecchā dayā śraddhā  
nidrā tandrā smṛtiḥ kṣamā  
etās tava kalāḥ sarvā  
nārāyāṇi namo 'stu te

kṣut-hunger; ṛṣṇā-thirst; icchā-desire; dayā-mercy; śraddhā-faith; nidrā-sleep; tandrā-exhaustion; smṛtiḥ-memory; kṣamā-tolerance; etāḥ-theys; tava-of you; kalāḥ-the parts; sarvā-all; nārāyāṇi-O potency of Lord Nārāyaṇa; namo 'stu te-I offer my respectful obeisances to you.

Hunger, thirst, desire, compassion, faith, sleep, exhaustion, memory, and patience are all parts of your power. O potency of Lord Nārāyaṇa, I offer my respectful obeisances to you.

#### Text 177

lajjā-medhā-tuṣṭi-puṣṭi-  
śānti-sampatti-vṛddhayah  
kalās te 'nyāś ca sarvāś ca  
sarva-rūpe namo 'stu te

lajjā-shyness; medhā-intelligence; tuṣṭi-satisfaction; puṣṭi-health; śānti-peace; sampatti-good fortune; vṛddhayah-prosperity; kalāḥ-the parts; te-of you; anyāḥ-others; ca-and; sarvāḥ-all; ca-and; sarva-rūpe-the form of all; namo 'stu te-I offer my respectful obeisances to you.

Shyness, intelligence, happiness, health, peace, good fortune, prosperity, and all else, are parts of you. O form of all, I offer my respectful obeisances to you.

Text 178

dṛṣṭādṛṣṭa-svarūpe ca  
taylor bīje phala-prade  
sarvānirvacanīye ca  
mahā-māye namo 'stu te

dṛṣṭa-seen; adṛṣṭa-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 form contains the visible and the invisible, O seed of the visible and the invisible, O goddess who gives the living entities the fruits of their works, O goddess beyond all description, O great goddess of material illusion, I offer my respectful obeisances to you.

Text 179

śive śāṅkara-saubhāgya-  
yukte saubhāgya-dāyinī  
hariṁ kāntam ca saubhāgyam  
dehi devi namo 'stu te

śive-O auspicious one; śāṅkara-saubhāgya-yukte-endowed with auspiciousness and good fortune; saubhāgya-dāyinī-O giver of good fortune; harim-Lord Kṛṣṇa; kāntam-husbvand; ca-and; saubhāgyam-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

stotrenaitena yāḥ stutvā  
samāpti-divase śivām  
namanti parayā bhaktyā  
tā labhante harim patim

stotrena-prayer; etena-with this; yāḥ-one who; stutvā-praying; samāpti-divase-

on the last day; śivām-to Goddess Duyrgā; namanti-bow down; parayā-with great; bhaktyā-devotion; tā-they; labhante-attain; harim-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

ihā kānta-sukham bhuktvā  
patim prāpya parāt param  
divyām syandanam āruhya  
yāsyante kṛṣṇa-sannidhim

ihā-here; kānta-with the husband; sukham-happiness; bhuktvā-enjoying; patim-husband; prāpya-ataining; parāt-than the greatest; param-greater; divyam-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 rādhā  
gopībhiḥ saha samyutā  
devīm praṇamya stutvā ca  
vrataṁ 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; vrataṁ-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

gah-cows; sahasram-a thousand; brāhmaṇāya-to the brāhmaṇas; suvarṇa-satakam-a thousand gold pieces; mudā-happily; viprāya-to a brāhmaṇa; dakṣiṇām-dakṣiṇā; dattvā-giving; sva-gṛham-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. Then She prepared to return home.

Text 184

brāhmaṇānāṁ sahasraṁ 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; bhikṣukebhyah-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  
siṁha-sthā ca daśa-bhujā  
ratnālaṅkāra-bhūṣitā

śātakumbhamayād divyād  
ratna-sāra-paricchadāt  
avaruhya rathāt tūrṇām  
āliṅgyorasi rādhikām

etasmin 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; siṁha-sthā-riding on a lion; ca-and; daśa-bhujā-with ten arms; ratnālaṅkāra-bhūṣitā-decorated with

jewel ornaments; sātakumbhamayāt-golden; divyāt-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

dṛṣṭvā gopāṅganā devīm  
pranemuś ca mudānvitāḥ  
āśisam yuyuje durgā<sup>1</sup>  
vāñchā-siddhir bhavatv iti

dṛṣṭvā-seeing; gopāṅganā-the gopīsw; devīm-the goddess; pranemuḥ-bowed; ca-and; mudānvitāḥ-happy; āśisam-blessing; yuyuje-gave; durgā-Durgā; vāñchā-siddhiḥ-the fulfillment of desire; bhavatv-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  
tāś ca sambhāṣya sādaram  
uvāca rādhikām durgā<sup>2</sup>  
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-pārvaty uvāca  
rādhe sarveśvara-prāṇād  
adhike jagad-ambike  
vrataṁ te loka-śikṣārtham

māyā-mānuṣa-rūpiṇī

śrī-pārvaty uvāca-Śrī Pārvatī said; rādhe-O Rādhā; sarveśvara-prāṇāt-than the life of the Supreme Personality of Godhead; adhike-more; jagad-ambike-O motherof the universes; vratam-gvow; te-of You; loka-śiksārtham-for the purpose of teaching the world; māyā-mānuṣa-rūpiṇī-disguised as an ordinary human being.

Śrī Pārvatī said: O mother of the universe, to the Supreme Personality of Godhead You are more dear than life. Pretending to be an ordinary human being, You followed this vow only to teach the people of the world how to act.

Texts 191 and 192

goloka-nātham golokam  
śrī-śailam virajā-taṭam  
śrī-rāsa-maṇḍalam ramyam  
vr̄ndāvana-manoharam

racitam rati-caurasya  
strīṇām mānasa-hārakam  
viduṣah kāma-śāstrāṇām  
kimsvit 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; ramyam-beautiful; vr̄ndāvana-manoharam-the beauty of Vr̄ndāvana; racitam-made; rati-caurasya-of the thief of amorous pastimes; strīṇām-of the girls; mānasa-hārakam-stealing the hearts; viduṣah-wise; kāma-śāstrāṇām-in the Kāma-śāsatrsa; kimsvit-whether?; smarasi-You remember sundari.

Do You remember the master of Goloka? Goloka? beautiful Govardhana Hill? the beautiful rāsa-dance circle? beautiful Vr̄ndāvana forest? the rake, learned in the kāma-śāstra, that stole the gopīs' hearts?

Text 193

śrī-kṛṣṇārdhāṅga-sambhūtā  
kṛṣṇa-tulyā ca tejasā  
tavāṁśa-kalayā devyāḥ  
Ś katham tvam mānuṣī satī

śrī-kṛṣṇārdhāṅga-sambhūtā-born form half of Lord Kṛṣṇa's transcendental form; kṛṣṇa-tulyā-equal to Lord Kṛṣṇa; ca-and; tejasā-with power; tava-of You;

āṁśa-kalayā-with a part of a part; devyah-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-rūpam vidhāya ca  
āgatāsi mahīm śānte  
katham tvam mānuṣī satī

kṛṣṇajñayā-by Lord Kṛṣṇa's order; ca-and; tvam-You; devī-goddess; gopī-rūpam-the form of a gopī; vidhāya-assuming; ca-and; āgatā-come; asi-You have; mahīm-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-sāpena  
bhārāvatarāṇaya ca  
bhūmau tavādhiṣṭhānam ca  
katham tvarī mānuṣī satī

ahah-Ah!; śrīdāma-sāpena-by Śrīdāmā's curse; bhārāvatarāṇaya-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

ayoni-sambhavā tvam ca  
janma-mṛtyu-jarā-harā  
kalavatī-sutā puṇyā  
katham tvarī mānuṣī satī

ayoni-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 Kalāvatī's daughter, You were not born from a mother's womb. You are supremely pure. You do not experience birth, death, or old age. How can You be a human being?

Text 197

bhavatī ca hareḥ prāṇā  
bhavatyāś ca hariḥ svayam  
vede nāsti dvayor bhedah  
katham tvarī 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; dvayoh-of the two; bhedah-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-sahasrāṇī  
brahma tāptvā tapah purā  
na te dadarśa pādābjam  
katham tvarī mānuṣī satī

ṣaṣṭim varṣa-sahasrāṇī-sixty thousand years; brahmā-Brahmā; tāptvā-performed; tapah-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-varīṣā-samudbhavaḥ

tvatto jagāma golokam  
katham tvam mānuṣī satī

suyajñah-Suyajña; hi-indeed; nrpa-śreṣṭhaḥ-the best of kings; manu-vamśa-samudbhavaḥ-born in the Manu dynasty; tvattah-because of You; jagāma-went; golokam-to Goloka; katham-why?; tvam-You; mānuṣī-a human form; satī-woman.

By your mercy the great manu-vamśa king Suyajña went to Goloka. How can You be a human being?

Text 200

triḥ-sapta-kṛtvo nirbhūpam  
cakāra pṛthivīm bhṛguḥ  
tava mantreṇa kavacāt  
katham tvam mānuṣī satī

triḥ-sapta-kṛtvah-done 21 times; nirbhūpam-without any kings; cakāra-did; pṛthivīm-the earth; bhṛguḥ-Paraśurāma; tava-of You; mantreṇa-by the mantra; kavacāt-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; katham-why?; tvam-You; mānuṣī-a human 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

ganeśasya mahātmanah  
tvatto nāma bhayam cakre  
katham tvam mānuṣī satī

babhañja-broke; darpāt-from the pride; antam-the end; ca-and; gaṇeśasya-of Gaṇeśa; mahātmanah-the gerat soul; tvattah-of You; nāma-name; bhayam-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

paryudyatāyāṁ kopena  
bhāsmasāt kartum īśvarah  
rarakṣāgatya tvat-prītyā  
katham tvāṁ mānuṣī satī

paryudyatāyām-risen; kopena-with anger; bhāsmasāt-to ashes; kartum-to make; īśvarah-the Supreme Personality of Godhead; rarakṣa-protected; āgatya-coming; tvat-of You; prītyā-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 patih  
kr̄ṣṇo janmani janmani  
vrataṁ loka-hitārthāya  
jagan-mātas tvayā kr̄tam

kalpe kalpe-kalpa after kalpa; tava-of You; patih-the husband; kr̄ṣṇah-Kṛṣṇa; janmani-birth; janmani-after birth; vrataṁ-vow; loka-hitārthāya-for the benefit of the world; jagan-mātaḥ-O mother of thw world; tvayā-by You; kr̄tam-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

sarvābhīr gopikābhiḥ ca  
sārdham vṛṇdāvane vane  
harṣeṇa hariṇā sārdham  
krīḍā te bhavītā sati

triṣu-three; māseṣv-mnonths; 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; sarvābhīḥ-all; gopikābhiḥ-the gopīs; ca-and; sārdham-with; vṛṇdāvane-in Vṛṇdāvana; vane-forest; harṣeṇa-happily; hariṇā-Kṛṣṇa; sārdham-with; krīḍā-pastimes; te-of You; bhavītā-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 Vṛṇdāvana 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 saubhagya-yuktā tvam  
bhava kṛṣṇasya sundari

yathā-as; saubhāgya-yuktā-fortunate; aham-I; harasya-of Lord Śiva; śrī-hari-

priye-O beloved of Lord Kṛṣṇa; tataḥ-then; saubhagya-yuktā-fortunate; tvam-You; bhava-become; kṛṣṇasya-of Lord Kṛṣṇa; sundari-O beautiful one.

O beautiful one, as I am fortune to be Lord Śiva's companion, so You are fortunate to be Lord Kṛṣṇa's companion.

Text 209

yathā kṣīre ca dhāvalyam  
yathā vahnau ca dahikā  
bhūvi gandho jale śaityam  
tathā kṛṣṇe sthitis tava

yathā-as; kṣīre-in milk; ca-and; dhāvalyam-whiteness; yathā-as; vahnau-in fire; ca-and; dahikā-heat; bhūvi-in earth; gandhaḥ-fragrance; jale-in water; śaityam-coolness; tathā-so; kṛṣṇe-in Kṛṣṇa; sthitih-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  
svayam kṛṣṇas tavādhīno  
mad-vareṇa bhaviṣyati

parāt-than the greatest; parah-greater; guṇātītaḥ-beyond the mopes of material nature; brahmādīnām-of the demigods headed by Brahmā; ca-and; vanditaḥ-offered

worship; svayam-personally; kṛṣṇah-Śrī Kṛṣṇa; tava-of You; adhīnah-dependent; mad-vareṇa-by 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 worshiped by Brahmā and the demigods, will become Your submissive servant.

Text 212

brahmānanta-śivārādhyo  
bhavitā te vaśah sati  
dhyānāsādhyo durārādhyo  
sarveṣām api yoginām

brahmānanta-śivārādhyah-worshiped by Brahmā, Ananta, and Śiva; bhavitā-will be; te-of You; vaśah-the control; sati-O sainly one; dhyānāsādhyah-not attainable by meditation; durārādhyah-difficult to worship; sarveṣām-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 yogīs worship only with the greatest difficulty, will be under Your control.

Text 213

tvam ca bhagyavatī rādhe  
strī-jatiṣu na te parā  
kṛṣṇena sārdham paścāt tvam  
golokam ca gamisyasi

tvam-You; ca-and; bhagyavatī-fortunate; rādhe-O Rādhā; strī-jatiṣu-among women; na-not; te-of You; parā-superior; kṛṣṇena-Lord Kṛṣṇa; sārdham-with; paścāt-after; tvam-You; golokam-to Goloka; ca-and; gamisyasi-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  
tatraivāntardadhabhū mune  
sārdham gopālikābhiś ca  
rādhikā gantum udyatā

ity-thus; uktvā-speaking; pārvatī-pārvatī; sadyah-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-purah  
rādhā dadarśa śrī-kṛṣṇam  
kiśoram śyāma-sundaram

etasminn antare-then; kṛṣṇah-Kṛṣṇa; jagāma-went; rādhikā-purah-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-decorated with jewel ornaments; ājānu-to His knees; mālatī-malati; mālā-garland; vana-forest; mālā-garland; vibhūṣitam-decorated.

. . . dressed in yellow garments, decorated with jewel ornaments, a forest garland and a mālatī garland touching His kness, . . .

### Text 217

īśad-dhasya-prasannāsyam  
bhaktānugraha-kātaram  
candanokṣita-sarvāṅgam  
śarat-pāṅkaja-locanam

īśad-dhasya-prasannāsyam-a gently smiling, happy face; bhaktānugraha-

kātaram-obvercome with mercy for His devotees; candanoksita-sarvāṅgam-all His limbs anointed with sandal paste; śarat-paṅkaja-locanam-autum-lotus eyes.

. . . gently smiling, His face cheerful, overcome with mercy for His devotees, all His limbs anointed with sandal paste, His eyes autumn lotuses, . . .

Text 218

śarat-pārvanya-candrāsyam  
sad-ratna-mukuṭojjvalam  
pākva-dāḍimba-bijābha-  
daśanam su-manoharam

śarat-pārvanya-autumn; candra-moon; āsyam-face; sad-ratna-mukuṭojjvalam-a  
splendid jewel crown; pākva-ripe; dāḍimba-pomegranate; bija-seed;s ābha-  
splendid; daśanam-teeth; su-manoharam-very 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-lilā-saroruham  
koṭi-kandarpa-lāvanya-  
lilā-dhāma manoharam

vinoda-pastime; muralī-flute; hasta-hand; nyasta-placed; lilā-pastimes;  
saroruham-lotus; koṭi-kandarpa-millions of Kāmadevas; lāvanya-handsomeness;  
lilā-dhāma-the abode of pastimes; manoharam-enchanting.

. . . 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

guṇātītam̄ stuyamānam̄  
brahmānanta-śivādibhiḥ  
brahma-svarūpam̄ brahmaṇyam̄  
śrutibhiś ca nirūpitam̄

guṇātītam-beyond the modes of nature; stuyamānam-prayed; brahmānanta-  
śivādibhiḥ-by the demigods headed by Brahmā, Anbanta, and Śiva; brahma-  
svarūpam-spiritual form; brahmaṇyam-the Deity worshiped by the brāhmaṇas;

śrutibhiḥ-by the Śrutiṣ; ca-and; nirūpitam-described.

. . . beyond the modes of material nature, worshiped by Brahmā, Ananta, Śiva, and the demigods, His form spiritual, the Lord worshiped by the brāhmaṇas, the object of worship described in the Śruti-śāstra, . . .

Text 221

avyaktam akṣaraṁ vyaktam  
jyoti-rūpaṁ sanātanam  
māngalyam maṅgalādhāram  
maṅgalam maṅgala-pradam

avyaktam-unmanifested; akṣaram-undecaying; vyaktam-manifested; jyoti-rūpaṁ-the form of light; sanātanam-eternal; māngalyam-auspiciousness; maṅgalādhāram-the abode of auspiciousness; maṅgalam-auspicious; maṅgala-pradam-the giver of auspiciousness.

. . . sometimes manifest, sometimes unmanifest, imperishable, the source of the Brahman effulgence, eternal, auspiciousness personified, the abode of auspiciousness, auspicious, the giver of auspiciousness.

Text 222

dṛṣṭvā tam adbhuṭam rūpaṁ  
sambhramāt prāṇanāma tam  
tam dṛṣṭvā mūrchitā rādhā  
kāma-bāṇa-prapīḍitā

dṛṣṭvā-seeing; tam-that; adbhuṭam-wonderful; rūpaṁ-handsome form; sambhramāt-respectfully; prāṇanāma-bowed down; tam-to Him; tam-Him; dṛṣṭvā-seeing; mūrchitā-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 mukhāmbhojam  
sa-smitā vakra-locanā  
mukham ācchādanam cakre  
vrīdayā ca punah punah

darśam̄ darśam-gazing and gazing; mukhāmbhojam-at the lotus face; sa-smitā-smiling; vakra-locaṇā-with crooked eyes; mukham-face; ācchādanam-covering; cakre-did; vrīdayā-shyly; ca-and; punah punah-again and again.

Again and again with smiling crooked eyes She gazed at His lotus face. Again and again She shyly covered Her face.

Text 224

dṛṣṭvā haris tām uvāca  
prasanna-vadanekṣanah  
gopālikā-samūhānām  
sarvāsām purataḥ sthitah

dṛṣṭvā-seeing; hariḥ-Lord Kṛṣṇa; tām-to Her; uvāca-spoke; prasanna-vadanekṣanah-with happy face and eyes; gopālikā-samūhānām-of the gopīs; sarvāsām-all; purataḥ-in the presence; sthitah-standing.

Lord Kṛṣṇa stood before the gopīs. With happy face and eyes He gazed at Rādhā. Then He spoke.

Text 225

śrī-kṛṣṇa uvāca  
prāṇādhike rādhike tvam  
varaṁ vṛṇu maniṣitam  
Śbho bho gopālikāḥ sarvā  
varaṁ vṛṇuta vāñchitam

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; prāṇādhike-more dear than life; rādhike-O Rādhā; tvam-You; vara-a boon; vṛṇu-please choose; maniṣitam-desired; bho bho gopālikāḥ-O! O 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 vacanām śrutvā  
varaṁ vavre ca rādhikā  
gopālikāḥ prahrṣṭāḥ ca  
sarveṣām kalpa-pādapam

kṛṣṇasya-of Lord Kṛṣṇa; vacanam-the words; śrutvā-hearing; varam-boon; vavre-chose; ca-and; rādhikā-Rādhā; gopālikāḥ-gopīḥ; prahṛṣṭāḥ-happy; ca-and; sarveśām-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 all desires.

Text 227

śrī-rādhikovāca

tvat-pādābje man-mano-'liḥ  
satataṁ bhramatu prabho  
pātu bhakti-rasam padme  
madhupaś ca yathā madhu

śrī-rādhikā uvāca-Śrī Rādhā said; tvat-pādābje-at Your lotus feet; man-manaḥ-of My mind; alih-the bee; satataṁ-always; bhramatu-wanders; prabhah-O Lord; pātu-may drink; bhakti-rasam-the nectar of devotion; padme-at the lotus; madhupah-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

madīya-prāṇa-nāthas tvam  
bhava janmani janmani  
tvadīya-caraṇāmbhoje  
dehi bhaktim su-durlabham

madiya-prāṇa-nāthah-the Lord of My life; tvam-You; bhava-please be; janmani-birth; janmani-after 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-niśam  
bhaven nimagnam̄ satataṁ  
etan mama maniṣitam

tava-of You; smṛtau-in the memory; guṇe-in the virtue; cittam-the heart;  
svapne-in sleep; jñāne-in waking; divā-niśam-day and night; bhavet-may be;  
nimagnam-plunged; satatam-always; etan-this; mama-My; maniṣitam-desire.

Awake and asleep, day and night, may My mind always be plunged in the  
memory of Your glories. That is the boon I desire.

Text 230

śrī-gopālikā ūcuḥ

yathā rādhā tathā naś ca  
prāṇa-bandho divā-niśam  
bhavisyasi 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; bhavisyasi-You will be; prāṇa-nāthah-the Lord of our lives; drakṣyasi-You will see; prati-janmani-in 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  
om̄ 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 ahappy 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

krīdā-padmam rādhikāyai  
sahasra-dala-samyutam  
lalitam mālatī-mālām  
dadau prītyā jagat-patiḥ

krīdā-padmam-pastime lotus; rādhikāyai-to Rādhā; sahasra-dala-samyutam-with a thousand petals; lalitam-graceful; mālatī-mālām-malati garland; dadau-gave; prītyā-happily; jagat-patiḥ-the master of the universes.

Then Lord Kṛṣṇa, the master of the universes, happily gave to Rādhā His thousand-petal pastime lotus and graceful mālatī-garland.

Text 233

mālā-samūham puṣpāni  
gopībhyo gopikā-patiḥ  
prahasya parama-prītyā  
pradadāv ity uvāca ha

mālā-samūham-many galrand; puṣpāni-flowers; gopībhyah-to the gopīśrīdāmā; gopikā-patiḥ-the master of the gopīs; prahasya-smiling; parama-prītyā-with great happiness; pradadāv-gave; ity-thus; uvāca-said; ha-indeed.

Lord Kṛṣṇa, the master of the gopīs, happily gave to the gopīs many flowers and garlands. Then He spoke.

Text 234

śrī-kṛṣṇa uvāca

triṣu māsesv atīteṣu  
yūyam krīdām mayā saha  
śrī-rāsa-maṇḍale ramye  
vrīndāraṇye kariṣyatha

śrī-kṛṣṇa uvāca-Lord Kṛṣṇa said; triṣu-three; māsesv-months; atīteṣu-passed; yūyam-you; krīdām-pastimes; mayā-Me; saha-with; śrī-rāsa-maṇḍale-in the rāsa-dance circle; ramye-beautiful; vrīndāraṇye-in Vṛndāvana; kariṣyatha-will do.

Lord Kṛṣṇa said: Three months from now you will all enjoy pastimes with Me in the beautiful rāsa-dance circle in Vṛndāvana forest.

Text 235

yathāham ca tathā yūyam  
na hi bhedah śrutau śrutāḥ  
prāṇā aham ca yuṣmākam  
yūyam prāṇā mamaiva ca

yathā-as; aham-I; ca-and; tathā-so; yūyam-you; na-not; hi-indeed; bhedah-difference; śrutau-in the Vedas; śrutāḥ-heard; prāṇa-life; aham-I; ca-and; yuṣmākam-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 your life, and you all are My life.

Text 236

vratam vo loka-śikṣārtham  
na hi svārtham idam priyāḥ  
sahāgatā me golokād  
gamanam ca mayā saha

vratam-the vow; vah-of you all; loka-śikṣārtham-for the purpose of teaching the world; na-not; hi-indeed; svārtham-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 samśayah

gacchata-go; svālayam-home; śīghram-at once; vah-of you; aham-I; janmani-birth; janmani-after birth; prāṇebhyah-than life; api-even; garīyasyah-more; yūyam-you; me-of me; na-not; atra-here; samśayah-doubt.

Please quickly go home. Birth after birth you are all more dear to Me than life. Of this there is no doubt.

Text 238

ity uktvā śrī-haris tatra  
tasthau sūryasutā-taṭe  
tasthur gopālikāḥ sarvā  
vīkṣya kṛṣṇam punah punah

ity-thus; uktvā-saying; śrī-hariḥ-Lord Kṛṣṇa; tatra-there; tasthau-stood; sūryasutā-taṭe-on the Yamunā's shore; tasthuḥ-stood; gopālikāḥ-the gopīs; sarvā-all; vīkṣya-seeing; kṛṣṇam-Kṛṣṇa; punah-again; punah-and again.

After speaking these words, Lord Kṛṣṇa stood silently by the Yamunā's shore. The gopīs also stood there silently. They gazed at Him again and again.

#### Text 239

sarvāḥ prahr̥ṣṭa-vadanāḥ  
sa-smitā vakra-locaṇāḥ  
prītyā cakṣuś-cakorābhyaṁ  
mukha-candram papur hareḥ

sarvāḥ-all; prahr̥ṣṭa-vadanāḥ-with happy faces; sa-smitā-smiling; vakra-locaṇāḥ-crooked eyes; prītyā-with love; cakṣuś-cakorābhyaṁ-with cakora-bird eyes; mukha-candram-the moon of the face; papuh-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 punah punah  
hariś ca śiśubhiḥ sārdham  
prasannah svālayam yayau

tāḥ-they; śīghram-quickly; prayayuh-went; geham-home; jayam-glory; dattvā-doing; punah AGAIN; punah-and again; hariḥ-Lord Kṛṣṇa; ca-and; śiśubhiḥ-the boys; sārdham-with; prasannah-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 sarvam  
hareś carita-maṅgalam  
gopinām vastra-haraṇam  
sarva-loka-sukhāvaham

ity evam-thus; kathitam-spoken; sarvam-all; hareḥ-of Lord Kṛṣṇa; carita-maṅgalam-auspicious pastimes; gopinām-of the gopīs; vastra-haraṇam-the steasling 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-two Śri Rāma-carita The Pastimes of Lord Rāma

#### Text 1

śrī-narada uvaca

brahmaṇa kena prakareṇa  
ramo daśarathiḥ svayam  
cakara mokṣaṇam kutra  
yuge gautama-yoṣitah

śrī-narada uvaca - Śri Nārada said; brahmaṇa - O brāhmaṇa; kena - in what; prakareṇa - way?; ramah - Lord Rāma; daśarathiḥ - the son of Daśaratha; svayam - personally; cakara - did; mokṣaṇam - the liberation; kutra - in what?; yuge - yuga; gautama-yoṣitah - 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

ramavataram sukhadām  
samāsena manoharam  
kathayasva maha-bhaga  
śrotum kautuhalam mama

ramavataram - the incarnation of Lord Rāma; sukhadām - giving happiness;

samasena - in summary; manoharam - beautiful; kathayasva - please tell; maha-bhaga - O very fortunate one; śrotum - to hear; kautuhalam - eagerness; mama - of me.

O very fortunate one, please briefly tell me about the Lord's handsome and pleasing incarnation as Lord Rāma.

### Text 3

śrī-narayaṇa uvaca

brahmaṇa prarthito viṣṇur  
jato daśarathat svayam  
kauśalyayam ca bhagavan  
tretayam ca mudanvitah

śrī-narayaṇa uvaca - Śri Nārāyaṇa Ṛṣi said; brahmaṇa - by Brahma; prarthitah - requested; viṣṇuh - Lord Viṣṇu; jataḥ - born; daśarathat - from King Daśaratha; svayam - personally; kauśalyayam - in Kauśalyā; ca - and; bhagavan - the Supreme Personality of Godhead; tretayam - in Treta-yuga; ca - and; mudanvitah - blissful.

Śri 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 śatrughnah  
sumitrayam guṇarnavah

kaikeyyam - in Kaikeyi; bharataḥ - Bharata; ca - and; eva - indeed; rama-tulyah - equal to Rāma; guṇena - in qualities; ca - and; lakṣmaṇah - Lakṣmaṇa; ca - also; api - and; śatrughnah - Śatrughna; sumitrayam - in Sumitrā; guṇarnavah - 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-preṣītaś ca  
śrī-ramaś ca sa-lakṣmaṇaḥ  
prayayau mithilāṁ ramyāṁ  
sīta-grahaṇa-hetave

viśvamitra-preṣītaḥ - sent by Viśvammitra; ca - and; śrī- ramaḥ - Śri Rāma; ca - and; sa-lakṣmaṇaḥ - with Lakṣmaṇa; prayayau - went; mithilā - to Mithilā; ramyām - 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.

### Text 6

dṛṣṭva paṣaṇa-rupam ca  
ramo vartmani kaminīm  
viśvamitram ca papraccha  
karaṇam jagad-īśvaraḥ

dṛṣṭva - 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.

Seeing a stone statue of a beautiful woman by the roadside, Lord Rāma, the master of the universes, asked Viśvāmitra about her.

### Text 7

ramasya vacanam śrutva  
viśvamitro maha-tapaḥ  
uvaca tatra dharmiṣṭha  
rahasyam sarvam eva ca

ramasya - of Lord Rāma; vacanam - the words; śrutva - hearing; viśvamitrah - Viśvāmitra; maha-tapaḥ - very austere; uvaca - said; tatra - there; dharmiṣṭhaḥ - saintly; rahasyam - secret; sarvam - all; eva - indeed; ca - and.

Hearing Lord Rāma's words, the saintly and austere sage Viśvāmitra told Him the secret of the statue.

## Text 8

karaṇam tan-mukhac chrutva  
    ramo bhuvana-pavanah  
pasparśa padaṅgulina  
    sa babhuva sa padminī

karanam - the reason; tan-mukhac - from his mouth; śrutva - hearing; ramah - Lord Rāma; bhuvana-pavanah - 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 kṛtva  
    prayayau bhartṛ-mandiram  
śubhaśiṣam dadau tasmai  
    bharyam samprapya gautamah

sa - she; ramam - Lord Rāma; aśiṣam - blessing; kṛtva - doing; prayayau - went; bhartṛ-mandiram - to her husband's house; śubhaśiṣam - blessing; dadau - gave; tasmai - to Him; bharyam - wife; samprapya - attaining; gautamah - 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 - takling the hand; sītayaḥ - of Sītā; 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

kṛtvā vivahāṁ rajendro  
bhrgu-darpāṁ nihatya ca  
ayodhyāṁ prayayau ramyam  
krīḍa-kautuka-maṅgalaiḥ

kṛtvā - doing; vivaham - wedding; rajendraḥ - the great king; bhṛgu- darpam - the pride of Paraśurāma; nihatya - breaking; ca - and; ayodhyā - to Ayodhyā; prayayau - went; ramyam - beautiful; krīḍa-kautuka- maṅgalaiḥ - 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 putram nṛpam kartum  
iyeṣa sa tu sadaram  
sapta-tīrthodakam turṇam  
anīya muni-puṅgavan

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; anīya - 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

kṛtadhvīsam śrī-ramaṁ

sarva-maṅgala-samyutam  
dṛṣṭva bharata-mata ca  
kaikeyī śoka-vihvala

kṛtadhvīsam - the adhvīsa ceremony; śrī-ramam - Lord Rāma; sarva-maṅgala-samyutam - with all auspiciousness; dṛṣṭva - seeing; bharata-mata - Bharata's mother; ca - and; kaikeyī - Kaikeyi; śoka- vihvala - overwhelmed with grief.

Then, to prepare for Lord Rāma's coronation, King Daśaratha performed the all-auspicious adhvīsa ceremony. Seeing this, Bharata's mother, Kaikeyi, became filled with grief.

#### Text 14

varayam asa rajanam  
purvam aṅgī-kṛtam varam  
ramasya vana-vasam ca  
rajanam 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; rajaṇam - 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  
neyesa prema-mohitah  
dharma-satya-bhaventivo-  
vaca ramo nṛpam sudhīḥ

varam - boon; datum - to give; maha-rajaḥ - the great king; na - not; iyeṣa - went; prema - with love; mohitah - fainted; dharma - religion; satya - truthfulness; bhaventivo - with the nature; eva - indeed; uvaca - spoke; ramah - Lord Rāma; nṛpam - 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 labhate naraḥ  
tato 'dhikam ca labhate  
vapī-danena niścitam

śrī-rama uvaca - Lord Rāma said; taḍaganena - by giving a hundred ponds; yat - what; puṇyam - piety; labhate - attains; naraḥ - a person; tataḥ - than that; adhikam - greater; ca - and; labhate - attains; vapī-danena - by giving a lake; niścitam - ascertained.

Lord Rāma said: By building a great lake a person attains the same piety as if he had built a hundred small ponds.

## Text 17

daśa-vapī-pradanena  
yat puṇyam 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 - piety; kanya- pradanataḥ - by giving a daughter.

By giving a daughter to a worthy husband a person attains the same piety as if he had built ten great lakes.

## Text 18

daśa-kanya-pradanena  
yat puṇyam labhate naraḥ  
tato 'dhikam ca labhate  
yajñaikena naradhipa

daśa-kanya-pradanena - by giving ten daughters; yat - what; puṇyam - piety; labhate - attains; naraḥ - a person; tataḥ - than that; adhikam - more; ca - and; labhate - attains; yajña-ekena - with one yajna; naradhipa - O king.

By performing a single yajña a person attains the same piety as if he had given ten daughters to worthy husbands.

### Text 19

dasa-yajñena yat puṇyam  
labhate punya-kṛj janah  
tato 'dhikam ca labhate  
putrasya-darśanena ca

dasa-yajñena - with ten yajnas; yat - what; punyam - piety; labhate - attains; punya-kṛj - pious; janah - person; tataḥ - thna that; adhikam - more; ca - and; labhate - attains; putra - of a son; asya - of the face; darśanena - by the sight; ca - and.

By gazing at the face of a pious son a person attains the same piety as if he had performed ten yajñas.

### Text 20

darśane śata-putraṇam  
yat puṇyam labhate narah  
tat puṇyam labhate nunam  
puṇyavan satya-palanat

darśane - in the sight; śata-putraṇam - of a hundred sons; yat - what; puṇyam - piety; labhate - attains; narah - 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 patakam param  
na hi gaṅga-samāṁ tīrtham  
na devah kesvat parah

na - not; hi - 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 - holy place; 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 priyah 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; priyah - dear; paraḥ - more; kah - 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  
pratapah 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; pratapah - 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

caturdaśabdāṁ dharmenā  
tyaktva gṛha-sukham bhraman  
vana-vasam kariṣyami  
satyasya palanaya te

caturdaśa - fourteen; abdam - years; dharmenā - by religion; tyaktva - renouncing; gṛha-sukham - the happiness of home; bhraman - wandering; vana - in the forest; vasam - residence; kariṣyami - I will do; satyasya - of truthfulness; palanaya - to protect; te - 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

kṛtvā satyam ca śapathāṁ  
icchayanicchayathava  
na kuryat palanam yo hi  
bhasmantāṁ tasya sutakam

kṛtvā - doing; satyam - turthfulness; 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 26

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 - teh sun and the moon; tataḥ - then; mukah - a dumb man; bhavet - becomes; kuṣṭhī - a leper; manavaḥ - human; sapta-janmasu - for seven births.

He burns in hell for as long as the sun and moon shine in the sky. For seven births he is deaf and dumb. For seven births he is a leper.

## Text 27

ity evam uktva śrī-ramo  
vidhaya valkalam jatām  
prayayau ca maharanye  
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; maharanye - into the forest; sītaya - with Sitā; laksmaṇena - with Lakṣmana; 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-śokan maha-rajas  
tatyaja sva-tanum mune  
palanaya pituḥ satyam  
ramo babhrama kanane

putra - for his son; śokat - out of grief; maha-rajaḥ - the great king; tatyaja - abandoned; sva-tanum - his body; mune - O sage; palanaya - for protection; pituḥ - of the father; satyam - of the truthfulness; ramah - Lord Rāma; babhrama - wandered; kanane - in the forest.

O sage, King 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 maharanye  
bhaginī ravaṇasya ca  
bhramantī kanane ghore  
bhratṛ sardham su-kautukat

dadarśa ramāni kulaṭa  
kamarta rakṣasī tada

pulakañcita-sarvañgī  
murcham apa smareṇa ca

kalantare - in the course of time; maharanye - in the great forest; bhaginī - the sister; ravañasya - of Ravaṇa; ca - and; bhramantī - wandering; kanane - in the forest; ghore - terrible; bhrattra - her brother; sardham - with; su-kautukat - happily;

dadarśa - saw; ramam - Lord Rāma; kulaṭa - unchaste; kamarta - tortured by lust; rakṣasī - demonness; tada - then; pulakañcita- sarvañgī - 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-rama-nikaṭam gatva  
sa-smitovaca kamukī  
śaśvad-yauvana-samyukta-  
ti-praudha 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-praudha - 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  
bhavanuraktam vanitam  
mam gr̥haṇa su-nirjane

śurpaṇakha uvaca - Śūrpaṇakhā said; he - O; rama - Lord Rāma; he - O; ghana-śyama - dark like a monsoon cloud; rupa-dhama - O abode of handsomeness; guṇanvita - O virtuous one; bhavanuraktam - filled with love; 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-vakyam  
dharmāṁ saṁsmṛtya dharmikah  
uvaca madhuram vakyam  
śapa-bhītaś ca narada

śrutva - hearing; śurpaṇakha-vakyam - Śūrpaṇakhā's words; dharmam - piety; saṁsmṛtya - remembering; dharmikah - pious; uvaca - spoke; madhuram - sweet; vakyam - words; śapa-bhītaś - 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  
abharyam gaccha me 'nujam  
bhajet priya-janam duḥkham  
itaram ca sukhalayam

śrī-rama uvaca - Lord Rāma said; amba - mother; mataḥ - mother; sa- bharyah - with a wife; aham - I am; abharyam - without a wife; gaccha - go; me - of Me; anujam - to the younger brother; bhajet - may worship; priya-janam - beloved; duḥkham - suffering; itaram - otherwise; ca - and; sukhalayam - the abode of happiness.

Lord Rāma said: Mother, mother, I am a married man. Go to My younger brother. He is not married. If you worship a married man you will not find happiness, but if you worship a man who is not married you will find him the abode of all happinesses.

### Text 35

ramasya vacanam śrutva  
prayayau lakṣmaṇam muda  
dadarśa lakṣmaṇam śantam  
kantam ca lakṣaṇavitam

ramasya - of Lord Rāma; vacanam - the words; śrutva - hearing; prayayau - went; lakṣmaṇam - to Lakṣmaṇa; muda - happily; dadarśa - saw; lakṣmaṇam - Lakṣmaṇa; śantam - peaceful; kantam - handsome; ca - and; lakṣaṇavitam - filled with all virtues.

Hearing Lord Rāma's words, Śūrpaṇakhā happily went to Lakṣmaṇa. Gazing at Lakṣmaṇa, she could see that He was handsome, peaceful, and filled with all virtues.

### Text 36

mam bhajasva maha-bhagety  
uvaca ca punah punah  
lakṣmaṇas tad-vacah śrutva  
tam uvaca kutuhalat

mam - me; bhajasva - worship; maha-bhaga - O fortunate one; iti - thus; uvaca - said; ca - and; punah - again; punah - and again; lakṣmaṇah - Lakṣmaṇa; tad-vacah - 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-lakṣmaṇa uvaca  
vihaya ramam sarveśam  
he mudhe dasam icchasi  
sīta-dasī ca mat-patnī  
sīta-daso 'ham eva ca

śrī-lakṣmaṇa uvaca - Śrī Lakṣmaṇa said; vihaya - leaving; ramam - Lord Rāma; sarveśam - the master of all; he - O; mudhe - fool; dasam - servant; icchasi - you desire; sīta-dasī - a maidservant of Sītā; ca - and; mat-patnī - My wife; sīta-dasah - a servant of Sītā; aham - I; eva - indeed; ca - and.

Śrī Lakṣmaṇa said: Fool, I am only a servant. I am a servant of Sītā, and she who would be My wife will also serve Sītā. Why do you reject Lord Rāma, who is the master of all, and place your desires upon Me?

### Text 38

bhava sīta-saptnītvam  
gaccha ramam mad-īsvaram  
tava putro bhaviṣyami  
sītayaś ca yatha satī

bhava - become; sīta-saptnītvam - the co-wife of Sītā; gaccha - go; ramam - to

Lord Rāma; mad-īśvaram - My master; tava - of you; putraḥ - the son; bhavisyami - I will be; sītayaḥ - of Sitā; ca - and; yatha - 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 vacaḥ 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; lakṣmaṇam - 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

śurpaṇakhovaca

yadi tyajasi mam muḍha  
kamat svayam upasthitam  
yuvayoś ca vipattiś ca  
bhaviṣyati na saṁśayah

śurpaṇakhovaca - Śūrpaṇakhā said; yadi - if; tyajasi - You abandon; mam - me; muḍha - O fool; kamat - out of desire; svayam - personally; upasthitam - staying; yuvayoh - of You both; ca - and; vipattih - calamity; ca - and; bhaviṣyati - will be; na - no; saṁśayah - doubt.

Śūrpaṇakhā said: I come to You of my own accord. Fool, if You reject me, the two of You will suffer a great calamity. Of this there is no doubt.

### Text 41

brahma ca mohinīm tyaktva  
viśve 'pujyo babhuva saḥ  
rambha-śapena dakṣas ca  
chaga-muṇḍo babhuva saḥ

brahma - Brahmā; ca - and; mohinīm - Mohini; tyaktva - abandoning; viśve - in

the world; apujyah - not worshiped; babhuva - became; sah - he; rambha - of Rambhā; śapena - by the curse; dakṣah - Dakṣa; ca - and; chaga-muṇḍah - the head of a goat; babhuva - became; sah - 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-vaidyaś corvaśī-śapad  
yajñā-bhaga-vivarjitah  
rupa-hīnah kuveraś ca  
mena-śapena lakṣmaṇa

svar-vaidyah - the Advini-Kumaras; ca - and; urvaśī-śapat - by Urvasi's curse; yajña-bhaga-vivarjitaḥ - bereft of a potion in the yajnas; rupa-hīnah - ugly; kuverah - Kuvera; ca - and; mena-śapena - by Mena's curse; lakṣmaṇa - O Lakṣmaṇa.

O Lakṣmaṇa, it was Urvaśī's curse that took away the Aśvini-kumāra's portion of the yajñas. It was Menā's curse that made Kuvera ugly.

#### Text 43

kamo ghṛtacī-śapena  
babhuva bhasmasat śivat  
balir madalasa-śapad  
bhṛaṣṭa-rajyo babhuva ha

kamah - Kamadeva; ghṛtacī-śapena - by Ghṛtaci's curse; babhuva - became; bhasmasat - ashes; śivat - by Lord Śiva; balih - Bali; madalasa-śapat - by Madalasa's curse; bhṛaṣṭa-rajyah - 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 bṛhaspatih  
mama śapat tatha ramo  
hṛta-bharyo bhaviṣyati

śapena - by the curse; mitrakeśyah - of Mitrakesi; ca - and; hṛta- bharyah - wife was abducted; bṛhaspatih - Brhaspati; mama - of me; śapat - by the curse; tatha -

so; ramaḥ - Lord Rāma; hṛta-bharyah - abducted wife; bhavisyati - 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 dharma-bhītaś ca  
śrutam 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; dharma-bhītaḥ - afraid of religion; ca - and; śrutam - heard; madhyandine - in the Madhyandina-śruti; 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 śurpaṇakha-vakyam  
ardha-candreṇa lakṣmaṇaḥ  
ciccheda nasikam tasyaḥ  
kṣura-dhareṇa līlāya

śrutva - hearing; śurpaṇakha-vakyam - Śūrpaṇakhā's words; ardha- candreṇa - with a half-moon arrow; lakṣmaṇaḥ - Lakṣmaṇa; ciccheda - cut; nasikam - the nose; tasyaḥ - of her; kṣura-dhareṇa - with the sharp edge; līlāya - playfully.

Hearing Śūrpaṇakhā's words, Lakṣmaṇa took a half-moon arrow and with its sharp blade playfully cut off her nose.

#### Text 47

tasya bhrata ca yuyudhe  
balavan khara-duṣṭaṇaḥ  
sa-sainyo lakṣmaṇastreṇa  
sa jagama yamalayam  
tasya - of her; bhrata - the brother; ca - and; yuyudhe - fought; balavan - powerful; khara-duṣṭaṇaḥ - Kharadusana; sa-sainyaḥ - with an army;

lakṣmaṇastreṇa - by Laksmaṇa's weapon; sa - he; jagama - went; yamalayam - to thwe abode of Yamarāja.

Then Šūrpaṇakhā's powerful brother Kharadūṣaṇa attacked Laksmaṇa, and Laksmaṇa's weapons sent Kharadūṣaṇa and his army to the abode of Yamarāja.

#### Text 48

caturdaśa-sahasram ca  
rakṣasan khara-duṣṇam  
mṛtān dṛṣṭvā śurpaṇakha  
bhartsayam asa ravaṇam

caturdaśa-sahasram - 14,000; ca - and; rakṣasan - raksasas; khara- duṣṇam - of Kharadusana; mṛtān - dead; dṛṣṭvā - seeing; śurpaṇakha - Surpanakha; bhartsayam asa - scolded; ravaṇam - Rāvaṇa.

When Kharadūṣaṇa and fourteen thousand rāksasa soldiers had thus fallen dead, Šūrpaṇakhā went to Rāvaṇa and bitterly described everything.

#### Text 49

sarvam nivedanam kṛtvā  
jagama puṣkaram tada  
brahmaṇāś ca varam prapa  
kṛtvā ca duṣkaram tapaḥ

sarvam - all; nivedanam - description; kṛtvā - having done; jagama - went; puṣkaram - to Puskara; tada - then; brahmaṇāḥ - of Brahmā; ca - and; varam - boon; prapa - attaining; kṛtvā - making; ca - and; duṣkaram - difficult; tapaḥ - austerities.

After describing everything, Šūrpaṇakhā went to Puṣkara- tirtha, performed severe austerities, and attained a boon from the demigod Brahmā.

#### Text 50

uvaca tadṛśīm dṛṣṭvā  
niraharam tapasvinīm  
sarvajñas tan-mano matva  
kṛpa-sindhuś ca narada

uvaca - said; tadṛśīm - like this; dṛṣṭvā - seeing; niraharam - fasting; tapasvinīm - austere; sarvajñāḥ - all-knowing; tan-manaḥ - her heart; matva - considering;

krpa- sindhuḥ - an ocean of mercy; 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

apranya ramam duṣprapam  
karoshi duṣkaram tapah  
jitendriyanam pravaram  
lakṣmaṇam dharma-lakṣṇam

śrī-brahmovaca - Śri Brahmā said; apranya - not attaining; ramam - Lord Rāma; duṣprapam - difficult to attain; karoshi - you do; duṣkaram - difficult; tapah - austerities; jitendriyanam - controlling the senses; pravaram - excellent; lakṣmaṇam - Lakṣmaṇa; dharma- lakṣṇam - saintly.

Śri Brahmā said: It is because you could not attain either Lord Rāma or saintly Lakṣmaṇa, the best of them who control the senses, that you perform these austerities.

### Text 52

brahma-viṣṇu-śivadīnam  
īsvaram prakṛteḥ param  
janmantare ca bhartaram  
prapsyasi tvam varanane

brahma-viṣṇu-śivadīnam - headed by Brahma, Viṣṇu, and Śiva; īsvaram - 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  
deham tatyaja sa vahnau  
sa ca kubja babhuva ha

iti - thus; evam - in thus way; uktva - speaking; brahma - Brahma; ca - and; jagama - went; svalayam - ot 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 Śūrpaṇakhā entered a fire, relinquished her present body, and became the hunchback-girl Kubjā.

#### Text 54

atha śurpaṇakha-vakyat  
kopat kampita-vigrahaḥ  
jahara mayaya sītam  
mayavī rakṣaseśvarah

atha śurpaṇakha-vakyat - Śūrpaṇakhā's words; kopat - from anger; kampita-vigrahaḥ - trembling; jahara - left; mayaya - by maya; sītam - Sitā; mayavī - a magician; rakṣaseśvarah - the king of raksasas.

Trembling with anger when he heard Śūrpaṇakhā's words, the demon-king Rāvaṇa abducted Sitā with a magical trick.

#### Text 55

sītam na dṛṣṭva ramaś ca  
murcham̄ prapa ciram mune  
cetanam̄ karayam asa  
bhrata cadhyatmikena ca

sītam - Sitā; na - not; dṛṣṭva - seeing; ramah - Lord Rāma; ca - and; murcham - fainting; prapa - attained; ciram - a long time; mune - O sage; cetanam - consciousness; karayam asa - caused; bhrata - brother; ca - and; adhyatmikena - with spiritual knowledge; ca - and.

O sage, not finding Sitā, Lord Rāma fainted for a long time. Employing His spiritual powers, His brother Lakṣmaṇa revived Lord Rāma.

#### Text 56

tato babhrama gahanam  
śailam̄ ca kandaram nadam  
ahar-niśam̄ sa śokarto  
munīnam aśramam mune

tataḥ - then; babhrama - wandered; gahanam - in the forests; śailam - mountains; ca - and; kandaram - caves; nadam - rivers; ahar- niśam - day and

night; sa - He; śokartaḥ - grief-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, riverbanks, and sages' āśramas.

### Text 57

ciram anveṣaṇam kṛtva  
na dṛṣṭva janakīm vibhuḥ  
cakara mitratam ramaḥ  
sugrīveṇa svayam prabhuḥ

ciram - 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; prabhuḥ - the Lord.

Searching for a long time and still not finding Sitā, Lord Rāma, the Supreme Personality of Godhead, made friendship with Sugriva.

### Text 58

nihatya valinam bañair  
dadau rajyam ca līlaya  
sugrīvaya ca mitraya  
svīkara-palanaya vai

nihatya - killing; valinam - Vali; bañaiḥ - with arrows; dadau - gave; rajyam - kingdom; ca - and; līlaya - playfully; sugrīvaya - to Sugrivqa; ca - and; mitraya - friend; svīkara-palanaya - to protect; vai - indeed.

After killing Vāli with a volley of arrows, Lord Rāma playfully gave the kingdom to His friend Sugriva, whom He had promised to protect.

### Text 59

dutan prasthapayam asa  
sarvatra vanareśvarah  
tasthau sugrīva-bhavane  
śrī-ramaś ca sa-lakṣmaṇaḥ

dutan - messengers; prasthapayam asa - sent; sarvatra - everywhere; vanareśvarah - 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  
ramyam ratnaṅgulīyakam  
sītayai śubha-sandeśam  
prana-dharana-karaṇam

hanumate - to Hanuman; varam - a beautiful; dattva - giving; ramyam - beautiful; ratnaṅgulīyakam - jewel ring; sītayai - for Sitā; śubha-sandeśam - with an auspicious message; prana-dharana- karaṇam - to preserve her life..

Later Lord Rāma gave Hanumān a beautiful jewel-ring and an auspicious message to protect Sitā's life.

### Text 61

tam ca prasthapayam asa  
dakṣinam diśam uttamam  
su-prītyalinganam dattva  
pada-reṇun su-durlabhan

tam - him; ca - and; prasthapayam asa - sent; dakṣinam - 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 prayayau laṅkam  
sītanveṣaṇa-hetave  
ramad adhīta-sandeśo  
yayau rudra-kalodbhavaḥ

hanuman - Hanumān; prayayau - went; laṅkam - to Laṅkā; sītanveṣaṇa-hetave - to search for Sitā; ramat - from Lord Rāma; adhīta-sandeśah - 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  
kuhvam 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; kuhvam candra-kalam - the slenderest of crescent moons; iva - like.

In a grove of aśoka trees he found Sitā tortured with grief. Fasting, she was slender like the most slender of crescent moons.

#### Text 64

satataṁ rama rameti  
japantīm bhakti-purvakam  
bibhratīm ca jāta-bharam  
tapta-kañcana-sannibham

satatam - always; rama - Lord Rāma; rama - Lord Rāma; iti - thus; japantīm - chanting; bhakti-purvakam - with devotion; bibhratīm - holding; ca - and; jāta-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-niśam  
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-niśam - 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.

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; punyadām - 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-nandanaḥ  
ratnañaguliyam ramasya  
dadau tasyai mudanvitah

praṇamya - bowing; mataram - to his mother; dṛṣṭva - seeing; rudantīm - weeping; vayu-nandanaḥ - Hanumān, the son of Vāyu; ratnañaguliyam - the jewel ring; ramasya - of Lord Rāma; dadau - gave; tasyai - to her; mudanvitah - 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 tam dṛṣṭva  
dhṛtvā tac-caraṇambujam  
uvaca rama-sandeśam  
sīta-jīvana-rakṣānam

ruroda - wept; dharmī - the saintly person; tam - her; dṛṣṭva - seeing; dhṛtvā - holding; tac-caraṇambujam - lotus feet; uvaca - spoke; rama-sandeśam - Lord Rāma's message; sīta-jīvana- rakṣānam - 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-ramah  
sannaddhaś ca sa-lakṣmaṇah  
babhuva rama-mantraś ca  
sugrīvo balavan kapiḥ

śrī-hanuman uvaca - Śri Hanumān said; param - on the farther shore; samudre - of the ocean; śrī-ramah - Lord Rāma; sannaddhah - prepared; ca - and; sa - with; lakṣmaṇah - Lakṣmaṇa; babhuva - became; rama-mantrah - Lord Rāma's advisor; ca - and; sugrīvah - Sugriva; balavan - powerful; kapiḥ - monkey.

Śri 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 valinam hatva  
rajyam niṣkaṇṭakam dadau  
sugrīvaya ca mitraya  
tad-bharyam valina hṛtam

ramaḥ - Lord Rāma; ca - and; valinam - Vali; hatva - killing; rajyam - kingdom; niṣkaṇṭakam - untroubled; dadau - gave; sugrīvaya - to Sugriva; ca - and; mitraya - His friend; tad-bharyam - his wife; 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 tavoddharam  
svī-cakara ca dharmataḥ  
vanaraś ca yayuh sarve  
tavanveṣaṇa-karaṇat

sugrīvah - Sugriva; ca - and; tava - of you; uddharam - rescue; svī- cakara - accepted; ca - and; dharmataḥ - by religion; vanarah - the monkeys; ca - and; yayuh - went; sarve - all; tava - of you; anvesaṇa- karaṇat - searching.

Sugriva has vowed to rescue you. That is why the monkeys are searching for you everywhere.

### Text 72

prapya maṅgala-vartam ca  
matto rajīva-locanaḥ  
gambhiram sagaram baddhva  
so 'cireṇagamiṣyati

prapya - attaining; maṅgala-vartam - the good news; ca - and; mattah - maddened; rajīva-locanaḥ - lotus-eyed; gambhiram - deep; sagaram - ocean;

baddhva - binding; saḥ - He; acireṇa - soon; agamisyati - will come.

When He hears the good news, Lord Rāma will become mad with happiness.  
He will quickly cross the deep ocean and come to this place.

### Text 73

nihatya ravaṇam papam  
sa-putram ca sa-bandhavam  
kariṣyaty acireṇaiva  
he matas tava mokṣanam

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; mokṣanam - the release.

O mother, He will kill sinful Rāvaṇa and Rāvaṇa's sons and relatives. He will quickly rescue you.

### Text 74

adya ratnamayīm laṅkam  
niḥśaṅkas tvat-prasadataḥ  
bhasmī-bhutam kariṣyami  
mataḥ paśya ca sa-smitam

adya - today; ratnamayīm - jeweled; laṅkam - Lanka; niḥśaṅkah - 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-dimbha-tulyam ca  
laṅkam paśyami su-vrate  
mutra-tulyam samudram ca  
śaravam iva bhu-talam

markaṭī-dimbha-tulyam - like a baby monkey; ca - and; laṅkam - Lanka; paśyami - I see; su-vrate - O saintly one; mutra- tulyam - likeurine; samudram - the ocean; ca - and; śaravam - a clay dish; iva - like; bhu-talam - the earth.

O saintly one, I see the island of Laṅkā to be like a baby monkey, the ocean

like a puddle of urine, and the planet earth like a clay dish.

### Text 76

pipīlika-saṅgham iva  
sa-sainyam ravaṇam tatha  
saṁhartum ca samarthaḥ 'ham  
muhurtardhena līlāya

pipīlika-saṅgham - a swarm of ants; iva - like; sa-sainyam - with the army; ravaṇam - Ravana; tatha - so; saṁhartum - to crush; ca - and; samarthaḥ - able; aham - I; muhurtardhena - in half a moment; līlāya - 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 haniṣyami sampratam  
svastha bhava maha-bhage  
tyaja bhītim mad-īśvari

rama-pratijñā-rakṣartham - Lord Rāma's promise; na - not; haniṣyami - 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  
rurodoccair 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 nathah  
kauśalya-nandanaḥ prabhuḥ

śrī-sīta uvaca - Śri Sitā said; aye - Oh; jīvati - lives; me - my; ramah - Lord Rāma; mac-chokarṇava-daruṇat - from the terrible ocean of my grief; api - whether?; me - of me; kuśalī - auspicious; nathah - Lord; kauśalya-nandanaḥ - the son of Kauśalyā; prabhuḥ - the Lord.

Śri Sitā said: Does my Rāma, plunged in an ocean of sorrow for my sake, still live? Is my master, the son of Kauśalyā, well and happy?

## Text 80

kīdr̥śāś ca kṛṣaṅgaś ca  
janaki-jīvano 'dhuna  
kim aharaś ca kim bhūnkte  
mama praṇadhikah priyah

kīdr̥śah - like what?; ca - and; kṛṣaṅgah - emaciated; ca - and; janaki-jīvanah - the life of Sitā; adhuna - now; kim - whether?; aharaḥ - food; ca - and; kim - whether?; bhūnkte - eats; mama - of me; praṇadhikah - more than life; priyah - dear.

How is Lord Rāma, the life of Sitā, these days? 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 svayam  
api satyam sa-sannaddho  
na śokena hataḥ prabhuḥ

api - whether?; pare - on the other side; samudrasya - of the ocean; satyam - in truth; sīta-patiḥ - the husband of Sitā; 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 māṁ papam  
svamino duḥkha-rupinīm  
mad-arthe kati duḥkham va  
samprapa sa mad-īśvarah

api - whether?; smarati - remembers; mām - me; papam - sinner; svaminaḥ - of the husband; duḥkha-rupinīm - the form of suffering; mad- arthe - for my sake; kati - how many?; duḥkham - sufferings; va - or; samprapa - attaining; sa - He; mad-īśvarah - 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 naropitah kaṇṭhe  
pura vyavahito ratau  
adhunaivavayor madhye  
samudrahā śata-yojanah

harah - necklace; na - not; aropitah - placed; kaṇṭhe - on the neck; pura - before; vyavahitah - separated; ratau - in happiness; adhuna - now; eva - indeed; avayoḥ - of us; madhye - in the middle; samudrahā - the ocean; śata-yojanah - 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 tam ramam  
karuṇa-sagaram prabhūm  
kantam śantam nitantam ca  
dharmiṣṭham dharma-karmani

api - whether?; drakṣyami - I will see; tam - Him; ramam - Lord Rāma; karuṇa-sagaram - an ocean of mercy; prabhūm - master; kantam - beloved; śantam - peaceful; nitantam - exalted; ca - and; dharmiṣṭham - saintly; dharma-karmani - 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 sevam̄ kariṣyami  
pada-padme punah̄ prabhoḥ  
pati-seva-vihīna ya  
muḍha sa jīvanam̄ vṛtha

api - whether?; sevam̄ - service; kariṣyami - I will do; pada- padme - to the lotus feet; punah̄ - again; prabhoḥ - of the master; pati- seva - service to the husband; vihīna - without; ya - who; muḍha - fool; sa - she; jīvanam̄ - 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  
satyam̄ jīvati lakṣmaṇah̄  
mac-choka-sagare magno  
bhagna-darpo maya vina

api - whether; me - of me; dharma-putrah̄ - like a son; ca - and; satyam̄ - in truth; jīvati - lives; lakṣmaṇah̄ - Lakṣmaṇa; mat-śoka- sagare - in the ocean of my grief; magnah̄ - plunged; bhagna- darpaḥ - broken rپide; maya - me; vina - without.

Does Lakṣmaṇa, who is like a son to me, live? Without me He must have drowned in the ocean of my sufferings. His honor must have been broken.

## Text 87

vīraṇam̄ pravaro dharmī  
deva-kalpaś ca devaraḥ  
api satyam̄ ca sannaddho  
mat-prabhoḥ anujah̄ sada

vīraṇam̄ - of heroes; pravarah̄ - the best; dharmī - saintly; deva- kalpaḥ - like a demigod; ca - and; devaraḥ - brother-in-law; api - also; satyam̄ - in truth; ca - and; sannaddhah̄ - prepared; mat-prabhoḥ - of my Lord; anujah̄ - the younger brother; sada - always.

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 satyam tam  
lakṣmaṇam dharma-lakṣaṇam  
praṇanam adhikam premṇa  
dhanyam puṇya-svaruṇam

api - whether?; drakṣyami - I will see; satyam - in truth; tam - Him; lakṣmaṇam - Lakṣmaṇa; dharma-lakṣaṇam - saintly; praṇanam - than life; adhikam - more; premṇa - 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 evam vacanam śrutva  
dattva pratyuttaram śubham  
bhasmī-bhutam ca laṅkam ca  
cakara līlāya 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; līlāya - 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 prabodham tasyai ca  
dattva vayu-sutah kapiḥ  
prayayau līlāya vegad  
yatram rajīva-locanah

punaḥ - again; prabodham - consolation; tasyai - to her; ca - and; dattva - giving; vayu-sutah - Hanumān; kapiḥ - the monkey; prayayau - went; līlāya - playfully; vegad - quickly; yatra - where; rajīva-locanah - lotus-eyed Lord Rāma.

After again consoling Sitā, Hanumān playfully and quickly returned to Lord Rāma.

### Text 91

sarvam tat kathayam asa

vṛttantam matur eva ca  
sīta-maṅgala-vṛttantam śrutva ramo ruroda ca

sarvam - all; tat - that; kathayam asa - told; vṛttantam - story; matuh - of the mother; eva - indeed; ca - and; sīta - of Sitā; maṅgala - auspicious; vṛttantam - story; śrutva - hearing; ramah - Lord Rāma; ruroda - wept; ca - and.

Hanumān told the whole story of Mother Sitā. Hearing that Sitā was safe, Lord Rāma wept.

### Text 92

rurodoccāir lakṣmaṇaś ca  
sugrīvaś capi narada  
vanara ruruduḥ sarve  
maha-bala-parakramah

ruroda - wept; uccaiḥ - aloud; lakṣmaṇaḥ - Lakṣmaṇa; ca - and; sugrīvah - Sugriva; ca - and; api - also; narada - O Nārada; vanara - the monkeys; ruruduḥ - wept; sarve - all; maha-bala-parakramah - powerful.

O Nārada, Lakṣmaṇa and Sugriva wept. The powerful monkeys also wept.

### Text 93

nibadhyā setum lañkam ca  
prayayau raghu-nandanaḥ  
sa-sainyaḥ sanujah śighram  
sannaddhaś capi narada

nibadhyā - building; setum - a bridge; lañkam - top Lanka; ca - and; prayayau - went; raghu-nandanaḥ - Lord Rāma; sa-sainyaḥ - with an army; sanujah - with His younger brother; śighram - 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 Lañkā.

### Text 94

nihatya ravaṇam ramo  
raṇam kṛtva sa-bandhavam  
cakara mokṣaṇam brahman  
sītayaś ca śubhe kṣaṇe

nihatya - killing; ravaṇam - Ravana; ramah - Lord Rāma; raṇam - battle; kṛtva -

doing; sa-bandhavam - with relatives and associates; cakara - did; mokṣanam - liberation; brahman - O brāhmaṇa; sītayah - of Sitā; ca - and; śubhe - at an auspicious; kṣaṇe - moment.

After killing Rāvaṇa and defeating Rāvaṇa's associates, at an auspicious moment Lord Rāma rescued Sitā.

### Text 95

kṛtvā puṣpaka-yanena  
sītam satya-parayaṇam  
ayodhyam prayayau śīghram  
krīḍa-kautuka-maṅgalaiḥ

kṛtvā - 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 kṛtvā ca vakṣasi  
vijahau viraha-jvalatī  
sīta ramaś ca tat kṣaṇam

krīḍam - pastimes; cakara - did; bhagavan - the Supreme Personality of Godhead; sītam - Sitā; kṛtvā - doing; ca - and; vakṣasi - on His chest; vijahau - abandoned; viraha-jvalam - the fire of separation; sīta - Sitā; ramah - Lord Rāma; ca - and; tat - that; kṣanam - 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-dvīpeśvaro ramo  
babhuva pṛthivī-tale  
babhuva nikhila pṛthvī  
adhi-vyadhi-vivarjita

sapta-dvīpeśvaraḥ - the king of the seven continents; ramah - Lord Rāma;

babhuva - became; pr̥thivī-tale - on the earth; babhuva - became; nikhila - all; pr̥thvī - the earth; adhi-vyadhi-vivarjita - free of mental and physical troubles.

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

babhuvalu rama-putrau  
dharmikau ca kuśa-lavau  
tayoh putraiś ca pautraiś ca  
surya-vamśodbhava nrpaḥ

babhuvaluḥ - became; rama-putrau - two sons of Lord Rāma; dharmikau - saintly; ca - and; kuśa-lavau - Kuśa and Lava; tayoh - of them; putraiḥ - sons; ca - and; pautraiḥ - grandsons; ca - and; surya-vamśa - the Sūrya dynasty; udbhava - manifested; nrpaḥ - kings.

Lord Rāma had two sons, Lava and Kuśa, whose sons, grandsons, and many descendants became the kings of the Sūrya dynasty.

### Text 99

iti te kathitam vatsa  
śrī-rama-caritam śubham  
sukhadam mokṣadam saram  
para-potam bhavarṇave

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 birth and death.

Child, thus I have told you Lord Rāma's blissful pastimes, pastimes that bring liberation, pastimes that are a boat crossing the ocean!

## Chapter Sixty-three Kaṁsa-duḥsvapna Kaṁsa's Nightmares

### Text 1

śrī-narayaṇa uvaca

atha kaṁso vicintyaivam  
dṛṣṭva duḥsvapnam eva ca  
samudvigno maha-bhīto  
niraharo nirutsukah

śrī-narayaṇa uvaca Śri Nārāyaṇa Ṛṣi said; atha - then; kaṁsaḥ - Kaṁsa; vicintya - considering; evam - thus; dṛṣṭva - seeing; duḥsvapnam - a nightmare; eva - indeed; ca - and; samudvignah - agitated; maha-bhītah - very frightened; niraharah - fasting; nirutsukah - dejected.

Śri Nārāyaṇa Ṛṣi said: One night King Kaṁsa saw a nightmare. Frightened, agitated, and dejected, he stopped eating.

## Text 2

putram mitram bandhu-gaṇam  
bandhavam ca purohitam  
samanīya sabha-madhye  
tan uvaca su-duḥkhitah

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-duḥkhitah - unhappy.

Assembling his sons, relatives, friends, and priest, unhappy Kaṁsa spoke.

## Text 3

kaṁsa uvaca

maya dṛṣṭo niṣṭhe yo  
duḥsvapno hi bhaya-pradah  
nibodhata budhaḥ sarve  
bandhavaś ca purohitah

kaṁsa uvaca - Kaṁsa said; maya - by me; dṛṣṭah - seen; niṣṭhe - at night; yaḥ - what; duḥsvapnah - nightmare; hi - indeed; bhaya- pradah - frightening; nibodhata - please hear; budhaḥ - O wise ones; sarve - all; bandhavaḥ - friends; ca - and; purohitah - priests.

Kaṁsa said: In the middle of the night I saw a fearful nightmare. O friends and priests, O wise ones, please hear what I saw.

#### Texts 4 and 5

bibhratī rakta-puṣpanam  
malaṁ sarakta-candanam  
raktambaram khadga-tīkṣnam  
kharparam ca bhayaṅkaram

prakṛtyatāṭṭha-hasam ca  
lola-jihva bhayaṅkari  
atīva-vṛnda kṛṣṇaṅgī  
nagare mama nr̥yati

bibhratī - wearing; rakta-puṣpanam - of red flowers; malam - a garland; sarakta-candanam - with red sandal paste; raktambaram - red garments; khadga-tīkṣnam - a sharp sword; kharparam - a skull; ca - and; bhayaṅkaram - fearful; prakṛtya - by nature; atāṭṭha-hasam - loud laughter; ca - and; lola-jihva - moving tongue; bhayaṅkari - fearful; atīva- vṛnda - with many companions; kṛṣṇaṅgī - emaciated; nagare - in the palace; mama - my; nr̥yati - dances.

In red garments and a red-flower garland, anointed with red sandal, clutching a sharp sword and a fearful human skull, and her tongue moving to and fro, a gruesome emaciated woman wildly laughed and danced with many friends in my palace.

#### Text 6

mukta-keśī chinna-nasa  
kṛṣṇa kṛṣṇambarapi ya  
vidhava sa maha-śudrī  
mam alingitum icchati

mukta-keśī - disheveled hair; chinna-nasa - broken nose; kṛṣṇa - black; kṛṣṇambara - wearing black garments; api - also; ya - who; vidhava - widow; sa - she; maha-śudrī - a greta sudri; mam - me; aliṅgitum - to embrace; icchati - desires.

A gigantic black śūdra widow with black garments, broken nose, and disheveled hair, tried to embrace me.

#### Text 7

malinam caila-khaṇḍam ca  
bibhratī rukṣa-murdhajan  
dadhatīm curṇa-tilakam  
kapale mama vakṣasi

malinam - dirty; caila-khaṇḍam - rags; ca - and; bibhrati - wearing; uksa

murdhajan - red hairs; dadhatīm - wearing; curna-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-varṇāni pakvani  
chinna-bhinnāni satyaka  
patanti kṛtvā śabdāṁś ca  
śāśvat tala-palani ca

kṛṣṇa-varṇāni - black; pakvani - fruits; chinna-bhinnāni - broken; satyaka - O Satyaka; patanti - fell; kṛtvā - taking; śabdāṁś - sounds; ca - and; śāśvat - always; tala-palani - tala fruits; ca - and.

O Satyaka, again and again she threw over-ripe black tāla fruits, smashing them with a great sound.

### Text 9

kucailo vidhṛtakaro  
mleccho hi rukṣa-murdhajah  
dadati mahyam bhuṣayam  
chinna-bhinna-kapardakan

kucailah - wearign rags; vidhṛtakarah - deformed; mlecchah - mleccha; hi - indeed; rukṣa-murdhajah - with red hair; dadati - places; mahyam - on me; bhuṣayam - 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-putravatī satī  
babhañja purṇa-kumbham ca  
sabhiśapya punah punah

maha-ruṣṭa - very angry; ca - and; divya - splendid; strī - woman; pati-putravatī - with husband and sons; satī - saintly; babhañja - broke; purṇa-kumbham - a full pot; a - and; sa - she; abhiśapya - cursing; punah - again; punah - and again.

Accompanied by husband and sons, a splendid, saintly, angry woman again and again broke clay pots and cursed me.

## Text 11

amlanam uḍha-malam ca  
rakta-candana-carcitam  
dadati mahyam vipraś ca  
maha-ruṣṭo 'ti-śapya ca

amlanam - unfading; uḍha-malam - garland; ca - and; rakta-candana-carcitam - anointed with red sandal paste; dadati - gives; mahyam - to me; viprah - a brāhmaṇa; ca - and; maha-ruṣṭah - very angry; ati-śapya - cursing; ca - and.

Speaking curses, an angry brāhmaṇa gave me a garland anointed with red sandal.

## Text 12

kṣanam aṅgara-vṛṣṭiś ca  
bhasma-vṛṣṭih kṣanam kṣanam  
kṣanam kṣanam rakta-vṛṣṭir  
bhavet ca nagare mama

kṣanam - one moment; aṅgara-vṛṣṭih - a shower of cinders; ca - and; bhasma-vṛṣṭih - a shower of ashes; kṣanam - one moment; kṣanam - one moment; kṣanam - one moment; kṣanam - one moment; rakta-vṛṣṭir - shower of blood; bhavet - was; ca - and; nagare - in the palace; mama - of me.

One moment there was a shower of burning cinders, another moment a shower of ashes, and another moment a shower 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, boars, and mules, all screaming terribly.

## Text 14

paśyami śuṣka-kaṣṭhanam

raśim amlana-kajjalam  
aruṇodaya-velayam  
kapīn chinna-nakhani ca

paśyami - I see; śuska - 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 marī ruṣṭa  
yati 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; abhiśapam - curse; mam - to me; ruṣṭa - angry; yati - 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-hastamś ca puruṣan  
mukta-keśan bhayaṅkaran  
ati-rukṣamś ca paśyami  
viśato nagaram mama

paśa-hastan - ropes in hand; ca - and; puruṣan - men; mukta-keśan - disheveled hair; bhayaṅkaran - fearful; ati-rukṣan - harsh and cruel; ca - and; paśyami - I see; viśataḥ - entering; nagaram - the palace; mama - my.

I saw many fearful cruel men, their hair disheveled and ropes in their hands, enter my palace.

## Text 18

nagna-narīm mukta-keśīm  
nṛtyantīm ca gr̥he gr̥he  
atīva-vikṛtakaram  
paśyami sa-smitam sada

nagna-narīm - naked woman; mukta-keśīm - disheveled hair; nṛtyantīm - dancing; ca - and; gr̥he - in room; gr̥he - after room; atīva-vikṛtakaram - horribly deformed; paśyami - I see; sa-smitam - smiling; sada - always.

In every room I saw horribly deformed disheveled women smiling and dancing naked.

## Text 19

chinna-nasa ca vidhava  
maha-śudrī dig-ambarī  
sa tailabhyaṅgitam mām ca  
karoty ati-bhayaṅkari

chinna-nasa - broken nose; ca - and; vidhava - widow; maha-śudrī - a great sudra; dig-ambarī - decorated with the directions; sa - she; tailabhyaṅgitam - anointed with oil; mām - me; ca - and; karoti - does; ati-bhayaṅkari - very fearful.

A fearsome gigantic śūdra widow, her nose cut off and her body clothed only by the four directions, anointed my body with oil.

## Text 20

nirvāṇaṅgara-yuktaś ca  
bhasma-purna dig-ambaraḥ  
ati-prabhata-samaye  
citraḥ paśyami sa-smitaḥ

nirvāṇa - extinguished; angara-yuktaḥ - with coals; ca - and; bhasma-purna - 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 vivaham ca  
nṛtya-gita-manoharam

rakta-vastra-paridhanan  
puruṣan rakta-murdhajan

paśyami - I see; ca - and; vivaham - wedding; ca - and; nr̥tya-gita-manoharam - with beautiful dancing and music; rakta-vastra - red garments; paridhanan - wearing; puruṣan - men; rakta-murdhajan - with red hair.

In a ceremony with beautiful singing and dancing I saw them married to red-haired men dressed in red garments.

### Text 22

raktam vamantam puruṣam  
nr̥tyantam nagnam ulbaṇam  
dhavantam ca śayanam ca  
paśyami sa-smitam sada

raktam - blood; vamantam - vomiting; puruṣam - a man; nr̥tyantam - dancing; nagnam - naked; ulbaṇam - great; dhavantam - running; ca - and; śayanam - sleeping; ca - and; paśyami - I see; sa-smitam - smiling; sada - always.

I saw always-smiling men vomiting blood, dancing naked, running to and fro, and sleeping.

### Text 23

rahu-grastam ca gagane  
maṇḍalam candra-suryayoḥ  
eka-kale ca paśyami  
sarva-grasam 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

ulkapatam dhumaketum  
bhu-kampam rastra-viplavam  
hañjhavatam mahotpatam  
paśyami ca purohita

ulkapatam - meteor; dhumaketum - comet; bhu-kampam - earthquake; rastra-viplavam - chaos; 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 ghurṇamanamś ca  
chinna-skandhan mahīruhan  
patitan parvataṁś caiva  
paśyami pṛthivī-tale

vayuna - by the wind; ghurṇamanan - whirled around; ca - and; chinna-skandhan - broken trunks; mahīruhan - trees; patitan - 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

puruṣam chinna-śirasam  
nr̥tyantam nagnam ucchritam  
muṇḍa-malakaram ghoram  
paśyami ca gr̥he gr̥he

puruṣam - a man; chinna - cut; śirasam - head; nr̥tyantam - 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.

In room after room of my palace I saw, decorated with necklaces of skulls, gruesome headless men dancing naked.

### Text 27

dagdham sarvaśramam bhasma-  
purṇam aṅgara-saṅkulam  
ha-ha-karam ca kurvantam  
sarvam paśyami sarvataḥ

dagdham - burned; sarvaśramam - all asramas; bhasma - ashes; purṇam - filled; aṅgara-saṅkulam - 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 nisasvasuh

iti - thus; evam - in this way; uktva - speaking; raja - the king; sa - he; virarama - stopped; sabha-tale - in the assembly; śrutva - hearing; svapnam - dream; bandhavaḥ - the friends; ca - and; nata-vaktra - bowed heads; nisasvasuh - sighed.

After speaking these words in the assembly, King Kamsa stopped and became silent. Hearing of this dream, Kamsa's friends bowed their heads and sighed.

## Text 29

jahara cetanam sadyah  
satyakaś ca purohitah  
matva vinaśam kamsasya  
yajamanasya narada

jahara - took; cetanam - consciousness; sadyah - at once; satyakah - Satyaka; ca - and; purohitah - the priest; matva - thinking; vinaśam - destruction; kamsasya - of Kamsa; yajamanasya - performing a yajna; narada - O Nārada.

O Nārada, thinking that his disciple's death was now imminent, the priest Satyaka fainted unconscious.

## Text 30

ruroda nari-vargaś ca  
pita mata ca śokataḥ  
mene vinaśa-kalam ca  
sadyah svayam upasthitam

ruroda - wept; nari-vargah - the women; ca - and; pita - father; mata - mother; ca - and; śokataḥ - out of grief; mene - thought; vinaśa - death; kalam - time; ca - and; sadyah - suddenly; svayam - personally; upasthitam - had come.

Thinking that the time of death had suddenly come, Kamsa's father, mother, and wives wept with grief.

## Kaṁsa-yajña Kaṁsa's Yajña

### Text 1

śrī-narayaṇa uvaca

sarvam kṛtvā paramarṣam  
satyakaś ca purohitah  
buddhiman śukra-śiṣyaś ca  
tam uvaca hitam mune

śrī-narayaṇa uvaca - Śri Nārāyaṇa Ṛṣi said; sarvam - all; kṛtvā - doing; paramarṣam - reflection; satyakah - Satyaka; ca - and; purohitah - the priest; buddhiman - intelligent; śukra-śiṣyah - a disciple of Śukrācārya; ca - and; tam - to him; uvaca - spoke; hitam - auspicious; mune - O sage.

Śri Nārāyaṇa Ṛṣi said: O sage, after some thought the intelligent priest Satyaka, who was a disciple of Śukrācārya, gave the following advice to Kaṁsa.

### Text 2

satyaka uvaca

bhayam tyaja maha-bhagam  
bhayam kim te mayi sthite  
kuru yagam maheśasya  
sarvariṣṭa-vinaśanam

satyaka uvaca - Śri Satyaka said; bhayam - fear; tyaja - abandon; maha-bhaga - O very fortunate one; bhayam - fear?; kim - what?; te - of you; mayi - in me; sthite - situated; kuru - do; yagam - 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-dakṣinah  
duḥsvapnanaṁ naśa-karah  
śatru-bhiti-vinaśakah

yagah - a yajna; dhanur-makhaḥ - the yajna ofg the bow; nama - named; bahv-annah - abundant food; bahu-dakṣināḥ - abundant charity; duḥsvapnanam - of nightmares; naśa-karaḥ - desrtoying; śatru-bhīti-vinaśakah - destroying fear of enemies.

The yajña called Dhanur-yajña (the yajña of the bow), where abundant food and charity are distributed, ends all nightmares and destroys the fears brought by enemies.

#### Text 4

adhyatmikam adhidaivam  
adhibhautikam utkaṭam  
eṣam trividhotpatanam  
khaṇḍano bhuti-vardhanaḥ

adhyatmikam - from one's own body; adhidaivam - from the demigods; adhibhautikam - from the material elements; utkaṭam - great; eṣam - of them; trividhotpatanam - three kinds of calamities; khaṇḍanaḥ - breaking; bhuti-vardhanaḥ - increasing good fortune.

This yajña brings good fortune and breaks the calamities brought by the demigods, the elements, or one's own self.

#### Text 5

yage samapte śambhuś ca  
jara-mṛtyu-haram varam  
dadati 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

cakaremarī ca yagam ca  
pura baṇo maha-balāḥ  
nandī paraśuramaś ca  
bhallaś ca balināṁ varāḥ

cakara - do; imam - this; ca - and; yagam - yajna; ca - and; pura - before; bañah - baña; maha-balāḥ - very powerful; nandī - Nandi; paraśuramaḥ - Paraśurāma; ca - and; bhallāḥ - Bhalla; ca - and; balinam - of the strong; varāḥ - the best.

In the past powerful Bāñāsura, Nandi, Paraśurāma, and Bhalla, the best of the strong, all performed this yajña.

#### Text 7

pura dadau dhanur idam  
śivo nandiśvaraya ca  
yagena bhutva siddhaḥ sa  
dadau bañaya dharmikāḥ

pura - in the past; dadau - gave; dhanuḥ - bow; idam - this; śivāḥ - Lord Śiva; nandiśvaraya - to nandiśvara; ca - and; yagena - with the yajna; bhutva - becoming; siddhaḥ - perfect; sa - he; dadau - gave; bañaya - to Bāñā; dharmikāḥ - pious.

In the past Lord Śiva gave this bow to Nandiśvara. Saintly Nandiśvara performed the yajña, became perfect, and then gave the bow to Bāñāsura.

#### Text 8

kṛtvā yagam maha-siddho  
dadau ramaya puṣkare  
tubhyam dadau parśuramaḥ  
kṛpaya ca kṛpa-nidhiḥ

kṛtvā - performing; yagam - the yajna; maha-siddhaḥ - perfect; dadau - gave; ramaya - to Paraśurāma; puṣkare - at Puṣkara-tirtha; tubhyam - to you; dadau - gave; parśuramaḥ - Paraśurāma; kṛpaya - with kindness; ca - and; kṛpa-nidhiḥ - an ocean of mercy.

Bāñāsura 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-parimitam  
dairghye 'ti-kaṭhinam nr̥pa  
daśa-hasta-praśastam ca  
śaṅkareccha-vinirmitam

sahasra-hasta-parimitam - as long as a thousand hands; dairghye - long; ati-kaṭhinam - very hard; nr̥pa - O kign; daśa-hasta-praśastam - ten hands wide; ca - and; śaṅkara - of Lors 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 bhaṅktum na śaktaś ca  
devam narayaṇam vina

paśupateḥ - of Lord Śiva; paśupatam - the pasupata weapon; yukta-yanena - attacking together; durvaham - invincible; sarve - all; bhaṅktum - 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 pujam  
śaṅkarasya tu śaṅkare  
kuru śīghram śubharham ca  
sarvan kuru nimantranam

yage - in the yajna; ca - and; dhanuṣaḥ - of the bow; pujam - worship; śaṅkarasya - of Lord Śiva; tu - and; śaṅkare - in Lord Śiva; kuru - do; śīghram - at once; śubharham - for auspiciousness; ca - and; sarvan - all; kuru - do; nimantranam - 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 samśayah

asmin - in this; yage - yajna; dhanur-bhaṅgah - breaking of the bow; bhavet - is; yadi - if; naradhipa - O king; vinaśah - destruction; yajamanasya - of

the person performing the yajna; bhavisyati - will be; na - not; saṁśayah - 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  
phalam dadati ko vatra  
caniśpanne ca karmaṇi

bhagne - broken; dhanuṣi - the bow; yagaḥ - the yajna; ca - and; bhagnah - broken; bhavati - is; niścitam - indeed; phalam - result; dadati - gives; kah - who?; va - of; atra - here; ca - and; aniśpanne - 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 narayaṇah svayam  
agre cogra-pratapaś ca  
maha-devo maha-mate

brahma - Brahmā; ca - and; dhanuṣah - of the bow; mule - at the root; madhye - in the middle; narayaṇah - Lord Nārāyaṇa; svayam - Himself; agre - at the tip; ca - and; ugra-pratapah - very powerful; ca - and; maha-devah - Lord Śiva; maha-mate - O noble-hearted one.

The demigod Brahmā resides at the root of this bow. Lord Nārāyaṇa resides in its middle, and Lord Śiva resides in its tip.

### Text 15

dhanur hi tri-vikaram ca  
ṣad-ratna-khacitam varam  
grīṣma-madhyahna-martaṇḍa-  
prabha-pracchanna-karaṇam

dhanuh - bow; hi - indeed; tri-vikaram - three changes; ca - and; ṣad-ratna-khacitam - studded with six kinds of jewels; varam - excellent; grīṣma-madhyahna-martaṇḍa - od 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-balāḥ  
suryaś ca karttikeyaś ca  
ka kathanyasya bhumipa

aśaktah - unable; ca - and; namayitum - to bend; anantah - Lord Śeṣa; ca - and; maha-balāḥ - very strong; suryah - Sūrya; ca - and; karttikeyah - Karttikeya; ca - and; ka - what?; katha - words; anyasya - of another; bhumipa - O king.

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  
nirbhayaṁ 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 killed the demon Tripura. Therefore, in a great festival, and without any fear, you should perform this auspicious yajña of the bow.

### Text 18

satyakasya vacaḥ śrutva  
candra-vaiṁśa-vivardhanaḥ  
uvaca kaiṁsaḥ sarvarthe  
satataṁ ca hitaiṣaṇam

satyakasya - of Satyaka; vacaḥ - the words; śrutva - hearing; candra-vaiṁśa-vivardhanaḥ - making the Candra dynasty prosperous; uvaca - spoke; kaiṁsaḥ - Kaiṁsa; sarvarthe - in all respects; satatam - always; ca - and; hitaiṣaṇam - desiring others' welfare.

Hearing Satyaka's words intended for his benefit, Kaiṁsa, the great king of the

Candra dynasty, spoke.

### Text 19

kaṁsa uvaca

vasudeva-grhe yajñe  
mad-vadhī kula-naśanah  
svacchandam nanda-gehe ca  
vardhate nanda-nandanaḥ

kaṁsa uvaca - Kaṁsa said; vasudeva-grhe - in Vasudeva's home; yajñe - in a yajna; mad-vadhī - my killer; kula - family; naśanah - destroying; svacchandam - voulntarily; nanda-gehe - in nanda's home; ca - and; vardhate - grows up; nanda-nandanaḥ - the son of Nanda.

The person that will kill both me and my family was born in Vasudeva's home, and taken to Nanda's home. He has prospered as Nanda's son.

### Text 20

mad-bandhu-vargan śuramś ca  
mantriṇah su-viśaradan  
bhaginīm putanam putam  
jaghana balako balī

mad-bandhu-vargan - my relatives; suran - heroic; ca - and; mantriṇah - counselors; su-viśaradan - very expert; bhaginīm - sister; putanam - Putanā; putam - saintly; jaghana - killed; balakah - 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

govardhanam dadharaika-  
kareṇa bala-vardhanaḥ  
mahendrasya ca śurasya  
cakara ca parabhavam

govardhanam - Givardhana Hill; dadhara - held; eka-kareṇa - with one hand; bala-vardhanaḥ - powerful; mahendrasya - of Indra; ca - and; śurasya - 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

brahmaṇam - to the dmeigod Brahmā; darśayam asa - showed; brahma-rupam - spiritual forms; caracaram - moving and unmoving; nivaham - multitude; bala - of boys; vatsanam - of calves; cakara - did; kṛtrimam - artifical; muda - 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  
mantraṇam kuru satyaka  
mama śatruvina tena  
nastīha dharaṇī-tale  
tam - Him; eva - indeed; balinam - powerful; hantum - to kill;  
mantraṇam - 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 santi 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; santah - 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  
viṣṇuh sarvatra sarvatma  
sama-darśi sanatanaḥ

maha-tapasvī - a great ascetic; brahma - Brahmā; ca - and; tapasvī - an ascetic; śaṅkaraḥ - Śiva; svayam - Himself; viṣṇuh - Lord Viṣṇu; sarvatra - everywhere; sarvatma - in everyone's heart; sama-darśi - seeing equally; sanatanaḥ - 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-putram nihatyaham  
triṣu lokeṣu pujitah  
sarvabhaumo bhaviṣyami  
sapta-dvīpeśvaro mahan

nanda - of Nanda; putram - the son; nihatya - killing; aham - I; triṣu - in the three; lokeṣu - worlds; pujitah - worshiped; sarvabhaumah - the king of all; bhaviṣyami - I will become; sapta-dvīpeśvarah - 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 śakram ca  
durbalam daitya-nirjitam  
bhaviṣyami mahendraś ca  
tatra nirjitya bhaskaram

svarge - in Svarga; nihatya - killing; śakram - 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 28

yakṣma-grastam ca candram ca  
mamaiva purva-puruṣam  
vayurān kuverān varuṇām  
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; kuveram - 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-vrajam śīghram  
nandam ca nanda-nandanam  
tad-bhrataram ca balinam  
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

kaiṁsasya vacanam śrutva  
tam uvaca sa satyakah  
hitam satyam nīti-saram  
param samayikam tatha

kaiṁsasya - of Kaiṁsa; vacanam - the statement; śrutva - hearing; tam - to him; uvaca - said; sa - he; satyakah - Satyaka; hitam - auspicious; satyam - true; nīti-saram - righteous; param - great; samayikam - appropriate; tatha - so.

Hearing Kaiṁsa's words, Satyaka gave a proper, true, auspicious, righteous reply.

### Text 31

satyaka uvaca

kruram uddhavam vapi  
vasudevam athapi va  
prasthapaya maha-bhaga  
nanda-vrajam abhīpsitam

satyaka uvaca - Satyaka said; akruram - to Akrūra; uddhavam - Uddhava; va -

or; api - also; vasudevam - Vasudeva; atha - now; api - also; va - or; prasthapaya - placing; maha-bhaga - O fortunate one; nanda-vrajam - to Nanda's village; abhipsitam - 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 vacah śrutva  
vasantam tatra samsadi  
svarṇa-simhasana-stham ca  
vasudevam uvaca saḥ  
satyakasya - of Satyaka; vacah - the words; śrutva - hearing;  
vasantam - staying; tatra - there; samsadi - in the assembly; svarṇa - golden;  
simhasana - throne; stham - sitting; ca - and; vasudevam - Vasudeva; uvaca - spoke;  
saḥ - he.

Hearing Satyaka's words, Kāṁsa spoke to Vasudeva, who was sitting on a golden throne.

### Text 33

rajendra uvaca  
tattva-jñō nīti-śastraṇam  
tvam upaya-viśaradah  
vraja nanda-vrajam bandho  
vasudeva-sutalayam

rajendra uvaca - King Kāṁsa said; tattva-jñah - aware of the truth; niti-śastraṇam - of the books of morality; tvam - you; upaya-viśaradah - expert in knowing what should be done; vraja - go; nanda-vrajam - to nanda's village; bandhah - O friend; vasudeva- sutalayam - to the home of Vasudeva's son.

King Kāṁsa said: Friend, you are learned in the books of morality and politics.  
Go to the home of Vasudeva's son in Nanda's village.

### Text 34

vṛṣabhanum ca nandam ca  
balam ca nanda-nandanam  
śīghram anaya yajñe 'tra  
sarvam gokula-vasinam

vṛṣabhanum - Vṛṣabhānu; ca - and; nandam - 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

gr̥hītva patrikāṁ duta  
gacchantu ca catur-diśam  
ṛpan muni-gaṇan sarvan  
kartum vijñapanam muda

gr̥hītva - taking; patrikam - letter; duta - the messengers; gacchantu - may go; ca - and; catur-diśam - to the four directions; nr̥pan - to the kings; muni-gaṇan - to the sages; sarvan - all; kartum - to do; vijñapanam - invitation; muda - happily.

Carrying a proclamation, the messengers should go in the four directions to invite all the kings and sages.

### Text 36

nṛpasya vacanam śrutva  
śuṣka-kaṇṭhoṣṭha-talukah  
uvaca vacanam brahman  
hṛdayena viduyata

nṛpasya - of the king; vacanam - the words; śrutva - hearing; śuṣka-kaṇṭhoṣṭha-talukah - his throat, lips, and palate dry; uvaca - spoke; vacanam - words; brahman - O brāhmaṇa; hṛdayena - with the heart; viduyata - trembling.

O brāhmaṇa, his throat, lips, and palate dry and his heart shaking when he heard the king's words, Vasudeva spoke.

### Text 37

śrī-vasudeva uvaca  
na yuktam atra rajendra  
gamanam mama sampratam  
vijñapitum nanda-vrajaiṁ  
vasudevasya nandanam

śrī-vasudeva uvaca - Śri Vasudeva said; na - not; yuktam - proper; atra - here; rajendra - O king; gamanam - going; mama - of 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 te ca mahotsave  
avaśyam tad-virodhaś ca  
bhavisyati 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; bhavisyati - 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 samanīya  
karayiṣyami samyugam  
iti me na hi bhadram ca  
vighnas tasya tavapi ca

tam - Him; aham - I; ca - and; samanīya - bringing; karayiṣyami - will go; samyugam - fight; iti - thus; me - of me; na - not; hi - indeed; bhadram - good; ca - and; vighnah - obstacle; tasya - of Him; tava - of you; api - also; ca - and.

If I bring Him there will be a fight. I do not think it is not good that He and you fight.

### Text 40

pitranīto mṛtaḥ kṛṣṇa  
iti sarvo vadisyati  
vasudevaḥ suta-dvara  
jaghana nṛpam eva ca

pitra - by His father; anītaḥ - brought; mṛtaḥ - dead; kṛṣṇa - Kṛṣṇa; iti - thus; sarvah - all; vadisyati - 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 there." Or they will say, Vasudeva had his son kill the king."

## Text 41

dvayor ekatarasyapi  
    sadyo mr̄tyur bhaviṣyati  
patisyanti ca śuraś ca  
    nasti yuddham niramayam  
dvayoh - of the two; ekatarasya - of one; api - also; sadyah - at once; mr̄tyuh - death; bhaviṣyati - will be; patisyanti - will fall; ca - and; śurah - 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-vacah śrutva  
    rakta-paṅkaja-locaṇah  
khaḍgam gṛhītvā tam hantum  
    prayayau nṛpatiśvarah

vasudeva-vacah - Vasudeva's words; śrutva - hearing; rakta-paṅkaja-locaṇah - red lotus eyes; khaḍgam - sword; gṛhītvā - grabbing; tam - him; hantum - to kill; prayayau - went; nṛpatiśvarah - 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 putram 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 Kāṁsa.

## Text 44

sva-pīṭhad vasudevaś ca  
    kopaviṣṭo gṛhāṇ yayau  
akrurāṇ prerayam asa

gantum nanda-vrajam nr̥paḥ

sva-pīṭhat - from his place; vasudevah - Vasudeva; ca - and; kopaviṣṭah - 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; nr̥paḥ - the king.

Filled with anger, Vasudeva went home. Then King Kamsa sent Akrūra to Nanda's village.

#### Text 45

dutan prasthapayam asa  
śīghram pratī-diśam tatha  
ayayur munayah sarve  
nr̥paś ca sa-paricchadah

dutan - messengers; prasthapayam asa - sent; śīghram - at once; pratī-diśam - in all directions; tatha - so; ayayuh - came; munayah - sages; sarve - all; nr̥paḥ - kings; ca - and; sa-paricchadah - 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 tapasvinah  
sanakaś ca sanandaś ca  
voḍhuḥ pañcaśikhas tatha

dik-palaḥ - the protectors of the directions; ca - and; suraḥ - the demigods; sarve - all; brahmaṇaḥ - the brāhmaṇas; ca - and; tapasvinah - 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, . . .

#### Text 47

sanatkumaro bhagavan  
prajvalan brahma-tejasa  
kapilaś casuriḥ pailaḥ  
sumantuś ca sanatanaḥ

sanatkumarah - Sanatkumara; bhagavan - Lord; prajvalan - splendid;  
brahma-tejasa - with spiritual splendor; kapilah - Kapila; ca - and; asurih - Asuri;  
pailah - Paila; sumantu - Sumantu; ca - and; sanatana - Sanatana.

. . . Lord Sanatkumara shining with spiritual effulgence, Kapila, Asuri, Paila,  
Sumantu, Sanatana, . . .

#### Text 48

pulahaś ca pulastyāś ca  
bhṛguś ca kratur aṅgirah  
marīciḥ kaśyapaś caiva  
dakṣo 'triś cyavanas tatha

pulahaḥ - Pulaha; ca - and; pulastyah - Pulastya; ca - and; bhṛguḥ - Bhrgu; ca -  
and; kratuh - Kratu; aṅgirah - Angira; marīciḥ - Marici; kaśyapah - Kasyapa; ca -  
and; eva - certainly; dakṣah - Daksa; atrih - Atri; cyavanaḥ - Cyavana; tatha - so.

. . . Pulaha, Pulastya, Bhṛgu, Kratur, Aṅgira, Marīci, Kaśyapa, Dakṣa, Atri,  
Cyavana, . . .

#### Text 49

bharadvajaś ca vyasaś ca  
gautamaś ca paraśarah  
pracetaś ca vaśiṣṭhaś ca  
samvartaś ca bṛhaspatih  
bharadvajah - Bharadvaja; ca - and; vyasah - Vyasa; ca - and;  
gautamaḥ - Gautama; ca - and; paraśarah - Parasara; pracetaḥ - Praceta; ca - and;  
vaśiṣṭhaḥ - Vasista; ca - and; samvartah - Samvarta; ca - and; bṛhaspatih - Brhaspati.

. . . Bharadvaja, Vyasa, Gautama, Paraśara, Praceta, Vaśiṣṭha, Samvarta,  
Bṛhaspatih, . . .

#### Text 50

katayano yajñavalkyo  
'py utathyah saurabhis tatha  
parvato devalaś caiva  
jaigīṣavyaś ca jaiminiḥ

katayanaḥ - Katyayana; yajñavalkyah - Yajnavalkya; api - and; utathyah -  
Utathya; saurabhiḥ - Saurabhi; tatha - so; parvataḥ - Parvata; devalaḥ - Devala; ca -  
and; eva - indeed; jaigīṣavyah - Jaigisavya; ca - and; jaiminiḥ - Jaimini.

. . . Katyayana, Yajñavalkya, Utathya, Saurabhi, Parvata, Devala, Jaigīśavya, Jaimini, . . .

### Text 51

viśvamitraś ca sutapaḥ  
pippalah sakaṭayanah  
jabalir jaṅgaliś caiva  
piśaliś ca śilalikah

viśvamitraḥ - Visvamitra; ca - and; sutapaḥ - DSutapa; pippalah - Pippala; sakaṭayanaḥ - Sakatayana; jabalih - Jabali; jaṅgaliḥ - Jangali; ca - and; eva - indeed; piśaliḥ - Pisali; ca - and; śilalikah - Silalika.

. . . Viśvamitra, Sutapa, Pippala. Sakaṭayana, Jabali, Jaṅgali, Piśali, Śilalika, . . .

### Text 52

astikaś ca jarat-karus  
tatha kalyaṇa-mitrakah  
durvasa vamadevaś ca  
ṛṣyaśṛṅgo vibhaṇḍakah  
astikah - Astika; ca - and; jarat-karuḥ - Jarat-karu; tatha - so; kalyaṇa-mitrakah - kalyana-mitraka; durvasa - Durvasa; vamadevah - Vamadeva; ca - and; ṛṣyaśṛṅgah - Srsasringa; vibhaṇḍakah - Vibhandaka.

. . . Astika, Jarat-karu, Kalyaṇa-mitraka, Durvasa, Vamadeva, Ṛṣyaśṛṅga, Vibhaṇḍaka, . . .

### Text 53

karipathah kaṇadaś ca  
kauśikah paṇinis tatha  
kautso 'ghamarṣaṇaś caiva  
valmīkir lomaharṣaṇaḥ  
karipathah - Karipatha; kaṇadah - Kanada; ca - and; kauśikah - Kausika; paṇinih - Panini; tatha - so; kautsah - Kautso; aghamarṣaṇah - Sghamarsana; ca - and; eva - indeed; valmīkih - Valmiki; lomaharṣaṇah - Lomaharsana.

. . . Karipatha, Kaṇada, Kauśika, Paṇini, Kautsa, Aghamarṣaṇa, Valmīki, Lomaharṣaṇa, . . .

## Text 54

markandeyo mṛkaṇḍāś ca  
parśuramaś ca saṅkṛtiḥ  
agastyaś ca tathavam ca  
tathanye munayo mune

markandeyah - Markandeya; mṛkaṇḍah - Mrkanda; ca - and; parśuramaḥ - Parasurama; ca - and; saṅkṛtiḥ - Sankrti; agastyah - Agastya; ca - and; tatha - so; avam - us; ca - and; tatha - so; anye - other; munayah - sages; mune - O sage.

. . . Markandeya, Mrkanda, Parśurama, Saṅkṛti, Agastya, the two of us, O sage, many other sages, . . .

## Text 55

sa-śiṣyaś ca sa-putraś ca  
brahmaṇaś ca tapasvinah  
jarasandho dantavakro  
dambhiko draviḍadhipah

sa-śisyah - with disciples; ca - and; sa-putrah - with sons; ca - and; brahmaṇah - brāhmaṇas; ca - and; tapasvinah - ascetics; jarasandhaḥ - Jarasandha; dantavakraḥ - Dantavakra; dambhikah - Dambika; draviḍadhipah - the king of Dravida.

. . . many brāhmaṇas and ascetics with their disciples and sons, many kings including Jarasandha, Dantavakra, Dambhika, the king of Draviḍa-deśa, . . .

## Text 56

śiśupalo bhīṣmakaś ca  
bhagadattaś ca mudgalah  
dhṛtarāṣṭro dhūmakeśo  
dhūmaketuś ca śambarah

śiśupalah - Sisupala; bhīṣmakah - Bhismaka; ca - and; bhagadattah - Bhagadatta; ca - and; mudgalah - Mudgala; dhṛtarāṣṭrah - Dhrtarasta; dhūmakeśah - Dhumakesa; dhūmaketuḥ - Dhumaketu; ca - and; śambarah - Sambara.

. . . Śiśupala, Bhīṣmaka, Bhagadatta, Mudgala, Dhṛtarāṣṭra, Dhumakeśa, Dhumaketu, Śambarah, . . .

## Text 57

śalyah satrajitah śaṅkur  
nṛpaś canye maha-balāḥ  
bhīṣmo dṛoṇah kṛpacaryo  
hy aśvatthama maha-balāḥ

śalyah - Salya; satrajitah - Satrajita; śaṅkuḥ - Sanku;  
nṛpaḥ - kings; ca - and; anye - - others; maha-balāḥ - very powerful; bhīṣmaḥ -  
Bhism; dṛoṇah - Drona; kṛpacaryah - Kṛpacarya; hi - indeed; aśvatthama -  
Ascatthama; maha-balāḥ - very powerful.

. . . Śalya, Satrajita, Śaṅku, Bhīṣma, Dṛona, Kṛpacarya, very powerful Aśvatthama,  
many other powerful kings, . . .

### Text 58

bhuriśravaś ca śalvaś ca  
kaikeyah kauśalas tatha  
sarvan sambhaṣayam asa  
maha-rajo yathocitam

bhuriśravaḥ - Bhurisrava; ca - and; śalvah - Salva; ca - and; kaikeyah - Kaikeya;  
kauśalah - Kasuala; tatha - so; sarvan - all; sambhaṣayam asa - spoke; maha-rajaḥ -  
the great king; yatha - as; ucitam - appropriate.

. . . Bhuriśrava, Śalva, Kaikeya, and Kauśala. King Kamsa greeted them all with  
appropriate words.

### Text 59

satyako yajñā-divasam  
cakara ca śubha-kṣaṇam

satyakah - Satyaka; yajñā - of the yajna; divasam - the day; cakara - did; ca -  
and; śubha-kṣaṇam - an auspicious moment.

Then Satyaka set an auspicious day for the yajñā.

Chapter Sixty-five  
Śri Akrūra-harṣotkarṣa  
Śri Akrūra's Great Happiness

## Text 1

kāṁsasya vacanam śrutva  
so 'kruro dharmīnam varah  
uvaca coddhavam śantam  
śantah prahrṣṭa-manasah

kāṁsasya - of Kāṁsa; vacanam - the words; śrutva - hearing; saḥ - he; akrurah - Akrūra; dharmīnam - of saints; varah - the best; uvaca - spoke; ca - and; uddhavam - to Uddhava; śantam - peaceful; śantah - peaceful; prahrṣṭa-manasah - with a happy heart.

Hearing Kāṁsa's words, saintly and peaceful Akrūra, the best of pious men, became happy at heart. He spoke to saintly and peaceful Uddhava.

## Text 2

śrī-akrura uvaca

suprabhatadya rajaṇī  
babhuva me śubham dinam  
tuṣṭāś ca guravo vipra  
deva mam iti niścitam

śrī-akrura uvaca - Śri Akrūra said; suprabhata - dawn; adya - today; rajaṇī - night; babhuva - became; me - of me; śubham - auspicious; dinam - day; tuṣṭāś - pleased; ca - and; guravah - gurus; vipra - brāhmaṇa; deva - demigods; mam - with me; iti - thus; niścitam - indeed.

Śri Akrūra said: A very auspicious day has dawned for me. The demigods, gurus, and brāhmaṇas must be very pleased with me.

## Text 3

koti-janmarjitam puṇyam  
mama svayam upasthitam  
babhuva me samutpannam  
yad yat karma śubhaśubham

koti-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

ciccheda bandha-nigadām  
mama baddhasya karmaṇa  
karagarac ca saṁsaran  
mukto yami hareḥ padam

ciccheda - broke; bandha-nigadām - the shackles; mama - of me; baddhasya - bound; karmaṇa - by karma; karagarat - from the prison; ca - and; saṁsarat - from repeated birth and death; muktah - freed; yami - I go; hareḥ - of Lord Kṛṣṇa; padam - to the abode.

The shackles of karma that bound me are broken. Now I am free from the prison of repeated birth and death. Now I will go to Lord Kṛṣṇa's world.

#### Text 5

suhṛd-arthī kṛtaḥ 'ham ca  
kamṣena viduṣa ruṣa  
vareṇa tulyo devasya  
krodho mama babhuva ha

suhṛd-arthī - for the sake of a friend; kṛtaḥ - done; aham - I; ca - and; kamṣena - by Kamsa; viduṣa - wise; ruṣa - angry; vareṇa - great; tulyaḥ - equal; devasya - of the Lord; krodhah - 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-jalada-śyamam

nīlendīvara-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; nīlendīvara- 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

kim va vinoda-muralīm  
vadayantam manoharam  
kim va gavam samuhām ca  
carayantam itas tataḥ

kim va - or; vinoda-muralīm - a pastime flute; vadayantam - playing; manoharam - handsome; kim va - or; gavam - of the cows; samuhām - herd; ca - and; carayantam - herding; itaḥ - here; tataḥ - nad there.

. . . or perhaps playing beautiful music on His flute, or perhaps taking the cows here and there, . . .

### Text 10

kim va vasantam gacchantam  
śayanam va su-niścitam  
nideśam kidr̄śam cadyam  
su-dṛṣṭya ca śubhe kṣaṇe

kim va - or; vasantam - sitting; gacchantam - walking; śayanam - resting; va - or; su-niścitam - indeed; nideśam - instruction; kidr̄śam - 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-padmam dhyayante  
brahma-viṣṇu-śivadayah  
na hi janati yasyantam  
ananto 'nanta-vigrahaḥ

yat-pada-padmam - 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; anantah - 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

dasī niyukta yad-dasye  
maha-lakṣmī ca lakṣita  
gaṅga yasya padambhojan  
niḥṣṛta sattva-rupinī

dasī - servant; niyukta - engaged; yad-dasye - in whose service; maha-lakṣmī - Mahā-Lakṣmi; ca - and; lakṣita - characterized; gaṅga - Gaṅgā; yasya - of whom; padambhojan - from the lotus feet; niḥṣṛta - flowing; sattva-rupinī - transcendental forms.

. . . whose maidservant is Goddess Mahā-Lakṣmi, from whose lotus feet the

spiritual Gaṅgā flows, . . .

#### Text 14

janma-mṛtyu-jara-vyadhi-  
    hara tribhuvanat para  
darśana-sparśanabhyam ca  
    nṛṇām pataka-naśinī

janma-mṛtyu - birth and death; jara - old age; vyadhi - disease; hara - removing; tribhuvanat - 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-jananī devī  
    mula-prakṛtir īśvarī

dhyayate - meditate; yat-padambhojam - on whose lotus feet; durga - Durgā; durgati-naśinī - the destroyer of calamities; trailokya - the three worlds; jananī - 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-viṣṇoh - of Lord Mahā-Viṣṇu; ca - and; yasya - 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-śoḍāśamīśāś ca  
yasya sarveśvarasya ca  
tam draṣṭum yami he bandho  
maya-manuṣa-rupinam

sa - He; ca - and; yat-śoḍāśamīśāḥ - 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-rupinam - pretending to be an ordinary human being.

. . . who is the original Supreme Personality of Godhead, and who displays only one-sixteenth of His power as Lord Mahā- Viṣṇu. O friend, now I will go to see Him, the Supreme Personality of Godhead, who is pretending to be an ordinary human being, . . .

### Text 18

sarvam̄ sarvantaratmanam̄  
sarvajñam̄ prakṛteḥ param  
brahma-jyotiḥ-svarupam̄ 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

nirguṇam̄ ca nirīham̄ ca  
niranandam̄ niraśrayam  
paramam̄ paramanandam̄  
sanandam̄ 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-param  
sarva-bijam sanatanam  
vadanti yoginah saśvad  
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; yoginah - the yogis; saśvat - 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-tapah - 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

punah kuru tapasyam ca  
tada drakṣyasi mam iti  
sakṛc chabdam ca suśrava  
na dadarśa tathapi tam

punah - again; kuru - do; tapasyam - austerities; ca - and; tada - then; drakṣyasi - you will see; mam - Me; iti - thus; sakṛt - once; śabdam - 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 parameśam ca  
drakṣyamy adya tam uddhava

tavat kalam - from that time; punah - 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 vayah  
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-tattvam sarva-siddham  
mama tattvam param varam  
samprapa tat-padambhoje  
bhaktim ca nirmalam param

sarva-tattvam - all truth; sarva-siddham - all perfection; mama - of me; tattvam - the truth; param - supreme; 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-samāṁ tam ca  
yo bhakto bhakta-vatsalah  
īdrśam parameśam ca  
drakṣyamy adya tam uddhava  
cakara - did; atma - Himself; samam - like; tam - him; ca - and; yaḥ - who;  
bhaktah - devoted; bhakta-vatsalah - who loves His devotees; īdrśam - 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-patantam  
niraharaḥ kṛśodaraḥ  
yasyanantas tapas tepe  
bhaktya ca paramatmanah

sahasra-śakra-patantam - for the lifetimes of a thousand Indras; niraharaḥ - fasting; kṛśodaraḥ - emaciated; yasya - of whom; anantah - Lord Śeṣa; tapah - austerities; tepe - - performed; bhaktya - with devotion; ca - and; paramatmanah - 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 catma-samāṁ jñanam  
dadau tasmai ya īśvaraḥ  
drśam parameśam ca  
drakṣyamy adya tam uddhava

tada - then; ca - and; atma - Himself; samam - equal; jñanam - knwoledge; dadau -gave; tasmai - to Him; ya - who; īśvaraḥ - the Supreme Personality of Godhead; īdrśam - 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  
dharmaś tepe ca yat tapaḥ  
tada babhuva saksī sa  
dharmiṇāṁ sarva-karmiṇām

śasta ca phala-data ca  
yat-prasadan nṛṇām iha  
sarveśam īdṛśam aho  
drakṣyamy adya tam uddhava

sahasra-śakra-patantam - for the lifetimes of a thousand Indras; dharmah - Yamarāja; tepe - performed; ca - and; yat - what; tapaḥ - austerities; tada - then; babhuva - became; saksī - the witness; sa - he; dharmiṇām - of the pious; sarva-karmiṇām - of all deeds; śasta - the punisher; ca - and; phala-data - the giver of results; ca - and; yat-prasadan - by whose mercy; nṛṇām - 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 32

aṣṭa-vimśatiḥ indraṇām  
patane yad diva-niśam  
evam krameṇa masabdaiḥ  
śatabdaṁ brahmaṇo vayah

aho yasya nimeṣeṇa  
brahmaṇaḥ patanām bhavet  
īdṛśām paramatmanām  
drakṣyamy adya tam uddhava

aṣṭa-vimśatiḥ - twenty-eight; indraṇām - of Indras; patane - in the falling; yat - what; diva-niśam - day and night; evam - thus; krameṇa - gradually; masabdaiḥ - with months and years; śatabdaṁ - a hundred years; brahmaṇaḥ - of Brahmā; vayah - the life; ahaḥ - Oh; yasya - of whom; nimeṣeṇa - with an eyeblink; brahmaṇaḥ - of Brahmā; patanām - the fall; bhavet - is; īdṛśam - like that; paramatmanām - the Supreme Personality of Godhead; drakṣyami - O will see; adya - today; tam - Him; uddhava - O Uddhava.

. . . for whom the lifetime of Brahmā, consisting of a hundred years where each day equals the lifetimes of twenty-eight Indras, is barely a single eyeblink. O Uddhava, today I will see Him, the Supreme Personality of Godhead, the supreme master, . . .

### Texts 33-35

nasti bhu-rajasa saṅkhyā  
yathaiva brahmaṇam tatha  
tathaiva bandho viśvanam  
tad-adharo maha-viraṭ

viśve viśve ca praty-ekam  
brahma-viṣṇu-śivadayah  
munayo manavaḥ siddhaḥ  
manavadyaś caracaraḥ

yat-śoḍaśamśah sa viraṭ  
srsto naṣṭaś ca līlaya  
idṛśam sarva-śastaram  
drakṣyamy adya tam uddhava

na - not; asti - is; bhu-rajasa - grains of dust; saṅkhyā - counting; yatha - as; eva - indeed; brahmaṇam - of Brahmās; tatha - so; tatha - so; eva - indeed; bandhaḥ - O friend; viśvanam - of universes; tad- adharaḥ - 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; munayaḥ - sages; manavaḥ - manus; siddhaḥ - siddhas; manavadyaḥ - beginning with human beings; caracaraḥ - moving and unmoving beings; yat-śoḍaśamśah - a sixteenth part of whom; sa - He; viraṭ - Mahā-Viṣṇu; srṣṭaḥ - created; naṣṭaḥ - destroyed; ca - and; līlaya - -layfully; 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 uktvavruraś ca  
pulakañcita-vigrahaḥ  
murcham prapa saśru-netro  
dadhyau tac-caraṇambujam

iti - thus; evam - in this way; uktva - speaking; akrurah - Akrūra; ca - and; pulakañcita-vigrahaḥ - his bodily hairs erect; murcham - fainting; prapa - atatined; saśru-netraḥ - tears in his eyes; dadhyau - meditated; tac-caraṇambujam - on His lotus feet.

After speaking these words, Akrūra, his eyes filled with tears and the hairs of his body erect, fell unconscious. His thoughts were only of Lord Kṛṣṇa's lotus feet.

### Text 37

babhuva bhakti-purṇaś ca  
smaram smaram padambujam  
kṛtva pradakṣinām vapi  
kṛṣṇasya paramatmanāḥ

babhuva - became; bhakti-purnah - filled with devotion; ca - and; smaram - remembering; smaram - and remembering; padambujam - the lotus feet; kṛtva - doing; pradakṣinām - circumambulation; va - or; api - also; kṛṣṇasya - of Lord Kṛṣṇa; paramatmanāḥ - the Supreme Personality of Godhead.

Akrūra remembered Lord Kṛṣṇa's lotus feet again and again. In his thoughts he circumambulated Lord Kṛṣṇa's lotus feet again and again. He became filled with love for Lord Kṛṣṇa's lotus feet.

### Text 38

uddhavaś ca tam aśliṣya  
praśāśamāśa punaḥ punaḥ  
sa ca śīghram yayau geham  
akruro 'pi sva-mandire

uddhavaḥ - Uddhava; ca - and; tam - him; aśliṣya - embracing; praśāśamāśa - praised; punaḥ - again; punaḥ - and again; sa - he; ca - and; śīghram - at once; yayau - went; geham - to the home; akrurah - 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.

## Śri Rādhā-śokāpanodana Śri Rādhā's Grief Is Removed

### Text 1

śrī-narayaṇa uvaca

atha raseśvarī-yukto  
    rase raseśvaraḥ svayam  
sa ca reme taya sardham  
    atīva-ramaṇotsukah

śrī-narayaṇa uvaca - Śri 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- ramaṇotsukah - eager to enjoy.

Śri Nārāyaṇa Ṛṣi said: The Lord Kṛṣṇa, the king of the rāsa dance, happily enjoyed a rāsa dance with Śri Rādhā, the queen of the rāsa dance.

### Text 2

śukha-sambhoga-matreṇa  
    yayau nidram ca radhika  
dṛṣṭva svapnam samutthaya  
    dīnovaca priyam dine

sukha-sambhoga-matreṇa - with enjoyment; yayau - went; nidram - to sleep; ca - and; radhika - Rādhā; dṛṣṭva - seeing; svapnam - dream; samutthaya - rising; dīna - distraught; uvaca - spoke; priyam - to Her beloved; dine - in the day.

After enjoying many pastimes, Śri Rādhā fell asleep, saw something in a dream, and awakened in the day. Distraught, She spoke to Her lover.

### Text 3

śrī-radhikovaca

aho svaminī ihagaccha  
    tvam karomi sva-vakṣasi  
pariname vidhata me  
    na jane kim kariṣyati

śrī-radhika uvaca - Śri Rādhā said; ahaḥ - O; svaminī - master; iha - here; agaccha - please come; tvam - You; karomi - do; sva - own; vakṣasi - on the chest; pariname - in change; vidhata - destiny; me - of Me; na - not; jane - I understand;

kim - what?; karisyati - will be.

Śri 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 - Śri 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; ruṣṭah - angry; viprah - a brāhmaṇa; ca - and; me - of Me; prabhah - O master.

Śri 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 kajjalakare  
maha-ghore ca duṣṭare  
gabhīre prerayam asa  
mam eva durbalam sa ca

sagare - in a an ocean; kajjalakare - like black kajjala; maha-ghore - very terrible; ca - and; duṣṭare - impassable; gabhīre - deep; prerayam asa - sent; mam - me; eva - indeed; durbalam - weak; sa - he; ca - and.

Then he threw Me, a weak woman, into a terrible, deep, impassable ocean black

like kajjala.

### Text 7

tatra srotasi śokarta  
bhramami ca muhur muhuḥ  
mahormīṇam ca vegena  
vyakula nakra-saṅkulaiḥ

tatra - there; srotasi - in the currents; śokarta - tormented with grief; bhramami - I wander; ca - and; muhuḥ - again; muhuḥ - 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 punah punah  
tvam na dṛṣṭva maha-bhīta  
karomi prarthanam suram

trahi - save; trahi - save; iti - thus; he - O; natha - master; tvam - You; vadami - I say; punah - again; punah - and again; tvam - You; na - not; dṛṣṭva - seeing; maha-bhīta - very frightened; karomi - I do; 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 afraid, I prayed to the demigods.

### Text 9

kṛṣṇa tatra nimajjantī  
paśyami candra-maṇḍalam  
nipatantam ca gaganac  
chata-khaṇḍam ca bhu-tale

kṛṣṇa - O Kṛṣṇa; tatra - there; nimajjantī - drowning; paśyami - I see; candra-maṇḍalam - the moon; nipatantam - falling; ca - and; gaganat - from the sky; śata - a hundred; khaṇḍam - pieces; ca - and; bhu-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 catuh-khaṇḍam  
nipatya dharanī-tale

kṣaṇantare - another moment; ca - and; paśyami - I see; gaganat - from the sky; surya-maṇḍalam - the sun; babhuva - was; ca - and; catuh-khaṇḍam - in four pieces; nipatya - falling; dharanī-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-suryayoh  
atīva-kajjalakaram  
sarvam grastam ca rahuna

eka-kale - at one time; ca - and; gagane - in the sky; maṇḍalam - the circle; candra-suryayoh - of the sun and moon; atīva - very; kajjal - kajjal; akaram - form; sarvam - all; grastam - 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 kajjal.

### Text 12

kṣaṇantare ca paśyami  
brahmaṇo diptiman iti  
mat-kroda-stha-sudha-kumbham  
babhañja ca ruṣeti ca

kṣaṇantare - the next moment; ca - and; paśyami - I saw; brahmaṇah - a brāhmaṇa; diptiman - effulgent; iti - thus; mat-kroda - 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-ruṣṭam ca brahmaṇam

gr̥hītva ca vrajantam ca  
cakṣuṣoh̥ puruṣam mama

kṣaṇantare - the next moment; ca - and; paśyami - I see; maha-ruṣṭam - very angry; ca - and; brahmaṇam - brāhmaṇa; gr̥hītva - grabbing; ca - and; vrajantam - going; ca - and; cakṣuṣoh̥ - of the eyes; puruṣam - a man; mama - of Me.

The next moment I saw a very angry brāhmaṇa grab a man walking by.

#### Text 14

krīḍa-kamala-danḍam ca  
hastad dhastam mama prabho  
sahasa khaṇḍa-khaṇḍam ca  
babhuva saha hetuna

krīḍa-kamala-danḍam - the stalk of a pastime lotus; ca - and; hastat - from one hand; hastam - to another hands; mama - of Me; prabhaḥ - O master; sahasa - suddenly; khaṇḍa-khaṇḍam - broken into many pieces; ca - and; babhuva - became; saha - with; hetuna - cause.

O master, then a pastime lotus suddenly fell from My hand and broke into many pieces.

#### Text 15

hastad dhastam ca sahasa  
sad-ratna-sara-darpaṇah̥  
nirmalah̥ kajjalakarah̥  
khaṇḍa-khaṇḍo babhuva ha

hastat - from hand; hastam - to hand; ca - and; sahasa - suddenly; sad-ratna-sara-darpaṇah̥ - a jewle mirror; nirmalah̥ - splendid; kajjalakarah̥ - black like kajjala; khaṇḍa-khaṇḍah̥ - broken 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 vakṣasah̥  
tīva-malinam̥ padmam̥  
papata dharaṇī-tale

harah̥ - necklace; me - of Me; ratna-saraṇam - of precious jewels; chinnaḥ - broken; bhutva - becoming; ca - and; vakṣasah̥ - of the breast; atīva - very; malinam̥

- 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.

### Text 17

saudha-puttalika sarva  
nṛtyanti ca hasanti ca  
asphotayanti gayanti  
rudanti ca kṣaṇam kṣaṇam

saudha-puttalikah - 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; muhur - 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 19

praṇadhidevah puruṣo  
niḥṣṛtyabhyantarā mama  
radhe vidayam dehīti  
tato yamīty uvaca ha

praṇadhidevah - the master of life; puruṣah - the man; niḥṣṛtya - leaving; abhyantarā - 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 aślyati cumbati  
kṛṣṇa-vastra-paridhana  
ceti paśyami sampratam

kṛṣṇa-varṇa - black; ca - and; pratima - diety; mam - Me; aślyati - 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

iti idam viparītam ca  
dṛṣṭva ca praṇa-vallabha  
nṛtyanti dakṣiṇāṅgani  
praṇa andolayanti me

iti - thus; idam - this; viparītam - reverse; ca - and; dṛṣṭva - seeing; ca - and; praṇa-vallabha - O master more dear than life; nṛtyanti - dance; dakṣiṇa - right; aṅgani - limbs; praṇa - life; andolayanti - trembles; me - of Me.

O master more dear than life, I saw many eerie things. Now the right side of My body performs a dance of shudders. My life breath restlessly paces back and forth.

## Text 22

rudanti śokat karṣanti  
samudvignam ca manasam  
kim idam kim idam natha  
vada veda-vidam vara

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; vidam - of the knowers; vara - O best.

My life breath is weeping. My life breath is torturing My unhappy heart. What is it? What is it? O master, O best of the knowers of the Vedas, please tell Me.

## Text 23

ity uktva radhika-devī

śuṣka-kaṇṭhoṣṭha-taluka  
papata tat-padambhoje  
bhīta sa śoka-vihvala

iti - thus; uktva - speaking; radhika-devī - Goddess Rādhā; śuṣka-kaṇṭhoṣṭha-taluka - 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 spoke these words and fell at Lord Kṛṣṇa's feet.

### Text 24

śrutva svapnam jagannatho  
devīṁ kṛtva sva-vakṣasi  
adhyatmikena yogena  
bodhayam asa tat kṣaṇam

śrutva - hearing; svapnam - the dream; jagannathah - the master of the universes; devīm - to the goddess; kṛtva - 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 śokam sa devī  
jñanam samprapya nirmalam  
śantam ca bhagavantam ca  
kṛtva kantam sva-vakṣasi

tatyaja - abandoned; śokam - grief; sa - She; devī - the Goddess; jñanam - knowledge; samprapya - attaining; nirmalam - pure; śantam - peaceful; ca - and; bhagavantam - the Supreme Personality of Godhead; ca - and; kṛtva - doing; kantam - beloved; sva-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-vyakulam dṛṣṭva  
kaminīṁ kama-mohanaḥ  
kr̥tva vakṣasi tam kṛṣṇo  
yayau krīḍa-sarovaram

śrī-narayaṇa uvaca - Śri Nārāyaṇa Ṛṣi said; viraha-vyakulam - the anxiety of separation; dṛṣṭva - seeing; kaminīm - beloved; kama-mohanaḥ - overcome with love; kr̥tva - doing; vakṣasi - on His chest; tam - Her; kṛṣṇaḥ - Lord Kṛṣṇa; yayau - went; krīḍa-sarovaram - to a pastime lake.

Śri 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 - Śri Rādhā; kṛṣṇa-vakṣasi - pn Lord Kṛṣṇa's chest; rajate - shone; saudaminī - a lightning flash; iva - like; jalade - on a cloud; navīne - new; gagane - in the sky; mune - O sage.

Śri 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

reme sa ramaya sardharī  
kr̥paya ca kr̥pa-nidhiḥ  
vayor dvayor yatha svarṇa-  
manyor marakato maṇih

reme - enjoyed; sa - He; ramaya - the goddess; sardham - with; kṛpaya - with mercy; ca - and; kṛpa-nidhiḥ - an ocean of mercy; dvayoh - of the two; dvayoh - of the two; yatha - as; svarṇa-maṇyoḥ - of topaz; marakataḥ - sapphire; maṇih - 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-paryanke  
ratnendra-sara-nirmite  
ratna-pradīpe jvalati  
ratna-bhuṣaṇa-bhuṣitah

ratna-bhuṣa-bhuṣitaya  
rasa-ratnaś ca kautukat  
rasa-ratnakare ramye  
nimagnah rasikeśvarah

ratna-nirmaṇa-paryanke - on a jewel couch; ratnendra-sara- nirmite - made with the best of jewels; ratna - jewel; pradīpe - lamps; jvalati - shining; ratna-bhuṣaṇa-bhuṣitah - decorated with jewel ornaments; ratna-bhuṣa-bhuṣitaya - decorated with jewel ornaments; rasa-ratnah - the jewel of the rāsa dance; ca - and; kautukat - happily; rasa - of the rāsa dance; ratnakare - in the jewel ocean; ramye - beautiful; nimagnah - plunged; rasikeśvarah - the king of they who taste nectar.

In a jewel palace lit by jewel lamps, on a jewel couch, jewel- decorated Lord Kṛṣṇa happily enjoyed pastimes with jewel- decorated Rādhā. Lord Kṛṣṇa, the jewel of the rāsa dance, the king of they who taste nectar, dove into a beautiful jewel-ocean of rāsa dance pastimes.

#### Text 6

rase raseśvarī radha  
raseśvaram uvaca sa  
suratau viratau satyam  
virate na manorathe

rase - in the rāsa dance; raseśvarī - the queen of the rāsa dance; radha - Śri Rādhā; raseśvaram - to the king of the rāsa dance; uvaca - spoke; sa - she; suratau - amorous pastimes; viratau - stopped; satyam - truth; virate - stopped; na - not; manorathe - desire.

Then Śri Rādhā, the queen of the rāsa dance, spoke to Lord Kṛṣṇa, the king of the rāsa dance. Although Their amorous pastimes had stopped, Śri Rādhā's desires had not.

## Text 7

śrī-radhikovaca

praphullaham tvaya natha  
mr̄ta mlana ca tvam vina  
yatha mahauṣadhi-gaṇah  
prabhate bhati bhaskare

śrī-radhika uvaca - Śri Rādhā said; praphulla - blossomed; aham - I; tvaya - by You; natha - O master; mr̄ta - dead; mlana - wilting; ca - and; tvam - You; vina - without; yatha - as; mahauṣadhi-gaṇah - a great plant; prabhate - in the morning; bhati - shining; bhaskare - the sun.

Sri 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  
kr̄ṣṇa-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; kr̄ṣṇa-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 dīptih  
purna-candra-prabha-sama  
sadyo mr̄ta tvaya tyakta  
kuhvam candra-kala yatha

tava - of You; vakṣasi - on the chest; me - of Me; dīptih - the light; purna-candra-prabha-sama - like a full moon; sadyah - at once; mr̄ta - dead; tvaya - by You; tyakta - abandoned; kuhvam - on the new moon day; candra-kala - the crescent moon; yatha - as.

When You are present I am like a splendid full moon. When You are gone I am

like a dark new moon.

### Text 10

jvalad-agni-śikhevaham  
ghṛtahutya tvaya saha  
tvaya vinaham nirvaṇa  
śiṣire 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; śiṣire - 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 - You; 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 veṣas tvam vina me  
rupam yauvana-cetanam  
taravalī paribhraṣṭa  
surya-sutodaye yatha

bhraṣṭah - broken; veṣah - appearance; tvam - You; vina - without; me - of Me; rupam - beauty; yauvana-cetanam - youthfulness; taravalī - 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 sarveśam  
mama natho višeṣataḥ  
tanur yathatmana tyakta  
tathaham ca tvaya vina

tvam - You; eva - indeed; atma - the Supersoul; ca - and; sarveśam - Of all;  
mama - of Me; nathah - the master; višeṣataḥ - specifically; tanuh - the body; yatha - as;  
atmana - by the soul; tyakta - abandoned; 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  
mr̥taham ca tvaya vina  
yatha dr̥ṣṭiś ca goloke  
dr̥ṣṭi-puttalikam vina

pañca-praṇatmakah - the five life airs; tvam - You; me - of Me; mr̥ta - dead;  
aham - I; ca - and; tvaya - You; vina - without; yatha - as; dr̥ṣṭih - sight; ca - and;  
goloke - in the eyeball; dr̥ṣṭi-puttalikam - 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

sthalam yatha citra-yuktam  
tvaya sardham aham tatha  
asam̥skṛta tvaya hina  
tr̥ṇacchanna yatha mahī

sthalam - place; yatha - as; citra-yuktam - wonderfully decorated; tvaya - You;  
sardham - with; aham - I; tatha - so; asam̥skṛta - undecorated; tvaya - You; hina - without;  
tr̥ṇacchanna - 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 aham kṛṣṇa  
citra-yukteva mṛṇ-mayī  
tvam vina jala-dhautaham  
virupa mṛṇ-mayīva ca

tvaya - You; sardham - with; aham - I; kṛṣṇa - O Kṛṣṇa; citra-yukta - with pictures; iva - like; mṛṇ-mayī - made of clay; tvam - You; vina - without; jala-dhauta - washed with water; aham - I; virupa - formless; mṛṇ-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

gopāṅgananāṁ śobha ca  
tvaya raseśvareṇa ca  
hare svarṇa-vikare ca  
śvetena maṇina saha

gopāṅgananam - of the gopis; śobha - the beauty; ca - and; tvaya - You; raseśvareṇa - the king of the rāsa dance; ca - and; hare - necklace; svarṇa - gold; vikare - transfoirmation; 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-rajayah  
yatha candreṇa nabhasi  
tara-rajir virajate

vraja-raja - O king of Vraja; tvaya - You; sardham - with; rajante - shine; raja-rajayah - the many kings; yatha - as; candreṇa - with the moon; nabhasi - in the sky; tara-rajih - 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-skandhaiḥ  
taru-rajir virajate

tvaya - by You; śobha - beauty; yaśodayah - of Yaśodā; nandasya - of Nanda; nanda-nandana - O son of Nanda; yatha - as; śakha - branches; phala-skandhaiḥ - with fruits; taru-rajih - 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; rajendreṇa - with the king of 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  
tvaya śobha manohara  
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 Indra.

### Text 22

vṛndavanasya vṛkṣaṇam  
tvam ca śobha patir gatih  
anyeśam ca vananam ca  
balavan keśarī yatha

vṛndavanasya - of Vṛndāvana; vṛkṣaṇam - of the trees; tvam - You; ca - and; sobha - beauty; patih - master; gatih - 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  
apranya vatsam surabhī

krośantī vyakula yatha  
tvaya - You; vina - without; yaśoda - Yaśodā; ca - and; nimagna - plunged; śoka-sagare - in an ocean of grief; apranya - 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 manasam  
tvaya vina tapta-patre  
yatha dhanya-samuhakah

andolayanti - shakes; nandasya - of Nanda; praṇa - the life breath; dagdham - burned; ca - and; manasam - the mind; tvaya - You; vina - without; tapta-patre - in a pot on a fire; yatha - as; dhanya-samuhakah - 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 - She; patanti - falling; hareḥ - of Lord Kṛṣṇa; pade - at the feet; punaḥ - again; adhyatmikena - with spiritual knowledge; eva - indeed; bodhayam asa - enlightened; tam - Her; vibhuḥ - the Lord.

Speaking these words, Śri Rādhā fell at Lord Kṛṣṇa's feet. Then all-powerful Lord Kṛṣṇa enlightened Her with spiritual knowledge.

### Text 26

adhyatmiko maha-yogo  
moha-sañccheda-karaṇam  
yataḥ paraśur vṛkṣaṇam  
tīkṣna-dharaś ca narada

adhyatmiko maha-yogaḥ - spiritual knowledge; moha - bewilderment; sañccheda - breaking; karaṇam - doing; yataḥ - from which; paraśuh - an ax; vṛkṣaṇam - of trees; tīkṣna-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 - Śri 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.

Śri 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 - Śri 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.

Śri 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-prītah kathayam asa  
tripuraram maha-mune

sahasrendra-nipatantam  
tapah kurvantam īśvaram  
śreṣṭham jyeṣṭham vaisṇavanam  
variṣṭham ca tapasvinam

kiñcit - something; adhyatmikam - spiritual knowledge; ca - and; eva - certainly; goloke - in Goloka; radhikeśvaraḥ - the master of Śri Rādhā; su-prītah - happy; kathayam asa - spoke; tripuraram - to Lord Śiva; maha-mune - O great sage; sahasrendra-nipatantam - the lifetimes of a thousand Indras; tapah - austerities; kurvantam - performing; īśvaram - the Lord; śreṣṭham - the best; jyeṣṭham - the eldest; vaisṇavanam - 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 padmajah  
dṛṣṭva tam sadaram kṛtva  
uvaca kiñcid eva tam

śatendra-pata-paryantam  
kaṭhoreṇa kṛṣodaram  
niśceṣṭam asthi-saram ca  
kṛpaya ca kṛpa-nidhiḥ

puskare - at Puskara-tirtha; duṣkaram - difficult; taptva - performing austerities; padme - in the padma-kalpa; padmam - a lotus flower; ca - and; padmajah - Brahma; dṛṣṭva - seeing; tam - him; sadaram - respectfully; kṛtvā - doing; uvaca - spoke; kiñcit - something; eva - indeed; tam - to him; śatendra-pataparyantam - for the lifetimes of a hundred Indras; kaṭhoreṇa - harsh; kṛśodaram - emaciated; niśceṣṭam - motionless; asthi-saram - simply bones; ca - and; kṛpaya - with mercy; ca - and; kṛpa-nidhiḥ - an ocean of mercy.

At Puskara-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 dharmiṇam varam  
 caturdaśendravacchinnam  
 tapas taptva kṛśodaram

papāthadhyatmikam kiñcit  
 kṛpaya ca kṛpa-nidhiḥ  
 kiñcic chatendravacchinnam  
 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; dharmiṇam - of saints; varam - the best caturdaśendravacchinnam - the lifetimes of fourteen Indras; tapaḥ - austerities; taptva - performing; kṛśodaram - emaciated; papātha - recited; adhyatmikam - spiritual knowledge; kiñcit - something; kṛpaya - with mercy; ca - and; kṛpa - of mercy; nidhiḥ - an ocean; kiñcit - something; śatendravacchinnam - 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-ksetra, 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-kumāra performed austerities for a hundred lifetimes of

Indra, Lord Kṛṣṇa taught him a part of this knowledge, and when Lord Śeṣa performed severe austerities for a very long time, Lord Kṛṣṇa taught Him a part of this knowledge also.

### Text 36

ciram tapantam kapilam  
hima-śaile taspasvinam  
puṣkare bhaskare kiñcit  
tapantam duṣkaram tapah

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; tapah - austerities.

To Kapila Muni, who performed long and severe austerities in the Himalayas, at Puṣkara-tirtha, and on the sun planet, Lord Kṛṣṇa taught part of this knowledge.

### Text 37

uvaca kiñcit prahladam  
kiñcid durvasasam bhṛgum  
evam niguḍham bhaktam ca  
kr̥paya bhakta-vatsalah

uvaca - spoke; kiñcit - something; prahladam - to Prahlāda; kiñcit - something; durvasasam - to Durvāsā; bhṛgum - to Bhṛgu; evam - thus; niguḍham - secret; bhaktam - devotee; ca - and; kr̥paya - with mercy; bhakta-vatsalah - who loves His devotees.

Lord Kṛṣṇa also spoke parts of this knowledge to Prahlāda, Durvāsā, and Bhṛgu. In this way Lord Kṛṣṇa, who loves His devotees, taught them this secret knowledge.

### Text 38

krīḍa-sarovare ramye  
yat uvaca kr̥pa-nidhiḥ  
śokartam radhikam tac ca  
kathayami niśamaya

krīḍa-sarovare - at the pastime lake; ramye - beautiful; yat - what; uvaca - spoke; kr̥pa-nidhiḥ - an ocean of mercy; śokartam - tormented with grief; radhikam - to

Śri Rādhā; tac - that; ca - and; kathayami - I will tell; niśamaya - please hear.

Please listen and I will tell you what Lord Kṛṣṇa, who is an ocean of mercy, said to the grieving Rādhā at that beautiful pastime-lake.

### Text 39

virasam rasikam dṛṣṭva  
vasayitva ca vakṣasi  
uvacadhyatmikam kiñcid  
yoginīm yoginam guruḥ

virasam - unhappy; rasikam - expert at tasting nectar; dṛṣṭva - seeing; vasayitva - placing; ca - and; vakṣasi - on the chest; uvaca - spoke; adhyatmikam - spiritual knowledge; kiñcit - something; yoginīm - of yoga; yoginam - 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  
śrīdamnah śapam eva ca

śrī-kṛṣṇa uvaca - Śri 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; śrīdamnah - of Śridāmā; 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 Śridāmā cursed You in the world of Goloka?

### Text 41

śapat kiñcid dinam dīne  
tvad-vicchedo maya saha  
bhavisyati maha-bhage  
melanam punar avayoh

śapat - because of the curse; kiñcit - some; dinam - day; dīne - O unhappy one; tvad-vicchedaḥ - separation from You; maya - Me; saha - with; bhaviṣyati - will be; maha-bhage - O very fortunate one; melanam - meeting; punaḥ - again; avayoh - 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 tam nijalayam  
gatva gopāṅganabhiś ca  
gopair goloka-vasibhuḥ

punaḥ - again; eva - indeed; gamiṣyami - I will go; golokam - to Goloka; tam - that; nijalayam - Your abode; gatva - going; gopāṅganabhiḥ - with the gopis; ca - ands; gopaiḥ - 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  
tvāṁ vadami niśamaya  
śokaghnaṁ harṣa-dam saram  
sukhadam manasasya ca

adhuna - now; adhyatmikam - spiritual knowledge; kiñcit - something; tvam - to You; vadami - I will speak; niśamaya - please listen; śoka - grief; ghnam - 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

aham sarvantaratma ca  
nirliptaḥ sarva-karmasu  
vidyamanaś ca sarveṣu  
sarvatradṛṣṭa eva ca

aham - I; sarvantaratma - in everyone's heart; ca - and; nirliptaḥ - untouched;

sarva - in all; karmasu - actions; vidyamanaḥ - 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

vayuś carati sarvatra  
yathaiva sarva-vastuṣu  
na ca liptas tathaivaham  
sakṣī ca sarva-karmaṇam

vayuh - the wind; carati - goes; sarvatra - everywhere; yatha - as; eva - indeed; sarva-vastuṣu - in everything; na - not; ca - and; liptaḥ - touched; tatha - so; eva - indeed; aham - I; sakṣī - 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  
sarvah sarvatra jīviṣu  
bhokta śubhaśubhanam ca  
karta ca karmaṇam sada

jīvah - the individual living entity; mat-pratibimbaḥ - My reflection; ca - and; sarvah - 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  
bhagneṣu teṣu samśliṣṭas  
taylor eva tatha mayi

yataḥ - because; jala-ghaṭeṣv - in eater pots; eva - indeed; maṇḍalam - the circle; candra-suryayoḥ - of the sun and the moon; bhagneṣu - broken; teṣu - in them; samśliṣṭah - embraced; taylor - of them; 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  
mr̄teṣu jīviṣu priye  
avam cavidyamanau ca  
satataṁ sarva-jantuṣu

jīva-śliṣṭah - the embraced living entity; tatha - so; kale - at the time; mr̄teṣu - 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 entites.

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

adharmaś caham adheym  
karyam ca karaṇam vina  
aye sarvaṇi dravyani  
naśvaraṇi ca sundari

adharmaḥ - the maintainer; ca - and; aham - I; adheym - 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

avirbhavadhikāḥ kutra  
kutracin nyunam eva ca  
mamamśāḥ ke 'pi devaś ca  
kecid devaḥ kalas tatha

avirbhava - manifestation; adhikāḥ - more; kutra - where?; kutracit -

somewhere; nyunam - less; eva - indeed; ca - and; mamaṁśah - My parts; ke - who?; api - even; devah - the demigods; ca - and; kecit - some; devah - demigods; kalah - 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

kecīt kala kalaṁśamsas  
tad-amśamsaś ca kecana  
mad-amśah prakṛtiḥ suksma  
sa ca murtya ca pañcadha

sarasvatī ca kamala  
durga tvam capi vedasuh  
sarva-devah prakṛtika  
yavanto murti-dhariṇah

kecīt - some; kala - parts of the parts; kalaṁśamsah - parts opf the parts of the parts of the parts; tad-amśamsah - the parts of those parts; ca - and; kecana - some; mad-amśah - directly My parts; prakṛtiḥ - potency; suksma - 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; vedasuh - Sāvitri; sarva-devah - all the demigods; prakṛtika - the internal potency; yavantah - as; murti-dhariṇah - 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, Sāvitri, 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 naṣṭah 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 bodys; radhe - O Rādhā; te - they; naṣṭah - 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 aham eva ca  
yathahaṁ ca tatha tvam ca  
yatha dhavalya-dugdhayoh

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; dugdhayoh - 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

bhedah kadapi na bhaven  
niścitam ca tathavayoh  
aham mahan viraṭ srṣṭau  
viśvani yasya lomasu

amśas tvam tatra mahatī  
svamśena tasya kaminī  
aham kṣudra-viraṭ srṣṭau  
viśvam yan-nabhi-padmataḥ

bhedah - separated; kadapi - sometimes; na - not; bhaven - may be; niścitam - indeed; ca - and; tatha - so; avayoḥ - of Us; aham - I; mahan - great; viraṭ - Mahā-Viṣṇu; srṣṭau - in the creation; viśvani - the universes; yasya - of whom; lomasu - in the pores; amśah - part; tvam - You; tatra - there; mahatī - great; svamśena - by Your

part; tasya - of that; kaminī - beautiful girl; aham - I; kṣudra- viraṭ - Lord Garbhodakaśāyi Viṣṇu; srṣṭau - in the creation; viśvam - the universe; yan-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 Garbhodakaśayi Viṣṇu, from whose lotus navel the universe develops, You expand to become Goddess Lakṣmi.

### Text 57

ayaṁ viṣṇor loma-kupe  
    vaso me carīṣataḥ sati  
tasya strī tvam ca bṛhatī  
    svamśena subhaga tatha

ayam - He; viṣṇoh - Lord Viṣṇu; loma-kupe - in the pore;  
vasaṇ - residence; me - of Me; ca - and; arīṣataḥ - 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 - so.

O saintly one, when from a pore of Lord Garbhodakaśayi Viṣṇu I expand as Lord Kṣirodakaśayi Viṣṇu, You expand to become beautiful Goddess Lakṣmi, My consort.

### Text 58

tasya viśve ca pratyekarīḥ  
    brahma-viṣṇu-śivadayaḥ  
brahma-viṣṇu-śiva amīśas  
    canyaś capi ca mat-kalah

tasya - of Him; viśve - universe; ca - and; pratyekam - in each; brahma-viṣṇu-śivadayaḥ - beginning with Brahmā, Viṣṇu, and Śiva; brahma-viṣṇu-śiva - Brahmā, Viṣṇu, and Śiva; amīśah - parts; ca - and; anyah - others; ca - also; api - and; ca - and; mat-kalah - parts of My parts.

In each universe are many demigods, beginning with Brahmā, Viṣṇu, and Śiva. Brahmā, Viṣṇu, and Śiva are directly My parts and parcels. The other demigods are parts of My parts and parcels.

### Text 59

mat-kalaṁśaṁsa-kalaya  
    sarve devi caracaraḥ  
vaikuṇṭhe tvam maha-lakṣmīr  
    aham tatra catur-bhujah

mat-kalaṁśaṁsa-kalaya - as the parts of the parts of My parts; sarve - all; devi - O goddess; caracaraḥ - moving and unmoving beings; vaikuṇṭhe - in Vaikuṇṭha;

tvam - You; maha-lakṣmīḥ - mahā-Lakṣmi; aham - I; tatra - there; catur-bhujaḥ - four-handed Lord Nārāyaṇa.

The moving and unmoving living entities are parts and parcels of the parts and parcels of My parts and parcels. In the spiritual world of Vaikuṇṭha You are Goddess Mahā-Lakṣmi, and I am four-handed Lord Nārāyaṇa.

### Text 60

sa ca viśvad bahiś cardhaṁ  
yatha goloka eva ca  
sarasvatī tvam̄ satye ca  
savitrī brahmaṇah̄ 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 - Sāvitri; brahmaṇah̄ - of Brahmā; priya - the beloved.

As the world of Goloka is beyond the world of matter, so is Vaikuṇṭha also beyond the world of matter. You expand as Goddess Sarasvati and Goddess Sāvitri, who is dear to Lord Brahmā.

### Text 61

śivaloke śiva tvam̄ ca  
mula-prakṛtir iśvarī  
vinaśya durgam̄ durga ca  
sarva-durga-vinaśinī

śivaloke - on Śivaloka; śiva - the consort of Lord Śiva; tvam - You; ca - and; mula-prakṛtiḥ - the root of matter; iśvarī - thegoddess; vinaśya - killing; durgam - Durga; durga - Durgā; ca - and; sarva-durga-vinaśinī - destoying 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 Sati and as Himālaya's daughter, very fortunate Pārvati, who rests on Lord Śiva's chest.

### Text 63

svamśena tvam sindhu-kanya  
kṣirode viṣṇu-vakṣasi  
aham svamśena sṛṣṭau ca  
brahma-viṣṇu-maheśvarah

svamśena - by Your own part; tvam - You; sindhu-kanya - the daughter of the ocean; kṣirode - in the ocean of milk; viṣṇu-vaksasi - on the chetsbof Lord Viṣṇu; aham - I; svamśena - by a part; sṛṣṭau - in the creation; ca - and; brahma-viṣṇu-maheśvarah - 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 śiva dhatri  
savitrī ca pṛthak pṛthak  
goloke ca svayam radha  
rase raseśvarī sada

tvam - You; ca - and; lakṣmīḥ - Lakṣmi; śiva - Pārvati; dhatri - Dhātri; savitrī - Sāvitri; 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, Dhātri, Sāvitri, and many other goddesses. In the world of Goloka You personally appear in Your original form as Śri Rādhā, the queen of the rāsa dance. You stay there, in the rāsa-dance circle, eternally.

### Text 65

vṛṇda vṛṇdavane ramye

viraja viraja-taṭe  
sa tvam śrīdama-śapena  
bharatam punyam agata

vṛnda - Vṛndā; vṛndavane - in Vṛndāvana; ramye - beautiful; viraja - Virajā; viraja-taṭe - on the shore of the Virajā river; sa - She; tvam - You; śrīdama-śapena - by Śridāmā's curse; bharatam - to the earth; punyam - sacred; agata - come.

In beautiful Vṛndāvana Your expansion is Vṛndā. On the shore of the Virajā river Your expansion is Virajā. Cursed by Śridāmā, You have come to the sacred realm of the earth.

### Text 66

putam kartum bharatam ca  
vṛndaranyam ca sundari  
tvat-kalam svarinśa-kalaya  
viśveṣu sarva-yoṣitah

putam - purified; kartum - to make; bharatam - the earth; ca - and; vṛndaranyam - Vṛndāvana forest; ca - and; sundari - O beautiful one; tvat-kalam - Your expansion; svarinśa-kalaya - by a part of Your part; viśveṣu - in the universes; sarva-yoṣitah - 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  
yah puman so 'ham eva ca  
aham ca kalaya vahnis  
tvam svaha dahika priya

ya - who; yoṣit - woman; sa - she; ca - and; bhavatī - You; yah - who; puman - a man; saḥ - he; aham - I; eva - indeed; ca - and; aham - I; ca - and; kalaya - by a part of a part; vahnih - Agni; tvam - You; svaha - Svāhā; dahika - the consort of Agni; priya - dear.

Every woman is part and 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 suryah  
    kalaya tvam prabhakarī

tvaya - YTou; saha - with; samartah - able; aham - I; na - not; alam - able; dagdhum - to burn; ca - and; tvam - You; vina - without; aham - I; dīpitimata - shining; suryah - the sun; kalaya - by a part; tvam - You; prabhakarī - the consort of the sun.

With Your part and parcel present, My part and parcel Agni has the power to burn. Without You He has no such power. My part and parcel is the brilliant sun-god. Your part and parcel is his consort Prabhākari.

### Text 69

samjñā tvarī ca tvaya bhami  
    tvam vinaham na dīptiman  
aham ca kalaya candraḥ  
    tvam ca śobha ca rohiṇī

samjñā - Samjna; tvam - You; ca - and; tvaya - with You; bhami - I shine; tvam - You; vinaham - without; na - not; dīptiman - shining; aham - I; ca - and; kalaya - by a part; candraḥ - the moon; tvam - You; ca - and; śobha - beautiful; ca - and; rohiṇī - Rohini.

My part and parcel is the moon-god, and Your part and parcels are Samjñā and beautiful Rohinī. With Your part and parcel present the moon shines brilliantly, but without her he cannot shine.

### Text 70

manoharas tvaya sardham  
    tvam vina na ca sundarah  
aham indraś ca kalaya  
    sarva-lakṣmīś ca tvam sacī

manoharaḥ - handsome; tvaya - You; sardham - with; tvam - You; vina - without; na - not; ca - and; sundarah - 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 sardham̄ deva-rajo  
hata-śrīś ca tvaya vina  
aham̄ dharmaś ca kalaya  
tvam̄ ca murtiś ca dharminī

tvaya - You; sardham - with; deva-rajaḥ - the king of the demigods; hata-śrīḥ - glory destroyed; ca - and; tvaya - You; vina - without; aham - I; dharmaḥ - 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

naham̄ śakto dharma-kṛtye  
tvam̄ ca dharma-kriyam̄ vina  
aham̄ yajñāś ca kalaya  
tvam̄ svahamśena dakṣiṇā

na - not; aham - I; śaktah - am able; dharma-kṛtye - in pious deeds; tvam - You; ca - and; dharma-kriyam - pious deeds; vina - without; aham - I; yajñāḥ - Yajna; ca - and; kalaya - by a part of a part; tvam - You; svahamśena - as a part of Svāhā; dakṣiṇā - 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 sardham̄ ca phalado 'py  
asamarthas tvaya vina  
kalaya pitṛloko 'ham̄  
svamśena tvam̄ svadha satī  
tvayalam̄ kavya-dane ca  
sada nalam̄ tvaya vina

tvaya - You; sardham - with; ca - and; phaladah - giving fruits; api - also; asamarthaḥ - unable; tvaya - You; vina - without; kalaya - with a part of a part; pitṛlokaḥ - Pitṛloka; aham - I; svamśena - with Your part; tvam - You; svadha - Svādhā; sati - O saintly one; tvaya - with You; alam - able; kavya-dane - in offering kavya; ca - and; sada - always; na - not; alam - able; 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 pumanīs tvam̄ prakṛtir  
na śraṣṭaham̄ tvaya vina

aham - I; puman - 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

tvam̄ ca sampat-svarupaham̄  
īśvaraś ca tvaya saha  
lakṣmī-yuktas tvaya lakṣmya  
nihśrīkaś 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; lakṣmya - the goddess of fortune; nihśrīkah - 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 nalam̄ kulalaś ca  
ghaṭam̄ karturī mṛda vina  
aham̄ śeṣaś ca kalaya  
svamśena tvam̄ vasundhara

tvam̄ śaṣya-ratnadharam̄ ca  
bibharmi murdhni sundari  
tvam̄ ca kantiś ca śantiś ca  
murtir murtimatī satī

yatha - as; na - not; alam - able; kulalah - a potter; ca - and; ghatam - a pot;

kartum - to make; marda - clay; vina - without; aham - I; śesah - Śeṣa; ca - and; kalaya - with the part of a part; svamśena - by Your part; tvam - You; vasundhara - the earth; tvam - You; śāśya-ratnadharam - the abode of crops and jewels; ca - and; bibharmi - I hold; murdhni - on the head; sundari - O beautiful one; tvam - You; ca - and; kantih - beauty; ca - and; śantiḥ - peace; ca - and; murtih - form; murtimatī - havign 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

tuṣṭih puṣṭih kṣama lajja  
kṣudha ṭṛṣṇa para daya  
nidra suddha ca tandra ca  
murcha ca sannatiḥ kriya

tuṣṭih - satisfaction; puṣṭih - nourishment; kṣama - tolerance; lajja - shyness; kṣudha - hunger; ṭṛṣṇa - thirst; para - great; daya - mercy; nidra - sleep; suddha - purity; ca - and; tandra - fatigue; ca - and; murcha - fainting; ca - 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-rupinī  
mamadhara sada tvam ca  
tavatmahain parasparam

murti-rupa - the form of beauty; bhakti-rupa - the form of devotion; dehinam - of the emodied souls; deha-rupinī - 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 ca tathahaṁ 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; sṛṣṭih - creation; bhavet - may be; devi - O goddess; dvayoh - 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  
radhaṁ pranadhikāṁ priyam  
kṛtva vakṣasi su-prīto  
bodhayam asa narada

iti - thus; uktva - speaking; paramatma - the Supreme Personality of Godhead; ca - and; radham - to Rādhā; praṇadhikam - more dear than life; priyam - dear; kṛtva - doing; vakṣasi - on the chest; su-prītaḥ - pleased; bodhayam asa - enlightened; narada - O Nārada.

O Nārada, in this way blissful Lord Kṛṣṇa, the Supreme Personality of Godhead, held to His chest Śri Rādhā, who is more dear to Him than life, and enlightened Her with these words.

### Text 82

sa ca krīda-niyuktaś ca  
babhuva ratna-mandire  
taya ca radhaya sardham  
kamukya saha kamukah

sa - He; ca - and; krīda-niyuktah - engaged in pastimes; ca - and; babhuva - became; ratna-mandire - in the jewel palace; taya - Her; ca - and; radhaya - Śri Rādhā; sardham - with; kamukya - passionare; saha - with; kamukah - passionate.

Then amorous Lord Kṛṣṇa enjoyed pastimes with amorous Śri Rādhā in that palace of jewels.

**Chapter Sixty-eight**  
**Śri Rādhā-śoka-vimocana**  
**Śri Rādhā's Grief Is Removed**

**Text 1**

śrī-narayaṇa uvaca

kṛtva krīḍam samutthaya  
puṣpa-talpat puratanaḥ  
nidritam praṇa-sadṛśīm  
bodhayam asa tat kṣaṇam

śrī-narayaṇa uvaca - Śri Nārāyaṇa Ṛṣi said; kṛtva - doing; krīḍam - 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.

Śri Nārāyaṇa Ṛṣi said: When the pastimes came to an end, the Supreme Personality of Godhead rose from the couch of flowers and wakened His sleeping beloved, who is more dear to Him than life.

**Text 2**

vastrañcalena saṁskṛtya  
kṛtva tan-nirmalam mukham  
uvaca madhuram śantam  
śantam ca madhusudanah

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; madhusudanah - Lord Kṛṣṇa.

Wiping Her face with the edge of His garment, Lord Kṛṣṇa spoke sweet and gentle words to gentle Śri Rādhā.

**Text 3**

śrī-kṛṣṇa uvaca

ayi tiṣṭha kṣaṇam rase  
rāseśvari śuci-smite  
vraja vrndavanam vapi  
vrajam vraja vrajeśvari

śrī-kṛṣṇa uvaca - Śri Kṛṣṇa said; ayi - O; tiṣṭha - stay; kṣaṇam - a moment; rase - in the rāsa dance; rāseśvari - O queen of the rāsa dance; śuci-smite - O girl with the splendid smile; vraja - go; vrndavanam - 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

rasadhiṣṭhatr-devī tvam  
rasam rase kuru kṣaṇam  
grame grame yatha santi  
sarvatra grama-devataḥ

rasadhiṣṭhatr-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 gr̥ham ca yasyami  
viśiṣṭam karyam asti me  
viramam dehi me prītya  
kṣaṇam mam praṇa-vallabhe

kṣaṇam - for a moment; gr̥ham - 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

praṇadhiṣṭhatr̥-devī tvam  
praṇaś ca tvayi santi me  
praṇī vihaya praṇamś ca  
kutra sthaturīm kṣamah priye

praṇadhiṣṭhatr̥-devī - the ruler of My life; tvam - You; praṇah - life; ca - and; tvayi - in You; santi - are; me - of Me; praṇī - living; vihaya - abandoning; praṇan - life; ca - and; kutra - where?; sthatum - to stay; kṣamah - able; priye - O beloved.

You rule My life. My life stays in You. O dear one, if I relinquish My life, how can I live?

## Text 8

tvayi ma manasān ūśvat  
tvam me saṁsara-vasana  
tvatto mama priya nasti  
tvam eva ūñkarat priya  
tvayi - in You; ma - My; manasam - heart and mind; ūśvat - always; tvam - You; me - of Me; samsara-vasana - the desire; tvattah - than You; mama - of Me; priya - dear; na - not; asti - is; tvam - You; eva - indeed; ūñkarat - than Lord Śiva; priya - 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 pranadhika sati

ity uktva tam samaśliṣya

bhagavan gantum udyataḥ

prana - life; me - of Me; śaṅkaraḥ - Lord Śiva; satyam - in truth;  
tvam - You; ca - and; pranadhika - more than life; sati - O saintly one; iti - thus;  
uktva - speaking; tam - Her; samaśliṣya - embracing; bhagavan - the Supreme  
Personality of 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 Śri Rādhā and then prepared to depart.

### Text 10

akruragamanam jñatva

sarvajñah sarva-sadhanah

atma pata ca sarveśam

sarvopakara-karakah

akrura - of Akrūra; agamanam - the arrival; jñatva - knowing; sarvajñah - all-knowing; sarva-sadhanah - all-powerful; atma - the Supreme Personality of Godhead;

pata - the protector; ca - and; sarveśam - of all; sarvopakara-karakah - 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 gacchantaṁ

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.

Observing that Lord Kṛṣṇa had decided 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 - Śri Rādhā said; he - O; natha - master; ramaṇa-śreṣṭha - O  
best of lovers; śreṣṭhaḥ - best; ca - and; preyasam - of beloveds; mama - of Me; he -  
O; kṛṣṇa - Kṛṣṇa; he - O; rama-natha - master of the goddess of fortune; vrajeśa -  
O king of Vraja; ma - don't; vraja - go; vrajam - to Vraja.

Sri Rādhā said: O master, O best of lovers, You are most dear to Me. O Kṛṣṇa,  
O master of the goddess of fortune, O king of Vraja, please don't go to Vraja.

### Text 13

adhuna tvam 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 master of My life, I see that You have decided to depart. When You go You  
will no longer love Me. Then My good fortune will also be gone.

### Text 14

kva yasi marī vinikṣipya  
gabhīre śoka-sagare

viraha-vyakulam dīnam  
tvayi eva \caraṇagatam

kva - where?; yasi - You go; mam - Me; viniksipyā - leaving; gabhīre - deep;  
\coka-sagare - in an ocean of grief; viraha - by absence; vyakulam - tormented;  
dīnam - poor; twayi - 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 geham  
yasyami kananantaram  
krṣṇa krṣneti krṣneti  
gayam gayam diva-ni\cam

na - not; yasyami - I will go; punah - again; geham - home; yasyami - I will go;  
kananantaram - to another forest; krṣṇa - O Krṣṇa; krṣṇa - O Krṣṇa; iti - thus;  
krṣṇa - O Krṣṇa; 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,  
Krṣṇa! Krṣṇa! Krṣṇa!"

### Text 16

na yasyamy athavaran̄yam  
yasyami kama-sagare  
tatra tvat-kamanam kṛtva  
tyakṣyami ca kalevaram

na - not; yasyami - I will go; athava - or; aranyam - to a forest; yasyami - I will  
go; kama-sagare - in the ocean of desires; tatra - there; tvat - of You; kamanam - the  
desire; 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 tvarī yasi mat-par\cve

nibaddho vasanañcale

yatha - as; aka\caḥ - the sky; yatha - as; atma - the Self; ca - and; yatha - as; candraḥ - 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 naira\cyam  
kṛtva me dīna-vatsala  
na yukta hi parityaktum  
dīnam mam śaraṇagatam

adhuna - now; yasi - You go; nairāśyam - 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; śaraṇagatam - taken shelter and surrendered to You.

O master who loves the poor, You will push Me into despair and then depart. It is not right for You abandon unhappy Me, who have taken shelter of You and surrendered to You.

### Text 19

yat-pada-padmam dhyayante  
brahma-viṣṇu-śivadayaḥ  
tvam mayaya gopa-veṣam  
katham janami matsarī

yat-pada-padmam - whose lotus feet; dhyayante - meditate; brahma-viṣṇu-śivadayaḥ - headed by Brahmā, Viṣṇu, and Śiva; tvam - You; mayaya - with Your potency; gopa-veṣam - 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 durṇītam  
aparadha-sahasrakam  
yad uktam pati-bhavena  
cabhimanena tat kṣama

kṛtam - don; yat - what; deva - O Lord; durṇītam - sin; aparadha-sahasrakam - a thousand offenses; yat - what; uktam - spoken; pati-bhavena - 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

curnī-bhutaś ca mad-garvo  
durī-bhuto manorathah  
vijñatam atma-saubhagyam  
kim anyat kathayami te

curnī-bhutah - crushed into pieces; ca - and; mad-garvah - My pride; durī-bhutah - thrown far away; manorathaḥ - desire; vijñatam - 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  
tvam ca vaktum na śaknomi  
premṇa va bhakti-paśataḥ

jñatva - understand; garga-mukhat - from Garga Muni's mouth; śrutva - hearing; mohita - bewildered; tava - of You; mayaya - by the potency; tvam - You; ca - and; vaktum - 6to say; na - not; śaknomi - able; premṇa - with love; va - or; bhakti-paśataḥ - with ropes of love.

Overcome 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 marī parityajya  
sa-kalaṅko bhaviṣyasi  
tvat-putra-pautra naśyanti

brahma-kopanalena ca

yasi - You go; cet - if; mam - to Me; parityajya - leaving; sa-kalaṅkah - contaminated with sin; bhaviṣyasi - You will be; tvat-putra - 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

kṣanam - a moment; yuga-śatam - a hundsred 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 maintain; jīvanam - live; prabhah - 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 alive without You for a hundred years?

#### Text 25

ity uktva radhika kopat  
papata dharanī-tale  
murcham samprapa sahasa  
jahara cetanam mune

iti - thus; uktva - saying; radhika - Rādhā; kopat - angrily; papata - fell; dharanī-tale - to the ground; murcham - fainting; samprapa - attained; sahasa - at once; jahara - lost; cetanam - consciousness; mune - O sage.

After angrily speaking these words, Sri Rādhā suddenly fainted and fell to the ground.

#### Text 26

kṛṣṇas tam murchitarū drṣṭva  
kṛpaya ca kṛpa-nidhiḥ  
cetanam karayitva ca

vasayam asa vakṣasi

kṛṣṇah - 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 śāsaka 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; śāsaka - was able; śuci-smita - the girl with the beautiful smile.

Then Lord Kṛṣṇa enlightened Her with many spiritual teachings meant to break grief. Still, Rādhā with the beautiful smile could not give up Her grief.

### Text 28

samanya-vastu-viśleṣo  
nṛṇām śokaya kevalam  
dehatmanoś ca vicchedah  
kva sukhaya prakalpate

samanya - general; vastu - things; viśleṣah - absence; nṛṇām - of people; śokaya - for grief; kevalam - only; deha - of the body; atmanoḥ - and soul; ca - and; vicchedah - 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 vrajam pratī  
krīḍa-sarovarabhyasam  
prayayau radhaya saha

na - not; yayau - went; tatra - there; divase - day; vraja-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 punah krīḍam  
cakara ca taya saha  
vijahau viraha-jvalam  
rase raseśvarī muda

tatra - there; gatva - going; punah - 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, Śri 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 Śri 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 Śri Bhagavan-nanda-samvāda A Conversation of Lord Kṛṣṇa and King Nanda

## Text 1

śrī-kṛṣṇa uvaca

gaccha gaccha gṛham gaccha  
vraja-raja vrajam vraja  
sarva-tattvam tvaya jñatam  
dṛṣṭāś ca munayah surah

śrī-kṛṣṇa uvaca - Śri Kṛṣṇa said; gaccha - go; gaccha - go; gṛham - home; gaccha - go; vraja - of Vraja; raja - O king; vrajam - to Vraja; vraja - go; sarva-tattvam - all truth; tvaya - by you; jñatam - known; dṛṣṭāḥ - seen; ca - and; munayah - the sages; surah - and demigods.

Śri 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  
durgayah stotra-rajam ca  
janma-papa-nikṛntanam

śrutam - heard; me - of Me; dhanyam - glorious; akhyanam - stroy; nanakhyanam - various stories; su-durlabham - rare; durgayah - 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  
harṣena ca sukhena ca  
yat kṛtam bala-bhavena  
caparadham ca tat kṣama

sthitam - situated; tat - that; te - of you; nigaditam - spoken; harṣena - happily; ca - and; sukhena - happily; ca - and; yat - what; kṛtam - done; bala-bhavena - out

of childishness; ca - and; aparadham - offense; ca - and; tat - that; kṣama - please forgive.

These I have happily told to you. Please forgive the offenses I did when I was a foolish child.

#### Text 4

yat sukham na kṛtam tata  
pitroś ca nṛpa-mandire  
kṛtam sukham tat-param ca  
svargat api su-durlabham

yat - what; sukham - happiness; na - not; kṛtam - done; tata - O father; pitroḥ - of the parents; ca - and; 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 happiness I enjoyed in your home was more than I could have enjoyed in Svargaloka. I could not have enjoyed such happiness even in a king's palace.

#### Texts 5-7

madiyam priya-vakyam ca  
prahlatvam vinayam bhayam  
parihasam bahutaram  
yaśodam gopika-ganam

balakanam samuham ca  
radham capi viśeṣataḥ  
ekatra ca sthitam teṣu  
bandhu-vargeṣu karmana

ihaivapi sukham bhuktva  
gaccha golokam uttamam  
sardham yaśodaya tata  
rohinya gopika-ganaiḥ

madiyam - of Me; priya-vakyam - affectionate words; ca - and; prahlatvam - happiness; vinayam - humbleness; bhayam - shyness; parihasam - joking; bahutaram - many; yaśodā - to Yaśodā; gopika- ganam - and the many gopis;

balakanam - of boys; samuham - the host; ca - and; radham - Rādhā; ca - and; api - also; viśeṣataḥ - especially; ekatra - in 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-gaṇaiḥ - 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 father, by karma you will enjoy here for a time with your friends and then you will go to the supreme spiritual abode of Goloka with Yaśodā, Rohiṇī, 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 pitah  
amulya-ratna-nirmanam  
hīra-hara-pariṣkṛtam

rathanam - of chariots; śata-lakṣam - ten million; ca - and; golokat - from  
Goloka; agatam - come; pitah - O father; amulya- ratna - priceless jewels; nirmanam  
- 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-vibhuṣitam  
vahni-śuddhamśukai ramyair  
acchinnam pīta-varṇakaiḥ

mani-mañikya-muktanam - of rubies and pearls; mala-jala- vibhuṣitam - decorated with flower garlands; vahni - fire; śuddha - pure; aiṁśukaiḥ - 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  
gopikabhiś ca gopakaiḥ

parṣada-pravaraiḥ - with liberated associates; ramyaiḥ - handsome; veṣṭitam - filled; śveta-camaraiḥ - with white camaras; sad-ratna - precious jewels; darpaṇaiḥ - mirrors; ramyaiḥ - beautiful; gopikabhiḥ - with gopis; ca - and; gopakaiḥ - gopas.

. . . and filled with My liberated associates, with gopas and gopis, and with white cāmaras and precious-jewel mirrors.

## Text 12

veṣṭitam ca tadaruhya  
kautukad yasyasi dhruvam

veṣṭitam - filled; ca - and; tadaruhya - that; kautukat - mounting; 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; deham - body; divya-deham - spiritual body; vidhaya - attaining; ca - and; ayoni - not in a womb; sambhava - born; radha - Rādhā; radha-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 pitas; 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 - and; 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 evam kathitam tata  
gopanīyam 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; gopanīyam - 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 jagannathaiḥ  
tad-bhakto bhakta-vatsalam

śrī-kṛṣṇasya vacaḥ - Śri Kṛṣṇa's words; śrutva - hearing; pratyuvaca - reply; vrajeśvaraḥ - the king of Vraja; punaḥ - again; eva - indeed; jagannathaiḥ - to 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

yuganāṁ ca caturṇām ca  
yam yam dharmāṁ sanatanam  
kramena kṛṣṇa vistīrṇām  
kṛtva mām kathaya prabho

śrī-nanda uvaca - Śri Nanda said; yuganam - of yugas; ca - and; caturenam - four; ca - and; yam - which; yam - which; dharmam - religious principle; sanatanam - eternal; krameṇa - one after another; kṛṣṇa - O Kṛṣṇa; vistīrṇam - expanded; kṛtva - doing; mām - to me; kathaya - please tell; prabhah - O master.

Śri Nanda said: O Lord, please tell me in detail the natures of the four yugas.

### Text 20

kali-śeṣe bhaved yad yad  
guna-doṣāṁ kales tatha  
ka gatir va pṛthivyaś ca  
dharmasya praṇinām tatha

kali-śeṣe - in the remaining Kali-yuga; bhavet - may be; yad yat - whatever; guṇa-doṣam - 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  
hrṣṭah kamala-locaṇah  
katham kathitum arebhe  
vicitram madhuranvitam

nandasya - of Nanda; vacanam - the words; śrutva - hearing; hrṣṭah - happy; kamala-locaṇah - lotus-eyed; katham - description; kathitum - to speak; arebhe - began; vicitram - wonderful; madhuranvitam - with sweetness.

Hearing Nanda's words, lotus-eyed Lord Kṛṣṇa became happy and began to speak words that were both wonderful and sweet.

### Chapter Ninety Catur-yugānām dharmādi-kathana Description of the Four Yugas

#### Text 1

śrī-kṛṣṇa uvaca

śṛnu nanda pravakṣyami  
sananda-manasam yatha  
katham ramyam su-madhuram  
puraneṣu pariṣkr̄tam

śrī-kṛṣṇa uvaca - Lord Kṛṣṇa said; śṛnu - please hear; nanda - O Nanda; pravakṣyami - I will, tell; sananda-manasam - happy heart; yatha - as; katham - story; ramyam - beautiful; su-madhuram - very sweet; puraneṣu - in the Purāṇas; pariṣkr̄tam - 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  
dharmikāś ca kṛte yuge  
paripurnatamam satyam

paripurnatama daya

paripurnatamah - perfect and complete; dharmaḥ - religion; dharmikah - religious; ca - and; kṛte yuge - in Satya-yuga; paripurnatamam - perfect; satyam - truth; paripurnatama - perfect; daya - mercy.

In Satya-yuga religion is perfectly and completely manifested. All people are religious, truthfulness is perfect and complete, and mercy is also perfect and complete.

### Text 3

atīva-prajvalad-rupa  
vedaś catvara eva ca  
vedaṅgaś capi vividhaś  
cetihasaś ca saṁhitah

atīva-prajvalad-rupah - very splendid forms; vedah - Vedas; catvara - four; eva - indeed; ca - and; vedaṅgah - the Vedangas; ca - and; api - also; vividhah - various; ca - and; itihasah - Itihasas; ca - and; saṁhitah - 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 śubhadraṇi  
dharma-śastrani yani ca

puranani - the Puranas; su-ramyani - very beautiful; pañcaratraṇi - the Pancaratras; pañca - five; ca - and; rucirani - beautiful; śubhadraṇi - auspicious; dharma-śastrani - the dharma-sastras; yani - which; ca - and.

The Purāṇas, Pañcarātras, and Dharma-śāstras are very beautifully manifested.

### Text 5

vipra veda-vidah̄ sarve  
puṇyavantas tapasvinah̄  
narayanam̄ te dhyayante  
tan-manaska japanti ca

viprah - the brahmanas; veda-vidah̄ - learned in the Vedas; sarve - all; puṇyavantah̄ - pious; tapasvinah̄ - austere; narayanam̄ - 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

brahmanah̄ kṣatriya vaiśyaś  
catur-varnaś ca vaiṣṇavah̄  
śudra brahmaṇa-bhṛtyaś ca  
satya-dharma-parayaṇah̄

brahmaṇah̄ - the brahmanas; kṣatriya - ksatriyas; vaiśyaḥ - vaisyas; catur-varṇah̄ - and; ca - and; vaiṣṇavah̄ - Vaiṣṇavas; śudra - sudras; brahmaṇa-bhṛtyaḥ - servants of the brahmanas; ca - and; satya-dharma- parayaṇah̄ - 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 brāhmaṇas.

### Text 7

rajano dharmikaś caiva  
praja-palana-tat-parah̄  
gr̄hnanty eva prajanam̄ ca  
śoḍaśamīśa-kala nr̄pah̄

rajanaḥ - kings; dharmikah̄ - religious; ca - and; eva - indeed; praja- palana-tat-parah̄ - devoted to protecting the citizens; gr̄hnanti - accept; eva - indeed; prajanam̄ - of the citizens; ca - and; śoḍaśamīśa-kala - sixteenth part; nr̄pah̄ - kings.

The kings are all 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  
pujyāḥ svacchanda-gamināḥ  
santataṁ sarva-śastrādhyā  
ratnadhara vasundhara

kara - taxes; śunyaḥ - without; ca - and; viprah - the brahmanas; ca - and; pujyāḥ - worshipable; svacchanda-gamināḥ - independent; santatam - always; sarva-śastrādhyā - learned in all scriptures; ratnadhara - rich with jewels; vasundhara - the earth.

The brāhmaṇas need pay no 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 śisyaś ca  
pitṛ-bhaktāḥ sutas tatha  
yoṣitāḥ pati-bhaktaś ca  
pati-vrata-parayanāḥ

guru-bhaktāḥ - devoted to guru; ca - and; śisyaḥ - disciples; ca - and; pitṛ-bhaktāḥ - devoted to father; sutāḥ - sons; tatha - so; yoṣitāḥ - women; pati-bhaktāḥ - devoted to husband; ca - and; pati-vrata- parayaṇāḥ - 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 sambhogināḥ sarve  
na strī-lubdha na lampatāḥ  
na bhayaṁ dasyu-cauryanam  
na tatra para-darikāḥ

ṛtau - in season; sambhoginah - enjoying; sarve - all; na - not; strī- lubdha - greedy after women; na - not; lampatāḥ - debauchees; na - not; bhayam - fear; dasyu-cauryaṇam - of theives; na - not; tatra - there; para- darikah - 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 fear of thieves.

### Text 11

taravah purna-phalinaḥ  
purna-kṣīraś ca dhenavah  
balavanto janah sarve  
dīrghah saundarya-samyutah

taravah - trees; purṇa-phalinaḥ - filled with fruits; purṇa- kṣīrah - filled with milk; ca - and; dhenavah - cows; balavantah - powerful; janah - people; sarve - all; dīrghah - tall; saundarya-samyutah - handsome.

The trees are all full of fruits, the cows full of milk, and all the people strong, tall, and handsome.

### Text 12

lakṣa-varṣayuṣah kecit  
punyavanto hy aroginah  
yatha vipra viṣṇu-bhaktas  
tri-varṇa viṣṇu-sevinah

lakṣa-varṣa - a hundred thousand years; ayuṣah - age; kecit - some; punyavantah - pious; hi - indeed; aroginah - without disease; yatha - as; vipra - brahmanas; viṣṇu-bhaktah - devoted to Lord Viṣṇu; tri-varṇa - the three varṇas; viṣṇu-sevinah - servants of Lord Viṣṇu.

Pious and free of disease, the people live for a hundred thousand years. The brāhmaṇas are devoted to Lord Viṣṇu. The other three varnas are also servants of Lord Viṣṇu.

### Text 13

jala-purna nada nadyah  
santataṁ kandaras tatha  
tīrtha-putaś catur-varnas  
tapah-puta dvijatayah

jala-purna - filled with water; nada - the oceans; nadyah - rivers; santatam - always; kandarah - the valleys; tatha - so; tīrtha - by pilgrimages; putah - purified; catur-varṇah - the four varnas; tapah-puta - purified by austerities; dvijatayah - the brahmanas.

The rivers and oceans are full of water. The valleys are full of rivers. The four varṇas are purified by pilgrimages. The brāhmaṇas are also purified by austerities.

#### Text 14

manah putaś ca nikhila  
khala-hīnam jagat-trayam  
sat-kīrti-paripurnam ca  
yaśasyam maṅgalanvitam

manah - the mind; putah - 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  
sarva-kaleṣv atithayah  
pujitaś ca gr̥he gr̥he

pitaraḥ - the pitās; sarva-kaleṣu - at all times; tithi-kaleṣu - on the days; devataḥ - the demigods; sarva-kaleṣv - at all times; atithayah - guests; pujitah - worshiped; ca - and; gr̥he - in home; gr̥he - after home.

The pitās, demigods, and guests are always worshiped in every home.

## Text 16

tri-varna vipra-bhaktaś ca  
vipra-bhojana-tat-parah  
brahmanasya mukham kṣetram  
anusaram akanṭakam

tri-varṇah - the three varnas; vipra-bhaktah - devoted to the brahmanas; ca - and; vipra-bhojana-tat-parah - devoted to feeding the brahmanas; brahmaṇasya - of the brahmanas; mukham - the mouth; kṣetram - field; anusaram - free of barrenness; akanṭakam - without thorns.

The three varṇas are devoted to the brāhmaṇas and devoted to feeding the brāhmaṇas. In spiritual life a brāhmaṇa's mouth is like fertile soil free of salt or throns.

## Text 17

narayanotkīrtanena  
harṣa-yuktas tad-utsave  
na devanām dvijanām ca  
viduṣām tatra nindakah

narayanotkīrtanena - by chanting the gloris of Lord Nārāyaṇa; harṣa-yuktaḥ - happy; tad-utsave - in that festival; na - nbot; devanam - of the demigods; dvijanam - of the brahmanas; ca - and; viduṣam - of the learned; tatra - theer; nindakah - 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-praśaiṁsakaḥ kecit  
sarve para-guṇotsukah  
na śatravo jananām ca  
sarve sarva-hitaiṣinah

na - not; atma-praśaiṁsakaḥ - chanting his own glories; kecit - someone; sarve - all; para-guṇotsukah - eager to chant the virtues of others; na - not; satravah - enemies; jananam - of people; ca - and; sarve - all; sarva-hitaiṣinah - desirign 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 yoṣitaś capi  
na hi murkhaś ca panditah  
na duḥkhino janah sarve  
sarveśam ratna-mandiram

mani-manikya-ratnaugha-  
ratna-svarna-samanvitam  
na bhikṣuka na rogartaḥ  
śoka-hināś ca harsitah

puruṣah - men; yoṣitah - women; ca - and; api - also; na - not; hi - indeed; murkhaḥ - fools; ca - and; panditah - learned; na - not; duḥkhinah - unhappy; janah - people; sarve - all; sarveśam - of all; ratna- mandiram - a palace of jewels; maṇi-mañikya - rubies; ratna - jewels; augha - flood; ratna - jewels; svarṇa - gold; samanvitam - with; na - not; bhikṣuka - beggars; na - not; rogartaḥ - diseased; śoka-hināḥ - without sufferings; ca - and; harsitah - 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-hināś ca  
nara naryāś ca kecana  
na papino na dhurtaś ca  
na kṣudharta na kutsitah

na - not; hi - indeed; bhuṣana-hināḥ - without ornaments; ca - and; nara - men; naryāḥ - women; ca - and; kecana - some; na - not; papināḥ - sinful; na - not; dhurtaḥ - rascals; ca - and; na - not; kṣudharta - hungry; na - not; kutsitah - 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-hīnah̄ praninaś ca  
śaśvad-yauvana-samsthitaḥ  
adhi-vyadhi-vihīnaś ca  
nirvikaraś ca dehinah̄

jara-hīnah̄ - without old age; prāṇinah̄ - living entities; ca - and; śaśvad-yauvana-samsthitaḥ - always young; adhi - anxiety; vyadhi - disease; vihīnah̄ - without; ca - and; nirvikaraḥ - unchanging; ca - and; dehinah̄ - 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  
dharmaḥ satyam̄ dayadikam̄  
pada-hīnaś ca tretayam̄  
satyardham̄ dvapare 'pi ca

yat - by whom; uktah̄ - spoken; vai - indeed; satya-yuge - in Satya- yuga; dharmaḥ - religion; satyam̄ - truth; dayadikam̄ - beginning with mercy; pada-hīnah̄ - bereft of one foot; ca - and; tretayam̄ - in Treta- yuga; satya - of truth; ardham̄ - half; dvapare - in Dvapara-yuga; api - also; ca - and.

The piety, truthfulness, mercy, and other virtues that were fully manifest in Satya-yuga are reduced by one fourth in Tretā- yuga and by one half in Dvāpara-yuga.

### Text 24

dharmaika-pac ca prathame  
kaleś capi kṛṣo balah̄  
duṣṭanam̄ dasyu-cauryanam̄  
aṅkuraḥ prabhaved vraja

dharma - of piety; eka-one; pat - fourth; ca - and; prathame - in the beginning;

kaleḥ - of Kali-yuga; ca - and; api - also; krṣaḥ - diminished; balah - strength; duṣṭanam - of the wicked; dasyu-cauryanam - of thieves; ankuṛaḥ - 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

adharma-nirataḥ kecid  
bhītaḥ saṅgopinas tatha  
bhīta guptaś ca pumścalyo  
bhītaś ca para-darikāḥ

adharma-nirataḥ - impious; kecit - some; bhītaḥ - afraid; saṅgopinah - hiding; tatha - so; bhīta - afraid; guptaḥ - hiding; ca - and; pumścalyah - unchaste woman; bhītaḥ - afraid; ca - and; para- darikāḥ - adulterers.

Frightened, the sinners, adulterers, and unchaste women hide.

### Text 26

dharmiṣṭhanam bhayaṁ śaśvad  
adhamiṣṭhaś ca kampitah  
svalpa-dharma-rata bhupah  
svalpa-veda-rata dvijah

dharmiṣṭhanam - of the pious; bhayam - fear; śaśvat - always; adhamiṣṭhaḥ - the impious; ca - and; kampitah - trembling; svalpa - slight; dharma - in piety; rata - engaged; bhupah - kings; svalpa-veda- rata - slightly learned in the Vedas; dvijah - the brahmanas.

The pious are afraid, and the impious also tremble with fear. Kings have only a slight touch of piety. Brāhmaṇas have only a smattering of Vedic knowledge.

### Text 27

vrata-dharma-rataḥ kecit

sarve svacchanda-gaminaḥ  
yavat tiṣṭhanti tīrthani  
yavat tiṣṭhanti sadhavaḥ

yavat tiṣṭhanti gramanam  
devaḥ śastrani pujanam  
tavat kiñcit tapaḥ satyam  
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  
manasam ca bhavet punyam  
sukṛtam na hi duṣkṛtam

kaleḥ - of Kali-yuga; doṣa-nidheḥ - an ocean of faults; tata - O father; guna -  
virtue; ekaḥ - one; mahan - great; api - also; manasam - the mind; ca - and; bhavet -  
may be; punyam - piety; sukṛtam - good deed; na - not; hi - indeed; duṣkṛtam -  
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 dharmāś ca  
yatha kuhvam niśakaraḥ

tīrtha-adike - beginnging with holy places; gate - gone; tata - O father; naṣṭah - destroyed; dharma - of piety; amśa - part; eva - indeed; ca - and; kala-rupah - the form of time; ca - and; dharmah - 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 gramma-devaś ca  
śastrany etani vatsaka

śrī-nanda uvaca - Śri Nanda said; tīrthani - holy places; etani - they; sarvani - all; tiṣṭhanti - stay; eva - indeed; kiyat - how long?; dinam - day; sadhavaḥ - saints; gramma-devaḥ - village temples; ca - and; śastrāṇi - scriptures; etani - they; vatsaka - O child.

Śri Nanda said: O child, for how long will the holy places, saintly devotees, village temples, and scriptures be present here?

### Text 32

śrī-kṛṣṇa uvaca

kalau daśa-sahasraṇi  
haris tiṣṭhati medinīm  
devanām pratima pujya  
śastrāṇi ca puraṇakam

śrī-kṛṣṇa uvaca - Śri Kṛṣṇa said; kalau - in Kali-yuga; daśa- sahaṣraṇi - ten thousand; hariḥ - Lord Kṛṣṇa; tiṣṭhati - stays; medinīm - on the earth; devanām - of the demigods; pratima - the deity; pujya - to be worshiped; śastrāṇi - scriptures; ca - and; puraṇakam - Purāṇas.

Śri Kṛṣṇa said: Lord Hari will stay on this earth for the first ten-thousand years of Kali-yuga. For that time the deities of the demigods will be worshiped and the Purānas and scriptures will also be present.

### Text 33

tad-ardham api tīrthani  
gaṅgadini su-niścitam  
tad-ardham grama-devaś ca  
vedaś ca viduṣam api

tad-ardham - half of that; api - also; tīrthani - holy places; gaṅgadini - beginning with the Gaṅgā; su-niścitam - indeed; tad- ardham - half of that; grama-devaḥ - village temples; ca - and; vedah - 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 brāhmaṇas will be present.

### Text 34

adharmaḥ paripurnaś ca  
tad-ante ca kalau pitah  
eka-varna bhaviṣyanti  
varnaś catvara eva ca

adharmaḥ - impiety; paripurnaḥ - full; ca - and; tad-ante - at the end of that; ca - and; kalau - in Kali; pitah - O father; eka-varṇa - one varna; bhaviṣyanti - will be; varṇaḥ - varnas; 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 varna.

### 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; udvahāḥ - marriage; ca - and; na - not; hi - indeed; satyam - truth; na - not; ca - and; kṣama - forgiveness; strī - woman;  
svikara - acceptance; rataḥ - engaged; nityam - always; gramya-dharma-pradhanataḥ - on the basis of sex.

Marriage purified by sacred mantras will no longer exist. There will be no truthfulness and no forgiveness. Men will associate with women only for sex.

### Text 36

na yajña-sutram tilakam  
brahmananam ca nityaśah  
sandhya-śastra-vihināś ca  
vipra-varṇaś śruta api

na - not; yajña-sutram - sacred thread; tilakam - tilaka; brahmananam - of the brahmanas; ca - and; nityaśah - always; sandhya - gayatri; śastra - scriptures; vihināś - 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 sarveśam  
bhakṣaṇam niyama-cyutam  
abhakṣya-bhakṣa lokaś ca  
catur-varṇaś ca lampatāḥ

sarvaiḥ - all; sardham - with; ca - and; sarveśam - of all; bhakṣaṇam - eating; niyama-cyutam - without rules; abhakṣya- bhakṣa - eating what should not be eaten; lokaḥ - the people; ca - and; catur-varṇaḥ - the four varnas; ca - and; lampatāḥ - debauchees.

Every varna will take meals with every other varna, without following any rules. The people will eat what should not be eaten. Everyone in the four varṇas will be a debauchee.

### Text 38

nariṣu na satī kacit  
pumścalī ca gr̥he gr̥he  
karoti tarjanam kantam  
bhṛtyu-tulyam ca kampitam

nariṣu - among women; na - not; satī - chaste; kacit - anyone; pumścalī - 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 miṣṭannam  
tambulam vastra-candanam  
na dadaty eva caharam  
svamine duḥkhine pitāḥ

jaraya - to her paramour; dattva - giving; miṣṭannam - delicious food; tambulam - betelnuts; vastra - nice garments; candanam - sandal paste; na - not; dadati - gives; eva - indeed; ca - and; aharam - food; svamine - to her husband; duḥkhine - unhappy; pitāḥ - 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 taditah prajaḥ

putrena - by the son; bhartsitaḥ - rebuked; tataḥ - the father; śiṣyena - by the

disciple; bhartsitah - rebuked; guruḥ - the guru; prajabhiḥ - by the citizens; taḍitah - attacked; bhupah - the king; bhupena - by the king; taditah - attacked; prajaḥ - the citizens.

A son will insult his father. A disciple will insult his guru. The citizens will attack their king. The king will torture his citizens.

#### Text 41

dasyu-coraiś ca duṣṭaiś ca  
śiṣṭāś ca paripīḍitah  
śasya-hīna ca vasudha  
kṣīra-hīnāś ca dhenavah

dasyu-coraiḥ - by theives; ca - and; duṣṭaiḥ - wicked; ca - and; śiṣṭah - remaining; ca - and; paripīḍitah - tormented; śasya - crops; hīna - without; ca - and; vasudha - the earth; kṣīra-hīnah - without milk; ca - and; dhenavah - 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 ghṛtam nasti  
navanītam ca nityaśah  
satya-hīna janaḥ sarve  
nityam mithya vadanti ca

svalpa-kṣīre - in a little milk; ghṛtam - ghee; na - not; asti - is; navanītam - butter; ca - and; nityaśah - always; satya- hīna - without truth; janaḥ - the people; sarve - all; nityam - always; mithya - lies; vadanti - speak; ca - and.

Because there is almost no milk there will be no butter or ghee. Everyone will always speak lies.

#### Text 43

śoca-sandhya-śastra-hīna

brahmaṇa vṛṣa-vahakah  
supakaraś ca śudranam  
śudranam śava-dahakah

soca - purifying rites; sandhya - gayatri; śastra - scriptures; hīna - without; brahmaṇa - brahmanas; vṛṣa-vahakah - riding on bulls; supakarah - servants; ca - and; śudranam - of sudras; śudranam - of sudras; śava- dahakah - 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 paripacakah

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; paripacakah - 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

matuh param tasya patnīm  
śudra grhnanti lampatāḥ  
bhṛtyāś ca hatva rajanam  
svayam raja bhaviṣyati

matuh - than mother; param - more; tasya - of him; patnīm - wife; śudra - śūdras; grhnanti - accept; lampatāḥ - debauchees; bhṛtyāḥ - 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.

## Text 46

narī hatva patim kamad  
bhajej jaram ca kautukat  
putraś ca pitaram hatva  
svayam bhupo bhaviṣyati

nari - a woman; hatva - killing; patim - husband; kamat - out of lust; bhajet - will worship; jaram - paramour; ca - and; kautukat - eagerly; putrah - son; ca - and; pitaram - father; hatva - killing; svayam - personally; bhupah - 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 svacchanda-nirataḥ  
śiśnodara-parayanaḥ  
vaṅkhara vyadhi-yuktaś ca  
kutsitaś ca kucaīlakah

sarve - all; svacchanda-nirataḥ - independent; śiśnodara- parayaṇaḥ - devoted to belly and genitals; vaṅkhara - greedy; vyadhi-yuktaḥ - diseased; ca - and; kutsitāḥ - degraded; ca - and; kucaīlakah - dressed in rags.

Everyone will do as they please. Devoted only to belly and genitals, they will be greedy, degraded, tormented by diseases, and dressed in rags.

## Text 48

vikṣunna-mantra-liptaś ca  
mithya-mantra-pracarakāḥ  
jati-hīnaś ca guravo  
vayo-hīnaś ca nindakah

vikṣunṇa - genuine; mantra - mantras; liptaḥ - rejected; ca - and; mithya-mantra-pracarakāḥ - chanting false mantras; jati- hīnah - without good birth; ca - and; guravāḥ - gurus; vayo-hīnah - without advanced age; ca - and; nindakah -

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-nindakah  
sat-kīrtim api sadhunam  
kurvanti unmulanam muda

rajanaḥ - kings; capi - and; mlecchaḥ - mlechhas; ca - and; yavana - yavans; dharma-nindakah - mocking the true religion; sat- kīrtim - the good reputation; api - and; sadhunam - of saintly devotees; kurvanti - do; unmulanam - uprooting; muda - happily.

Uncivilized mlechhas 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 nityāśah  
puja nasti gurunam ca  
pitroś ca pujanam striyah

pitṛ - of the pitās; deva - demigods; dvijatīnam - and brhmanas;a atithīnam - guests; ca - and; nityāśah - always; puja - worship; na - not; asti - is; guruṇam - of gurus; ca - and; pitroḥ - of parents; ca - and; pujanam - worship; striyah - of the wife.

No one will worship pitās, demigods, brāhmaṇas, guests, gurus, or parents. Instead they will worship their wives.

#### Text 51

stri-bandhunam gauravam ca

strīṇam ca satatam pitaḥ  
corah sat-kula-jatiś ca  
brahmaṇo deva-harakah

strī-bandhunam - of the relatives of the wife; gauravam - respect; ca - and; strīṇam - of the wives; ca - and; satatam - always; pitaḥ - O father; corah - thieves; sat-kula-jatiḥ - born in a good family; ca - and; brahmaṇah - a brahmana; deva-harakah - stealing the Lord's property.

O father, men will give all honor to their wives and their wives' relatives. Brāhmaṇas born in good families will become thieves, stealing even from the Deities in the temples.

### Text 52

dhanam vahanti lobhena  
yuge dharmena kautukat  
devayatana-hinam ca  
jagat sarvam bhayakulam

dhanam - honor; vahanti - carry; lobhena - with greed; yuge - in the yuga; dharmena - with religion; kautukat - eagerly; devayatana - temples; hinam - 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 durnītam  
santataṁ kali-doṣataḥ  
bubhukṣitah kuailaś ca  
daridra vyadhino narah

arajakam - without a king; ca - and; durnītam - misled; santatam - always; kali-doṣataḥ - by the fault of Kali; bubhukṣitah - beggars; kuailah - dressed in rags; ca - and; daridra - poor; vyadhinah - diseased; narah - the people.

Bereft of a good king, the world will suffer in misrule. By the fault of Kali-yuga the people will become diseased, poverty-stricken beggars dressed in rags.

## Text 54

kapardaka-ghaṭadhyakṣo  
rajendro hi ghaṭeśvaraḥ  
vṛddhaṅguṣṭha-sama loka  
vrksaḥ 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; vrksaḥ - 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

talanaṁ narikelanam  
panasanam tathaiva ca  
phalani sarsapany eva  
tat kṣudram ca tataḥ param

talanaṁ - of palm trees; narikelanam - of coconuts; panasanam - of panasas; tatha - so; eva - indeed; ca - and; phalani - fruits; sarsapani - 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-patrena  
śasyena vasasa tatha  
vihīnam mandiram sarvam  
gr̥hanam apariṣkṛtam

jala-bhajana-patreṇa - water, cups, and dishes; śasyena - grains; vasasa - clothing; tatha - so; vihīnam - without; mandiram - house; sarvam - all; gr̥hanam - of houses; apariṣkṛtam - undecorated.

Homes will have no water, cups, plates, grains, cloth, or decorations.

### Text 57

gandhakena parivṛtam  
dīpa-hīnam tamo-yutam  
himsra-jantu-bhayad bhīta  
janah sarve ca papinah

gandhakena - with smell; parivṛtam - filled; dīpa-hīnam - without lamps; tamo-yutam - dark; himsra-jantu - of violent beings; bhayat - from fear; bhīta - afraid; janah - the people; sarve - all; ca - and; papinah - 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-lobhiṣṭah  
pumścalyah kalaha-priyah  
rupavatyo na kaminyo  
naraś capi na rupinah

sarve - all; ca - and; phala-lobhiṣṭah - greedy for results; pumścalyah - unchaste women; kalaha-priyah - fond of quarrel; rupavatyaḥ - beautiful; na - not; kaminyah - desirable; narah - men; 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 nadah kandaraś ca  
taḍagaś ca sarovaraḥ  
jala-padma-vihīnaś ca  
jala-hīna ghanas tatha

nadyah - rivers; nadah - oceans; kandarah - caves; ca - and; tadagah - ponds; ca - and; sarovarah - lakes; jala - water; padma - lotus; vihīnas-without; ca - and; jalāhīna - 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

apatyā-hīna naryāś ca  
kamukyo jara-samyutah  
aśvattha-cchedinah sarve  
vrksa-hīna vasundhara

apatyā-hīna - without children; naryah - women; ca - and; kamukyah - lusty; jara-samyutah - with paramours; aśvattha - banyan trees; cchedinah - cutting; sarve - all; vrksa-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 taravah  
śakha-skandha-vihīnakah  
phalani svadu-hīnani  
cannani ca jalani ca

phala-hīnah - without fruits; ca - and; taravah - the trees; śakha-skandha-vihīnakah - without trunks or branches; phalani - fruits; svadu-hīnani - 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-vakṭaro  
nirdaya dharma-varjitaḥ

tad-ante dvadaśadityah  
saṁhariṣyanti manavan

sarvan jantumḥ ca tapena  
bahu-vṛṣṭya vrajeśvara  
avaśiṣṭha ca pr̄thivī  
katha-matravašeṣita

manavaḥ - humans; kaṭu-vakṭaraḥ - speaking harshly; nirdaya - merciless; dharma-varjitah - without religion; tad-ante - at the end; dvadaśadityah - twelve suns; saṁhariṣyanti - 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 - and; pr̄thivī - the earth; katha- matravašeṣita - remaining in name only.

All human beings will be merciless, harshly-speaking 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 pr̄thivī  
kṣetram varṣa-gate tatha  
punah satya-pravṛttiś ca  
bhaviṣyati kramena vai

kalau - when Kali-yuga; gate - is gone; ca - and; pr̄thivī - the earth; kṣetram - the place; varṣa - the rains; gate - gone; tatha - so; punah - again; satya- pravṛttih - the beginning of Satya-yuga; ca - and; bhaviṣyati - will be; kramena - in course; vai - indeed.

When Kali-yuga ends the earth will be restored. When the rains end Satya-yuga will begin again.

#### Text 65

ity evam kathitam sarvam  
gaccha tata vrajam sukham  
aham dugdha-mukho balah  
putras te kathayami kim

iti - thus; evam - thus; kathitam - told; sarvam - all; gaccha - please go; tata - O father; vrajam - to Vraja; sukham - happily; aham - I; dugdha-mukhaḥ - drinking milk; balah - child; putraḥ - son; te - of you; kathayami - I speak; kim - why?

Thus I have told you everything. O father, please happily return to Vraja. I am your son. When I was a child I drank the milk you gave to me. What more can I say?

### Texts 66 and 67

navanītam gr̥htam̄ dugdham̄  
dadhi takram̄ pariṣkṛtam̄  
svastikam̄ śubha-karmarham̄  
miṣṭannam̄ ca sudhopamam̄

miṣṭa-dravyam̄ ca yat kiñcit  
pitṛ-deva-nimittakam̄  
bhuktam̄ balac ca tat sarvam̄  
balanam̄ rodanam̄ balam̄

navanītam - butter; gr̥htam - ghee; dugdham - milk; dadhi - yogurt; takram - buttermilk; pariṣkṛtam - nicely prepared; svastikam - svastika candies; śubha-karma - auspicious deeds; arham - worthy; miṣṭannam - 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 - forgcibly; ca - and; tat - that; sarvam - all; balanam - of children; rodanam - crying; balam - the strength.

I enjoyed butter, ghee, milk, yogurt, buttermilk, svastika candy, auspicious foods 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 kṣamasvaparadham̄ me  
bala-doṣah pade pade  
tvam̄ pita tava-putro 'ham̄  
yaśoda jananī mama

tat - therefore; kṣamasva - please forgive; aparadham - the offense; me - of Me;

bala-dosah - the fault of a child; pade - step; pade - by step; tvam - you; pita - father; tava - of you; putrah - the son; aham - I; yaśoda - Yaśodā; jananī - mother; mama - My.

Please forgive My offenses. A small child commits offenses at every step. You are My father. Yaśodā is My mother. I am your son.

### Text 69

madiyam parihasam ca  
yaśodam rohinīm vada  
kumarasyac chrutam̄ sarvam̄  
so 'ham̄ ity evam̄ īpsitam̄

madiyam - of Me; parihasam - joking words; ca - and; yaśodam - Yaśodā; rohinīm - Rohini; vada - tell; kumarasyat - because of childhood; śrutam̄ - heard; sarvam̄ - all; sah - He; aham - I; iti - thus; evam̄ - thus; īpsitam̄ - desired.

Please tell My boyish joking words to Yaśodā and Rohini. Tell them everything you have heard from Me. Tell them that I am He.

### Texts 70 and 71

kīrtayisyati tat sarvam̄  
sarvam̄ gokula-vasinam̄  
kalah̄ karoti samsargam̄  
bandhunam̄ bandhubhiḥ saha

kalah̄ karoti vicchedam̄  
virodham̄ prītim̄ eva ca  
kalah̄ srṣṭim̄ ca kurute  
kalaś ca paripalanam̄

kīrtayisyati - will; tat - tell; sarvam̄ - all; sarvam̄ - all; gokula- vasinam̄ - the residents of Gokula; kalah̄ - time; karoti - does; samsargam̄ - creation; bandhunam̄ - of relatives and friends; bandhubhiḥ - relatives and freinds; saha - with; kalah̄ - times; karoti - does; vicchedam̄ - separation; virodham̄ - obstacle; prītim̄ - love; eva - indeed; ca - and; kalah̄ - time; srṣṭim̄ - creation; ca - and; kurute - does; kalah̄ - time; ca - and; paripalanam̄ - 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

kalah karoti sanandam  
kalah saṁharate prajah  
sukham duḥkham bhayam śokam  
jaram mr̥tyum ca janma ca

kalah - time; karoti - does; sanandam - happiness; kalah - time; saṁharate - removes; prajah - children; sukham - happiness; duḥkham - suffering; bhayam - fear; śokam - grief; jaram - old age; mr̥tyum - 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

sarvam karmanurodhena  
kala eva karoti ca  
sarvam kala-kṛtam tata  
vismayam na vrajam vraja

sarvam - all; karmanurodhena - according to karmaq; kala - time; eva - indeed; karoti - 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

kutas tvam gokule vaiśyo  
nando vaiśyadhipo nr̥paḥ  
vasudeva-suto 'ham ca  
mathurayam aho kutah

kutah - where?; tvam - you; gokule - in Gokula; vaiśyah - a vaisya; nandaḥ - Nanda; vaiśyadhipaḥ - the king of vaisyas; nrpaḥ - a king; vasudeva - of Vasudeva; sutah - the son; aham - I; ca - and; mathurayam - in Mathyrā; ahah - I; kutah - why?.

Why are you Nanda, a vaiśya king in Gokula? Why am I Vasudeva's son in Mathurā?

### Text 75

pitra ma kāṁsa-bhītena  
tvad-gṛhe ca samarpitah  
pituh paraḥ pita tvam ca  
mata matuh parapi va

pitra - by the father; me - of Me; kāṁsa-bhītena - afraid of Kāṁsa; tvad-gṛhe - in your home; ca - and; samarpitah - placed; pituh - of the father; paraḥ - more; pita - father; tvam - you; ca - and; mata - mother; matuh - - 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 jñanena  
parvatya ca vrajeśvara  
tyaja moham maha-bhaga  
gaccha tata sukham gṛham

maya - by Me; dattena - given; jñanena - by the knowledge; parvatya - by pārvati; ca - and; vrajeśvara - O king of Vraja; tyaja - abandon; moham - illusion; maha-bhaga - O very fortunate one; gaccha - 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

ramanīnam su-ramyam ca  
tvat-priyam rasa-mandalam  
gopalika gopa-balan  
yaśodam rohinīm priyam

śrī-nanda uvaca - Śri 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 - ofd the beautiful girls; su-ramyam - very delightful; ca - and; tvat-priyam - dear to You; rasa-mandalam - the rasa dance circle; gopalika - the gopa Śridāmā; gopa-balan - the gopa boys; yaśodam - Yaśodā; rohinīm - Rohinī; priyam - dear.

Śri 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 Rohinī.

## Text 79

pranadhikam radhikam na  
katham smarasi putraka  
varam ekam svalpa-dinam  
gokulam gaccha vatsaka

pranadhikam - more dear than life; radhikam - Śri Rādhā; na - not; katham - how; smarasi - remember; putraka - O son; varam - blessing; ekam - one; svalpa-dinam - for a few days; gokulam - to Gokula; gaccha - please go; vatsaka - O child.

How could You forget Śri Rādhā, who is more than life to You? Child, please return to Gokula sometime for a few days.

## Text 80

ity evam uktva nandaś ca  
krode kṛṣṇam cakara saḥ  
netraśruna ca purnena  
tam siṣeca śucanvitah

iti - thus; evam - in this way; uktva - speaking; nandaḥ - Nanda; ca - and; krode - on the lap; kṛṣṇam - Kṛṣṇa; cakara - did; saḥ - he; netraśruna - with tears from his eyes; ca - and; purnena - filled; tam - Him; siṣeca - sprinkled; śucanvitah - 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  
kṛtvā vakṣasi mohataḥ  
sanandaḥ paramanando  
bhagavāṁ tam uvaca saḥ

cucumba - kissed; tad-gaṇḍa-yugam - His cheeks; kṛtvā - doing; vakṣasi - on the chest; mohataḥ - from bewilderment; sanandaḥ - happy; paramanandaḥ - supremely happy; bhagavāṁ - 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.

## Text 1

śrī-bhagavan uvaca

niṣekena pariṣvāṅgo  
vibhedaḥ tena va bhavet  
kṣanena darśanam tena  
niṣekah kena varyate

śrī-bhagavan uvaca - the Supreme Personality of Godhead said; niṣekena - by karma; pariṣvāṅgaḥ - meeting; vibhedaḥ - separation; tena - by that; va - or; bhavet - is; kṣanena - in a moment; darśanam - sight; tena - by that; niṣekah - 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 capy  
uddhavaḥ kathayiṣyati  
prasthapayami tam śighram  
vijñasyasi tataḥ pitāḥ

gamana - going; agamaṇa - and coming; artham - the purpose; ca - and; api - also; uddhavaḥ - Uddhava; kathayiṣyati - will tell; prasthapayami - I will send; tam - him; śighram - quickly; vijñasyasi - he will tell; tataḥ - then; pitāḥ - O father.

Uddhava will tell you why I have come and gone. I will send him to you at once. O father, he will explain it.

## Text 3

yaśodam rohinīm caiva  
gopika gopa-balakan  
pranadhikam radhikam tam  
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; sambodhayisyati - will enlighten.

He will approach Yaśodā, Rohinī, 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

etasmin antare - then; tatra - there; vasudevah - Vasudeva; ca - and; devakī - Devaki; baladevah - Balarāma; ca - and; uddhavas+uddhava; ca - and; tatha - so; akrurah - Akrūra; 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 gr̥ham 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; gr̥ham - home; gaccha - go; vatsah - 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 6

dvara-bhuta gokulac ca  
mathura tv asti bandhavaḥ  
mahotsave sad-anande  
nanda drakṣyasi putrakam

dvara-bhuta - at the door; gokulac - from Gokula; ca - and; mathura - Mathurā; tu - indeed; asti - is; bandhavaḥ - relative; mahotsave - ina 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 avayoh putras  
tathaiva bhavato dhruvam  
salasah kena he nanda  
śuca deho hi lakṣyate

śrī-devaky uvaca - Śri Devaki said; yatha - as; ayam - He; avayoh - of us; putraḥ - the son; tatha - so; eva - indeed; bhavataḥ - of you; dhruvam - indeed; salasah - reluctant; kena - why?; he - O; nanda - Nanda; śuca - with grief; dehaḥ - body; hi - indeed; lakṣyate - is characterized.

Śri Devaki said: As Kṛṣṇa is our son, so He is yours also. O Nanda, why are you reluctant? Why do you lament?

### Text 8

ekadaśabdāṁ sa-balāḥ  
sthitva te mandire sukham  
katham svalpa-dinenaiva  
śoka-grasto bhaviṣyasi

ekadaśa - eleven; abdam - years; sa-balāḥ - with Balarāma; sthitva - staying; te - of you; mandire - in the palace; sukham - happily; katham - why?; svalpa-dinena - for a few days; eva - indeed; śoka- grastāḥ - grasped by grief; bhaviṣyasi - you will become.

For eleven years Kṛṣṇa and Balarāma happily stayed in your palace. Why, in

just a few days, are you so tightly gripped by grief?

### Text 9

tiṣṭha putreṇa sardham ca  
mathurayam kiyad dinam  
purṇa-candrananam paśya  
janma tvam sa-phalam kuru

tisṭha - stay; putreṇa - your son; sardham - with; ca - and; mathurayam - in Mathurā; kiyat - for a few; dinam - days; purṇa - 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  
praharṣam gokulam gatva  
yaśodam rohinīm prasum

gopa-bala-samuham ca  
radhikam gopika-ganam  
prabodhayadhyatmikena  
mad-dattena ca śuc-chida

śrī-bhagavan uvaca - the Supreme Personality of Godhead said; gaccha - please go; uddhava - O Uddhava; sukham - happiness; bhadra - O saintly one; bhaviṣyati - will be; tava - of you; priyam - dear; praharṣam - happiness; gokulam - to Gokula; gatva - going; yaśodam - Yaśodā; rohiṇīm - Rohini; prasum - mother; gopa-bala-samuham - the gopa boys; ca - and; radhikam - Śri Rādhā; gopika-ganam - the gopis; prabodhaya - please enlighten; adhyatmikena - with spiritual knowledge; mad-dattena - given by Me; ca - and; śuc-chida - breaking grief.

O Uddhava, you will be happy. Please go to Gokula and with the spiritual knowledge I will give you, knowledge that destroys grief, please enlighten Mother Yaśodā, Mother Rohiṇī, the gopa boys, the gopis, and Śri Rādhā.

## Text 12

nandas tiṣṭhatu sanandam  
man-matur ajñaya śuca  
nanda-sthitim mad-vinayam  
yaśodam kathayiṣyasi

nandah - Nanda; tiṣṭhatu - may stay; sanandam - happily; man-matuh - of My mother; ajñaya - by the order; śuca - with grief; nanda- sthitim - the situation of Nanda; 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-kṛṣṇah  
pitra matra balena ca  
akrureṇa samam turṇam  
yatha vabhyantaram gṛham

iti - thus; evam - in this way; uktva - speaking; śrī-kṛṣṇah - Śri 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 rajaṇīm sthitva  
mathurayam ca narada  
prabhate prayayau sīghram  
ramyam vṛṇdavanam vanam

uddhavaḥ - Uddhava; rajaṇīm - night; sthitva - staying; mathurayam - in Mathurā; ca - and; narada - O Nārada; prabhate - at daybreak; prayayau - wnet;

śīghram - quickly; ramyam - beautiful; vṛṇdavanam - Vṛndāvana; vanam - forest.

O Nārada, after spending that night in Mathurā, at daybreak Uddhava hurried to beautiful Vṛndāvana forest.

## Chapter Ninety-two Śri Rādhā-stotra Prayers to Śri Rādhā

### Texts 1 and 2

śrī-narayana uvaca

śrī-kṛṣṇa-prerito hrṣṭah  
pranamya ca ganeśvaram  
smaran narayanam śambhum  
durgam lakṣmīm sarasvatīm  
  
gaṅgam ca manasi dhyatva  
dig-īśam tam maheśvaram  
prajagamoddhavaś caiva  
drṣṭva maṅgala-sucakam

śrī-narayana uvaca - Śri Nārāyaṇa Ṛṣi said; śrī-kṛṣṇa- preritaḥ - sent by Lord Kṛṣṇa; hrṣṭah - happy; pranamya - bowing; ca - and; ganeśvaram - to Ganesa; smaran - remembering; narayanam - Lord Nārāyaṇa; śambhum - Lord Śiva; durgam - Durgā; lakṣmīm - Lakṣmi; sarasvatīm - Sarasvati; 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; drṣṭva - seeing; maṅgala- sucakam - auspicious signs.

Śri Nārāyaṇa Ṛṣi said: Sent by Lord Kṛṣṇa, Uddhava became happy. Bowing down before Gaṇeśa, meditating on Lord Nārāyaṇa, Lord Śiva, Durgā, Lakṣmi, Sarasvati, 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  
nadām śaṅkha-dhvaniṁ tatha  
hari-śabdām ca saṅgītām  
suśrava maṅgala-dhvanim

suśrava - heard; dundubhim - dundubhis; ghaṇṭam - bells; nadām - sound; śaṅkha-dhvanim - sound of a conchshell; tatha - so; hari-śabdām - sounds of Lord Hari; ca - and; saṅgītām - 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  
paripurnatamām kumbham  
dadhi-laja-phalani ca

pati-putravatīm - with husband and children; sadhvīm - chaste woman; pradīpa - lamp; malya - garland; darpaṇam - mirror; paripurnatamām - 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

durvaṅkuram śukla-dhanyam  
rajataṁ kañcanam madhu  
brahmananam samuhari ca  
kr̥ṣnasaram vṛṣam ghṛtam

durvaṅkuram - durva grass; śukla-dhanyam - white rice; rajataṁ - silver; kañcanam - gold; madhu - honey; brahmananam - of brahmanas; samuhari - a host; ca - and; kr̥ṣnasaram - a black deer; vṛṣam - bull; ghṛtam - ghee.

. . . dūrvā grass, white rice, silver, gold, honey, many brāhmaṇas, a black deer, bull, ghee, . . .

## Text 6

sadyo-māṁsam gajendram ca  
nṛpendram śveta-ghoṇṭakam  
patakam nakulam casam  
śukla-puṣpam ca candanam

sadyo-māṁsam - young; gajendram - regal elephant; ca - and; nṛpendram - great king; śveta-ghoṇṭakam - white horse; patakam - flag; nakulam - mongoose casam - 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  
bhandīra-vatam akṣayam

snigdha-purnam rakta-varṇam  
puṇyadam tīrtham īpsitam  
su-veṣan balakamś caiva  
rakta-bhuṣaṇa-bhuṣitan

vadato bala-kṛṣṇeti  
rudataḥ ca śucanvitan  
tan aśvasya yayau duram  
praviṣya nagaram muda

dṛṣṭva - seeing; evam - thus; pathi - on the road; kalyanam - auspicious; prapa - attained; vṛndavanam - Vṛndāvana; vanam - forest; dadarśa - saw; purataḥ - before; vṛkṣam - tree; bhandīra- vatam - 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; praviṣya - 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-śibiram  
racitam viśvakarmana  
mani-ratna-vinirmanam  
mukta-manikya-hīrakaiḥ

dadarśa - saw; nanda-śibiram - Nanda's palace; racitam - made; viśvakarmanā - by Viśvakarmā; maṇi-ratna - jewels; vinirmanam - made; mukta-mañikya-hīrakaiḥ - with pearls, rubies, and diamonds.

There he saw Nanda's palace, which Viśvakarmā had built of pearls, rubies, diamonds, and other jewels.

### Text 11

paricchinnam manoramayam  
sad-ratna-kalasanvitam  
dvaram citram vicitraḍhyam  
dṛṣṭva ca praviveśa saḥ

paricchinnam - measured; manoramayam - 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 śīghram  
papraccha kuśalam param

avaruhya - descending; rathat - from the chariot; turṇam - quickly; tashau - stood; tat-praṅgane - in the courtyard; muda - happily; yaśoda - Yaśodā; rohiṇī - Rohinī; sīghram - quickly; papraccha - asked; kuśalam - welfare; param - great.

At once descending from his chariot, he happily stood in the courtyard. Yaśodā and Rohinī at once greeted him, asking of his welfare.

### Text 13

asanam ca jalam gam ca  
madhuparkam dadau muda  
kva nandah kva balaḥ kṛṣṇah  
satyam tat kathayoddhava

asanam - a seat; ca - and; jalām - water; gam - place; ca - and; madhuparkam - madhuparka; dadau - gave; muda - happily; kva - where?; nandah - Nanda; kva - where?; balaḥ - Balarāma; kṛṣṇah - Kṛṣṇa; satyam - 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 truth."

### Texts 14-16

uddhavah kathayam asa  
sarvam bhadram kramena ca  
sardham ca bala-kṛṣnabhyam  
nandah sananda-purvakam

ayasyati vilambena  
kṛṣnopanayanavadhi  
yuṣmakam kuśalam tattvam  
vijñaya vidhi-purvakam

aham yasyami mathuram  
yaśode śrīnu sampratam  
śrutva maṅgala-vartam ca  
yaśoda rohinī muda

uddhavah - Uddhava; kathayam asa - told; sarvam - all; bhadram - good; kramena - in due course; ca - and; sardham - with; ca - and; bala- kṛṣnabhyam -

Kṛṣṇa and Balarāma; nandaḥ - Nanda; sananda- purvakam - happily; ayasyati - will return; vilambena - after a delay; kṛṣṇopanayanavadhi - 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; rohiṇī - Rohini; 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  
miṣṭannam ca sudhopamam

brahmaṇaya - to the brahmana; dadau - gave; ratnam - jewel; suvarṇam - gold; vastram - garments; īpsitam - desired; uddhavam - to Uddhava; bhojayam asa - fed; miṣṭannam - 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  
bhadrām nana-vidham tatha

mani-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; bhadrām - 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

brahmanan bhojayam asa  
karayam asa maṅgalam  
vedamś ca paṭhayam asa  
paramananda-purvakam

brahmaṇa - brahmanas; bhojayam asa - fed; karayam asa - caused to perform; maṅgalam - auspiciousness; vedan - 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 dakṣiṇam turnam  
kṛṣṇa-kalyana-hetave  
uddhavam pujayam asa  
sadaram ca punah punah

pradadau - gave; dakṣiṇam - daksina; turṇam - at once; kṛṣṇa- kalyāṇa-hetave - for Lord Kṛṣṇa's welfare; uddhavam - to Uddhava; pujayam asa - worshiped; sadaram - respectfully; ca - and; punah - again; punah - again.

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 sarvah  
prayayu rasa-mandalam

samaśvasya - consoling; yaśodam - Yaśodā; ca - and; rohinīm - Rohini; gopa-balakan - the gopa boys; vṛddha - elderly; gopalika - gopis; sarvah - all; prayayu - went; rasa-maṇḍalam - to the rasa-dance circle.

After comforting Yaśodā, Rohinī, 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  
śatakaiḥ 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

yuktaiś ca snigdha-vasanaiś  
candanam ca pallavaiḥ  
paṭṭa-sutra-nibaddhaiś ca  
śrī-yukta-malya-jalakaiḥ

yuktaiḥ - windowed; 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  
puspair durvaṅkurair api  
candanaguru-kasturi-  
kuṇkumaiḥ parisamśkṛtam

dadhi-laja-phalaiḥ - yogurt, grains, and fruit; paṭṭaiḥ - with ribbons; puṣpaiḥ - flowers; durvaṅkuraiḥ - durva grass; api - also; candanaguru-kasturī-kuṇkumaiḥ - with sandal, aguru, musk, and kunkuma; parisāṁskṛtam - decorated.

. . . yogurt, grains, fruit, ribbons, flowers, dūrvā grass, sandal, aguru, musk, and kuṇkuma, . . .

### Text 25

veṣṭitam rakṣitam yatnad  
gopikanam tri-koṭibhiḥ  
tri-lakṣaiḥ sundarai ramyaiḥ  
samsiktam rati-mandiraiḥ

veṣṭitam - surrounded; raksitam - 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  
kr̥ṣnagamana-śaṅkitaiḥ  
yamunam dakṣinam kṛtva  
prayayau malatī-vanam

lakṣa-gopaiḥ - with ten million gopas; parivṛtam - surrounded; kr̥ṣnagamana-śaṅkitaiḥ - expecting Lord Kṛṣṇa's return; yamunam - the Yamunā; dakṣinam - 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

candanānam campakanām  
yuthikanām tathaiva ca  
ketakī-madhavīnām ca  
vanām kṛtva pradakṣinām

candanānam - of sandal; campakanām - of campaka; yuthikanām - of yuthika;  
tatha - so; eva - indeed; ca - and; ketakī - of ketaki; madhavīnām - of madhavi; ca -  
and; vanām - forest; kṛtva - doing; pradakṣinām - circumambulation.

Then he circumambulated the beautiful forests of sandal, campaka, yūthikā,  
ketaki, mādhavi, . . .

### Text 28

bakulanām vañjulanām  
aśokanām ca kananām  
mallikanām palasanām  
śirīśanām tathaiva ca

bakulanām - bakula; vañjulanām - vanjula; aśokanām - asoka; ca - and;  
kananām - forests; mallikanām - of mallika; palasanām - palasa; śirīśanām - sirisa;  
tatha - so; eva - indeed; ca - and.

. . . bakula, vañjula, aśoka, mallika, palasa, śirīśa, . . .

### Text 29

dhatrīnām kañcananām ca  
kanikanām vanām tatha  
nageśvaraṇām vipinām  
lavaṅganām tathaiva ca

dhatrīnām - dhatri; kañcananām - kancana; ca - and; kanikanām - kanika;  
vanām - forest; tatha - so; nageśvaraṇām - nagesvara; vipinām - forest; lavaṅganām  
- lavanga; tatha - so; eva - indeed; ca - and.

. . . dhatrī, kañcana, kanika, nageśvara, lavaṅga, . . .

### Text 30

vanam ca śala-talanam  
hintalanam vanam tatha  
panasanam rasalanam  
laṅgalinam manoharam

vanam - forst; ca - and; śala-talanam - of sala-tyala; hintalanam - hintala; vanam - forest; tatha - so; panasanam - of panasa; rasalanam - mango; laṅgalinam - langali; manoharam - beautiful.

. . . śala-tala, hintala, panasa, rasala, and laṅgalī.

### Text 31

mandara-kananam ramyam  
vamam kṛtva ca sa-tvaram  
drṣṭva kunda-vanam ramyam  
samprapya madhu-kananam

mandara-kananam - mandara forest; ramyam - beautiful; vamam - on the left; kṛtva - placing; ca - and; sa-tvaram - quickly; drṣṭva - seeing; kunda-vanam - the kunda forest; ramyam - beautiful; samprapya - attaining; madhu-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

puṁs-kokilanam śabdena  
madhurena samanvitam  
madhuvrata-samuhanam  
madhura-dhvani-puritam

puṁs-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-vṛksaiḥ parivṛtam  
madhvīkadharam īpsitam  
vaṭena vanya-puṣpanam  
paritah surabhī-kṛtam

vanya-vṛksaiḥ - with trees; parivṛtam - filled; madhvīkadharam - the abode of nectar; īpsitam - desired; vaṭena - with a banyan tree; vanya-puṣpanam - with forest flowers; paritah - 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 dr̄ṣṭva raja-margena  
yaśodoktena sampratam  
yayau śīghram nirudvignam  
rahasyam̄ badarī-vanam

tat - that; dr̄ṣṭva - seeing; raja-margena - by the oryal 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  
nariṅganam̄ vanam̄ tatha  
dr̄ṣṭva raktima-varṇam̄ ca  
su-pakva-phalam īpsitam

śrīphalanam - of sriphala; ca - and; bimbanam - of bimba; nariṅganam - of naringa; vanam - forest; tatha - so; dr̄ṣṭva - seeing; raktima-varṇam - red; ca - and; su-pakva-phalam - very ripe fruit; īpsitam - desired.

Then he saw forests of śrīphala, bimba, and naringa, 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 - Śri Rādhā's āśrama.

With these forests at his left, he entered a kadali forest. There, in a very secluded place, he saw Śri Rādhā's āśrama, . . .

### Text 37

maṇīndraṇāṁ ca prakaram  
parikha-durga-vestitam  
aty-agamyāṁ ripunām ca  
mitraṇām su-gamām sukham

maṇīndraṇām - of regal jewels; ca - and; prakaram - a wall; parikha-durga-vestitam - surrounded by an impassable moat; aty-agamyam - impassable; ripunam - by enemies; ca - and; mitraṇām - of friends; su-gamam - easily entered; sukham - happily.

. . . 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

gopyāṁ saṅketa-margam ca  
rakṣakaiḥ parirakṣitam  
nana-citra-vicitradhyam  
nirmitām viśvakarmana

gopyam - hidden; saṅketa-margam - the path; ca - and; rakṣakaiḥ - by guards;

parirakṣitam - protected; nana-citra-vicitraḍhyam - opulent with many wonderful and colorful designs and pictures; nirmitam - made; viśvakarmanā - by Viśvakarmā.

. . . which was very secluded and hidden, which was protected by many guards, which was opulent with many wonderful and colorful designs and pictures, which had been built by Viśvakarmā, . . .

### Text 39

manīndra-mukta-manikya-  
hīra-harōjjvalam param  
ratnendra-sara-racitam  
ratna-stambhaiḥ su-śobhitam

maṇīndra-mukta-manikya-hīra-harōjjvalam - splendid with royal jewels, pearls, rubies, and diamonds; param - great; ratnendra - royal jewels; sara - best; racitam - made; ratna-stambhaiḥ - with jewel pillars; su-śobhitam - very beautiful.

. . . which was splendid with royal jewels, pearls, 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 domes; pariśobhitam - beautiful.

. . . and which was beautiful with a great palace of jewel stairways, priceless-jewel domes, . . .

### Text 41

vahni-śuddhamśukabhiś ca

patakabhiḥ pariskṛtam  
sad-ratna-darpanotkṛṣṭam  
carcitam śveta-camaraiḥ

vahni-śuddha - pure like fire; aṁśukabhiḥ - with cloth; ca - and; patakabhiḥ - with flags; pariskṛtam - decorated; sad-ratna - precious jewels; darpaṇa - mirrors; utkṛṣṭam - excellent; carcitam - decorated; śveta-camaraiḥ - with white camaras.

. . . curtains pure like fire, flags, jewel mirrors, and white cāmaras.

#### Text 42

dadarśa simha-dvaram ca  
yuktam ratna-kapaṭakaiḥ  
dvaropari vicitram ca  
ramyam vṛndavanam vanam

dadarśa - saw; simha-dvaram - the royal gate; ca - and; yuktam - endowed; ratna-kapaṭakaiḥ - with jewel doors; dvaropari - abive the doors; vicitram - wonderful; ca - and; ramyam - beautiful; vṛndavanam - Vṛndāvana; vanam - forest.

There he saw a great gate with jewel doors. Past those doors was beautiful and wonderful Vṛndāvana forest.

#### Text 43

kadamba-kananam ramyam  
tad-vastra-haranadikam  
viśvakarma-viracitam  
su-ramyam rasa-maṇḍalam

kadamba-kananam - kadamba forest; ramyam - beautiful; tad-vastra-haranadikam - beginning with stealing rhe gopis' garments; viśvakarma - by Viśvakarmā; viracitam - built; su-ramyam - 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-kuṭīram ca  
gopa-gopī-samanvitam  
rakṣitam gopika-lakṣair  
vetra-hastair manoharaiḥ

svacchandacaranaiḥ śāśvad  
abhitair balibhir muda  
tad-dvaram purato dr̥ṣṭva  
vilaṅghya ca jagama saḥ

nana-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; vетra-hastaiḥ - with sticks in their hands; manoharaiḥ - beautiful; svacchandacaranaiḥ - going wherever they wished; śāśvat - always; abhitaiḥ - everywhere; balibhiḥ - powerful; muda - happily; tad-dvaram - at that gate; purataḥ - before; dr̥ṣṭva - seeing; vilaṅghya - crossing; ca - and; jagama - went; saḥ - he.

There was a jewel palace of gopas and gopis protected by a hundred thousand beautiful and powerful gopis with sticks in their hands and freedom to go anywhere. Seeing all this, Uddhava passed through that gate.

## Text 46

dviṭīya-dvaram ullaṅghya  
tasmat uttamam īpsitam  
dvaram caturthaṁ samprapya  
sarvasmac ca vilakṣanam

dviṭīya-dvaram - a second gate; ullaṅghya - crossing; tasmat - from that; uttamam - more; īpsitam - desired; dvaram - gate; caturtham - fourth; samprapya - attaining; sarvasmac - than all; ca - and; vilakṣanam - 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-paścat pañcamam dvaram  
dadarśa citram uttamam

dvara-ṣaṭkamī ca prayayau  
sarvato ruciramī param

tat-paścat - 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 viśnoś ca  
kṛtrimam rasa-maṇḍalam

rama - of Lord Rāma; ravaṇayoh - and Rāvaṇa; yuddham - the battle; bhitti-citram - a picture on the wall; manoharam - beautiful; daśavataram - the ten incarnations; viśnoḥ - of Lord Viṣṇu; ca - and; kṛtrimam - artifical; 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-kelim ca  
racitam viśvakarmana  
gopikanam sahasrena  
ṣaṣṭha-dvaram ca rakṣitam

yamunam - the Ymaunā; jala-kelim - 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 50

ratnendra-sara-nirmana-  
    bhuṣanair bhuṣitena ca  
sad-ratna-danda-hastena  
    hīrakair bhuṣitena ca

ratnendra-sara-nirmana - made of regal jewels; bhuṣanaiḥ - with ornaments;  
bhuṣitena - decorated; ca - and; sad-ratna - precious jewels; danda - 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-mañikya-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 vijñapayam asa  
    radha-priya-sakhī-ganam  
sa madhavī maha-hṛṣṭa  
    tatra samsthapyā tam muda

dadau - gave; pratyuttaram - reply; sarvam - all; kramena - in due course; ca -  
and; sa - he; uddhavaḥ - Uddhava; gatva - going; vijñapayam asa - informed; radha-  
priya- sakhi-ganam - Śri Rādhā's dear friends; sa - she; madhavī - mādhavi; maha -  
very; hṛṣṭa - happy; tatra - there; samsthapyā - placing; tam - him; muda - happily.

Uddhava replied, telling her everything in due course. Leaving him there,

joyful Mādhavi left and told Śri Rādhā's dear friends.

### Text 53

śrutva maṅgala-vartam ca  
radha priya-sakhī-ganaiḥ  
kṛtva saṅkha-dhvaniṁ ghanta-  
mr̥daṅga-panaha-svanam

śrutva - hearing; maṅgala-vartam - the good news; ca - and; radha - Śri Rādhā; priya-sakhī-ganaiḥ - with Her dear friends; kṛtva - doing; saṅkha-dhvanim - the sound of a conchshell; ghanta - bells; mr̥daṅga - mrdanga; panaha - and panaha; svanam - sounds.

Hearing this good news, Śri Rādhā and Her dear friends made a great sound of conchshells, bells, mr̥daṅgas, and panahas.

### Text 54

kṛtva nirmañchanam śīghram  
uddhavam priyam agatam  
hṛṣṭa praveṣayam asa  
radhabhyantaram uttamam

kṛtva - doing; nirmañchanam - arati; śīghram - at once; uddhavam - Uddhava; priyam - dear; agatam - arrived; hṛṣṭa - happy; praveṣayam asa - had enter; radha - of Śri Rādhā; abhyantaram uttamam - the inner quarters.

After worshiping him with ārati, joyful Mādhavi brought Uddhava into Śri 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 presence;

radham - Śri Rādhā; kuhvāṁ candra- kalopamam - like a new moon.

Entering that palace made of priceless jewels, Uddhava saw Śri Rādhā, who was like a new moon, . . .

### Text 56

supakva-padma-netram ca  
śayanam śoka-murchitam  
rudantīm rakta-vadanam  
kliṣṭam ca tyakta-bhuṣanam

supakva-padma-netram - large lotus eyes; ca - and; śayanam - reclining; śoka-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 flowers, who lay down, overcome with grief, who was weeping, Her face reddened, who was not decorated with any ornaments, . . .

### Text 57

niśceṣṭam ca niraharam  
suvarna-varna-kundalam  
suškitadhara-kanṭham ca  
kiñcīn nihśvasa-samyutam

niśceṣṭam - motionless; ca - and; niraharam - fasting; suvarṇa- varṇa-kundalam - with gold earrings; suškitadhara-kanṭham - dry throat and lips; ca - and; kiñcīt - something; nihśvasa- samyutam - sighing.

. . . who was motionless, who had been fasting, who wore golden earrings, whose lips and throat were dry, and whose only breathing was the faintest of sighs.

### Text 58

prananama ca tam dṛṣṭvā  
bhakti-namratma-kandharah  
pulakañcita-sarvaṅgo  
bhaktya bhaktaḥ sa uddhavah

praṇanama - bowed down; ca - and; tam - to Her; dṛṣṭva - seeing; bhakti-namratma-kandharaḥ - with humbly bowed neck; pulakañcita-sarvaṅgaḥ - the hairs of his body erect; bhaktya - with devotion; bhaktaḥ - devotee; sa - he; uddhavaḥ - 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-kīrti-kīrtanenaiva  
punati bhuvana-trayam

śrī-uddhava uvaca - Śri Uddhava said; vande - I bow down; radha-padambhojam - to Śri 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; punati - purifies; bhuvana-trayam - the three worlds.

Śri Uddhava said: I bow down before Śri Rādhā's lotus feet, to which Brahmā and the demigods also bow down. The glories of Her feet purify the three worlds.

### Text 60

namo gokula-vasinyai  
radhikayai namo namaḥ  
śataśṛṅga-nivasinyai  
candravatyai namo namaḥ

namo namaḥ - obeisances; gokula-vasinyai - to She who lives in Goukla; radhikayai - to Śri Rādhā; namo namaḥ - obeisances; śataśṛṅga - on Givardhana Hill; nivasinyai - who resides; candravatyai - who is splendid like the moon; namo namaḥ - obeisances.

Obeisances to She who lives in Gokula! Obeisances to Śri Rādhā! Obeisances to She who stays on Govardhana Hill! Obeisances to She who is splendid like the moon!

### Text 61

tulasī-vana-vasinyai  
vr̄ndaranyai namo namah̄  
rasa-mandala-vasinyai  
rašeśvaryai namo namah̄

tulasī-vana-vasinyai - staying in the tulasi forest; vr̄ndaranyai - staying in Vṛndāvana forest; namo namah̄ - obeisances; rasa-maṇḍala - in the rasa dance circle;  
vasinyai - staying; rašeśvaryai - the queen of the rasa dance; namo namah̄ - 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  
vr̄ndayai ca namo namah̄  
vr̄ndavana-vilasinyai  
kṛṣṇayai ca namo namah̄

viraja-tira-vasinyai - staying on the Virajā's shore; vr̄ndayai - the queen of a host of gopis; ca - and; namo namah̄ - obeisances vr̄ndavana-vilasinyai - who enjoys pastimes in Vṛndāvana; kṛṣṇayai - Lord Kṛṣṇa's beloved; ca - and; namo namah̄ - 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

namah̄ kṛṣṇa-priyayai ca  
śantayai ca namo namah̄  
kṛṣṇa-vaksah̄-sthitaya ca  
tat-priyayai namo namah̄

namah - obeisances; krṣṇa-priyayai - to Lord Krṣṇa's beloved; ca - and; śantayai - peaceful; ca - and; namo namah - obeisances; krṣṇa - of Lord Krṣṇa; vaksah - on the chest; sthitaya - staying; ca - and; tat- priyayai - His beloved; namo namah - obeisances.

Obeisances to Lord Krṣṇa's beloved! Obeisances to She who is very peaceful!  
Obeisances to Lord Krṣṇa's beloved, who reclines on His chest!

#### Text 64

namo vaikuṇṭha-vasinyai  
maha-lakṣmyai namo namah  
vidyadhiṣṭhatr-devyai ca  
sarasvatyai namo namah

namah - obeisnaces; vaikuṇṭha-vasinyai - who resides in Vaikuṇṭha; maha-lakṣmyai - Mahālakṣmi; namo namah - obeisances vidyadhiṣṭhatr-devyai - the goddess of knowledge; ca - and; Sarasvatyai - Sarasvati; namo namah - obeisances.

Obeisances to She who resides in Vaikuṇṭha! Obeisances to She who appears as Mahā-Lakṣmi! Obeisances to She who becomes Sarasvati, the goddess of learning!

#### Text 65

sarvaiśvaryadhidevyai ca  
kamalayai namo namah  
padmanabha-priyayai ca  
padmayai ca namo namah

sarvaiśvaryadhidevyai - the goddess of all opulences; ca - and; kamalayai - to Lakṣmi; namo namah - obeisances; padmanabha- priyayai - dear to Lord Nārāyaṇa; ca - and; padmayai - to Lakṣmi; ca - and; namo namah - 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-viṣṇoh - 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

narayana-priyayai ca  
narayanyai namo namaḥ  
namo 'stu viṣṇu-mayayai  
vaiṣṇavyayai ca namo namaḥ

narayana-priyayai - dear to Lord Narayan; ca - and; narayanyai - dear to Lord  
Narayana; namo namaḥ - obeisances; namo 'stu - obiesances; viṣṇu- mayayai - to  
Lord Viṣṇu's potency; vaiṣṇavyayai - to the devotee of Lord Viṣṇu; ca - and; namo  
namaḥ - obeisances.

Obeisances to 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; kalyāṇa - auspicious; rupinyai -  
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 caturṇam̄ vedanam̄  
savitryai ca namo namah̄  
namo durga-vinaśinyai  
durga-devyai namo namah̄

matre - the mother; caturenam - of the four; vedanam - Vedas; savitryai - Savitri; ca - and; namo namah - obeisances; namah - obeisances; durga-vinaśinyai - destroying inauspiciousness; durga- devyai - Durgā-devi; namo namah - obeisances.

Obeisances to She who is Sāvitri, the mother of the four Vedas! Obeisances to She who is Durgā-devi, the destroyer of obstacles!

### Text 70

tejahsu sarva-devanam̄  
pura kṛta-yuge muda  
adhiṣṭhana-kṛtayai ca  
prakṛtyai ca namo namah̄

tejahsu - 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 namah - 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 namah̄  
sundariṣu ca ramyayai  
nirgunayai namo namah̄

namah - obeisances; tripuraharinyai - to the killer of Tripura; tripurayai - to the killer of Tripura; namo namah - obeisances; sundarīṣu - in beautiful girls; ca - and; ramyayai - the most beautiful; nirgunayai - beyond the modes of nature; namo namah - 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 nidra-svarupayai  
nirgunayai namo namah  
namo dakṣa-sutayai ca  
namah satyai namo namah

namah - obeisances; nidra-svarupayai - to the form of Goddess Nidrā; nirgunayai - beyond the modes of material nature; namo namah - obeisances; namah - obeisances; dakṣa - of Dakṣa; sutayai - to the daughter; ca - and; namah - obeisances; satyai - to Sati; namo namah - 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

namah śaila-sutayai ca  
parvatyai ca namo namah  
namo namas tapasvinyai  
hy umayai ca namo namah

namah - obeisances; śaila-sutayai - the daughter of the mountains; ca - and; parvatyai - to Pārvati; ca - and; namo namah - obeisances; namo namah - obeisances; tapasvinyai - austere; hi - indeed; umayai - Umā; ca - and; namo namah - 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  
    mahaīsvaryai namo namaḥ  
nidrayai ca dayayai ca  
    śraddhayai ca namo namaḥ

namaḥ - obeisances; kailasa-vasinyai - living on Mount Kailāsa; mahaīsvaryai - 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  
trṣṇayai kṣut-svarupayai  
    sthiti-kartryai namo namaḥ

namaḥ - obeisances; dhṛtyai - patience; kṣamayai - forgiveness; ca - and; lajjayai - shyness; ca - and; namo namaḥ - obeisances; trṣṇayai - thirst; kṣut-svarupayai - hunder; 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

namah samhara-rupinyai  
maha-maryai namo namah  
bhayayai cabhayayai ca  
mukti-dayai namo namah

namah - obeisances; samhara-rupinyai - to She who takes everything away; maha-maryai - to final death; namo namah - obeisances; bhayayai - fears; ca - and; abhayayai - fearlessness; ca - and; mukti-dayai - giving liberation; namo namah - 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

namah svadhayai svahayai  
śantyai kantyai namo namah  
namas tuṣṭyai ca puṣṭyai ca  
dayayai ca namo namah

namah - obeisances; svadhayai - to Svadhā; svahayai - to Svāhā; śantyai - to peace; kantyai - to beauty; namo namah - obeisances; namah - obeisances; tuṣṭyai - to satisfaction; ca - and; puṣṭyai - nourishment; ca - and; dayayai - mercy; ca - and; namo namah - 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  
śraddhayai ca namo namah

kṣut-pipasa-svarupayai  
lajjayai ca namo namah

namah - obeisances; nidra-svarupayai - to sleep; śraddhayai - to faith; ca - and; namo namah - obeisances kṣut-pipasa- svarupayai - hunger and thirst; lajjayai - shyness; ca - and; namo namah - obeisances.

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 namah  
sarva-śakti-svarupinyai  
sarva-matre namo namah

namah - obeisances; dhṛtyai - to patience; kṣamayai - to forgiveness; ca - and; cetanayai - to consciousness; namo namah - obeisances; sarva- śakti-svarupinyai - all powerful; sarva-matre - the mother of all; namo namah - 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  
bhadrayai ca namo namah  
śobhayai purnacandre ca  
śarat-padme namo namah

agnau - in fire; daha-svarupayai - the power to burn; bhadrayai - auspicious; ca - and; namo namah - obeisances; śobhayai - beauty; purṇacandre - in the full moon; ca - and; śarat-padme - in the autumn lotus; namo namah - obeisances.

Obeisances to She who is the fire's power to burn! Obeisances to She who is the beauty in the full moon and the autumn lotus!

### Text 82

nasti bhedo yatha devi  
dugdha-dhavalyayoh sada  
yathaiva gandha-bhumyoś ca  
yathaiva jala-śaityayoh

na - not; asti - is; bhedah - difference; yatha - as; devi - O goddess; dugdha-dhavalyayoh - of milk and whiteness; sada - always; yatha - as; eva - indeed; gandha - of fragrance; bhumyoḥ - and earth; ca - and; yatha - as; eva - indeed; jala-śaityayoh - of water and coolness.

O goddess, as milk and its whiteness are not different, as earth and its fragrance are not different, as water and its coolness are not different, . . .

### Text 83

yathaiva śabda-nabhasor  
jyotiḥ-suryakayor yatha  
loke vede purane ca  
radha-madhavayos tatha

yatha - as; eva - indeed; śabda-nabhasoh - of sound and ether; jyotiḥ-suryakayoh - of the sun and the sunlight; yatha - as; loke - in the world; vede - in the Vedas; purane - in the Purāṇas; ca - and; radha-madhavayoh - of Śri Śri 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 Purāṇas, and the world proclaim, Śri Rādhā and Śri Kṛṣṇa are not different.

### Text 84

cetanāṁ kuru kalyani  
dehi mam uttaram sati  
ity uktva coddhavas tatra  
pranānam punah punah

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; pranānam - bowed; punah - again; punah - 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  
yah paṭhed bhakti-purvakam  
iha loke sukham bhuktva  
yaty ante hari-mandiram

iti - thus; uddhava - by Uddhava; kṛtam - done; stotram - prayer; yah - 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  
rogah śokah su-daruṇah  
proṣita strī labhet kantam  
bharya-bhedi labhet priyam

na - not; bhavet - is; bandhu-vicchedah - separation from friends and relatives; rogaḥ - disease; śokah - grief; su-darunah - terrible; proṣita - residing in a foreign country; strī - wife; labhet - attains; kantam - husband; bharya-bhedi - 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  
nirbhumi labhate bhumim  
praja-hīno labhet prajam

aputraḥ - childless; labhate - attains; putran - sons; nirdhanaḥ - poor; labhate - attains; dhanam - wealth; nirbhumiḥ - landless; labhate - attains; bhumim - land; praja-hīnah - without chiuldren; labhet - attains; prajam - 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 macyeta bandhanat  
bhayan macyeta bhītas tu  
mucyetapanna apadah  
asprṣṭa-kīrtih su-yaśa  
murkho bhavati pāṇḍitah

rogat - from disease; vimucyate - freed; rogī - diseased; baddhaḥ - bound; mucyeta - freed; bandhanat - from bondage; bhayan - from fear; mucyeta - is freed; bhītaḥ - afraid; tu - indeed; mucyeta - becomes freed; apanna - who has attained; apadah - calamities; asprṣṭa- kīrtih - untouched by fame; su-yaśa - fame; murkhaḥ - foolish; bhavati - becomes; pāṇḍitah - 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 Śri Rādhoddhava-samvāda A Conversation of Śri Rādhā and Śri Uddhava

### Text 1

śrī-narayana uvaca

uddhava-stavanam śrutva  
cetanam prapya radhika  
vilocya kṛṣnakaram ca  
tam uvaca śucanvita

śrī-narayana uvaca - Śri Nārāyana Ṛṣi said; uddhava- stavanam - Uddhava's prayers; śrutva - hearing; cetanam - consciousness; prapya - attaining; radhika - Śri Rādhā; vilokya - seeing; kṛṣṇa - of Śri Kṛṣṇa; akaram - the form; ca - and; tam - to him; uvaca - spoke; śucanvita - grieving.

Śri Nārāyaṇa Ṛṣi said: Hearing Uddhava's prayers, Śri Rādhā regained consciousness. Noticing that Uddhava closely resembled Lord Kṛṣṇa, grieving Rādhā spoke to him.

## Text 2

śrī-radhikovaca

kim nama bhavato vatsa  
kena va prerito bhavan  
agato va kuta iti  
bruhi mam kena hetuna

śrī-radhika uvaca - Śri Rādhā said; kim - what?; nama - the name; bhavataḥ - of you; vatsa - O child; kena - by whom?; va - or; preritah - sent; bhavan - you; agataḥ - come; va - or; kuta - from where?; iti - thus; bruhi - please tell; mam - Me; kena - for what?; hetuna - reason.

Śri 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

kṛṣnakṛtis tvam sarvaṅgair  
manye tvam kṛṣṇa-parṣadam  
kṛṣṇasya kuśalam bruhi  
baladevasya sampratam

kṛṣṇa - of Lord Kṛṣṇa; akṛtiḥ - the form; tvam - you; sarvaṅgaiḥ - 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

nandas tiṣṭhati tatraiva  
hetuna kena tad vada  
samayasyati govindo  
ramyam vṛndavananam vanam

nandah - Nanda; tiṣṭhati - stays; tatra - there; eva - indeed; hetuna - reason; kena - what?; tat - that; vada - please tell; samayasyati - will return; govindah - 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-mukham śubham  
punaḥ krīḍam kariṣyami  
tenaham rasa-mandale

punaḥ - again; drakṣyami - I will see; tasya - of Him; eva - indeed; purṇacandra-mukham - the full moon face; śubham - beautiful; punaḥ - again; krīḍam - pastime; kariṣyami - I will do; tena - with Him; aham - I; rasa-mandale - 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 viharisyami  
punar va sakhibhiḥ saha  
śrī-nanda-nandanaṅge ca

punar dasyami candanam

jale - in the water; ca - and; vihariṣyami - I will play; punah - again; va - or; sakhibhiḥ - friends; saha - with; śrī-nanda - of Śri nanda; nandana - of the son; aṅge - on the limbs; ca - and; punah - again; dasyami - I will place; candanam - sandal paste.

Will I am My friends play with Him again in the water? Will I again anoint His limbs with sandal paste?

### Text 7

śrī-uddhava uvaca

uddhavety abhidhanam me  
kṣatriyo 'ham varanane  
preśitah śubha-vartartham  
krṣnena paramatmana

śrī-uddhava uvaca - Śri Uddhava said; uddhava - Uddhava; iti - thus; abhidhanam - the name; me - of me; kṣatriyah - kasatriya; aham - I; varanane - O girl with the beautiful face; preśitah - sent; śubha-vartartham - for the purpose of bringing good news; krṣnena - by Lord Kṛṣṇa; paramatmana - the Supreme Personality of Godhead and the all-pervading Supersoul.

Śri Uddhava said: My name is Uddhava. I am a kṣatriya. O girl with the beautiful face, Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead, who stays in everyone's heart, sent me here to deliver an auspicious message.

### Text 8

tavantikam samayataḥ  
parṣado 'ham harer api  
krṣnasya baladevasya  
śivam nandasya sampratam

tava - of You; antikam - the nearness; samayataḥ - arrauved; parṣadah - an associate; aham - I; hareḥ - of Lord Kṛṣṇa; api - also; krṣnasya - 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 - Śri Rādhā said; asti - is; tat - that; yamuna- kulam - the Yamunā's bank; su-gandhi-pavanah - 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.

Śri 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 vṛṇdavaṇam ramyam  
tat vidyamanam īpsitam  
puṁs-kokilanam virutam  
talpaṁ candana-carcitam

punyaṁ - sacred; vṛṇdavaṇam - Vṛṇḍāvana; ramyam - 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 Vṛṇḍāvana forest still exists. The cuckoos still coo. This couch is still anointed with sandal paste.

### Text 11

catur-vidham ca bhojyam ca  
madhupanain ca sundaram  
duranta-duḥkha-do 'py asti  
papiṣṭho manmathas tatha

catur-vidham - four kinds; ca - and; bhojyam - delicious foods; ca - and; madhu-panam - nectar drink; ca - and; sundaram - beautiful; duranta - unbearable; duḥkha - sufferings; daḥ - give; api - also; asti - is; papiṣṭhah - sinful; manmathah - 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-mandale  
manīndra-sara-nirmanam  
asty eva rati-mandiram

te - they; ca - and; ratna-pradīpah - jewel lamps; ca - and; jvalanti - shine; rasa-maṇḍale - in the rasa - dance circle; maṇīndra- 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

gopāṅgana-gano 'sty eva  
purnacandro 'sti śobhitah  
sugandhi-puṣpa-racitam  
talpam candana-carcitam

gopāṅgana-ganah - the gopis; asti - is; eva - indeed; purṇacandraḥ - full moon; asti - is; śobhitah - shining; sugandhi-puṣpa-racitam - made of fragrant flowers; talpam - 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

tambulam rati-bhogarham  
karpuradi-susāñskṛtam  
sugandhi-malatī-malyam  
śveta-camara-darpanam

tambulam - betelnuts; rati-bhogarham - suitable for amorous pastimes; karpuradi-susāñskṛtam - scented with camphor; sugandhi - fragrant; malatī-malyam - malati garland; śveta-camara- darpanam - white camaras and a mirror.

Betelnuts scented with camphor and suitable for amorous pastimes are still here. A fragrant mālatī-garland is still here. A white cāmara is still here. A mirror is still here.

### Text 15

mukta-manikya-saṁsakta-  
hīra-hara-manoharam  
nanopakananam ramyam  
ramya-krīda-sarovaram

mukta-mañikya-samsakta-hīra-hara-manoharam - beautiful with necklaces of pearls, rubies, and diamonds; nana - various; upakananam - gardens; ramyam - beautiful; ramya-krīda-sarovaram - a lake for beautiful pastimes.

Necklaces of pearls, rubies, and diamonds are still here. Many beautiful flower gardens are still here. A lake for beautiful pastimes is still here.

### Text 16

sugandhi-puṣpodyanam ca  
padma-śreni-manoharam  
asty eva sarva-vibhavah  
prana-nathah kuto mama

sugandhi-puṣpodyanam - a fragrant flower garden; ca - and; padma-śreṇi-manoharam - a beautiful lotus forest; asti - is; eva - indeed; sarva-vibhavah - all power and glory; praṇa-nathah - the master of My life; kutah - 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 vāparadho dasyaś ca  
dasī-doṣah pade pade

ha - O; kṛṣṇa - Kṛṣṇa; ha - O; rama-natha - master of the goddess of fortune;  
kva - where?; asi - are You; me - of Me; praṇa-vallabha - more dear than life; kva -  
where?; va - or; aparadhaḥ - the offense; dasyah - of the maidservant; ca - and;  
dasī-doṣah - 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  
cetanāṁ karayam asa  
punar eva sa uddhavaḥ  
tam dṛṣṭva paramaścaryam  
mene kṣatriya-puṅgavah

iti - thus; evam - thus; uktva - speaking; sa - She; devī - the goddess; punah -  
again; murcham - fainting; avapa - atatined; sa - She; cetanam - consciousness;  
karayam asa - caused; punah - again; eva - indeed; sa - he; uddhavaḥ - uddhava;  
tam - Her; dṛṣṭva - seeing; paramaścaryam - great wonder; mene - considered;  
kṣatriya - of ksatriyas; puṅgavah - 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

sakhibhiḥ saptabhiḥ śāśvat  
sevitāṁ śveta-camaraiḥ  
gopinām ca tri-lakṣaiś ca

su-priyaiḥ priya-sevitam

sakhībhiḥ - by gopi friends; saptabhiḥ - seven; śāśvat - 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.

He 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-kotibhiḥ  
kacit kajjala-hasta ca  
kacin malya-dhara para

diva - day; niśam - and night; veṣṭitam - surrounded; ca - and; gopīnam - of gopis; śata-kotibhiḥ - 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 gorocana-kara  
kacic candana-patram ca  
haste kṛtvā 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; kṛtvā - 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 kuṇkuma-vahika  
kasturī-patra-miṣṭam ca  
kacid vahati tatra vai

kacit - another; darpana-hasta - mirror in hand; ca - and; kacit - someone; kuṇkuma-vahika - carring kunkuma; kasturī-patra - a cup of musk; miṣṭam - anointed; ca - and; kacit - someone; vahati - carried; tatra - there; vai - indeed.

Another gopi carried a mirror in her hand, another kuṇkuma, and another a cup of musk.

### Text 23

kacic campaka-patram ca  
kare dhṛtvā ca tiṣṭhati  
madhubhir madhuraiḥ parna-  
patram dhṛtvā śucanvita

kacic - someone; campaka-patram - campaka flowers; ca - and; kare - in hand; dhṛtvā - holding; ca - and; tiṣṭhati - stands; madhubhiḥ - with honey; madhuraiḥ - sweet; parna - leaf; patram - cup; dhṛtvā - 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  
gr̥hitva paritiṣṭhati  
kacid vahati tambulam  
karpuradi-su-vasitam

kacit - someone; sugandhi-tailam - scented oil; ca - and; gr̥hitva - 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 dhṛtva ca tiṣṭhati  
krīḍa-puttalikam kacic  
citraḍhyam parirakṣati

kacit - someone; vasita-miṣṭam - scented and sweet; ca - and; jalam - water; dhṛtva - holding; ca - and; tiṣṭhati - stands; krīḍa - pastimes; puttaliṇam - doll; kacic - someone; citraḍhyam - richly painted; parirakṣati - protects.

Another gopi carried sweetly scented water, and another carried a colorfully painted figurine.

## Text 26

kacid vahati kandukam  
kacic ca ratna-bhuṣanam  
vahni-śuddhaṁśukam kacid  
amulyam parirakṣati

kacit - someone; vahati - carried; kandukam - a toy ball; kacic - someone; ca - and; ratna-bhuṣanam - jewel ornaments; vahni - fire; śuddha - pure; amulyam - garments; kacit - 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  
gr̥hītvā parivartate  
kacic ca keśa-veṣarthaṁ  
karoti malyam īpsitam

kacit - someone; bhakṣyopaharam - food; ca - and; gr̥hītvā - taking; parivartate - goes; kacic - someone; ca - and; keśa-veṣarthaṁ - 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 kañkatikam dhṛtvā  
purataḥ paritiṣṭhati  
kacid yavaka-hasta ca  
kacid dhatri-rasam muda

kacit - someone; kañkatikam - a comb; dhṛtvā - holding; purataḥ - before; paritiṣṭhati - stands; kacit - someone; yavaka- hasta - lac in hand; ca - and; kacit - someone; dhatri-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

durataḥ - from afar; api - even; vahati - carries; eva - indeed; bhīta - afraid; ca - and; paritiṣṭhati - stands; kacit - someone; bhīta - afraid; bhiya - with fear; stauti - prays; kacit - 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 tam bodhayaty eva  
vidagdha virahaturam  
kacid uttapa-tapta ca  
snigdha-talpe manohare

kacit - someone; tam - Her; bodhayati - awakens; eva - indeed; vidagdha -

intelligent; virahaturam - grieving in separation; kacit - someone; uttapa- tapta - in the fever of grief; ca - and; snigdha-talpe - on the beautiful bed; manohare - beautiful.

A wise gopi 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 tam drṣṭva  
provaca punar uddhavah  
su-priyam karṇa-pīyuṣam  
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; tam - Her; drṣṭva - seeing; provaca - spoke; punah - again; uddhavah - Uddhava; su-priyam - dear; karṇa- pīyuṣam - 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 tvam deva-devīśam  
su-snigdham siddha-yoginam  
sarva-śakti-svarupam ca  
mula-prakṛtim īśvarīm

śrī-uddhava uvaca - Śri Uddhava said; jane - 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.

Śri 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  
krṣṇa-pranadhikam devi  
tad-vakṣah-sthala-vasinīm

śrīdama-sapat - by Śridāmā's curse; dharaṇīm - to the earth; praptam - attained; goloka-kaminīm - the beautiful girl of Goloka; krṣṇa - of Lord Krṣṇa; prāṇa - than life; adhikam - more; devi - O goddess; tad-vakṣah-sthala-vasinīm - who stays on His chest.

. . . the beautiful goddess of Goloka who came to the earth because of Śridāmā's curse, the goddess who rests on Lord Krṣṇa's chest, the goddess He considers more dear than life.

### Text 34

śṛṇu devi pravakṣyami  
śubha-vartam abhīpsitam  
su-sthiram sakhibhiḥ sardham  
hṛdaya-snigdha-karinīm

śṛṇu - please hear; devi - O goddess; pravakṣyami - I will tell; śubha-vartam - good news; abhīpsitam - desired; su-sthiram - steady; sakhibhiḥ - 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, . . .

### Text 35

duḥkha-davagni-dagdhayah  
sudha-varsana-rupinīm  
viraha-vyadhi-yuktaya

rasayana-samam śubham

duḥkha-davagni-dagdhayah - burning in the forest-fire of sufferings; sudha-varṣaṇa-rupiṇīm - 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 'yam  
sanando muditah sada  
nimantritaś ca vasuna  
krṣnopanayanavadhi

tatra - there; tiṣṭhati - stays; nandah - Nanda; ayam - he; sanandah - happy; muditah - happy; sada - always; nimantritah - advised; ca - and; vasuna - by Vasudeva; krṣnopanayanavadhi - until Lord Kṛṣṇa's initiation in the sacred thread.

Nanda happily stays in Mathurā City. Vasudeva requested that he stay until Lord Kṛṣṇa receives His sacred thread.

### Text 37

gr̥hītva sa balarī kṛṣnam  
saṅge maṅgala-karmani  
sa nando paramanando  
muda yasyati gokulam

gr̥hītva - taking; sa - he; balam - Balarāma; kṛṣnam - Kṛṣṇa; saṅge - in the company; maṅgala-karmaṇi - in auspicious deeds; sa - he; nandah - Nanda; paramanandah - 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; kṛṣṇah - 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-paṅkajam  
sarvam viraha-duḥkham ca  
santyakṣyasi ca sampratam

acirat - soon; drakṣyasi - You will see; sati - O saintly one; śrī- kṛṣṇa-mukha- paṅkajam - Śri 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-darunam  
vahni-śuddhamśukam ramyam  
paridhaya praharṣita

su-sthira - steady; bhava - become; mataḥ - O mother; tvam - You; tyaja - abandon; śokam - grief; su-darunam - 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  
gr̥hana candanam snigdham  
kasturī-kuṇkumanvitam

amulya - priceless; ratna-nirmaṇa - made of jewels; bhuṣaṇa - ornaments; agrahaṇam - acceptance; kuru - please do; gr̥haṇa - please take; candanam - sandal; snigdham - beautiful; kasturī- kuṇkumanvitam - mixed with musk and kunkuma.

Accept ornaments of priceless jewels. Accept beautiful sandal paste mixed with musk and kuṇkuma.

### Text 42

kuruṣva keśa-saṁskaram  
malatī-malya-bhuṣitam  
su-veṣam kuru kalyani  
gandē ca citra-patrakam

kuruṣva - do; keśa-saṁskaram - the combing of the hair; malatī-malya-bhuṣitam - decorated with garlands of malati flowers; su-veṣam - nicely decorated; kuru - do; kalyani - O beautiful one; gandē - on the cheeks; ca - and; citra-patrakam - 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-binduriṁ sīmante  
kasturī-candanavitam  
alaktakaktam caranam  
yuktam yavaka-bhuṣanaiḥ

sindura-bindum - a sindura dot; sīmante - in the part of Your hair; kasturī-

candanavitam - with musk and sandal; alaktakaktam - red lac; caraṇam - 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-paṅka-paṅkajam talpam  
tyaja sardham śuca sati

kuruṣva - do; tiṣṭha - stay; ca - and; uttiṣṭha - stand; ratna- simhasane - on the jewel throne; vare - O beautiful one; sa-paṅka- paṅkajam - with lotus flowers and sandal paste; talpam - bed; tyaja - abandon; sardham - with; śuca - greif; 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

kṛṣnena manasa caiva  
viśuddham madhuram madhu  
saṁskṛtam bhasitam toyam  
tambulam ca su-vasitam

kṛṣnena - by Lord Kṛṣṇa; manasa - by the mind; ca - and; eva - indeed; viśuddham - pure; madhuram - sweet; madhu - honey; saṁskṛtam - 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-

paryaṅke su-manohare  
vahni-śuddhamśukante ca  
malatī-malya-bhuṣite

ratnendra-sara-nirmana - made of the kings of jewels; paryaṅke - on the seat;  
su-manohare - very beautiful; vahni- śuddhamśukante - with cloth pure like fire;  
ca - and; malatī-malya- bhuṣite - 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-vibhuṣite

sugandhi-yukte - fragrant; kasturī - musk; jati - jati; campaka - campaka;  
candanaiḥ - sandal; paritaiḥ - everywhere; malatī-malya - malati gralnds; hīra-hara-  
vibhuṣite - 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 - gralnds; upadane -  
placing; ca - and; maṅgalarhe - auspicious; mudanvita - happy; śayanam -  
reclining; kuru - do; deveśi - O queen of the demigods; gopībhiḥ - by teh 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 cāmaras.

### Text 50

padaravinda-sevam ca  
gopī bhakta manohare  
sad-ratna-sara-nirmana-  
paryanke su-manohare

padaravinda-sevam - service to the lotus feet; ca - and; gopī - gopi; bhakta - devoted; manohare - beautiful; sad-ratna-sara - of the best of jewels; nirmana - made; paryanke - 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  
punah tuṣṇīm babhuva ha  
praṇamya pada-padmam ca  
brahmadi-sura-vanditam

ity evam - thus; uktva - speaking; sa - he; mune - O sage; punah - again; tuṣṇīm - silence; babhuva - attained; ha - indeed; praṇamya - bowed; pada-padmam - at the lotus feet; ca - and; brahmadi-sura- vanditam - bowed down before by Brahmā and the demigods.

After speaking these words Uddhava became silent. Then he bowed down before Rādhā's lotus feet, which are worshiped by Brahmā and the demigods.

### Text 52

uddhavasya vacaḥ śrutva

sa-smita radhika satī  
kautukam ca dadau tasmai  
ratna-saraṅgulīyakam

uddhavasya - of Uddhava; vacah - teh words; śrutva - hearing; sa- smita - smiling; radhika - Śri Rādhā; satī - saintly; kautukam - happiness; ca - and; dadau - gave; tasmai - to him; ratna-saraṅgulīyakam - a jewel ring.

Hearing Uddhava's words, saintly Śri Rādhā smiled and gave him a wonderful jewel-ring, . . .

### Text 53

amulyam sundaram ramyam  
viśvakarma-vinirmitam  
mukha-śobham pīta-varṇam  
su-diptam su-pradīpa-vat

amulyam - priceless; sundaram - beautiful; ramyam - pleasing; viśvakarma-vinirmitam - made by Viśvakarmā; mukha-face; śobham - splendor; pīta-varṇam - yellow; su-diptam - splendid; su- pradīpa-vat - like a lamp.

. . . a ring that was beautiful, delightful, priceless, glorious, yellow, glistening like a blazing lamp, made by Viśvakarmā.

### Text 54

kṛṣṇaya vahnina dattam  
apurvam rasa-maṇḍale  
maṇi-kuṇḍala-yugmam 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-nirmanam - made of priceless jewels; sarva- bhuṣanam - all ornaments; īpsitam - desired; vahni- śuddhamśuka-yugam - garments pure like fire; ratna-nirmaṇa- 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  
krṣṇaya varuṇena ca

hīra-hara-vinirmanam - made of diamonds; haram - necklace; ca - and; su-manoharam - very beautiful; pura - before; dattam - given; ca - and; su-prītya - with great love; krṣṇaya - to Lord Kṛṣṇa; varuṇena - by Varuṇa; ca - and.

Then She gave him a beautiful diamond-necklace that in the past Varuṇa had affectionately given to Lord Kṛṣṇa.

## Text 57

śrī-suryena ca yad dattam  
śrī-kṛṣṇaya syamantakam  
pradattam kautukam tasmai  
yad dattam 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; dattam - 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 dattam ca mahendrena  
ratna-simhasanam param  
tat pradattam muda devya  
tasmai prītya ca radhaya

yat - what; dattam - given; ca - and; mahendrena - by Indra; ratna- simhasanam - a jewel throne; param - gerat; tat - that; pradattam - given; muda - happily; devya - by the goddess; tasmai - to him; prītya - happily; ca - and; radhaya - by Sri Rādhā.

Then Goddess Rādhā happily gave him a jewel throne originally given by King Indra.

### Texts 59-61

manīndra-sara-nirmanam  
chatra-ratnam manoharam  
mukta-manikya-sarena  
hīra-hara-samanvitam

vicitra-ratna-padmena  
citritam varunam sada  
śobhitam paritaś canyai  
ratna-nirmana-darpanaiḥ

yad dattam brahmaṇa prītya  
haraye rasa-mandale  
su-prītya radhaya tatra  
pradattam uddhavaya ca

manīndra-sara-nirmanam - made of the kings of jewels; chatra- ratnam - jewel parasol; manoharam - beautiful; mukta-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; paritah - everywhere; ca - and; anyai - to another; ratna-nirmana-darpanaiḥ - with jewel mirrors; yat - what; dattam - given; brahmaṇa - by BRhamā; prītya - happily; haraye - to Lord Kṛṣṇa; rasa-

maṇdale - 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-vinimranaṁ  
mani-raja-virajitam  
japa-malyam saṁskṛtam ca  
yad dattam śambhuna pura

tad eva dattam tasmai capy  
amulyam punyadarām śubham  
janma-mṛtyu-jara-vyadhi-  
haram cati-manoharam

mani-sara-vinirmaṇam - made of the best of jewels; maṇi-raja- virajitam - splendid with the kings of jewels; japa-malyam - japa beads; saṁskṛtam - 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;  
puṇyadarām - 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-maniṁ ramyam  
candra-dattam pariṣṭtam  
candravalī dadau tasmai  
sudiptam purnacandravat

candrakanta-maṇim - a candrakanta jewel; ramyam - beautiful; candra-dattam -

given by Candra; pariṣṭtam - made; candravalī - splendid like a host of moons; dadau - gave; tasmai - to him; sudiptam - splendid; purṇacandravat - 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-patram 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-mandale

śubhaśiṇam - blessing; ca - and; pradadau - gave; vañchitam - desired; pravaram - excellent; varam - boon; jñanam - knowledge; kṛṣṇena - by Lord Kṛṣṇa; yat - what; dattam - given; goloke - in Goloka; rasa-mandale - 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

puruṣanam śatam yavan  
niścalam kamalam dadau  
vidyam yaśaskarīm śuddham  
yaśah-kīrtim su-nirmalam

puruṣanam - of people; śatam - hundred; yavan - as; niścalam - unwavering; kamalam - lotus; dadau - gave; vidyam - knowledge; yaśaskarīm - fame; śuddham - pure; yaśah-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 niścalam  
parṣada-pravaratvam ca  
parṣadām ca harer iti

sarva-siddhim - granting all perfections; hareḥ - of Lord Kṛṣṇa; dasyam - service; hari-bhaktim - devotion to Lord Kṛṣṇa; ca - and; niścalam - unwavering; parṣada - of associations; pravaratvam - being among the best; ca - and; parṣadam - 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

varam prasadanā dattva ca  
samutthaya mudanvitam  
vahni-śuddhamśuke dhṛtvā  
camulyam ratna-bhuṣanam

varam - boon; prasadam - mercy; dattva - giving; ca - and; samutthaya - rising; mudanvitam - happy; vahni-śuddhamśuke - garments pure like fire; dhṛtvā - wearing; ca - and; amulyam - priceless; ratna- bhuṣanam - jewel ornaments.

After giving Her mercy and these boons, Rādhā happily rose and accepted priceless jewel ornaments, garments pure like fire, . . .

## Text 72

hīra-haram ratna-malam  
paridhaya manoharam  
sinduram kajjalam puṣpa-  
malyam 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-simhasana-stham tam  
pujita pujitam muda  
veṣṭita harṣa-niratam  
gopīnam 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-śatad vapi  
varam vapī-śatat kratuh  
varam kratu-śatat putrah  
satyam putra-śatat kila  
na hi satyat paro dharmo  
nanṛtat pataksam param

varam - better; kupa-śatat - than a hundred wells; vapi - a lake; varam - better;  
vapī-śatat - than a hundred lakes; kratuh - a yajna; varam - better; kratu-śatat -  
than a hundred yajnas; putrah - a son; satyam - truth; putra-śatat - than a hundred  
sons; kila - indeed; na - not; hi - indeed; satyat - than truth; parah - better;  
dharmah - piety; na - not; anṛtat - than lying; pataksam - sin; param - worse.

A lake is better than a hundred wells. A yajña is better than a hundred lakes. 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  
drṣṭva candra-mukham hareḥ

śrī-uddhava uvaca - Śri 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;  
drṣṭva - seeint; candra- mukham - moon face; hareḥ - of Lord Kṛṣṇa.

Śri 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-darśanam maha-bhage  
gatas te viraha-jvarah  
nanabhogam sukham bhuṅkṣva

tyaja cintam̄ duratyayam

mad-darśanat - by the sight of me; maha-bhage - O very fortunate one; gataḥ - gone; te - of You; viraha-jvarah - the fever of separation; nanabhogam - various happinesses; sukham - happiness; bhunkṣva - 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 prasthapayıṣyami  
gatva madhu-purīṁ harim  
vidhaya tat-prabodham ca  
karyam anyat kariṣyati

aham - I; prasthapayıṣyami - will place; gatva - having gone; madhu- purīm - to Mathurā; harim - Kṛṣṇa; vidhaya - placing; tat - of that; prabodham - awareness; ca - and; karyam - duty; anyat - another; kariṣyati - will do.

I will return to Mathurā and tell everything to Lord Kṛṣṇa. He will not do anything else until He first returns here.

### Text 79

vidayam̄ kuru me matar  
yasyami hari-sannidhim  
sarvam̄ tam kathayıṣyami  
tad-vṛttantam̄ yathocitam

vidayam - permission; kuru - give; me - to me; mataḥ - O mother; yasyami - I will go; hari-sannidhim - to Lord Kṛṣṇa; sarvam - all; tam - that; kathayıṣyami - I will tell; tad-vṛttantam - the account; yathocitam - as proper.

O mother, give me permission and I will return to Lord Kṛṣṇa. I will tell Him everything.

### Text 80

śrī-radhikovaca

gamiṣyasi yada vatsa  
mathuram su-manoharam  
śṛṇu duḥkha-katham kañcit  
tiṣṭha vatsa sthiraḥ bhava

śrī-radhika uvaca - Śri 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.

Śri Rādhā said: Child, stay for a moment and hear the story of My sufferings. Then you may return to beautiful Mathurā.

### Text 81

mam vismrto na bhavasi  
viraha-jvara-kataram  
kathayisyami mat-kantam  
dhruvam prasthapayisyasi

mam - Me; vismrtaḥ - forgetting; na - not; bhavasi - is; viraha-jvara- kataram - the fever of separation; kathayisyami - I will tell; mat-kantam - My beloved; dhruvam - indeed; prasthapayisyasi - 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

narīnam manaso vartam  
ko va janati pañditaḥ  
kiñcic chastranusarena  
prakaroti nirupanam

narīnam - of women; manasah - of the heart; vartam - the stroy; kah - who?; va - or; janati - understands; pañditaḥ - wise; kiñcit - something; śastra - scripture; anusarena - by following; prakaroti - does; nirupanam - description.

What wise man can know a woman's heart? Following the description of the scriptures, a wise man can know only a small part of it.

### Text 83

veda vaktum na śaktaś ca  
śastrani kim vadanti ca  
kathayisyami tvam sarvam  
putra kṛṣnam ca vakṣyasi

vedah - the Vedas; vaktum - to speak; na - not; śaktah - able; ca - and; śastrani - the other scriptures; kim - how?; vadanti - speak; ca - and; kathayisyami - I will tell; tvam - you; sarvam - all; putra - O son; kṛṣnam - 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 nr̄ṣu  
kim va jalām kim u svapnām  
ajñanām 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; nr̄ṣu - in huamn beings; kim - what?; va - or; jalām - water; kim - what?; u - indeed; svapnām - dream; ajñanām - illusion; ca - and; diva- niśam - day and night.

Separated from Kṛṣṇa, I became bewildered. What was a house and what was the forest? Who was a human and who was an animal? What was water? What was a dream? What was day and what was night. I did not know.

### Text 85

atmanām ca na janāmi  
codayaṁ candra-suryayoḥ  
kṣanām prapya harer vartam

cetanam me babhuva ha

atmanam - Myself; ca - and; na - not; janami - I know; ca - and; udhayam - the rising; candra-suryayoh - of the sun and the moon; kṣapam - for a moment; prapya - attaining; hareḥ - of Lord Kṛṣṇa; vartam - the news; cetanam - consciousness; me - of Me; babhuva - was; ha - indeed.

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

kṛṣnakṛtim ca paśyami  
śṛṇomi muralī-dhvanim  
kulam lajjam bhayam tyaktva  
cintayami hareḥ padam

kṛṣnakṛtim - 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.

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  
īśvaraṁ prakṛteḥ param  
na jñanam mayaya tasya  
jñatva gopa-pater mama

samprapya - attaining; sarva-jagatam - of all the universes; īśvaraṁ - 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 - of 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 brahmadayah surah  
sa bhartsito maya kopat  
hṛdi śalyam idam mama

dhyayante - meditate; yat-padambhojam - on whose lotus feet; veda - the Vedas; brahmadayah - headed by Brahmā; surah - the demigods; sa - He; bhartsitah - 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  
guna-prastavato 'pi va  
tad-bhaktya yat-kṣano nīto  
dhyanena pujayathava

tatṛapi maṅgalam sarvam  
harṣam ayur vyavasthitam  
vighnam ca hṛdi santapas  
tad-vicchede sadoddhava

tat-padambhoja-sevabhiḥ - by service to His lotus feet; guna- prastavataḥ - virtues; api - also; va - or; tad-bhaktya - by devotion to Him; yat-kṣanah - in a moment; nītaḥ - brought; dhyanena - by meditation; pujaya - by worship; athava - or; tatṛapi - astill;  
maṅgam - auspiciousness; sarvam - all; harṣam - happiness; ayuḥ - life;  
vyavasthitam - situated; vighnam - obstacle; ca - and; hṛdi - in the heart; santapah - pain; tad-vicchede - in separation from Him; sada - always; uddhava - O Uddhava.

By serving His lotus feet one attains a host of virtues. By serving Him with devotion, by meditating on Him, or by worshiping Him, one attains all

auspiciousness, happiness, and long life. O Uddhava, separation from Him brings unending pain to My heart.

### Text 91

krīda-prītir na bhavita  
tadr̄śīṣṭa punar mama  
tadr̄śam prema-saubhagyam  
nirjane na ca saṅgamaḥ

krīda-prītih - happiness of pastimes; na - not; bhavita - will be; tadr̄śī - like this; iṣṭa - desired; punah - again; mama - by Me; tadr̄śam - 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

vṛṇdavanam na yasyami  
tat-saṅge punar uddhava  
candanam va na dasyami  
nanda-nandana-vakṣasi

vṛṇdavanam - to Vṛndāvana; na - not; yasyami - I will go; tat- saṅge - in His company; punah - 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

malaiṁ tasmai na dasyami  
na drakṣyami mukhambujam  
malatīnaiṁ ketakīnam  
campakanaiṁ ca kananam

malam - garalnd; tasmai - to Him; na - not; dasyami - I will give; na - not; drakṣyami - I will see; mukhambujam - lotsu face; malatīnam - of malati flowers; ketakīnam - of ketaki flowers; campakanam - of campaka flowers; ca - and; kananam - forest.

Never again will I give Him a flower garland. Never again will I see His lotus face. Never again will I go with Him to the mālati forest, or the ketaki forest, or the campaka forest.

#### Text 94

punar eva na yasyami  
sundaram rasa-mandalam  
hari-sāṅge na yasyami  
ramyam candana-kananam

punaḥ - again; eva - indeed; na - not; yasyami - I will go; sundaram - beautiful; rasa-maṇḍalam - rasa-dance circle; hari-sāṅge - 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  
malayām ratna-mandiram  
madhavīnam vanām ramyam  
rahasyam 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

śrīkhanda-kananam̄ ramyam̄  
svaccham̄ candra-sarovaram̄  
vispandakam̄ sura-vanam̄  
nandanam̄ puṣpa-bhadrakam̄

śrīkhanda-kananam - the srikhanda forest; ramyam - beautiful; svaccham - clear; candra-sarovaram - candra-sarovara lake; vispandakam - vispankada; suravananam - the forest of the demigods; nandanam - Nandana; puṣpa-bhadrakam - Puspabhadraka.

Never again will I go with Him to the beautiful Śrīkhanda forest, the clear Candra-sarovara lake, the Vispandaka forest, the Suravana forest, the Nandana forest, or the Puspabhadraka forest.

### Text 97

bhadrakam̄ hariṇa sardham̄  
na yasyami punah̄ punah̄  
kva sa ramya vikasita  
madhave madhavī-lata

bhadrakam - Bhadraka; harina - Kṛṣṇa; sardham - with; na - not; yasyami - I will go; punah̄ - again; punah̄ - 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 murcham ca samprapya  
rudatī pulakanvita

iti - thus; evam - thus; uktva - speaking; sa - She; radha - Rādhā; dhyatva - meditating; kṛṣṇa-padambujam - on Kṛṣṇa's lotus feet; punah - again; murcham - unconscious; ca - and; samprapya - attaining; rudatī - weeping; pulakanvita - with hairs erect.

Speaking these words, and meditating on Lord Kṛṣṇa's lotus feet, Śri Rādhā began to weep. The hairs of Her body erect, She fell unconscious to the ground.