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श्रीबृहद्भागवतामृतम्

Bṛhad-bhāgavatāmṛta

The Complete Search for the Greatest Recipient of Kṛṣṇa's Mercy

Sanātana Goswāmī

Complete Sanskrit-English reader · 2 parts · 14 chapters · 2,515 numbered verses

About this edition

This edition presents both parts and all fourteen chapters of Sanātana Goswāmī's Bṛhad-bhāgavatāmṛta. Its 2,237 aligned reader entries cover all 2,515 numbered verses, each with Sanskrit in Devanagari and IAST followed by English translation. The web reader and this download consume the same checksum-locked corpus.

Textual witnesses

The Sanskrit text is reconstructed from the complete Gaudiya Grantha Mandira mūla and mūla-with-Dig-darśinī witnesses and controlled against the Puridasa facsimile. English for Part One and Part Two chapters 1–4 follows the attributed Purebhakti editions; Part Two chapters 5–7 follows the attributed Kusakratha Dasa public witness. Source links and rights notices are preserved in the web edition.

Coverage and recorded interventions

Strict audits verify continuous coverage from verse 1 through the terminal verse in every chapter. Two verses absent from the Part One English witness, 1.3.34 and 1.5.84, carry clearly recorded fresh editorial translations. One duplicated source label in Part Two is corrected from 120 to 130 according to the Sanskrit topology and content. No numbered verse is omitted.

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PART ONE · BHAGAVAT-KṚPĀ-SĀRA

Chapter 1

Bhauma — The Earthly Plane

49 aligned entries · 76 numbered verses

1.1.1

जयति निज-पदाब्ज-प्रेम-दानावतीर्णो
विविध-मधुरिमाब्धिः को'पि कैशोर-गन्धिः ।
गत-परम-दशान्तं यस्य चैतन्य-रूपाद्
अनुभव-पदम् आप्तं प्रेम गोपीषु नित्यम्

jayati nija-padābja-prema-dānāvatīrṇo
vividha-madhurimābdhiḥ ko'pi kaiśora-gandhiḥ |
gata-parama-daśāntaṁ yasya caitanya-rūpād
anubhava-padam āptaṁ prema gopīṣu nityam

Translation

All glories to the Supreme Personality, Śrī Kṛṣṇa, who is ever-youthful and full of all excellent qualities. He is an ocean of variegated sweetness, and His divine prema reaches the point of highest development in the beautiful cowherd damsels of Vraja. The prema of the gopīs has become the object and support of everyone in His original form as Śrī Caitanya, who descended to bestow that sweetest service to His own lotus feet.

1.1.2

श्री-राधिका-प्रभृतयो नितरां जयन्ति
गोप्यो नितन्त-भगवत्-प्रियता-प्रसिद्धः ।
यासां हरौ परम-सौहृद-माधुरीणां
निर्वक्तुं ईषद् अपि जातु न को'पि शक्तः

śrī-rādhikā-prabhṛtayo nitarāṁ jayanti
gopyo nitanta-bhagavat-priyatā-prasiddhaḥ |
yāsāṁ harau parama-sauhṛda-mādhurīṇāṁ
nirvaktuṁ īṣad api jātu na ko'pi śaktaḥ

Translation

The Vraja gopīs are especially celebrated as the dearmost of Śrī Bhagavān. No one has ever come close to ascertaining the sweetness of their supreme affection towards Śrī Hari. All these celebrated, eternally beloved gopīs of Śrī Kṛṣṇa such as Śrī Rādhikā are shining forth with all types of super-excellence. All glories unto them!

1.1.3

स्व-दयित-निज-भाव यो विभव्य स्व-भावात्
सुमधुरम् अवतीर्णो भक्त-रूपेण लोभात् ।
जयति कनक-धामा कृष्ण-चैतन्य-नामा
हरिर् इह यति-वेषः श्री-शची-सूनुर् एषः

sva-dayita-nija-bhāvaṁ yo vibhavya sva-bhāvāt
sumadhuram avatīrṇo bhakta-rūpeṇa lobhāt |
jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā
harir iha yati-veṣaḥ śrī-śacī-sūnur eṣaḥ

Translation

As Śrī Kṛṣṇa thought, 'the pure devotion which My devotees possess towards Me is sweeter than My love for them,' He descended in Śrī Navadvīpa-dhāma, in Gauḍadeśa, out of greed to taste the sweet prema of His devotees. Śrī Gaurahari, who has accepted the golden effulgent dress of a renunciant with the divine name of Śrī Kṛṣṇa Caitanya, is radiantly present in all excellence!

1.1.4

जयति मथुरा-देवी श्रेष्ठा पुरीषु मनोरमा
परम-दयिता क सारातेर् जनि-स्थिति-रञ्जिता ।
दुरित-हरणान् मुक्तेर् भक्तेर् अपि प्रतिपादनाज्
जगति महिता तत्-तत्-क्रीडा-कथास् तु विदूरतः

jayati mathurā-devī śreṣṭhā purīṣu manoramā
parama-dayitā kaṁsārāter jani-sthiti-rañjitā |
durita-haraṇān mukter bhakter api pratipādanāj
jagati mahitā tat-tat-krīḍā-kathās tu vidūrataḥ

Translation

Śrī Mathurā-devī is best among all holy cities and is renowned as "manoramā," because she steals away the hearts and minds of everyone. Not to speak of all other enchanting pastimes of Śrī Kṛṣṇa (Kaṁsāri) performed here, she is decorated by His divine birth and residence. She destroys all sins, bestows liberation and devotion upon everyone, and is therefore revered by the entire world. Glories to Śrī Mathurā-devī, the most beloved of Śrī Kṛṣṇa, who is present in topmost excellence!

1.1.5

जयति जयति वृन्दारण्यम् एतन् मुरारेः
प्रियतमम् अति-साधु-स्वान्त-वैकुण्ठ-वासात् ।
रमयति स सदा गाः पालयन् यत्र गोपीः
स्वरित-मधुर-वेणुर् वर्धयन् प्रेम रासे

jayati jayati vṛndāraṇyam etan murāreḥ
priyatamam ati-sādhu-svānta-vaikuṇṭha-vāsāt |
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse

Translation

Śrī Vṛndāvana is the abode of residence dearer to Śrī Murāri than the lotus hearts of saintly persons, or Śrī Vaikuṇṭha. Here, Śrī Kṛṣṇa personally watches over and grazes every cow, resonating sweet melodies on His flute and forever increasing the love of all the gopīs with pastimes like rāsa-līlā. All glories to this Śrī Vṛndāvana in all her excellence!

1.1.6

जयति तरणि-पुत्री धर्म-राज-स्वसा या
कलयति मथुरायाः साख्यम् अत्येति गङ्गाम् ।
मुरहर-दयिता तत्-पाद-पद्म-प्रसूत
वहति च मकरन्द नीर-पूर-च्छलेन

jayati taraṇi-putrī dharma-rāja-svasā yā
kalayati mathurāyāḥ sākhyam atyeti gaṅgām |
murahara-dayitā tat-pāda-padma-prasūtaṁ
vahati ca makarandaṁ nīra-pūra-cchalena

Translation

Śrī Yamunā, being a friend of Śrī Mathurā, excels the glories of even Śrī Gaṅgā. Assuming the guise of a flowing river, she becomes the carrier of sweet nectar that emanates from the lotus feet of Śrī Kṛṣṇa. She is the beloved of the "Slayer of the Mura demon" (Śrī Kṛṣṇa-priyā), daughter of Sūrya the sungod and sister of Dharmarāja. Glories to Śrī Yamunā who is splendidly present in all excellence!

1.1.7

गोवर्धनो जयति शैल-कुलाधिराजो
यो गोपिकाभिरुदितो हरि-दास-वार्यः ।
कृष्णेन शक्र-मख-भङ्ग-कृतार्चितो यः
सप्ताहम् अस्य कर-पद्म-तले'प्य् अवत्सीत्

govardhano jayati śaila-kulādhirājo
yo gopikābhirudito hari-dāsa-vāryaḥ |
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptāham asya kara-padma-tale'py avatsīt

Translation

Glories to Girirāja Govardhana, whom the gopīs proclaim as Haridāsa-varya, the superexcellent servant of Śrī Hari, who is present in all splendor! By worshipping Śrī Govardhana, Śrī Kṛṣṇa spoiled the yajña of Indra. And having a sovereignty more than Mount Sumeru and other mountains, Śrī Govardhana has been graced with the good fortune of resting continuously on Śrī Kṛṣṇa's lotus hand for an entire week.

1.1.8

जयति जयति कृष्ण-प्रेम-भक्तिर् यद्-अङ्घ्रि□
निखिल-निगम-तत्त्व□ गूढम् आज्ञाय मुक्तिः ।
भजति शरण-कम्का वैष्णवैस् त्यज्यमाना
जप-यजन-तपस्य-न्यास-निष्ठा□ विहाय

jayati jayati kṛṣṇa-prema-bhaktir yad-aṅghriṁ
nikhila-nigama-tattvaṁ gūḍham ājñāya muktiḥ |
bhajati śaraṇa-kamkā vaiṣṇavais tyajyamānā
japa-yajana-tapasya-nyāsa-niṣṭhāṁ vihāya

Translation

Despite being forsaken by the Vaiṣṇavas, liberation herself, who aptly researched all Vedic truths, has given up her firm deter mination on the duties of the four āśramas of spiritual life, in the chanting of japa, performance of tapasyā, yajña and acceptance of sannyāsa, in order to eagerly glorify the one-pointed shelter at the lotus feet of prema-bhakti for Śrī Kṛṣṇa. All glories to the prema- bhakti to Śrī Kṛṣṇa that stands graciously before you.

1.1.9

जयति जयति नामानन्द-रूप मुरारेर्
विरमित-निज-धर्म-ध्यान-पूजादि-यत्नम् ।
कथम् अपि सकृद् आत मुक्तिद प्राणिना यत्
परमम् अमृतम् एक जीवन भूषण मे

jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam |
katham api sakṛd āttaṁ muktidaṁ prāṇināṁ yat
paramam amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me

Translation

All glories repeatedly to that blissful Śrī Harināma that frees one from the practices of varṇāśrama, dhyāna (meditation), pūjā (deity worship) and so on. It relieves one from the distressful impedi ments involved in the endeavors of varṇāśrama-dharma, the mental restraint involved in dhyāna, the accumulation of paraphernalia while engaged in daily pūjā and so on. Just once accepting Śrī Harināma grants liberation to the living entities. It is the only ornament and immortal nectar for the life and soul of Sanātana himself.

1.1.10

नमः श्री-कृष्ण-चन्द्राय निरुपाधि-कृपा कृते ।
यः श्री-चैतन्य-रूपो'भूत् तन्वन् प्रेम-रस कलौ

namaḥ śrī-kṛṣṇa-candraya nirupādhi-kṛpā kṛte |
yaḥ śrī-caitanya-rūpo'bhūt tanvan prema-rasaṁ kalau

Translation

I offer my obeisances unto Śrī Kṛṣṇa-candra, that causelessly merciful spiritual master who descended in the form of Śrī Caitanya to spread the mellow of divine love in this age of Kali-yuga.

1.1.11

भगवद्-भक्ति-शास्त्राणाम् अयꣳ सारस्य सङ्ग्रहः ।
अनुभूतस्य चैतन्य-देवे तत्-प्रिय-रूपतः

bhagavad-bhakti-śāstrāṇām ayaṁ sārasya saṅgrahaḥ |
anubhūtasya caitanya-deve tat-priya-rūpataḥ

Translation

This book is the collective essence of śāstras relating to pure devotional service to Śrī Bhagavān and realized by service to Śrī Caitanya-deva. It has been first tasted and experienced by His dearmost Śrī Rūpa Gosvāmī, and for this reason, a treasure posited by him alone.

1.1.12

अथ कथा-प्रारम्भः—
शृण्वन्तु वैष्णवाः शास्त्रम् इदꣳ भागवतामृतम् ।
सुगोप्यꣳ प्राह यत् प्रेम्णा जैमिनिर् जनमेजयम्

atha kathā-prārambhaḥ—
śṛṇvantu vaiṣṇavāḥ śāstram idaṁ bhāgavatāmṛtam |
sugopyaṁ prāha yat premṇā jaiminir janamejayam

Translation

O Vaiṣṇavas, please hear this scripture known as Śrī Bhāgavatāmṛtam. Although this book is extremely confidential, the sage Jaimini related it to King Janamejaya with deep affection and tenderness.

1.1.13

मुनीन्द्राज् जैमिनेः श्रुत्वा भारताख्यानम् अद्भुतम् ।
परीक्षिन्-नन्दनो'पृच्छत् तत्-खिलꣳ श्रवणोत्सुकः

munīndrāj jaimineḥ śrutvā bhāratākhyānam adbhutam |
parīkṣin-nandano'pṛcchat tat-khilaṁ śravaṇotsukaḥ

Translation

After hearing the wonderful tale of Mahābhārata from Śrī Jaimini Muni, Śrī Janamejaya, the son of Mahārāja Parīkṣit, became eager to hear its final installment. Thus he inquired about that supplement.

1.1.14

श्री-जनमेजय उवाच—
न वैशम्पायनात् प्राप्तो ब्रह्मन् यो भारते रसः ।
त्वत्तो लब्धः स तच्-छेषा मधुरेण समापय

śrī-janamejaya uvāca—
na vaiśampāyanāt prāpto brahman yo bhārate rasaḥ |
tvatto labdhaḥ sa tac-cheṣāṁ madhureṇa samāpaya

Translation

Śrī Janamejaya said: O brāhmaṇa, even after hearing the narration of Mahābhārata, I never achieved that sweet mellow emanating from the lips of the great sage Vaiśampāyana. Therefore, please bring that Mahābhārata to its climax with its sweet mellow.

1.1.15-17

श्री-जमिनिर् उवाच—
शुकदेवोपदेशेन निहताशेष-साध्वसम् ।
सम्यक्-प्राप्त-समस्तार्थ श्री-कृष्ण-प्रेम-सम्प्लुतम्

सन्निकृष्ट-निजाभिष्ट- पादारोहन-कालकम् ।
श्रीमत्-परीक्षित माता तस्यार्ता कृष्ण-तत्-परा

विराट-तनयैकान्ते'पृच्छद् एतन् नृपोत्तमम् ।
प्रबोध्यानन्दिता तेन पुत्रेण स्नेह-सम्प्लुता

śrī-jaminir uvāca—
śukadevopadeśena nihatāśeṣa-sādhvasam |
samyak-prāpta-samastārthaṁ śrī-kṛṣṇa-prema-samplutam

sannikṛṣṭa-nijābhiṣṭa- pādārohana-kālakam |

śrīmat-parīkṣitaṁ mātā tasyārtā kṛṣṇa-tat-parā

virāṭa-tanayaikānte'pṛcchad etan nṛpottamam |
prabodhyānanditā tena putreṇa sneha-samplutā

Translation

Śrī Jaimini said: O best of kings, the instructions of Śrī Śukadeva eradicated all the fears of Śrī Parīkṣit. Having reaped all the fruits of the four mundane goals of human life (piety, wealth, desire and eman cipation), he absorbed himself in the loving mellows of Śrī Kṛṣṇa. As the time came to ascend to his desired destination of Śrī Goloka, the daughter of King Virāta and fond mother, Śrī Uttarā- devī, cried out in grief to her son Parīkṣit. Even so, being consoled and pleased by her son, she anxiously asked about hearing related topics of Śrī Kṛṣṇa.

1.1.18

श्रीमद्-उत्तरोवाच—
यत् शुकेनोपदिष्ट□ ते वत्स निष्कृष्य तस्य मे ।
सार□ प्रकाशय क्षिप्र□ क्षीराम्भोधेर् इवामृतम्

śrīmad-uttarovāca—
yat śukenopadiṣṭaṁ te vatsa niṣkṛṣya tasya me |
sāraṁ prakāśaya kṣipraṁ kṣīrāmbhodher ivāmṛtam

Translation

Śrī Uttarā-devī said: O son, you received advice from the lotus mouth of Śrī Śukadeva. You should wisely extract the essence of those truths and relate them to me as if extracting nectar from the Ocean of Milk.

1.1.19

श्री-जैमिनिर् उवाच—
उवाच सादर॑ राजा परीक्षिन् मातृ-वत्सलः ।
श्रुतात्य्-अद्भुत-गोविन्द- कथाख्यान-रसोत्सुकः

śrī-jaiminir uvāca—
uvāca sādaraṁ rājā parīkṣin mātṛ-vatsalaḥ |
śrutāty-adbhuta-govinda- kathākhyāna-rasotsukaḥ

Translation

Śrī Jaimini said: King Parīkṣit, who was affectionate to his mother, became immersed in the nectar of divine love. Then he began to respectfully speak to his mother about the wonderful narration of Śrī Govinda that had emanated from the lotus mouth of his guru, Śrī Śukadeva.

1.1.20-23

श्री-विष्णुरात उवाच—
मातर् यद्यपि काले'स्मिम्स् चिकीर्षित-मुनि-व्रतः ।
तथाप्य् अह॑ तव प्रश्न- माधुरी-मुखरी-कृतः

गुरोः प्रसादतस् तस्य श्रीमतो बदरायनेः ।
प्रणम्य ते स-पुत्रायाः प्राणद॑ प्रभुम् अच्युतम्

तत्-कारुण्य-प्रभावेन श्रीमद्-भागवतामृतम् ।
समुद्धृत॑ प्रयत्नेन श्रीमद्-भागवतोत्तमैः

मुनीन्द्र-मण्डली-मध्ये निश्चित॑ महता॑ मतम् ।
महा-गुह्यम् अय॑ सम्यक् कथयाम्य् अवधारय

śrī-viṣṇurāta uvāca—
mātar yadyapi kāle'smims cikīrṣita-muni-vrataḥ |
tathāpy ahaṁ tava praśna- mādhurī-mukharī-kṛtaḥ

guroḥ prasādatas tasya śrīmato badarāyaneḥ |
praṇamya te sa-putrāyāḥ prāṇadaṁ prabhum acyutam

tat-kāruṇya-prabhāvena śrīmad-bhāgavatāmṛtam |
samuddhṛtaṁ prayatnena śrīmad-bhāgavatottamaiḥ

munīndra-maṇḍalī-madhye niścitaṁ mahatāṁ matam |
mahā-guhyam ayaṁ samyak kathayāmy avadhāraya

Translation

Śrī Parīkṣit said: "O Mother, though my time of departure is near and I would like to spend this brief time by accepting a vow of silence, your sweet-natured question entreats me to speak out. "Therefore, offering praṇāmas to the Savior of your life and mine, Bhagavān Śrī Acyuta, by His mercy and by the mercy of my venerable guru, Śrī Śukadeva, I am answering your question by personally describing this Śrīmad-Bhāgavatāmṛta. Please listen. "This Śrī Bhāgavatāmṛta is the extracted essence from such uttama-bhāgavatas as Śrīmad Śuka and Nārada. An assembly of grand sages listened to this narration with the greatest respect and such mahājanas as Parāśura approved of it. Therefore, it is the most confidential of all transcendental mellows (mahā-rasa- maya)."

1.1.24-25

एकदा तीर्थ-मूर्धन्ये प्रयागे मुनि-पुङ्गवाः ।
माघे प्रातः कृत-स्नानः श्री-माधव-समीपतः

उपविष्टा मुदाविष्टा मन्यमानाः कृतार्थताम् ।
कृष्णस्य दयितो'सीति श्लाघन्ते स्म परस्परम्

ekadā tīrtha-mūrdhanye prayāge muni-puṅgavāḥ |
māghe prātaḥ kṛta-snānaḥ śrī-mādhava-samīpataḥ

upaviṣṭā mudāviṣṭā manyamānāḥ kṛtārthatām |
kṛṣṇasya dayito'sīti ślāghante sma parasparam

Translation

Once in the month of Māgha at Prayāga, the crown-jewel of pilgrimage places, a gathering of grand sages finished their morning bath and sat down before Śrī Mādhava. Considering themselves fortunate, they began happily praising one another by proclaiming, "You are Śrī Kṛṣṇa's favored recipient." In this way, they mutually gave respect to each other.

1.1.26-29

मातस् तदानीꣳ तत्रैव विप्र-वरः समागतः ।
दशाश्वमेधिके तीर्थे भगवद्-भक्ति-तत्-परः

सेवितो'शेष-सम्पद्भिस् तद्-देशस्याधिकारवान् ।
वृतः परिजनैर् विप्र- भोजनार्थꣳ कृतोद्यमः

विचित्रोत्कृष्ट-वस्तूनि स निष्पाद्य महा-मनाः ।
अवश्यकꣳ समाप्यादौ सꣳस्कृत्य महतीꣳ स्थलीम्

सत्वरꣳ चत्वरꣳ तत्र मध्ये निर्माय सुन्दरम् ।
उपलिप्य स्व-हस्तेन वितानान्य् उदतानयत्

mātas tadānīṁ tatraiva vipra-varaḥ samāgataḥ |
daśāśvamedhike tīrthe bhagavad-bhakti-tat-paraḥ

sevito'śeṣa-sampadbhis tad-deśasyādhikāravān |
vṛtaḥ parijanair vipra- bhojanārthaṁ kṛtodyamaḥ

vicitrotkṛṣṭa-vastūni sa niṣpādya mahā-manāḥ |
avaśyakaṁ samāpyādau saṁskṛtya mahatīṁ sthalīm

satvaraṁ catvaraṁ tatra madhye nirmāya sundaram |
upalipya sva-hastena vitānāny udatānayat

Translation

O Mother, at that time in Prayāga at Daśāśvamedha ghāt, one high- class brāhmaṇa who was intent on devotional service of Bhagavān who was also a ruler of that region and possessing fabulous wealth arrived there with his associates, wishing to feed the brāhmaṇas. That magnanimous, first-class brāhmaṇa prepared various kinds of excellent tasty items. First of all, he performed his daily duties such as his morning bath. Thereafter, in the middle of a large open court yard he prepared one beautiful vedī or dais. Then, by his own hands, using a broom, he sanctified the place by smearing it with cow dung, and to protect it from the sunshine, he covered it with a small canopy.

1.1.30-31

शालग्राम-शिला-रूपꣳ कृष्णꣳ स्वर्णासने शुभे ।
निवेष्य भक्त्या सम्पूज्य यथा-विधि मुदा भृतः

भोगाम्बरादि-सामग्रीम् अर्पयित्वाग्रतो हरेः ।
स्वयꣳ नृत्यन् गीत-वाद्यादिभिश् चक्रे महोत्सवम्

śālagrāma-śilā-rūpaṁ kṛṣṇaṁ svarṇāsane śubhe |
niveṣya bhaktyā sampūjya yathā-vidhi mudā bhṛtaḥ

bhogāmbarādi-sāmagrīm arpayitvāgrato hareḥ |
svayaṁ nṛtyan gīta-vādyādibhiś cakre mahotsavam

Translation

In the middle of that vedī, or dais, on an extremely beautiful, golden siṁhāsana he established Śrī Kṛṣṇa in the form of Śrī Śālagrāma. Then, with a joyful heart, he performed proper arcanā with devotion to His Prabhu with various assembled upacāra such as food and dress. Thereafter, he personally danced continuously in front of Śrī Hari to the accompaniment of songs and musical instruments in grand festivity.

1.1.32-34

ततो वेद-पुराणादि- व्याख्याभिर् वाद-कोविदान् ।
विप्रान् प्रणम्य यतिनो गृहिनो ब्रह्मचारिणः

वैष्णवाꣳश् च सदा कृष्ण- कीर्तनानन्द-लम्पटान् ।
सुबहुन् मधुरैर् वाक्यैर् व्यवहारैश् च हर्षयन्

पाद-शौच-जलꣳ तेषाꣳ धारयन् शिरसि स्वयम् ।
भगवत्य् अर्पितैस् तद्वद् अन्नादिभिर् अपूजयत्

tato veda-purāṇādi- vyākhyābhir vāda-kovidān |
viprān praṇamya yatino gṛhino brahmacāriṇaḥ

vaiṣṇavāṁś ca sadā kṛṣṇa- kīrtanānanda-lampaṭān |
subahūn madhurair vākyair vyavahāraiś ca harṣayan

pāda-śauca-jalaṁ teṣāṁ dhārayan śirasi svayam |
bhagavaty arpitais tadvad annādibhir apūjayat

Translation

Afterwards, that brāhmaṇa offered praṇāmas to many sannyāsīs, brahmacārīs and gṛhastha brāhmaṇas who were knowers of the Vedas, Purāṇas and other śāstras and who were expert in debating. He then greeted and honored all the Vaiṣṇavas who were always eagerly desirous for the bliss of śrī-kṛṣṇa-kīrtana with gentle words, daṇḍavat praṇāmas and various cordial dealings.

Finally, placing the sanctified footbath water from all the great souls on his head, he worshipped them just like Śrī Bhagavān by offering them the remnants of Bhagavān.

1.1.35

भोजयित्वा ततो दीनान् अन्त्यजान् अपि सादरम् ।
अतोषयद् यथा-न्याय□ श्व-शृगालान् खग-क्रिमीन्

bhojayitvā tato dīnān antyajān api sādaram |
atoṣayad yathā-nyāyaṁ śva-śṛgālān khaga-krimīn

Translation

Thereafter, the brāhmaṇa pleased all the destitute, wretched

and famished folk with sufficient foodstuffs. Then he fully satisfied the dogs, jackals, birds and all other surrounding living entities with suitable meals.

1.1.36

एव□ सन्तर्पिताशेषः समादिष्टो'थ साधुभिः ।
पारीवारैः सम□ शेषा□ स-हर्ष□ बुभुजे'मृतम्

evaṁ santarpitāśeṣaḥ samādiṣṭo'tha sādhubhiḥ |
pārīvāraiḥ samaṁ śeṣāṁ sa-harṣaṁ bubhuje'mṛtam

Translation

In this way, satisfying all living entities and accepting the order of the sādhus on his head, the brāhmaṇa then blissfully honored the remnants of nectarean prasāda along with his family members. He considered all the remnants of prasāda he partook to be just like drops of pure nectar.

1.1.37

ततो'भिमुखम् आगत्य कृष्णस्य रचिताञ्जलिः ।
तस्मिन्न् एवार्पयाम् आस सर्वं तत्-फल-सञ्चयम्

tato'bhimukham āgatya kṛṣṇasya racitāñjaliḥ |
tasminn evārpayām āsa sarvaṁ tat-phala-sañcayam

Translation

Following this, he appeared before his śālagrāma deity of Śrī Kṛṣṇa with folded hands and offered all his karma-phala, or fruits of his present actions, at the lotus feet of his Prabhu.

1.1.38-39

सुखं संवेष्य देवं तं स्व-गृहं गन्तुम् उद्यतम् ।
दूराच् छ्री-नारदो दृष्ट्वोत्- थितो मुनि-समाजतः

अयम् एव महा-विष्णोः प्रेयान् इति मुहुर् ब्रुवन् ।
धावन् गत्वान्तिके तस्य विप्रेन्द्रस्येदम् अब्रवीत्

sukhaṁ saṁveṣya devaṁ taṁ sva-gṛhaṁ gantum udyatam |
dūrāc chrī-nārado dṛṣṭvot- thito muni-samājataḥ

ayam eva mahā-viṣṇoḥ preyān iti muhur bruvan |
dhāvan gatvāntike tasya viprendrasyedam abravīt

Translation

Then the brāhmaṇa gracefully placed the śālagrāma deity of Bhagavān on the siṁhāsana to rest and began to ready himself to return home. At that time Śrī Nārada saw the brāhmaṇa from a distance and all of a sudden began to rise from the assembly of sages. Over and again he kept repeating, "This mahāśaya alone is indeed dear to Mahāviṣṇu!" Speaking like this, he approached the brāhmaṇa.

1.1.40

श्री-कृष्ण-परमोत्कृष्ट- कृपया भजन जनम् ।
लोके विख्यापयन् व्यक्त भगवद्-भक्ति-लम्पटः

śrī-kṛṣṇa-paramotkṛṣṭa- kṛpayā bhajanaṁ janam |
loke vikhyāpayan vyaktaṁ bhagavad-bhakti-lampaṭaḥ

Translation

Śrī Nārada, always eager for bhagavad-bhakti, approached the exalted brāhmaṇa and began speaking to him, just to make the most excellent recipients of Śrī Kṛṣṇa's mercy renowned throughout the world.

1.1.41-42

श्री-नारद उवाच—
भवान् विप्रेन्द्र कृष्णस्य महानुग्रह-भाजनम् ।
यस्येदृश धन द्रव्यम् औदर्य वैभव तथा

सार्धम् आपदक तच् च सर्वम् एव महा-मते ।
दृष्ट हि साक्षाद् अस्माभिर् अस्मिस् तीर्थ-वरे'धुना

śrī-nārada uvāca—
bhavān viprendra kṛṣṇasya mahānugraha-bhājanam |
yasyedṛśaṁ dhanaṁ dravyam audaryaṁ vaibhavaṁ tathā

sārdham āpadakaṁ tac ca sarvam eva mahā-mate |
dṛṣṭaṁ hi sākṣād asmābhir asmiṁs tīrtha-vare'dhunā

Translation

Śrī Nārada said: O monarch of brāhmaṇas, you are the supreme recipient of Śrī Kṛṣṇa's mercy. At this tīrtha-rāja of Prayāga, I am directly seeing your tremendous wealth, property, opulence, paraphernalia and generosity. Moreover, I am also personally experiencing that all this wealth of yours is indeed being spent for the undertaking of sad-dharma, true religious purposes.

1.1.43-44

विद्वद्-वरेण तेनोक्तो न त्व् इद॑ स महा-मुनिः ।
स्वामिन् कि॑ मयि कृष्णस्य कृपा-लक्षण॑ ईक्षितम्

अह॑ वराकः को नु स्या॑ दातु॑ शक्नोमि वा कियत् ।
वैभव॑ वर्तते कि॑ मे भगवद्-भजन॑ कुतः

vidvad-vareṇa tenokto na tv idaṁ sa mahā-muniḥ |
svāmin kiṁ mayi kṛṣṇasya kṛpā-lakṣaṇaṁ īkṣitam

ahaṁ varākaḥ ko nu syāṁ dātuṁ śaknomi vā kiyat |
vaibhavaṁ vartate kiṁ me bhagavad-bhajanaṁ kutaḥ

Translation

Having heard the words of Śrī Nārada, the exalted brāhmaṇa felt ashamed and said: O Prabhu, what are you saying? What symptoms of Śrī Kṛṣṇa's mercy have you seen in me? Whatever you say about me, I am certainly not that fit recipient. Moreover, regarding charity, what can I give? What opulence is mine? And where is the devotion to Śrī Bhagavān in me?

1.1.45-46

किन्तु दक्षिण-देशे यो महा-राजो विराजते ।
स हि कृष्ण-कृपा-पात्र॑ यस्य देशे सुरालयः

सर्वतो भिक्षवो यत्र तैर्थिकाभ्यागतादयः ।
कृष्णार्पितान्न॑ भुञ्जाना भ्रमन्ति सुखिनः सदा

kintu dakṣiṇa-deśe yo mahā-rājo virājate |
sa hi kṛṣṇa-kṛpā-pātraṁ yasya deśe surālayaḥ

sarvato bhikṣavo yatra tairthikābhyāgatādayaḥ |
kṛṣṇārpitānnaṁ bhuñjānā bhramanti sukhinaḥ sadā

Translation

However, there is a Mahārāja who is present in the southern region. He is the actual recipient of Śrī Kṛṣṇa's mercy. There

are so many temples of Śrī Bhagavān within his kingdom. All the renunciants, pilgrims or any others who travel through his kingdom do so happily by honoring the remnants of foodstuffs offered to Śrī Kṛṣṇa.

1.1.47

राजधानी-समीपे च सच्-चिद्-आनन्द-विग्रहः ।
साक्षाद् इवास्ते भगवान् कारुण्यात् स्थिरता गतः

rājadhānī-samīpe ca sac-cid-ānanda-vigrahaḥ |
sākṣād ivāste bhagavān kāruṇyāt sthiratāṁ gataḥ

Translation

There gracefully exists an installed sac-cid-ānanda-vigraha of Śrī Bhagavān in the royal capital of that Mahārāja. Grand new festivals pay homage and make offerings to Śrī Bhagavān daily with worshipful paraphernalia in everfresh, charming new ways.

1.1.48

नित्य नव-नवस् तत्र जायते परमोत्सवः ।
पूजा-द्रव्यानि चेष्टानि नूतनानि प्रतिक्षणम्

nityaṁ nava-navas tatra jāyate paramotsavaḥ |
pūjā-dravyāni ceṣṭāni nūtanāni pratikṣaṇam

Translation

Every day, newer and newer grand festivals are celebrated there. Fresh ingredients along with the paraphernalia for worship are also offered to Śrī Bhagavān in a beautiful manner daily.

1.1.49

विष्णोर् निवेदितैस् तैस् तु सर्वे तद्-देश-वासिनः ।
वैदेशिकश् च बहवो भोज्यन्ते तेन सादरम्

viṣṇor niveditais tais tu sarve tad-deśa-vāsinaḥ |
vaideśikaś ca bahavo bhojyante tena sādaram

Translation

That Mahārāja feeds the mahāprasāda that is offered to Śrī Viṣṇu to the residents of his own country, as well as persons who have come from many other regions.

1.1.50-51

पुण्डरीकाक्ष-देवस्य तस्य दर्शन-लोभतः ।
महा-प्रसाद-रूपान्नाद् उपभोग-सुखाप्तितः

साधु-सङ्गाति-लाभाच् च नाना-देशात् समागतः ।
निवसन्ति सदा तत्र सन्तो विष्णु-परायणाः

puṇḍarīkākṣa-devasya tasya darśana-lobhataḥ |
mahā-prasāda-rūpānnād upabhoga-sukhāptitaḥ

sādhu-saṅgāti-lābhāc ca nānā-deśat samāgataḥ |
nivasanti sadā tatra santo viṣṇu-parāyaṇāḥ

Translation

Eager to receive the darśana of Bhagavān Śrī Puṇḍarīkākṣa, to obtain happiness by honoring the ecstatic remnants of mahāprasāda, and to associate with the many sādhus and Vaiṣṇavas from various regions without difficulty, many Vaiṣṇavas from various countries have come to reside there.

1.1.52

देशश् च देव-विप्रेभ्यो राज्ञा दत्तो विभज्य सः ।
नोपद्रवो'स्ति तद्-देशे को'पि शोको'थवा भयम्

deśaś ca deva-viprebhyo rājñā datto vibhajya saḥ |
nopadravo'sti tad-deśe ko'pi śoko'thavā bhayam

Translation

Although the Mahārāja himself donated and portioned out his kingdom to Bhagavān and the brāhmaṇas, nevertheless, the Mahārāja rules without any visible disturbance, distress or anxiety in that country.

1.1.53-54

अकृष्ट-पाच्या सा भूमिर् वृष्टिस् तत्र यथा-सुखम् ।
इष्टानि फल-मूलानि सुलभान्य् अम्बरानि च

स्व-स्वधर्म-कृतः सर्वाः सुखिन्यः कृष्ण-तत्-पराः ।
प्रजास् तम् अनुवर्तन्ते महाराज यथा सुताः

akṛṣṭa-pācyā sā bhūmir vṛṣṭis tatra yathā-sukham |
iṣṭāni phala-mūlāni sulabhāny ambarāni ca

sva-svadharma-kṛtaḥ sarvāḥ sukhinyaḥ kṛṣṇa-tat-parāḥ |
prajās tam anuvartante mahārājaṁ yathā sutāḥ

Translation

The land of that kingdom is full of vast water and beautiful flowers and fruits. Without cultivating the land an abundant quantity of crops are flourishing. Therefore, the kingdom's fruits, vegetable roots, and necessities such as clothing are easily accessible. Moreover, everyone in the locality also engages in their occupational duties, and all the populace receives happiness by eagerly performing devotional service to Śrī Kṛṣṇa. Everyone follows the orders of the king just like his own children.

1.1.55

स चागर्वाः सदा नीच- योग-सेवाभिर् अच्युतम् ।
भजमानो'खिलान् लोकान् रमयत्य् अच्युत-प्रियः

sa cāgarvāḥ sadā nīca- yoga-sevābhir acyutam |
bhajamāno'khilān lokān ramayaty acyuta-priyaḥ

Translation

That king who is attached to the devotional service of Bhagavān, being prideless, performs himself the most insignificant services of Bhagavān, and this behavior of the king instills happiness in everyone.

1.1.56-57

तस्याग्रे विविधैर् नाम- गथा-सङ्कीर्तनैः स्वयम् ।
नृत्यन् दिव्यानि गीतानि गायन् वाद्यानि वादयन्

भ्रातृ-भर्या-सुतैः पौत्रैर् भृत्यामात्य-पुरोहितैः ।
अन्यैश् च स्वजनैः साक प्रभु त तोषयत् सदा

tasyāgre vividhair nāma- gathā-saṅkīrtanaiḥ svayam |
nṛtyan divyāni gītāni gāyan vādyāni vādayan

bhrātṛ-bharyā-sutaiḥ pautrair bhṛtyāmātya-purohitaiḥ |
anyaiś ca svajanaiḥ sākaṁ prabhuṁ taṁ toṣayat sadā

Translation

The king himself, along with his brothers, wives, sons, grandsons, servants, ministers, priests and other attendants dance in front of Bhagavān. Singing various beautiful songs, playing varieties of instruments with great ecstasy and glorifying his Prabhu with nāma-sankīrtana, he makes the Lord extremely joyful.

1.1.58

ते ते तस्य गुण-व्रताः कृष्ण-भक्त्य्-अनुवर्तिनः ।
सङ्ख्यतुं कति कथ्यन्ते ज्ञायन्ते कति वा मया

te te tasya guṇa-vratāḥ kṛṣṇa-bhakty-anuvartinaḥ |
saṅkhyatuṁ kati kathyante jñāyante kati vā mayā

Translation

Actually, all the qualities of the king are favorable for the devotional service of Śrī Kṛṣṇa. How can I count and describe his unlimited qualities? It is beyond my power.

1.1.59

श्री-परीक्षिद् उवाच—
ततो नृप-वरं द्रष्टुं तद्-देशे नारदो व्रजन् ।
देव-पूजोत्सवासक्तस् तत्र तरैक्षत प्रजाः

śrī-parīkṣid uvāca—
tato nṛpa-varaṁ draṣṭuṁ tad-deśe nārado vrajan |
deva-pūjotsavāsaktas tatra taraikṣata prajāḥ

Translation

Śrī Parīkṣit said: Hearing this account, Śrī Nārada made his way to the country to the south to see the king. In every place in the kingdom, he saw the citizens engaged in devotional service to Śrī Bhagavān.

1.1.60

हर्षेन वादयन् वीणां राजधानीं गतोऽधिकम् ।
विप्रोक्ताद् अपि सम्पश्यन् सङ्गम्योवाच तं नृपम्

harṣena vādayan vīṇāṁ rājadhānīṁ gato'dhikam |
viproktād api sampaśyan saṅgamyovāca taṁ nṛpam

Translation

Then Śrī Nārada, while playing on his vīṇā with a joyful heart, entered the capital. He saw more opulence there than he had even heard from the mouth of the brāhmaṇa in Prayāga. Approaching the king nearby, he began to speak.

1.1.61

श्री-नारद उवाच—
त्व श्री-कृष्ण-कृपा-पात्रम् यस्येदृग् राज्य-वैभवम् ।
सल्-लोक-गुण-धर्मार्थ- ज्ञान-भक्तिभिर् अन्वितम्

śrī-nārada uvāca—
tvaṁ śrī-kṛṣṇa-kṛpā-pātram yasyedṛg rājya-vaibhavam |
sal-loka-guṇa-dharmārtha- jñāna-bhaktibhir anvitam

Translation

Śrī Nārada said: O King, you are surely the recipient of Śrī Kṛṣṇa's mercy, because you possess the opulence of such a vast kingdom where your citizens engage with natural dispositions, while decorated by religious principles, wealth, knowledge and bhakti.

1.1.62

श्री-परीक्षिद् उवाच—
तत् तद् विस्तार्य कथयन्न् आश्लिष्यन् भूपति मुहुः ।
प्रसस श गुणान् गायन् वीणया वैष्णवोत्तमः

śrī-parīkṣid uvāca—
tat tad vistārya kathayann āśliṣyan bhūpatiṁ muhuḥ |
prasasaṁśa guṇān gāyan vīṇayā vaiṣṇavottamaḥ

Translation

Śrī Parīkṣit said: That most excellent of Vaiṣṇavas, Śrī Nārada, then began to elaborately describe all the qualities of the king, repeatedly embracing him, singing and glorifying his virtues on his vīṇā.

1.1.63

सार्वभौमो मुनि-वर सम्पूज्य प्राश्रितो'ब्रवीत् ।
निज-श्लाघ-भराज् जात- लज्जा-नमित-मस्तकः

sārvabhaumo muni-varaṁ sampūjya prāśrito'bravīt |
nija-ślāgha-bharāj jāta- lajjā-namita-mastakaḥ

Translation

The sārvabhauma king and best of wise sages became ashamed upon hearing such excessive praise, humbly bowed his head and gave suitable worship to Śrī Nārada.

1.1.64-65

देवर्षे'ल्पायुष स्वल्पैश्वर्यम् अल्प-प्रद नरम् ।
अस्वतन्त्र भयाक्रन्त ताप-त्रय-नियन्त्रितम्

कृष्णानुग्रह-वाक्यस्याप्य् अयोग्यम् अविचारतः ।
तदीय-करुणा-पात्र कथ मा मन्यते भवान्

devarṣe'lpāyuṣaṁ svalpaiśvaryam alpa-pradaṁ naram |
asvatantraṁ bhayākrantaṁ tāpa-traya-niyantritam

kṛṣṇānugraha-vākyasyāpy ayogyam avicārataḥ |
tadīya-karuṇā-pātraṁ kathaṁ māṁ manyate bhavān

Translation

O Devarṣi Nārada, why do you assume this lowly person to be the fit recipient of Śrī Kṛṣṇa's mercy? I am a mere mortal. My lifespan is short, my opulence limited and only infrequently do I offer meager donations. Particularly, I cannot do just anything and everything. I always suffer from fear and the threefold miseries of this world. Therefore, this kind of talk that I am the recipient of Śrī Kṛṣṇa's mercy does not apply to me.

1.1.66-69

देवा एव दया-पात्रꣳ विष्णोर् भगवतः किल ।
पूज्यमान नरैर् नित्यꣳ तेजोमय-शरीरिणः

निष्पापाः सात्त्विका दुःख- रहिताः सुखिनः सदा ।
स्वच्छन्दाचार-गतयो भक्तेच्छ-वर-दायकाः

येषाꣳ हि भोग्यम् अमृतꣳ मृत्यु-रोग-जरादि-हृत् ।
स्वेच्छयोपनतꣳ क्षुत्-तृद्- बाधाभावे'पि तुष्टिदम्

वसन्ति भगवन् स्वर्गे महा-भाग्य-बलेन ये ।
यो नृभिर् भारते वर्षे सत्-पुण्यैर् लभ्यते कृतैः

devā eva dayā-pātraṁ viṣṇor bhagavataḥ kila |
pūjyamāna narair nityaṁ tejomaya-śarīriṇaḥ

niṣpāpāḥ sāttvikā duḥkha- rahitāḥ sukhinaḥ sadā |
svacchandācāra-gatayo bhaktеccha-vara-dāyakāḥ

yeṣāṁ hi bhogyam amṛtaṁ mṛtyu-roga-jarādi-hṛt |
svecchayopanataṁ kṣut-tṛd- bādhābhāve'pi tuṣṭidam

vasanti bhagavan svarge mahā-bhāgya-balena ye |
yo nṛbhir bhārate varṣe sat-puṇyair labhyate kṛtaiḥ

Translation

Actually, the demigods in particular are the recipients of Bhagavān Śrī Viṣṇu's mercy, because they are worshipable by humanity. Their bodies are effulgent. They are sinless, established in goodness, free from misery and always happy. Their behavior and movements are independent. They are especially capable of bestowing desired boons upon their devotees. Daily drinking amṛta, they have conquered over such conditions as death, old age and disease. They are not troubled by even hunger and thirst. Moreover, they remain satisfied accepting

portions of the sacrificial yajñas by their choice. O Bhagavan (O great sage), on the merits of their good fortune, they reside in Svarga, where the people of this Bhārata-varṣa are able to go only after performing profuse pious activities.

1.1.70-72

मुने विशिष्टस् तत्रापि तेषाम् इन्द्रः पुरन्दरः ।
निग्रहे'नुग्रहे'पीशो वृष्टिभिर् लोक-जीवनः

त्रिलोकीश्वरता यस्य युगानाम् एक-सप्ततिम् ।
याश्वमेध-शतेनापि सर्वभौमस्य दुर्लभा

हय उच्चैःश्रवा यस्य गज ऐरावतो महान् ।
कामधुग् गौर् उपवन नन्दन च विराजते

mune viśiṣṭas tatrāpi teṣām indraḥ purandaraḥ |
nigrahe'nugrahe'pīśo vṛṣṭibhir loka-jīvanaḥ

trilokīśvaratā yasya yugānām eka-saptatim |
yāśvamedha-śatenāpi sarvabhaumasya durlabhā

haya uccaiḥśravā yasya gaja airāvato mahān |
kāmadhug gaur upavanaṁ nandanaṁ ca virājate

Translation

O Sage, even among the demigods in Svarga, the Indra named Purandara is indeed most superior. He is the lord of the three worlds and is able to restrain or bestow his grace. Owing to the shower of his rains upon the earth, he is the very life of everyone. Just as lordship over the three worlds is so rarely attainable for a sārvabhauma king like me, despite performing a hundred aśvamedha yajñas, he enjoys that same lordship for seventy-one catur-yugas. He has the horse Uccaiḥśravā, the great elephant Airāvata, the Kāmadhenu cow, and the forest of Nandana-kānana under his supervision.

1.1.73-74

पारिजातादयो यत्र वर्तन्ते काम-पूरकाः ।
काम-रूप-धराः कल्प- द्रुमाः कल्प-लतन्विताः

येषाम् एकेन पुष्पेन यथा-काम सुसिध्यति ।
विचित्र-गीत-वादित्र- नृत्य-वेषाशनादिकम्

pārijātādayo yatra vartante kāma-pūrakāḥ |
kāma-rūpa-dharāḥ kalpa- drumāḥ kalpa-latanvitāḥ

yeṣām ekena puṣpena yathā-kāmaṁ susidhyati |
vicitra-gīta-vāditra- nṛtya-veṣāśanādikam

Translation

Nandana-kānana in heaven is enchantingly ornate with desire trees such as the Pārijātā and Kāma-rūpa-dhara creepers that fulfill all desires and possess the power to assume any form they like. What more can be said? By the power of one flower from Nandana-kānana, enchanting songs with instruments, dance arrangements, ornate attire, ornaments, and variegated foodstuffs that are chewed, licked, swallowed and drunk are easily attainable. Everyone's desires become fulfilled. Indra alone is the master of all this wonderful opulence.

1.1.75-76

अः कि वच्य पर तस्य सौभग्य भगवान् गतः ।
कनिष्ठ-भ्रातृता यस्य विष्णुर् वामन-रूप-धृक्

आपद्भ्यो यम् असौ रक्षन् हर्षयन् येन विस्तृतम् ।
साक्षात् स्वी-कुरुते पूजा तद् वेत्सि त्वम् उतापरम्

aḥ kiṁ vacyaṁ paraṁ tasya saubhagyaṁ bhagavān gataḥ |
kaniṣṭha-bhrātṛtāṁ yasya viṣṇur vāmana-rūpa-dhṛk

āpadbhyo yam asau rakṣan harṣayan yena vistṛtam |
sākṣāt svī-kurute pūjāṁ tad vetsi tvam utāparam

Translation

Aho, what more can we describe of the great prosperity of Indra? Bhagavān Śrī Viṣṇu personally follows his orders by becoming his younger brother in the form of Vāmana. He has pleased Indra by guarding him from all dangers and directly accepts his worship. O Śrī Nārada, you yourself know all this all too well. What more can be said?

PART ONE · BHAGAVAT-KṚPĀ-SĀRA

Chapter 2

Divya — The Celestial Plane

68 aligned entries · 100 numbered verses

1.2.1

श्री-परीक्षिद् उवाच—
प्रशस्य त॰ महाराज॰ स्वर्गतो मुनिर् ऐक्षत ।
राजमान॰ सभा-मध्ये विष्णु॰ देव-गणैर् वृतम्

śrī-parīkṣid uvāca—
praśasya taṁ mahārājaṁ svargato munir aikṣata |
rājamānaṁ sabhā-madhye viṣṇuṁ deva-gaṇair vṛtam

Translation

Śrī Parīkṣit said: O Mother, the sage among demigods, Devarṣi Śrī Nārada, after praising the exalted king, approached the celestial plane of Svarga. There he saw Śrī Viṣṇu in the assembly hall encircled by a host of demigods.

1.2.2-5

विचित्र-कल्प-द्रुम-पुष्प-माला-
विलेप-भूषा-वसनामृताद्यैः ।
समर्चित॰ दिव्यतरोपचारैः
सुखोपविष्ट॰ गरुडस्य पृष्ठे

बृहस्पति-प्रभृतिभिः स्तूयमान॰ महर्षिभिः ।
लाल्यमानम् अदित्या तान् हर्षयन्त॰ प्रियोक्तिभिः

सिद्ध-विद्याध्र-गन्धर्वाप्- सरोभिर्भिर् विविधैः स्तवैः ।
जय-शब्दैर् वाद्य-गीत- नृत्यैश् च परितोषितम्

शक्रायाभयम् उच्चोक्त्या दैत्येभ्यो दद॰ दृढम् ।
कीर्त्यार्प्यमान॰ ताम्बूल॰ चर्वन्त॰ लीलयाहृतम्

vicitra-kalpa-druma-puṣpa-mālā-
vilepa-bhūṣā-vasanāmṛtādyaiḥ |
samarcitaṁ divyataropacāraiḥ
sukhopaviṣṭaṁ garuḍasya pṛṣṭhe

bṛhaspati-prabhṛtibhiḥ stūyamānaṁ maharṣibhiḥ |

lālyamānam adityā tān harṣayantaṁ priyoktibhiḥ

siddha-vidyadhra-gandharvāp- sarobhibhir vividhaiḥ stavaiḥ |
jaya-śabdair vādya-gīta- nṛtyaiś ca paritoṣitam

śakrāyābhayam uccoktyā daityebhyo dadatāṁ dṛḍham |
kīrtyārpyamānaṁ tāmbūlaṁ carvantaṁ līlayāhṛtam

Translation

Śrī Bhagavān was sitting on the back of Śrī Garuḍa, the king of birds. The demigods were offering their homage to Śrī Viṣṇu with various celestial paraphernalia like garlands of charming kalpa-vṛkṣa flowers, scented sandalwood, cloth, ornaments, and amṛta. Exalted sages such as the spiritual master of the demigods, Bṛhaspati, were eulogizing Him. His mother, Aditi-devī, was tenderly cuddling and caressing Him (Śrī Vāmana-deva) out of affection. Bhagavān's sweet voice was giving joy to all. Siddhas, Vidyādharas, Gandharvas and Apsarās were pleasing Him with various prayers and glorification, while dancing and singing to the accompaniment of musical instruments. Śrī Bhagavān was clearly bestowing upon Indra and his consort Śrī Kīrti-devī staunch fearlessness from all kinds of threats of the daityas, the demoniac sons of Diti. After being offered tāmbūla, He was gracefully accepting and chewing it.

1.2.6-7

शक्र च तस्य माहात्म्य कीर्तयन्त मुहुर् मुहुः ।
स्वामि-कृतोपकार श्च वर्णयन्त महा-मुदा

सहस्र-नयनैर् अश्रु- धारा-वर्षन्तम् आसने ।
स्वीये निषण्ण तत्-पार्श्वे राजन्त स्व-विभूतिभिः

śakraṁ ca tasya māhātmyaṁ kīrtayantaṁ muhur muhuḥ |
svāmi-kṛtopakāraṁś ca varṇayantaṁ mahā-mudā

sahasra-nayanair aśru- dhārā-varṣantam āsane |
svīye niṣaṇṇaṁ tat-pārśve rājantaṁ sva-vibhūtibhiḥ

Translation

Devarāja Indra was sitting on His seat near Śrī Bhagavān with such opulence as umbrella, cāmara and fans, and was repeatedly singing His glories. While describing all the favors granted by Bhagavān, tears of great joy were pouring down from his one thousand eyes.

1.2.8

अथ विष्णु॰ निजावासे गच्छन्तम् अनुगम्य तम् ।
सभायाम् आगत॰ शक्र॰ आशस्योवाच नारदः

atha viṣṇuṁ nijāvāse gacchantam anugamya tam |
sabhāyām āgataṁ śakraṁ āśasyovāca nāradaḥ

Translation

Afterwards Śrī Viṣṇu proceeded to His own residence while Devarāja Indra followed behind Him. When Indra returned to his assembly hall, Devarṣi Śrī Nārada began to shower him with blessings.

1.2.9-10

श्री-नारद उवाच—
कृतानुकल्पितस् त्व॰ यत् सूर्य-चन्द्र-यमादयः ।
तवाज्ञा-करिणः सर्वे लोक-पालाः परे किम् उ

मुनयो'स्मादृशो वश्याः श्रुतयस् त्वा॰ स्तुवन्ति हि ।
जगदीशतया यत् त्व॰ धर्माधर्म-फल-प्रदः

śrī-nārada uvāca—
kṛtānukalpitas tvaṁ yat sūrya-candra-yamādayaḥ |
tavājñā-kariṇaḥ sarve loka-pālāḥ pare kim u

munayo'smādṛśo vaśyāḥ śrutayas tvāṁ stuvanti hi |
jagadīśatayā yat tvaṁ dharmādharma-phala-pradaḥ

Translation

Śrī Nārada said: O Devarāja, you are the fit recipient of Bhagavān Śrī Viṣṇu's mercy, because whenever Sūrya, Candramā, Yama and the

Loka-pālas receive your command, then all others such as the eight Vasus obey your orders. What more can we say about this? All sages, including myself, are subservient to you. Even the śrutis offer their glorification unto you as Jagadīśvara, lord of the universe, because you are the bestower of the fruits of pious acts and impious acts.

1.2.11

अहो नारायणो भ्राता कानीयान् यस्य सोदरः ।
सद्-धर्मꣳ मानयन् यस्य विदधात्य् आदरꣳ सदा

aho nārāyaṇo bhrātā kānīyān yasya sodaraḥ |
sad-dharmaṁ mānayan yasya vidadhāty ādaraṁ sadā

Translation

Alas, Śrī Nārāyaṇa has become your younger brother, born from the same womb, and thus He is constantly giving you due honor and respect, obeying you as His elder brother.

1.2.12

श्री-परीक्षिद् उवाच—
इत्थम् इन्द्रस्य सौभग्य- वैभवꣳ कीर्तयन् मुहुः ।
देवर्षिर् वादयन् वीणाꣳ श्लाघमानो ननर्त तम्

śrī-parīkṣid uvāca—
ittham indrasya saubhagya- vaibhavaṁ kīrtayan muhuḥ |
devarṣir vādayan vīṇāṁ ślāghamāno nanarta tam

Translation

Śrī Parīkṣit said: In this way Śrī Nārada, while glorifying the extensive fortune of Devarāja Indra, began strumming his vīṇā, praising him as the fit recipient of Bhagavān's divine mercy and dancing.

1.2.13

ततो'भिवाद्य देवर्षिम् उवाचेन्द्रः शनैर् ह्रिया ।
भो गन्धर्व-कलाभिज्ञा किं माम् उपहसन्न् असि

tato'bhivādya devarṣim uvācendraḥ śanair hriyā |
bho gandharva-kalābhijñā kiṁ māṁ upahasann asi

Translation

Then Indra, the king of the demigods, offered his obeisance to Devarṣi Śrī Nārada and began to softly and modestly speak, "O Gāndharva-kalābhijña, why are you teasing me?"

1.2.14

अस्य न स्वर्ग-राजस्य वृत्तं वेत्सि त्वम् एव किम् ।
कति वरान् इतो दैत्य- भित्यास्माभिर् न निर्गतम्

asya na svarga-rājasya vṛttaṁ vetsi tvam eva kiṁ |
kati varān ito daitya- bhityāsmābhir na nirgatam

Translation

Do you not know the elaborate history of Svargaloka, the celestial plane? Haven't we the demigods, out of fear of the demons, abandoned this heavenly abode many times and fled away?

1.2.15

आचरन् बलिर् इन्द्रत्वम् असुरान् एव सर्वतः ।
सूर्येन्द्व्-आद्य्-अधिकारेषु न्ययुन्क्त क्रतु-भाग-भुक्

ācaran balir indratvam asurān eva sarvataḥ |
sūryendv-ādy-adhikāreṣu nyayunkta kratu-bhāga-bhuk

Translation

Daityarāja Bali achieved the same position of Indra, awarding the full administrative posts such as Sūrya and Candra to the demons. Consequently, by personally swindling us, he took the share of all sacrifices.

1.2.16

ततो नस् तात-मातृभ्याꣳ तपोभिर् विततैर् दृढैः ।
तोषितो'प्य् अꣳश-मातृएण गतो भ्रातृत्वम् अच्युतः

tato nas tāta-mātṛbhyāṁ tapobhir vitatair dṛḍhaiḥ |
toṣito'py aṁśa-mātṛeṇa gato bhrātṛtvam acyutaḥ

Translation

Only after suffering the distress of my mother and father, who performed severe austerities for such a long time, did Bhagavān Śrī Acyuta become pleased. Then again, only as His mere plenary portion did He accept my role as brother.

1.2.17

तथाप्य् अहत्वा तान् छत्रून् केवलꣳ नस् त्रप-कृता ।
माया-यचनयादाय बले राज्यम् ददौ स मे

tathāpy ahatvā tān chatrūn kevalaṁ nas trapa-kṛtā |
māyā-yacanayādāya bale rājyam dadau sa me

Translation

Even after accepting my brotherhood, He did not destroy all my enemies. Instead, by deception only, He begged the kingdom from Bali and gave it to me. For us demigods, this is a source of extreme embarassment.

1.2.18

स्पर्धासूयादि-दोषेण ब्रह्म-हत्यादि-पापतः ।
नित्य-पात-भयेनापि किꣳ सुखꣳ स्वर्ग-वासिनाम्

spardhāsūyādi-doṣeṇa brahma-hatyādi-pāpataḥ |
nitya-pāta-bhayenāpi kiṁ sukhaṁ svarga-vāsinām

Translation

In the celestial plane there are always various kinds of faults such as envy and rivalry, particularly the sinful act of the killing of a brāhmaṇa, and the omnipresent fear of plummeting down from our present posts. Therefore, where is the happiness of the celestial residents?

1.2.19

किञ्च मामप्रत्युपेन्द्रस्य विद्ध्युपेक्षांविशेषतः ।
सुधर्मांपारिजातञ्च स्वर्गान्मार्त्यंनिनाय सः

kiṁ ca māṁ praty upendrasya viddhy upekṣāṁ viśeṣataḥ |
sudharmāṁ pārijātaṁ ca svargān mārtyaṁ ninaya saḥ

Translation

Furthermore, Bhagavān Śrī Upendra particularly displayed His slight of me when He removed the Sudharmā assembly hall and Pārijāta tree from Svarga, and transferred them onto the mortal, earthly planet.

1.2.20

गोपालैः क्रियमानांमे न्यहन्पूजांचिरन्तनीम् ।

gopālaiḥ kriyamānāṁ me nyahan pūjāṁ cirantanīm |

Translation

He spoiled the pūjā in my honor that the gopālas performed for so long. In addition, He engulfed my dearmost and vast Khāṇḍava forest in a great conflagration.

1.2.21

त्रैलोक्य-त्रास-कृद्-वृत्र- वधार्थांप्रार्थितः पुरा ।
औदसिन्यांभजांस्तत्र प्रेरयाम्आस मांपरम्

trailokya-trāsa-kṛd-vṛtra- vadhārthāṁ prārthitaḥ purā |
audasinyāṁ bhajāṁs tatra prerayām āsa māṁ param

Translation

Previously, when I petitioned Bhagavān to kill Vṛtrāsura, who was devouring the three worlds, He also remained indifferent to me at that time instead of personally coming to my aid. Rather He encouraged me to undertake the task by myself.

1.2.22

उत्सद्य माम् अवज्ञाय मदीयम् अमरावतीम् ।
सर्वोपरि स्व-भवन॑ राचयाम् आस नूतनम्

utsadya mām avajñāya madīyam amarāvatīm |
sarvopari sva-bhavanaṁ rācayām āsa nūtanam

Translation

He then disregarded me by divesting all opulence from my Amarāvatī Purī, situated above all other planetary systems, and established His own new and original abode.

1.2.23

आराधन-बलात् पित्रोर् अग्रहाच् च पुरोधसः ।
पूजा॑ स्वी-कृत्य नः सद्यो यत्य् अदृश्य॑ निज॑ पदम्

ārādhana-balāt pitror agrahāc ca purodhasaḥ |
pūjāṁ svī-kṛtya naḥ sadyo yaty adṛśyaṁ nijaṁ padam

Translation

Having become influenced by the strong penance of my parents, and greatly helped by our gurudeva, Bṛhaspatijī, Bhagavān accepts my worship. Otherwise, He swiftly returns to His own imperceptible abode.

1.2.24-26

पुनः सत्वरम् आगत्य स्वार्घ्य-स्वी-करणाद् वयम् ।
अनुग्रह्यस् त्वयेत्य् उक्तो'स्मान् आदिशति वञ्चयन्

यावन् नाह॑ समायामि तावद् ब्रह्मा शिवो'थवा ।
भवद्भिः पूजनीयो'त्र मत्तो भिन्नौ न तौ यतः

एक-मूर्तिस् त्रयो देवा विष्णु-रुद्र-पितामहाः ।
इत्य् आदि शास्त्र-वचन॑ भवद्भिर् विस्मृत॑ किम् उ

punaḥ satvaram āgatya svārghya-svī-karaṇād vayam |
anugrahyas tvayety ukto'smān ādiśati vañcayan

yāvan nāhaṁ samāyāmi tāvad brahmā śivo'thavā |
bhavadbhiḥ pūjanīyo'tra matto bhinnau na tau yataḥ

eka-mūrtis trayo devā viṣṇu-rudra-pitāmahāḥ |
ity ādi śāstra-vacanaṁ bhavadbhir vismṛtaṁ kim u

Translation

Again our Lord quickly returns to accept His worship with arghya water and other paraphernalia offered by me. But when we pray, "O Prabhu, we are your favored recipients..." He cleverly replies, "Until I return, you should worship Brahmā or Śiva, because they are nondifferent from Me. Viṣṇu, Rudra and Pitāmahā (Brahmā) are three demigods in one divine form. Have you forgotten these words from the scriptures?"

1.2.27

वासो'स्यानियतो'स्माभिर् अगम्यो मुनि-दुर्लभः ।
वैकुण्ठे ध्रुव-लोके च क्षिराब्धौ च कदाचन

vāso'syāniyato'smābhir agamyo muni-durlabhaḥ |
vaikuṇṭhe dhruva-loke ca kṣirābdhau ca kadācana

Translation

Therefore, His place of residence is uncertain and rarely accessible to even sages like us. Sometimes He is in Vaikuṇṭha, sometimes in Dhruvaloka, and sometimes He resides in the Ocean of Milk in Śvetadvīpa.

1.2.28-29

सम्प्रति द्वारकाया□ च तत्रापि नियमो'स्ति न ।
कदाचित् पाण्डवागारे मथुराया□ कदाचन

पुर्या□ कदाचित् तत्रापि गोकुले च वनाद् वने ।
इत्थ□ तस्यावलोको'पि दुर्लभो नः कुतः कृपा

samprati dvārakāyāṁ ca tatrāpi niyamo'sti na |
kadācit pāṇḍavāgāre mathurāyāṁ kadācana

puryāṁ kadācit tatrāpi gokule ca vanād vane |
itthaṁ tasyāvaloko'pi durlabho naḥ kutaḥ kṛpā

Translation

At present Śrī Bhagavān is residing in Dvārakā, but there is no assurety from Him that He will always reside there. Sometimes He lives in the house of the Pāṇḍavas here, and sometimes in Mathurā. Sometimes while in Mathurā, He again stays in Madhu-purī and sometimes in Gokula. While in Gokula, He wanders from one forest to another forest. In this way, His darśana is difficult to attain and exceedingly rare. That being the case, where is His mercy upon us?

1.2.30

परमेष्ठि-सुत-श्रेष्ठ किन्तु स्व-पितर॑ हरेः ।
अनुग्रह-पद॑ विद्धि लक्ष्मीकान्त-सुतो हि सः

parameṣṭhi-suta-śreṣṭha kintu sva-pitaraṁ hareḥ |
anugraha-padaṁ viddhi lakṣmīkānta-suto hi saḥ

Translation

O best of the sons of Brahmā, Śrī Nārada, you should know that your father, Śrī Brahmā, is the actual recipient of Śrī Hari's mercy. He is directly the son of Bhagavān Śrī Lakṣmī-kānta, the husband of the goddess of fortune.

1.2.31-32

यस्यैकस्मिन् दिने शक्रा मादृशाः स्युश् चतुर्दश ।
मन्व्-आदि-युक्ता यस्याहस् चतुर्-युग-सहस्रकम्

निशा च तावतीत्थ॑ या- हो-रात्राणा॑ शत-त्रयी ।
षष्ट्य्-उत्तरा भवेद् वर्ष॑ यस्यायुस् तच् छत॑ स्मृतम्

yasyaikasmin dine śakrā mādṛśāḥ syuś caturdaśa |
manv-ādi-yuktā yasyāhas catur-yuga-sahasrakam

niśā ca tāvatītthaṁ yā- ho-rātrāṇāṁ śata-trayī |

ṣaṣṭy-uttarā bhaved varṣaṁ yasyāyus tac chataṁ smṛtam

Translation

In his one day, like me, fourteen Indras, fourteen Manus and all his sons that are born pass away. In this way one day measures a thousand catur-yugas, and similarly are his long nights. Three hundred and sixty such days and nights pass by like this, and his year ends. One hundred such years measure his lifespan.

1.2.33-34

लोकाना लोक-पलानाम् अपि स्रष्टाधिकार-दः ।
पालकः कर्म-फल-दो रात्रौ स हरकश् च सः

सहस्र-शिर्षा यल्-लोके स महा-पुरुषः स्फुटम् ।
भुञ्जानो यज्ञ-भागौघ वसत्य् आनन्द-दः सदा

lokānāṁ loka-palānām api sraṣṭādhikāra-daḥ |
pālakaḥ karma-phala-do rātrau saṁharakaś ca saḥ

sahasra-śirṣā yal-loke sa mahā-puruṣaḥ sphuṭam |
bhuñjāno yajña-bhāgaughaṁ vasaty ānanda-daḥ sadā

Translation

He is the creator of all fourteen planetary systems and their guardians, giving them their jurisdiction by protecting and nurturing them, rewarding their actions, and at the approach of night, annihilating them. On that planet the thousand-headed Mahāpuruṣa form is always residing, as His personal form accepts and honors the portions of the sacrifice. In this way he gives divine bliss to all the residents.

1.2.35-36

इत्थꣳ युक्ति-सहस्रैः स श्री-कृष्णस्य कृपास्पदम् ।
किꣳ वक्तव्यꣳ कृपा-पात्रम् इति कृष्णः स एव हि

तच् छ्रुति-स्मृति-वाक्येभ्यः प्रसिद्धꣳ ज्ञायते त्वया ।
अन्यच् च तस्य माहात्म्यꣳ तल्-लोकानाम् अपि प्रभो

itthaṁ yukti-sahasraiḥ sa śrī-kṛṣṇasya kṛpāspadam |
kiṁ vaktavyaṁ kṛpā-pātram iti kṛṣṇaḥ sa eva hi

tac chruti-smṛti-vākyebhyaḥ prasiddhaṁ jñāyate tvayā |
anyac ca tasya māhātmyaṁ tal-lokānām api prabho

Translation

Thus your father Śrī Brahmā, being the recipient of Bhagavān Śrī Kṛṣṇa's mercy, is substantiated by thousands of reasons proving this matter. What is the need to say more about this mercy? I am saying here that He is personally Śrī Kṛṣṇa Himself. All the śrutis and smṛtis celebrate that he is nondifferent from

Bhagavān Śrī Kṛṣṇa. O Prabhu, You are much more aware than me or others of the glories of the residents in his abode.

1.2.37-38

श्री-परीक्षिद् उवाच—
इन्द्रस्य वचनꣳ श्रुत्वा साधु भोः साध्व् इति ब्रुवन् ।
त्वारवान् ब्रह्मणो लोकꣳ भगवान् नारदो गतः

यज्ञानाꣳ महताꣳ तत्र ब्रह्मर्षिभिर् अनारतम् ।
भक्त्या वितायमानानाꣳ प्रघोषꣳ दूरतो'शृणोत्

śrī-parīkṣid uvāca—
indrasya vacanaṁ śrutvā sādhu bhoḥ sādhv iti bruvan |
tvāravān brahmaṇo lokaṁ bhagavān nārado gataḥ

yajñānāṁ mahatāṁ tatra brahmarṣibhir anāratam |
bhaktyā vitāyamānānāṁ praghoṣaṁ dūrato'śṛṇot

Translation

Śrī Parīkṣit said: The dignified Śrī Nārada, after hearing the words of Indra, began shouting, “O Indra, sādhu, sādhu!” Having exclaimed these approving bravos, he proceeded swiftly to Brahmaloka. There, he heard from afar the din of many brahmarṣis continuously engaging in ceremonial yajñas.

1.2.39-40

ददर्श च ततस् तेषु प्रसन्नः परमेश्वरः ।
महा-पुरुष-रूपेण जात-मण्डल-मण्डितः

सहस्र-मूर्धा भगवान् यज्ञ-मूर्तिः श्रिया सह ।
आविर्भूयाददाद् भगान् आनन्दयति याजकान्

dadarśa ca tatas teṣu prasannaḥ parameśvaraḥ |
mahā-puruṣa-rūpeṇa jāta-maṇḍala-maṇḍitaḥ

sahasra-mūrdhā bhagavān yajña-mūrtiḥ śriyā saha |
āvirbhūyādadād bhagān ānandayati yājakān

Translation

Having arrived there, Śrī Nārada saw the Supreme Lord being pleased by all the yajña offerings in His Mahāpuruṣa form. The thousand-headed Bhagavān, the divine form of yajña, was seated along with Lakṣmī. He had his hair matted and rolled up over his head while accepting His sacrificial portions and bestowing bliss upon the yajña priests.

1.2.41-42

पद्मयोनेः प्रहर्षार्थ द्रव्य-जात निवेदितम् ।
सहस्र-पाणिभिर् वक्त्र- सहश्रेष्व् अर्पयन् अदन्

दत्त्वेष्टान् यजमानेभ्यो वरान् निद्रा-गृह गतः ।
लक्ष्मी-स वाह्यमानाङ्घ्रिर् निद्राम् आदत्त लीलया

padmayoneḥ praharṣārthaṁ dravya-jātaṁ niveditam |
sahasra-pāṇibhir vaktra- sahaśreṣv arpayan adan

dattveṣṭān yajamānebhyo varān nidrā-gṛhaṁ gataḥ |
lakṣmī-saṁvāhyamānāṅghrir nidrām ādatta līlayā

Translation

Afterwards, Śrī Nārada saw the noble Mahāpuruṣa, in order to satisfy the lotus-born Brahmājī, began accepting all the offerings with His thousands of hands and devouring them with His thousands of mouths. Following that, He offered desired boons to the sacrificial priests, and then He departed for His own abode where Śrī Lakṣmī- devī began to massage His lotus feet as He assumed His pastime of divine sleep.

1.2.43

तद्-आज्ञया च यज्ञेषु नियुज्यर्षीन् निजात्मजान् ।
ब्रह्माण्ड-कार्य-चर्यार्थं स्वं धिष्ण्यं विधिर् आगतः

tad-ājñayā ca yajñeṣu niyujyarṣīn nijātmajān |
brahmāṇḍa-kārya-caryārthaṁ svaṁ dhiṣṇyaṁ vidhir āgataḥ

Translation

In the meantime, Śrī Brahmā, on the order of Bhagavān, also engaged his own sons and exalted sages in performing yajñas for the work of creation. Then he proceeded on to his lotus abode for further discussion on how to manage his universal affairs.

1.2.44-45

परमेष्ठ्य् आसने तत्र सुखासीनं निज-प्रभोः ।
महिम-श्रवणाख्यान- परं साम्राष्ट-नेत्रकम्

विचित्र-परमैश्वर्य- समाग्री-परिषेवितम् ।
स्व-तातं नारदो'भ्येत्य प्रणम्योवाच दण्डवत्

parameṣṭhy āsane tatra sukhāsīnaṁ nija-prabhoḥ |
mahima-śravaṇākhyāna- paraṁ sāsrāṣṭa-netrakam

vicitra-paramaiśvarya- samāgrī-pariṣevitam |
sva-tātaṁ nārado'bhyetya praṇamyovāca daṇḍavat

Translation

Śrī Brahmā then happily sat on his imperial throne and began to hear and chant the glories of his master Śrī Kṛṣṇa. Tears of joy flowed from his eight eyelids. Going before his father Brahmā, Śrī Nārada saw him lavishly accepting service and offered prostrated obeisances.

1.2.46-47

श्री-नारद उवाच—
भवान् एव कृपा-पात्रꣳ ध्रुवꣳ भगवतो हरेः ।
प्रजापति-पतिर् यो वै सर्व-लोक-पितामहः

एकः सृजति पातय् अत्ति भुवनानि चतुर्दश ।
ब्रह्माण्डस्येश्वरो नित्यꣳ स्वयम्भूर् यश् च कथ्यते

śrī-nārada uvāca—
bhavān eva kṛpā-pātraṁ dhruvaṁ bhagavato hareḥ |
prajāpati-patir yo vai sarva-loka-pitāmahaḥ

ekaḥ sṛjati pātay atti bhuvanāni caturdaśa |
brahmāṇḍasyeśvaro nityaṁ svayambhūr yaś ca kathyate

Translation

Śrī Nārada said: You are indeed the recipient of Śrī Kṛṣṇa's mercy, because you are also the master of the Prajāpatis and the grandfather of all planetary systems. You alone create the fourteen worlds, maintain them and annihilate them. You are the eternal controller of this brahmāṇḍa and are renowned as Svayambhū, the self-born.

1.2.48

सभायाꣳ यस्य विद्यन्ते मूर्तिमन्तो'र्थ-बोधकः ।
यच्-चतुर्-वक्त्रतो जातः पुराण-निगमादयः

sabhāyāṁ yasya vidyante mūrtimanto'rtha-bodhakaḥ |
yac-catur-vaktrato jātaḥ purāṇa-nigamādayaḥ

Translation

The Vedas that are entirely born from your four mouths and all the Purāṇas are personally present in your assembly. This assemblage of scriptures are the knowers of all forms of sādhana, as well as all the śāstras that deal with the catur-varga, the fourfold ensemble of dharma, artha, kāma and mokṣa.

1.2.49

यस्य लोकश् च निश्छिद्र- स्व-धर्माचर-निष्ठया ।
मदादि-रहितैः सद्भिर् लभ्यते शत-जन्मभिः

yasya lokaś ca niśchidra- sva-dharmācara-niṣṭhayā |
madādi-rahitaiḥ sadbhir labhyate śata-janmabhiḥ

Translation

Only saintly persons who are completely faultless, free from arrogance, pride and envy, and who are able to follow actual religion with proper religious practices for one hundred births, can attain your planet.

1.2.50

यस्योपरि न वर्तते ब्रह्माण्डे भवनꣳ परम् ।
लोको नारायणस्यापि वैकुण्ठाख्यो यद्-अन्तरे

yasyopari na vartate brahmāṇḍe bhavanaṁ param |
loko nārāyaṇasyāpi vaikuṇṭhākhyo yad-antare

Translation

There is no other planet superior to or above this Brahmaloka. Even the Vaikuṇṭha-loka of Śrī Nārāyaṇa is within this universe.

1.2.51

यस्मिन् नित्यं वसेत् साक्षाद् महा-पुरुष-विग्रहः ।
स पद्मनाभो यज्ञानां भगान् अश्नन् ददात् फलान्

yasmin nityaṁ vaset sākṣād mahā-puruṣa-vigrahaḥ |
sa padmanābho yajñānāṁ bhagān aśnan dadāt phalān

Translation

Śrī Padmanābha continuously resides within that Vaikuṇṭha in His manifest form as the Bhagavān Mahāpuruṣa. After accepting all the shares of the yajñas and eating them, He bestows the fruits of sacrifices accordingly.

1.2.52

परमान्वेषणायासैर् यस्योद्देशो'पि न त्वया ।
पुरो प्राप्तः परं दृष्टस् तपोभिर् हृदि यः क्षणम्

paramānveṣaṇāyāsair yasyoddeśo'pi na tvayā |
puro prāptaḥ paraṁ dṛṣṭas tapobhir hṛdi yaḥ kṣaṇam

Translation

At the beginning of the kalpa, after searching for a long time inside the lotus stem, you still could not have His darśana. Then after performing severe tapasyā you were able to get a moment's darśana within your heart.

1.2.53

तत् सत्यम् असि कृष्णस्य त्वम् एव नितरां प्रियः ।
अहो नूनं स एव त्वं लीला-नाना-वपुर्-धरः

tat satyam asi kṛṣṇasya tvam eva nitarāṁ priyaḥ |
aho nūnaṁ sa eva tvaṁ līlā-nānā-vapur-dharaḥ

Translation

Surely you are the most beloved of Śrī Kṛṣṇa—oh, not only the most beloved, but truly that Mahāpuruṣa who assumes various bodies for pastimes.

1.2.54

श्री-परीक्षिद् उवाच—
इत्थꣳ माहात्म्यम् उद्गायन् विस्तर्य ब्रह्मणो'सकृत् ।
शक्र-प्रोक्तꣳ स्व-दृष्टꣳ च भक्त्यासित् तꣳ नमन् मुनिः

śrī-parīkṣid uvāca—
itthaṁ māhātmyam udgāyan vistarya brahmaṇo'sakṛt |
śakra-proktaṁ sva-dṛṣṭaṁ ca bhaktyāsit taṁ naman muniḥ

Translation

Śrī Parīkṣit said: Śrī Nārada personally saw and heard Brahmā's glories spoken by Indra in this way. Then offering his prostrated obeisances to Brahmā, he began to sing his vast glories with great devotion.

1.2.55-56

शृण्वन्न् एव स तद्-वाक्यꣳ दासो'स्मीति मुहुर् वदन् ।
चतुर्-वक्त्रो'स्त-कर्णानाꣳ पिधाने व्यग्रताꣳ गतः

अश्रव्य-श्रवणाज् जातꣳ कोपꣳ यत्नेन धारयन् ।
स्व-पुत्रꣳ नारदꣳ प्राह साक्षेपꣳ चतुर्-आननः

śṛṇvann eva sa tad-vākyaṁ dāso'smīti muhur vadan |
catur-vaktro'sta-karṇānāṁ pidhāne vyagratāṁ gataḥ

aśravya-śravaṇāj jātaṁ kopaṁ yatnena dhārayan |
sva-putraṁ nāradaṁ prāha sākṣepaṁ catur-ānanaḥ

Translation

After hearing the words of Śrī Nārada, the four-faced Brahmā hastily tried to cover his eight earholes, exclaiming repeatedly, "I am His servant! I am His servant!" Then with great effort he overcame his anger and began to scold his mind-born son for having spoken such lofty praises so unpleasant to his ears.

1.2.57

श्री-ब्रह्मोवाच—
अहं न भगवान् कृष्ण इति त्वं किं प्रमाणतः ।
युक्तितश् च मयाभिक्ष्णं बोधितो'सि न बाल्यतः

śrī-brahmovāca—
ahaṁ na bhagavān kṛṣṇa iti tvaṁ kiṁ pramāṇataḥ |
yuktitaś ca mayābhikṣṇaṁ bodhito'si na bālyataḥ

Translation

Śrī Brahmā said: O Nārada, since your childhood have I not repeatedly explained to you with strong conviction and argument that I am not Bhagavān Śrī Kṛṣṇa?

1.2.58

तस्य शक्तिर् महा-माया दासीवेक्ष-पथे स्थिता ।
सृजतीदं जगत् पाति स्व-गुणैः सं हरत्य् अपि

tasya śaktir mahā-māyā dāsīvekṣa-pathe sthitā |
sṛjatīdaṁ jagat pāti sva-guṇaiḥ saṁharaty api

Translation

Śrī Kṛṣṇa's own potency Mahāmāyā stands at His beck and call like a maidservant. By her inherent qualities she creates, maintains and destroys the world.

1.2.59

तस्य एव वयं सर्वे'प्य् अधीना मोहितास् तया ।
तन् न कृष्ण-कृपा-लेशा- स्यापि पात्रम् अवेहि माम्

tasya eva vayaṁ sarve'py adhīnā mohitās tayā |
tan na kṛṣṇa-kṛpā-leśā- syāpi pātram avehi mām

Translation

All of us are bewildered and subject to the authority of her power of illusion. So, don't consider me even minutely a recipient of Śrī Kṛṣṇa's divine mercy.

1.2.60-62

तान् मायय़ैव सतत जगतो'ह गुरुः प्रभुः ।
पितामहश् च कृष्णस्य नाभि-पद्म-समुद्भवः

तपस्व्य् आराधकस् तस्येत्य् आद्यैर् गुरु-मदैर् हतः ।
ब्रह्माण्डावश्यकापार- व्यापरामर्ष-विह्वलः

भूत-प्रायात्म-लोकीय- नाश-चिन्ता-नियन्त्रितः ।
सर्व-ग्रासि-महा-कालाद् भीतो मुक्ति पर वृणे

tān māyayaiva satataṁ jagato'haṁ guruḥ prabhuḥ |
pitāmahaś ca kṛṣṇasya nābhi-padma-samudbhavaḥ

tapasvy ārādhakas tasyety ādyair guru-madair hataḥ |
brahmāṇḍāvaśyakāpāra- vyāparāmarṣa-vihvalaḥ

bhūta-prāyātma-lokīya- nāśa-cintā-niyantritaḥ |
sarva-grāsi-mahā-kālād bhīto muktiṁ paraṁ vṛṇe

Translation

I am holding fast to various distinctions, always bewildered by the agent of māyā, thinking I am guru, lord and grandsire of the world, and that I first appeared from Śrī Kṛṣṇa's lotus navel. Thinking I am a born ascetic, a true worshipper and so forth defiles my guru-abhimāna. I am especially hankering only for freedom from the fear of mahā-kāla, the great time factor that is overwhelming me with anxiety of the impending destruction of my own planet. Otherwise, the uncertain duties and management of this cosmos always afflict me.

1.2.63

तद्-अर्थं भगवत्-पूजां कारयामि करोमि च ।
आवासो जगद्-ईशस्य तस्य वा न क्व विद्यते

tad-arthaṁ bhagavat-pūjāṁ kārayāmi karomi ca |
āvāso jagad-īśasya tasya vā na kva vidyate

Translation

With the intent for liberation I worship Bhagavān myself and engage all others. Moreover, in which place does Jagadīśvara, the Lord of the universe, exist or not exist?

1.2.64

वेद-प्रवर्तनायासौ भगं गृह्णाति केवलम् ।
स्वयं सम्पादित-प्रेष्ठ- यज्ञस्यानुग्रहाय च

veda-pravartanāyāsau bhagaṁ gṛhṇāti kevalam |
svayaṁ sampādita-preṣṭha- yajñasyānugrahāya ca

Translation

Furthermore, He accepts the share of yajñas not as a favor to me but only for officially propagating the Vedas and for showing favor to the Vedic injunctions, because He is the beloved Yajña-mūrti Himself who compiled them .

1.2.65

विचाराचार्य बुद्धस्व स हि भक्त्य्-एक-वल्लभः ।
कृपां तनोति भक्तेषु नाभक्तेषु कदाचन

vicārācārya buddhyasva sa hi bhakty-eka-vallabhaḥ |
kṛpāṁ tanoti bhakteṣu nābhakteṣu kadācana

Translation

O considerate ācārya, Bhagavān Śrī Kṛṣṇa only knows the tender side of bhakti. He only shows mercy to His devotees and never to disloyal practitioners.

1.2.66

भक्तिर् दुरे'स्तु तस्मिन् मे नापराधा भवन्ति चेत् ।
बहु-मन्ये तद् आत्मानाꣳ नाहम् अगःसु रुद्रवत्

bhaktir dure'stu tasmin me nāparādhā bhavanti cet |
bahu-manye tad ātmānāṁ nāham agaḥsu rudravat

Translation

Devotion to His lotus feet remains afar from me. Until I erase my numerous offenses at His lotus feet, I cannot even imagine possessing any devotion. For example, just as many times He may pardon the offenses of Śrī Śiva, He never pardons mine.

1.2.67-71

मद् आप्त-वर-जातो'सौ सर्व-लोकोपतापकः ।
हिरण्यकशिपुर् दुष्टो वैष्णव-द्रोह-तत्-परः

श्रीमन्-नृसिꣳह-रूपेण प्रभुना सꣳहतो यदा ।
तदाहꣳ स-पईर्वारो विचित्र-स्तव-पाटवैः

स्तुवन् स्थित्वा भयाद् दूरे'पङ्ग-दृष्ट्यापि नादृतः ।
प्रह्लादस्याभिशेके तु वृत्ते तस्मिन् प्रसादतः

शनैर् उपसृतो'भ्यार्णम् आदिष्टो'हम् इदꣳ रुषा ।
मैवꣳ वरो'सुराणाꣳ ते प्रदेयः पद्मसम्भव

तथापि रावणादिभ्यो दुष्टेभ्यो'हꣳ वरान् अदम् ।
रावणस्य तु यत् कर्म जिह्वा कस्य गृणाति तत्

mad āpta-vara-jāto'sau sarva-lokopatāpakaḥ |
hiraṇyakaśipur duṣṭo vaiṣṇava-droha-tat-paraḥ

śrīman-nṛsiṁha-rūpeṇa prabhunā saṁhṛto yadā |
tadāhaṁ sa-paīrvāro vicitra-stava-pāṭavaiḥ

stuvan sthitvā bhayād dūre'paṅga-dṛṣṭyāpi nādṛtaḥ |

prahlādasyābhiśeke tu vṛtte tasmin prasādataḥ

śanair upasṛto'bhyārṇam ādiṣṭo'ham idaṁ ruṣā |
maivaṁ varo'surāṇāṁ te pradeyaḥ padmasambhava

tathāpi rāvaṇādibhyo duṣṭebhyo'haṁ varān adam |
rāvaṇasya tu yat karma jihvā kasya gṛṇāti tat

Translation

After receiving a boon from me, the malicious Hiraṇyakaśipu tormented the entire world and harassed the Vaiṣṇavas. Then Bhagavān Śrī Nārāyaṇa appeared in His Nṛsiṁha form and killed him. At that time I became fearful from the darśana of His fierce form and remained aloof along with my family lineage, praising Śrī Bhagavān with various wonderful prayers. Yet Bhagavān did not even affectionately glance at me. Rather the prayers of Śrī Prahlāda pacified him. Later, when Śrī Prahlāda was being officially coronated, I slowly appeared in front of Śrī Bhagavān. He ordered me with grave anger, "O Brahmā, you should never bestow this sort of boon on the demons." Nevertheless, I again offered boons to malicious demons such as Rāvaṇa. Alas, whose tongue can describe all the vile deeds that Rāvaṇa committed?

1.2.72-75

मया दत्ताधिकाराणा शक्रादीना महा-मदैः ।
सदा हत-विवेकाना तस्मिन्न् अग सि स स्मर

वृष्टि-युद्धादिनेन्द्रस्य गोवर्धन-मखादिषु ।
नन्दाहरण-वाणीय- धेन्व्-आदानादिनाप्यतेः

यमस्य च तद्-आचार्यात्- मज-दुर्मरणादिना ।
कुवेरस्यापि दुस्चेष्ट- शङ्खचूडा-कृतादिना

अधो लोके तु दैतेया वैष्णव-द्रोह-कारिणः ।
सर्पश् च सहज-क्रोध- दुष्टा कालिय-बन्धवः

mayā dattādhikārāṇāṁ śakrādīnāṁ mahā-madaiḥ |
sadā hata-vivekānāṁ tasminn agaṁsi saṁsmara

vṛṣṭi-yuddhādinendrasya govardhana-makhādiṣu |
nandāharaṇa-vāṇīya- dhenv-ādānādināppateḥ

yamasya ca tad-ācāryāt- maja-durmaraṇādinā |
kuverasyāpi dusceṣṭa- śaṅkhacūḍā-kṛtādinā

adho loke tu daiteyā vaiṣṇava-droha-kāriṇaḥ |
sarpaś ca sahaja-krodha- duṣṭā kāliya-bandhavaḥ

Translation

Under my jurisdiction, Indra and all the demigods became bereft of their judgment and blinded by their pride. Indeed, you should be reminded of all the offenses towards Bhagavān Himself. Indra fought with the Lord and poured down a great flood of rains at the time of the Govardhana yajña. Varuṇa abducted gopa- rāja Śrī Nanda, the father of Śrī Kṛṣṇa. Bāṇāsura did not give back all the cows. Yamarāja, the lord of death, had the son of Śrī Krsna's guru slain at an inappropriate time. Besides this, Kuvera offended our Lord and became an accomplice of the malicious thief, Śaṅkhacūḍa. All the dānavas of Pātāla, along with all the kith and kin of the Kālīya serpent who are attached to great anger and malice are natural Vaiṣṇava offenders.

1.2.76

सम्प्रत्य् अपि मया तस्य स्वय वत्सास् तथार्भकाः ।
वृन्दावने पाल्यमान भोजने मायया हृतः

sampraty api mayā tasya svayaṁ vatsās tathārbhakāḥ |
vṛndāvane pālyamāna bhojane māyayā hṛtaḥ

Translation

Just recently, even I myself, at the time of His sylvan lunch in Śrī Vṛndāvana, stole away His own cowherd boys and calves that were under His care with a vast display of my own illusory energy.

1.2.77

ततो वीक्ष्य महाश्चर्यꣳ भीट स्तुत्वा नमन्न् अपि ।
धृष्टो'हꣳ वञ्चितस् तेन गोप-बालक-लीलया

tato vīkṣya mahāścaryaṁ bhīṭa stutvā namann api |
dhṛṣṭo'haṁ vañcitas tena gopa-bālaka-līlayā

Translation

Consequently, I saw an amazing pastime of Bhagavān Śrī Kṛṣṇa. Bhagavān cheated me by this pastime as a cowherd boy (gopa- bālaka-līlā) because I am so impudent and disrespectful.

1.2.78

तस्य स्वभविकस्याब्ज- प्रसादेक्षण-मात्रतः ।
इष्टः स्वꣳ बहु-मन्ये स्म तत्-प्रिय-व्रज-भू गतेः

tasya svabhavikasyābja- prasādekṣaṇa-mātrataḥ |
iṣṭaḥ svaṁ bahu-manye sma tat-priya-vraja-bhū gateḥ

Translation

Although I am such an offender, still I received great fortune by being allowed to go to His beloved Vrajabhūmi. There, I became so sat isfied simply by having darśana of His lotus face and soft, natural smile.

1.2.79

तत्रात्मानश् चिर-स्थित्या- पराधाः स्युर् इति त्रसन् ।
अपसरꣳ किम् अन्यैस् तन् निजासौभग्य-वर्णनैः

tatrātmānaś cira-sthityā- parādhāḥ syur iti trasan |
apasaraṁ kim anyais tan nijāsaubhagya-varṇaṇaiḥ

Translation

However, fearing I may commit some kind of offense again by staying too long in Vrajabhūmi, I returned. O Nārada, how much more can I tell of my misfortune? It is enough.

1.2.80

अथ ब्रह्माण्ड-मध्ये'स्मिन् तादृङ् नेक्षे कृपास्पदम् ।
विष्णोः किन्तु महादेव एव ख्यातः सखेति यः

atha brahmāṇḍa-madhye'smin tādṛṅ nekṣe kṛpāspadam |
viṣṇoḥ kintu mahādeva eva khyātaḥ sakheti yaḥ

Translation

However, Śrī Mahādeva is the true object of Śrī Viṣṇu's mercy, because he is renowned as the friend of Śrī Bhagavān. Thus I do not see anyone comparable to him as being the true recipient of the divine mercy of Bhagavān within this universe.

1.2.81-83

यश् च श्री-कृष्ण-पदाब्ज- रसेनोन्मादितः सदा ।
अवधीरित-सर्वार्थ- परमैश्वर्य-भोगकः

अस्मादृशो विषयिनो भोगासक्तान् हसन्न् इव ।
धुस्तुरार्कास्थि-माला-धृग् नग्नो भस्मानुलेपनः

विप्रकीर्ण-जात-भर उन्मत्त इव घूर्णते ।
तथा स्व-गोपनासक्तः कृष्ण-पदाब्ज-सौचजम् ।
गङ्गा मूर्ध्नि वहन् हर्षान् नृत्य श् च लयते जगत्

yaś ca śrī-kṛṣṇa-padābja- rasenonmāditaḥ sadā |
avadhīrita-sarvārtha- paramaiśvarya-bhogakaḥ

asmādṛśo viṣayino bhogāsaktān hasann iva |
dhusturārkāsthi-mālā-dhṛg nagno bhasmānulepanaḥ

viprakīrṇa-jāta-bhara unmatta iva ghūrṇate |
tathā sva-gopanāsaktaḥ kṛṣṇa-padābja-saucajam |
gaṅgāṁ mūrdhni vahan harṣān nṛtyaṁś ca layate jagat

Translation

He is always mad from relishing sweet nectar from Śrī Kṛṣṇa's lotus feet, disregarding priceless opulence and pleasures such as dharma and artha, seeing them as inconsequential. He ridicules materialists like me by garlanding himself with dhatūra flowers, arka-patta and asthi, and wandering about as a nagna-baba who smears ashes all over his naked torso. Because he carries Śrī Gaṅgā that originates from the lotus feet of Śrī Kṛṣṇa on his own head, he

dances in rapture and makes the entire world tremble.

1.2.84

कृष्ण-प्रसादात् तेनैव मादृशम् अधिकारिणाम् ।
अभिष्टार्पयितु मुक्तिस् तस्य पत्न्यापि शक्यते

kṛṣṇa-prasādāt tenaiva mādṛśam adhikāriṇām |
abhiṣṭārpayituṁ muktis tasya patnyāpi śakyate

Translation

By the grace of Śrī Kṛṣṇa he is capable of bestowing coveted mukti, the freedom from mundane obligations, upon demigod dignitaries like me—what's more, even his consort Śrī Pārvatī can also do this.

1.2.85

अहो सर्वेऽपि ते मुक्ताः शिव-लोक-निवासिनः ।
मुक्तास् तत्-कृपया कृष्ण- भक्ताश् च कति नाभवन्

aho sarve'pi te muktāḥ śiva-loka-nivāsinaḥ |
muktās tat-kṛpayā kṛṣṇa- bhaktāś ca kati nābhavan

Translation

Oh, the saintly residents of Śivaloka are also all liberated! By the mercy of Śrī Śiva, so many persons have become liberated souls as well as devotees of Kṛṣṇa.

1.2.86

कृष्णाच् छिवस्य भेदेक्षा महा-दोष-करी मता ।
अगो भगवता स्वस्मिन् क्षम्यते न शिवे कृतम्

kṛṣṇāc chivasya bhedekṣā mahā-doṣa-karī matā |
ago bhagavatā svasmin kṣamyate na śive kṛtam

Translation

Seeing Śrī Śiva as separate from Bhagavān Śrī Kṛṣṇa is a serious defect. One who commits an offense to Śrī Kṛṣṇa Himself can be tolerated, but it is never possible to tolerate an offender to Śrī Śiva.

1.2.87-88

शिव-दत्त-वरोन्मत्तात् त्रिपुरेश्वरतो भयात् ।
तथा वृकासुरादेश् च सङ्कट□ परम□ गतः

शिवः समुद्धृतो'नेन हर्षितश् च वचो-ऽमृतैः ।
तद्-अन्तरङ्ग-सद्-भक्त्या कृष्णेन वश-वर्तिना ।
स्वयम् आराध्यते चास्य माहात्म्य-भर-सिद्धये

śiva-datta-varonmattāt tripureśvarato bhayāt |
tathā vṛkāsurādeś ca saṅkaṭaṁ paramaṁ gataḥ

śivaḥ samuddhṛto'nena harṣitaś ca vaco-'mṛtaiḥ |
tad-antaraṅga-sad-bhaktyā kṛṣṇena vaśa-vartinā |
svayam ārādhyate cāsya māhātmya-bhara-siddhaye

Translation

Once, Śrī Śiva bestowed boons on the Maya dāṇava Tripurādhīśvara, who was the subduer of the three worlds, and at other times to Vṛkāsura and other demons. They caused him great anxiety as they became mad after receiving their boons. At those times Śrī Kṛṣṇa protected him from the critical danger of such demons, and He relieved him from his anxiety and crisis by pleasing him with His sweet, nectarean words. Being subjugated by the pure devotion of Śrī Śiva, Śrī Kṛṣṇa personally worships him as His intimate devotee (antaraṅga-bhakta), because of the glories of his profound depths of realization.

1.2.89-90

तिष्ठतापि स्वयꣳ साक्षात् कृष्णेनामृत-मन्थने ।
प्रजापतिभिर् आराध्य स गौरी-प्राण-वल्लभः

समानय्य विषꣳ घोरꣳ पाययित्वा विभूषितः ।
महा-महिम-धाराभिर् अभिषिक्तश् च तत् स्फुटम्

tiṣṭhatāpi svayaṁ sākṣāt kṛṣṇenāmṛta-manthane |
prajāpatibhir ārādhya sa gaurī-prāṇa-vallabhaḥ

samānayya viṣaṁ ghoraṁ pāyayitvā vibhūṣitaḥ |
mahā-mahima-dhārābhir abhiṣiktaś ca tat sphuṭam

Translation

At the the Ocean of Milk when nectar was churned from it, Śrī Kṛṣṇa Himself was directly present. At that time, the Prajāpatis worshipped the beloved life and soul of Gaurī. Śiva then became famous by drinking that terrible poison, becoming renowned as Nīlakaṇṭha, the dark, blue-throated one. Is it not clear how Śrī Kṛṣṇa greatly sanctified Śrī Śiva by such glorious ceremonies?

1.2.91

पुराणान्य् एव गायन्ति दयालुत्वꣳ हरेर् हरे ।
ज्ञायते हि त्वयाप्य् एतत् परꣳ च स्मार्यताꣳ मुने

purāṇāny eva gāyanti dayālutvaṁ harer hare |
jñāyate hi tvayāpy etat paraṁ ca smāryatāṁ mune

Translation

O sage, all the Purāṇas sing of Śrī Hari's mercy on Śrī Śiva. You know this too. I am only reminding you.

1.2.92

श्री-परीक्षिद् उवाच—
गुरुꣳ प्रणम्य तꣳ गन्तुꣳ कैलासꣳ गिरिम् उत्सुकः ।
आलक्ष्योक्तः पुनस् तेन स्व-पुत्रः पुत्र-वत्सले

śrī-parīkṣid uvāca—
guruṁ praṇamya taṁ gantuṁ kailāsaṁ girim utsukaḥ |
ālakṣyoktaḥ punas tena sva-putraḥ putra-vatsale

Translation

Śrī Parīkṣit said, “O Putra-vatsale! O affectionate mother!” Having heard this, Śrī Nārada offered obeisance to his guru and became eager to go to Śrī Śivaloka. Seeing this, Śrī Brahmā began to speak again to his son, Śrī Nārada.

1.2.93-94

श्री-ब्रह्मोवाच—
कुवेरेण पुराराध्य भक्त्या रुद्रो वशी-कृतः ।
ब्रह्माण्डाभ्यन्तरे तस्य कैलासे’धिकृते गिरौ

तद्-विदिक्-पाल-रूपेन तद्-योग्य-परिवारकः ।
वसत्य् आविस्कृत-स्वल्प- वैभवः सन्न् उमा-पति

śrī-brahmovāca—
kuvereṇa purārādhya bhaktyā rudro vaśī-kṛtaḥ |
brahmāṇḍābhyantare tasya kailāse’dhikṛte girau

tad-vidik-pāla-rūpena tad-yogya-parivārakaḥ |
vasaty āviskṛta-svalpa- vaibhavaḥ sann umā-pati

Translation

Śrī Brahmā said: In previous times, Kuvera charmed and subju gated Śrī Rudra through his devotion and worship. For this reason, Śrī Umāpati Mahādeva resides in the northeast corner of Kailāsa Mountain within this brahmāṇḍa, as one of the directional guardians (dik-pālas) with his family relations and ascetic opulence.

1.2.95

यथा हि कृष्णो भगवान् मादृश भक्ति-यन्त्रितः ।
मम लोके स्वरादौ च वसत्य् उचित-लीलया

yathā hi kṛṣṇo bhagavān mādṛśaṁ bhakti-yantritaḥ |
mama loke svarādau ca vasaty ucita-līlayā

Translation

Just as Bhagavān Śrī Kṛṣṇa becomes subordinate to the devotion of servants like mine and thus remains in Satyaloka or Svarga, Śrī Mahādeva similarly resides on Mount Kailāsa performing his pastimes accordingly and with an opulent and majestic sparsity.

1.2.96-97

अथ वयु-पुराणस्य मतम् एतद् ब्रवीम्य् अहम् ।
श्री-महादेव-लोकस् तु सप्तावरणतो बहिः

नित्यः सुखमयः सत्यो लभ्यस् तत्-सेवकोत्तमैः ।
समान-महिम-श्रीमत्- परिवार-गणावृतः

atha vayu-purāṇasya matam etad bravīmy aham |
śrī-mahādeva-lokas tu saptāvaraṇato bahiḥ

nityaḥ sukhamayaḥ satyo labhyas tat-sevakottamaiḥ |
samāna-mahima-śrīmat- parivāra-gaṇāvṛtaḥ

Translation

Now, please hear as I speak from the viewpoint of the Vāyu Purāṇa. Beyond the seven external layers and coverings of this brahmāṇḍa, such as the Earth, Śrī Śivaloka exists. It is eternal, blissful and thoroughly real. Only the best of all servitors achieve that planet.

1.2.98

महा-विभूतिमान् भाति सत्-परिच्छद-मण्डितः ।
श्रीमत्-सङ्कर्षण स्वस्माद् अभिन्न तत्र सो'र्चयन् ।
निजेष्ट-देवतत्वेन कि वा नातनुते'द्भुतम्

mahā-vibhūtimān bhāti sat-paricchada-maṇḍitaḥ |
śrīmat-saṅkarṣaṇaṁ svasmād abhinnaṁ tatra so'rcayan |
nijeṣṭa-devatatvena kiṁ vā nātanute'dbhutam

Translation

On that planet Śrī Mahādeva resides, surrounded by his similar dignitaries and glorious associates who are adorned with regal opulences like umbrellas, camaras and fine garments. There he worships Śrī Saṅkarṣana-deva, who is nondifferent from himself. He is worshipping Śrī Saṅkarṣana as his iṣṭa-deva there, spreading his wonderful glories that are impossible to describe.

1.2.99

तत्र गन्तु भवान् शक्तः श्री-शिवे शुद्ध-भक्तिमान् ।
अभिगम्य तम् आश्रित्य कृपा कृष्णस्य पश्यतु

tatra gantuṁ bhavān śaktaḥ śrī-śive śuddha-bhaktimān |
abhigamya tam āśritya kṛpāṁ kṛṣṇasya paśyatu

Translation

O Nārada, therefore go to that place because of your pure devotion to Śrī Śiva. Go to Śivaloka, accept his shelter and see the grace of Śrī Kṛṣṇa upon him.

1.2.100

इत्य् एव शिक्षितो मतः शिव-कृष्णेति कीर्तयन् ।
नारदः शिव-लोक त प्रयातः कौतुकाद् इव

ity evaṁ śikṣito mataḥ śiva-kṛṣṇeti kīrtayan |
nāradaḥ śiva-lokaṁ taṁ prayātaḥ kautukād iva

Translation

Śrī Parīkṣit said: O mother, in this way, after receiving instructions from Śrī Brahmā, Śrī Nārada proceeded to Śivaloka, ecstaticly singing the names of Śiva and Kṛṣṇa.

PART ONE · BHAGAVAT-KṚPĀ-SĀRA

Chapter 3

Prapañcātīta — Beyond the Material Plane

65 aligned entries · 86 numbered verses

1.3.1-3

श्री-परीक्षिद् उवाच—
भगवन्तꣳ हरꣳ तत्र भावाविष्टतया हरेः ।
नृत्यन्तꣳ कीर्तयन्तꣳ च कृत-सङ्कर्षणार्चनम्

भृशाꣳ नन्दीश्वरादीम्श् च श्लाघमानꣳ निजानुगान् ।
प्रीत्या स-जय-शब्दानि गीता-वद्यानि तन्वतः

देवीꣳ चोमꣳ प्रशꣳसन्तꣳ करतालीषु कोविदम् ।
दूराद् दृष्ट्वा मुनिर् हृष्टो'नमद् वीनाꣳ निनादयन्

śrī-parīkṣid uvāca—
bhagavantaṁ haraṁ tatra bhāvāviṣṭatayā hareḥ |
nṛtyantaṁ kīrtayantaṁ ca kṛta-saṅkarṣaṇārcanam

bhṛśāṁ nandīśvarādīmś ca ślāghamānaṁ nijānugān |
prītyā sa-jaya-śabdāni gītā-vadyāni tanvataḥ

devīṁ comaṁ praśaṁsantaṁ karatālīṣu kovidam |
dūrād dṛṣṭvā munir hṛṣṭo'namad vīnāṁ ninādayan

Translation

Śrī Parīkṣit said: O mother, thereafter Devarṣi Śrī Nārada came to Śivaloka and saw from a distance Bhagavān Śrī Hara (Śivajī) absorbed in the mood of Hari, worshipping Śrī Saṅkarṣana-deva. Sometimes he was dancing and singing, sometimes fondly calling out loudly "Jaya, jaya!" and praising such attendants as Nandīśvara, who were absorbed in singing and playing instruments. Simultaneously, he was praising Śrī Umādevi who was so expert in clapping. Upon seeing this kind of divine pastime, Śrī Nārada became exhilarated, offered his obeisances and began strumming on his vīṇā.

1.3.4

परमानुगृहीतो'सि कृष्णस्येति मुहुर् मुहुः ।
जगौ सर्वं च पित्रोक्तं सुस्वरं समकीर्तयत्

paramānugṛhīto'si kṛṣṇasyeti muhur muhuḥ |
jagau sarvaṁ ca pitroktaṁ susvaraṁ samakīrtayat

Translation

Afterwards, with the accompaniment of his vīṇā, Śrī Nārada began to sing over and again, "You are the greatest recipient of Śrī Kṛṣṇa's mercy!" Then he began singing sweetly the glories of Śrī Śiva that he had heard from his father, Śrī Brahmā.

1.3.5-6

अथ श्री-रुद्र-पादाब्ज- रेणु-स्पर्शन-काम्यया ।
समीपे'भ्यगतं देवो वैकुण्ठस्य प्रियं मुनिम्

आकृष्याश्लिष्य सम्मत्तः श्री-कृष्ण-रस-धारया ।
भृशां पप्रच्छ किं ब्रुषे ब्रह्म-पुत्रेति सादरम्

atha śrī-rudra-pādābja- reṇu-sparśana-kāmyayā |
samīpe'bhyagataṁ devo vaikuṇṭhasya priyaṁ munim

ākṛṣyāśliṣya sammattaḥ śrī-kṛṣṇa-rasa-dhārayā |
bhṛśāṁ papraccha kiṁ bruṣe brahma-putreti sādaram

Translation

After this, Śrī Nārada, desiring to obtain the dust of Śrī Śiva's lotus feet, approached him. Vaiṣṇava-priya Śrīmān Mahādeva, also mutually charmed by the topmost muni's guest appearance, embraced him and, being intoxicated by the mellow of śrī-kṛṣṇa- prema, began asking him respectfully and repeatedly, "O son of Brahmā, what are you doing?"

1.3.7-9

ततः श्री-वैष्णव-श्रेष्ठ- सम्भाषण-रसाप्लुतम् ।
सन्त्यक्त-नृत्य-कुतुक मित-प्रिय-जनावृतम्

पार्वती-प्राण-नाथ त वृष्या वीरासनेन सः ।
आसीन प्राणमन् भक्त्या पठन् रुद्र-सद्-अङ्गकम्

जगदीशत्व-माहात्म्य- प्रकाशन-परैः स्तवैः ।
अस्तौद् विवृत्य तस्मिश् च जगौ कृष्ण-कृपा-भरम्

tataḥ śrī-vaiṣṇava-śreṣṭha- sambhāṣaṇa-rasāplutam |
santyakta-nṛtya-kutukaṁ mita-priya-janāvṛtam

pārvatī-prāṇa-nāthaṁ taṁ vṛṣyāṁ vīrāsanena saḥ |
āsīnaṁ prāṇaman bhaktyā paṭhan rudra-sad-aṅgakam

jagadīśatva-māhātmya- prakāśana-paraiḥ stavaiḥ |
astaud vivṛtya tasmiṁś ca jagau kṛṣṇa-kṛpā-bharam

Translation

Thereafter, Śrī Śiva became eager to converse with the preeminent Vaiṣṇava, Śrī Nārada, then stopped his dancing and singing. Accompanied by some of his dear tapasvis, Śrī Nārada sat down in a vīrāsana pose. Śrī Nārada offered obeisance to Pārvatī's prāṇanātha, Śrī Mahādeva, and devoutly began to recite the Vedic mantra Rudra- ṣaḍ-aṅgaka and other prayers that perceive him as Jagadīśvara, the supreme controller. Then he began to sing and expound upon the profound mercy of Śrī Kṛṣṇa towards him.

1.3.10

कर्णौ पिधाय रुद्रो'सौ स-क्रोधम् अवदद् भृशाम् ।
सर्व-वैष्णव-मूर्धान्यो विष्णु-भक्ति-प्रवर्तकः

karṇau pidhāya rudro'sau sa-krodham avadad bhṛśām |
sarva-vaiṣṇava-mūrdhānyo viṣṇu-bhakti-pravartakaḥ

Translation

(Upon hearing himself praised) The crest jewel of all Vaiṣṇavas and inaugurator of viṣṇu-bhakti, Śrī Rudra, angrily cupped both his ears and began to speak vigorously.

1.3.11-14

श्री-रुद्र उवाच—
न जातु जगद्-ईशो'हँ नापि कृष्ण-कृपास्पदम् ।
परँ तद्-दास-दासानाँ सदानुग्रह-कामुकः

श्री-परीक्षिद् उवाच—
सम्भ्रान्तो'थ मुनिर् हित्वा कृष्णेनैक्येन तत्-स्तुतिम् ।
सापराधम् इवात्मानँ मन्यमानो'ब्रवीच् छनैः

श्री-नारद उवाच—
सत्यम् एव भवान् विष्णोर् वैष्णवानाँ च दुर्गमम् ।
निगूढाँ महिम-श्रेणिँ वेत्ति विज्ञापयत्य् अपि

अतो हि वैष्णव-श्रेष्ठैर् ईष्यते त्वद्-अनुग्रहः ।
कृष्णश् च महिमानँ ते प्रीतो वितनुते'धिकम्

śrī-rudra uvāca—
na jātu jagad-īśo'haṁ nāpi kṛṣṇa-kṛpāspadam |
paraṁ tad-dāsa-dāsānāṁ sadānugraha-kāmukaḥ

śrī-parīkṣid uvāca—
sambhrānto'tha munir hitvā kṛṣṇenaikyena tat-stutim |
sāparādham ivātmānaṁ manyamāno'bravīc chanaiḥ

śrī-nārada uvāca—
satyam eva bhavān viṣṇor vaiṣṇavānāṁ ca durgamam |
nigūḍhāṁ mahima-śreṇiṁ vetti vijñāpayaty api

ato hi vaiṣṇava-śreṣṭhair īṣyate tvad-anugrahaḥ |
kṛṣṇaś ca mahimānaṁ te prīto vitanute'dhikam

Translation

Śrī Rudra said: O Nārada, I am neither Jagadīśvara nor the recipient of Śrī Kṛṣṇa's mercy! I am always eager for the mercy of the servant of His servants, and their mercy is my only desire. Moreover, I am not even fit to pray for their mercy!

Śrī Parīkṣit said: Having heard the cautionary words of Śrīmān Mahādeva, Śrī Nārada, who thought himself an offender, stopped glorifying Śrī Kṛṣṇa and Śrī Śiva as identical in nature. After such glorification was checked, Śrī Nārada began to slowly speak again... Śrī Nārada said: It is true that you understand perfectly well these deep, confidential glories of Śrī Viṣṇu and the Vaiṣṇavas. Above this, you grant others the understanding of these extremely deep topics. Therefore, exalted Vaiṣṇavas also pray for your mercy. Śrī Kṛṣṇa enhances your glories too, being pleased with you.

1.3.15

कति वराꣳश् च कृष्णेन वरा विविध-मूर्तिभिः ।
भक्त्या भवन्तम् आराध्य गृहीतः कति सन्ति न

kati varāṁś ca kṛṣṇena varā vividha-mūrtibhiḥ |
bhaktyā bhavantam ārādhya gṛhītaḥ kati santi na

Translation

Who knows how many times Śrī Kṛṣṇa assumes various forms to worship you with devotion to obtain your blessings?

1.3.16

श्री-परीक्षिद् उवाच—
इति श्रुत्वा तु सहसा धैर्यꣳ कर्तुम् अशक्नुवन् ।
लज्जितो द्रुतम् उत्थाय नारदस्य मुखꣳ हरः ।
कराभ्याꣳ पिदधे धर्ष्ट्यꣳ मम तन् न वदेर् इति

śrī-parīkṣid uvāca—
iti śrutvā tu sahasā dhairyaṁ kartum aśaknuvan |
lajjito drutam utthāya nāradasya mukhaṁ haraḥ |
karābhyāṁ pidadhe dharṣtyaṁ mama tan na vader iti

Translation

Śrī Parīkṣit said: Hearing such statements like the pastimes of his giving boons to Śrī Kṛṣṇa, Śrī Śiva could no longer contain himself and became embarrassed. Arising quickly, he covered Nārada's mouth with both hands and began to speak, "O Nārada, do not describe my pompous behavior anymore."

1.3.17

अनन्तरम् उवाचोच्चैः स-विस्मयम् अहो मुने ।
दुर्वितर्क्यतर लीला- वैभव दृश्यता प्रभोः

anantaram uvācoccaiḥ sa-vismayam aho mune |
durvitarkyataraṁ līlā- vaibhavaṁ dṛśyatāṁ prabhoḥ

Translation

Exasperated and astonished, Śrī Śiva spoke boldly: "O sage, the marvelous pastimes of my Lord are beyond any logic or reason. Scrutinize such things as my penance and austerities, and then see whether He obtained a boon from me."

1.3.18

अहो विचित्र-गम्भीर- महिमाब्धिर् मद्-ईश्वरः ।
विविधेष्व् अपरधेषु नोपेक्षेत कृतेष्व् अपि

aho vicitra-gambhīra- mahimābdhir mad-īśvaraḥ |
vividheṣv aparadheṣu nopekṣeta kṛteṣv api

Translation

O my Lord Śrī Kṛṣṇa's glories are wonderful and obscure like a deep, fathomless ocean. Even after committing so many offenses at His lotus feet, He does not disregard me.

1.3.19

श्री-परीक्षिद् उवाच—
परमानन्दितो धृत्वा पादयोर् उपवेश्य तम् ।
नारदः परितुष्टाव कृष्ण-भक्ति-रस-प्लुतम्

śrī-parīkṣid uvāca—
paramānandito dhṛtvā pādayor upaveśya tam |
nāradaḥ parituṣṭāva kṛṣṇa-bhakti-rasa-plutam

Translation

Śrī Parīkṣit said: Hearing this, Śrī Nārada became ecstatic. Catching hold of the lotus feet of Śrī Śiva, who is always submerged in the devotional mellows of Śrī Kṛṣṇa, Nārada made him sit down upon an elevated āsana and began to honor him

1.3.20

श्री-नारद उवाच—
नापराधावकाशस् ते प्रेयसः कश्चिद् अच्युते ।
कदाचिल् लोक-दृष्ट्यापि जातो नास्मिन् प्रकाशते

śrī-nārada uvāca—
nāparādhāvakāśas te preyasaḥ kaścid acyute |
kadācil loka-dṛṣṭyāpi jāto nāsmin prakāśate

Translation

Śrī Nārada said: You are especially dear to Śrī Kṛṣṇa, so there is no scope of time to commit any offense against Him. Although this may occur in the vision of common people, it cannot happen in Śrī Kṛṣṇa's vision.

1.3.21-23

स्व-बाहु-बल-दृप्तस्य साधूपद्रव-कारिणः ।
माया-बद्धानिरुद्धस्य युध्यमानस्य चक्रिणा

हत-प्रायस्य बाणस्य निज-भक्तस्य पुत्रवत् ।
पालितस्य त्वया प्राण- रक्षार्थ श्री-हरिः स्तुतः

सद्यो हित्वा स्वय प्रीतो दत्त्वा निज-स्वरूपताम् ।
भवत्-पार्षदता निन्ये ता दुरापा सुरैर् अपि

sva-bāhu-bala-dṛptasya sādhūpadrava-kāriṇaḥ |
māyā-baddhāniruddhasya yudhyamānasya cakriṇā

hata-prāyasya bāṇasya nija-bhaktasya putravat |
pālitasya tvayā prāṇa- rakṣārthaṁ śrī-hariḥ stutaḥ

sadyo hitvā svayaṁ prīto dattvā nija-svarūpatām |
bhavat-pārṣadatāṁ ninye tāṁ durāpāṁ surair api

Translation

When Bāṇāsura, puffed up with pride by his many powerful arms, started troubling the sādhus and captured Śrī Aniruddha in his illusory trap, then Bhagavān Śrī Kṛṣṇa fought with him and in that battle, Bāṇāsura nearly lost his life. You had nurtured Bāṇāsura like a son, before he was your devotee. Therefore, at that time, you glorified Śrī Kṛṣṇa to protect his life. Pleased by your glorification, Śrī Kṛṣṇa abandoned His anger at once and granted that devotee sārūpya, a similar liberated form, that is, He made him an eternal associate with a destination rare even for the demigods.

1.3.24

भवाꣳश् च वैष्णव-द्रोहि- गार्ग्यादिभ्यः सुदुश्चरैः ।
तपोभिर् भजमानेभ्यो नाव्यलीकꣳ वरꣳ ददे

bhavāṁś ca vaiṣṇava-drohi- gārgyādibhyaḥ suduścaraiḥ |
tapobhir bhajamānebhyo nāvyalīkaṁ varaṁ dade

Translation

The ancestry of Gārga, who was inimical to the Vaiṣṇavas, worshipped you by severe austerities, yet you never bestowed upon them any boon free of any loophole.

1.3.25

चित्रकेतु-प्रभृतयो'धियो'प्य् अꣳशाश्रिता हरेः ।
निन्दका यद्यपि स्वस्य तेभ्यो'कुप्यास् तथापि न

citraketu-prabhṛtayo'dhiyo'py aṁśāśritā hareḥ |
nindakā yadyapi svasya tebhyo'kupyās tathāpi na

Translation

Despite criticism from Citraketu and others, you never showed any anger towards them. Being under the shelter of the plenary

expansion of Bhagavān Śrī Hari, Śrī Saṅkarṣaṇa, they are ignorant of your glories.

1.3.26

कृष्णस्य प्रीतये तस्माच् छ्रैष्ठ्यम् अप्य् अभिवञ्छता ।
तद्-भक्ततैव चातुर्य- विशेषेणार्थिता त्वया

kṛṣṇasya prītaye tasmāc chraiṣṭhyam apy abhivañchatā |
tad-bhaktataiva cāturya- viśeṣeṇārthitā tvayā

Translation

Only out of love for Śrī Kṛṣṇa did you ask for such a boon that you would be more revered in this world than Him. In this way, you cleverly prayed for the position of a devotee.

1.3.27

अतो ब्रह्मादि-सम्प्रार्थ्य- मुक्ति-दानाधिकारिताम् ।
भवते भगवत्यै च दुर्गायै भगवान् अदात्

ato brahmādi-samprārthya- mukti-dānādhikāritām |
bhavate bhagavatyai ca durgāyai bhagavān adāt

Translation

Therefore, Bhagavān bestowed upon you and Bhagavatī Śrī Durgā the authority to grant liberation, that which Brahmā and other such demigods pray for.

1.3.28-31

अहो ब्रह्मादि-दुष्प्रापे ऐश्वर्ये सत्य् अपीदृशे ।
तत् सर्वं सुखम् अप्य् आत्म्यम् अनादृत्यावधूतवत्

भावाविष्टः सदा विष्णोर् महोन्माद-गृहीतवत् ।
को'न्यः पत्न्या समं नृत्येद् गणैर् अपि दिग्-अम्बरः

दृष्टो'द्य भगवद्-भक्ति- लाम्पट्य-महिमाद्भुतः ।
तद् भवान् एव कृष्णस्य नित्यं परम-वल्लभः

आः किं वाच्यानवच्छिन्ना कृष्णस्य प्रियता त्वयि ।
त्वत्-प्रसादेन बहवो'न्ये पि तत्-प्रियतां गतः

aho brahmādi-duṣprāpe aiśvarye saty apīdṛśe |
tat sarvaṁ sukham apy ātmyam anādṛtyāvadhūtavat

bhāvāviṣṭaḥ sadā viṣṇor mahonmāda-gṛhītavat |
ko'nyaḥ patnyā samaṁ nṛtyed gaṇair api dig-ambaraḥ

dṛṣṭo'dya bhagavad-bhakti- lāmpaṭya-mahimādbhutaḥ |
tad bhavān eva kṛṣṇasya nityaṁ parama-vallabhaḥ

āḥ kiṁ vācyānavacchinnā kṛṣṇasya priyatā tvayi |
tvat-prasādena bahavo'nye pi tat-priyatāṁ gataḥ

Translation

O you are replete with opulence not even obtainable by demigods such as Brahmā, yet you disregard the pleasure of that opulence and remain naked like an avadhūta. You always remain absorbed, intoxicated with prema for Śrī Kṛṣṇa. Who else could dance in the midst of his wife and associates with such divine ecstacy? Today, I have seen the glories of your wonderful devotion to Śrī Bhagavān. Therefore, you alone are the dearmost object of mercy of Śrī Kṛṣṇa. Oh, love of Śrī Kṛṣṇa is present in you in an uninterrupted mood! What more can I say about it? You are the dearmost devotee of Śrī Kṛṣṇa; therefore, many other people have received śrī-kṛṣṇa-prema by your mercy.

1.3.32

पार्वत्याश् च प्रसादेन बहवस् तत्-प्रियाः कृताः ।
तत्त्वाभिज्ञा विशेषेण भवतोर् इयम् एव हि

pārvatyāś ca prasādena bahavas tat-priyāḥ kṛtāḥ |
tattvābhijñā viśeṣeṇa bhavator iyam eva hi

Translation

By the mercy of your consort, Śrī Pārvatī, many souls have obtained love of Śrī Kṛṣṇa. Śrī Pārvatī also knows the truth about Śrī Kṛṣṇa exceptionally well.

1.3.33

कृष्णस्य भगिनीवैषा स्नेह-पात्र सदाम्बिका ।
अत एव भवान् आत्मा- रामो'प्य् एताम् अपेक्षते

kṛṣṇasya bhaginīvaiṣā sneha-pātraṁ sadāmbikā |
ata eva bhavān ātmā- rāmo'py etām apekṣate

Translation

Śrī Ambikā-devī is like a sister and constant recipient of Śrī Kṛṣṇa's affection. So, despite being self-satisfied, you cared for her.

1.3.34

विचित्र-भगवन्-नाम- सङ्कीर्तन-कथोत्सवैः ।
सदेमं रामयन् विष्णु- जन-सङ्ग-सुखं भजेत्

vicitra-bhagavan-nāma- saṅkīrtana-kathotsavaiḥ |
sademaṁ rāmayan viṣṇu- jana-saṅga-sukhaṁ bhajet

Translation

Let him always delight this place with festivals of congregational chanting and narration of the Lord's wondrous names, and let him relish the happiness of association with the devotees of Viṣṇu.

1.3.35

श्री-परीक्षिद् उवाच—
ततो महेश्वरो मातस् त्रापावनमिताननः ।
नारदं भगवद्-भक्तम् अवदद् वैष्णवाग्रणीः

śrī-parīkṣid uvāca—
tato maheśvaro mātas trāpāvanamitānanaḥ |
nāradaṁ bhagavad-bhaktam avadad vaiṣṇavāgraṇīḥ

Translation

Parīkṣit said: O mother, that exalted Vaiṣṇava, Śrī Maheśvara, hearing his own praises, dropped his head in shame and began speaking to Bhagavān's great devotee, Śrī Nārada.

1.3.36

श्री-महेश उवाच—
अहो बत महत् कष्टां त्यक्त-सर्वाभिमान हे ।
क्वाहं सर्वाभिमनानां मूलं क्व त्वादृशेश्वरः

śrī-maheśa uvāca—
aho bata mahat kaṣṭāṁ tyakta-sarvābhimāna he |
kvāhaṁ sarvābhimanānāṁ mūlaṁ kva tvādṛśeśvaraḥ

Translation

Śrī Mahādeva said: O prideless Nārada, how astonishing! This is a matter of great distress for me! Where is Śrī Kṛṣṇa, master of everyone, who has cast aside all pride? As such, being filled with pride, where am I?

1.3.37-38

लोकेशो ज्ञान-दो ज्ञानी मुक्तो मुक्ति-प्रदो'प्य् अहम् ।
भक्तो भक्ति-प्रदो विष्णोर् इत्य् आद्य्-अहङ्क्रियावृतः

सर्व-ग्रास-करे घोरे महा-काले समागते ।
विलज्जे'शेष-स□हार- तमस□ स्व-प्रयोजनात्

lokeśo jñāna-do jñānī mukto mukti-prado'py aham |
bhakto bhakti-prado viṣṇor ity ādy-ahaṅkriyāvṛtaḥ

sarva-grāsa-kare ghore mahā-kāle samāgate |
vilajje'śeṣa-saṁhāra- tamasaṁ sva-prayojanāt

Translation

I am entrenched in false pride, considering myself master of the world, as both the giver of knowledge and knowledgeable, the liberator and liberated, a devotee and dispenser of viṣṇu-bhakti. However, at the time of cosmic devastation when the hideous Mahā-kāla manifests and devours everyone, at that time the tāmasic work of destruction of the entire world is my assigned duty. Now, remembering all these things, I feel embarrassed.

1.3.39-40

मयि नारद वर्तेत कृपा-लेशो'पि चेद् धरेः ।
तद किं□ पारिजातोषा- हरणादौ मया रणः

किं□ माम् आराधयेद् दास□ किम् एतच् चादिशेत् प्रभुः ।
स्वागमैः कल्पितैस् त्व□ च जनान् मद्-विमुखान् कुरु

mayi nārada varteta kṛpā-leśo'pi ced dhareḥ |
tada kiṁ pārijātoṣā- haraṇādau mayā raṇaḥ

kiṁ mām ārādhayed dāsaṁ kim etac cādiśet prabhuḥ |
svāgamaiḥ kalpitais tvaṁ ca janān mad-vimukhān kuru

Translation

O Nārada, if I had a fraction of Śrī Kṛṣṇa's mercy in me, then at the time of taking away the Pārijāta flower or the kidnapping episode of Uṣā, why would He personally fight with me? Why would He worship me as His own servant? Besides, why would He order me to go to the material world, write a fallacious commentary on the tantras and make people averse to me?

1.3.41

अवयोर् मुक्ति-दातृत्व यद् भवान् स्तौति हृष्टवत् ।
तच् चाति-दरुण तस्य भक्ताना श्रुति-दुःखदम्

avayor mukti-dātṛtvaṁ yad bhavān stauti hṛṣṭavat |
tac cāti-daruṇaṁ tasya bhaktānāṁ śruti-duḥkhadam

Translation

O Śrī Nārada, you gladly address us with the praise of being happy perpetrators of mukti or liberation. The word mukti is also unbearable to us. It simply gives deep pain to the devotees' ears.

1.3.42

तत् कृष्ण-पार्षद-श्रेष्ठ म मा तस्य दयास्पदम् ।
विद्धि किन्तु कृपा-सार- भाजो वैकुण्ठ-वासिनः

tat kṛṣṇa-pārṣada-śreṣṭha ma māṁ tasya dayāspadam |
viddhi kintu kṛpā-sāra- bhājo vaikuṇṭha-vāsinaḥ

Translation

Henceforth, O best among Śrī Kṛṣṇa's associates, Śrī Nārada, do not consider me the recipient of Śrī Kṛṣṇa's sympathy! Devotees who reside in Vaikuṇṭha are the sole recipients of His mercy.

1.3.43

यैः सर्वꣳ तृणवत् त्यक्त्वा भक्त्याराध्य प्रियꣳ हरिम् ।
सर्वार्थ-सिद्धयो लब्ध्वा- पङ्ग-दृष्ट्यापि नादृतः

yaiḥ sarvaṁ tṛṇavat tyaktvā bhaktyārādhya priyaṁ harim |
sarvārtha-siddhayo labdhvā- paṅga-dṛṣṭyāpi nādṛtaḥ

Translation

Those who abandon all their desires like straw to worship Śrī Hari by their devotional mood alone, by the influential power of that worship, realize and attain all mystic perfections as well. Still, they do not honor those mystic perfections with as much as a glance.

1.3.44

त्यक्त-सर्वाभिमाना ये समस्त-भय-वर्जितम् ।
वैकुण्ठꣳ सच्-चिद्-आनन्दꣳ गुणातीतꣳ पदꣳ गताः

tyakta-sarvābhimānā ye samasta-bhaya-varjitam |
vaikuṇṭhaṁ sac-cid-ānandaṁ guṇātītaṁ padaṁ gatāḥ

Translation

Having cast aside all pride, they attain their destination of that eternal, cognizant and blissful Śrī Vaikuṇṭha, which is free from all fear and beyond the modes of material nature.

1.3.45

तत्र ये सद्-चिद्-आनन्द- देहाः परम-वैभवम् ।
सम्प्राप्तुꣳ सच्-चिद्-आनन्दꣳ हरि-सार्ष्टिꣳ च नाभजन्

tatra ye sad-cid-ānanda- dehāḥ parama-vaibhavam |
samprāptuṁ sac-cid-ānandaṁ hari-sārṣṭiṁ ca nābhajan

Translation

Persons who reside in Śrī Vaikuṇṭha-loka have sac-cid-ananda bodies. Despite living in that place with eternal forms endowed with knowledge and bliss, and achieving the acme of opulences like Śrī Hari, they do not have the slightest concern for them.

1.3.46

हरेर् भक्त्या पर प्रीता भक्तान् भक्ति च सर्वतः ।
रक्षन्तो वर्धयन्तश् च सञ्चरन्ति यदृच्छया

harer bhaktyā paraṁ prītā bhaktān bhaktiṁ ca sarvataḥ |
rakṣanto vardhayantaś ca sañcaranti yadṛcchayā

Translation

Satisfied only by the devotion of Bhagavān Śrī Hari, they freely travel everywhere for the protection of the devotees of Hari and the propagation of bhagavad-bhakti.

1.3.47-48

मुक्तान् उपहसन्तीव वैकुण्ठे सतत प्रभुम् ।
भजन्तः पक्षि-वृक्षादि- रूपैः विविध-सेवया

कमला-लाल्यमानाङ्घ्रि- कमल मोद-वर्धनम् ।
सम्पश्यन्तो हरि साक्षाद् रमन्ते सह तेन ये

muktān upahasantīva vaikuṇṭhe satataṁ prabhum |
bhajantaḥ pakṣi-vṛkṣādi- rūpaiḥ vividha-sevayā

kamalā-lālyamānāṅghri- kamalaṁ moda-vardhanam |
sampaśyanto hariṁ sākṣād ramante saha tena ye

Translation

The animals of Vaikuṇṭha-loka, the birds, the trees and others perform various services for their Lord Śrī Hari uninterruptedly. Assuming these forms, these species seem to mock even the muktas or liberated souls. The reason is that they continuously have direct darśana of Śrī Hari, whose lotus feet Śrī Lakṣmī-devī lovingly massages and enjoys pastimes with Him.

1.3.49

अहो कारुण्य-महिम श्री-कृष्णस्य कुतो'न्यतः ।
वैकुण्ठ-वैकुण्ठ-लोके ये'जस्रꣳ तदीयेषु च राजते

aho kāruṇya-mahima śrī-kṛṣṇasya kuto'nyataḥ |
vaikuṇṭha-vaikuṇṭha-loke ye'jasraṁ tadīyeṣu ca rājate

Translation

Oh, the merciful glories of Śrī Kṛṣṇa continually flood the Vaikuṇṭha-loka inhabitants! Can that kind of mercy be seen anywhere? Nowhere will you find its equal.

1.3.50

यस्मिन् महा-मदाश्रान्तꣳ प्रभोः सन्कीर्तनादिभिः ।
विचित्राम् अन्तरा भक्तिꣳ नास्त्य् अन्यत् प्रेम-वाहिनीम्

yasmin mahā-madāśrāntaṁ prabhoḥ sankīrtanādibhiḥ |
vicitrām antarā bhaktiṁ nāsty anyat prema-vāhinīm

Translation

Vaikuṇṭha-loka, submerged in the unending flow of ecstatic bhakti, is the carrier of nectarean prema in the form of nāma- saṅkīrtana. Nothing else is known there.

1.3.51

अहो तत्-परमानन्द- रसाब्धेर् महिमाद्भुतः ।
ब्रह्मानन्दस् तुलाꣳ नार्हेत् यत्-कनार्धाꣳशकेन च

aho tat-paramānanda- rasābdher mahimādbhutaḥ |
brahmānandas tulāṁ nārhet yat-kanārdhāṁśakena ca

Translation

O the astonishing glory of the ocean of transcendental mellows in Vaikuṇṭha! Brahmānanda, the happiness of self-realization, is not comparable to even half a drop in the ocean of that divine bliss.

1.3.52

स वैकुण्ठस् तदीयश् च तत्रत्यम् अखिलꣳ च यत् ।
तद् एव कृष्ण-पादाब्ज- पर-प्रेमानुकम्पितम्

sa vaikuṇṭhas tadīyaś ca tatratyam akhilaṁ ca yat |
tad eva kṛṣṇa-pādābja- para-premānukampitam

Translation

What more can we say about the glories of Śrī Vaikuṇṭha-loka, all the devotees, the residents and every element there? In every way, prema for the lotus feet of Śrī Kṛṣṇa graces all.

1.3.53

तादृक् कारुण्य-पात्राणाꣳ श्रीमद्-वैकुण्ठ-वासिनाम् ।
मत्तो'धिकतरस् तत्-तन्- महिमा किꣳ नु वर्ण्यताम्

tādṛk kāruṇya-pātrāṇāṁ śrīmad-vaikuṇṭha-vāsināṁ |
matto'dhikataras tat-tan- mahimā kiṁ nu varṇyatām

Translation

What more can be related about the glories of the divine Vaikuṇṭha residents who are recipients of Śrī Kṛṣṇa's mercy and even superior to me?

1.3.54

पञ्च-भौतिक-देहा ये मर्त्य-लोक-निवासिनः ।
भगवद्-भक्ति-रसिका नमस्या मादृशाꣳ सदा

pañca-bhautika-dehā ye martya-loka-nivāsinaḥ |
bhagavad-bhakti-rasikā namasyā mādṛśāṁ sadā

Translation

What more can I say? Rasika-bhaktas of Śrī Bhagavān, who assume bodies composed of the five elements to dwell on the earthly plane, always relish the devotional service of Bhagavān, being revered by demigods like myself.

1.3.55-58

श्री-कृष्ण-चरणाम्भोजार्- पितात्मानो हि ये किल ।
तद्-एक-प्रेम-लभाशा- त्यक्तार्थ-जन-जीवनाः

ऐहिकामूष्मिकाशेष- साध्य-साधन-निस्पृहाः ।
जाति-वर्णाश्रमाचार- धर्माधीनत्व-पारगाः

ऋण-त्रयादि-निर्मुक्ता वेद-मार्गाति-गा अपि ।
हरि-भक्ति-बलावेगाद् अकुतश्चिद् भयः सदा

नान्यत् किम् अपि वाञ्छन्ति तद्-भक्ति-रस-लम्पटाः ।
स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिनः

śrī-kṛṣṇa-caraṇāmbhojār- pitātmāno hi ye kila |
tad-eka-prema-labhāśā- tyaktārtha-jana-jīvanāḥ

aihikāmūṣmikāśeṣa- sādhya-sādhana-nispṛhāḥ |
jāti-varṇāśramācāra- dharmādhīnatva-pāragāḥ

ṛṇa-trayādi-nirmuktā veda-mārgāti-gā api |
hari-bhakti-balāvegād akutaścid bhayaḥ sadā

nānyat kim api vāñchanti tad-bhakti-rasa-lampaṭāḥ |
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

Translation

Those who hanker for the actual wealth of Śrī Kṛṣṇa dedicate themselves at His lotus feet. They renounce all riches, relatives, even their self-possessiveness towards this life—abandoning all the attachments and shackles of the varṇāśrama-dharma of this world and the next—and become detached from all other means. In other words, they liberate themselves from the three types of modes, traversing the path set by the Vedas, and by the potency of hari-bhakti remain completely fearless. Therefore, these rasika- bhaktas that bhagavad-bhakti attracts see heaven, liberation and hell as the same. They do not have the slightest material desires.

1.3.59

भगवान् इव सत्यꣳ मे त एव परम-प्रियाः ।
परम-प्रार्थनीयाश् च मम तैः सह सङ्गमः

bhagavān iva satyaṁ me ta eva parama-priyāḥ |
parama-prārthanīyāś ca mama taiḥ saha saṅgamaḥ

Translation

O Nārada, I am honestly saying that just as Bhagavān is most beloved, His devotees are most beloved to me. My highest aspiration is to have the association of those devotees.

1.3.60

नारदाहम् इदꣳ मान्ये तादृशानाꣳ यतः स्थितिः ।
भवेत् स एव वैकुण्ठ- लोको नात्र विचारणा

nāradāham idaṁ mānye tādṛśānāṁ yataḥ sthitiḥ |
bhavet sa eva vaikuṇṭha- loko nātra vicāraṇā

Translation

O Nārada, I believe that wherever bhaktas of this kind reside, that is Vaikuṇṭha. There is nothing further to argue over this matter.

1.3.61

कृष्ण-भक्ति-सुधा-पानाद् देह-दैहिक-विस्मृतेः ।
तेषाꣳ भौतिक-देहे'पि सच्-चिद्-आनन्द-रूपता

kṛṣṇa-bhakti-sudhā-pānād deha-daihika-vismṛteḥ |
teṣāṁ bhautika-dehe'pi sac-cid-ānanda-rūpatā

Translation

If beings who dwell in this mundane world drink the nectar of śrī-kṛṣṇna-bhakti, forgetting their body and pleasures relating to it, then even in that body their divine nature of eternity, knowledge and bliss is realized.

1.3.62

परं भगवता साकं साक्षात्-क्रीडा-परम्परः ।
सदानुभवितुं तैर् हि वैकुण्ठो'पेक्ष्यते क्वचित्

paraṁ bhagavatā sākaṁ sākṣāt-krīḍā-paramparaḥ |
sadānubhavituṁ tair hi vaikuṇṭho'pekṣyate kvacit

Translation

For this reason, to realize everything in this mortal world, devotees who directly meet Bhagavān solely to participate in His variegated pastimes, sometimes also have the desire to attain Vaikuṇṭha-loka.

1.3.63

अतो हि सर्वे तत्रत्या मयोक्ताः सर्वतो'धिकाः ।
दया-विशेष-विषयाः कृष्णस्य परम-प्रियाः

ato hi sarve tatratyā mayoktāḥ sarvato'dhikāḥ |
dayā-viśeṣa-viṣayāḥ kṛṣṇasya parama-priyāḥ

Translation

Thus I have described the glories of the residents of Vaikuṇṭha as the most marvelous of all. Actually, they are recipients of Śrī Kṛṣṇa's special mercy and are most dear to Śrī Kṛṣṇa.

1.3.64

श्री-पार्वत्य् उवाच—
तत्रापि श्रीर् विशेषेण प्रसिद्धा श्री-हरि-प्रिया ।
तादृग् वैकुण्ठ-वैकुण्ठ- वासिनाम् ईश्वरी हि सा

śrī-pārvaty uvāca—
tatrāpi śrīr viśeṣeṇa prasiddhā śrī-hari-priyā |
tādṛg vaikuṇṭha-vaikuṇṭha- vāsinām īśvarī hi sā

Translation

Śrī Pārvatī said: O Nārada, Mahālakṣmī is renowned throughout Vaikuṇṭha-loka as especially dear to Śrī Hari, being the presiding goddess of Vaikuṇṭha and its residents.

1.3.65

यस्याः कटाक्ष-पातेन लोक-पाल-विभूतयः ।
ज्ञान॑ विरक्तिर् भक्तिश् च सिध्यन्ति यद्-अनुग्रहात्

yasyāḥ kaṭākṣa-pātena loka-pāla-vibhūtayaḥ |
jñānaṁ viraktir bhaktiś ca sidhyanti yad-anugrahāt

Translation

From her sidelong glance alone the loka-pālas, or planetary guardians, receive their great potencies and those persons so favored achieve knowledge, detachment and devotion.

1.3.66

या विहायादरेणापि भजमानान् भवादृशान् ।
वव्रे तपोभिर् आराध्य निरपेक्ष॑ च तत् प्रियम्

yā vihāyādareṇāpi bhajamānān bhavādṛśān |
vavre tapobhir ārādhya nirapekṣaṁ ca tat priyam

Translation

Śrī Mahālakṣmī dismisses all dignified personages such as you, Śrī Nārada, and reveres by her austerities Śrī Bhagavān who remains indifferent to her affection.

1.3.67

करोति वसति॑ नित्य॑ या रम्ये तस्य वक्षसि ।
पति-व्रतोत्तमशेष- वतरेष्व् अनुयात्य् अमुम्

karoti vasatiṁ nityaṁ yā ramye tasya vakṣasi |
pati-vratottamaśeṣa- vatareṣv anuyāty amum

Translation

Śrī Mahālakṣmī always resides on the charming chest of Śrī Bhagavān. Being superior to all chaste wives, she attends Śrī Bhagavān in His innumerable avatāras as His beloved consort.

1.3.68-69

श्री-परीक्षिद् उवाच—
ततः परम-हर्षेन क्षोभितात्मालपान् मुनिः ।
जय श्री-कमला-कान्त हे वैकुण्ठ-पते हरे

जय वैकुण्ठ-लोकेति तत्रत्य जयतेति च ।
जय कृष्ण-प्रिये पद्मे वैकुण्ठाधीश्वरीत्य् अपि

śrī-parīkṣid uvāca—
tataḥ parama-harṣena kṣobhitātmālapān muniḥ |
jaya śrī-kamalā-kānta he vaikuṇṭha-pate hare

jaya vaikuṇṭha-loketi tatratya jayateti ca |
jaya kṛṣṇa-priye padme vaikuṇṭhādhīśvarīty api

Translation

Śrī Parīkṣit said: Hearing the discourse of Śrī Śiva, Devarṣi Nārada became jubilant and excitedly began to shout, “O Śrī Kamalā- kānta, all glories! O Vaikuṇṭha-pati! O Hari, may you be victorious! Vaikuṇṭha-loka, Vaikuṇṭha-vāsīs! O Kṛṣṇa-priya! Padme! O Empress of Vaikuṇṭha! All glories to all! Victory to all!”

1.3.70

अथाभिनन्दनायास्या वैकुण्ठे गन्तु उत्थितः ।
अभिप्रेत्य हरेणोक्तः करे धृत्वा निवार्य सः

athābhinandanāyāsyā vaikuṇṭhe gantuṁ utthitaḥ |
abhipretya hareṇoktaḥ kare dhṛtvā nivārya saḥ

Translation

Saying this, Śrī Nārada arose and readied himself to go to Śrī Vaikuṇṭha to pay tribute to Mahālakṣmī. Understanding his intention, Śivajī grasped him by his hands to stop him, then began speaking.

1.3.71

श्री-महेश उवाच—
कृष्ण-प्रियजनालोकोत्- सुकता-विहत-स्मृते ।
न किं स्मरसि यद् भूमौ द्वारकायां वसत्य् असौ

śrī-maheśa uvāca—
kṛṣṇa-priyajanālokot- sukatā-vihata-smṛte |
na kiṁ smarasi yad bhūmau dvārakāyāṁ vasaty asau

Translation

Śrī Mahādeva said: O Nārada, being anxious for the darśana of Śrī Kṛṣṇa's beloved associates, has your memory failed you? Do you not recall that Bhagavān Śrī Kṛṣṇa is staying in the city of Dvārakā?

1.3.72

रुक्मिणी सा महा-लक्ष्मीः कृष्णस् तु भगवान् स्वयम् ।
तस्या अंशावतारा हि वामनादि-समीपतः

rukmiṇī sā mahā-lakṣmīḥ kṛṣṇas tu bhagavān svayam |
tasyā aṁśāvatārā hi vāmanādi-samīpataḥ

Translation

Śrī Mahālakṣmī, the presiding goddess of Śrī Vaikuntha, is Śrī Rukmiṇī, and Śrī Kṛṣṇa is svayam bhagavān, whose plenary manifestations are Śrī Vāmana and others. Śrī Lakṣmī-devī is manifest as the plenary manifestation of Śrī Rukmiṇī.

1.3.73

सम्पूर्णा परिपूर्णस्य लक्ष्मीर् भगवतः सदा ।
निषेवते पदाम्भोजे श्री-कृष्णस्यैव रुक्मिणी

sampūrṇā paripūrṇasya lakṣmīr bhagavataḥ sadā |
niṣevate padāmbhoje śrī-kṛṣṇasyaiva rukmiṇī

Translation

Śrī Rukmiṇī-devī, who is a manifestation of that complete and original svarūpā of Mahālakṣmī, is always present in Dvārakā for service to the beautiful lotus feet of the Supreme Personality, Bhagavān Śrī Kṛṣṇa.

1.3.74

तस्माद् उपविश ब्रह्मन् रहस्य परम शनैः ।
कर्णे ते कथयाम्य् एक परम-श्रद्धया शृणु

tasmād upaviśa brahman rahasyaṁ paramaṁ śanaiḥ |
karṇe te kathayāmy ekaṁ parama-śraddhayā śṛṇu

Translation

Therefore, O brāhmaṇa, please sit down here. I am going to reveal something most condential to you. Please, listen with the utmost faith.

1.3.75

त्वत्-तातो मद्-गरुडादितश् च
श्रियो'पि कारुण्य-विशेष-पात्रम् ।
प्रह्लाद एव प्रथितो जगत्या
कृष्णस्य भक्तो नितरा प्रियश् च

tvat-tātato mad-garuḍāditaś ca
śriyo'pi kāruṇya-viśeṣa-pātram |
prahlāda eva prathito jagatyāṁ
kṛṣṇasya bhakto nitarāṁ priyaś ca

Translation

O Nārada, more than your father Brahmā, eternal associates such as Garuḍa, Mahālakṣmī, or even me, Śrī Prahlāda is the recipient of Śrī Kṛṣṇa's mercy. This fact is well-known throughout the world. Therefore, Śrī Prahlāda alone is Śrī Kṛṣṇa's topmost devotee.

1.3.76

भगवद्-वचनानि त्वꣳ किꣳ नु विस्मृतवान् असि ।
अधीतानि पुराणेषु श्लोकम् एतम् न किꣳ स्मरेः

bhagavad-vacanāni tvaṁ kiṁ nu vismṛtavān asi |
adhītāni purāṇeṣu ślokam etam na kiṁ smareḥ

Translation

“Have you forgotten the words that emanate from the lotus mouth of Śrī Bhagavān? Do you not recall the famous verse described in the Purāṇas?”

1.3.77

नाहम् आत्मानम् आशासे मद्-भक्तैः साधुभिर् विना ।
श्रियꣳ चात्यन्तिकिꣳ ब्रह्मन् येषाꣳ गतिर् अहꣳ परा

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā |
śriyaṁ cātyantikiṁ brahman yeṣāṁ gatir ahaṁ parā

Translation

"I am the supreme goal. I do not aspire for My majestic opulences or My most beloved Śrī Lakṣmī without My saintly bhaktas who have taken supreme refuge in Me."

1.3.78

मद्-आदि-देवता-योनिर् निज-भक्त-विनोद-कृत् ।
श्री-मूर्तिर् अपि सा योग्या नापेक्ष्या को हि नौतु तान्

mad-ādi-devatā-yonir nija-bhakta-vinoda-kṛt |
śrī-mūrtir api sā yogyā nāpekṣyā ko hi nautu tān

Translation

“Who can glorify the divine form of our Prabhu if His devotees do not revere Him? On the other hand, that divine form is the source of origin of all the demigods and gives bliss to devotees such as Garuḍa.”

1.3.79

तत्राप्य् अशेष-भक्तानाम् उपमानतयोदितः ।
साक्षाद्-भगवतैवासौ प्रह्लादो'तर्क्य-भग्यवान्

tatrāpy aśeṣa-bhaktānām upamānatayoditaḥ |
sākṣād-bhagavataivāsau prahlādo'tarkya-bhagyavān

Translation

Among devotees, the fortune of Śrī Prahlāda again is beyond any rational logic. Bhagavān Himself says, "Among My countless devotees, Śrī Prahlāda is the ideal example of perfection."

1.3.80

तस्य सौभाग्यम् अस्माभिः सर्वैर् लक्ष्म्याप्य् अनुत्तमम् ।
साक्षाद् धिरण्यकशिपोर् अनुभूत विदारणे

tasya saubhāgyam asmābhiḥ sarvair lakṣmyāpy anuttamam |
sākṣād dhiraṇyakaśipor anubhūtaṁ vidāraṇe

Translation

"All of us godly persons, including Śrī Lakṣmī, acknowledged his unparalleled fortune directly, that is, Śrī Prahlāda's, after Hiraṇyakaśipu was slain and torn asunder."

1.3.81

पुनर् पुनर् वरान् दित्सुर् विष्णुर् मुक्ति न याचितः ।
भक्तिर् एव वृता येन प्रह्लाद त नमाम्य् अहम्

punar punar varān ditsur viṣṇur muktiṁ na yācitaḥ |
bhaktir eva vṛtā yena prahlādaṁ taṁ namāmy aham

Translation

"Again and again Bhagavān Śrī Nṛsiṁhadeva asked Prahlāda to accept the boon of liberation, still that sovereign of devotees (bhakta-rāja) only prayed for bhakti lifetime after lifetime. I offer my obeisance unto him, Śrī Prahlāda."

1.3.82-83

मर्यादा-लङ्घकस्यापि गुर्व्-आदेशाकृतो मुने ।
असम्पन्न-स्व-वाग्-जाल- सत्यातन्तस्य यद् बलेः

द्वारे तादृग् अवस्थान□ तुच्छ-दान-फल□ किम् उ ।
रक्षण□ दुष्ट-बाणस्य कि□ नु मत्-स्तव-कारितम्

maryādā-laṅghakasyāpi gurv-ādeśākṛto mune |
asampanna-sva-vāg-jāla- satyātantasya yad baleḥ

dvāre tādṛg avasthānaṁ tuccha-dāna-phalaṁ kim u |
rakṣaṇaṁ duṣṭa-bāṇasya kiṁ nu mat-stava-kāritam

Translation

"O Nārada Muni, Śrī Bhagavān stands now as a doorkeeper to Bali Mahārāja, who trangressed the path of social propriety set by Brahmā, neglecting the order of guru to save the veracity of his vows. Is this the result of the petty charity of the three worlds? Or the protection of vicious Banāsura, is that a result of my recitation of prayers?"

1.3.84

केवल□ तन्-महा-प्रेष्ठ- प्रह्लाद-प्रीत्य्-अपेक्षया ।
कि□ ब्रूया□ परम् अत्रास्ते गौरी लक्ष्म्याः प्रिया सखी

kevalaṁ tan-mahā-preṣṭha- prahlāda-prīty-apekṣayā |
kiṁ brūyāṁ param atrāste gaurī lakṣmyāḥ priyā sakhī

Translation

"It was only out of affection for His dearmost Prahlāda—this much I can say. What more to say, Śrī Mahālakṣmī's beloved friend, Gaurī (Śrī Parvatī), is present here also."

1.3.85

तद् गत्वा सुतले शीघ्रꣳ वर्धयित्वाशिषꣳ गणैः ।
प्रह्लादꣳ स्वयम् आश्लिष्य मद्-आश्लेषावलिꣳ वदेः

tad gatvā sutale śīghraṁ vardhayitvāśiṣaṁ gaṇaiḥ |
prahlādaṁ svayam āśliṣya mad-āśleṣāvaliṁ vadeḥ

Translation

So, Nārada, quickly go to that Sutala and with affectionate blessings embrace Prahlāda yourself, then remind him of me with another warm embrace.

1.3.86

अहो न सहते'स्माकꣳ प्रणामꣳ सज्-जनाग्रणीः ।
स्तुतिꣳ च मा प्रमादि स्यात् तत्र चेत् सुखꣳ इच्छसि

aho na sahate'smākaṁ praṇāmaṁ saj-janāgraṇīḥ |
stutiṁ ca mā pramādi syāt tatra cet sukhaṁ icchasi

Translation

Alas, that foremost of saintly devotees, Prahlāda, neither tolerates the slightest praise nor our obeisances. Therefore, if you wish to get

any approval there, do not disrespect him by offering obeisances or praising him.

PART ONE · BHAGAVAT-KṚPĀ-SĀRA

Chapter 4

Bhakta — The Devotee

108 aligned entries · 119 numbered verses

1.4.1

श्री-परीक्षिद् उवाच—
श्रुत्वा महाश्चर्यम् इवेश-भाषित
प्रह्लाद-सन्दर्शन-जात-कौतुकः ।
हृद्-यानतः श्री-सुतले गतो'चिराद्
धावन् प्रविष्टः पुरम् आसुर मुनिः

śrī-parīkṣid uvāca—
śrutvā mahāścaryam iveśa-bhāṣitaṁ
prahlāda-sandarśana-jāta-kautukaḥ |
hṛd-yānataḥ śrī-sutale gato'cirād
dhāvan praviṣṭaḥ puram āsuraṁ muniḥ

Translation

Śrī Parīkṣit Mahārāja said: Having heard this wonderful discourse of Mahādeva, the best of sages, Śrī Nārada, longed to have

the darśana of Śrī Prahlāda. So with great curiosity, by the transport of his mind, he quickly entered Sutala, the city of demons.

1.4.2

तावद् विविक्ते भगवत्-पदाम्बुज-
प्रेम्णोल्लसद्-ध्यान-विसक्त-चेतसा ।
श्री-वैष्णवाग्र्येण समीक्ष्य दूरतः
प्रोत्थाय विप्रः प्रणतो'न्तिक गतः

tāvad vivikte bhagavat-padāmbuja-
premṇollasad-dhyāna-visakta-cetasā |
śrī-vaiṣṇavāgryeṇa samīkṣya dūrataḥ
protthāya vipraḥ praṇato'ntikaṁ gataḥ

Translation

The foremost of Vaiṣṇavas, Śrī Prahlāda Mahārāja, was at that moment sitting in a solitary place, absorbed in meditation on the tender lotus feet of Bhagavān. From a distance, he saw the exalted Nārada Muni as if directly in front of him, and as he made himself ready for Śrī Nārada Muni's reception, that foremost of sages rapidly approached. Rising from his seat, Śrī Prahlāda Mahārāja offered his prostrated praṇāma.

1.4.3

पीठे प्रयत्नाद् उपवेषितो'य
पूजा पुरावद् विधिनार्प्यमानम् ।
सम्भ्रान्त-चेताः परिहृत्य वर्षान्
हर्षाश्रम् आश्लेष-परो'वदत् तम्

pīṭhe prayatnād upaveṣito'yaṁ
pūjāṁ purāvad vidhinārpyamānam |
sambhrānta-cetāḥ parihṛtya varṣān
harṣāsram āśleṣa-paro'vadat tam

Translation

Śrī Prahlāda Mahārāja requested the foremost of sages to sit on an āsana and accept his respectful worship according to previous customs. Accordingly, he prepared various paraphernalia to worship him, yet the exalted Śrī Nārada with deep respect did not permit such adoration. He simply embraced Śrī Prahlāda and with affectionate tears began to speak.

1.4.4

श्री-नारद उवाच—
दृष्टश् चिरात् कृष्ण-कृपा-भरस्य
पात्र भवान् मे स-फलः श्रमो'भूत् ।
आबाल्यतो यस्य हि कृष्ण-भक्तिर्
जाता विशुद्धा न कुतो'पि यासीत्

śrī-nārada uvāca—
dṛṣṭaś cirāt kṛṣṇa-kṛpā-bharasya
pātraṁ bhavān me sa-phalaḥ śramo'bhūt |
ābālyato yasya hi kṛṣṇa-bhaktir
jātā viśuddhā na kuto'pi yāsīt

Translation

Śrī Nārada said: O son, you alone are the recipient of Śrī Kṛṣṇa's profuse mercy. After such a long period of time, I have received your darśana. Today my efforts are successful. Since childhood your pure kṛṣṇa-bhakti has been apparent in you. This type of bhakti has never been seen anywhere before.

1.4.5

यया स्व-पित्रा विहिताः सहस्रम्
उपद्रवा दारुण-विघ्न-रूपाः ।
जितास् त्वया यस्य तवानुभावात्
सर्वे'भवान् भागवता हि दैत्याः

yayā sva-pitrā vihitāḥ sahasram
upadravā dāruṇa-vighna-rūpāḥ |
jitās tvayā yasya tavānubhāvāt
sarve'bhavān bhāgavatā hi daityāḥ

Translation

O Prahlāda, your father planned many disturbances to your bhakti with thousands of dreadful obstacles. However, by the power of bhakti you conquered over those disturbances with no loss or diminution to you. Rather, all those intrusive demons became high- class devotees of Bhagavān by your influence.

1.4.6

कृष्णाविष्टो यो'स्मृतात्मेव मत्तो
नृत्यन् गायन् कम्पमानो रुद□श् च ।
लोकान् सर्वान् उद्धरन् स□सृतिभ्यो
विष्णोर् भक्ति□ हर्षयाम् आस तन्वन्

kṛṣṇāviṣṭo yo'smṛtātmeva matto
nṛtyan gāyan kampamāno rudaṁś ca |
lokān sarvān uddharan saṁsṛtibhyo
viṣṇor bhaktiṁ harṣayām āsa tanvan

Translation

Immersed in selfless thoughts of Śrī Kṛṣṇa, you appear intoxicated like a madman, sometimes dancing, sometimes singing, sometimes crying and sometimes trembling. You take great pleasure in showering Viṣṇu-bhakti upon everyone, rescuing them from the agony of material life.

1.4.7

कृष्णेनाविर्भूय तीरे महाब्धेः
स्वाङ्के कृत्वा ललितो मातृवद् यः ।
ब्रह्मेशादीन् कुर्वतो'पि स्तवौघ
पद्मा चानादृत्य सम्मानितो यः

kṛṣṇenāvirbhūya tīre mahābdheḥ
svāṅke kṛtvā lalito mātṛvad yaḥ |
brahmeśādīn kurvato'pi stavaughaṁ
padmāṁ cānādṛtya sammānito yaḥ

Translation

(When your father cast you into the ocean) Śrī Kṛṣṇa personally appeared upon the shore of that vast ocean, placed you upon His lap, and tenderly caressed you like a mother. Disregarding various praises and glorifications by such demigods as Brahmā and Maheśa, He affectionately honored you with tender caresses.

1.4.8

वित्रस्तेन ब्रह्मणा प्रार्थितो यः
श्रीमत्-पादाम्भोज-मूले निपत्य ।
तिष्ठन्न् उत्थाप्योत्तमाङ्गे कराब्ज
धृत्वाङ्गेषु श्री-नृसिहेन लीढः

vitrastena brahmaṇā prārthito yaḥ
śrīmat-pādāmbhoja-mūle nipatya |
tiṣṭhann utthāpyottamāṅge karābjaṁ
dhṛtvāṅgeṣu śrī-nṛsiṁhena līḍhaḥ

Translation

As Śrī Brahmā stood aghast after prayer, you fell down at the divine lotus feet of your Prabhu, then Śrī Nṛsiṁhadeva, raising you personally, put His lotus hand on your head and began licking all your limbs.

1.4.9

यश् चित्र-चित्राग्रह-चातुरी-चयैर्
उत्सृज्यमान हरिणा पर पदम् ।
ब्रह्मादि-सम्प्रार्थ्यम् उपेक्ष्य केवल
वव्रे'स्य भक्ति निज-जन्म-जन्मसु

yaś citra-citrāgraha-cāturī-cayair
utsṛjyamānaṁ hariṇā paraṁ padam |
brahmādi-samprārthyam upekṣya kevalaṁ
vavre'sya bhaktiṁ nija-janma-janmasu

Translation

Although by various clever means Bhagavān Śrī Nṛsiṁhadeva indicated the offering of the topmost post that is prayed for by demigods such as Brahmā, you did not accept it. You prayed only for the boon of causeless devotion to Śrī Hari's lotus feet lifetime after lifetime.

1.4.10

यः स्व-प्रभु-प्रीतिम् अपेक्ष्य पैतृक
राज्य स्वय श्री-नरसिह-स स्तुतौ ।
सम्प्रार्थिताशेष-जनोद्धृतीच्छया
स्वीकृत्य तद्-ध्यान-परो'त्र वर्तते

yaḥ sva-prabhu-prītim apekṣya paitṛkaṁ
rājyaṁ svayaṁ śrī-narasiṁha-saṁstutau |
samprārthitāśeṣa-janoddhṛtīcchayā
svīkṛtya tad-dhyāna-paro'tra vartate

Translation

O Parama-bhāgavata, you gave up liberation yet accepted a kingdom! That was also only out of affection for your own Prabhu. Praying to Śrī Nṛsiṁhadeva, you desired the upliftment of all the planets; therefore, in spite of accepting your father's kingdom, you remained steadfastly devoted to meditating upon Him.

1.4.11

यः पीत-वसो-ऽङ्घ्रि-सरोज-दृष्ट्यै
गच्छन् वनं नैमिषकं कदाचित् ।
नारायणेनाहव-तोषितेन
प्रोक्तस् त्वया हन्त सदा जितो'स्मि

yaḥ pīta-vaso-'ṅghri-saroja-dṛṣṭyai
gacchan vanaṁ naimiṣakaṁ kadācit |
nārāyaṇenāhava-toṣitena
proktas tvayā hanta sadā jito'smi

Translation

Once, while going to Naimiṣāraṇya to receive darśana of the lotus feet of pīta-vāsa Śrī Nārāyaṇa, you fought with Śrī Nārāyaṇa along the way, who had disguised Himself deceptively in the dress of a renunciate. Being satisfied with the battle, He remarked to you, "I shall always be conquered by you!"

1.4.12

श्री-परीक्षिद् उवाच—
एवं वदन् नारदो'सौ हरि-भक्ति-रसार्णवः ।
तन्-नर्म-सेवको नृत्यन् जितम् अस्माभिर् इत्य् अरौत्

śrī-parīkṣid uvāca—
evaṁ vadan nārado'sau hari-bhakti-rasārṇavaḥ |
tan-narma-sevako nṛtyan jitam asmābhir ity araut

Translation

Mahārāja Śrī Parīkṣit said: Bhagavān's humble and dear servant Śrī Nārada, an ocean of the mellows of śrī-hari-bhakti, began dancing and loudly exclaiming, "O Prabhu has been conquered by His devotees, conquered by devotees like us!"

1.4.13

श्री-नारद उवाच—
भो वैष्णव-श्रेष्ठ जितस् त्वयेति किं
वच्यꣳ मुकुन्दो बलिनापि निर्जितः ।
पौत्रेण दैतेय-गणेश्वरेण ते
समक्षितो द्वारि तव प्रसादतः

śrī-nārada uvāca—
bho vaiṣṇava-śreṣṭha jitas tvayeti kiṁ
vacyaṁ mukundo balināpi nirjitaḥ |
pautreṇa daiteya-gaṇeśvareṇa te
samrakṣito dvāri tava prasādataḥ

Translation

Śrī Nārada said: O best of the Vaiṣṇavas, you have conquered Bhagavān Śrī Mukunda. What more can I say? By your mercy the chief ruler of the demons, your grandson Bali, also captured Śrī Bhagavān and subjugated Him to be your doorkeeper.

1.4.14

इतः प्रभृति कर्तव्यो निवासो नियतो’त्र हि ।
मयाभिभूय दक्षादि- शापꣳ युष्मत्-प्रभावतः

itaḥ prabhṛti kartavyo nivāso niyato’tra hi |
mayābhibhūya dakṣādi- śāpaṁ yuṣmat-prabhāvataḥ

Translation

(Śrī Nārada said) Henceforth, certainly I will always remain at this place, regardless of the negligent, scornful curses of Dakṣa and others.

1.4.15

श्री-परीक्षिद् उवाच—
स्व-श्लाघ-सहनाशक्तो लज्जावनमिताननः ।
प्रह्लादो नारद नत्वा गौरवद् अवदच् छनैः

śrī-parīkṣid uvāca—
sva-ślāgha-sahanāśakto lajjāvanamitānanaḥ |
prahlādo nāradaṁ natvā gauravad avadac chanaiḥ

Translation

Mahārāja Parīkṣit said: Unable to endure such praise of himsef, Śrī Prahlāda bowed his head in shame, offered obeisances to Śrī Nārada and deliberately began to speak to him out of respect.

1.4.16

श्री-प्रह्लाद उवाच—
भगवान् श्री-गुरो सर्व स्वयम् एव विचर्यताम् ।
बाल्येन सम्भवेत् कृष्ण- भक्तेर् ज्ञानम् अपि स्फुटम्

śrī-prahlāda uvāca—
bhagavān śrī-guro sarvaṁ svayam eva vicaryatām |
bālyena sambhavet kṛṣṇa- bhakter jñānam api sphuṭam

Translation

Śrī Prahlāda Mahārāja exclaimed: O Bhagavan Śrī Guru, think about this and mull it over. In childhood, knowledge of devotion to Śrī Kṛṣṇa has not fully matured.

1.4.17-18

महताम् उपदेशस्य बलाद् बोधोत्तमे सति ।
हरेर् भक्तौ प्रवृत्तानाꣳ महिम-पदकानि च

विघ्नानभिभवो बाले- सूपदेशः सद्-ईहितम् ।
अर्त-प्राणि-दया मोक्षान् अनङ्गी-करणादि च

mahatām upadeśasya balād bodhottame sati |
harer bhaktau pravṛttānāṁ mahima-padakāni ca

vighnānabhibhavo bāle- sūpadeśaḥ sad-īhitam |
arta-prāṇi-dayā mokṣān anaṅgī-karaṇādi ca

Translation

It is a fact that superior knowledge as well as one's inclination and taste for devotional service to Śrī Hari awakens by the influential advice of great personalities that have such devotion. However, devotion to Śrī Kṛṣṇa does not fully mature through defects such as giving beneficial advice to the children of asuras, not being influenced by a saintly person's behavior, nor the tendency to show compassion to afflicted, grief-stricken entities. Moreso, amongst all devotees who engage in devotional service to Śrī Hari, the glories of their rejection of various kinds of mokṣa or liberation are demonstrably routine.

1.4.19

कृष्णस्यानुग्रहो'प्य् एभ्यो नानुमीयेत सत्तमैः ।
स चाविर्भवति श्रीमन्न् अधिकृत्यैव सेवकम्

kṛṣṇasyānugraho'py ebhyo nānumīyeta sattamaiḥ |
sa cāvirbhavati śrīmann adhikṛtyaiva sevakam

Translation

Whatever has been said by great souls about Śrī Kṛṣṇa's mercy, the proof of mercy cannot be estimated by the removal of obstacles or calamities. The mercy of Śrī Kṛṣṇa only becomes manifest to his own servants.

1.4.20

हनुमद्-आदि-वत् तस्य कापि सेवा कृतास्ति न ।
परं विघ्नाकुले चित्ते स्मरणं क्रियते मया

hanumad-ādi-vat tasya kāpi sevā kṛtāsti na |
paraṁ vighnākule citte smaraṇaṁ kriyate mayā

Translation

I have never had the service of Bhagavān the way Śrī Hanumān and others serve. Directly faced by difficult dilemmas, I simply remembered my Prabhu.

1.4.21

यन् मद्-विषयकं तस्य ललनादि प्रशस्यते ।
मान्यते मायिकं तत् तु कश्चिल् लीलयितं परः

yan mad-viṣayakaṁ tasya lalanādi praśasyate |
mānyate māyikaṁ tat tu kaścil līlayitaṁ paraḥ

Translation

You praise me for Śrī Kṛṣṇa's acts of caressing and nurturing, however, some persons like māyāvādīs see it as the actions of māyā, the illusory energy. Others consider it the nature of Śrī Bhagavān's divine līlā.

1.4.22

स्वभाविकं भावदृक् च मान्ये स्वप्नादि-वत् त्व् अहम् ।
सत्यं भवतु वाथापि न तत्-कारुण्य-लक्षणम्

svabhāvikaṁ bhāvadṛk ca mānye svapnādi-vat tv aham |
satyaṁ bhavatu vāthāpi na tat-kāruṇya-lakṣaṇam

Translation

Magnanimous souls like you may consider His caressing and affection to be the natural parental mood of Śrī Bhagavān, but for me it seems no more than a dream. This being the fact, it cannot be the symptoms of mercy of Śrī Bhagavān.

1.4.23

विचित्र-सेवा-दान॰ हि हनुमत्-प्रभृतिष्व् इव ।
प्रभोः प्रसादो भक्तेषु मतः सद्भिर् न चेतरत्

vicitra-sevā-dānaṁ hi hanumat-prabhṛtiṣv iva |
prabhoḥ prasādo bhakteṣu mataḥ sadbhir na cetarat

Translation

Sādhus engaged in bhakti always proclaim devotees like Śrī Hanumān, who serve in various wonderful ways, are the actual recipients of Bhagavān's mercy, not the vigilant practice of simply sustaining one's own service.

1.4.24-25

श्रीमन्-नृसि॰ह-लीला च मद्-अनुग्रहतो न सा ।
स्व-भक्त-देवता-रक्ष॰ पार्षद-द्वय-मोचनम्

ब्रह्म-तत्-तनयादीना॰ कर्तु॰ वाक्-सत्यताम् अपि ।
निज-भक्ति-महत्त्व॰ च सम्यग् दर्शयितु॰ परम्

śrīman-nṛsiṁha-līlā ca mad-anugrahato na sā |
sva-bhakta-devatā-rakṣaṁ pārṣada-dvaya-mocanam

brahma-tat-tanayādīnāṁ kartuṁ vāk-satyatām api |
nija-bhakti-mahattvaṁ ca samyag darśayituṁ param

Translation

All of Śrī Nṛsiṁhadeva's pastimes were not simply to favor me. On the other hand, those pastimes were for protecting the demigods who are His devotees, to liberate both His eternal associates (Jaya and Vijaya), to preserve the truth of Brahmā and his son's words, and to demonstrate the lofty glories of His own bhakti.

1.4.26

परमाकिञ्चन-श्रेष्ठ यदैव भगवान् ददौ ।
राज्य□ मह्य□ तदा ज्ञात□ तत्-कृपालुश् च नो मयि

paramākiñcana-śreṣṭha yadaiva bhagavān dadau |
rājyaṁ mahyaṁ tadā jñātaṁ tat-kṛpāluś ca no mayi

Translation

O best of divine renunciant devotees, Gurudeva, ever since Bhagavān awarded the kingdom to me, I could understand that it was not the slightest token of mercy.

1.4.27

त□ भ्र□सयामि सम्पद्भ्यो यस्य वञ्छाम्य् अनुग्रहम् ।
इत्य् आद्यः साक्षिणस् तस्य व्यहारा महताम् अपि

taṁ bhraṁsayāmi sampadbhyo yasya vañchāmy anugraham |
ity ādyaḥ sākṣiṇas tasya vyahārā mahatām api

Translation

Concerning this, Śrī Bhagavān Himself has declared, “Whoever’s welfare I want to favor, I take away their material wealth.” The words of many other mahājanas are eye-witness of this.

1.4.28

पश्य मे राज्य-सम्बन्धाद् बन्धु-भृत्यादि-सङ्गतः ।
सर्व□ तद्-भजन□ लीन□ धिग् धिङ् मा□ यन् न रोदिमि

paśya me rājya-sambandhād bandhu-bhṛtyādi-saṅgataḥ |
sarvaṁ tad-bhajanaṁ līnaṁ dhig dhiṅ māṁ yan na rodimi

Translation

Moreover, just see how by the ruling of a kingdom and the association of relatives and menial servants my bhajana to Śrī Bhagavān has frittered away. Fie on me! And still I do not lament for it!

1.4.29

अन्यथा किं विशालायां प्रभुना विश्रुतेन मे ।
पुनर्-जाति-स्वभावं तं प्राप्तस्येव रणो भवेत्

anyathā kiṁ viśālāyāṁ prabhunā viśrutena me |
punar-jāti-svabhāvaṁ taṁ prāptasyeva raṇo bhavet

Translation

Otherwise, is this justifiable that due to my demoniac bloodline I would again fight in Badrikāśrama with my illustrious Prabhu, Śrī Nārāyaṇa?

1.4.30

आत्म-तत्त्वोपदेशेषु दुष्पाण्डित्यमयासुरैः ।
सङ्गान् नाद्यापि मे शुष्क- ज्ञानाशो'पगतो'धमः

ātma-tattvopadeśeṣu duṣpāṇḍityamayāsuraiḥ |
saṅgān nādyāpi me śuṣka- jñānāṁśo'pagato'dhamaḥ

Translation

Regarding instructions on the subject of ātma-tattva, a demon is untrained and by the influence of mingling with them not a trace of dry speculation has gone away even today.

1.4.31

कुतो अतः शुद्ध-भक्तिर् मे यया स्यात् करुणा प्रभोः ।
ध्यायन् बाणस्य दौरात्म्यं तच्-चिह्नं निश्चिनोमि च

kuto ataḥ śuddha-bhaktir me yayā syāt karuṇā prabhoḥ |
dhyāyan bāṇasya daurātmyaṁ tac-cihnaṁ niścinomi ca

Translation

So where is that pure devotion in me? How will any mercy of Bhagavān come to me in the absence of śuddha-bhakti? Just by contemplating my great-grandson Bāṇāsura's wicked nature I see the lack of śuddha-bhakti in myself.

1.4.32

बद्ध्वा सम्रक्ष्य तस्यात्र रोधनायास्त्य् असौ बलेः ।
द्वारीति श्रूयते क्वापि न जाने कुत्र सो'धुना

baddhvā samrakṣya tasyātra rodhanāyāsty asau baleḥ |
dvārīti śrūyate kvāpi na jāne kutra so'dhunā

Translation

Because of an offense to Bali, Śrī Bhagavān remains bound up as a sentry of his. Although having heard it told like this, nonetheless, even now I do not know His whereabouts.

1.4.33

कदाचित् कार्य-गत्यैव दृश्यते रावणादि-वत् ।
दुर्वाससेक्षितो'त्रैव विश्वासात् तस्य दर्शने

kadācit kārya-gatyaiva dṛśyate rāvaṇādi-vat |
durvāsasekṣito'traiva viśvāsāt tasya darśane

Translation

Sometimes, due to the nature of their activities, Rāvaṇa and others also have had His darśana. In such case, Durvāsā had darśana of our Prabhu at this place due to his implicit faith.

1.4.34

यस्य श्री-भगवत्-प्राप्ताव् उत्कटेच्छा यतो भवेत् ।
स तत्रैव लभेतामु□ न तु वासो'स्य लाभ-कृत्

yasya śrī-bhagavat-prāptāv utkaṭecchā yato bhavet |
sa tatraiva labhetāmuṁ na tu vāso'sya lābha-kṛt

Translation

Whoever eagerly desires to achieve Śrī Bhagavān can attain Śrī Bhagavān at that same place. Our Lord resides at no definite place, therefore He is achievable at any place, there is no injunction.

1.4.35

प्राकट्येन सदात्रासौ द्वारे वर्तेत चेत् प्रभुः ।
किं याय नैमिषं दूरं द्रष्टुं तं पीत-वाससम्

prākaṭyena sadātrāsau dvāre varteta cet prabhuḥ |
kiṁ yāyaṁ naimiṣaṁ dūraṁ draṣṭuṁ taṁ pīta-vāsasam

Translation

If the direct manifestion of Śrī Bhagavān always resided at this door, then why would I go far away to Naimiṣāraṇya for the darśana of the divine form of Śrī Bhagavān who is adorned with yellow garments?

1.4.36

भवताद् भवतः प्रसादतो
भगवत्-स्नेह-विजृम्भितः किल ।
मम तन्-महिमा तथाप्य् अणुर्
नव-भक्तेषु कृपा-भरेक्षया

bhavatād bhavataḥ prasādato
bhagavat-sneha-vijṛmbhitaḥ kila |
mama tan-mahimā tathāpy aṇur
nava-bhakteṣu kṛpā-bharekṣayā

Translation

By your favor I have achieved the affectionate grace of Bhagavān! However, considering the mercy of Bhagavān towards more present- day devotees such as Śrī Hanumān, the mercy of Bhagavān on me appears the least of all.

1.4.37

निरुपाधि-कृपार्द्र-चित्त हे
बहु-दौर्भाग्य-निरूपणेन किम् ।
तव शुग्-जननेन पश्य तत्-
करुण किम्पुरुषे हनुमति

nirupādhi-kṛpārdra-citta he
bahu-daurbhāgya-nirūpaṇena kim |
tava śug-jananena paśya tat-
karuṇaṁ kimpuruṣe hanumati

Translation

O merciful kindhearted one, Śrī Nārada, what is the benefit of saying more about my misfortune? It would only be the cause of your sorrow. Therefore, go to Kimpuruṣa-varṣa, see the causeless mercy of Bhagavān on Śrī Hanumān.

1.4.38

भगवन्न् अवधेहि मत्-पितुर्
हननार्थ नरसिह-रूप-भृत् ।
सहसाविरभून् महा-प्रभुर्
विहितार्थो'न्तरधात् तदैव सः

bhagavann avadhehi mat-pitur
hananārthaṁ narasiṁha-rūpa-bhṛt |
sahasāvirabhūn mahā-prabhur
vihitārtho'ntaradhāt tadaiva saḥ

Translation

O Bhagavan, my lord and master, please listen to me carefully, Śrī Nṛsiṁhadeva suddenly appeared with the intent to kill my father. Henceforth, after fulfilling His goal He disappeared.

1.4.39

यथा-कामम् अह□ नाथ□ सम्यग् द्रष्टु□ च नाशकम् ।
महोदधि-तटे'पश्य□ तथैव स्वप्न-वत् प्रभुम्

yathā-kāmam ahaṁ nāthaṁ samyag draṣṭuṁ ca nāśakam |
mahodadhi-taṭe'paśyaṁ tathaiva svapna-vat prabhum

Translation

I also was not able to see Bhagavān by my own sweet will. Although, once I had darśana of Him on the banks of the great ocean, still that darśana appeared like a dream too.

1.4.40

हनुमा□स् तु महा-भाग्यस् तत्-सेवा-सुखम् अन्वभूत् ।
सुबहुनि सहस्राणि वत्सरानाम् अविघ्नकम्

hanumāṁs tu mahā-bhāgyas tat-sevā-sukham anvabhūt |
subahūni sahasrāṇi vatsarānām avighnakam

Translation

In this matter, Hanumān is greatly fortunate. For many thousands of years he experienced the happiness of Bhagavān's service without any obstruction.

1.4.41

यो बलिष्ठतमो बाल्ये देव-वृन्द-प्रसादतः ।
सम्प्राप्त-सद्-वर-व्रतो जर-मरण-वर्जितः

yo baliṣṭhatamo bālye deva-vṛnda-prasādataḥ |
samprāpta-sad-vara-vrato jara-maraṇa-varjitaḥ

Translation

Śrī Hanumān was enormously strong from childhood; and by the grace of the demigods he received such first-class boons as freedom from old age and death.

1.4.42

अशेष-त्रास-रहितो महा-व्रत-धरः कृती ।
महा-वीरो रघुपतेर् असाधरण-सेवकः

aśeṣa-trāsa-rahito mahā-vrata-dharaḥ kṛtī |
mahā-vīro raghupater asādharaṇa-sevakaḥ

Translation

He had no fear by any means. He was a naiṣṭika brahmacārī, knowledgeable in all scriptural truths. Especially, being tremen dously heroic, he was the master servant of Śrī Raghupati.

1.4.43

हेला-विलङ्घितागाढ- शत-योजन-सागरः ।
रक्षो-राज-पुर-स्थार्त- सीताश्वासन-कोविदः

helā-vilaṅghitāgāḍha- śata-yojana-sāgaraḥ |
rakṣo-rāja-pura-sthārta- sītāśvāsana-kovidaḥ

Translation

For service to Bhagavān Śrī Rāmacandra, he effortlessly leaped over the vast ocean of eight hundred miles in breadth to console the harassed Śrī Sītādevī in the palace compound of the rākṣasa king, Rāvaṇa.

1.4.44

वैरी-सन्तर्जको लङ्का- दहको दुर्ग-भञ्जकः ।
सीता-वार्ता-हरः स्वामि- गढालिङ्गन-गोचरः

vairī-santarjako laṅkā- dahako durga-bhañjakaḥ |
sītā-vārtā-haraḥ svāmi- gaḍhāliṅgana-gocaraḥ

Translation

He instilled great fear in the enemies of his Lord Rāmacandra by setting ablaze the city of Laṅkā, and he obtained Rāmacandra's warm embrace by delivering their dialogue to Śrī Sitādevī.

1.4.45

स्व-प्रभोर् वाहकः श्रेष्ठः श्वेत-च्छत्रिक-पुच्छकः ।
सुखासन-महा-पृष्ठः सेतु-बन्ध-क्रियाग्रणीः

sva-prabhor vāhakaḥ śreṣṭhaḥ śveta-cchatrika-pucchakaḥ |
sukhāsana-mahā-pṛṣṭhaḥ setu-bandha-kriyāgraṇīḥ

Translation

Śrī Hanumān became the main transport of his master Śrī Rāmacandra. He transformed his tail into the shape of a regal white parasol and his broad back became a pleasant cushion for his Prabhu. He was the foremost among artisans who built the bridge over the ocean at Setubandha.

1.4.46

विभीषणार्थ-सम्पदी रक्षो-बल-विनाश-कृत् ।
विशाल्य-करिणीम् औसाध्य्- आनयन-शक्तिमान्

vibhīṣaṇārtha-sampadī rakṣo-bala-vināśa-kṛt |
viśālya-kariṇīm ausādhy- ānayana-śaktimān

Translation

Śrī Hanumān fulfilled the desire of Vibhīṣaṇa and destroyed the army of demons. He alone was powerful enough to bring the medicine called viśalya-karaṇī.

1.4.47-48

स्व-सैन्य-प्राण-दः श्रीमत्- सानुज-प्रभु-हर्षकः ।
गतो वहनत भर्तुर् भक्त्या श्री-लक्ष्मणस्य च

जय-सम्पादकस् तस्य महा-बुद्धि-पराक्रमः ।
सत्-कीर्ति-वर्धनो रक्षो- राज-हन्तुर् निज-प्रभोः

sva-sainya-prāṇa-daḥ śrīmat- sānuja-prabhu-harṣakaḥ |
gato vahanataṁ bhartur bhaktyā śrī-lakṣmaṇasya ca

jaya-sampādakas tasya mahā-buddhi-parākramaḥ |
sat-kīrti-vardhano rakṣo- rāja-hantur nija-prabhoḥ

Translation

In this way, after resuscitating his army back to life, he satisfied Bhagavān Śrī Rāmacandra along with his younger brother, Śrī Lakṣmana. Due to his profuse devotion to Bhagavān, he became the carrier of Śrī Lakṣmana. Being victorious through astute strategy, exhibiting sharp intelligence and heroism, he increased the divine fame of his Prabhu, Śrī Rāmacandra, who slew the king of demons.

1.4.49

सीता-प्रमोदनः स्वामि- सत्-प्रसादैक-भाजनम् ।
अज्ञयायात्मेश्वरस्यात्र स्थितो'पि विरहासहः

sītā-pramodanaḥ svāmi- sat-prasādaika-bhājanam |
ajñayāyātmeśvarasyātra sthito'pi virahāsahaḥ

Translation

By giving great delight to Śrī Sītādevī, he became the unique recipient of his Prabhu's topmost mercy. Following the order of his Prabhu, he remains in the world, although he cannot bear the separation from Him.

1.4.50

आत्मान नित्य-तत्-कीर्ति- श्रवणेनोप्धारयन् ।
तन्-मूर्ति-पार्श्वतस् तिष्ठन् राजते'द्यापि पूर्ववत्

ātmānaṁ nitya-tat-kīrti- śravaṇenopdhārayan |
tan-mūrti-pārśvatas tiṣṭhan rājate'dyāpi pūrvavat

Translation

Śrī Hanumān sustains himself by constantly engaging in hearing about the fame and glories of his Lord, and even today he remains near the Deity of his Lord just as before.

1.4.51

स्वामिन् कापि-पतिर् दास्य इत्य् आदि वचनैः खलु ।
प्रसिद्धो महिमा तस्य दास्यम् एव प्रभोः कृपा

svāmin kāpi-patir dāsya ity ādi vacanaiḥ khalu |
prasiddho mahimā tasya dāsyam eva prabhoḥ kṛpā

Translation

O Prabhu, certainly his talented glories have become well-known by scriptural words such as 'kapi-patir dāsye'. Thus, servitorship alone is proof of the mercy of the Lord.

1.4.52

यदृच्छया लब्धम् अपि विष्णोर् दशरथेस् तु यः ।
नैच्छन् मोक्षं विना दास्यं तस्मै हनुमते नमः

yadṛcchayā labdham api viṣṇor daśarathes tu yaḥ |
naicchan mokṣaṁ vinā dāsyaṁ tasmai hanumate namaḥ

Translation

I offer my praṇāma unto that Śrī Hanuman who prayed only for dāsyam, service to Śrī Rāma, the son of King Dāśaratha, and who spurned liberation, which he could have effortlessly obtained.

1.4.53

मद्-अनुक्तं च माहात्म्यं तस्य वेत्ति परं भवान् ।
गत्वा किम्पुरुषे वर्षे दृष्ट्वा तं मोदम् आप्नुहि

mad-anuktaṁ ca māhātmyaṁ tasya vetti paraṁ bhavān |
gatvā kimpuruṣe varṣe dṛṣṭvā taṁ modam āpnuhi

Translation

The supreme glories of Śrī Hanumān which I have not spoken are also known by you. So what more can I say about all this? Go to Kimpuruṣa-varṣa yourself and experience the ecstasy of Śrī Hanumān's darśana.

1.4.54

श्री-परीक्षिद् उवाच—
अये मातर् अहो भद्रम् अहो भद्रम् इति ब्रुवन् ।
उत्पत्यासनतः खेन मुनिः किम्पुरुष॑ गतः

śrī-parīkṣid uvāca—
aye mātar aho bhadram aho bhadram iti bruvan |
utpatyāsanataḥ khena muniḥ kimpuruṣaṁ gataḥ

Translation

Śrī Parīkṣit Mahārāja said: O mother, how fortunate, how auspicious! Saying this, the great sage arose from his seat and, travelling on the skyways, proceeded towards Kimpuruṣa-varṣa.

1.4.55

तत्रापश्यद् धनुमन्त॑ रामचन्द्र-पदाब्जयोः ।
साक्षाद् इवार्चन-रत॑ विचित्रैर् वन्य-वस्तुभिः

tatrāpaśyad dhanumantaṁ rāmacandra-padābjayoḥ |
sākṣād ivārcana-rataṁ vicitrair vanya-vastubhiḥ

Translation

Śrī Nārada saw there in Kimpuruṣa-varṣa Śrī Hanumān personally performing arcana at the lotus feet of Śrī Rāmacandra with various kinds of ingredients procurred from the forest.

1.4.56

गन्धर्वादिभिर् आनन्दाद् गीयमान॑ रसायनम् ।
रामायण॑ च शृण्वन्त॑ कम्पाश्रु-पुलकाचितम्

gandharvādibhir ānandād gīyamānaṁ rasāyanam |
rāmāyaṇaṁ ca śṛṇvantaṁ kampāśru-pulakācitam

Translation

Furthermore, blissfully seeing the Gandharvas and others glorify the nectar of Śrī Rāmāyaṇa, Śrī Hanumān also drank that sweet nectar through his ears while shedding tears of joy, with bodily trembling, hairs standing on end and so forth.

1.4.57

विचित्रैर् दिव्य-दिव्यैश् च गद्य-पद्यैः स्व-निर्मितैः ।
स्तुतिम् अन्यश् च कुर्वाण दण्डवत् प्रणतिर् अपि

vicitrair divya-divyaiś ca gadya-padyaiḥ sva-nirmitaiḥ |
stutim anyaś ca kurvāṇaṁ daṇḍavat praṇatir api

Translation

Sometimes composing himself and sometimes with beautiful prose and poetic words from the Vedas and Purāṇas, Śrī Hanumān was glorifying the Lord and offering Him prostrated obeisances.

1.4.58

चुक्रोश नारदो मोदाज् जय श्री-रघुनाथ हे ।
जय श्री-जनकी-कान्त जय श्री-लक्ष्मणाग्रज

cukrośa nārado modāj jaya śrī-raghunātha he |
jaya śrī-janakī-kānta jaya śrī-lakṣmaṇāgraja

Translation

Upon having darśana of Śrī Hanumān, Nārada became jubilant and loudly began to repeat: Oh, all glories to Śrī Raghunātha, all glories to Jānakī's beloved! Glories to Śrī Lakṣmaṇa's elder brother!

1.4.59

निजेष्ट-स्वामिनो नाम- कीर्तन-श्रुति-हर्षितः ।
उत्प्लुत्य हनुमान् दूरात् कण्ठे जग्राह नारदम्

nijeṣṭa-svāmino nāma- kīrtana-śruti-harṣitaḥ |
utplutya hanumān dūrāt kaṇṭhe jagrāha nāradam

Translation

Śrī Hanumān, hearing the nāma-kīrtana of his worshipful deity, Śrī Rāmacandra, in the distance, jumped up joyfully and flew into the sky, and seizing the neck of Śrī Nārada, caught him in the bond of his embrace.

1.4.60

तिष्ठन् वियत्य् एव मुनिः प्रहर्षन्
नृत्यन् पदाभ्या कलयन् कराभ्याम् ।
प्रेमाश्रु-धारा च कपीश्वरस्य
प्राप्तो दशा किञ्चिद् अवोचद् उच्चैः

tiṣṭhan viyaty eva muniḥ praharṣan
nṛtyan padābhyāṁ kalayan karābhyām |
premāśru-dhārāṁ ca kapīśvarasya
prāpto daśāṁ kiñcid avocad uccaiḥ

Translation

Blissfully dancing in the sky, the exalted sage wiped away the streaming tears of prema from the lord of monkeys, Śrī Hanumān, with his own hands. In such an extraordinary state, he began to speak aloud.

1.4.61

श्री नारद उवाच—
श्रीमान् भगवतः सत्यꣳ त्वम् एव परम-प्रियः ।
अहꣳ च तत्-प्रियो'भुवम् अद्य यत् त्वꣳ व्यलोकयम्

śrī nārada uvāca—
śrīmān bhagavataḥ satyaṁ tvam eva parama-priyaḥ |
ahaṁ ca tat-priyo'bhuvam adya yat tvaṁ vyalokayam

Translation

Śrī Nārada said: O Śrīman, O possessor of the wealth of prema- bhakti! You are truly the dearmost of Śrī Bhagavān. Today, I have also become dear to Bhagavān by having your darśana.

1.4.62

श्री-परीक्षिद् उवाच—
क्षणात् स्व-स्थेन देवर्षिः प्रणम्य श्री-हनुमता ।
रघुवीर-प्रणामाय समानीतस् तद्-आलयम्

śrī-parīkṣid uvāca—
kṣaṇāt sva-sthena devarṣiḥ praṇamya śrī-hanumatā |
raghuvīra-praṇāmāya samānītas tad-ālayam

Translation

Śrī Parīkṣit Mahārāja said: Śrī Hanumān immediately composed himself (from the overwhelming sentiments of prema) and in a composed state, offered obeisances to Śrī Nārada, and in order to offer obeisances to Śrī Rāmacandra, took him to a holy temple of Bhagavān.

1.4.63

कृताभिवन्दनस् तत्र प्रयत्नाद् उपवेषितः ।
सम्पत्तिꣳ प्रेम-जाꣳ चित्राꣳ प्राप्तो वीणाश्रितो'ब्रवीत्

kṛtābhivandanas tatra prayatnād upaveṣitaḥ |
sampattiṁ prema-jāṁ citrāṁ prāpto vīṇāśrito'bravīt

Translation

Reaching the temple, Śrī Nārada offered praṇāmas to the holy deity of Bhagavān, and Śrī Hanumān made him sit down on a āsana

with some effort. Then, out of prema and with a body covered by pure transformations such as tears and horripilation, and simply clasping the vīṇa in his hand without playing it, Śrī Nārada began to speak.

1.4.64

श्री-नारद उवाच—
सत्यम् एव भगवत्-कृपा-भर-
स्यास्पदꣳ निरुपमꣳ भवान् परम् ।
यो हि नित्यम् अहहो महा-प्रभोश्
चित्र-चित्र-भजनामृतार्णवः

śrī-nārada uvāca—
satyam eva bhagavat-kṛpā-bhara-
syāspadaṁ nirupamaṁ bhavān param |
yo hi nityam ahaho mahā-prabhoś
citra-citra-bhajanāmṛtārṇavaḥ

Translation

Śrī Nārada said: "Truly, you are the matchless recipient of Bhagavān's mercy. Aha, you are the ocean of nectar in the form of various devotional mellows of Bhagavān!"

1.4.65

दासः सखा वाहनम् आसन□ ध्वजः
छात्रा□ वितान□ व्यजन□ च वन्दी ।
मन्त्री भिषग् योध-पतिः सहाय-
श्रेष्ठो महा-कीर्ति-विवर्धनश् च

dāsaḥ sakhā vāhanam āsanaṁ dhvajaḥ
chātrāṁ vitānaṁ vyajanaṁ ca vandī |
mantrī bhiṣag yodha-patiḥ sahāya-
śreṣṭho mahā-kīrti-vivardhanaś ca

Translation

You are Bhagavān's servant, friend, carrier, seat, flag and umbrella, canopy, fan, bard, adviser, doctor, chief commander, best assistant, and you are the promoter of His great fame.

1.4.66

समर्पितात्मा परम-प्रसाद-भृत्
तदीय-सत्-कीर्ति-कथैक-जीवनः ।
तद्-अश्रितानन्द-विवर्धनः सदा
महत्तमः श्री-गरुडादितो'धिकः

samarpitātmā parama-prasāda-bhṛt
tadīya-sat-kīrti-kathaika-jīvanaḥ |
tad-aśritānanda-vivardhanaḥ sadā
mahattamaḥ śrī-garuḍādito'dhikaḥ

Translation

Like this, you have dedicated yourself in all ways and have become the recipient of the Lord's great mercy. You are endlessly increasing the bliss of devotees surrendered to Bhagavān, thus you are superior to devotees such as Garuḍa.

1.4.67

अहो भवान् एव विशुद्ध-भक्तिमान्
परं न सेवा-सुखतो'धिमन्य यः ।
इमं प्रभुं वाचं उदार-शेखरं
जगाद तद्-भक्त-गण-प्रमोदिनीम्

aho bhavān eva viśuddha-bhaktimān
paraṁ na sevā-sukhato'dhimanya yaḥ |
imaṁ prabhuṁ vācaṁ udāra-śekharaṁ
jagāda tad-bhakta-gaṇa-pramodinīm

Translation

Aho, you are the possessor of pure devotion! You have compared all other desirable goals to the happiness of service. The words you spoke to Bhagavān, the crest jewel of magnanimous persons, give great bliss to the devotees of Bhagavān even today.

1.4.68

भव-बन्ध-च्छिदे तस्यै स्पृहयामि न मुक्तये ।
भवान् प्रभुर् अहं दास इति यत्र विलुप्यते

bhava-bandha-cchide tasyai spṛhayāmi na muktaye |
bhavān prabhur ahaṁ dāsa iti yatra vilupyate

Translation

Śrī Hanumān told the Lord: O Prabhu, I do not ask for liberation that cuts asunder the bondage of birth and death. "You are my Lord and I am your servant" – this relationship will be lost.

1.4.69

श्री-परीक्षिद् उवाच—
ततो हनुमान् प्रभु-पाद-पद्म-
कृपा-विशेष-श्रवणेन्धनेन ।
प्रदीपितादौ विरहाग्नि-तप्तो
रुदन् छुचार्तो मुनिनाह सन्त्वितः

śrī-parīkṣid uvāca—
tato hanumān prabhu-pāda-padma-
kṛpā-viśeṣa-śravaṇendhanena |
pradīpitādau virahāgni-tapto
rudan chucārto munināha santvitaḥ

Translation

Mahārāja Parīkṣit said: Afterwards, Śrī Hanumān, hearing about the mercy of the lotus feet of his Bhagavān Rāmacandra in separation, became anxious and began to weep. In other words, by adding dry grass fire becomes inflamed; similarly, by adding the fuel of Bhagavān Rāmacandra's great mercy, his fire of separation became inflamed. Thereafter, being consoled by Śrī Nārada and relieved from his sorrow, he began to speak.

1.4.70

श्री-हनुमान् उवाच—
मुनि-वर्य कथं श्रीमद्- रामचन्द्र-पदाम्बुजैः ।
हीनं रोदयसे दीनं नैष्ठूर्य-स्मरणेन माम्

śrī-hanumān uvāca—
muni-varya kathaṁ śrīmad- rāmacandra-padāmbujaiḥ |
hīnaṁ rodayase dīnaṁ naiṣṭhūrya-smaraṇena mām

Translation

Śrī Hanumān said: O most exalted of sages, I am poor and insignificant. I am separated from the service of Bhagavān Śrī Rāmacandra's lotus feet. Why are you making me remember that separation and causing me to weep?

1.4.71

यदि स्य सेवको'मुष्य तदा त्यजेय कि हठात् ।
नीतः स्व-दयितः पार्श्वं सुग्रीवाद्यः सकोषलः

yadi syaṁ sevako'muṣya tadā tyajeya kiṁ haṭhāt |
nītaḥ sva-dayitaḥ pārśvaṁ sugrīvādyaḥ sakoṣalaḥ

Translation

If I was His actual servant, then why was Bhagavān able to abandon me so forcibly? Upon returning to His fixed abode, He took all the residents of Ayodhyā and dear associates such as Sugrīva with Him.

1.4.72

सेवा-सौभाग्यतो यश् च महा-प्रभु-कृतो महान् ।
अनुग्रहो मयि स्निग्धैर् भवद्भिर् अनुमीयते

sevā-saubhāgyato yaś ca mahā-prabhu-kṛto mahān |
anugraho mayi snigdhair bhavadbhir anumīyate

Translation

Seeing the great fortune of service due to affection for me, you are measuring up the great mercy of Śrī Rāmacandra on me.

1.4.73

सो'धुना मथुरा-पुर्याम् अवतीर्णेन तेन हि ।
प्रदुस्कृत-निजैश्वर्य- परकष्ठा-विभूतिना

so'dhunā mathurā-puryām avatīrṇena tena hi |
praduskṛta-nijaiśvarya- parakaṣṭhā-vibhūtinā

Translation

Bhagavān at this time has descended to the city of Mathurā and is exhibiting all kinds of potencies to the height of their opulence.

1.4.74

कृतस्यानुग्रहस्याऽंशं पाण्डवेषु महात्मसु ।
तुलायार्हति नो गन्तुं सुमेरुं मृद्-अणुर् यथा

kṛtasyānugrahasyāṁśaṁ pāṇḍaveṣu mahātmasu |
tulāyārhati no gantuṁ sumeruṁ mṛd-aṇur yathā

Translation

Compared to the Paṇḍava mahātmās, the way Bhagavān's great mercy looms in comparison to mine is like a speck of dust. Just as a tiny speck of dust cannot be compared with the Sumeru Mountain, I cannot be compared to the mercy He bestowed on the Paṇḍavas.

1.4.75

स येषां बाल्यतस् तत्-तद्- विशेषापद्-गणेरणत् ।
धैर्यं धर्मं यशो ज्ञानं भक्तिं प्रेमाप्य् अदर्शयत्

sa yeṣāṁ bālyatas tat-tad- viśeṣāpad-gaṇeraṇat |
dhairyaṁ dharmaṁ yaśo jñānaṁ bhaktiṁ premāpy adarśayat

Translation

Bhagavān, by giving them many types of dangers such as poison from childhood itself has revealed their courage, religiosity, fame, knowledge, their devotion and prema.

1.4.76

सारथ्यं पार्षदत्वं च सेवनं मन्त्रि-दूतते ।
वीरासनानुगमने चक्रे स्तुति-नतिर् अपि

sārathyaṁ pārṣadatvaṁ ca sevanaṁ mantri-dūtate |
vīrāsanānugamane cakre stuti-natir api

Translation

Bhagavān became the charioteer, companion, servant, advisor, messenger and sentry who follows and glorifies the Pāṇḍavas, and even offers obeisances to them.

1.4.77

किꣳ व स-स्नेह-कातर्यात् तेषाꣳ नाचरति प्रभुः ।
सेवा सख्यꣳ प्रियत्वꣳ तद् अन्योन्यꣳ भाति मिश्रितम्

kiṁ va sa-sneha-kātaryāt teṣāṁ nācarati prabhuḥ |
sevā sakhyaṁ priyatvaṁ tad anyonyaṁ bhāti miśritam

Translation

Which service does Bhagavān not do, being controlled by the affection of the Pāṇḍavas? In other words, He does every activity for them. Bhagavān and the Pāṇḍavas mutually serve one another and show friendship and affection at the same time.

1.4.78

यस्य सन्तत-वासेन सा येषाꣳ राजधानिका ।
तपोवनꣳ महर्षीनाम् अभूद् वा सत्-तपः-फलम्

yasya santata-vāsena sā yeṣāṁ rājadhānikā |
tapovanaṁ maharṣīnām abhūd vā sat-tapaḥ-phalam

Translation

Due to Śrī Kṛṣṇa constantly staying, the capital of the Pāṇḍavas shines forth as the land of austerities, bestowing the fruits of tapasyā from great ṛṣis.

1.4.79

श्री-परीक्षिद् उवाच—
शृण्वन्न् इदꣳ कृष्ण-पदाब्ज-लालसो
द्वारावती-सन्तत-वास-लम्पटः ।
उत्थाय चोत्थाय मुदान्तरान्तरा
श्री-नारदो'नृत्यद् अलꣳ स-हुङ्कृतम्

śrī-parīkṣid uvāca—
śṛṇvann idaṁ kṛṣṇa-padābja-lālaso
dvārāvatī-santata-vāsa-lampaṭaḥ |
utthāya cotthāya mudāntarāntarā
śrī-nārado'nṛtyad alaṁ sa-huṅkṛtam

Translation

Śrī Parīkṣit Mahārāja said: Hearing this, Śrī Nārada, desirous to attain the service of Bhagavān Śrī Kṛṣṇa's lotus feet and eager to always reside in Dvārakā-purī, in the midst of the conversation ecstatically began to shout repeatedly, "Get up, get up!" as he arose and began to dance.

1.4.80

पाण्डवानाꣳ हनुमाꣳस् तु कथा-रस-निमग्न-हृत् ।
तन् नृत्य-वर्धितानन्दः प्रस्तुतꣳ वर्णयत्य् अलम्

pāṇḍavānāṁ hanumāṁs tu kathā-rasa-nimagna-hṛt |
tan nṛtya-vardhitānandaḥ prastutaṁ varṇayaty alam

Translation

Then Śrī Hanumān, immersed in the nectarean tales of the Pāṇḍavas and seeing Śrī Nārada himself dancing out of great bliss, began dancing himself. Afterwards, he continued to describe the topics being narrated.

1.4.81

श्री-हनुमान् उवाच—
तेषाम् आपद्-गणा एव सत्तमाः स्युः सुसेविताः ।
ये विधाय प्रभुꣳ व्यग्रꣳ सद्यः सङ्गमयन्ति तैः

śrī-hanumān uvāca—
teṣām āpad-gaṇā eva sattamāḥ syuḥ susevitāḥ |
ye vidhāya prabhuṁ vyagraṁ sadyaḥ saṅgamayanti taiḥ

Translation

Śrī Hanumān said: Calamities are a kind of favorable service to saints such as the Pāṇḍavas, because by this helpful service to sādhus one achieves Śrī Kṛṣṇa. Similarly, such hardships of the Pāṇḍavas also make them become absorbed in Śrī Kṛṣṇa and quickly help them meet Him.

1.4.82

अरे प्रेम-पराधीन विचाराचार-वर्जितः ।
नियोजायाथ त□ दौत्ये सारथ्ये'पि मम प्रभुम्

are prema-parādhīna vicārācāra-varjitaḥ |
niyojāyātha taṁ dautye sārathye'pi mama prabhum

Translation

Arey, blinded by prema, you Pāṇḍavas have lost all propriety and reason! You have made my Prabhu your charioteer and messenger!

1.4.83

नून□ रे पाण्डवा मन्त्रम् औसाढ□ वाथ किञ्चन ।
लोकोत्तर□ विजानीध्वे महा-मोहन-मोहनम्

nūnaṁ re pāṇḍavā mantram ausāḍhaṁ vātha kiñcana |
lokottaraṁ vijānīdhve mahā-mohana-mohanam

Translation

Arey, Pāṇḍavas, surely you know some divine mantra or medicine under whose power you have subdued the supreme, all-attractive Bhagavān Śrī Kṛṣṇacandra!

1.4.84

इत्य् उक्त्वा हनुमान् मतः पाण्डवेय-यशस्विनि ।
उत्प्लुत्योत्प्लुत्य मुनिना मुहुर् नृत्यति वाक्ति च

ity uktvā hanumān mataḥ pāṇḍaveya-yaśasvini |
utplutyotplutya muninā muhur nṛtyati vākti ca

Translation

Śrī Parīkṣit said: O wife of a Pāṇḍava's son, O Abhimanyu! O Yaśasvini, my dear mother! Saying this, Śrī Hanumān with great ecstasy leapt up again and again, and began to dance with Śrī Nārada.

1.4.85

अहो महा-प्रभो भक्त- वात्सल्य-भर-निर्जित ।
करोष्य् एवम् अपि स्वीय- चित्ताकर्षक-चेष्टिता

aho mahā-prabho bhakta- vātsalya-bhara-nirjita |
karoṣy evam api svīya- cittākarṣaka-ceṣṭitā

Translation

Śrī Hanumān said: Aho, being filled with tender affection, Bhagavān becomes overpowered by His devotees and to attract their hearts engages in such services as becoming a messenger and charioteer!

1.4.86

ममापि परम□ भाग्य□ पार्थाना□ तेषु मध्यमः ।
भीमसेनो मा□ भ्राता कनीयान् वयसा प्रियः

mamāpi paramaṁ bhāgyaṁ pārthānāṁ teṣu madhyamaḥ |
bhīmaseno māṁ bhrātā kanīyān vayasā priyaḥ

Translation

O greatly privileged one, it is my supreme good fortune that Bhīmasena, the son of Śrī Kuntī-devī, despite being my junior in age, in qualities is like my dearmost elder brother.

1.4.87

स्वासृ-दानादि-सख्येन यः सम्याग् अनुकम्पितः ।
तेन तस्यार्जुनस्यापि प्रियो मद्-रूपवान् ध्वजः

svāsṛ-dānādi-sakhyena yaḥ samyāg anukampitaḥ |
tena tasyārjunasyāpi priyo mad-rūpavān dhvajaḥ

Translation

By the charity of His sister (by marriage) and by His behavior of friendship, Śrī Kṛṣṇa has shown special mercy to Arjuna, who is very dear, having endowed my figure on his chariot flag. Thinking of this, I consider myself greatly fortunate.

1.4.88

प्रभोः प्रियतमानां तु प्रसादं परमं विना ।
न सिध्यति प्रिया सेवा दासानां न फलत्य् अपि

prabhoḥ priyatamānaṁ tu prasādaṁ paramaṁ vinā |
na sidhyati priyā sevā dāsānāṁ na phalaty api

Translation

Without the mercy of the dearmost devotees of Bhagavān, service by servants like me can never be successful or give any good result.

1.4.89

तस्माद् भागवत-श्रेष्ठ प्रभु-प्रियतमोचितम् ।
तत्र नो गमनं तेषां दर्शनाश्रयने तथा

tasmād bhāgavata-śreṣṭha prabhu-priyatamocitam |
tatra no gamanaṁ teṣāṁ darśanāśrayane tathā

Translation

Therefore, O best among devotees, O beloved Devarṣi of the Lord! Our duty is to receive darśana of the Pāṇḍavas and take shelter of them in their abode.

1.4.90-91

अयोध्यायाम् तदानीं तु प्रभुनाविष्कृतं न यत् ।
मथुरैक-प्रदेशे तद् द्वारकायां प्रदर्शितम्

परमैश्वर्य-माधुर्य- वैचित्र्यं वृन्दशो'धुना ।
ब्रह्म-रुद्रादि-दुस्तर्क्यं भक्त-भक्ति-विवर्धनम्

ayodhyāyām tadānīṁ tu prabhunāviṣkṛtaṁ na yat |
mathuraika-pradeśe tad dvārakāyāṁ pradarśitam

paramaiśvarya-mādhurya- vaicitryaṁ vṛndaśo'dhunā |
brahma-rudrādi-dustarkyaṁ bhakta-bhakti-vivardhanam

Translation

The divine wonder of the Lord's supreme opulence and sweetness, which is not conceivable by the vast intellect of Brahmā or Rudra, and that enhances the devotees' loving service, was never revealed in Ayodhyā at that time. Yet, right now, it is being displayed profusely in the city of Dvārakā, which is within the area of Mathurā.

1.4.92

श्री-नारद उवाच—
अः किम् उक्त अयोध्याया इति वैकुण्ठतो'पि न ।
उत्तिष्ठोत्तिष्ठ तत् तत्र गच्छावः सत्वर सखे

śrī-nārada uvāca—
aḥ kim uktaṁ ayodhyāyāṁ iti vaikuṇṭhato'pi na |
uttiṣṭhottiṣṭha tat tatra gacchāvaḥ satvaraṁ sakhe

Translation

Śrī Nārada said: Ah, friend, what to speak of Ayodhyā, even in Vaikuṇṭha such opulence and sweetness is not found. Therefore, "Get up, get up; let us go to the abode of the Pāṇḍavas!"

1.4.93

श्री-परीक्षिद् उवाच—
अथ क्षण निशश्वास हनुमान् धैर्य-सागरः ।
जगाद नारद नत्वा क्षण हृदि विमृष्य सः

śrī-parīkṣid uvāca—
atha kṣaṇaṁ niśaśvāsa hanumān dhairya-sāgaraḥ |
jagāda nāradaṁ natvā kṣaṇaṁ hṛdi vimṛṣya saḥ

Translation

Śrī Parīkṣit Mahārāja said: Hearing this, Śrī Hanumān, as serene as an ocean, sighed heavily and momentarily pondering, began to speak to Śrī Nārada.

1.4.94

श्री-हनुमान् उवाच—
श्रीमन्-महा-प्रभोस् तस्य प्रेष्ठानाम् अपि सर्वथा ।
तत्र दर्शन-सेवार्थꣳ प्रयानꣳ युक्तम् एव नः

śrī-hanumān uvāca—
śrīman-mahā-prabhos tasya preṣṭhānām api sarvathā |
tatra darśana-sevārthaṁ prayānaṁ yuktam eva naḥ

Translation

Śrī Hanumān said: It is proper for us to go for darśana and offer service to the Pāṇḍavas, the dearmost devotees of Śrī Kṛṣṇa.

1.4.95-96

किन्तु तेनाधुनाजस्रꣳ महा-कारुण्य-माधुरी ।
यथा प्रकाश्यमानस् ते गम्भीरा पूर्वतो'धिका

विचित्र-लीला-भङ्गी च तथा परम-मोहिनी ।
मुनीनाम् अप्य् अभिज्ञानꣳ यया स्यात् परमो भ्रमः

kintu tenādhunājasraṁ mahā-kāruṇya-mādhurī |
yathā prakāśyamānas te gambhīrā pūrvato'dhikā

vicitra-līlā-bhaṅgī ca tathā parama-mohinī |
munīnām apy abhijñānaṁ yayā syāt paramo bhramaḥ

Translation

However, Śrī Kṛṣṇa even before this time was exhibiting sweetness, full of profound mercy. His wonderful pastimes of playful sports are extremely deluding. Seeing these pastimes, even learned sages also became greatly perplexed.

1.4.97

अहो भवादृशꣳ तातो यतो लोक-पितामहः ।
वेद-प्रवर्तकाचार्यो मोहꣳ ब्रह्माप्य् अविन्दत

aho bhavādṛśaṁ tāto yato loka-pitāmahaḥ |
veda-pravartakācāryo mohaṁ brahmāpy avindata

Translation

Alas! Even the father of sages such as you, the grandfather of all planets, the founder-ācārya of the Vedas, the instructing teacher Śrī Brahmā himself, became bewildered by seeing these pastimes of Bhagavān.

1.4.98

वानराणाम् अबुद्धीनाꣳ मादृशꣳ तत्र का कथा ।
वेत्सि त्वम् अपि तद्-वृत्तꣳ तद् विशङ्के'पराधतः

vānarāṇām abuddhīnāṁ mādṛśaṁ tatra kā kathā |
vetsi tvam api tad-vṛttaṁ tad viśaṅke'parādhataḥ

Translation

What to speak of a mindless monkey like me? You are well aware of the potency to bewilder in these pastimes. Therefore, I am always fearful of committing offenses.

1.4.99

अस्ताꣳ वनान्य-भावानाꣳ दासानाꣳ परमा गतिः ।
प्रभोर् विचित्रा लीलैव प्रेम-भक्ति-विवर्धिनी

astāṁ vanānya-bhāvānāṁ dāsānāṁ paramā gatiḥ |
prabhor vicitrā līlaiva prema-bhakti-vivardhinī

Translation

It is necessary for us to go to the house of the Pāṇḍavas. There is no need to discuss this matter further. Especially since such pastimes of Bhagavān are the ultimate shelter of servants who worship Bhagavān with one-pointed attention. They enhance their prema-bhakti.

1.4.100-104

अथापि सहजाव्याज- करुणा-कोमलात्मनि ।
अवक्र-भाव-प्रकृताव् आर्य-धर्म-प्रदर्शके

एक-पत्नी-व्रत-धारे सदा विनय-वृद्धया ।
लज्जयावनत-श्रीमद्- वदने'धो विलोकने

जगद्-रञ्जन-शीलाढ्ये'योध्या-पुर-पुरन्दरे ।
महा-राजाधिराजे श्री- सीता-लक्ष्मण-सेविते

भरत-ज्यायसी प्रेष्ठ- सुग्रीवे वानरेश्वरे ।
विभीषणाश्रिते चाप- पाणौ दशरथात्मजे

कौशल्या-नन्दने श्रीमद्- रघुनाथ-स्वरूपिणि ।
स्वस्मिन्न् अत्यन्तिकी प्रीतिर् मम तेनैव वर्धिता

athāpi sahajāvyāja- karuṇā-komalātmani |
avakra-bhāva-prakṛtāv ārya-dharma-pradarśake

eka-patnī-vrata-dhāre sadā vinaya-vṛddhayā |
lajjayāvanata-śrīmad- vadane'dho vilokane

jagad-rañjana-śīlāḍhye'yodhyā-pura-purandare |
mahā-rājādhirāje śrī- sītā-lakṣmaṇa-sevite

bharata-jyāyasī preṣṭha- sugrīve vānareśvare |
vibhīṣaṇāśrite cāpa- pāṇau daśarathātmaje

kauśalyā-nandane śrīmad- raghunātha-svarūpiṇi |
svasminn atyantikī prītir mama tenaiva vardhitā

Translation

Nevertheless, I have the topmost love in the son of Kausalyā, who is nondifferent from the son of Śrī Devakī. That same Devakī-nandana has increased my devotion in the lotus feet of Śrī Raghunātha, their natures being nondifferent. Therefore, I have the highest affection in the form of Śrī Raghupati. He is naturally soft-hearted due to causeless mercy, possesses a straight-forward nature, shows the path of ideal justice, accepts the vow of one wife, keeps His face always lowered due to polite shyness, always gazing downwards. He is pleasing to the world, the chief Deity of the city of Ayodhyā, the King of kings, who is served by Śrī Sītā and Lakṣmaṇa, the elder brother of Śrī Bharata, who has affection for the King of monkeys Sugrīva, as well as the Lord of monkeys like me, the shelter of Vibhīṣaṇa, one who carries the bow, the son of Daśaratha and Kausalyā.

1.4.105

तस्माद् अत्र वसाम्य् अस्य तादृग्-रूपम् इद□ सदा ।
पश्यन् साक्षात् स एवेति पिब□स् तच्-चरितामृतम्

tasmād atra vasāmy asya tādṛg-rūpam idaṁ sadā |
paśyan sākṣāt sa eveti pibaṁs tac-caritāmṛtam

Translation

My topmost love in that form of Śrī Ramacandra as Śrī Devakī- nandana is increasing. Therefore, seeing this Deity present in front of me in the form of Śrī Rāmacandra and drinking the nectar of His pastimes, I reside in this land of Kimpuruṣa.

1.4.106

यदा च मा□ कदाप्य् अर्थम् उद्दिश्य प्रभुर् आह्वयेत् ।
महानुकम्पया किञ्चिद् दातु□ सेवा-सुख□ परम्

yadā ca māṁ kadāpy artham uddiśya prabhur āhvayet |
mahānukampayā kiñcid dātuṁ sevā-sukhaṁ param

Translation

However, if sometimes to show special mercy, the Lord for some purpose grants me some happy service, He will call me.

1.4.107

किं वा मद्-विषय-स्नेह- प्रेरितः प्राणतो मम ।
रूपं प्रियतमं यत् तत् सन्दर्शयितुम् ईश्वरः

kiṁ vā mad-viṣaya-sneha- preritaḥ prāṇato mama |
rūpaṁ priyatamaṁ yat tat sandarśayitum īśvaraḥ

Translation

Or, inspired by affection for me, Śrī Bhagavān calls me for darśana of my dearmost Śrī Rāmacandra.

1.4.108

तद्द भवेयं तत्राशु त्वं तु गच्छाद्य पाण्डवान् ।
तेषां गृहेषु तत् पश्य परं ब्रह्म नराकृति

tada bhaveyaṁ tatrāśu tvaṁ tu gacchādya pāṇḍavān |
teṣāṁ gṛheṣu tat paśya paraṁ brahma narākṛti

Translation

I shall appear at His feet. Now you should approach the Pāṇḍavas, and please take the darśana of the Supreme Brahman who is present in their abode in human-like form.

1.4.109

स्वयम् एव प्रसन्नं यन् मुनि-हृद्-वाग्-अगोचरम् ।
मनोहरतरं चित्र- लीला-माधुरिमाकरम्

svayam eva prasannaṁ yan muni-hṛd-vāg-agocaram |
manoharataraṁ citra- līlā-mādhurimākaram

Translation

That Supreme Lord, despite being inconceivable by the words and mind of the sages, and though being the support of various sweet pastimes, being very pleased, is residing in the house of the Pāṇḍavas.

1.4.110

बृहद्-व्रत-धरान् अस्माꣳस् तꣳश् च गार्हस्थ्य-धर्मिणः ।
सम्राज्य-व्यापृतन् मत्वा मापराध-वृतो भव

bṛhad-vrata-dharān asmāṁs taṁś ca gārhasthya-dharmiṇaḥ |
samrājya-vyāpṛtan matvā māparādha-vṛto bhava

Translation

(O Nārada) We the people are lifelong brahmacārīs, and the Pāṇḍavas are followers of the gṛhastha-dharma, and are busy in managing the kingdom. Thinking in this way, please do not become an offender.

1.4.111

निःस्पृहः सर्व-कामेषु कृष्ण-पादानुसेवया ।
ते वै परम-हꣳसानाꣳ आचार्यार्च्य-पदाम्बुजः

niḥspṛhaḥ sarva-kāmeṣu kṛṣṇa-pādānusevayā |
te vai parama-haṁsānāṁ ācāryārcya-padāmbujaḥ

Translation

Factually, the Pāṇḍavas are niṣkiñcana, that is, they are constantly serving the lotus feet of Śrī Kṛṣṇa and have become free from

the desire for all types of sense gratification. Therefore they are worshipable by even swanlike ācāryas.

1.4.112

तेषाꣳ ज्येष्ठस्य सम्राज्ये प्रवृत्तिर् भगवत्-प्रियात् ।
अतो बहु-विधा देव- दुर्लभा राज्य-सम्पदः

teṣāṁ jyeṣṭhasya samrājye pravṛttir bhagavat-priyāt |
ato bahu-vidhā deva- durlabhā rājya-sampadaḥ

Translation

Whatever attachment the seniormost among the Pāṇḍavas, Śrī Yudhiṣṭhira Mahārāja, has for the empire, that is only for the pleasure of Śrī Bhagavān. Therefore he has such royal opulence that is rare even for the demigods.

1.4.113

राजसूयाश्वमेधादि- महा-पुण्यार्जितस् तथा ।
विष्णु-लोकादयो'त्रापि जम्बुद्वीपाधिराजता

rājasūyāśvamedhādi- mahā-puṇyārjitas tathā |
viṣṇu-lokādayo'trāpi jambudvīpādhirājatā

Translation

They are the rulers of Viṣṇu-loka and of Jambudvīpa even on this planet, having earned great pious merits by performances of the Rājasūya, Aśvamedha sacrifice and other such activities.

1.4.114-115

त्रैलोक्य-व्यापक स्वच्छ यशश् च विषयः परे ।
सुराना स्पृहणीया ये सर्व-दोष-विवर्जिताः

कृष्ण-प्रसाद-जनिताः कृष्ण एव समर्पिताः ।
नाशकन् कम् अपि प्रीति राज्ञो जनयितु क्वचित्

trailokya-vyāpakaṁ svacchaṁ yaśaś ca viṣayaḥ pare |
surānāṁ spṛhaṇīyā ye sarva-doṣa-vivarjitāḥ

kṛṣṇa-prasāda-janitāḥ kṛṣṇa eva samarpitāḥ |
nāśakan kam api prītiṁ rājño janayituṁ kvacit

Translation

The great mass of self-prestige that preoccupies the entire three worlds, along with other objects, are free from all types of defect. Though they are desired by gods, they are automatically obtained by

the mercy of Śrī Kṛṣṇa and thus dedicated to Śrī Kṛṣṇa. Therefore, all these objects for sense enjoyment are not able to have any adverse effect on Mahārāja Yudhiṣṭhira.

1.4.116

कृष्ण-प्रेमाग्नि-दन्दाह्य- मानान्तःकरणस्य हि ।
क्षुद्-अग्नि-विकलस्येव वासः स्रक्-चन्दनादयः

kṛṣṇa-premāgni-dandāhya- mānāntaḥkaraṇasya hi |
kṣud-agni-vikalasyeva vāsaḥ srak-candanādayaḥ

Translation

Such objects as fine cloth, garlands and sandalwood are unable to give happiness to a person suffering from hunger, similarly all these objects also are unable to give happiness to the heart of Mahārāja Yudhiṣṭhira, who is encircled by the ring of fire of śrī kṛṣṇa-prema.

1.4.117-118

अहो किम् अपरे श्रीमद्- द्रौपदी महिषी-वरा ।
तादृशा भ्रातरः श्रीमद्- भीमसेनार्जुनादयः

न प्रिया देह-सम्बन्धान् न चतुर्-वर्ग-साधनात् ।
पर श्री-कृष्ण-पादाब्ज- प्रेम-सम्बन्धतः प्रियाः

aho kim apare śrīmad- draupadī mahiṣī-varā |
tādṛśā bhrātaraḥ śrīmad- bhīmasenārjunādayaḥ

na priyā deha-sambandhān na catur-varga-sādhanāt |
paraṁ śrī-kṛṣṇa-pādābja- prema-sambandhataḥ priyāḥ

Translation

Ah, what more can I say about this matter? Śrīmatī Draupadī- devī, the crest jewel of all queens and such virtuously decorated brothers as Bhīma and Arjuna are not as dear to Śrī Yudhiṣṭhira. Still, the affection shown by Śrī Yudhiṣṭhira is not due to a bodily relationship, but to a relationship of prema unto the lotus feet of Śrī Kṛṣṇa they all are dear to him.

1.4.119

वानरेण मया तेषा निर्वक्तु शक्यते कियत् ।
माहात्म्य भगवान् वेत्ति भवान् एवाधिकाधिकम्

vānareṇa mayā teṣāṁ nirvaktuṁ śakyate kiyat |
māhātmyaṁ bhagavān vetti bhavān evādhikādhikam

Translation

O Bhagavan Nārada, I'm just a monkey! What can I know of the glories of the Pāṇḍavas? What potency do I have to describe them? You know their glories better than I.

PART ONE · BHAGAVAT-KṚPĀ-SĀRA

Chapter 5

Priya — The Beloved Devotees

118 aligned entries · 133 numbered verses

1.5.1

ततः श्री-नारदो हर्ष- भराक्रान्तः स-नर्तनम् ।
कुरुदेश गतो धावन् राजधान्या प्रविष्टवान्

tataḥ śrī-nārado harṣa- bharākrāntaḥ sa-nartanam |
kurudeśaṁ gato dhāvan rājadhānyāṁ praviṣṭavān

Translation

Śrī Parīkṣit Mahārāja said: Then Śrī Nārada, dancing in rapture, appeared in Kurudeśa (the land of the Kurus) and quickly entered the capital of Śrī Yudhiṣṭhira Mahārāja.

1.5.2-3

तावत् कस्यापि यागस्य विपत्-पातस्य वा मिषात् ।
कृष्णम् आनय्य पश्याम इति मन्त्रयत स्वकैः

धर्म-राजेन त द्वारि तथा प्राप्त महा-मुनिम् ।
निशाम्य भ्रातृभिर् मात्रा पत्नीभिश् च सहोत्थितम्

tāvat kasyāpi yāgasya vipat-pātasya vā miṣāt |
kṛṣṇam ānayya paśyāma iti mantrayata svakaiḥ

dharma-rājena taṁ dvāri tathā prāptaṁ mahā-munim |
niśāmya bhrātṛbhir mātrā patnībhiś ca sahotthitam

Translation

At that time, Dharmarāja Śrī Yudhiṣṭhira was consulting with his family members about how they could invite Śrī Kṛṣṇa for His darśana on the pretext of some yajña or ensuing catastrophe. However, at that very moment, he heard the news from the mouth of the doorkeeper about Śrī Nārada's arrival. To welcome him, Dharmarāja himself arose along with his mother, his wife and brothers.

1.5.4-5

स-सम्भ्रम धावता तु सो'भिगम्य प्रणम्य च ।
सभाम् आनीय सत्-पीठे प्रयत्नाद् उपवेषितः

रज्ञा पूजार्थम् आनीतैः पूर्ववद् द्रव्य-सञ्चयैः ।
मातस् त्वच्-छवासुरान् एव स-भृत्यान् अर्चयत् स तान्

sa-sambhramaṁ dhāvatā tu so'bhigamya praṇamya ca |
sabhām ānīya sat-pīṭhe prayatnād upaveṣitaḥ

rajñā pūjārtham ānītaiḥ pūrvavad dravya-sañcayaiḥ |
mātas tvac-chvāsurān eva sa-bhṛtyān arcayat sa tān

Translation

Dharmarāja Śrī Yudhiṣṭhira eagerly ran to offer praṇāma to Śrī Nārada, and with great effort and respect he brought him into the assembly and made him sit upon an elevated seat of honor. O mother, thereupon using the same paraphernalia Dharmarāja Śrī Yudhiṣṭhira brought for worship of Śrī Nārada, he began to worship your fathers-in-law, Śrī Yudhiṣṭhira and his servants.

1.5.6

हनुमद्-गदित तेषु कृष्णानुग्रह-वैभवम् ।
मुहुः सङ्कीर्तयाम् आस वीणा-गीता-विभूषितम्

hanumad-gaditaṁ teṣu kṛṣṇānugraha-vaibhavam |
muhuḥ saṅkīrtayām āsa vīṇā-gītā-vibhūṣitam

Translation

Just as Śrī Hanumān described the glories of the grace of Śrī Kṛṣṇa upon the Pāṇḍavas, Śrī Nārada began to repeatedly sing aloud in an extremely sweet voice those self-same glories, accompanied by the resonance of his vīṇā.

1.5.7

श्री-नारद उवाच—
यूय नृ-लोके बत भूरि-भागा
लोक पुनाना मुनयो'भियान्ति ।
येषा गृहान् आवसतीति साक्षाद्
गूढ पर ब्रह्म मनुष्य-लिङ्गम्

śrī-nārada uvāca—
yūyaṁ nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo'bhiyānti |
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam

Translation

Śrī Nārada said: On this earthly plane all of you are surely fortunate because the sovereign of universal lords, Bhagavān Śrī Kṛṣṇa, is your beloved, your worshipful Deity, your preceptor, your maternal cousin among kinfolk, messenger, charioteer, friend and obedient servant.

1.5.8

यो ब्रह्म-रुद्रादि-समाधि-दुर्लभो
वेदोक्ति-तात्पर्य-विशेष-गोचरः ।
श्रीमन्-नृसिहः किल वामनश् च
श्री-राघवेन्द्रो'पि यद्-अश-रूपः

yo brahma-rudrādi-samādhi-durlabho
vedokti-tātparya-viśeṣa-gocaraḥ |
śrīman-nṛsiṁhaḥ kila vāmanaś ca
śrī-rāghavendro'pi yad-aṁśa-rūpaḥ

Translation

The darśana of Śrī Bhagavān is rarely attainable even in the samādhi of such demigods as Brahmā and Rudra. He is the object of all the purports of the Vedas, and such avatāras as Śrī Nṛsiṁhadeva, Śrī Vāmana and Śrī Rāmacandra are His plenary portions also.

1.5.9

अन्ये'वताराश् च यद्-अ□श-लेशतो
ब्रह्मादयो यस्य विभूतयो मताः ।
माया च यस्येक्षण-वर्त्म-वर्तिनी
दासी जगत्-सृष्ट्य्-अवनन्त-कारिणी

anye'vatārāś ca yad-aṁśa-leśato
brahmādayo yasya vibhūtayo matāḥ |
māyā ca yasyekṣaṇa-vartma-vartinī
dāsī jagat-sṛṣṭy-avananta-kāriṇī

Translation

All other avatāras are only portions of plenary portions of Śrī Devakī-nandana. Demigods such as Brahmā are His divine extensions. Māyā, which creates, maintains and annihilates this material world, follows His order according to His suggestion.

1.5.10

यस्य प्रसाद□ धरणी-विलापतः
क्षीरोद-तीरे व्रत-निष्ठया स्थिताः ।
ब्रह्मादयः कञ्चन नालभन्तस्
स्तुत्वाप्य् उपस्थान-पराः समाहिताः

yasya prasādaṁ dharaṇī-vilāpataḥ
kṣīroda-tīre vrata-niṣṭhayā sthitāḥ |
brahmādayaḥ kañcana nālabhantas
stutvāpy upasthāna-parāḥ samāhitāḥ

Translation

Being disturbed by the lamentation of Dharaṇī, the goddess of Earth, demigods such as Brahmā appeared on the shore of the Milk Ocean and performed austerities with complete dedication. They worshipped and glorified one-pointedly, still they could not get the darśana or achieve any type of mercy from Him.

1.5.11

ब्रह्मणैव समाधौ खे जातम् अधिगत हृदि ।
यस्य प्रकाश्यताम् आज्ञा सुखिता निखिलाः सुराः

brahmaṇaiva samādhau khe jātam adhigataṁ hṛdi |
yasya prakāśyatām ājñāṁ sukhitā nikhilāḥ surāḥ

Translation

Only Śrī Brahmā was aware of the order of the Lord which appeared in his heart in samādhi as a divine etherial voice and, by manifesting that prominent order, he satisfied the demigods.

1.5.12-13

कस्मिन्न् अपि प्राज्ञ-वरैर् विविक्ते
गर्गादिभिर् यो निभृता प्रकाश्यते ।
नारायणो'सौ भगवान् अनेन
सम्य कथञ्चिल् लभते न चापरः

अतः श्री-मधु-पुर्या यो दीर्घ-विष्णुर् इति श्रुतः ।
महा-हरिर् महा-विष्णुर् महा-नारायणो'पि च

kasminn api prājña-varair vivikte
gargādibhir yo nibhṛtāṁ prakāśyate |
nārāyaṇo'sau bhagavān anena
samyaṁ kathañcil labhate na cāparaḥ

ataḥ śrī-madhu-puryāṁ yo dīrgha-viṣṇur iti śrutaḥ |
mahā-harir mahā-viṣṇur mahā-nārāyaṇo'pi ca

Translation

Somewhere Garga, the best among learned sages, revealed in confidence that Śrī Kṛṣṇa can be equated only with Bhagavān Śrī Nārāyaṇa to some degree, but not completely. He is also famous in Śrī Madhupuri (Mathurā) by such names as Dīrgha-viṣṇu, Mahā- hari, Mahā-viṣṇu and Mahā-nārāyaṇa.

1.5.14

यस्य प्रसादः सन् मौन- शान्ति-भक्त्य्-आदि-साधनैः ।
प्राप्त्यो नः स स्वय वो'भूत् प्रसन्नो वश-वर्त्य् अपि

yasya prasādaḥ san mauna- śānti-bhakty-ādi-sādhanaiḥ |
prārthyo naḥ sa svayaṁ vo'bhūt prasanno vaśa-varty api

Translation

The mercy of Śrī Kṛṣṇa cannot be achieved by our devotional practices such as self-satisfaction, neutrality, devotion, or the association of saintly persons. Yet that same Śrī Kṛṣṇa who is pleased with you without any sādhana is under your dominance.

1.5.15

अहो शृणुत पूर्व तु केषञ्चिद् अधिकारिणाम् ।
अनेन दीयमानाभून् मोक्ष-स्थितिर् इय सदा

aho śṛṇuta pūrvaṁ tu keṣañcid adhikāriṇām |
anena dīyamānābhūn mokṣa-sthitir iyaṁ sadā

Translation

Aho, listen, in the past there was the opinion that Śrī Bhagavān would grant liberation only to a few exceptionally qualified persons.

1.5.16-17

कालनेमिर् हिरण्यक्षो हिरण्यकशिपुस् तथा ।
रावणः कुम्भकर्णश् च तथान्ये घटिताः स्वयम्

मुक्ति न निता भक्तिर् न दत्ता कस्मैचिद् उत्तमा ।
प्रह्लादाय पर दत्ता श्री-नृसिहावतारतः

kālanemir hiraṇyakṣo hiraṇyakaśipus tathā |
rāvaṇaḥ kumbhakarṇaś ca tathānye ghaṭitāḥ svayam

muktiṁ na nitā bhaktir na dattā kasmaicid uttamā |
prahlādāya paraṁ dattā śrī-nṛsiṁhāvatārataḥ

Translation

Despite personally killing such demons as Kālanemi, Hiraṇyāksa, Hiraṇyakaśipu and the rākṣasas Rāvaṇa and Kumbhakarṇa, Śrī

Bhagavān did not grant them liberation. Therefore, what more can be said about the matter than He did not bestow that topmost devotional service on everyone. Still, in the avatāra of Śrī Nṛsiṁha alone He granted to Śrī Prahlāda a bhakti mixed with jñāna.

1.5.18

हनुमान् जाम्बवान् श्रीमान् सुग्रीवो'थ विभीषणः ।
गूहो दशरथो'प्य् एते नून□ कतिपये जनाः

hanumān jāmbavān śrīmān sugrīvo'tha vibhīṣaṇaḥ |
gūho daśaratho'py ete nūnaṁ katipaye janāḥ

Translation

In the avatāra of Śrī Rāma, some personalities such as Śrīman Hanūmān, Jāmbuvān, Sugrīva, Vibhīṣaṇa, Guhaka and King Daśaratha obtained pure devotional service from Him.

1.5.19

रघुनाथावतारे'स्माच् छुद्धा□ भक्ति□ तु लेभिरे ।
विशुद्धस्य तु कस्यापि प्रेम्णो वार्तापि न स्थिता

raghunāthāvatāre'smāc chuddhāṁ bhaktiṁ tu lebhire |
viśuddhasya tu kasyāpi premṇo vārtāpi na sthitā

Translation

Although, in the avatāra of Śrī Rāma some great souls obtained pure devotional service (śuddhā-bhakti), still it is never heard of that pure prema was received.

1.5.20

इदानी भवदीयेन मातुलेयेन नो कृतः ।
मुक्ता भक्तास् तथा शुद्ध- प्रेम-सम्पूरिताः कति

idānīṁ bhavadīyena mātuleyena no kṛtaḥ |
muktā bhaktās tathā śuddha- prema-sampūritāḥ kati

Translation

However, at this time, did not your maternal uncle's son, Śrī Kṛṣṇa, grant many persons liberation, devotional service and the pure mellow of prema?

1.5.21

आत्मना मारिता ये च घटिता वार्जुनादिभिः ।
नरकार्हश् च दैतेयास् तन्-महिम्नामृत गताः

ātmanā māritā ye ca ghaṭitā vārjunādibhiḥ |
narakārhaś ca daiteyās tan-mahimnāmṛtaṁ gatāḥ

Translation

All the demons who were killed by Śrī Kṛṣṇa, or those killed by Arjuna, were fit to suffer in hell, but due to the greatness of Śrī Kṛṣṇa became liberated.

1.5.22-23

तपो-जप-ज्ञान-पर मुनयो ये'र्थ-साधकाः ।
विश्वामित्रो गौतमश् च वशिष्ठो'पि तथा परे

त कुरुक्षेत्र-यात्राया गत्वा कृष्ण-प्रसादतः ।
भक्तितः प्रार्थ्यता प्राप्या- भाव स् तद्-भक्ति-तत्-पराः

tapo-japa-jñāna-para munayo ye'rtha-sādhakāḥ |
viśvāmitro gautamaś ca vaśiṣṭho'pi tathā pare

taṁ kurukṣetra-yātrāyāṁ gatvā kṛṣṇa-prasādataḥ |
bhaktitaḥ prārthyatāṁ prāpyā- bhāvaṁs tad-bhakti-tat-parāḥ

Translation

Though Viśvāmitra was intent on performing penance and austerities (tapa); Gautama intent on silent meditation of mantras (japa); Vaṣiṣṭha intent on the pursuit of knowledge (jñāna); as well as other munis who were practitioners of dharma, artha, kāma and mokṣa—at the time of pilgrimage to Kurukṣetra, all prayed to Śrī Kṛṣṇa for bhakti and ultimately obtained that dedication to bhakti by the mercy of Śrī Kṛṣṇa.

1.5.24

स्थावराश् च तमो-योनि- गतास् तरु-लतादयः ।
शुद्ध-सात्त्विक-भावाप्त्या तत्-प्रेम-रस-वर्षिणः

sthāvarāś ca tamo-yoni- gatās taru-latādayaḥ |
śuddha-sāttvika-bhāvāptyā tat-prema-rasa-varṣiṇaḥ

Translation

By the mercy of Śrī Kṛṣṇa, immobile entities such as trees and creepers, despite being born into a species of ignorance, become enlightened by pure goodness and constantly shower streams of nectar of their divine love.

1.5.25

हे कृष्ण-भ्रातरस् तस्य कि वर्ण्यो'पूर्व-दर्शितः ।
रूप-सौन्दर्य-लावण्य- माधुर्याश्चर्यता-भरः

he kṛṣṇa-bhrātaras tasya kiṁ varṇyo'pūrva-darśitaḥ |
rūpa-saundarya-lāvaṇya- mādhuryāścaryatā-bharaḥ

Translation

O brothers of Śrī Kṛṣṇa, how much more can I describe of the amazing glories of the divine form, beauty, loveliness and sweet character of Śrī Kṛṣṇa! All are unprecedented.

1.5.26

अपूर्वत्वेन तस्यैव यो विस्मय-विधायकः ।
तथा लीला गुणाः प्रेम महिमा केलि-भूर् अपि

apūrvatvena tasyaiva yo vismaya-vidhāyakaḥ |
tathā līlā guṇāḥ prema mahimā keli-bhūr api

Translation

Śrī Kṛṣṇa's unprecedented form even astonished Him. Similarly, His pastimes, qualities, love, glories and land of pastimes are also unparalleled.

1.5.27

मान्ये'त्रावतरिष्यन् न स्वयम् एवम् असौ यदि ।
तदास्य भगवत्तैव- भविष्यत् प्रकटा न हि

mānye'trāvatariṣyan na svayam evam asau yadi |
tadāsya bhagavattaiva- bhaviṣyat prakaṭā na hi

Translation

I think that if Śrī Kṛṣṇa had not personally descended, then His supreme majesty, namely, the glories of being the Supreme Bhagavān would never have been revealed in this world.

1.5.28

इदानीं परमां कष्ठां प्राप्ताभूत् सर्वतः स्फुटा ।
विशिष्ट-महिम-श्रेणि- माधुरी-चित्रिताचिता

idānīṁ paramāṁ kaṣṭhāṁ prāptābhūt sarvataḥ sphuṭā |
viśiṣṭa-mahima-śreṇi- mādhurī-citritācitā

Translation

Now the sweetness of variegated pastimes of Śrī Kṛṣṇa pervades everywhere and has reached its topmost limits, thus that supreme majesty is fully visible everywhere.

1.5.29

कृष्णस्य करुणा-कथास् तु
दूरे तस्य प्रकाश्यो बत निग्रहो'पि ।
क□सादयः कालिय-पूतनाद्या
बल्य्-आदयः प्राग् अपि साक्षिणो'त्र

kṛṣṇasya karuṇā-kathās tu
dūre tasya prakāśyo bata nigraho'pi |
kaṁsādayaḥ kāliya-pūtanādyā
baly-ādayaḥ prāg api sākṣiṇo'tra

Translation

What to speak of Śrī Kṛṣṇa's compassion, even His chastisement is praiseworthy. Kaṁsa, Kāliya and Pūtanā were witness to this during the manifest form of Śrī Kṛṣṇa. In previous avatāras, demons such as Bali were witness.

1.5.30

श्री-परीक्षिद् उवाच—
इति प्रगायन् रसना□ मुनिर् निजाम्
अशिक्षयन् माधव-कीर्ति-लम्पटाम् ।
अहो प्रवृत्तासि महत्त्व-वर्णने
प्रभोर् अपीति स्व-रदैर् विदश्य ताम्

śrī-parīkṣid uvāca—
iti pragāyan rasanāṁ munir nijām
aśikṣayan mādhava-kīrti-lampaṭām |
aho pravṛttāsi mahattva-varṇane
prabhor apīti sva-radair vidaśya tām

Translation

Mahārāja Parikṣit spoke to his mother: While glorifying Bhagavān Śrī Kṛṣṇa in this way, the topmost sage Śrī Nārada all of a sudden bit his tongue and spoke, "Aho, you are engaging me in narrating the glories of Śrī Kṛṣṇa?" Speaking like this, he chastised his tongue which was greedy to describe the glories of Mādhava.

1.5.31

रसने ते महद् भाग्यम् एतद् एव यद् ईहितम् ।
किञ्चिद् उच्चारयैवैषा॰ तत्-प्रियाणा॰ स्व-शक्तितः

rasane te mahad bhāgyam etad eva yad īhitam |
kiñcid uccārayaivaiṣāṁ tat-priyāṇāṁ sva-śaktitaḥ

Translation

O Tongue! if you can describe even slightly the glories of these beloved devotees of Bhagavān according to your own power, then I would consider it my great fortune.

1.5.32

श्री-नारद उवाच—
महानुभावा भवता॰ तु तस्मिन्
प्रतिस्वक॰ यः प्रियता-विशेषः ।
भवत्सु तस्यापि कृपा-विशेषो
धृष्टेन नीयेत स केन जिह्वाम्

śrī-nārada uvāca—
mahānubhāvā bhavatāṁ tu tasmin
pratisvakaṁ yaḥ priyatā-viśeṣaḥ |
bhavatsu tasyāpi kṛpā-viśeṣo
dhṛṣṭena nīyeta sa kena jihvām

Translation

Śrī Nārada said: O magnanimous ones, just as your love for Śrī Kṛṣṇa is apparent, Śrī Kṛṣṇa's special mercy unto you is easily apparent. Only some impudent person would dare to describe with his tongue the subject of this mercy.

1.5.33

माता पृथेय यदु-नन्दनस्य
स्नेहार्द्रम् आश्वासन-वाक्यम् एकम् ।
अक्रूर-वक्त्रात् प्रथम निशम्य
प्रेम-प्रवाहे निममज्ज सद्यः

mātā pṛtheyaṁ yadu-nandanasya
snehārdram āśvāsana-vākyam ekam |
akrūra-vaktrāt prathamaṁ niśamya
prema-pravāhe nimamajja sadyaḥ

Translation

Your mother, Śrī Kuntīdevī, simply by hearing one sentence of affectionate assurance of Śrī Yadunandana from the mouth of Akrūra, became instantaneously submerged in a flow of prema.

1.5.34

विचित्र-वाक्यैर् बहुधा रुरोद
स्फुटेन् नृणा यच्-छ्रवणेन वक्षः ।
भवत्स्व् अपि स्नेह-भर पर सा
ररक्ष कृष्ण-प्रियताम् अपेक्ष्य

vicitra-vākyair bahudhā ruroda
sphuṭen nṛṇāṁ yac-chravaṇena vakṣaḥ |
bhavatsv api sneha-bharaṁ paraṁ sā
rarakṣa kṛṣṇa-priyatām apekṣya

Translation

After hearing the appeasing words of Śrī Yadunandana, Śrī Kuntīdevī wept and lamented in various ways. Simply by hearing her lamentations the hearts of mankind would be rent asunder. She shows intense affection unto you only with the desire for obtaining Śrī Krṣṇa's mercy.

1.5.35

चिरेण द्वारका गन्तुम् उद्यतो यदु-जीवनः ।
काकु-स्तुतिभिर् आवृत्य स्व-गृहे रक्षतेऽनया

cireṇa dvārakāṁ gantum udyato yadu-jīvanaḥ |
kāku-stutibhir āvṛtya sva-gṛhe rakṣate'nayā

Translation

Śrī Kṛṣṇa, the very life of the Yādavas, after residing in your palace for a long time prepared to go to Dvārakā, then Śrī Kuntī-devī with humble, pleading words stopped Him and kept Him in the palace.

1.5.36

युधिष्ठिरायापि महा-प्रतिष्ठा
लोक-द्वयोत्कृष्टतरा प्रदत्ता ।
तथा जरसन्ध-वधादिना च
भीमाय तेनात्मन एव कीर्तिः

yudhiṣṭhirāyāpi mahā-pratiṣṭhā
loka-dvayotkṛṣṭatarā pradattā |
tathā jarasandha-vadhādinā ca
bhīmāya tenātmana eva kīrtiḥ

Translation

Just as Bhagavān Śrī Kṛṣṇa bestowed immense fame upon Mahārāja Śrī Yudhiṣṭhira in this world and the next, similarly, by killing Jarāsandha, He bestowed such fame upon Bhīmasena as well.

1.5.37

भगवान् अयम् अर्जुनश् च
तत्-प्रिय-सख्येन गतः प्रसिद्धताम् ।
न पुराण-शतैः परैर् अहो
महिमा स्तोतुम् अमुष्य शक्यते

bhagavān ayam arjunaś ca
tat-priya-sakhyena gataḥ prasiddhatām |
na purāṇa-śataiḥ parair aho
mahimā stotum amuṣya śakyate

Translation

Arjuna, who is full of all kinds of opulences, has also gained fame as a beloved friend of Śrī Kṛṣṇa. Aho, not even countless Purāṇas and great scriptures can describe his glories!

1.5.38

नकुलः सहदेवश् च यादृक्-प्रीति-परौ यमौ ।
अग्र-पूजा-विचारादौ सर्वैस् तद्-वृत्तम् ईक्षितम्

nakulaḥ sahadevaś ca yādṛk-prīti-parau yamau |
agra-pūjā-vicārādau sarvais tad-vṛttam īkṣitam

Translation

(Twin brothers) Nakula and Sahadeva also completely displayed the kind of affection they have for Śrī Kṛṣṇa at the time of the Rājasūya sacrifice by proposing to worship Śrī Kṛṣṇa first. This was observed by everyone.

1.5.39

श्री-द्रौपदी च हरिणा स्वयम् एव राज-
सूयादिषूत्सव-वरेष्व् अभिसिक्त-केशा ।
सम्बोध्यते प्रिय-सखीत्य् अवितात्रि-पुत्र-
दुःशासनादि-भयतो हृत-सर्व-शोका

śrī-draupadī ca hariṇā svayam eva rāja-
sūyādiṣūtsava-vareṣv abhisikta-keśā |
sambodhyate priya-sakhīty avitātri-putra-
duḥśāsanādi-bhayato hṛta-sarva-śokā

Translation

Śrī Kṛṣṇa at the festivity of the Rājasūya yajña personally sanctified the hair of Draupadī. He would address Draupadī as priya-sakhī, and Śrī Kṛṣṇa removed all her distress and protected her from the fear of Durvāsā and Duḥśāsana.

1.5.40

आस्वादन श्री-विदुरौदनस्य
श्री-भीष्म-निर्याण-महोत्सवश् च ।
तत्-तत्-कृत-त्वादृश-पक्ष-पात-
स्यापेक्षयैवेति विचारयध्वाम्

āsvādanaṁ śrī-viduraudanasya
śrī-bhīṣma-niryāṇa-mahotsavaś ca |
tat-tat-kṛta-tvādṛśa-pakṣa-pāta-
syāpekṣayaiveti vicārayadhvām

Translation

Śrī Kṛṣṇa relished foodstuffs in the house of Vidura and celebrated the grand event of Bhīṣma's passing away, namely, his departing for Vaikuṇṭha. Please bear in mind it was all done out of a soft spot of affection for them and no other reason.

1.5.41

अहो बत महाश्चर्यꣳ कवीनाꣳ गेयताꣳ गतः ।
भवदीय-पुर-स्त्रीणाꣳ ज्ञान-भक्त्य्-उक्तयो हरौ

aho bata mahāścaryaṁ kavīnāṁ geyatāṁ gataḥ |
bhavadīya-pura-strīṇāṁ jñāna-bhakty-uktayo harau

Translation

Aho, what a subject of great amazement! All the ladies of your city also confide about their knowledge and devotion to Śrī Kṛṣṇa. Such discussions have become the subject of narration for such poets as Śrī Vyāsa and others.

1.5.42

सहैक-पौत्रेण कयाधु-नन्दनो'
नुकम्पितो'नेन कपीन्द्र एकलः ।
स-सर्व-बन्धु-स्वजना भवादृशा
महा-हरेः प्रेम-कृपा-भरास्पदम्

sahaika-pautreṇa kayādhu-nandano'
nukampito'nena kapīndra ekalaḥ |
sa-sarva-bandhu-svajanā bhavādṛśā
mahā-hareḥ prema-kṛpā-bharāspadam

Translation

The son of Kayādhu, Śrī Prahlāda Mahārāja, along with his grandson and monarch of the monkeys, Śrī Hanumān, obtained the mercy of Śrī Hari alone. However you devotees have become the recipient of Śrī Hari's special mercy with all your brothers, friends, relatives and servants.

1.5.43

उद्दिश्य यान् कौरव-सम्पदꣳ गतः
कृष्णः समक्षꣳ निजगाद मादृशम् ।
ये पाण्डवानाꣳ सुहृदो'थ वैरिनस्
ते तादृशा मे'पि ममासवो हि ते

uddiśya yān kaurava-sampadaṁ gataḥ
kṛṣṇaḥ samakṣaṁ nijagāda mādṛśam |
ye pāṇḍavānāṁ suhṛdo'tha vairinas
te tādṛśā me'pi mamāsavo hi te

Translation

In the assembly of the Kauravas, Śrī Kṛṣṇa said: Those who are the well-wishers of the Pāṇḍavas are also my well-wishers. Those who are their enemies are also My enemies, because the Pāṇḍavas are like the life-airs of My very soul.

1.5.44

धार्ष्ट्यꣳ ममाहो भवताꣳ गुणान् किल
ज्ञातुꣳ च वक्तुꣳ प्रभवेत् स एकलः ।
निर्णीतम् एतत् तु मया महा-प्रभुः
सो'त्रावतीर्णो भवताꣳ कृते परम्

dhārṣṭyaṁ mamāho bhavatāṁ guṇān kila
jñātuṁ ca vaktuṁ prabhavet sa ekalaḥ |
nirṇītam etat tu mayā mahā-prabhuḥ
so'trāvatīrṇo bhavatāṁ kṛte param

Translation

Alas, how impudent to describe your qualities! Only Bhagavān Śrī Kṛṣṇa knows well your qualities and alone can describe them. However, I have definitely decided that Bhagavān Śrī Kṛṣṇa appeared in this world only for you people.

1.5.45

श्री-परीक्षिद् उवाच—
अथ क्षण लज्जयेव मौन कृत्वाथ निश्वासन् ।
धर्मराजो'ब्रवीन् मातृ- भ्रातृ-पत्नीभिर् अन्वितः

śrī-parīkṣid uvāca—
atha kṣaṇaṁ lajjayeva maunaṁ kṛtvātha niśvāsan |
dharmarājo'bravīn mātṛ- bhrātṛ-patnībhir anvitaḥ

Translation

Śrī Parīkṣit Mahārāja said: O mother, remaining momentarily quiet and taking one long sigh out of shyness, Mahārāja Śrī Yudhiṣṭhira, while surrounded by his mother, brothers and wife, spoke.

1.5.46

वावदूक-शिरो-धार्या नैवास्मासु कृपा हरेः ।
विचर्याभीक्ष्णम् अस्माभिर् जातु काप्य् अवधार्यते

vāvadūka-śiro-dhāryā naivāsmāsu kṛpā hareḥ |
vicaryābhīkṣṇam asmābhir jātu kāpy avadhāryate

Translation

Śrī Yudhiṣṭhira said: O crown jewel of expert speakers, Śrī Nārada, after constant deliberation, we could never decide for sure about what special mercy Bhagavān Śrī Kṛṣṇa bestowed upon us.

1.5.47

प्राकृताना जनाना हि मादृग्-आपद्-गणेक्षया ।
कृष्ण-भक्तौ प्रवृत्तिश् च विश्वासश् च ह्रसेद् इव

prākṛtānāṁ janānāṁ hi mādṛg-āpad-gaṇekṣayā |
kṛṣṇa-bhaktau pravṛttiś ca viśvāsaś ca hrased iva

Translation

After seeing all our calamities it appears as if the strong faith and tendency of common folk towards serving Śrī Kṛṣṇa with devotion will be utterly spoiled.

1.5.48

एतद् एवाति-कष्टा नस् तद् एक-प्रण-जीविनम् ।
विनान्न प्राणिना यद्वान् मीनाना च विना जलम्

etad evāti-kaṣṭāṁ nas tad eka-praṇa-jīvinam |
vinānnaṁ prāṇināṁ yadvān mīnānāṁ ca vinā jalam

Translation

Just as animals without food and fish without water cannot sustain their life, similarly without Śrī Kṛṣṇa we cannot maintain our life. Śrī Kṛṣṇa is our very life. Therefore we are sustaining our life through Him alone.

1.5.49

ततो'र्थित मया यज्ञ- सम्पादन-मिषाद् इदम् ।
निष्ठा दर्शय भक्ताना अभक्तानाम् अपि प्रभो

tato'rthitaṁ mayā yajña- sampādana-miṣād idam |
niṣṭhāṁ darśaya bhaktānāṁ abhaktānām api prabho

Translation

Therefore, on the excuse of completing the Rājasūya yajña I prayed to the lotus feet of Śrī Kṛṣṇa, "O Prabhu, You should shed some light upon the devotion of Your devotees and nondevotees."

1.5.50-51

लोको'य तु यतो लोकाः सर्वे त्वद्-भक्त-सम्पदः ।
ऐहिकामुष्मिकाश् चित्राः शुद्धाः सर्व-विलक्षणाः

भूत्वा परम-विश्वस्ता भजन्तस् त्वत्-पदाम्बुज ।
निर्दुःखा निर्भया नित्य सुखित्व यान्ति सर्वतः

loko'yaṁ tu yato lokāḥ sarve tvad-bhakta-sampadaḥ |
aihikāmuṣmikāś citrāḥ śuddhāḥ sarva-vilakṣaṇāḥ

bhūtvā parama-viśvastā bhajantas tvat-padāmbujaṁ |
nirduḥkhā nirbhayā nityaṁ sukhitvaṁ yānti sarvataḥ

Translation

Only when all living entities of this world see the pure, variegated and wonderful material and spiritual wealth of Your devotees, would they perform bhajana at Your lotus feet with serious, intense faith and achieve that lasting happiness, free from fear and distress.

1.5.52

सम्प्रत्य् अभक्तान् अस्माक विपक्षस् तान् विनश्य च ।
राज्य प्रदत्त यत् तेन शोको'भूत् पूर्वतो'धिकः

sampraty abhaktān asmākaṁ vipakṣaṁs tān vinaśya ca |
rājyaṁ pradattaṁ yat tena śoko'bhūt pūrvato'dhikaḥ

Translation

Now that Śrī Kṛṣṇa has destroyed our opponents and granted us this kingdom, we have received more distress than ever before.

1.5.53

द्रोण-भीष्मादि-गुरवो'भिमन्यु-प्रमुखाः सुताः ।
परे'पि बहवः सन्तो'स्माद्-हेतोर् निधन गताः

droṇa-bhīṣmādi-guravo'bhimanyu-pramukhāḥ sutāḥ |
pare'pi bahavaḥ santo'smād-hetor nidhanaṁ gatāḥ

Translation

For this kingdom venerable elders and teachers such as Droṇa and Bhīṣma, and so many sons such as Abhimanyu, and many devoted righteous kings were killed.

1.5.54

स्व-जीवनाधिक-प्रार्थ्य- श्री-विष्णुजन-सङ्गतिः ।
विच्छेदेन क्षणꣳ चात्र न सुखाꣳशꣳ लभामहे

sva-jīvanādhika-prārthya- śrī-viṣṇujana-saṅgatiḥ |
vicchedena kṣaṇaṁ cātra na sukhāṁśaṁ labhāmahe

Translation

In fact, the association of devotees of Bhagavān Śrī Viṣṇu is more revered than our own life. On the other hand, due to separation of those very devotees in this world, now we cannot get a moment of happiness.

1.5.55

श्री-कृष्ण-वदनाम्भोज- सन्दर्शन-सुखꣳ च तत् ।
कदाचित् कार्य-योगेन केनचिज् जायते चिरात्

śrī-kṛṣṇa-vadanāmbhoja- sandarśana-sukhaṁ ca tat |
kadācit kārya-yogena kenacij jāyate cirāt

Translation

The bliss of seeing the indescribable lotus face of Śrī Kṛṣṇa has vanished for such a long time that only sometimes when such yajñas as the aśvamedha are performed do we obtain that happiness. Therefore, this is indeed a cause for great distress.

1.5.56

यादवान् एव सद्-बन्धून् द्वारकायाम् असौ वसन् ।
सदा परम-सद्-भाग्य- वतो रमयति प्रियान्

yādavān eva sad-bandhūn dvārakāyām asau vasan |
sadā parama-sad-bhāgya- vato ramayati priyān

Translation

At this time Bhagavān Śrī Kṛṣṇa, while residing in Dvārakā, is granting unending happiness to His dear brothers and supremely devoted Yādavas.

1.5.57

अस्मासु यत् तस्य कदापि दौत्य
सारथ्यम् अन्यच् च भवद्भिर् ईक्षते ।
तद् भूमि-भार-क्षपणाय पाप-
नाशेन धर्मस्य च रक्षणाय

asmāsu yat tasya kadāpi dautyaṁ
sārathyam anyac ca bhavadbhir īkṣate |
tad bhūmi-bhāra-kṣapaṇāya pāpa-
nāśena dharmasya ca rakṣaṇāya

Translation

O Śrī Nārada, sometimes you see Śrī Kṛṣṇa performing such work for us as being our messenger, charioteer, or other activities! Indeed, all these activities are simply to remove the unwanted burden from the earth and for the protection of dharma by destroying sin.

1.5.58

श्री-परीक्षिद् उवाच—
अथ श्री-यादवेन्द्रस्य भीमो नर्म-सुहृत्तमः ।
विहस्योच्चैर् उवाचेद शृणु श्री-कृष्ण-शिष्य हे

śrī-parīkṣid uvāca—
atha śrī-yādavendrasya bhīmo narma-suhṛttamaḥ |
vihasyoccair uvācedaṁ śṛṇu śrī-kṛṣṇa-śiṣya he

Translation

Śrī Parīksit Mahārāja said: Then the jovial, well-wishing, intimate friend of Śrī Yādavendra, Bhīmasena, began to laugh aloud, “O votary of Śrī Kṛṣṇa, please listen to me closely."

1.5.59

अमुष्य दुर्बोध-चरित्र-वारिधेर्
मायादि-हेतोश् चतुरावली-गुरोः ।
प्रवर्तते वाग्-व्यवहार-कौशल
न कुत्र कि तन् न वय प्रतीमः

amuṣya durbodha-caritra-vāridher
māyādi-hetoś caturāvalī-guroḥ |
pravartate vāg-vyavahāra-kauśalaṁ
na kutra kiṁ tan na vayaṁ pratīmaḥ

Translation

The pastimes of Bhagavān Śrī Kṛṣṇa are as deep and difficult to understand as the ocean. He is the source of illusory potency and the teacher of clever persons. Therefore, where would the expertise of His speech and champion dealings not show their effect? We know all truth, so we do not believe all these words.

1.5.60

श्री-परीक्षिद् उवाच—
स-शोकम् अवदन् मातस् ततो मम पितामहः ।
कृष्ण-प्राण-सखाः श्रीमान् अर्जुनो विश्वसन् मुहुः

śrī-parīkṣid uvāca—
sa-śokam avadan mātas tato mama pitāmahaḥ |
kṛṣṇa-prāṇa-sakhāḥ śrīmān arjuno viśvasan muhuḥ

Translation

Śrī Parīkṣit Mahārāja said: O mother, again my grandfather Śrī Arjuna, who is Śrī Kṛṣṇa's friend and more dear than life, began to speak with recurring heavy sighs and troubled heart.

1.5.61

श्री-भगवान् अर्जुन उवाच—
भवत्-प्रियतमेशेन भगवन्न् अमुना कृतः ।
कृपा-भरो'पि दुःखाय किलास्माक बभूव सः

śrī-bhagavān arjuna uvāca—
bhavat-priyatameśena bhagavann amunā kṛtaḥ |
kṛpā-bharo'pi duḥkhāya kilāsmākaṁ babhūva saḥ

Translation

Śrī Arjuna said: O Bhagavan Nārada, is not the mercy of our dearmost Śrī Kṛṣṇa upon us the reason for our distress?

1.5.62-63

स्व-धर्मैक-परैः शुद्ध-ज्ञानवद्भिः कृता रणे ।
भीश्मादिभिः प्रहरा ये वर्म- ।मर्म-भिदो दृढाः

ते तस्या मत्-कृते स्वस्य श्री-मूर्तौ चक्रपाणिना ।
वार्यमानेन च मया सोढः स्वी-कृत्य वारशः

sva-dharmaika-paraiḥ śuddha-jñānavadbhiḥ kṛtā raṇe |
bhīśmādibhiḥ praharā ye varma- |marma-bhido dṛḍhāḥ

te tasyāṁ mat-kṛte svasya śrī-mūrtau cakrapāṇinā |
vāryamānena ca mayā soḍhaḥ svī-kṛtya vāraśaḥ

Translation

All the weapons that the dutifully engaged yet dry jñānī Grandfather Bhīṣma attacked me with were capable of piercing my invincible shield and ripping my heart to pieces. Nevertheless, Cakrapāṇi Śrī Kṛṣṇa took all those weapons on His beautiful divine limbs for my protection.

1.5.64

तन् मे चिन्तयतोऽद्यापि हृदयान् नापसर्पति ।
दुःख-शल्यम् अतो ब्रह्मन् सुख मे जायता कथम्

tan me cintayato'dyāpi hṛdayān nāpasarpati |
duḥkha-śalyam ato brahman sukhaṁ me jāyatāṁ katham

Translation

O Exalted brāhmaṇa, that distressful lance has not left my heart yet, due to remembering those attacks. So what is the chance of becoming happy?

1.5.65

तन् मे चिन्तयतो'द्यापि हृदयान् नापसर्पति ।
दुःख-शाल्यम् अतो ब्रह्मन् सुख मे जायता कथम्

tan me cintayato'dyāpi hṛdayān nāpasarpati |
duḥkha-śālyam ato brahman sukhaṁ me jāyatāṁ katham

Translation

It is not a sign of affectionate mercy to perform activities which cause one's beloved to become distressful.

1.5.66

कर्मणा येन दुःख स्यान् निज-प्रिय-जनस्य हि ।
न तस्याचरण प्रीतेः कारुण्यस्यापि लक्षणम्

karmaṇā yena duḥkhaṁ syān nija-priya-janasya hi |
na tasyācaraṇaṁ prīteḥ kāruṇyasyāpi lakṣaṇam

Translation

When I withdrew from killing my superiors such as Bhīṣma and Droṇa, at that time, Śrī Kṛṣṇa, the best among the wise, gave me instructions to inspire me to do such work.

1.5.67

यथा श्रुतार्थ-श्रवणाच् छुष्क-ज्ञानि-सुख-प्रदम् ।
महा-दुःख-कृद् अस्माक भक्ति-माहात्म्य-जीविनाम्

yathā śrutārtha-śravaṇāc chuṣka-jñāni-sukha-pradam |
mahā-duḥkha-kṛd asmākaṁ bhakti-māhātmya-jīvinām

Translation

The literal meanings or gist of the Gītā can give pleasure simply to dry scholars. That instruction is extremely painful for me for this does not give pleasure to devotees who maintain their lives by hearing the glories of bhakti.

1.5.68

तात्पर्यस्य विचारेण कृतेनापि न तत् सुखम् ।
किञ्चित् करोत्य् उतामुष्य वाञ्चन किल बोधयेत्

tātparyasya vicāreṇa kṛtenāpi na tat sukham |
kiñcit karoty utāmuṣya vāñcanaṁ kila bodhayet

Translation

Despite deliberating on the import of those instructions, they do not give us the slightest pleasure; instead, they remind us only of how Śrī Kṛṣṇa deceived us.

1.5.69-70

यत् सदा सर्वथा शुद्ध- निरुपाधि-कृपाकरे ।
तस्मिन् सत्य-प्रतिज्ञे सन् मित्र-वार्ये महा-प्रभौ

विश्वास्तस्य दृढ साक्षात् प्राप्तात् तस्मान् मम प्रियम् ।
महा-मनोहराकारान् न पर-ब्रह्मणः परम्

yat sadā sarvathā śuddha- nirupādhi-kṛpākare |
tasmin satya-pratijñe san mitra-vārye mahā-prabhau

viśvāstasya dṛḍhaṁ sākṣāt prāptāt tasmān mama priyam |
mahā-manoharākārān na para-brahmaṇaḥ param

Translation

We have firm faith alone in Śrī Kṛṣṇa, the ocean of causeless mercy who is always pure in everyway, whose vows always come true, and who is the best friend amongst all benefactors. We have no other object dearer to us than that most attractive, humanlike, divine form of Paramabrahman, who is obtained directly.

1.5.71

श्री-नकुल-सहदेवाव् ऊचतुः—
यद् विपद्-गणतो धैर्यꣳ वैरि-वर्ग-विनाशनम् ।
अश्वमेधादि चास्माकꣳ श्री-कृष्णः समपादयत्

śrī-nakula-sahadevāv ūcatuḥ—
yad vipad-gaṇato dhairyaṁ vairi-varga-vināśanam |
aśvamedhādi cāsmākaṁ śrī-kṛṣṇaḥ samapādayat

Translation

Śrī Nakula and Sahadeva said: O Exalted sage, Śrī Kṛṣṇa encouraged us in times of danger and calamities by destroying enemies and performing such sacrifices as the horse sacrifice (aśvamedha yajña).

1.5.72

यच् च तेन यशो राज्यꣳ पुण्याद् अप्य् अन्य-दुर्लभम् ।
व्यतनोद् भगवाꣳस् तेन नास्य मन्यामहे कृपाम्

yac ca tena yaśo rājyaṁ puṇyād apy anya-durlabham |
vyatanod bhagavāṁs tena nāsya manyāmahe kṛpām

Translation

Rather, He increased our fame, kingdom as well as our rare, difficult to attain pious merits. We do not consider this to be His special mercy.

1.5.73

किन्त्व् अनेक-महा-यज्ञोत्- सवꣳ सम्पादयन्न् असौ ।
स्वी-करेणाग्र-पूजाया हार्षयन् नः कृपा हि सा

kintv aneka-mahā-yajñot- savaṁ sampādayann asau |
svī-kareṇāgra-pūjāyā hārṣayan naḥ kṛpā hi sā

Translation

Instead, having completed so many mahā-yajñas, He pleased us by accepting our request to Him for the honor of being the first to be worshipped (agra-pūjā). We consider this to be His mercy indeed.

1.5.74

अधुना वञ्चितस् तेन वयꣳ जीवाम तत् कथम् ।
तद्-दर्शनम् अपि ब्रह्मन् यन् नो'भूद् अति-दुर्घटम्

adhunā vañcitas tena vayaṁ jīvāma tat katham |
tad-darśanam api brahman yan no'bhūd ati-durghaṭam

Translation

O saintly brāhmaṇa (Śrī Nārada), how can we maintain our lives after being cheated by Him? Now, even His darśana has become extremely difficult to attain for us.

1.5.75

श्री-परीक्षिद् उवाच—
तच् छ्रुत्वा वचनꣳ तेषाꣳ द्रौपदी शोक-विह्वला ।
सम्स्तभ्य यत्नाद् आत्मानꣳ क्रन्दन्त्य् आह स-गद्गदम्

śrī-parīkṣid uvāca—
tac chrutvā vacanaṁ teṣāṁ draupadī śoka-vihvalā |
samstabhya yatnād ātmānaṁ krandanty āha sa-gadgadam

Translation

Śrī Parīkṣit Mahārāja said: O mother, after hearing their conversation, Śrī Draupadī became overwhelmed with deep grief and began to weep. Regaining her composure, she endeavored to speak with a choked voice.

1.5.76-78

श्री-कृष्णोवाच—
श्री-कृष्णेन मम प्राण- सखेन बहुधा त्रपा ।
निवरणीया दुष्टाश् च मरणीयाः किलेदृशः

कर्तव्यो'नुग्रहस् तेन सदेत्य् आसीन् मतिर् मम ।
अधुना पतितास् तात- भ्रातृ-पुत्रादयो'खिलाः

तत्रापि विदधे शोक□ न तद्-इच्छानुसारिणी ।
कि□ चैच्छ□ प्राप्तु□ आत्मेष्ट□ किञ्चित् तत्-तच्-छलात् फलम्

śrī-kṛṣṇovāca—
śrī-kṛṣṇena mama prāṇa- sakhena bahudhā trapā |
nivaraṇīyā duṣṭāś ca maraṇīyāḥ kiledṛśaḥ

kartavyo'nugrahas tena sadety āsīn matir mama |
adhunā patitās tāta- bhrātṛ-putrādayo'khilāḥ

tatrāpi vidadhe śokaṁ na tad-icchānusāriṇī |
kiṁ caiccheaṁ prāptuṁ ātmeṣṭaṁ kiñcit tat-tac-chalāt phalam

Translation

Śrī Draupadī said: My dearmost confidant and prāṇa-sakhā Śrī Kṛṣṇa protected my modesty many times in the past and by vanquishing such wicked people as the sinful Duryodhana and Duḥśāsana He always displayed His mercy unto us. Henceforth, I hoped that He would continue to show such favor upon us as before. This is His duty also. Nevertheless, now that my father Drupada, brothers like Dṛṣṭadyumna, sons like Prativindhya have been killed one after another on the battlefield, I know that "this is all the will of Kṛṣṇa" and "most pleasing to have the desire of the beloved consummated." So I never lamented, instead, on the pretext of all that distress, I kept nourishing hopes of some desirable result.

1.5.79-81

तेन सान्त्वायितव्याह हत-बन्धुजना स्वयम् ।
श्री-कृष्णेनोपविश्यात्र मत्-पार्श्वे युक्ति-पाटवैः

तानि तानि ततस् तस्य पातव्यानि मया सदा ।
मधुराणि मनोज्ञानि स्मित-वाक्यामृतानि हि

तद् अस्तु दूरे सौभाग्यान् मम पूर्ववद् अप्य् असौ ।
नयत्य् अतो दया कस्य मन्तव्या मायका मुने

tena sāntvāyitavyāhaṁ hata-bandhujanā svayam |
śrī-kṛṣṇenopaviśyātra mat-pārśve yukti-pāṭavaiḥ

tāni tāni tatas tasya pātavyāni mayā sadā |
madhurāṇi manojñāni smita-vākyāmṛtāni hi

tad astu dūre saubhāgyān mama pūrvavad apy asau |
nayaty ato dayā kasya mantavyā māyakā mune

Translation

Śrī Draupadī continued: I had a hope that Śrī Kṛṣṇa would stay with us, and sitting near me would please me with His clever, very sweet words, and would console me of my separation from my dear brother and relatives. Therefore, I had a hope that I would always

drink the nectar of His smiling words. Alas, what to speak of fulfilling that desire, it is alone my misfortune that He does not come to us as before. So Devaṛṣī Śrī Nārada, how can I understand this to be Śrī Kṛṣṇa's mercy?

1.5.82

श्री-परीक्षिद् उवाच—
शोकर्तेव तथा कुन्ती कृष्ण-दर्शन-जीवना ।
सास्र स-करुण प्राह स्मरन्ति तत्-कृपाकृपे

śrī-parīkṣid uvāca—
śokarteva tathā kuntī kṛṣṇa-darśana-jīvanā |
sāsraṁ sa-karuṇaṁ prāha smaranti tat-kṛpākṛpe

Translation

Sri Parīkṣit Mahārāja said: Then Śrī Kunti devī who held her life only by taking darśana of Śrī Kṛṣṇa, became overwhelmed with anxiety after remembering the mercy and neglect by Sri Kṛṣṇa. She began to speak in a pathetic voice while shedding tears.

1.5.83

श्री-पृथोवाच—
अनाथायाः स-पुत्राया ममापद्-गणतो'सकृत् ।
त्वारया मोचन सम्याग् देवकी-मातृतो'पि यः

śrī-pṛthovāca—
anāthāyāḥ sa-putrāyā mamāpad-gaṇato'sakṛt |
tvārayā mocanaṁ samyāg devakī-mātṛto'pi yaḥ

Translation

Śri Kuntī-devī said: Like a vulnerable widow with sons I became submerged in an ocean of calamities, still Śrī Kṛṣṇa repeatedly protected me throughout these misfortunes. So I concluded from this that Śrī Kṛṣṇa had shown special mercy on me, more than even His own mother, Śri Devakī.

1.5.84

कृपा-विशेषः कृष्णस्य स्वस्यम् अनुमितो मया ।
स चाधुनात्मनो'न्येषाम् अपि गेहेषु सर्वतः

kṛpā-viśeṣaḥ kṛṣṇasya svasyam anumito mayā |
sa cādhunātmano'nyeṣām api geheṣu sarvataḥ

Translation

I inferred Kṛṣṇa's special mercy toward me; now that same mercy is manifest everywhere, in my own home and in the homes of others.

1.5.85

स्त्रीणा□ निहत-बन्धूना□ महा-रोदन-स□श्रुतेः ।
मनस्य् अपि पद□ जातु न प्राप्नोति कियान् मम

strīṇāṁ nihata-bandhūnāṁ mahā-rodana-saṁśruteḥ |
manasy api padaṁ jātu na prāpnoti kiyān mama

Translation

What to speak of receiving His special mercy, I cannot think that Śrī Kṛṣṇa has even a tinge of mercy on me now, because at present only the loud cries of lamentation, namely, the sound of women's wailing is heard from the houses of ours and others due to the death of brothers and relatives.

1.5.86

अतस् तद्-दर्शन-त्यक्तः सम्पदः परिहृत्य वै ।
आपदः प्रार्थितास् तस्मिन् मया तद्-दर्शनापिकाः

atas tad-darśana-tyaktaḥ sampadaḥ parihṛtya vai |
āpadaḥ prārthitās tasmin mayā tad-darśanāpikāḥ

Translation

Thus have I become deprived of His darśana! Having abandoned the desire of any prosperity without His darśana, I prayed for only those calamities which grant His darśana.

1.5.87

दत्त्वा निष्कण्टकं राज्यं पाण्डवः सुखिता इति ।
मत्वाधुना विहायस्मान् द्वारकायाम् अवस्थितम्

dattvā niṣkaṇṭakaṁ rājyaṁ pāṇḍavaḥ sukhitā iti |
matvādhunā vihāyasmān dvārakāyām avasthitam

Translation

"I have granted the kingdom without any obstruction to the Pāṇḍavas, therefore they are living happily." Thinking like this, Śrī Kṛṣṇa abandoned us and now resides in the city of Dvārakā.

1.5.88

अतो'त्र तस्यागमने'प्य् आशा मे'पगता बत ।
मान्ये'धुनात्मनः शीघ्रं मरणं तद्-अनुग्रहम्

ato'tra tasyāgamane'py āśā me'pagatā bata |
mānye'dhunātmanaḥ śīghraṁ maraṇaṁ tad-anugraham

Translation

Therefore, now I have given up hope of His return. However, if I quickly die now, then I shall consider it His special mercy.

1.5.89

बन्धु-वत्सल इत्य् आशा- तन्तुर् यश् चावलम्ब्यते ।
स त्रुट्येद् यदुभिस् तस्य गाढ-सम्बन्ध-मर्षणात्

bandhu-vatsala ity āśā- tantur yaś cāvalambyate |
sa truṭyed yadubhis tasya gāḍha-sambandha-marṣaṇāt

Translation

"Śrī Kṛṣṇa is merciful to His kinsfolk." Thinking in this manner, I had taken shelter of hope. Now, by seeing His strong relationship with the Yādavas, that hope has also been shattered.

1.5.90

तद् याहि तस्य परम-प्रिय-वर्ग-मुख्यान्
श्री-यादवान् निरुपम-प्रमदाब्धि-मग्नान् ।
तेषा महत्त्वम् अतुल भगव स्
त्वम् एव जानासि तद् वयम् अहो किम् उ वर्णयेम

tad yāhi tasya parama-priya-varga-mukhyān
śrī-yādavān nirupama-pramadābdhi-magnān |
teṣāṁ mahattvam atulaṁ bhagavaṁs
tvam eva jānāsi tad vayam aho kim u varṇayema

Translation

Therefore, O Bhagavan Śrī Nārada, approach the Yādavas because they are the object of Śrī Kṛṣṇa's greatest mercy and are completely absorbed in an ocean of inexpressible, unparalleled ecstasy. You know well the matchless glory of the Yādavas also. Oh, how can I possibly describe them more?

1.5.91

श्री-परीक्षिद् उवाच—
भो यादवेन्द्र-भगिनी-सुत-पत्नी मातः
श्री-द्वारका मुनि-वरस् त्वरया गतो'सौ ।
दण्ड-प्रणम-निकरैः प्रविशन् पुरान्तर्
दूराद् ददर्श सुभगान् यदु-पुङ्गवा स् तान्

śrī-parīkṣid uvāca—
bho yādavendra-bhaginī-suta-patnī mātaḥ
śrī-dvārakāṁ muni-varas tvarayā gato'sau |
daṇḍa-praṇama-nikaraiḥ praviśan purāntar
dūrād dadarśa subhagān yadu-puṅgavāṁs tān

Translation

Śrī Parīkṣit Mahārāja said: O mother, you are also the wife of Śrī Kṛṣṇa's sister's son, therefore you are so fortunate also. Following this, Devārṣī Śrī Nārada left at that exact moment for the city of Dvārakā. Upon very quickly reaching the city of Dvārakā, he repeatedly offered prostrated obeisances, falling like a stick, then entered the city and from afar saw the most fortunate Yādavas.

1.5.92

सभायाꣳ श्री-सुधर्मायाꣳ सुखासीनान् यथा-क्रमम् ।
निज-सौन्दर्य-भूषाढ्यान् पारिजात-स्रग्-आचितान्

sabhāyāṁ śrī-sudharmāyāṁ sukhāsīnān yathā-kramam |
nija-saundarya-bhūṣāḍhyān pārijāta-srag-ācitān

Translation

Śrī Nārada saw that the Yādavas had happily sat down on their own seats in the assembly named Śrī Sudharmā according to the proper succession. They were looking attractive due to being decorated by their own beauty, ornaments and garlands of Pārijāta flowers.

1.5.93

दिव्याति-दिव्य-सङ्गीत- नृत्यादि-परमोत्सवैः ।
सेव्यमानान् विचित्रोक्त्या स्तूयमानाꣳश् च वन्दिभिः

divyāti-divya-saṅgīta- nṛtyādi-paramotsavaiḥ |
sevyamānān vicitroktyā stūyamānāṁś ca vandibhiḥ

Translation

There the festival of divine music and dance was underway, and the bards were glorifying the Yādavas with multifarious prayers.

1.5.94

अन्योन्यꣳ चित्र-नर्मोक्ति- केलिभिर् हसतो मुदा ।
सूर्यम् आक्रमतः स्वाभिः प्रभाभिर् माधुरीमयन्

anyonyaṁ citra-narmokti- kelibhir hasato mudā |
sūryam ākramataḥ svābhiḥ prabhābhir mādhurīmayan

Translation

They were manifesting their happiness through joking con versation. The effulgence of the sun seemed insignificant in comparison to their bodily complexion, but due to the sweetness of agreeable splendor no one had pain in their eyes.

1.5.95

नाना-विध-महा-दिव्य- विभूषण-विचित्रितान् ।
का□श्चित् प्रवयसो'प्य् एषु नव-यौवनम् आपितन् ।
श्री-कृष्ण-वदनाम्भोज- सुधा-तृप्तान् अभीक्ष्णशः

nānā-vidha-mahā-divya- vibhūṣaṇa-vicitritān |
kāṁścit pravayaso'py eṣu nava-yauvanam āpitan |
śrī-kṛṣṇa-vadanāmbhoja- sudhā-tṛptān abhīkṣṇaśaḥ

Translation

All those people were decorated with divine ornaments. Among them were the elderly who by drinking the nectar from the lotus face of Śrī Kṛṣṇa achieved a vibrant youth.

1.5.96

उग्रसेण□ महा-राज□ परिवृत्य चकासतः ।
प्रतीक्ष्यमानन् श्री-कृष्ण- देवगामनम् आदरात्

ugraseṇaṁ mahā-rājaṁ parivṛtya cakāsataḥ |
pratīkṣyamānan śrī-kṛṣṇa- devagāmanam ādarāt

Translation

Having beautifully decorated Mahārāja Ugrasena in every way, they awaited for the auspicious arrival of Śrī Kṛṣṇa with reverence.

1.5.97

तद्-अन्तः-पुर-वर्त्मेक्ष- व्यग्र-मानस-लोचनान् ।
तत्-कथा-कथनासक्तान् असङ्ख्यान् कोटि-कोटिशः

tad-antaḥ-pura-vartmekṣa- vyagra-mānasa-locanān |
tat-kathā-kathanāsaktān asaṅkhyān koṭi-koṭiśaḥ

Translation

In fact, the eyes and minds of everyone were extremely anxious, being fixed on the path towards Śrī Kṛṣṇa's palace. These countless Yādavas were absorbed in the narration, discussion and aural reception of the pastimes of Śrī Kṛṣṇa.

1.5.98

ज्ञात्वा त॰ यदवो'भ्येत्य धावन्तः सम्भ्रमाकुलाः ।
उत्थाप्य प्रसभ॰ पाणौ धृत्वा निन्युः सभान्तरम्

jñātvā taṁ yadavo'bhyetya dhāvantaḥ sambhramākulāḥ |
utthāpya prasabhaṁ pāṇau dhṛtvā ninyuḥ sabhāntaram

Translation

As soon as the Yādavas heard of Śrī Nārada's arrival, they respectfully rushed to greet him at once. When Śrī Nārada fell flat on the ground with daṇḍavat praṇāma, the Yādavas quickly raised him up and while clutching his hand, brought him into the assembly.

1.5.99

महा-दिव्यासने दत्ते'नुपविष्ट॰ तद्-इच्छया ।
भूमाव् एवोपवेश्यामु॰ परितः स्वयम् आसतः

mahā-divyāsane datte'nupaviṣṭaṁ tad-icchayā |
bhūmāv evopaveśyāmuṁ paritaḥ svayam āsataḥ

Translation

However, Śrī Nārada did not sit on that sacred seat, instead by his own desire he sat down on the ground. Seeing him seated on the ground all the Yādavas also sat upon the ground, surrounding him on all sides.

1.5.100

देवर्षि-प्रवरो'मीभिः पूजा-द्रव्य॰ समाहृतम् ।
नत्वा साञ्जलिम् उत्थाय विनीतो मुहुर् आह तान्

devarṣi-pravaro'mībhiḥ pūjā-dravyaṁ samāhṛtam |
natvā sāñjalim utthāya vinīto muhur āha tān

Translation

The Yādavas brought a variety of articles for worshipping Śrī Nārada, but Śrī Nārada offered obeisances to them and arose humbly with folded palms and began to repeat once again.

1.5.101

भोः कृष्ण-पादाब्ज-महानुकम्पिता
लोकोत्तरा माम् अधुना दयाध्वाम् ।
युष्माकम् एवाविरत यथाह
कीर्तिम् प्रगायन् जगति भ्रमेयम्

bhoḥ kṛṣṇa-pādābja-mahānukampitā
lokottarā mām adhunā dayādhvām |
yuṣmākam evāviratam yathāham
kīrtim pragāyan jagati bhrameyam

Translation

Śrī Nārada said: O Yādavas, being transcendental to this world, you have achieved the extraordinary mercy of the lotus feet of Śrī Kṛṣṇa. Now bestow your mercy on me so I can constantly sing of your glories while roaming across the entire universe.

1.5.102

अहो अल श्लाघ्यतम यदोः कुल
चकास्ति वैकुण्ठ-निवासितो'पि यत् ।
मनुष्य-लोको यद्-अनुग्रहाद् अय
विलङ्घ्य वैकुण्ठम् अतीव राजते

aho alam ślāghyatamam yadoḥ kulam
cakāsti vaikuṇṭha-nivāsito'pi yat |
manuṣya-loko yad-anugrahād ayam
vilaṅghya vaikuṇṭham atīva rājate

Translation

O how praiseworthy is this Yadu dynasty! The splendor of this family line is greater than the Vaikuṇṭha pārṣadas. By your mercy this earthly planet has become more charming than Vaikuṇṭha.

1.5.103

वृत्ता धरित्री भवति सफल-प्रयासा
यस्याꣳ जनुर्-वसति-केलि-चया किलैषम् ।
येषाꣳ महा-हरिर् अयꣳ निवसन् गृहेषु
कुत्रापि पूर्वम् अकृतै रमते विहारैः

vṛttā dharitrī bhavati saphala-prayāsā
yasyāṁ janur-vasati-keli-cayā kilaiṣam |
yeṣāṁ mahā-harir ayaṁ nivasan gṛheṣu
kutrāpi pūrvam akṛtai ramate vihāraiḥ

Translation

O Pṛthvī, your labor has borne fruit because the Yādavas have taken birth in your lap. They reside and sport in various ways upon you. Bhagavān Śrī Kṛṣṇa also resides in the house of these Yādavas and enjoys various wonderful pastimes.

1.5.104-106

येषाꣳ दर्शन-सम्भाषा- स्पर्षानुगमनासनैः ।
भोजनोद्वाह-शयनैस् तथान्यैर् दैहिकैर् दृढैः

दुश्छेदैः प्रेम-सम्बन्धैर् आत्म-सम्बन्धतो'धिकैः ।
बद्धः स्वर्गापवर्गेच्छꣳ च्छित्त्वा भक्तिꣳ विवर्धयन्

कृष्णो विस्मृत-वैकुण्ठो विलासैः स्वैर् अनुक्षणम् ।
नवꣳ नवम् अनिर्वाच्यꣳ वितनोति सुखꣳ महत्

yeṣāṁ darśana-sambhāṣā- sparṣānugamanāsanaiḥ |
bhojanodvāha-śayanais tathānyair daihikair dṛḍhaiḥ

duśchedaiḥ prema-sambandhair ātma-sambandhato'dhikaiḥ |
baddhaḥ svargāpavargecchaṁ cchittvā bhaktiṁ vivardhayan

kṛṣṇo vismṛta-vaikuṇṭho vilāsaiḥ svair anukṣaṇam |
navaṁ navam anirvācyaṁ vitanoti sukhaṁ mahat

Translation

You, O Yādavas, are bound to Śrī Kṛṣṇa with a bond of love that is stronger than various bodily relationships such as seeing, touching, conversing, following, sitting down, eating, sleeping and marriage. Therefore Śrī Kṛṣṇa, having forgotten His residence in Vaikuṇṭha, is granting the indescribable happiness to all people by constantly expanding devotional service through these various types of enjoyments.

1.5.107

शय्यासनातानालाप- क्रीडा-स्नानासनादिषु ।
वर्तमाना अपि स्वान् ये कृष्ण-प्रेम्णा स्मरन्ति न

śayyāsanātānālāpa- krīḍā-snānāsanādiṣu |
vartamānā api svān ye kṛṣṇa-premṇā smaranti na

Translation

You, also being bound by the love of Śrī Kṛṣṇa through activities such as sleeping, eating, sitting down, wandering, mutual conversation, relaxation and bathing, have forgotten your family ties to your sons and wives.

1.5.108

महा-राजाधिराजाय□ उग्रसेण महाद्भुतः ।
महा-सौभाग्य-महिमान् भवतः केन वर्ण्यताम्

mahā-rājādhirājāyaṁ ugraseṇa mahādbhutaḥ |
mahā-saubhāgya-mahimān bhavataḥ kena varṇyatām

Translation

O King of kings, Ugrasena, you are also famous in the world as the recipient of Śrī Kṛṣṇa's mercy. Who can describe the glories of your wonderful good fortune?

1.5.109

अहो महाश्चर्यतर चमत्कार-भराकरम् ।
पश्य प्रियजन-प्रीति- पर-वश्य महा-हरेः

aho mahāścaryataraṁ camatkāra-bharākaram |
paśya priyajana-prīti- para-vaśyaṁ mahā-hareḥ

Translation

Alas, such a wonderful thing. Now just see Śrī Hari's subjugation by the wonderful affection from His beloved devotees.

1.5.110

यदु-राज भवन्तम् यन् निषण्ण परमासने ।
अग्रे सेवकवत् तिष्ठन् सम्बोधयति सादरम्

yadu-rāja bhavantam yan niṣaṇṇaṁ paramāsane |
agre sevakavat tiṣṭhan sambodhayati sādaram

Translation

O Yadu-rāja, when you sat on the elevated throne appropriate for a king, Śrī Kṛṣṇa stood like a servant in front of you and respectfully spoke as follows:

1.5.111

भो निधारय देवेति भृत्य माम् आदिशेति च ।
तद् भवद्भ्यो नमो'भीक्ष्ण भवत्-सम्बन्धिने नमः

bho nidhāraya deveti bhṛtyaṁ mām ādiśeti ca |
tad bhavadbhyo namo'bhīkṣṇaṁ bhavat-sambandhine namaḥ

Translation

"O Mahārāja Ugrasena, please hear Me. I am your humble servant, order Me accordingly." Therefore, I am offering my repeated obeisances unto you and all your relations.

1.5.112

श्री-परीक्षिद् उवाच—
ततो ब्रह्मण्य-देवानु- वर्तिनो यदवो'खिलाः ।
स-पाद-ग्रहण नत्वा मातर् ऊचुर् महा-मुनिम्

śrī-parīkṣid uvāca—
tato brahmaṇya-devānu- vartino yadavo'khilāḥ |
sa-pāda-grahaṇaṁ natvā mātar ūcur mahā-munim

Translation

Śrī Parīkṣit said: O mother, henceforth all these Yādavas who were followers of bramaṇya-deva Śrī Kṛṣṇa, the worshipful Lord of the brāhmaṇas and Vaiṣṇavas, offered obeisances by touching the lotus feet of Śrī Nārada, then began to speak.

1.5.113

श्री-यादव उचुः—
श्री-कृष्णस्यापि पूज्यास् त्वम् अस्मदीय-महा-प्रभोः ।
कथम् अस्मान् महा-नीचान् नीचवन् नमसि प्रभो

śrī-yādava ucuḥ—
śrī-kṛṣṇasyāpi pūjyās tvam asmadīya-mahā-prabhoḥ |
katham asmān mahā-nīcān nīcavan namasi prabho

Translation

The Yādavas said: O most worshipable Devaṛṣi Śrī Nārada, you are respected by even our worshipful Śrī Kṛṣṇa. Therefore, why are you repeatedly offering obeisances to us who are the lowest of low persons?

1.5.114

जित-वाक्पति-नैपुण्य यद् इद नस् त्वयोदितम् ।
तद् असम्भवित न स्याद् यादवेन्द्र-प्रभावतः

jita-vākpati-naipuṇya yad idaṁ nas tvayoditam |
tad asambhavitaṁ na syād yādavendra-prabhāvataḥ

Translation

You conquered over the master of speech, Śrī Brahmā, with your expertise of speech! Therefore, our glories that you describe are impossible without the Lord of the Yādavas influence, Śrī Kṛṣṇa.

1.5.115

तस्य केनापि गन्धेन किं व कस्य न सिद्ध्यति ।
महा-दयाकरो यो'यं निरुपाधि-सुहृत्तमः

tasya kenāpi gandhena kiṁ va kasya na siddhyati |
mahā-dayākaro yo'yaṁ nirupādhi-suhṛttamaḥ

Translation

If anyone has even the slightest connection with Śrī Kṛṣṇa, then he achieves all kinds of spiritual accomplishments, because He is the ocean of mercy and a causeless, magnanimous friend.

1.5.116

महा-महिम-पाथोधिः स्मृत-मात्राखिलार्थदः ।
दीननाथैक-शरणं हीनार्थाधिक-साधकः

mahā-mahima-pāthodhiḥ smṛta-mātrākhilārthadaḥ |
dīnanāthaika-śaraṇaṁ hīnārthādhika-sādhakaḥ

Translation

He is an ocean of boundless glories. Simply by remembering Him alone grants the greatest benefit. He is the master of the wretched, namely, the only shelter of the helpless. He bestows special mercy upon the poor, fallen souls.

1.5.117

किन्त्व् अस्मासूद्धवः श्रीमान् परमानुग्रहास्पदम् ।
यादवेन्द्रस्य यो मन्त्री शिष्यो भृत्यः प्रियो महान्

kintv asmāsūddhavaḥ śrīmān paramānugrahāspadam |
yādavendrasya yo mantrī śiṣyo bhṛtyaḥ priyo mahān

Translation

O Śrī Nārada, this is completely true, but among us, Śrī Uddhava is the recipient of greatest mercy from Yādavendra Śrī Kṛṣṇa. He is minister, disciple, servant and most beloved of Him.

1.5.118

अस्मान् विहाय कुत्रापि यात्रा□ स कुरुते प्रभुः ।
न हि तद् दुःखम् अस्माक□ दृष्टे'प्य् अस्मिन्न् अपव्रजेत्

asmān vihāya kutrāpi yātrāṁ sa kurute prabhuḥ |
na hi tad duḥkham asmākaṁ dṛṣṭe'py asminn apavrajet

Translation

If Śrī Kṛṣṇa abandons us and goes somewhere else, then our distress of separation from Him does not go away even when He returns.

1.5.119

न जानीमः कदा कुत्र पुनर् एष व्रजेद् इति ।
उद्धवो नित्यम् अभ्यर्णे निवसन् सेवते प्रभुम्

na jānīmaḥ kadā kutra punar eṣa vrajed iti |
uddhavo nityam abhyarṇe nivasan sevate prabhum

Translation

We do not know when our Lord Śrī Kṛṣṇa will go away. With this worry our distress never goes away. Due to the fear of imminent separation we do not experience the full happiness, despite having the darśana of the Lord. However, Śrī Uddhava constantly remains near Śrī Kṛṣṇa, and receives happiness by serving Him.

1.5.120

स्व-गम्य एव विषये प्रेषयद् भगवान् अमुम् ।
कौरवावृत-साम्बीय- मोचनादि-कृते क्वचित्

sva-gamya eva viṣaye preṣayad bhagavān amum |
kauravāvṛta-sāmbīya- mocanādi-kṛte kvacit

Translation

To the places where Bhagavān Śrī Kṛṣṇa should go Himself for special duty, Śrī Uddhava is sent as His representative. For example, one time He sent Śrī Uddhava to liberate Sāmba from the Kauravas.

1.5.121

यस् तिष्ठन् भोजन-क्रीडा- कौतुकावसरे हरेः ।
महा-प्रसादम् उच्छिष्ट लभते नित्यम् एकलः

yas tiṣṭhan bhojana-krīḍā- kautukāvasare hareḥ |
mahā-prasādam ucchiṣṭaṁ labhate nityam ekalaḥ

Translation

Śrī Uddhava remains with Him even at such times as eating, playing and sporting with Śrī Kṛṣṇa, and he alone relishes the remnants of mahāprasāda from Śrī Kṛṣṇa.

1.5.122

पदारविन्द-द्वन्द्व यः प्रभोः स वाहयन् मुदा ।
ततो निद्रा-सुखाविष्टः शेते स्वाङ्के निधाय तत्

padāravinda-dvandvaṁ yaḥ prabhoḥ saṁvāhayan mudā |
tato nidrā-sukhāviṣṭaḥ śete svāṅke nidhāya tat

Translation

Śrī Uddhava, who becomes overwhelmed with sleep while massaging the lotus feet of Śrī Kṛṣṇa, still keeps the lotus feet of Śrī Kṛṣṇa in his lap as he happily sleeps.

1.5.123

रहः-क्रीडाया च क्वचिद् अपि ससङ्गे भगवतः
प्रयात्य् अत्रामत्यः परिषदि महान् मन्त्र-मणिभिः ।
विचित्रैर् नर्मोघैर् अपि हरि-कृत-श्लाघन-भवैर्
मनोज्ञाइः सर्वान् नः सुखयति वरान् प्रापयति च

rahaḥ-krīḍāyāṁ ca kvacid api sasaṅge bhagavataḥ
prayāty atrāmatyaḥ pariṣadi mahān mantra-maṇibhiḥ |
vicitrair narmoghair api hari-kṛta-ślāghana-bhavair
manojñāiḥ sarvān naḥ sukhayati varān prāpayati ca

Translation

Sometimes at the time of Bhagavān Śrī Kṛṣṇa's confidential pastimes (keli-krīḍā) Śrī Uddhava also accompanies Him. Śrī Uddhava is the Prime Minister in the great assembly. He provides us happiness by his charming advice and various ways of joking. Śrī Kṛṣṇa much appreciates these joking words also.

1.5.124

किं तस्य सौभाग्य-कुलं हि वाच्यं
वातूलता प्राप किलायम् एवम् ।
आशैशवाद्यः प्रभु-पाद-पद्म-
सेवा-रसाविष्टतयोच्यते'ज्ञैः

kiṁ tasya saubhāgya-kulaṁ hi vācyaṁ
vātūlatāṁ prāpa kilāyam evam |
āśaiśavādyaḥ prabhu-pāda-padma-
sevā-rasāviṣṭatayocyate'jñaiḥ

Translation

How much more can we describe the great fortune of Sri Uddhava? From childhood he remained absorbed in the service of the lotus feet of Śrī Kṛṣṇa. Foolish people consider that absorption of his to be the creation of idle mundane talk.

1.5.125

अहो सदा-माधव-पाद-पद्मयोः
प्रपत्ति-लाम्पट्य-महत्त्वम् अद्भुतम् ।
इहैव मानुष्य-वपुष्य् अवाप
स्वरूपम् उत्सृज्य हरेः स्व-रूपताम्

aho sadā-mādhava-pāda-padmayoḥ
prapatti-lāmpaṭya-mahattvam adbhutam |
ihaiva mānuṣya-vapuṣy avāpa
svarūpam utsṛjya hareḥ sva-rūpatām

Translation

Alas, only Śrī Uddhava manifested in this word the glories and taste of the wonderful mellow of constant service of the lotus feet of Śrī Mādhava. What more can I say? He attained a form similar to Śrī

Kṛṣṇa even in this human form of life. He abandoned his natural fair complexion and received the same complexion as Śrī Kṛṣṇa.

1.5.126

प्रद्युम्नाद् रम्य-रूपः प्रभु-दयिततरो'प्य् एष कृष्णोपभुक्तैर्
वन्य-स्राक्-पीत-पट्ट्या□शुक-मणि-मकरोत्ता□स-हारादिभिस् तैः ।
नेपथ्ये भूषितो'स्मान् सुखयति सतत□ देवकी-नन्दनस्य
भ्रान्त्या सन्दर्शनेन प्रिय-जन-हृदयाकर्षनोत्कर्ष-भाजा

pradyumnād ramya-rūpaḥ prabhu-dayitataro'py eṣa kṛṣṇopabhuktair
vanya-srāk-pīta-paṭṭyāṁśuka-maṇi-makarottāṁsa-hārādibhis taiḥ |
nepathye bhūṣito'smān sukhayati satataṁ devakī-nandanasya
bhrāntyā sandarśanena priya-jana-hṛdayākarṣanotkarṣa-bhājā

Translation

Śrī Uddhava is even more beautiful than Śrī Pradyumna and is very dear to Śrī Kṛṣṇa. He provides constant happiness to us by decorating himself with the prasādī forest flower garland, yellow waist garment, jewels, shark-shaped earrings and jewelled garland. If by chance we glance at Him from a distance, it seems that He is our Śrī Devakī-nandana. In this way, by creating a false impression of Śrī Kṛṣṇa in our heart, he creates a special attraction in our heart.

1.5.127-128

श्री-परीक्षिद् उवाच—
मातर् इत्य् आदिक॰ श्रूत्वा महा-सौभाग्यम् उत्तमम् ।
उद्धवस्य मुनिर् गेह॰ गन्तु॰ हर्ष-प्रकर्षतः

उत्थाय तस्य दिग्-भाग- वर्त्म दातु॰ समुद्यतः ।
ज्ञात्वोक्तो यदु-राजेन चित्र-प्रेम-विकार-भाक्

śrī-parīkṣid uvāca—
mātar ity ādikaṁ śrūtvā mahā-saubhāgyam uttamam |
uddhavasya munir gehaṁ gantuṁ harṣa-prakarṣataḥ

utthāya tasya dig-bhāga- vartma dātuṁ samudyataḥ |
jñātvokto yadu-rājena citra-prema-vikāra-bhāk

Translation

Mahārāja Śrī Parīkṣit said: O Mother, after hearing the topic this way, of the great fortune of Śrī Uddhava, Śrī Nārada became extremely happy, becoming overwhelmed with various transformations of prema, then got up to go to the abode of Śrī Uddhava. Upon seeing this, the king of Yadus, Śrī Ugrasena, began to speak.

1.5.129

श्री-उग्रसेण उवाच—
भगवान् उक्तम् एवासौ क्षणम् एकम् अपि क्वचित् ।
नान्यत्र तिष्ठतीशस्य कृष्णस्यादेशतो विना

śrī-ugraseṇa uvāca—
bhagavān uktam evāsau kṣaṇam ekam api kvacit |
nānyatra tiṣṭhatīśasya kṛṣṇasyādeśato vinā

Translation

Mahārāja Śrī Ugrasena said: O Bhagavān, I said before that only Śrī Uddhava does not go to any other place, even for a moment, without the order of Śrī Kṛṣṇa.

1.5.130

यथाहꣳ प्रार्थ्य तत्-सङ्ग- स्थितिꣳ नाप्नोमि कर्हिचित् ।
तन्-महा-लभतो हीनो'सत्यया राज्य-रक्षया

yathāhaṁ prārthya tat-saṅga- sthitiṁ nāpnomi karhicit |
tan-mahā-labhato hīno'satyayā rājya-rakṣayā

Translation

However, I cannot get the association of Śrī Kṛṣṇa in spite of praying. Due to these trivial royal duties, I have become void of the great benefit of the Lord's divine association.

1.5.131

अज्ञा-पालन-मात्रैक- सेवादर-कृतोत्सवः ।
यथा च वञ्चितो नित्वा मिथ्या-गौरव-यन्त्रणम्

ajñā-pālana-mātraika- sevādara-kṛtotsavaḥ |
yathā ca vañcito nitvā mithyā-gaurava-yantraṇam

Translation

Although I am performing this royal duty to follow the order of the Lord only, and respectfully consider this to be His service, I am obtaining only slight happiness. However, due to the anguish from the honor He granted me, it seems that he has cheated me.

1.5.132

कृष्णेन च तथा कश्चिद् उद्धवश् च महा-सुखि ।
तत्-पार्श्व-सेवा-सौभग्याद् वञ्चितः स्यात् कदापि न

kṛṣṇena ca tathā kaścid uddhavaś ca mahā-sukhi |
tat-pārśva-sevā-saubhagyād vañcitaḥ syāt kadāpi na

Translation

Actually, Śrī Kṛṣṇa has never cheated anyone like me. Śrī Uddhava is so jubilant because Bhagavān always keeps him next to His side, grants him the joy of service and never cheats him of the good fortune of service.

1.5.133

तत् तत्र गत्वा भवताशु मादृशꣳ
सन्देशम् एतꣳ स निवेदनीयः ।
अद्यात्यगद् आगमनस्य वेला
स्व-नाथम् आदाय सभाꣳ सनाथय

tat tatra gatvā bhavatāśu mādṛśaṁ
sandeśam etaṁ sa nivedanīyaḥ |
adyātyagad āgamanasya velā
sva-nātham ādāya sabhāṁ sanāthaya

Translation

Therefore you should go to the inner palace compound of Bhagavān and receive darśana of Śrī Uddhava. Also make this request for us: Today the time for Bhagavān's arrival in the assembly has long passed, thus Śrī Uddhava should quickly bring the Lord to the assembly hall and again secure it with our Lord.

PART ONE · BHAGAVAT-KṚPĀ-SĀRA

Chapter 6

Priyatama — The Most Beloved Devotees

104 aligned entries · 125 numbered verses

1.6.1

श्री-परीक्षिद् उवाच—
तच् छ्रुत्वार्ये महा-प्रेम- रसावेषेण यन्त्रितः ।
महा-विष्णु-प्रियो वीणा- हस्तो'सौ विस्मृताखिलः

śrī-parīkṣid uvāca—
tac chrūtvārye mahā-prema- rasāveṣeṇa yantritaḥ |
mahā-viṣṇu-priyo vīṇā- hasto'sau vismṛtākhilaḥ

Translation

Śrī Parīkṣit Mahārāja said: O mother, after hearing Śrī Uddhava's glories, Bhagavān's dearmost Nārada Muni became absorbed in the transcendental mellows of prema. Having become oblivious to everything, he could not vibrate on his vīṇā, despite clutching it in his hand.

1.6.2

सदा द्वारवतावासा- भ्यस्तान्तः-पुर-वर्त्मना ।
प्रभु-प्रासाद-देशान्तः- प्रवेशाश्चर्य-वाहिना

sadā dvāravatāvāsā- bhyastāntaḥ-pura-vartmanā |
prabhu-prāsāda-deśāntaḥ- praveśāścarya-vāhinā

Translation

Śrī Nārada habitually stayed in Dvārakā. Therefore, although the way to the palace was extremely private, he crossed the wonderful labyrinthine path and entered into the palace of Bhagavān based on his previous experience.

1.6.3

पूर्वभसाद् इवाभ्यास प्रासादस्य गतो मुनिः ।
भूताविष्टो महोन्माद- गृहीतश् च यथेतरः

pūrvabhasād ivābhyāsaṁ prāsādasya gato muniḥ |
bhūtāviṣṭo mahonmāda- gṛhītaś ca yathetaraḥ

Translation

Although Śrī Nārada entered the palace due to previous experience, his condition at that time appeared like a person possessed by a ghost or a mad person.

1.6.4

भूमौ क्वापि स्खलति पतति क्वापि तिष्ठत्य् अचेष्टः
क्वाप्य् उत्कम्प भजति लुठति क्वापि रोदित्य् अथार्तः ।
क्वाप्य् अक्रोशन् प्लुतिभिर् अयते गायति क्वापि नृत्यन्
सर्व क्वापि श्रयति युगपत् प्रेम-सम्पद्-विकारम्

bhūmau kvāpi skhalati patati kvāpi tiṣṭhaty aceṣṭaḥ
kvāpy utkampaṁ bhajati luṭhati kvāpi rodity athārtaḥ |
kvāpy akrośan plutibhir ayate gāyati kvāpi nṛtyan
sarvaṁ kvāpi śrayati yugapat prema-sampad-vikāram

Translation

Sometimes he stumbled, sometimes he fainted and collapsed to the ground, and sometimes he stood stunned and motionless. Sometimes he rolled on the ground, sometimes he cried out in a pathetic voice, and sometimes he yelled out. Sometimes he jumped up and ran madly about. Sometimes he sang and danced, while sometimes all the transformations of prema such as shivering, sweating, horripilations and crying manifested on his body simultaneously.

1.6.5

हे मन्-मातर् इदानीं त्वं सावधानतरा भव ।
स्थिरतां प्रापयन्ति मां स-धैर्यं शृण्व् इदं स्वयम्

he man-mātar idānīṁ tvaṁ sāvadhānatarā bhava |
sthiratāṁ prāpayanti māṁ sa-dhairyaṁ śṛṇv idaṁ svayam

Translation

O my mother, be more vigilant now than ever before! If you see me waver, calm me and listen closely to what I will now disclose.

1.6.6-8

तस्मिन्न् अहनि केनापि वैमनश्येन वेष्मनः ।
अन्तः-प्रकोष्ठे सुप्तस्य प्रभोः पार्श्वं विहाय सः

अदूराद् देहली-प्रान्ते निविष्टः श्रीमद्-उद्धवः ।
बलदेवो देवकी च रोहिणी रुक्मिणी तथा

सत्यभामादयो'न्यश् च देव्यः पद्मवती सा च ।
प्रवृत्ति-हरिणी कंस- माता दासास् तथापराः

tasminn ahani kenāpi vaimanaśyena veṣmanaḥ |
antaḥ-prakoṣṭhe suptasya prabhoḥ pārśvaṁ vihāya saḥ

adūrād dehalī-prānte niviṣṭaḥ śrīmad-uddhavaḥ |
baladevo devakī ca rohiṇī rukmiṇī tathā

satyabhāmādayo'nyaś ca devyaḥ padmavatī sā ca |
pravṛtti-hariṇī kaṁsa- mātā dāsās tathāparāḥ

Translation

Dejected for some reason that day, Bhagavān lay asleep inside the compound of the palace. Śrī Uddhava left Him alone and came to sit on a raised terrace a little distance away. Along with him, Śrī Baladeva, Śrī Devakī, Śrī Rohiṇī, Śrī Rukmiṇī, Śrī Satyabhāmā and other queens, as well as Padmāvatī, the mother of Kaṁsa and spoiler of one's tendency to serve Bhagavān, and other maidservants were also present there.

1.6.9

तूष्णीं भूताश् च ते सर्वे वर्तमानाः स-विस्मयम् ।
तत्र श्री-नारदं प्राप्तं ऐक्षन्तापूर्व-चेष्टितम्

tūṣṇīṁ bhūtāś ca te sarve vartamānāḥ sa-vismayam |
tatra śrī-nāradaṁ prāptaṁ aikṣantāpūrva-ceṣṭitam

Translation

All of them sat there in a dazed condition quietly. At that very moment, they saw Śrī Nārada arrive at the place, displaying various kinds of extraordinary loving gestures.

1.6.10

उत्थाय यत्नाद् आनीय स्वास्थ्य नीत्वा क्षणेन तम् ।
प्रेमाश्रु-क्लिन्न-वदन प्रक्षल्याहुः शनैर् लघु

utthāya yatnād ānīya svāsthyaṁ nītvā kṣaṇena tam |
premāśru-klinna-vadanaṁ prakṣalyāhuḥ śanair laghu

Translation

Seeing Śrī Nārada in such a state, all of them rose and with great care and honor brought him to their side. Helping him soon regain his composure, they tenderly began to wipe away the profuse tears from his lotus face.

1.6.11

अदृष्ट-पूर्वम् अस्माभिः कीदृश ते'द्य चेष्टितम् ।
अकास्मिकम् इद ब्रह्म स् तूष्णीम् उपविश क्षणम्

adṛṣṭa-pūrvam asmābhiḥ kīdṛśaṁ te'dya ceṣṭitam |
akāsmikam idaṁ brahmaṁs tūṣṇīm upaviśa kṣaṇam

Translation

O brāhmaṇa, what wonderful behavior have we seen today in you? Never before have we seen such overwhelming behavior as this stumbling, via helplessness and divine love. Whatever the case may be, please sit down quietly.

1.6.12

श्री-परीक्षिद् उवाच—
स-गद्गदम् उवाचाश्रु- धारा-मीलित-लोचने ।
यत्नाद् उन्मीलयन् नत्वा स-कम्प-पुलकाचितः

śrī-parīkṣid uvāca—
sa-gadgadam uvācāśru- dhārā-mīlita-locane |
yatnād unmīlayan natvā sa-kampa-pulakācitaḥ

Translation

Śrī Parīkṣit Mahārāja said: Śrī Nārada opened his eyes that had become shut tightly by a flow of tears after great effort. After offering obeisances to all of them, he began to speak in a choked voice, his body trembling and hair standing on end.

1.6.13

श्री-नारद उवाच—
मनोज्ञा-सौभग्य-भरैक-भाजन
मया सम सङ्गमयाध्वय् उद्धवम् ।
तदीय-पादैक-रजो'थ वा भरेत्
तदैव शान्तिर् बत मे'न्तरात्मनः

śrī-nārada uvāca—
manojñā-saubhagya-bharaika-bhājanaṁ
mayā samaṁ saṅgamayādhvay uddhavam |
tadīya-pādaika-rajo'tha vā bharet
tadaiva śāntir bata me'ntarātmanaḥ

Translation

Śrī Nārada said: All of you please help me meet Śrī Uddhava, who is the charming recipient of extreme good fortune; bestow your mercy on me so that I may get his footdust. Only by obtaining his footdust may my soul find peace.

1.6.14

पुरातनैर् आधुनिकैश् च सेवकैर्
अलब्धम् आप्तो'लम् अनुग्रह प्रभोः ।
महत्तमो भागवतेषु यस् ततो
महा-विभूतिः स्वयम् उच्यते च यः

purātanair ādhunikaiś ca sevakair
alabdham āpto'lam anugrahaṁ prabhoḥ |
mahattamo bhāgavateṣu yas tato
mahā-vibhūtiḥ svayam ucyate ca yaḥ

Translation

Śrī Uddhava had profusely obtained the mercy of Śrī Kṛṣṇa that early or present-day devotees had never before attained. Therefore, Śrī Bhagavān Himself addressed him as His majesty and the best of the devotees of Bhagavān.

1.6.15

पूर्वे परे च तनयाः कमलासनाद्याः
सङ्कर्षणादि-सहजाः सुहृदः शिवाद्यः ।
भार्या रमादय उतानुपमा स्व-मूर्तिर्
न स्युः प्रभोः प्रियतमा यद्-अपेक्षयाह

pūrve pare ca tanayāḥ kamalāsanādyāḥ
saṅkarṣaṇādi-sahajāḥ suhṛdaḥ śivādyaḥ |
bhāryā ramādaya utānupamā sva-mūrtir
na syuḥ prabhoḥ priyatamā yad-apekṣayāha

Translation

Alas, even His own son Brahmā and His next son Śrī Pradyumna, His brother Saṅkarṣaṇa and friends such as Śrī Śiva, wives such as Śrī Lakṣmī and His own matchless, providential body are not as dear to Śrī Kṛṣṇa as Uddhava is dear to Him.

1.6.16-18

भगवद्-वचनान्य् एव प्रथितानि पुरातनः ।
तस्य सौभाग्य-सन्दोह- महिम-व्यञ्जकान्य् अलम्

तस्मिन् प्रसाद-जातानि श्री-कृष्णस्याद्भुतान्य् अपि ।
जगद्-विलक्षणान्य् अद्य गीतानि यदु-पुङ्गवैः

प्रविश्य कर्ण-द्वारेण समाक्रम्य हृद्-आलयम् ।
मदीय□ सकल□ धैर्य- धन□ लुन्ठन्ति ह हठात्

bhagavad-vacanāny eva prathitāni purātanaḥ |
tasya saubhāgya-sandoha- mahima-vyañjakāny alam

tasmin prasāda-jātāni śrī-kṛṣṇasyādbhutāny api |

jagad-vilakṣaṇāny adya gītāni yadu-puṅgavaiḥ

praviśya karṇa-dvāreṇa samākramya hṛd-ālayam |
madīyaṁ sakalaṁ dhairya- dhanaṁ luṇṭhanti ha haṭhāt

Translation

The words emanating from the mouth of Śrī Bhagavān that reveal the outstanding merits of Śrī Uddhava are scattered throughout the Purāṇas. These words elucidate the wonderful mercy of Bhagavān Śrī Kṛṣṇa upon Śrī Uddhava. Today, the best of the Yādavas related to me this wonderful mercy. Alas, his merciful talks have penetrated my ears, have taken sanctuary in my heart and all of a sudden have forcibly stolen away the wealth of my patience.

1.6.19-21

श्री-परीक्षिद् उवाच—
उद्धवो'त्यन्त-सम्भ्रान्तो द्रुतम् उत्थाय तत्-पदौ ।
निधायाङ्के समालिङ्ग्य तस्याभिप्रेत्य हृद्-गतम्

हृत्-प्राप्त-भगवत्-तत्-तत्- प्रसाद-भर-भाग्-जनः ।
तदीय-प्रेम-सम्पत्ति- विभव-स्मृति-यन्त्रितः

रोदनैर् विवशो दीनो यत्नाद् धैर्य श्रितो मुनिम् ।
अवधाप्याह मात्सर्यात् सात्त्विकात् प्रमुद गतः

śrī-parīkṣid uvāca—
uddhavo'tyanta-sambhrānto drutam utthāya tat-padau |
nidhāyāṅke samāliṅgya tasyābhipretya hṛd-gatam

hṛt-prāpta-bhagavat-tat-tat- prasāda-bhara-bhāg-janaḥ |
tadīya-prema-sampatti- vibhava-smṛti-yantritaḥ

rodanair vivaśo dīno yatnād dhairyaṁ śrito munim |
avadhāpyāha mātsaryāt sāttvikāt pramudaṁ gataḥ

Translation

Śrī Parīkṣit Mahārāja said: O mother, hearing the words of Śrī Nārada, Śrī Uddhava quickly arose and reverently took the lotus feet of Śrī Nārada on his lap and embraced them. Understanding the intent of his heart, he pitifully began to cry out of anxiety and loss of composure. He recalled the devotees who received Śrī Kṛṣṇa's topmost mercy and wealth of prema from such devotees. Thereafter, he regained his composure with the help of Śrī Balarāma and others. Pleased by the high quality of jealous greed that arose from such prema, he caught Śrī Nārada's attention and began to speak as follows.

1.6.22

श्रीमद्-उद्धव उवाच—
सर्वज्ञ सत्य-वाक्-श्रेष्ठ महा-मुनि-वर प्रभो।
भगवद्-भक्ति-मार्गादि- गुरुणोक्तꣳ त्वयेह यत्

śrīmad-uddhava uvāca—
sarvajña satya-vāk-śreṣṭha mahā-muni-vara prabho |
bhagavad-bhakti-mārgādi- guruṇoktaṁ tvayeha yat

Translation

Śrī Uddhava said: O all-knowing one, O best of the great sages, O truthful speaker, O Prabhu! You are the original guru on the path of devotional service to Bhagavān.

1.6.23

तत् सर्वम् अधिकꣳ चास्मात् सत्यम् एव मयि स्फुटम्।
वर्ततेति मया ज्ञातꣳ आसीद् अन्यैर् अपि ध्रुवम्

tat sarvam adhikaṁ cāsmāt satyam eva mayi sphuṭam |
vartateti mayā jñātaṁ āsīd anyair api dhruvam

Translation

Whatever you have spoken regarding me, and much more, is surely true. I firmly believe this as well as Śrī Ugrasena and others.

1.6.24

इदानी यद् व्रजे गत्वा किम् अप्य् अन्वभव ततः ।
महा-सौभाग्य-मानो मे स सद्यश् चूर्णता गतः

idānīṁ yad vraje gatvā kim apy anvabhavaṁ tataḥ |
mahā-saubhāgya-māno me sa sadyaś cūrṇatāṁ gataḥ

Translation

Nevertheless, after going to Vraja, my ego as the most fortunate person has been shattered to pieces.

1.6.25

तत एव हि कृष्णस्य तत्-प्रसादस्य चाद्भुता ।
तत्-प्रेम्णो'पि मया ज्ञाता माधुरी तद्वता तथा

tata eva hi kṛṣṇasya tat-prasādasya cādbhūtā |
tat-premṇo'pi mayā jñātā mādhurī tadvatāṁ tathā

Translation

I have come to know of the wonderful sweetness of Śrī Kṛṣṇa by that experience, His mercy, His affection and the recipients of His mercy.

1.6.26

तद्-दर्शनेनैव गतो'तिधन्यता
तर्ह्य् एव सम्यक् प्रभुनानुकम्पितम् ।
तस्य प्रसादातिशयास्पद तथा
मत्वा स्वम् आनन्द-भराप्लुतो'भवम्

tad-darśanenaiva gato'tidhanyatāṁ
tarhy eva samyak prabhunānukampitam |
tasya prasādātiśayāspadaṁ tathā
matvā svam ānanda-bharāpluto'bhavam

Translation

Blessed by the darśana of those vraja-vāsīs, I feel Bhagavān has shown His complete mercy on me by sending me to Vraja. By considering me as a recipient of His divine mercy, he has drowned me in an ocean of bliss.

1.6.27

गाय गाय यद्-अभिलषता यत् ततो'नुष्ठित यस्
तत् सर्वेषा सुविदितम् इतः शक्यतेऽन्यन् न वक्तुम् ।
नत्वा नत्वा मुनि-वर मया प्रार्थ्यसे काकुभिस् त्व
तत्-तद्-वृत्त-श्रवण-रसतः स श्रयेथा विरामम्

gāyaṁ gāyaṁ yad-abhilaṣatā yat tato'nuṣṭhitaṁ yas
tat sarveṣāṁ suviditam itaḥ śakyate'nyan na vaktum |
natvā natvā muni-vara mayā prārthyase kākubhis tvaṁ
tat-tad-vṛtta-śravaṇa-rasataḥ saṁśrayethā virāmam

Translation

As soon as I went to Vraja, I sunk in an ocean of bliss. Everyone knows how I glorified such excellences, the high aspiration I made, and the superior conduct I followed at that time. O best of the sages, again I offer my praṇāmas and humbly pray that you give up your insistence on hearing this narration.

1.6.28

श्री-परीक्षिद् उवाच—
तद्-वाक्य-तत्त्व विज्ञाय रोहिणी सास्रम् अब्रवीत् ।
चिर-गोकुल-वासेन तत्रत्य-जन-सम्मता

śrī-parīkṣid uvāca—
tad-vākya-tattvaṁ vijñāya rohiṇī sāsram abravīt |
cira-gokula-vāsena tatratya-jana-sammatā

Translation

Śrī Parīkṣit Mahārāja said: Understanding the claims of Śrī Uddhava, Śrī Rohiṇī, who was so dear to the residents of Gokula and who had resided there for a long time, began to speak as follows while shedding tears of prema.

1.6.29-30

श्री-रोहिण्य् उवाच—
अस्तान् श्री-हरि-दास त्व□ महा-दुर्दैव-मारितान् ।
सौभाग्य-गन्ध-रहितान् निमग्नान् दैन्य-सागरे

तत्-तद्-वादव-वह्न्य्-अर्चिस्- तप्यमानान् विषाकुलान् ।
क्षणाचिन्ता सुखिन्या मे मा स्मृतेः पदवी□ नय

śrī-rohiṇy uvāca—
astān śrī-hari-dāsa tvaṁ mahā-durdaiva-māritān |
saubhāgya-gandha-rahitān nimagnān dainya-sāgare

tat-tad-vādava-vahny-arcis- tapyamānān viṣākulān |
kṣaṇācintā sukhinyā me mā smṛteḥ padavīṁ naya

Translation

Śrī Rohiṇī-devī said: O best of Śrī Hari's servants, Uddhava, quiet! Without anxiety of these persons, I have become a bit happy. Don't remind me of the trouble of these unfortunate vraja-vāsīs who sink in an ocean of esteem, lacking even a scent of success. They languish in the fiery flames of distress and poison of separation.

1.6.31-32

अह□ श्री-वसुदेवेन समानीता ततो यदा ।
यशोदाया महार्तायास् तदानीन्तन-रोदनैः

ग्रावो'पि रोदित्य् अशनेर् अप्य् अन्तैर् दलति ध्रुवम् ।
जीवन्-मृतानाम् अन्यासा□ वार्ता□ को'पि मुख□ नयेत्

ahaṁ śrī-vasudevena samānītā tato yadā |
yaśodāyā mahārtāyās tadānīntana-rodanaiḥ

grāvo'pi rodity aśaner apy antair dalati dhruvam |
jīvan-mṛtānām anyāsāṁ vārtāṁ ko'pi mukhaṁ nayet

Translation

When Śrī Vasudeva brought me to Vraja, I then heard of Śrī Yaśodā's dreadful lament. At that time, firm stones began to weep and thunderbolts shattered to pieces. Who can explain in words whether the other gopīs were dead or alive?

1.6.33

अथागतꣳ गुरु-गृहात् त्वत्-प्रभुꣳ प्रति किञ्चन ।
सङ्क्षेपेणैव तद्-वृत्तꣳ दुःखाद् अकथयꣳ कु-धीः

athāgataṁ guru-gṛhāt tvat-prabhuṁ prati kiñcana |
saṅkṣepeṇaiva tad-vṛttaṁ duḥkhād akathayaṁ ku-dhīḥ

Translation

O Śrīman Uddhava, after Lord Śrī Kṛṣṇa completed His studies and returned to Mathurā from the home of Śrī Sāndīpani Muni, I slowly narrated these bleak accounts of Vraja to Him out of distress.

1.6.34

न हि कोमलितꣳ चित्तꣳ तेनाप्य् अस्य यतो भवान् ।
सन्देश-चातुरी-विद्या- प्रगल्भः प्रेषितः परम्

na hi komalitaṁ cittaṁ tenāpy asya yato bhavān |
sandeśa-cāturī-vidyā- pragalbhaḥ preṣitaḥ param

Translation

However, after hearing my words, your Lord's heart surely did not melt, because He did not go to Vraja Himself. Instead, He cleverly sent you to Vraja because you are expert in conveying a message.

1.6.35

अयम् एव हि किं तेषु त्वत्-प्रभोः परमो महान् ।
अनुग्रह-प्रसादो यस् तात्पर्येणोच्यते त्वया

ayam eva hi kiṁ teṣu tvat-prabhoḥ paramo mahān |
anugraha-prasādo yas tātparyeṇocyate tvayā

Translation

You are reassuring us about the super-excellent mercy of our Lord to the Vraja-vāsīs. Is this the unique quality of that mercy?

1.6.36-38

मम प्रत्येक्षम् एवेदं यदा कृष्णो व्रजे'व्रजत् ।
ततो हि पूतनादिभ्यः केश्य्-अन्तेभ्यो मुहुर् मुहुः

दैत्येभ्यो वरुणेन्द्रादि- देवेभ्यो'जगरादितः ।
तथा चिरन्तन-स्वीय- शकटार्जुन-भङ्गतः

को वा नोपद्रवस् तत्र जातो व्रज-विनाशकः ।
तत्रत्यस् तु जनः किञ्चित् ते'नुसन्दधते न तत्

mama pratyekṣam evedaṁ yadā kṛṣṇo vraje'vrajat |
tato hi pūtanādibhyaḥ keśy-antebhyo muhur muhuḥ

daityebhyo varuṇendrādi- devebhyo'jagarāditaḥ |
tathā cirantana-svīya- śakaṭārjuna-bhaṅgataḥ

ko vā nopadravas tatra jāto vraja-vināśakaḥ |
tatratyas tu janaḥ kiñcit te'nusandadhate na tat

Translation

Please, hear what I have personally witnessed. When our Lord Śrī Kṛṣṇa came to Vraja, beginning with the pastimes of killing the Pūtanā witch to the demise of the demon Keśī, various demons repeatedly caused much turmoil. Sometimes demigods such as Varuna attempted to destroy Vraja, and sometimes pythons and others. Sometimes, due to the breaking of an old ox-cart, and the falling of twin Arjuna trees, there were disturbances to the body of our Lord. However, the vraja-vāsīs did not give much attention to these disturbances, nor did they attempt to avenge these distresses.

1.6.39

मोहिता इव कृष्णस्य मङ्गल तत्र तत्र हि ।
इच्छन्ति सर्वदा स्वीय नापेक्षन्ते च कर्हिचित्

mohitā iva kṛṣṇasya maṅgalaṁ tatra tatra hi |
icchanti sarvadā svīyaṁ nāpekṣante ca karhicit

Translation

The vraja-vāsīs, enchanted by the sweetness of Śrī Kṛṣṇa, desired His welfare alone. They were never concerned about their own benefit.

1.6.40

स्व-भाव-सौहृदेनैव यत् किञ्चित् सर्वम् आत्मनः ।
अस्योपकल्पयन्ते स्म नन्द-सूनोः सुखाय तत्

sva-bhāva-sauhṛdenaiva yat kiñcit sarvam ātmanaḥ |
asyopakalpayante sma nanda-sūnoḥ sukhāya tat

Translation

Those Vraja-vāsīs, by their natural loving prema, offered everything for the happiness of Nanda-nandana Śrī Kṛṣṇa.

1.6.41

तदानीम् अपि नामिष किञ्चित् तत् प्रभुना कृतम् ।
इदानीम् साधित-स्वार्थो यच् चक्रे'य क्व वाच्मि तत्

tadānīm api nāmiṣaṁ kiñcit tat prabhunā kṛtam |
idānīm sādhita-svārtho yac cakre'yaṁ kva vācmi tat

Translation

When your Lord resided in Vraja for his own selfish interests, He did not do anything for the vraja-vāsīs. Now that all His selfish interests are complete, what is He doing? How can I comment on that subject?

1.6.42

श्री-परीक्षिद् उवाच—
तच् छ्रुत्वा दुष्ट-क सस्य जननी धृष्ट-चेष्टिता ।
जरा-हत-विचारा सा स-शिरः-कम्पम् अब्रवीत्

śrī-parīkṣid uvāca—
tac chrūtvā duṣṭa-kaṁsasya jananī dhṛṣṭa-ceṣṭitā |
jarā-hata-vicārā sā sa-śiraḥ-kampam abravīt

Translation

Śrī Parīkṣit Mahārāja said: O mother, after hearing the words of Śrī Rohiṇī-devī, the decrepit, shameless, wicked mother of Kaṁsa, Padmāvatī, shook her head and began to speak.

1.6.43

श्री-पद्मवत्य् उवाच—
अहो बताच्युतस् तेषा गोपानाम् अकृपावताम् ।
आबाल्यात् कण्टकारण्ये पालयाम् आस गो-गणान्

śrī-padmavaty uvāca—
aho batācyutas teṣāṁ gopānām akṛpāvatām |
ābālyāt kaṇṭakāraṇye pālayām āsa go-gaṇān

Translation

Padmāvatī said: Alas, such a revolting thing, from childhood Śrī Kṛṣṇa Himself remained to graze the cows of those heartless gopas in the thorny forests.

1.6.44

पादुके न ददुस् तस्मै कदाचिच् च क्षुधातुरा ।
गो-रस॑ भक्षयेत् किञ्चिद् इम॑ बध्नन्ति तत् स्त्रियः

pāduke na dadus tasmai kadācic ca kṣudhāturā |
go-rasaṁ bhakṣayet kiñcid imaṁ badhnanti tat striyaḥ

Translation

While wandering in the forest full of thorns, they did not offer Śrī Kṛṣṇa even shoes to wear. Nevertheless, if anytime he drank a little milk due to hunger, then the gopīs used to bind him.

1.6.45

आक्रोशन्ति च तद् दुःख॑ काल-गत्यैव कृत्स्नशः ।
कृष्णेन सोढुम् अधुना कि॑ कर्तव्य॑ बतापरम्

ākrośanti ca tad duḥkhaṁ kāla-gatyaiva kṛtsnaśaḥ |
kṛṣṇena soḍhum adhunā kiṁ kartavyaṁ batāparam

Translation

Those gopīs used to publicize this everywhere by shouting. However, Śrī Kṛṣṇa tolerated all this sorrow considering it to be the ways of time. Other than this, what else could He have done? You should tell only what He did for the vraja-vāsīs?

1.6.46

श्री-परीक्षिद् उवाच—
प्रज्ञा-गम्भीर्य-सम्पूर्णा रोहिणी व्रज-वल्लभा ।
तस्या वाक्यम् अनादृत्य प्रस्तुत स वृणोति यत्

śrī-parīkṣid uvāca—
prajñā-gambhīrya-sampūrṇā rohiṇī vraja-vallabhā |
tasyā vākyam anādṛtya prastutaṁ saṁvṛṇoti yat

Translation

Maharaja Śrī Parīkṣit said: Śrī Rohiṇī-devī was extremely intelligent and grave by nature, and she was extremely dear to all the residents of Vraja. Therefore, she pretended not to hear the words of Padmāvatī and continued to speak.

1.6.47

श्री-रोहिण्य् उवाच—
राजधानी यदूना च प्राप्तः श्री-मथुराम् अयम् ।
हतारि-वर्गो विश्रान्तो राज-राजेश्वरो'भवत्

śrī-rohiṇy uvāca—
rājadhānīṁ yadūnāṁ ca prāptaḥ śrī-mathurām ayam |
hatāri-vargo viśrānto rāja-rājeśvaro'bhavat

Translation

Śrī Rohiṇī-devī said: By destroying the demons, Śrī Kṛṣṇa obtained Mathurā, the capital of the Yādavas, and now He is enjoying the happiness of leisure as the King of kings.

1.6.48

निर्जितोपकृताशेष- देवता-वृन्द-वन्दितः ।
अहो स्मरति चित्ते'पि न तेषा भवद्-ईश्वरः

nirjitopakṛtāśeṣa- devatā-vṛnda-vanditaḥ |
aho smarati citte'pi na teṣāṁ bhavad-īśvaraḥ

Translation

O respected Uddhava, your Lord has defeated all the demigods and has also shown favor to them, therefore the grateful demigods offer praṇāmas to His lotus feet. Alas, now He does not even remember the vraja-vāsīs!

1.6.49

श्री-परीक्षिद् उवाच—
तद्-वचो'सहमानाह देवी कृष्णस्य वल्लभा ।
सदा कृत-निवासास्य हृदये भीष्म-नन्दिनी

śrī-parīkṣid uvāca—
tad-vaco'sahamānāha devī kṛṣṇasya vallabhā |
sadā kṛta-nivāsāsya hṛdaye bhīṣma-nandinī

Translation

Śrī Parīkṣit Mahārāja said: Being unable to tolerate Śrī Rohiṇī- devi's words, Rukmiṇī-devī, the beloved of Śrī Kṛṣṇa and daughter of Bhīṣmaka, who always resides in the heart of Śrī Kṛṣṇa, began to speak as follows.

1.6.50

श्री-रुक्मिण्य् उवाच—
भो मातर् नवनिताति- मृदु-स्वान्तस्य तस्य हि ।
अविज्ञायान्तर किञ्चित् कथम् एव त्वयोच्यते

śrī-rukmiṇy uvāca—
bho mātar navanitāti- mṛdu-svāntasya tasya hi |
avijñāyāntaraṁ kiñcit katham evaṁ tvayocyate

Translation

Śrī Rukmiṇī-devī said: O mother, without the slightest knowledge of the deep feelings of the Lord whose heart is as soft as butter, why speak of such matters?

1.6.51

किम् अपि किम् अपि ब्रूते रात्रौ स्वपन्न् अपि नामभिर्
मधुर-मधुर प्रित्या धेनुर् इवाह्वयति क्वचित् ।
उत सखी-गणान् क श्चिद् गोपान् इवाथ मनोहरान्
समभिनयते व सी- वक्त्र त्रि-भङ्ग-पराकृतिम्

kim api kim api brūte rātrau svapann api nāmabhir
madhura-madhuraṁ prityā dhenur ivāhvayati kvacit |
uta sakhī-gaṇān kaṁścid gopān ivātha manoharān
samabhinayate vaṁsī- vaktraṁ tri-bhaṅga-parākṛtim

Translation

Even in the dream state at night the Lord speaks of mysterious things about Vraja. Sometimes He calls out the names of the cows in a voice as sweet as honey. Sometimes He calls out for the sakhīs. Sometimes he calls other gopas and sometimes in that sleeping state only, he assumes the attractive threefold-bending form and acts as if He is playing His flute in a melodious tone.

1.6.52

कदाचिन् मातर् मे वितर नवनीत त्व् इति वदेत्
कदाचिद् छ्री-राधे ललिता इति सम्बोधयति माम् ।
कदापीद चन्द्रावलि किम् अपि मे कर्षति पट
कदाप्य् अस्रासारैर् मृदुलयति तूली शयनतः

kadācin mātar me vitara navanītaṁ tv iti vadet
kadācid chrī-rādhe lalitā iti sambodhayati mām |
kadāpīdaṁ candrāvali kim api me karṣati paṭaṁ
kadāpy asrāsārair mṛdulayati tūlīṁ śayanataḥ

Translation

Sometimes in that sleeping condition He says, “O maiyā, give me butter!” Sometimes He addresses me with “O Rādhe, O Lalite!” Sometimes He tugs at my clothes while saying, “O Candrāvali, what are you doing?” Sometimes while sleeping, he drenches His pillow with streams of loving tears.

1.6.53

स्वप्नाद् उत्थाय सद्यो’थ रोदित्य् आर्त-स्वरैस् तथा ।
वय□ येन निमज्जमो दुःख-शोक-महार्णवे

svapnād utthāya sadyo’tha rodity ārta-svarais tathā |
vayaṁ yena nimajjamo duḥkha-śoka-mahārṇave

Translation

Sometimes when His sleep breaks, He suddenly gets up from His bed and begins to weep in a pathetic voice. All of us then submerge

in an ocean of sorrow and lamentation, hearing the sound of His weeping.

1.6.54

अद्यापि दृष्ट्वा किम् अपि स्वपन् निशि
क्रन्दन् शुचासौ विमनस्कतातुरः ।
दत्त्वाम्बर□ मूर्धनि सुप्तवत् स्थितो
नित्यानि कृत्यान्य् अपि नाचरद् बत

adyāpi dṛṣṭvā kim api svapan niśi
krandan śucāsau vimanaskatāturaḥ |
dattvāmbaraṁ mūrdhani suptavat sthito
nityāni kṛtyāny api nācarad bata

Translation

Even on this night, the Lord also experienced some dream while asleep. He became so restless while crying from the overwhelming distress that He covered His lotus face with His front uttarīya cloth, and from the time of broken sleep until now, He is lying on His bed as if asleep. Alas, He has not even performed His daily duties such as bathing.

1.6.55

श्री-परीक्षिद् उवाच—
स-सपत्नी-गणा सेर्ष्य सत्यभामाह भामिनि ।
हे श्री-रुक्मिणि निद्राया इति कि त्व प्रजल्पसि

śrī-parīkṣid uvāca—
sa-sapatnī-gaṇā serṣyaṁ satyabhāmāha bhāmini |
he śrī-rukmiṇi nidrāyāṁ iti kiṁ tvaṁ prajalpasi

Translation

Śrī Parīkṣit Mahārāja said: Overhearing everything, Śrī Satyabhāmā-devī became jealous and began to speak to the other queens wrathfully, “O Rukmiṇī, why are you babbling on like this? Does the Lord do so only in dream?”

1.6.56

किम् अपि किम् अपि कुर्वन् जाग्रद् अप्य् आत्म-चित्ते
शायिता इव विधत्ते तादृशा तादृशा च ।
वयम् इह किल भार्या नामतो वस्तुतः स्युः
पशुप-युवति-दास्यो’प्य् अस्माद् अस्य प्रियास् ताः

kim api kim api kurvan jāgrad apy ātma-citte
śāyitā iva vidhatte tādṛśaṁ tādṛśaṁ ca |
vayam iha kila bhāryā nāmato vastutaḥ syuḥ
paśupa-yuvati-dāsyo’py asmād asya priyās tāḥ

Translation

Even in a wakened condition, while keeping some matter in the mind, He acts as if He is sleeping. We are wives of the Lord in name only; in fact, even the maidservants of those Vraja damsels are more dear to the Lord than us.

1.6.57

श्री-परीक्षिद् उवाच—

असक्तस् तद्-वचः सोढुꣳ गोकुल-प्राण-बन्धवः ।

रोहिणी-नन्दनः श्रीमान् बलरामो रुषाब्रवीत्

śrī-parīkṣid uvāca—
asaktas tad-vacaḥ soḍhuṁ gokula-prāṇa-bandhavaḥ |
rohiṇī-nandanaḥ śrīmān balarāmo ruṣābravīt

Translation

Śrī Parīkṣit Mahārāja said: Overhearing these words of the queens, the son of Rohiṇī, Śrīman Baladevajī, brother of the life of the Gokula-vāsīs, began to speak angrily.

1.6.58

श्री-बलदेव उवाच—

वध्वः सहज-तत्रत्य- दैन्य-वार्ता-कथापरान् ।

अस्मान् वञ्चयतो भ्रातुर् इदꣳ कपट-पाटवम्

śrī-baladeva uvāca—
vadhvaḥ sahaja-tatratya- dainya-vārtā-kathāparān |
asmān vañcayato bhrātur idaṁ kapaṭa-pāṭavam

Translation

Śrī Baladevajī said: O young women, we are talking about this naturally distressful story of the Vraja-vāsīs, so my brother Kṛṣṇa displayed this clever concatenation of dreams just to trick us!

1.6.59

तत्र मास-द्वय स्थिता तेषा स्वास्थ्य चिकीर्षता ।
तन् न शक्त मया कर्तु वाग्भिर् आचरितैर् अपि

tatra māsa-dvayaṁ sthitā teṣāṁ svāsthyaṁ cikīrṣatā |
tan na śaktaṁ mayā kartuṁ vāgbhir ācaritair api

Translation

I remained in Vraja for two months to console the residents of Vraja. However, I could please them only by pacifying words of various types, and by those types of activities.

1.6.60

अनन्य-साध्य तद् वीक्ष्य विद्धैः शपथैः शतैः ।
तन् यत्नाद् ईषाद् आश्वस्य त्वरयात्रगत बलात्

ananya-sādhyaṁ tad vīkṣya vivdhaiḥ śapathaiḥ śataiḥ |
tan yatnād īṣād āśvasya tvarayātragataṁ balāt

Translation

Although I truly experienced that no one can please them other than Śrī Kṛṣṇa, still I took hundreds of vows of many types and with great effort gave them some consolation. Then, although I did

not have their approval, with great difficulty I quickly returned to Dvārakā.

1.6.61

कातर्याद् गदित कृष्ण साकृद् गोष्ठ कयापि तत् ।
गत्वा प्रसाङ्ग-सङ्गत्या रक्ष तत्रत्य-जीवनम्

kātaryād gaditaṁ kṛṣṇa sākṛd goṣṭhaṁ kayāpi tat |
gatvā prasāṅga-saṅgatyā rakṣa tatratya-jīvanam

Translation

After returning here, troubled by their distress, I told Him, “O brother Kṛṣṇa, You should at once somehow go to Vraja and protect the lives of the vraja-vāsīs.”

1.6.62

गन्तास्मीति मुखे ब्रूते हृदयꣳ च न तादृशम् ।
मानसस्य हि भावस्य भवेत् साक्षि-प्रयोजनम्

gantāsmīti mukhe brūte hṛdayaṁ ca na tādṛśam |
mānasasya hi bhāvasya bhavet sākṣi-prayojanam

Translation

Nonetheless, Śrī Kṛṣṇa said from His own mouth, “I shall go.” Still, that is not the intent of His heart, because only activities manifest the sentiments of the heart.

1.6.63

श्री-परीक्षिद् उवाच—
इदम् आकर्ण्य भगवान् उत्थाय शयनाद् द्रुतम् ।
प्रिय-प्रेम-पराधीनो रुदन्न् उच्चैर् बहिर् गतः

śrī-parīkṣid uvāca—
idam ākarṇya bhagavān utthāya śayanād drutam |
priya-prema-parādhīno rudann uccair bahir gataḥ

Translation

Śrī Parīkṣit Mahārāja said: After hearing this, Bhagavān Śrī Kṛṣṇa quickly got up from His bed and being controlled by the love of his beloved devotees, while crying loudly, came out of His abode.

1.6.64

प्राफुल्ल-पद्म-नेत्राभ्याꣳ वर्षन्न् अश्रूनि धारया ।
स-गद्गदꣳ जगादेदꣳ परानुग्रह-कातरः

prāphulla-padma-netrābhyāṁ varṣann aśrūni dhārayā |
sa-gadgadaṁ jagādedaṁ parānugraha-kātaraḥ

Translation

Śrī Kṛṣṇa, who is always eager to show mercy, began to speak in a choked voice while shedding constant tears from eyes that resembled full-blown lotuses.

1.6.65

श्री-भगवान् उवाच—
सत्यम् एव महा-वज्र- सारेण घटित॰ मम ।
इद॰ हृदयम् अद्यापि द्विधा यन् न विदीर्यते

śrī-bhagavān uvāca—
satyam eva mahā-vajra- sāreṇa ghaṭitaṁ mama |
idaṁ hṛdayam adyāpi dvidhā yan na vidīryate

Translation

Śrī Bhagavān said: My heart has truly been welded by the essence of the great thunderbolt, because it has not broken into two pieces yet.

1.6.66

बाल्याद् आरभ्य तैर् युक्त॰ पालन॰ विहित॰ चिरम् ।
अप्य् असाधरण॰ प्रेम सर्व॰ तद् विस्मृत॰ मया

bālyād ārabhya tair yuktaṁ pālanaṁ vihitaṁ ciram |
apy asādharaṇaṁ prema sarvaṁ tad vismṛtaṁ mayā

Translation

Since the long period of childhood those vraja-vāsīs raised and pampered Me. I had forgotten that uncommon prema of theirs.

1.6.67

अस्तु तावद् धित॰ तेषा॰ कार्य॰ किञ्चित् कथञ्चन ।
उतत्यन्त॰ कृत॰ दुःख॰ क्रूरेण मृदुलात्मानम्

astu tāvad dhitaṁ teṣāṁ kāryaṁ kiñcit kathañcana |
utatyantaṁ kṛtaṁ duḥkhaṁ krūreṇa mṛdulātmānam

Translation

What to speak of doing even the slightest good to them, I became cruel and gave intense distress to those vraja-vāsīs, who are so tender-hearted.

1.6.68

भ्रातर् उद्धव सर्वज्ञ प्रेष्ठ-श्रेष्ठ वद द्रुतम् ।
करवाणि किम् इत्य् अस्माच् छोकाब्धेर् मा समुद्धर

bhrātar uddhava sarvajña preṣṭha-śreṣṭha vada drutam |
karavāṇi kim ity asmāc chokābdher māṁ samuddhara

Translation

O brother Uddhava, you know everything and are so precious to Me. Tell me at once, what should I do now? Save me from this ocean of sorrow.

1.6.69

श्री-परीक्षिद् उवाच—
नन्द-पत्नी-प्रिय-सखी देवकी पुत्र-वत्सला ।
आहेद दीयता यद् यद् इष्यते तैः सुहृत्तमैः

śrī-parīkṣid uvāca—
nanda-patnī-priya-sakhī devakī putra-vatsalā |
āhedaṁ dīyatāṁ yad yad iṣyate taiḥ suhṛttamaiḥ

Translation

Śrī Parīkṣit Mahārāja said: Then Śrī Devakī, who is so affectionate to her son and is the dear friend of Śrī Yasodā, wife of Śrī Nanda Mahārāja, said, “Whatever desires these tender-hearted vraja-vāsīs make, whatever they may be, You should fulfill all their desires; whatever they desire You should grant them.”

1.6.70-72

ततः पद्मवती राज्य- दान-भीता विमूढ-धिः ।
महिषी यदु-राजस्य वृद्धा मातामही प्रभोः

अप्य् उक्ताश्रवणात् पूर्वं राम-मात्रावहेलिता ।
स्व-भार्तृ रक्षितुं राज्यं चातुर्यात् परिहासवत्

व्यहार-परिपात्यान्य- चित्ततापदानेन तम् ।
यदु-वंश्य्-एक-श्रवणं विधातुं स्वस्थम् अब्रवीत्

tataḥ padmavatī rājya- dāna-bhītā vimūḍha-dhiḥ |
mahiṣī yadu-rājasya vṛddhā mātāmahī prabhoḥ

apy uktāśravaṇāt pūrvaṁ rāma-mātrāvahelitā |
sva-bhārtū rakṣituṁ rājyaṁ cāturyāt parihāsavat

vyahāra-paripātyānya- cittatāpadānena tam |
yadu-vaṁśy-eka-śravaṇaṁ vidhātuṁ svastham abravīt

Translation

The queen of Śrī Ugrasena, the foolish old lady Padmāvatī and maternal grandmother of Śrī Kṛṣṇa, was at first ignored by the mother of Śrī Balarāma, Śrī Rohiṇī-devī. Still she had the fear that Śrī Kṛṣṇa may give away the entire kingdom to the residents of Vraja. She wanted to protect the kingdom of her husband Śrī Ugrasena. She thought that by her speech the heart of Śrī Kṛṣṇa, the only shelter of the people of the Yadu dynasty, would be absorbed in some other matter and would feel composed. Therefore, she spoke cleverly in a joking manner as follows.

1.6.73-75

श्री-पद्मवत्य् उवाच—
त्वयानुतप्यते कृष्ण कथꣳ मन्-मन्त्रितꣳ शृणु ।
यद् एकादशाभिर् वर्षैर् नन्द-गोपस्य मन्दिरे

द्वाभ्याꣳ भ्रातृभ्याꣳ उपभुक्तꣳ हि वर्तते ।
तत्र दद्यान् न दद्याद् वा गो-रक्षाजीवनꣳ स ते

सर्वꣳ तद्-गर्ग-हस्तेन गणयित्वा कणानुसः ।
द्वि-गुणी-कृत्य मद्-भार्त्रा तस्मै देयꣳ शपे स्वयम्

śrī-padmavaty uvāca—
tvayānutapyate kṛṣṇa kathaṁ man-mantritaṁ śṛṇu |
yad ekādaśābhir varṣair nanda-gopasya mandire

dvābhyāṁ bhrātṛbhyāṁ upabhuktaṁ hi vartate |
tatra dadyān na dadyād vā go-rakṣājīvanaṁ sa te

sarvaṁ tad-garga-hastena gaṇayitvā kaṇānusaḥ |
dvi-guṇī-kṛtya mad-bhārtrā tasmai deyaṁ śape svayam

Translation

Padmāvatī said: O Kṛṣṇa, why are You repenting? Listen to my advice. Whatever You two brothers have eaten, drunk, worn and enjoyed by remaining in the house of Nanda-gopa, whether they may or may not give you some remittance for grazing and protecting the cows, I am not concerned with that. Nevertheless, the king of the Yadus would have Śrī Gargācārya account for every single farthing of that remuneration and even double it. He would have Śrī Gargācārya grant it to the king of the gopas – I tell this by taking a vow.

1.6.76

श्री-परीक्षिद् उवाच—
तच् च श्री-भगवान् कृत्वा श्रुतम् अप्य् अश्रुत यथा ।
अजानन्न् इव पप्रच्छ शोक-वेगाद् अथोद्धवम्

śrī-parīkṣid uvāca—
tac ca śrī-bhagavān kṛtvā śrutam apy aśrutaṁ yathā |
ajānann iva papraccha śoka-vegād athoddhavam

Translation

Śrī Parīkṣit Mahārāja said: However, Bhagavān Śrī Kṛṣṇa, despite hearing these words, ignored them, and being pained by distress like an ignorant person, began to ask Śrī Uddhava, "What is My duty towards the residents of Vraja?"

1.6.77

श्री-भगवान् उवाच—
भो विद्वद्-वर तत्रत्या- खिलाभिप्राय-विद् भवान् ।
तेषाम् अभिष्ट कि तन् मे कथयत्व् अविलम्बितम्

śrī-bhagavān uvāca—
bho vidvad-vara tatratyā- khilābhiprāya-vid bhavān |
teṣām abhiṣṭaṁ kiṁ tan me kathayatv avilambitam

Translation

Bhagavān Śrī Kṛṣṇa said: O best among the cultured, Śrī Uddhava. You know all the intentions of the vraja-vāsīs. What are the desires of those people? Please tell me at once.

1.6.78

श्री-परीक्षिद् उवाच—
तच् छ्रुत्वा भगवद्-वाक्यम् उद्धवो हृदि दुःखितः ।
क्षणं निश्वस्य विस्मेरः सानुतापं जगाद तम्

śrī-parīkṣid uvāca—
tac chrūtvā bhagavad-vākyam uddhavo hṛdi duḥkhitaḥ |
kṣaṇaṁ niśvasya vismeraḥ sānutāpaṁ jagāda tam

Translation

Śrī Parīkṣit Mahārāja said: After hearing the words of Bhagavān Śrī Kṛṣṇa, Śrī Uddhava became distressed and anxious in mind. However, after a moment, he spewed out a long sigh and began to speak regretfully.

1.6.79

श्रीमद्-उद्धव उवाच—
न राज-राजेश्वरता विभूतीर्
न दिव्य-वस्तूनि च ते भवत्तः ।
न कामयन्ते'न्यद् अपीह किञ्चिद्
अमूत्र च प्राप्यं ऋते भवन्तम्

śrīmad-uddhava uvāca—
na rāja-rājeśvaratā vibhūtīr
na divya-vastūni ca te bhavattaḥ |
na kāmayante'nyad apīha kiñcid
amūtra ca prāpyaṁ ṛte bhavantam

Translation

Śrī Uddhava said: These vraja-vāsīs desire neither the sovereign empire of the world nor the opulences of the world. They do not desire the wealth of heavenly planets and they do not maintain the desire to obtain any wealth in this world. They desire only You.

1.6.80

अवधान-प्रसादो'त्र क्रियता ज्ञापयामि यत् ।
पश्चाद् विचर्य कर्तव्य स्वयम् एव यथोचितम्

avadhāna-prasādo'tra kriyatāṁ jñāpayāmi yat |
paścād vicarya kartavyaṁ svayam eva yathocitam

Translation

Please carefully listen to what I am narrating. You should think for Yourself and decide what is suitable, accept only that.

1.6.81

पूर्व नन्दस्य सङ्गत्या भवता प्रेषितानि ते ।
भूषणादीनि दृष्ट्वोचुर् मिथो मग्नाः शुचाम्बुधौ

pūrvaṁ nandasya saṅgatyā bhavatā preṣitāni te |
bhūṣaṇādīni dṛṣṭvocur mitho magnāḥ śucāmbudhau

Translation

Before this, seeing the ornaments You sent through the medium of Śrī Nanda Mahārāja, the vraja-vāsīs became submerged in an ocean of sorrow, and began to speak to one another like this:

1.6.82

अहो बत महत् कष्टा वयम् एतद् अभीप्सवः ।
एतत्-प्रसाद-योग्याश् च ज्ञाताः कृष्णेन सम्प्रति

aho bata mahat kaṣṭāṁ vayam etad abhīpsavaḥ |
etat-prasāda-yogyāś ca jñātāḥ kṛṣṇena samprati

Translation

Alas, this is a matter of great distress! Śrī Kṛṣṇa has thought that we only desire these things and we are suitable only for this type of mercy.

1.6.83

तद् अस्मज्-जीवन धिग् धिक् तिष्ठेत् कण्ठे'धुनापि यत् ।
नन्द-गोपा श् च धिग् धिग् ये त त्यक्त्वैतान्य् उपानयन्

tad asmaj-jīvanaṁ dhig dhik tiṣṭhet kaṇṭhe'dhunāpi yat |
nanda-gopāṁś ca dhig dhig ye taṁ tyaktvaitāny upānayan

Translation

Fie on our life, fie on our life! Why has our breath not left us? It is trapped in the throat only. Fie on our life-airs too! Fie on those gopas too like Nanda who abandoned Śrī Kṛṣṇa in Mathurā and brought back these clothes and ornaments as a gift! Fie on them!

1.6.84

ततस् त्वद्-गमनाशा च हित्वा सह यशोदया ।
मृत-प्राया भवन्-मात्रा रेभिरे'नाशन महत्

tatas tvad-gamanāśāṁ ca hitvā saha yaśodayā |
mṛta-prāyā bhavan-mātrā rebhire'nāśanaṁ mahat

Translation

All the vraja-vāsis along with Your Śrī Yasodā have abandoned the expectation of Your returning to Vraja. Thus being almost dead, they have accepted the vow of great fasting.

1.6.85-86

कृतापाराधवान् नन्दो वक्तु किञ्चिद् दिन-त्रयम् ।
अशक्तो'त्यन्त-सोकार्ता व्रज-प्राणान् अवन् गतान्

भवतस् तत्र यानोक्ति ग्राहयन् शपथोत्करैः ।
दर्शयन् युक्ति-चातुर्यम् अमून् एवम् अशास् त्व् अयात्

kṛtāpārādhavān nando vaktuṁ kiñcid dina-trayam |
aśakto'tyanta-sokārtā vraja-prāṇān avan gatān

bhavatas tatra yānoktiṁ grāhayan śapathotkaraiḥ |
darśayan yukti-cāturyam amūn evam aśās tv ayāt

Translation

Śrī Nanda Mahārāja considered himself an offender and could not speak anything for three days. Then, seeing the lives of the Vraja- vāsīs diminishing from overwhelming distress, he took many types of vows, and gave them such confidence that "Kṛṣṇa would come back to Vraja" and by various types of clever tricks, He somehow pacified them.

1.6.87

श्री-नन्द उवाच—
द्रव्याण्य् आदौ प्रेम-चिह्नानि पुत्र
एतान्य् अत्र प्रहिनोत् सत्य-वाक्यः ।
शीघ्रꣳ पश्चाद् अगमिष्यत्य् अवश्यꣳ
तत्रत्यꣳ स्व-प्रस्तुतार्थꣳ समाप्य

śrī-nanda uvāca—
dravyāṇy ādau prema-cihnāni putra
etāny atra prahinot satya-vākyaḥ |
śīghraṁ paścād agamiṣyaty avaśyaṁ
tatratyaṁ sva-prastutārthaṁ samāpya

Translation

Mahārāja Śrī Nanda said: My son Kṛṣṇa is truthful. Even before coming to Vraja, in the form of these signs of affection, he has sent

these objects. After finishing very soon the required duties of that place, he will certainly come back to Vraja.

1.6.88

श्रीमद्-उद्धव उवाच—
श्रुत्वा ते तत्र विश्वास्य सर्वे सरल-मानसः ।
भवत्-प्रीतिꣳ समालोच्या- लङ्करान् दधुर् आत्मसु

śrīmad-uddhava uvāca—
śrutvā te tatra viśvāsya sarve sarala-mānasaḥ |
bhavat-prītiṁ samālocyā- laṅkarān dadhur ātmasu

Translation

Śrī Uddhava said: The simple-hearted vraja-vāsīs believed in the words of Śrī Nanda and considering the matter of Your prema, wore those ornaments on their bodies.

1.6.89

श्री-कृष्णो'त्र समागत्य प्रसाद-द्रव्य-सङ्ग्रहात् ।
वीक्ष्याज्ञा-पालकान् अस्मान् नितरा कृपायिष्यति

śrī-kṛṣṇo'tra samāgatya prasāda-dravya-saṅgrahāt |
vīkṣyājñā-pālakān asmān nitarāṁ kṛpāyiṣyati

Translation

They had faith that when Śrī Kṛṣṇa came to Vraja, upon seeing them wearing the clothes and ornaments sent by Him, He would consider them to be obedient and then would show more mercy.

1.6.90

भवान् स्वयम् अगत्वा तु यः सन्देश समर्प्य माम् ।
प्रहिनोत् तेन ते सर्वे बभुवुर् निहता इव

bhavān svayam agatvā tu yaḥ sandeśaṁ samarpya mām |
prahinot tena te sarve babhuvur nihatā iva

Translation

However, You did not personally go there but sent a message through me. Therefore, all those Vraja-vāsīs have nearly passed away.

1.6.91

तथा दृष्ट्या मया तत्र भवतो गमनꣳ ध्रुवम् ।
प्रतिज्ञाय प्रयत्नात् तन् जीवयित्वा समागतम्

tathā dṛṣṭyā mayā tatra bhavato gamanaṁ dhruvam |
pratijñāya prayatnāt tan jīvayitvā samāgatam

Translation

Seeing their despondency at that place by words such as 'My Lord Śrī Kṛṣṇa will surely return to Vraja...' I made them aware of my endeavor, and after making this vow to them, I have come back here.

1.6.92

त्वत्-प्राप्तये'थ सन्न्यस्त- समस्त-विषयाश्रयः ।
प्रापुर् यादृग् अवस्थाꣳ ते तꣳ पृच्छैतꣳ निजाग्रजम्

tvat-prāptaye'tha sannyasta- samasta-viṣayāśrayaḥ |
prāpur yādṛg avasthāṁ te taṁ pṛcchaitaṁ nijāgrajam

Translation

Those vraja-vāsīs have forsaken all pleasing objects to obtain You. You should ask Your elder brother, Śrī Baladevajī, about their pitiful condition.

1.6.93-94

श्री-परीक्षिद् उवाच—
तद्-विच्छेद-महा-दुःख- सङ्कया ꣳलापितानि सः ।
देवकी-भीष्मजादीनाꣳ मुखान्य् अवनतान्य् अधः

क्षरद्-अस्राणि स-स्नेहꣳ विलोक्य मृदुलाशयः ।
मासी-कर्पर-पत्राणि व्यग्रो'याचतः सꣳज्ञया

śrī-parīkṣid uvāca—
tad-viccheda-mahā-duḥkha- saṅkayā ṁlāpitāni saḥ |
devakī-bhīṣmajādīnāṁ mukhāny avanatāny adhaḥ

kṣarad-asrāṇi sa-snehaṁ vilokya mṛdulāśayaḥ |
māsī-karpara-patrāṇi vyagro'yācataḥ saṁjñayā

Translation

Mahārāja Śrī Parīkṣit said: Due to the apprehension of great distress arising from the separation of Śrī Kṛṣṇa, the faces of Śrī Devakī, Śrī Rukmiṇī and others became morose, and they lowered their heads and began to shed tears from their eyes. Seeing this and being agitated by affection, soft-hearted Śrī Kṛṣṇa, ordered by a gesture for some ink and paper to write something.

1.6.95-96

प्रस्तुतार्थ समाधाया- त्रत्यान् आश्वास्य बान्धवान् ।
एषो'हम् आगत-प्राया इति जानीत मत्-प्रियाः

एवम् आश्वासन प्रेम- पात्र प्रेषयितु व्रजे ।
स्व-हस्तेनैव लिखित तच् च गाढ-प्रतीतये

prastutārthaṁ samādhāyā- tratyān āśvāsya bāndhavān |
eṣo'ham āgata-prāyā iti jānīta mat-priyāḥ

evam āśvāsanaṁ prema- pātraṁ preṣayituṁ vraje |
sva-hastenaiva likhitaṁ tac ca gāḍha-pratītaye

Translation

Having intense prema towards the vraja-vāsīs, Śrī Kṛṣṇa wrote an assuring, affectionate letter to send to Vraja by His own lotus hand, "My dear vraja-vāsīs! Please, consider that I have all but returned to Vraja, having finished the work that I began here, and having given assurance to my brothers and friends."

1.6.97

तस्येहितम् अभिप्रेत्य प्राप्तो'त्यन्तार्तिम् उद्धवः ।
व्रज-वासि-मनो-ऽभिज्ञो'ब्रवीत् स-शपथ रुदन्

tasyehitam abhipretya prāpto'tyantārtim uddhavaḥ |
vraja-vāsi-mano-'bhijño'bravīt sa-śapathaṁ rudan

Translation

Understanding the intent of Śrī Kṛṣṇa to send a letter to Vraja, Śrī Uddhava began to weep out of grave distress. He understood the sentiments of the hearts of the vraja-vāsīs, therefore with a show of confidence he thus began to speak.

1.6.98

श्रीमद्-उद्धव उवाच—
प्रभो सुनिर्णीतम् इद प्रतीहि
त्वदीय-पादाब्ज-युगस्य तत्र ।
शुभ-प्रयान न विनास्य जीवेद्
व्रजः कथञ्चिन् न च किञ्चिद् इच्छेत्

śrīmad-uddhava uvāca—
prabho sunirṇītam idaṁ pratīhi
tvadīya-pādābja-yugasya tatra |
śubha-prayānaṁ na vināsya jīved
vrajaḥ kathañcin na ca kiñcid icchet

Translation

Śrī Uddhava said: O Lord, I discovered that if Your lotus feet do not come to Vraja, then these vraja-vāsīs would not be able to maintain their lives, because they do not desire any object other than You.

1.6.99

श्री-परीक्षिद् उवाच—
कुमतिः क□स-माताह स-हास□ धुन्वती शिरः ।
हु□ हु□ देवकी निर्बुद्धे बुद्ध□ बुद्ध□ मयाधुना

śrī-parīkṣid uvāca—
kumatiḥ kaṁsa-mātāha sa-hāsaṁ dhunvatī śiraḥ |
huṁ huṁ devakī nirbuddhe buddhaṁ buddhaṁ mayādhunā

Translation

Śrī Parīkṣit Mahārāja said: Hearing this, Padmāvatī, the mother of Kaṁsa who possessed a wicked intelligence, shook her head, began to laugh and spoke thus, “Arey! Stupid Devakī! ‘Aha, Aha…’ I understand…I understand everything very well now!”

1.6.100-101

चिर□ गो-रस-दानेन यन्त्रितस्योद्धवस्य ते ।
साहाय्यात् त्वत्-सुत□ गोपा नाययित्वा पुनर् वने

भीषणे दुर्गमे दुष्ट-सत्त्व-जुष्टे स-कण्टके ।
स□रक्षयितुम् इच्छन्ति धूर्ताः पशु-गणान् निजान्

ciraṁ go-rasa-dānena yantritasyoddhavasya te |
sāhāyyāt tvat-sutaṁ gopā nāyayitvā punar vane

bhīṣaṇe durgame duṣṭa-sattva-juṣṭe sa-kaṇṭake |
saṁrakṣayitum icchanti dhūrtāḥ paśu-gaṇān nijān

Translation

Uddhava stayed in Vraja for many days and those clever vraja- vāsīs captivated him by giving him cow’s milk. Now they want to take your son back to Vraja with the help of Uddhava. They expect Him to guard their animals in the forest, which is fearsome, thorny, inaccessible and full of violent animals.

1.6.102

श्री-परीक्षिद् उवाच—
तत् श्रुत्वा कुत्सित वाक्यम् अशक्ता सोढुम् अञ्जसा ।
यशोदायाः प्रिय-सखी राम-माताह कोपिता

śrī-parīkṣid uvāca—
tat śrutvā kutsitaṁ vākyam aśaktā soḍhum añjasā |
yaśodāyāḥ priya-sakhī rāma-mātāha kopitā

Translation

Śrī Parīkṣit Mahārāja said: Śrī Rohiṇī-devī, the mother of Śrī Balarāma, could not tolerate the revolting words of the mother of Kaṁsa and became angry and began to speak thus.

1.6.103

श्री-रोहिण्य् उवाच—
आः क स-मातः किम् अय गो-रक्षाया नियुज्यते ।
क्षण-मात्र च तत्रत्यैर् अदृष्टो'स्मिन् न जीव्यते

śrī-rohiṇy uvāca—
āḥ kaṁsa-mātaḥ kim ayaṁ go-rakṣāyāṁ niyujyate |
kṣaṇa-mātraṁ ca tatratyair adṛṣṭo'smin na jīvyate

Translation

Śrī Rohiṇī-devī said: Ugh, mother of Kaṁsa, can the vraja-vāsīs appoint Śrī Kṛṣṇa in the duty of grazing cows? They cannot maintain their lives even for a moment without glancing at Him.

1.6.104-105

वृक्षादिभिस् त्व् अन्तरिते कदाचिद् अस्मिन्
सति स्यात् सह-चारिणाꣳ भृशाम् ।
श्री-कृष्ण कृष्णेति महा-प्लुत-स्वरैर्
आह्वान-भङ्ग्याकुलता स-रोदना

व्रज-स्थितानाꣳ त्व् अहर् एव काल-
रात्रिर् भवेद् एक-लवो युगꣳ च ।
रविꣳ रजो-वर्त्म स पश्यताꣳ मुहुर्
दधा च काचिन् मुरलीꣳ च शृण्वताम्

vṛkṣādibhis tv antarite kadācid asmin
sati syāt saha-cāriṇāṁ bhṛśām |
śrī-kṛṣṇa kṛṣṇeti mahā-pluta-svarair
āhvāna-bhaṅgyākulatā sa-rodanā

vraja-sthitānāṁ tv ahar eva kāla-
rātrir bhaved eka-lavo yugaṁ ca |
raviṁ rajo-vartma sa paśyatāṁ muhur
daśā ca kācin muralīṁ ca śṛṇvatām

Translation

O chaste lady, when Śrī Kṛṣṇa enters the shadows of trees and cannot be seen by the sakhās, they begin to shout out, “O Kṛṣṇa, Kṛṣṇa, where are You? Please come quickly and give us Your darśana.” They call out loudly like this and anxiously cry. Without the darśana of Śrī Kṛṣṇa, even one day seems like one night of the cosmic deluge. To know the time Kṛṣṇa is returning from tending the cows, they look intently at the sun at every moment, the go-dhūli and the path by which He returns. Furthermore, in the evening when they hear the sweet sound of His flute they become mad out of affection.

1.6.106

अयꣳ हि तत्-तद्-विपिनेषु कौतुकाद्
विहार्तु-कामः पशु-सङ्घ-सङ्गतः ।
वयस्य-वर्गैः सह सर्वतो'टितुꣳ
प्रयति नित्यꣳ स्वयम् अग्रजान्वितः

ayaṁ hi tat-tad-vipineṣu kautukād
vihārtu-kāmaḥ paśu-saṅgha-saṅgataḥ |
vayasya-vargaiḥ saha sarvato'ṭituṁ
prayati nityaṁ svayam agrajānvitaḥ

Translation

In fact, Śrī Kṛṣṇa Himself goes daily to wander and sport in the most charming Vṛndāvana on the pretext of grazing the cows with His brother Balarāma and the cowherd boys.

1.6.107

यत्राति-मत्ताम्बु-विहङ्ग-माला-
कुली-कृताल्य्-आवलि-विभ्रमेण ।
विचालिताना कमलोत्पलाना
सरा सि गन्धैर् विलसज्-जलानि

yatrāti-mattāmbu-vihaṅga-mālā-
kulī-kṛtāly-āvali-vibhrameṇa |
vicālitānāṁ kamalotpalānāṁ
sarāṁsi gandhair vilasaj-jalāni

Translation

In Vṛndāvana there are many ponds and the waters of the pond remain fragrant due to the scent of flowers such as water lilies and lotuses. Those flowers keep quivering due to the humming of bumblebees and play of intoxicated water birds.

1.6.108

तथा महाश्चर्य-विचित्रता-मयी
कलिन्दजा सा व्रज-भूमि-सङ्गिनी ।
तथा-विधा विन्ध्य-नगादि-सम्भवः
पराश् च नद्यो विलसन्ति यत्र च

tathā mahāścarya-vicitratā-mayī
kalindajā sā vraja-bhūmi-saṅginī |
tathā-vidhā vindhya-nagādi-sambhavaḥ
parāś ca nadyo vilasanti yatra ca

Translation

Śrī Vṛndāvana's sakhī, Śrī Yamunājī, gifted with such wonderful beauty, astonishes the heart. Not only this, even the small rivers that originate from such mountains as the Vindhyācala also further enhance the beauty of this Vṛndāvana.

1.6.109

तत्-तत्-तट कोमल-बालुकाचित
रम्य सदा नूतन-शद्वलावृतम् ।
स्वभाविक-द्वेष-विसर्जनोल्लसन्-
मनोज्ञा-नाना-मृग-पक्षि-सङ्कुलम्

tat-tat-taṭaṁ komala-bālukācitaṁ
ramyaṁ sadā nūtana-śadvalāvṛtam |
svabhāvika-dveṣa-visarjanollasan-
manojñā-nānā-mṛga-pakṣi-saṅkulam

Translation

Both shores of these rivers are full of clean, soft sand and covered by supple grass. Due to being naturally free of envy, various types of deer and birds who are always happy and attractive sport on these shores.

1.6.110

दिव्य-पुष्प-फल-पल्लवावली-
भार-नम्रित-लता-तरु-गुल्मैः ।
भूषित मद-कलापि-कोकिल-
श्रेणि-नादितम् अज-स्तुति-पात्रम्

divya-puṣpa-phala-pallavāvalī-
bhāra-namrita-latā-taru-gulmaiḥ |
bhūṣitaṁ mada-kalāpi-kokila-
śreṇi-nāditam aja-stuti-pātram

Translation

On those shores, the shrubs, creepers and trees are bowing down due to the burden of flowers, fruits and buds, and are enhancing the beauty of the Yamunā shores. Vṛndāvana is resonant with the sweet singing of maddened peacocks and cuckoo birds. So due to its enchanting beauty, in this way, even such demigods as Śrī Brahmā have also glorified Vṛndāvana.

1.6.111

वृन्दारण्ये व्रज-भुवि गवा तत्र गोवर्धने वा
नास्ति हिसा-हरण-रहिते राक्षकस्याप्य् अपेक्षा ।
गावो गत्वोषसि विपिनतस् त महिष्य्-आदि-युक्तः
स्वैर भुक्त्वा स-जल-यवस सायम् आयन्ति वासम्

vṛndāraṇye vraja-bhuvi gavāṁ tatra govardhane vā
nāsti hiṁsā-haraṇa-rahite rākṣakasyāpy apekṣā |
gāvo gatvoṣasi vipinatas ta mahiṣy-ādi-yuktaḥ
svairaṁ bhuktvā sa-jala-yavasaṁ sāyam āyanti vāsam

Translation

In Vṛndāvana and Govardhana within Vraja-mandala, there is no apprehension of injury or theft of animals. Therefore, in those places there is no need of any guard to protect the cows. The animals such as cows and buffaloes are free to go to the forest early in the morning and consume grass and water, and in the evening return to their own places.

1.6.112

श्री-वृद्धोवाच—
अरे बालेति वाचाले तत् कथ ते गवादयः ।
अधुना रक्षकाभावान् नाष्टा इति निशम्यते

śrī-vṛddhovāca—
are bāleti vācāle tat kathaṁ te gavādayaḥ |
adhunā rakṣakābhāvān nāṣṭā iti niśamyate

Translation

The old mother of Kaṁsa spoke, “Arey, chatterbox, you are babbling like a child! If that is the case, have we not heard that now in the absence of a guard all those cows and animals have nearly perished!

1.6.113-114

श्री-परीक्षिद् उवाच—
श्रीमद्-गोपालदेवस् तच् छ्रूत्वा सम्भ्रान्ति-यन्त्रितः ।
जातान्तस्-तपतः शुष्यन्- मुखाब्जः शङ्कयाकुलः

प्रथमापर-कालीन- व्रज-वृत्तान्त-वेदिनः ।
मुखम् आलोकयाम् आस बलदेवस्य साश्रुकम्

śrī-parīkṣid uvāca—
śrīmad-gopāladevas tac chrūtvā sambhrānti-yantritaḥ |
jātāntas-tapataḥ śuṣyan- mukhābjaḥ śaṅkayākulaḥ

prathamāpara-kālīna- vraja-vṛttānta-vedinaḥ |
mukham ālokayām āsa baladevasya sāśrukam

Translation

Śrī Parīkṣit Mahārāja said: Hearing the words of the old lady, Śrīmad Gopāla-deva became extremely worried and perturbed with apprehension. As a result, he became excessively pained, causing His happy lotus face to wither. He then began looking at the tear- filled face of Śrī Balarāma who knew all events of past and present in Vraja.

1.6.115

रोहिणी-नन्दनो भ्रातुर् भाव बुद्धः स्मरन् व्रजम् ।
स्व-धैर्य-रक्षणाशक्तः प्रारुदन्न् अब्रवीत् स्फुटम्

rohiṇī-nandano bhrātur bhāvaṁ buddhaḥ smaran vrajam |
sva-dhairya-rakṣaṇāśaktaḥ prārudann abravīt sphuṭam

Translation

Seeing this, Rohiṇī-nandana Śrī Baladeva understood the intention of His brother. Being unable to maintain His patience, due to the remembrance of the land of Vraja, He began to narrate all the incidents of Vraja in clear words as He wept aloud.

1.6.116-117

श्री-बलदेव उवाच—
गवा केव कथा कृष्ण ते ते'पि भवतः प्रियाः ।
मृगा विहङ्गा भाण्डीर- कदम्बाद्याश् च पादपाः

लता-निकुञ्ज-कुञ्जानि शाद्वलान्य् अपि जीवनम् ।
भवत्य् एवार्पयाम् आसुः क्षीणश् च सरितो'द्रयः

śrī-baladeva uvāca—
gavāṁ keva kathā kṛṣṇa te te'pi bhavataḥ priyāḥ |
mṛgā vihaṅgā bhāṇḍīra- kadambādyāś ca pādapāḥ

latā-nikuñja-kuñjāni śādvalāny api jīvanam |
bhavaty evārpayām āsuḥ kṣīṇaś ca sarito'drayaḥ

Translation

Śrī Baladeva said: O Kṛṣṇa, what to speak of the cows, even your beloved deer, birds, the kadamba and other trees of Bhandīravana, the creepers, groves and even the grounds covered with green grass, all have sacrificed their lives for You. The ponds have dried up and even the mountains are becoming lean and thin every day.

1.6.118

मनुष्याः कतिचिद् भ्रातः पर ते सत्य-वाक्यतः ।
जाताशयैव जीवन्ति नेच्छ श्रोतुम् अतः परम्

manuṣyāḥ katicid bhrātaḥ paraṁ te satya-vākyataḥ |
jātāśayaiva jīvanti neccha śrotum ataḥ param

Translation

O brother Kṛṣṇa, even some of the local folks there, having trust in Your words with the hope to have Your darśana, are somehow maintaining their lives. Therefore, do not crave to hear anything more than this.

1.6.119

किन्त्व् इदानीम् अपि भवान् यदि तन् नो'नुकम्पते ।
यम एव तदा सर्वान् वेगेनानुग्रहिष्यति

kintv idānīm api bhavān yadi tan no'nukampate |
yama eva tadā sarvān vegenānugrahiṣyati

Translation

However, now if You do not show mercy to the present folks, then Yamarāja will quickly show mercy upon them, because only by his mercy will their distress and lamentation be alleviated, which has arisen from separation from friends and relatives.

1.6.120

यत् तत्र च त्वयाकारि निविषः कालिय-ह्रदः ।
शोको'य विपुलस् तेषा शोके'न्यत् करण शृणु

yat tatra ca tvayākāri niviṣaḥ kāliya-hradaḥ |
śoko'yaṁ vipulas teṣāṁ śoke'nyat karaṇaṁ śṛṇu

Translation

What more is there to say about the horrid condition of Vraja? In Vraja, the poisoned lake of Kāliya that You once freed them from has become a cause of undue distress. There is also another reason for their distress, listen...

1.6.121

तत्रत्या यमुना स्व्-अल्प- जला शुष्केव साजनि।
गोवर्धनो'भून् नीचो'सौ स्वः प्राप्तो यो धृतस् त्वया

tatratyā yamunā sv-alpa- jalā śuṣkeva sājani |
govardhano'bhūn nīco'sau svaḥ prāpto yo dhṛtas tvayā

Translation

The present Śrī Yamunā has very little water left. She has almost dried up. Śrī Govardhana, which used to rise up to the heavens when mounted on Your lotus hand, now that same Girirāja is sinking down into the earth.

1.6.122

न यान्त्य् अनशनात् प्राणस् त्वन्-नामामृत-सेविनाम्।
पर शुष्क-महारण्य- दावाग्निर् भविता गतिः

na yānty anaśanāt prāṇas tvan-nāmāmṛta-sevinām |
paraṁ śuṣka-mahāraṇya- dāvāgnir bhavitā gatiḥ

Translation

What more to say about the condition of Vraja? Even those who remain alive have also given up their bathing, drinking and eating. Their life-force is not leaving them due to the tasting of the nectar of Your holy names. Therefore, the forest fire of this parched Mahāvana would be their final shelter.

1.6.123

श्री-परीक्षिद् उवाच—
शृण्वन्न् असौ तत्-पर-दुःख-कातरः
कण्ठे गृहीत्वा मृदुल-स्वभावकः।
राम महा-दीन-वद् अश्रु-धारया
धौताङ्ग-रागो'रुदद् उच्च-सुस्वरम्

śrī-parīkṣid uvāca—
śṛṇvann asau tat-para-duḥkha-kātaraḥ
kaṇṭhe gṛhītvā mṛdula-svabhāvakaḥ |
rāmaṁ mahā-dīna-vad aśru-dhārayā

dhautāṅga-rāgo'rudad ucca-susvaram

Translation

Śrī Parīkṣit Mahārāja said: Hearing these agonizing words, the tender-hearted Śrī Kṛṣṇa, who is troubled to hear the anxiety and distress of others, caught hold of Śrī Balarāma's neck and began to wail out in a loud voice like a broken-hearted person. Streams of tears washed away His bodily ointments.

1.6.124

पश्चाद् भूमि-तले लुलोठ स-बलो मातर् मुमोह क्षणात्
तादृग् रोदन-दुःस्थतानुभवतश् चापूर्व-वृत्तꣳ तयोः ।
रोहिण्य्-उद्धव-देवकी-मदन-सुश्री-सत्यभामादयः
सर्वे'न्तः-पुर-वासिनो विकलताꣳ भेजू रुदन्तो मुहुः

paścād bhūmi-tale luloṭha sa-balo mātar mumoha kṣaṇāt
tādṛg rodana-duḥsthatānubhavataś cāpūrva-vṛttaṁ tayoḥ |
rohiṇy-uddhava-devakī-madana-suśrī-satyabhāmādayaḥ
sarve'ntaḥ-pura-vāsino vikalatāṁ bhejū rudanto muhuḥ

Translation

O mother, then Śrī Kṛṣṇa along with Śrī Balarāma became faint momentarily and began to roll on the ground. Seeing and understanding Their distress, mother Rohiṇī, Śrī Uddhava, madana- jananī Śrī Rukmiṇī, Śrī Satyabhāmā and all the residents of the palace became overwhelmed with sorrow and began to wail out again and again.

1.6.125

श्रूत्वान्तः-पुरतो'प्य् अपूर्व-कलिताक्रान्दꣳ महार्त-स्वरैर्
धवन्तो यदवो जवेन वसुदेवेनोग्रसेणादयः
तत्रागत्य तथा-विधꣳ प्रभु-वरꣳ दृष्ट्वारुदन् विह्वला
विप्रा गर्ग-मुखास् तथा पुर-जनाश् चापूर्व-दृष्टेक्षया

śrūtvāntaḥ-purato'py apūrva-kalitākrāndaṁ mahārta-svarair
dhavanto yadavo javena vasudevenograseṇādayaḥ
tatrāgatya tathā-vidhaṁ prabhu-varaṁ dṛṣṭvārudan vihvalā
viprā garga-mukhās tathā pura-janāś cāpūrva-dṛṣṭekṣayā

Translation

Upon hearing the astonishing sound of weeping coming from the palace, Śrī Ugrasena and the other Yādavas quickly hurried to that mournful place, along with Śrī Vasudeva and saw the Supreme Lord Śrī Kṛṣṇa in that condition. In this way, all the citizens and brāhmaṇas such as Garga were present there and never seeing this incident before, they became agitated and began to weep.

PART ONE · BHAGAVAT-KṚPĀ-SĀRA

Chapter 7

Pūrṇa — The Pinnacle of Excellent Devotees

132 aligned entries · 160 numbered verses

1.7.1

श्री-परीक्षिद् उवाच—
इत्थꣳ स-परिवारस्य मातस् तस्याति-रोदनैः ।
ब्रह्माण्डꣳ व्याप्य सञ्जातो महोत्पात-चयः क्षणात्

śrī-parīkṣid uvāca—
itthaṁ sa-parivārasya mātas tasyāti-rodanaiḥ |
brahmāṇḍaṁ vyāpya sañjāto mahotpāta-cayaḥ kṣaṇāt

Translation

Śrī Parīkṣit Mahārāja said: O mother, when Śrī Kṛṣṇa and his family began to cry pitifully in this way, then the sound of their weeping instantly engulfed the entire brahmāṇḍa. Subsequently, various kinds of foreboding calamities such as shooting stars began to appear.

1.7.2

तत्रान्य-बोधकाभावात् स्वयम् आगाच् चतुर्मुखः ।
वृतो वेद-पुराणाद्यैः परिवारैः सुरैर् अपि

tatrānya-bodhakābhāvāt svayam āgāc caturmukhaḥ |
vṛto veda-purāṇādyaiḥ parivāraiḥ surair api

Translation

There was no recipient for solace—all became bewildered themselves! Therefore, four-headed Brahmā himself appeared, encircled by his own associates, the Vedas, Purāṇas and demigods.

1.7.3-4

तम् अपूर्व-दशा-भाजꣳ प्रेष्ठ-प्राणाय-कातरम् ।
निगूढ-निज-माहात्म्य- भर-प्रकटनोद्धतम्

महा-नारायणꣳ ब्रह्मा पितरꣳ गुरुम् आत्मनः ।
स-चमत्कारम् आलोक्य ध्वस्त-धैर्यो'रुदत् क्षणम्

tam apūrva-daśā-bhājaṁ preṣṭha-prāṇāya-kātaram |
nigūḍha-nija-māhātmya- bhara-prakaṭanoddhatam

mahā-nārāyaṇaṁ brahmā pitaraṁ gurum ātmanaḥ |
sa-camatkāram ālokya dhvasta-dhairyo'rudat kṣaṇam

Translation

Śrī Brahmā saw that his father and original guru, Mahā-Nārāyaṇa Śrī Kṛṣṇa, had fallen into a state of bewilderment. Thus, he became unable to maintain his composure, seeing his Lord and master tormented with prema for His beloved devotees as He readied to show the sweetness of his most confidential prema.

1.7.5

स॒स्तभ्य यत्नाद् आत्मान॒ स्वस्थ्य॒ जनयितु॒ प्रभोः ।
उपाय॒ चिन्तयाम् आस प्राप चानन्तर॒ हृदि

saṁstabhya yatnād ātmānaṁ svasthyaṁ janayituṁ prabhoḥ |
upāyaṁ cintayām āsa prāpa cānantaraṁ hṛdi

Translation

Śrī Brahmā, composing himself with some effort, began to think of a way to restore his Lord and master's health and almost at once decided upon a means.

1.7.6

तत्रैव भगवत्-पार्श्वे रुदन्त॒ विनटा-सुतम् ।
उच्चैः सम्बोध्य यत्नेन सबोधी-कृत्य सो'वदत्

tatraiva bhagavat-pārśve rudantaṁ vinaṭā-sutam |
uccaiḥ sambodhya yatnena sabodhī-kṛtya so'vadat

Translation

The son of Vinatā, Śrī Garuḍa, standing nearby Bhagavān, was also weeping at that place. Śrī Brahmā loudly addressed him and began to speak cautiously in order to bring him to his senses.

1.7.7-9

श्री-ब्रह्मोवाच—
यच् छ्री-वृन्दावन मध्ये रैवताद्रि-समुद्रयोः ।
श्रीमन्-नन्द-यशोदादि- प्रतिमालङ्कृतान्तरम्

गो-यूथैस् तादृशैर् युक्त रचित विश्वकर्मणा ।
राजते माथुर सक्षाद् वृन्दावनम् इवागतम्

तत्रेम साग्रज यत्नाद् यथावस्था शनैर् नय ।
केवल यातु तत्रैषा रोहिण्य् अन्यो न कश्चन

śrī-brahmovāca—
yac chrī-vṛndāvanaṁ madhye raivatādri-samudrayoḥ |
śrīman-nanda-yaśodādi- pratimālaṅkṛtāntaram

go-yūthais tādṛśair yuktaṁ racitaṁ viśvakarmaṇā |
rājate māthuraṁ sakṣād vṛndāvanam ivāgatam

tatremaṁ sāgrajaṁ yatnād yathāvasthāṁ śanair naya |
kevalaṁ yātu tatraiṣā rohiṇy anyo na kaścana

Translation

Śrī Brahmā said: Between the ocean and the Raivataka mountain, Viśvakarma created another place called Vṛndāvana, adorned with the pratimās of Śrī Nanda, Śrī Yaśodā and the cowherds. It is present just like the actual Śrī Vṛndāvana within Mathurā-maṇḍala. Therefore, you should bring Śrī Kṛṣṇa with His elder brother gradually to that Vṛndāvana carefully in that same condition. Only Śrī Rohinī-devī alone should go there and no one else.

1.7.10

श्री-परीक्षिद् उवाच—
प्रयत्नात् स्वस्थता नीतो ब्रह्मणा स खगेश्वरः ।
विशारद-वरः पृष्ठे मन्द मन्द न्यधत्त तौ

śrī-parīkṣid uvāca—
prayatnāt svasthatāṁ nīto brahmaṇā sa khageśvaraḥ |
viśārada-varaḥ pṛṣṭhe mandaṁ mandaṁ nyadhatta tau

Translation

Śrī Parīkṣit said: Śrī Kṛṣṇa and Śrī Balarāma began to regain their composure by the efforts of Śrī Brahmā. Then Garuḍa, the king of birds, slowly and carefully placed them upon his back.

1.7.11

स्व-स्थान भेजिरे सर्वे चतुर्वक्त्रेण बोधिताः ।
स ज्ञाम् इवाप्तो रामस् तु नियमानो गरुत्मता

sva-sthānaṁ bhejire sarve caturvaktreṇa bodhitāḥ |
saṁjñām ivāpto rāmas tu niyamāno garutmatā

Translation

Śrī Vasudeva and the other Yādavas, being consoled by Śrī Brahmā, went back to their respective abodes. When Śrī Garuḍa began to take both brothers there, Śrī Balarāma became slightly conscious.

1.7.12

श्री-नन्द-नन्दनस् तत्र पर्यङ्के स्थापितः शनैः ।
साक्षाद् इवावतिष्ठस् ते यत्र तद्-गोप-गोपिकाः

śrī-nanda-nandanas tatra paryaṅke sthāpitaḥ śanaiḥ |
sākṣād ivāvatiṣṭhas te yatra tad-gopa-gopikāḥ

Translation

Śrī Garuḍa slowly removed Śrī Nanda-nandana from his back in that freshly constructed Vṛndāvana where the pratimās of gopas and gopīs were present, and then lay Him down upon a bed.

1.7.13-14

उद्धवेन सहागत्य देवकी पुत्र-वत्सला ।
रुक्मिणी-सत्यभामाद्य देव्यः पद्मवती च सा

तादृग्-दशागत कृष्णम् अशक्तस् त्यक्तुम् अञ्जसा ।
दूराद् दृष्टि-पथे'तिष्ठन् निलीय ब्रह्म-याच्ञया

uddhavena sahāgatya devakī putra-vatsalā |
rukmiṇī-satyabhāmādya devyaḥ padmavatī ca sā

tādṛg-daśāgataṁ kṛṣṇam aśaktas tyaktum añjasā |
dūrād dṛṣṭi-pathe'tiṣṭhan nilīya brahma-yācñayā

Translation

A motherly Devakī, queens such as Rukmiṇi and Satyabhāmā, as well as Padmāvatī, seeing Śrī Kṛṣṇa in that condition, were unable to easily leave Him, and thus came to that Nava-Vṛndāvana with Śrī Uddhava. However, on the request of Brahmā, they hid themselves at some distant to watch the happenings.

1.7.15-16

नारदस् तु कृतागस्कम् इवात्मानम् अमान्यत ।
देवाना यादवाना च सङ्गे'गन् न कुतूहलात्

वियत्य् अन्तर् हृतो भूत्वा बद्धैक योग-पट्टकम् ।
निविष्टो भगवच्-चेष्टा- माधुर्यानुभवाय सः

nāradas tu kṛtāgaskam ivātmānam amānyata |
devānāṁ yādavānāṁ ca saṅge'gan na kutūhalāt

viyaty antar hṛto bhūtvā baddhaikaṁ yoga-paṭṭakam |

niviṣṭo bhagavac-ceṣṭā- mādhuryānubhavāya saḥ

Translation

Śrī Nārada, as if considering himself an offender, as well as the demigods and the Yādavas, did not go there either. However, out of curiosity to experience the sweetness of the pastimes and activities of Bhagavān, they positioned themselves unseen in the sky in a yoga posture.

1.7.17

गरुडश् चोपरि व्योम्नः स्थित्वा प्रत्यक्षम् आत्मनः ।
पक्षाभ्याम् आचर□श् छायाम् अन्ववर्तत त□ प्रभुम्

garuḍaś copari vyomnaḥ sthitvā pratyakṣam ātmanaḥ |
pakṣābhyām ācaraṁś chāyām anvavartata taṁ prabhum

Translation

Śrī Garuḍa also remained out of sight in the sky and began to serve the Lord by providing shade from his outspread wings.

1.7.18-20

अथ कृष्णाग्रजः प्राप्तः क्षणेन स्वस्थतम् इव ।
त□ सर्वार्थम् अभिप्रेत्य विचक्षण-शिरोमणिः

क्षिप्र□ स्वस्यानुजस्यापि सम्मर्ज्य वदनाम्बुजम् ।
वस्त्रोदरान्तरे व□शी शृङ्ग-वेत्रे च कक्षयोः

कण्ठे कदम्ब-माला□ च बर्हापीड□ च मूर्धनि ।
नव□ गुञ्जावत□स□ च कर्णयोर् निदधे शनैः

atha kṛṣṇāgrajaḥ prāptaḥ kṣaṇena svasthatam iva |
taṁ sarvārtham abhipretya vicakṣaṇa-śiromaṇiḥ

kṣipraṁ svasyānujasyāpi sammarjya vadanāmbujam |
vastrodarāntare vaṁśī śṛṅga-vetre ca kakṣayoḥ

kaṇṭhe kadamba-mālāṁ ca barhāpīḍaṁ ca mūrdhani |
navaṁ guñjāvataṁsaṁ ca karṇayor nidadhe śanaiḥ

Translation

Then as Śrī Balarāma, the crest-jewel of perceptive personalities, nearly regained consciousness, he instantly understood the inten tions of Brahmā. First, he washed his own lotus face hastily and then washed the lotus face of his younger brother, Kṛṣṇa. Thereafter, he gently thrust a flute in the belt-cloth wrap around Kṛṣṇa's waist, placed a buglehorn and stick in His right and left hands respectively, a garland of Kadamba flowers round His neck, a crown of peacock feathers on His head and finally offered earrings adorned with fresh guñjā berries on both His ears.

1.7.21

रचयित्वा वन्य-वेषा त्वष्टृ-कल्पित-वस्तुभिः ।
बलाद् उत्थापयन् धृत्वा- ब्रवीद् उच्चतर-स्वरैः

racayitvā vanya-veṣāṁ tvaṣṭṛ-kalpita-vastubhiḥ |
balād utthāpayan dhṛtvā- bravīd uccatara-svaraiḥ

Translation

In this way, Śrī Balarāma garbed Kṛṣṇa in forest attire fabricated from the items Viśvakarmā provided and forcibly aroused Him by addressing Him with a piercing loud voice.

1.7.22

श्री-बलदेव उवाच—
श्री-कृष्ण कृष्ण भो भ्रातर् उत्तिष्ठोत्तिष्ठ जग्रिहि ।
पश्याद्य वेलातिक्रान्ता विशन्ति पशवो वनम्

śrī-baladeva uvāca—
śrī-kṛṣṇa kṛṣṇa bho bhrātar uttiṣṭhottiṣṭha jagrihi |
paśyādya velātikrāntā viśanti paśavo vanam

Translation

Śrī Baladeva shouted out, "Śrī Kṛṣṇa! O Bhaiyā, Kṛṣṇa! Get up, get up, wake up and just see! Today has become so late that all the cows have gone into the forest."

1.7.23

श्रीदामाद्या वयस्याश् च स्थिता भवद्-अपेक्षया ।
स्नेहेन पितरौ किञ्चिन् न शक्तौ भाषितुꣳ त्वयि

śrīdāmādyā vayasyāś ca sthitā bhavad-apekṣayā |
snehena pitarau kiñcin na śaktau bhāṣituṁ tvayi

Translation

"All the sakhās led by Śrīdāma are waiting for You. Out of affection, even Your mother and father are unable to say anything to You."

1.7.24

पश्यन्त्यस् ते मुखाम्भोजम् इमा गोप्यः परस्परम् ।
कर्णाकर्णितया किञ्चिद् वदन्त्यस् त्वाꣳ हसन्ति हि

paśyantyas te mukhāmbhojam imā gopyaḥ parasparam |
karṇākarṇitayā kiñcid vadantyas tvāṁ hasanti hi

Translation

Moreover, just see, these gopīs are also staring at Your lotus face. Who knows what they are secretly whispering in each other's ears. Surely, they must be ridiculing You.

1.7.25-26

श्री-परीक्षिद् उवाच—
इत्थꣳ प्रजल्पताभीक्ष्णꣳ नामभिश् च स-लालनम् ।
आहुयमानो हस्ताभ्याम् चल्यमानो बलेन च

रामेणोत्थाप्यमानो'सौ सꣳज्ञाम् इव चिराद् गतः ।
वदन् शिव-शिवेति द्राग् उदतिष्ठत् स-विस्मयम्

śrī-parīkṣid uvāca—
itthaṁ prajalpatābhīkṣṇaṁ nāmabhiś ca sa-lālanam |
āhūyamāno hastābhyām calyamāno balena ca

rāmeṇotthāpyamāno'sau saṁjñām iva cirād gataḥ |
vadan śiva-śiveti drāg udatiṣṭhat sa-vismayam

Translation

Mahārāja Śrī Parīkṣit said: In this way, Śrī Baladeva began to call out affectionately and repeatedly Śrī Kṛṣṇa's name. Next, he forcibly

lifted Kṛṣṇa up by his lotus hands and made Him sit down. Aroused by Śrī Balarāma like this, Kṛṣṇa regained consciousness after some time and arose from bed uttering "Śiva, Śiva!" out of great wonder.

1.7.27

उन्मील्य नेत्र-कमले सम्पश्यन् परितो भृशाम् ।
स्मयमानः पुरो नन्द दृष्ट्वा ह्रीणो ननाम तम्

unmīlya netra-kamale sampaśyan parito bhṛśām |
smayamānaḥ puro nandaṁ dṛṣṭvā hrīṇo nanāma tam

Translation

Śrī Kṛṣṇa opened His lotus eyes and began to gaze in all directions continuously. Thus seeing Śrī Nanda in front of Him, He offered praṇāma to him without any airs.

1.7.28

अब्रवीत् पार्श्वतो वीक्ष्य यशोदा च हसन् मुदा ।
स्नेहात् तद्-आनन-न्यस्त- निर्णिमेषेक्षणम् इव

abravīt pārśvato vīkṣya yaśodāṁ ca hasan mudā |
snehāt tad-ānana-nyasta- nirṇimeṣekṣaṇam iva

Translation

Standing nearby, Yaśodā mātā was gazing upon the lotus face of Kṛṣṇa as if possessed by an unyielding stare. Seeing her, Śrī Kṛṣṇa began smiling and speaking vigorously.

1.7.29

श्री-भगवान् उवाच—
अद्य प्रभातो भो मातर् अस्मिन्न् एव क्षणे मया ।
चित्रा कति कति स्वप्ना जाग्रतेव न वीक्षिताः

śrī-bhagavān uvāca—
adya prabhāto bho mātar asminn eva kṣaṇe mayā |
citrā kati kati svapnā jāgrateva na vīkṣitāḥ

Translation

Śrī Bhagavān said, “O mother, today in the early morning, I saw so many strange dreams that seemed so much like being awake.”

1.7.30

मधु-पुर्याम् इतो गत्वा दृष्टाः क□सादयो हताः ।
जरसन्धादयो भूपा निर्जिताः सुखिताः सुराः

madhu-puryām ito gatvā dṛṣṭāḥ kaṁsādayo hatāḥ |
jarasandhādayo bhūpā nirjitāḥ sukhitāḥ surāḥ

Translation

“I saw in a dream that after going to Madhupurī from here, I slew cruel Kaṁsā and so forth. Conquering such kings as Jarāsandha, I also killed Narakāsura and thus made the demigods joyful.”

1.7.31

निर्मिताम्भोनिधेस् तीरे द्वारकाख्या महा-पुरी ।
नान्य-वृत्तानि शक्यन्ते’धुना कथयितु□ जवात्

nirmitāmbhonidhes tīre dvārakākhyā mahā-purī |
nānya-vṛttāni śakyante’dhunā kathayituṁ javāt

Translation

“Moreover, I constructed the massive Dvārakā city on the shore of the ocean. I saw so many things in a dream. I cannot explain all these things while rushing out to tend the cows.”

1.7.32

अनेन स्वप्न-विघ्नेन दीर्घेन स्वान्त-हारिणा ।
अन्य-वासरवत् काले शयनान् नोत्थित मया

anena svapna-vighnena dīrghena svānta-hāriṇā |
anya-vāsaravat kāle śayanān notthitaṁ mayā

Translation

"Like this, before long this enchanting dream became a hindrance. Thus I could not get up from bed at the proper time like any other day."

1.7.33

भो आर्य तन् महाश्चर्यम् असम्भव्य न मान्यते ।
भवता चेत् तद्-आरण्ये गत्वा वक्ष्यामि विस्तरात्

bho ārya tan mahāścaryam asambhavyaṁ na mānyate |
bhavatā cet tad-āraṇye gatvā vakṣyāmi vistarāt

Translation

"O noble Śrī Balarāma, if You do not think this tale of this most astonishing dream to be impossible, then after going into the forest I shall elaborately describe it to You."

1.7.34

श्री-परीक्षिद् उवाच—
एव सम्भाष्य जननीम् अभिवन्द्य स सादरम् ।
वन-भोग्येप्सुर् आलक्ष्य रोहिण्योक्तो'त्य्-अभिज्ञया

śrī-parīkṣid uvāca—
evaṁ sambhāṣya jananīm abhivandya sa sādaram |
vana-bhogyepsur ālakṣya rohiṇyokto'ty-abhijñayā

Translation

Mahārāja Śrī Parīkṣit said: In such a way, Śrī Kṛṣṇa conversed respectfully with His brother Baladeva and offered courteous greetings to his mother. Afterwards Śrī Kṛṣṇa stuck out His eager hand to receive the edibles suitable for the forest lunch, whereupon the clever Śrī Rohiṇī-devī began to speak.

1.7.35

श्री-रोहिण्य् उवाच—
भो वत्स तव माताद्य त्वन्-निद्राधिक्य-चिन्तया ।
त्वद्-एक-पुत्रा दुःस्थेव तद् अलꣳ बहु-वार्तया

śrī-rohiṇy uvāca—
bho vatsa tava mātādya tvan-nidrādhikya-cintayā |
tvad-eka-putrā duḥstheva tad alaṁ bahu-vārtayā

Translation

Śrī Rohiṇī-devī said: “O Son, today Your mother became nearly ill worrying about Your excessive sleep, since You are her only son. Therefore, there is no need for any further chat.”

1.7.36

अग्रतो निःसृता गास् त्वꣳ गोपाꣳश् चानुसर द्रुतम् ।
मयोपस्कृत्य सम्भोग्यꣳ वन-मध्ये प्रहेष्यते

agrato niḥsṛtā gās tvaṁ gopāṁś cānusara drutam |
mayopaskṛtya sambhogyaṁ vana-madhye praheṣyate

Translation

“The cows and cowherd boys have already gone out. You should follow them too. I will prepare first-class treats and send them off to the forest.”

1.7.37-38

श्री-परीक्षिद् उवाच—
तथा वदन्तीꣳ सुस्निग्धाꣳ रोहिणीꣳ चाभिवाद्य सः ।
स्थिताꣳ कर-तले मातुर् नवनीतꣳ शनैर् हसन्

चौर्येणैव समादाय निज-ज्येष्ठꣳ समाह्वयन् ।
अप्राप्याग्रे गवाꣳ सङ्गे गतꣳ न बुभुजे घृणी

śrī-parīkṣid uvāca—
tathā vadantīṁ susnigdhāṁ rohiṇīṁ cābhivādya saḥ |

sthitāṁ kara-tale mātur navanītaṁ śanair hasan

cauryeṇaiva samādāya nija-jyeṣṭhaṁ samāhvayan |
aprāpyāgre gavāṁ saṅge gataṁ na bubhuje ghṛṇī

Translation

Mahārāja Śrī Parīkṣit said: Hearing these words from the most affectionate Śrī Rohiṇī-devī, Śrī Kṛṣṇa offered praṇāma to his mother and gently smiling, stole the butter from the hands of the figurine of Mother Yaśodā. Then He began to call out for his elder brother Baladeva. However, he had already gone ahead with the cows, thus not seeing him, soft-hearted Śrī Kṛṣṇa also did not eat the butter.

1.7.39-40

भोग्यꣳ मध्याह्निकꣳ चाटु- पाटवेन स्व-मातरौ ।
सम्प्रार्थ्य पुरतो गत्वा गोपीः सम्भाष्य नर्मभिः

रुन्धानो वेणु-नादैर् गा वर्तमानाꣳ सहालिभिः ।
राधिकाम् अग्रतो लब्ध्वा स-नर्म-स्मितम् अब्रवीत्

bhogyaṁ madhyāhnikaṁ cāṭu- pāṭavena sva-mātarau |
samprārthya purato gatvā gopīḥ sambhāṣya narmabhiḥ

rundhāno veṇu-nādair gā vartamānāṁ sahālibhiḥ |
rādhikām agrato labdhvā sa-narma-smitam abravīt

Translation

Suchlike, Śrī Kṛṣṇa begged politely from His mothers the foodstuffs for lunch and went on ahead, while beginning to jokingly converse with the gopīs. Having stopped all the cows by the flute sound, He espied Śrīmatī Rādhikā present a little ahead with her sakhīs and began to speak jokingly with a mild smile.

1.7.41

श्री-नन्द-नन्दन उवाच—
प्राणेश्वरि रहः प्राप्तꣳ भक्तम् एकान्तिनाꣳ च माम् ।
सम्भाषसे कथꣳ नाद्य तत् किꣳ वृत्तासि मानिनी

śrī-nanda-nandana uvāca—
prāṇeśvari rahaḥ prāptaṁ bhaktam ekāntināṁ ca mām |
sambhāṣase kathaṁ nādya tat kiṁ vṛttāsi māninī

Translation

Śrī Nanda-nandana said: “O Praneśvarī, O Supreme Goddess of my life! I am solely your devotee. Despite seeing me in this secluded place, why are you not speaking with me today? Have you become angry out of jealousy?”

1.7.42

अपरद्धꣳ मया किꣳ ते नूनꣳ ज्ञातम् अहो त्वया ।
सर्वज्ञे’द्यतन-स्वप्न- वृत्तꣳ तत् तन् ममाखिलम्

aparaddhaṁ mayā kiṁ te nūnaṁ jñātam aho tvayā |
sarvajñe’dyatana-svapna- vṛttaṁ tat tan mamākhilam

Translation

“What fault have I done to you? Yes, indeed, I understand. You know everything. Therefore you have understood without even knowing my dream.”

1.7.43

त्वाꣳ विहायान्यतो गत्वा विवाहा बहवः कृताः ।
तासाꣳ क्षितिप-पुत्रीणाम् उद्यन्तीनाꣳ मृतिꣳ प्रति ।
पुत्र-पौत्रादयस् तत्र जनिता दूर-वार्तिना

tvāṁ vihāyānyato gatvā vivāhā bahavaḥ kṛtāḥ |
tāsāṁ kṣitipa-putrīṇām udyantīnāṁ mṛtiṁ prati |
putra-pautrādayas tatra janitā dūra-vārtinā

Translation

"O Most beloved, I saw in my dream that I had abandoned you, went to faraway Dvārakā and underwent so many marriages. Listen to the reason for those marriages: Those princesses were ready to die for me, so I married them and begot many sons and many more grandsons from them."

1.7.44

अस्तु तावद् इदानीꣳ तद् गम्यते त्वरया वने ।
सन्तोषदे प्रदोषे'द्य मया त्वꣳ मोदयिष्यसे

astu tāvad idānīṁ tad gamyate tvarayā vane |
santoṣade pradoṣe'dya mayā tvaṁ modayiṣyase

Translation

"Now, let all these things be set aside, I am going to the forest soon. O dear one, today I shall please you in the evening."

1.7.45

श्री-परीक्षिद् उवाच—
इत्थꣳ स-पुष्प-विक्षेपꣳ वदन् दृष्ट्वा दिशो'खिलाः ।
तꣳ स-चुम्बनम् आलिङ्ग्य गो-गोपैः सङ्गतो'ग्रतः

śrī-parīkṣid uvāca—
itthaṁ sa-puṣpa-vikṣepaṁ vadan dṛṣṭvā diśo'khilāḥ |
taṁ sa-cumbanam āliṅgya go-gopaiḥ saṅgato'grataḥ

Translation

Śrī Parikṣit Mahārāja said: Thus, after narrating the incidence of the dream, Śrī Nanda-nandana threw flowers on the divine limbs of Śrīmatī Rādhikā and after glancing in different directions, embraced and kissed her, then met with the cows and cowherd boys who were going ahead.

1.7.46

अदृष्ट-पूर्वꣳ व्रज-वेषम् अद्भुतꣳ
महा-मनोज्ञꣳ मुरली-रवान्वितम् ।
यदान्वभूत् स्नेह-भरेण देवकी
तदैव वृद्धाप्य् अजनि स्नुत-स्तनी

adṛṣṭa-pūrvaṁ vraja-veṣam adbhutaṁ
mahā-manojñaṁ muralī-ravānvitam |
yadānvabhūt sneha-bhareṇa devakī
tadaiva vṛddhāpy ajani snuta-stanī

Translation

When Śrī Devakī saw the wonderful vraja-attired Śrī Kṛṣṇa playing His flute in such a charming fashion, so extraordinary and

wonderful, and although she was elderly, still milk began to flow from her breasts out of affection.

1.7.47

रुक्मिणी-जम्बवत्य्-आद्यः पुरानुत्थेन कर्हिचित् ।
महा-प्रेम्णागता मोहꣳ धैर्य-हन्यापतन् क्षितौ

rukmiṇī-jambavaty-ādyaḥ purānutthena karhicit |
mahā-premṇāgatā mohaṁ dhairya-hanyāpatan kṣitau

Translation

Some queens such as Śrī Rukmiṇī and Jāmbavatī lost composure due to the rise of intense prema and fell to the ground in a swoon.

1.7.48

वृद्धा च मत्ता सह सत्यभामया
कामस्य वेगाद् अनुकुर्वती मुहुः ।
आलिङ्गन चुम्बनम् अप्य् अधावत्
धर्तुं हरिं बाहु-युगं प्रसार्य

vṛddhā ca mattā saha satyabhāmayā
kāmasya vegād anukurvatī muhuḥ |
āliṅganaṁ cumbanam apy adhāvat
dhartuṁ hariṁ bāhu-yugaṁ prasārya

Translation

Elderly Padmāvatī along with Śrī Satyabhāmā, impelled by the upsurge of lusty desires, began to act out movements of embracing and kissing while moving their lips and so on, while running to grasp Śrī Hari with open arms.

1.7.49

पुरा तद्-अर्थानुभवाद् इवासौ
कथञ्चिद् आदित्य-सुतावलम्ब्य ।
शमं समं प्रज्ञा-वरोद्धवेन
बलाद् विकृष्यावरुरोध ते द्वे

purā tad-arthānubhavād ivāsau
kathañcid āditya-sutāvalambya |
śamaṁ samaṁ prajñā-varoddhavena
balād vikṛṣyāvarurodha te dve

Translation

Having previously seen the forest garb and activities of Śrī Kṛṣṇa in Vraja-bhūmi, the wise daughter of Sūrya the sungod, Kalindī-devī, maintained her own composure with great difficulty, and with the help of Śrī Uddhava, forcibly caught both of them, arresting them along the way.

1.7.50

गोविन्द-देवस् त्व् अनुचारयन् गा
गताः पुरस्ताद् उदधि निरीक्ष्य ।
त मान्यमानो यमुना प्रमोदात्
सखीन् विहाराय समाजुहाव

govinda-devas tv anucārayan gā
gatāḥ purastād udadhiṁ nirīkṣya |
taṁ mānyamāno yamunāṁ pramodāt
sakhīn vihārāya samājuhāva

Translation

In the meantime, Śrī Govinda-deva, tending the cows and seeing the ocean in front of Him from afar, mistook it to be the Yamunā and excitedly began to call His friends to sport in the water.

1.7.51-53

गताः कुत्र वयस्याः स्थ श्रीदामन् सुबलार्जुन ।
सर्वे भवन्तो धावन्तो वेगेनाय तु हर्षतः

कृष्णाया पाययित्वा गा विहाराम यथा-सुखम् ।
मधुरामल-शीताम्बु- वाहिन्याम् अवगाह्य च

एवम् अग्रे सरन् गोभिर् अम्बुधे निकटे गतः ।
महा-कल्लोल-मालाभिः कोलाहलवतो'च्युतः

gatāḥ kutra vayasyāḥ stha śrīdāman subalārjuna |
sarve bhavanto dhāvanto vegenāyaṁ tu harṣataḥ

kṛṣṇāyāṁ pāyayitvā gā vihārāma yathā-sukham |
madhurāmala-śītāmbu- vāhinyām avagāhya ca

evam agre saran gobhir ambudhe nikaṭe gataḥ |
mahā-kallola-mālābhiḥ kolāhalavato'cyutaḥ

Translation

"O Śrīdāma, O Subala, O Arjuna, O Sakhās! Where have you all gone? You should all happily come here. Come quickly! All of us should first let the cows drink the water, then let us bathe in Śrī Yamunā, the carrier of this sweet, clean and cooling water, afterwards happily sporting in her." In this way, Śrī Acyuta moved forward with all the cows and came near the uproarious ocean with its grand waves.

1.7.54

सर्वतो वीक्ष्य तत्-तीरे प्रकटा स्वा महा-पुरीम् ।
आलक्ष्य किम् इद क्वाह को'हम् इत्य् आह विस्मितः

sarvato vīkṣya tat-tīre prakaṭāṁ svāṁ mahā-purīm |
ālakṣya kiṁ idaṁ kvāhaṁ ko'ham ity āha vismitaḥ

Translation

Then Śrī Kṛṣṇa began to look in all directions and after seeing His embellished city of Dvārakā near the great ocean shore, He became extremely amazed and began to exclaim, "Aho, what is this? Where am I? Who am I?"

1.7.55

इत्य् एव स-चमत्कार मुहुर् जल्पन् महार्णवम् ।
पुरी चालोचयन् प्रोक्तः श्रीमत्-सङ्कर्षणेन सः

ity evaṁ sa-camatkāraṁ muhur jalpan mahārṇavam |
purīṁ cālocayan proktaḥ śrīmat-saṅkarṣaṇena saḥ

Translation

In this way, as Śrī Kṛṣṇa began to talk incoherently out of wonder and repeatedly look upon Dvārakā-purī and the ocean, then Śrī Saṅkarṣana (Śrī Baladeva) spoke.

1.7.56-57

श्री-बलदेव उवाच—
आत्मानम् अनुसन्धेहि वैकुण्ठेश्वर मत्-प्रभो ।
अवतीर्णोऽसि भू-भार- हाराय ज्ञापितोऽमरैः

दुष्टान् स□हर तच्-छिष्टान् परिपालय सम्प्रति ।
यज्ञ□ पैतृ-स्वसेयस्य धर्म-राजस्य सन्तनु

śrī-baladeva uvāca—
ātmānam anusandhehi vaikuṇṭheśvara mat-prabho |
avatīrṇo'si bhū-bhāra- hārāya jñāpito'maraiḥ

duṣṭān saṁhara tac-chiṣṭān paripālaya samprati |
yajñaṁ paitṛ-svaseyasya dharma-rājasya santanu

Translation

Śrī Baladeva said: O Lord Vaikuṇṭheśvara, know this about Yourself. Your advent on this earthly abode is to remove its burden on the request of the demigods. Therefore, destroy the wicked and protect the gentle populace at once, as well as enhance the sacrifice of Your paternal aunt's son, Dharmarāja Yudhiṣṭhira.

1.7.58

प्रतिष्ठितस् त्वयैवासौ चक्रवर्ती युधिष्ठिरः ।
अनुशाल्वादि-दुष्टाना□ बिभेति वर-विक्रमात्

pratiṣṭhitas tvayaivāsau cakravartī yudhiṣṭhiraḥ |
anuśālvādi-duṣṭānāṁ bibheti vara-vikramāt

Translation

You established Dharmarāja Yudhiṣṭhira in the post of a cakravartī rājā, emperor of the entire world. However, right now he is dismayed to see the power and strength of wicked personalities like Anuśālva and so on.

1.7.59

तत् तत्र गत्वा तन् हन्तुम् यतस्व यदुभिः सह ।
तवैव वैरतस् ते हि तावकान् पीडयन्ति तान्

tat tatra gatvā tan hantum yatasva yadubhiḥ saha |
tavaiva vairatas te hi tāvakān pīḍayanti tān

Translation

Therefore, please go there now with the support of the Yādavas and kill all the wicked who are against Śrī Yudhiṣṭhira. Their feeling of enmity to You is the distinct reason to trouble Your beloved Śrī Yudhiṣṭhira.

1.7.60

श्री-परीक्षिद् उवाच—
एव रसान्तर नीत्वा- नुज स्व-स्थयितु वचः ।
यद् उक्त बलरामेन श्रुत्वा भावान्तर गतः

śrī-parīkṣid uvāca—
evaṁ rasāntaraṁ nītvā- nujaṁ sva-sthayituṁ vacaḥ |
yad uktaṁ balarāmena śrutvā bhāvāntaraṁ gataḥ

Translation

Śrī Parīkṣit Mahārāja said: Whatever Śrī Balarāma told Śrī Kṛṣṇa to pacify Him in His present state, Śrī Kṛṣṇa's mood changed into another state upon hearing it.

1.7.61

जगाद भगवान् क्रुद्धो भ्रातः शाल्वानुजादयः ।
ते के वराका हन्तव्या गत्वैकेन मयाधुना

jagāda bhagavān kruddho bhrātaḥ śālvānujādayaḥ |
te ke varākā hantavyā gatvaikena mayādhunā

Translation

Bhagavān became angry and said: O Bhaiyā, who are Śālva's younger brother and the others? They are so inconsequential; I will go alone and slay them...

1.7.62

भवान् प्रत्येतु सत्यꣳ मे सम्प्रतिज्ञाम् इदꣳ वचः ।
इत्थꣳ प्रसङ्ग-सङ्गत्या मुग्ध-भावꣳ जहौ प्रभुः

bhavān pratyetu satyaṁ me sampratijñām idaṁ vacaḥ |
itthaṁ prasaṅga-saṅgatyā mugdha-bhāvaṁ jahau prabhuḥ

Translation

"You should have full faith in the genuineness of My promise." In this way, Lord Śrī Kṛṣṇa gradually, through the sequence of these incidents, abandoned His divine mood of bewilderment.

1.7.63

परितो मुहुर् आलोक्य श्रीमद्-द्वारवतीश्वरम् ।
श्री-यादवेन्द्रम् आत्मानꣳ प्रत्यभिज्ञातवाꣳस् तदा

parito muhur ālokya śrīmad-dvāravatīśvaram |
śrī-yādavendram ātmānaṁ pratyabhijñātavāṁs tadā

Translation

Again, Śrī Kṛṣṇa looked around everywhere, and thus He saw Himself as the master of Dvārakā and the Supreme King of the Yādavas.

1.7.64

प्रसादाभ्यन्तरे सुप्तꣳ सस्माराथ करे स्थितम् ।
वꣳशीꣳ स्वस्याग्रजस्यापि वन्य-वेषꣳ च दृष्टवान्

prasādābhyantare suptaṁ sasmārātha kare sthitam |
vaṁśīṁ svasyāgrajasyāpi vanya-veṣaṁ ca dṛṣṭavān

Translation

He also recalled that He was sleeping within the interior compound of the royal palace. However, afterwards, He saw the flute in His hand and the forest garb of Śrī Balarāma.

1.7.65

पुर्या बहिः प्रयानेन गो-पालनम् अवेक्ष्य च ।
विस्मय स शय चाप्तो जहास हृदि भावयन्

puryā bahiḥ prayānena go-pālanam avekṣya ca |
vismayaṁ saṁśayaṁ cāpto jahāsa hṛdi bhāvayan

Translation

He also saw that He was grazing the cows on the outside boundary of the city of Dvārakā on the shore of the ocean. In this way, while meditating on the matter at hand, He became astonished and began doubtfully smiling.

1.7.66

ततो हलधरः स्मित्वा तदीय-हृदयाङ्गमः ।
सर्व ब्रह्म-कृत तस्या- कथयत् तत् स-हेतुकम्

tato haladharaḥ smitvā tadīya-hṛdayāṅgamaḥ |
sarvaṁ brahma-kṛtaṁ tasyā- kathayat tat sa-hetukam

Translation

Seeing Śrī Kṛṣṇa laugh softly, Śrī Haladhara understood His heart and smiled. Then Śrī Haladhara began to reveal the entire event originated by Śrī Brahmā.

1.7.67

ततो ह्रीणा इव ज्येष्ठ- मुख पश्यन् स्मित श्रितः ।
रामेणोद्वर्त्य तत्राब्धौ स्नापितो धूलि-धुषरः

tato hrīṇā iva jyeṣṭha- mukhaṁ paśyan smitaṁ śritaḥ |
rāmeṇodvartya tatrābdhau snāpito dhūli-dhuṣaraḥ

Translation

Overhearing this, Śrī Kṛṣṇa glanced at the face of His elder brother as if slightly ashamed and began to laugh softly. Afterwards Śrī Baladeva said nothing more, but wiped the dust off Śrī Kṛṣṇa's bodily limbs and bathed Him in the ocean.

1.7.68

तदानीम् एव सम्प्राप्त भगवद्-भाव-कोविदम् ।
आरुह्यालक्षितस् तार्क्ष्य निज-प्रासादम् आगतः

tadānīm eva samprāptaṁ bhagavad-bhāva-kovidam |
āruhyālakṣitas tārkṣyaṁ nija-prāsādam āgataḥ

Translation

At this moment Śrī Garuḍa, who is expert in knowing the mind or moods of Bhagavān, also appeared there, and Śrī Kṛṣṇa, mounting his back, arrived at His palace in an undetected way.

1.7.69

सर्वज्ञेनोद्धवेनाथ देवकी-रुक्मिणी-मुखाः ।
प्रबोध्यान्तः-पुरे देव्यो भगवत्-पार्श्वम् आपिताः

sarvajñenoddhavenātha devakī-rukmiṇī-mukhāḥ |
prabodhyāntaḥ-pure devyo bhagavat-pārśvam āpitāḥ

Translation

Thereafter, all-knowing Śrī Uddhava consoled Śrī Devakī mātā and the prominent queens headed by Śrī Rukmiṇī, dispatching them to Bhagavān Śrī Kṛṣṇa's side within the palace compound.

1.7.70

माता च देवकी पुत्रम् आशिर्भिर् अभिनन्द्य तम् ।
भोग-सम्पादनायास्य कालाभिज्ञा द्रुत गता

mātā ca devakī putram āśirbhir abhinandya tam |
bhoga-sampādanāyāsya kālābhijñā drutaṁ gatā

Translation

Accordingly, Śrī Devakī mātā greeted Her son with wholehearted blessings, then she hastily departed to prepare a meal for Him.

1.7.71

स्तम्भाद्य्-अन्तरिताः सत्यो देव्यो'तिष्ठन् प्रभु-प्रियाः ।
सत्यभामा न तत्रागत् ताꣳ कृष्णो'पृच्छद् उद्धवम्

stambhādy-antaritāḥ satyo devyo'tiṣṭhan prabhu-priyāḥ |
satyabhāmā na tatrāgat tāṁ kṛṣṇo'pṛcchad uddhavam

Translation

The beloved mahiṣīs of Śrī Kṛṣṇa, such as Śrī Rukmiṇī and the other queens, hid behind pillars and columns right from the very beginning. Only Śrī Satyabhāmā had not come to this place; therefore, Śrī Kṛṣṇa inquired from Śrī Uddhava about her.

1.7.72-73

श्री-हरि-दास उवाच—
वृन्दावने यदा जातो विजयो रैवतार्चिते ।
प्रभोस् तदातनꣳ भावम् अबुध-भ्रमकꣳ परम्

कम् अप्य् आलोक्य देवीभिः सह तत्रैव दूरतः ।
स्थिता निलीय दुर्बुद्धिर् ऊचे पद्मवती खला

śrī-hari-dāsa uvāca—
vṛndāvane yadā jāto vijayo raivatārcite |
prabhos tadātanaṁ bhāvam abudha-bhramakaṁ param

kam apy ālokya devībhiḥ saha tatraiva dūrataḥ |
sthitā nilīya durbuddhir ūce padmavatī khalā

Translation

Śrī Haridāsa (Uddhava) said: O Prabhu, when you entered Nava-vṛndāvana in the midst of the Raivataka Mountain, at that time the mother of Kaṁsā, wicked Padmāvatī, was also standing along with the mahiṣīs, far away from that place and unnoticeable. She wanted to see the variegated sentiments and ecstasies that bewilder the ignorant people. That foolish Padmā, after seeing those unprecedented ecstasies, began to speak to the mahiṣīs.

1.7.74-75

देवक्य् अरे पुण्य-हीने रे रे रुक्मिणि दुर्भगे ।
सत्यभामे'वरे हन्त जाम्बवत्य्-आदयो'वराः

पश्यतेदम् इतो'र्वक् स्व अभिमान विमुञ्चत ।
अभिरीणा हि दास्याय तपस्य कुरुतोत्तमम्

devaky are puṇya-hīne re re rukmiṇi durbhage |
satyabhāme'vare hanta jāmbavaty-ādayo'varāḥ

paśyatedam ito'rvak svaṁ abhimānaṁ vimuñcata |
abhirīṇāṁ hi dāsyāya tapasyaṁ kurutottamam

Translation

Impertinent Devakī! Unlucky Rukmiṇī! O poor Satyabhāmā! Alas, O fallen queens led by Jāmbavatī! Can you not see these pastimes of Śrī Kṛṣṇa? Give up your ego now and try to do intense austerities to become maidservants of the ābhīrīs.

1.7.76

तद्-दुर्वाचो निशाम्यादाउ देवक्योक्तम् अभिज्ञया ।
समस्त-जगद्-आधार- भवद्-आधार-भूतया

tad-durvāco niśāmyādāu devakyoktam abhijñayā |
samasta-jagad-ādhāra- bhavad-ādhāra-bhūtayā

Translation

The wise and most judicious mother Devakī, the support of the entire world and the bearer of even Yourself, spoke after hearing these cruel words of Padmāvatī.

1.7.77-78

आश्चर्यम् अत्र किं मूर्खे पूर्व-जन्मनि यत् तपः ।
समं श्री-वसुदेवेन मयाकारि सुताय तत्

अतो'यम् अवयोः प्राप्तः पुत्रतां वरदेश्वरः ।
तस्मिन् नन्द-यशोदाभ्यां भक्तिः सम्प्रार्थिता विधिम्

āścaryam atra kiṁ mūrkhe pūrva-janmani yat tapaḥ |
samaṁ śrī-vasudevena mayākāri sutāya tat

ato'yam avayoḥ prāptaḥ putratāṁ varadeśvaraḥ |
tasmin nanda-yaśodābhyāṁ bhaktiḥ samprārthitā vidhim

Translation

Foolish woman, what wonder is this? I performed tapasyā with Śrī Vasudeva in my past life to obtain Śrī Kṛṣṇa as my son and as a result, Śrī Kṛṣṇa, the highest bestower of benedictions, agreed to become our son. However, Śrī Nanda and Śrī Yaśodā prayed only to Śrī Brahmā for devotional service to Śrī Kṛṣṇa.

1.7.79

तस्यैतद्-भक्त-वर्यस्य तादृशेन वरेण तौ ।
अवाभ्याम् अपि माहात्म्यं प्राप्तौ स-परिवारकौ

tasyaitad-bhakta-varyasya tādṛśena vareṇa tau |
avābhyām api māhātmyaṁ prāptau sa-parivārakau

Translation

Therefore, by a boon of Brahmā, Śrī Nanda and Śrī Yaśodā received bhakti, because Śrī Brahmā is a great devotee of Śrī Kṛṣṇa. So, by the influence of that devotional service, Śrī Nanda and Śrī Yaśodā have become more glorious within the entire family.

1.7.80

ताभ्या स्नेह-भरेणास्य पालन तत्-तद्-ईहितम् ।
अतो'स्यैतादृशो भावस् तयोर् युक्तो हि मे प्रियः

tābhyāṁ sneha-bhareṇāsya pālanaṁ tat-tad-īhitam |
ato'syaitādṛśo bhāvas tayor yukto hi me priyaḥ

Translation

Just as Śrī Nanda and Śrī Yaśodā affectionately raised Śrī Kṛṣṇa, that particular affectionate mood of Śrī Kṛṣṇā towards them is certainly mutual. I also love their sentiment.

1.7.81

अथ श्री-रुक्मिणी-देवी स-हर्षम् इदम् अब्रवीत् ।
यद्-वाक्य-श्रवणात् सर्व- भक्ताना प्रेम वर्धते

atha śrī-rukmiṇī-devī sa-harṣam idam abravīt |
yad-vākya-śravaṇāt sarva- bhaktānāṁ prema vardhate

Translation

Afterwards, Śrī Rukmiṇī-devī happily spoke some words. The love of all the devotees towards Bhagavān will increase on hearing those words.

1.7.82

या भर्तृ-पुत्रादि विहाय सर्व
लोक-द्वयार्थान् अनपेक्षमानः ।
रसादिभिस् तादृश-विभ्रमैस् तद्-
रीत्याभज स् तत्र तम् एनम् आर्ताः

yā bhartṛ-putrādi vihāya sarvaṁ
loka-dvayārthān anapekṣamānaḥ |
rasādibhis tādṛśa-vibhramais tad-
rītyābhajaṁs tatra tam enam ārtāḥ

Translation

Śrī Rukmiṇī spoke as follows: These gopīs abandoned all ways and means of achieving mundane pleasures and those related to the next world, renouncing such relatives as husband and sons, serving Śrī Kṛṣṇa in the most confidential manner, overwhelmed by prema, although ensuing pleasant sports such as the rāsa-līlā in Śrī Vṛndāvana.

1.7.83

अतो हि या नो बहु-साधनोत्तमैः
साध्यस्य चिन्त्यस्य च भाव-योगतः ।
महा-प्रभोः प्रेम-विशेष-पालिभिः
सत्-साधन-ध्यान-पदत्वम् आगताः

ato hi yā no bahu-sādhanottamaiḥ
sādhyasya cintyasya ca bhāva-yogataḥ |
mahā-prabhoḥ prema-viśeṣa-pālibhiḥ
sat-sādhana-dhyāna-padatvam āgatāḥ

Translation

So we try to obtain Śrī Kṛṣṇa by various types of superb sādhanas and by meditating upon Him by controlling our states of mind (citta-vrtti) through various ways. However, the gopīs obtained that selfsame Śrī Kṛṣṇa by their special prema, thus the excellent sādhana of the gopīs is our topmost goal.

1.7.84

तास्व् एतस्य हि धर्म-कर्म-सुत-पौत्रागार-कृतादिषु
व्यग्रभ्यो'स्मद् अथादरैः पतितया सेवा-करिभ्यो'धिकः ।
युक्तो भाव-वरो न मत्सर-पद□ चोद्वाह-भाग्भ्यो भवेत्
स□स्लाघ्यो'थ च मत्-प्रभोः प्रिय-जनाधीनत्व-माहात्म्य-कृत्

tāsv etasya hi dharma-karma-suta-pautrāgāra-kṛtādiṣu
vyagrabhyo'smad athādaraiḥ patitayā sevā-karibhyo'dhikaḥ |
yukto bhāva-varo na matsara-padaṁ codvāha-bhāgbhyo bhavet
saṁslāghyo'tha ca mat-prabhoḥ priya-janādhīnatva-māhātmya-kṛt

Translation

It is befitting that Śrī Kṛṣṇa displays more love towards the gopīs than to us, because we are the married wives of our lord and master, and are always engaged in religious rites, fruitive acts like begetting sons and grandsons, performing household affairs and so forth. Moreover, we serve our Lord out of reverential respect towards a husband. However, the gopīs serve the Lord with a pure heart without any desires for previously mentioned piety or fruitive acts.

Therefore, it is reasonable that Śrī Kṛṣṇa's sentiments for the gopīs must be greater and superior to ours. Still, this sentiment of the gopīs is not the object of our envy; rather, it is worthy of our glorification, because only such sentiment is dear to our Lord. It proves the glories of the Lord, concerning His acceptance of the subjugation by His beloved devotees.

1.7.85

ततो'न्याभिश् च देवीभिर् एतद् एवानुमोदितम् ।
सात्राजिती पर□ मान- गेह□ तद् असहाविशत्

tato'nyābhiś ca devībhir etad evānumoditam |
sātrājitī paraṁ māna- gehaṁ tad asahāviśat

Translation

Later on, other queens such as Śrī Jāmbavatī also gave approval of the words of Śrī Rukmiṇī-devī. Nevertheless, the daughter of Satrājit, Śrī Satyabhāmā-devī, being unable to tolerate this, went off to her quarters of jealous anger (māna-gṛha).

1.7.86

श्री-परीक्षिद् उवाच—
श्रीमद्-गोपीजन-प्राण- नाथः स-क्रोधम् आदिशत् ।
ससमादीयताम् अत्र मूर्ख-राज-सुता द्रुतम्

śrī-parīkṣid uvāca—
śrīmad-gopījana-prāṇa- nāthaḥ sa-krodham ādiśat |
sasamādīyatām atra mūrkha-rāja-sutā drutam

Translation

Śrī Parīkṣit Mahārāja said: Hearing the words of Śrī Uddhava, the blessed Lord and life of the gopīs angrily demanded to quickly bring the daughter of that most foolish Satrājit, Satyabhāmā, there.

1.7.87-88

श्रेष्ठा विदग्धास्व् अभिमान-सेवा-
चातुर्यतो नन्दयितु प्रवृत्ता ।
गोपाल-नारी-रति-लम्पट त
भर्तारम् अत्यन्त-विदग्ध-तत्यम्

दासीभ्यस् तादृशीम् आज्ञा तस्याकर्ण्य विचक्षणा ।
उत्थाय मर्जयन्त्य् अङ्ग त्वरया तत्र सा गता

śreṣṭhā vidagdhāsv abhimāna-sevā-
cāturyato nandayituṁ pravṛttā |
gopāla-nārī-rati-lampaṭaṁ taṁ
bhartāram atyanta-vidagdha-tatyam

dāsībhyas tādṛśīm ājñāṁ tasyākarṇya vicakṣaṇā |
utthāya marjayanty aṅgaṁ tvarayā tatra sā gatā

Translation

Śrī Satyabhāmā-devī was the most expert of artistic, beautiful women, so she began to please her husband, the crest-jewel of expert, witty persons who ardently desire amorous sports with the gopīs, by cunningly displaying her wrath in the name of service. Nevertheless, when she heard the order of Śrī Kṛṣṇa from the lips of the maidservants, she gave up her earthen bed (bhūmi-sāyyā), cleansed her body, and quickly approached her Lord.

1.7.89

स्तम्भे'न्तर्धाप्य देह स्व स्थिता लज्जा-भयान्विता ।
स लक्ष्य प्रभुना प्रोक्ता सम्रम्भावेषतः स्फुटम्

stambhe'ntardhāpya deham svaṁ sthitā lajjā-bhayānvitā |
saṁlakṣya prabhunā proktā samrambhāveṣataḥ sphuṭam

Translation

She became ashamed by becoming sulky untimely and fearful due to the anger of Bhagavān. Therefore, she hid herself behind a pillar; however, Śrī Kṛṣṇa, sensing her arrival from such things as the fragrance of her body, began to speak frankly with anger.

1.7.90-91

श्री-भगवान् उवाच—
अरे सात्राजिति क्षिण- चित्ते मानो यथा त्वया ।
क्रियते रुक्मिणी-प्राप्त- पारिजतादि-हेतुकः

तथा व्रज-जनेष्व् अस्मिन् निर्भर-प्रणयाद् अपि ।
अवरे कि न जानासि मा तद्-इच्छानुसारिणम्

śrī-bhagavān uvāca—
are sātrājiti kṣiṇa- citte māno yathā tvayā |
kriyate rukmiṇī-prāpta- pārijatādi-hetukaḥ

tathā vraja-janeṣv asmin nirbhara-praṇayād api |
avare kiṁ na jānāsi māṁ tad-icchānusāriṇam

Translation

Śrī Bhagavān said: O feeble-minded Sātrājitī (daughter of Satrājit), you exhibited sulky anger in the past when Rukmiṇī received the Pārijāta flower! Today, are you also displaying that same māna upon seeing our topmost prema towards the vraja-vāsis? O shallow woman, I am subordinate to the desires of the vraja-vāsīs! Are you not aware of this?

1.7.92

कृते सर्व-परित्यागे तैर् भद्रꣳ यदि मान्यते ।
शपे ते'स्मिन् क्षणे सत्यꣳ तथैव क्रियते मया

kṛte sarva-parityāge tair bhadraṁ yadi mānyate |
śape te'smin kṣaṇe satyaṁ tathaiva kriyate mayā

Translation

If the Vraja-vāsīs thought their good fortune would come by My abandoning all of you, then I swear that I would do it at this very moment.

1.7.93

स्तुवता ब्रह्मणोक्तꣳ यद् वृद्ध-वाक्यꣳ न तन् मृशा ।
तेषाꣳ प्रत्युपकारे'हम् अशक्तो'तो महा-ऋणी

stuvatā brahmaṇoktaṁ yad vṛddha-vākyaṁ na tan mṛśā |
teṣāṁ pratyupakāre'ham aśakto'to mahā-ṛṇī

Translation

What Śrī Brahmā said while offering prayers cannot be a falsehood. His words are authoritative. Truthfully, I can never repay the goodwill of the vraja-vāsīs; I am a great debtor to them.

1.7.94

यदि च प्रीतये तेषाꣳ तत्र यामि वसामि च ।
तथापि किम् अपि स्वस्थ्यꣳ भाव्यꣳ नालोचयाम्य् अहम्

yadi ca prītaye teṣāṁ tatra yāmi vasāmi ca |
tathāpi kim api svasthyaṁ bhāvyaṁ nālocayāmy aham

Translation

Even if I went and resided in Vraja out of love for them, it still would not be to their welfare or satisfaction.

1.7.95

मद्-ईक्षणाद् एव विगाढ-भावो-
दयेन लब्ध्वा विकला विमोहम् ।
न दैहिक किञ्चन ते न देह
विदुर् न चात्मानम् अहो किम् अन्यत्

mad-īkṣaṇād eva vigāḍha-bhāvo-
dayena labdhvā vikalā vimoham |
na daihikaṁ kiñcana te na dehaṁ
vidur na cātmānam aho kim anyat

Translation

Simply by My darśana, they became helpless and bewildered due to the upheaval of deep feelings within them, and thus forgot all about gross body necessities. Moreover, they could not even recognize their own selves in that state, what to speak of any other matters.

1.7.96

दृष्टे'पि श्याम्येन् मयि तन् न दुःख
विच्छेद-चिन्ताकुलितात्मना वै ।
हर्षाय तेषा क्रियते विधिर् यो
दुःख न सद्यो द्वि-गुणी-करोति

dṛṣṭe'pi śāmyen mayi tan na duḥkhaṁ
viccheda-cintākulitātmanāṁ vai |
harṣāya teṣāṁ kriyate vidhir yo
duḥkhaṁ na sadyo dvi-guṇī-karoti

Translation

Therefore, in spite of seeing me, their distress of separation can never go away. Even if I perform sweet, playful pastimes with them for their pleasure, still they would become anxious of impending separation. Such enjoyable pastimes only double their distress.

1.7.97

अदृश्यमाने च मयि प्रदीप्त-
वियोग-वह्नेर् विकलाः कदाचित् ।
मृता इवोन्माद-हताः कदाचिद्
विचित्र-भाव मधुर भजन्ते

adṛśyamāne ca mayi pradīpta-
viyoga-vahner vikalāḥ kadācit |
mṛtā ivonmāda-hatāḥ kadācid
vicitra-bhāvaṁ madhuraṁ bhajante

Translation

Not having My darśana, sometimes they become restless by the blazing fire of separation. Sometimes they become almost lifeless

and take refuge of the many sweet moods of multifaceted, maddened states.

1.7.98

तमिस्र-पुञ्जादि यद् एव किञ्चिन्
मदीय-वर्णोपमम् ईक्ष्यते तैः ।
स-चुम्बनः तत् परिरभ्यते मद्-
धिया पर तत् क्व नु वर्णनीयम्

tamisra-puñjādi yad eva kiñcin
madīya-varṇopamam īkṣyate taiḥ |
sa-cumbanaḥ tat parirabhyate mad-
dhiyā paraṁ tat kva nu varṇanīyam

Translation

Upon seeing a mass of dense dark clouds as well as a Tamāla tree, or anything resembling my bodily complexion of syāma, the vraja- vāsīs caress and embrace it, considering them my actual form. To whom can I relate all of this?

1.7.99

अत एव मया स्वस्य स्थितिम् अप्य् अस्थितेः समम् ।
दृष्ट्वा न गम्यते तत्र शृण्व् अर्थ□ युष्माद् उद्वहे

ata eva mayā svasya sthitim apy asthiteḥ samam |
dṛṣṭvā na gamyate tatra śṛṇv arthaṁ yuṣmād udvahe

Translation

Therefore, I do not go to Vraja, considering it the same whether I reside or do not reside there. Nevertheless, I have married all of you. I am explaining the reason for doing so—please listen.

1.7.100

तासाम् अभावे पूर्व□ मे वसतो मथुरा-पुरे ।
विवाह-करणे काचिद् इच्छाप्य् आसीन् न मानिनि

tāsām abhāve pūrvaṁ me vasato mathurā-pure |
vivāha-karaṇe kācid icchāpy āsīn na mānini

Translation

O Proud and haughty woman, while separated from the gopīs, I was staying in Mathurā. While there, I had no desire whatsoever to marry.

1.7.101-102

मदनाप्त्या तु रुक्मिण्या वञ्छन्त्याः प्राण-मोचनम् ।
श्रुत्वास्या विप्र-वदनाद् आर्ति-विज्ञाप्ति-पात्रिकम्

महा-दुष्ट-नृप-श्रेणि- दर्प-स□हरता मया ।
पाणिर् गृहीतः सङ्ग्रामे हत्वा राज्ञा□ प्रापश्यताम्

madanāptyā tu rukmiṇyā vañchantyāḥ prāṇa-mocanam |
śrutvāsyā vipra-vadanād ārti-vijñāpti-pātrikam

mahā-duṣṭa-nṛpa-śreṇi- darpa-saṁharatā mayā |
pāṇir gṛhītaḥ saṅgrāme hṛtvā rājñāṁ prāpaśyatām

Translation

Śrī Rukmiṇī-devī had taken a vow to give up her life if she did not get Me; therefore, she sent me news via a letter of distress. After hearing the news from the lips of the brāhmaṇa who brought the letter, I smashed the false pride of those wicked kings, abducted Śrī Rukmiṇī right in front of those besieged kings and accepted her hand in marriage.

1.7.103

अस्याः सन्दर्शनात् तासाम् आधिक्येन स्मृतेर् भवात् ।
महा-शोकार्ति-जनकात् परमाकुलताम् अगात्

asyāḥ sandarśanāt tāsām ādhikyena smṛter bhavāt |
mahā-śokārti-janakāt paramākulatām agāt

Translation

Nevertheless, by directly seeing Śrī Rukmiṇī, My remembrance of the gopīs increased even more and by that recollection, filled with great sorrow and pain, I became exceedingly agitated.

1.7.104-106

षोडशाना□ सहस्राणा□ स-शताना□ मद्-आप्तये ।
कृत-कात्यायनी-पूजा- व्रताना□ गोप-योषिताम्

निदर्शनाद् इव स्वीय□ किञ्चित् स्वस्थयितु□ मनः ।
तवत्य एव यूय□ वै मयात्रैत विवाहितः

अहो भामिनि जानीहि तत् तन् मम महा-सुखम् ।
महिमापि स मा□ हित्वा तस्थौ तत्रोचितास्पदे

ṣoḍaśānāṁ sahasrāṇāṁ sa-śatānāṁ mad-āptaye |
kṛta-kātyāyanī-pūjā- vratānāṁ gopa-yoṣitām

nidarśanād iva svīyaṁ kiñcit svasthayituṁ manaḥ |
tavatya eva yūyaṁ vai mayātraita vivāhitaḥ

aho bhāmini jānīhi tat tan mama mahā-sukham |

mahimāpi sa māṁ hitvā tasthau tatrocitāspade

Translation

I noticed all of you here who were eager to obtain Me and who performed the Kātyāyanī-vrata similar to those sixteen thousand, one hundred cowherd girls, therefore I married all of you simply to pacify My mind somewhat by your darśana. Alas, impassioned lady, surely you should understand that all those divine pleasures and glories of Mine have forsakened Me, left behind in Vraja, that place alone being actually fit for those pleasures and glories.

1.7.107

अहो भामिनि जानीहि तत् तन् मम महा-सुखम् ।
महिमापि स मा हित्वा तस्थौ तत्रोचितास्पदम् ॥१०६ ।
चित्रातिचित्रै रुचिरैर् विहारैर्
आनन्द-पाथोधित-रङ्ग-मग्नः ।
नाज्ञासिषा रात्रि-दिनानि तानि
तत्-तन्-महा-मोहन-लोक-सङ्गात्

aho bhāmini jānīhi tat tan mama mahā-sukham |
mahimāpi sa māṁ hitvā tasthau tatrocitāspadam ||106 |
citrāticitrai rucirair vihārair
ānanda-pāthodhita-raṅga-magnaḥ |
nājñāsiṣāṁ rātri-dināni tāni
tat-tan-mahā-mohana-loka-saṅgāt

Translation

I could not tell whether it was day or night while immersed in the waves of that blissful ocean of charming, variegated pastimes with those most enchanting residents of Vraja.

1.7.108

बाल्य-क्रीडा-कौतुकेनैव ते ते
दैत्य-श्रेष्ठा मारिताः कालियो'पि ।
दुष्टो निर्दम्याशु निःसरितो'सौ
पाणौ सव्ये'धरी गोवर्धनः सः

bālya-krīḍā-kautukenaiva te te
daitya-śreṣṭhā māritāḥ kāliyo'pi |
duṣṭo nirdamyāśu niḥsarito'sau
pāṇau savye'dharī govardhanaḥ saḥ

Translation

I killed many big demons in Vraja in playful childhood pastimes. I sent Kāliya far away from Vraja after subduing him and lifted Girirāja Govardhana by the left hand.

1.7.109

तादृक् सन्तोषार्णवे'हँ निमग्नो
येन स्तोत्रँ कुर्वताँ वन्दनँ च ।
ब्रह्मादीनाँ भाषणे दर्शने च
मन्वानो'घँ व्यस्मरँ देव-कृत्यम्

tādṛk santoṣārṇave'haṁ nimagno
yena stotraṁ kurvatāṁ vandanaṁ ca |
brahmādīnāṁ bhāṣaṇe darśane ca
manvāno'ghaṁ vyasmaraṁ deva-kṛtyam

Translation

While immersed in such an ocean of ecstasy in Vraja, though Brahmā and other demigods offered prayers and glorifications to Me, I neglected all duties to the demigods, considering even their sight and conversation with them bothersome.

1.7.110

रुपेण वेषेण रवामृतेन
व□स्याश् च पूर्वानुदितेन विश्वम् ।
सम्मोहित□ प्रेम-भरेण कृत्स्न□
तिष्ठन्तु दूरे व्रज-वासिनस् ते

rupeṇa veṣeṇa ravāmṛtena
vaṁsyāś ca pūrvānuditena viśvam |
sammohitaṁ prema-bhareṇa kṛtsnaṁ
tiṣṭhantu dūre vraja-vāsinas te

Translation

What to speak of the vraja-vāsīs, I captivated the entire creation of moving and non-moving living entities at that time with prema by My extraordinary beauty, elegant attire and nectarean sound of the flute.

1.7.111-112

आकाश-याना विधि-रुद्र-शक्राः
सिद्धाः शशि देव-गणास् तथान्ये ।
गावो वृशा वत्स-गणा मृगाश् च
व्रक्षाः खगा गुल्म-लतास् तृणानि

नद्यो'थ मेघाः सचराः स्थिराश् च
स-चेतनाचेतनकाः प्रापञ्चाः ।
प्रेम-प्रवाहोत्थ-विकार-रुद्धाः
स्व-स्व-स्वभावात् परिवृत्तिम् आपुः

ākāśa-yānā vidhi-rudra-śakrāḥ
siddhāḥ śaśi deva-gaṇās tathānye |
gāvo vṛśā vatsa-gaṇā mṛgāś ca
vrkṣāḥ khagā gulma-latās tṛṇāni

nadyo'tha meghāḥ sacarāḥ sthirāś ca
sa-cetanācetanakāḥ prāpañcāḥ |
prema-pravāhottha-vikāra-ruddhāḥ
sva-sva-svabhāvāt parivṛttim āpuḥ

Translation

Brahmā, Rudra, Indra, Candra and all demigods, the Siddhas and others situated in their aerial transports, as well as cows, bulls, calves, deer, all the trees, birds, grass, shrub and creepers, rivers, clouds, movable and immovable, conscious and unconscious— the entire universe—filled up with flowing prema and ecstatic transformations, and began performing activities contrary to their respective natures.

1.7.113

एतत् सत्यम् असत्य वा कालिन्दी पृच्छ्यताम् इयम् ।
य तद् व्रज-जन-स्वैर- विहारानन्द-साक्षिणी

etat satyam asatyaṁ vā kālindī pṛcchyatām iyam |
ya tad vraja-jana-svaira- vihārānanda-sākṣiṇī

Translation

Please ask this Kālindī whether all this is true or not, because this very Kālindī is the witness of My spontaneous pastimes with the vraja-vāsīs. She has seen everything directly.

1.7.114

अधुना तु स एवाह स्व-ज्ञातीन् यादवान् अपि ।
नेतु नार्हामि त भाव नर्म-क्रीडा-कुतूहलैः

adhunā tu sa evāhaṁ sva-jñātīn yādavān api |
netuṁ nārhāmi taṁ bhāvaṁ narma-krīḍā-kutūhalaiḥ

Translation

Nevertheless, I cannot obtain that ecstasy at this time, despite engaging in playful sports and pastimes with the Yādavas who are My relatives.

1.7.115

दुष्करꣳ मे बभूवात्र त्वादृशꣳ मान-भञ्जनम् ।
अतो'त्र मुरली त्यक्ता लज्जयैव मया प्रिया

duṣkaraṁ me babhūvātra tvādṛśaṁ māna-bhañjanam |
ato'tra muralī tyaktā lajjayaiva mayā priyā

Translation

O Satyabhāmā, you became so full of sulky pride that it became difficult for Me even to break the jealous anger of queens like your self, so at this time and place I shamefully abandoned My dear flute.

1.7.116

अहो बत मया तत्र कृतꣳ यादृक् स्थितꣳ यथा ।
तद् अस्तु किल दूरे'त्र निर्वक्तुꣳ च न शक्यते

aho bata mayā tatra kṛtaṁ yādṛk sthitaṁ yathā |
tad astu kila dūre'tra nirvaktuṁ ca na śakyate

Translation

Alas, this is a matter of great distress! What to speak of enacting the pastimes I performed in Vraja, I am even unable to describe them.

1.7.117

एकः स मे तद्-व्रज-लोकवत् प्रियस्
तादृङ्-महा-प्रेम-भर-प्रभावतः ।
वक्ष्यत्य् अदः किञ्चन बादरायनिर्
मज्-जीविते शिष्य-वरे स्व-सन्निभे

ekaḥ sa me tad-vraja-lokavat priyas
tādṛṅ-mahā-prema-bhara-prabhāvataḥ |
vakṣyaty adaḥ kiñcana bādarāyanir
maj-jīvite śiṣya-vare sva-sannibhe

Translation

Only Śrī Śukadeva is as dear to me as the vraja-vāsīs, because only he has such magnificent prema as them. By the power of his great love, he shall narrate a little of those pastimes in Vraja to his beloved disciple Parīkṣit, who is just as admirable (as Śrī Śukadeva) and who I protected.

1.7.118-119

श्री-परीक्षिद् उवाच—
एतादृशꣳ तद् व्रज-भाग्य-वैभवꣳ
सम्रम्भतः कीर्तयतो महा-प्रभोः ।
पुनस् तथा भाव-निवेश-शङ्कया
ताः प्रेरिता मन्त्रि-वरेण सꣳज्ञया

सर्वा महिष्यः सह सत्यभामया
भैष्मादयो द्राग् अभिसृत्य मधुभिः ।
पादौ गृहीत्वा रुदितार्द्र-काकुभिः
सꣳस्तुत्य भर्तारम् अशीषमꣳश् छनैः

śrī-parīkṣid uvāca—
etādṛśaṁ tad vraja-bhāgya-vaibhavaṁ
samrambhataḥ kīrtayato mahā-prabhoḥ |
punas tathā bhāva-niveśa-śaṅkayā
tāḥ preritā mantri-vareṇa saṁjñayā

sarvā mahiṣyaḥ saha satyabhāmayā
bhaiṣmādayo drāg abhisṛtya madhubhiḥ |
pādau gṛhītvā ruditārdra-kākubhiḥ
saṁstutya bhartāram aśīṣamaṁś chanaiḥ

Translation

Śrī Parīkṣit Mahārāja said: Fearing that Śrī Kṛṣṇa may again become absorbed in ecstasy while passionately glorifying the majesty of Vraja, prime minister Śrī Uddhava sent the queens in front of the Lord to stop Him from speaking such topics.

All the queens, such as Satyabhāmā and Rukmiṇī, surrounded their husband and began to bow at His feet. Offering their prayers with pathetic cries, they finally became pacified.

1.7.120

भोजनार्थꣳ च तेनैव देवकी रोहिणी तथा ।
अन्न-पानादि-सहिते तत्र शीघ्रꣳ प्रवेषिते

bhojanārthaṁ ca tenaiva devakī rohiṇī tathā |
anna-pānādi-sahite tatra śīghraṁ praveṣite

Translation

Thereafter, in order to feed Śrī Kṛṣṇa, Śrī Uddhava hurried Śrī Devakī-mātā and Śrī Rohiṇī-devī to enter with food, drinks and other articles.

1.7.121

बलरामꣳ कृत-स्नानꣳ प्रवेश्य कृतिना तदा ।
द्वारान्ते नारदस् तिष्ठेद् इति विज्ञापितो विभुः

balarāmaṁ kṛta-snānaṁ praveśya kṛtinā tadā |
dvārānte nāradas tiṣṭhed iti vijñāpito vibhuḥ

Translation

After this, the highly clever minister Śrī Uddhava got Śrī Baladeva, who had freshly bathed, to enter there to convey the news of Śrī Nārada's arrival to Śrī Kṛṣṇa.

1.7.122

सर्वान्तरात्म-दृक् प्राह स-स्मितꣳ नन्द-नन्दनः ।
अद्य केन निरुद्धो'सौ यन् नायात्य् अत्र पूर्ववत्

sarvāntarātma-dṛk prāha sa-smitaṁ nanda-nandanaḥ |
adya kena niruddho'sau yan nāyāty atra pūrvavat

Translation

Hearing all this, Śrī Nanda-nandana, who is the Supersoul in everyone's hearts, smilingly spoke, "Why does Śrī Nārada not come as before? Today, who has stopped him from coming here?"

1.7.123

प्रत्युवाचोद्धवः स्मित्वा प्रभो भीत्यापि लज्जया ।
ततो ब्रह्मण्य-देवेन स्वयम् उक्तः प्रवेश्य सः

pratyuvācoddhavaḥ smitvā prabho bhītyāpi lajjayā |
tato brahmaṇya-devena svayam uktaḥ praveśya saḥ

Translation

Śrī Uddhava smiled and replied: "O Lord, his own shame and fear prevented him." Then brahmaṇya-deva, the Lord who favors the brāhmaṇas, Śrī Kṛṣṇa got up, brought Śrī Nārada into the house and spoke.

1.7.124

श्री-भगवान् उवाच—
मत्-प्रीत्य्-उत्पादन-व्यग्र श्री-नारद-सुहृत्तम ।
हितम् एवाकृतत्यन्त भवान् मे रसिकोत्तम

śrī-bhagavān uvāca—
mat-prīty-utpādana-vyagra śrī-nārada-suhṛttama |
hitam evākṛtatyantaṁ bhavān me rasikottama

Translation

Śrī Bhagavān said: O dear friend, Śrī Nārada, you are always intent upon pleasing Me. Therefore, O best among the rasika bhaktas, you have greatly favored me.

1.7.125

प्राग् यद्यपि प्रेम-कृतात् प्रियाणा
विच्छेद-दावानल-वेगतो'न्तः ।
सन्ताप-जातेन दुरन्त-शोक-
वेशेण गाढ भवतीव दुःखम्

prāg yadyapi prema-kṛtāt priyāṇāṁ
viccheda-dāvānala-vegato'ntaḥ |
santāpa-jātena duranta-śoka-
veśeṇa gāḍhaṁ bhavatīva duḥkham

Translation

Though initially, an intense anguish arises in the heart from the blazing fire of separation from the beloved devotees, an endless sadness appears from that, and because of that sadness, the heart seems even more deeply distressed.

1.7.126

तथापि सम्भोग-सुखाद् अपि स्तुतः
स को'पि निर्वच्यतमो मनोरमः ।
प्रेमोद-राशिः परिणामतो ध्रुव
तत्र स्फुरेत् तद् रसिकैक-वेद्यः

tathāpi sambhoga-sukhād api stutaḥ
sa ko'pi nirvacyatamo manoramaḥ |
premoda-rāśiḥ pariṇāmato dhruvaṁ
tatra sphuret tad rasikaika-vedyaḥ

Translation

Nevertheless, the effect of that sorrow of separation is far more praiseworthy than the happiness of meeting, because one experiences an indescribable impression of charming bliss.

1.7.127

तच्-छोक-दुःखोपरमस्य पश्चाच्
चित्त यतः पूर्णतया प्रसन्नम् ।
सम्प्राप्त-सम्भोग-महा-सुखेन
सम्पन्नवत् तिष्ठति सर्वदैव

tac-choka-duḥkhoparamasya paścāc
cittaṁ yataḥ pūrṇatayā prasannam |
samprāpta-sambhoga-mahā-sukhena
sampannavat tiṣṭhati sarvadaiva

Translation

The reason is that the mind becomes fully blissful when distress and affliction that arise from separation calm down, so the mind becomes completely content as if it received the happiness of union.

1.7.128

इच्छेत् पुनस् तादृशम् एव भाव
क्लिष्ट कथञ्चित् तद्-अभावतः स्यात् ।
येषा न भातीति मते'पि तेषा
गाढोपकारि स्मृतिदः प्रियाणाम्

icchet punas tādṛśam eva bhāvaṁ
kliṣṭaṁ kathañcit tad-abhāvataḥ syāt |
yeṣāṁ na bhātīti mate'pi teṣāṁ
gāḍhopakāri smṛtidaḥ priyāṇām

Translation

Therefore, the mind confounded by separation from the beloved again desires that same emotion and becomes extremely unhappy if there is a lack of that separation. Those who opine that the subject matter of separation is not tasteful also accept that it is most beneficial because it creates a remembrance of that beloved person.

1.7.129

कथञ्चन स्मरणम् एव तेषा
अवेहि तज्-जीवन-दानम् एव ।
तेषा यतो विस्मरण कदाचित्
प्राणाधिकाना मरणाच् च निन्द्यम्

kathañcana smaraṇam eva teṣāṁ
avehi taj-jīvana-dānam eva |
teṣāṁ yato vismaraṇaṁ kadācit
prāṇādhikānāṁ maraṇāc ca nindyam

Translation

Somehow or other remembering one's beloved is like the gift of life itself for loving devotees (premī bhaktas); the same as if one forgets that person who is dearer than life is even more despicable than death.

1.7.130

न सम्भवेद् अस्मरण कदापि
स्व-जीवनाना यद् अपि प्रियाणाम् ।
तथापि केनापि विशेषणेन स्मृतिः
प्रहर्षाय यथा सुजीवितम्

na sambhaved asmaraṇaṁ kadāpi
sva-jīvanānāṁ yad api priyāṇām |
tathāpi kenāpi viśeṣaṇena smṛtiḥ
praharṣāya yathā sujīvitam

Translation

Although it is impossible to forget one's beloved who is as dear as one's own life, still somehow or other if any distinct remembrance of them comes, then it is as joyful as the gift of life itself.

1.7.131

इत्य् एवम् उपकारो'द्य भवताकारि मे महान् ।
तत् ते'स्मि परम-प्रीतो निजाभिष्टान् वरान् वृणु

ity evam upakāro'dya bhavatākāri me mahān |
tat te'smi parama-prīto nijābhiṣṭān varān vṛṇu

Translation

O sage among the demigods, you have greatly benefited me, I am very pleased with you; therefore, you may ask for your desired boon.

1.7.132

श्री-परीक्षिद् उवाच—
मुनिर् जय-जयोद्घोषैः स-वीणा-गीतम् ऐडत ।
व्रज-क्रीडोत्थ-नामाढ्यः कीर्तनैश् च वर-प्रदम्

śrī-parīkṣid uvāca—
munir jaya-jayodghoṣaiḥ sa-vīṇā-gītam aiḍata |
vraja-krīḍottha-nāmāḍhyaḥ kīrtanaiś ca vara-pradam

Translation

Śrī Parīkṣit Mahārāja said: Hearing this, Śrī Nārada Muni began to shout out, "Jaya, jaya!" and glorify Śrī Kṛṣṇa, the grantor of boons, while playing on his viṇā and performing the kīrtana of His names that manifested from the pastimes of Vraja.

1.7.133-134

स्वय प्रयागस्य दशाश्वमेध- तीर्थादिके द्वारवती-परान्ते ।
सम्भाषिताना विषये भ्रमित्वा पूर्णार्थता श्रीमद्-अनुग्रहेण

विप्रादीना श्रोतु-कामो मुनीन्द्रो हर्षात् कृष्णस्याननाद् एव सक्षात् ।
एतान् मातः प्रार्थयाम् आस हृद्य तस्मिन् रम्योदार-सि हे वर प्राक्

svayaṁ prayāgasya daśāśvamedha- tīrthādike dvāravatī-parānte |
sambhāṣitānāṁ viṣaye bhramitvā pūrṇārthatāṁ śrīmad-anugraheṇa

viprādīnāṁ śrotu-kāmo munīndro harṣāt kṛṣṇasyānanād eva sakṣāt |
etān mātaḥ prārthayām āsa hṛdyaṁ tasmin ramyodāra-siṁhe varaṁ prāk

Translation

O Mātā, the best of sages himself, having traveled from the holy place of Daśāśvamedha in Prayāga to Dvārakā-purī, had spoken with all the devotees such as the vipra. All those devotees have received the fulfillment of their desires by the mercy of Bhagavān. Although Śrī Nārada knows this, still, to hear blissfully from the lips of Śrī Kṛṣṇa directly, he began to pray for the first desired boon from Bhagavān who is the best among benevolent personalities.

1.7.135

श्री-कृष्णचन्द्रकस्यापि तृप्तिर् अस्तु कदापि न ।
भवतो'नुग्रहे भक्तौ प्रेम्णि चानन्द-भाजने

śrī-kṛṣṇacandrakasyāpi tṛptir astu kadāpi na |
bhavato'nugrahe bhaktau premṇi cānanda-bhājane

Translation

O Śrī Kṛṣṇacandra, embodiment of bliss, I am asking this boon from You that no one may ever be satisfied by Your divine mercy, bhakti and prema.

1.7.136

श्री-भगवान् उवाच—
विदग्ध-निकराचार्य को नामाय वरो मातः ।
स्वभावो मत्-कृपा-भक्ति- प्रेम्णा व्यक्तो'यम् एव यत्

śrī-bhagavān uvāca—
vidagdha-nikarācārya ko nāmāyaṁ varo mātaḥ |
svabhāvo mat-kṛpā-bhakti- premṇāṁ vyakto'yam eva yat

Translation

Śrī Bhagavān said: O Śrī Nārada, O crest jewel of cunning fellows! What type of boon have you asked for? Everyone is familiar with the nature of My mercy, bhakti and prema.

1.7.137-138

प्रयाग-तीर्थम् आरभ्य भ्राम भ्रामम् इतस् ततः ।
अत्रागत्य च ये दृष्टाः श्रुताश् च भवता मुने

सर्वे समाप्त-सर्वार्था जगन्-निष्टारकाश् च ते ।
मत्-कृपा-विषयाः किञ्चित् तारतम्य श्रिताः परम्

prayāga-tīrtham ārabhya bhrāmaṁ bhrāmam itas tataḥ |
atrāgatya ca ye dṛṣṭāḥ śrutāś ca bhavatā mune

sarve samāpta-sarvārthā jagan-niṣṭārakāś ca te |
mat-kṛpā-viṣayāḥ kiñcit tāratamyaṁ śritāḥ param

Translation

O best of sages, all the devotees you saw and heard from while wandering from Prayāga-tīrtha to here have attained complete perfection. All are recipients of My mercy and are capable of delivering the entire world. Nevertheless, there are degrees of gradation and nuances of perfection amongst them.

1.7.139

तथापि तेषाम् एको'पि न तृप्यति कथञ्चन ।
तद् गृहाण वरान् अन्यान् मत्तो'भिष्ट-वरान् वरान्

tathāpi teṣām eko'pi na tṛpyati kathañcana |
tad gṛhāṇa varān anyān matto'bhiṣṭa-varān varān

Translation

Still, not a single devotee among them is satiable by any means. Therefore, you should ask some other desired boon from Me.

1.7.140

श्री-परीक्षिद् उवाच—
नर्तित्वा नारदो हर्षाद् भैक्ष्यवत् सद्-वर-द्वयम् ।
याचमानो जगादेद□ त□ वादान्य-शिरो-मणिम्

śrī-parīkṣid uvāca—
nartitvā nārado harṣād bhaikṣyavat sad-vara-dvayam |
yācamāno jagādedaṁ taṁ vādānya-śiro-maṇim

Translation

Śrī Parīkṣit Mahārāja said: Then Śrī Nārada, while blissfully dancing, prayed to the most munificent (topmost among philanthropists) Śrī Kṛṣṇa for two excellent boons as charity.

1.7.141

श्री-नारद उवाच—
स्व-दानातृप्त वृत्तो'हम् इदानी स-फल-श्रमः ।
त्वन्-महा-करुणा-पात्र- जन-विज्ञानम् आप्तवान्

śrī-nārada uvāca—
sva-dānātṛpta vṛtto'ham idānīṁ sa-phala-śramaḥ |
tvan-mahā-karuṇā-pātra- jana-vijñānam āptavān

Translation

Śrī Nārada said: O Bhagavān, You who are never satisfied despite giving Yourself to others! Today, all my labor has become successful, because now I especially appreciate all the recipients of Your infinite mercy.

1.7.142

अयम् एव वरः प्राप्तो'नुग्रहश् चोत्तमो मतः ।
याचे तथाप्य् उदारेन्द्र हार्दं किञ्चिच् चिरन्तनम्

ayam eva varaḥ prāpto'nugrahaś cottamo mataḥ |
yāce tathāpy udārendra hārdaṁ kiñcic cirantanam

Translation

Although this incidence is like a great boon that appears to be Your extraordinary grace upon me, nonetheless, O most munificent one, for a long while I have harbored a desire in my heart to ask something from You.

1.7.143

पायं पायं व्रज-जन-गण-प्रेम-वापि-मराल
श्रीमन्-नामामृतम् अविरतं गोकुलाब्ध्य्-उत्थितं ते ।
तत्-तद्-वेष-चरित-निकरोज्जृम्भितं मिष्टम् इष्टं
सर्वान् लोकान् जगति रमयन् मत्त-चेष्टो भ्रमाणि

pāyaṁ pāyaṁ vraja-jana-gaṇa-prema-vāpi-marāla
śrīman-nāmāmṛtam aviratam gokulābdhy-utthitaṁ te |
tat-tad-veṣa-carita-nikarojjṛmbhitaṁ miṣṭam iṣṭaṁ
sarvān lokān jagati ramayan matta-ceṣṭo bhramāṇi

Translation

O Rāja-haṁsa, who swims in the lake of divine love of the vraja- vāsīs, may I wander everywhere, making the whole world happy, always blissfully drinking the nectar of Your sweeter than sweet holy names that originate from the Ocean of Gokula that manifest from Your indescribably divine pastimes in the dress of a cowherd boy. (This is my first reqest for a boon.)

1.7.144

त्वदीयास् ताः क्रीडाः सकृद् अपि भुवो वापि वचसा
दृशा श्रुत्याङ्गैर् वा स्पृशति कृत-धीः कश्चिद् अपि यः ।
स नित्य श्री-गोपी-कुच-कलस-कश्मीर-विलसत्-
त्वदीयाङ्घ्रि-द्वन्द्वे कलयतुतर प्रेम-भजनम्

tvadīyās tāḥ krīḍāḥ sakṛd api bhuvo vāpi vacasā
dṛśā śrutyāṅgair vā spṛśati kṛta-dhīḥ kaścid api yaḥ |
sa nityaṁ śrī-gopī-kuca-kalasa-kaśmīra-vilasat-
tvadīyāṅghri-dvandve kalayatutaraṁ prema-bhajanam

Translation

May any person who faithfully describes Your Vraja-līlā by his mouth, hears them by ear, grasps them in his heart, or even once touches Your pastimes or pastime places by any bodily limb or secondary limb, then may that person obtain eternal devotional service to Your lotus feet which are decorated by the kuṁkuma from the bosom of the gopīs. (This is my second request for a boon.)

1.7.145

श्री-परीक्षिद् उवाच—
ततः श्री-हस्त-कमल प्रसार्य परमादारात् ।
एवम् अस्त्व् इति सानन्द गोपीनाथेन भाषितम्

śrī-parīkṣid uvāca—
tataḥ śrī-hasta-kamalaṁ prasārya paramādārāt |
evam astv iti sānandaṁ gopīnāthena bhāṣitam

Translation

Śrī Parīkṣit Mahārāja said: Thereafter Śrī Gopīnātha stretched out His lotus hand with great respect in a gesture to give benediction and said cheerfully—So be it!

1.7.146

ततो महा-परानन्दार्- णवे मग्नो मुनिर् भृशाम् ।
गायन् नृत्यन् बहु-विधꣳ कृष्णꣳ चक्रे सुनिर्वृतम्

tato mahā-parānandār- ṇave magno munir bhṛśām |
gāyan nṛtyan bahu-vidhaṁ kṛṣṇaṁ cakre sunirvṛtam

Translation

Hearing this, Śrī Nārada Muni immersed himself in an ocean of infinite bliss and began to give enormous pleasure to Śrī Kṛṣṇa by repeatedly dancing and singing.

1.7.147

बुभुजे भगवद्भ्याꣳ स परमान्नꣳ स-पानकम् ।
देवकी-रोहिणी-दृष्टꣳ रुक्मिण्या परिवेषितम्

bubhuje bhagavadbhyāṁ sa paramānnaṁ sa-pānakam |
devakī-rohiṇī-dṛṣṭaṁ rukmiṇyā pariveṣitam

Translation

Thereafter, Śrī Nārada relished many kinds of drinks and sweet rice, along with Śrī Kṛṣṇa and Śrī Balarāma. While honoring, Śrī

Rukmiṇī began to serve all the preparations after showing them to Śrī Devakī mātā and Śrī Rohiṇī.

1.7.148

उद्धवेन स्मर्यमान॰ विजित॰ सत्यभामया ।
अन्याभिर् महिषीभिश् च रञ्जित॰ तत्-तद्-ईहया

uddhavena smaryamānaṁ vijitaṁ satyabhāmayā |
anyābhir mahiṣībhiś ca rañjitaṁ tat-tad-īhayā

Translation

Śrī Uddhava began to recall every item at that time. Śrī Satyabhāmā-devī was fanning. Śrī Jāmbavatī and an assortment of queens began pleasing Them by performing timely services.

1.7.149

आचान्तो लेपितो गन्धैर् मालाभिर् मण्डितो मुनिः ।
अलङ्कारैर् बहु-विधैर् अर्चितश् च मुरारिणा

ācānto lepito gandhair mālābhir maṇḍito muniḥ |
alaṅkārair bahu-vidhair arcitaś ca murāriṇā

Translation

In this way, Śrī Kṛṣṇa Himself applied the sandalwood paste on the limbs of Śrī Nārada, performing ācamana for purification after

the meal, and worshipping him by decorating him with various types of ornaments such as a garland.

1.7.150-151

अथ प्रयागे गत्वा तान् मद्-अपेक्षा-विलम्बितान् ।
मुनीन् कृतार्थयानीति समनुज्ञाप्य माधवम्

स्वय॰ यद्-भक्ति-माहात्म्यम् अनुभूतम् इतस् ततः ।
सानन्द॰ वीणया गायन् स ययौ भक्ति-लम्पटः

atha prayāge gatvā tān mad-apekṣā-vilambitān |
munīn kṛtārthayānīti samanujñāpya mādhavam

svayaṁ yad-bhakti-māhātmyam anubhūtam itas tataḥ |
sānandaṁ vīṇayā gāyan sa yayau bhakti-lampaṭaḥ

Translation

Thereafter Śrī Nārada, eager to serve and please the sages who were waiting for him in Prayāga, got permission from Śrī Mādhava and went away, blissfully singing the glories of the bhakti he had experienced while wandering to different places.

1.7.152

ते'पि तन्-मुखतः सर्वं श्रुत्वा तत्-तन्-महाद्भुतम् ।
सार-सङ्ग्राहिनो'शेषम् अन्यत् सद्यो जुहुर् दृढम्

te'pi tan-mukhataḥ sarvaṁ śrutvā tat-tan-mahādbhutam |
sāra-saṅgrāhino'śeṣam anyat sadyo juhur dṛḍham

Translation

All those sages, who only extract the essence, completely gave up at once their fruitive practices and speculation after hearing the glories of devotional service from the lips of Śrī Nārada.

1.7.153

केवलं परम-दैन्यम् अवलम्ब्यास्य शिक्षया ।
श्रीमन्-मदन-गोपाल- चरणाब्जम् उपासते

kevalaṁ parama-dainyam avalambyāsya śikṣayā |
śrīman-madana-gopāla- caraṇābjam upāsate

Translation

According to the advice of Śrī Nārada, the sages began to worship the lotus feet of Śrī Madana-Gopāla with divine, complete humility.

1.7.154-155

मातर् गोप-किशोर तं त्वं च रास-रसाम्बुधिम् ।
तत्-प्रेम-मोहिताभिः श्री- गोपीभिर् अभितो वृतम्

अमूषां दास्यम् इच्छन्ती तादृश-प्रेम-भङ्गिभिः ।
नित्यं भजस्व तन्-नाम- सङ्कीर्तन-परायण

mātar gopa-kiśoraṁ taṁ tvaṁ ca rāsa-rasāmbudhim |
tat-prema-mohitābhiḥ śrī- gopībhir abhito vṛtam

amūṣāṁ dāsyam icchantī tādṛśa-prema-bhaṅgibhiḥ |
nityaṁ bhajasva tan-nāma- saṅkīrtana-parāyaṇa

Translation

O mother, you should also do bhajana daily of Gopa-kiśora, that youthful cowherd boy who is enchanted by the prema of the gopīs, who is the ocean of nectar of rāsa-līlā, and who the gopīs all surround. You should also engage in nama-saṅkīrtana with loving devotion while desiring the service of the gopīs.

1.7.156

गोपीनां महिमा कश्चित् तासाम् एको'पि शक्यते ।
न मया स्व-मुखे कर्तुं मेरुर् माक्षिकया यथा

gopīnāṁ mahimā kaścit tāsām eko'pi śakyate |
na mayā sva-mukhe kartuṁ merur mākṣikayā yathā

Translation

Just as bees cannot lift Mount Sumeru with their heads, similarly I cannot vocalize the glories of even one gopī among all those gopīs.

1.7.157-158

अहो कृष्ण-रसाविष्टः सदा नामानि कीर्तयेत् ।
कृष्णस्य तत्-प्रियाणां च भैष्म्यादीनां गुरुर् मम

गोपीनां विततादद्भुत-स्फुटतर-प्रेमानलार्चिस्-छटा-
दग्धानां किल नाम-कीर्तन-कृतात् तासां विशेषात् स्मृतेः ।
तत्-तीक्ष्ण-ज्वलनोच्छिखाग्र-कणिका-स्पर्शेन सद्यो महा-
वैकल्यं स भजन् कदापि न मुखे नामानि कर्तुं प्रभुः

aho kṛṣṇa-rasāviṣṭaḥ sadā nāmāni kīrtayet |
kṛṣṇasya tat-priyāṇāṁ ca bhaiṣmyādīnāṁ gurur mama

gopīnaṁ vitatādbhuta-sphuṭatara-premānalārcis-chaṭā-
dagdhānāṁ kila nāma-kīrtana-kṛtāt tāsāṁ viśeṣāt smṛteḥ |
tat-tīkṣṇa-jvalanocchikhāgra-kaṇikā-sparśena sadyo mahā-
vaikalyaṁ sa bhajan kadāpi na mukhe nāmāni kartuṁ prabhuḥ

Translation

Alas, although my Gurudeva is deeply absorbed in the mellows of constantly chanting and singing Śrī Kṛṣṇa's names, of beloved Śrī

Rukmiṇī and so forth, nonetheless, he is unable to utter the names of the Vraja gopīs. The reason is that the gopīs are always smoldering in the blazing fire of an unreserved and remarkable form of prema that has reached its utmost limit. Thus in the process of glorifying the gopīs, a special remembrance awakens, and Gurudeva becomes agitated by a mere touch of a spark of the poignant blazing hearts of the gopīs, so much so that he cannot even chant the gopīs' names.

1.7.159

तासा नाथ बल्लवीना समेत
ताभिः प्रेम्णा स श्रयन्ती यथोक्तम् ।
मातः मत्य तत्-प्रसादान् महत्त्व
तासा ज्ञातु शक्ष्यसि त्व च किञ्चित्

tāsāṁ nāthaṁ ballavīnāṁ sametaṁ
tābhiḥ premṇā saṁśrayantī yathoktam |
mātaḥ matyaṁ tat-prasādān mahattvaṁ
tāsāṁ jñātuṁ śakṣyasi tvaṁ ca kiñcit

Translation

O mother, if you do bhajana of Śrī Gopīnātha with the affection and prema encountered in such pastimes as the rāsa-līlā of the gopīs, then by His mercy you will genuinely be able to understand some of the glories of the gopīs too.

1.7.160

एतन् महाख्यान-वर महा-हरेः
कारुण्य-सारालय-निश्चयार्थकम् ।
यः श्रद्धया स श्रयते कथञ्चन
प्राप्नोति तत्-प्रेम तथैव सो'प्य् अरम्

etan mahākhyāna-varaṁ mahā-hareḥ
kāruṇya-sārālaya-niścayārthakam |
yaḥ śraddhayā saṁśrayate kathañcana
prāpnoti tat-prema tathaiva so'py aram

Translation

Whoever faithfully hears, chants or somehow or other nicely accepts shelter of this supremely divine narration (in which the recipients of the essence of Śrī Kṛṣṇa's mercy is ascertained) shall also quickly obtain that same (gopī) prema towards Śrī Kṛṣṇa.

PART TWO · GOLOKA-MĀHĀTMYA

Chapter 1

Vairāgyam — Renunciation

200 aligned entries · 219 numbered verses

2.1.1

श्री-जनमेजय उवाच—
सत्य सच्-छास्त्र-वर्गार्थ- सारः सङ्गृह्य दुर्लभः ।
गूढः स्व-मात्रे पित्रा मे कृष्ण-प्रेम्णा प्रकाशितः

śrī-janamejaya uvāca—
satyaṁ sac-chāstra-vargārtha- sāraḥ saṅgṛhya durlabhaḥ |
gūḍhaḥ sva-mātre pitrā me kṛṣṇa-premṇā prakāśitaḥ

Translation

Çré Janamejaya said: O Gurudeva, truly, my father Çré Parékñit, who was overwhelmed with love for Kåñëa, gathered the confidential and rare essence of Çrémad-Bhägavatam and all other scriptures that propound devotional service to Bhagavän. He narrated this to his mother, Çré Uttarä-devé. The Bhävänuväda of Çréla Sanätana Gosvämé's Dig-darçiné Commentary (henceforth known as

2.1.2

श्रीमद्-भागवताम्भोधि- पीयूषम् इदम् अपिबन् ।
न तृप्यामि मुनि-श्रेष्ठ त्वन्-मुखाम्भोज-वासितम्

śrīmad-bhāgavatāmbhodhi- pīyūṣam idam apiban |
na tṛpyāmi muni-śreṣṭha tvan-mukhāmbhoja-vāsitam

Translation

O topmost sage, despite heartily drinking the nectar of this great ocean of Çrémad-Bhägavatam, which is scented with the fragrance of your lotus mouth, I am still not satiated.

2.1.3

तन्-माता-पुत्रयोर् विद्वन् स॒वादः कथ्यता॒ तयोः ।
सुधा-सारमयो'न्यो'पि कृष्ण-पादाब्ज-लुब्धयोः

tan-mātā-putrayor vidvan saṁvādaḥ kathyatāṁ tayoḥ |
sudhā-sāramayo'nyo'pi kṛṣṇa-pādābja-lubdhayoḥ

Translation

Therefore, O best of sages, please narrate more of the nectarean conversation of both mother and son, who were greedy for the honey of Çré Kåñëa's lotus feet.

2.1.4

श्री-जैमिनिर् उवाच—
नैतत् स्व-शक्तितो राजन् वक्तु॒ ज्ञातु॒ च शक्यते ।
सर्व-ज्ञान॒ च दुर्ज्ञेय॒ ब्रह्मानुभाविनाम् अपि

śrī-jaiminir uvāca—
naitat sva-śaktito rājan vaktuṁ jñatuṁ ca śakyate |
sarva-jñānaṁ ca durjñeyaṁ brahmānubhāvinām api

Translation

Çré Jaimini said: O King, it is not possible to describe or understand that conversation by one's own power. Even the crest jewels of omniscient personalities and even those who have realized Brahman find it hard to comprehend.

2.1.5

कृष्ण-भक्ति-रसाम्भोधेः प्रसादाद् बदरायणेः ।
परीक्षिद्-उत्तरा-पार्श्वे निविष्टो'श्रौषम् अञ्जसा

kṛṣṇa-bhakti-rasāmbhodheḥ prasādād badarāyaṇeḥ |
parīkṣid-uttarā-pārśve niviṣṭo'śrauṣam añjasā

Translation

By the mercy of Çré Çukadeva, who is an ocean of the nectar of devotion for Çré Kåñëa, I sat near Çré Uttarä-devé and Çré Parékñit and listened to their conversation with one-pointed attention.

2.1.6

परं गोप्यम् अपि स्निग्धे शिश्ये वाच्यम् इति श्रुतिः ।
तच् छ्रूयतां महा-भाग गोलोक-महिमाधुना

paraṁ gopyam api snigdhe śiśye vācyam iti śrutiḥ |
tac chrūyatāṁ mahā-bhāga goloka-mahimādhunā

Translation

O most fortunate one, it is the conclusion of the Vedas that the spiritual master can describe to an affectionate disciple even the most confidential truth. Therefore, now you also should hear the glories of this Goloka.

2.1.7

श्री-कृष्ण-करुणा-सार- पात्र-निर्धार-सत्-कथाम् ।
श्रूत्वाभूत् परमानन्द- पूर्णा तव पितामही

śrī-kṛṣṇa-karuṇā-sāra- pātra-nirdhāra-sat-kathām |
śrūtvābhūt paramānanda- pūrṇā tava pitāmahī

Translation

When your grandmother, Çré Uttarä-devé, heard the excellent story about the quest to ascertain the topmost recipients of the essence of Çré Kåñëa's mercy, she experienced supreme pleasure.

2.1.8-9

तादृग्-भक्ति-विशेषस्य गोपी-कान्त-पदाब्जयोः ।
श्रोतुं फल-विशेषं तद्- भोग-स्थानं च सत्तमम्

वैकुण्ठाद् अपि मन्वाना विमृशन्ती हृदि स्वयम् ।
तच् चानाकलयन्ती सा पप्रच्छ श्री-परीक्षितम्

tādṛg-bhakti-viśeṣasya gopī-kānta-padābjayoḥ |
śrotuṁ phala-viśeṣaṁ tad- bhoga-sthānaṁ ca sattamam

vaikuṇṭhād api manvānā vimṛśantī hṛdi svayam |
tac cānākalayantī sā papraccha śrī-parīkṣitam

Translation

Çré Uttarä-devé had heard that the gopés' uncommon and indescribable devotion for the lotus feet of Çré Gopékänta, the Lord who is their beloved, yields a distinctly special fruit: an abode of enjoyment even superior to Vaikuëöha. Although she tried to analyze this by her intelligence, she could not ascertain why this abode is the best of all. She thus inquired from her son, Çré Parékñit.

2.1.10-11

श्रीमद्-उत्तरोवाच—
कामिना पुण्य-कर्तृणा त्रैलोक्य गृहिना पदम् ।
अगृहाण च तस्योर्ध्व स्थित लोक-चतुष्टयम्

भोगान्ते मुहुर् आवृत्तिम् एते सर्वे प्रयान्ति हि ।
महर्-आदि-गत केचिन् मुच्यन्ते ब्रह्मणा सह

śrīmad-uttarovāca—
kāmināṁ puṇya-kartṛṇāṁ trailokyaṁ gṛhināṁ padam |
agṛhāṇaṁ ca tasyordhvaṁ sthitaṁ loka-catuṣṭayam

bhogānte muhur āvṛttim ete sarve prayānti hi |
mahar-ādi-gataṁ kecin mucyante brahmaṇā saha

Translation

Çré Uttarä-devé said: The three planetary systems: Bhü, Bhuvar, and Svar, are the abodes of enjoyment of householders who engage in pious activities with a desire to enjoy material results. Above these realms are the four planetary systems: Mahar, Janas, Tapas, and Satya, which are the abodes obtained by non-householders, namely brahmacärés, or celibate students; vänaprasthis, or those who have left household life for spiritual advancement; and yatis, or renunciants.

2.1.12

केचित् क्रमेण मुच्यन्ते भोगान् भुक्त्वार्चिर्-आदिषु ।
लभन्ते यतयः सद्यो मुक्तिꣳ ज्ञान-परा हि ये

kecit krameṇa mucyante bhogān bhuktvārcir-ādiṣu |
labhante yatayaḥ sadyo muktiṁ jñāna-parā hi ye

Translation

Those yogés who adhere to specific disciplines mentioned in the Vedas, are guided to pathways such as arcir-märga, the line of the sun, by the presiding demigods of those paths. After enjoying all the pleasures of those places, they progressively become liberated. Fully renounced ascetics, devoted to the pursuit of spiritual knowledge, attain liberation instantaneously at the time of death.

2.1.13

भक्ता भगवतो ये तु स-कामाः स्वेच्छयाखिलान् ।
भुञ्जानाः सुख-भोगाꣳस् ते विशुद्धा यान्ति तत्-पदम्

bhaktā bhagavato ye tu sa-kāmāḥ svecchayākhilān |
bhuñjānāḥ sukha-bhogāṁs te viśuddhā yānti tat-padam

Translation

Sakäma devotees, or those who desire the fruit of their action, worship the Lord with varieties of desires. Although they enjoy all the pleasures of those desires, they are purified by the power of bhakti and, even during this period of material enjoyment, they are not controlled by their activities. At the end of this enjoyment, they enter the abode of Bhagaván.

2.1.14

वैकुण्ठ दुर्लभ मुक्तैः सान्द्रानन्द-चिद्-आत्मकम् ।
निष्कामा ये तु तद्-भक्ता लभन्ते सद्य एव तत्

vaikuṇṭhaṁ durlabhaṁ muktaiḥ sāndrānanda-cid-ātmakam |
niṣkāmā ye tu tad-bhaktā labhante sadya eva tat

Translation

Devotees who worship the Supreme Personality of Godhead, giving up all material desires, are called niñkäma-bhaktas. They are promoted to Vaikuëöha immediately after death. This abode, which is made of the concentrated essence of happiness and of the nature of consciousness, is rarely achieved even by liberated souls.

2.1.15

तत्र श्री-कृष्ण-पादाब्ज- साक्षात्-सेवा-सुख सदा ।
बहुधानुभवन्तस् ते रमन्ते धिक्-कृतामृतम्

tatra śrī-kṛṣṇa-pādābja- sākṣāt-sevā-sukhaṁ sadā |
bahudhānubhavantas te ramante dhik-kṛtāmṛtam

Translation

Those devotees in Vaikuëöha always experience the happiness of directly serving Çré Kåñëa's lotus feet in many ways, and they are forever absorbed in participating in His variegated pastimes. In comparison to this happiness derived from service, the happiness of liberation is insignificant.

2.1.16

ज्ञान-भक्तास् तु तेष्व् एके शुद्ध-भक्ताः परे'परे ।
प्रेम-भक्ताः परे प्रेम- पराः प्रेमातुराः परे

jñāna-bhaktās tu teṣv eke śuddha-bhaktāḥ pare'pare |
prema-bhaktāḥ pare prema- parāḥ premāturāḥ pare

Translation

Among these devotees, some (jïäna-bhaktas) know the Lord's supreme position, some (çuddha-bhaktas) are actuated by a pure devotional aptitude, some (premé-bhaktas) are imbued with full loving devotion, some (prema-para bhaktas) are absorbed in pure love, and some (premätura bhaktas) are impelled by overwhelming love.

2.1.17

तारतम्यवताम् एषा फले साम्य न युज्यते ।
तारतम्य तु वैकुण्ठे कथञ्चिद् घटते न हि

tāratamyavatām eṣāṁ phale samyaṁ na yujyate |
tāratamyaṁ tu vaikuṇṭhe kathañcid ghaṭate na hi

Translation

In spite of all these devotees being equal in their pure loving devotion, gradation is seen in their spiritual sentiments. It would be inappropriate, therefore, if they were all to receive the same results; there must be gradation in the results they achieve. However, the abode of Vaikuëöha is the realm of equality, and so it is not possible that a hierarchy of results can exist there.

2.1.18

पर्यवस्यति सारूप्य- सामीप्यादौ च तुल्यता ।
न श्रूयते पर प्राप्य वैकुण्ठाद् अधिक कियत्

paryavasyati sārūpya- sāmīpyādau ca tulyatā |
na śrūyate paraṁ prāpyaṁ vaikuṇṭhād adhikaṁ kiyat

Translation

The different types of liberation, such as having the same form as the Lord, or särüpya, and living in the Lord's proximity, or sämépya, are all on an equal platform. Moreover, it is unheard of that a destination more exalted than Vaikuëöha can be attained.

2.1.19

तत्-प्रदेश-विशेषेषु स्व-स्व-भाव-विशेषतः ।
स्व-स्व-प्रिय-विशेषाप्त्या सर्वेषाम् अस्तु वा सुखम्

tat-pradeśa-viśeṣeṣu sva-sva-bhāva-viśeṣataḥ |
sva-sva-priya-viśeṣāptyā sarveṣām astu vā sukham

Translation

In each specific section within Vaikuëöha, the five types of perfected devotees, in accordance with their individual moods, experience happiness that is specific to their respective worshipable objects. If this is the case, then let it be so.

2.1.20

परा□ कष्ठा□ गत□ तत्-तद्- रस-जातीयतोचितम् ।
अथापि रास-कृत्-तादृग्- भक्तानाम् अस्तु का गतिः

parāṁ kaṣṭhāṁ gataṁ tat-tad- rasa-jātīyatocitam |
athāpi rāsa-kṛt-tādṛg- bhaktānām astu kā gatiḥ

Translation

There, every devotee's bhäva (transcendental sentiment) or rasa (transcendental relationship) reaches its ultimate limit and makes him experience the zenith of happiness. However, what is the destination of Räsa-bihäré Çré Kåñëa's extraordinary rasika devotees, who are expert in tasting transcendental loving exchanges?

2.1.21-22

ये सर्व-नैरपेक्ष्येन राधा-दास्येच्छवः परम् ।
सङ्कीर्तयन्ति तन्-नाम तादृश-प्रियतामयाः

अन्येषाम् इव तेषा□ च प्राप्य□ चेद् हृन् न तृप्यति ।
अहो नन्द-यशोदादेर् न सहे तादृशी□ गतिम्

ye sarva-nairapekṣyena rādhā-dāsyecchavaḥ param |
saṅkīrtayanti tan-nāma tādṛśa-priyatāmayāḥ

anyeṣām iva teṣāṁ ca prāpyaṁ ced hṛn na tṛpyati |

aho nanda-yaśodāder na sahe tādṛśīṁ gatim

Translation

These devotees, being indifferent to all other spiritual practices and goals, aspire to become servants of Çré Rädhikä (rädhä-däsya) only. To attain this service, they constantly sing Her holy names, immersed in divine love. If these devotees, like other general devotees, obtain a special place in the same Vaikuëöha, our hearts will not be satisfied. Alas! I cannot tolerate the idea that Nanda and the other cowherdsmen and Yaçodä and the cowherd women would have the same destination as ordinary devotees.

2.1.23

विविधाना महिम्ना हि यत्र कष्ठाः पराः पराः ।
कोटीना पर्यवस्यन्ति समुद्रे सरितो यथा

vividhānāṁ mahimnāṁ hi yatra kaṣṭhāḥ parāḥ parāḥ |
koṭīnāṁ paryavasyanti samudre sarito yathā

Translation

As rivers flow into and merge with the ocean, so, countless, variegated glories, extended to their ultimate limit of excellence, culminate in the divine gopas and gopés.

2.1.24

तद्-अर्थम् उचित स्थानम् एक वैकुण्ठतः परम् ।
अपेक्षितम् अवश्य स्यात् तत्-प्रकाश्योद्धरस्व माम्

tad-artham ucitaṁ sthānam ekaṁ vaikuṇṭhataḥ param |
apekṣitam avaśyaṁ syāt tat-prakāśyoddharasva mām

Translation

For Çré Nanda, Yaçodä, and the other Vrajaväsés, there must surely be an abode far superior to Vaikuëöha. That place certainly exists. Therefore, kindly reveal that abode and save me from an ocean of sorrow.

2.1.25

श्री-जैमिनिर् उवाच—
मातुर् एवꣳ महा-रम्य- प्रश्नेनानन्दितः सुतः ।
ताꣳ नत्वा साश्रु-रोमञ्चꣳ आरेभे प्रतिभाषितुम्

śrī-jaiminir uvāca—
mātur evaṁ mahā-ramya- praśnenānanditaḥ sutaḥ |
tāṁ natvā sāśru-romañcaṁ ārebhe pratibhāṣitum

Translation

Çré Jaiminé said: King Parékñit, delighted by his mother Çré Uttarä's most beautiful and pleasing inquiry, first offered obeisances to his worshipful Lord and then prepared to reply. His bodily hair was standing on end and his eyes were brimming with tears.

2.1.26

श्री-परीक्षिद् उवाच—
श्री-कृष्ण-जीविते मातस् तदीय-विरहासहे ।
तवैव योग्यः प्रश्नोऽयꣳ न कृतो यश् च कैश्चन

śrī-parīkṣid uvāca—
śrī-kṛṣṇa-jīvite mātas tadīya-virahāsahe |
tavaiva yogyaḥ praśno'yaṁ na kṛto yaś ca kaiścana

Translation

Çré Parékñit said: O Mother, Çré Kåñëa is your very life and soul and you are unable to tolerate the pangs of separation from Him. Thus, you alone are qualified to ask this question. No one has ever asked such a question before.

2.1.27

निज-प्रिय-सखस्यात्र श्री-सुभद्रा-पतेर् अहम् ।
येन पौत्रतया गर्भे तव सज्-जन्म लम्भितः

nija-priya-sakhasyātra śrī-subhadrā-pater aham |
yena pautratayā garbhe tava saj-janma lambhitaḥ

Translation

By my being born from your womb, He (Çré Kåñëa) granted me the exalted human form as the grandson of Çré Arjuna, who is Çré Kåñëa's dear friend and Subhadrä's husband.

2.1.28

गर्भान्तरे च धृत-चक्र-गदेन येन
ब्रह्मास्त्रतो'हम् अवितः सहितो भवत्या ।
बाल्ये नरेषु निज-रूप-परीक्षण च
नीतो मुहुः परम-भागवतोचित यत्

garbhāntare ca dhṛta-cakra-gadena yena
brahmāstrato'ham avitaḥ sahito bhavatyā |
bālye nareṣu nija-rūpa-parīkṣaṇaṁ ca
nīto muhuḥ parama-bhāgavatocitaṁ yat

Translation

When I was in your womb, Çré Kåñëa, who was holding a club and disc in His hands, protected both you and me from the brahmästra weapon. Throughout my childhood, Çré Kåñëa, who manifested a human-like form, made me search for Him again and again. In truth, this form of the Lord is obtainable only by great devotees.

2.1.29

येनानुवर्ति महता गुनैः कृतो
विख्यापितो'ह कलि-निग्रहेन ।
सम्पद्य राज्य-श्रियम् अद्भुत
ततो निर्वेदितो भूसुर-शाप-दापनात्

yenānuvarti mahatāṁ gunaiḥ kṛto
vikhyāpito'haṁ kali-nigrahena |
sampadya rājya-śriyam adbhutaṁ
tato nirvedito bhūsura-śāpa-dāpanāt

Translation

Çré Kåñëa endowed me with sterling qualities and made me the follower of great saints. He made me world famous by choosing me to curb the personality of Kali-yuga, the Iron Age of quarrel and hypocrisy. He bestowed upon me royal opulence, and finally, on the pretext of a brähmaëa's curse, He made me detached from that opulence.

2.1.30

तच्-छिष्य-रूपेन च मत्-प्रिय त
सम्श्राव्य शाप निलयान्ध-कूपात् ।
श्री-वासुदेवेन विकृष्य नीतः
प्रायोपवेशाय मति द्यु-नद्याम्

tac-chiṣya-rūpena ca mat-priyaṁ taṁ
samśrāvya śāpaṁ nilayāndha-kūpāt |
śrī-vāsudevena vikṛṣya nītaḥ
prāyopaveśāya matiṁ dyu-nadyām

Translation

It was Çré Väsudeva who, in the form of a disciple of the brähmaëa Çaméka, made me hear that curse, which was so dear to me. By this, He pulled me out of the dark well of household life and granted me the intelligence to perform präyopaveçana on the bank of the Gaìgä. (This means to sit, abstaining from food and water until death.)

2.1.31

मुनीन्द्र-गोष्ठ्याम् उपदेश्य तत्त्व
शुकात्मना येन भय निरस्य ।
प्रमोद्य च स्व-प्रिय-सङ्ग-दानात्
कथामृत सम्प्रति च प्रापय्ये

munīndra-goṣṭhyām upadeśya tattvaṁ
śukātmanā yena bhayaṁ nirasya |
pramodya ca sva-priya-saṅga-dānāt
kathāmṛtaṁ samprati ca prāpayye

Translation

Previously, that same Çré Kåñëa appeared as Çré Çukadeva Gosvämé in that august assembly of exalted sages and instructed me on spiritual truth. He thereby dissipated my fears and immersed me in bliss. And now, by granting me the association of His beloved devotees like you, He is making me drink the nectar of the narrations of His pastimes.

2.1.32

कृष्ण प्रणम्य निरुपाधि-कृपाकर
त सवर्ध्य विप्र-वचनाद् अरतो गृहीतम् ।
स्वस्यान्त-कालम् इदम् एक-मना ब्रुवे ते
प्रश्नोत्तर सकल-वैष्णव-शास्त्र-सारम्

kṛṣṇaṁ praṇamya nirupādhi-kṛpākaraṁ
taṁ saṁvardhya vipra-vacanād arato gṛhītam |
svasyānta-kālam idam eka-manā bruve te
praśnottaraṁ sakala-vaiṣṇava-śāstra-sāram

Translation

I bow down to Çré Kåñëa, who is the source of unconditional mercy. Since I honored the brähmaëa's words, my final day will certainly be very much prolongued. Therefore, I will respond to your question with one-pointed focus, and you should understand that my reply will incorporate the essence of all Vaiñëava scriptures.

2.1.33-34

श्रुति-स्मृतीना वाच्यानि साक्षात्-तात्पर्यतो'प्य् अहम् ।
व्याख्याया बोधयित्वैतत् त्वा सन्तोषयितु क्षमः

तथापि स्व-गुरोः प्राप्त प्रसादात् स शय-च्छिदम् ।
अत्रेतिहासम् आदौ ते व्यक्तार्थ कथयाम्य् अमुम्

śruti-smṛtīnāṁ vācyāni sākṣāt-tātparyato'py aham |
vyākhyāyā bodhayitvaitat tvāṁ santoṣayituṁ kṣamaḥ

tathāpi sva-guroḥ prāptaṁ prasādāt saṁśaya-cchidam |
atretihāsam ādau te vyaktārthaṁ kathayāmy amum

Translation

In replying to your questions, I can delight you by explaining the essence of Çruti and Småti scriptures, and by citing their direct meanings (mukhya-vått) and purports and annotations (tätparya- vått). First, however, I want to describe a very famous history that I came to know through the mercy of my guru, Çré Çukadeva, for it destroys all doubts and is unequivocal in meaning. After that, I will quote from the Çruti and Småti.

2.1.35-37

विप्रो निष्किञ्चनः कश्चित् पुरा प्राग्ज्योतिषे पुरे ।
वसन्न् अज्ञात-शास्त्रार्थो बहु-द्राविण-काम्यया

तात्रत्य-देवी कामाख्या श्रद्धयानुदिन भजन् ।
तस्याः सकाशात् तुष्टायाः स्वप्ने मन्त्र दशाक्षरम्

लेभे मदन-गोपाल- चरणाम्भोज-दैवतम् ।
तद्-ध्यानादि-विधानाढ्य साक्षाद् इव महा-निधिम्

vipro niṣkiñcanaḥ kaścit purā prāgjyotiṣe pure |
vasann ajñāta-śāstrārtho bahu-drāviṇa-kāmyayā

tātratya-devīṁ kāmākhyāṁ śraddhayānudinaṁ bhajan |
tasyāḥ sakāśāt tuṣṭāyāḥ svapne mantraṁ daśākṣaram

lebhe madana-gopāla- caraṇāmbhoja-daivatam |
tad-dhyānādi-vidhānāḍhyaṁ sākṣād iva mahā-nidhim

Translation

In ancient times, a poor brähmaëa who lacked any scriptural knowledge lived in Prägjyotiña-pura (near present-day Gauhäté, in the State of Assam). The goddess Kämäkhyä-devé (Durgä-devé) is present there, and every day, the brähmaëa faithfully worshiped her with a desire for great wealth and opulence. Pleased with his worship, the goddess appeared in his dream and gave him a mantra – the ten-syllable gopäla-mantra, whose Deity is Çré Madana- gopäla. This mantra embodies immense potency. When conferring this mantra on the brähmaëa, the goddess instructed him about the process of mantra meditation, and also about nyäsa and other rituals and worship. She told him that by the power of this mantra alone, he would achieve the service of the lotus feet of Çré Madana-gopäla.

2.1.38

देव्य्-आदेशेन त□ मन्त्र□ विविक्ते सतत□ जपन् ।
धनेच्छया निवृत्तो'भूल् लेभे च हृदि निर्वृतिम्

devy-ādeśena taṁ mantraṁ vivikte satataṁ japan |
dhanecchayā nivṛtto'bhūl lebhe ca hṛdi nirvṛtim

Translation

On Devé's instruction, the brähmaëa became absorbed in recitation of the mantra. As he constantly chanted this mantra in a solitary place, his desire for wealth vanished and he became peaceful within.

2.1.39

वस्तु-तत्त्वानभिज्ञो'न्यत् स किञ्चित् पर-लौकिकम् ।
साधन□ किल साध्य□ च वर्तमानम् अमन्यत

vastu-tattvānabhijño'nyat sa kiñcit para-laukikam |
sādhanaṁ kila sādhyaṁ ca vartamānam amanyata

Translation

The brähmaëa was ignorant of the fundamental principles of the Absolute Truth, and so he began to think, “In addition to the chanting of the mantra, there must be some other transcendental goal and some other process to achieve it.”

2.1.40

गृहादिकꣳ परित्यज्य भ्रमꣳस् तीर्थेषु भिक्षया ।
गतो निर्वाहयन् देहꣳ गङ्गा-सागर-सङ्गमम्

gṛhādikaṁ parityajya bhramaṁs tīrtheṣu bhikṣayā |
gato nirvāhayan dehaṁ gaṅgā-sāgara-saṅgamam

Translation

Some days later, the brähmaëa renounced his home life. Begging just enough to maintain his bodily existence, he wandered to the different holy places of pilgrimage and finally reached Gaìgä-sägara, the confluence of the river Gaìgä and the ocean.

2.1.41

विप्रान् गङ्गा-तटे’पश्यत् सर्व-विद्या-विशारदान् ।
स्व-धर्माचार-निरतान् प्रायशो गृहिणो बहुन्

viprān gaṅgā-taṭe’paśyat sarva-vidyā-viśāradān |
sva-dharmācāra-niratān prāyaśo gṛhiṇo bahūn

Translation

There on the banks of the Gaìgä, he met many brähmaëas, mostly householders, who were expert in various branches of knowledge and engaged in executing their religious duties.

2.1.42

तैर् वर्ण्यमानम् आचार नित्य-नैमित्तिकादिकम् ।
अवश्यक तथा काम्य स्वर्ग सुश्राव तत्-फलम्

tair varṇyamānam ācāraṁ nitya-naimittikādikam |
avaśyakaṁ tathā kāmyaṁ svargaṁ suśrāva tat-phalam

Translation

He heard from those brähmaëas about the necessity of daily obligatory rites and of circumstantial rituals. He also heard about ritualistic activities to fulfill material desires and how one obtains heavenly pleasures as a result of these activities.

2.1.43

नाना-सङ्कल्प-वाक्यैश् च तद्-अनुस्थान-निष्ठताम् ।
दृष्ट्वा तत्रोदित-श्रद्धः प्रवृत्तः शिक्षितः स तैः

nānā-saṅkalpa-vākyaiś ca tad-anusthāna-niṣṭhatām |
dṛṣṭvā tatrodita-śraddhaḥ pravṛttaḥ śikṣitaḥ sa taiḥ

Translation

Observing the brähmaëas' strong faith in their rituals, which they expressed in solemn vows, he also developed faith in those rituals. And after receiving instructions from them, he also began to perform the same rituals.

2.1.44

देव्य्-आज्ञाद् आरतो मन्त्रम् अपि नित्य रहो जपन् ।
तत्-प्रभावान् न लेभे'न्तः- सन्तोष तेषु कर्मसु

devy-ājñād ārato mantram api nityaṁ raho japan |
tat-prabhāvān na lebhe'ntaḥ- santoṣaṁ teṣu karmasu

Translation

Honoring the goddess's order, the brähmaëa continued to chant his gopäla-mantra daily, in a solitary place. Although he continued to engage in those ritualistic activities, nevertheless, due to the power of the mantra, his heart was not satisfied.

2.1.45

स निर्विद्य गतः काशी॰ ददर्श बहु-देश-जान् ।
यति-प्रायान् जना॰स् तत्रा- द्वैत-व्याख्या-विवादिनः

sa nirvidya gataḥ kāśīṁ dadarśa bahu-deśa-jān |
yati-prāyān janāṁs tatrā- dvaita-vyākhyā-vivādinaḥ

Translation

Finally, becoming disinterested in those ritualistic activities, the brähmaëa went to the sacred abode of Käçé. There, he met many sannyäsés who had come from different countries. These sannyäsés were engaged in debating the various explanations of advaita-väda, the theory of monism.

2.1.46

विश्वेश्वर॰ प्रणम्यादौ गत्वा प्रति-मठ॰ यतीन् ।
नत्वा सम्भाष्य विश्राम॰ तेषा॰ पार्श्वे चकार सः

viśveśvaraṁ praṇamyādau gatvā prati-maṭhaṁ yatīn |
natvā sambhāṣya viśrāmaṁ teṣāṁ pārśve cakāra saḥ

Translation

First, he offered respectful obeisances to Çré Viçveçvara (Çré Viçvanätha Mahädeva). Then, he visited every maöha, where he bowed down to the sannyäsés there, talked with them, and rested in their company.

2.1.47

वदेषु शुद्ध-बुद्धीना॰ तेषा॰ पाणि-तल-स्थ-वत् ।
मोक्ष॰ बोधयता॰ वाक्यैः सार॰ मेने स तन्-मतम्

vadeṣu śuddha-buddhīnāṁ teṣāṁ pāṇi-tala-stha-vat |
mokṣaṁ bodhayatāṁ vākyaiḥ sāraṁ mene sa tan-matam

Translation

The intelligence of all those sannyäsés was expertly applied purely in debate. Their statements on liberation from material existence were presented logically, as if liberation were a common gooseberry (ämalaké) in the palm of their hands. Therefore, listening to their discussions, the brähmaëa began to think that their views were quintessential and supreme.

2.1.48-49

शृण्वन्न् अविरत॑ न्यास- मोक्षोत्कर्ष-पराणि सः ।
तेभ्यो वेदान्त-वाक्यानि मणि-कर्ण्य॑ समाचरन्

स्नान॑ विश्वेश्वर॑ पश्य॑स् तेषा॑ सङ्गे'प्रयासतः ।
मिष्टेष्ट-भोगान् भुञ्जानः सन्न्यास॑ कर्तुम् इष्टवान्

śṛṇvann avirataṁ nyāsa- mokṣotkarṣa-parāṇi saḥ |
tebhyo vedānta-vākyāni maṇi-karṇyaṁ samācaran

snānaṁ viśveśvaraṁ paśyaṁs teṣāṁ saṅge'prayāsataḥ |
miṣṭeṣṭa-bhogān bhuñjānaḥ sannyāsaṁ kartum iṣṭavān

Translation

The brähmaëa regularly heard those sannyäsés cite verses from Vedänta declaring the superiority of the renounced order of life (sannyäsa) and of impersonal liberation. Daily, after bathing in the Gaìgä at Maëikarëikä-ghäöa, he took darçana of Çré Viçvanätha. Without having to work, he ate delectable meals to his heart's content with those sannyäsés. Thus, he developed an urge to accept sannyäsa.

2.1.50

स्व-जप्य गौरवाद् देव्यास् तथान्तः-सुख-लाभतः ।
अत्यजन्न् एकदा स्वप्ने'पश्यत् तन्-मन्त्र-देवताम्

sva-japyaṁ gauravād devyās tathāntaḥ-sukha-lābhataḥ |
atyajann ekadā svapne'paśyat tan-mantra-devatām

Translation

Due to the brähmaëa's reverence for Kämäkhyä-devé and his experience of internal happiness, he did not give up chanting his mantra. Some days passed, and then one night, in a dream he had a vision of his mantra's presiding Deity.

2.1.51

तन्-महा-रम्यताकृष्टः परमानन्द-गोचरः ।
तज्-जपान्य-प्रवृत्तौ हि न लेभे स मनो-बलम्

tan-mahā-ramyatākṛṣṭaḥ paramānanda-gocaraḥ |
taj-japānya-pravṛttau hi na lebhe sa mano-balam

Translation

When the mantra's presiding Deity appeared to him in the dream, the Deity's extreme beauty captured the brähmaëa's heart and filled him with supreme bliss. From then on, except for his chanting of the mantra, all other activities felt distasteful.

2.1.52

इति कर्तव्यता-मूढो दीनः सन् स्वप्नम् आगतः ।
तया देव्या सहागत्य तत्रादिष्टः शिवेन सः

iti kartavyatā-mūḍho dīnaḥ san svapnam āgataḥ |
tayā devyā sahāgatya tatrādiṣṭaḥ śivena saḥ

Translation

The brähmaëa then became confused about his duties. In a state of despair, he fell asleep. Çré Mahädeva, along with Devé, appeared in his dream and ordered him as follows.

2.1.53

मा मूर्ख कुरु सन्न्यास॑ द्रुत॑ श्री-मथुरा॑ व्रज ।
तत्र वृन्दावने'वश्य॑ पूर्णार्थस् त्व॑ भविष्यसि

mā mūrkha kuru sannyāsaṁ drutaṁ śrī-mathurāṁ vraja |
tatra vṛndāvane'vaśyaṁ pūrṇārthas tvaṁ bhaviṣyasi

Translation

O fool! You must not accept sannyäsa. Quickly go to the district of Çré Mathurä. There in Çré Våndävana, your desire will certainly be fulfilled.

2.1.54

सोत्कण्ठो मथुरा॑ गन्तु॑ मुहुस् ता॑ कीर्तय॑स् ततः ।
स तद्-देश-दिश॑ गच्छन् प्रयाग॑ प्राप वर्त्मनि

sotkaṇṭho mathurāṁ gantuṁ muhus tāṁ kīrtayaṁs tataḥ |
sa tad-deśa-diśaṁ gacchan prayāgaṁ prāpa vartmani

Translation

Hearing this, the brähmaëa became very eager to go to Mathurä. Repeatedly singing "Mathurä, Mathurä," he walked in that direction. On the way, he came to Prayäga.

2.1.55

तस्मिल् लसन्-माधव-पाद-पद्मे
गङ्गाश्रित-श्री-यमुना-मनोज्ञे ।
स्नानाय माघोषसि तीर्थ-राजे
प्राप्तान् स साधून् सतशो ददर्श

tasmil lasan-mādhava-pāda-padme
gaṅgāśrita-śrī-yamunā-manojñe |
snānāya māghoṣasi tīrtha-rāje
prāptān sa sādhūn sataśo dadarśa

Translation

Prayäga, the king of all pilgrimage places, is decorated with the lotus feet of Çré Mädhava. It is very attractive because there, the river Yamunä takes shelter of the river Gaìgä. Thousands of sädhus had congregated there for the early morning ritual of bathing during the month of Mägha. Reaching Prayäga-räja, the brähmaëa witnessed this huge gathering of saintly persons.

2.1.56

तेषा सदा गीत-नति-स्तवादिभिः
श्री-विष्णु-पूजोत्सवम् ऐक्षताभितः ।
तन्-नाम-सङ्कीर्तन-वाद्य-नर्तनैः
प्रेम्णार्त-नादैर् उदितैश् च शोभितम्

teṣāṁ sadā gīta-nati-stavādibhiḥ
śrī-viṣṇu-pūjotsavam aikṣatābhitaḥ |
tan-nāma-saṅkīrtana-vādya-nartanaiḥ
premṇārta-nādair uditaiś ca śobhitam

Translation

A multitude of sages and holy men were assembled there. They were engaged in devotional activities like constantly singing, offering obeisances, uttering glorifications, singing the names of God, playing on instruments, and dancing. Some were crying out ecstatically in divine love and some were weeping. Arriving there, the brähmaëa witnessed this enormous celebration dedicated to worshiping the Supreme Lord Viñëu.

2.1.57-59

सो'बुधो विस्मय प्राप्तो वैष्णवान् पृच्छति स्म तान् ।
हे गायका वन्दिनो रे दण्डवत्-पतिनो भुवि

भो वादका नर्तका रे राम-कृष्णेति-वादिनः ।
रोदका रम्य-तिलकास् चारु-माला-धरा नराः

भवतैक क्षण स्वस्था न कोलाहलम् अर्हथा ।
वदतेद विधद्धे कि क वार्चयथा सादरम्

so'budho vismayaṁ prāpto vaiṣṇavān pṛcchati sma tān |
he gāyakā vandino re daṇḍavat-patino bhuvi

bho vādakā nartakā re rāma-kṛṣṇeti-vādinaḥ |
rodakā ramya-tilakās cāru-mālā-dharā narāḥ

bhavataikaṁ kṣaṇaṁ svasthā na kolāhalam arhathā |
vadatedaṁ vidhaddhe kiṁ kaṁ vārcayathā sādaram

Translation

Wonderstruck by this scene, the innocent and ignorant brähmaëa addressed the saintly Vaiñëavas, saying, "O singers, O reciters of prayers, O people offering obeisances on the ground! O musicians, O dancers, O people calling out the names of Räma and Kåñëa! O people who are weeping, O you who are adorned with beautiful tilaka and wearing beautiful garlands! Why don't you stop this tumultuous din for a moment? Quiet down and tell me what you are doing. Whom do you worship so reverentially?"

2.1.60

तच् छ्रूत्वोपहसन्ति स्म केचित् त□ केचिद् अब्रुवन् ।
रे मूढ तुष्णी□ तिष्ठेति के'प्य् ऊचुर् दीन-वत्सलाः

tac chrūtvopahasanti sma kecit taṁ kecid abruvan |
re mūḍha tuṣṇīṁ tiṣṭheti ke'py ūcur dīna-vatsalāḥ

Translation

Hearing the brähmaëa's words, some of them laughed at him. Others began to ridicule him, saying, "O fool, be quiet!" In contrast, some saintly Vaiñëavas, who were affectionately disposed toward the fallen and wretched, began to speak as follows.

2.1.61

श्री-वैष्णवा ऊचुः—
अये विप्र-ज जानासि न किञ्चिद् बत मूढ-धीः ।
विष्णु-भक्तान् पुनर् मैव सम्बोधय न जल्प च

śrī-vaiṣṇavā ūcuḥ—
aye vipra-ja jānāsi na kiñcid bata mūḍha-dhīḥ |
viṣṇu-bhaktān punar maivaṁ sambodhaya na jalpa ca

Translation

Çré Vaiñëavas said: O son of a brähmaëa, it seems that your intelligence is very dull. Do you not know anything? These are all devotees of Çré Viñëu, and you should never again address them like this or speak to them in this way.

2.1.62

भगवन्तम् इमे विष्णु नित्य वयम् उपास्महे ।
गुरोर् गृहीत-दीक्षका यथा-मन्त्र यथा-विधि

bhagavantam ime viṣṇuṁ nityaṁ vayam upāsmahe |
guror gṛhīta-dīkṣakā yathā-mantraṁ yathā-vidhi

Translation

O brähmaëa, we have all accepted spiritual initiation, or dékñä, from our guru. Thus accordingly to our respective mantras, we all worship Çré Viñëu appropriately.

2.1.63

श्री-नृसिह-तनु केचिद् रघुनाथ तथापरे ।
एके गोपालम् इत्य् एव नाना-रूप द्विजोत्तम

śrī-nṛsiṁha-tanuṁ kecid raghunāthaṁ tathāpare |
eke gopālam ity evaṁ nānā-rūpaṁ dvijottama

Translation

O best of the twice-born! Some of us are worshiping the Lord as Çré Nåsiàha-deva, others as Çré Raghunäthajé Räma, and others as Çré Gopäla-deva. In this way, we worship various manifestations of Çré Viñëu.

2.1.64

श्री-परीक्षिद् उवाच—
ततो'सौ लज्जितो विप्रो'पृच्छत् स-प्रश्रयम् मुदा ।
कुतो वसति कीदृक् स क वार्थ दातुम् ईश्वरः

śrī-parīkṣid uvāca—
tato'sau lajjito vipro'pṛcchat sa-praśrayam mudā |
kuto vasati kīdṛk sa kaṁ vārthaṁ dātum īśvaraḥ

Translation

Çré Parékñit said : O mother, hearing this, the brähmaëa became embarrassed. In a humble manner and in delight, he enquired, “Where does Parameçvara, your worshipful Lord, live? What is His form like? What benefit can He bestow?”

2.1.65

श्री-वैष्णवा ऊचुः—
सदा सर्वत्र वसति बहिश् चान्तश् च स प्रभुः ।
कश्चिन् न सादृशस् तेन कथञ्चिद् विद्यते क्वचित्

śrī-vaiṣṇavā ūcuḥ—
sadā sarvatra vasati bahiś cāntaś ca sa prabhuḥ |
kaścin na sādṛśas tena kathañcid vidyate kvacit

Translation

Çré Vaiñëavas said: Our Lord is unconstrained by place, time, and matter. He always exists everywhere, residing inside and outside of everything. His equal is not to be found anywhere.

2.1.66

सर्वान्तरात्मा जगद्-ईश्वरेश्वरो
यः सच्-चिद्-आनन्द-घनो मनोरमः ।
वैकुण्ठ-लोके प्रकटः सदा वसेद्
यः सेवकेभ्यः स्वम् अपि प्रयच्छति

sarvāntarātmā jagad-īśvareśvaro
yaḥ sac-cid-ānanda-ghano manoramaḥ |
vaikuṇṭha-loke prakaṭaḥ sadā vased
yaḥ sevakebhyaḥ svam api prayacchati

Translation

He is the Supersoul within all living beings and is even the controller of Brahmä and the other controllers of the universe. By nature, He is the absolute embodiment of eternity, knowledge, and bliss. With His qualities, His beauty, and so on, He attracts everyone's mind. He eternally resides in Vaikuëöha, the transcendental realm, and fully gives of Himself – even His own soul – to all His surrendered devotees.

2.1.67

श्रुति-स्मृति-स्तुयमानः केनास्य महिमोच्यताम् ।
तद् अत्र वच्यमानानि पुराणानि मुहुः शृणु

śruti-smṛti-stuyamānaḥ kenāsya mahimocyatām |
tad atra vacyamānāni purāṇāni muhuḥ śṛṇu

Translation

Who can narrate the glories of the Lord, who is extolled in the Çrutis and the Småtis? Therefore, just stay here and regularly hear the explanations of the Puräëas and other scriptures from the Vaiñëavas.

2.1.68

माधवꣳ नाम चालोक्य प्रति-रूपꣳ जगत्-प्रभोः ।
ततो'चिराद् इदꣳ सर्वꣳ परꣳ च ज्ञास्यसि स्वयम्

mādhavaṁ nāma cālokya prati-rūpaṁ jagat-prabhoḥ |
tato'cirād idaṁ sarvaṁ paraṁ ca jñāsyasi svayam

Translation

Moreover, you should behold Mädhava-deva, who is the exact form of the Lord of the entire universe, Jagat-prabhu, and offer Him obeisances. If you do this continually, you will quickly come to understand all these topics.

2.1.69

श्री-परीक्षिद् उवाच—
ततः श्री-माधवꣳ वीक्ष्य नमꣳस् तस्मिन् व्यचष्ट सः ।
सरूप्यꣳ स्वजपे चिन्त्य- मान-देवस्य किञ्चन

śrī-parīkṣid uvāca—
tataḥ śrī-mādhavaṁ vīkṣya namaṁs tasmin vyacaṣṭa saḥ |
sarūpyaṁ svajape cintya- māna-devasya kiñcana

Translation

Çré Parékñit said: Thereafter, according to the instructions of the Vaiñëavas, the brähmaëa took darçana of Çré Mädhava and bowed down to Him. He observed that the Deity Çré Mädhava was similar in appearance to his Çré Madana-gopäla-deva, whom he saw at the time of chanting his mantra.

2.1.70

तत्र किञ्चित् पुराणꣳ स शृणोति सह वैष्णवैः ।
तैर् अर्च्यमाना विविधा विष्णु-मूर्तीश् च पश्यति

tatra kiñcit purāṇaṁ sa śṛṇoti saha vaiṣṇavaiḥ |
tair arcyamānā vividhā viṣṇu-mūrtīś ca paśyati

Translation

In this way, the brähmaëa heard portions of the Puräëas in the association of those Vaiñëavas. In addition, he also took darçana of the many Viñëu Deities they were worshiping.

2.1.71

तथापि प्रत्यभिज्ञेय तस्य न स्याद् अचेतसः ।
मद्-देवो जगद्-ईशो'य माधवो'पि सता प्रभुः

tathāpi pratyabhijñeyaṁ tasya na syād acetasaḥ |
mad-devo jagad-īśo'yaṁ mādhavo'pi satāṁ prabhuḥ

Translation

Nevertheless, due to ignorance, the brähmaëa did not develop complete knowledge. In other words, he was unable to fully comprehend the idea that "My worshipable Lord is in truth nondifferent from Jagadéçvara, Supreme Lord of the universe; from Çré Mädhava; and from the Deities worshiped by these Vaiñëavas."

2.1.72

इद स विमृशत्य् एषाम् उपास्यो जगद्-ईश्वरः ।
स एव माधवश् चाय मयान्यः को'प्य् उपास्यते

idaṁ sa vimṛśaty eṣām upāsyo jagad-īśvaraḥ |
sa eva mādhavaś cāyaṁ mayānyaḥ ko'py upāsyate

Translation

Rather, he always thought, "The worshipable Lord of these sädhus is indeed the Supreme Lord of the universe, who is also Çré Mädhava. However, the personality I worship is someone else.

2.1.73

शङ्ख-चक्र-गदा-पद्म- विभूषित-चतुर्-भुजः ।
न मद्-देवस् ततः कस्मात् प्रतीयेत स माधवः

śaṅkha-cakra-gadā-padma- vibhūṣita-catur-bhujaḥ |
na mad-devas tataḥ kasmāt pratīyeta sa mādhavaḥ

Translation

“The Deity of Lord Çré Mädhava’s four arms are decorated with a conchshell, disc, club, and lotus. However, my worshipable Lord is not like Him. Therefore, how can my Lord be Çré Mädhava? How I can repose my faith for my worshipable Deity in Çré Mädhava?

2.1.74

नाय नरार्ध-सि हार्ध- रूप-धारी च मत्-प्रभुः ।
न वामनो’प्य् असौ मीन- कूर्म-कोलादि-रूपवान्

nāyaṁ narārdha-siṁhārdha- rūpa-dhārī ca mat-prabhuḥ |
na vāmano’py asau mīna- kūrma-kolādi-rūpavān

Translation

(Then he began to reflect,) “My Lord does not possess the half-man– half-lion form, nor does He possess the forms of Vämana, Ména, Kürma, or Varäha.

2.1.75

नापि कोदण्ड-पाणिः स्याद् राघवो राज-लक्षणः ।
केषाञ्चिद् एषा पूज्येन गोपालेनास्तु वा सदृक्

nāpi kodaṇḍa-pāṇiḥ syād rāghavo rāja-lakṣaṇaḥ |
keṣāñcid eṣāṁ pūjyena gopālenāstu vā sadṛk

Translation

“My worshipable Deity is also not Çré Räghava, who is endowed with signs of royalty and who carries a bow in His hand. However, my Lord certainly resembles Gopäla-deva, who is worshiped by some of these Vaiñëava saints.

2.1.76

मन्ये'थापि मदीयो'य न भवेज् जगद्-ईश्वरः ।
नास्ति तल्-लक्षण माघ- माहात्म्यादौ श्रुत हि यत्

manye'thāpi madīyo'yaṁ na bhavej jagad-īśvaraḥ |
nāsti tal-lakṣaṇaṁ māgha- māhātmyādau śrutaṁ hi yat

Translation

"However, my worshipable Lord does not look like Jagadéçvara. From the narration in Mägha-mähätmya and other scriptures, I have heard about the characteristics of the Lord of the universe, and my Lord does not possesses them.

2.1.77

गोपार्भ-वर्गैः सखिभिर् वने स गाः
व शी-मुखो रक्षति वन्य-भूशाणः ।
गोपाङ्गना-वर्ग-विलास-लम्पटो
धर्म सता लङ्घयति-तरो यथा

gopārbha-vargaiḥ sakhibhir vane sa gāḥ
vaṁśī-mukho rakṣati vanya-bhūśāṇaḥ |
gopāṅganā-varga-vilāsa-lampaṭo
dharmaṁ satāṁ laṅghayati-taro yathā

Translation

"Decorated with forest flowers and playing on His flute, my worshipable Deity takes the cows for grazing, going from forest to forest along with the cowherd boys. Because He is a playful philanderer, greedy to enjoy amorous pastimes, He forever roams about with the gopés, the cowherd damsels, and like an ordinary person, He transgresses religious principles.

2.1.78

देव्याः प्रभावाद् आनन्दम् अस्याप्य् आराधने लभे ।
तान् न जह्याꣳ कदाप्य् एनम् एतन्-मन्त्र-जपꣳ न च

devyāḥ prabhāvād ānandam asyāpy ārādhane labhe |
tān na jahyaṁ kadāpy enam etan-mantra-japaṁ na ca

Translation

“Although the qualities of being the Supreme Lord of the universe are not fully manifest in my Lord, still, by the potency of the goddess, I derive happiness from worshiping Him. Therefore, I shall never abandon Him or the chanting of His mantra.”

2.1.79

एवꣳ स पूर्व-वन्-मन्त्रꣳ तꣳ जपन् निर्जने निजम् ।
देवꣳ साक्षाद् इवेक्षेत सताꣳ सङ्ग-प्रभावतः

evaṁ sa pūrva-van-mantraṁ taṁ japan nirjane nijam |
devaṁ sākṣād ivekṣeta satāṁ saṅga-prabhāvataḥ

Translation

Thus the brähmaëa made up his mind and began to chant his mantra as before, sitting in a secluded place. By the influence of saintly association, he was now able to chant the mantra with a pure heart, and while chanting he began to behold the Deity of the mantra as if He were personally present.

2.1.80

वस्तु-स्व-भावाद् आनन्द- मूर्छाम् आप्नोति कर्हिचित् ।
व्युत्थाय जप-कालाप- गमम् आलक्ष्य शोचति

vastu-sva-bhāvād ānanda- mūrchām āpnoti karhicit |
vyutthāya japa-kālāpa- gamam ālakṣya śocati

Translation

By the influence of the nature of that object (in other words, by the influence of chanting the mantra) the brähmaëa sometimes fell unconscious in ecstatic bliss. Upon coming out of his unconscious state, he would lament that the proper time for chanting his mantra had elapsed.

2.1.81

उपद्रवो'यꣳ को मे'नु- जातो विघ्नो महान् किल ।
न समाप्तो जपो मे'द्य- तनो रात्रीयम् आगत

upadravo'yaṁ ko me'nu- jāto vighno mahān kila |
na samāpto japo me'dya- tano rātrīyam āgata

Translation

"Why did this disturbance occur during my chanting time? This is a huge impediment. It has become night and my chanting is still not finished.

2.1.82

किꣳ निद्राभिभवो'यꣳ मे किꣳ भूताभिभवो'थवा ।
अहो मद्-दुः-स्वभावो यच्- छोक-स्थाने'पि हृत्-सुखम्

kiṁ nidrābhibhavo'yaṁ me kiṁ bhūtābhibhavo'thavā |
aho mad-duḥ-svabhāvo yac- choka-sthāne'pi hṛt-sukham

Translation

"Is this impediment due to my excessive sleep, or is it because I am haunted by a ghost? Alas! What a wicked nature I possess that, even while being despondent, I experience happiness in my heart."

2.1.83

एकदा तु तथैवासौ शोचन्न् अकृत-भोजनः ।
निद्राणो माधवेनेदꣳ समादिष्टः स-सन्त्वनम्

ekadā tu tathaivāsau śocann akṛta-bhojanaḥ |
nidrāṇo mādhavenedaṁ samādiṣṭaḥ sa-santvanam

Translation

Lamenting in this way, one day, the brähmaëa fell asleep without having eaten anything. In his dream, the Supreme Lord Çré Mädhava appeared and consoled him and instructed him as follows.

2.1.84

विप्र विश्वेश्वरस्यानु- स्मर वाक्यम् उमा-पतेः ।
यमुना-तीर-मार्गेण तच् छ्री-वृन्दावनꣳ व्रज

vipra viśveśvarasyānu- smara vākyam umā-pateḥ |
yamunā-tīra-mārgeṇa tac chrī-vṛndāvanaṁ vraja

Translation

“O brähmaëa! Remember the words of Viçveçvara, the husband of Umä. Following the banks of the Yamunä River, proceed to Våndävana.

2.1.85

तत्रासाधरणꣳ हर्षꣳ लम्प्यसे मत्-प्रसादतः ।
विलम्बꣳ पथि कुत्रापि मा कुरुस्व कथञ्चन

tatrāsādharaṇaṁ harṣaṁ lampyase mat-prasādataḥ |
vilambaṁ pathi kutrāpi mā kurusva kathañcana

Translation

“There in Våndävana, by My mercy, you shall attain extraordinary joy, so do not stop or delay anywhere along the way.”

2.1.86

ततः स प्रातर् उत्थाय हृष्टः सन् प्रस्थितः क्रमात् ।
श्रीमन्-मधु-पुरीं प्राप्तः स्नातो विश्रान्त-तीर्थके

tataḥ sa prātar utthāya hṛṣṭaḥ san prasthitaḥ kramāt |
śrīman-madhu-purīṁ prāptaḥ snāto viśrānta-tīrthake

Translation

Getting up early the next morning, the brähmaëa began walking towards Våndävana in a jubilant mood. Gradually, he arrived in Çré Madhupuré (Mathurä), where he bathed at Viçräma-ghääa.

2.1.87

गतो वृन्दावनं तत्र ध्यायमानं निजे जपे ।
तं तं परिकरं प्रायो वीक्ष्याभिक्ष्णं ननन्द सः

gato vṛndāvanaṁ tatra dhyāyamānaṁ nije jape |
taṁ taṁ parikaraṁ prāyo vīkṣyābhikṣṇaṁ nananda saḥ

Translation

He then proceeded to Våndävana. There, he began to almost always have sphürtis (internal momentary revelations) in which he would see the entire entourage of Vraja – the cows, cowherd boys, and so on – practically everything he used to picture in his meditation during the chanting of his mantra. This vision of those associates of Vraja filled the brähmaëa with continuous, incomparable joy.

2.1.88

तस्मिन् गो-भूषिते'पश्यन् कम् अपीतस् ततो भ्रमन् ।
केशि-तीर्थस्य पूर्वास्यां दिशि सुश्राव रोदनम्

tasmin go-bhūṣite'paśyan kam apītas tato bhraman |
keśi-tīrthasya pūrvāsyāṁ diśi suśrāva rodanam

Translation

Not seeing any people in that solitary land of Våndävana, which was decorated with the presence of cows, he began to roam hither and thither. Then, east of Keçé-tértha, he heard the sound of someone weeping.

2.1.89

तद्-दिग्-भगं गतः प्रेम्णा नाम-सङ्कीर्तनैर् युतम् ।
तद् आकर्ण्य मुहुस् तत्र तं मनुष्यम् अमार्गयत्

tad-dig-bhagaṁ gataḥ premṇā nāma-saṅkīrtanair yutam |
tad ākarṇya muhus tatra taṁ manuṣyam amārgayat

Translation

He followed the direction of the sound of crying. Sensing that someone was crying in pure love of God while chanting the holy name of the Lord, he began to search here and there for that person.

2.1.90

घनान्धकारार्ण्यान्तः सो'पश्यन् कञ्चिद् उन्मुखः ।
निर्धार्य तद्-ध्वनि-स्थानं यमुना-तीरम् अव्रजत्

ghanāndhakārārṇyāntaḥ so'paśyan kañcid unmukhaḥ |
nirdhārya tad-dhvani-sthānaṁ yamunā-tīram avrajat

Translation

When he did not see anyone in that dense, dark forest, he ascertained where the weeping sound was coming from. Heading in that direction, he reached the bank of Çré Yamunä.

2.1.91

तत्र नीप-निकुञ्जान्तर् गोप-वेश-परिच्छदम् ।
किशोर सुकुमाराङ्ग सुन्दर तम् उदैक्षत

tatra nīpa-nikuñjāntar gopa-veśa-paricchadam |
kiśoraṁ sukumārāṅgaṁ sundaraṁ tam udaikṣata

Translation

In a secluded grove of kadamba trees on the bank of the Yamunä, the brähmaëa saw a handsome, delicate youth dressed as a cowherd boy.

2.1.92

निजेष्ट-देवता-भ्रान्त्या गोपालेति महा-मुदा ।
समाह्वायन् प्रणामाय पपात भुवि दण्डवत्

nijeṣṭa-devatā-bhrāntyā gopāleti mahā-mudā |
samāhvāyan praṇāmāya papāta bhuvi daṇḍavat

Translation

Upon seeing that cowherd boy, the brähmaëa mistook him for the worshipable Lord of his heart. Crying out in great joy, “O Gopäla, O Gopäla!” he offered him prostrated obeisance, falling to the ground like a stick.

2.1.93-94

ततो जात-बहिर्-दृष्टिः स सर्वज्ञ-शिरोमणिः ।
ज्ञात्वा त माथुर विप्रम् कामाख्यादेश-वासिनम्

श्रीमन्-मदन-गोपालो- पासक च समागतम् ।
निःसृत्य कुञ्जाद् उत्थाप्य नत्वालिङ्ग्य न्यवेशयत्

tato jāta-bahir-dṛṣṭiḥ sa sarvajña-śiromaṇiḥ |
jñatvā taṁ māthuraṁ vipram kāmākhyādeśa-vāsinam

śrīman-madana-gopālo- pāsakaṁ ca samāgatam |
niḥsṛtya kuñjād utthāpya natvāliṅgya nyaveśayat

Translation

The cowherd boy was the crest jewel of omniscient personalities. He could understand by his external consciousness that the brähmaëa's birthplace was Mathurä, that he was a resident of the country of Kämäkhyä-devé, and that he was a worshiper of Çré Madana-gopäla. That cowherd boy, Çré Gopa-kumära, then came out of the grove. Lifting the brähmaëa from the ground, he bowed down to him, embraced him, and sat him by his side.

2.1.95

अथातिथ्येन सन्तोष्य विश्वासोत्पादनाय सः ।
किञ्चित् तेनानुभूतꣳ यद् व्यञ्जयाम् आस स-स्मितम्

athātithyena santoṣya viśvāsotpādanāya saḥ |
kiñcit tenānubhūtaṁ yad vyañjayām āsa sa-smitam

Translation

First, Gopa-kumära satisfied the brähmaëa by extending appropriate hospitality to him. Then, to gain the brähmaëa's confidence, Gopa- kumära, smiling, narrated some of the brähmaëa's experiences to him.

2.1.96

बुद्ध्वा गोप-कुमारꣳ तꣳ लब्ध्वेवात्म-प्रियꣳ मुदा ।
विश्वस्तो'कथयत् तस्मिन् स्व-वृत्तꣳ ब्राह्मणो'खिलम्

buddhvā gopa-kumāraṁ taṁ labdhvevātma-priyaṁ mudā |
viśvasto'kathayat tasmin sva-vṛttaṁ brāhmaṇo'khilam

Translation

Understanding Çré Gopa-kumära to be his friend, the brähmaëa experienced great joy, and with full trust, narrated his entire life story to the cowherd boy.

2.1.97

स-कर्पण्यम् इदꣳ चासौ प्राश्रितः पुनर् अब्रवीत् ।
तꣳ सर्वज्ञ-वरꣳ मत्वा सत्तमꣳ गोप-नन्दनम्

sa-karpaṇyam idaṁ cāsau prāśritaḥ punar abravīt |
taṁ sarvajña-varaṁ matvā sattamaṁ gopa-nandanam

Translation

Then, realizing that Çré Gopa-kumära was a highly elevated saint and the wisest of wise men, the brähmaëa became humble and began to speak modestly as follows.

2.1.98

श्री-ब्राह्मण उवाच—
श्रूत्वा बहु-विधꣳ साध्यꣳ साधनꣳ च ततस् ततः ।
प्राप्यꣳ कृत्यꣳ च निर्णेतुꣳ न किञ्चिच् छक्यते मया

śrī-brāhmaṇa uvāca—
śrūtvā bahu-vidhaṁ sādhyaṁ sādhanaṁ ca tatas tataḥ |
prāpyaṁ kṛtyaṁ ca nirṇetuṁ na kiñcic chakyate mayā

Translation

The brähmaëa said, “On the banks of the Gaìgä in Käçé and in other places, I have heard about many goals of life and many practices to achieve them. Nevertheless, I am unable to determine what is my spiritual goal and what means I should adopt to achieve it.

2.1.99

यच् च देव्य्-अज्ञया किञ्चिद् अनुतिष्ठामि नित्यशः ।
तस्यापि किꣳ फलꣳ तच् च कतमत् कर्म वेद्मि न

yac ca devy-ajñayā kiñcid anutiṣṭhāmi nityaśaḥ |
tasyāpi kiṁ phalaṁ tac ca katamat karma vedmi na

Translation

“What is the nature of the religious practice that I engage in everyday as ordered by the goddess? What is its result? I do not even know the answers to these questions.

2.1.100

तेनेदꣳ विफलꣳ जन्म मन्वानः कामये मृतिम् ।
परꣳ जीवामि कृपया शिवयोर् माधवस्य च

tenedaṁ viphalaṁ janma manvānaḥ kāmaye mṛtim |
paraṁ jīvāmi kṛpayā śivayor mādhavasya ca

Translation

“For this reason, I consider my birth useless and would like to die. The only reason I am still alive is the mercy of Çré Viçvanätha and Bhagavän Çré Mädhava.

2.1.101

तयैवात्राद्य सर्वज्ञꣳ दयालुꣳ त्वꣳ स्वदेववत् ।
प्राप्य हृष्टः प्रपन्नोऽस्मि कृपणꣳ māꣳ समुद्धर

tayaivātrādya sarvajñaṁ dayāluṁ tvaṁ svadevavat |
prāpya hṛṣṭaḥ prapanno’smi kṛpaṇaṁ māṁ samuddhara

Translation

“By their (Çré Viçveçvara and Çré Kämäkhyä-devé’s) mercy alone I have met you. I am supremely happy because you resemble my worshipable Lord. Kindly deliver me, as you are omniscient and compassionate, and I am extremely wretched and insignificant.”

2.1.102

श्री-परीक्षिद् उवाच—
निशम्य सादरꣳ तस्य वचनꣳ स व्यचिन्तयत् ।
एतस्य कृत-कृत्यस्य जाता पूर्णार्थता किल

śrī-parīkṣid uvāca—
niśamya sādaraṁ tasya vacanaṁ sa vyacintayat |
etasya kṛta-kṛtyasya jātā pūrṇārthatā kila

Translation

Çré Parékñit said: O mother, after respectfully hearing the brähmaëa’s words, Gopa-kumära thought, “This brähmaëa has attained success and the fulfillment of his desire as well.”

2.1.103

केवल तत्-पदाम्भोज- साक्षाद्-ईक्षावशिष्यते ।
तज्-जपे'र्हति नासक्ति किन्तु तन्-नाम-कीर्तने

kevalaṁ tat-padāmbhoja- sākṣād-īkṣāvaśiṣyate |
taj-jape'rhati nāsaktiṁ kintu tan-nāma-kīrtane

Translation

"Now, the brähmaëa's only remaining need is to directly see Çré Madana-gopäla-deva's lotus feet. Therefore, it is not necessary that he keep his attachment to the quiet, solitary chanting of his mantra. Rather, he should develop exclusive attachment to çré-näma-saìkértana, the singing and glorification of the names of the Lord.

2.1.104

श्रीमन्-मदन-गोपाल- पादाब्जोपासनात् परम् ।
नाम-सङ्कीर्तन-प्रायाद् वञ्छातीत-फल-प्रदात्

śrīman-madana-gopāla- pādābjopāsanāt param |
nāma-saṅkīrtana-prāyād vañchātīta-phala-pradāt

Translation

He awards. "The best and highest form of worship of Çré Madana-gopäla's lotus feet is that which is predominated by näma-saìkértana. When the chanting of the holy names of the Lord is executed with loving dedication, it grants a result beyond all expectations.

2.1.105

तल्-लीला-स्थल-पालीना श्रद्धा-सन्दर्शनादरैः ।
सम्पाद्यमानान् नितरा किञ्चिन् नास्त्य् एव साधनम्

tal-līlā-sthala-pālīnāṁ śraddhā-sandarśanādaraiḥ |
sampādyamānān nitarāṁ kiñcin nāsty eva sādhanam

Translation

“If spiritual practices such as faithful worship of the pastime places of Çré Madana-gopäla and taking their darçana are performed with reverence and zeal in connection with çré-näma-saìkértana, only then is it possible to achieve such a goal. Therefore, no other means of perfection is superior to this type of worship.

2.1.106

सञ्जात-प्रेमकाच् चास्माच् चतुर्-वर्ग-विडम्बकात् ।
तत्-पादाब्ज-वशी-काराद् अन्यत् साध्य न किञ्चन

sañjāta-premakāc cāsmāc catur-varga-vidambakāt |
tat-pādābja-vaśī-kārād anyat sādhyaṁ na kiñcana

Translation

“This form of worship, which causes the four Vedic goals – religiosity, economic development, sense gratification, and liberation – to appear worthless, is capable of awakening love of God in the heart. Indeed, Çré Madana-gopäla can be brought under control only by such worship, and therefore it is the best art of subjugation. Thus, there is no goal superior to this worship.

2.1.107

इति बोधयितु चास्य सर्व-स शयनोदनम् ।
स्व-वृत्तम् एव निखिल नून प्राक् प्रतिपादये

iti bodhayituṁ cāsya sarva-saṁśayanodanam |
sva-vṛttam eva nikhilaṁ nūnaṁ prāk pratipādaye

Translation

“To enlighten the brähmaëa about this truth, I shall first narrate to him my entire life story, by which all his doubts will be eradicated.

2.1.108

स्वयम् एव स्व-माहात्म्य॑ कथ्यते यन् न तत् सताम् ।
सम्मत॑ स्यात् तथाप्य् अस्य नान्याख्यानाद् धित॑ भवेत्

svayam eva sva-māhātmyaṁ kathyate yan na tat satām |
sammataṁ syāt tathāpy asya nānyākhyānād dhitaṁ bhavet

Translation

“It is true that sädhus are not accustomed to glorifying themselves. Nevertheless, I shall describe my glorious experience to this brähmaëa because there is no other narration that will benefit him.”

2.1.109

एव॑ विनिश्चित्य महानुभावो
गोपात्मजो’साव् अवधाप्य विप्रम् ।
आत्मानुभूत॑ गदितु॑ प्रवृत्तः
पौरणिको यद्वद् ऋषि-पुराणम्

evaṁ viniścitya mahānubhāvo
gopātmajo’sāv avadhāpya vipram |
ātmānubhūtaṁ gadituṁ pravṛttaḥ
pauraṇiko yadvad ṛṣi-purāṇam

Translation

Coming to this conclusion, the noble Gopa-kumära drew the brähmaëa’s attention and began narrating his personal experience, just as sages, or åñis, the teachers of the Puräëas, speak those scriptures.

2.1.110

श्री-गोप-कुमार उवाच—
अत्रेतिहासा बहवो विद्यन्ते'थापि कथ्यते ।
स्व-वृत्तम् एवानुस्मृत्य मोहादाव् अपि सङ्गतम्

śrī-gopa-kumāra uvāca—
atretihāsā bahavo vidyante'thāpi kathyate |
sva-vṛttam evānusmṛtya mohādāv api saṅgatam

Translation

Çré Gopa-kumära said: There are many historical accounts on this subject, but I will relate only my personal experience. I shall certainly recount all those experiences that I realized in my natural condition. In regard to those that took place during my states of ecstasy, I will first remember them, and then relate them to you as well.

2.1.111-112

गोपाल-वृत्तैर् वैश्यस्य गोवर्धन-विलासिनः ।
पुत्रो'हम् इदृशो बालः पुरः गाश् चारयन् निजाः

तस्मिन् गोवर्धने कृष्णा- तीरे वृन्दावने'त्र च ।
माथुरे मण्डले बालैः समꣳ विप्र-वर स्थितः

gopāla-vṛttair vaiśyasya govardhana-vilāsinaḥ |
putro'ham idṛśo bālaḥ puraḥ gāś cārayan nijāḥ

tasmin govardhane kṛṣṇā- tīre vṛndāvane'tra ca |
māthure maṇḍale bālaiḥ samaṁ vipra-vara sthitaḥ

Translation

O best of the brähmaëas! I am a resident of Govardhana and my father, a cowherder, belonged to the mercantile community that is occupied in tending cows. Just as I am a child now, similarly, even in my childhood in the past, I used to graze the cows with other boys the same age. We took them pasturing within the Mathurä area: on the banks of Çré Yamunä at Çré Govardhana and also here in Çré Våndävana.

2.1.113-116

वन-मध्ये च पश्यामो नित्यम् एक॰ द्विजोत्तमम् ।
दिव्य-मूर्ति॰ विरक्ताढ्य॰ पर्यातन्तम् इतस् ततः

कीर्तयन्त॰ मुहुः कृष्ण॰ जप-ध्यान-रत॰ क्वचित् ।
नृत्यन्त॰ क्वापि गायन्त॰ क्वापि हास-पर॰ क्वचित्

विक्रोशन्त॰ क्वचिद् भूमौ स्खलन्त॰ क्वापि मत्तवत् ।
लुण्ठन्त॰ भुवि कुत्रापि रुदन्त॰ क्वचिद् उच्चकैः

विस॰ज्ञ॰ पतित॰ क्वापि श्लेष-लालाश्रु-धारया ।
पङ्कयन्त॰ गवा॰ वर्त्म- रजा॰सि मृतवत् क्वचित्

vana-madhye ca paśyāmo nityam ekaṁ dvijottamam |
divya-mūrtiṁ viraktāḍhyaṁ paryātantam itas tataḥ

kīrtayantaṁ muhuḥ kṛṣṇaṁ japa-dhyāna-rataṁ kvacit |
nṛtyantaṁ kvāpi gāyantaṁ kvāpi hāsa-paraṁ kvacit

vikrośantaṁ kvacid bhūmau skhalantaṁ kvāpi mattavat |
luṇṭhantaṁ bhuvi kutrāpi rudantaṁ kvacid uccakaiḥ

visaṁjñaṁ patitaṁ kvāpi śleṣa-lālāśru-dhārayā |
paṅkayantaṁ gavāṁ vartma- rajāṁsi mṛtavat kvacit

Translation

While tending the cows everyday in the forest, we would observe an exalted brähmaëa of divine appearance and great renunciation, who would wander here and there singing Çré Kåñëa's holy names. At times, he would be absorbed in chanting or in meditation, and at other times, like a madman, he would dance, sing, laugh, and even roar. Or else, he would fall to the ground and roll, wailing loudly. Sometimes, he would fall as if he were unconscious. The saliva drooling from his mouth, the mucous dripping from his nose, and the tears streaming from his eyes would make the cows' trail wet and muddy. Sometimes, in an unconscious state, he would lie still as if dead.

2.1.117

कौतुकेन वयं बाला यामो'मुं वीक्षितुं सदा ।
स तु गोप-कुमारान् नो लब्ध्वा नमति भक्तितः

kautukena vayaṁ bālā yāmo'muṁ vīkṣituṁ sadā |
sa tu gopa-kumārān no labdhvā namati bhaktitaḥ

Translation

Being children, we were naturally curious and would always go to watch him. However, knowing we were cowherd boys, he would bow down to us with great devotion.

2.1.118

गाढम् आश्लिष्यति प्रेम्णा सर्वाङ्गेषु स-चुम्बनम् ।
परित्यक्तुं न शक्नोति मादृशान् प्रिय-बन्धुवत्

gāḍham āśliṣyati premṇā sarvāṅgeṣu sa-cumbanam |
parityaktuṁ na śaknoti mādṛśān priya-bandhuvat

Translation

Sometimes, he would tightly embrace us and lovingly kiss us all over. Considering us like his beloved friends, it would become difficult for him to easily give up our company.

2.1.119

मया गो-रस-दानादि- सेवयासौ प्रसादितः ।
एकदा यमुना-तीरे प्राप्यालिङ्ग्य जगाद माम्

mayā go-rasa-dānādi- sevayāsau prasāditaḥ |
ekadā yamunā-tīre prāpyāliṅgya jagāda mām

Translation

I rendered service to him by offering him milk, which is the nectar of the cows, and other such things. One day, he spotted me alone on the bank of the Yamunä and, being pleased with me, he embraced me and spoke as follows.

2.1.120

वत्स त्वꣳ सकलाभिष्ट- सिद्धिम् इच्छसि चेद् इमम् ।
प्रसादꣳ जगद्-ईशस्य स्नत्वा केश्याꣳ गृहाण मत्

vatsa tvaṁ sakalābhiṣṭa- siddhim icchasi ced imam |
prasādaṁ jagad-īśasya snatvā keśyāṁ gṛhāṇa mat

Translation

“My dear child, if you want the fulfillment of all desires, then bathe here in Keçé-ghäöa and accept from me this mercy of Çré Jagadéça, the Supreme Lord.”

2.1.121

एवम् एतꣳ भवन्-मन्त्रꣳ स्नातायोपादिदेश मे ।
पूर्ण-कामो’नपेक्ष्यो’पि स दयालु-शिरोमणिः

evam etaṁ bhavan-mantraṁ snātāyopādideśa me |
pūrṇa-kāmo’napekṣyo’pi sa dayālu-śiromaṇiḥ

Translation

Every desire of that brähmaëa was already fulfilled and he did not yearn for any sense object. However, he was the crest jewel of the kind-hearted, and therefore, after my bath, he instructed me in the same mantra you have also received.

2.1.122

पूजा-विधिꣳ शिक्षयितुꣳ ध्येयम् उच्चारयन् जपे ।
प्रेमाकुलो गतो मोहꣳ रुदन् विरहिनीव सः

pūjā-vidhiṁ śikṣayituṁ dhyeyam uccārayan jape |
premākulo gato mohaṁ rudan virahinīva saḥ

Translation

However, while instructing me in the process of worshiping the mantra, as soon as he mentioned the object of one’s meditation while chanting this mantra, he began to weep piteously in divine love, like an aggrieved woman separated from her husband. Then he fell unconscious.

2.1.123

सञ्ज्ञां प्राप्तो'थ किञ्चिन् न प्रष्टुं शक्तो मया भिया ।
उत्थाय विमनस्को'गात् क्वापि प्राप्तः पुनर् न सः

saṁjñāṁ prāpto'tha kiñcin na praṣṭuṁ śakto mayā bhiyā |
utthāya vimanasko'gāt kvāpi prāptaḥ punar na saḥ

Translation

When he regained consciousness, out of fear I was unable to question him any further. Also, he then arose and left in a distressed mood. After this, I did not see him again.

2.1.124

मया तु किम् इदं लब्धं किम् अस्य फलम् एव वा ।
मन्त्रः कथं साधनीय इति ज्ञातं न किञ्चन

mayā tu kim idaṁ labdhaṁ kim asya phalam eva vā |
mantraḥ kathaṁ sādhanīya iti jñātaṁ na kiñcana

Translation

I began to deeply ponder, "What have I received? Is this a song or a mantra? What result can it bestow? If this is a mantra, how should it be practiced? I could not understand anything regarding these subject matters."

2.1.125

तद्-वाक्य-गौरवेणैव मन्त्रं तं केवलं मुखे ।
केनाप्य् अलक्षितो'जस्रं जपेयं कौतुकाद् इव

tad-vākya-gauraveṇaiva mantraṁ taṁ kevalaṁ mukhe |
kenāpy alakṣito'jasraṁ japeyaṁ kautukād iva

Translation

Just as one performs an act simply out of curiosity, out of respect for the brähmaëa's words, I went to a solitary place and began to continuously chant only that mantra.

2.1.126

तन् महा-पुरुषस्यैव प्रभावात् तदृशेन च ।
जपेन चित्त-शुद्धिर् मे तत्र श्रद्धाप्य् अजायत

tan mahā-puruṣasyaiva prabhāvāt tadṛśena ca |
japena citta-śuddhir me tatra śraddhāpy ajāyata

Translation

By the influence of that exalted personality, as soon as I began chanting in this way, my heart became purified and I developed faith in this mantra.

2.1.127

तद्-वाक्य□ चानुसन्धाय जगद्-ईश्वर-साधकम् ।
त□ मन्त्र□ मन्यमानो'ह□ तुष्यन् जप-परो'भवम्

tad-vākyaṁ cānusandhāya jagad-īśvara-sādhakam |
taṁ mantraṁ manyamāno'haṁ tuṣyan japa-paro'bhavam

Translation

Thereupon, remembering the brähmaëa's words, I concluded that by means of this mantra, I would attain Çré Jagadéçvara, the Supreme Lord of the universe. I was thus satisfied and began to chant it constantly.

2.1.128

कीदृशो जगद्-ईशो'सौ कदा वा दृश्यता□ मया ।
तद्-एक-लालसो हित्वा गृहादीन् जाह्नवीम् अगम्

kīdṛśo jagad-īśo'sau kadā vā dṛśyatāṁ mayā |
tad-eka-lālaso hitvā gṛhādīn jāhnavīm agam

Translation

I went. "What is the nature of the Supreme Lord of the universe? When will I see Him?" Possessed by the desire to know this, one day I renounced my home and went to the bank of the river Jähnavé (Gaìgä).

2.1.129

दूराच् छङ्ख-ध्वनिꣳ श्रुत्वा तत्-पदꣳ पुलिनꣳ गतः ।
विप्रꣳ वीक्ष्यानमꣳ तत्र शालग्राम-शिलार्चकम्

dūrāc chaṅkha-dhvaniṁ śrutvā tat-padaṁ pulinaṁ gataḥ |
vipraṁ vīkṣyānamaṁ tatra śālagrāma-śilārcakam

Translation

Hearing the distant sound of a conchshell, I followed it to its source on the bank of the Gaìgä. There I saw a brähmaëa worshiping Çré Çälagräma-çilä, and I bowed down to him.

2.1.130

कम् इमꣳ यजसि स्वामिन्न् इति पृष्टो मया हसन् ।
सो'वदत् किꣳ न जानासि बालायꣳ जगद्-ईश्वरः

kam imaṁ yajasi svāminn iti pṛṣṭo mayā hasan |
so'vadat kiṁ na jānāsi bālāyaṁ jagad-īśvaraḥ

Translation

I humbly asked him, "O master, who are you worshiping?" Hearing my words, he smiled and replied, "O child, this is Jagadéçvara, the Supreme Personality of Godhead. Do you not know this?"

2.1.131

तच् छ्रुत्वाहꣳ सुसम्प्राप्तो निधिꣳ लब्ध्वेव निर्धनः ।
नष्टꣳ वा बन्धवो बन्धुꣳ परमꣳ मुदम् आप्तवन्

tac chrūtvāhaṁ susamprāpto nidhiṁ labdhveva nirdhanaḥ |
naṣṭaṁ vā bandhavo bandhuṁ paramaṁ mudam āptavan

Translation

When I heard this, I experienced the same joy a poor man feels upon suddenly attaining immense wealth, or the same happiness a person feels upon meeting a long-lost friend.

2.1.132

जगद्-ईशꣳ मुहुः पश्यन् दण्डवच् छ्रद्धयानमम् ।
पादोदकꣳ स-निर्माल्यꣳ विप्रस्य कृपयाप्नुवम्

jagad-īśaṁ muhuḥ paśyan daṇḍavac chraddhayānamam |
pādodakaṁ sa-nirmālyaṁ viprasya kṛpayāpnuvam

Translation

I gazed with faith upon Jagadéçvara and then I repeatedly prostrated before Him. The brähmaëa mercifully gave me the Lord's sacred flower garland and caraëämåta, the holy water that had been used to bathe the Lord.

2.1.133

उद्यतेन गृहꣳ गन्तुꣳ करण्डे तेन शायितम् ।
जगद्-ईशꣳ विलोक्यार्तो व्यलपꣳ सास्रम् ईदृशम्

udyatena gṛhaṁ gantuṁ karaṇḍe tena śāyitam |
jagad-īśaṁ vilokyārto vyalapaṁ sāsram īdṛśam

Translation

After finishing the rituals of his worship, when the brähmaëa was ready to go home, he lay the Lord of the universe to rest in a small box. Seeing this I became very upset. Weeping, I began to lament.

2.1.134

हा हा धृतः करण्डान्तर् अस्थाने परमेश्वरः ।
किम् अप्य् असौ न चाभुङ्क्ते निद्रा तु क्षुदया कथम्

hā hā dhṛtaḥ karaṇḍāntar asthāne parameśvaraḥ |
kim apy asau na cābhuṅkte nidrā tu kṣudayā katham

Translation

"Alas! Alas! He has shut my Lord Jagadéçvara in a wooden box. The Lord has not eaten anything. How will He sleep if He is hungry?"

2.1.135

प्रकृत्यैव न जानामि मथुरा-ब्राह्मणोत्तम ।
अस्माद् विलक्षणः कश्चित् क्वाप्य् अस्ति जगद्-ईश्वरः

prakṛtyaiva na jānāmi mathurā-brāhmaṇottama |
asmād vilakṣaṇaḥ kaścit kvāpy asti jagad-īśvaraḥ

Translation

O exalted brähmaëa of Mathurä, I really did not know if, apart from this çälagräma manifestation of the Supreme Lord, whether any other manifestation of the Lord was also present somewhere else.

2.1.136

इत्य् अकृत्रिम-सन्ताप विलापातुरम् अब्रवीत् ।
ब्राह्मणः सान्तयित्वा मा ह्रीणवद् विनयान्वितः

ity akṛtrima-santāpaṁ vilāpāturam abravīt |
brāhmaṇaḥ sāntayitvā māṁ hrīṇavad vinayānvitaḥ

Translation

Seeing my distress and helpless weeping, the revered brähmaëa consoled me. Full of humility and feeling ashamed, he spoke.

2.1.137

नव-वैष्णव कि कर्तु दरिद्रः शक्नुय परम् ।
अर्पयामि स्व-भोग्य हि जगद्-ईशाय केवलम्

nava-vaiṣṇava kiṁ kartuṁ daridraḥ śaknuyaṁ param |
arpayāmi sva-bhogyaṁ hi jagad-īśāya kevalam

Translation

“O young Vaiñëava! I am a poor man. What more can I do than this? The only food I can offer to Jagadéçvara are the meals I prepare for myself.

2.1.138-140

यदि पूजोत्सवं तस्य वैभवं च दिदृक्षसे ।
तदैतद् देश-राजस्य विष्णु-पूजानुरागिनः

महा-साधोः पुरीं याहि वर्तमानम् अदूरतः ।
तत्र साक्षात् समीक्षस्व दुर्दर्शं जगद्-ईश्वरम्

हृत्-पूरकं महानन्दं सर्वथानुभविष्यसि ।
इदानीम् एत्य मद्-गेहे भुङ्क्ष्व विष्णु-विनोदितम्

yadi pūjotsavaṁ tasya vaibhavaṁ ca didṛkṣase |
tadaitad deśa-rājasya viṣṇu-pūjānurāginaḥ

mahā-sādhoḥ purīṁ yāhi vartamānam adūrataḥ |
tatra sākṣāt samīkṣasva durdarśaṁ jagad-īśvaram

hṛt-pūrakaṁ mahānandaṁ sarvathānubhaviṣyasi |
idānīm etya mad-gehe bhuṅkṣva viṣṇu-vinoditam

Translation

“If you are eager to see Çré Jagadéçvara worshiped with opulence and great festivals, then go to the capital of this kingdom, which is located nearby. The king is an esteemed saint and is very fond of worshiping the Supreme Lord Viñëu. There, directly behold the Supreme Lord whose darçana is very rarely attained. You will experience all varieties of joy, and your heart will be filled with immense happiness. But now, come to my house and accept some prasäda offered to Çré Viñëu.”

2.1.141

तद्-वाचानन्दितो’गत्वा क्षुदितो’पि तद्-अलयम् ।
तं प्रणम्य तद्-उद्दिष्ट- वर्त्मना तां पुरीम् अगाम्

tad-vācānandito’gatvā kṣudito’pi tad-alayam |
taṁ praṇamya tad-uddiṣṭa- vartmanā tāṁ purīm agām

Translation

I became overjoyed to hear the brähmaëa's words, and although I was hungry, I did not go to his house. I offered obeisances to the brähmaëa and, following the path he had pointed out, finally reached that capital city.

2.1.142

अन्तः-पुरे देव-कुले जगद्-ईशार्चन-ध्वनिम् ।
अपूर्व॰ तुमुल॰ दूराच् छ्रुत्वापृच्छम् अमु॰ जनान्

antaḥ-pure deva-kule jagad-īśārcana-dhvanim |
apūrvaṁ tumulaṁ dūrāc chrūtvāpṛcchaṁ amuṁ janān

Translation

In the heart of the city, the tumultuous sound of Çré Jagadéçvara's ceremonial worship was emanating from the Lord's temple. Hearing that magnificent sound from afar, I inquired from the local people about its source.

2.1.143

विज्ञाय तत्र जगद्-ईश्वरम् ईक्षितु॰ त॰
केनाप्य् अवरित-गतिः स-जव॰ प्रविश्य ।
सङ्खारि-पङ्कज-गदा-विलसत्-कराब्ज॰
श्रीमच्-चतुर्भुजम् अपश्यम् अह॰ ।समक्षम्

vijñāya tatra jagad-īśvaram īkṣituṁ taṁ
kenāpy avarita-gatiḥ sa-javaṁ praviśya |
saṅkhāri-paṅkaja-gadā-vilasat-karābjaṁ
śrīmac-caturbhujam apaśyam ahaṁ |samakṣam

Translation

Inquiring from the people, I came to know it indeed was the sound of the Supreme Lord's worship. I then hurried to take darçana of Bhagavän Jagadéçvara. Since no one stopped me or questioned me at the gate, I swiftly entered the temple. There I beheld the four-armed Lord of the universe holding conchshell, disc, club, and lotus.

2.1.144

सर्वाङ्ग-सुन्दरतरं नव-मेघ-कान्तिं
कौषेय-पीत-वसनं वन-मालयाढ्यम् ।
सौवर्ण-भूषणम् अवर्ण्य-किशोर-मूर्तिं
पूर्णेन्दु-वक्त्रम् अमृत-स्मितम् अब्ज-नेत्रम्

sarvāṅga-sundarataraṁ nava-megha-kāntiṁ
kauṣeya-pīta-vasanaṁ vana-mālayāḍhyam |
sauvarṇa-bhūṣaṇam avarṇya-kiśora-mūrtiṁ
pūrṇendu-vaktram amṛta-smitam abja-netram

Translation

All His limbs were exquisitely beautiful, His complexion was like a fresh raincloud, and He was wearing yellow silk cloth. His splendid, youthful form was decorated with a garland of forest flowers and golden ornaments. His face was radiant like the full moon, with a gentle smile that showered the nectar of immortality, eyes that were like lotus petals, and fascinating eyebrows that were raised playfully.

2.1.145

सम्पूजित-विविध-दुर्लभ-वस्तु-वर्गैः
सेवानुसक्त-परिचारक-वृन्दा-जुष्टम् ।
नृत्यादिकं च पुरतो'नुभवन्तम् आरात्
तिष्ठन्तम् आसन-वरे सुपरिच्छदौघम्

sampūjita-vividha-durlabha-vastu-vargaiḥ
sevānusakta-paricāraka-vṛndā-juṣṭam |
nṛtyādikaṁ ca purato'nubhavantam ārāt
tiṣṭhantam āsana-vare supariccha daugham

Translation

Çré Jagadéçvara was being worshiped with a variety of rare paraphernalia by many servitors who were eagerly and devotedly serving Him. Adorned in various gorgeous garments, He was splendidly ensconced on a magnificent throne. A grand festival of dancing and singing was being performed before Him, and the Lord was watching the festivities with unblinking eyes.

2.1.146

परमानन्द-पूर्णोऽहꣳ प्रणमन् दण्डवन् मुहुः ।
व्यचिन्तयम् इदꣳ स्वास्या- पश्यम् अद्य दिदृक्षितम्

paramānanda-pūrṇo'haṁ praṇaman daṇḍavan muhuḥ |
vyacintayam idaṁ svāsyā- paśyam adya didṛkṣitam

Translation

Seeing the Lord, I became overwhelmed with great joy and prostrated before Him repeatedly. I thought, "Today, my long-standing desire to see the Lord has finally been fulfilled."

2.1.147

सम्प्राप्तो जन्म-साफल्यꣳ न गमिष्याम्य् अतः क्वचित् ।
वैष्णवानाꣳ च कृपया तत्रैव न्यवसꣳ सुखम्

samprāpto janma-sāphalyaṁ na gamiṣyāmy ataḥ kvacit |
vaiṣṇavānāṁ ca kṛpayā tatraiva nyavasaṁ sukham

Translation

At that time, I considered my life successful and decided that I would never leave that place to go elsewhere. Then, by the mercy of the Vaiñëavas, I happily took up residence there.

2.1.148

भुञ्जानो विष्णु-नैवेद्यꣳ पश्यन् पूजा-महोत्सवम् ।
शृण्वन् पूजादि-माहात्म्यꣳ यत्नान् मन्त्रꣳ रहो जपन्

bhuñjāno viṣṇu-naivedyaṁ paśyan pūjā-mahotsavam |
śṛṇvan pūjādi-māhātmyaṁ yatnān mantraṁ raho japan

Translation

There, I daily accepted Bhagavän Viñëu's mahä-prasäda, viewed the great festival of His ceremonial worship, and listened to the glories of worshiping Him, all the while continuing to diligently chant the mantra of my worshipable Deity while sitting in private.

2.1.149

अस्यास् तु व्रज-भूमेः श्रीर् गोप-क्रीडा-सुख च तत् ।
कदाचिद् अपि मे ब्रह्मन् हृदयान् नापसृपति

asyās tu vraja-bhūmeḥ śrīr gopa-krīḍā-sukhaṁ ca tat |
kadācid api me brahman hṛdayān nāpasṛpati

Translation

Despite all this, O brähmaëa, the beauty of the land of Vraja and the happiness of playing with the cowherd boys did not leave my heart. Rather, those memories always remained awake within me.

2.1.150

एव दिनानि कतिचित् सानन्द तत्र तिष्ठतः ।
तादृक्-पूजा-विधाने मे परमा ललसाजनि

evaṁ dināni katicit sānandaṁ tatra tiṣṭhataḥ |
tādṛk-pūjā-vidhāne me paramā lalasājani

Translation

Passing some days there in great happiness, witnessing the worship of Jagadéçvara, I also developed great eagerness to perform that method of worship.

2.1.151

अथापुत्रः स राजा मा वैदेशिकम् अपि प्रियात् ।
सुशील वीक्ष्य पुत्रत्वे परिकल्प्याचिरान् मृतः

athāputraḥ sa rājā māṁ vaideśikam api priyāt |
suśīlaṁ vīkṣya putratve parikalpyācirān mṛtaḥ

Translation

The king of that land had no son, and although I was a foreigner, having come from another land, because he saw my amiable disposition and other good qualities, he loved me. He adopted me as his son, but soon after, he passed away from this world.

2.1.152

मया च लब्ध्वा तद्-राज्य॰ विष्णु-पूजा-मुदाधिका ।
प्रवर्तिता तद्-अन्नैश् च भोज्यन्ते साधवो'न्व्-अहम्

mayā ca labdhvā tad-rājyaṁ viṣṇu-pūjā-mudādhikā |
pravartitā tad-annaiś ca bhojyante sādhavo'nv-aham

Translation

Thus I effortlessly inherited the kingdom. I joyfully commenced worship of Çré Viñëu with even greater pomp and grandeur than before. In addition, every day I fed many saintly persons with Çré Viñëu's mahä-prasäda.

2.1.153

स्वय॰ च क्वचिद् आसक्तिम् अकृत्वा पूर्ववद् वसन् ।
जप॰ निर्वहयन् भुञ्जे प्रसादान्न॰ प्रभोः परम्

svayaṁ ca kvacid āsaktim akṛtvā pūrvavad vasan |
japaṁ nirvahayan bhuñje prasādānnaṁ prabhoḥ param

Translation

Although engaged in this way, I did not develop attachment to anything and remained as renounced as before. Daily, I would complete chanting my mantra in a solitary place and then accept only the Lord's prasäda as food.

2.1.154

राज्ञो'स्य परिवारेभ्यः प्रद॰ राज्य॰ विभज्य तत् ।
तथापि राज्य-सम्बन्धाद् दु:ख॰ मे बहुधोद्भवत्

rājño'sya parivārebhyaḥ pradaṁ rājyaṁ vibhajya tat |
tathāpi rājya-sambandhād duḥkhaṁ me bahudhodbhavat

Translation

Although I had divided the kingdom appropriately among the king's family members, relatives, and friends, nonetheless, due to my connection with the kingdom, I suffered distress in so many ways.

2.1.155

कदापि पर-राष्ट्राद् भीः कदाचिच् चक्र-वर्तिनः ।
विविधादेश-सन्दोह- पालनेनास्वतन्त्रता

kadāpi para-rāṣṭrād bhīḥ kadācic cakra-vartinaḥ |
vividhādeśa-sandoha- pālanenāsvatantratā

Translation

Sometimes I was fearful of other kingdoms (and their kings). Other times, obliged as I was as a subordinate king to comply with the sovereign emperor's many edicts, I suffered the distress of being dependent on others.

2.1.156

जगद्-ईश्वर-नैवेद्य□ स्पृष्टम् अन्येन केनचित् ।
नीत□ बहिर् वा सन्दिग्धो न भुङ्क्ते को'पि सज्-जनः

jagad-īśvara-naivedyaṁ spṛṣṭam anyena kenacit |
nītaṁ bahir vā sandigdho na bhuṅkte ko'pi saj-janaḥ

Translation

Overseeing the temple services, I would become distraught when I would notice that if anyone touched the food offered to the Supreme Lord or took it outside the temple, then some respectable people, questioning its purity, would refuse to accept it.

2.1.157

मर्म-शाल्येन चैतेन निर्वेदो मे महानुभूत् ।
नेशे दिदृक्षित□ साक्षात्- प्राप्त□ त्यक्तु□ च तत्-प्रभुम्

marma-śālyena caitena nirvedo me mahānubhūt |
neśe didṛkṣitaṁ sākṣāt- prāptaṁ tyaktuṁ ca tat-prabhum

Translation

Observing people's skepticism towards prasäda caused me excru- ciating pain, as if a dagger had pierced my heart. Many such reasons made me strongly apathetic towards the kingdom, but still, the opportunity to see the Supreme Lord, whose direct darçana I had so long desired, made me unable to leave.

2.1.158

एतस्मिन् एव समये तत्र दक्षिण-देशतः ।
समागतैः साधु-वरैः कथित तैर्थिकैर् इदम्

etasmin eva samaye tatra dakṣiṇa-deśataḥ |
samāgataiḥ sādhu-varaiḥ kathitaṁ tairthikair idam

Translation

At this time, some saintly Vaiñëavas from the south who were touring the holy places came there and spoke to me as follows.

2.1.159

दारु-ब्रह्म जगन्नाथो भगवान् पुरुषोत्तमे ।
क्षेत्रे नीलाचले क्षरर्- नव-तीरे विराजते

dāru-brahma jagannātho bhagavān puruṣottame |
kṣetre nīlācale kṣarar- nava-tīre virājate

Translation

“In Çré Puruñottama-kñetra, on the blue mountain known as Néläcala, on the shore of the salt ocean, the Supreme Lord of the universe Çré Jagannätha is radiantly present as däru-brahma, the Absolute Truth in the form of wood.

2.1.160

महा-विभूतिमान् राज्य औत्कल पालयन् स्वयम् ।
व्यञ्जयन् निज-माहात्म्य सदा सेवक-वत्सलः

mahā-vibhūtimān rājyaṁ autkalaṁ pālayan svayam |
vyañjayan nija-māhātmyaṁ sadā sevaka-vatsalaḥ

Translation

“Exceptionally opulent and powerful, Çré Jagannätha-deva personally protects the kingdom of Utkala. Personally revealing His glories and showing mercy to His servitors, He is their affectionate guardian.

2.1.161

तस्यान्न॑ पाचित॑ लक्ष्म्या स्वय॑ भुक्त्वा दयालुना ।
दत्त॑ तेन स्व-भक्तेभ्यो लभ्यते देव-दुर्लभम्

tasyānnaṁ pācitaṁ lakṣmyā svayaṁ bhuktvā dayālunā |
dattaṁ tena sva-bhaktebhyo labhyate deva-durlabham

Translation

“There, Lakñmé-devé personally makes arrangements and cooks for Him. The most merciful Lord Himself relishes those preparations and then grants His remnants to the devotees. Obtaining those remnants is extremely rare, even for the demigods.

2.1.162

महा-प्रसाद-स॑ज्ञ॑ च तत् स्पृष्ट॑ येन केनचित् ।
यत्र कुत्रापि वा नीतम् अविचारेण भुज्यते

mahā-prasāda-saṁjñaṁ ca tat spṛṣṭaṁ yena kenacit |
yatra kutrāpi vā nītam avicāreṇa bhujyate

Translation

“These remnants of the Lord are known as mahä-prasäda. Mahä- prasäda is beyond consideration of whether anyone has touched it or not touched it. Even though touched by any person or taken anywhere, anyone can honor it without question.”

2.1.163

अहो तत् क्षेत्र-माहात्म्य॑ गर्दभो’पि चतुर्-भुजः ।
यत्र प्रवेश-मात्रेण न कस्यापि पुनर् भवः

aho tat kṣetra-māhātmyaṁ gardabho’pi catur-bhujaḥ |
yatra praveśa-mātreṇa na kasyāpi punar bhavaḥ

Translation

(Those sädhus continued) “Ah! How can we possibly describe the glories of Puruñottama-kñetra? Even a donkey entering that abode attains a four-armed form, and anyone who enters that region never has to take birth again.”

2.1.164

प्रफुल्ल-पुण्डरीकाक्षे तस्मिन् एवेक्षिते जनेः ।
फलꣳ स्याद् एवम् आश्रौषम् आश्चर्यꣳ पूर्वम् अश्रुतम्

praphulla-puṇḍarīkākṣe tasmin evekṣite janeḥ |
phalaṁ syād evam āśrauṣam āścaryaṁ pūrvam aśrutam

Translation

Here is another wonder that I had never heard before: “The lives of all people become crowned with success simply by seeing Çré Jagannätha-deva, whose eyes resemble full-blown lotuses.”

2.1.165

तद्-दिदृक्षाभिभूतो’हꣳ सर्वꣳ सन्त्यज्य तत्-क्षणे ।
सङ्कीर्तयन् जगन्नाथम् औद्र-देश-दिशꣳ श्रितः

tad-didṛkṣābhibhūto’haṁ sarvaṁ santyajya tat-kṣaṇe |
saṅkīrtayan jagannātham auḍhra-deśa-diśaṁ śritaḥ

Translation

Hearing these glories of Çré Jagannätha-deva, I became restless with desire to see him. That very moment, I renounced everything and left for the province of Utkala, performing näma-saìkértana.

2.1.166

तत्-क्षेत्रम् अचिरात् प्राप्तस् तत्रत्यान् दण्डवन् नमन् ।
अन्तः-पुरꣳ प्रविष्टो’हꣳ तेषाꣳ करुणया सताम्

tat-kṣetram acirāt prāptas tatratyān daṇḍavan naman |
antaḥ-puraṁ praviṣṭo’haṁ teṣāṁ karuṇayā satām

Translation

Shortly, I reached Çré Puruñottama-kñetra, where I prostrated before all the residents of that holy abode. Then, by the mercy of the saintly persons, I entered the interior of the temple.

2.1.167

दूराद् अदर्शि पुरुषोत्तम-वक्त्र-चन्द्रो
भ्राजद्-विशाल-नयनो मणि-पुण्ड्र-भालः ।
स्निग्धाभ्र-कान्तिर् अरुणाधर-दीप्ति-रम्यो'
शेष-प्रसाद-विकसत्-स्मित-चन्द्रिकाढ्यः

dūrād adarśi puruṣottama-vaktra-candro
bhrājad-viśāla-nayano maṇi-puṇḍra-bhālaḥ |
snigdhābhra-kāntir aruṇādhara-dīpti-ramyo'
śeṣa-prasāda-vikasat-smita-candrikāḍhyaḥ

Translation

Then, from a distance, I saw Puruñottama-deva, who bestows joy upon everyone. His moon-like face was beautified by wide lotus eyes, and a tilaka made of jewels shone on His forehead, His complexion resembled a resplendent raincloud, and His reddish lips were luminescent. His gentle smile, radiant like moonshine, enhanced the exquisiteness of His countenance and showered unlimited mercy on everyone.

2.1.168

अत्राग्रतो गन्तु-मनाश् च नेशे
प्रेम्णा ततो वेपथुभिर् निरुद्धः ।
रोमञ्च-भिन्नो'श्रु-विलुप्त-दृष्टिः
स्तम्भ सुपर्णस्य कथञ्चिद् आप्तः

atrāgrato gantu-manāś ca neśe
premṇā tato vepathubhir niruddhaḥ |
romañca-bhinno'śru-vilupta-dṛṣṭiḥ
stambhaṁ suparṇasya kathañcid āptaḥ

Translation

I was eager to go near Çré Jagannätha but was unable to walk forward. My mind had become helplessly deprived of will and, due to ecstatic love, all my limbs were trembling. My hairs stood erect and I lost control of my body as tears blocked my vision. With great difficulty, I somehow caught hold of the Garuòa pillar and stood there.

2.1.169

दिव्याम्बरालङ्करण-स्रग्-आवली-
व्याप्त मनो-लोचन-हर्ष-वर्धनम् ।
सि हासनस्योपरि लीलया स्थित
भुक्त्वा महा-भोग-गणान् मनोहरान्

divyāmbarālaṅkaraṇa-srag-āvalī-
vyaptaṁ mano-locana-harṣa-vardhanam |
siṁhāsanasyopari līlayā sthitaṁ
bhuktvā mahā-bhoga-gaṇān manoharān

Translation

From that very spot I saw the Lord. His bluish form, smeared with sandalwood pulp, was bedecked with divine clothes, ornaments, and garlands. Sitting playfully on a throne, He was accepting huge amounts of delectable foodstuffs. Thus, He was increasing the joy in the minds and eyes of those who were seeing Him.

2.1.170

प्रणाम-नृत्य-स्तुति-वाद्य-गीत-
परा स् तु स-प्रेम विलोकयन्तम् ।
महा-महिम्ना पदम् ईक्षमाणो
'अत जगन्नाथम् अह विमुह्य

praṇāma-nṛtya-stuti-vādya-gīta-
parāṁs tu sa-prema vilokayantam |
mahā-mahimnāṁ padam īkṣamāṇo
'ataṁ jagannātham ahaṁ vimuhya

Translation

He was lovingly glancing at the people singing, playing musical instruments, dancing, offering prayers, bowing down, and so on before Him. When I saw the wonderful opulence of Çré Jagannätha- deva, the refuge of infinite glories, I fell unconscious to the ground.

2.1.171

स॒ञ्ज्ञा॒ लब्ध्वा समुन्मील्य लोचने लोकयन् पुनः ।
उन्मत्त इव त॒ धर्तु॒ स-वेगो'धरम् अग्रतः

saṁjñāṁ labdhvā samunmīlya locane lokayan punaḥ |
unmatta iva taṁ dhartuṁ sa-vego'dharam agrataḥ

Translation

After some time, I regained consciousness and opened my eyes. Beholding the Lord, I became maddened and rushed to embrace Him.

2.1.172

चिराद् दिद्दृक्षितो दृष्टो जीवित॒ जीवित॒ मया ।
प्राप्तो'द्य जगद्-इशो'य॒ निज-प्रभुर् इति ब्रुवन्

cirād didṛkṣito dṛṣṭo jīvitaṁ jīvitaṁ mayā |
prāpto'dya jagad-iśo'yaṁ nija-prabhur iti bruvan

Translation

Running ahead, I cried out, "Today my life has been crowned with success! I have finally come before that Supreme Person whom I have so long desired to see. Today I have obtained my Lord, Çré Jagadéçvara, the Lord of the universe."

2.1.173

स-वेत्र-घाट॒ प्रतिहारिभिस् तदा
निवारितो जात-विचार-लज्जितः ।
प्रभोः कृपा॒ ताम् अनुमान्य निर्गतो
महा-प्रसादान्नम् अथाप्नव॒ बहिः

sa-vetra-ghāṭaṁ pratihāribhis tadā
nivārito jāta-vicāra-lajjitaḥ |
prabhoḥ kṛpāṁ tām anumānya nirgato
mahā-prasādānnam athāpnavaṁ bahiḥ

Translation

As soon as I moved forward to embrace the Lord, the doorkeepers beat me with canes, barring me from entering inside. Realizing what I had done, I felt ashamed, but I considered being stopped in this manner to actually be the mercy of the Lord. When I went outside, I received mahä-prasäda without even asking for it.

2.1.174-175

तद् भुक्त्वा सत्वर□ ब्रह्मन् भगवन्-मन्दिर□ पुनः ।
प्रविश्याश्चर्य-जात□ यन् मया दृष्ट□ मुद□ पदम्

हृदि कर्तु□ न शक्यते तत् कथ□ क्रियते मुखे ।
एव□ तत्र दिवा पूर्ण□ स्थित्वानन्दो'नुभूयते

tad bhuktvā satvaraṁ brahman bhagavan-mandiraṁ punaḥ |
praviśyāścarya-jātaṁ yan mayā dṛṣṭaṁ mudaṁ padam

hṛdi kartuṁ na śakyate tat kathaṁ kriyate mukhe |
evaṁ tatra divā pūrṇaṁ sthitvānando'nubhūyate

Translation

I quickly ate the mahä-prasäda and re-entered the Supreme Lord's temple. O brähmaëa! The bliss and wonder at what I saw that time could not be contained in my heart, so how can I possibly describe it in words? In this way, I would spend the whole day in the temple and would experience complete ecstasy.

2.1.176

रात्रौ महोत्सवे वृत्ते बृहच्-छृङ्गार-सम्भवे ।
निर्गम्यते तु निर्वृत्ते पुस्पाञ्जलि-महोत्सवे

rātrau mahotsave vṛtte bṛhac-chṛṅgāra-sambhave |
nirgamyate tu nirvṛtte puspāñjali-mahotsave

Translation

Only at night would I leave the temple, after the the grand festive ritual of gorgeously decorating the Deities was completed, and puñpäïjali, the offering of palmfuls of flowers, was performed.

2.1.177

नेत्थꣳ ज्ञातः सताꣳ सङ्गे कालो नव-नवोत्सवैः ।
तदैवास्य व्रज-भुवः शोको मे निरगाद् इव

netthaṁ jñātaḥ satāṁ saṅge kālo nava-navotsavaiḥ |
tadaivāsya vraja-bhuvaḥ śoko me niragād iva

Translation

In this way, in the association of saintly Vaiñëavas, I witnessed ever- new festivals and did not realize how much time had passed. I almost forgot my pain of separation from the land of Vraja.

2.1.178

श्री-जगन्नाथदेवस्य सेवकेषु कृपोत्तमा ।
विविधाज्ञा च सर्वत्र श्रूयते'प्य् अनुभूयते

śrī-jagannāthadevasya sevakeṣu kṛpottamā |
vividhājñā ca sarvatra śrūyate'py anubhūyate

Translation

I often heard from others how Çré Jagannätha-deva is especially merciful towards His servitors. I also personally perceived this.

2.1.179

नान्यत् किम् अपि रोचेत जगन्नाथस्य दर्शनात् ।
पुराणतो'स्य माहात्म्य- शुश्रुषापि निवर्तते

nānyat kim api roceta jagannāthasya darśanāt |
purāṇato'sya māhātmya- śuśruṣāpi nivartate

Translation

I never acquired a taste for anything other than gazing upon Çré Jagannätha-deva. Even when the paëòitas sang the glories of the Lord from the Puräëas, I felt no desire to hear them.

2.1.180

शरीरं मानसं वा स्यात् किञ्चिद् दुःखं कदाचन ।
तच् च श्री-पुण्डरीकाक्षे दृष्टे सद्यो विनश्यति

śarīraṁ mānasaṁ vā syāt kiñcid duḥkhaṁ kadācana |
tac ca śrī-puṇḍarīkākṣe dṛṣṭe sadyo vinaśyati

Translation

If I experienced any physical or mental distress it would disappear immediately upon seeing the lotus-eyed Supreme Lord.

2.1.181

फलं लब्धं जपस्येति मत्वोदसे स्म तत्र च ।
एवं चिर-दिनं तत्र न्यवसं परमैः सुखैः

phalaṁ labdhaṁ japasyeti matvodase sma tatra ca |
evaṁ cira-dinaṁ tatra nyavasaṁ paramaiḥ sukhaiḥ

Translation

Considering that I had already received the ultimate fruit of chanting my mantra, I gradually became indifferent even towards chanting it. In this way, I happily resided there for a long time.

2.1.182

अथ तस्यान्तरीणायां सेवायां कर्हिचित् प्रभोः ।
जाता रुचिर् मे ततो'पि तस्या अघटनान् महान्

atha tasyāntarīṇāyāṁ sevāyāṁ karhicit prabhoḥ |
jātā rucir me tato'pi tasyā aghaṭanān mahān

Translation

Thereafter, I began to yearn to perform some intimate service to the Lord. I also began to experience deep anguish in my heart when this desire was not fulfilled.

2.1.183-184

यश् चक्रवार्ती तत्रत्यः सः प्रभोर् मुख्य-सेवकः ।
श्री-मुख वीक्षितु क्षेत्रे यदा यातो महोत्सवे

सज्-जनोपद्रववोद्यान- भङ्गादौ वरितो'प्य् अथ ।
मादृशो'किञ्चनः स्वैर प्रभु द्रष्टु न शक्नुयुः

yaś cakravārtī tatratyaḥ saḥ prabhor mukhya-sevakaḥ |
śrī-mukhaṁ vīkṣituṁ kṣetre yadā yāto mahotsave

saj-janopadravavodyāna- bhaṅgādau varito'py atha |
mādṛśo'kiñcanaḥ svairaṁ prabhuṁ draṣṭuṁ na śaknuyuḥ

Translation

The king of that country was Çré Jagannätha's chief servitor. On occasions of grand festivals, when he arrived there for darçana of Çré Bhagaván, elaborate arrangements were made to protect the saintly persons from disturbances and the gardens from damage. Due to this, the poor, common folk like me would not be able to view the Lord freely.

2.1.185

एवम् उद्भूत-हृद्-रोगो'द्रक्ष स्व-गुरुम् एकदा ।
श्री-जगन्नाथ-देवाग्रे परम-प्रेम-विह्वलम्

evam udbhūta-hṛd-rogo'drakṣaṁ sva-gurum ekadā |
śrī-jagannātha-devāgre parama-prema-vihvalam

Translation

Due to such concerns, I started to become despondent. However one day, quite unexpectedly, I saw my gurudeva in front of Çré Jagannätha- deva, overwhelmed in the highest ecstatic state of love of God.

2.1.186

न स सम्भाषितु□ शक्तो मया तर्हि गतः क्वचित् ।
अलक्षितो जगन्नाथ- श्री-मुखाकृष्ट-चेतसा

na sa sambhāṣituṁ śakto mayā tarhi gataḥ kvacit |
alakṣito jagannātha- śrī-mukhākṛṣṭa-cetasā

Translation

Therefore, at that time I could not speak with him. Furthermore, my mind was also so absorbed in seeing the divine face of Çré Jagannätha- deva that I did not notice that my gurudeva left and went somewhere.

2.1.187

इतस् ततो'मृग्यतासौ दिने'न्यस्मि□स् तते'म्बुधेः ।
नाम-सङ्कीर्तनानन्दैर् नृत्यल् लब्धो मयैकलः

itas tato'mṛgyatāsau dine'nyasmiṁs tate'mbudheḥ |
nāma-saṅkīrtanānandair nṛtyal labdho mayaikalaḥ

Translation

After that, I tenaciously searched for him everywhere. All of a sudden, one day, I found him dancing alone by the shore of the ocean, steeped in the bliss of singing the holy names of the Lord.

2.1.188

दण्डवत् प्रणमन्त□ मा□ दृष्ट्वाशीर्वाद-पूर्वकम् ।
आश्लिष्याज्ञापयाम् आस सर्वज्ञो'नुग्रहाद् इदम्

daṇḍavat praṇamantaṁ māṁ dṛṣṭvāśīrvāda-pūrvakam |
āśliṣyājñāpayām āsa sarvajño'nugrahād idam

Translation

I approached him and prostrated myself before him. Seeing me, my omniscient gurudeva benedicted me and embraced me. He under- stood my heart's concern and mercifully instructed me as follows.

2.1.189

यद् यत् सङ्कल्प्य भो वत्से निज मन्त्र जपिष्यसि ।
तत्-प्रभावेन तत् सर्व वञ्छातीत च सेत्स्यति

yad yat saṅkalpya bho vatse nijaṁ mantraṁ japiṣyasi |
tat-prabhāvena tat sarvaṁ vañchātītaṁ ca setsyati

Translation

"O child, with whatever resolve you chant this mantra, by its power, not only will those desires be fulfilled, but your desires in excess of that aspiration will also be fulfilled.

2.1.190

श्री-जगन्नाथ-देवस्य सेवा-रूप च विद्धि तम् ।
एव मत्वा च विश्वस्य न कदाचिज् जप त्यजेः

śrī-jagannātha-devasya sevā-rūpaṁ ca viddhi tam |
evaṁ matvā ca viśvsya na kadācij japaṁ tyajeḥ

Translation

"Know that chanting this mantra is also service to Çré Jagannätha- deva. Thus have faith in my words and never give up the chanting of this mantra.

2.1.191

त्वम् एतस्य प्रभावेन चिर-जीवि भवान्व्-अहम् ।
ईदृग् गोपार्भ-रूपश् च तत्-फलाप्त्य्-अर्ह-मानसः

tvam etasya prabhāvena cira-jīvi bhavānv-aham |
īdṛg gopārbha-rūpaś ca tat-phalāpty-arha-mānasaḥ

Translation

"May you live long by the power of chanting this mantra. May you always remain in this form of a cowherd boy. May your mind become fit to experience the result of chanting the mantra, or in other words, fit to directly see Çré Madana-gopäla-deva and experience all His playful pastimes.

2.1.192

mā॰ द्रक्ष्यसि कदाप्य् अत्र वृन्दारण्ये कदाचन ।
एव॰ स माम् अनुज्ञाप्य कुत्रापि सहसागमत्

māṁ drakṣyasi kadāpy atra vṛndāraṇye kadācana |
evaṁ sa mām anujñāpya kutrāpi sahasāgamat

Translation

"Sometimes you will see me here, and sometimes in Çré Våndävana." In this way, Çré Gurudeva instructed me and then suddenly went elsewhere.

2.1.193

तद्-वियोगेन दीनः सन् श्री-जगन्नाथम् ईक्षितुम् ।
गतः शक्तिम् अह॰ प्राप्तो यत्न॰ चाकरव॰ जपे

tad-viyogena dīnaḥ san śrī-jagannātham īkṣitum |
gataḥ śaktim ahaṁ prāpto yatnaṁ cākaravaṁ jape

Translation

Feeling the pain of separation from Çré Gurudeva, I became very distraught and entered the temple to see Çré Jagannätha-deva. I then became peaceful and began to diligently absorb myself in chanting the mantra.

2.1.194-195

यदास्य दर्शनोत्कण्ठा व्रज-भूमेर् अभूत् तरम् ।
तदा तु श्री-जगन्नाथ- महिम्ना स्फुरति स्म मे

तत्-क्षेत्रोपवन-श्रेनि- वृन्दारण्यतयार्णवः ।
यमुनात्वेन नीलाद्रि- भोगो गोवर्धनात्मना

yadāsya darśanotkaṇṭhā vraja-bhūmer abhūt taram |
tadā tu śrī-jagannātha- mahimnā sphurati sma me

tat-kṣetropavana-śreni- vṛndāraṇyatayārṇavaḥ |
yamunātvena nīlādri- bhogo govardhanātmanā

Translation

Govardhana. Whenever I felt a great eagerness to see the land of Vraja, then by Çré Jagannätha's glorious grace, the gardens of Jagannätha-puré would appear to my vision as Våndävana, the ocean as Çré Yamunä, and the slopes of Nélädri (Caöaka-parvata and other places) as those of Govardhana.

2.1.196

एव वसन् सुख तत्र भगवद्-दर्शनाद् अनु ।
गुरु-पादाज्ञया नित्य जपामि स्वेष्ट-सिद्धये

evaṁ vasan sukhaṁ tatra bhagavad-darśanād anu |
guru-pādājñayā nityaṁ japāmi sveṣṭa-siddhaye

Translation

In this manner, I started to live happily in Puruñottama-kñetra. And in accordance with Çré Gurudeva's order, every day, after darçana of Çré Jagannätha-deva, I chanted my mantra to achieve my desired perfection.

2.1.197

अथ तस्मिन् महाराजे काल प्राप्ते'स्य सूनुना ।
ज्येष्ठेनातिविरक्तेन राज्यम् अङ्गी-कृत न तत्

atha tasmin mahārāje kālaṁ prāpte'sya sūnunā |
jyeṣṭhenātiviraktena rājyam aṅgī-kṛtaṁ na tat

Translation

Shortly thereafter, the king of Puré passed away. His eldest son, being very detached from worldly affairs, did not accept the kingdom.

2.1.198

तत्राभिषिक्तः पृष्टस्या- नुज्ञया जगद्-ईशितुः ।
सम्परीक्ष्य महा-राज- चिह्नानि सचिवैर् अहम्

tatrābhiṣiktaḥ prṣṭasyā- nujñayā jagad-īśituḥ |
samparīkṣya mahā-rāja- cihnāni sacivair aham

Translation

The ministers of the kingdom then prayed to Çré Jagannätha-deva, “Who should be crowned as the next king?” Hearing their prayer, Çré Jagannätha-deva instructed them in a dream that only the person whose body bears signs of royalty should be installed on the throne. Thereafter, the ministers, observing marks of royalty on my person, anointed me as their king.

2.1.199

विविधा वर्धितास् तस्य मया पूजा-महोत्सवाः ।
विशेषतो महा-यात्रा द्वादशात्रापि गुण्डिचा

vividhā vardhitās tasya mayā pūjā-mahotsavāḥ |
viśeṣato mahā-yātrā dvādaśātrāpi guṇḍicā

Translation

After becoming king, I improved the standard of Çré Jagannätha- deva’s various festivals. Year round, twelve grand monthly festivals such as dolä-yäträ are celebrated. Among those, I especially expanded the great festival known as Guëòicä Mahä-yäträ (Ratha-yäträ) to a much greater extent.

2.1.200

पृथिव्याः साधवः सर्वे मिलिता यत्र वर्गशः ।
प्रेम्णोन्मत्ता इवेक्ष्यन्ते नृत्य-गीतादि-तत्-पराः

pṛthivyāḥ sādhavaḥ sarve militā yatra vargaśaḥ |
premṇonmattā ivekṣyante nṛtya-gītādi-tat-parāḥ

Translation

At the time of that festival (Guëòicä-yäträ), almost all the saintly persons and Vaiñëavas from all over the world assembled in Puruñottama-kñetra. According to rules of their own spiritual lineage, they danced and sang in front of the Lord, either in groups or individually. They could then be seen becoming maddened in divine love.

2.1.201

राज्य॰ राजोपभोग्य॰ च जगन्नाथ-पदाब्जयोः ।
समार्प्याकिञ्चनत्वेन सेवा॰ कुर्वे निजेच्छया

rājyaṁ rājopabhogyaṁ ca jagannātha-padābjayoḥ |
samārpyākiñcanatvena sevāṁ kurve nijecchayā

Translation

I offered the kingdom and all royal opulences at Çré Jagannätha- deva's lotus feet. Now being without material possessions, I began to serve Him as I desired.

2.1.202

निजैः प्रियतमैर् नित्य- सेवकैः सह सः प्रभुः ।
नर्म-गोष्ठी॰ वितनुते प्रेम-क्रीडा॰ च कर्हिचित्

nijaiḥ priyatamair nitya- sevakaiḥ saha saḥ prabhuḥ |
narma-goṣṭhīṁ vitanute prema-krīḍāṁ ca karhicit

Translation

Çré Jagannätha-deva would sometimes engage in jolly talks – smiling and joking – with His beloved regular servitors and would perform various loving pastimes with them.

2.1.203

यदा वा लीलया स्थानु- भाव॰ भजति कौतुकी ।
प्रीणन्त्य् अथापि साश्चर्यस् ते तल्-लीलानुसारिणः

yadā vā līlayā sthānu- bhāvaṁ bhajati kautukī |
prīṇanty athāpi sāścaryas te tal-līlānusāriṇaḥ

Translation

Thus engaged in this loving play, the frolicsome Lord would sometimes become perfectly motionless. His servitors, becoming astonished at this wonder, would follow in the mood of those pastimes and thus attain supreme bliss.

2.1.204

ममापि तत्र तत्राशा स्याद् अथागन्तुको'स्म्य् अहम् ।
तद्-एक-निष्ठो नापि स्या॰ कथ॰ तत्-तत्-प्रसाद-भाक्

mamāpi tatra tatrāśā syād athāgantuko'smy aham |
tad-eka-niṣṭho nāpi syāṁ kathaṁ tat-tat-prasāda-bhāk

Translation

Sometimes, I also would want to participate in those pastimes of laughing and joking with the Lord, but I would think, "Ah! I am just a newcomer, and besides, I am not exclusively devoted to Him. How then can I become the recipient of His special mercy?"

2.1.205

तथाप्य् उत्कल-भक्ताना॰ तत्-तत्-सौभग्य-भावनैः ।
सञ्जन्यमानया तत्-तद्- आशयाधीः किलोद्भवेत्

tathāpy utkala-bhaktānāṁ tat-tat-saubhagya-bhāvanaiḥ |
sañjanyamānayā tat-tad- āśayādhīḥ kilodbhavet

Translation

When I thought about the good fortune of the Utkala devotees, in my heart, I hankered to also receive it. However, this desire also caused distress to my mind.

2.1.206

नाम-सङ्कीर्तन-स्तोत्र- गीतानि भगवत्-पुरः ।
श्रूयमानानि दुन्वन्ति मथुरा-स्मरकाणि माम्

nāma-saṅkīrtana-stotra- gītāni bhagavat-puraḥ |
śrūyamānāni dunvanti mathurā-smarakāṇi mām

Translation

Whenever I heard näma-saìkértana, recitation of stotras and devotional songs performed before Bhagavän Çré Jagannätha-deva, memories of Mathurä would flood my mind, making me restless with yearning.

2.1.207

साधु-सङ्ग-बलाद् गत्वा दृष्टे राजीव-लोचने ।
सर्वः शोको विलीयेत न स्याज् जिगमिषा क्वचित्

sādhu-saṅga-balād gatvā dṛṣṭe rājīva-locane |
sarvaḥ śoko vilīyeta na syāj jigamiṣā kvacit

Translation

However, by the influence of saintly association and by seeing lotus- eyed Çré Jagannätha, all my grief and desire to go anywhere else would vanish.

2.1.208

तथापि मम सम्राज्य- सम्पर्केण हृदि स्वतः ।
भगवद्-दर्शनानन्दः साम्यान् नोदेति पूर्ववत्

tathāpi mama samrājya- samparkeṇa hṛdi svataḥ |
bhagavad-darśanānandaḥ sāmyān nodeti pūrvavat

Translation

However, due to my connection with the affairs of the kingdom, in my heart, I would not experience the complete joy of darçana of Bhagavän that I used to experience naturally in the past.

2.1.209

यात्रा-महोत्सवा॰श् चाहम् आवृतो राज-मण्डलैः ।
सुख॰ कलयितु॰ नेशे स्वेच्छया बहुधा भजन्

yātrā-mahotsavāṁś cāham āvṛto rāja-maṇḍalaiḥ |
sukhaṁ kalayituṁ neśe svecchayā bahudhā bhajan

Translation

Always surrounded by royal entourage and unable to do as I pleased, I could not fully enjoy the yäträs and other such grand festivals. Moreover, in spite of engaging in devotional service in so many ways, I did not experience complete happiness.

2.1.210

राज्ञो'पत्येष्व् अमात्येषु बन्धुष्व् अपि समर्प्य तम् ।
राजाभार॰ स्वय॰ प्राग्वद् उदासीनतया स्थितः

rājño'patyeṣv amātyeṣu bandhuṣv api samarpya tam |
rājābhāraṁ svayaṁ prāgvad udāsīnatayā sthitaḥ

Translation

So, I placed the burden of the kingdom on the sons, relatives, and ministers of the previous king, and I became as uninvolved and indifferent as before.

2.1.211

सुख॰ रहो जप॰ कुर्वन् जगन्नाथ-पदाब्जयोः ।
समीपे स्वेच्छया सेवाम् आचरन्न् अवस॰ ततः

sukhaṁ raho japaṁ kurvan jagannātha-padābjayoḥ |
samīpe svecchayā sevām ācarann avasaṁ tataḥ

Translation

Because I was chanting my mantra in a solitary place, my mind remained peaceful, and I began to live there, serving Çré Jagannätha's lotus feet as I desired.

2.1.212

तथापि लोक-सम्मानाद् अरतस् तादृशꣳ सुखम् ।
न लभये विनिर्विण्ण- मनास् तत्राभवꣳ स्थितौ

tathāpi loka-sammānād aratas tādṛśaṁ sukham |
na labhaye vinirviṇṇa- manās tatrābhavaṁ sthitau

Translation

However, because the citizens continued to respect and honor me, I did not feel the happiness I felt before, and therefore I began to feel indifferent to living there.

2.1.213

गन्तुꣳ वृन्दावनꣳ प्रातर् आज्ञार्थꣳ पुरतः प्रभोः ।
गतः श्रीमन्-मुखꣳ पश्यन् सर्वꣳ तद् विस्मराम्य् अहो

gantuṁ vṛndāvanaṁ prātar ājñārthaṁ purataḥ prabhoḥ |
gataḥ śrīman-mukhaṁ paśyan sarvaṁ tad vismarāmy aho

Translation

Early one morning, I came before Çré Jagannätha-deva, intending to take His permission to go to Çré Våndävana. Ah! As soon as I saw His lotus face, I forgot everything.

2.1.214

एवꣳ सꣳवत्सरे जाते मया तत्रैकदा श्रुतम् ।
मथुरायाः प्रयातेभ्यो'त्रत्य-वृत्तꣳ विशेषतः

evaṁ saṁvatsare jāte mayā tatraikadā śrutam |
mathurāyāḥ prayātebhyo'tratya-vṛttaṁ viśeṣataḥ

Translation

In this way, one year went by. Then, one day, I heard news of Mathurä from some people who had come from there.

2.1.215

शोक-दुःखातुरं रात्रौ शयानं मां महा-प्रभुः ।
इदम् आज्ञापयाम् आस पर-दुःखेन कातरः

śoka-duḥkhāturaṁ rātrau śayānaṁ māṁ mahā-prabhuḥ |
idam ājñāpayām āsa para-duḥkhena kātaraḥ

Translation

After hearing those descriptions, I was tormented by distress and grief, and fell asleep that night. As I was sleeping, Çré Jagannätha- deva, who is pained by the suffering of others, gave me the following order.

2.1.216

भो गोप-नन्दन क्षेत्रम् इदं मम यथा प्रियम् ।
तथा श्री-मथुराथासौ जन्म-भूमिर् विशेषतः

bho gopa-nandana kṣetram idaṁ mama yathā priyam |
tathā śrī-mathurāthāsau janma-bhūmir viśeṣataḥ

Translation

“O Gopa-nandana, O cowherd boy, just as this holy abode is dear to Me, so is Çré Mathurä. But since Çré Mathurä is My birthplace, it is even more dear to me.

2.1.217

बाल्य-लीला-स्थलीभिश् च ताभिस् ताभिर् अलङ्कृता ।
निवसामि यथात्राहं तथा तत्रापि विभ्रमन्

bālya-līlā-sthalībhiś ca tābhis tābhir alaṅkṛtā |
nivasāmi yathātrāhaṁ tathā tatrāpi vibhraman

Translation

“Mathurä is adorned with the places of My childhood pastimes. Just as I reside here, I also reside there.

2.1.218

यदा दोलायमानात्मा कथं तद् अनुतप्यसे ।
तत्रैव गच्छ काले मां तद्-रूपं द्रक्ष्यसि ध्रुवम्

yadā dolāyamānātmā kathaṁ tad anutapyase |
tatraiva gaccha kāle māṁ tad-rūpaṁ drakṣyasi dhruvam

Translation

“Why are you always lamenting and your mind always wavering? Go to Mathurä, and when the time is right, you will surely see My form as a cowherd boy.”

2.1.219

आज्ञा-मालां प्रातर् आदाय पूजा-
विप्रैर् वासे मे समागत्य दत्तम् ।
कण्ठे बद्ध्वा प्रस्थितो वीक्ष्य चक्रं
नत्वाथाप्तो माथुरं देशम् एतम्

ājñā-mālāṁ prātar ādāya pūjā-
viprair vāse me samāgatya dattam |
kaṇṭhe baddhvā prasthito vīkṣya cakraṁ
natvāthāpto māthuraṁ deśam etam

Translation

The next morning, Çré Jagannätha-deva’s pujäré came to my residence and gave me the Lord’s flower garland, which indicated the Lord’s order to go to Mathurä. Wearing that garland around my neck, I took darçana of Sudarçana cakra on top of the Lord’s temple. Prostrating before it, I departed from Çré Puruñottama-kñetra and came to Mathurä.

PART TWO · GOLOKA-MĀHĀTMYA

Chapter 2

Jñānam — Knowledge

228 aligned entries · 240 numbered verses

2.2.1-2

श्री-गोप-कुमार उवाच—
श्री-मथुरोत्तम विश्रान्तौ स्नत्वा वृन्दावन गतः ।
अत्र गोवर्धनादौ च यथा-काम प्रिभ्रमन्

पिब श् च गोरस पूर्व- बन्धवैस् तैर् अलक्षितः ।
भजन् स्व-जप्यम् अनय दिनानि कतिचित् सुखम्

śrī-gopa-kumāra uvāca—
śrī-mathurottama viśrāntau snatvā vṛndāvanaṁ gataḥ |
atra govardhanādau ca yathā-kāmaṁ pribhraman

pibaṁś ca gorasaṁ pūrva- bandhavais tair alakṣitaḥ |
bhajan sva-japyam anayaṁ dināni katicit sukham

Translation

Çré Gopa-kumära said: O topmost brähmaëa of Mathurä, upon reaching Mathurä, I bathed at Viçräma-ghäöa and then continued on to Våndävana. There, I freely wandered about Govardhana and other places as I desired, maintaining my life by drinking the nectar of the cows (milk). Concealing my presence from my kinsmen and chanting my mantra with devotion, I happily passed some days there.

2.2.3

अथ सन्दर्शनोत्कण्ठा जगद्-ईशस्य साजनि ।
ययेद शुन्यवद् वीक्ष्य पुरुषोत्तमम् अस्मरम्

atha sandarśanotkaṇṭhā jagad-īśasya sājani |
yayedaṁ śunyavad vīkṣya puruṣottamam asmaram

Translation

After some time, an intense eagerness arose within me to see Çré Jagadiça as I did before. Because of this desire, Çré Våndävana seemed void, and all I could think of was Puruñottama-kñetra.

2.2.4

आर्तस् तत्र जगन्नाथ द्रष्टुम् ओढ्रान् पुनर् व्रजन् ।
पथि गङ्गा-तटे'पश्य धर्माचार-परान् द्विजान्

ārtas tatra jagannāthaṁ draṣṭum oḍhrān punar vrajan |
pathi gaṅgā-taṭe'paśyaṁ dharmācāra-parān dvijān

Translation

Because I was unable to see Jagannätha, I became anxious. But I was also distressed at heart to leave Vraja. In this anguished condition, I proceeded towards the land of Utkala (Puruñottama-kñetra) to have Jagannätha's darçana. On the way, by the bank of Çré Gaìgä, I saw some brähmaëas engaged in their prescribed religious duties.

2.2.5

विचित्र-शास्त्र-विज्ञेभ्यस् तेभ्यश् चाश्रौषम् अद्भुतम् ।
स्वर्ग-नामोर्ध्व-देशे'स्ति देव-लोको'न्तरीक्षितः

vicitra-śāstra-vijñebhyas tebhyaś cāśrauṣam adbhutam |
svarga-nāmordhva-deśe'sti deva-loko'ntarīkṣitaḥ

Translation

From those brähmaëas who were learned in many scriptures, I heard something completely new – that in the firmament above the earth, there is a place called Svarga where the demigods reside.

2.2.6

विमानावलिभिः श्रीमान् निर्भयो दुःख-वर्जितः ।
जरा-मरण-रोगादि- दोष-वर्ग-बहिष्कृतः

vimānāvalibhiḥ śrīmān nirbhayo duḥkha-varjitaḥ |
jarā-maraṇa-rogādi- doṣa-varga-bahiṣkṛtaḥ

Translation

That heaven, magnificently decorated with rows and rows of celestial airships, is free from all defects, such as fear, distress, old age, disease, and death.

2.2.7

महा-सुखमयो लभ्यः पुण्यैर् अत्रोत्तमैः कृतैः ।
यस्य शक्रो'धिपो ज्यायान् भ्राता श्री-जगदीशितुः

mahā-sukhamayo labhyaḥ puṇyair atrottamaiḥ kṛtaiḥ |
yasya śakro'dhipo jyāyān bhrātā śrī-jagadīśituḥ

Translation

That Svarga, which is pervaded by the greatest happiness, can be attained only by exceptionally pious deeds. It is ruled by Indra-deva, the elder brother of Çré Jagadiça.

2.2.8-9

यद्याप्य् अस्ति विल-स्वर्गो विष्णु-शेषाद्य्-अलङ्कृतः ।
भौम-स्वर्गाश् च तद्-द्वीप- वर्षादिषु पदे पदे

विचित्र-रूप-श्री-कृष्ण- पूजोत्सव-विराजितः ।
तथाप्य् ऊर्ध्वतरो लोको दिव्यस् ताभ्या विशिष्यते

yadyāpy asti vila-svargo viṣṇu-śeṣādy-alaṅkṛtaḥ |
bhauma-svargaś ca tad-dvīpa- varṣādiṣu pade pade

vicitra-rūpa-śrī-kṛṣṇa- pūjotsava-virājitaḥ |
tathāpy ūrdhvataro loko divyas tābhyāṁ viśiṣyate

Translation

There are subterranean heavens (Bila-svargas), such as Pätäla, which are beautified by Çré Kåñëa's different manifestations, like Viñëu and Çeña. In addition, there are heavens on earth (Bhauma-svargas) located in various tracts of land and islands where there are always great festivals for the worship of Çré Kåñëa in His many different forms. However, because the celestial heaven (Divya-svarga) is resplendently situated above these two other heavens, it is superior in quality.

2.2.10

यस्मिन् श्री-जगदीशो'स्ति साक्षाद् अदिति-नन्दनः ।
तस्योपेन्द्रस्य वार्ता च श्री-विष्णोर् अद्भुता श्रुता

yasmin śrī-jagadīśo'sti sākṣād aditi-nandanaḥ |
tasyopendrasya vārtā ca śrī-viṣṇor adbhutā śrutā

Translation

Çré Jagadéça personally resides in that Divya-svarga as the son of Aditi. His name is Upendra (Vämana-deva), and He is celebrated for His marvelous glories.

2.2.11

आरुह्य पक्षीन्द्रम् इतस् ततो'सौ
क्रीडन् विनिघ्नन्न् असुरान् मनोज्ञैः ।
लीला-वचोभी रमयन्न् अजस्रं
देवान् निज-भ्रतृतयार्च्यते तैः

āruhya pakṣīndram itas tato'sau
krīḍan vinighnann asurān manojñaiḥ |
līlā-vacobhī ramayann ajasraṁ
devān nija-bhratṛtayārcyate taiḥ

Translation

There, Bhagaván Çré Upendra climbs on the back of Garuòa, the lord of the birds, and enjoys pastimes of traveling here and there. He kills troublesome demons and, with enchanting activities and sweet words, He perpetually delights the demigods, who worship Him as their very own brother.

2.2.12

तद्-दर्शने जात-मनोरथ-कुलः
सङ्कल्प-पूर्वम् स्व-जप समाचरन् ।
स्वल्पेन कालेन विमानम् आगत
मुदाहम् आरुह्य गतस् त्रिपिष्टपम्

tad-darśane jāta-manoratha-kulaḥ
saṅkalpa-pūrvam sva-japaṁ samācaran |
svalpena kālena vimānam āgataṁ
mudāham āruhya gatas tripiṣṭapam

Translation

Hearing all these wonderful pastimes from those brähmaëas made me anxious to see Bhagavän Çré Upendra. With this goal in mind, I began to chant the mantra of my worshipable Deity with great determination. And how amazing! Very soon, an airplane came from Svarga. I joyfully climbed aboard and went to that celestial realm.

2.2.13

पूर्व गङ्गा-तट-नृप-गृहे यस्य दृष्ट प्रतिष्ठा
त श्री-विष्णु सुर-गण-वृत सच्-चिद्-आनन्द-सान्द्रम् ।
तत्रापश्य रुचिर-गरुड-स्कन्ध-सि हासन-स्थ
वीणा-गीत मधुर-मधुर नारदस्यार्चयन्तम्

pūrvaṁ gaṅgā-taṭa-nṛpa-gṛhe yasya dṛṣṭa pratiṣṭhā
taṁ śrī-viṣṇuṁ sura-gaṇa-vṛtaṁ sac-cid-ānanda-sāndram |
tatrāpaśyaṁ rucira-garuḍa-skandha-siṁhāsana-sthaṁ
vīṇā-gītaṁ madhura-madhuraṁ nāradasyārcayantam

Translation

There I saw the very same Çré Viñëu whose Deity form I had previously seen in the king's palace on the bank of the Gaìgä. Surrounded by the demigods in every direction and sitting on the charming throne of Garuòa's shoulders, the Lord manifested Himself as the concentrated embodiment of knowledge, bliss, and eternity. Just in front of the Lord, Çré Närada was worshiping Him by singing sweetly and playing his véëä.

2.2.14

प्राप्य प्राप्य द्रष्टुम् इष्ट च
दृष्ट्वा तत्रात्मान मन्यमानः कृतार्थम् ।
दूराद् भूयो दण्डवद् वन्दमानस्
तेनाहुतो'नुग्रह-स्निग्ध-वाचा

prāpya prāpyaṁ draṣṭum iṣṭaṁ ca
dṛṣṭvā tatrātmānaṁ manyamānaḥ kṛtārtham |
dūrād bhūyo daṇḍavad vandamānas
tenāhūto'nugraha-snigdha-vācā

Translation

Finally I attained the object of my desire. Seeing my most worshipable Lord, I considered my life successful. From a distance, I offered Him prostrated obeisances repeatedly and worshiped Him with praise. Bhagavän Çré Upendra then called me to Him with kind and affectionate words.

2.2.15

दिष्ट्या दिष्ट्या गतो'सि त्वम् अत्र श्री-गोप-नन्दन ।
अल दण्ड-प्रणामैर् मे निकटे'नुसराभयम्

diṣṭyā diṣṭyā gato'si tvam atra śrī-gopa-nandana |
alaṁ daṇḍa-praṇāmair me nikaṭe'nusarābhayam

Translation

Then Bhagavän Çré Upendra told me, "O My dear son of a gopa! You have done very well by coming here! Now, there is no need of bowing down any more. Do not be afraid of My opulence. Come to Me."

2.2.16

तस्याज्ञया महेन्द्रेण प्रेरितैर् त्रिदशैर् अहम् ।
अग्रतः सादर नीत्वा प्रयत्नाद् उपवेशितः

tasyājñayā mahendreṇa preritair tridaśair aham |
agrataḥ sādaraṁ nītvā prayatnād upaveśitaḥ

Translation

On Çré Upendra's order, Devaräja Indra sent some demigods who respectfully led me to Him and seated me with care.

2.2.17

दिव्यैर् द्रव्यैस् तर्पितो नन्दनाख्ये
ऽरण्ये वास प्रापितो'ग प्रहर्षम् ।
वीक्षे काचित् तत्र भीर् नास्ति शोको
रोगो मृत्युर् ग्लानिर् अर्तिर् जरा च

divyair dravyais tarpito nandanākhye
'raṇye vāsaṁ prāpito'gaṁ praharṣam |
vīkṣe kācit tatra bhīr nāsti śoko
rogo mṛtyur glānir artir jarā ca

Translation

The demigods then provided me a residence in the Nandana forest, where they offered me heavenly nectar and all the other celestial refreshments that they enjoy. Partaking of these heavenly pleasures filled me with delight and left me feeling completely satisfied. I noticed that this realm was free from fear, distress, disease, old age, death, bereavement, and so on.

2.2.18

सन्तु वा कतिचिद् दोषास् तान् अहꣳ गणयामि न ।
तादृशꣳ जगदीशस्य सन्दर्शन-सुखꣳ भजन्

santu vā katicid doṣās tān ahaṁ gaṇayāmi na |
tādṛśaṁ jagadīśasya sandarśana-sukhaṁ bhajan

Translation

There were also some defects in Svarga, but I paid them no heed because I was overwhelmed by the bliss of seeing Çré Bhagaván.

2.2.19

महेन्द्रेणार्च्यते स्वर्ग- विभूतिभिर् असौ प्रभुः ।
भ्रतृत्वेनेश्वरत्वेन शरणत्वेन चान्व्-अहम्

mahendreṇārcyate svarga- vibhūtibhir asau prabhuḥ |
bhratṛtveneśvaratvena śaraṇatvena cānv-aham

Translation

Offering pärijäta flowers and all the other opulences of Svarga, Çré Indra daily worshiped Bhagaván Çré Upendra as his brother, master, and protector, with affection, reverence, and respect.

2.2.20-21

मनस्य् अकरवꣳ चैतद् अहो धन्यः शतक्रतुः ।
यो हि श्री-विष्णुना दत्तꣳ साधयित्वा निराकुलम्

त्रैलोकैश्वर्यम् आसाद्य भगवन्तम् इमꣳ मुदा ।
उपहार-चयैर् दिव्यैर् गृह्यमानैः स्वयꣳ यजेत्

manasy akaravaṁ caitad aho dhanyaḥ śatakratuḥ |
yo hi śrī-viṣṇunā dattaṁ sādhayitvā nirākulam

trailokaiśvaryam āsādya bhagavantam imaṁ mudā |
upahāra-cayair divyair gṛhyamānaiḥ svayaṁ yajet

Translation

I began to think, “Ah! Indra is extremely fortunate. With His own hands, Çré Viñëu has vanquished all the demons and bestowed upon him the opulence of the three worlds, which are now free from all disturbances. Moreover, Indra worships Çré Bhagaván with heavenly gifts that the Lord personally accepts.”

2.2.22

त्रैलोकैश्वर्यम् आसाद्य भगवन्तम् इम मुदा ।
उपहार-चयैर् दिव्यैर् गृह्यमानैः स्वय यजेत् ॥२x॥
एव ममापि भगवान् अय कि कृपयिष्यति ।
इति तत्रावस कुर्वन् स्व-सङ्कल्प निज जपम्

trailokaiśvaryam āsādya bhagavantam imaṁ mudā |
upahāra-cayair divyair gṛhyamānaiḥ svayaṁ yajet ||2x||
evaṁ mamāpi bhagavān ayaṁ kiṁ kṛpayiṣyati |
iti tatrāvasaṁ kurvan sva-saṅkalpaṁ nijaṁ japam

Translation

A desire then arose in my heart and I pondered, “Can I also worship Çré Bhagaván as Indra does? Will Çré Bhagaván mercifully satisfy my desire?” Accepting whatever might happen, I remained there, chanting my mantra with this aspiration.

2.2.23

अथैकस्य मुनीन्द्रस्य दूषयित्वा प्रिया बलात् ।
लज्जया शाप-भित्या च शक्रः कुत्राप्य् अलीयत

athaikasya munīndrasya dūṣayitvā priyāṁ balāt |
lajjayā śāpa-bhityā ca śakraḥ kutrāpy alīyata

Translation

After some time, it so happened that Indra forced himself upon the wife of a great sage. Out of embarrassment and fear of being cursed, Indra went into hiding.

2.2.24

देवैर् अन्विश्य बहुधा स न प्राप्तो यदा ततः ।
अराजकत्वात् त्रैलोक्यम् अभिभूतम् उपद्रवैः

devair anviśya bahudhā sa na prāpto yadā tataḥ |
arājakatvāt trailokyam abhibhūtam upadravaiḥ

Translation

The demigods searched relentlessly but to no avail. In the absence of their ruler, the three worlds were overrun with disturbances perpetrated by demons and others.

2.2.25

श्री-विष्णोर् आज्ञया देवैर् गुरुणा प्रेरितैर् अथ ।
ऐन्द्रे पदे'भिषिक्तो'हम् अदित्य्-आद्य्-अनुमोदितः

śrī-viṣṇor ājñayā devair guruṇā preritair atha |
aindre pade'bhiṣikto'ham adity-ādy-anumoditaḥ

Translation

Then, ordered by Çré Viñëu and directed by their guru Båhaspati, the demigods appointed me to the post of Indra. Mother Aditi and Indra's other well-wishers also approved of this.

2.2.26

ततो'दितिꣳ शचीꣳ जीवꣳ ब्राह्मणान् अपि मानयन् ।
त्रैलोक्ये वैष्णविꣳ भक्तिꣳ पूर्णꣳ प्रावर्तयꣳ सदा

tato'ditiṁ śacīṁ jīvaṁ brāhmaṇān api mānayan |
trailokye vaiṣṇaviṁ bhaktiṁ pūrṇaṁ prāvartayaṁ sadā

Translation

Thereafter, I showed proper respect to Aditi, Çacé, and the brähmaëas like Båhaspati, and throughout the three worlds, I preached pure devotional service to Çré Viñëu, with my full energy.

2.2.27

स्वयꣳ तस्याः प्रभावेन स्वराज्ये'पि यथा पुरा ।
सदाकिञ्चन-रूपो'हꣳ न्यवसन् नन्दने वने

svayaṁ tasyāḥ prabhāvena svarājye'pi yathā purā |
sadākiñcana-rūpo'haṁ nyavasan nandane vane

Translation

In the past, when I received the kingdom [see Chapter One], I disregarded worldly possessions due to the potency of bhakti. Similarly, although I was now established on the royal throne, I did not reside in Indra's capital, but rather chose to live like a renunciant in the Nandana forest.

2.2.28

अत्यजꣳश् च जपꣳ स्वीयम् अकृतज्ञत्व-शङ्काया ।
विस्मर्तुꣳ नैव शक्नोमि व्रजभूमिम् इमꣳ क्वचित्

atyajaṁś ca japaṁ svīyam akṛtajñatva-śaṅkāyā |
vismartuṁ naiva śaknomi vrajabhūmim imaṁ kvacit

Translation

As a result of chanting my mantra, I obtained direct darçana of Çré Viñëu and the kingdom of heaven. But, even then, I did not give up chanting my mantra. To do so would have been gross ingratitude on my part. And even though I was staying in Nanda-känana, I could not forget my sweet memories of Vraja.

2.2.29

तच्-छोक-दुःखैर् अनुतप्यमानः
शुष्काननो'हꣳ जगदीश्वरेण ।
सꣳलक्ष्य तोष्येय मुहुः कराब्ज-
स्पर्शेन चित्रैर् वचनामृतैश् च

tac-choka-duḥkhair anutapyamānaḥ
śuṣkānano'haṁ jagadīśvareṇa |
saṁlakṣya toṣyeya muhuḥ karābja-
sparśena citrair vacanāmṛtaiś ca

Translation

The anguish I felt in separation from Vraja made me so unhappy that gradually my face began to dry up. Seeing my condition, Çré Jagadéçvara Himself stroked me many times with His lotus hands and sprinkled me with the nectar of His wonderful words.

2.2.30

ज्येष्ठ-सोदर-सम्बन्धम् इव पालयता स्वयम् ।
मत्-तोषणाय मद्-दत्त□ भोग्यम् आदाय भुज्यते

jyeṣṭha-sodara-sambandham iva pālayatā svayam |
mat-toṣaṇāya mad-dattaṁ bhogyam ādāya bhujyate

Translation

Regarding me as His elder brother and thus wanting to satisfy me, Bhagaván Çré Upendra began to respectfully accept and eat the food I offered Him.

2.2.31

तेन विस्मृत्य तद्-दुःख□ पूजयापूर्व-वृत्तया ।
प्रीणयन् स्नेह-भावात् त□ लालयेय□ कनिष्ठवत्

tena vismṛtya tad-duḥkhaṁ pūjayāpūrva-vṛttayā |
prīṇayan sneha-bhāvāt taṁ lālayeyaṁ kaniṣṭhavat

Translation

Having obtained mercy in the form of the touch of His hand, I forgot all the distress of my separation from Vraja. I worshiped Him in an unprecedented way, caressing Him affectionately as my younger brother, and thus pleased Him.

2.2.32

एव मा स्वस्थ्यम् आपाद्य स्व-स्थाने कुत्रचिद् गतः ।
उपेन्द्रो वसति श्रीमान् न लभ्येत सदेक्षितुम्

evaṁ māṁ svasthyam āpādya sva-sthāne kutracid gataḥ |
upendro vasati śrīmān na labhyeta sadekṣitum

Translation

Bhagaván Çré Upendra pacified me in this way and then left for His own abode. I did not know where He lived, and so I could not always see Him while I was in Svarga.

2.2.33

ततो यो जायते शोकस् तेन नीलाचल-प्रभुम् ।
अचलाश्रित-वात्सल्य द्रष्टुम् इच्छेयम् एत्य तम्

tato yo jāyate śokas tena nīlācala-prabhum |
acalāśrita-vātsalyaṁ draṣṭum iccheyam etya tam

Translation

But when I could not see Çré Upendra, I again became distressed and could not maintain my steadfastness. So, I thought to go to Néläcala-kñetra (Jagannätha Puré) to see the Lord of Néläcala, who permanently resides there out of His unwavering affection for those who have taken shelter of Him.

2.2.34

प्रादुर्भूतस्य विष्णोस् तु तस्य तादृक्-कृपा-भरैः ।
आधिः सर्वो विलीयेत पाश्चात्यो'पि तद्-आशया

prādurbhūtasya viṣṇos tu tasya tādṛk-kṛpā-bharaiḥ |
ādhiḥ sarvo vilīyeta pāścātyo'pi tad-āśayā

Translation

How wonderful is the mercy of Çré Bhagaván! Seeing my condition, from time to time He would appear before me and accept my offerings with His own hands and pacify me with sweet words. Thus, my lamentation and anguish would be soothed, and the sorrow I would feel in anticipation of imminent separation from Him would disappear.

2.2.35

एव निवसता तत्र शक्रत्वम् अधिकुर्वता ।
ब्रह्मन् सवत्सरो दिव्यो मयैको गमितः सुखम्

evaṁ nivasatā tatra śakratvam adhikurvatā |
brahman saṁvatsaro divyo mayaiko gamitaḥ sukham

Translation

O brähmaëa, thus I obtained the position of Indra and I passed one celestial year happily.

2.2.36

अकस्माद् आगतस् तत्र भृगु-मुख्या महर्षयः ।
पद्भ्यां पावयितुं यान्तस् तीर्थानि कृपया भुवि

akasmād āgatas tatra bhṛgu-mukhyā maharṣayaḥ |
padbhyāṁ pāvayituṁ yāntas tīrthāni kṛpayā bhuvi

Translation

Then one day, unexpectedly, Bhågu and other great sages from Maharloka mercifully stopped in Svarga on their way to earth. They were on a mission to purify with the touch of their lotus feet the holy places that had been contaminated by contact with heinous sinners.

2.2.37

स-सम्भ्रमं सुरैः सर्वैर् ऋषिभिर् गुरुणा स्वयम् ।
विष्णुना चार्च्यमानास् ते मया दृष्टाः स-विस्मयम्

sa-sambhramaṁ suraiḥ sarvair ṛṣibhir guruṇā svayam |
viṣṇunā cārcyamānās te mayā dṛṣṭāḥ sa-vismayam

Translation

I was astounded to see the demigods, the sages, the preceptor Båhaspati, and even Çré Viñëu Himself worship those maharñis with great reverence.

2.2.38

अहꣳ चाभिनवो विष्णु- सेवानन्द-हृतान्तरः ।
न जाने तान् अथ स्वीयैः प्रेरितस् तैर् अपूजयम्

ahaṁ cābhinavo viṣṇu- sevānanda-hṛtāntaraḥ |
na jāne tān atha svīyaiḥ preritas tair apūjayam

Translation

I was new there and was always immersed in the bliss of serving Çré Viñëu, so I did not know proper etiquette. But upon being directed by Guru Båhaspati and my other superiors, I duly worshiped those maharñis.

2.2.39

अभिनन्द्य शुभाशीर्भिर् माꣳ ते'गच्छन् यथा-सुखम् ।
तिरो'भवद् उपेन्द्रो'पि मया पृष्टास् तदामराः

abhinandya śubhāśīrbhir māṁ te'gacchan yathā-sukham |
tiro'bhavad upendro'pi mayā pṛṣṭās tadāmarāḥ

Translation

Bhågu and the other great sages greeted me with delight and blessed me, and then they continued on their journey. Meanwhile, Bhagaván Çré Upendra also disappeared. I then questioned the demigods.

2.2.40

पूज्या देवा नृणाꣳ पूज्या देवानाम् अप्य् अमी तु के ।
किꣳ माहात्म्य महा-तेजो- मयः कुत्र वसन्ति वा

pūjyā devā nṛṇāṁ pūjyā devānām apy amī tu ke |
kiṁ māhātmya mahā-tejo- mayaḥ kutra vasanti vā

Translation

"You are demigods, worshipable by mankind, but who are these great sages whom even you worship? Why are they so glorious? Where do these powerfully effulgent maharñis live?"

2.2.41

महाभिमानिभिर् देवैर् मत्सराक्रान्त-मानसैः ।
लज्जयेव न तद्-वृत्तम् उक्त॰ गुरुर् अथाब्रवीत्

mahābhimānibhir devair matsarākrānta-mānasaiḥ |
lajjayeva na tad-vṛttam uktaṁ gurur athābravīt

Translation

The demigods were full of pride and their hearts were afflicted by envy. They were embarrassed to describe the maharñis' inherent superiority and remained silent. Their guru, Çré Båhaspati, however, did reply.

2.2.42

श्री-बृहस्पतिर् उवाच—
अत ऊर्ध्व॰ महर्-लोको राजते कर्मभिः शुभैः ।
महद्भिर् यो नश्येत् त्रैलोक्य-प्रलये'पि न

śrī-bṛhaspatir uvāca—
ata ūrdhvaṁ mahar-loko rājate karmabhiḥ śubhaiḥ |
mahadbhir yo naśyet trailokya-pralaye'pi na

Translation

Çré Båhaspati said: O king of the demigods! Radiantly situated above Svarga is Maharloka, which is attained by those who perform pious deeds. Only those who are qualified to receive liberation reside there. Even when the three worlds are annihilated at the time of the cosmic dissolution, Maharloka is not destroyed.

2.2.43

यथा हि कोटि-गुणित॰ सम्राज्यात् सुखम् ऐन्द्रकम् ।
तत्-कोटि-गुणित॰ तत्र प्राजापत्य॰ सुख॰ मतम्

yathā hi koṭi-guṇitaṁ samrājyāt sukham aindrakam |
tat-koṭi-guṇitaṁ tatra prājāpatyaṁ sukhaṁ matam

Translation

As the happiness of Indra is millions of times greater than that of an earthly emperor, so the happiness of a prajäpati is millions of times greater than that of Indra. Those who are wise have understood this.

2.2.44

तेनामी सेवितास् तत्र निवसन्ति महा-सुखैः ।
यज्ञेश्वरं प्रभुं साक्षात् पूजयन्तः पदे पदे

tenāmī sevitās tatra nivasanti mahā-sukhaiḥ |
yajñeśvaraṁ prabhuṁ sākṣāt pūjayantaḥ pade pade

Translation

Endowed with such immense pleasure, Bhågu and the other great sages reside in Maharloka, where at every moment they relish directly worshiping Yajïeçvara Prabhu, the Lord of sacrifice, by performing various sacrifices.

2.2.45

श्री-गोप-कुमार उवाच—
तच् छ्रुत्वेन्द्र-पदे सद्यो निर्विद्येच्छं तम् ईक्षितुम् ।
पूज्य-पूज्यैर् महद्भिस् तैः पूज्यमानं महा-प्रभुम्

śrī-gopa-kumāra uvāca—
tac chrūtvendra-pade sadyo nirvidyaicchaṁ tam īkṣitum |
pūjya-pūjyair mahadbhis taiḥ pūjyamānaṁ mahā-prabhum

Translation

Çré Gopa-kumära said: O brähmaëa, simply by hearing this wonderful narration from Båhaspati, the guru of the demigods, I lost interest in the post of Indra and desired to see Çré Yajïeçvara Bhagavän – He who is worshiped by the great sages such as Bhågu, who are themselves worshiped by the worshipable demigods.

2.2.46

तत् सङ्कल्प्य जपꣳ कुर्वन्न् अचिराद् ऊर्ध्वम् उत्थितः ।
व्योम-यानेन तꣳ प्राप्तो लोकꣳ तत्र व्यलोकयम्

tat saṅkalpya japaṁ kurvann acirād ūrdhvam utthitaḥ |
vyoma-yānena taṁ prāpto lokaṁ tatra vyalokayam

Translation

Making this idea my conscious intention, I began to chant my mantra. And by the power of this chanting, very soon a celestial airship appeared. I climbed aboard and was transported to Maharloka, where I witnessed the wonders of that realm.

2.2.47

त्रैलोक्ये यत् सुखꣳ नास्ति वैभवꣳ भजनꣳ तथा ।
निर्दोषꣳ तत्र तत् सर्वम् अस्त्य् अनिर्वच्यम् आशु तत्

trailokye yat sukhaṁ nāsti vaibhavaṁ bhajanaṁ tathā |
nirdoṣaṁ tatra tat sarvam asty anirvacyam āśu tat

Translation

The faultless and indescribable happiness, opulence, and worship I witnessed there are not to be found anywhere else in the three worlds.

2.2.48

वीतायमानेषु महा-मखेषु तैर्
महर्षिभिर् भक्ति-परैः सहस्रशः ।
मखाग्नि-मध्ये प्रभुर् उत्थितः स्फुरन्
मखेश्वरः क्रीडति यज्ञ-भाग-भूक्

vītāyamāneṣu mahā-makheṣu tair
maharṣibhir bhakti-paraiḥ sahasraśaḥ |
makhāgni-madhye prabhur utthitaḥ sphuran
makheśvaraḥ krīḍati yajña-bhāga-bhūk

Translation

There, thousands of great sages absorbed in loving devotion to Bhagavän were conducting lavish fire sacrifices under Bhågu's leadership. Yajïeçvara, effulgent with sacred flames, was personally manifesting from the sacrifices and enjoying the pastime of accepting the offerings.

2.2.49

स यज्ञ-मूर्तिर् अविकोटि-तेजा
जगन्-मनो-हारि-महा-प्रतीकः ।
प्रसर्य हस्ता□श् चारुम् आददानो
वरान् प्रियान् यच्छति याजकेभ्यः

sa yajña-mūrtir avikoṭi-tejā
jagan-mano-hāri-mahā-pratīkaḥ |
prasarya hastāṁś cārum ādadāno
varān priyān yacchati yājakebhyaḥ

Translation

As radiant as millions of suns, Yajïa-mürti, the personification of sacrifice, enchanted the world with His effulgent form. With His two outstretched arms, He accepted the oblations and fulfilled the worshipers' heartfelt desires.

2.2.50

तद्-दर्शनोज्जृम्भित-सम्भ्रमाय
हर्षान् नमस्कार-पराय मह्यम् ।
दातो निजोच्छिष्ट-महा-प्रसादस्
तेन स्व-हस्तेन दयार्द्र-वाचा

tad-darśanojjṛmbhita-sambhramāya
harṣān namaskāra-parāya mahyam |
dāto nijocchiṣṭa-mahā-prasādas
tena sva-hastena dayārdra-vācā

Translation

The astonishing majesty of Çré Yajïeçvara filled me with awe, and in great delight, I bowed down before Him. Seeing this, Yajïeçvara called to me with tender and compassionate words, and He gave me His mahä-prasäda remnants with His own hands.

2.2.51

अपूर्व-लब्धम् आनन्द परम प्राप्नुव स् ततः ।
कारुण्यातिशयात् तस्य स सिद्धाशेष-वाञ्छितः

apūrva-labdham ānandaṁ paramaṁ prāpnuvaṁs tataḥ |
kāruṇyātiśayāt tasya saṁsiddhāśeṣa-vāñchitaḥ

Translation

By Çré Jagadiça's boundless mercy, I felt unimaginable joy, and my yearnings for His darçana were unlimitedly satisfied.

2.2.52

दयालूना महर्षीणा सङ्गत्येतस् ततो भ्रमन् ।
प्रत्यावस तथैवाह अद्रक्ष जगदीश्वरम्

dayālūnāṁ maharṣīṇāṁ saṅgatyetas tato bhraman |
pratyāvasaṁ tathaivāhaṁ adrakṣaṁ jagadīśvaram

Translation

Wandering about with those kind-hearted sages, I saw that in every house, the Lord of the universe was being worshiped in the same manner.

2.2.53

ततः कृतार्थता-निष्ठा॰ मन्वानः स्वस्य सर्वथा ।
सानन्द॰ निवस॰स् तत्र प्रोक्तो'ह॰ तैर् महर्षिभिः

tataḥ kṛtārthatā-niṣṭhāṁ manvānaḥ svasya sarvathā |
sānandaṁ nivasaṁs tatra prokto'haṁ tair maharṣibhiḥ

Translation

Thus, I received immense mercy from Bhagavän Yajïeçvara and began to consider myself successful in every way. I was residing there in perfect happiness when one day, the maharñis spoke to me.

2.2.54

श्री-महर्षय ऊचुः—
भो गोप-वैश्य-पुत्र त्वम् एतल्-लोक-स्वभाव-जम् ।
प्रदीयमानम् अस्माभिर् विप्रत्व॰ स्वी-कुरु द्रुतम्

śrī-maharṣaya ūcuḥ—
bho gopa-vaiśya-putra tvam etal-loka-svabhāva-jam |
pradīyamānam asmābhir vipratvaṁ svī-kuru drutam

Translation

The maharñis said: O Gopa-kumära, you are the son of a vaiçya. We are granting you brahminical status. Quickly accept it. By the influence of this abode, one naturally develops the qualities of a brähmaëa.

2.2.55

महर्षीनाम् एकतमो भूत्वा त्वम् अपि पूजय ।
जगदीशम् इम॰ यज्ञैस् चिरम् आत्म-दिदृक्षितम्

maharṣīnām ekatamo bhūtvā tvam api pūjaya |
jagadīśam imaṁ yajñais ciram ātma-didṛkṣitam

Translation

For a long, long time you have yearned to see Yajïeçvara Çré Jagadiça. Now, become a maharñi like us and constantly see and worship Him.

2.2.56

श्री-गोप-कुमार उवाच—
तच् छ्रुत्वाचिन्तय ब्रह्मन् वैश्यत्वे स्यात् सुख महत् ।
प्रभोर् एषा च विप्राणा तद्-भक्तानाम् उपासनात्

śrī-gopa-kumāra uvāca—
tac chrūtvācintayaṁ brahman vaiśyatve syāt sukhaṁ mahat |
prabhor eṣāṁ ca viprāṇāṁ tad-bhaktānām upāsanāt

Translation

Çré Gopa-kumära says: O Mathurä brähmaëa, hearing this, I thought, “There is great happiness in being a vaiçya, because then I can serve both my Lord and His brähmaëa devotees and receive unlimited delight.”

2.2.57

एषा यज्ञैक-निष्ठानाम् ऐक्येनावश्यके निजे जपे च ।
सद्-गुरूद्दिष्टे माण्ड्य स्याद् दृष्ट-सत्-फले

eṣāṁ yajñaika-niṣṭhānām aikyenāvaśyake nije jape ca |
sad-gurūddiṣṭe māṇḍyaṁ syād dṛṣṭa-sat-phale

Translation

Those maharñis were solely dedicated to their fire sacrifices and had no other interest in life. I thought that if I agreed to their proposal and accepted the status of a brähmaëa, I would inevitably become remiss in chanting the mantra my divine master had taught me. It would not be right to neglect a mantra that had already proven itself by bestowing such good results so quickly.

2.2.58

ततस् तान् अनुमन्याहम् अनङ्गी-कृत्य विप्रताम् ।
तत्रावस□ स्वतो जात- प्राजापत्य-महा-सुखैः

tatas tān anumanyāham anaṅgī-kṛtya vipratām |
tatrāvasaṁ svato jāta- prājāpatya-mahā-sukhaiḥ

Translation

Therefore, I did not accept the status of a brähmaëa and humbly supplicated the maharñis. They relented and began to honor me as before. Thereafter, I also resided in Maharloka, enjoying boundless happiness as they did.

2.2.59

न दोषस् तत्र शोको वा शङ्का वा कापि विद्यते ।
नान्यच् च किञ्चिद् यज्ञेश- प्रीत्यै यज्ञोत्सवान् ऋते

na doṣas tatra śoko vā śaṅkā vā kāpi vidyate |
nānyac ca kiñcid yajñeśa- prītyai yajñotsavān ṛte

Translation

Maharloka is free from even a trace of the defects found on Svarga, such as lamentation and fear. There, for the pleasure of Çré Yajïeçvara, only grand festivals of fire sacrifice are celebrated. No other sense enjoyment exists.

2.2.60

किन्तु यज्ञ-समाप्तौ स्याद् दुःखम् अन्तर्हिते प्रभौ ।
वृत्ते यज्ञान्तरे चास्य प्रादुर्भावात् पुनः सुखम्

kintu yajña-samāptau syād duḥkham antarhite prabhau |
vṛtte yajñāntare cāsya prādurbhāvāt punaḥ sukham

Translation

However, as soon as the sacrifice was over, Çré Yajïeçvara would disappear, leaving me grief-stricken. Then, when He would reappear at the start of another fire sacrifice, all my distress would be cast away.

2.2.61

चतुर्-युग-सहस्रस्य तत्रत्यैक-दिनस्य हि ।
अन्ते त्रैलोक्य-दाहेन जन-लोको'धिगम्यते

catur-yuga-sahasrasya tatratyaika-dinasya hi |
ante trailokya-dāhena jana-loko'dhigamyate

Translation

At the end of one thousand catur-yugas (cycles of four ages), which equal one day of Brahmä, a cosmic annihilation would take place, consuming the three worlds with fire and causing even Maharloka to become hot. The scorching heat would force the great sages to move to Janaloka.

2.2.62

रजन्याम् इव जातया यज्ञाभावेन तत्र तु ।
यज्ञेशादर्शनेन स्याद् दाहस् तद्-दहतो'धिकः

rajanyām iva jātayāṁ yajñābhāvena tatra tu |
yajñeśādarśanena syād dāhas tad-dahato'dhikaḥ

Translation

On Janaloka, as if it were night, no fire sacrifices were performed. Consequently, there was no darçana of Çré Yajïeçvara. For me, the burning heat of not seeing Him was greater than the fire of devastation.

2.2.63

ततो'क्षय-वट-च्छये क्षेत्रे श्री-पुरुषोत्तमे ।
आगत्य श्री-जगन्नाथ पश्येयम् इति रोचते

tato'kṣaya-vaṭa-cchaye kṣetre śrī-puruṣottame |
āgatya śrī-jagannāthaṁ paśyeyam iti rocate

Translation

In order to relieve the fever of separation from Bhagavän, I longed to go to Çré Puruñottama-kñetra, where in the shade of the imperishable banyan tree I would continuously see Çré Jagannätha- deva.

2.2.64

महर्-लोके गते'प्य् आत्म- जपाद् रहसि पूर्ववत् ।
सम्पद्यमानाच् छोकः स्याद् अस्य भूमेर् दिदृक्षया

mahar-loke gate'py ātma- japād rahasi pūrvavat |
sampadyamānāc chokaḥ syād asya bhūmer didṛkṣayā

Translation

Despite being in Maharloka, when I would chant my mantra in a solitary place as before, I would become aggrieved by the desire to see Çré Vraja-bhümi, this land of Vraja.

2.2.65-66

प्रादुर्भूतो'थ भगवान् इज्यमानो दया-निधिः ।
यदा माम् आह्वयेत् प्रीत्या मन्-नीत लीलयात्ति च

तदानीयेत सर्वार्तिस् तमः सूर्योदये यथा ।
रात्राव् अपि तद्-एकाश- बद्धो नेशे क्वचिद् गतौ

prādurbhūto'tha bhagavān ijyamāno dayā-nidhiḥ |
yadā mām āhvayet prītyā man-nītaṁ līlayātti ca

tadānīyeta sarvārtis tamaḥ sūryodaye yathā |
rātrāv api tad-ekāśa- baddho neśe kvacid gatau

Translation

However, Bhagavän Çré Yajïeçvara, that ocean of mercy, would then appear. Cordially summoning me, He would affectionately accept my offerings, which would cause all my anguish to be mitigated, just as the rising sun dissipates the darkness. Even during the night, just the hope of seeing Him again would relieve my distress.

2.2.67

तत्रैकदा महा-तेजः- पुञ्ज-रूपो दिग्-अम्बरः ।
पञ्चशाब्धि-कलालाभः को'प्य् अगाद् ऊर्ध्व-लोकतः

tatraikadā mahā-tejaḥ- puñja-rūpo dig-ambaraḥ |
pañcaśābdhi-kalālābhaḥ ko'py agād ūrdhva-lokataḥ

Translation

Once, a dazzlingly effulgent person arrived there from a higher planet. He appeared like a completely naked five-year-old boy.

2.2.68

विहाय यज्ञ-कर्माणि भक्त्योत्थाय महर्षिभिः ।
प्रणम्य ध्यान-निष्ठो'सौ यज्ञेश्वर-वद् अर्चितः

vihāya yajña-karmāṇi bhaktyotthāya maharṣibhiḥ |
praṇamya dhyāna-niṣṭho'sau yajñeśvara-vad arcitaḥ

Translation

Seeing that great personality, who was absorbed in meditation, the maharñis abandoned their sacrificial rituals and prostrated themselves before him. With loving devotion, they worshiped him in a manner equal to their worship of Çré Yajïeçvara.

2.2.69

यथा-काम□ गते तस्मिन् मया पृष्टा महर्षयः ।
कुत्रत्यः कतमो वय□ भवद्भिर् वार्चितः कथम्

yathā-kāmaṁ gate tasmin mayā pṛṣṭā maharṣayaḥ |
kutratyaḥ katamo vayaṁ bhavadbhir vārcitaḥ katham

Translation

After the departure of that child, who wanders at will, I asked the great sages, "Who was that boy? Where does he live? Why did you worship him?"

2.2.70

सनत्-कुमार-नामाय ज्येष्टो'स्माक महत्तमः ।
आत्मारामाप्त-कामानाम् आद्य्-आचार्यो बृहद्-व्रतः

sanat-kumāra-nāmāyaṁ jyeṣṭo'smākaṁ mahattamaḥ |
ātmārāmāpta-kāmānām ādy-ācāryo bṛhad-vrataḥ

Translation

The maharñis replied, "His name is Çré Sanat-kumära, and he is the eldest and most exalted of all of us. He is the original preceptor of those who are self-satisfied (ätmä-räma) and those whose desires have been satiated (äpta-käma), and he maintains a powerful vow of lifelong celibacy.

2.2.71

इत ऊर्ध्वतरे लोके तपः-स ज्ञे वसत्य् असौ ।
भ्रतृभिस् त्रिभिर् अन्यैश् च योगीन्द्रैः स्व-समैः सह

ita ūrdhvatare loke tapaḥ-saṁjñe vasaty asau |
bhratṛbhis tribhir anyaiś ca yogīndraiḥ sva-samaiḥ saha

Translation

"Above this Maharloka is Janaloka, and above that is Tapoloka. It is there that he resides with his three brothers, who, like him, are masters of yoga.

2.2.72

बृहद्-व्रतैक-लभ्यो यः क्षेम यस्मिन् सदा सुखम् ।
प्राजापत्यात् सुखात् कोटि- गुणित चोर्ध्व-रेतसाम्

bṛhad-vrataika-labhyo yaḥ kṣemaṁ yasmin sadā sukham |
prājāpatyāt sukhāt koṭi- guṇitaṁ cordhva-retasām

Translation

"Tapoloka is attained only by observing a vow of lifelong celibacy, and it is a realm that is always full of auspiciousness, tranquility, and bliss. The happiness that the lifelong celibate residents enjoy in Tapoloka is billions of times superior to the happiness of the prajäpatis.

2.2.73

यथा यज्ञेश्वरः पूज्यस् तथाय च विशेषतः ।
गृहस्थानाम् इवास्माक स्व-कृत्य-त्यागतो'पि च

yathā yajñeśvaraḥ pūjyas tathāyaṁ ca viśeṣataḥ |
gṛhasthānām ivāsmākaṁ sva-kṛtya-tyāgato'pi ca

Translation

"As Çré Yajïeçvara is worshipable by everyone, Çré Sanat-kumära is also worshipable. He is an incarnation of Çré Bhagaván and is an exalted Vaiñëava. As such, he is to be worshiped, especially by householders like us. We have abandoned even our sacrificial rituals to worship him."

2.2.74

श्री-गोप-कुमार उवाच—
ततो'कर्षम् अह चित्ते तत्राहो कीदृश सुखम् ।
ईदृशः कति वान्ये स्यूर् एषा पूज्यश् च कीदृशः

śrī-gopa-kumāra uvāca—
tato'karṣam ahaṁ citte tatrāho kīdṛśaṁ sukham |
īdṛśaḥ kati vānye syūr eṣāṁ pūjyaś ca kīdṛśaḥ

Translation

Çré Gopa-kumära said: Hearing this, I wondered, "What kind of happiness is found on Tapoloka? How many great yogés like Sanat- kumära live there? And which form of the Lord do they worship?"

2.2.75

एव तान् च दिदृक्षुः सन् समाहित-मना जपन् ।
भूत्वा परम-तेजस्वी त लोक वेगतो'गमम्

evaṁ tān ca didṛkṣuḥ san samāhita-manā japan |
bhūtvā parama-tejasvī taṁ lokaṁ vegato'gamam

Translation

Then, eager to see that manifestation of Bhagavän, I began to chant my mantra with one-pointed attention. By the potency of japa, I also became as supremely effulgent as Sanat-kumära and swiftly reached Tapoloka.

2.2.76

तत्र दृष्टो मया श्रीमान् सनको'थ सनन्दनः ।
असौ सनत्-कुमारो'पि चतुर्थश् च सनातनः

tatra dṛṣṭo mayā śrīmān sanako'tha sanandanaḥ |
asau sanat-kumāro'pi caturthaś ca sanātanaḥ

Translation

There, I again saw Sanat-kumära, as well as Çrémän Sanaka, Sanandana, and the fourth Kumära, Sanätana.

2.2.77

सम्मन्यमानस् तत्रत्यैस् तादृशैर् एव ते मिथः ।
सुख-गोष्ठि□ वितन्वानः सन्त्य् अगम्य□ हि मादृशैः

sammanyamānas tatratyais tādṛśair eva te mithaḥ |
sukha-goṣṭhiṁ vitanvānaḥ santy agamyaṁ hi mādṛśaiḥ

Translation

I saw that the residents of Tapoloka were honoring those incarnations of Bhagavän, Sanaka and his brothers, who were happily conversing among themselves. However, ignorant as I was, I could not understand that blissful discussion.

2.2.78

भगवल्-लक्षणं तेषु तादृङ् नास्ति तथाप्य् अभूत् ।
तेषां सन्दर्शनात् तत्र महान् मोदः मम स्वतः

bhagaval-lakṣaṇaṁ teṣu tādṛṅ nāsti tathāpy abhūt |
teṣāṁ sandarśanāt tatra mahān modaḥ mama svataḥ

Translation

Although the four Kumäras did not have the characteristic attributes of Bhagavän, still great euphoria spontaneously filled my heart whenever I saw them.

2.2.79

यथा-स्थानं प्रयातेषु ध्यान-निष्ठेषु तेष्व् अथ ।
द्रष्टुं भ्रमामि सम्भाव्य पूर्ववज् जगदीश्वरम्

yathā-sthānaṁ prayāteṣu dhyāna-niṣṭheṣu teṣv atha |
draṣṭuṁ bhramāmi sambhāvya pūrvavaj jagadīśvaram

Translation

When Sanaka and the other masters of yoga, who were devoted to meditation, went to their respective domiciles, I thought to myself, “Here also, just as in Svarga, Çré Bhagavän must be present somewhere in a manifest form.” Thus, I began to wander about in search of Him.

2.2.80

इतस् ततो न दृष्ट्वा तम् अपृच्छं तान् महा-मुनीन् ।
न ते स्तुवन्तं माम् अग्रे नमन्तं लोकयन्त्य् अपि

itas tato na dṛṣṭvā tam apṛcchaṁ tān mahā-munīn |
na te stuvantaṁ mām agre namantaṁ lokayanty api

Translation

I wandered everywhere, but I did not find Çré Jagadéçvara. Having no other recourse, I inquired from the great sages, but they did not reply. Although I even prostrated myself before them and offered prayers, they still did not even look at me.

2.2.81

प्रायः सर्वे समाधि-स्था नैष्ठिका ऊर्ध्व-रेतसः ।
स्वात्मारामाः पूर्ण-कामाः सेव्यमानाश् च सिद्धिभिः

prāyaḥ sarve samādhi-sthā naiṣṭhikā ūrdhva-retasaḥ |
svātmārāmāḥ pūrṇa-kāmāḥ sevyamānāś ca siddhibhiḥ

Translation

Although the sages would occasionally have loving discussions with one another or would worship Bhagavän, they were virtually always absorbed in samädhi. They were resolute celibates, wholly self-satisfied with all their desires fulfilled, and they were served by mystic perfections like aëimä.

2.2.82

भगवद्-दर्शनाशा च महती फलिता न मे ।
उताभूद् विरमन्तीव तेषा सङ्गे स्व-भावतः

bhagavad-darśanāśā ca mahatī phalitā na me |
utābhūd viramantīva teṣāṁ saṅge sva-bhāvataḥ

Translation

There, my ardent desire for darçana of Bhagavän was not fulfilled. Indeed, by the influence of the association of the self-satisfied sages, it actually began to wane.

2.2.83

तत्राथाप्य् अवस तेषा प्रभाव-भार-दर्शनात् ।
गुरु-वाग्-गौरवाद् दृष्ट- फलत्वाच् चात्यजन् जपम्

tatrāthāpy avasaṁ teṣāṁ prabhāva-bhāra-darśanāt |
guru-vāg-gauravād dṛṣṭa- phalatvāc cātyajan japam

Translation

Nevertheless, I remained in Tapoloka. Being impressed by the great power of those sages, I could go nowhere else. At the same time, out of reverence for the words of my guru and because I had clearly experienced the benefit of my mantra, I did not abandon my chanting.

2.2.84

स्थान-स्वभावजाच् चित्त- प्रसादानन्दतो'धिकम् ।
तेन सम्पद्यमानेन सा दिदृक्षा विवर्धिता

sthāna-svabhāvajāc citta- prasādānandato'dhikam |
tena sampadyamānena sā didṛkṣā vivardhitā

Translation

Due to the glorious nature of that realm, as I continuously chanted my mantra, my attachment to seeing the Lord began to increase. The bliss and joy I would experience in my heart made the pleasure of being with Sanaka and the other sages appear vapid.

2.2.85

सदा नीलाचले राजज्- जगन्नाथ-दिदृक्षया ।
यियासूꣳ तत्र सꣳलक्ष्याब्रवीन् माꣳ पिप्पलायनः

sadā nīlācale rājaj- jagannātha-didṛkṣayā |
yiyāsūṁ tatra saṁlakṣyābravīn māṁ pippalāyanaḥ

Translation

Pippaläyana Muni. When my attachment became overwhelming, it sparked in me the desire to go to Nélächala to see the eternally manifest Çré Jagannätha- deva. Understanding my intention, the omniscient sage Çré Pippaläyana came to me.

2.2.86

श्री-पिप्पलायन उवाच—
इदꣳ महत् पदꣳ हित्वा कथम् अन्यद् यियाससि ।
कथꣳ वा भ्रमसि द्रष्टुꣳ दृग्भ्याꣳ तꣳ परमेश्वरम्

śrī-pippalāyana uvāca—
idaṁ mahat padaṁ hitvā katham anyad yiyāsasi |
kathaṁ vā bhramasi draṣṭuṁ dṛgbhyāṁ taṁ parameśvaram

Translation

Çré Pippaläyana said: Why do you want to leave this exalted realm and go elsewhere? Why do you roam about trying to see the Supreme Lord, who cannot be seen with material eyes?

2.2.87

समाधत्स्व मनः स्वीयं ततो द्रक्ष्यसि तं स्वतः ।
सर्वत्र बहिर् अन्तश् च सदा साक्षाद् इव स्थितम्

samādhatsva manaḥ svīyaṁ tato drakṣyasi taṁ svataḥ |
sarvatra bahir antaś ca sadā sākṣād iva sthitam

Translation

Fix your mind in deep meditation, because it is by meditation alone that can one see Parameçvara. He is everywhere, within and without, but by the potency of samädhi you will see Him as if directly before you in person.

2.2.88

परमात्मा वासुदेवः सच्-चिद्-आनन्द-विग्रहः ।
नितन्तं शोधिते चित्ते स्फुरत्य् एष न चान्यतः

paramātmā vāsudevaḥ sac-cid-ānanda-vigrahaḥ |
nitantaṁ śodhite citte sphuraty eṣa na cānyataḥ

Translation

Väsudeva, the Supersoul and presiding Deity of consciousness, is sac- cid-änanda-vigraha, the embodiment of eternity, knowledge, and bliss. He only appears in a consciousness that has been completely cleansed of the contamination of material urges and is surcharged with viçuddha-sattva (pure spiritual goodness). There is no other way to see Him.

2.2.89

तदानीं च मनो-वृत्त्यान्- तराभावात् सुसिद्ध्यति ।
चेतसा खलु यत् साक्षाच् चक्षुषा दर्शनं हरेः

tadānīṁ ca mano-vṛttyān- tarābhāvāt susiddhyati |
cetasā khalu yat sākṣāc cakṣuṣā darśanaṁ hareḥ

Translation

Do not think that meditation is the only activity of the mind. It is the mind that facilitates direct vision of Çré Hari through the eyes. This is because when Bhagavän manifests in one's heart, the mind can do nothing but think of Him. Thus, the eyes actually see only through the faculty of the mind.

2.2.90

मनः-सुखे'न्तर्-भवति सर्वेन्द्रिय-सुखं स्वतः ।
तद्-वृत्तिष्व् अपि वाक्-चक्षुः- श्रुत्य्-आदीन्द्रिय-वृत्तयः

manaḥ-sukhe'ntar-bhavati sarvendriya-sukhaṁ svataḥ |
tad-vṛttiṣv api vāk-cakṣuḥ- śruty-ādīndriya-vṛttayaḥ

Translation

When joy arises in the mind, all the senses automatically become pleased. The functions of the eyes and other senses are accomplished by the mind, so when the mind is happy, all the senses are happy.

2.2.91

मनो-वृत्तिं विना सर्वेन्- द्रियानां वृत्तयो'फलाः ।
कृतापीहाकृतैव स्याद् आत्मन्य् अनुपलब्धितः

mano-vṛttiṁ vinā sarven- driyānāṁ vṛttayo'phalāḥ |
kṛtāpīhākṛtaiva syād ātmany anupalabdhitaḥ

Translation

Without the mind's activity, the functions of the senses are futile – for as long as the mind does not experience the activities of the senses, they are as if never performed. Therefore, actual darçana of Çré Bhagavän takes place when He manifests in the supremely pure consciousness of the mind and heart.

2.2.92

कदाचिद् भक्त-वात्सल्याद् याति चेद् दृश्यता दृशोः ।
ज्ञान-दृष्ट्यैव तज्-जातम् अभिमानः पर दृशोः

kadācid bhakta-vātsalyād yāti ced dṛśyatāṁ dṛśoḥ |
jñāna-dṛṣṭyaiva taj-jātam abhimānaḥ paraṁ dṛśoḥ

Translation

It is true that sometimes the Lord, out by special affection for His devotees, appears to their external eyes. However, He is really made visible by the eyes of knowledge. Only by the compassion of Çré Bhagavän does the living being feel that he has received darçana with his eyes.

2.2.93

तस्य कारुण्य-शक्त्या वा दृश्यो'स्त्व् अपि बहिर्-दृशोः ।
तथापि दर्शनानन्दः स्व-यानौ जायते हृदि

tasya kāruṇya-śaktyā vā dṛśyo'stv api bahir-dṛśoḥ |
tathāpi darśanānandaḥ sva-yānau jāyate hṛdi

Translation

Because nothing is impossible for Çré Bhagavän, by His käruëya- çakti, His mercy potency, He sometimes appears to external vision. Even so, the joy of this darçana is transmitted by the mind alone, which is its source.

2.2.94

अनन्तर॑ च तत्रैव विलसन् पर्यवस्यति ।
मन एव महा-पात्र॑ तत्-सुख-ग्रहिणोचितम्

anantaraṁ ca tatraiva vilasan paryavasyati |
mana eva mahā-pātraṁ tat-sukha-grahiṇocitam

Translation

Even after Çré Bhagavän disappears, the bliss of seeing Him continues to radiate in one's mind in various forms. Although the eyes have seen the Lord, the joy of that vision belongs to the mind. Therefore, darçana of Bhagavän is achieved by the mind, which is the matchless receptacle for experiencing the happiness of that vision.

2.2.95

तत्-प्रसादोदयाद् यावत् सुख॑ वर्धेत मानसम् ।
तावद् वर्धितुम् ईशिता न चान्यद् बाह्यम् इन्द्रियम्

tat-prasādodayād yāvat sukhaṁ vardheta mānasam |
tāvad vardhitum īśitā na cānyad bāhyam indriyam

Translation

By the mercy of Çré Bhagavän, as the happiness within the mind caused by seeing Him increases further and further, the mind expands to the magnitude of that joy. No external sense can expand like the mind.

2.2.96

अन्तर्-ध्यानेन दृष्टो'पि साक्षाद् दृष्ट इव प्रभुः ।
कृपा-विसेषा॑ तनुते प्रमाण॑ तत्र पद्मजः

antar-dhyānena dṛṣṭo'pi sākṣād dṛṣṭa iva prabhuḥ |
kṛpā-viseṣāṁ tanute pramāṇaṁ tatra padmajaḥ

Translation

Brahmäjé. Seeing Bhagaván in one's meditation is like seeing Him directly. When seen in meditation, He bestows special mercy by giving boons and blessings. The lotus-born Brahmä is evidence of this.

2.2.97

साक्षाद् दर्शनम् अप्य् अस्य भक्तानाम् एव हर्ष-दम् ।
क॑स-दुर्योधनादीना॑ भय-दोषादिनोच्यते

sākṣād darśanam apy asya bhaktānām eva harṣa-dam |
kaṁsa-duryodhanādīnāṁ bhaya-doṣādinocyate

Translation

Direct darçana of Çré Bhagavän is a source of delight for all the Lord's devotees, but not for those without devotion. In spite of seeing the Lord personally, Kaàsa felt fear and Duryodhana and others developed wickedness in their hearts.

2.2.98-99

परानन्द-घन॑ श्रीमत् सर्वेन्द्रिय-गुणाञ्जनम् ।
नारायणस्य रूप॑ तत् साक्षात् सम्पश्यताम् अपि

मधु-कैटभ-मुख्यानाम् असुराणा॑ दुरात्मनाम् ।
न लीनो दुष्ट-भावो'पि सर्व-पीडा-करो हि यः

parānanda-ghanaṁ śrīmat sarvendriya-guṇāñjanam |
nārāyaṇasya rūpaṁ tat sākṣāt sampaśyatām api

madhu-kaiṭabha-mukhyānām asurāṇāṁ durātmanām |
na līno duṣṭa-bhāvo'pi sarva-pīḍā-karo hi yaḥ

Translation

Çré Näräyaëa epitomizes all beauty (çré). His form, the essence of concentrated bliss, radiates unlimited loveliness. The luster and sweetness of His magnificent form drown the senses of one beholding them in an ocean of bliss. Yet, even though wicked demons like Madhu and Kaiöabha saw this form of the Lord in person, they still could not give up their heinous nature, the root of all suffering.

2.2.100

आनन्दक-स्वभावो'पि भक्ति-माहात्म्य-दर्शनात् ।
भक्तान् हर्षयितु कुर्याद् दुर्घट च स ईश्वरः

ānandaka-svabhāvo'pi bhakti-māhātmya-darśanāt |
bhaktān harṣayituṁ kuryād durghaṭaṁ ca sa īśvaraḥ

Translation

Çré Näräyaëa, who delights the world, sometimes hides His nature (from non-devotees) to reveal the glories of bhakti and to give pleasure to His devotees. He is the Supreme Lord, and so it is not amazing that He can make even the impossible possible.

2.2.101

भक्तौ नव-विधाया च मुख्य स्मरणम् एव हि ।
तत् समग्रेन्द्रिय-श्रेष्ठ- मनो-वृत्ति-समर्पणम्

bhaktau nava-vidhāyāṁ ca mukhyaṁ smaraṇam eva hi |
tat samagrendriya-śreṣṭha- mano-vṛtti-samarpaṇam

Translation

Of the nine processes of bhakti, smaraëa, or remembrance, is the foremost because only through remembrance can the function of the mind, the best of the senses, be offered to Çré Bhagavän.

2.2.102

अन्तराङ्गान्तराङ्गा तु प्रेम-भक्ति यथा-रुचि ।
दातुम् अर्हत्य् अविश्राम मन एव समाहितम्

antarāṅgāntarāṅgāṁ tu prema-bhaktiṁ yathā-ruci |
dātum arhaty aviśrāmaṁ mana eva samāhitam

Translation

When the mind is fixed, prema-bhakti, which is more confidential than the practices of knowledge and renunciation, continuously manifests in the heart of the practitioner according to his natural predilection (ruci).

2.2.103-105

अशेष-साधनैः साध्यः समस्तार्थाधिकाधिकः ।
यो वसी-करणे गाढो- पायो भगवतो'द्वयः

तत्-प्रसादैक-लाभ्यो यस् तद्-भक्तैक-महा-निधिः ।
विचित्र-परमानन्द- माधुर्य-भार-पूरितः

महा-निर्वच्य-माहात्म्यः पदार्थः प्रेम-स□ज्ञकः ।
परिणाम-विशेषे हि चेतो-वृत्तेर् उदेति सः

aśeṣa-sādhanaiḥ sādhyaḥ samastārthādhikādhikaḥ |
yo vasī-karaṇe gāḍho- pāyo bhagavato'dvayaḥ

tat-prasādaika-lābhyo yas tad-bhaktaika-mahā-nidhiḥ |
vicitra-paramānanda- mādhurya-bhāra-pūritaḥ

mahā-nirvacya-māhātmyaḥ padārthaḥ prema-saṁjñakaḥ |
pariṇāma-viśeṣe hi ceto-vṛtter udeti saḥ

Translation

That which is the object of attainment of an infinite number of disciplines, which is even superior to the worship of Bhagavän, the topmost of all goals, and which is the unparalleled means to control the supremely independent Lord – that is prema. It can be obtained only by the mercy of Bhagavän and not by one's own endeavors. Therefore, being saturated with the wonderful sweetness of paramount bliss, it is an incomparable, priceless treasure that devotees diligently protect. Its glories are indescribable. Prema is a specific transformation of the function of consciousness that arises only when one's consciousness is transcendentally pure.

2.2.106

मनसो हि समाधान॑ मन्यसे दुष्कर॑ यदि ।
चक्षुः साफल्य-कामो वा भगवन्त॑ दिदृक्षसे

manaso hi samādhānaṁ manyase duṣkaraṁ yadi |
cakṣuḥ sāphalya-kāmo vā bhagavantaṁ didṛkṣase

Translation

If you consider concentrating the mind to be too arduous, or if you desire to fulfill the purpose of your eyes by directly seeing Çré Bhagaván, ...

2.2.107

तद् गच्छ भारत॑ वर्ष॑ तत्र नो'त्रत्यम् ईश्वरम् ।
नारायण॑ नर-सख॑ पश्याद्रौ गन्धमादने

tad gaccha bhārataṁ varṣaṁ tatra no'tratyam īśvaram |
nārāyaṇaṁ nara-sakhaṁ paśyādrau gandhamādane

Translation

Gandhamädana. ... then go to Gandhamädana Mountain in Bhärata-varña, where you can have darçana of Çré Nara-Näräyaëa, the Supreme Lord of this planet (Tapoloka).

2.2.108

अन्तर् बहिश् च पश्यामस् त॑ समाधि-परायणाः ।
नातो विच्छेद-दुःख॑ स्याद् इत्य् अगात् तत्र स प्रभुः

antar bahiś ca paśyāmas taṁ samādhi-parāyaṇāḥ |
nāto vicceda-duḥkhaṁ syād ity agāt tatra sa prabhuḥ

Translation

Being fixed in samädhi, we see Him everywhere, within and without, and never feel pangs of separation from Him. Aware of our capabilities, the Lord has gone to Bhärata-varña.

2.2.109

लोक-शिक्षा-हितार्थं तु कुर्वन्न् आस्ते महत्-तपः ।
धनुर्-विद्या-गुरुर् ब्रह्म- चारि-वेशो जटाधरः

loka-śikṣā-hitārthaṁ tu kurvann āste mahat-tapaḥ |
dhanur-vidyā-gurur brahma- cāri-veśo jaṭādharaḥ

Translation

In order to educate and benefit the people of the world, He is performing severe austerities there, having taken the form of a guru of weaponry, dressed as a brahmacäré with matted locks.

2.2.110

श्री-गोप-कुमार उवाच—
तत्रैव गन्तु-कामं मां चत्वारः सनकादयः ।
पश्यात्रैव तम् इत्य् उक्त्वा बहु-रूपाण्य् अदर्शयन्

śrī-gopa-kumāra uvāca—
tatraiva gantu-kāmaṁ māṁ catvāraḥ sanakādayaḥ |
paśyātraiva tam ity uktvā bahu-rūpāṇy adarśayan

Translation

Çré Gopa-kumära said: O brähmaëa, as I prepared to go to Gandhamädana Mountain, the four sages led by Sanaka understood the restlessness of my heart and said, “Gopa-kumära, you can see Çré Bhagaván right here,” upon which they showed me many manifestations of Bhagaván.

2.2.111

एको नारायणो वृत्तो विष्णु-रूपो’परो’भवत् ।
अन्यो यज्ञेश-रूपो’भूत् परो विविध-रूपवान्

eko nārāyaṇo vṛtto viṣṇu-rūpo’paro’bhavat |
anyo yajñeśa-rūpo’bhūt paro vividha-rūpavān

Translation

Sanaka, who is chief among the four Kumäras, assumed the form of Näräyaëa, another exhibited the form of Viñëu, another took the form of Yajïeçvara, and the last manifested the form of Nåsiàha and many different forms of Bhagavän.

2.2.112

भयेन वेपमानस् तान् अवोच□ साञ्जलिर् नमन् ।
अपराद्ध□ मया बाढ□ क्षमध्व□ दीन-वत्सलाः

bhayena vepamānas tān avocaṁ sāñjalir naman |
aparāddhaṁ mayā bāḍhaṁ kṣamadhvaṁ dīna-vatsalāḥ

Translation

Seeing this astonishing sight, I began trembling in fear. I offered obeisances to them with folded hands and said, “O déna-vatsala – O you who are affectionate to the fallen! I have committed a great offense. Please forgive me.”

2.2.113

स्पृष्टो’ह□ तैर् मूर्ध्नि लब्ध्वा समाधि□
दृष्टानि प्राक् तानि रूपाण्य् अपश्यम् ।
व्युत्थाने’पि ध्यान-वेगात् कदाचित्
प्रत्यक्षाणीवानुपश्येयम् आरात्

spṛṣṭo’haṁ tair mūrdhni labdhvā samādhiṁ
dṛṣṭāni prāk tāni rūpāṇy apaśyam |
vyutthāne’pi dhyāna-vegāt kadācit
pratyakṣāṇīvānupaśyeyam ārāt

Translation

Then Sanaka and his brothers touched my head and, by the potency of that touch, I became absorbed in samädhi. In that state, too, I directly saw all the same forms of Çré Viñëu that I had just seen. And even after my samädhi broke, by the influence of that meditation, I continued to see all those forms of the Lord as if They were right before my eyes.

2.2.114

ततो जपे'पि मे निष्ठाम् अविन्दत सुख स्वतः ।
किन्त्व् अस्या माधुरी भूमेर् व्याकुली-कुरुते मनः

tato jape'pi me niṣṭhām avindata sukhaṁ svataḥ |
kintv asyā mādhurī bhūmer vyākulī-kurute manaḥ

Translation

Due to this, my mind became peaceful. Therefore, when I saw Bhagavän's beautiful form or when I engaged in my chanting, which had completely matured, I spontaneously experienced great joy. Nevertheless, whenever I chanted my mantra, I would also become distressed at heart and tormented by feelings of separation from the sweetness of Våndävana.

2.2.115

सुषुप्तिर् इव काचिन् मे कदाचिज् जायते दशा ।
तया जपे'न्तराय स्यात् तत्-तद्-रूपेक्षणे तथा

suṣuptir iva kācin me kadācij jāyate daśā |
tayā jape'ntarāya syāt tat-tad-rūpekṣaṇe tathā

Translation

In samädhi, my mind would enter a state of deep absorption. This became an obstacle in my chanting and an obstruction to my seeing the indescribable form of Bhagavän.

2.2.116

विलपामि ततो नीला- चल जिगमिषामि च ।
तत्रत्यैस् तैस् तु तद्-वृत्त पृच्छयेयाह स-सन्त्वानम्

vilapāmi tato nīlā- calaṁ jigamiṣāmi ca |
tatratyais tais tu tad-vṛttaṁ pṛcchyeyāhaṁ sa-santvānam

Translation

Therefore, I would simply weep. I longed to go to Néläcala to see Çré Jagannätha. The great sages there consoled me with sweet words and inquired about the cause of my discontent.

2.2.117

स-शोक॰ कथ्यमाना सा श्रुत्वामीभिः प्रशस्यते ।
मया तथानुबुध्येत दुःखम् एवानुमन्यते

sa-śokaṁ kathyamānā sā śrutvāmībhiḥ praśasyate |
mayā tathānubudhyeta duḥkham evānumanyate

Translation

When I described my feelings of distress to them, they praised me highly. Because I could not understand this praise, those very words of commendation became the cause of my distress.

2.2.118

अथाभ्यास-बलेनान्तर् बहिश् च जगदीश्वरम् ।
तत्-तद्-रूपेण पश्यामि प्रत्यक्षम् इव सर्वतः

athābhyāsa-balenāntar bahiś ca jagadīśvaram |
tat-tad-rūpeṇa paśyāmi pratyakṣam iva sarvataḥ

Translation

On the strength of my practice of meditation, I would see Çré Jagadéçvara within and without, as if He were directly before me in all His various forms that I had seen before.

2.2.119

कदाचित् सनकादि॰श् च ध्यान-निष्ठा-वश॰ गतान् ।
विन्दतस् तानि रूपाणि दृष्ट्वाप्नोमि पर॰ मुदम्

kadācit sanakādiṁś ca dhyāna-niṣṭhā-vaśaṁ gatān |
vindatas tāni rūpāṇi dṛṣṭvāpnomi paraṁ mudam

Translation

Sometimes I would observe that when Sanaka and his brothers were deeply absorbed in meditation on Çré Bhagavän, they would assume forms similar to the form of the Lord they were meditating upon. I became supremely elated to see their dedication to their practice and the level of their absorption, which reflected the power of their meditation.

2.2.120

तत्-तद्-रहित-काले'पि न सीदामि तद्-आशया ।
इत्थꣳ चिर-दिनꣳ तत्र सुखेनेवावसꣳ सदा

tat-tad-rahita-kāle'pi na sīdāmi tad-āśayā |
itthaṁ cira-dinaṁ tatra sukhenevāvasaṁ sadā

Translation

Even when Çré Sanaka and his brothers were not visible in forms of Bhagavän, the hope of seeing these manifestations again kept me from becoming disconsolate. Thus, I stayed there happily for many days.

2.2.121

कदाचित् पुष्कर-द्वीपे स्व-भक्तान् कृपयेक्षितुम् ।
प्रस्थितो हꣳसम् आरूढस् तत्रयतश् चतुर्-मुखः

kadācit puṣkara-dvīpe sva-bhaktān kṛpayekṣitum |
prasthito haṁsam ārūḍhas tatrayataś catur-mukhaḥ

Translation

Once, Çré Brahmäjé, mounted on a swan, went to Puñkara-dvépa to mercifully grace his devotees with his darçana. On the way, he stopped in Tapoloka.

2.2.122

परमैश्वर्य-सम्पन्नः स वृद्धः सनकादिभिः ।
स-सम्भ्रमꣳ प्रणम्याभि- पूजितो भक्ति-नम्रितैः

paramaiśvarya-sampannaḥ sa vṛddhaḥ sanakādibhiḥ |
sa-sambhramaṁ praṇamyābhi- pūjito bhakti-namritaiḥ

Translation

When Sanaka and other sages saw that the venerable and supremely opulent Çré Brahmä had arrived, they reverently bowed down to him and worshiped him with great devotion.

2.2.123

आशीर्भिर् वर्धयित्वा तान् स्नेहेनाघ्राय मूर्धसु ।
किञ्चित् समानुशिष्यासौ त द्वीप वेगतो'गमात्

āśīrbhir vardhayitvā tān snehenāghrāya mūrdhasu |
kiñcit samānuśiṣyāsau taṁ dvīpaṁ vegato'gamāt

Translation

Çré Brahmä in turn repeatedly blessed Sanaka and the other Kumäras and tenderly smelled their heads. After giving some instructions about the secrets of loving service to Bhagavän, he left quickly for Puñkara-dvépa.

2.2.124

तत्-तत्त्व-वृत्त सम्पृष्टा मयावोचन् विहस्य ते ।
अत्रागत्याधुनापीम गोप-बालक वेत्सि न

tat-tattva-vṛttaṁ sampṛṣṭā mayāvocan vihasya te |
atrāgatyādhunāpīmaṁ gopa-bālaka vetsi na

Translation

Thereafter, I asked Sanaka and his brothers who that four-headed personality was. Heartily laughing, they answered, "O cowherd boy! You have been living here for so long, and you still don't know the identity of this very famous Brahmäjé?

2.2.125

प्रजापति-पतिर् ब्रह्मा स्रष्टा विश्वस्य नः पिता ।
स्वयम्भूः परमेष्ठ्य् एष जगत् पात्य् अनुशास्त्य् अपि

prajāpati-patir brahmā sraṣṭā viśvasya naḥ pitā |
svayambhūḥ parameṣṭhy eṣa jagat pāty anuśāsty api

Translation

"He is Çré Brahmä, the master of all the progenitors of the universe. He is our father, although he himself is self-born and fatherless. He is the supreme authority and the creator and maintainer of the universe. By spreading the message of the Vedas, he teaches religious principles.

2.2.126

तस्य लोकस् तु सत्याख्यः सर्वोपरि विराजते ।
सत-जन्म-कृतैः शुद्धैः स्व-धर्मैर् लभ्यते हि यः

tasya lokas tu satyākhyaḥ sarvopari virājate |
sata-janma-kṛtaiḥ śuddhaiḥ sva-dharmair labhyate hi yaḥ

Translation

“He resides in Satyaloka, which is located above all other worlds. Those who faultlessly execute their prescribed occupational duties (sva-dharma) for one hundred lifetimes attain this planet.

2.2.127

तत्र वैकुण्ठ-लोको’स्ति यस्मिन् श्री-जगदीश्वरः ।
सहस्र-शिर्षा वर्तेत स महा-पुरुषः सदा

tatra vaikuṇṭha-loko’sti yasmin śrī-jagadīśvaraḥ |
sahasra-śirṣā varteta sa mahā-puruṣaḥ sadā

Translation

“Within Satyaloka is a Vaikuëöha planet where the Lord of the universe, Çré Jagadéçvara, resides eternally as Sahasra-çérñä, the thousand-headed Mahä-puruña.

2.2.128

तस्य पुत्र इव ब्रह्मा श्रूयते न हि भिद्यते ।
ब्रह्मैव लीलया तत्र मूर्तिभ्या□ भाति नो मतम्

tasya putra iva brahmā śrūyate na hi bhidyate |
brahmaiva līlayā tatra mūrtibhyāṁ bhāti no matam

Translation

“The Çrutis tell us that Brahmäjé is like the son of that Mahä-puruña, and thus there is no difference between them. It is our opinion that it is Çré Brahmä who manifests in these two forms as a pastime.”

2.2.129-130

श्री-गोप-कुमार उवाच—
तच् छ्रुत्वा तत्र गत्वा त॑ महा-पुरुषम् ईक्षितुम् ।
जप॑ कुर्व॑स् तपो-लोके निविष्टो'न्तः-समाधिना

मुहुर्तान् अन्तर॑ दृष्टी समुन्मील्य व्यलोकयम् ।
ब्रह्म-लोकाप्तम् आत्मान॑ त॑ च श्री-जगदीश्वरम्

śrī-gopa-kumāra uvāca—
tac chrūtvā tatra gatvā taṁ mahā-puruṣam īkṣitum |
japaṁ kurvaṁs tapo-loke niviṣṭo'ntaḥ-samādhinā

muhurtān antaraṁ dṛṣṭī samunmīlya vyalokayam |
brahma-lokāptam ātmānaṁ taṁ ca śrī-jagadīśvaram

Translation

Lord of all the worlds. Çré Gopa-kumära said: O brähmaëa, after hearing this from Sanaka and the other Kumäras, I resolved to go to Satyaloka to see that Supreme Personality of Godhead. Therefore, I began chanting my mantra and entered deep into samädhi. After a moment, I opened my eyes and found myself in Satyaloka, face-to-face with Çré Jagadéçvara.

2.2.131

श्रीमत्-सहस्र-भुज-शीर्ष-पद॑ महन्त॑
नीलाम्बुदाभम् अनुरूप-विभूषणाढ्यम् ।
तेजो-निधि॑ कमल-नाभम् अनन्त-भोग-
तल्पे शयानम् अखिलाक्षि-मनोभिरामम्

śrīmat-sahasra-bhuja-śīrṣa-padaṁ mahantaṁ
nīlāmbudābham anurūpa-vibhūṣaṇāḍhyam |
tejo-nidhiṁ kamala-nābham ananta-bhoga-
talpe śayānam akhilākṣi-manobhirāmam

Translation

I saw that Çré Jagadéçvara had a huge body with thousands of arms, heads and feet. His complexion was like that of a dark blue cloud, and He was adorned with varieties of ornaments. His form was an ocean of brilliance, and His navel was the resting place of a fully blossomed lotus. Reclining on the bed of Çeña-näga, He was delighting the eyes and minds of everyone.

2.2.132

स॒वाह्यमान-चरण॒ रमया सुपर्णे
बद्धाञ्जलौ कृत-दृश॒ विधिनार्च्यमानम् ।
भूयो-विभूतिभिर् अमु॒ बहु लालयन्त॒
श्री-नारद-प्रणय-भक्तिषु दत्त-चित्तम्

saṁvāhyamāna-caraṇaṁ ramayā suparṇe
baddhāñjalau kṛta-dṛśaṁ vidhinārcyamānam |
bhūyo-vibhūtibhir amuṁ bahu lālayantaṁ
śrī-nārada-praṇaya-bhaktiṣu datta-cittam

Translation

I also saw that Çré Ramä-devé was massaging His feet. Garuòa was standing before Him with hands folded in prayer while Çré Jagadéçvara cast a merciful glance at him. Çré Brahmäjé was worshiping Him with abundant varieties of his opulences, and the Lord was reciprocating by caressing him and showing him other kinds of affection. Çré Närada was showing his pure loving devotion by dancing and singing, and Çré Jagadéçvara was engrossed in this service performed by Çré Närada.

2.2.133

महा-रहस्य॒ निगमार्थ-तत्त्व॒
स्व-भक्ति-मार्ग॒ कमलासनाय ।
शनैर् विवृत्योपदिशन्तम् अन्तर्
निजालयेन्द्रस्य विराजमानम्

mahā-rahasyaṁ nigamārtha-tattvaṁ
sva-bhakti-mārgaṁ kamalāsanāya |
śanair vivṛtyopadiśantam antar
nijālayendrasya virājamānam

Translation

The lustrous Çré Jagadéçvara, ensconced in His abode illumined by His own bodily radiance, was speaking to Brahmä, who was seated on the lotus. Çré Jagadéçvara was meticulously explaining to Brahmä the esoteric and mysterious truths of bhakti-märga, the path of pure devotion, which is the most confidential essence of the Vedas.

2.2.134

अथो तद् आकर्ण्य चतुर्-मुख च
प्रमोद-सम्पद्-विवशी-भवन्तम् ।
अनूद्य नीचैर् अनुमोदमान
मुहुस् तद्-अङ्घ्रीन् अभिवन्दमानम्

atho tad ākarṇya catur-mukhaṁ ca
pramoda-sampad-vivaśī-bhavantam |
anūdya nīcair anumodamānaṁ
muhus tad-aṅghrīn abhivandamānam

Translation

Upon hearing about the real nature of bhakti, four-headed Brahmä experienced the great treasure of supreme happiness and became overwhelmed. Quietly, he profusely praised the nectarean words of Çré Jagadéçvara and began to offer Him repeated obeisances.

2.2.135

प्रमोद-वेगात् पतित विस ज्ञ
विलोक्य सा माम् अभिगम्य लक्ष्मीः ।
निनाय स ज्ञा बहु लालयित्वा
स्व-बालवत् पार्श्वम् उत स्व-भर्तुः

pramoda-vegāt patitaṁ visaṁjñaṁ
vilokya sā māṁ abhigamya lakṣmīḥ |
ninīya saṁjñāṁ bahu lālayitvā
sva-bālavat pārśvam uta sva-bhartuḥ

Translation

Seeing all this, I was overcome with joy and fell unconscious due to the intensity of my rapture. Noticing this, Çré Lakñmé came to me. Coddling and caressing me, she tenderly brought me back to consciousness. Loving me as if I were her own child, she then took me to her husband Çré Bhagavän.

2.2.136

भगवन्तꣳ मुहुः पश्यन् प्रणमन्न् अवदꣳ मनः ।
निजेप्सितान्तम् अद्यागा निश्चलꣳ त्वꣳ मुदꣳ भज

bhagavantaṁ muhuḥ paśyan praṇamann avadaṁ manaḥ |
nijepsitāntam adyāgā niścalaṁ tvaṁ mudaṁ bhaja

Translation

Gazing at Çré Bhagavän and repeatedly offering obeisances to Him, I told myself, “O mind! Today you have attained the ultimate fulfillment of your treasured desires. Now be steady and enjoy your happiness.

2.2.137

अशेष-सोक-सन्त्रास- दुःख-हीनम् इदꣳ पदम् ।
परमर्धि-परानन्द- निचितꣳ जगद्-अर्चितम्

aśeṣa-soka-santrāsa- duḥkha-hīnam idaṁ padam |
paramardhi-parānanda- nicitaṁ jagad-arcitam

Translation

“Satyaloka is free from any trace of distress, fear, and lamentation. Supremely situated and filled with the greatest bliss, this best of all realms is worshiped by the whole universe.

2.2.138

यादृशः सम्भवेद् भ्रातर् जगदीशश् च तादृशः ।
भात्य् अशेष-महत्तायाः पर□ कष्ठा□ गतः स्फुटम्

yādṛśaḥ sambhaved bhrātar jagadīśaś ca tādṛśaḥ |
bhāty aśeṣa-mahattāyāḥ paraṁ kaṣṭhāṁ gataḥ sphuṭam

Translation

“O my dear brother mind! Çré Jagadéçvara, possessing the ultimate limit of grandeur that befits His preeminent manifestation, is resplendently present in this Satyaloka.

2.2.139

स्नेहम् अन्वभवो लक्ष्म्या दृग्भ्या□ पश्याधुना प्रभुम् ।
मथुरा-व्रजभू-शोक□ यियासा□ चान्यतो जहि

sneham anvabhavo lakṣmyā dṛgbhyāṁ paśyādhunā prabhum |
mathurā-vrajabhū-śokaṁ yiyāsāṁ cānyato jahi

Translation

“O mind! You have personally experienced the affection of Çré Lakñmé-devé. Now, see the Lord directly with your eyes. Do not lament for Vraja-bhümi. Be steady. Stay here and give up even the desire to go anywhere else.

2.2.140

जगदीशाद् विधातेव ललन□ चेद् अभीप्ससि ।
तन् महा-पुरुषाद् इष्ट- मन्त्र-शक्त्या फलिष्यति

jagadīśād vidhāteva lalanaṁ ced abhīpsasi |
tan mahā-puruṣād iṣṭa- mantra-śaktyā phaliṣyati

Translation

“O mind, if you desire to be pampered with the same affection that Çré Jagadéçvara lavishes on Çré Brahmä, then that good fortune can also be yours by the power of the mantra taught to you by that great soul (your gurudeva).”

2.2.141

निद्रा-लीला प्रभुर् भेजे लोक-पद्मे'स्य नाभि-जे ।
सृष्टि-रीति विधिर् वीक्ष्य स्व-कृत्यायाभवद् बहिः

nidrā-līlāṁ prabhur bheje loka-padme'sya nābhi-je |
sṛṣṭi-rītiṁ vidhir vīkṣya sva-kṛtyāyābhavad bahiḥ

Translation

O brähmaëa, thereafter, the Lord exhibited His pastime of sleep. Çré Brahmä meanwhile studied the lotus that had emanated from the Lord's navel and was able to acquire the knowledge required for generating the material universe. Then he left to perform his duty of creation.

2.2.142

पश्यन् प्रभो रूपम् अदो महाद्भुत
तन्-नाभि-पद्मे युगपत् तथा जगत् ।
गूढोपदेश-श्रवनाच् चतुर्-मुख-
प्रेम-प्रवाह च सुख ततो'वसम्

paśyan prabho rūpam ado mahādbhutaṁ
tan-nābhi-padme yugapat tathā jagat |
gūḍhopadeśa-śravanāc catur-mukha-
prema-pravāhaṁ ca sukhaṁ tato'vasam

Translation

I saw that most wonderful form of the Lord and at the same time observed the presence of all the fourteen worlds in subtle form in the lotus emanating from His navel. Witnessing how the four- headed Brahmä was overwhelmed with divine love upon hearing the confidential secrets of bhakti from the Lord, I began to reside there happily.

2.2.143

कृत्स्ने लोक-त्रये नष्टे रात्राव् एकार्णवे सति ।
शेषोपरि सुख शेते भगवान् ब्रह्मणा समम्

kṛtsne loka-traye naṣṭe rātrāv ekārṇave sati |
śeṣopari sukhaṁ śete bhagavān brahmaṇā samam

Translation

At the end of the day of Brahmä and the beginning of his night, when the three worlds are annihilated in the cosmic inundation, Çré Bhagaväan would take Brahmäjé with Him and happily sleep on Çeña- näga.

2.2.144

स्तुयते चित्र-वाक्यैः स जन-लोकादि-वासिभिः ।
तन्-महा-कौतुक वीक्ष्ये ब्रह्म-लोक-प्रभावतः

stuyate citra-vākyaiḥ sa jana-lokādi-vāsibhiḥ |
tan-mahā-kautukaṁ vīkṣye brahma-loka-prabhāvataḥ

Translation

At that time, the residents of Janaloka and other planets began to glorify Çré Bhagaväan with excellent prayers. By the power of Brahmaloka, I saw this fascinating spectacle.

2.2.145

अन्तर्धस्य कदाचिच् चेत् कुत्रापि भगवान् व्रजेत् ।
शोकः स्याद् आगते तस्मिन् स-मूलः क्षियते स नः

antardhasya kadācic cet kutrāpi bhagavān vrajet |
śokaḥ syād āgate tasmin sa-mūlaḥ kṣiyate sa naḥ

Translation

When Çré Bhagaväan would sometimes disappear and go elsewhere, I would suffer deeply. But as soon as He returned, all that grief would be eradicated.

2.2.146

इत्थम् अह्नाꣳ कतिपये प्रयाते प्रातर् एकदा ।
कौतुकाद् ब्रह्मणा स्पृष्टः फेण-पुञ्जो'सुरो'भवत्

ittham ahnāṁ katipaye prayāte prātar ekadā |
kautukād brahmaṇā spṛṣṭaḥ pheṇa-puñjo'suro'bhavat

Translation

In this way, a few days of Brahmä elapsed. One day at dawn Çré Brahmä, out of curiosity, touched a mass of foam from which an enormous demon manifested.

2.2.147

तद्-भीत्यालीयत ब्रह्मा दैत्यो भगवता हतः ।
भयाक्रान्तो विधिर् नैति तत्-पदे'युङ्क्त माꣳ प्रभुः

tad-bhītyālīyata brahmā daityo bhagavatā hataḥ |
bhayākrānto vidhir naiti tat-pade'yuṅkta māṁ prabhuḥ

Translation

Terrorized, Çré Brahmä fled and hid. Çré Bhagavän killed the demon, but Brahmäjé remained overcome with fear and did not return. In the end, the Lord appointed me to the post of Brahmä.

2.2.148

अहꣳ तु वैष्णवान् एव सृजꣳस् तद्-भक्ति-वृद्धये ।
न्ययुञ्जम् अधिकारेषु वैष्णवान् एव सर्वतः

ahaṁ tu vaiṣṇavān eva sṛjaṁs tad-bhakti-vṛddhaye |
nyayuñjam adhikāreṣu vaiṣṇavān eva sarvataḥ

Translation

When I became lord of the universe, in order to increase loving service to Bhagavän, I only created Vaiñëavas and I only appointed Vaiñëavas to the various positions of authority, such as those of progenitors (prajäpatis) and Indra.

2.2.149

इतस् ततो महा-यज्ञैर् अश्वमेधादिभिर् विभुम् ।
सम्पूजयन् मुदा पूरैर् ब्रह्माण्ड समपूरयम्

itas tato mahā-yajñair aśvamedhādibhir vibhum |
sampūjayan mudāṁ pūrair brahmāṇḍaṁ samapūrayam

Translation

In place after place, I exclusively arranged for the worship of Çré Bhagavän by causing the performance of grand sacrifices such as the Açvamedha, by which the entire cosmos was immersed in bliss.

2.2.150-152

पारमेष्ठ्येन समृद्धो वेदैर् मूर्तिधरैर् मखैः ।
पुराणैर् इतिहासैश् चा- गमैस् तीर्थैर् महर्षिभिः

ब्रह्मर्षिभिश् च बहुधा स्तुयमानो महा-मुदैः ।
ग्रास्यमानो'पि मुञ्चामि न स्माकिञ्चनता निजाम्

तथापि ब्रह्म-कृत्याब्धि- भङ्ग-मग्नो न पूर्ववत् ।
लेभे भगवतो भक्ति- सुख चिन्तातुरान्तरः

pārameṣṭhyena samruddho vedair mūrtidharair makhaiḥ |
purāṇair itihāsaiś cā- gamais tīrthair maharṣibhiḥ

brahmarṣibhiś ca bahudhā stuyamāno mahā-mudaiḥ |
grāsyamāno'pi muñcāmi na smākiñcanatāṁ nijām

tathāpi brahma-kṛtyābdhi- bhaṅga-magno na pūrvavat |
lebhe bhagavato bhakti- sukhaṁ cintāturāntaraḥ

Translation

Because I occupied the supreme post of Brahmä, all the personified Vedas, sacrifices, Puräëas, Itihäsas, Tantras, and holy places came to serve me, and eminent maharñis and brahmarñis would praise me in various ways. Although I possessed great opulence and was completely surrounded by intoxicating comforts, I still did not abandon my natural detachment from material life. But, trapped in the waves of the immense ocean of responsibilities of being Brahmä, I could not experience the happiness of devotional service to the Lord as I had before, and my mind became anxious and disturbed.

2.2.153

द्वि-परार्धायुषि स्वस्य श्रूयमानो'पि कालतः ।
भय स्यात् क्रियमाणे च जपे भूरि-मयार्तिदा

dvi-parārdhāyuṣi svasya śrūyamāno'pi kālataḥ |
bhayaṁ syāt kriyamāṇe ca jape bhūri-mayārtidā

Translation

And even though I would hear that my lifespan was two parärdhas, I would still be afraid of the force of time. To allay this fear, I would chant my mantra. This, however, would stir up remembrance of Çré Våndävana, which brought on the pain of separation.

2.2.154

जगदीश्वरतः पुत्र- लालन तु महा-सुखम् ।
ममानुभवतश् चित्त- वैकल्य तद् विनश्यति

jagadīśvarataḥ putra- lālanaṁ tu mahā-sukham |
mamānubhavataś citta- vaikalyaṁ tad vinaśyati

Translation

However, Çré Jagadiça would caress me like a son, causing me boundless delight and eradicating the distress of my heart.

2.2.155

अत्यन्त-सन्निकर्षेण पितृ-बुद्ध्या च सेवया ।
कदाप्य् अगा□सि जातानि मृश्यन्ते प्रभुना मम

atyanta-sannikarṣeṇa pitṛ-buddhyā ca sevayā |
kadāpy agāṁsi jātāni mṛśyante prabhunā mama

Translation

I always stayed in close proximity to Çré Jagadiça and would serve Him in the mood of His being my father. When it sometimes happened that I committed offenses in His service, the Lord mercifully forgave them all.

2.2.156

तथाप्य् अन्तर्-महोद्वेगः स्यात् ततो व्यञ्जिते श्रिया ।
स्नेहे मात्रेव हृष्टः स्याम् एव□ तत्रावस□ चिरम्

tathāpy antar-mahodvegaḥ syāt tato vyañjite śriyā |
snehe mātreva hṛṣṭaḥ syām evaṁ tatrāvasaṁ ciram

Translation

Çré Jagadéçvara forgave me, but I still considered myself an offender and was always troubled. Knowing this, Çré Lakñmé-devé would console me, reassuring me with loving words like a mother. This would fill my heart with joy and thus I stayed there happily for a very long time.

2.2.157

एकदा मुक्ति-मात्राप्तम् एक□ तल्-लोक-वासिभिः ।
स□श्लाघ्यमानम् आकर्ण्य तान् अपृच्छ□ तद् अद्भुतम्

ekadā mukti-mātrāptam ekaṁ tal-loka-vāsibhiḥ |
saṁślāghyamānam ākarṇya tān apṛcchaṁ tad adbhutam

Translation

Once, I heard some residents of Satyaloka glorify someone who had attained liberation. Hearing their genuine praise, I was astounded and, out of curiosity, asked, “What is liberation?”

2.2.158

मुक्तेः परमम् उत्कर्षꣳ दौर्लभ्यꣳ च निशम्यताम् ।
सर्वज्ञꣳ पुनर् अप्रक्षꣳ तद्-उपायꣳ तद्-ईप्सया

mukteḥ paramam utkarṣaṁ daurlabhyaṁ ca niśamyatām |
sarvajñaṁ punar aprakṣaṁ tad-upāyaṁ tad-īpsayā

Translation

The brahmarñis described to me the super-excellence and rarity of liberation. Hearing them, I desired it myself and asked the omniscient personified Vedas and others present there about the method for attaining it.

2.2.159

बहुलोपनिषद्-देव्यः श्रुति-स्मृतिभिर् अन्वितः ।
ऊचुर् एकेन साध्ये'सौ मोक्षो ज्ञानेन नान्यथा

bahulopaniṣad-devyaḥ śruti-smṛtibhir anvitaḥ |
ūcur ekena sādhye'sau mokṣo jñānena nānyathā

Translation

Many Upaniñads, present in the form of goddesses and accompanied by Çrutis (Vedas) and Småtis (supplementary Vedas), replied in unison, “Liberation is attained only by knowledge – there is no other way of achieving this goal.”

2.2.160

कैश्चिद् उक्तꣳ स-गाम्भीर्यꣳ पुराणैर् आगमैर् अपि ।
जन्यते भगवद्-भक्त्या सुखꣳ ज्ञानꣳ सुदुर्घटम्

kaiścid uktaṁ sa-gāmbhīryaṁ purāṇair āgamair api |
janyate bhagavad-bhaktyā sukhaṁ jñānaṁ sudurghaṭam

Translation

Some of the Puräëas and Ägamas gravely said that although it is true that one can attain liberation through knowledge, that knowledge is exceedingly difficult to obtain. However that same knowledge may be attained simply by practicing bhagavad-bhakti, devotional service to the Supreme Lord. By no other means is it so easily acheived.

2.2.161

किं वानुस्थितया सम्यक् तयैव सुलभो'स्ति सः ।
श्रुति-स्मृतीनां कासांचित् सम्मतिस् तत्र लक्षिता

kiṁ vānusthitayā samyak tayaiva sulabho'sti saḥ |
śruti-smṛtīnāṁ kāsāṁcit sammatis tatra lakṣitā

Translation

Alternatively, one may easily attain liberation by properly executing devotional service alone (with no need of knowledge). This opinion was also supported by some of the Çrutis and Småtis.

2.2.162

व्यक्तं तासां वचो'श्रुत्वा क्रुद्धाः स्वैरागमादिभिः ।
महोपनिषदः काश्चिद् अन्वमोदन्त तत् स्फुटम्

vyaktaṁ tāsāṁ vaco'śrutvā kruddhāḥ svairāgamādibhiḥ |
mahopaniṣadaḥ kāścid anvamodanta tat sphuṭam

Translation

Angry at all those Çrutis and Småtis who did not clearly support bhakti as the direct cause of liberation, the great Upaniñads, as well as the Ägamas and Puräëas who followed them, spoke together as one and affirmed that, indeed, bhakti is the cause of liberation.

2.2.163

गूढोपनिषदः काश्चित् कैश्चिद् गूढैर् महागमैः ।
समं महा-पुराणैश् च तूष्णीम् आसन् कृत-स्मितः

gūḍhopaniṣadaḥ kāścit kaiścid gūḍhair mahāgamaiḥ |
samaṁ mahā-purāṇaiś ca tūṣṇīm āsan kṛta-smitaḥ

Translation

Thereafter, some of the confidential Upaniñads dedicated to bhakti, several confidential Mahä-ägamas, the Vaiñëava Tantras such as Sätvata-siddhänta and other Vaiñëava Tantras, and Çrémad- Bhägavat Mahä-puräëa smiled gravely while remaining silent.

2.2.164-165

मोक्षो नु भगवन्-मन्त्र- जप-मात्रात् सुसिध्यति ।
न वेति कैश्चिद् आम्नाय- पुराणादिभिर् उल्बणः

आगमाना विवादो'भूत् तम् अषोढ्वा बहिर् गताः ।
ते पुराणागमाः कर्णौ पिधायोपनिषद्-युताः

mokṣo nu bhagavan-mantra- japa-mātrāt susidhyati |
na veti kaiścid āmnāya- purāṇādibhir ulbaṇaḥ

āgamānāṁ vivādo'bhūt tam aṣoḍhvā bahir gatāḥ |
te purāṇāgamāḥ karṇau pidhāyopaniṣad-yutāḥ

Translation

One set of scriptures argued, "One can attain liberation merely by the potency of chanting the mantras of Bhagavän," while others countered, "That is not the way; there are other ways to achieve it." In this way, a heated dispute ensued between the Ägamas and others and the Vedas and Puräëas. Unable to endure this quarrel, the esoteric Mahä-Puräëas, along with the Ägamas and Upaniñads, blocked their ears with their fingers and went outside.

2.2.166

ततो महा-पुराणाना महोपनिषदा तथा ।
मध्यस्थ्याद् आगमाना तु जयो जातो मम प्रियः

tato mahā-purāṇānāṁ mahopaniṣadāṁ tathā |
madhyasthyād āgamānāṁ tu jayo jāto mama priyaḥ

Translation

Thereafter, those Mahä-Puräëas and Mahä-Upaniñads intervened to mediate in the debate, and after careful deliberation, they declared the Ägamas to be victorious. At that decision, I also became joyful.

2.2.167

मयाभिप्रेत्य तद्-भाव॑ ते पुराणागमादयः ।
अनुनीय सभा-मध्यम् अनीताः स्तुति-पाटवैः

mayābhipretya tad-bhāvaṁ te purāṇāgamādayaḥ |
anunīya sabhā-madhyam anītāḥ stuti-pāṭavaiḥ

Translation

Discerning the mood and intention of the Mahä-Puräëas such as Çrémad-Bhägavatam, as well as the Ägamas and other Tantras, that had led them to smile so gravely and step outside, I humbly pacified them and brought them back into the assembly.

2.2.168

तत्-तत्त्व॑ सादर॑ पृष्टास् ते श्री-भागवतादयः ।
ऊचुः सात्वत-सिद्धान्ताद्य्- आगमाः श्रुति-मौलिभिः

tat-tattvaṁ sādaraṁ pṛṣṭās te śrī-bhāgavatādayaḥ |
ūcuḥ sātvata-siddhāntādy- āgamāḥ śruti-maulibhiḥ

Translation

When I respectfully inquired about the essential truth of liberation (mokña-tattva), the Upaniñads, the most exalted of the Çrutis, and Sätvata-siddhänta and other Ägamas joined Çrémad- Bhägavatam and replied.

2.2.169

श्री-भक्ति-शास्त्राण्य् ऊचुः—
लब्ध-ब्रह्माधिकारेद॑ महा-गोप्य॑ निधेर् अपि ।
भवत्-सद्-गुण-सन्दोहैर् आख्यामो मुखरी-कृताः

śrī-bhakti-śāstrāṇy ūcuḥ—
labdha-brahmādhikāredaṁ mahā-gopyaṁ nidher api |
bhavat-sad-guṇa-sandohair ākhyāmo mukharī-kṛtāḥ

Translation

The devotional scriptures said: O you who have newly achieved the post of Brahmä, this truth is more secret than the most precious jewels. However, impelled by your virtues and worship of Bhagavän, we will personally reveal it to you.

2.2.170

क्वचित् प्रस्तूयते'स्माभिर् भगवद्-भक्ति-तत्-परैः ।
मोक्षस् त्याजयितुꣳ सम्याग् विनिन्द्य स-परिच्छदः

kvacit prastūyate'smābhir bhagavad-bhakti-tat-paraiḥ |
mokṣas tyājayituṁ samyāg vinindya sa-paricchadaḥ

Translation

Although we scriptures are devoted to the loving service of Bhagavän, in some places we have examined liberation. But this is only to expose its insignificance and, by all means to condemn both liberation and the processes of attaining it.

2.2.171

निर्वक्तुꣳ भक्ति-माहात्म्यꣳ कथ्यते'स्यापि तत् क्वचित् ।
न तु साध्य-फलत्वेन सुख-गन्धो'पि नास्ति यत्

nirvaktuṁ bhakti-māhātmyaṁ kathyate'syāpi tat kvacit |
na tu sādhya-phalatvena sukha-gandho'pi nāsti yat

Translation

In the course of describing the glories of bhakti, we have also sometimes praised liberation. But this is not to indicate that liberation is the ultimate attainment, for there is not even a scent of real happiness in it.

2.2.172

यथारोग्ये सुषुप्तौ च सुख मोक्षे'पि कल्प्यते ।
पर त्व् अज्ञान-स ज्ञो'यम् अनभिज्ञ-प्ररोचकः

yathārogye suṣuptau ca sukhaṁ mokṣe'pi kalpyate |
paraṁ tv ajñāna-saṁjño'yam anabhijña-prarocakaḥ

Translation

Just as one considers himself to be happy when relieved from a painful disease or when sleeping soundly, in the same way, the supposed happiness of liberation is only the absence of suffering. Moreover, the designation 'liberation' is symbolic of non-cognizance. That is, as the bondage of illusion or ignorance is unreal (like that of a dream), so that which liberates one from such bondage is also devoid of reality. Therefore, only the ignorant are interested in liberation.

2.2.173

कथञ्चिद् भगवन्-नामा- भासस्यापि स सिध्यति ।
सकृद्-उच्चार-मात्रेण कि वा कर्ण-प्रवेशतः

kathañcid bhagavan-nāmā- bhāsasyāpi sa sidhyati |
sakṛd-uccāra-mātreṇa kiṁ vā karṇa-praveśataḥ

Translation

What to speak of the glories of the name of Çré Bhagavän, if one merely utters – even once – or just hears a semblance (äbhäsa) of the Lord's name, or if the name merely enters one's ears, he effortlessly attains liberation.

2.2.174

विचाराचातुरी-रम्यो मोक्षो'यम् अवधर्यताम् ।
तेषा वेद-पुराणादि- शास्त्राणा हि यथा-मतम्

vicārācāturī-ramyo mokṣo'yam avadharyatām |
teṣāṁ veda-purāṇādi- śāstrāṇāṁ hi yathā-matam

Translation

Factually, only those without discriminating intelligence find liberation enchanting. If one considers this subject from any point of view, the attractiveness of liberation cannot be substantiated. This is the determination of the Vedas, Itihäsas, Puräëas, and all other scriptures, and it is what we are explaining to you.

2.2.175

सो'शेष-दुःख-ध्व□सो वा- विद्या-कर्म-क्षयो'थवा ।
माया-कृतान्यथा-रूप- त्यागात् स्वानुभवो'पि वा

so'śeṣa-duḥkha-dhvaṁso vā- vidyā-karma-kṣayo'thavā |
māyā-kṛtānyathā-rūpa- tyāgāt svānubhavo'pi vā

Translation

In the opinion of some, liberation is the complete vanquishing of all types of suffering. Others believe it is the destruction of ignorance and termination of action and reaction (karma). And yet others accept it as escape from the illusion of Mäyä, in which one mistakes one object for another, upon which one experiences the true self as a conscious reality. However, there is no happiness in any of these ideas of liberation.

2.2.176

जीव-स्वरूप-भूतस्य सच्-चिद्-आनन्द-वस्तुनः ।
साक्षाद्-आनुभवेनापि स्यात् तादृक् सुखम् अल्पकम्

jīva-svarūpa-bhūtasya sac-cid-ānanda-vastunaḥ |
sākṣād-ānubhavenāpi syāt tādṛk sukham alpakam

Translation

The happiness of pure loving devotion experienced by directly perceiving the lotus feet of Çré Bhagavän, the complete form of eternal reality, cognizance, and bliss, is like a boundless ocean. The happiness of liberation experienced upon realizing the soul to be an eternally abiding particle of eternality, cognizance, and bliss is very meager. In comparison, it is just a tiny drop.

2.2.177

शुद्धात्म-तत्त्व॑ यद् वस्तु तद् एव ब्रह्म कथ्यते ।
निर्गुण॑ तच् च निःसङ्ग॑ निर्विकार॑ निरीहितम्

śuddhātma-tattvaṁ yad vastu tad eva brahma kathyate |
nirguṇaṁ tac ca niḥsaṅgaṁ nirvikāraṁ nirīhitam

Translation

(Those who consider liberation to be experience of the self as conscious reality have the following opinion:) The entity that is pure conscious reality is indeed called Brahman, which is devoid of attrib- utes (nirguëa), free from attachment (niùsaìgaà), unchangeable (nirvikära), and desireless (niréha).

2.2.178

भगवा॑स् तु पर॑ ब्रह्म परात्मा परमेश्वरः ।
सुसान्द्र-सच्-चिद्-आनन्द- विग्रहो महिमार्णवः

bhagavāṁs tu paraṁ brahma parātmā parameśvaraḥ |
susāndra-sac-cid-ānanda- vigraho mahimārṇavaḥ

Translation

However, Çré Bhagavän is Parabrahman (the Supreme Absolute Spirit), Paramätmä (the Supersoul), and Parameçvara (the Supreme Controller). His form is the concentrated essence of pure eternal reality, knowledge, and bliss, and He is an ocean of variegated glories.

2.2.179

स-गुणत्वागुणत्वादि- विरोधः प्रविशन्ति तम् ।
महा-विभूतिर् ब्रह्मास्य प्रसिद्धेत्थ॑ तयोर् भिदा

sa-guṇatvāguṇatvādi- virodhaḥ praviśanti tam |
mahā-vibhūtir brahmāsya prasiddhetthaṁ tayor bhidā

Translation

Çré Bhagavän, who is glorious like the unfathomable ocean, simultaneously displays contradictory characteristics, such as the presence of qualities (sa-guëatva) and the absence of qualities (nir- guëatva). Brahman, on the other hand, is famous as Çré Bhagavän's infinite opulence. Thus the difference between Them is clearly established.

2.2.180

अतः सान्द्र-सुखं तस्य श्रीमत्-पादाम्बुज-द्वयम् ।
भक्त्यानुभवतां सान्द्रम् सुखं सम्पद्यते ध्रुवम्

ataḥ sāndra-sukhaṁ tasya śrīmat-pādāmbuja-dvayam |
bhaktyānubhavatāṁ sāndram sukhaṁ sampadyate dhruvam

Translation

Therefore, the beautiful lotus feet of Çré Bhagavän are the concentrated essence of happiness that is realized by bhakti alone. Those who experience the sweetness of Bhagavän through bhakti surely attain this concentrated transcendental happiness.

2.2.181

सुख-रूपं सुखाधारः शर्कार-पिण्डवन्-मतम् ।
श्री-कृष्ण-चरण-द्वन्द्वं सुखं ब्रह्म तु केवलम्

sukha-rūpaṁ sukhādhāraḥ śarkāra-piṇḍavan-matam |
śrī-kṛṣṇa-caraṇa-dvandvaṁ sukhaṁ brahma tu kevalam

Translation

Just like a lump of sugar (which is sweet and is also the source of sweetness), the lotus feet of Bhagavän Çré Kåñëa are the form of bliss and are also the origin of bliss. Brahman, however, is only blissful; it is not its origin.

2.2.182

जीव-स्वरूप यद् वस्तु पर ब्रह्म तद् एव चेत् ।
तद् एव सच्-चिद्-आनन्द- घन श्री-भगवाश् च तत्

jīva-svarūpaṁ yad vastu paraṁ brahma tad eva cet |
tad eva sac-cid-ānanda- ghanaṁ śrī-bhagavāṁś ca tat

Translation

If the entity known as the jéva (the finite self) were Parabrahman (the Supreme Self), then the jéva would be called Çré Bhagavän, the Supreme Spirit who is the embodiment of eternity, cognizance, and joy.

2.2.183

तथापि जीव-तत्त्वानि तस्यासा एव सम्मताः ।
घन-तेजः-समूहस्य तेजो-जाल यथा रवेः

tathāpi jīva-tattvāni tasyāṁsā eva sammatāḥ |
ghana-tejaḥ-samūhasya tejo-jālaṁ yathā raveḥ

Translation

However, all jévas are parts (aàças) of Bhagavän just as rays of concentrated brilliance are parts of the mass of effulgence that is the sun. This is the opinion of the seers of the Absolute Truth.

2.2.184

नित्य-सिद्धास् ततो जीवा भिन्ना एव यथा रवेः ।
अशवो विस्फुलिङ्गाश् च वह्नेर् भङ्गाश् च वारिधेः

nitya-siddhās tato jīvā bhinnā eva yathā raveḥ |
aṁśavo visphuliṅgāś ca vahner bhaṅgāś ca vāridheḥ

Translation

Because the jévas have existence that is eternal (nitya-siddha), they appear to be distinct from Parabrahman. Just as sunrays are distinct from the sun, sparks are distinct from the fire, and waves are distinct from the ocean, so the eternally existent jévas are distinct from Parabrahman.

2.2.185

अनादि-सिद्धया शक्त्या चिद्-विलास-स्वरूपया ।
महा-योगाख्यया तस्य सदा ते भेदितास् ततः

anādi-siddhayā śaktyā cid-vilāsa-svarūpayā |
mahā-yogākhyayā tasya sadā te bheditās tataḥ

Translation

From time without beginning, the jéva is always separate from Bhagavän. This is due to the arrangement of Mahä-yoga, Bhagavän's eternal, spiritual pleasure potency, who can make even the impossible possible.

2.2.186

अतस् तस्माद् अभिन्नास् ते भिन्ना अपि सता□ मताः ।
मुक्तौ सत्यम् अपि प्रायो भेदस् तिष्ठेद् अतो हि सः

atas tasmād abhinnās te bhinnā api satāṁ matāḥ |
muktau satyam api prāyo bhedas tiṣṭhed ato hi saḥ

Translation

Therefore, great personalities are of the opinion that because the jévas and Parabrahman both have characteristics of sac-cid- änanda, they are nondifferent from one another, but because the jévas are a portion of Parabrahman, they are also different. Even when the jévas are liberated, as a rule, this difference remains.

2.2.187

सच्-चिद्-आनन्द-रूपाना□ जीवाना□ कृष्ण-मायया ।
अनाद्य्-अविद्यया तत्त्व- विस्मृत्या स□सृतिर् भ्रमः

sac-cid-ānanda-rūpānāṁ jīvānāṁ kṛṣṇa-māyayā |
anādy-avidyayā tattva- vismṛtyā saṁsṛtir bhramaḥ

Translation

All living beings are embodiments of eternality, knowledge, and bliss, but because they are minute parts of the Supreme Brahman, they have forgotten their true nature. Being thus deluded, they have fallen into the cycle of repeated birth and death – the beginningless ignorance created by Çré Kåñëa's potency of illusion, Mäyä.

2.2.188

मुक्तौ स्व-तत्त्व-ज्ञानेन मायापागमतो हि सः ।
निवर्तेत घनानन्द- ब्रह्मा□शानुभवो भवेत्

muktau sva-tattva-jñānena māyāpāgamato hi saḥ |
nivarteta ghanānanda- brahmāṁśānubhavo bhavet

Translation

When the jéva attains liberation by knowledge of his true identity, his illusion about his connection to the material world is eradicated. At that time, he experiences that he is a particle of the all-blissful Brahman.

2.2.189

स्व-साधनानुरूप□ हि फल□ सर्वत्र सिध्यति ।
अतः स्वरूप-ज्ञानेन साध्ये मोक्षे'ल्पक□ फलम्

sva-sādhanānurūpaṁ hi phalaṁ sarvatra sidhyati |
ataḥ svarūpa-jñānena sādhye mokṣe'lpakaṁ phalam

Translation

It is seen everywhere that one obtains a result according to the practice he adopts to achieve it. Thus, the liberation that is attained by understanding one's spiritual nature affords meager happiness.

2.2.190

स□सार-यतनोद्विग्नै रस-हीनैर् मुमुक्षुभिः ।
बहुधा स्तुयते मोक्षो यथा द्यौः स्वर्ग-कामिभिः

saṁsāra-yatanodvignai rasa-hīnair mumukṣubhiḥ |
bahudhā stuyate mokṣo yathā dyauḥ svarga-kāmibhiḥ

Translation

Tormented by material existence, troubled at heart, and bereft of spiritual taste and relationship, seekers of liberation take its shelter to extinguish the fire of repeated birth and death. They regard liberation as the ultimate aim of human life, just as those who aspire for heaven consider heaven, impermanent as it is, to be the pinnacle of happiness.

2.2.191

सुखस्य तु परा कष्ठा भक्ताव् एव स्वतो भवेत् ।
तन्-माया-श्री-पदाम्भोज- सेविना□ साधनोचिता

sukhasya tu parā kaṣṭhā bhaktāv eva svato bhavet |
tan-māyā-śrī-padāmbhoja- sevināṁ sādhanocitā

Translation

In reality, though, the unalloyed devotees are fully dedicated to the service of the divine lotus feet of Çré Bhagavän. Indeed, they automatically experience the ultimate limit of happiness that is suitable for their means of devotional service.

2.2.192

परमातिशय-प्राप्त- महत्ता-बोधनाय हि ।
पर-कष्ठेति शब्द्येत तस्यानन्तस्य नावधिः

paramātiśaya-prāpta- mahattā-bodhanāya hi |
para-kaṣṭheti śabdyeta tasyānantasya nāvadhiḥ

Translation

This happiness reaches the ultimate limit of greatness and none can surpass it. To explain this with certainty, the phrase ‘the highest degree’ (parä-käñöhä) has been used. This happiness is infinite and limitless.

2.2.193

तत् सुख वर्धते'भीक्ष्णम् अनन्त परम महत् ।
न तु ब्रह्म-सुख मुक्तौ वर्धते सीमवद् यथा

tat sukhaṁ vardhate'bhīkṣṇam anantaṁ paramaṁ mahat |
na tu brahma-sukhaṁ muktau vardhate sīmavad yathā

Translation

Devotees experience that supremely great, infinite happiness of bhakti in perpetually increasing, ever-fresh ways. But the happiness of Brahman is bounded, and so liberated souls do not experience it in these ways.

2.2.194

परमात्मा पर-ब्रह्म स एव परमेश्वरः ।
इत्य् एवम् एषाम् ऐक्येन सजातीय-भिदा हता

paramātmā para-brahma sa eva parameśvaraḥ |
ity evam eṣām aikyena sajātīya-bhidā hatā

Translation

The Supreme Lord is the Supreme Soul and the Supreme Brahman. In other words, it is the Supreme Lord alone who manifests in various ways due to His different qualities (guëa), pastimes (lélä), and divine appearances (avatära). The Supersoul, the Supreme Brahman, and the Supreme Lord are all the one Absolute Truth. Being of the same category, or sa-jätéya, there is no difference among Them.

2.2.195

सदा वैजात्यम् आप्ताना जीवानाम् अपि तत्त्वतः ।
अशत्वेनाप्य् अभिन्नत्वाद् विजातीय-भिदा मृता

sadā vaijātyam āptānāṁ jīvānām api tattvataḥ |
aṁśatvenāpy abhinnatvād vijātīya-bhidā mṛtā

Translation

All living beings are always distinctly separate parts (vibhinnääça) of Parabrahman. But in reality, as they are parts of Him, they are also nondifferent from Him. Since the characteristics of the source of all parts are found within its parts, this rules out vijätéya-bheda, the difference between members of separate categories.

2.2.196

अस्मिन् हि भेदाभेदाख्ये सिद्धान्ते'स्मत्-सुसम्मते ।
युक्त्यावतारिते सर्वं निरवद्यं ध्रुवं भवेत्

asmin hi bhedābhedākhye siddhānte'smat-susammate |
yuktyāvatārite sarvaṁ niravadyaṁ dhruvaṁ bhavet

Translation

However, the principle of simultaneous oneness and difference (bhedäbheda) as it relates to the Supreme Brahman is beautifully consistent and faultless. Great personalities who are devoted to the Lord have established the principle of bhedäbheda using definitive, irrefutable logic.

2.2.197

सदा प्रमाण-भूतानाम् अस्माकं महतां तथा ।
वाक्यानि व्यवहारश् च प्रमाणं खलु सर्वथा

sadā pramāṇa-bhūtānām asmākaṁ mahatāṁ tathā |
vākyāni vyavahāraś ca pramāṇaṁ khalu sarvathā

Translation

In order to confirm this subject matter, scriptures such as Çrémad- Bhägavatam, words of great personalities such as Çré Närada and Prahläda, and the conduct of great souls such as Çré Çuka and Sanaka unfailingly give evidence to authoritatively establish the excellence of devotional service.

2.2.198

तथैतद्-अनुकूलानि परावृत्तानि सन्ति च ।
नैव सङ्गच्छते तस्माद् अर्थवादत्व-कल्पना

tathaitad-anukūlāni parāvṛttāni santi ca |
naiva saṅgacchate tasmād arthavādatva-kalpanā

Translation

Many ancient histories support this truth. A presumption that these accounts are simply exaggerated praise would reveal fallacious reasoning.

2.2.199

अथाप्य् आचार्यमाना सा नास्तिकत्व वितन्वती ।
क्षिपेत् कल्पयितार त दुष्टरे नरकोत्सवे

athāpy ācāryamānā sā nāstikatvaṁ vitanvatī |
kṣipet kalpayitāraṁ taṁ duṣṭare narakotsave

Translation

One who considers this body of scriptural evidence, the conduct of great authorities, and famous historical accounts to be simply exaggerations reveals his faithless mentality. His fabrication of such an atheistic position will cause him to fall into a dreadful hell.

2.2.200

अहो श्लाघ्यः कथ मोक्षो दैत्यानाम् अपि दृश्यते ।
तैर् एव शास्त्रैर् निन्द्यन्ते ये गो-विप्रादि-घाटिनः

aho ślāghyaḥ kathaṁ mokṣo daityānām api dṛśyate |
tair eva śāstrair nindyante ye go-viprādi-ghāṭinaḥ

Translation

Ah! How can liberation be praiseworthy? It is attained even by demons who are killers of cows and brähmaëas, demons who are castigated by liberation's own adherents. Therefore, can such an object that is attained by the wicked be acceptable for the noble?

2.2.201

सर्वथा प्रति-योगित्व॑ यत् साधुत्वासुरत्वयोः ।
तत्-साधनेषु साध्ये च वैपरीत्य॑ किलोचितम्

sarvathā prati-yogitvaṁ yat sādhutvāsuratvayoḥ |
tat-sādhaneṣu sādhye ca vaiparītyaṁ kilocitam

Translation

Devotees and demons are in every respect the antithesis of one another in nature. So they must certainly also be opposite in their goals and the means of achieving those goals.

2.2.202

कृष्ण-भक्त्यैव साधुत्व॑ साधन॑ परम॑ हि सा ।
तया साध्य॑ तद्-अङ्घ्र्य्-अब्ज- युगल॑ परम॑ फलम्

kṛṣṇa-bhaktyaiva sādhutvaṁ sādhanaṁ paramaṁ hi sā |
tayā sādhyaṁ tad-aṅghry-abja- yugalaṁ paramaṁ phalam

Translation

Devotion unto the lotus feet of Çré Kåñëa is the primary characteristic of saintliness, and one becomes saintly by this kåñëa-bhakti alone. Such devotion is the foremost means to attain the service of Çré Kåñëa's lotus feet, and such attainment is, in turn, the ultimate fruit of bhakti.

2.2.203

तद्-भक्ति-रसिकाना॑ तु महता॑ तत्त्व-वेदिनाम् ।
साध्या तच्-चरणाम्भोज- मकरन्दात्मिकैव सा

tad-bhakti-rasikānāṁ tu mahatāṁ tattva-vedinām |
sādhyā tac-caraṇāmbhoja- makarandātmikaiva sā

Translation

Understand that for those exalted souls who know the truth and who relish the mellows of pure devotional service, the bhakti they practice – that nectar of serving Çré Kåñëa's lotus feet – is itself the goal.

2.2.204

स कर्म-ज्ञान-वैराग्या- पेक्षकस्य न सिध्यति ।
पर॰ श्री-कृष्ण-कृपया तन्-मात्रापेक्षकस्य हि

sa karma-jñāna-vairāgyā- pekṣakasya na sidhyati |
paraṁ śrī-kṛṣṇa-kṛpayā tan-mātrāpekṣakasya hi

Translation

That devotion to the Lord does not depend on processes such as fruitive work, knowledge, and renunciation, and therefore, those who desire those things cannot perfect their bhakti. Only those who exclusively desire the loving service of Çré Kåñëa obtain bhakti on the strength of the Lord's mercy.

2.2.205

कर्म विक्षेपक॰ तस्य वैराग्य॰ रस-शोषकम् ।
ज्ञान॰ हानि-कर॰ तत्-तच्- छोधित॰ त्व् अनुयाति तम्

karma vikṣepakaṁ tasya vairāgyaṁ rasa-śoṣakam |
jñānaṁ hāni-karaṁ tat-tac- chodhitaṁ tv anuyāti tam

Translation

Ritualistic activities make one's bhakti unsteady, renunciation dries up its nectar, and speculative knowledge harms it. But even so, when all these are bhakti's obedient followers, they can sometimes be beneficial.

2.2.206

आत्मारामश् च भगवत्- कृपया भक्त-सङ्गतः ।
सन्त्यज्य ब्रह्म-निष्ठात्व॰ भक्ति-मार्ग॰ विशन्त्य् अतः

ātmārāmaś ca bhagavat- kṛpayā bhakta-saṅgataḥ |
santyajya brahma-niṣṭhātvaṁ bhakti-mārgaṁ viśanty ataḥ

Translation

When those who take pleasure in the self obtain the association of devotees by the mercy of Bhagavän, they are able to completely give up attachment for Brahman and enter the path of bhakti.

2.2.207

मुक्ताश् चास्य तया शक्त्या सच्-चिद्-आनन्द-देहितम् ।
प्रापितास् ते भजन्ते तम् तादृशैः करणैर् हरिम्

muktāś cāsya tayā śaktyā sac-cid-ānanda-dehitam |
prāpitās te bhajante tam tādṛśaiḥ karaṇair harim

Translation

By the influence of the Lord's potency, all these liberated persons obtain bodies comprised of eternity, knowledge, and bliss. With these transcendental bodies and senses, they worship Çré Hari with hearing, chanting, and other processes of bhakti.

2.2.208

स्वारामता त्व् अहङ्कर- त्याग-मात्रेण सिध्यति ।
सुकरो'तीव तत्-त्यागो मतस् तत्-तत्त्व-वेदिभिः

svārāmatā tv ahaṅkara- tyāga-mātreṇa sidhyati |
sukaro'tīva tat-tyāgo matas tat-tattva-vedibhiḥ

Translation

If one just gives up his false ego, he attains self-satisfaction. This abandonment of the false ego is quite easy – this has been determined by knowers of the truth.

2.2.209

अवान्तर-फलं भक्तेर् एव मोक्षादि यद्य् अपि ।
तथापि नात्मारामत्वं ग्राह्यं प्रेम-विरोधि यत्

avāntara-phalaṁ bhakter eva mokṣādi yady api |
tathāpi nātmārāmatvaṁ grāhyaṁ prema-virodhi yat

Translation

Self-satisfaction, liberation, and so on are secondary results of bhakti. But since they are opposed to prema, which is the principal result of devotion, the devotees never accept them.

2.2.210

भक्तेः फलं परं प्रेम तृप्त्य्-अभाव-स्व-भावकम् ।
अवान्तर-फलेष्व् एतद् अति-हेयं सतां मतम्

bhakteḥ phalaṁ paraṁ prema tṛpty-abhāva-sva-bhāvakam |
avāntara-phaleṣv etad ati-heyaṁ satāṁ matam

Translation

The supreme fruit of devotion to the Lord is prema, which by its very nature is never satiated. Therefore, saintly persons have ascertained that the state of self-satisfaction is the most worthless among all the secondary results of bhakti.

2.2.211

भक्तिं विनापि तत्-सिद्धाव् असन्तोषो भवेन् न तत् ।
श्रीमद्-भागवतेन्द्राणां मते स हि गुणो महान्

bhaktiṁ vināpi tat-siddhāv asantoṣo bhaven na tat |
śrīmad-bhāgavatendrāṇāṁ mate sa hi guṇo mahān

Translation

The principle that one can attain the state of self-satisfaction even without performing bhakti should not disturb anyone because, in the opinion of those devotees who are great connoisseurs of the mellows of bhakti, this is actually one great quality of bhakti.

2.2.212

तद्-हेतुश् चित्त-शुद्धिर् वा स्व-धर्माचार-भक्तितः ।
बाह्यायास् त्व् अल्पकं भक्तेर् अन्तर्याः सुमहत्-फलम्

tad-hetuś citta-śuddhir vā sva-dharmācāra-bhaktitaḥ |
bāhyāyās tv alpakaṁ bhakter antaryāḥ sumahat-phalam

Translation

The reason is that by executing bhakti by following one's prescribed occupational or religious duties, one's consciousness is cleansed, whereupon one achieves the state of self-satisfaction. Thus, the state of self-satisfaction is a most insignificant result of the superficial practice of devotional service that is based on the execution of one's prescribed duties. However, pure love for the Lord is the exalted result of bhakti that is performed by processes such as hearing and chanting.

2.2.213

निजात्मारामता पश्चाद् भजता तत्-पदाम्बुजम् ।
निर्विघ्नम् अचिरात् सिध्येद् भक्ति-निष्ठा-महा-सुखम्

nijātmārāmatā paścād bhajatāṁ tat-padāmbujam |
nirvighnam acirāt sidhyed bhakti-niṣṭhā-mahā-sukham

Translation

If one achieves self-satisfaction and worships the lotus feet of Çré Bhagavän, he quickly and without impediments develops fixed determination in bhakti and experiences great happiness.

2.2.214

तत्रानुभविता सो'नु- भावनीयो'नुभूतयः ।
वृत्तयः करणाना च बहुधा प्रस्फुरन्ति हि

tatrānubhavitā so'nu- bhāvanīyo'nubhūtayaḥ |
vṛttayaḥ karaṇānāṁ ca bahudhā prasphuranti hi

Translation

In such happiness of bhakti, the devotees who realize or experience it; Bhagavän, who is the object of that realization; the realization itself; and the instruments, or cause, of the realization – in other words, the disposition of the internal sense, meaning the mind, as well as the [external] senses – all manifest in various ways.

2.2.215

परे समाधौ सुखम् एकम् अस्फुटे
वृत्तेर् अभावान् मनसो न चाततम् ।
वृत्तौ स्फुरद् वस्तु तद् एव भासते
'धिके यथैव स्फुटिकाचले महः

paraṁ samādhau sukham ekam asphuṭaṁ
vṛtter abhāvān manaso na cātatam |
vṛttau sphurad vastu tad eva bhāsate
'dhikaṁ yathaiva sphuṭikācale mahaḥ

Translation

During the state of samädhi, the functions of the mind and senses of those (self-satisfied souls) cease, and so the happiness they experience is without variety, indistinct or void-like, and does not increase. However, the same happiness that appears indistinct due to the cessation of the mind manifests abundantly in the completely pure consciousness of devotees, just as the brilliance of sunlight reflected off a crystal mountain is intensified. Therefore, the happiness experienced in bhakti is far more intense than the void- like happiness of samädhi.

2.2.216

इत्थे समाधि-जान् मोक्षात् सुखे भक्तौ परे महत् ।
तद्-भक्त-वत्सलस्यास्य कृपा-माधुर्य-जृम्भितम्

itthaṁ samādhi-jān mokṣāt sukhaṁ bhaktau paraṁ mahat |
tad-bhakta-vatsalasyāsya kṛpā-mādhurya-jṛmbhitam

Translation

Thus, by the influence of the sweet mercy of Çré Bhagavän, who is affectionate to His devotees, one obtains abundant happiness in bhakti that is far superior to the happiness of liberation achieved in samädhi.

2.2.217

सदैक-रूप बहु-रूपम् अद्भुत
विमुक्ति-सौख्यात् प्रति-योगि तत्-सुखम् ।
हरेर् महा-भक्ति-विलास-माधुरी-
भरात्मक तर्क्यम् अतद्-विदा न हि

sadaika-rūpaṁ bahu-rūpam adbhutaṁ
vimukti-saukhyāt prati-yogi tat-sukham |
harer mahā-bhakti-vilāsa-mādhurī-
bharātmakaṁ tarkyam atad-vidāṁ na hi

Translation

The happiness of liberation is always of one form, but the happiness of bhakti, by the influence of the opulence of Çré Bhagavän, manifests in many forms and is astonishing. The happiness of bhakti is the complete opposite of the happiness of liberation, and its variegated nature is filled with the sweetness of playful pastimes performed with the highest loving devotion to the enchanting Çré Hari. Those who are unacquainted with this essential truth of pure devotional service cannot conceive of this happiness by means of logic and reason.

2.2.218

सदैक-रूपो'पि स विष्णुर् आत्मनस्
तथा स्व-भक्तेर् जनयत्य् अनुक्षणम् ।
विचित्र-माधुर्य-सता नव नव
तया स्व-शक्त्येतर-दुर्वितर्कया

sadaika-rūpo'pi sa viṣṇur ātmanas
tathā sva-bhakter janayaty anukṣaṇam |
vicitra-mādhurya-satāṁ navaṁ navaṁ
tayā sva-śaktyetara-durvitarkayā

Translation

Although sac-cid-änanda Çré Viñëu is always situated in one form, by the potency of His çakti, at every moment He manifests Himself and His bhakti in hundreds of ever-fresh varieties of sweetness. This variegatedness is inconceivable for non-devotees, and therefore they cannot comprehend it.

2.2.219

पार-ब्राह्म्यꣳ मधुर-मधुरꣳ पारमेश्यꣳ च तद् वै
भक्तेष्व् एष प्रवर-करुणा-प्रान्त-सीम-प्रकाशः ।
तेषाꣳ चैष निविड-मधुरानन्द-पूरानुभूतेर्
अन्त्यावस्था-प्रकृतिर् उदिता धिक्-कृत-ब्रह्म-सौख्या

pāra-brāhmyaṁ madhura-madhuraṁ pārameśyaṁ ca tad vai
bhakteṣv eṣa pravara-karuṇā-prānta-sīma-prakāśaḥ |
teṣāṁ caiṣa niviḍa-madhurānanda-pūrānubhūter
antyāvasthā-prakṛtir uditā dhik-kṛta-brahma-saukhyā

Translation

That Parabrahman possesses supreme opulence that is sweeter than the sweetest. His manifesting the ultimate limit of extreme compassion towards His devotees is also exceedingly sweet. The concentrated ecstasy that His devotees experience – realization of the highest degree – is also so extremely sweet that it even reproaches the happiness of Brahman realization.

2.2.220

स्व-भक्ताना तत्-तद्-विविध-मधुरानन्द-लहरी-
सदा-सम्पत्त्य्-अर्थ बहुतर-विशेष वितनुते ।
यथा स्वस्मिꣳस् तत्-तत्-प्रकृति-रहिते'पि ध्रुवतर
तथा तेषाꣳ चित्राखिल-करण-वृत्त्य्-आदि-विभवम्

sva-bhaktānāṁ tat-tad-vividha-madhurānanda-laharī-
sadā-sampatty-arthaṁ bahutara-viśeṣaṁ vitanute |
yathā svasmiṁs tat-tat-prakṛti-rahite'pi dhruvataraṁ
tathā teṣāṁ citrākhila-karaṇa-vṛtty-ādi-vibhavam

Translation

Çré Bhagavän, being naturally free of all material characteristics, is not limited by time, place, and so on, and so He manifests countless incarnations that are consummately eternal. Similarly, to give the experience of varieties of sweet waves of bliss to all His devotees, He manifests countless amazing features, such as the devotional processes of hearing and chanting.

2.2.221

नित्यैश्वर्यो नित्य-नाना-विशेषो
नित्य-श्रीको नित्य-भृत्य-प्रसङ्गः ।
नित्योपास्तिर् नित्य-लोको'वतु त्वा
नित्याद्वैत-ब्रह्म-रूपो'पि कृष्णः

nityaiśvaryo nitya-nānā-viśeṣo
nitya-śrīko nitya-bhṛtya-prasaṅgaḥ |
nityopāstir nitya-loko'vatu tvāṁ
nityādvaita-brahma-rūpo'pi kṛṣṇaḥ

Translation

(O Gopa-kumära!) May that Çré Kåñëa who, in spite of eternally being the concentrated essence of non-dual Brahman, still possesses a divine form that is eternally full of opulence; has all varieties of distinctive characteristics eternally present within Himself; is eternally absorbed in sportive pastimes with Çré (Lakñmé); eternally associates with His servants in an excellent manner; and whose worship and abode are also eternal – may that Çré Kåñëa protect you from all the dangers of desiring liberation.

2.2.222

महा-रसे'स्मिन् न बुधैः प्रयुज्यते
सुकोमले कर्कश-तर्क-कण्टकम् ।
तथापि निर्वाण-रत-प्रवृत्तये
नवीन-भक्त-प्रमुदे प्रदर्शितम्

mahā-rase'smin na budhaiḥ prayujyate
sukomale karkaśa-tarka-kaṇṭakam |
tathāpi nirvāṇa-rata-pravṛttaye
navīna-bhakta-pramude pradarśitam

Translation

Learned scholars do not apply sharp, thorn-like logic to the gentle, most excellent mellow of loving service to Bhagavän. However, because neophyte devotees are busy endeavoring for liberation from material suffering, to remove this defect of desire for liberation and to grant them happiness, we have simply used thorn-like logic.

2.2.223-224

भवा॑स् तु यदि मोक्षस्य तुच्छत्वानुभवेन हि ।
विशुद्ध-भगवद्-भक्ति- निष्ठा-सम्पत्तिम् इच्छति

तदा निज॑ महा-मन्त्र॑ तम् एव भजता॑ परम् ।
अत्रापीद॑ महा-गूढ॑ शृणोतु हृदयाङ्गमम्

bhavāṁs tu yadi mokṣasya tucchatvānubhavena hi |
viśuddha-bhagavad-bhakti- niṣṭhā-sampattim icchati

tadā nijaṁ mahā-mantraṁ tam eva bhajatāṁ param |
atrāpīdaṁ mahā-gūḍhaṁ śṛṇotu hṛdayāṅgamam

Translation

(O Gopa-kumära!) If you realize the insignificance of liberation and desire the wealth of firm faith in supremely pure devotion to Bhagavän, then simply chant your mahä-mantra with great loving affection. Hear this most confidential secret and hold it in your heart:

2.2.225

ब्रह्माण्डात् कोटि-पाञ्चाषद्- योजन-प्रमिताद् बहिः ।
यथोत्तर॑ दश-गुणाण्य् अष्टाव् आवरणाणि हि

brahmāṇḍāt koṭi-pāñcāṣad- yojana-pramitād bahiḥ |
yathottaraṁ daśa-guṇāṇy aṣṭāv āvaraṇāṇi hi

Translation

This universe is five hundred million yojanas in diameter and is surrounded by eight coverings. Each covering is ten times larger than the previous one.

2.2.226

तान्य् अतिक्रम्य लभ्येत तन् निर्वाण-पदꣳ ध्रुवम् ।
महा-काल-पुराख्यꣳ यत् कार्य-कारण-कालनात्

tāny atikramya labhyeta tan nirvāṇa-padaṁ dhruvam |
mahā-kāla-purākhyaṁ yat kārya-kāraṇa-kālanāt

Translation

After crossing those eight layers, one reaches that unchanging realm of liberation. There, material causes and effects disappear, and therefore, it is also called Mahäkäla-pura, the abode of the great time factor.

2.2.227

तत् स्वरूपम् अनिर्वच्यꣳ कथञ्चिद् वर्ण्यते बुधैः ।
साकारꣳ च निराकारꣳ यथा-मत्य्-अनुसारतः

tat svarūpam anirvacyaṁ kathañcid varṇyate budhaiḥ |
sākāraṁ ca nirākāraṁ yathā-maty-anusārataḥ

Translation

The true nature of the lord of Mahäkäla is beyond words to describe, but scholars nevertheless describe Him to some degree. According to their personal views, some portray Him as possessing form and others describe Him as formless.

2.2.228

भगवत्-सेवकैस् तत्र गतैश् च स्वेच्छया परअम् ।
हृद्याकारꣳ घनी-भूतꣳ ब्रह्म-रूपꣳ तद् ईक्ष्यते

bhagavat-sevakais tatra gataiś ca svecchayā paraam |
hṛdyākāraṁ ghanī-bhūtaṁ brahma-rūpaṁ tad īkṣyate

Translation

If sometimes, servants of Bhagavän go to the abode of liberation by their own volition, then, according to their heart's sentiments, they see that abode of liberation as the embodiment of condensed Brahman, or Absolute Truth.

2.2.229

अतस् तत्रापि भवतो दीर्घ-वञ्छा-महा-फलम् ।
साक्षात् सम्पत्स्यते स्वीय- महा-मन्त्र-प्रभावतः

atas tatrāpi bhavato dīrgha-vañchā-mahā-phalam |
sākṣāt sampatsyate svīya- mahā-mantra-prabhāvataḥ

Translation

Therefore, by the potency of your exalted mantra, your long- cherished desire to obtain that great wealth will be directly fulfilled.

2.2.230

बहु-काल-विलम्बश् च भवान् नापेक्षतो'त्र चेत् ।
तदा श्री-मथुरायास् त□ व्रज-भूमि□ निजा□ व्रज

bahu-kāla-vilambaś ca bhavān nāpekṣato'tra cet |
tadā śrī-mathurāyās taṁ vraja-bhūmiṁ nijāṁ vraja

Translation

If you do not want a long delay in receiving that result, then you should immediately return to your land of Vraja in Çré Mathurä- maëòala.

2.2.231

श्री-गोप-कुमार उवाच—
तेषाम् एतैर् वचोभिर् मे भक्ति-वृद्धि□ गता प्रभौ ।
विचारश् चैष हृदये'जनि माथुर-भूसुर

śrī-gopa-kumāra uvāca—
teṣām etair vacobhir me bhakti-vṛddhiṁ gatā prabhau |
vicāraś caiṣa hṛdaye'jani māthura-bhūsura

Translation

Çré Gopa-kumära said: After hearing these words of the Vedas and Puräëas, my devotion for Çré Bhagavän increased even more. O Mathurä brähmaëa, then the following thought arose in my heart.

2.2.232

भक्तिर् यस्येदृशी सो’त्र साक्षात् प्राप्तो मया पिता ।
तꣳ परित्यज्य गन्तव्यम् अन्यत्र बत किꣳ कृते

bhaktir yasyedṛśī so’tra sākṣāt prāpto mayā pitā |
taṁ parityajya gantavyam anyatra bata kiṁ kṛte

Translation

“All scriptures directly prescribe this type of devotion unto the Lord. However, I have obtained Him directly as my father, so why should I abandon Him and go elsewhere?”

2.2.233

इत्थम् उद्विग्न-चित्तꣳ माꣳ भगवान् स कृपाकरः ।
सर्वान्तर् आत्म-वृत्ति-ज्ञः समादिशद् इदꣳ स्वयम्

ittham udvigna-cittaṁ māṁ bhagavān sa kṛpākaraḥ |
sarvāntar ātma-vṛtti-jñaḥ samādiśad idaṁ svayam

Translation

Thinking thus, I became very perturbed. However, Bhagavän, the indwelling Supersoul of all the living beings, knows what takes place in everyone’s heart. Out of mercy, He personally instructed me.

2.2.234

श्री-भगवान् उवाच—
निज-प्रियतमꣳ याहि माथुरीꣳ ताꣳ व्रज-क्षितिम् ।
तत्-तन्-मत्-परम-क्रीडा- स्थल्य्-आवलि-विभूषितम्

śrī-bhagavān uvāca—
nija-priyatamaṁ yāhi māthurīṁ tāṁ vraja-kṣitim |
tat-tan-mat-parama-krīḍā- sthaly-āvali-vibhūṣitam

Translation

Çré Bhagavän said: You should go the land of Vraja in Mathurä, which is very dear to Me and which is decorated with My excellent pastime places.

2.2.235

यस्याꣳ श्री-ब्रह्मणाप्य् आत्म- तृण-जन्माभियाच्यते ।
परिवृत्तो'पि या दीर्घ- काले राजति तादृशी

yasyāṁ śrī-brahmaṇāpy ātma- tṛṇa-janmābhiyācyate |
parivṛtto'pi yā dīrgha- kāle rājati tādṛśī

Translation

Çré Brahmä also prayed to take birth in that land of Vraja as a blade of grass. Although that happened a long time ago, the land of Vraja is still just as beautiful now as it was then.

2.2.236

तत्र मत्-परम-प्रेष्ठꣳ लप्स्यसे स्व-गुरुꣳ पुनः ।
सर्वꣳ तस्यैव कृपया नितराꣳ ज्ञास्यसि स्वयम्

tatra mat-parama-preṣṭhaṁ lapsyase sva-guruṁ punaḥ |
sarvaṁ tasyaiva kṛpayā nitarāṁ jñāsyasi svayam

Translation

In that land of Vraja, you will again meet your gurudeva, who is very dear to Me. By his mercy, you will become conversant with all fundamental truths.

2.2.237

महा-काल-पुरे सम्याग् माम् एव द्रक्ष्यसि द्रुतम् ।
तत्रापि परमानन्दꣳ प्राप्स्यसि स्व-मनोरमम्

mahā-kāla-pure samyāg māṁ eva drakṣyasi drutam |
tatrāpi paramānandaṁ prāpsyasi sva-manoramam

Translation

Then, very soon, you will again see Me in Mahäkäla-pura, where you will obtain an abundance of supreme bliss that will fulfill the desires of your heart.

2.2.238

मत्-प्रसाद-प्रभावेन यथा-कामम् इतस् ततः ।
भ्रमित्वा परमाश्चर्य- शतान्य् अनुभविष्यसि

mat-prasāda-prabhāvena yathā-kāmam itas tataḥ |
bhramitvā paramāścarya- śatāny anubhaviṣyasi

Translation

By the influence of My mercy, you will freely wander here and there, experiencing hundreds of the most glorious wonders.

2.2.239

कालेन कियता पुत्र परिपूर्णाखिलार्थकः ।
वृन्दावने मया सार्धं क्रीडिष्यसि निजेच्छया

kālena kiyatā putra paripūrṇākhilārthakaḥ |
vṛndāvane mayā sārdhaṁ krīḍiṣyasi nijecchayā

Translation

O son, after some time, your desire will be fulfilled. Then, you will sport with Me in Våndävana just as you desire.

2.2.240

श्री-गोप-कुमार उवाच—
एवं तद्-आज्ञया हर्ष- शोकाविष्टो'हम् आगतः ।
एतद् वृन्दावनं श्रीमत् तत्-क्षणान् मनसेव हि

śrī-gopa-kumāra uvāca—
evaṁ tad-ājñayā harṣa- śokāviṣṭo'ham āgataḥ |
etad vṛndāvanaṁ śrīmat tat-kṣaṇān manaseva hi

Translation

Çré Gopa-kumära said: O brähmaëa, overwhelmed with happiness and distress by the command of Çré Bhagaván, at that very moment by the speed of mind, I reached this attractive Våndävana.

PART TWO · GOLOKA-MĀHĀTMYA

Chapter 3

Bhajanam — Loving Service

169 aligned entries · 186 numbered verses

2.3.1

श्री-गोप-कुमार उवाच—
ब्रह्म-लोकाद् इमाꣳ पृथ्वीम् आगच्छन् दृष्टवान् अहम् ।
पूर्वꣳ यत्र यद् आसीत् तद्- गन्धोऽप्य् अस्ति न कुत्रचित्

śrī-gopa-kumāra uvāca—
brahma-lokād imāṁ pṛthvīm āgacchan dṛṣṭavān aham |
pūrvaṁ yatra yad āsīt tad- gandho'py asti na kutracit

Translation

Çré Gopa-kumära said: O brähmaëa, when I returned to this earth from Brahmaloka, I observed there was no sign whatsoever, not even a scent, of what had been here before.

2.3.2

परꣳ श्री-मथुरा तादृग् वनाद्रि-सरिद्-अन्विता ।
विराजते यथा-पूर्वꣳ तादृशैर् जङ्गमैर् वृता

paraṁ śrī-mathurā tādṛg vanādri-sarid-anvitā |
virājate yathā-pūrvaṁ tādṛśair jaṅgamair vṛtā

Translation

However, only Çré Mathurä-maëòala, graced with its forests, mountains, rivers, and moving and non-moving living beings, was still present, looking as splendid as before.

2.3.3

आज्ञाꣳ भगवतः स्मृत्वा भ्रमन् वृन्दावनान्तरे ।
अन्विश्य कुञ्जे'त्रापश्यꣳ स्व-गुरुꣳ प्रेम-मूर्छितम्

ājñāṁ bhagavataḥ smṛtvā bhraman vṛndāvanāntare |
anviśya kuñje'trāpaśyaṁ sva-guruṁ prema-mūrchitam

Translation

Remembering Çré Bhagaván's order, I wandered here and there, throughout this Våndävana. Then, in a grove, I saw my gurudeva. He was in an unconscious state, overwhelmed with prema.

2.3.4

प्रयासैर् बहुभिः स्वास्थ्यꣳ नीतो'सौ वीक्ष्य माꣳ नतम् ।
परिरेभे'थ सर्वज्ञो बुबुधे मन्-मनोरथम्

prayāsair bahubhiḥ svāsthyaṁ nīto'sau vīkṣya māṁ natam |
parirebhe'tha sarvajño bubudhe man-manoratham

Translation

Reviving him with great effort, I offered obeisances at his feet. Seeing me bowing down, he embraced me. Çré Gurudeva was omniscient, and so he understood the desire in my heart (to go to mukti-pada, the abode of liberation).

2.3.5

स्नात्वा स्व-दत्त-मन्त्रस्य ध्यानादि-विधिम् उद्दिशन् ।
किञ्चिन् मुखेन किञ्चिच् च सङ्केटेनाभ्यवेदयत्

snātvā sva-datta-mantrasya dhyānādi-vidhim uddiśan |
kiñcin mukhena kiñcic ca saṅketeṇābhyavedayat

Translation

After that, he bathed and then instructed me in the rules of meditation and the worship of the mantra he had given me. Some rules he spoke, and others he indicated by gesture.

2.3.6

जगाद च निजꣳ सर्वम् इदꣳ प्रेष्ठया ते'ददम् ।
सर्वम् एतत्-प्रभावेन स्वयꣳ ज्ञास्यसि लप्स्यसे

jagāda ca nijaṁ sarvam idaṁ preṣṭhayā te'dadam |
sarvam etat-prabhāvena svayaṁ jñāsyasi lapsyase

Translation

After this, Çré Gurudeva told me, "O son, you are very dear to me, and therefore, I am giving you my entire wealth. By the power of chanting this mantra, all other secrets will automatically be revealed to you."

2.3.7

हर्षेण महता तस्य पादयोः पतिते मयि ।
सो'न्तर्हित इवागच्छद् यत्र कुत्राप्य् अलक्षितम्

harṣeṇa mahatā tasya pādayoḥ patite mayi |
so'ntarhita ivāgacchad yatra kutrāpy alakṣitam

Translation

Overjoyed, I fell at his lotus feet. However, suddenly, he disappeared. He went elsewhere, unnoticed.

2.3.8

अहꣳ च तद्-वियोगार्तꣳ मनो विष्टभ्य यत्नतः ।
यथादेशꣳ स्व-मन्त्रꣳ तꣳ प्रवृत्तो जाप्तुम् अदरात्

ahaṁ ca tad-viyogārtaṁ mano viṣṭabhya yatnataḥ |
yathādeśaṁ sva-mantraṁ taṁ pravṛtto jāptum adarāt

Translation

Although, in my separation from Çré Gurudeva, my mind was distressed, I managed to compose myself with great effort. Then I began to respectfully chant my mantra just as instructed.

2.3.9

पञ्च-भौतिकतातीतꣳ स्व-देहꣳ कलयन् रवेः ।
निर्भिद्य मण्डलꣳ गच्छन्न् ऊर्ध्वꣳ लोकान् व्यलोकयम्

pañca-bhautikatātītaṁ sva-dehaṁ kalayan raveḥ |
nirbhidya maṇḍalaṁ gacchann ūrdhvaṁ lokān vyalokayam

Translation

I saw. By the power of chanting, I felt my body transform into an unearthly body that was transcendental to the five material elements. Proceeding toward the upper planets, I crossed the sun globe and saw the fourteen worlds.

2.3.10

दुषितान् बहु-दोषेण सुखाभासेन भूषितान् ।
मयामयान् मनो-राज्य- स्वप्न-दृष्टार्थ-सम्मितान्

duṣitān bahu-doṣeṇa sukhābhāsena bhūṣitān |
mayāmayān mano-rājya- svapna-dṛṣṭārtha-sammitān

Translation

I saw that all the planets, decorated with only shadows of real happiness, are riddled with all kinds of defects. They are simply creations of Mäyä and are unreal, like objects seen in a dream.

2.3.11

पूर्वं ये बहु-कालेन सम्प्राप्ताः क्रमशो'धुना ।
सर्वे निमेषतः क्रन्ता युगपन् मनसेव ते

pūrvaṁ ye bahu-kālena samprāptāḥ kramaśo'dhunā |
sarve nimeṣataḥ krantā yugapan manaseva te

Translation

Previously, it took me a long time to reach these planets, which I had crossed one after another. Now I passed them by all at once, in the blink of an eye, at the speed of mind.

2.3.12

ब्रह्म-लोकात् सुखैः कोटि- गुणितैर् उत्तरोत्तरम् ।
वैभवैश् च महिष्ठानि प्राप्तो'स्म्य् आवरणान्य् अथ

brahma-lokāt sukhaiḥ koṭi- guṇitair uttarottaram |
vaibhavaiś ca mahiṣṭhāni prāpto'smy āvaraṇāny atha

Translation

I then entered the excellent coverings of the universe. The happiness and the opulences there were progressively millions of times superior to those on the planet of Çré Brahmä.

2.3.13-14

कार्योपाधिम् अति-क्रन्तैः प्राप्त-व्यक्रम-मुक्तिकैः ।
लिङ्गाख्य कारणोपाधिम् अति-क्रमितुम् आत्मभिः

प्रविश्य तत्-तद्-रूपेण भुज्यमनानि कामतः ।
तत्-तद्-उद्भव-निःशेष- सुख-सार-मयानि हि

kāryopādhim ati-krantaiḥ prāpta-vyakrama-muktikaiḥ |
liṅgākhyaṁ kāraṇopādhim ati-kramitum ātmabhiḥ

praviśya tat-tad-rūpeṇa bhujyamanāni kāmataḥ |
tat-tad-udbhava-niḥśeṣa- sukha-sāra-mayāni hi

Translation

Those who attain gradual, systematic liberation first transcend the active, or gross, designation (the body made of five cosmic elements: earth, water, fire, air, and ether). Then they reach these coverings of the universe, where they transcend the subtle designations (mind, intelligence, and false ego). Entering each covering in succession, they obtain bodies suitable for that stratum, where they enjoy at will immense pleasures greater than those generated by the fundamental elements (tattvas), such as earth. Since cause (käraëa) is superior to effect, or action (kärya, gross material elements), it follows that happiness generated by the cause is vastly superior to happiness coming from its effect.

2.3.15-16

पृथिव्य्-आवरण तेषा प्रथम गतवान् अहम् ।
तद्-ऐश्वर्याधिकारिण्या धारिण्या पूजित प्रभुम्

ब्रह्माण्ड-दुर्लभैर् द्रव्यैर् महा-सूकर-रूपिणम् ।
अपश्य प्रतिरोमान्त- भ्रमद्-ब्रह्माण्डा-वैभवम्

pṛthivy-āvaraṇaṁ teṣāṁ prathamaṁ gatavān aham |
tad-aiśvaryādhikāriṇyā dhāriṇyā pūjitaṁ prabhum

brahmāṇḍa-durlabhair dravyair mahā-sūkara-rūpiṇam |
apaśyaṁ pratiromānta- bhramad-brahmāṇḍā-vaibhavam

Translation

First I entered the covering composed of earth, and there I saw the Lord in the form of the great boar (Çré Varäha-deva). The earth goddess, Dharaëé-devé, the proprietress of the opulence of that layer, was worshiping Him with rare, exotic items, while the opulences of many brahmäëòas (universes) were spinning in every pore of His body.

2.3.17

तस्याꣳ कारण-रूपायाꣳ कार्य-रूपम् इदꣳ जगत् ।
तद्-उपादनकꣳ सर्वꣳ स्फुरितꣳ च व्यलोकयम्

tasyāṁ kāraṇa-rūpāyāṁ kārya-rūpam idaṁ jagat |
tad-upādanakaṁ sarvaṁ sphuritaṁ ca vyalokayam

Translation

Within the goddess earth, who embodies the causal principle (käraëa- rüpä), I saw the effective, or active, principle (kärya-rüpa) being manifest, or in other words, I saw all the ingredients of the universe being manifest.

2.3.18

विधाय भगवत्-पूजाꣳ तयातिथ्येन सत्-कृतः ।
दिनानि कतिचित् तत्र भोगार्थम् अहम् अर्थितः

vidhāya bhagavat-pūjāṁ tayātithyena sat-kṛtaḥ |
dināni katicit tatra bhogārtham aham arthitaḥ

Translation

As soon as Dharaëé-devé finished her worship of Çré Bhagavän, she honored me as a welcome guest and requested me to stay for a few days and enjoy the pleasures there.

2.3.19

ताम् अनुज्ञाप्य केनाप्य् आ- कृष्यमाण इवासु तत् ।
आतीत्यावरण प्राप्तः पराण्य् आवरणानि सत्

tām anujñāpya kenāpy ā- kṛṣyamāṇa ivāsu tat |
ātītyāvaraṇaṁ prāptaḥ parāṇy āvaraṇāni sat

Translation

However, I requested permission from the earth goddess to depart. At that time, I felt as if I were being pulled away by the attraction of some unknown force, and I quickly crossed the other six layers.

2.3.20-21

महा-रूप-धरैर् वारि- तेजो-वाय्व्-अम्बरैस् तथा ।
अहङ्कार-महद्भ्या च स्व-स्वावरणतो'र्चितम्

क्रमेण मत्स्य सुर्य च प्रद्युम्नम् अनिरुद्धकम् ।
सङ्कर्षण वासुदेव भगवन्तम् अलोकयम्

mahā-rūpa-dharair vāri- tejo-vāyv-ambarais tathā |
ahaṁkāra-mahadbhyāṁ ca sva-svāvaraṇato'rcitam

krameṇa matsyaṁ suryaṁ ca pradyumnam aniruddhakam |
saṁkarṣaṇaṁ vāsudevaṁ bhagavantam alokayam

Translation

In their respective layers, I saw that the presiding Deities of water, fire, air, ether, ego, and the total material energy (mahat-tattva) had assumed gigantic forms and were worshiping Bhagavän's respective manifestations: Matsya, Sürya, Pradyumna, Aniruddha, Saìkarñaëa, and Väsudeva.

2.3.22

स्व-कार्यात् पूर्व-पूर्वस्मात् कारण चोत्तरोत्तरम् ।
पूज्य-पूजक-भोग-श्री- महत्त्वेनाधिकाधिकम्

sva-kāryāt pūrva-pūrvasmāt kāraṇaṁ cottarottaram |
pūjya-pūjaka-bhoga-śrī- mahattvenādhikādhikam

Translation

Every layer is the cause of the one before it. For instance, the layer of water is the cause (käraëa) of the earth layer, which represents the effect (kärya). Each successive layer possesses progressively more magnifi- cent objects of worship, worshipers, enjoyment, opulence, and glories.

2.3.23

पूर्ववत् तान्य् अतिक्रम्य प्रकृत्य्-आवरण गतः ।
महा-तमोमय सान्द्र- स्यामिकाक्षि-मनोहरम्

pūrvavat tāny atikramya prakṛty-āvaraṇaṁ gataḥ |
mahā-tamomayaṁ sāndra- syāmikākṣi-manoharam

Translation

I successively crossed all the layers as before, and at last I entered the layer of great primordial ignorance, which was the embodiment of the material energy, prakåti. The dense, dark blue splendor of that place stole my eyes and mind.

2.3.24

तस्मान् निजेष्ट-देवस्य वर्ण-सादृश्यम् आतते ।
दृष्ट्वाह नितरा हृष्टो नैच्छ गन्तु ततो'ग्रतः

tasmān nijeṣṭa-devasya varṇa-sādṛśyam ātate |
dṛṣṭvāhaṁ nitarāṁ hṛṣṭo naicchaṁ gantuṁ tato'grataḥ

Translation

Seeing that the hue of the prakåti layer was similar to that of my beloved Lord, I was overjoyed and did not wish to go any further.

2.3.25

श्री-मोहिनी-मूर्ति-धरस्य तत्र
विभ्राजमान्स्य निजेश्वरस्य ।
पूजा समाप्य प्रकृतिः प्रकृष्ट-
मूर्तिः सपद्य् एव समभ्ययन् माम्

śrī-mohinī-mūrti-dharasya tatra
vibhrājamānsya nijeśvarasya |
pūjāṁ samāpya prakṛtiḥ prakṛṣṭa-
mūrtiḥ sapady eva samabhyayan mām

Translation

The goddess Çré Prakåti-devé, charmingly attired, appeared before me after she finished the worship of her Lord, who was personally present there as Çré Mohiné-mürti.

2.3.26

उपानयन् महा-सिद्धिर् अनिमाद्य ममाग्रतः ।
ययाचे च पृथिव्य्-आदि- वत् तत्र मद्-अवस्थितिम्

upānayan mahā-siddhir animādya mamāgrataḥ |
yayāce ca pṛthivy-ādi- vat tatra mad-avasthitim

Translation

Just as Dharaëé-devé and the Deities of the other coverings had done, that goddess of the material energy respectfully placed before me a collection of gifts, such as aëimä and the other mystic perfections, and implored me to stay there for some time.

2.3.27

स-स्नेहꣳ च जगादेदꣳ यदि त्वꣳ मुक्तिम् इच्छसि ।
तदाप्य् अनुगृहाणेमाꣳ माꣳ तस्याः प्रतिहारिणीम्

sa-snehaṁ ca jagādedaṁ yadi tvaṁ muktim icchasi |
tadāpy anugṛhāṇemāṁ māṁ tasyāḥ pratihāriṇīm

Translation

Then, Prakåti-devé affectionately told me, “If you desire to obtain liberation, then you must show me your favor, since I alone guard the door to liberation.

2.3.28

भक्तिम् इच्छसि वा विष्णोस् तथाप्य् एतस्य चेटिकाम् ।
भगिनीꣳ शक्ति-रूपꣳ माꣳ कृपया भज भक्तिदम्

bhaktim icchasi vā viṣṇos tathāpy etasya ceṭikām |
bhaginīṁ śakti-rūpaṁ māṁ kṛpayā bhaja bhaktidam

Translation

“And if you want the loving service of Viñëu, still you should kindly serve me, the bestower of bhakti, for I am Çré Viñëu’s maidservant, His sister, and His energy.”

2.3.29

श्री-गोप-कुमार उवाच—
तद् अशेषम् अनादृत्य विष्णु-शक्ति-धिया परम् ।
ताꣳ नत्वावरणꣳ रम्य- वर्णꣳ तद् द्रष्टुम् अभ्रमम्

śrī-gopa-kumāra uvāca—
tad aśeṣam anādṛtya viṣṇu-śakti-dhiyā param |
tāṁ natvāvaraṇaṁ ramya- varṇaṁ tad draṣṭum abhramam

Translation

Çré Gopa-kumära said: I accepted neither the mystic perfections such as aëimä presented by Prakåti-devé, nor her words, but I bowed before her, considering her only to be the energy of Viñëu. Then I began wandering around to see the beautiful luster of her layer.

2.3.30

प्राधानिकैर् जीव-सङ्घैर् भुज्यमानꣳ मनोरमम् ।
सर्वतः सर्व-माहात्म्या- धिक्येन विलसत् स्वयम्

prādhānikair jīva-saṅghair bhujyamānaṁ manoramam |
sarvataḥ sarva-māhātmyā- dhikyena vilasat svayam

Translation

There, I saw enjoying in that enchanting layer innumerable living beings whose bodies were made of primordial, undifferentiated matter (the gross pradhäna) and who were devoid of material designations. That prakåti, the material layer, in addition to being delightful, was self- effulgent, manifesting varieties of opulences that were more magnificent than any cause or effect, subtle or gross.

2.3.31

बहु-रूपꣳ दुर्विभव्यꣳ महा-मोहन-वैभवम् ।
कार्य-कारण-सङ्घाटैः सेव्यमानꣳ जगन्-मयम्

bahu-rūpaṁ durvibhavyaṁ mahā-mohana-vaibhavam |
kārya-kāraṇa-saṅghāṭaiḥ sevyamānaṁ jagan-mayam

Translation

That layer of prakåti had countless forms. It was indescribable and full of captivating opulences. The whole material creation, furnished by the combination of effect (kärya) and cause (käraëa) pervades this prakåti.

2.3.32

अथेश्वरेच्छयातीत्य दुरन्तꣳ तद् घनꣳ तमः ।
तेजः-पुञ्जम् अपश्यꣳ तꣳ दृन्-निमीलन-कारणम्

atheśvarecchayātītya durantaṁ tad ghanaṁ tamaḥ |
tejaḥ-puñjam apaśyaṁ taṁ dṛn-nimīlana-kāraṇam

Translation

After that, by the Lord's will, I passed through that dense darkness of primordial ignorance (which is incredibly arduous to cross). Then I saw a gigantic mass of effulgence so blinding that it made me tremble with fear and close my eyes.

2.3.33

भक्त्या परमया यत्नाद् अग्रे दृष्टीः प्रसारयन् ।
सूर्य-कोटि-प्रतीकासम् अपश्यꣳ परमेश्वरम्

bhaktyā paramayā yatnād agre dṛṣṭīḥ prasārayan |
sūrya-koṭi-pratīkāsam apaśyaṁ parameśvaram

Translation

I crossed that layer with supreme devotion. As I struggled to look ahead, I saw the Supreme Lord, who was as effulgent as billions of suns.

2.3.34

मनो-दृग्-आनन्द-विवर्धनꣳ विभुꣳ
विचित्र-माधुर्य-विभूषणाचितम् ।
समग्र-सत्-पूरुष-लक्षणान्वितꣳ
स्फुरत्-पर-ब्रह्ममयꣳ महाद्भुतम्

mano-dṛg-ānanda-vivardhanaṁ vibhuṁ
vicitra-mādhurya-vibhūṣaṇācitam |
samagra-sat-pūruṣa-lakṣaṇānvitaṁ
sphurat-para-brahmamayaṁ mahādbhutam

Translation

Although effulgent like billions of suns, the Supreme Lord increased the bliss of the mind and eyes. Decorated with varieties of beautiful ornaments and endowed with all saintly qualities, He revealed Himself in the most amazing form of Parabrahman, the Supreme Absolute Truth.

2.3.35

सदा-गुणातीतम् अशेष-सद्-गुण
निराकृति लोक-मनोरमाकृतिम् ।
प्रकृत्याधिष्ठतृतया विलासिन
तदीय-सम्बन्ध-विहीनम् अच्युतम्

sadā-guṇātītam aśeṣa-sad-guṇaṁ
nirākṛtiṁ loka-manoramākṛtim |
prakṛtyādhiṣṭhatṛtayā vilāsinaṁ
tadīya-sambandha-vihīnam acyutam

Translation

Although He is beyond material qualities, He is the abode of unlimited qualities, such as affection for His devotees (bhakta-vätsalya). Although He has no mundane form, He has a transcendental form that attracts the world. Being infallible, although He performs pastimes as the predominating Deity of material nature, He has no relationship with the material energy.

2.3.36

महा-सम्भ्रम-सन्त्रास- प्रमोद-भाव-विह्वलः ।
तदा कि करवानीति ज्ञातु नेशे कथञ्चन

mahā-sambhrama-santrāsa- pramoda-bhāva-vihvalaḥ |
tadā kiṁ karavānīti jñātuṁ neśe kathañcana

Translation

Upon receiving darçana of the Supreme Lord, I was overwhelmed by awe, fear, and bliss, and simply could not figure out what to do.

2.3.37

यद्यपि स्व-प्रकाशो'साव् अतीतेन्द्रिय-वृत्तिकः ।
तत्-कारुण्य-प्रभावेन पर साक्षात् समीक्ष्यते

yadyapi sva-prakāśo'sāv atītendriya-vṛttikaḥ |
tat-kāruṇya-prabhāvena paraṁ sākṣāt samīkṣyate

Translation

Although He manifests only by His own wish, and He is beyond the function of the senses, still by the power of His mercy I was able to see Him directly.

2.3.38

नैतन् निश्चेतुम् ईशो'य दृग्भ्या चित्तेन वेक्ष्यते ।
कि वातिक्रम्य तत्-सर्वम् आत्म-भावेन केनचित्

naitan niścetum īśe'yaṁ dṛgbhyāṁ cittena vekṣyate |
kiṁ vātikramya tat-sarvam ātma-bhāvena kenacit

Translation

But was I seeing that Supreme Lord with my eyes or with my mind? I was unable to discern this. Or, surpassing the functions of both external and internal senses, was my very soul beholding Him?

2.3.39

क्षणान् निराकारम् इवावलोकयन्
स्मरामि नीलाद्रि-पतेर् अनुग्रहम् ।
क्षणाच् च साकारम् उदीक्ष्य पूर्ववन्
महा-महः-पुञ्जम् अमु लभे मुदम्

kṣaṇān nirākāram ivāvalokayan
smarāmi nīlādri-pater anugraham |
kṣaṇāc ca sākāram udīkṣya pūrvavan
mahā-mahaḥ-puñjam amuṁ labhe mudam

Translation

After a moment, when I again observed that vast, intense effulgence as formless and impersonal, I was pained at heart. I thus remembered the mercy of Çré Jagannätha, the Lord of Nélädri, and the very next moment, I again saw the Lord in personal form. This brought me great joy.

2.3.40

कदापि तस्मिन्न् एवाहम् लीयमानो'नुकम्पया ।
रक्षेय निज-पादाब्ज- नखा□शु-स्पर्शतो'मुना

kadāpi tasminn evāham līyamāno'nukampayā |
rakṣeya nija-pādābja- nakhāṁśu-sparśato'munā

Translation

Sometimes, the mercy of the Supreme Lord would save me as I would begin to merge into that effulgent mass. The radiance emanating from the jewel-like toenails of His lotus feet would touch me and protect me from that calamity.

2.3.41

भिन्नाभिन्नैर् महा-सिद्धैः सूक्ष्मैः सूर्यम् इवा□शुभिः ।
वृत□ भक्तैर् इवालोक्य कदापि प्रीयते मनः

bhinnābhinnair mahā-siddhaiḥ sūkṣmaiḥ sūryam ivāṁśubhiḥ |
vṛtaṁ bhaktair ivālokya kadāpi prīyate manaḥ

Translation

Just as the sun is surrounded on all sides by the minute particles of its rays, similarly Parameçvara was also surrounded in all directions by different exalted, perfected souls appearing to be His devotees. Seeing this, I sometimes felt blissful at heart.

2.3.42

इत्थम् आनन्द-सन्दोहम् अनुविन्दन् निमग्न-धीः ।
आत्माराम इवाभुव पूर्ण-काम इवाथवा

ittham ānanda-sandoham anuvindan nimagna-dhīḥ |
ātmārāma ivābhuvaṁ pūrṇa-kāma ivāthavā

Translation

In this way, my mind became submerged in an ocean of bliss. At that time, I also felt like one who is ätmäräma – satisfied in the self, or who is pürëa-käma – whose every desire has been fulfilled.

2.3.43

तर्कार्चित-विचारौघैर् इदम् एव पर पदम् ।
परा कष्ठा गत चैतद् अम सि परम फलम्

tarkārcita-vicāraughair idam eva paraṁ padam |
parāṁ kaṣṭhāṁ gataṁ caitad amaṁsi paramaṁ phalam

Translation

At that time, with logic and reason, I deliberated within my mind and concluded that this alone is the supreme destination and the ultimate limit of supreme perfection.

2.3.44

पद-स्वभाविकानन्द- तरङ्ग-क्षोभ-विह्वले ।
चित्ते तद्-अन्य-स्व-प्राप्य- ज्ञानम् अन्तर्-दधाव् इव

pada-svabhāvikānanda- taraṅga-kṣobha-vihvale |
citte tad-anya-sva-prāpya- jñānam antar-dadhāv iva

Translation

My heart became overwhelmed and was thus unsteady due to the waves of bliss that were natural to Mahäkäla-pura. Knowledge of all other things that I had previously acquired automatically almost disappeared, leaving only knowledge of Parameçvara.

2.3.45

श्रीमन्-महा-भगवतोपदेशतः
सन्-मन्त्र-सेवा-बलतो न केवलम् ।
लीना कदाचिन् निज-पूज्य-देवता-
पादाब्ज-साक्षाद्-अवलोक-लालसा

śrīman-mahā-bhagavatopadeśataḥ
san-mantra-sevā-balato na kevalam |
līnā kadācin nija-pūjya-devatā-
pādābja-sākṣād-avaloka-lālasā

Translation

By the influence of the instructions of mahä-bhägavata Çré Gurudeva, and by the power of service to the mantra he gave me, my desire to directly see my worshipable Deity's lotus feet never left me.

2.3.46

उतास्य तेजो-मय-पूरुषस्य
विचार-लोकेन विवर्धितो'भूत् ।
निजेष्ट-सन्दर्शन-दीर्घ-लोभः
स्मृतेः सृति नीत इव प्रकर्षात्

utāsya tejo-maya-pūruṣasya
vicāra-lokena vivardhito'bhūt |
nijeṣṭa-sandarśana-dīrgha-lobhaḥ
smṛteḥ sṛtiṁ nīta iva prakarṣāt

Translation

Rather, by seeing that effulgent Personality for a long time, my greed for direct darçana of my worshipable Deity Çré Madana-gopäla increased even more, and He seemed to be forcing Himself on the path of my memory.

2.3.47

तेन तꣳ प्रकटꣳ पश्यन्न् अपि प्रीये न पूर्ववत् ।
सीदाम्य् अथ लयꣳ स्वस्य सङ्कमनः स्वयम्-भवम्

tena taṁ prakaṭaṁ paśyann api prīye na pūrvavat |
sīdāmy atha layaṁ svasya saṅkamanaḥ svayam-bhavam

Translation

Therefore, although I was seeing the Lord of the abode of liberation, Parameçvara, in His personal form, I could not be happy as before. Rather, I was always disturbed and frightened, thinking, “I might merge into Him.”

2.3.48

व्रजभूमाव् इहागत्य साधये'हꣳ स्व-वञ्छितम् ।
विमृशन्न् एवम् अश्रौषꣳ गीत-वाद्याद्भुत-ध्वनिम्

vrajabhūmāv ihāgatya sādhaye'haṁ sva-vañchitam |
vimṛśann evam aśrauṣaṁ gīta-vādyādbhuta-dhvanim

Translation

Just as I was thinking, “When shall I go to Vraja-bhümi and perform the devotional practices I desire?” I heard the sound of extraordinary singing and instrumental music.

2.3.49

हृष्टो'हꣳ परितः पश्यन् वृषारूढꣳ व्यलोकयम् ।
कम् अप्य् ऊर्ध्व-पदात् तत्रा- यान्तꣳ सर्व-विलक्षणम्

hṛṣṭo'haṁ paritaḥ paśyan vṛṣārūḍhaṁ vyalokayam |
kam apy ūrdhva-padāt tatrā- yāntaṁ sarva-vilakṣaṇam

Translation

Thrilled to hear that sound, I looked all around and saw a completely extraordinary person sitting on a bull and descending from a higher realm.

2.3.50

कर्पूर-गौरꣳ त्रिदृशꣳ दिग्-अम्बरꣳ
चन्द्रार्ध-मौलिꣳ ललितꣳ त्रि-शूलिनम् ।
गङ्गा-जल-म्लान-जटावली-धरꣳ
भस्माङ्ग-रागꣳ रुचिरास्थि-मालिनम्

karpūra-gauraṁ tridṛśaṁ dig-ambaraṁ
candrārdha-mauliṁ lalitaṁ tri-śūlinam |
gaṅgā-jala-mlāna-jaṭāvalī-dharaṁ
bhasmāṅga-rāgaṁ rucirāsthi-mālinam

Translation

That three-eyed personality was as white as camphor and clad only in the directions. Charming, and adorned with a half-moon on his forehead, he looked beautiful, with matted locks washed by Gaìgä water. His body was coated with ashes, he sported an enchanting garland of bones, and he was carrying a trident in his hand.

2.3.51

गौर्या निजाङ्काश्रितयानुरञ्जितꣳ
दिव्यातिदिव्यैः कलितꣳ परिच्छदैः ।
आत्मानुरूपैः परिवार-सञ्चयैः
सꣳसेव्यमानꣳ रुचिराकृतीहितैः

gauryā nijāṅkāśritayānurañjitaṁ
divyātidivyaiḥ kalitaṁ paricchadaiḥ |
ātmānurūpaiḥ parivāra-sañcayaiḥ
saṁsevyamānaṁ rucirākṛtīhitaiḥ

Translation

Sitting on his lap was a woman of golden complexion, who was satisfied with his affection. That great personality was surrounded by suitable attendants who were serving him with celestial umbrellas, cämaras, and other items that were even more divine than that of heaven. These servants, whose forms and actions were most enchanting, were perfectly suited to their master.

2.3.52

परमं विस्मयं प्राप्तो हर्षं चैतद् अचिन्तयम् ।
को'न्व् अयं परिवाराढ्यो भाति मुक्ति-पदोपरि

paramaṁ vismayaṁ prāpto harṣaṁ caitad acintayam |
ko'nv ayaṁ parivārāḍhyo bhāti mukti-padopari

Translation

Seeing him, I was astonished and elated, and I thought, "Who is this personality coming from above the abode of liberation and surrounded by such an entourage?"

2.3.53

जगद्-विलक्षणैश्वर्यो मुक्त-वर्गाधिको'पि सन् ।
लक्ष्यते'ति-सद्-आचारो महा-विषयवान् इव

jagad-vilakṣaṇaiśvaryo mukta-vargādhiko'pi san |
lakṣyate'ti-sad-ācāro mahā-viṣayavān iva

Translation

His distinctive opulences far surpassed anything of this world. Although he is far superior to all liberated souls, at the same time, he gave the impression of being a great hedonist who transgresses virtuous conduct.

2.3.54

परानन्द-भराक्रान्त- चेतस् तद्-दर्शनाद् अहम् ।
नमन् स-परिवारं तं कृपयालोकितो'मुना

parānanda-bharākrānta- cetas tad-darśanād aham |
naman sa-parivāraṁ taṁ kṛpayālokito'munā

Translation

Seeing the husband of Gauré, my consciousness was overwhelmed with great bliss. I offered obeisances to him along with all his associates, and he cast his merciful glance upon me.

2.3.55

हर्ष-वेगाद् उपव्रज्य श्रीमन्-नन्दीश्वराह्वयम् ।
अपृच्छं तद्-गणाध्यक्षं तद्-वृत्तान्तं विशेषतः

harṣa-vegād upavrajya śrīman-nandīśvarāhvayam |
apṛcchaṁ tad-gaṇādhyakṣaṁ tad-vṛttāntaṁ viśeṣataḥ

Translation

Feeling supreme joy, I approached and specifically inquired about him from the leader of his associates, Çréman Nandéçvara.

2.3.56

स स-हासम् अवोचन् मां गोपालोपासना-परा ।
गोप-बाल न जानीषे श्री-शिवं जगद्-ईश्वरम्

sa sa-hāsam avocan māṁ gopālopāsanā-parā |
gopa-bāla na jānīṣe śrī-śivaṁ jagad-īśvaram

Translation

He (Çré Nandé) laughed and told me, “O cowherd boy, you are devoted to the worship of Gopäla! You don’t know that this is Jagadéçvara Lord Çiva, the lord of the universe?

2.3.57

भुक्तेर् मुक्तेश् च दाताय भगवद्-भक्ति-वर्धनः ।
मुक्तानाम् अपि सम्पूज्यो वैष्णवानां च वल्लभः

bhukter mukteś ca dātāyaṁ bhagavad-bhakti-vardhanaḥ |
muktānām api sampūjyo vaiṣṇavānāṁ ca vallabhaḥ

Translation

“He is the giver of both material pleasure and liberation, and he increases the devotees’ love for Bhagavän. He is worshipable by all liberated souls and is very dear to the Vaiñëavas.

2.3.58-59

शिव-कृष्णापृथग्-दृष्टि- भक्ति-लभ्यात् स्व-लोकतः ।
स्वानुरूपात् कुवेरस्य सख्युर् भक्ति-वशी-कृताः

कैलासाद्रिम् अलङ्कर्तुं पार्वत्या प्रिययानया ।
समं परिमितैर् याति प्रियैः परिवृतैर् वृतः

śiva-kṛṣṇāpṛthag-dṛṣṭi- bhakti-labhyāt sva-lokataḥ |
svānurūpāt kuverasya sakhyur bhakti-vaśī-kṛtāḥ

kailāsādrim alaṅkartuṁ pārvatyā priyayānayā |
samaṁ parimitair yāti priyaiḥ parivṛtair vṛtaḥ

Translation

"When bhakti is performed with the perspective that Çré Çiva and Çré Kåñëa are nondifferent, one attains that abode, Çivaloka, which perfectly corresponds to Lord Çiva. Now, captivated by the devotion of his friend Kuvera for him, Lord Çiva has left this abode. With his beloved Pärvaté and some of his followers, he is traveling to Mount Kailäsa to increase its beauty with his presence."

2.3.60

श्री-गोप-कुमार उवाच—
तद् आकर्ण्या प्रहृष्टो'हम् ऐच्छं तस्मान् महेश्वरात् ।
प्रसादं कम् अपि प्राप्तुम् आत्मनो हृदयङ्गमम्

śrī-gopa-kumāra uvāca—
tad ākarṇyā prahṛṣṭo'ham aicchaṁ tasmān maheśvarāt |
prasādaṁ kam api prāptum ātmano hṛdayaṅgamam

Translation

Çré Gopa-kumära said: I was extremely pleased to hear Nandéçvara's words. When I understood that Çiva and Kåñëa are nondifferent, I began to desire to obtain some special mercy from Maheçvara that I could perceive and experience.

2.3.61

ज्ञात्वा भगवता तेन दृष्टादिष्टस्य नन्दिनः ।
उपदेशेन शुद्धेन स्वय मे स्फुरद् अञ्जसा

jñātvā bhagavatā tena dṛṣṭādiṣṭasya nandinaḥ |
upadeśena śuddhena svayaṁ me sphurad añjasā

Translation

The omniscient bhagavän Çré Mahädeva understood my intention and ordered Çré Nandéçvara to instruct me. By Nandéçvara's pure guidance, the truth of oneness easily manifested in my heart.

2.3.62

श्रीमन्-मदन-गोपालान् निज-प्राणेष्ट-दैवतात् ।
अभिन्नः श्री-महेशो'यम् उत तद्-भाव-वर्धनः

śrīman-madana-gopālān nija-prāṇeṣṭa-daivatāt |
abhinnaḥ śrī-maheśo'yam uta tad-bhāva-vardhanaḥ

Translation

Then I could understand that this Çré Maheçvara is nondifferent from Çré Madana-gopäla, the worshipable Deity of my very life, and he alone causes all devotees to increase their devotion to the Lord.

2.3.63

सुख तद्-गण-मध्ये'ह प्रविष्टः प्रीणतो'खिलैः ।
शैवैः श्री-नन्दिनो'श्रौष । वृत्तम् एतद् विलक्षणम्

sukhaṁ tad-gaṇa-madhye'haṁ praviṣṭaḥ prīṇato'khilaiḥ |
śaivaiḥ śrī-nandino'śrauṣa | vṛttam etad vilakṣaṇam

Translation

I cheerfully joined Çré Çiva's followers, who increased my pleasure even more. Then I heard an extraordinary account from the bull named Çré Nandé, Lord Çiva's carrier.

2.3.64

सदैक-रूपो भगवान् शिवो'य
वसन् स्व-लोके प्रकटः सदैव ।
विलोक्यते तत्र निवास-तुष्टैस्
तद्-एक-निष्ठैः सतत निजेष्टैः

sadaika-rūpo bhagavān śivo'yaṁ
vasan sva-loke prakaṭaḥ sadaiva |
vilokyate tatra nivāsa-tuṣṭais
tad-eka-niṣṭhaiḥ satataṁ nijeṣṭaiḥ

Translation

This bhagavän Çré Çiva exists eternally in one form, and he is always manifest in his beloved Çivaloka, where his unalloyed devotees, who also reside there perpetually, see him with great happiness.

2.3.65

स्वाभिन्न-भगवद्-भक्ति- लाम्पट्य ग्राहयन्न् इव ।
सदा रमयति स्वीयान् नृत्य-गीतादि-कौतुकैः

svābhinna-bhagavad-bhakti- lāmpaṭyaṁ grāhayann iva |
sadā ramayati svīyān nṛtya-gītādi-kautukaiḥ

Translation

Çré Çiva is always personally engaged in an ongoing festival of dancing, singing, and chanting the Lord's names. With his instructions he makes his devotees happy, kindling their greed for devotional service to Çré Kåñëa, who is nondifferent from himself.

2.3.66

भगवन्तꣳ सहस्रास्यꣳ शेष-मूर्तिꣳ निज-प्रियम् ।
नित्यम् अर्चयति प्रेम्णा दास-वज् जगदीश्वरः

bhagavantaṁ sahasrāsyaṁ śeṣa-mūrtiṁ nija-priyam |
nityam arcayati premṇā dāsa-vaj jagadīśvaraḥ

Translation

Although Çré Çiva is the lord of the world, like a servant, he always lovingly worships the thousand-hooded Çeña, his beloved form of Bhagavän.

2.3.67

ज्ञात्वेमꣳ शिव-लोकस्य विशेषाꣳ सर्वतो'धिकम् ।
प्रमोदꣳ परमꣳ प्राप्तो'प्य् अपूर्णꣳ हृद् अलक्षयम्

jñātvemaṁ śiva-lokasya viśeṣāṁ sarvato'dhikam |
pramodaṁ paramaṁ prāpto'py apūrṇaṁ hṛd alakṣayam

Translation

I became most happy to learn that Çivaloka is more special and more glorious than all other abodes. Still, I felt my heart was not full.

2.3.68

तन्-निदानम् अनासाद्य सद्यो'ज्ञासिषम् आमृशन् ।
श्रीमद्-गुरु-प्रसादाप्त- वस्तु-सेवा-प्रभावतः

tan-nidānam anāsādya sadyo'jñāsiṣam āmṛśan |
śrīmad-guru-prasādāpta- vastu-sevā-prabhāvataḥ

Translation

At first I could not discern even a trace of the reason for my discontent, but as soon as I reflected on it, everything immediately became clear by the influence of my service to the mantra that Çré Gurudeva had mercifully given me.

2.3.69

श्रीमन्-मदन-गोपाल- देव-पाद-सरोजयोः ।
लीलाद्य्-अनुभवाभावो माम् अयँ बाधते किल

śrīman-madana-gopāla- deva-pāda-sarojayoḥ |
līlādy-anubhavābhāvo mām ayaṁ bādhate kila

Translation

I was dissatisfied because I was not experiencing the glories and pastimes of the lotus feet of Çréman Madana-gopäla.

2.3.70

अबोधयँ मनो'नेन महेशेनैव स खलु ।
लीला-विशेष-वैचित्री कृता मूर्ति-विशेषतः

abodhayaṁ mano'nena maheśenaiva sa khalu |
līlā-viśeṣa-vaicitrī kṛtā mūrti-viśeṣataḥ

Translation

Having determined this, I explained to my mind, "It is Çré Maheçvara himself who, having assumed some other form that is supremely attractive, is manifesting all those special varieties of pastimes."

2.3.71-72

तथाप्य् अवस्थाम् आलक्ष्य स्व-चित्तम् इदम् अब्रुवम् ।
यद्य् अस्मिन्न् अनुभूयेत स तद्-रूपादि-माधुरी

तथापि दीर्घ-वञ्छा ते'नुग्रहाद् अस्य सेत्स्यति ।
अचिराद् इति मन्यस्व स्व-प्रसाद-विशेषतः

tathāpy avasthām ālakṣya sva-cittam idam abruvam |
yady asminn anubhūyeta sa tad-rūpādi-mādhurī

tathāpi dīrgha-vañchā te'nugrahād asya setsyati |
acirād iti manyasva sva-prasāda-viśeṣataḥ

Translation

Seeing that my mind remained dissatisfied despite my instructions, I told it, “O mind, although you are not able to experience the sweetness of the pastimes of Çré Madana-gopäla in His form as Çré Mahädeva, still, by the mercy of Çré Mahädeva, your long-cherished desire will soon be fulfilled. There is no doubt about this.”

2.3.73

एव॰ तुष्ट-मनस् तस्य तत्र केनापि हेतुना ।
विश्रान्तस्य महेशस्य पार्श्वे’तिष्ठ॰ क्षण॰ सुखम्

evaṁ tuṣṭa-manas tasya tatra kenāpi hetunā |
viśrāntasya maheśasya pārśve’tiṣṭhaṁ kṣaṇaṁ sukham

Translation

For some reason, Çré Çiva rested in the abode of liberation for a few moments. I also stood there, near him, and pacified my mind with these words of wisdom.

2.3.74

तर्ह्य् एव भगवान् दूरे केषाम् अपि महात्मनाम् ।
सङ्गीत-ध्वनिर् अत्यन्त- मधुरः कश्चिद् उद्गतः

tarhy eva bhagavān dūre keṣām api mahātmanām |
saṅgīta-dhvanir atyanta- madhuraḥ kaścid udgataḥ

Translation

O bhagavan, O greatly fortunate one! Just then I heard the very sweet singing of some exalted personalities in the distance.

2.3.75

तꣳ श्रूत्वा परमानन्द- सिन्धौ मग्नो महेश्वरः ।
महा-प्रेम-विकारात्तः प्रवृत्तो नर्तितुꣳ स्वयम्

taṁ śrūtvā paramānanda- sindhau magno maheśvaraḥ |
mahā-prema-vikārāttaḥ pravṛtto nartituṁ svayam

Translation

Hearing the sound of that music, Maheçvara was plunged into an ocean of intense bliss. Maddened by the stirring of great love within himself, he spontaneously began to dance, alone.

2.3.76

पति-व्रतोत्तमा सा तु देवी नन्द्य्-आदिभिः सह ।
प्रभुम् उत्साहयाम् आस वाद्य-सङ्कीर्तनादिभिः

pati-vratottamā sā tu devī nandy-ādibhiḥ saha |
prabhum utsāhayām āsa vādya-saṅkīrtanādibhiḥ

Translation

Çré Pärvaté-devé – the crest jewel of chaste wives – and Nandé, along with other associates, increased the enthusiasm of their lord by playing musical instruments, singing the names of the Lord, and so on.

2.3.77

सद्य एवागताꣳस् तत्रा- द्राक्षꣳ चारु-चतुर्भुजान् ।
श्रीमत्-कैशोर-सौन्दर्य- माधुर्य-विभवाचितान्

sadya evāgatāṁs tatrā- drakṣaṁ cāru-caturbhujān |
śrīmat-kaiśora-saundarya- mādhurya-vibhavācitān

Translation

Then I saw that four attractive male persons had arrived there. They had four arms and they were enchanting, bearing the beauty and sweetness of blossoming youth.

2.3.78

भूषा-भूषन-गात्रा- श्रु-च्छटाच्छादित-शैवकान् ।
निजेश्वर-महा-कीर्ति- गणानन्द-रसाप्लुतान्

bhūṣā-bhūṣana-gātrāṁ- śru-cchaṭācchādita-śaivakān |
nijeśvara-mahā-kīrti- gaṇānanda-rasāplutān

Translation

Those Vaikuëöha associates were themselves the ornaments of their ornaments, and the effulgence of their limbs was so brilliant that the associates of Çiva were concealed by it. Singing the super-excellent glories of their Lord, they were submerged in the mellow of bliss.

2.3.79

अनिर्वाच्य-तमाश् चेतो- हरि-सर्व-परिच्छदान् ।
सङ्गतान् पूर्व-दृष्टैस् तैस् चतुर्भिः सनकादिभिः

anirvācya-tamāṁś ceto- hari-sarva-paricchadān |
saṅgatān pūrva-dṛṣṭais tais caturbhiḥ sanakādibhiḥ

Translation

They are beyond the power of words to describe. Their clothes and ornaments were so beautiful as to steal your mind. Accompanying them were the four brothers headed by Sanaka, whom I had previously seen in Tapoloka.

2.3.80

तद्-दर्शन-स्वभावोत्थ- प्रहर्षाकृष्ट-मानसः ।
नाज्ञाशिष किम् अप्य् अन्तर् बहिश् चान्य निज-प्रियम्

tad-darśana-svabhāvottha- praharṣākṛṣṭa-mānasaḥ |
nājñāśiṣaṁ kim apy antar bahiś cānyaṁ nija-priyam

Translation

As a natural result of their darçana, prema welled within me and captured my mind so completely that everything I had held dear – internal or external – was thrust from my consciousness.

2.3.81

क्षणात् स्वस्थो'प्य् अहो तेषा□ दासत्वम् अपि चेतसा ।
नाशक□ याचितु□ भीत्या लज्जया च सुदुर्घटम्

kṣaṇāt svastho'py aho teṣāṁ dāsatvam api cetasā |
nāśakaṁ yācituṁ bhītyā lajjayā ca sudurghaṭam

Translation

After some time, I regained my composure. However, fearful and embarrassed, I did not deem myself fit to beg them for the rare boon of serving them.

2.3.82

एषा हि लालसा नून□ कृपन□ माम् अबाधत ।
सम्भाषेरन्न् इमे कि□ मा□ शिवस्य कृपया सकृत्

eṣā hi lālasā nūnaṁ kṛpanaṁ mām abādhata |
sambhāṣerann ime kiṁ māṁ śivasya kṛpayā sakṛt

Translation

It is extremely difficult to fulfill the desire of being the servant of Bhagavän's personal associates. Because I was unable to pray for that position even in my mind, feelings of great wretchedness and humility filled my heart. In addition, the longing to attain this servitorship began to grow and torment my heart even more. I thought, "If Çré Çiva gives me his mercy, maybe there is a chance that they will speak to me just once."

2.3.83

कुत्रत्याः कतमे वैते कृपापङ्गेन पान्तु माम् ।
यान् आलिङ्ग्य भृशा□ रुद्रः प्रेम-मूर्च्छाम् अय□ व्रजेत्

kutratyāḥ katame vaite kṛpāpaṅgena pāntu mām |
yān āliṅgya bhṛśāṁ rudraḥ prema-mūrcchām ayaṁ vrajet

Translation

Where do they reside? Who are they? Whoever they are, may they save me by their merciful sidelong glance. How astonishing! Upon embracing them, even Çré Rudra swooned in great love.

2.3.84

इत्य्-आदि-मन्-मनो-वृत्त ज्ञात्वा देव्योमयेरितः ।
शिव-चित्तानुवर्तिन्या गणेशो'कथयच् छनैः

ity-ādi-man-mano-vṛttaṁ jñātvā devyomayeritaḥ |
śiva-cittānuvartinyā gaṇeśo'kathayac chanaiḥ

Translation

Knowing the disposition of my mind, Çré Umä-devé, who follows the heart of Çré Çiva, ordered Gaëeça to say something to me.

2.3.85

श्री-गणेश उवाच—
एते वैकुण्ठ-नाथस्य श्री-कृष्णस्य महा-प्रभोः ।
पार्षदाः प्राप्त-सारूप्या वैकुण्ठाद् आगताः किल

śrī-gaṇeśa uvāca—
ete vaikuṇṭha-nāthasya śrī-kṛṣṇasya mahā-prabhoḥ |
pārṣadāḥ prāpta-sārūpyā vaikuṇṭhād āgatāḥ kila

Translation

Çré Gaëeça said: These are the personal associates of Mahäprabhu, the Supreme Lord, Çré Kåñëa, the Lord of Vaikuëöha. They have received forms like His and have come here from Vaikuëöha.

2.3.86-87

पश्येमे'प्य् अपरे यान्ति ब्रह्मणो'धिकृते'ल्पके ।
ब्रह्माण्डे चतुरास्यस्य तथामि दूरतः परे

अमी चाष्टानुखस्यैतद् द्वि-गुणे यान्ति वेगतः ।
अमी तु षोडशस्यास्य ब्रह्माण्डे द्वि-गुणे तथा

paśyeme'py apare yānti brahmaṇo'dhikṛte'lpake |
brahmāṇḍe caturāsyasya tathāmi dūrataḥ pare

amī cāṣṭānukhasyaitad dvi-guṇe yānti vegataḥ |
amī tu ṣoḍaśasyāsya brahmāṇḍe dvi-guṇe tathā

Translation

Look! Some of them are going to the small universe that is ruled by the four-headed Brahmä. Look over there. Others are going further and further away to the bigger universes, which are ruled by the Brahmäs who have many more heads. This eight-headed Brahmä is twice as big as the four-headed Brahmä, and his universe is also double in size. The sixteen-headed Brahmä is twice the size of the eight-headed Brahmä and his universe is also double the size.

2.3.88-89

इत्य् एव॰ कोटि-कोटीना॰ ब्रह्मणा॰ महता॰ क्रमात् ।
कोटि-कोटि-मुखाब्जाना॰ तादृग्-ब्रह्माण्ड-कोटिषु

गच्छतो लीलाया तत्-तद्- अनुरूप-परिच्छदान् ।
गणेशो'दर्शयत् तान् मा॰ बहुशो दृङ्-मनो-हरान्

ity evaṁ koṭi-koṭīnāṁ brahmaṇāṁ mahatāṁ kramāt |
koṭi-koṭi-mukhābjānāṁ tādṛg-brahmāṇḍa-koṭiṣu

gacchato līlāyā tat-tad- anurūpa-paricchadān |
gaṇeśo'darśayat tān māṁ bahuśo dṛṅ-mano-harān

Translation

In this way, there are Brahmäs who possess heads ranging from sixteen all the way up to billions upon billions, each Brahmä dwelling in his proportionately larger universe. Çré Gaëeça pointed out to me, “O highly fortunate one, just see these Vaikuëöha associates. Their beauty enchants the eyes. They are entering those universes, manifesting garments, ornaments, and opulences suitable to the vastness of each universe.”

2.3.90-91

एते हि मृत्यु-काले'पि जिह्वाग्रे श्रोत्र-वर्त्म वा ।
कथञ्चित् सकृद्-आप्तेन नामाभासेन च प्रभोः

भक्तान् कृत्स्न-भयात् पान्तस् तान्वन्तो भक्तिम् उज्ज्वलाम् ।
सर्वत्र विचरन्त्य् आत्मे- च्छया भक्त्य्-एक-वल्लभाः

ete hi mṛtyu-kāle'pi jihvāgre śrotra-vartma vā |
kathañcit sakṛd-āptena nāmābhāsena ca prabhoḥ

bhaktān kṛtsna-bhayāt pāntas tānvanto bhaktim ujjvalām |
sarvatra vicaranty ātme- cchayā bhakty-eka-vallabhāḥ

Translation

Çré Gaëeça continued: The Vaikuëöha associates of Çré Näräyaëa are ardent lovers of devotional service. Warding off dangers that impede devotion, they protect the devotees who, at the time of death, utter with their tongues or hear with their ears even a semblance of the holy name of Çré Näräyaëa, the Master of Vaikuëöha. Under the guise of protecting those devotees who on their deathbed chant or hear the Lord's holy name, they wander everywhere at will to spread pure devotion to Çré Näräyaëa.

2.3.92-93

भक्तावतारास् तस्यैते चत्वारो नैष्टिकोत्तमाः ।
परिभ्रमन्ति लोकाना□ हितार्थ□ पार्षदा इव

वसन्ति च तपो-लोके प्रभु□ नारायण□ विना ।
अनाथानाम् इव क्षेम□ वहन्तस् तन्-निवासिनाम्

bhaktāvatārās tasyaite catvāro naiṣṭikottamāḥ |
paribhramanti lokānāṁ hitārthaṁ pārṣadā iva

vasanti ca tapo-loke prabhuṁ nārāyaṇaṁ vinā |
anāthānām iva kṣemaṁ vahantas tan-nivāsinām

Translation

Like the Vaikuëöha associates, the four Kumäras headed by Sanaka, who are the best of life-long celibates (naiñöhika-brahmacärés) and who are devotee incarnations of Bhagaván, wander everywhere for the welfare of all. They also reside in Tapoloka, where they disseminate the pastimes of Bhagaván to nourish and protect the many brahmacärés there who appear orphaned, unable to see Çréman Näräyaëa.

2.3.94-95

गत्वा सम्प्रति वैकुण्ठे सर्वाकर्षक-सद्-गुणम् ।
भगवन्त तम् आलोक्य मोक्षानन्द-विडम्बिना

निर्भरानन्द-पूरेण सम्योज्यात्मानम् आगताः ।
पिबन्तो भक्त-सङ्गत्या हरेर् भक्ति-महा-रसम्

gatvā samprati vaikuṇṭhe sarvākarṣaka-sad-guṇam |
bhagavantaṁ tam ālokya mokṣānanda-viḍambinā

nirbharānanda-pūreṇa samyojyātmānam āgatāḥ |
pibanto bhakta-saṅgatyā harer bhakti-mahā-rasam

Translation

These four Kumäras are just coming from Vaikuëöha, where they saw the all-attractive Çré Bhagaván, who is adorned with transcendental qualities. With their hearts overflowing with streams of joy that taunt the bliss of liberation, they are traveling with Bhagaván's personal associates. Now they are drinking the ambrosia of bhakti in the close association of devotees of Çré Hari.

2.3.96-97

नित्यापरिछिन्न-महा-सुखान्त्य-
कष्ठावतस् तादृश-वैभवस्य ।
साक्षाद् रमा-नाथ-पदारविन्द-
क्रीडा-भराजस्र-विभूषितस्य

तत्-प्रेम-भक्तैः सुलभस्य वक्तु
वैकुण्ठ-लोकस्य पर किम् ईशे ।
अद्वैत-दुर्वासनया मुमुक्षा-
विद्धात्मना हृद् अपि दुर्लभस्य

nityāparichinna-mahā-sukhāntya-
kaṣṭhāvatas tādṛśa-vaibhavasya |
sākṣād ramā-nātha-padāravinda-
krīḍā-bharājasra-vibhūṣitasya

tat-prema-bhaktaiḥ sulabhasya vaktuṁ
vaikuṇṭha-lokasya paraṁ kim īśe |
advaita-durvāsanayā mumukṣā-
viddhātmanāṁ hṛdy api durlabhasya

Translation

What more can I describe about Vaikuëöha? It is eternally endowed with the ultimate limit of unlimited happiness and is perfect with corresponding opulence. The entire Vaikuëöha is decorated with the various pastime places of the lotus feet of Çré Ramä-nätha, and it is easily attained by the Lord's loving devotees. However, those whose hearts are pierced by the thorn of the desire for säyujya liberation, having been contaminated by an inclination towards monism, cannot imagine its glories even in their dreams.

2.3.98

यद्य् अस्य मत्-पितुः सम्याक् करुणा स्यात् तदा त्वया ।
श्रोष्यते महिमा तस्य गत्वा चानुभविष्यते

yady asya mat-pituḥ samyāk karuṇā syāt tadā tvayā |
śroṣyate mahimā tasya gatvā cānubhaviṣyate

Translation

If you receive the full mercy of my father (Çré Çiva), you will also hear the glories of the realm of Vaikuëöha. Then you will directly experience them by going there.

2.3.99

श्री-गोप-कुमार उवाच—
ब्रह्म□स् तत्-प्राप्तये जात- महा-लालसया भृशाम् ।
अह□ चिन्तार्णव-पार- भङ्ग-रङ्गे प्रनर्तितः

śrī-gopa-kumāra uvāca—
brahmaṁs tat-prāptaye jāta- mahā-lālasayā bhṛśām |
ahaṁ cintārṇava-pāra- bhaṅga-raṅge pranartitaḥ

Translation

Çré Gopa-kumära said: O brähmaëa, a great desire to go to Vaikuëöha arose in me and drove me to dance uncontrollably on a stage of the waves of a boundless ocean of anxiety.

2.3.100

विचार-जाततः स्वस्य सम्भव्य तद्-अयोग्यताम् ।
प्ररुदन् शोक-वेगेन मोह□ प्राप्यापत□ क्षणात्

vicāra-jātataḥ svasya sambhavya tad-ayogyatām |
prarudan śoka-vegena mohaṁ prāpyāpataṁ kṣaṇāt

Translation

But thinking about it, I concluded I was unfit to reside in Vaikuëöha. Overwhelmed by severe grief, I fell to the ground unconscious.

2.3.101

महा-दयालुनानेन पर-दुःखासहिष्णुना ।
वैष्णवैक-प्रियेणाहम् उत्थाप्याश्वास्य भाषितः

mahā-dayālunānena para-duḥkhāsahiṣṇunā |
vaiṣṇavaika-priyeṇāham utthāpyāśvāsya bhāṣitaḥ

Translation

The extremely merciful Çré Mahädeva, who cannot bear the distress of others and who is especially affectionate to the Vaiñëavas, then lifted me from the ground and consoled me with the following words.

2.3.102

श्री-महादेव उवाच—
हे श्री-वैष्णव पार्वत्या सहाहम् अपि कामये ।
तस्मिन् वैकुण्ठ-लोके तु सदा वास भवान् इव

śrī-mahādeva uvāca—
he śrī-vaiṣṇava pārvatyā sahāham api kāmaye |
tasmin vaikuṇṭha-loke tu sadā vāsaṁ bhavān iva

Translation

Çré Mahädeva said: O honorable Vaiñëava! Just like you, Pärvaté and I also desire to reside forever in Vaikuëöha-loka.

2.3.103

सो'तिव-दुर्लभो लोकः प्रार्थ्यो मुक्तैर् अपि ध्रुवम् ।
साध्यो ब्रह्म-सुताना हि ब्रह्मणश् च ममापि सः

so'tiva-durlabho lokaḥ prārthyo muktair api dhruvam |
sādhyo brahma-sutānāṁ hi brahmaṇaś ca mamāpi saḥ

Translation

That realm is rarely attained. Indeed, even liberated souls always pray to go there. Brahmä's sons like Bhågu and other great sages, Brahmä himself, and even I, endeavor to attain it.

2.3.104-106

निष्कामेषु विशुद्धेषु स्व-धर्मेषु हि यः पुमान् ।
परा॰ निष्ठा॰ गतस् तस्मिन् य कृपा श्री-हरेर् भवेत्

तस्याः शत-गुण चेत् स्याद् ब्रह्मत्व॰ लभते तदा ।
तस्याः शत-गुणाया॰ च स्यान् मद्-भाव॰ र्च्छति

श्रीमद्-भगवतस् तस्य मयि यावन् अनुग्रहः ।
तस्माच् छत-गुणोत्तने जाते वैकुण्ठम् एति तम्

niṣkāmeṣu viśuddheṣu sva-dharmeṣu hi yaḥ pumān |
parāṁ niṣṭhāṁ gatas tasmin ya kṛpā śrī-harer bhavet

tasyāḥ śata-guṇa cet syād brahmatvaṁ labhate tadā |
tasyāḥ śata-guṇāyāṁ ca syān mad-bhāvaṁ rcchati

śrīmad-bhagavatas tasya mayi yāvan anugrahaḥ |
tasmāc chata-guṇottane jāte vaikuṇṭham eti tam

Translation

Those pure-hearted persons with no material desire, and who with great conviction adhere to varëäçrama-dharma, achieve Bhagavän's mercy. When this mercy is multiplied a hundred times, one attains the position of Brahmä. When one receives a hundred times more mercy than that, he obtains my position, or Çiva-pada. And when one receives mercy that is again a hundred times greater, only then can he proceed to the abode of Vaikuëöha.

2.3.107

अथापि गोवर्धन-गोप-पुत्रस्
तम् अर्हसि त्व॰ मथुरेश-भक्तः ।
तद्-एक-भक्ति-प्रिय-विप्र-शिष्यस्
तदीय-तन्-मन्त्र-परो'नुरक्तः

athāpi govardhana-gopa-putras
tam arhasi tvaṁ mathureśa-bhaktaḥ |
tad-eka-bhakti-priya-vipra-śiṣyas
tadīya-tan-mantra-paro'nuraktaḥ

Translation

But you, O son of a cowherdsman from Govardhana, are qualified to go to Vaikuëöha because you are a devotee of the Lord of Mathurä, a disciple of a brähmaëa who cherishes unalloyed devotion to the Lord, and one who is deeply attached to chanting the Lord's mantra.

2.3.108-111

चतुर्-विधेषु मोक्षेषु सायूज्यस्य पद□ त्व् इद□ ।
प्राप्य□ यतीनाम् अद्वैत- भावना-भावितात्मनाम्

महा-स□सार-दुःखाग्नि- ज्वाल-स□सूष्क-चेतसाम् ।
असार-ग्रहिणाम् अन्तः- सारासारावेकिनाम्

मयैव कृष्णस्यादेशात् पतिताना□ भ्रमार्णवे ।
निज-पादाम्बुज-प्रेम- भक्ति-सङ्गोपकस्य हि

भगवद्-भजनानन्द- रसैकापेक्षकैर् जनैः ।
उपेक्षितम् इद□ विद्धि पद□ विघ्न-सम□ त्यज

catur-vidheṣu mokṣeṣu sāyūjyasya padaṁ tv idaṁ |
prāpyaṁ yatīnām advaita- bhāvanā-bhāvitātmanām

mahā-saṁsāra-duḥkhāgni- jvāla-saṁsūṣka-cetasām |
asāra-grahiṇām antaḥ- sārāsārāvivekinām

mayaiva kṛṣṇasyādeśāt patitānāṁ bhramārṇave |
nija-pādāmbuja-prema- bhakti-saṅgopakasya hi

bhagavad-bhajanānanda- rasaikāpekṣakair janaiḥ |
upekṣitam idaṁ viddhi padaṁ vighna-samaṁ tyaja

Translation

This is the realm of säyujya-mukti, one of the four kinds of liberation. Only those sannyäsés whose hearts are steeped in the monistic sentiment of oneness with the Absolute attain this place. Their hearts dried up by the fire of suffering in material existence, bereft of any ability to discriminate between what has value and what is worthless, they reach this abode of säyujya. Ordered by Çré Kåñëa to conceal the path of loving devotion to His lotus feet, I have cast those sannyäsés into an ocean of illusion and perplexity. Therefore, those eager to relish the bhakti-rasa of blissfully worshiping Çré Bhagavän avoid this abode. You should also abandon this place, seeing it as an obstacle to your path.

2.3.112

द्वारका-वासि-विप्रेण कृष्ण-भक्ति-रसार्थिना ।
इतो नीतः सुतास् तत्र स-चातुर्य-विशेषतः

dvārakā-vāsi-vipreṇa kṛṣṇa-bhakti-rasārthinā |
ito nītaḥ sutās tatra sa-cāturya-viśeṣataḥ

Translation

A brähmaëa residing in Dvärakä, desirous of the nectar of devotion to Çré Kåñëa, devised a clever scheme to retrieve his sons from this realm of liberation and bring them back to Dvärakä.

2.3.113

अत्रापि भगवन्त यद् दृष्टवान् असि तादृशम् ।
सद्-गुरोः कृपया कृष्ण- दिदृक्षा-भर-कारितम्

atrāpi bhagavantaṁ yad dṛṣṭavān asi tādṛśam |
sad-guroḥ kṛpayā kṛṣṇa- didṛkṣā-bhara-kāritam

Translation

Only by the mercy of a bona fide guru have you seen the indescribably beautiful form of Bhagavän here. Indeed, you should understand that the desire to see Çré Kåñëa that has blossomed in you is also the result of your guru's mercy.

2.3.114

श्री-गोप-कुमार उवाच—
तच् छङ्कर-प्रसादेन परानन्द-भर□ गतः ।
किञ्चिद् इच्छन्न् अपि ब्रह्मन् नाशक□ वदितु□ ह्रिया

śrī-gopa-kumāra uvāca—
tac chaṅkara-prasādena parānanda-bharaṁ gataḥ |
kiñcid icchann api brahman nāśakaṁ vadituṁ hriyā

Translation

Çré Gopa-kumära said: I was overjoyed to receive the mercy of Çré Çaìkara. At that point I desired to speak (to the Vaikuëöha associates), but out of shyness, I could not.

2.3.115

भगवत्-पार्षदाः श्रूत्वा त□ त□ वाचम् उमा-पतेः ।
प्रणम्य सादर□ प्रीत्या तम् ऊचुर् विनयान्विताः

bhagavat-pārṣadāḥ śrūtvā taṁ taṁ vācam umā-pateḥ |
praṇamya sādaraṁ prītyā tam ūcur vinayānvitāḥ

Translation

Hearing the words of Lord Çiva, Çré Bhagaván's eternal associates respectfully offered him obeisances and humbly began to speak.

2.3.116

श्री-भगवत्-पार्षदा ऊचुः—
तेन वैकुण्ठ-नाथेन सम□ को'पि न विद्यते ।
भगवन् भवतो भेदो गौर्याश् च रमया सह

śrī-bhagavat-pārṣadā ūcuḥ—
tena vaikuṇṭha-nāthena samaṁ ko'pi na vidyate |
bhagavan bhavato bhedo gauryāś ca ramayā saha

Translation

Çré Bhagaván's personal associates said: O bhagavan, there is no difference between the Lord of Vaikuëöha and you, nor between Ramä and Gauré.

2.3.117

तल्-लोके भवतो वासो देव्याश् च किल युज्यते ।
ख्याताः प्रियतमास् तस्या- वताराश् च भवान् महान्

tal-loke bhavato vāso devyāś ca kila yujyate |
khyātāḥ priyatamās tasyā- vatārāś ca bhavān mahān

Translation

You and Gauré are fit to live in Vaikuëöha because you are renowned as the most dear to the Lord of Vaikuëöha and are His exalted incarnation.

2.3.118

तथापि यद् इद किञ्चिद् भाषित भवताधुना ।
स्वभावो भगवत्-प्रेष्ठ- तमातौपयिको ह्य् अयम्

tathāpi yad idaṁ kiñcid bhāṣitaṁ bhavatādhunā |
svabhāvo bhagavat-preṣṭha- tamātaupayiko hy ayam

Translation

Nevertheless, by describing yourself as a fallen soul as you just did is certainly natural for such an immensely beloved devotee of Bhagaván.

2.3.119

तद्-भक्ति-रस-कल्लोल- ग्राहको वैष्णवेडितः ।
अतः सर्वावतारेभ्यो भवतो महिमाधिकः

tad-bhakti-rasa-kallola- grāhako vaiṣṇaveḍitaḥ |
ataḥ sarvāvatārebhyo bhavato mahimādhikaḥ

Translation

Because you are the perceiver and knower of the waves of çré-kåñëa- bhakti-rasa, the Vaiñëavas praise you. Therefore, your glories are superior to all other incarnations of Çré Bhagaván.

2.3.120

श्री-गोप-कुमार उवाच—
निज-स्तुत्या तया तस्मिन् ह्रिया तूष्णी स्थिते प्रभौ ।
भगवत्-पार्षदास् ते माम् आश्लिष्योचुः सुहृद्-वराः

śrī-gopa-kumāra uvāca—
nija-stutyā tayā tasmin hriyā tūṣṇīṁ sthite prabhau |
bhagavat-pārṣadās te mām āśliṣyocuḥ suhṛd-varāḥ

Translation

Çré Gopa-kumära said: Embarrassed to hear himself praised, Çré Çiva remained silent. Then, Bhagavän's associates, who are the crest jewels of well-wishers, embraced me and spoke.

2.3.121

श्री-भगवत्-पार्षदा ऊचुः—
अस्माद्-ईश्वर-सन्-मन्त्रो- पासकोमा-पति-प्रिय ।
गोप-नन्दन भक्तेषु भवन्त गणयेम हि

śrī-bhagavat-pārṣadā ūcuḥ—
asmād-īśvara-san-mantro- pāsakomā-pati-priya |
gopa-nandana bhakteṣu bhavantaṁ gaṇayema hi

Translation

The personal associates of Çré Bhagavän said: O son of a gopa who is dear to Umäpati! You worship our Lord by the transcendental mantra, and therefore, we certainly count you as one of His devotees.

2.3.122

गौडे गङ्गा-तते जातो मथुरा-ब्राह्मणोत्तमः ।
जयन्त-नाम कृष्णस्यावतारस् ते महान् गुरुः

gauḍe gaṅgā-tate jāto mathurā-brāhmaṇottamaḥ |
jayanta-nāma kṛṣṇasyāvatāras te mahān guruḥ

Translation

You have received as your exalted guru the incarnation of Çré Kåñëa named Jayanta. He is a high-class Mathurä brähmaëa born on the banks of the Gaìgä in Gauòadeça (Bengal).

2.3.123

सत्य प्रतीहि वयम् अत्र भवान् निमित्तम्
एवागतः शृणु हित निज-कृत्यम् एतत् ।
वैकुण्ठम् इच्छसि यदि परिहाय सर्व
स-प्रेम-भक्तिम् अनुतिष्ठ नव-प्रकारम्

satyaṁ pratīhi vayam atra bhavān nimittam
evāgataḥ śṛṇu hitaṁ nija-kṛtyam etat |
vaikuṇṭham icchasi yadi parihāya sarvaṁ
sa-prema-bhaktim anutiṣṭha nava-prakāram

Translation

Know this truth: we have come here to the abode of liberation just for you. Now, if you want to go to Vaikuëöha, listen to what must be done. Renounce everything, and with deep love, execute the nine forms of bhakti.

2.3.124

तज्-ज्ञापकं च भज भगवतादि-शास्त्रं
लीला-कथा भगवतः शृणु तत्र नित्यम् ।
त एव कर्ण-विवरं प्रणयात् प्रविष्टाः
सद्यः पदं भगवतः प्रभवन्ति दातुम्

taj-jñāpakaṁ ca bhaja bhagavatādi-śāstraṁ
līlā-kathā bhagavataḥ śṛṇu tatra nityam |
ta eva karṇa-vivaraṁ praṇayāt praviṣṭāḥ
sadyaḥ padaṁ bhagavataḥ prabhavanti dātum

Translation

Devote yourself to Çrémad-Bhägavatam and other scriptures that teach loving devotion to the Lord, and regularly listen to the narrations of Çré Bhagaväns pastimes. When those descriptions enter the holes of your ears and you hear them with love, they will immediately bring you to the abode of Çré Bhagaväns.

2.3.125

तेषां नव-प्रकाराणाम् एकेनैव सुसिध्यति ।
सर्व-साधन-वर्येण वैकुण्ठः साध्य-सत्तमः

teṣāṁ nava-prakārāṇām ekenaiva susidhyati |
sarva-sādhana-varyeṇa vaikuṇṭhaḥ sādhya-sattamaḥ

Translation

Bhakti is the best of all means of spiritual attainment. Therefore, the abode of Vaikuëöha, which is the best of all the goals of human life, can be obtained by simply following any one of the nine processes of bhakti.

2.3.126

महत्तमतया श्रूय- माना अपि परे'खिलाः ।
फल-व्रत-विचारेण तुच्छा महद्-अनादृताः

mahattamatayā śrūya- mānā api pare'khilāḥ |
phala-vrata-vicāreṇa tucchā mahad-anādṛtāḥ

Translation

Without consideration, rasika devotees, who are expert in discriminating between what is of substance and what is worthless, regard as insignificant the entire corpus of great rewards that are described, except for the abode of Vaikuëöha.

2.3.127

तथापि तद्-रसज्ञैः सा भक्तिर् नव-विधाञ्जसा ।
सम्पद्यते विचित्रैतद्- रस-माधुर्य-लब्धये

tathāpi tad-rasajñaiḥ sā bhaktir nava-vidhāñjasā |
sampadyate vicitraitad- rasa-mādhurya-labdhaye

Translation

However, rasika devotees happily execute the ninefold process of bhakti to taste the wonderful varieties of the sweetness of bhakti- rasa.

2.3.128

तेषा कस्मि श् चिद् एकस्मिन् श्रद्धयानुष्ठिते सति ।
स्वयम् आविर्भवेत् प्रेमा श्रीमत्-कृष्ण-पदाब्जयोः

teṣāṁ kasmiṁś cid ekasmin śraddhayānuṣṭhite sati |
svayam āvirbhavet premā śrīmat-kṛṣṇa-padābjayoḥ

Translation

Still, by the faithful execution of any one aspect of the ninefold process of bhakti, pure love for the lotus feet of Çré Kåñëa automatically manifests in the heart.

2.3.129

तथापि कार्या प्रेम्णैव परिहाराय हृद्-रुजः ।
फलान्तरेषु कामस्य वैकुण्ठाप्ति-विरोदिनः

tathāpi kāryā premṇaiva parihārāya hṛd-rujaḥ |
phalāntareṣu kāmasya vaikuṇṭhāpti-virodinaḥ

Translation

Even so, because any extraneous desire poses a great obstacle to attaining Vaikuëöha, in order to remove the disease of material desires in the heart, it is necessary to perform that ninefold devotional process with a loving, devotional mood.

2.3.130

यद्यप्य् एतादृशी भक्तिर् यत्र यत्रोपपद्यते ।
तत्-तत्-स्थान□ हि वैकुण्ठस् तत्र तत्रैव स प्रभुः

yadyapy etādṛśī bhaktir yatra yatropapadyate |
tat-tat-sthānaṁ hi vaikuṇṭhas tatra tatraiva sa prabhuḥ

Translation

Although this bhakti can be obtained anywhere, wherever it is achieved becomes Vaikuëöha, and the Lord is indeed present there,

2.3.131

तथापि सर्वदा साक्षाद् अन्यत्र भगवा□स् तथा ।
न दृश्येतेति वैकुण्ठो'वश्य□ भक्तैर् अपेक्ष्यते

tathāpi sarvadā sākṣād anyatra bhagavāṁs tathā |
na dṛśyeteti vaikuṇṭho'vaśyaṁ bhaktair apekṣyate

Translation

However, Çré Bhagavän is not directly visible in all those places; therefore, devotees aspire for the abode of Vaikuëöha.

2.3.132

सर्व-प्रकारिका भक्तिस् तादृशी च सदान्यतः ।
न सम्पद्येत निर्विघ्ना तन्-निष्ठैर् बहुभिः सह

sarva-prakārikā bhaktis tādṛśī ca sadānyataḥ |
na sampadyeta nirvighnā tan-niṣṭhair bahubhiḥ saha

Translation

Besides Vaikuëöha, no other place exhibits all the varieties of bhakti. There, countless staunch devotees are resolutely performing such bhakti unhindered by impediments like material time.

2.3.133

निजेन्द्रिय-मनः-काय- चेष्ट-रूप न विधि तम् ।
नित्य-सत्य-घनानन्द- रूप स हि गुणातिगा

nijendriya-manaḥ-kāya- ceṣṭa-rūpaṁ na vidhi tam |
nitya-satya-ghanānanda- rūpa sa hi guṇātigā

Translation

Specifically, do not think that bhakti is an endeavor of the dull senses, mind, and body. Being eternal reality and concentrated bliss, bhakti is beyond the modes of material nature and thus cannot be grasped by the material senses.

2.3.134

निर्गुणे सच्-चिद्-आनन्दात्- मनि कृष्ण-प्रसादतः ।
स्फुरन्ति विलसत्य् आत्म- भक्ताना बहुधा मुदे

nirguṇe sac-cid-ānandāt- mani kṛṣṇa-prasādataḥ |
sphuranti vilasaty ātma- bhaktānāṁ bahudhā mude

Translation

That bhakti is singular in nature, but by the mercy of Çré Kåñëa, it manifests in numerous forms such as çravaëa (hearing and kértana (singing) for the pleasure of the confidential devotees who are transcendental to the modes of nature.

2.3.135

विशुद्धे तु विवेकेन सत्यात्मनि हरेः पदम् ।
गते'प्य् अप्रकृति भक्ति- विधयो विलसन्ति हि

viśuddhe tu vivekena satyātmani hareḥ padam |
gate'py aprakṛtiṁ bhakti- vidhayo vilasanti hi

Translation

When the practitioner's heart is completely cleansed by pure discrimination, the nine processes of bhakti sport within that completely purified soul. Only then does he obtain the abode of Çré Hari (Vaikuëöha-loka).

2.3.136

अन्यथेतर-कर्माणी- वैते'पि स्यूर् न सङ्गताः ।
कायेन्द्रियात्म-चेष्टातो ज्ञानेनात्मनि शोधिते

anyathetara-karmāṇī- vaite'pi syūr na saṅgatāḥ |
kāyendriyātma-ceṣṭāto jñānenātmani śodhite

Translation

If bhakti to the Lord were also to be an activity of the senses like all other mundane activities, then it could not be the function of the soul. Alternatively, it may be said that if by knowledge, the soul were to be cleansed of the entanglement of activities with the body and senses, then the nine processes of bhakti, like material activities, could not be functions of the soul. This is because the process of bhakti, unlike material activities, is not rooted in the living being's false ego of being the doer. Bhakti mercifully sports on her own accord in the soul that is purified of the false ego of being the doer.

2.3.137

अन्येभ्य इव कर्मेभ्यो भगवद्-भक्ति-कर्मतः ।
विविक्तः सन् कथ यातु वैकुण्ठ मुक्तिम् अर्हति

anyebhya iva karmebhyo bhagavad-bhakti-karmataḥ |
viviktaḥ san kathaṁ yātu vaikuṇṭhaṁ muktim arhati

Translation

Devotional service to Bhagavän is not an activity of the body and senses, as are other activities. How can a soul go to Vaikuëöha if he is bereft of any activity of devotion to the Lord? Without bhakti, such a person is fit only for liberation.

2.3.138

न ह्य् अन्य-कर्म-वद् भक्तिर् अपि कर्मेति मन्यताम् ।
बहिर्-दृष्ट्यैव जल्प्येत भक्त-देहादि-वत् क्वचित्

na hy anya-karma-vad bhaktir api karmeti manyatām |
bahir-dṛṣṭyaiva jalpyeta bhakta-dehādi-vat kvacit

Translation

Some people think that devotion to the Lord is also a karmic activity like performing one's prescribed occupational duties, but this can never be so. This is an external conception, not based on the underlying truth of bhakti. Although the term deha is used to refer both to the bodies of devotees who reside in Vaikuëöha and to bodies made of five material elements, nevertheless the first usage is transcendental and the second is material. Similarly, although bhakti is independent of karma, nevertheless, due to an external perspective, it is sometimes regarded as karma.

2.3.139

भक्तानाꣳ सच्-चिद्-आनन्द- रूपेष्व् अङ्गेन्द्रियात्मसु ।
घटते स्वानुरूपेषु वैकुण्ठे'न्यत्र च स्वतः

bhaktānāṁ sac-cid-ānanda- rūpeṣv aṅgendriyātmasu |
ghaṭate svānurūpeṣu vaikuṇṭhe'nyatra ca svataḥ

Translation

In Vaikuëöha or anywhere else a devotee may reside, a suitable body manifests of its own accord. This body and its senses are comprised of eternity, knowledge, and bliss.

2.3.140

वयम् अत्र प्रमाणꣳ स्मो'निशꣳ वैकुण्ठ-पार्षदाः ।
तान्वन्तो बहुधा भक्तिम् अस्पृष्टाः प्रकृतैर् गुणैः

vayam atra pramāṇaṁ smo'niśaṁ vaikuṇṭha-pārṣadāḥ |
tānvanto bahudhā bhaktim aspṛṣṭāḥ prakṛtair guṇaiḥ

Translation

Loving service to the Lord and to the Lord's devotees are both transcendental. Indeed, we eternal residents of Vaikuëöha are evidence of this. We wander everywhere freely to spread devotion in various ways, and we are never affected by material qualities or even touched by them.

2.3.141

नवीन-सेवकानाꣳ तु प्रीत्या सम्याक्-प्रवृत्तये ।
निजेन्द्रियादि-व्यापार- तयैव प्रतिभाति सा

navīna-sevakānāṁ tu prītyā samyāk-pravṛttaye |
nijendriyādi-vyāpāra- tayaiva pratibhāti sā

Translation

To arrange that neophytes engage in bhakti with complete satisfaction, bhakti manifests simply as the activities of their own senses.

2.3.142

महद्भिर् भक्ति-निष्ठैश् च न स्वाधीनेति मन्यते ।
महा-प्रसाद-रूपेय प्रभोर् इत्य् अनुभूयते

mahadbhir bhakti-niṣṭhaiś ca na svādhīneti manyate |
mahā-prasāda-rūpeyaṁ prabhor ity anubhūyate

Translation

However, great devotees who are fixed in bhakti do not consider devotional service to be subservient to their own power. Rather, they experience it as the supreme mercy of the Lord.

2.3.143

त्वरा चेद् विद्यते श्रीमद्- वैकुण्ठालोकने तव ।
सर्वाभीष्ट-प्रद-श्रेष्ठ त श्री-व्रज-भुव व्रज

tvarā ced vidyate śrīmad- vaikuṇṭhālokane tava |
sarvābhīṣṭa-prada-śreṣṭhaṁ taṁ śrī-vraja-bhuvaṁ vraja

Translation

Therefore, O Çré Gopa-kumära! If you desire to reach Vaikuëöha quickly, then go to Çré Vraja-bhümi. That land of Vraja is excellent in fulfilling all desires.

2.3.144

पर श्रीमत्-पदाम्भोज- सदा-सङ्गत्य्-अपेक्षया ।
नाम-सङ्कीर्तन-प्राय विशुद्धा भक्तिम् आचर

paraṁ śrīmat-padāmbhoja- sadā-saṅgaty-apekṣayā |
nāma-saṅkīrtana-prāyaṁ viśuddhāṁ bhaktim ācara

Translation

Upon reaching the land of Vraja, practice pure bhakti that is devoid of jïäna and karma with the hope of attaining the lotus feet of Çré Bhagavän. Do this, giving prominence to näma-saìkértana.

2.3.145

तयाशु तादृशी प्रेम- सम्पद् उत्पादयिष्यते ।
यया सुख□ ते भविता वैकुण्ठे कृष्ण-दर्शनम्

tayāśu tādṛśī prema- sampad utpādayiṣyate |
yayā sukhaṁ te bhavitā vaikuṇṭhe kṛṣṇa-darśanam

Translation

Vaikuëöha; kåñëa-darçanam– the sight of Çré Kåñëa. Due to the influence of devotion in which näma-saìkértana is prominent, the wealth of prema will arise in your heart very quickly, and by that power you will easily be able see Çré Kåñëa right in Vaikuëöha.

2.3.146

प्रेम्णो'न्तरङ्ग□ किल साधनोत्तम□
मन्येत कैश्चित् स्मरण□ न कीर्तनम् ।
एकेन्द्रिये वाचि विचेतने सुख□
भक्तिः स्फुरत्य् आशु हि कीर्तनात्मिका

premṇo'ntaraṅgaṁ kila sādhanottamaṁ
manyeta kaiścit smaraṇaṁ na kīrtanam |
ekendriye vāci vicetane sukhaṁ
bhaktiḥ sphuraty āśu hi kīrtanātmikā

Translation

[Because previously, Çré Gopa-kumära had heard the following from the Yogendras of Tapoloka, the Vaikuëöha pärñadas speak as follows:] Some hold that of all the types of bhakti, smaraëa (remembering), rather than kértana (chanting), is the foremost, and it is the best of the most confidential means to attain pure love for the Lord. Their reasoning is that kértana manifests only as a function of speech in one of the inert senses. Further, it manifests very easily and quickly. Therefore, it can only give a slight result.

2.3.147

भक्तिः प्रकृष्टा स्मरणात्मिकास्मिन्
सर्वेन्द्रियानाम् अधिपे विलोले ।
घोरे बलिष्ठे मनसि प्रयासैर्
नीते वशꣳ भाति विशोधिते या

bhaktiḥ prakṛṣṭā smaraṇātmikāsmin
sarvendriyānām adhipe vilole |
ghore baliṣṭhe manasi prayāsair
nīte vaśaṁ bhāti viśodhite yā

Translation

(The nine Yogendras said:) Smaraëa, on the other hand, is a function of the mind, which is the king of all the senses. The turbulent, volatile mind is not easily restrained or withdrawn from sense objects. Therefore, smaraëa-bhakti, which is accomplished by a mind that is purified only after tremendous endeavor and diligence, is superior to kértana. Particularly, that which is accomplished by subjugation of the mind must be the most excellent. Who can doubt this?

2.3.148

मन्यामहे कीर्तनम् एव सत्तमꣳ
लोलात्मकैक-स्व-हृदि स्मरत् स्मृतेः ।
वाचि स्व-युक्ते मनसि श्रुतौ तथा
दिव्यात् परान् अप्य् अपकुर्वद् आत्म्य-वत्

manyāmahe kīrtanam eva sattamaṁ
lolātmakaika-sva-hṛdi smarat smṛteḥ |
vāci sva-yukte manasi śrutau tathā
divyāt parān apy apakurvad ātmya-vat

Translation

(Now the Vaikuëöha associates express their view.) However, in our opinion, kértana is superior to smaraëa, which manifests only in one's own heart via the restless mind. Kértana, on the other hand, manifests on the tongue and automatically connects with the mind. The sound of kértana then satisfies both one's own sense of hearing and that of other listeners.

2.3.149-150

बह्व्यान्तराशेष-हृषीक-चालक
वाग्-इन्द्रिय स्याद् यदि सम्यत सदा ।
चित्त स्थिर सद्-भगवत्-स्मृतौ
तदा सम्यक् प्रवर्तेत ततः स्मृतिः फलम्

एव प्रभोर् ध्यान-रतैर् मत चेद्
बुद्धेदृश तत्र विवेचनीयम् ।
ध्यान परिस्फुर्ति-विशेष-निष्ठा
सम्बन्ध-मात्र मनसा स्मृतिर् हि

bahyāntarāśeṣa-hṛṣīka-cālakaṁ
vāg-indriyaṁ syād yadi samyataṁ sadā |
cittaṁ sthiraṁ sad-bhagavat-smṛtau
tadā samyak pravarteta tataḥ smṛtiḥ phalam

evaṁ prabhor dhyāna-ratair mataṁ ced
buddhyedṛśaṁ tatra vivecanīyam |
dhyānaṁ parisphurti-viśeṣa-niṣṭhā
sambandha-mātraṁ manasā smṛtir hi

Translation

When the faculty of speech, which drives the external and internal senses, is brought under control, only then does the mind become steady. And only when the mind is steady can one remember Bhagavän. Therefore, kértana is favorable to remembrance, and this remembrance is the fruit of the devotional service of kértana.

2.3.151

चेद् ध्यान-वेगात् खलु चित्त-वृत्त्याव्
अन्तर्-भवन्तीन्द्रिय-वृत्तयस् ताः ।
सङ्कीर्तन-स्पर्शन-दर्शनाद्या
ध्यान तदा कीर्तनतो'स्तु वर्यम्

ced dhyāna-vegāt khalu citta-vṛttyāv
antar-bhavantīndriya-vṛttayas tāḥ |
saṅkīrtana-sparśana-darśanādyā

dhyānaṁ tadā kīrtanato'stu varyam

Translation

If the functions of the senses – saìkértana (glorification), sparçana (touching), darçana (seeing the Deity), and so on – permeate the mind due to the force of dhyäna, then certainly the superiority of meditation over kértana can be accepted.

2.3.152

प्रीतिर् यतो यस्य सुख च येन
सम्यग् भवेत् तद्-रसिकस्य तस्य ।
तत्-साधन श्रेष्ठतम सुसेव्य
सद्भिर् मत प्रत्य् उत साध्य-रूपम्

prītir yato yasya sukhaṁ ca yena
samyag bhavet tad-rasikasya tasya |
tat-sādhanaṁ śreṣṭhatamaṁ susevyaṁ
sadbhir mataṁ praty uta sādhya-rūpam

Translation

That practice which a devotee absorbed in transcendental taste thoroughly loves and by which he derives his happiness is the topmost method for him. It is incumbent upon him to execute that practice with faith and respect, and such practice is his ultimate goal. Those who are saintly concur with this opinion.

2.3.153

सङ्कीर्तनाद् ध्यान-सुख विवर्धते
ध्यानाच् च सङ्कीर्तन-माधुरी-सुखम् ।
अन्योन्य-स वर्धकतानुभूयते
'स्माभिस् तयोस् तद् द्वयम् एकम् एव तत्

saṅkīrtanād dhyāna-sukhaṁ vivardhate
dhyānāc ca saṅkīrtana-mādhurī-sukham |
anyonya-saṁvardhakatānubhūyate
'smābhis tayos tad dvayam ekam eva tat

Translation

Saìkértana increases the bliss of dhyäna, which in turn increases the bliss of the sweetness of kértana. As they mutually nourish and amplify each other, we actually consider saìkértana and dhyäna to be one.

2.3.154

ध्यानꣳ च सङ्कीर्तनवत् सुख-प्रदꣳ
यद् वस्तुनो'भिष्टतरस्य कस्यचित् ।
चित्ते'नुभूत्यापि यथेच्छम् उद्भवेच्
छान्तिस् तद् एकाप्ति-विषक्त-चेतसाम्

dhyānaṁ ca saṅkīrtanavat sukha-pradaṁ
yad vastuno'bhiṣṭatarasya kasyacit |
citte'nubhūtyāpi yathecchaṁ udbhavec
chāntis tad ekāpti-viṣakta-cetasām

Translation

Dhyäna is also pleasing like saìkértana, because one feels happiness in the experience of every single matter concerning one's beloved, and because one becomes peaceful when the mind is truly absorbed in anything related to Him.

2.3.155

यथा ज्वार-रुज्-आर्तानाꣳ शीतलामृत-पाठसः ।
मनः पानाद् अपि त्रुट्येत् तृद्-वैलक्ष्यꣳ सुखꣳ भवेत्

yathā jvāra-ruj-ārtānāṁ śītalāmṛta-pāṭhasaḥ |
manaḥ pānād api truṭyet tṛd-vailakṣyaṁ sukhaṁ bhavet

Translation

For instance, a person suffering from fever gets relief from his thirst and experiences happiness merely by imagining himself drinking cool, ambrosial water. Similarly, the performer of saìkértana also receives happiness and peace from glorifying his cherished object.

2.3.156

तत्-तत्-सङ्कीर्तनेनापि तथा स्याद् यदि शक्यते ।
सताम् अथ विविक्ते'पि लज्जा स्यात् स्वैर् अकीर्तने

tat-tat-saṅkīrtanenāpi tathā syād yadi śakyate |
satām atha vivikte'pi lajjā syāt svair akīrtane

Translation

But although one can also attain happiness by performing kértana of one's beloved object, still it is not possible to express all one's sentiments through chanting out loud. Even if that were possible by endeavor, there are so many confidential moods that saintly devotees may feel shy to sing about, even in a secluded place.

2.3.157

एकाकीत्वेन तु ध्यान□ विविक्ते खलु सिध्यति ।
सङ्कीर्तन□ विविक्ते'पि बहुना□ सङ्गतो'पि च

ekākītvena tu dhyānaṁ vivikte khalu sidhyati |
saṅkīrtanaṁ vivikte'pi bahūnāṁ saṅgato'pi ca

Translation

Dhyäna can only be accomplished in seclusion, when one is alone. Saìkértana, however, can be performed successfully whether alone or in an assembly.

2.3.158

कृष्णस्य नाना-विध-कीर्तनेषु
तन्-नाम-सङ्कीर्तनम् एव मुख्यम् ।
तत्-प्रेम-सम्पज्-जनने स्वय□ द्राक्
शक्त□ ततः श्रेष्ठतम□ मत□ तत्

kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam |
tat-prema-sampaj-janane svayaṁ drāk
śaktaṁ tataḥ śreṣṭhatamaṁ mataṁ tat

Translation

Among different types of chanting or glorification, the saìkértana of the names of Çré Kåñëa is prominent because His näma-saìkértana is capable of generating the treasure of prema very quickly. Therefore, scholars have deemed näma-saìkértana the most excellent process of bhakti.

2.3.159

श्री-कृष्ण-नामामृतम् आत्म-हृद्य
प्रेम्णा समास्वादन-भङ्गि-पूर्वम् ।
यत् सेव्यते जिह्विकयाविराम
तस्यातुल जल्पतु को महत्त्वम्

śrī-kṛṣṇa-nāmāmṛtam ātma-hṛdyaṁ
premṇā samāsvādana-bhaṅgi-pūrvam |
yat sevyate jihvikayāvirāmaṁ
tasyātulaṁ jalpatu ko mahattvam

Translation

Who can describe the glories of the incomparable happiness that the tongue savors by constantly serving with heartfelt love the nectar of Çré Kåñëa's beloved names?

2.3.160

सर्वेषा भगवन्-नाम्ना समानो महिमापि चेत् ।
तथापि स्व-प्रियेणाशु स्वार्थ-सिद्धिः सुख भवेत्

sarveṣāṁ bhagavan-nāmnāṁ samāno mahimāpi cet |
tathāpi sva-priyeṇāśu svārtha-siddhiḥ sukhaṁ bhavet

Translation

Although all of Bhagaván's names are equally glorious, the desired goal is obtained quickly and easily by chanting the names of the Lord that one cherishes the most.

2.3.161

विचित्र-रुचि-लोकानाꣳ क्रमात् सर्वेषु नामसु ।
प्रियता-सम्भवात् तानि सर्वाणि स्युः प्रियाणि हि

vicitra-ruci-lokānāṁ kramāt sarveṣu nāmasu |
priyatā-sambhavāt tāni sarvāṇi syuḥ priyāṇi hi

Translation

People who are of different tastes first develop loving attachment for only one name among the many names of Bhagavän, but gradually they begin to cherish all His names.

2.3.162

एकस्मिन्न् इन्द्रिये प्रादुर्- भूतꣳ नामामृतꣳ रसैः ।
आप्लावयति सर्वाणीन्- द्रियाणि मधुरैर् निजैः

ekasminn indriye prādur- bhūtaṁ nāmāmṛtaṁ rasaiḥ |
āplāvayati sarvāṇīn- driyāṇi madhurair nijaiḥ

Translation

By manifesting on one sense organ (the tongue), the nectarean mellow of Bhagavän's name inundates all the senses with its sweetness.

2.3.163

मुख्यो वाग्-इन्द्रिये तस्यो- दयः स्व-पर-हर्षदः ।
तत् प्रभोर् ध्यानतो'पि स्यान् नाम-सङ्कीर्तनꣳ वरम्

mukhyo vāg-indriye tasyo- dayaḥ sva-para-harṣadaḥ |
tat prabhor dhyānato'pi syān nāma-saṅkīrtanaṁ varam

Translation

The name primarily appears in the sense of speech (the tongue). When it is glorified aloud, both the chanter and others experience happiness. However, in dhyäna, only the meditator benefits and receives pleasure. Therefore, näma-saìkértana is certainly superior to meditation.

2.3.164

नाम-सङ्कीर्तन प्रोक्त कृष्णस्य प्रेम-सम्पदि ।
बलिष्ठ साधन श्रेष्ठम् परमाकर्ष-मन्त्र-वत्

nāma-saṅkīrtanaṁ proktaṁ kṛṣṇasya prema-sampadi |
baliṣṭhaṁ sādhanaṁ śreṣṭham paramākarṣa-mantra-vat

Translation

Näma-saìkértana is the best and most powerful method for obtaining the treasure of divine love for Çré Kåñëa because it is like a supremely magnetic mantra.

2.3.165

तद् एव मन्यते भक्तेः फल तद् रसिकैर् जनैः ।
भगवत्-प्रेम-सम्पत्तौ सदैवाव्यभिचारतः

tad eva manyate bhakteḥ phalaṁ tad rasikair janaiḥ |
bhagavat-prema-sampattau sadaivāvyabhicārataḥ

Translation

Therefore, because näma-saìkértana never fails to bestow the treasure of prema, or love for Bhagaván, those who are expert in tasting the mellows of devotion (bhakti-rasika) regard it as the fruit of bhakti.

2.3.166

सल्-लक्षण प्रेम-भरस्य कृष्णे
कैश्चिद् रसज्ञैर् उत कथ्यते तत् ।
प्रेम्णो भरेणैव निजेष्ट-नाम-
सङ्कीर्तन हि स्फुरति स्फुटार्त्या

sal-lakṣaṇaṁ prema-bharasya kṛṣṇe
kaiścid rasajñair uta kathyate tat |
premṇo bhareṇaiva nijeṣṭa-nāma-
saṅkīrtanaṁ hi sphurati sphuṭārtyā

Translation

Some knowers of rasa consider näma-saìkértana alone to be the embodiment and the most excellent symptom of çré-kåñëa-prema, because, while absorbed in chanting the name of one's beloved Lord with an anxious, open heart, prema automatically manifests in that näma-saìkértana.

2.3.167

नाम्ना तु सङ्कीर्तनम् अर्ति-भारान्
मेघ विना प्रावृषि चातकानाम् ।
रात्रौ वियोगात् स्व-पते रथाङ्गि-
वर्गस्य चाक्रोषण-वत् प्रतीहि

nāmnāṁ tu saṅkīrtanam arti-bhārān
meghaṁ vinā prāvṛṣi cātakānām |
rātrau viyogāt sva-pate rathāṅgi-
vargasya cākroṣaṇa-vat pratīhi

Translation

Just as the cätaka bird calls out in grief in a cloudless rainy season, or the cakraväké (kuraré) bird cries piteously at night in separation from her husband, so devotees perform saìkértana of Çré Kåñëa's names when they are agitated by the distress of separation in love.

2.3.168

विचित्र-लीला-रस-सागरस्य
प्रभोर् विचित्रात् स्फुरितात् प्रसादात् ।
विचित्र-सङ्कीर्तन-माधुरी सा
न तु स्व-यत्नाद् इति साधु सिध्येत्

vicitra-līlā-rasa-sāgarasya
prabhor vicitrāt sphuritāt prasādāt |
vicitra-saṅkīrtana-mādhurī sā
na tu sva-yatnād iti sādhu sidhyet

Translation

Wonderful varieties of sweet saìkértana manifest happiness through the amazing grace of the Lord, who is an ocean of wonderful varieties of ambrosial pastimes. By one's own endeavors one can never achieve this happiness.

2.3.169

इच्छा-वशात् पापम् उपासकाना
क्षीयेत भोगोन्मुखम् अप्य् अमुस्मात् ।
प्रारब्ध-मात्र भवतीतरेषा
कर्मावशिष्ट तद्-अवश्य-भोग्यम्

icchā-vaśāt pāpam upāsakānāṁ
kṣīyeta bhogonmukham apy amusmāt |
prārabdha-mātraṁ bhavatītareṣāṁ
karmāvaśiṣṭaṁ tad-avaśya-bhogyam

Translation

In accordance with the desire of those worshipers who are always attached to serving the names of Bhagaván, their sinful reactions that are imminent are destroyed. However, for non-worshipers who occasionally engage in näma-kértana, only the sinful reactions from which they are presently suffering (prärabdha-karma) remain, and it is necessary that they experience them.

2.3.170

महाशया ये हरि-नाम-सेवकाः
सुगोप्य-तद्-भक्ति-महा-निधेः स्वयम् ।
प्रकाश-भीत्या व्यवहार-भङ्गिभिः
स्व-दोष-दुःखान्य् अनुदर्शयन्ति ते

mahāśayā ye hari-nāma-sevakāḥ
sugopya-tad-bhakti-mahā-nidheḥ svayam |
prakāśa-bhītyā vyavahāra-bhaṅgibhiḥ
sva-doṣa-duḥkhāny anudarśayanti te

Translation

The great souls, who render service to the name of Hari, are reluctant to reveal their vast, secret treasure of bhakti. Thus, in public they behave as if they are suffering due to their own fault.

2.3.171

तन्-नाम-सङ्कीर्तन-मात्रतो'खिला
भक्ता हरेः स्यूर् हत-दुःख-दुषनाः ।
केचित् तथापि प्रभुवत् कृपाकुला
लोकान् सद्-आचारम् इम प्रशासति

tan-nāma-saṅkīrtana-mātrato'khilā
bhaktā hareḥ syūr hata-duḥkha-duṣanāḥ |
kecit tathāpi prabhuvat kṛpākulā
lokān sad-ācāram imaṁ praśāsati

Translation

Although merely by performance of saìkértana of the names of Çré Bhagavän, the sufferings and faults of all devotees are destroyed, still, some devotees who are merciful just like the Supreme Lord accept distress or exhibit flaws just to instruct ordinary people about proper conduct.

2.3.172

दुःसङ्ग-दोष भरतादयो यथा
दुर्द्यूत-दोष च युधिष्ठिरादयाः ।
ब्रह्म-स्व-भीति च नृगादयो'मलाः
प्रदर्शयन् स्व-व्यवहारतो जनान्

duḥsaṅga-doṣaṁ bharatādayo yathā
durdūta-doṣaṁ ca yudhiṣṭhirādayāḥ |
brahma-sva-bhītiṁ ca nṛgādayo'malāḥ
pradarśayan sva-vyavahārato janān

Translation

For example, even though devotees such as Mahäräja Bharata were thoroughly pure at heart, they demonstrated the fault of bad association. Çré Yudhiñöhira Mahäräja, being the embodiment of dharma (Dharmaräja), exhibited the mistake of gambling, and the sinless King Någa and others displayed the sin of stealing from a brähmaëa, all just to give instruction to the common people.

2.3.173

भक्ति-प्रभावेन विचार-जातैः
सञ्जायमानेन सदेदृशैस् त्वम् ।
विघ्नाति-विघ्नान् किल जेष्यसीह
सर्वत्र ते हन्त वयं सहायाः

bhakti-prabhāvena vicāra-jātaiḥ
sañjāyamānena sadedṛśais tvam |
vighnāti-vighnān kila jeṣyasīha
sarvatra te hanta vayaṁ sahāyāḥ

Translation

(O Gopa-kumära!) By the power of bhakti, which is obtained by continuously reflecting on these truths, you will always be victorious over the greatest of obstacles. Rest assured, we will also help you all along the way.

2.3.174

श्री-कृष्णचन्द्रस्य महानुकम्पा-
स्माभिः स्थिरा त्वय्य् अवधारितास्ति ।
लीना न साक्षाद्-भगवद्-दिदृक्षा
त्वत्तस् तपो-लोक-निवासि-वाक्यैः

śrī-kṛṣṇacandrasya mahānukampā-
smābhiḥ sthirā tvayy avadhāritāsti |
līnā na sākṣād-bhagavad-didṛkṣā
tvattas tapo-loka-nivāsi-vākyaiḥ

Translation

We are firmly convinced that Çré Kåñëa's full grace is always upon you, because even upon hearing the words of the residents of Tapoloka, you did not become bewildered and your desire to directly see Bhagaván was not shaken.

2.3.175

रूपꣳ सत्यꣳ खलु भगवतः सच्-चिद्-आनन्द-सान्द्रꣳ
योग्यैर् ग्राह्यꣳ भवति करणैः सच्-चिद्-आनन्द-रूपम् ।
माꣳसाक्षिभ्याꣳ तद् अपि घटते तस्य कारुण्य-शक्त्या
सद्यो लब्ध्या तद्-उचित-गतेर् दर्शनꣳ स्वेहया वा

rūpaṁ satyaṁ khalu bhagavataḥ sac-cid-ānanda-sāndraṁ
yogyair grāhyaṁ bhavati karaṇaiḥ sac-cid-ānanda-rūpam |
māṁsākṣibhyāṁ tad api ghaṭate tasya kāruṇya-śaktyā
sadyo labdhyā tad-ucita-gater darśanaṁ svehayā vā

Translation

The form of Çré Bhagaván, the condensed essence of eternity, knowledge, and bliss, is the topmost Absolute Truth. To perceive this form, one must be endowed with senses that correspond to His senses that are also made of eternity, knowledge, and bliss. Therefore, having received the ability to see Bhagaván by the power of His mercy, one can directly see the Lord's limitless, transcendental form even with material eyes.

2.3.176

तद्-दर्शने ज्ञान-दृशैव जाय-
माने'पि पश्याम्य् अहम् एष दृग्भ्याम् ।
मनो भवेत् कृष्ण-कृपा-प्रभाव-
विज्ञापको हर्ष-विशेष-वृद्ध्यै

tad-darśane jñāna-dṛśaiva jāya-
māne'pi paśyāmy aham eṣa dṛgbhyām |
mano bhavet kṛṣṇa-kṛpā-prabhāva-
vijñāpako harṣa-viśeṣa-vṛddhyai

Translation

Although Çré Bhagavän is seen only with eyes of knowledge, sometimes, by the Lord's potency of mercy, He becomes visible to the external eyes of the living being. Then, by dint of the Lord's affection, the living being is able to entertain the conception that he has seen Çré Bhagavän with his eyes. At that time, through the joy that blossoms in his heart, he can perceive the influence of Çré Kåñëa's mercy potency right in his own heart.

2.3.177

प्रभोः कृपा-पूर-बलेन भक्तेः
प्रभावतो वा खलु दर्शन स्यात् ।
अतः परिच्छिन्न-दृशापि सिद्धयेन्
निरन्तर तन् मनसेव सम्याक्

prabhoḥ kṛpā-pūra-balena bhakteḥ
prabhāvato vā khalu darśanaṁ syāt |
ataḥ paricchinna-dṛśāpi siddhyen
nirantaraṁ tan manaseva samyāk

Translation

By the power of the Lord's abundant mercy or by the influence of bhakti, the Lord can be seen even with the limited material eyes. That vision is as constant and thorough as that held in vision of the mind.

2.3.178

न चेत् कथञ्चिन् न मनस्य् अपि स्यात्
स्वयम्-प्रभस्येक्षणम् ईश्वरस्य ।
घन सुख सञ्जनयेत् कथञ्चिद्
उपासितः सान्द्र-सुखात्मको'सौ

na cet kathañcin na manasy api syāt
svayam-prabhasyekṣaṇam īśvarasya |
ghanaṁ sukhaṁ sañjanayet kathañcid
upāsitaḥ sāndra-sukhātmako'sau

Translation

If the Lord were not to show mercy, then no one would be able to see Him, even with the mind, what to speak of with any other sense. This is because He is Parameçvara, the Supreme Lord, self-manifest and imperceptible to the mind and eyes. He is completely independent and the controller of everything. Yet when He is worshiped in any meager way, He bestows unlimited joy.

2.3.179

दृग्भ्याꣳ प्रभोर् दर्शनतो हि सर्वतस्
तत्-तत्-प्रसादावलि-लब्धिर् ईक्ष्यते ।
सर्वाधिकꣳ सान्द्र-सुखꣳ च जायते
साध्यꣳ तद् एव श्रवणादि-भक्तितः

dṛgbhyāṁ prabhor darśanato hi sarvatas
tat-tat-prasādāvali-labdhir īkṣyate |
sarvādhikaṁ sāndra-sukhaṁ ca jāyate
sādhyaṁ tad eva śravaṇādi-bhaktitaḥ

Translation

Darçana with one's eyes affords all varieties of Bhagavän's mercy, and the bliss derived from seeing the Lord with one's eyes is much more intense than that of meditation. Indeed, darçana with one's eyes is the fruit of çravaëa and the other processes of the ninefold path of bhakti.

2.3.180

सर्वेषाꣳ साधनानाꣳ तत्- साक्षात्-कारो हि सत्-फलम् ।
तदैवामूलतो माया नश्येत् प्रेमापि वर्धते

sarveṣāṁ sādhanānāṁ tat- sākṣāt-kāro hi sat-phalam |
tadaivāmūlato māyā naśyet premāpi vardhate

Translation

The reason for this is that direct meeting with Çré Bhagavän is the consummate result of all processes of attainment, and by the power of seeing the Lord, all illusion is destroyed at the root, allowing prema to blossom.

2.3.181

कायाधवादेर् हृदि पश्यतो'पि
प्रभुꣳ सदाक्ष्णा किल तद्-दिदृक्षा ।
तत्र प्रमाणꣳ हि तथावलोकाद्
अनन्तरꣳ भव-विशेष-लाभः

kāyādhavāder hṛdi paśyato'pi
prabhuṁ sadākṣṇā kila tad-didṛkṣā |
tatra pramāṇaṁ hi tathāvalokād
anantaraṁ bhava-viśeṣa-lābhaḥ

Translation

Although Çré Prahläda, the son of Kayädhu, saw the Lord within his heart, still, he always hankered to see the Lord externally with his eyes. The evidence of this is that when he directly saw the Lord on the shore of the ocean, he experienced an extraordinary state of love for Him.

2.3.182

कृष्णस्य साक्षाद् अपि जायते यत्
केषाञ्चिद् अक्षि-द्वय-मीलनादि ।
ध्यानꣳ न तत् किन्तु मुदाꣳ भरेण
कम्पादि-वत् प्रेम-विकार एषः

kṛṣṇasya sākṣād api jāyate yat
keṣāñcid akṣi-dvaya-mīlanādi |
dhyānaṁ na tat kintu mudāṁ bhareṇa
kampādi-vat prema-vikāra eṣaḥ

Translation

If someone closes his eyes upon directly seeing Çré Kåñëa, it may seem like meditation, but actually, it is not. Rather, you should understand this closing of the eyes to be an ecstatic transformation of prema. Such transformations include trembling and so forth, and are experienced out of overflowing bliss.

2.3.183

ध्यान परोक्षे युज्येत न तु साक्षान् महा-प्रभोः ।
अपरोक्षे परोक्षे'पि युक्त सङ्कीर्तन सदा

dhyānaṁ parokṣe yujyeta na tu sākṣān mahā-prabhoḥ |
aparokṣe parokṣe'pi yuktaṁ saṅkīrtanaṁ sadā

Translation

It is appropriate to meditate on Bhagavän in His absence, not in His direct presence. Saìkértana, on the other hand, is always acceptable, whether the Lord is present personally or not.

2.3.184

श्रीमन् नाम प्रभोस् तस्य श्री-मूर्तेर् अप्य् अति-प्रियम् ।
जगद्-धित सुखोपास्य स-रस तत्-सम न हि

śrīman nāma prabhos tasya śrī-mūrter apy ati-priyam |
jagad-dhitaṁ sukhopāsyaṁ sa-rasaṁ tat-samaṁ na hi

Translation

Bhagavän's holy name is even dearer to Him than His own divine form because it benefits the entire world, it is easily worshiped, and it is saturated with rasa. Indeed, nothing is comparable to that name.

2.3.185

तन् मानयन् शिवस्याज्ञाम् इतो निःसर सत्वरम् ।
कृष्ण-प्रियतम श्रीमन्- मथुरा त्व नमाम ताम्

tan mānayan śivasyājñām ito niḥsara satvaram |
kṛṣṇa-priyatamaṁ śrīman- mathurāṁ tvaṁ namāma tām

Translation

Therefore, now, as we have instructed and Çré Çiva has ordered, quickly leave this abode of liberation and go to Çré Mathurä- puré, which is most dear to Çré Kåñëa. We offer our praëäma to that Mathurä.

2.3.186

श्री-गोप-कुमार उवाच—
निपीय तत्-कर्ण-रसायन तत्
प्रमोद-भारेण भृतो नम स् तान् ।
शिवौ च सद्यो व्रज-भूमिम् एत
तैः प्रापितो'ह बत मुग्ध-बुद्धिः

śrī-gopa-kumāra uvāca—
nipīya tat-karṇa-rasāyanaṁ tat
pramoda-bhāreṇa bhṛto namaṁs tān |
śivau ca sadyo vraja-bhūmim etaṁ
taiḥ prāpito'haṁ bata mugdha-buddhiḥ

Translation

Çré Gopa-kumära said: O brähmaëa, drinking the nectar of the Vaikuëöha associates' instructions, which delight the ears and the heart, I joyfully offered obeisance to them and to Çré Çiva and Çré Pärvaté. By their mercy, at that very moment I found myself in Vraja-bhümi. I was stunned by how this happened.

PART TWO · GOLOKA-MĀHĀTMYA

Chapter 4

Vaikuṇṭha — The Spiritual World

249 aligned entries · 274 numbered verses

2.4.1

श्री-गोप-कुमार उवाच—
एकाकिनात्र भ्रमता मयास्य
भूमेः श्रिय कुत्रचिद् अप्य् अदृष्टाम् ।
सम्पश्यता सवसता वनान्तः
सर्व विमोहाद् इव विस्मृत तत्

śrī-gopa-kumāra uvāca—
ekākinātra bhramatā mayāsya
bhūmeḥ śriyaṁ kutracid apy adṛṣṭām |
sampaśyatā saṁvasatā vanāntaḥ
sarvaṁ vimohād iva vismṛtaṁ tat

Translation

Çré Gopa-kumära said: O brähmaëa, I began to wander alone throughout this Vrajabhümi and beheld its unprecedented splendor. Nowhere else had I ever witnessed such beauty. Residing in a forest there, I became so fascinated that I even forgot the spiritual practices required to reach Çré Vaikuëöha, the spiritual world.

2.4.2

श्रीमन्-मधु-पूरि क्रीडा- भ्रमण-क्रमतो गतः ।
तत्र माथुर-विप्रेभ्यो'श्रौष भागवतादिकम्

śrīman-madhu-pūriṁ krīḍā- bhramaṇa-kramato gataḥ |
tatra māthura-viprebhyo'śrauṣaṁ bhāgavatādikam

Translation

In the course of my playful wanderings, I arrived in Çré Mathurä- puré, where I heard the recitation of Çrémad-Bhägavatam and other devotional scriptures from the local brähmaëas.

2.4.3

भक्तिं नव-विधां सम्याग् ज्ञात्वेदं वनम् आगतः ।
अपश्यं सहसैवत्र श्रीमद्-गुरु-वरं निजम्

bhaktiṁ nava-vidhāṁ samyāg jñātvedaṁ vanam āgataḥ |
apaśyaṁ sahasaivatra śrīmad-guru-varaṁ nijam

Translation

Hearing those scriptural discourses, I came to properly understand the fundamental truth of the ninefold process of bhakti. Thereupon, I returned here to Çré Våndävana, where I unexpectedly had darçana of my gurudeva.

2.4.4

पूर्ववद् राजमानो'सौ दृष्ट्वा मां प्रणतं मुदा ।
साशिर्वादं समालिङ्ग्य सर्वज्ञो कृपयत्तराम्

pūrvavad rājamāno'sau dṛṣṭvā māṁ praṇataṁ mudā |
sāśirvādaṁ samāliṅgya sarvajño kṛpayattarām

Translation

There was no change in Çré Gurudeva's bodily appearance. As soon as I saw him, I offered him daëòavat praëäma, and he embraced and blessed me. Then, my omniscient gurudeva bathed me with his immense mercy by instructing me in the confidential truths of bhakti.

2.4.5

तस्य प्रसादम् आसाद्य महा-गूढ-प्रकाशकम् ।
अन्वतिष्ठं यथादिष्टं भक्ति-योगम् अनारतम्

tasya prasādam āsādya mahā-gūḍha-prakāśakam |
anvatiṣṭhaṁ yathādiṣṭaṁ bhakti-yogam anāratam

Translation

By Çré Gurudeva's mercy, which reveals the most confidential truths of bhakti, I learned about the essential principles of devotional service (bhakti-tattva). Then, following his instructions, I began practicing bhakti-yoga without interruption.

2.4.6

सञ्जातेनाचिरात् प्रेम- पूरेण विवशो'भवम् ।
न कर्तुम् अशक किञ्चित् पर त समकीर्तयम्

sañjātenācirāt prema- pūreṇa vivaśo'bhavam |
na kartum aśakaṁ kiñcit paraṁ taṁ samakīrtayam

Translation

By this practice, prema (pure love of God) quickly arose within me. Due to the unrestrained nature of prema, I could neither perform worship nor do anything else at all; I could only loudly sing the Lord's names.

2.4.7

श्री-कृष्ण गोपाल हरे मुकुन्द गोविन्द हे नन्द-किशोर कृष्ण ।
हा श्री-यशोदा-तनय प्रसीद श्री-बल्लवी-जीवन राधिकेश

śrī-kṛṣṇa gopāla hare mukunda govinda he nanda-kiśora kṛṣṇa |
hā śrī-yaśodā-tanaya prasīda śrī-ballavī-jīvana rādhikeśa

Translation

O Çré Kåñëa! Gopäla! Hari! Mukunda! Govinda! O Nanda-kiçora Kåñëa! O beloved son of Yaçodä, be pleased with me! O life of the gopés! O Lord of Rädhikä!

2.4.8

एव स-गान बहुधाह्वय स् त
क्षण प्रनृत्यन् क्षणम् उद्रुद श् च ।
उन्मत्तवत् कामम् इतस् ततो'ह
भ्रमामि देहादिकम् अस्मरन् स्वम्

evaṁ sa-gānaṁ bahudhāhvayaṁs taṁ
kṣaṇaṁ pranṛtyan kṣaṇam udrudaṁś ca |
unmattavat kāmam itas tato'haṁ
bhramāmi dehādikam asmaran svam

Translation

Thus, singing and calling out to my worshipful Lord in various ways, I would sometimes dance, sometimes weep, and sometimes wander like a madman, forgetting even my own body and everything else.

2.4.9

एकदा त निज-प्राण-नाथ पश्यन्न् इवाग्रतः ।
धर्तु धावन् गतो मोह न्यपत प्रेम-विह्वलः

ekadā taṁ nija-prāṇa-nāthaṁ paśyann ivāgrataḥ |
dhartuṁ dhāvan gato mohaṁ nyapataṁ prema-vihvalaḥ

Translation

Once I saw my beloved Lord right in front of me. I ran to catch Him but fell unconscious, overwhelmed by the ecstasy of love.

2.4.10

तावत् तैः पार्षदैर् एत्य वैकुण्ठ नेतुम् आत्मनः ।
यानम् आरोपितः सद्यो व्युत्थायाचलय दृशौ

tāvat taiḥ pārṣadair etya vaikuṇṭhaṁ netum ātmanaḥ |
yānam āropitaḥ sadyo vyutthāyācalayaṁ dṛśau

Translation

At that time, the eternal associates of Vaikuëöha came to take me to their abode. They quickly brought me aboard their airplane. I regained my consciousness and began to look around in astonishment.

2.4.11

सर्वम् अन्यादृशꣳ दृष्ट्वा विस्मितः स्वस्थतꣳ गतः ।
पार्श्वेऽपश्यꣳ पुरा दृष्टाꣳस् तान् एवात्म-प्रियङ्करान्

sarvam anyādṛśaṁ dṛṣṭvā vismitaḥ svasthataṁ gataḥ |
pārśve'paśyaṁ purā dṛṣṭāṁs tān evātma-priyaṅkarān

Translation

I was stunned to see that everything was different, but after some time I regained my composure. I saw that the same personal associates of Bhagavän from Vaikuëöha, those personalities who had previously favored me by indicating the means to attain Vaikuëöha, were beside me.

2.4.12

महा-तेजस्विनाꣳ तेजो मुञ्चतो'नुपमꣳ वरम् ।
विमानꣳ योग्यम् आरूढान् अनिरूप्यꣳ सुरूपवत्

mahā-tejasvināṁ tejo muñcato'nupamaṁ varam |
vimānaṁ yogyam ārūḍhān anirūpyaṁ surūpavat

Translation

They sat on an excellent, incomparably decorated, and extremely beautiful airplane. Its splendor put to shame even the effulgence of the most radiant sun.

2.4.13

सम्भ्रमात् प्रणमन्तꣳ माम् आश्लिष्याश्वासयन् मुहुः ।
ऐच्छन् स्व-सादृशꣳ रूपꣳ दातुꣳ युक्ति-शतेन ते

sambhramāt praṇamantaṁ mām āśliṣyāśvāsayan muhuḥ |
aicchan sva-sādṛśaṁ rūpaṁ dātuṁ yukti-śatena te

Translation

As I reverentially offered obeisances to those personal associates of the Lord, they embraced me and repeatedly comforted me. Then they plied me with hundreds of logical arguments to convince me to accept a form similar to theirs.

2.4.14

तद् अस्वी-कृत्य तु स्वीय॑ गोवर्धन-भव॑ वपुः ।
तेषा॑ प्रभावतस् तादृग् गुण-रूपाद्य् अलम्भयम्

tad asvī-kṛtya tu svīyaṁ govardhana-bhavaṁ vapuḥ |
teṣāṁ prabhāvatas tādṛg guṇa-rūpādy alambhayam

Translation

I did not agree to accept an opulent four-armed form like theirs, but since my body was born in Govardhana, it became full of the same majesty, beauty, and qualities as theirs.

2.4.15-17

परमानन्द-युक्तेन दुर्वितर्क्येन वर्त्मना ।
जगद्-विलक्षणेनाह॑ वैकुण्ठ॑ तैः सह व्रजन्

तेषु लोकेष्व् अलोकेष्व् आ- वरणेष्व् अपि सर्वतः ।
दृष्टि-पातो'पि लज्जेय॑ पूज्ये तद्-अधिकारिभिः

लोक-पालद्भिश् चोर्ध्व- मुखैः साञ्जलि-मस्तकैः ।
वेगाद् उत्क्षिप्यमानाभिः पुष्प-लाजादि-वृष्टिभिः

paramānanda-yuktena durvitarkyena vartmanā |
jagad-vilakṣaṇenāhaṁ vaikuṇṭhaṁ taiḥ saha vrajan

teṣu lokeṣv alokeṣv ā- varaṇeṣv api sarvataḥ |
dṛṣṭi-pāto'pi lajjeyaṁ pūjye tad-adhikāribhiḥ

loka-pāladbhiś cordhva- mukhaiḥ sāñjali-mastakaiḥ |
vegād utkṣipyamānābhiḥ puṣpa-lājādi-vṛṣṭibhiḥ

Translation

While traveling to Vaikuëöha in their company, I again passed over all the planets along a path that was incomprehensible, supremely blissful, and unlike anything in this world. Feeling embarrassed, I could not even look at planets such as Svarga, or at Aloka, the area outside the fourteen planetary systems, or at the eight layers covering the universe. However, Indra and other demigods, who are the presiding authorities of all those planets, began to worship me. Looking up, they joined their palms above their foreheads and then vigorously cast flowers, parched rice, and other auspicious items upon me.

2.4.18

तैः स्तूयमानो जय-शब्द-पूर्वक
प्रणम्यमानश् च पदे पदे चलन् ।
तुच्छ पुरो मुक्ति-पद च लोचयन्
ऊर्ध्व ततः श्री-शिवलोकम् अव्रजम्

taiḥ stūyamāno jaya-śabda-pūrvakaṁ
praṇamyamānaś ca pade pade calan |
tucchaṁ puro mukti-padaṁ ca locayan
ūrdhvaṁ tataḥ śrī-śivalokam avrajam

Translation

Uttering “Jaya!” the predominating rulers of all those planets praised me and offered me obeisances at every place I went. On the way, I glanced at the abode of liberation and considered it to be worthless. Then I traveled above the abode of liberation to Çivaloka.

2.4.19

सोम सिव तत्र मुदा प्रणम्य
तेनादर-प्रेम-सद्-उक्ति-जालैः ।
आनन्दितो वाक्य-मनो-दुराप-
माहात्म्य-माला तम् अग विकुण्ठम्

somaṁ sivaṁ tatra mudā praṇamya
tenādara-prema-sad-ukti-jālaiḥ |
ānandito vākya-mano-durāpa-
māhātmya-mālāṁ tam agaṁ vikuṇṭham

Translation

In the abode of Çré Çiva, I jubilantly offered obeisances to Çré Mahädeva, who was seated with Çré Umä-devé. They filled me with happiness by speaking sweet words of respect and love. Thereafter, I reached the abode of Vaikuëöha, whose garland of glories is beyond the grasp of one's mind and words.

2.4.20

पार्षदैर् इदम् उक्तो'हꣳ त्वꣳ तिष्ठेह क्षणꣳ बहिः ।
विज्ञाप्य प्रभुम् अस्माभिः पुरीꣳ यावत् प्रवेक्ष्यसे

pārṣadair idam ukto'haṁ tvaṁ tiṣṭheha kṣaṇaṁ bahiḥ |
vijñāpya prabhum asmābhiḥ purīṁ yāvat pravekṣyase

Translation

Arriving there, the group of eternal Vaikuëöha associates told me, "Please wait at the outer gate for a moment. We shall announce your arrival to the Lord, after which you shall enter the city."

2.4.21

अत्रादृष्टाश्रुताश्चर्य- समुद्रोर्मि-परम्परम् ।
भगवद्-भक्ति-दिप्ताभ्याꣳ नेत्राभ्याꣳ गणय स्थिरः

atrādṛṣṭāśrutāścarya- samudrormi-paramparam |
bhagavad-bhakti-diptābhyāṁ netrābhyāṁ gaṇaya sthiraḥ

Translation

"With your mind steady and your eyes illuminated by loving devotion to the Lord, behold the multitude of uncommon opulences in Vaikuëöha. Count the waves in the ocean of astonishing wonders that have never been seen or heard of before."

2.4.22

श्री-गोप-कुमार उवाच—
तेषु चान्तः-प्रविष्टेषु द्वारा-प्रान्ते बहिः-स्थितः ।
अपश्यम् एकम् आयान्तꣳ प्रविशन्तꣳ च तꣳ पुरीम्

śrī-gopa-kumāra uvāca—
teṣu cāntaḥ-praviṣṭeṣu dvārā-prānte bahiḥ-sthitaḥ |
apaśyam ekam āyāntaṁ praviśantaṁ ca taṁ purīm

Translation

Çré Gopa-kumära said: After those eternal associates entered the city, I stayed at the outer gate and saw someone else entering the city.

2.4.23

ब्रह्माण्ड-शत-भूत्य्-आढ्य- सद्-यानारूढम् अद्भुतैः ।
गितादिभिर् मुदाविष्टꣳ कान्त्य्-आद्यैः सादृशꣳ प्रभोः

brahmāṇḍa-śata-bhūty-āḍhya- sad-yānārūḍham adbhutaiḥ |
gitādibhir mudāviṣṭaṁ kānty-ādyaiḥ sādṛśaṁ prabhoḥ

Translation

I saw that the person was seated on a splendid aerial craft endowed with the opulences of hundreds of brahmäëòas, and he was absorbed in the pleasure of hearing wonderful songs and so on. His bodily luster, beauty, and other features were similar to those of the Lord.

2.4.24

तꣳ मत्वा श्री-हरिꣳ नाथ पाहीति मुहुर् आलपन् ।
नमन् कर्णौ पिधायाहꣳ सꣳज्ञायानेन वारितः

taṁ matvā śrī-hariṁ nātha pāhīti muhur ālapan |
naman karṇau pidhāyāhaṁ saṁjñāyānena vāritaḥ

Translation

Taking that person to be Çré Hari Himself, I repeatedly offered him obeisances while saying, “O Lord, please protect me.” As soon as he heard “O Lord,” he put his fingers in both ears and gestured for me to stop.

2.4.25

दासो'स्मि दास-दासो'स्मीत्य् उक्त्वा तस्मिन् गते'न्तरम् ।
अन्यः को'प्य् आगतो'मुष्मान् महीयान् वैभवादिभिः

dāso'smi dāsa-dāso'smīty uktvā tasmin gate'ntaram |
anyaḥ ko'py āgato'muṣmān mahīyān vaibhavādibhiḥ

Translation

He entered the city saying, "I am a servant, a servant of the servants." After this, another person arrived there who was even more opulent than him.

2.4.26

त□ दृष्ट्वा सर्वथामा□सि जगदीशम् अह□ पुरीम् ।
प्रविशन्त□ निजम् एत्य गत्वा कुत्रापि लीलया

taṁ dṛṣṭvā sarvathāmāṁsi jagadīśam ahaṁ purīm |
praviśantaṁ nijam etya gatvā kutrāpi līlayā

Translation

Seeing him, I thought, "Surely He must be the Lord of the universe. He had gone somewhere as part of His pastimes and is now returning to the city."

2.4.27

सम्भ्रमैः प्रणमन्त□ मा□ पूर्ववत् स्तुति-पूर्वकम् ।
दृष्ट्वा सो'पि तथैवोक्त्वा स-स्ने□ प्रविशत् पुरीम्

sambhramaiḥ praṇamantaṁ māṁ pūrvavat stuti-pūrvakam |
dṛṣṭvā so'pi tathaivoktvā sa-snehaṁ praviśat purīm

Translation

I then bowed down before him, reverentially praising him as I had honored the other person. However, he also blocked his ears with his fingers. Lovingly, he forbade me from such glorification and then entered the city.

2.4.28-29

को'प्य् एकशो द्वन्द्वशो'न्ये युगपद् बहुशो'परे ।
पूर्व-पूर्वाधिक-श्रीकाः प्रविशन्ति पुरीꣳ प्रभोः

ताꣳश् च पश्यन् पुरेवाहꣳ मज्जन् सम्भ्रम-सागरे ।
नमन् स्तवन् निवार्ये तैः स्निग्ध-वाग्-अमृतैस् तथा

ko'py ekaśo dvandvaśo'nye yugapad bahuśo'pare |
pūrva-pūrvādhika-śrīkāḥ praviśanti purīṁ prabhoḥ

tāṁś ca paśyan purevāhaṁ majjan sambhrama-sāgare |
naman stavan nivārye taiḥ snigdha-vāg-amṛtais tathā

Translation

There was another amazing phenomenon. Many other persons who were just like those first few entered the city of the Lord – some alone, some in pairs, and some in groups. Each was more magnificent than the previous. Upon seeing them, I was again plunged into the ocean of awe and wonderment, and I offered them obeisances and glorified them. But with affectionate, nectarean words, they too prohibited me from doing so.

2.4.30

तेषु स्व-सेवा-सामाग्रीꣳ गृहित्वा के'पि काम् अपि ।
धावन्ति पुरतः केचिन् मत्ता भक्ति-सुधा-रसैः

teṣu sva-sevā-sāmāgrīṁ gṛhitvā ke'pi kām api |
dhāvanti purataḥ kecin mattā bhakti-sudhā-rasaiḥ

Translation

Some of them were carrying umbrellas, yak-tail fans, and other paraphernalia for their service to the Lord. Others were hurrying in, maddened by the nectar of bhakti.

2.4.31

एवम् आत्मात्म-सेवासु व्यग्रान्तःकरणेन्द्रियाः ।
विचित्र-भजनानन्द- विनोद-भर-भूषिताः

evam ātmātma-sevāsu vyagrāntaḥkaraṇendriyāḥ |
vicitra-bhajanānanda- vinoda-bhara-bhūṣitāḥ

Translation

In this way, all those residents of Vaikuëöha had their minds and senses eagerly absorbed in their respective services. All were ornamented with wonderful, abundant pleasure generated by their worship of the Lord.

2.4.32-33

भूषा-भूषण-सर्वङ्गा निज-प्रभु-वरोचिताः ।
प्रणमन्तः स्तवन्तश् च कुर्वनश् चित्रम् ईहितम्

वितन्वतो महा-लीला- कौतुक चक्रवर्तिवत् ।
लक्ष्मि-पतेर् भगवतश् चरणाब्ज-दिदृक्षवः

bhūṣā-bhūṣaṇa-sarvaṅgā nija-prabhu-varocitāḥ |
praṇamantaḥ stavantaś ca kurvanaś citram īhitam

vitanvato mahā-līlā- kautukaṁ cakravartivat |
lakṣmi-pater bhagavataś caraṇābja-didṛkṣavaḥ

Translation

All their limbs were actually decorating the ornaments they were wearing, and thus, they were fit to serve their Master. They were offering obeisances to the Lord, glorifying Him with choice prayers and hymns, and performing many other activities to please Him. The Lord of Lakñmé, like a sovereign emperor, was expanding the festival of His great pastimes, and His associates were eager to receive darçana of His lotus feet.

2.4.34

केचित् स-परिवारास् ते केचिच् च स-परिच्छदाः ।
केचिद् बहिर्-धृत-स्वीय- परिवार-परिच्छदाः

kecit sa-parivārās te kecic ca sa-paricchadāḥ |
kecid bahir-dhṛta-svīya- parivāra-paricchadāḥ

Translation

Some were accompanied by their families; others carried paraphernalia with them. Some left their paraphernalia and had their families stay outside the city, and then they entered the city.

2.4.35

स्वस्मिन्न् एव विलाप्यैके कृत्स्न□ परिकर□ निजम् ।
अकिञ्चना इवैकाकि- तया ध्यान-रसाप्लुताः

svasminn eva vilāpyaike kṛtsnaṁ parikaraṁ nijam |
akiñcanā ivaikāki- tayā dhyāna-rasāplutāḥ

Translation

Some merged their associates, paraphernalia, and opulences within themselves and entered the city like possessionless sages, immersed in the nectar of meditation.

2.4.36

केचिद् विचित्र-रूपाणि धृत्वा धृत्वा मुहुर् मुहुः ।
विचित्र-भूषणाकार- विहाराढ्या मनोहराः

kecid vicitra-rūpāṇi dhṛtvā dhṛtvā muhur muhuḥ |
vicitra-bhūṣaṇākāra- vihārāḍhyā manoharāḥ

Translation

Some of the Vaikuëöha residents stole my heart and mind by repeatedly assuming many different wonderful forms with amazing ornaments and bodily features. They were engaged in playful pastimes appropriate to their form.

2.4.37

केचिन् नरा वानराश् च देवा दैत्यास् तथर्षयः ।
परे वर्णाश्रमाचार- दीक्षा-लक्षण-धारिणः

kecin narā vānarāś ca devā daityās tatharṣayaḥ |
pare varṇāśramācāra- dīkṣā-lakṣaṇa-dhāriṇaḥ

Translation

They all accepted various forms – human beings, monkeys, demigods, demons, and sages. After that, some adopted the conduct of those practicing varëäçrama-dharma, and others bore stamped symbols and other signs related to dékñä.

2.4.38

इन्द्र-चन्द्रादि-सादृशास् त्रिनेत्रश् चतुराननः ।
चतुर्भुजः सहस्रास्यः केचिद् अष्टभुजास् तथा

indra-candrādi-sādṛśas trinetraś caturānanaḥ |
caturbhujaḥ sahasrāsyaḥ kecid aṣṭabhujās tathā

Translation

Some looked like Indra, some like Candra, and some like other demigods. Some had three eyes, some had four heads. Some had four arms, some had eight arms, and some had a thousand heads.

2.4.39

एतत् परम-वैचित्री- हेतु वक्षामि ते'ग्रतः ।
कृष्ण-भक्ति-रसास्वादा- वता कि स्यान् न सुन्दरम्

etat parama-vaicitrī- hetuṁ vakṣāmi te'grataḥ |
kṛṣṇa-bhakti-rasāsvādā- vatāṁ kiṁ syān na sundaram

Translation

Later on, I will tell you the cause of this great variety of forms. What does not become beautiful for one who is tasting the mellows of kåñëa-bhakti?

2.4.40-41

सर्व-प्रपञ्चातीताना तेषा वैकुण्ठ-वासिनाम् ।
तस्य वैकुण्ठ-लोकस्य तस्य तन्-नायकस्य च

तानि माहात्म्य-जातानि प्रपञ्चान्तर्-गतैः किल ।
दृष्टान्तैर् नोपयुज्यन्ते न शक्यन्ते च भाषितुम्

sarva-prapañcātītānāṁ teṣāṁ vaikuṇṭha-vāsinām |
tasya vaikuṇṭha-lokasya tasya tan-nāyakasya ca

tāni māhātmya-jātāni prapañcāntar-gataiḥ kila |
dṛṣṭāntair nopayujyante na śakyante ca bhāṣitum

Translation

The unlimited glories of the residents of Vaikuëöha, the realm of Vaikuëöha, and the Lord of Vaikuëöha are transcendental to the material world. Mundane logic and the language of examples drawn from this world can never adequately be used to describe these glories.

2.4.42-43

तथापि भवतो ब्रह्मन् प्रपञ्चान्तर्-गतस्य हि ।
प्रपञ्च-परिवारान्तर्- दृष्टि-गर्भित-चेतसः

तद्-दृष्टान्त-कुलेनैव तत् तत् स्याद् बोधित सुखम् ।
तथेत्य् उच्येत यत् किञ्चित् तदागः क्षमता हरिः

tathāpi bhavato brahman prapañcāntar-gatasya hi |
prapañca-parivārāntar- dṛṣṭi-garbhita-cetasaḥ

tad-dṛṣṭānta-kulenaiva tat tat syād bodhitaṁ sukham |
tathety ucyeta yat kiñcit tadāgaḥ kṣamatāṁ hariḥ

Translation

Hari (who takes away). However, O brähmaëa, because you live within the material world made of five elements and can therefore perceive and envisage material objects only, I have utilized examples from this material world so that you can easily understand the abode of Vaikuëöha. If I have committed any offence by this, then may Çré Hari, who destroys all offences, forgive me.

2.4.44

तात्रत्याना च सर्वेषा तेषा साम्य परस्परम् ।
तारतम्य च लक्ष्येत न विरोधस् तथापि च

tātratyānāṁ ca sarveṣāṁ teṣāṁ sāmyaṁ parasparam |
tāratamyaṁ ca lakṣyeta na virodhas tathāpi ca

Translation

Among all the residents of Vaikuëöha, both equality and hierarchy are seen, yet there is no incongruity in this.

2.4.45

न मत्सर्यादयो दोषाः सन्ति कस्यापि तेषु हि ।
गुणाः स्वभाविका भान्ति नित्याः सत्याः सहस्रशः

na matsaryādayo doṣāḥ santi kasyāpi teṣu hi |
guṇāḥ svabhāvikā bhānti nityāḥ satyāḥ sahasraśaḥ

Translation

No defect such as envy is found in anyone in Vaikuëöha. Rather, they possess thousands of good qualities, such as friendliness, humility, and respect. These virtues are eternal and real.

2.4.46

प्रपञ्चान्तर्-गता भोग- परा विषयिनो यथा ।
बहिर्-दृष्ट्या तथेक्ष्यन्ते ते हि मुक्तार्चिताङ्घ्रयः

prapañcāntar-gatā bhoga- parā viṣayino yathā |
bahir-dṛṣṭyā tathekṣyante te hi muktārcitāṅghrayaḥ

Translation

Although the residents of Vaikuëöha externally appear like the sense enjoyers of the material world who are eager for mundane pleasure, they are in fact not sense enjoyers. Their feet are worshiped even by liberated souls who have abandoned the happiness of all sense enjoyment.

2.4.47

ते निर्विकारतर-प्रान्त- सीमꣳ प्रान्तश् च तन्वते ।
विकाराल् लीलया चित्रान् प्रभु-लीलानुसारिणः

te nirvikāratara-prānta- sīmaṁ prāntaś ca tanvate |
vikārāl līlayā citrān prabhu-līlānusāriṇaḥ

Translation

Although they have reached the ultimate limit of immutability, a state devoid of transformation, they still accept transformations in a sporting way, assuming a variety of forms that are suitable for the pastimes of the Lord.

2.4.48

अतस् ते'न्योन्यम् एकत्वꣳ गता अपि पृथग्-विधः ।
तत्-स्थानꣳ स विमानौघस् तात्रत्यꣳ सर्वम् ईदृशम्

atas te'nyonyam ekatvaṁ gatā api pṛthag-vidhaḥ |
tat-sthānaṁ sa vimānaughas tātratyaṁ sarvam īdṛśam

Translation

Although the residents of Vaikuëöha are all equal to one another, they appear in different forms. Similarly, even though the abode of Vaikuëöha, its airplanes, and all its other paraphernalia are embodiments of concentrated Brahman, everything appears in different forms for the sake of the Lord's pastimes.

2.4.49

कदाचित् स्वर्ण-रत्नादि- मय तत् तत् प्रतीयते ।
कदाचिच् च घनी-भूत- चन्द्र-ज्योत्स्नेव कक्खटी

kadācit svarṇa-ratnādi- mayaṁ tat tat pratīyate |
kadācic ca ghanī-bhūta- candra-jyotsneva kakkhaṭī

Translation

Sometimes that place appears to be full of gold and jewels, and sometimes it appears chalk-white, like condensed moonlight.

2.4.50

कथञ्चित् तत्-प्रभावेन विज्ञात स्यान् न चान्यथा ।
ग्रहीतु किल तद्-रूप मनसापि न शक्यते

kathañcit tat-prabhāvena vijñātaṁ syān na cānyathā |
grahītuṁ kila tad-rūpaṁ manasāpi na śakyate

Translation

However, the nature of that place can be understood only by the mercy of the Lord of Vaikuëöha and not by any other means. This is because its form, or truth, is inaccessible to the mind.

2.4.51

न कश्चित् प्रभवेद् बोद्धुं सम्यक्-स्वानुभवं विना ।
एतन्-मात्रां हि शक्येत निरूपयितुम् अञ्जसा

na kaścit prabhaved boddhuṁ samyak-svānubhavaṁ vinā |
etan-mātrāṁ hi śakyeta nirūpayitum añjasā

Translation

One can understand a little bit about Vaikuëöha by hearing its glories, but without personal experience, its reality cannot be properly grasped. Therefore, I can really explain only this much about the truth of that realm.

2.4.52

तेषु वै दृश्यमानेषु तद् ब्रह्मानुभवे सुखम् ।
गच्छत् सुतुच्छतां सद्यो ह्रियेव विरमेत् स्वयम्

teṣu vai dṛśyamāneṣu tad brahmānubhave sukham |
gacchat sutucchatāṁ sadyo hriyeva viramet svayam

Translation

When one receives darçana of Vaikuëöha and all the objects there, then the bliss of Brahman realization seems insignificant, and out of embarrassment, the desire for that bliss disappears on its own.

2.4.53-54

स्वारामाः पूर्ण-कामा ये सर्वापेक्ष-विवर्जिताः ।
ज्ञातं प्राप्तं निजं कृत्स्नं त्यक्त्वा वैष्णव-सङ्गतः

सारासार-विचाराप्त्या भक्ति-मार्गं विशन्ति यत् ।
तद्-धेतुस् तत्र यातेना- नुभूतो दार्ढ्यतो मया

svārāmāḥ pūrṇa-kāmā ye sarvāpekṣa-vivarjitāḥ |
jñātaṁ prāptaṁ nijaṁ kṛtsnaṁ tyaktvā vaiṣṇava-saṅgataḥ

sārāsāra-vicārāptyā bhakti-mārgaṁ viśanti yat |
tad-dhetus tatra yātenā- nubhūto dārḍhyato mayā

Translation

When, by the association of Vaiñëavas, those who are self-satisfied, fulfilled in all their desires, and free from all types of hankering come to know what is essential and what is non-essential, they abandon the bliss of Brahman, which they have already understood and experienced, and they enter the path of bhakti. When I went to Vaikuëöha, I personally experienced this.

2.4.55

गच्छद्-आगच्छतो'ह॑ तान् पश्यन्न् इदम् अचिन्तयम् ।
ईदृशाः सेवकाः यस्य स प्रभुर् नाम कीदृशः

gacchad-āgacchato'haṁ tān paśyann idam acintayam |
īdṛśāḥ sevakāḥ yasya sa prabhur nāma kīdṛśaḥ

Translation

In this way, I observed the comings and goings of Çré Vaikuëöha- nätha's servants, who were replete with tremendous opulence. I pondered, "If His servants are so glorious, then what must be the glory of their Master?"

2.4.56-57

इत्थ॑ हर्ष-प्रकर्षेणोत्- तिष्ठन् उपविशन् भृशाम् ।
गो-पुरे वर्तमानो'ह॑ तैर् जावेनैत्य पार्षदैः

अन्तः प्रवेश्यमानो यत् दृष्टवान् अद्भुताद्भुतम् ।
वक्तु॑ तद्-द्वि-परार्धेन सहस्रास्यो'पि न क्षमः

itthaṁ harṣa-prakarṣeṇot- tiṣṭhan upaviśan bhṛśām |
go-pure vartamāno'haṁ tair jāvenaitya pārṣadaiḥ

antaḥ praveśyamāno yat dṛṣṭavān adbhutādbhutam |
vaktuṁ tad-dvi-parārdhena sahasrāsyo'pi na kṣamaḥ

Translation

I was feeling so elated while waiting at the city gate that I kept standing up and sitting down over and over again. After some time, the Vaikuëöha residents who had accompanied me returned and escorted me inside the city. Everything I saw there was amazing and wonderful, so much so that even the thousand-headed Ananta- deva would be unable to describe it all, even in an entire lifetime of Brahmä.

2.4.58

द्वारे द्वारे द्वार-पालास् तादृशा एव मा गतम् ।
प्रवेशयन्ति विज्ञाप्य विज्ञाप्येव निजाधिपम्

dvāre dvāre dvāra-pālās tādṛśā eva māṁ gatam |
praveśayanti vijñāpya vijñāpyeva nijādhipam

Translation

At every gate, the guards informed their superintendents about me, thus facilitating my entry.

2.4.59-60

प्रति-द्वरान्तरे गत्वा गत्वा तत्-प्रतिहारिभिः ।
प्रणम्यमानो यो यो हि तत्-प्रदेशधिकारवान्

दृश्यते स स मन्येत जगदीशो मया किल ।
पूर्ववत् स-भ्रमावेशात् नम्यते स्तुयते मुहुः

prati-dvarāntare gatvā gatvā tat-pratihāribhiḥ |
praṇamyamāno yo yo hi tat-pradeśadhikāravān

dṛśyate sa sa manyeta jagadīśo mayā kila |
pūrvavat sa-bhramāveśāt namyate stuyate muhuḥ

Translation

The doorkeepers from every gate would proceed to the next and would offer obeisances to the superintendents of that region. Thinking that every superintendent was the Lord of the universe, I also reverentially offered them repeated obeisances and prayers as I had done previously.

2.4.61

अथ तैः पार्षदैः स्निग्धैर् असाधरण-लक्षणम् ।
प्रभोर् विज्ञापितो'ह□ च सिक्षितः स्तवनादिकम्

atha taiḥ pārṣadaiḥ snigdhair asādharaṇa-lakṣaṇam |
prabhor vijñāpito'haṁ ca sikṣitaḥ stavanādikam

Translation

Those Vaikuëöha associates were very affectionate to me. They described the extraordinary signs that are unique to the Lord and also taught me the prayers to offer Him.

2.4.62-63

महा-महा-चित्र-विचित्र-गेह-
द्वार-प्रदेशान् अतिगम्य वेगात् ।
श्रीमन्-महल्ल-प्रवरस्य मध्ये
प्रासाद-वर्गैः परिषेविताङ्घ्रिम्

प्रासादम् एक□ विविधैर् महत्ता-
पूरैर् विशिष्ट□ पर-सीम यातैः ।
प्राप्तो'हम् आदित्य-सुखा□सु-कोटि-
कान्ति□ मनो-लोचन-वृत्ति-चोरम्

mahā-mahā-citra-vicitra-geha-
dvāra-pradeśān atigamya vegāt |
śrīman-mahalla-pravarasya madhye
prāsāda-vargaiḥ pariṣevitāṅghrim

prāsādam ekaṁ vividhair mahattā-
pūrair viśiṣṭaṁ para-sīma yātaiḥ |
prāpto'ham āditya-sukhāṁsu-koṭi-
kāntiṁ mano-locana-vṛtti-coram

Translation

I passed swiftly through many vastly wonderful and amazing gates and districts. Finally, I entered the most excellent inner courtyard of a palace that was so extraordinary that it seemed as if all the other palaces were serving the feet of that palace. It was adorned by tremendous variety of glories and gorgeous decorations, the likes of which are not to be found anywhere else. That palace, which was splendidly effulgent like millions of suns and at the same time softly luminous like millions of moons, completely stole the function of my mind and eyes.

2.4.64-65

तद्-अन्तरे रत्न-वरावली-लसत्-
सुवर्ण-सि□हासन-राज-मूर्धनि ।
सुजात-कान्तामल-ह□स-तूलिको-
परि प्रसन्नाकृश-चन्द्र-सुन्दरम्

मृदूपधान□ निज-वाम-कक्ष-
कफोणिनाक्राम्य सुखोपविष्टम् ।
वैकुण्ठ-नाथ□ भगवन्तम् आराद्
अपश्यम् अग्रे नव-यौवनेशम्

tad-antare ratna-varāvalī-lasat-
suvarṇa-siṁhāsana-rāja-mūrdhani |
sujāta-kāntāmala-haṁsa-tūliko-
pari prasannākṛśa-candra-sundaram

mṛdūpadhānaṁ nija-vāma-kakṣa-
kaphoṇināakrāmya sukhopaviṣṭam |
vaikuṇṭha-nāthaṁ bhagavantam ārād
apaśyam agre nava-yauvaneśam

Translation

Inside that palace, at a distance I saw a golden royal throne, radiant with precious jewels. The mattress and pillows on that throne were very soft, as white as a swan, and as beautiful as a spotless full moon. Bhagavän Çré Vaikuëöha-nätha, the Lord of ever-fresh new youth, was happily reclining there, resting on His left side with His elbow on those soft pillows.

2.4.66

सौन्दर्य-माधुर्य-मयाङ्ग-कान्त्या
नूत्नाम्बुद-श्री-हरया स्फुरन्त्या ।
रत्नाचित-स्वर्ण-विभूषित-स्रग्-
वस्त्रानुलेपादि-विभूषयन्तम्

saundarya-mādhurya-mayāṅga-kāntyā
nūtnāmbuda-śrī-harayā sphurantyā |
ratnācita-svarṇa-vibhūṣita-srag-
vastrānulepādi-vibhūṣayantam

Translation

I saw that He possessed an appealing, lovely bodily luster which stole away the beauty of fresh rain-clouds. This luster enhanced the beauty of His jewel-studded golden ornaments, garlands, clothes, oinments, throne, and so on.

2.4.67

कङ्कणाङ्गद-विभूषणायत-
स्थूल-वृत्त-विलसच्-चतुर्-भुजम् ।
पीत-पट्ट-वसन-द्वयाञ्चित
चारु-कुण्डल-कपोल-मण्डलम्

kaṅkaṇāṅgada-vibhūṣaṇāyata-
sthūla-vṛtta-vilasac-catur-bhujam |
pīta-paṭṭa-vasana-dvayāñcitaṁ
cāru-kuṇḍala-kapola-maṇḍalam

Translation

The Lord's four arms were so strong, well-built and lustrous that they enhanced their own ornaments – bangles, armlets and all. Two yellow silk garments looked very beautiful on His body, and attractive earrings were swinging on His cheeks.

2.4.68

कौस्तुभाभारण-पीन-वक्षस
कम्बु-कण्ठ-धृत-मौक्तिकावलिम् ।
स-स्मितामृत-मुखेन्दुम् अद्भुत-
प्रेक्षणोल्लसित-लोचनाम्बुजम्

kaustubhābhāraṇa-pīna-vakṣasaṁ
kambu-kaṇṭha-dhṛta-mauktikāvalim |
sa-smitāmṛta-mukhendum adbhuta-
prekṣaṇollasita-locanāmbujam

Translation

The Kaustubha jewel adorned His broad chest, a pearl necklace decorated His conch-like neck, and a gentle nectarean smile filled His moon-like face. He glanced about with merry, sporting eyes that resembled fully-blossomed lotuses.

2.4.69

कृपा-भरोद्यद्-वर-चिल्लि-नर्तन
स्व-वाम-पार्श्व-स्थितयात्म-योग्यया ।
निवेद्यमान रमया स-विभ्रम
प्रगृह्य ताम्बूलम् अदान्तम् उत्तमम्

kṛpā-bharodyad-vara-cilli-nartanaṁ
sva-vāma-pārśva-sthitayātma-yogyayā |
nivedyamānaṁ ramayā sa-vibhramaṁ
pragṛhya tāmbūlam adāntam uttamam

Translation

I also saw that Çré Bhagaván's eyebrows, arched like bows, were dancing to distribute mercy. On His left side was His ideal match, Mahä-Lakñmé, who with special reverence was offering Him tämbüla. The Lord respectfully accepted and chewed that excellent pän.

2.4.70

तद्-राग-कान्ताधर-बिम्ब-कान्ति-
सम्भिन्न-कुन्दामल-दान्त-पङ्क्त्याः ।
दीप्ति-प्रकाशोज्ज्वल-हास-रास
नर्मोक्ति-भङ्गि-हृत-भक्त-चित्तम्

tad-rāga-kāntādhara-bimba-kānti-
sambhinna-kundāmala-dānta-paṅktyāḥ |
dīpti-prakāśojjvala-hāsa-rāsaṁ
narmokti-bhaṅgi-hṛta-bhakta-cittam

Translation

As the Lord smiled, His lips, like bimba fruit, now doubly red after having been colored by that pän, reflected against the two rows of His spotless teeth, more luminous than kunda flowers. With His brilliant smile, He spread the radiant mellow of humor, and with His joking words, He was stealing the hearts of His devotees.

2.4.71

करे पतद्-ग्राह-भृता धरण्या
कटाक्ष-भङ्ग्या मुहुर् अर्च्यमानम् ।
सुदर्शनाद्यैर् वर-मूर्तिमद्भिः
शिरःस्थ-चिह्नैः परिषेव्यमानम्

kare patad-grāha-bhṛtā dharaṇyā
kaṭākṣa-bhaṅgyā muhur arcyamānam |
sudarśanādyair vara-mūrtimadbhiḥ
śiraḥstha-cihnaiḥ pariṣevyamānam

Translation

His beloved Dharaëé-devé, holding a spittoon in her hands, was worshiping Him with her graceful sidelong glances. His weapons, such as Sudarçana cakra and the club, were present in their beautiful personified forms, holding their respective emblems on their heads. In this way, they were serving the Lord.

2.4.72

चामर-व्यजन-पादुकादिक-
श्री-परिच्छद-गणोल्लसत्-करैः ।
सेवकैः स्व-सादृशैर् अवस्थितैर्
आवृत परिचरद्भिर् आदरात्

cāmara-vyajana-pādukādika-
śrī-paricchada-gaṇollasat-karaiḥ |
sevakaiḥ sva-sādṛśair avasthitair
āvṛtaṁ paricaradbhir ādarāt

Translation

The servants, whose forms resembled the Lord's, were surrounding Him on all sides, deferentially attending Him, their hands adorned with beautiful items used in His service, such as yak-tail whisks, fans, and sandals.

2.4.73

भक्त्यानतैः शेष-सुपर्ण-विष्वक्-
सेनादिभिः पार्षद-वर्ग-मुख्यैः ।
कृत्वञ्जलि मूर्ध्न्य् अवतिष्ठमानैर्
अग्रे विचित्रोक्तिभिर् ईड्यमानम्

bhaktyānataiḥ śeṣa-suparṇa-viṣvak-
senādibhiḥ pārṣada-varga-mukhyaiḥ |
kṛtvañjaliṁ mūrdhny avatiṣṭhamānair
agre vicitroktibhir īḍyamānam

Translation

Çeña, Suparëa (Garuòa), Viñvaksena, and other principle attendants were standing in front of the Lord. With bowed heads and hands folded in devotion, they were glorifying the Lord with most wonderful prayers.

2.4.74

श्री-नारदस्याद्भुत-नृत्य-वीणा-
गितादि-भङ्गीमय-चातुरीभिः ।
ताभ्याꣳ प्रियाभ्याꣳ कमलाधराभ्याꣳ
सार्धꣳ कदाचिद् विहसन्तम् उच्चैः

śrī-nāradasyādbhuta-nṛtya-vīṇā-
gitādi-bhaṅgīmaya-cāturībhiḥ |
tābhyāṁ priyābhyāṁ kamalādharābhyāṁ
sārdhaṁ kadācid vihasantam uccaiḥ

Translation

Sometimes, upon seeing Çré Närada's wonderful dancing, as well as his clever poses in singing and playing the véëä, the Lord and His beloved consorts, Kamalä (Mahä-lakñmé) and Dharaëé, would laugh heartily.

2.4.75

स्व-भक्त-वर्गस्य तद्-एक-चेतसः
कदाचिद् आनन्द-विशेष-वृद्धये ।
प्रसर्य पादाम्बुज-युग्मम् आत्मनः
समर्पनेणैव लसन्तम् अद्भुतम्

sva-bhakta-vargasya tad-eka-cetasaḥ
kadācid ānanda-viśeṣa-vṛddhaye |
prasarya pādāmbuja-yugmam ātmanaḥ
samarpaneṇaiva lasantam adbhutam

Translation

Sometimes, desiring to increase the rapture of His unalloyed devotees, the Lord would extend His lotus feet as if offering them to His bhaktas. In this way, He exhibited His astonishing pastimes.

2.4.76

तद्-दर्शनानन्द-भरेण तेषा
विस्मृत्य शिक्षा बत पार्षदानाम् ।
गोपाल हे जीवितम् इत्य् अभिक्ष्ण
क्रोशन्न् अधाव परिरम्भणाय

tad-darśanānanda-bhareṇa teṣāṁ
vismṛtya śikṣāṁ bata pārṣadānām |
gopāla he jīvitam ity abhikṣṇaṁ
krośann adhāvaṁ parirambhaṇāya

Translation

I was absorbed in the bliss of the Lord's darçana and forgot what His associates had instructed me. Thus, loudly shouting over and over again, "O Gopäla, O my life and soul!" I ran to embrace the Lord.

2.4.77

पृष्ठे स्थितैर् विज्ञा-वरैर् धृतस् तैर्
दीनो महा-काकु-कुल प्रकुर्वन् ।
प्रेमातिरेकेण विनिर्जितो'ह
सम्प्राप्य मोह न्यपत तद्-अग्रे

pṛṣṭhe sthitair vijñā-varair dhṛtas tair
dīno mahā-kāku-kulaṁ prakurvan |
premātirekeṇa vinirjito'haṁ
samprāpya mohaṁ nyapataṁ tad-agre

Translation

Observing my condition, those perceptive associates restrained me. This threw me into great distress. Helplessly overcome with prema, I piteously lamented and humbly entreated them, and then fell unconscious in front of the Lord.

2.4.78

उत्थाप्य तैर् एव बलाच् चिरेण
स□ज्ञा□ प्रणीतो'श्रु-निपात-विघ्नम् ।
सम्मार्जनेनाभिभावान् कराभ्या□
नेत्रे प्रयत्नाद् उदमीलय□ द्वे

utthāpya tair eva balāc cireṇa
saṁjñāṁ praṇīto'śru-nipāta-vighnam |
sammārjanenābhibhāvān karābhyāṁ
netre prayatnād udamīlayaṁ dve

Translation

The Lord's eternal associates picked me up with effort and brought me back to consciousness. However, tears streamed from my eyes, blocking my vision of the Lord. With great effort, I wiped away the tears with my hands and opened my eyes.

2.4.79

तावद् दयालु-प्रवरेण तेन
स्नेहेन गम्भीर-मृदु-स्वरेण ।
स्वस्थो भवागच्छ जवेन वत्सेत्य्
आद्य् उच्यमान□ श्रुतवान् वचो'हम्

tāvad dayālu-pravareṇa tena
snehena gambhīra-mṛdu-svareṇa |
svastho bhavāgaccha javena vatsety
ādy ucyamānaṁ śrutavān vaco'ham

Translation

The Lord, the crest jewel of the kind-hearted, spoke affectionately in His deep, gentle voice. "Dear boy," He said, "Be well, and quickly come to Me." Hearing these words of Çré Bhagavän...

2.4.80

हर्षस्य कष्ठा परमा ततो गतो
नृत्यन्-महोन्माद-गृहितवान् मुहुः ।
भ्रष्यन्न् अमीभिः परम-प्रयासतः
सम्प्रापितः स्थैर्यम् अथ प्रबोधितः

harṣasya kaṣṭhāṁ paramāṁ tato gato
nṛtyan-mahonmāda-gṛhitavān muhuḥ |
bhraṣyann amībhiḥ parama-prayāsataḥ
samprāpitaḥ sthairyam atha prabodhitaḥ

Translation

I experienced the ultimate in divine bliss. Seized by great madness, I began to dance, and then I fell. I did this repeatedly. Then with great effort, the eternal associates calmed me down and gave me some instruction.

2.4.81

श्री-भगवान् उवाच—
स्वागत स्वागत वत्स दिष्ट्या दिष्ट्या भवान् मया ।
सङ्गो'त्र त्वद्-ईक्षाया चिरम् उत्कण्ठितेन हि

śrī-bhagavān uvāca—
svāgataṁ svāgataṁ vatsa diṣṭyā diṣṭyā bhavān mayā |
saṅgo'tra tvad-īkṣāyāṁ ciram utkaṇṭhitena hi

Translation

Çré Bhagavän said: Dear boy, welcome, welcome! It is My good fortune, My very good fortune. For a long, long time I have been eagerly waiting to see you here.

2.4.82

बहुनि गमितान्य् अङ्ग जन्मानि भवता सखे ।
कथञ्चिद् अपि मय्य् अभि- मुख्य□ किञ्चिद् अकारि न

bahūni gamitāny aṅga janmāni bhavatā sakhe |
kathañcid api mayy abhi- mukhyaṁ kiñcid akāri na

Translation

O friend! You have passed through many lifetimes, but you never showed even a little interest in Me, in any way at all.

2.4.83-84

अस्मिन्न् अस्मिन्न् इहेहैव भवे भावी मद्-उन्मुखः ।
इत्य् आशया तवात्यन्त□ नर्तितो'स्मि सदाज्ञावत्

छल□ च न लभे किञ्चिद् येनाद्य□ परिपालयन् ।
निबन्ध□ स्व-कृत□ भ्रातर् आनयाम्य् आत्मनः पदम्

asminn asminn ihehaiva bhave bhāvī mad-unmukhaḥ |
ity āśayā tavātyantaṁ nartito'smi sadājñāvat

chalaṁ ca na labhe kiñcid yenādyaṁ paripālayan |
nibandhaṁ sva-kṛtaṁ bhrātar ānayāmy ātmanaḥ padam

Translation

"Perhaps in this lifetime you will turn towards Me." With this desire, I danced like a fool in every single birth that you took. Dear brother, I could not find any pretext whatsoever to bring you here without transgressing My own previous commands set down as Vedic laws.

2.4.85-86

छल॰ च न लभे किञ्चिद् येनाद्य॰ परिपालयन् ।
निबन्ध॰ स्व-कृत॰ भ्रातर् आनयाम्य् आत्मनः पदम् ॥८४।
तत् ते मय्य् अकृपा॰ वीक्ष्य व्यग्रो'नुग्रह-कातरः ।
अनादि॰ सेतुम् उल्लङ्घ्य त्वज्-जन्मेदम् अकारयम्

श्रीमद्-गोवर्धने तस्मिन् निज-प्रियतमास्पदे ।
स्वयम् एवाभव॰ तात जयन्ताख्यः स ते गुरुः

chalaṁ ca na labhe kiñcid yenādyaṁ paripālayan |
nibandhaṁ sva-kṛtaṁ bhrātar ānayāmy ātmanaḥ padam ||84|
tat te mayy akṛpāṁ vīkṣya vyagro'nugraha-kātaraḥ |
anādiṁ setum ullaṅghya tvaj-janmedam akārayam

śrīmad-govardhane tasmin nija-priyatamāspade |
svayam evābhavaṁ tāta jayantākhyaḥ sa te guruḥ

Translation

O dear boy, agitated at seeing the way you were neglecting Me, I was compelled to bestow My mercy on you. Therefore, I transgressed the timeless boundaries of religion and arranged for you to take birth in the land of My beloved Çré Govardhana. Then I personally descended as your guru, Jayanta.

2.4.87

काम॰ दीर्घतम॰ मे'द्य चिरात् त्व॰ समपूरयः ।
स्वस्य मे'पि सुख॰ पुष्णन्न् अत्रैव निवस स्थिरः

kāmaṁ dīrghatamaṁ me'dya cirāt tvaṁ samapūrayaḥ |
svasya me'pi sukhaṁ puṣṇann atraiva nivasa sthiraḥ

Translation

You have finally fulfilled My long-cherished desire. Now, you should live here permanently with a steady mind, thus nourishing your happiness and Mine.

2.4.88

श्री-गोप-कुमार उवाच—
एतच् छ्री-भगवद्-वाक्य- महा-पीयूष-पानतः ।
मत्तो'ह नाशक स्तोतु कर्तु ज्ञातु च किञ्चन

śrī-gopa-kumāra uvāca—
etac chrī-bhagavad-vākya- mahā-pīyūṣa-pānataḥ |
matto'haṁ nāśakaṁ stotuṁ kartuṁ jñātuṁ ca kiñcana

Translation

Çré Gopa-kumära said: O Mathurä brähmaëa, drinking the rich nectar of Çré Bhagavän's words, I became intoxicated. I forgot to offer any prayers and could not remember what my duty was.

2.4.89

अग्रे स्थिता तस्य तु वेनु-वादका
गोपार्भ-वेशाः कतिचिन् मया समाः ।
आश्वास्य विश्वस्य च वेनु-वादने
प्रवार्तयन् स्निग्धतरा विकृष्य माम्

agre sthitā tasya tu venu-vādakā
gopārbha-veśāḥ katicin mayā samāḥ |
āśvāsya viśvasya ca venu-vādane
pravārtayan snigdhatarā vikṛṣya mām

Translation

After some time, I saw several boys dressed like me, as cowherd boys, playing the flute in front of the Lord. Pacifying me and giving me confidence with their loving words, they forcibly pulled me into their midst and had me play my flute.

2.4.90

एताꣳ स्व-वꣳशीꣳ बहुधा निनादयन्
गोवर्धनाद्रि-प्रभवाꣳ महा-प्रियाम् ।
श्री-माधवꣳ तꣳ समतोषयꣳ महा-
वैदग्ध्य-सिन्धुꣳ स-गणꣳ कृपा-निधिम्

etāṁ sva-vaṁśīṁ bahudhā ninādayan
govardhanādri-prabhavāṁ mahā-priyām |
śrī-mādhavaṁ taṁ samatoṣayaṁ mahā-
vaidagdhya-sindhuṁ sa-gaṇaṁ kṛpā-nidhim

Translation

In various ways, I played my extremely precious flute, which was born on Govardhana Mountain, and thus pleased Çré Mädhava, the ocean of expertise and the reservoir of mercy, and His associates.

2.4.91

यथा-कालः ततः सर्वे निःसरन्तो महा-श्रियः ।
आज्ञाय निर्गमानिच्छुꣳ युक्त्या माꣳ बहिर् आनयन्

yathā-kālaḥ tataḥ sarve niḥsaranto mahā-śriyaḥ |
ājñāya nirgamānicchuṁ yuktyā māṁ bahir ānayan

Translation

When it was time to leave, all of the Lord's eternal associates went out. I had no desire to go, but on the order of Çré Mahä-Lakñmé, a group of associates deftly escorted me out.

2.4.92

तत्रापरस्येव महा-विभूतिर्
उपस्थितास् ताः परिहृत्य दूरे ।
स्वय सतीर् आत्मनि चाप्रकाश्य
गोपार्भ-रूपो न्यवस पुरेव

tatrāparasyeva mahā-vibhūtir
upasthitās tāḥ parihṛtya dūre |
svayaṁ satīr ātmani cāprakāśya
gopārbha-rūpo nyavasaṁ pureva

Translation

At that time, all varieties of great opulences manifested in front of me, but I shunned them, carefully keeping them at a distance. Concealing all the opulences that I had within me, I began to live in Vaikuëöha dressed as I always had in the past – as a cowherd boy.

2.4.93

सच्-चिद्-आनन्द-रूपास् ताः सर्वास् तत्र विभूतयः ।
स्वाधीना हि यथा-काम भवेयुः सम्प्रकाशिताः

sac-cid-ānanda-rūpās tāḥ sarvās tatra vibhūtayaḥ |
svādhīnā hi yathā-kāmaṁ bhaveyuḥ samprakāśitāḥ

Translation

All the opulences of Vaikuëöha are sac-cid-änanda, possessing full eternity, knowledge, and bliss. They are completely submissive to the will of the residents of Vaikuëöha and manifest in full form according to the desire of those residents.

2.4.94

इत्थꣳ तु वैभवाभावे वैभवꣳ वैभवे'पि च ।
अकिञ्चनत्वꣳ घटते वैकुण्ठे तत्-स्वभावतः

itthaṁ tu vaibhavābhāve vaibhavaṁ vaibhave'pi ca |
akiñcanatvaṁ ghaṭate vaikuṇṭhe tat-svabhāvataḥ

Translation

Therefore, even when the opulences in Vaikuëöha do not manifest themselves, they are all still existing there, and when they do become manifest, the residents of Vaikuëöha remain unattached and unaffected. This is the extraordinary nature of Vaikuëöha.

2.4.95

तथापि पूर्वाभ्यासस्य बलेन महता प्रभोः ।
भजनꣳ खलु मन्ये'हꣳ दीन-वृत्त्या सदा सुखम्

tathāpi pūrvābhyāsasya balena mahatā prabhoḥ |
bhajanaṁ khalu manye'haṁ dīna-vṛttyā sadā sukham

Translation

Regardless, by the strong influence of my previous practice, I always remained in a humble mood and continued to believe that loving devotional service (bhajana) to Çré Bhagavän is the source of all happiness.

2.4.96

तदा हृदीदꣳ परिनिश्चितꣳ मया
ध्रुवꣳ स्वकीयाखिल-जन्म-कर्मणाम् ।
फलस्य लभ्यस्य किलाधुना परा
सीमा समाप्ता भगवत्-कृपा-भरात्

tadā hṛdīdaṁ pariniścitaṁ mayā
dhruvaṁ svakīyākhila-janma-karmaṇām |
phalasya labhyasya kilādhunā parā
sīmā samāptā bhagavat-kṛpā-bharāt

Translation

At that time, I concluded in my heart that by the Lord's mercy I had obtained the ultimate result of the fruits of my endeavors from all my previous births.

2.4.97

अहो सुख□ कीदृग् इद□ दुरूहम्
अहो पद□ कीदृग् इद□ महिष्ठम् ।
अहो महाश्चर्यतरः प्रभुश् च
कीदृक् तथाश्चर्यतरा कृपास्य

aho sukhaṁ kīdṛg idaṁ durūham
aho padaṁ kīdṛg idaṁ mahiṣṭham |
aho mahāścaryataraḥ prabhuś ca
kīdṛk tathāścaryatarā kṛpāsya

Translation

Oh, how great this Vaikuëöha-loka is! The inconceivable joy here is beyond words and belief. Oh, how extraordinary the Lord of this abode is – and His mercy is also astounding!

2.4.98

अथ प्रभोश् चामर-वीजनात्मिक□
समीप-सेवा□ कृपयाधिलम्बितः ।
निजा□ च व□शी□ रणयन् समाप्नव□
तद्-इक्षणानन्द-भर□ निरन्तरम्

atha prabhoś cāmara-vījanātmikaṁ
samīpa-sevāṁ kṛpayādhilambitaḥ |
nijāṁ ca vaṁśīṁ raṇayan samāpnavaṁ
tad-ikṣaṇānanda-bharaṁ nirantaram

Translation

Then, by the mercy of the Lord, I was given the intimate service of fanning the Lord with a cämara, in addition to playing the flute for Him. Serving the Lord in these two ways, I was able to constantly see Him, and was thus continually submerged in immense bliss.

2.4.99

पूर्वाभ्यास-वशेनानुकीर्तयामि कदाप्य् अहम् ।
बहुधोच्चैर् अये कृष्ण गोपालेति मुहुर् मुहुः

pūrvābhyāsa-vaśenānukīrtayāmi kadāpy aham |
bahudhoccair aye kṛṣṇa gopāleti muhur muhuḥ

Translation

Sometimes, out of previous habit, I would repeatedly call out in a loud voice, “O Kåñëa! O Gopäla!” Thus, continually I performed different kinds of kértana.

2.4.100

गोकुलाचारित चास्य महा-माहात्म्य-दर्शकम् ।
परम-स्तोत्र-रूपेण साक्षाद् गायामि सर्वदा

gokulācāritaṁ cāsya mahā-māhātmya-darśakam |
parama-stotra-rūpeṇa sākṣād gāyāmi sarvadā

Translation

I would always sing excellent prayers describing the Lord’s Gokula pastimes, which reveal His greatest glories.

2.4.101

तात्रत्यैर् बहिर् आगत्य तैर् हसद्भिर् अह मुहुः ।
स्नेहार्द्र-हृदयैर् उक्तः सिक्षयद्भिर् इव स्फुटम्

tātratyair bahir āgatya tair hasadbhir ahaṁ muhuḥ |
snehārdra-hṛdayair uktaḥ sikṣayadbhir iva sphuṭam

Translation

When the residents of Vaikuëöha would hear my songs, they would come out laughing. With hearts melting in affection, they would instruct me very clearly and frankly.

2.4.102

श्री-वैकुण्ठ-वासिन ऊचुः—
मैव॑ सम्बोधयेशेशा॑ मा च सङ्कीर्तयेस् तथा ।
उपश्लोकय माहात्म्यम् अनन्त॑ त्वद्-भूताद्भुतम्

śrī-vaikuṇṭha-vāsina ūcuḥ—
maivaṁ sambodhayeśeśāṁ mā ca saṅkīrtayes tathā |
upaślokaya māhātmyam anantaṁ tvad-bhūtādbhutam

Translation

The residents of Çré Vaikuëöha said: Our master is the Supreme Lord of all lords. You should not address Him by saying, ‘O Kåñëa, O Gopäla!’ Do not sing His glories in this manner. He has unlimited astonishing glories. Sing these in verses and measured stanzas.

2.4.103

स॑हारायैव दुष्टाना॑ शिष्टाना॑ पालनाय च ।
क॑स॑ वञ्चयतानेन गोपत्व॑ मायया कृतम्

saṁhārāyaiva duṣṭānāṁ śiṣṭānāṁ pālanāya ca |
kaṁsaṁ vañcayatānena gopatvaṁ māyayā kṛtam

Translation

To annihilate the demons, to protect the saintly persons, and to deceive Kaàsa, the Lord Himself assumes the dress of a gopa, by His illusory potency.

2.4.104

मायया वर्णन॑ चास्य न भक्तैर् बहु मन्यते ।
भक्त्य्-आरम्भे हि तद्-युक्त॑ तेन न स्तुयते प्रभुः

māyayā varṇanaṁ cāsya na bhaktair bahu manyate |
bhakty-ārambhe hi tad-yuktaṁ tena na stuyate prabhuḥ

Translation

Devotees have little regard for the narrations of these pastimes of the Lord, which are performed just to deceive others. Glorifying these pastimes may be appropriate in the beginning stages of bhakti, but such narrations do not truly glorify the Lord.

2.4.105

तेष्व् एव केचिद् अवदन् दुर्बोध-चरितस्य हि ।
लीलाइका सापि तत् तस्य न दोषः कीर्तने मतः

teṣv eva kecid avadan durbodha-caritasya hi |
līlāikā sāpi tat tasya na doṣaḥ kīrtane mataḥ

Translation

Some other residents of Vaikuëöha said, “The pastimes of the Supreme Lord are difficult to understand, including that of His tending cows. But it is indeed His pastime and therefore, there is no defect in performing its kértana.”

2.4.106-107

कैश्चिन् महद्भिस् तान् सर्वान् निवार्योक्तम् इद□ रुषा ।
आः किम् एव□ निगद्येत भवद्भिर् अबुधैर् इव

कृष्णस्य भक्त-वात्सल्याद् यस्य कस्यापि कर्मणः ।
सङ्कीर्तन□ महान् एव गुणः श्री-प्रभु-तोषणः

kaiścin mahadbhis tān sarvān nivāryoktam idaṁ ruṣā |
āḥ kim evaṁ nigadyeta bhavadbhir abudhair iva

kṛṣṇasya bhakta-vātsalyād yasya kasyāpi karmaṇaḥ |
saṅkīrtanaṁ mahān eva guṇaḥ śrī-prabhu-toṣaṇaḥ

Translation

There were some particularly distinguished servants among those residents of Vaikuëöha who became displeased with this dispute. They rebuked all of them, saying, “Why are you all speaking nonsensically like fools? Çré Kåñëa is so affectionate to His devotees that it is certainly a great quality to loudly chant any of His activities. Such saìkértana greatly pleases our Lord also.”

2.4.108

श्री-गोप-कुमार उवाच—
तेषाम् एतादृशैर् वाक्यैर् अदो लज्जा समाजनि ।
पश्चात् तोषस् तथाप्य् अन्तर् मनो तृप्यान् न सर्वतः

śrī-gopa-kumāra uvāca—
teṣām etādṛśair vākyair ado lajjā samājani |
paścāt toṣas tathāpy antar mano tṛpyān na sarvataḥ

Translation

Çré Gopa-kumära said: At first, I felt embarrassed to hear the words of the Vaikuëöha residents. Then later, although my mind undoubtedly became pacified, my heart was still not completely satisfied.

2.4.109

निजेष्ट-दैवत-श्रीमद्- गोपाल-चरणाब्जयोः ।
तादृग्-रूप-विनोदादेर् अनालोकाच् च दीनवत्

nijeṣṭa-daivata-śrīmad- gopāla-caraṇābjayoḥ |
tādṛg-rūpa-vinodāder anālokāc ca dīnavat

Translation

Because in Vaikuëöha I could not receive darçana of the extraordinary form and pastimes of the lotus feet of my worshipable Deity, Çré Madana- gopäla, I was somewhat disheartened.

2.4.110

तर्ह्य् एव सर्वज्ञ-शिरोमणिꣳ प्रभुꣳ
वैकुण्ठ-नाथꣳ किल नन्द-नन्दनम् ।
लक्ष्मीꣳ धराꣳ चाकलयामि राधिकाꣳ
चन्द्रावलीꣳ चास्य गणान् व्रजार्भकान्

tarhy eva sarvajña-śiromaṇiṁ prabhuṁ
vaikuṇṭha-nāthaṁ kila nanda-nandanam |
lakṣmīṁ dharāṁ cākalayāmi rādhikāṁ
candrāvalīṁ cāsya gaṇān vrajārbhakān

Translation

At that very moment, I began to see the crest jewel of all omniscient personalities, the Lord of Vaikuëöha, in the form of Nanda-nandana. I saw Lakñmé-devé as Rädhikä, Dharaëé-devé as Candrävalé, and all the other associates as cowherd boys.

2.4.111

तथाप्य् अस्याꣳ व्रज-क्ष्मायाꣳ प्रभुꣳ स-परिवारकम् ।
विहरन्तꣳ तथा नेक्षे खिद्यते स्मेति मन्-मनः

tathāpy asyāṁ vraja-kṣmāyāṁ prabhuṁ sa-parivārakam |
viharantaṁ tathā nekṣe khidyate smeti man-manaḥ

Translation

However, the Lord does not sport in Vaikuëöha in the same way that He enjoys playful pastimes with His companions in Vraja. Seeing this saddened me.

2.4.112

कदापि तत्रोपवनेषु लीलया
तथा लसन्तꣳ निचितेषु गो-गणैः ।
पश्याम्य् अमुꣳ कर्ह्य् अपि पूर्ववत् स्थितꣳ
निजासने स्व-प्रभुवच् च सर्वथा

kadāpi tatropavaneṣu līlayā
tathā lasantaṁ niciteṣu go-gaṇaiḥ |
paśyāmy amuṁ karhy api pūrvavat sthitaṁ
nijāsane sva-prabhuvac ca sarvathā

Translation

Sometimes the Lord would go to the gardens in Vaikuëöha where He would enact pastimes similar to those of Vraja, and I would see the gardens full of cows. Other times I would see Him sitting majestically on His throne as before. At that time, He would appear just like my Lord Gopäla in all respects.

2.4.113

तथापि तस्मिन् परमेश-बुद्धेर्
वैकुण्ठ-लोकागमन-स्मृतेश् च ।
सञ्जायमानादर-गौरवेण
तत्-प्रेम-हन्या स्व-मनो न तृप्येत्

tathāpi tasmin parameśa-buddher
vaikuṇṭha-lokāgamana-smṛteś ca |
sañjāyamānādara-gauraveṇa
tat-prema-hanyā sva-mano na tṛpyet

Translation

Still, I accepted the Lord as Parameçvara, the Supreme Personality of Godhead. Also, when I would remember, “I have come to Vaikuëöha,” sentiments of awe and reverence would arise, and my feelings of pure love for the Lord would slacken. Thus, my mind was not satisfied.

2.4.114

गोपाल-देवात् करुणा-विशेष
ध्याने समालिङ्गन-चुम्बनादिम् ।
प्राप्तो’स्मि तत् हन्त समक्षम्
अस्माद् ईप्सन् विदूये तद्-असिद्धितो’त्र

gopāla-devāt karuṇā-viśeṣaṁ
dhyāne samāliṅgana-cumbanādim |
prāpto’smi tat hanta samakṣam
asmād īpsan vidūye tad-asiddhito’tra

Translation

In my meditation, Gopäla-deva had given me His special mercy, allowing me the happiness of receiving His embraces, kisses, and so on. But alas! Although I was living close to the Lord of Vaikuëöha, my desire was not fulfilled. Thus, I felt anxious and distressed.

2.4.115

कदाचिद् ईशो निभृतं प्रयाति
कुतोऽपि कैश्चित् समम् अन्तरीणैः ।
तदाखिलानां खलु तत्र शोको
भवेद् अभावात् प्रभु-दर्शनस्य

kadācid īśo nibhṛtaṁ prayāti
kuto'pi kaiścit samam antarīṇaiḥ |
tadākhilānāṁ khalu tatra śoko
bhaved abhāvāt prabhu-darśanasya

Translation

Sometimes Çré Vaikuëöha-nätha would go to some solitary place with His confidential servitors. At that time, all the residents of Vaikuëöha, unable to see the Lord, would be submerged in distress.

2.4.116

मया सम्पृच्छमानं तद्- वृत्तं वर-रहस्यवत् ।
सङ्गोपयन् न कश्चिन् मे समुद्घटयति स्फुटम्

mayā sampṛcchamānaṁ tad- vṛttaṁ vara-rahasyavat |
saṅgopayan na kaścin me samudghaṭayati sphuṭam

Translation

I would ask the residents of Vaikuëöha, “Where did the Lord go? Why did He leave?” But they would guard the truth like a great secret and would not speak openly.

2.4.117

तस्मिन्न् एव क्षणे तत्रोदिते श्री-जगदीश्वरे ।
दृश्यमाने स सन्तपो नश्येद् हर्षाब्धिर् एधते

tasminn eva kṣaṇe tatrodite śrī-jagadīśvare |
dṛśyamāne sa santapo naśyed harṣābdhir edhate

Translation

Then, just as I would ask about Him, Çré Jagadéça would reappear before the residents of Vaikuëöha, thus mitigating their grief and expanding their ocean of bliss.

2.4.118

यावत् तावच् च वैकाल्य मनसो'स्तु स्वभावजम् ।
तल्-लोक-महिमोद्रेकात् क्षियते'र्काद् यथा तमः

yāvat tāvac ca vaikālyaṁ manaso'stu svabhāvajam |
tal-loka-mahimodrekāt kṣiyate'rkād yathā tamaḥ

Translation

Whenever my mind by its own nature would become despondent, the vast splendors of that abode would remove that contamination, just as the rising sun dissipates darkness.

2.4.119

यदा कदाचिन् निज-लभ्य-वस्तुनो
'नाप्त्येव हृत् सीदति पूर्व-पूर्ववत् ।
तदा तदीया परिपूर्णता रुज
निदानम् आज्ञाय निरस्यते स्वयम्

yadā kadācin nija-labhya-vastuno
'nāptyeva hṛt sīdati pūrva-pūrvavat |
tadā tadīyā paripūrṇatā rujaṁ
nidānam ājñāya nirasyate svayam

Translation

Whenever I could not obtain the desired object of my life, I would feel as distressed as in the past. However, I would show myself the complete excellence of Vaikuëöha to try to relieve my mind of its worrisome feeling of uneasiness.

2.4.120

एतादृशात् प्राप्यतमꣳ न किञ्चिद्
वैकुण्ठ-वासात् किल विद्यते'न्यत् ।
सन्देहम् ईशात् त्वम् अपीह कर्तुꣳ
नार्हस्य् अतो'न्यः किम् उ पृच्छयताꣳ तत्

etādṛśāt prāpyatamaṁ na kiñcid
vaikuṇṭha-vāsāt kila vidyate'nyat |
sandeham īśāt tvam apīha kartuṁ
nārhasy ato'nyaḥ kim u pṛcchyatāṁ tat

Translation

"O mind, you have reached Vaikuëöha, so how can you still be restless? There is nothing greater than residence in Vaikuëöha. Have no doubt about this. What more could you possibly desire?

2.4.121

तस्माद् अरे चञ्चल-चित्त बुद्ध्या-
द्यापि स्वभावꣳ त्यज दूरतो'त्र ।
अस्मात् परꣳ नास्ति परꣳ फलꣳ तत्
शान्तिꣳ पराꣳ युक्ति-शतेन गच्छ

tasmād are cañcala-citta buddhyā-
dyāpi svabhāvaṁ tyaja dūrato'tra |
asmāt paraṁ nāsti paraṁ phalaṁ tat
śāntiṁ parāṁ yukti-śatena gaccha

Translation

“O flickering mind, therefore, use your intelligence and give up your restless nature. There is nothing more excellent than this abode of Vaikuëöha, so you should know it to be the ultimate destination. Deliberate on the hundreds of reasons that support this truth and thus find peace.”

2.4.122

तद् बोधयन्न् एव विलोकयाम्य् अहꣳ
स्वꣳ सच्-चिद्-आनन्द-मयꣳ तथा प्रभोः ।
वैकुण्ठ-लोके भजनात् परꣳ सुखꣳ
सान्द्रꣳ सदैवानुभवन्तम् अद्भुतम्

tad bodhayann eva vilokayāmy ahaṁ
svaṁ sac-cid-ānanda-mayaṁ tathā prabhoḥ |
vaikuṇṭha-loke bhajanāt paraṁ sukhaṁ
sāndraṁ sadaivānubhavantam adbhutam

Translation

Just as I would be advising my mind in this way, I would look and see that my own body was sac-cid-änanda, and I would always experience how serving the Lord of Vaikuëöha in His abode bestowed the most wonderful, intense happiness.

2.4.123

एवꣳ कदाचिद् उद्विग्नः कदाचिद् धर्षवान् अहम् ।
वैकुण्ठे निवसन् दृष्टो नारदेनैकदा रहः

evaṁ kadācid udvignaḥ kadācid dharṣavān aham |
vaikuṇṭhe nivasan dṛṣṭo nāradenaikadā rahaḥ

Translation

In this way, while living in Vaikuëöha, sometimes I was disturbed and sometimes I was happy. Then one day Çré Närada noticed me in a solitary place.

2.4.124

दयालु-चूडामणिना प्रभोर् महा-
प्रियेण तद्-भक्ति-रसाब्धिनामुना ।
शुभाशिषानन्द्य करेण भाशितः
स□स्पृश्य वीणा-सुहृदा शिरस्य् अहम्

dayālu-cūḍāmaṇinā prabhor mahā-
priyeṇa tad-bhakti-rasābdhināmunā |
śubhāśiṣānandya kareṇa bhāśitaḥ
saṁspṛśya vīṇā-suhṛdā śirasy aham

Translation

Çré Närada is the crest jewel of all merciful personalities. He is very dear to the Lord, and he is an ocean of bhakti-rasa. With his hand that holds his precious véëä, he touched my head and blessed me. Then, he spoke to me as follows.

2.4.125

श्री-भगवन्-नारद उवाच—
भो गोप-नन्दन श्रीमद्- वैकुण्ठेशानुकम्पित ।
मुख-म्लान्य्-आदिना किञ्चिच् छोचन् दीन इवेक्ष्यसे

śrī-bhagavan-nārada uvāca—
bho gopa-nandana śrīmad- vaikuṇṭheśānukampita |
mukha-mlāny-ādinā kiñcic chocan dīna ivekṣyase

Translation

Bhagavän Çré Närada said: O son of a gopa, O you who have received the mercy of the Lord of Vaikuëöha! Seeing your morose face, I surmise that you are suffering some kind of distress.

2.4.126

शोक-दुःखावकासो'त्र कतमः स्यान् निगद्यताम् ।
परं कौतूहलं मे'त्र यन् न दृष्टः स कस्यचित्

śoka-duḥkhāvakāso'tra katamaḥ syān nigadyatām |
paraṁ kautūhalaṁ me'tra yan na dṛṣṭaḥ sa kasyacit

Translation

There is no scope for distress and unhappiness here in Vaikuëöha. Therefore, you should tell me clearly how these feelings have arisen in your heart. Until today, I have never seen anyone experience sadness here, and I am very curious to know the reason for your pain.

2.4.127

श्री-गोप-कुमार उवाच—
परमाप्तं सुहृच्-छ्रेष्टं तं प्राप्य स्व-गुरूपमम् ।
हार्दं तद्-वृत्तम् आत्मीयं कत्स्न्येनाकथयं तदा

śrī-gopa-kumāra uvāca—
paramāptaṁ suhṛc-chreṣṭaṁ taṁ prāpya sva-gurūpamam |
hārdaṁ tad-vṛttam ātmīyaṁ kartsnyenākathayaṁ tadā

Translation

Çré Gopa-kumära said: Çré Närada is fully trustworthy. He is the greatest among well-wishers and is like my own guru. As soon as I met him, I confided in him the story of my heart.

2.4.128

श्रुत्वा तद् अखिलं किञ्चिन् निश्वास्य परितो दृशौ ।
सञ्चर्याकृष्य मां पार्श्वे'ब्रवित् स-करुणं शनैः

śrutvā tad akhilaṁ kiñcin niśvāsya parito dṛśau |
sañcaryākṛṣya māṁ pārśve'bravit sa-karuṇaṁ śanaiḥ

Translation

Çré Närada sighed a few times after hearing my story. Then, he looked all around, drew me close to him, and kindly spoke to me in a soft voice.

2.4.129

श्री-नारद उवाच—
इतः परतरं प्राप्यं किञ्चिन् नास्तीति यत् त्वया ।
मन्यते युक्ति-सन्तत्या तत् सत्यं खलु नान्यथा

śrī-nārada uvāca—
itaḥ parataraṁ prāpyaṁ kiñcin nāstīti yat tvayā |
manyate yukti-santatyā tat satyaṁ khalu nānyathā

Translation

Çré Närada said: Following different avenues of reasoning, you have ascertained that there is no place more exalted than Vaikuëöha. This is true. Do not doubt it at all.

2.4.130

यं च स्वीयेष्ट-देवस्य विनोदं ध्यान-सङ्गतम् ।
साक्षाद् अत्रानुभवितुं तथैवेच्छसि सर्वथा

yaṁ ca svīyeṣṭa-devasya vinodaṁ dhyāna-saṅgatam |
sākṣād atrānubhavituṁ tathaivecchasi sarvathā

Translation

But just as you have experienced the pastimes of your worshipable Deity in your meditation, you want to directly experience them here in Vaikuëöha. I will say something in reference to that.

2.4.131

तस्यापि सो'त्यन्त-सुख-प्रदायकश्
चेतो-हरः प्रीति-विशेष-गोचरः ।
गोप्योत्तमस् तद् व्रज-लोकवन्-महा-
प्रेमैक-लभ्यो'सुलभो हि मादृशाम्

tasyāpi so'tyanta-sukha-pradāyakaś
ceto-haraḥ prīti-viśeṣa-gocaraḥ |
gopyottamas tad vraja-lokavan-mahā-
premaika-labhyo'sulabho hi mādṛśām

Translation

Such pastimes are also very pleasing for the Lord Himself. They delight the heart but can be perceived only if one possesses an exceptional kind of affection for the Lord. These pastimes are most confidential and are rarely attained even by sages like myself. Entrance into these pastimes can only be achieved by a powerful prema like that of the residents of Vraja.

2.4.132

स वै विनोदः सकलोपविष्टाल्
लोके क्वचिद् भति विलोभयन् स्वान् ।
सम्पद्य भक्ति जगदीश-भक्त्या
वैकुण्ठम् एत्यात्र कथ त्वयेक्ष्यः

sa vai vinodaḥ sakalopaviṣṭāl
loke kvacid bhati vilobhayan svān |
sampadya bhaktiṁ jagadīśa-bhaktyā
vaikuṇṭham etyātra kathaṁ tvayekṣyaḥ

Translation

In a sequestered realm that is situated above all other worlds, the Lord sports in such pastimes that steal the hearts of all devotees. You have come to Vaikuëöha because your devotion has been in the mood that the Lord is Jagadéça, the Supreme Lord of the Universe. Therefore, how can you experience the happiness of those playful pastimes here?

2.4.133

भगवत्-परमैश्वर्य- प्रान्त-सीमा-प्रकाशने ।
वैकुण्ठेऽस्मिन् महा-गोप्यः प्रकटः सम्भवेत् कथम्

bhagavat-paramaiśvarya- prānta-sīmā-prakāśane |
vaikuṇṭhe'smin mahā-gopyaḥ prakaṭaḥ sambhavet katham

Translation

This abode of Vaikuëöha is the only place where Bhagavän displays the topmost limit of His opulence. Therefore, how can those most confidential, sweet pastimes possibly manifest here?

2.4.134

शोकꣳ सर्वꣳ विहायेमꣳ श्रीमद्-वैकुण्ठ-नायकम् ।
निजेष्ट-देव-बुद्ध्यैव वीक्षस्व भज मा भिदम्

śokaṁ sarvaṁ vihāyemaṁ śrīmad-vaikuṇṭha-nāyakam |
nijeṣṭa-deva-buddhyaiva vīkṣasva bhaja mā bhidam

Translation

Do not think that the Lord of Vaikuëöha and your worshipable Lord are different from one another. Understand that Çré Vaikuëöha-nätha really is your worshipable Deity. Therefore, give up all your distress and worship Him.

2.4.135

ततो'त्रापि सुखꣳ तत् तद् अनन्तꣳ परमꣳ महत् ।
वर्धमानꣳ सदा स्वीय-मनः-पूरकम् आप्स्यसि

tato'trāpi sukhaṁ tat tad anantaṁ paramaṁ mahat |
vardhamānaṁ sadā svīya-manaḥ-pūrakam āpsyasi

Translation

If you do so, then even here you will experience that utmost bliss, which is unlimited and ever-increasing and which will satisfy your mind.

2.4.136

श्री-गोप-कुमार उवाच—
ततः कान् अपि सिद्धान्तान् स्व-प्रज्ञा-गोचरान् अपि ।
ऐच्छꣳ तद्-आननाच् छ्रोतुꣳ श्रोत्रेण प्रेरिते हठात्

śrī-gopa-kumāra uvāca—
tataḥ kān api siddhāntān sva-prajñā-gocarān api |
aicchaṁ tad-ānanāc chrotuṁ śrotreṇa prerite haṭhāt

Translation

Çré Gopa-kumära said: After this, although my intelligence could perceive some of the Vaiñëava truth heard from Çré Närada's lips, still, I wanted to hear more, inspired by my sense of hearing.

2.4.137-138

शक्नोमि च न तान् प्रष्टु अमु गौरव-लज्जया ।
अभिप्रेयाय सर्वज्ञ- वरो भागवतोत्तमः

मदीय-कर्णयोः स्वीय- जिह्वायाश् च सुखाय सः ।
व्याज्जयाम् आस सङ्क्षेपात् सर्वा स् तान् मद्-धृदि-स्थितान्

śaknomi ca na tān praṣṭuṁ amuṁ gaurava-lajjayā |
abhipreyāya sarvajña- varo bhāgavatottamaḥ

madīya-karṇayoḥ svīya- jihvāyāś ca sukhāya saḥ |
vyāñjayām āsa saṅkṣepāt sarvāṁs tān mad-dhṛdi-sthitān

Translation

Due to reverence and bashfulness, I could not ask Çré Närada anything. However, he, the greatest among omniscient personalities and the best of devotees, understood my mind. To give pleasure to my ears and to his own tongue, he began speaking briefly on all the topics that I had been contemplating within my heart.

2.4.139

श्री-नारद उवाच—
पशु-पक्षि-गणान् वृक्ष- लता-गुल्म-तृणादिकान् ।
अत्र दृष्टान् न मन्यस्व पार्थिवा स् तमसान् इव

śrī-nārada uvāca—
paśu-pakṣi-gaṇān vṛkṣa- latā-gulma-tṛṇādikān |
atra dṛṣṭān na manyasva pārthivāṁs tamasān iva

Translation

Çré Närada said: O Gopa-kumära, please do not consider the animals, birds, trees, creepers, bushes, grass, and other living entities that you see here in Vaikuëöha to be like the ignorant species in the dull material world.

2.4.140

एते हि सच्-चिद्-आनन्द- रूपाः श्री-कृष्ण-पार्षदाः ।
विचित्र-सेवानन्दाय तत्-तद्-रूपाणि बिभ्रति

ete hi sac-cid-ānanda- rūpāḥ śrī-kṛṣṇa-pārṣadāḥ |
vicitra-sevānandāya tat-tad-rūpāṇi bibhrati

Translation

All these living entities are Çré Kåñëa's eternal associates and, indeed, their forms are sac-cid-änanda. They have taken these bodies to taste the joy of the Lord's service in a variety of wonderful ways.

2.4.141

यद्-वर्णवद् यद्-आकार रूप भगवतो'स्य ये ।
निज-प्रियतमत्वेन भवयन्तो'भजन्न् इमम्

yad-varṇavad yad-ākāraṁ rūpaṁ bhagavato'sya ye |
nija-priyatamatvena bhavayanto'bhajann imam

Translation

Worshiping Çré Vaikuëöha-nätha by meditating upon a particular color, shape, and appearance of the Lord that is dear to them, the devotees obtain that same form.

2.4.142-144

तादृशं ते'स्य सारूप्यं प्राप्ता नानाकृति-श्रियः ।
मनुष्या मुनयो देवा ऋषयो मत्स्य-कच्छपाः

वराहा नरसिंहाश् च वामनाश् च त्रिलोचनाः ।
चतुर्मुखाः सहस्राक्षाः महा-पूरुष-विग्रहाः

सहस्र-वक्त्राः सुर्येन्दु- वायु-वह्न्य्-आदि-रूपिणः ।
चतुर्भुजादि-रूपाश् च तत्-तद्-वेशादि-रूपिणः

tādṛśaṁ te'sya sārūpyaṁ prāptā nānākṛti-śriyaḥ |
manuṣyā munayo devā ṛṣayo matsya-kacchapāḥ

varāhā narasiṁhāś ca vāmanāś ca trilocanāḥ |
caturmukhāḥ sahasrākṣāḥ mahā-pūruṣa-vigrahāḥ

sahasra-vaktrāḥ suryendu- vāyu-vahny-ādi-rūpiṇaḥ |
caturbhujādi-rūpāś ca tat-tad-veśādi-rūpiṇaḥ

Translation

Thus, attaining särüpya, a form similar to any one of Bhagavän's manifestations, they take varieties of appearances, shapes, beauty, and so on. They accept different forms, such as human beings, munis, demigods, åñis, fish, tortoises, and so on. Depending upon their worship, they take a form similar to the boar (Varäha) incarnation, the half-lion–half-man (Nåsiàha) incarnation, the dwarf (Vämana) incarnation, the three-eyed Lord Çiva, the four-headed Çré Brahmä, the thousand-eyed Indra, the Mahä-puruña Deity, the thousand- headed Çeña, the sun-god (Sürya), the moon-god (Candra), the wind-god (Väyu), the fire-god (Agni), and so on. Some have forms with four arms and some have forms with more, each accepting the symbols, attire, and so on that are suitable to their respective forms.

2.4.145-146

रसेन येन येनान्ते वेशाकारादिना तथा ।
सेवित्वा कृष्ण-पादाब्जे यो यो वैकुण्ठम् आगतः

तस्य तस्याखिल तत्-तच्- छ्रीमद्-भगवतः प्रियम् ।
तस्मै तस्मै प्ररोचेत तस्मात् तत्-तद्-रसादिकम्

rasena yena yenānte veśākārādinā tathā |
sevitvā kṛṣṇa-pādābje yo yo vaikuṇṭham āgataḥ

tasya tasyākhilaṁ tat-tac- chrīmad-bhagavataḥ priyam |
tasmai tasmai praroceta tasmāt tat-tad-rasādikam

Translation

In his internal meditation, the sädhaka serves the lotus feet of Çré Kåñëa in a particular rasa, with a form, dress, and so on that are suitable for his service. Achieving perfection at the end of his life, he enters Vaikuëöha. At that time, his heart is attracted to that previous rasa in which, while he was in the sädhaka stage, he worshiped the Lord, and he accepts an identical dress and form, knowing them to be dear to Çré Bhagavän.

2.4.147

ते च सर्वेऽत्र वैकुण्ठे श्री-नारायणम् ईश्वरम् ।
तत्-तद्-वर्णादि-युक्तात्म- देव-रूप विचक्षते

te ca sarve'tra vaikuṇṭhe śrī-nārāyaṇam īśvaram |
tat-tad-varṇādi-yuktātma- deva-rūpaṁ vicakṣate

Translation

In Vaikuëöha, every devotee sees Çré Näräyaëa only in the particular form of the Lord that he worships, along with that form's complexion and other attributes.

2.4.148

पूर्ववद् भजनानन्द प्राप्नुवन्ति नव नवम् ।
सर्वदाप्य् अपरिच्छिन्न वैकुण्ठेऽत्र विशेषतः

pūrvavad bhajanānandaṁ prāpnuvanti navaṁ navam |
sarvadāpy aparicchinnaṁ vaikuṇṭhe'tra viśeṣataḥ

Translation

In Vaikuëöha, those devotees obtain the same unlimited bliss of loving service to Çré Bhagavän as they did before, in newer and newer, unique ways, at every moment.

2.4.149-150

ये त्व् असाधरणैः सर्वैः पूर्वैर् आत्म-मनोरमैः ।
परिवारादिभिर् युक्तꣳ निजम् इष्टतरꣳ प्रभुम्

सम्पश्यन्तो यथा-पूर्वꣳ सदैवेच्छन्ति सेवितुम् ।
ते'त्यन्त-तत्-तन्-निष्ठान्त्य- कष्ठवन्तो महाशयाः

ye tv asādharaṇaiḥ sarvaiḥ pūrvair ātma-manoramaiḥ |
parivārādibhir yuktaṁ nijam iṣṭataraṁ prabhum

sampaśyanto yathā-pūrvaṁ sadaivecchanti sevitum |
te'tyanta-tat-tan-niṣṭhāntya- kaṣṭhavanto mahāśayāḥ

Translation

By the previous worship of their particular cherished Deity, whose extraordinary characteristics captured their hearts, these devotees have come to Vaikuëöha. Even here they still desire to always see and serve that same manifestation of the Lord, who is accompanied by His associates and who is rich with pleasurable pastimes. From this, one should understand that these great souls' staunch dedication unto their worshipable Lord has reached full maturation.

2.4.151

ते चास्यैव प्रदेशेषु तादृशेषु पुरादिषु ।
तथैव तादृशꣳ नाथꣳ भजन्तस् तन्वते सुखम्

te cāsyaiva pradeśeṣu tādṛśeṣu purādiṣu |
tathaiva tādṛśaṁ nāthaṁ bhajantas tanvate sukham

Translation

Therefore, these devotees enter special regions of Vaikuëöha, such as the city of Ayodhyä, where they experience increasing joy by serving in the pastimes of their cherished form of the Lord just as they had before.

2.4.152

ये चैकतर-रूपस्य प्रीति-निष्ठा भवन्ति न ।
अविशेष-ग्रहास् तस्य यत्-किञ्चिद्-रूप-सेवकाः

ye caikatara-rūpasya prīti-niṣṭhā bhavanti na |
aviśeṣa-grahās tasya yat-kiñcid-rūpa-sevakāḥ

Translation

Those devotees who are unable to accept the specialty of any one specific form of Bhagavän become servants of any form of Bhagavän. They are not exclusively dedicated to Him in one form, but rather feel the same affection for all His manifestations.

2.4.153

ये च लक्ष्मी-पतेर् अष्टा- क्षरादि-मनु-तत्-पराः ।
ते हि सर्वे स्व-देहान्ते वैकुण्ठम् इमम् आश्रिताः

ye ca lakṣmī-pater aṣṭā- kṣarādi-manu-tat-parāḥ |
te hi sarve sva-dehānte vaikuṇṭham imam āśritāḥ

Translation

When those devotees who worship the husband of Lakñmé with His eight-syllable mantra, or with any of His mantras, give up their present material bodies, without doubt they obtain the shelter of Vaikuëöha.

2.4.154

यथा-कामꣳ सुखꣳ प्रापुः सर्वतो'प्य् अधिकꣳ सुखात् ।
तेषाꣳ स्व-स्व-रसानैक्यात् तारतम्ये'पि तुल्यता

yathā-kāmaṁ sukhaṁ prāpuḥ sarvato'py adhikaṁ sukhāt |
teṣāṁ sva-sva-rasānaikyāt tāratamye'pi tulyatā

Translation

The devotees of Vaikuëöha relish different rasas, and there is gradation among those devotees based on those rasas. But still, all those devotees are equal to one another. They each feel that the happiness they had been longing for and that corresponds to their worship is greater than what all the others are experiencing.

2.4.155-157

यथा धरालम्बन-रत्न-भूता
नारायणो'सौ स नरो'थ दत्तः ।
श्री-जामदग्न्यः कपिलादयो'पि
ये कौतुकाच् च प्रतिमा-सरूपः

ये स्वर्ग-लोकादिषु विष्णु-यज्ञे-
श्वरादयो'मी भवतैव दृष्टाः ।
मत्स्यो'थ कूर्मश् च महा-वराहः
श्रीमन्-नृसि□हो ननु वामनश् च

अन्ये'वताराश् च तथैव तेषा□
प्रत्येकम् इहाभिदया प्रभेदाः ।
ते सच्-चिद्-आनन्द-घना हि सर्वे
नानात्व-भाजो'पि सदैक-रूपः

yathā dharālambana-ratna-bhūtā
nārāyaṇo'sau sa naro'tha dattaḥ |
śrī-jāmadagnyaḥ kapilādayo'pi
ye kautukāc ca pratimā-sarūpaḥ

ye svarga-lokādiṣu viṣṇu-yajñe-
śvarādayo'mī bhavataiva dṛṣṭāḥ |
matyso'tha kūrmaś ca mahā-varāhaḥ
śrīman-nṛsiṁho nanu vāmanaś ca

anye'vatārāś ca tathaiva teṣāṁ
pratyekam ihābhidayā prabhedāḥ |
te sac-cid-ānanda-ghanā hi sarve
nānātva-bhājo'pi sadaika-rūpaḥ

Translation

The various incarnations of Çré Bhagavän who descend on earth are the shelter and jewels of the planet. Although They display differences, They are all of the same nature. These manifestations of the Lord include Nara-näräyaëa, Dattätreya, Paraçuräma (son of Jamadagni), Kapila, and so on. His incarnations in Svarga and other planets take the forms of Viñëu, Yajïeçvara, and so on. (On your way here, you took darçana of those abodes.) Matsya, Kürma, the great Varäha, Çréman Nåsiàha, Vämana, and so on are also expansions of Bhagavän. Although all these incarnations and manifestations are different from one another – with different names, activities, and qualities that indicate Their particular specialities – at the same time, They are of one kind and are all fully sac-cid-änanda.

2.4.158

नानात्वम् एषा च कदापि मायिक
न जीव-नानात्वम् इव प्रतीयताम् ।
तच्-चिद्-विलसात्मक-शक्ति-दर्शित
नाना-विधोपासक-चित्र-भाव-जम्

nānātvam eṣāṁ ca kadāpi māyikaṁ
na jīva-nānātvam iva pratīyatām |
tac-cid-vilasātmaka-śakti-darśitaṁ
nānā-vidhopāsaka-citra-bhāva-jam

Translation

The appearance of Bhagavän's incarnations in various forms is not illusory like the variety of living beings in the material world. Rather, the variety of pastimes the Lord enacts in various forms is manifest by His svarüpa-çakti (the internal potency). These pastimes arise from the diverse moods of the many devotees. In other words, Bhagavän's different manifestations take Their respective forms only according to the moods of His devotees, who have different preferences.

2.4.159

अतो हि बिम्ब-प्रतिबिम्ब-भेदतो
विचित्रता स सलिले रवेर् इव ।
किन्त्व् एष ख-स्थो'द्वय एव सर्वतः
स्व-स्व-प्रदेसे बहुधेक्ष्यते यथा

ato hi bimba-pratibimba-bhedato
vicitratā sa salile raver iva |
kintv eṣa kha-stho'dvaya eva sarvataḥ
sva-sva-pradese bahudhekṣyate yathā

Translation

Therefore, the difference seen in the forms of Bhagavän is not just a matter of perception, like the difference between an object and its reflection – the sun, for example, and its reflection in water. Rather, all the incarnations are like the one, undivided sun globe that is situated in the sky and simultaneously seen everywhere, but in different ways in different locations.

2.4.160

यथैव च पृथग् ज्ञान□ सुख□ च पृथग् एव हि ।
तथापि ब्रह्म-तादात्म्ये तयोर् ऐक्य□ सुसिध्यति

yathaiva ca pṛthag jñānaṁ sukhaṁ ca pṛthag eva hi |
tathāpi brahma-tādātmye tayor aikyaṁ susidhyati

Translation

Although knowledge and the happiness obtained by the cultivation of knowledge are two different things, still they are one, since both knowledge and its resultant happiness are nondifferent from Brahman. Similarly, although all of Bhagavän's incarnations are different from one another, They are one in reality.

2.4.161-162

एव विचित्र-देशेषु स्वप्नाद् अवाप्यानेकधा ।
दृश्यमानस्य कृष्णस्य पार्षदान पदस्य च

एकत्वम् अप्य् अनेकत्व सत्यत्व च सुसङ्गतम् ।
एकस्मिस् तोषिते रूपे सर्व तत् तस्य तुष्यति

evaṁ vicitra-deśeṣu svapnād avāpyānekadhā |
dṛśyamānasya kṛṣṇasya pārṣadānaṁ padasya ca

ekatvam apy anekatvaṁ satyatvaṁ ca susaṅgatam |
ekasmiṁs toṣite rūpe sarvaṁ tat tasya tuṣyati

Translation

Although Vaikuëöha-nätha Çré Kåñëa is seen in many forms in different places or even in dreams and other special visions, still, all of His forms are one. In the same way, it can be reconciled that His eternal associates, His Vaikuëöha abode, and so on are simultaneously one and different and also eternally real. Therefore, when any one form of Bhagaván is pleased, all of His forms are pleased.

2.4.163

एको वैकुण्ठ-नाथो'य श्री-कृष्णस् तत्र तत्र हि ।
तत्-तत्-सेवक-हर्षाय तत्-तद्-रूपादिना वसेत्

eko vaikuṇṭha-nātho'yaṁ śrī-kṛṣṇas tatra tatra hi |
tat-tat-sevaka-harṣāya tat-tad-rūpādinā vaset

Translation

The one Vaikuëöha-nätha Çré Kåñëa resides in separate forms in different places to give pleasure to His servants.

2.4.164

एतच् च वृन्दा-विपिने'घ-हन्तुर्
हृत्वार्भ-वत्सान् अनुभूतम् अस्ति ।
श्री-ब्रह्मणा द्वारवती-पुरे च
प्रासाद-वर्गेषु मया भ्रमित्वा

etac ca vṛndā-vipine'gha-hantur
hṛtvārbha-vatsān anubhūtam asti |
śrī-brahmaṇā dvāravatī-pure ca
prāsāda-vargeṣu mayā bhramitvā

Translation

Çré Brahmä experienced this in Våndävana after he stole Çré Kåñëa's calves, and I also experienced this when I wandered through all the palaces in Dvärakä-puré.

2.4.165

दुर्वितर्क्या हि सा शक्तिर् अद्भुता परमेश्वरी ।
किन्त्व् अस्यैकान्त-भक्तेषु गूढ किञ्चिन् न तिष्ठति

durvitarkyā hi sā śaktir adbhutā parameśvarī |
kintv asyaikānta-bhakteṣu gūḍhaṁ kiñcin na tiṣṭhati

Translation

Although Bhagaván's wonderful potency, which establishes this difference and nondifference, is beyond logic, His unalloyed devotees still experience the mystery of this power completely.

2.4.166

पत्नी-सहस्रैर् युगपत् प्रणीत
द्रव्य स भुङ्क्ते भगवान् यदैकः ।
पश्यन्ति तान्य् अत्र यथा प्रतिस्वम्
आदौ ममादत्ता तद् एव मे'त्ति

patnī-sahasrair yugapat praṇītaṁ
dravyaṁ sa bhuṅkte bhagavān yadaikaḥ |
paśyanti tāny atra yathā pratisvam
ādau mamādattā tad eva me'tti

Translation

When the one Bhagavän Çré Kåñëa simultaneously enjoys the food preparations offered to Him by His thousands of wives, every wife feels, "Prabhu is accepting my offering first." In this way, every one of Çré Kåñëa's beloved consorts sees the Lord separately enjoying only her preparations.

2.4.167

क्वचित् केष्व् अपि जीवेषु तत्-तच्-छक्ति-प्रवेशतः ।
तस्यावेशावतारा ये ते'पि तद्वन् मता बुधैः

kvacit keṣv api jīveṣu tat-tac-chakti-praveśataḥ |
tasyāveśāvatārā ye te'pi tadvan matā budhaiḥ

Translation

Sometimes, Bhagavän's special potency enters into a qualified living being, who is then known as an äveça-avatära. The wise accept such äveça-avatäras to be as good as and as real as Bhagavän Himself.

2.4.168

यादृशो भगवान् कृष्णो महा-लक्ष्मिर् अपीदृशी ।
तस्य नित्य-प्रिया सान्द्र- सच्-चिद्-आनन्द-विग्रहा

yādṛśo bhagavān kṛṣṇo mahā-lakṣmir apīdṛśī |
tasya nitya-priyā sāndra- sac-cid-ānanda-vigrahā

Translation

Just as Bhagaväṉ Çré Kåñëa is glorious, so is His eternal, beloved consort Mahä-Lakñmé, who is the concentrated embodiment of eternity, knowledge, and bliss.

2.4.169

सा सदा भगवद्-वक्षः- स्थले वसति तत्-परा ।
तस्या एवावतारास् ताः कृष्णस्येवापरा हि याः

sā sadā bhagavad-vakṣaḥ- sthale vasati tat-parā |
tasyā evāvatārās tāḥ kṛṣṇasyevāparā hi yāḥ

Translation

Çré Lakñmé always resides on Bhagaväṉ's chest, ever intent on rendering service to Him. Just as Çré Kåñëa and all His incarnations are nondifferent, Mahä-Lakñmé and all her incarnations are also nondifferent.

2.4.170

या महा-सिद्धिवत् तासु सर्व-सम्पद्-अधीश्वरी ।
मुमुक्षु-मुक्त-भक्तानाम् उपेक्ष्या सैव भूतिदा

yā mahā-siddhivat tāsu sarva-sampad-adhīśvarī |
mumukṣu-mukta-bhaktānām upekṣyā saiva bhūtidā

Translation

Among all those Lakñmés, there is one who is the controlling deity of all types of wealth and opulence. She possesses aëimä and the other mystic perfections, and she can grant all prosperity. This particular goddess is shunned by the seekers of liberation, those who have achieved liberation, and the devotees.

2.4.171

यस्या एव विलोलायाः प्रायः सर्वत्र कथ्यते ।
नवानाम् अपि भक्तानां भगवत्-प्रियताधिका

yasyā eva vilolāyāḥ prāyaḥ sarvatra kathyate |
navānām api bhaktānāṁ bhagavat-priyatādhikā

Translation

It is said everywhere that new devotees are dearer to Çré Bhagavän than this Caïcalä-Lakñmé.

2.4.172

एवं धरण्य् अपि ज्ञेया पराश् च भगवत्-प्रियाः ।
तथैव भगवच्-छक्तिर् अपि सा ज्ञायतां त्वया

evaṁ dharaṇy api jñeyā parāś ca bhagavat-priyāḥ |
tathaiva bhagavac-chaktir api sā jñāyatāṁ tvayā

Translation

Just as Mahä-Lakñmé is Bhagavän's beloved, so is Dharaëé-devé. One should understand that this is so for all the çaktis of the Lord.

2.4.173

महा-विभूति-शब्देन योग-शब्देन च क्वचित् ।
योगमायादि-शब्देन य क्वचिच् च निगद्यते

mahā-vibhūti-śabdena yoga-śabdena ca kvacit |
yogamāyādi-śabdena ya kvacic ca nigadyate

Translation

The Lord's çakti is known variously in different places by such names as mahä-vibhüti, yoga, and Yogamäyä.

2.4.174

य सान्द्र-सच्-चिद्-आनन्द- विलासाभ्युदयात्मिका ।
नित्या सत्याप्य् अनाद्य्-अन्ता यानिर्वच्या स्वरूपतः

ya sāndra-sac-cid-ānanda- vilāsābhyudayātmikā |
nityā satyāpy anādy-antā yānirvacyā svarūpataḥ

Translation

This çakti of Çré Bhagavän, which is the concentrated essence of eternality (sat), cognizance (cit), and pleasure (änanda), manifests the glorious opulence of the Lord's pastimes. She has no beginning and no end, and she is beyond description, being eternal, absolutely real, and unlimited.

2.4.175

भगवद्-भजनानन्द- वैचित्री-जननी हि सा ।
नाना-विधो भगवतो विशेषो व्यज्यते यया

bhagavad-bhajanānanda- vaicitrī-jananī hi sā |
nānā-vidho bhagavato viśeṣo vyajyate yayā

Translation

This çakti manifests all of the Lord's incarnations and Their distinct characteristics, and because of this, she is known as the mother of the varieties of pleasure of bhajana. In other words, she expands the bliss of loving service to the Lord in ever-fresh forms.

2.4.176

तथैव लक्ष्म्या भक्तानाꣳ भक्तेर् लोकस्य कर्मणाम् ।
स स विशेष-वैचित्री सदा सम्पद्यते यतः

tathaiva lakṣmyā bhaktānāṁ bhakter lokasya karmaṇām |
sa sa viśeṣa-vaicitrī sadā sampadyate yataḥ

Translation

Through the agency of that çakti, Lakñmé, the distinct varieties of Bhagavän's devotees, His devotional service, His abodes, and all His pastimes are forever manifest.

2.4.177

सा च तस्याश् च सा चेष्टा ज्ञेय तच्-छुद्ध-सेवकैः ।
अतर्क्या शुष्क-दुस्तर्क- ज्ञान-साभिन्न-मानसैः

sā ca tasyāś ca sā ceṣṭā jñeya tac-chuddha-sevakaiḥ |
atarkyā śuṣka-dustarka- jñāna-sābhinna-mānasaiḥ

Translation

Only Bhagavän's pure devotees can understand this çakti and her strength and activities. Those whose minds are contaminated by dry knowledge can never understand her.

2.4.178

सा परापरयोः शक्त्योः परा शक्तिर् निगद्यते ।
प्रभोः स्वभाविकी सा हि ख्याता प्रकृतिर् इत्य् अपि

sā parāparayoḥ śaktyoḥ parā śaktir nigadyate |
prabhoḥ svabhāvikī sā hi khyātā prakṛtir ity api

Translation

Of the two potencies of Çré Bhagavän, known as parä (superior) and aparä (inferior), she is classified as the superior potency. She is sväbhäviké (innate), having arisen from the Lord's inherent nature, and in some places she is known as prakåti (nature).

2.4.179

अ□शाः बहु-विधास् तस्या लक्ष्यन्ते कार्य-भेदतः ।
तस्या एव प्रतिच्छाया- रूपा माया गुणात्मिका

aṁśāḥ bahu-vidhās tasyā lakṣyante kārya-bhedataḥ |
tasyā eva praticchāyā- rūpā māyā guṇātmikā

Translation

Based on the variety of activities she performs, the elements or divisions of this parä-çakti appear in many different forms. Illusory Mäyä, which comprises the three modes of material nature, is her shadow.

2.4.180

मिथ्या-प्रापञ्च-जननी मिथ्या-भ्रान्ति-तमोमयी ।
अतो'निरूप्यानित्याद्या जीव-स□सार-कारिणी

mithyā-prāpañca-jananī mithyā-bhrānti-tamomayī |
ato'nirūpyānityādyā jīva-saṁsāra-kāriṇī

Translation

This inert (jaòa) Mäyä is the mother of the illusory material world. As she is the embodiment of ignorance and delusion, her nature is beyond description. Although she has imprisoned the living beings in the repeated cycle of birth and death from time without beginning, Mäyä is destroyed when the living being receives knowledge of his constitutional position, and therefore, she is understood to be non-eternal. She is known as beginningless because she is the shadow of the internal spiritual energy, cit-çakti-mäyä.

2.4.181

अष्टमावरणास्याधि- ष्ठात्री मूर्तिमती हि या ।
कार्याकार-विकारस्या- प्राप्त्या प्रकृतिर् उच्यते

aṣṭamāvaraṇāsyādhi- ṣṭhātrī mūrtimatī hi yā |
kāryākāra-vikārasyā- prāptyā prakṛtir ucyate

Translation

This Mäyä takes a personal form and resides as the presiding Deity of the eighth covering of the universe. Because her nature is not affected by transformations of material creation, she is also known as prakåti, or primordial nature.

2.4.182

यस्यास् त्व् अति-क्रमेणैव मुक्तिर् भक्तिश् च सिध्यति ।
उत्पादित□ यया विश्वम् ऐन्द्र-जालिक-वन् मृषा

yasyās tv ati-krameṇaiva muktir bhaktiś ca sidhyati |
utpāditaṁ yayā viśvam aindra-jālika-van mṛṣā

Translation

When one crosses over this Mäyä, one attains liberation and devotional service. Just like the magic created by a magician, this unreal material universe is the creation of Mäyä.

2.4.183

शक्त्या सम्पादित॰ यत् तु स्थिर॰ सत्य॰ च दृश्यते ।
कर्दम-प्रभृतीना॰ तत्- तपो-योगादि-ज॰ यथा

śaktyā sampāditaṁ yat tu sthiraṁ satyaṁ ca dṛśyate |
kardama-prabhṛtīnāṁ tat- tapo-yogādi-jaṁ yathā

Translation

Similarly, all objects created by Bhagavän's cit-çakti, or spiritual potency, are known to be real and permanent, like the objects created by the austerities and mystic yoga practices of Kardama and other sages.

2.4.184

निःशेष-सत्-कर्म-फलैक-दातुर्
योगीश्वरैर् अर्च्य-पदाम्बुजस्य ।
कृष्णस्य शक्त्या जनित॰ तया यन्
नित्य॰ च सत्य॰ च पर॰ हि तद्वत्

niḥśeṣa-sat-karma-phalaika-dātur
yogīśvarair arcya-padāmbujasya |
kṛṣṇasya śaktyā janitaṁ tayā yan
nityaṁ ca satyaṁ ca paraṁ hi tadvat

Translation

Even the best of the yogés worship the lotus feet of Çré Kåñëa, who alone bestows the fruits of penances and other pious activities. Whatever is produced by Çré Kåñëa's parä-çakti is permanent and real, just as He is.

2.4.185

एव भगवता तेन श्री-कृष्णेनावतारिणा ।
न भिद्यन्ते'वतारास् ते नित्याः सत्याश् च तादृशाः

evaṁ bhagavatā tena śrī-kṛṣṇenāvatāriṇā |
na bhidyante'vatārās te nityāḥ satyāś ca tādṛśāḥ

Translation

Bhagavän Çré Kåñëa is avatäré, the source of all avatäras, so all incarnations are nondifferent from Him. As the source is eternal and real, so are the incarnations.

2.4.186

एक स कृष्णो निखिलावतार-
समष्टि-रूपो विविधैर् महत्त्वैः ।
तैस् तैर् निजैः सर्व-विलक्षणैर् हि
जयत्य् अनन्तैर् भग-शब्द-वाच्यैः

eka sa kṛṣṇo nikhilāvatāra-
samaṣṭi-rūpo vividhair mahattvaiḥ |
tais tair nijaiḥ sarva-vilakṣaṇair hi
jayaty anantair bhaga-śabda-vācyaiḥ

Translation

All the incarnations are nondifferent from Çré Kåñëa, and They are all present within Çré Kåñëa's transcendental form. However, He is always triumphant, surpassing all of Them with His unending, manifold glories, which are indicated by the word bhaga.

2.4.187

नारायणाद् अप्य् अवतार-भावे
स□व्याज्यमानैर् मधुरैर् मनोज्ञैः ।
तत्-प्रेम-भक्त्य्-अर्द्र-हृद्-एक-वेद्यैर्
माहात्म्य-वर्गैर् विविधैर् विशिष्टः

nārāyaṇād apy avatāra-bhāve
saṁvyājyamānair madhurair manojñaiḥ |
tat-prema-bhakty-ardra-hṛd-eka-vedyair
māhātmya-vargair vividhair viśiṣṭaḥ

Translation

With special, ever-increasing glories that are sweeter and more enchanting than those of the Lord of Vaikuëöha Çré Näräyaëa, Çré Kåñëa attracts everyone's heart and is superior to all His incarnations. But only those whose hearts have been melted with prema-bhakti can experience these glories.

2.4.188

तेषाम् अप्य् अवताराणा□ सेवकैः परम□ महत् ।
लभ्यते सुखम् आत्मात्म- प्रिय-सेवा-रसानुगम्

teṣām apy avatārāṇāṁ sevakaiḥ paramaṁ mahat |
labhyate sukham ātmātma- priya-sevā-rasānugam

Translation

The servitors of Çré Kåñëa's incarnations, serving their beloved Lord according to their own moods, obtain the greatest happiness.

2.4.189

उपासनानुसारेण दत्ते हि भगवान् फलम् ।
न तत्रापरितोषः स्यात् कस्यचित् साध्य-लाभतः

upāsanānusāreṇa datte hi bhagavān phalam |
na tatrāparitoṣaḥ syāt kasyacit sādhya-lābhataḥ

Translation

Çré Bhagavän bestows the appropriate result to everyone according to their particular mode of worship. Upon attaining that reward of perfection, no one feels dissatisfied.

2.4.190

विचित्र-लीला-विभवस्य तस्य
समुद्र-कोटि-गहनाशयास्य ।
विचित्र-तत्-तद्-रुचि-दान-लीला-
विभूतिम् उत्तार्कयितु प्रभुः कः

vicitra-līlā-vibhavasya tasya
samudra-koṭi-gahanāśayāsya |
vicitra-tat-tad-ruci-dāna-līlā-
vibhūtim uttārkayituṁ prabhuḥ kaḥ

Translation

Çré Kåñëa's pastimes expand with ever-new variety. His heart is as deep as millions of oceans. By logic no one can understand the purpose for which He has placed different tastes in the hearts of His devotees and expanded the opulence of His pastimes accordingly.

2.4.191

सिध्येत् तथाप्य् अत्र कृपा-महिष्ठता
यत् तारतम्ये'पि निज-स्वभावतः ।
स्पर्धाद्य्-अवृत्तैर् निखिलैर् यथा-रुचि
प्राप्येत सेव-सुखम् अन्त्य-सीम-गम्

sidhyet tathāpy atra kṛpā-mahiṣṭhatā
yat tāratamye'pi nija-svabhāvataḥ |
spardhādy-avṛttair nikhilair yathā-ruci
prāpyeta seva-sukham antya-sīma-gam

Translation

This bestowal of results according to His devotees' particular inclinations indeed confirms the immense glories of Çré Kåñëa's mercy. Although there is gradation in the results they receive, the devotees obtain the utmost happiness of service. Each engages in devotion according to his propensity, free from feelings such as rivalry and envy, and they inspire each other out of mutual affection.

2.4.192

न सच्-चिद्-आनन्द-घनात्मना हि
स्वल्पे'पि सौख्ये बहु-सौख्य-बुद्धिः ।
स सारिकाणाम् इव नापि तुच्छ-
सुखानुभूतिर् यतिनाम् इव स्यात्

na sac-cid-ānanda-ghanātmanāṁ hi
svalpe'pi saukhye bahu-saukhya-buddhiḥ |
saṁsārikāṇām iva nāpi tuccha-
sukhānubhūtir yatinām iva syāt

Translation

Worldly sense enjoyers regard their insignificant material happiness to be complete, and hosts of sannyäsés find full satisfaction in the paltry happiness of liberation through knowledge of the self, but pure devotees, who are endowed with the nature of sac-cid-änanda, do not regard such trifling happiness as anything great.

2.4.193

तारतम्य तु कल्प्येत स्व-स्व-सेवानुसारतः ।
तत्-तद्-रस-सजातीय- सुख-वैचित्र्यापेक्षया

tāratamyaṁ tu kalpyeta sva-sva-sevānusārataḥ |
tat-tad-rasa-sajātīya- sukha-vaicitryāpekṣayā

Translation

One infers gradation among devotees based on their respective services to the Lord and according to the different types of happiness they attain based on their loving relationship with the Lord.

2.4.194

वैकुण्ठ-वासिनो ह्य् एते केचिद् वै नित्य-पार्षदाः ।
परे कृष्णस्य कृपया साधयित्वेमम् आगताः

vaikuṇṭha-vāsino hy ete kecid vai nitya-pārṣadāḥ |
pare kṛṣṇasya kṛpayā sādhayitvemam āgatāḥ

Translation

O Gopa-kumära, some of the Vaikuëöha residents are Bhagavän's eternal associates, and some have arrived here by the mercy of Çré Kåñëa through the practice of sädhana.

2.4.195

भजनानन्द-साम्ये'पि भेदः कश्चित् प्रकल्प्यते ।
बाह्यान्तरीण-भावेन दूर-पार्श्व-स्थतादिना

bhajanānanda-sāmye'pi bhedaḥ kaścit prakalpyate |
bāhyāntarīṇa-bhāvena dūra-pārśva-sthatādinā

Translation

All the residents of Vaikuëöha experience equal happiness in their service. However, one can presume some degree of difference in their bliss, considering that some associates perform external service (bähya-sevä) from a distance, while others remain close and render intimate service (antaraìga-sevä). In this way, the difference of proximity and distance is conceived.

2.4.196

यद्यप्य् एषा हि नित्यत्वात् साम्य भगवतो भवेत् ।
सेव्य-सेवकताप्य् आस्ते नित्या सत्या स्वभावतः

yadyapy eṣāṁ hi nityatvāt sāmyaṁ bhagavato bhavet |
sevya-sevakatāpy āste nityā satyā svabhāvataḥ

Translation

Although there is equality between Çré Bhagavän and all His eternal servitors due to their eternal natures, His servitors' feeling that He is the master and they are the servants is both real and eternal. Thus, there is difference between them.

2.4.197-198

सच्-चिद्-आनन्द-सान्द्रत्वाच् चैषा भगवता सह ।
साम्ये'पि भजनानन्द- माधुर्य-कार्य-विद्यया

कयाचिद् अनयातर्क्य- नाना-मधुरिमार्णवे ।
तस्मिन् श्री-कृष्ण-पादाब्जे घटते दासता सदा

sac-cid-ānanda-sāndratvāc caiṣaṁ bhagavatā saha |
sāmye'pi bhajanānanda- mādhurya-kārya-vidyayā

kayācid anayātarkya- nānā-madhurimārṇave |
tasmin śrī-kṛṣṇa-pādābje ghaṭate dāsatā sadā

Translation

Bhagavän and His eternal associates are similar in that they both possess forms of sac-cid-änanda. Yet, although it is beyond logic, the sweetness of the bliss of serving Bhagavän casts a spell on His associates, keeping them always immersed in their natural mood as servitors of Çré Kåñëa's lotus feet, which are an ocean of unfathomable, variegated sweetness.

2.4.199

तैः सच्-चिद्-आनन्द-घनैर् अशेषैः
श्री-कृष्ण-देवस्य यथावतारैः ।
ख्यातो'वतारित्वम् ऋते'पि साम्ये
तैस् तैर् महत्त्वैर् मधुरैर् विशेषः

taiḥ sac-cid-ānanda-ghanair aśeṣaiḥ
śrī-kṛṣṇa-devasya yathāvatāraiḥ |
khyāto'vatāritvam ṛte'pi sāmye
tais tair mahattvair madhurair viśeṣaḥ

Translation

Although avatäré Çré Kåñëa is nondifferent from all His incarnations, who are all sac-cid-änanda, due to Çré Kåñëa's variegated, indescribable, and eminent greatness, He possesses natural distinction. In the same way, even though Bhagavän and all His eternal associates are also nondifferent, as both are sac- cid-änanda, the Lord's sweet, glorious, and wonderful pastimes automatically establish His superiority over them.

2.4.200

वदन्ति केचिद् भगवान् हि कृष्णः
सुसच्-चिद्-आनन्द-घनैक-मूर्तिः ।
स यत् पर□ ब्रह्म परे तु सर्वे
तत्-पार्षदा ब्रह्ममया विमुक्ताः

vadanti kecid bhagavān hi kṛṣṇaḥ
susac-cid-ānanda-ghanaika-mūrtiḥ |
sa yat paraṁ brahma pare tu sarve
tat-pārṣadā brahmamayā vimuktāḥ

Translation

Some say that Çré Kåñëa alone is Parabrahman because He is the exclusive embodiment of perfect eternity, knowledge, and bliss, and all of His eternal associates are completely liberated souls who are also embodiments of Brahman.

2.4.201

भक्त्य्-आनन्द-विशेषाय लीला-विग्रह-धारिणः ।
तया भगवतः शक्त्या चिद्-विलास-स्व-रूपया

bhakty-ānanda-viśeṣāya līlā-vigraha-dhāriṇaḥ |
tayā bhagavataḥ śaktyā cid-vilāsa-sva-rūpayā

Translation

Just to experience the special bliss of pure loving service to the Lord, devotees assume forms at will in accordance with the necessity of particular pastimes. This is arranged by Bhagavän's internal pastime potency.

2.4.202

श्री-गोप-कुमार उवाच—
पृष्ट मयेद भगवन् धरा-तले
तिष्ठन्ति याः श्री-प्रतिमा महा-प्रभोः ।
ताः सच्-चिद्-आनन्द-घनास् तया मता
नीलाद्रि-नाथः पुरुषोत्तमो यथा

śrī-gopa-kumāra uvāca—
pṛṣṭaṁ mayedaṁ bhagavan dharā-tale
tiṣṭhanti yāḥ śrī-pratimā mahā-prabhoḥ |
tāḥ sac-cid-ānanda-ghanās tayā matā
nīlādri-nāthaḥ puruṣottamo yathā

Translation

Çré Gopa-kumära said: O brähmaëa, I again asked Çré Näradajé, "O my lord, in your opinion, are all the Deities of Bhagavän on earth also comprised of eternity, knowledge, and bliss, as is Çré Puruñottama, the Lord of Néläcala?

2.4.203

एको'पि भगवान् सान्द्र- सच्-चिद्-आनन्द-विग्रहः ।
कृपया तत्र तत्रास्ते तत्-तद्-रूपेण लीलया

eko'pi bhagavān sāndra- sac-cid-ānanda-vigrahaḥ |
kṛpayā tatra tatrāste tat-tad-rūpeṇa līlayā

Translation

"For the sake of performing His pastimes and to grant mercy to all the devotees, that one Bhagavän, whose form is sac-cid-änanda, takes many different forms and appears in different places.

2.4.204

तत्-सर्व-नैरपेक्ष्येन को दोषः स्यात् तद्-अर्चने ।
कथञ्चित् क्रियमाणे'पि महा-लाभो'पि बुध्यते

tat-sarva-nairapekṣyena ko doṣaḥ syāt tad-arcane |
kathañcit kriyamāṇe'pi mahā-lābho'pi budhyate

Translation

"Therefore, what is wrong if one gives up all other practices and worships those Deities? After pondering the issue, one can understand that nothing but great benefit is accrued by worshiping the Deity in any manner.

2.4.205

ततः कथ पुराणेभ्यः श्रूयन्ते तत्-तद्-उक्तयः ।
अप्रमाण च ता न स्युर् महन्-मुख-विनिःसृतः

tataḥ kathaṁ purāṇebhyaḥ śrūyante tat-tad-uktayaḥ |
apramāṇaṁ ca tā na syur mahan-mukha-viniḥsṛtaḥ

Translation

"O Bhagavän Çré Närada, why is it that sometimes we find unfavorable statements about Deity worship in the Puräëas? As all these words have emanated from the mouths of great souls, they do not seem unauthoritative."

2.4.206

तच् छ्रुत्वोक्तꣳ प्रभोः पूजा- मार्गादि-गुरुणामुना ।
उत्थाय परमानन्दान् माम् आश्लिष्येदम् उत्तरम्

tac chrūtvoktaṁ prabhoḥ pūjā- mārgādi-guruṇāmunā |
utthāya paramānandān mām āśliṣyedam uttaram

Translation

Hearing this, Çré Närada Muni, the original guru of the path of püjä of Çré Bhagaván, stood up, joyfully embraced me, and began to reply.

2.4.207

श्री-नारद उवाच—
प्रतिमा या मयोद्दिष्टाः साक्षाद् भगवता समाः ।
तासाम् अर्चन-माहात्म्यꣳ तावद् आस्ताꣳ सुदूरतः

śrī-nārada uvāca—
pratimā yā mayoddiṣṭāḥ sākṣād bhagavatā samāḥ |
tāsām arcana-māhātmyaṁ tāvad āstāṁ sudūrataḥ

Translation

Çré Närada said: Those Deities I described before are all directly Bhagaván Himself, and there is no question about the glories of worshiping Them.

2.4.208-209

आद्याम् अधुनिकीꣳ वार्चाꣳ स्व-धर्माद्य्-अनपेक्षया ।
साक्षाच् छ्री-भगवद्-बुद्ध्या भजताꣳ कृतमाम् अपि

न पतित्यादि-दोषः स्याद् गुण एव महान् मतः ।
सेवोत्तमा मता भक्तिः फलꣳ या परमꣳ महत्

ādyām adhunikīṁ vārcāṁ sva-dharmādy-anapekṣayā |
sākṣāc chrī-bhagavad-buddhyā bhajatāṁ kṛtṛmām api

na patityādi-doṣaḥ syād guṇa eva mahān mataḥ |
sevottamā matā bhaktiḥ phalaṁ yā paramaṁ mahat

Translation

If one gives up his prescribed social and religious responsibilities to engage exclusively in worshiping the Deity – whether the Deity be ancient or new, or even fashioned by oneself – he is not accountable for the fault of abandoning varëäçrama-dharma if he has the understanding that the Deity is directly Bhagavän. Rather, he accumulates tremendous merit. This is the opinion of great personalities. Deity worship is indeed considered uttamä-bhakti (the highest level of devotion) and it bestows the supreme result.

2.4.210

सिद्धिः स्याद् भगवद्-दृष्ट्या तृण-सम्माननाद् अपि ।
सकृद्-उच्चरनान् नामा- भासस्य श्रवणात् तथा

siddhiḥ syād bhagavad-dṛṣṭyā tṛṇa-sammānanād api |
sakṛd-uccaranān nāmā- bhāsasya śravaṇāt tathā

Translation

What to speak of the glories of worshiping the Deity of Çré Bhagavän, if one even respects a blade of grass with the awareness of Bhagavän's presence, or one once simply utters or hears the semblance of the holy name (nämäbhäsa), his innermost desires will be fulfilled and perfection will be attained.

2.4.211

कुतस् तत्-स्मारके तास्या- धिष्ठाने मन्त्र-स□स्कृते ।
सर्व-भक्ति-पदे पूज्य- माने दोषादि-तर्कनम्

kutas tat-smārake tāsyā- dhiṣṭhāne mantra-saṁskṛte |
sarva-bhakti-pade pūjya- māne doṣādi-tarkanam

Translation

How can there be any possibility of finding fault in worshiping the Deity, who directly reminds one of the Lord, in whom the Lord dwells, and who is consecrated by Vedic mantras? Especially, such Deities of the Lord are the shelter of all types of devotional service.

2.4.212

कदापि कृष्ण-प्रतिमार्चनवता
न सम्भवेत् कृष्ण-परेष्व् अनादरः ।
घटेत चेत् कर्ह्य् अपि तद्-विषक्तितो
गृणन्ति नागस् तद् अमी स्तवन्त्य् अथ

kadāpi kṛṣṇa-pratimārcanavatāṁ
na sambhavet kṛṣṇa-pareṣv anādaraḥ |
ghaṭeta cet karhy api tad-viṣaktito
gṛṇanti nāgas tad amī stavanty atha

Translation

It is quite impossible for those engaged in offering püjä to the Deity of Çré Kåñëa to ever disrespect any devotee. Even if they accidentally neglect the Vaiñëavas due to being absorbed in their Deity worship, the Vaiñëavas will never take offence, but rather will praise them.

2.4.213

ये तु तत्-प्रतिमा नूत्नाम् अधिष्ठाना हरेर् इति ।
भेद-दृष्ट्याथ शैलादि- बुद्ध्या सम्पूजयन्ति हि

ye tu tat-pratimāṁ nūtnām adhiṣṭhānāṁ harer iti |
bheda-dṛṣṭyātha śailādi- buddhyā sampūjayanti hi

Translation

However, some people believe that because certain images of Çré Hari are newly made, they are different from the Lord. They worship them considering them to be stone, wood, or some other material element.

2.4.214

न मानयन्ति तद्-भक्तान् सर्व-भूतावमानिनः ।
पूजा-गर्वेण वेदाज्ञा अतिक्रमन्ति च प्रभोः

na mānayanti tad-bhaktān sarva-bhūtāvamāninaḥ |
pūjā-garveṇa vedājñāṁ atikramanti ca prabhoḥ

Translation

Such persons not only disrespect devotees, but they disrespect all jévas in general. Proud of their worship, they do not recognize the authority of the Lord's Vedic injunctions.

2.4.215

त एव सर्व-भक्तेभ्यो न्यूनास् ते मन्द-बुद्धयः ।
पूजा-फल न विन्दन्ति त एव हि यथोदितम्

ta eva sarva-bhaktebhyo nyūnās te manda-buddhayaḥ |
pūjā-phalaṁ na vindanti ta eva hi yathoditam

Translation

Such unintelligent persons are the lowest among all the devotees of the Lord. They do not attain even the real fruits of worship promised in the scriptures.

2.4.216

यद्यप्य् अशेष-सत्-कर्म- फलतो'धिकम् उत्तमम् ।
तेषाम् अपि फलत्य् एव तत्-पूजा-फलम् आत्मना

yadyapy aśeṣa-sat-karma- phalato'dhikam uttamam |
teṣām api phalaty eva tat-pūjā-phalam ātmanā

Translation

Although the result of worshiping the Deity of Bhagavän in this way is superior to and more excellent than the fruit of unlimited ordinary pious acts, ...

2.4.217

तथापि भगवद्-भक्ति- योग्य न जायते फलम् ।
इति साधु-वरैस् तत् तत् तत्र तत्र विनिन्द्यते

tathāpi bhagavad-bhakti- yogyaṁ na jāyate phalam |
iti sādhu-varais tat tat tatra tatra vinindyate

Translation

Nevertheless, this result is not favorable for bhakti. Therefore, unalloyed devotees condemn this worship.

2.4.218

तानि तानि पुराणादि- वचनान्य् अखिलान्य् अपि ।
तत्-तद्-विषयकान्य् एव मन्यस्व न तु सर्वतः

tāni tāni purāṇādi- vacanāny akhilāny api |
tat-tad-viṣayakāny eva manyasva na tu sarvataḥ

Translation

The Puräëas have indeed reproached such Deity worshipers; however, it does not mean that all types of Deity worshipers are condemned.

2.4.219

ते'पि नून न ता पूजा त्यजेयुर् यदि सर्वथा ।
तदा तन्-निष्ठया चित्ते शोधिते गुण-दर्शिनाम्

te'pi nūnaṁ na tāṁ pūjāṁ tyajeyur yadi sarvathā |
tadā tan-niṣṭhayā citte śodhite guṇa-darśinām

Translation

Even if such a neophyte does not give up Deity worship and instead continues to perform it, then by his commitment to his püjä, his heart will gradually become purified.

2.4.220

कृपया कृष्ण-भक्ताना प्रक्षिणाशेष-दुषणाः ।
कालेन कियता ते'पि भवन्ति परमोत्तमाः

kṛpayā kṛṣṇa-bhaktānāṁ prakṣiṇāśeṣa-duṣaṇāḥ |
kālena kiyatā te'pi bhavanti paramottamāḥ

Translation

By the mercy of Çré Kåñëa's devotees, who acknowledge only the good qualities of others, all the defects of those Deity worshipers will shortly be eradicated, and they will be counted as high-class devotees in due time.

2.4.221

यथा सकाम-भक्ता हि भुक्त्वा तत्-कामित फलम् ।
काले भक्ति-प्रभावेन योग्य विन्दन्ति तत्-फलम्

yathā sakāma-bhaktā hi bhuktvā tat-kāmitaṁ phalam |
kāle bhakti-prabhāvena yogyaṁ vindanti tat-phalam

Translation

In the beginning, sakäma devotees, those who worship for personal desires, do not receive the result befitting bhakti. Rather, they receive only the insignificant sense gratification that they desired. However, in due course of time, by the influence of bhakti they eventually attain the real fruit of devotion.

2.4.222

यथा च तत्र तत्-काल भक्तेर् योग्य न सत्-फलम् ।
सञ्जातम् इति तच्-छुद्ध- भक्तिमद्भिर् विनिन्द्यते

yathā ca tatra tat-kālaṁ bhakter yogyaṁ na sat-phalam |
sañjātam iti tac-chuddha- bhaktimadbhir vinindyate

Translation

In the stage of possessing material desires (sakäma-avasthä), one does not obtain the principal result of devotional service immediately. Therefore, pure devotees condemn sakäma-bhakti (fruitive devotion).

2.4.223

ते हि भक्तेः फल मूल भगवच्-चरणाब्जयोः ।
सदा सन्दर्शन-क्रीडा- नन्द-लाभादि मन्वते

te hi bhakteḥ phalaṁ mūlaṁ bhagavac-caraṇābjayoḥ |
sadā sandarśana-krīḍā- nanda-lābhādi manvate

Translation

Pure devotees consider having constant darçana of Bhagavän's lotus feet and attaining the happiness of engaging in pastimes with Him to be the primary result of devotional service.

2.4.224

नापि तत्र सहन्ते ते विलम्ब लव-मात्रकम् ।
भगवान् अपि तान् हातु मनाग् अपि न शक्नुयात्

nāpi tatra sahante te vilambaṁ lava-mātrakam |
bhagavān api tān hātuṁ manāg api na śaknuyāt

Translation

Those pure devotees are unable to tolerate even a moment's delay in receiving darçana of Bhagavän, and Çré Bhagavän also cannot give them up for even a second.

2.4.225

अतो'न्यान्य् अति-तुच्छानि सर्व-काम-फलानि हि ।
मुक्तिश् च सुलभान्य् अस्मात् तद्-भक्तिर् न तु तादृशी

ato'nyāny ati-tucchāni sarva-kāma-phalāni hi |
muktiś ca sulabhāny asmāt tad-bhaktir na tu tādṛśī

Translation

Therefore, Çré Bhagavän easily gives all other types of insignificant fruitive results and liberation as well, but He does not readily give His pure devotional service.

2.4.226

तत्-प्रसादेन भक्तानाम् अधीनो भगवान् भवेत् ।
इति स्वातन्त्र्य-हान्य् एव न ताꣳ दद्यान् महेश्वरः

tat-prasādena bhaktānām adhīno bhagavān bhavet |
iti svātantrya-hāny eva na tāṁ dadyān maheśvaraḥ

Translation

By the mercy of bhakti, Çré Bhagavän, the Supreme Lord, becomes subordinate to His devotees. Coming under their control, He loses His independence. Therefore, He does not easily grant His pure loving service.

2.4.227

मन्ये महा-प्रेष्ठ-जनानुवश्यता
न दुःख-दोषौ विदधीत कौचन ।
किन्तु प्रमोदꣳ निज-भक्त-वत्सल-
त्वादीन् महा-कीर्ति-गुणाꣳस् तनोति सा

manye mahā-preṣṭha-janānuvaśyatā
na duḥkha-doṣau vidadhīta kaucana |
kintu pramodaṁ nija-bhakta-vatsala-
tvādīn mahā-kīrti-guṇāṁs tanoti sā

Translation

However, we think that Çré Bhagavän does not experience distress or inconvenience when subjugated by His dearmost devotees. Rather, He finds great bliss when under their control. In this way, Bhagavän broadcasts His glorious quality of being affectionate to His devotees.

2.4.228

विशेषतो नागर-शेखरस्य
स्व-रामतादि-स्व-गुणापवादैः ।
अपेक्षणीया परम-प्रिया सा
काष्ठा परा श्री-भगवत्त्व-सीम्नः

viśeṣato nāgara-śekharasya
sva-rāmatādi-sva-guṇāpavādaiḥ |
apekṣaṇīyā parama-priyā sā
kāṣṭhā parā śrī-bhagavattva-sīmnaḥ

Translation

It is especially noteworthy that the crest jewel of clever heroes, Çré Kåñëa, can forego His ätmärämatä (self-satisfaction) and all His other qualities, but He cannot give up His quality of coming under the control of His beloved devotees; He accepts their control graciously. This alone is the ultimate limit of His Godhood (bhagavattä).

2.4.229

स-प्रेम-भक्तेः परिपाकतः स्यात्
काचिन् महा-भाव-विशेष-सम्पत् ।
स वै नरीणर्ति महा-प्रहर्ष-
सम्राज्य-मूर्धोपरि तत्त्व-दृष्ट्या

sa-prema-bhakteḥ paripākataḥ syāt
kācin mahā-bhāva-viśeṣa-sampat |
sa vai narīṇarti mahā-praharṣa-
samrājya-mūrdhopari tattva-dṛṣṭyā

Translation

In the fully matured stage of prema-bhakti, the indescribable, special treasure of bliss, mahä-bhäva, arises and from the perspective of tattva, is seen to dance ecstatically on the very head of the empire of all happiness.

2.4.230

स्वभावतो'थापि महार्ति-शोक-
सन्ताप-चिह्नानि बहिस् तनोति ।
बाह्यापि स प्रेष्ठतमस्य सोढु
दशा न शक्येत कदापि तेन

svabhāvato'thāpi mahārti-śoka-
santāpa-cihnāni bahis tanoti |
bāhyāpi sa preṣṭhatamasya soḍhuṁ
daśā na śakyeta kadāpi tena

Translation

In the state of mahä-bhäva, external symptoms such as great distress, lamentation, and pain manifest naturally. Even though indescribable happiness also enters the hearts of His beloved devotees, Çré Kåñëa cannot tolerate seeing this pained external condition. Therefore, He does not easily grant His prema-bhakti.

2.4.231

लोका बहिर्-दृष्टि-परास् तु भाव
त भ्रामक प्रेम-भर विलोक्य ।
भक्ताव् अकामा विहसन्ति भक्ता स्
तत्-प्रेम-भक्ति भगवान् न दत्ते

lokā bahir-dṛṣṭi-parās tu bhāvaṁ
taṁ bhrāmakaṁ prema-bharaṁ vilokya |
bhaktāv akāmā vihasanti bhaktāṁs
tat-prema-bhaktiṁ bhagavān na datte

Translation

When worldly people see the premé-bhaktas' signs of distress and lamentation that arise due to the matured stage of prema-bhakti, they become perplexed and have no desire to engage in bhakti. They even ridicule such devotees. Therefore, Çré Bhagavän does not grant His prema-bhakti.

2.4.232

स-प्रेमका भक्तिर् अतीव-दुर्लभा
स्वर्गादि-भोगः सुलभो'भवश् च सः ।
चिन्तामणिः सर्व-जनैर् न लभ्यते
लभ्येत काचादि कदापि हातकम्

sa-premakā bhaktir atīva-durlabhā
svargādi-bhogaḥ sulabho'bhavaś ca saḥ |
cintāmaṇiḥ sarva-janair na labhyate
labhyeta kācādi kadāpi hātakam

Translation

Anyone can obtain a piece of glass and sometimes a piece of gold, but not everyone can obtain a cintämaëi because it is most rare. Similarly, the pleasures of heaven and liberation are easily achieved, but prema-bhakti is extremely rare.

2.4.233

कदाचिद् एव कस्मैचित् तद्-एकार्थ-स्पृहावते ।
त□ दद्याद् भगवान् भक्ति□ लोक-बाह्याय धीमते

kadācid eva kasmaicit tad-ekārtha-spṛhāvate |
taṁ dadyād bhagavān bhaktiṁ loka-bāhyāya dhīmate

Translation

Only rarely does Çré Bhagavän give this prema-bhakti, and then, only to one who is highly elevated, who desires nothing other than loving devotional service to Him, and who is beyond the realm of social convention.

2.4.234

शक्य॰ न तद्-भाव-विशेष-तत्त्व॰
निर्वक्तुम् अस्माभिर् अथो न योग्यम् ।
भक्ति-प्रवृत्त्य्-अर्थ-परैः प्रभोः सच्-
छास्त्रैर् इवाज्ञेषु विरुद्धवत् स्यात्

śakyaṁ na tad-bhāva-viśeṣa-tattvaṁ
nirvaktum asmābhir atho na yogyam |
bhakti-pravṛtty-artha-paraiḥ prabhoḥ sac-
chāstrair ivājñeṣu viruddhavat syāt

Translation

Even we are not able to describe the real nature of the special transcendental state of ecstacy that manifests in the fully mature stage of prema-bhakti. Although we can describe some of that special ecstasy's marginal symptoms, there would still be some discrepancy in our description. Therefore, just as the pure scriptures do not reveal the nature of that special ecstasy, devotees dedicated to practicing bhakti also do not reveal it because foolish people would take it in a contrary way.

2.4.235

तद्-भावोत्कर्ष-माधुर्य॰ विदुस् तद्-रस-सेविनः ।
तत्रत्यस् त्वम् अपि ज्ञास्यस्य् अचिरात् तत्-प्रसादतः

tad-bhāvotkarṣa-mādhuryaṁ vidus tad-rasa-sevinaḥ |
tatratyas tvam api jñāsyasy acirāt tat-prasādataḥ

Translation

His mercy. Only those who taste the nectar of prema-bhakti can experience its sweetness and excellence. O Gopa-kumära, you are also an eternal associate of Çré Kåñëa. Therefore, by His mercy you will soon understand this confidential matter.

2.4.236

श्री-गोप-कुमार उवाच—
एव निजेष्ट-देव-श्री- गोपाल-चरणाब्जयोः ।
नितरा दर्शनोत्कण्ठा तद्-वाचो मे व्यवर्धत

śrī-gopa-kumāra uvāca—
evaṁ nijeṣṭa-deva-śrī- gopāla-caraṇābjayoḥ |
nitarāṁ darśanotkaṇṭhā tad-vāco me vyavardhata

Translation

Çré Gopa-kumära said: Çré Närada's words increased my eagerness to have darçana of the lotus feet of my worshipable Deity, Çré Madana- gopäla-deva.

2.4.237

तादृग्-भाव-विशेषाशा- वत्याप्य् अजनि तत्-क्षणात् ।
ताभ्या शोकार्णवे क्षिप्त माम् आलक्ष्याह सान्त्वयन्

tādṛg-bhāva-viśeṣāśā- vatyāpy ajani tat-kṣaṇāt |
tābhyāṁ śokārṇave kṣiptaṁ mām ālakṣyāha sāntvayan

Translation

That very moment, I was submerged in a stormy ocean of lamentation that had two vortexes – the desire for that special ecstasy of prema- bhakti and the darçana of Çré Madana-gopäla. Seeing this, the great sage Çré Närada consoled me with the following words.

2.4.238

श्री-नारद उवाच—
यद्यप्य् एतन् महा-गोप्य युज्यते नात्र जल्पितुम् ।
तथापि तव कातार्य- भरैर् मुखरितो ब्रुवे

śrī-nārada uvāca—
yadyapy etan mahā-gopyaṁ yujyate nātra jalpitum |
tathāpi tava kātārya- bharair mukharito bruve

Translation

Çré Närada said: Even though it is not proper to discuss all these highly confidential topics here in Vaikuëöha, seeing your aggrieved condition, I am compelled to tell you this secret.

2.4.239

इतो'दूरे'योध्या विलसति पुरी श्री-रघुपतेस्
ततो दूरे श्रीमन्-मधुर-मधु-पुर्यैव सादृशी ।
पुरी द्वारावत्य् उल्लसति दयिता श्री-यदुपतेस्
तम् एवास्या गत्वा निज-दयित-देव भज दृशा

ito'dūre'yodhyā vilasati purī śrī-raghupates
tato dūre śrīman-madhura-madhu-puryaiva sādṛśī |
purī dvārāvaty ullasati dayitā śrī-yadupates
tam evāsyāṁ gatvā nija-dayita-devaṁ bhaja dṛśā

Translation

A short distance from here is the city of Ayodhyä, where Çré Raghupati resides. Some distance from there is Dvärakä-puré, which, like Çré Mathurä-puré, is supremely beautiful and effulgent. This place is very dear to Çré Kåñëa, the Lord of the Yadus. Go there and have the direct darçana of your beloved Lord.

2.4.240

प्राग् अयोध्याभिगमने सद्-उपायम् इम श्रृनु ।
श्री-रामचन्द्र-पादाब्ज- सेवैक-रसिकैर् मतम्

prāg ayodhyābhigamane sad-upāyam imaṁ śrnu |
śrī-rāmacandra-pādābja- sevaika-rasikair matam

Translation

First, however, listen carefully to an excellent procedure for going to Ayodhyä. This is approved by the great devotees who relish the transcendental humors and are devoted to serving Çré Rämacandra's lotus feet.

2.4.241

साक्षाद् भगवतस् तस्य श्री-कृष्णस्यावतारिणः ।
उपासना-विशेषेण सर्व यद्यपि लभ्यते

sākṣād bhagavatas tasya śrī-kṛṣṇasyāvatāriṇaḥ |
upāsanā-viśeṣeṇa sarvaṁ yadyapi labhyate

Translation

Çré Kåñëa is avatäré, the source of incarnations, and directly Bhagavän. Everything can be obtained by rendering special devotional service to Him.

2.4.242

तथापि रघु-वीरस्य श्रीमत्-पाद-सरोजयोः ।
तयो रस-विशेषस्य लाभायोपदिशाम्य् अहम्

tathāpi raghu-vīrasya śrīmat-pāda-sarojayoḥ |
tayo rasa-viśeṣasya lābhāyopadiśāmy aham

Translation

Nevertheless, I am giving this instruction separately, so that you may obtain the special rasa of the lotus feet of Çré Raghuvéra, the hero of the Raghu dynasty.

2.4.243

सीता-पते श्री-रघुनाथ लक्ष्मण-
ज्येष्ठ प्रभो श्री-हनूमत्-प्रियेश्वर ।
इत्य् आदिक कीर्तय वेद-शास्त्रतः
ख्यात स्मर स् तद्-गुण-रूप-वैभवम्

sītā-pate śrī-raghunātha lakṣmaṇa-
jyeṣṭha prabho śrī-hanūmat-priyeśvara |
ity ādikaṁ kīrtaya veda-śāstrataḥ
khyātaṁ smaraṁs tad-guṇa-rūpa-vaibhavam

Translation

You should perform näma-kértana, singing loudly, “O Sétäpati! O Raghunätha! O elder brother of Lakñmaëa! O Lord! O beloved master of Hanumän!” In this way, you should remember Çré Raghunäthajé’s renowned form, qualities, pastimes, and so on, which are mentioned in the Vedic scriptures.

2.4.244

येन प्रकारेण निजेष्ट-देवो
लभ्येत तस्यानुसृतिः कृतित्वम् ।
यत्रास्य गन्धो’पि भवेत् क्रियेत
प्रीतिः परा तत्र तद्-एक-निष्ठैः

yena prakāreṇa nijeṣṭa-devo
labhyeta tasyānusṛtiḥ kṛtitvam |
yatrāsya gandho’pi bhavet kriyeta
prītiḥ parā tatra tad-eka-niṣṭhaiḥ

Translation

It is imperative that one performs whatever activity leads him to the service of his worshipable Deity. Devotees with single-pointed focus feel tremendous affection for anything that has even a slight trace of relationship with their beloved Lord.

2.4.245

श्री-राम-पादाब्ज-युगे’वलोकिते
शाम्येन् न चेत् स तव दर्शनोत्कता ।
तेनैव कारुण्य-भरार्द्र-चेतसा
प्रहेष्यते द्वारवतीꣳ सुखꣳ भवान्

śrī-rāma-pādābja-yuge’valokite
śāmyen na cet sa tava darśanotkatā |
tenaiva kāruṇya-bharārdra-cetasā
praheṣyate dvāravatīṁ sukhaṁ bhavān

Translation

Despite having the darçana of the lotus feet of Çré Rämacandra, if your eagerness to see your beloved worshipable Deity is not pacified, then that Çré Rämacandrajé, whose heart melts with great compassion, will happily send you to Dvärävaté (Dvärakä).

2.4.246

सङ्कीर्तन तस्य यथोदित प्रभोः
कुर्वन् गतस् तत्र निज-प्रियेश्वरम् ।
श्री-कृष्ण-चन्द्र यदुभिर् वृत चिर
दिदृक्षित द्रक्ष्यसि त मनोहरम्

saṅkīrtanaṁ tasya yathoditaṁ prabhoḥ
kurvan gatas tatra nija-priyeśvaram |
śrī-kṛṣṇa-candraṁ yadubhir vṛtaṁ ciraṁ
didṛkṣitaṁ drakṣyasi taṁ manoharam

Translation

Chanting the holy names of your Lord is the only way to reach Dvärakä. When you get there, you will finally receive what you have been anxiously awaiting for such a long, long time – darçana of your most attractive, beloved Çré Kåñëacandra, surrounded by the Yädavas.

2.4.247

वैकुण्ठस्यैव देशस् ते कोषला-द्वारकादयः ।
तत् तत्र गमनायाज्ञा तद्-भर्तुर् न ह्य् अपेक्ष्यताम्

vaikuṇṭhasyaiva deśas te koṣalā-dvārakādayaḥ |
tat tatra gamanāyājñā tad-bhartur na hy apekṣyatām

Translation

Ayodhyä, Dvärakä, and other such abodes are special provinces of Vaikuëöha itself. Therefore, there is no need of taking Çré Vaikuëöha- nätha's consent to go there.

2.4.248

तस्याज्ञयागतो'त्राह॰ सर्व-हृद्-वृत्ति-दर्शिनः ।
मन्-मुखेनैव तस्याज्ञा सम्पन्न्नेत्य् अनुमन्यताम्

tasyājñayāgato'trāhaṁ sarva-hṛd-vṛtti-darśinaḥ |
man-mukhenaiva tasyājñā sampannnety anumanyatām

Translation

I have come here only by the order of Çré Vaikuëöha-nätha, who knows the desire of everyone's heart. Therefore, you should accept that everything I am saying is nothing but His direct order.

2.4.249

एक॰ महा-भक्तम् अनुग्रहीतु॰
स्वय॰ कुतश्चिद् भगवान् गतो'यम् ।
सोढु॰ विलम्ब॰ न हि शक्ष्यसि त्व॰
तन्-निर्गमे ते'वसरो वरो'यम्

ekaṁ mahā-bhaktam anugrahītuṁ
svayaṁ kutaścid bhagavān gato'yam |
soḍhuṁ vilambaṁ na hi śakṣyasi tvaṁ
tan-nirgame te'vasaro varo'yam

Translation

Presently, Bhagavän Çré Vaikuëöha-nätha has gone somewhere to bestow mercy upon one of His great devotees. Because you will not be able to tolerate the delay until He returns, this is just the right moment for you to depart.

2.4.250

श्री-गोप-कुमार उवाच—
श्रुत्वा त॑ नितरा॑ हृष्टो मुहुः श्री-नारद॑ नमन् ।
तस्याशिर्वादम् आदाय शिक्षा॑ चानुस्मरन्न् अयम्

śrī-gopa-kumāra uvāca—
śrutvā taṁ nitarāṁ hṛṣṭo muhuḥ śrī-nāradaṁ naman |
tasyāśirvādam ādāya śikṣāṁ cānusmarann ayam

Translation

Çré Gopa-kumära said: O brähmaëa, I became overjoyed to hear these words from Çré Näradajé. I offered him repeated obeisances and, upon taking his blessings and thinking of his instructions, I proceeded from there.

2.4.251

दूराद् एव गतो'द्रक्ष॑ वानरा॑स् तान् इतस् ततः ।
प्लावमानान् महा-लोलान् राम रामेति वादिनः

dūrād eva gato'drakṣaṁ vānarāṁs tān itas tataḥ |
plāvamānān mahā-lolān rāma rāmeti vādinaḥ

Translation

From a distance, I saw many very restless monkeys jumping about and repeatedly chanting the names of Çré Räma.

2.4.252

तैः सहाग्रे गतो व॑ंशीम् आकर्षद्भिः करान् मम ।
नरान् अपश्य॑ वैकुण्ठ- पार्षदेभ्यो'पि सुन्दरान्

taiḥ sahāgre gato vaṁśīm ākarṣadbhiḥ karān mama |
narān apaśyaṁ vaikuṇṭha- pārṣadebhyo'pi sundarān

Translation

As soon as I came close, those monkeys snatched the flute from my hands. As I entered the city with them, I saw human beings who were even more beautiful than the eternal associates of Vaikuëöha.

2.4.253

तैर् एवार्य-वराचारैर् मन्-नत्य्-आद्य्-असहिष्णुभिः ।
पुरीꣳ प्रवेशितो बाह्यꣳ प्राक् प्रकोष्ठम् अगम् अहम्

tair evārya-varācārair man-naty-ādy-asahiṣṇubhiḥ |
purīṁ praveśito bāhyaṁ prāk prakoṣṭham agam aham

Translation

Those servants of Çré Rämacandrajé, who were exemplary in their conduct, were the best of virtuous persons. When I offered obeisances and prayers to them, they became very embarrassed and prevented me from doing so. Then, with them, I entered in the first part of the city.

2.4.254

सुग्रीवाङ्गद-जम्बवत्-प्रभृतिभिस् तत्रोपविष्टꣳ सुखꣳ
श्रीमन्तꣳ मधुरैर् ।नरैश् च भरतꣳ शत्रुघ्न-युक्तꣳ पुरः ।
दृष्ट्वाहꣳ रघुनाथम् एव नितराꣳ मत्वा स्तुवꣳस् तत्-स्तवैः
कर्णौ तेन पिधाय दास्य-परया वाचा निषिद्धो मुहुः

sugrīvāṅgada-jambavat-prabhṛtibhis tatropaviṣṭaṁ sukhaṁ
śrīmantaṁ madhurair |naraiś ca bharataṁ śatrughna-yuktaṁ puraḥ |
dṛṣṭvāhaṁ raghunātham eva nitarāṁ matvā stuvaṁs tat-stavaiḥ
karṇau tena pidhāya dāsya-parayā vācā niṣiddho muhuḥ

Translation

There I saw Çré Bharata and Çré Çatrughna happily seated, sur- rounded by personal associates such as Sugréva, Aìgada, Jämbavän, and the most beautiful human beings. I thought that Bharata was Çré Raghunäthajé, and thus I began to offer prayers of glorification suitable for Çré Raghunäthajé. Çré Bharata blocked His ears and said, “I am His servant, I am His servant,” and thus he repeatedly stopped me from reciting the prayers.

2.4.255

भीतस् तद्-अग्रे'ञ्जलिमान् अवस्थितो
निःसृत्य वेगेन हनूमता बलात् ।
प्रवेशितो'न्तः-पुरम् अद्भुताद्भुत
व्यलोकय त नृ-वराकृति प्रभुम्

bhītas tad-agre'ñjalimān avasthito
niḥsṛtya vegena hanūmatā balāt |
praveśito'ntaḥ-puram adbhutādbhutaṁ
vyalokayaṁ taṁ nṛ-varākṛtiṁ prabhum

Translation

Frightened, I stood in front of Bharata with folded hands. At that time, Çré Hanumänjé appeared with great speed and, catching me by the hand, forcibly took me inside the palace. There, I had darçana of Bhagavän Çré Raghunäthajé, whose splendid human form was extraordinarily beautiful.

2.4.256

प्रासाद-मुख्ये'खिल-माधुरी-मये
सम्राज्य-सि हासनम् आस्थित सुखम् ।
हृष्ट महा-पूरुष-लक्षणान्वित
नारायणेनोपमित कथञ्चन

prāsāda-mukhye'khila-mādhurī-maye
samrājya-siṁhāsanam āsthitaṁ sukham |
hṛṣṭaṁ mahā-pūruṣa-lakṣaṇānvitaṁ
nārāyaṇenopamitaṁ kathañcana

Translation

In the middle of an exquisitely beautiful palace, He was joyfully seated on an enchanting throne, befitting an emperor of emperors. He was adorned with all the qualities of a great personality and was in a happy mood. Thus, He seemed somewhat like Çré Näräyaëa.

2.4.257

ततो'पि कैश्चिन् मधुरैर् विशेषैर्
मनोरम चाप-विलासि-पाणिम् ।
स-प्राश्रय-ह्री-रमितावलोक
राजेन्द्र-लीला श्रित-धर्म-वार्तम्

tato'pi kaiścin madhurair viśeṣair
manoramaṁ cāpa-vilāsi-pāṇim |
sa-prāśraya-hrī-ramitāvalokaṁ
rājendra-līlāṁ śrita-dharma-vārtam

Translation

However, distinguished by some special sweetness, He was even more captivating than Çré Näräyaëa. An enchanting bow graced His hand, and His glances were charmingly modest and shy. His pastimes are those of one who is the king of all kings, and thus He was busy in overseeing the well-being of His subjects. With His lotus mouth, He was conversing with his citizens on principles of religion and proper conduct.

2.4.258

तद्-दर्शनानन्द-भरेण मोहितो
दण्ड-प्रणामार्थम् इवापत पुरः ।
ततश् च तेनार्थ-वरेण वाञ्चितो
व्युत्थापितस् तत्-कृपया व्यलोकयम्

tad-darśanānanda-bhareṇa mohito
daṇḍa-praṇāmārtham ivāpataṁ puraḥ |
tataś ca tenārtha-vareṇa vāñcito
vyutthāpitas tat-kṛpayā vyalokayam

Translation

Overcome with the bliss of seeing Him, I swooned and fell before Him as if offering prostrated obeisances. While unconscious, I lost that feeling of bliss. Nevertheless, by His mercy, my consciousness returned and I again had His darçana.

2.4.259

मा॰ तत्र हित्वा निज-सेवयाहृतः
प्लुत्यैकया श्री-हनूमान् गतो'न्तिकम् ।
सीतानुरूपा रमते प्रिया प्रभोः
सव्ये'स्य पार्श्वे'नुज-लक्ष्मणो'न्यतः

māṁ tatra hitvā nija-sevayāhṛtaḥ
plutyaikayā śrī-hanūmān gato'ntikam |
sītānurūpā ramate priyā prabhoḥ
savye'sya pārśve'nuja-lakṣmaṇo'nyataḥ

Translation

Çré Hanumänjé, being attached to his service, left me in that condition and returned to the Lord in just one leap. I saw that Lord Räma's beloved Çré Sétä-devé, His perfect counterpart, was seated on His left side, and His younger brother Lakñmaëa sat with some other eternal associates on His right.

2.4.260

कदापि शुभ्रैर् वर-चामरैः प्रभु॰
गायन् गुणान् वीजयति स्थितो'ग्रतः ।
कदाप्य् उपश्लोकयति स्व-निर्मितैश्
चित्रैः स्तवैः श्री-हनूमान् कृताञ्जलिः

kadāpi śubhrair vara-cāmaraiḥ prabhuṁ
gāyan guṇān vījayati sthito'grataḥ |
kadāpy upaślokayati sva-nirmitaiś
citraiḥ stavaiḥ śrī-hanūmān kṛtāñjaliḥ

Translation

Sometimes, Çré Hanumänjé would fan the Lord with a white cämara while singing His glories. Sometimes, he would stand in front of the Lord and with folded hands praise the Lord with verses he had composed himself.

2.4.261

श्वेतातपत्रं च बिभर्त्य् असौ क्षणं
सं वाहयेत् तस्य पदाम्बुजे क्षणम् ।
सेवा-प्रकारान् युगपद् बहुन् क्षणं
तस्मिन्न् अवैयग्र्यम् अहो तनोति च

śvetātapatraṁ ca bibharty asau kṣaṇaṁ
saṁvāhayet tasya padāmbuje kṣaṇam |
sevā-prakārān yugapad bahūn kṣaṇaṁ
tasminn avaiyagryam aho tanoti ca

Translation

One moment he would hold a white umbrella over the Lord, the next moment he would massage the Lord's lotus feet, and sometimes, fixing his attention, he would perform many services simultaneously.

2.4.262

परम-हर्ष-भरात् क्रमितो ह्य् अहं
जय जयेति वदन् प्रणमन् मुहुः ।
मृदुल-वाग्-अमृतैः परमाद्भुतैर्
भगवतार्द्र-हृदा परितर्पितः

parama-harṣa-bharāt kramito hy ahaṁ
jaya jayeti vadan praṇaman muhuḥ |
mṛdula-vāg-amṛtaiḥ paramādbhutair
bhagavatārdra-hṛdā paritarpitaḥ

Translation

With great happiness, I called out, "Jaya! Jaya!" and offered repeated obeisances to Bhagaván Çré Rämacandra. Then Çré Bhagaván, whose heart is melted with compassion, pleased me with the most wonderful, tender words.

2.4.263

श्री-भगवान् उवाच—
भो गोप-नन्दन सुहृत्तम साधु साधु
स्नेह विधाय भवता विजय कृतो'त्र ।
विश्रम्यताम् अलम् अल बहुभिः प्रायसैर्
एतैर् न दुःखय चिर निज-बान्धव माम्

śrī-bhagavān uvāca—
bho gopa-nandana suhṛttama sādhu sādhu
snehaṁ vidhāya bhavatā vijayaṁ kṛto'tra |
viśramyatām alam alaṁ bahubhiḥ prāyasair
etair na duḥkhaya ciraṁ nija-bāndhavaṁ mām

Translation

Çré Bhagavän said: O Gopa-kumära! O best of friends! Sädhu, sädhu! (Excellent, excellent!) It is a matter of great auspiciousness that out of love for Me you have come here. Now take rest and do not trouble yourself with things like offering obeisances – I am your very old friend.

2.4.264

उत्तिष्ठोत्तिष्ठ भद्र ते गौरवात् सम्भ्रम त्यज ।
त्वदीय-प्रेम-रूपेण यन्त्रितो'स्मि सदा सखे

uttiṣṭhottiṣṭha bhadraṁ te gauravāt sambhramaṁ tyaja |
tvadīya-prema-rūpeṇa yantrito'smi sadā sakhe

Translation

O friend, get up, get up! May you be showered with auspiciousness. Abandon this mood of awe and respect for Me. I am eternally controlled by your pure love.

2.4.265

श्री-गोप-कुमार उवाच—
अथ तस्याज्ञयागत्योत्थापितो'ह॑ हनूमता ।
श्रीमत्-पादाब्ज-पीठस्य नीतश्‌ च निकट॑ हठात्

śrī-gopa-kumāra uvāca—
atha tasyājñayāgatyotthāpito'haṁ hanūmatā |
śrīmat-pādābja-pīṭhasya nītaś ca nikaṭaṁ haṭhāt

Translation

Çré Gopa-kumära continued: Then, on the Lord's order, Çré Hanumänjé approached me. He lifted me up and brought me by force to the footstool on which Çré Bhagavän was resting His lotus feet.

2.4.266

तदाकर्ष॑ मनस्य्‌ एतद्‌ दीर्घाशा फलिताधुना ।
वञ्छातीत॑ च सम्पन्न॑ फल॑ तत्‌ कुत्र यान्य्‌ अतः

tadākarṣaṁ manasy etad dīrghāśā phalitādhunā |
vañchātītaṁ ca sampannaṁ phalaṁ tat kutra yāny ataḥ

Translation

Then, in my mind I considered, "Today, my long-standing desire has finally borne fruit." I felt that I had received something far beyond my wildest dreams, something I had not found anywhere until that day.

2.4.267

गोप-बालक-वेशेन स्वकीयेनैव पूर्ववत्‌ ।
कियन्त॑ न्यवस॑ काल॑ तत्रानन्द-भरार्दितः

gopa-bālaka-veśena svakīyenaiva pūrvavat |
kiyantaṁ nyavasaṁ kālaṁ tatrānanda-bharārditaḥ

Translation

Still dressed as a cowherd boy, I resided there for some time, absorbed in full bliss.

2.4.268

अथ श्री-रघु-सिंहस्य महाराजधिराजताम् ।
लीलां तद्-अनुरूपां च वीक्षे धर्मानुसारिणीम्

atha śrī-raghu-siṁhasya mahārājadhirājatām |
līlāṁ tad-anurūpāṁ ca vīkṣe dharmānusāriṇīm

Translation

In Ayodhyä, I saw Çré Raghunäthajé performing regal pastimes befitting a grand emperor, a king of exalted kings. I also saw His strict adherence to religious conduct.

2.4.269

न चेष्टा-देव-पादानां तत्-तत्-क्रीडानुसारिणीम् ।
विहार-माधुरीं काञ्चिन् नापि तां तां कृपां लभे

na ceṣṭā-deva-pādānāṁ tat-tat-krīḍānusāriṇīm |
vihāra-mādhurīṁ kāñcin nāpi tāṁ tāṁ kṛpāṁ labhe

Translation

In Ayodhyä, I never experienced the varieties of sweet pastimes of the lotus feet of my worshipable Lord, nor did I ever receive His mercy in the form of His embraces, kisses, and so on.

2.4.270-271

ततः शोकम् इवामुत्राप्य् आप्नुवन् श्री-हनूमतः ।
श्री-रामचन्द्र-पादाब्ज- महिम्नां श्रवणेन हि

साक्षाद्-अनुभवेनापि मनो-दुःखं निवारये ।
तस्मिन् निजेष्ट-देवस्य सर्वम् आरोपयामि च

tataḥ śokam ivāmutrāpy āpnuvan śrī-hanūmataḥ |
śrī-rāmacandra-pādābja- mahimnāṁ śravaṇena hi

sākṣād-anubhavenāpi mano-duḥkhaṁ nivāraye |
tasmin nijeṣṭa-devasya sarvam āropayāmi ca

Translation

Thus, I felt like I was stricken by grief in Ayodhyä. Nevertheless, after hearing from Çré Hanumän about the glories of Çré Rämacandra's lotus feet, and by directly experiencing those glories, I would ward off the agony in my heart. Like this, I began to superimpose the form and attributes of my worshipable Çré Madana-gopäla upon Çré Rämacandrajé.

2.4.272

पूर्वाभ्यास-वशेनेय व्रजभूमिर् यदा बलात् ।
स तल्-लीलानुकम्पाशाप्य् अक्रमेद् धृदय मम

pūrvābhyāsa-vaśeneyaṁ vrajabhūmir yadā balāt |
sa tal-līlānukampāśāpy akramed dhṛdayaṁ mama

Translation

However, when I remembered this Vraja-bhümi by the influence of past practice, I would be aggrieved at heart with the hope of experiencing the pastimes of my worshipable Çré Madana-gopäla.

2.4.273

तदा मन्त्रि-वरेणाह आलक्ष्य श्री-हनूमता ।
विचित्र-युक्ति-चातुर्यै रक्ष्येयाश्वास्य तत्र हि

tadā mantri-vareṇāhaṁ ālakṣya śrī-hanūmatā |
vicitra-yukti-cāturyai rakṣyeyāśvāsya tatra hi

Translation

At times like that, Çré Hanumänjé, the best of Çré Rämacandrajé's ministers, could understand my heart. He would stop my torment by pacifying me with various tricks and clever arguments.

2.4.274

अथ श्री-रामेण प्रखर-करुणा-कोमल-हृदा
जगच्-चित्तज्ञेन प्रणय-मृदुनाश्वास्य वचसा ।
व्रज-द्वारावत्या सुखम् इति समादिश्य गमितः
सम त भल्लूकावली-परिवृढेनाहम् अचिरात्

atha śrī-rāmeṇa prakhara-karuṇā-komala-hṛdā
jagac-cittajñena praṇaya-mṛdunāśvāsya vacasā |
vraja-dvārāvatyāṁ sukham iti samādiśya gamitaḥ
samaṁ taṁ bhallūkāvalī-parivṛḍhenāham acirāt

Translation

Çré Rämacandrajé, who knows the hearts of everyone in the entire world, and whose own heart is always soft with immense kindness, personally lovingly consoled me with sweet words, saying, “O Gopa- kumära, joyfully proceed to Dväräkä.” He ordered the king of bears, Çré Jämbavän, to quickly take me there. Thus ends the verse translation of the Fourth Chapter of the Second Canto of Çré Båhad-bhägavatämåta.

PART TWO · GOLOKA-MĀHĀTMYA

Chapter 5

Prema — Divine Love

252 aligned entries · 260 numbered verses

2.5.1

श्री-गोप-कुमार उवाच—
अथ तत्र गतो विप्रैः कियद्भिर् माथुरैः सह ।
यादवान् क्रीडतो'द्रक्ष सङ्घशः स-कुमारकान्

śrī-gopa-kumāra uvāca—
atha tatra gato vipraiḥ kiyadbhir māthuraiḥ saha |
yādavān krīḍato'drakṣaṁ saṅghaśaḥ sa-kumārakān

Translation

Sri Gopa-kumara said: I went there and saw the Yadavas playing with their children and some Mathura brahmanas.

2.5.2

पुरा क्वापि न दृष्टा या सर्वतो भ्रमता मया ।
मधुरिम्णा परा कष्ठा सा तेष्व् अपि विराजते

purā kvāpi na dṛṣṭā yā sarvato bhramatā mayā |
madhurimṇāṁ parā kaṣṭhā sā teṣv api virājate

Translation

Wandering everywhere I had never seen such great sweetness as shone amongst them.

2.5.3

सर्वार्थो विस्मृतो हर्षान् मया तद्-दर्शनोद्भवात् ।
तेष्व् आकृष्य परिष्वक्तः सर्वज्ञ-प्रवरैर् अहम्

sarvārtho vismṛto harṣān mayā tad-darśanodbhavāt |
teṣv ākṛṣya pariṣvaktaḥ sarvajña-pravarair aham

Translation

The bliss of seeing them made me forget everything. Understanding everything, they firmly embrace me.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Gopa-kumara forgot to offer obeisances to them.

2.5.4

गोवर्धनाद्रि-गोपाल- पुत्र-बुद्ध्या प्रवेशितः ।
अन्तह्-पुर करे धृत्वा स्नेह-पूरार्द्र-मानसैः

govardhanādri-gopāla- putra-buddhyā praveśitaḥ |
antah-puraṁ kare dhṛtvā sneha-pūrārdra-mānasaiḥ

Translation

Aware that I was the son of a gopa of Govardhana Hill, they took my hands and, their hearts melting with a flood of love, took me inside the palace.

2.5.5

पश्यामि दूरात् स-दमो महीयसो
मध्ये मणि-स्वर्ण-मये वरासने ।
तुली-वरोपर्य् उपविश्य लीलया
बिभ्राजमानो भगवान् स वर्तते

paśyāmi dūrāt sa-damo mahīyaso
madhye maṇi-svarṇa-maye varāsane |
tulī-varopary upaviśya līlayā
bibhrājamāno bhagavān sa vartate

Translation

From afar I saw the splendid Lord comfortably sitting on a throne of gold and jewels.

2.5.6

वैकुण्ठनाथस्य विचित्र-माधुरी-
सारेण तेनास्त्य् अखिलेन सेवितः ।
केनापि केनाप्य् अधिकाधिकेन
सो'मुस्माद् अपि श्री-भर-सञ्चयेन च

vaikuṇṭhanāthasya vicitra-mādhurī-
sāreṇa tenāsty akhilena sevitaḥ |
kenāpi kenāpy adhikādhikena
so'musmād api śrī-bhara-sañcayena ca

Translation

He was served by all the wonderful sweetnesses of the Lord of Vaikuntha, and His opulence was even greater than the Lord of Vaikuntha.

2.5.7

कैशोर-शोभार्द्रित-यौवनार्चितो
भक्तेष्व् अभिव्यञ्जित-चारु-दोर्-युगः ।
माधुर्य-भङ्गि-ह्रीयमान-सेवक-
स्वान्तो महाश्चर्य-विनोद-सागरः

kaiśora-śobhārdrita-yauvanārcito
bhakteṣv abhivyañjita-cāru-dor-yugaḥ |
mādhurya-bhaṅgi-hrīyamāna-sevaka-
svānto mahāścarya-vinoda-sāgaraḥ

Translation

He was worshipped by the sweet nectar of youthful handsomeness. His handsome arms embraced His devotees. The waves of his sweetness charmed His servants' hearts. He was an ocean of very wonderful pastimes.

2.5.8

श्वेतातपत्र□ विततं□ विराजते
तस्योपरिष्टद् वर-चामर-द्वयम् ।
पार्श्व-द्वये बिभ्रमद् अग्रतो'स्य च
श्री-पादुके हाटक-पीठ-मस्तके

śvetātapatraṁ vitataṁ virājate
tasyopariṣṭad vara-cāmara-dvayam |
pārśva-dvaye bibhramad agrato'sya ca
śrī-pāduke hāṭaka-pīṭha-mastake

Translation

Above Him a white parasol was splendidly manifest. By His two sides two camaras moved. In from of Him was a golden footstool.

2.5.9

श्री-राज-राजेश्वरतानुरूपा
परिच्छदाली परितो विभाति ।
निजानुरूपाः परिचारकाश् च
तथा महा-वैभव-पङ्क्तयो'पि

śrī-rāja-rājeśvaratānurūpā
paricchadālī parito vibhāti |
nijānurūpāḥ paricārakāś ca
tathā mahā-vaibhava-paṅktayo'pi

Translation

Everywhere were servants and associates, many great opulences, and the paraphernalia of a king of kings of kings.

2.5.10-11

स्व-स्वासने श्री-वसुदेव-रामा-
क्रूरादयो दक्षिणतो निविष्टः ।
वामे'स्य पार्श्वे गद-सत्यकी च
पुरो निधायाधिपम् उग्रसेनम्

मन्त्री विकद्रुः कृतवर्मणा सम
तत्रैव वृष्णि-प्रवरैः परैर् अपि ।
श्री-नारदो नर्म-सुगीत-वीणा-
वाद्यैर् अमु क्रीडति हासयन् सः

sva-svāsane śrī-vasudeva-rāmā-
krūrādayo dakṣiṇato niviṣṭaḥ |
vāme'sya pārśve gada-satyakī ca
puro nidhāyādhipam ugrasenam

mantrī vikadruḥ kṛtavarmaṇā samaṁ
tatraiva vṛṣṇi-pravaraiḥ parair api |
śrī-nārado narma-sugīta-vīṇā-
vādyair amuṁ krīḍati hāsayan saḥ

Translation

To the Lord's right were Vasudeva, Balarama, Akrura, and others, each seated on his own throne. To his left were King Ugrasena, Gada, Satyaki, Krtavarma, the counsellor Vikadru, and the best of the Vrsnis. With playful, joking songs and vina music, Sri Narada made the Lord laugh.

2.5.12

तिष्ठन् पुरः श्री-गरुडो'स्ति त स्तुवन्
पादाब्ज-स वाहन-कृत् तथोद्धवः ।
रहस्य-वार्ताभिर् असौ प्रियाभिः
सन्तोषयन्न् अस्ति निजेश्वर तम्

tiṣṭhan puraḥ śrī-garuḍo'sti taṁ stuvan
pādābja-saṁvāhana-kṛt tathoddhavaḥ |
rahasya-vārtābhir asau priyābhiḥ
santoṣayann asti nijeśvaraṁ tam

Translation

Sri Garuda stood before the Lord and recited prayers. Uddhava massaged his Lord's lotus feet and pleased Him by telling Him many dear secrets.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Uddhava's secrets were about Gokula. It was not right to speak them openly.

2.5.13

निरीक्ष्य दीर्घात्म-दिदृक्षितास्पद
दूरे'पत प्रेम-भरेण मोहितः ।
स तूद्धत-स्नेह-रसेन पूरितो
मन्-नायनायोद्धवम् आदिदेश

nirīkṣya dīrghātma-didṛkṣitāspadaṁ
dūre'pataṁ prema-bhareṇa mohitaḥ |
sa tūdbhata-sneha-rasena pūrito
man-nāyanāyoddhavam ādideśa

Translation

Seeing Him I had long desired to see, I fainted, overcome with love. The Lord, also flooded with love, told Uddhava to bring me to Him.

2.5.14

माम् उद्धवो गोप-कुमार-वेषम्
आलक्ष्य हृष्टो द्रुतम् आगतो'सौ ।
उत्थाप्य यत्नाद् अथ चेतयित्वा
पाण्योर् गृहित्वानयद् अस्य पार्श्वम्

mām uddhavo gopa-kumāra-veṣam
ālakṣya hṛṣṭo drutam āgato'sau |
utthāpya yatnād atha cetayitvā
pāṇyor gṛhitvānayad asya pārśvam

Translation

Uddhava came. Seeing that I was a cowherd boy, he was very happy. He carefully picked me up and brought me back to consciousness. Taking both my hands, he brought me before the Lord.

2.5.15

निजान्तिके मन्-नयनार्थम् आत्मनै-
वोत्थातु-कामेन पुरो'र्पितस्य ।
पादाम्बुजस्योपरि मच्-छिरो बलात्
स्व-पाणिनाकृष्य बतोद्धवो न्यधत्

nijāntike man-nayanārtham ātmanai-
votthātu-kāmena puro'rpitasya |
pādāmbujasyopari mac-chiro balāt
sva-pāṇināکṛṣya batoddhavo nyadhat

Translation

As the Lord rose to greet me, Uddhava, with his own hand, placed my head at the Lord's feet.

2.5.16

सः प्राण-नाथः स्व-कराम्बुजेन मे
स्पृशन् प्रतीकान् परिमार्जयन्न् इव ।
व□शी□ ममादाय कराद् विलोकय□स्
तुष्णी□ स्थितो'श्रूनि सृजन् महार्तवत्

saḥ prāṇa-nāthaḥ sva-karāmbujena me
spṛśan pratīkān parimārjayann iva |
vaṁśīṁ mamādāya karād vilokayaṁs
tuṣṇīṁ sthito'śrūni sṛjan mahārtavat

Translation

With His lotus hand the Lord of my life stroked my body. Seeing my flute, He took it from my hand and stood silently, shedding tears as if He were in great pain.

2.5.17

क्षणात् तव क्षेमम् अनामयो'सि कि□
स तत्र कच्चित् प्रभवेद् अमङ्गलम् ।
एव□ वदन्न् एव दश□ स काम् अपि
व्रजन् कृतो मन्त्रि-वरेण धैर्यवान्

kṣaṇāt tava kṣemam anāmayo'si kiṁ
sa tatra kaccit prabhaved amaṅgalam |
evaṁ vadann eva daśāṁ sa kām api
vrajan kṛto mantri-vareṇa dhairyavān

Translation

Saying "Is all well with you? Are you happy? How can anything inauspicious happen there?" He was overwhelmed until Uddhava, the best of counsellors, pacified Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "there" in this verse is Gokula.

2.5.18

अग्रतो दर्शितास् तेन सङ्केतेन सभा-स्थिताः ।
यादवा वसुदेवाद्या नृपा देवास् तथार्षयः

agrato darśitās tena saṅketena sabhā-sthitāḥ |
yādavā vasudevādyā nṛpā devās tathārṣayaḥ

Translation

Uddhava then gave a sign to Vasudeva and the Yadavas, the kings, the demigods, and the sages in the assembly.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the sign was a movement of the eyebrows. Of the kings there, Yudhisthira was prominent, of the demigods Indra was prominent, and of the sages Garga Muni was prominent.

2.5.19

उन्मील्य पद्म-नेत्रे तान् आलोक्याग्रे प्रयत्नतः ।
सो'वस्तभ्येषद् आत्मान□ पुरान्तर् गन्तुम् उद्यतः

unmīlya padma-netre tān ālokyagre prayatnataḥ |
so'vastabhyeṣad ātmānaṁ purāntar gantum udyataḥ

Translation

With great effort opening His eyes and seeing them all before Him, He composed Himself and decided to enter the inner rooms of the palace.

2.5.20

चिराद् अभिष्ट□ निज-जीवितेश□
तथाभिलभ्य प्रमदाब्धि-मग्नः ।
किम् आचरानि प्रवदानि वा किम्
इति स्म जानामि न किञ्चनाहम्

cirād abhiṣṭaṁ nija-jīviteśaṁ
tathābhilabhya pramadābdhi-magnaḥ |
kim ācarāni pravadāni vā kim

iti sma jānāmi na kiñcanāham

Translation

So quickly attaining my desire, the Lord of my life, I was plunged in an ocean of happiness. What should I do? What should I say? I did not know at all.

2.5.21

ततो बहिर् निःसरतो यदूत्तमान्
सम्मन्य तम्बूल-विलेपनादिभिः ।
विधृत्य मा□ दक्षिण-पाणिनाञ्जलौ
रामोद्धवाभ्याम् अविशत् पुरान्तरम्

tato bahir niḥsarato yadūttamān
sammanya tambūla-vilepanādibhiḥ |
vidhṛtya māṁ dakṣiṇa-pāṇināñjalau
rāmoddhavābhyām aviśat purāntaram

Translation

Going out, He worshipped the best of the Yadavas with betelnuts, ointments and other gifts and taking my folded hands with His right hand, with Balarama and Uddhava entered the inner rooms of the palace.

2.5.22

श्वाश्रु□ पुरष्कृत्य सरोहिणीक□
श्री-देवकी□ साष्ट-शतोत्तराणि ।
प्रभु□ सहस्राण्य् अथ शोडशाग्रे
'भ्ययुः स-भृत्याः प्रमुदा महिष्यः

śvāśruṁ puraṣkṛtya sarohiṇīkaṁ
śrī-devakīṁ sāṣṭa-śatottarāṇi |
prabhuṁ sahasrāṇy atha śoḍaśāgre
'bhyayuḥ sa-bhṛtyāḥ pramudā mahiṣyaḥ

Translation

Placing their mother-in-law, Devaki and Rohini in front, 16 108 joyful queens, accompanied by their maidservants, followed the Lord.

2.5.23

रुक्मिणी सत्यभामा सा देवी जाम्बवती तथा ।
कालिन्दी मित्रविन्दा च सत्या भद्रा च लक्ष्मणा

rukmiṇī satyabhāmā sā devī jāmbavatī tathā |
kālindī mitravindā ca satyā bhadrā ca lakṣmaṇā

Translation

Among them were the queens Rukmini, Satyabhama, Jambavati, Kalindi, Mitravinda, Satya, Bhadra and Laksmana.

2.5.24

अन्याश् च रोहिणी-मुख्यास् तस्यैवोचिततां गताः ।
सर्वाः सर्व-प्रकारेण तुल्य-दासी-गणार्चिताः

anyāś ca rohiṇī-mukhyās tasyaivocitatāṁ gatāḥ |
sarvāḥ sarva-prakāreṇa tulya-dāsī-gaṇārcitāḥ

Translation

There were other queens also, headed by Queen Rohini, very fulfilled in all ways and served by maidservants like them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these were the queens rescued from the palace of Narakasura. The most important of them was named Rohini, who is mentioned in Srimad-Bhagavatam 10.61.18.

2.5.25

ताभ्याम् अमूभिश् च स-लज्जम् आवृतः
कुमार-वर्गैर् अपि शोभितो'विशत् ।
प्रासादम् आत्मीयम् अथासनोत्तमे
निह्नुत्य भाव निषषाद हृष्टवत्

tābhyām amūbhiś ca sa-lajjam āvṛtaḥ
kumāra-vargair api śobhito'viśat |
prāsādam ātmīyam athāsanottame
nihnutya bhāvaṁ niṣaṣāda hṛṣṭavat

Translation

Glorious with the two men, the many shy women, and a host of children, the Lord entered His palace and, concealing the real condition of His heart, happily sat on the throne.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord was thinking of Gokula.

2.5.26

त श्री-यशोदाखिल-गोप-सुन्दरी-
गोपार्भ-वर्गैर् इव भूषित त्व् अहम् ।
पश्यन् समक्ष धृत-वेणुम् आत्मनो
ध्येय पुनर् हर्ष-भरेण मोहितः

taṁ śrī-yaśodākhila-gopa-sundarī-
gopārbha-vargair iva bhūṣitaṁ tv aham |
paśyan samakṣaṁ dhṛta-veṇum ātmano
dhyeyaṁ punar harṣa-bhareṇa mohitaḥ

Translation

Then, first in meditation and then directly before my eyes, seeing the Lord holding a flute and decorated with all the cowherd boys and the gopis headed by Yasoda, I fainted in ecstasy.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord became Madana-Gopala. No longer was He the king of Dvaraka. The flute He held in His lotus hand was the same flute He has taken from Gopa-kumara's hand. Queen Devaki became like Yasoda, the queens became like the gopis, Pradyumna, Samba and the other boys became like the cowherd boys. Balarama's mother, Rohini remained as before.

2.5.27

कृपा-भर-व्यग्र-मनः स-सम्भ्रम
स्वय समुत्थाय स नन्द-नन्दनः ।
कराम्बुज-स्पर्श-बलेन मे'करोत्
प्रबोधम् अङ्गानि मुहुर् विमार्जयन्

kṛpā-bhara-vyagra-manaḥ sa-sambhramaṁ
svayaṁ samutthāya sa nanda-nandanaḥ |
karāmbuja-sparśa-balena me'karot
prabodham aṅgāni muhur vimārjayan

Translation

His heart overcome with compassion, the Lord, the son of Nanda, suddenly rose and, stroking my limbs, with the touch of His lotus hand awakened me.

2.5.28

वृत्ते भोजन-काले'पि भोक्तुम् इच्छम् अकुर्वता ।
मातृणम् आग्रहेणैव कृत्य मध्याह्निक कृतम्

vṛtte bhojana-kāle'pi bhoktum iccham akurvatā |
mātṛṇam āgraheṇaiva kṛtyaṁ madhyāhnikaṁ kṛtam

Translation

When it was time for lunch, the Lord had no desire to eat. His mothers made Him perform His midday duties.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that because the Lord was suffering in separation from Gokula, He had no desire to eat. The mothers are plural here because they refer to the many wives of Vasudeva.

2.5.29

देवकी-नन्दनेनाथ तेन किञ्चित् स्व-पाणिना ।
भोजितो'हꣳ स्वयꣳ पश्चाद् भुक्तꣳ सन्तोषणाय मे

devakī-nandanenātha tena kiñcit sva-pāṇinā |
bhojito'haṁ svayaṁ paścād bhuktaṁ santoṣaṇāya me

Translation

The Lord, the son of Devaki, personally fed me with His own hand and then, to satisfy me, He also ate.

2.5.30

कुमार-मण्डली-मध्ये निवेश्य निजम् अग्रजम् ।
परिवेशयता स्वेन पूर्ववद् बाल्य-लीलया

kumāra-maṇḍalī-madhye niveśya nijam agrajam |
pariveśayatā svena pūrvavad bālya-līlayā

Translation

Then the Lord made a circle of His sons, placed His elder brother, Balarama, in the middle, and personally fed them as He had done in His childhood pastimes.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.13.11.

2.5.31

महा-प्रसादम् उच्छिष्ट भुक्त्वा स्व-गृहम् आनयत् ।
भगवद्-भाव-विज्ञो'साव् उद्धवो मा बलाद् इव

mahā-prasādam ucchiṣṭaṁ bhuktvā sva-gṛham ānayat |
bhagavad-bhāva-vijño'sāv uddhavo māṁ balād iva

Translation

Uddhava ate some of the Lord's maha-prasadam remnants, and then, knowing the Lord's desire, took me, almost as if by force, to his own home.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the cowherd boy Gopa-kumara could not become happy in the opulences of the palace, therefore the Lord wanted him to stay with Uddhava, who is very dear to the people of Gokula.

2.5.32

तदानीम् एव यातो'ह सम्याक् स ज्ञा ततो'खिलम् ।
तत्रानुभूत विमृशन् मुहुर् नृत्यन्न् अमा स्य् अदः

tadānīm eva yāto'haṁ samyāk saṁjñāṁ tato'khilam |
tatrānubhūtaṁ vimṛśan muhur nṛtyann amāṁsy adaḥ

Translation

Then I again became fully conscious. Thinking of what I had experienced, I danced again and again. I thought:

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the word "then" here means "when he arrived at Uddhava's home".

2.5.33

मनोरथाना॰ परम॰ किलान्तम्
अहो गतो'द्यैव यद्-इष्ट-देवम् ।
प्राप्तो'परोक्ष॰ व्रज-नागर॰ त॰
हृद्-ध्यायमानाखिल-माधुरीभिः

manorathānāṁ paramaṁ kilāntam
aho gato'dyaiva yad-iṣṭa-devam |
prāpto'parokṣaṁ vraja-nāgaraṁ taṁ
hṛd-dhyāyamānākhila-mādhurībhiḥ

Translation

Ah, today the greatest of my desires is fulfilled. In meditation have seen my worshipable Lord, the hero of Vraja, with all His sweetnesses.

2.5.34

प्रस्थायोद्धव-सङ्गत्या स्व-प्रभु॰ त॰ विलोकयन् ।
नाशक॰ हर्ष-वैवश्यात् किञ्चित् कर्तु॰ पर॰ ततः

prasthāyoddhava-saṅgatyā sva-prabhuṁ taṁ vilokayan |
nāśakaṁ harṣa-vaivaśyāt kiñcit kartuṁ paraṁ tataḥ

Translation

Going in Uddhava's company, I would gaze at my Lord, but, overcome with happiness, I could not do anything else.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Gopa-kumara was so overwhelmed he was not able to serve the Lord.

2.5.35

विचित्रꣳ तस्य कारुण्य- भरꣳ सन्ततम् आप्नुवन् ।
वसꣳस् तत्र महानन्द- पूरान् अनुभवामि यान्

vicitraṁ tasya kāruṇya- bharaṁ santatam āpnuvan |
vasaṁs tatra mahānanda- pūrān anubhavāmi yān

Translation

Living there and attaining the Lord's abundant, wonderful, eternal mercy, I was flooded with bliss.

2.5.36

तेषाꣳ निरूपनꣳ कर्तुꣳ वाचा चित्तेन वा जनः ।
ब्रह्मायुषापि कः शक्तो भगवद्-भक्तिमान् अपि

teṣāṁ nirūpanaṁ kartuṁ vācā cittena vā janaḥ |
brahmāyuṣāpi kaḥ śakto bhagavad-bhaktimān api

Translation

Living as long as Brahma, even a great devotee of the Lord could not understand that mercy with his mind or describe it in words.

2.5.37

मोक्षे सुखꣳ ननु महत्तमम् उच्यते यत्-
तत्-कोटि-कोटि-गुणितꣳ गदितꣳ विकुण्ठे ।
युक्त्या कयाचिद् अधिकꣳ किल कोषलायाꣳ
यद् द्वारका-भवम् इदꣳ तु कथꣳ निरूप्यम्

mokṣe sukhaṁ nanu mahattamam ucyate yat-
tat-koṭi-koṭi-guṇitaṁ gaditaṁ vikuṇṭhe |
yuktyā kayācid adhikaṁ kila koṣalāyāṁ
yad dvārakā-bhavam idaṁ tu kathaṁ nirūpyam

Translation

The happiness in impersonal liberation is said to be very great, but the happiness in Vaikuntha is said to be many millions of millions of times greater. Still greater is the happiness in Ayodya, and greater than that is the happiness in Dvaraka. How is it possible to describe the happiness in Dvaraka?

2.5.38

तत्रापि तच्-चिर-दिदृक्षित-जीवितेश-
प्राप्त्या तद्-एक-दयितस्य जनस्य यत् स्यात् ।
वृत्त्या कयास्तु वचसो मनसो'पि वात्त
तद् वै विदुस् तद्-उचितात्मनि तद्-विदस् ते

tatrāpi tac-cira-didṛkṣita-jīviteśa-
prāptyā tad-eka-dayitasya janasya yat syāt |
vṛttyā kayāstu vacaso manaso'pi vāttaṁ
tad vai vidus tad-ucitātmani tad-vidas te

Translation

By what actions of the mind or words can the wise understand the happiness of a devotee who loves the Lord alone and who has finally attained the Lord of his life he long yearned to see.

2.5.39

एव वसन्त मा तत्र श्रीमद्-यादव-पुङ्गवाः ।
विश्व-बाह्यान्तरानन्द- दिदृक्षार्द्र-हृदो'ब्रुवन्

evaṁ vasantaṁ māṁ tatra śrīmad-yādava-puṅgavāḥ |
viśva-bāhyāntarānanda- didṛkṣārdra-hṛdo'bruvan

Translation

To me, who was living there in this way, the best of the Yadavas, their hearts melting with the desire to see me enjoy all happiness within and without, said:

2.5.40

श्री-यादवा ऊचुः—
वैकुण्ठतो'प्य् उत्तम-भूति-पूरिते
स्थाने त्वम् एत्यात्र सखे'स्मद्-अन्वितः ।
यद्-वन्य-वेशेन सुदीनवद् वसेर्
मन्यामहे साधु न तत् कथञ्चन

śrī-yādavā ūcuḥ—
vaikuṇṭhato'py uttama-bhūti-pūrite
sthāne tvam etyātra sakhe'smad-anvitaḥ |
yad-vanya-veśena sudīnavad vaser
manyāmahe sādhu na tat kathañcana

Translation

The Yadavas said: Friend, you have come to this place, which is more opulent than Vaikuntha, and now you stay here with us. We do not think it is good that you continue to dress as a poor person that lives in the forest.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Gopa-kumara was still dressed as a resident of the forest.

2.5.41

चित्ते दुःखम् इवास्माकम् अपि किञ्चिद् भवेद् अतः ।
स्वतः सिद्ध□ तम् अस्माकम् इव वेषादिक□ तनु

citte duḥkham ivāsmākam api kiñcid bhaved ataḥ |
svataḥ siddhaṁ tam asmākam iva veṣādikaṁ tanu

Translation

It makes us unhappy at heart. Please dress as we do.

2.5.42

श्री-गोप-कुमार उवाच—
तेषाꣳ तत्राग्रहेणापि स्व-चित्तस्याच्युतस्य च ।
अलब्ध्वा स्व-रसꣳ तेषु नीचाकिञ्चनवत् स्थितः

śrī-gopa-kumāra uvāca—
teṣāṁ tatrāgraheṇāpi sva-cittasyācyutasya ca |
alabdhvā sva-rasaṁ teṣu nīcākiñcanavat sthitaḥ

Translation

Sri Gopa-kumara said: Although they persisted, I never heard anything from the Lord, so I continued to dress as a humble, poor person.

2.5.43

आसीनस्य सभा-मध्ये सेवितस्य महर्द्धिभिः ।
पार्श्वे भगवतो'थाहꣳ गन्तुꣳ लज्जे बिभेमि च

āsīnasya sabhā-madhye sevitasya maharddhibhiḥ |
pārśve bhagavato'thāhaṁ gantuṁ lajje bibhemi ca

Translation

To leave the side of the Lord who, served by great opulences, sat in the assembly, I was both ashamed and afraid.

2.5.44

चतुर्-बाहुत्वम् अप्य् अस्य पश्येयꣳ तत्र कर्हिचित् ।
न च क्रीडा-विशेषाꣳ तꣳ व्रजभूमि-कृतꣳ सदा

catur-bāhutvam apy asya paśyeyaṁ tatra karhicit |
na ca krīḍā-viśeṣāṁ taṁ vrajabhūmi-kṛtaṁ sadā

Translation

Sometimes I saw Him display four arms, something He never did in the land of Vraja.

2.5.45

कदाचिद् एष तत्रैव वर्तमानान् अदूरतः ।
पाण्डवान् ईक्षितुꣳ गच्छेद् एकाकी प्रिय-बन्धवान्

kadācid eṣa tatraiva vartamānān adūrataḥ |
pāṇḍavān īkṣituṁ gacched ekākī priya-bandhavān

Translation

Sometimes He went alone to see His dear relatives, the Pandavas, who were not far away.

2.5.46

इत्थꣳ चिरान्तनाभीष्टा- सम्पूर्त्या मे व्यथेत हृत् ।
तादृग्-रूप-गुणस्यास्य दृष्ट्यैवाथापि शाम्यति

itthaṁ cirāntanābhīṣṭā- sampūrtyā me vyatheta hṛt |
tādṛg-rūpa-guṇasyāsya dṛṣṭyaivāthāpi śāmyati

Translation

Because my long-held desire was still not fulfilled, my heart was agitated. Still, when I saw the Lord's handsomeness and virtues, it became peaceful again.

2.5.47

तस्य वाग्-अमृतैस् तैस् तैः कृपाभिव्यञ्जनैर् अपि ।
भवेत् सुख-विशेषो यो जिह्वा स्पृशतु तꣳ कथम्

tasya vāg-amṛtais tais taiḥ kṛpābhivyañjanair api |
bhavet sukha-viśeṣo yo jihvā spṛśatu taṁ katham

Translation

How can my tongue touch the happiness brought by the merciful nectar of His words?

Dig-darśinī commentary

Srila Sanatana Gosvami explains this means Gopa-kumara could not adequately describe his happiness.

2.5.48

एवम् उद्धव-गेहे मे दिनानि कतिचिद् ययुः ।
यदि स्यात् को'पि शोकस् त□ स□वृणोम्य् अवहित्थाय

evam uddhava-gehe me dināni katicid yayuḥ |
yadi syāt ko'pi śokas taṁ saṁvṛṇomy avahitthāya

Translation

In this I spent some days in Uddhava's home. If I was unhappy, I concealed it.

2.5.49

एकदा नारद□ तत्रा- गत□ वीक्ष्य प्राणम्य तम् ।
हर्षेण विस्मयेनापि वेष्टितो'वोचम् ईदृशम्

ekadā nāradaṁ tatrā- gataṁ vīkṣya prāṇamya tam |
harṣeṇa vismayenāpi veṣṭito'vocam īdṛśam

Translation

One time, seeing that Narada had come, I bowed before him, and with wonder and joy spoke the following words:

2.5.50

मुनीन्द्र-वेष प्रभु-पार्षदोत्तम
स्वर्गादि-लोकेषु भवन्तम् ईदृशम् ।
वैकुण्ठ-लोके'त्र च हन्त सर्वतः
पश्याम्य् अहो कौतुकम् आवृणोति माम्

munīndra-veṣa prabhu-pārṣadottama
svargādi-lokeṣu bhavantam īdṛśam |
vaikuṇṭha-loke'tra ca hanta sarvataḥ
paśyāmy aho kautukam āvṛṇoti mām

Translation

O king of sages. O greatest of the Lord's associates, I see you like this in Svargaloka and the other material planets, in Vaikunthaloka, and now here also. This fills me with wonder and curiosity.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the words "like this" mean that in each of these places Narada manifested the same form of a sage playing his vina. His form never changed.

2.5.51

श्री-नारद उवाच—
गोप-बालक एवासि सत्यम् अद्यापि कौतुकी ।
पूर्वम् एव मयोद्दिष्टम् एतद् अस्ति न किं त्वयि

śrī-nārada uvāca—
gopa-bālaka evāsi satyam adyāpi kautukī |
pūrvam eva mayoddiṣṭam etad asti na kiṁ tvayi

Translation

Sri Narada said: You are a playful cowherd boy eternally. Did I not tell you before?

2.5.52

यथा हि भगवान् एकः श्री-कृष्णो बहु-मूर्तिभिः ।
बहु-स्थानेषु वर्तेत तथा तत्-सेवका वयम्

yathā hi bhagavān ekaḥ śrī-kṛṣṇo bahu-mūrtibhiḥ |
bahu-sthāneṣu varteta tathā tat-sevakā vayam

Translation

As Lord Sri Krsna, who is one, manifests in many forms in many places, so do we, His servants.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that here Narada says: "We also manifest in many forms in many places."

2.5.53

श्री-सुपर्णादयः सर्वे श्रीमद्-धनूमद्-आदयः ।
उद्धवो'पि तथैवाय तादृशा यादवादयः

śrī-suparṇādayaḥ sarve śrīmad-dhanūmad-ādayaḥ |
uddhavo'pi tathaivāyaṁ tādṛśā yādavādayaḥ

Translation

All the devotees, those led by Garuda, those led by Hanuman, those led by the Yadavas, and Uddhava also, are like that.

2.5.54

सर्वे'पि नित्य किल तस्य पार्षदाः
सेवा-पराः क्रीडणकानुरूपाः ।
प्रत्येकम् एते बहु-रूपवन्तो'प्य्
एक भजामो भगवान् यथासौ

sarve'pi nityaṁ kila tasya pārṣadāḥ
sevā-parāḥ krīḍaṇakānurūpāḥ |
pratyekam ete bahu-rūpavanto'py
ekaṁ bhajāmo bhagavān yathāsau

Translation

Dedicated to serving Him, we are all the Lord's associates eternally. As the Lord does, so do we assume different forms in different pastimes. In this way we worship Him.

2.5.55

नाना-विधास् तस्य परिच्छदा ये
नामानि लीलाः प्रिय-भूमयश् च ।
नित्यानि सत्यान्य् अखिलानि तद्वद्
एकान्य् अनेकान्य् अपि तानि विद्धि

nānā-vidhās tasya paricchadā ye
nāmāni līlāḥ priya-bhūmayaś ca |
nityāni satyāny akhilāni tadvad
ekāny anekāny api tāni viddhi

Translation

The Lord's paraphernalia, names, pastimes and favourite abodes are all eternal and real. Know that they are both one and many,

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these things are so because they are all eternal and full of knowledge and bliss.

2.5.56

आश्चर्यम् एतत् त्वम् अपीदृग् एव सन्
पूर्व-स्वभाव□ तनुषे'त्र लीलया ।
पर□ महाश्चर्यम् इहापि लक्ष्यसे
'तृप्तार्त-चेता इव सर्वदा मया

āścaryam etat tvam apīdṛg eva san
pūrva-svabhāvaṁ tanuṣe'tra līlayā |
paraṁ mahāścaryam ihāpi lakṣyase
'tṛptārta-cetā iva sarvadā mayā

Translation

It is surprising that even though you are also like that, even in these pastimes you manifest your previous nature. I see that even here you are always unsatisfied and unhappy at heart. This is very surprising to me.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the phrase "previous nature" means "the nature of a cowherd boy", and the phrase "also like that" means "you also have a spiritual form of eternity, knowledge and bliss, as we do". Narada is curious to know why, even in Dvaraka, Gopa-kumara is still dissatisfied.

2.5.57

श्री-गोप-कुमार उवाच—
मया स-पाद-ग्रहम् एष नत्वा
स-दैन्यम् उक्तो भगव□स् त्वम् एव ।
जानासि तत् सर्वम् इतीदम् आह
स्मित्वा निरीक्ष्याननम् उद्धवस्य

śrī-gopa-kumāra uvāca—
mayā sa-pāda-graham eṣa natvā
sa-dainyam ukto bhagavaṁs tvam eva |
jānāsi tat sarvam itīdam āha
smitvā nirīkṣyānanam uddhavasya

Translation

Sri Gopa-kumara said: Bowing down and touching his feet, I humbly said: "Lord, you know everything." Then Narada smiled and, glancing at Uddhava's face spoke.

2.5.58-59

श्री-नारद उवाच—
उद्धवायम् अहो गोप- पुत्रो गोवर्धनोद्भवः ।
मादृश□ त्वादृशाना□ च मृग्यन् वस्तु सुदुर्लभम्

इतस् ततो भ्रमन् व्यग्रः कदाचिद् अपि कुत्रचित् ।
नातिक्रमति चित्तान्तर् लग्न□ त□ शोकम् अर्ति-दम्

śrī-nārada uvāca—
uddhavāyam aho gopa- putro govardhanodbhavaḥ |
mādṛśaṁ tvādṛśānāṁ ca mṛgyan vastu sudurlabham

itas tato bhraman vyagraḥ kadācid api kutracit |
nātikramati cittāntar lagnaṁ taṁ śokam arti-dam

Translation

Sri Narada said: O Uddhava, he was born a cowherd's son on Govardhana Hill. Very restless, he has been searching place after place for something even those like you and me cannot attain. Not finding it, his heart is filled with pain and grief.

2.5.60

तद् एनꣳ बत तत्रत्य- लोकानुग्रह-कातरः ।
भवान् अपि न पार्श्व-स्थꣳ प्रतिबोधयति क्षणम्

tad enaṁ bata tatratya- lokānugraha-kātaraḥ |
bhavān api na pārśva-sthaṁ pratibodhayati kṣaṇam

Translation

You are overcome with kindness for the people there. Why did you not enlighten him for even a moment.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the phrase "the people there" means "the people of Vraja".

2.5.61

पदꣳ दूरतरꣳ तद् वै तत्-सुखानुभवस् तथा ।
तत्-साधनम् अपि प्रार्थ्यम् अस्माकम् अपि दुर्घटम्

padaṁ dūrataraṁ tad vai tat-sukhānubhavas tathā |
tat-sādhanam api prārthyam asmākam api durghaṭam

Translation

His home is very far away and his happiness is also very far from us. We pray for them, but they are very difficult for us to attain.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the home here is the realm of Goloka, which is far from Vaikuntha, and which because it is very exalted, is very difficult to attain. The happiness here is the happiness of seeing the son of Nanda and enjoying pastimes with Him. Even though Narada and Uddhava are eternal associates of the Lord, they still pray to attain this realm and this happiness.

2.5.62

श्रीमद्-उद्धव उवाच—
व्रजभूमाव् अयँ जातस् तस्याँ गोपत्वम् आचरत् ।
गोपालोपासन-निष्ठो विशिष्टो'स्मान् महाषयः

śrīmad-uddhava uvāca—
vrajabhūmāv ayaṁ jātas tasyāṁ gopatvam ācarat |
gopālopāsana-niṣṭho viśiṣṭo'smān mahāṣayaḥ

Translation

Srimad Uddhava said: He was born in the land of Vraja and there he was a cowherd boy. His faith is placed in the worship of Gopala. He is more exalted than we.

2.5.63

सोत्साहम् आह तँ हर्षात् तच् छ्रुत्वाश्लिष्य नारदः ।
यथायँ लभते'भीष्टँ तथोपादिश सत्वरम्

sotsāham āha taṁ harṣāt tac chrutvāśliṣya nāradaḥ |
yathāyaṁ labhate'bhīṣṭaṁ tathopādiśa satvaram

Translation

Narada eagerly and happily embraced him and said: "Teach him how to quickly attain his desire".

2.5.64

अब्रवीद् उद्धवो जात्या क्षत्रियो'हँ महा-मुने ।
उपदेश-प्रदाने तन् नाधिकारी त्वयि स्थिते

abravīd uddhavo jātyā kṣatriyo'haṁ mahā-mune |
upadeśa-pradāne tan nādhikārī tvayi sthite

Translation

Uddhava said: O great sage, I am a ksatriya by birth. I should not teach when you are present.

2.5.65

नारदो नितराम् उच्चैर् विहस्यावदद् उद्धवम् ।
न वैकुण्ठे'प्य् अपेतास्मिन् क्षत्रियत्व-मतिस् तव

nārado nitarām uccair vihasyāvadad uddhavam |
na vaikuṇṭhe'py apetāsmin kṣatriyatva-matis tava

Translation

Narada laughed and said: "Even in Vaikuntha you don't think you are a ksatriya?"

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the castes exist only in the material world, not in the spiritual world, where everything is eternal and full of knowledge and bliss.

2.5.66

उद्धवः स-स्मित प्राह किं ब्रुया सा न मादृशम् ।
अपेतेति किलास्माक प्रभोर् अप्य् अपयाति न

uddhavaḥ sa-smitaṁ prāha kiṁ bruyāṁ sā na mādṛśam |
apeteti kilāsmākaṁ prabhor apy apayāti na

Translation

Uddhava smiled and said: "What I say is not my idea. Our Lord has not rejected (His status as a ksatriya).

2.5.67

यथा तत्र तथात्रापि सद्-धरम-परिपालनम् ।
गार्हस्थ्यारि-जय-जेष्ठ्य- विप्र-सम्माननादिकम्

yathā tatra tathātrāpi sad-dharama-paripālanam |
gārhasthyāri-jaya-jeṣṭhya- vipra-sammānanādikam

Translation

As He does there, so here also He protects the principles of religion by following the restrictions of household life, conquering His enemies, worshipping the elders and brahmanas, and acting piously in other ways also.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "there" is the Dvaraka in the material world. Some of the Lord's other religious actions, beginning with rising for brahma-muhurta are described in the Tenth Canto of Srimad-Bhagavatam.

2.5.68

तद्-उक्त्या नारदो हर्ष- भराक्रान्त-मना हसन् ।
उत्प्लुत्योत्प्लुत्य चाक्रोशन्न् इदम् आह सुविस्मितः

tad-uktyā nārado harṣa- bharākrānta-manā hasan |
utplutyotplutya cākrośann idam āha suvismitaḥ

Translation

With these words Narada's heart was overcome with joy. Filled with wonder, laughing, jumping up and down, and crying out, he spoke.

2.5.69

श्री-नारद उवाच—
अहो भगवतो लीला- माधुर्य-महिमाद्भुतः ।
तद्-एक-निष्ठा-गाम्भीर्य सेवकाना च तादृशाम्

śrī-nārada uvāca—
aho bhagavato līlā- mādhurya-mahimādbhutaḥ |
tad-eka-niṣṭhā-gāmbhīryaṁ sevakānāṁ ca tādṛśām

Translation

Sri Narada said: Ah, the wonder that is the glory of the sweetness of the Lord's pastimes! Ah, the depth of faith in Him alone, held by His servants, who are like Him!

2.5.70

अहो अलꣳ कौतुकम् एतद् ईक्ष्यते
यथैष विक्रीडति मर्त्य-लोक-गः ।
तथैव वैकुण्ठ-पदोपरि स्थितो
निज-प्रियानाꣳ परितोष-हेतवे

aho alaṁ kautukam etad īkṣyate
yathaiṣa vikrīḍati martya-loka-gaḥ |
tathaiva vaikuṇṭha-padopari sthito
nija-priyānāṁ paritoṣa-hetave

Translation

Ah! I have seen a great wonder! The Supreme Lord, who stays in a place above even Vaikuntha, enjoys pastimes in the material world to please they who are dear to Him.

2.5.71

यल्-लीलानुभवेनायꣳ भ्रमः स्यान् मादृशाम् अपि ।
वैकुण्ठ-द्वारकायꣳ किꣳ मर्त्ये वर्तामहे'थवा

yal-līlānubhavenāyaṁ bhramaḥ syān mādṛśām api |
vaikuṇṭha-dvārakāyaṁ kiṁ martye vartāmahe'thavā

Translation

Persons like me become bewildered when we see the Lord's pastimes. Are we in the material world, or in the Dvaraka of Vaikuntha?

2.5.72-73

युक्तꣳ तद्-एको प्रभु-पद-पद्मयोः
स-प्रेम-भक्तिर् भवताम् अपेक्षिता ।
भक्त-प्रियस्यास्य च भक्त-कामित-
प्रपूरणꣳ केवलम् इष्टम् उत्तमम्

वैकुण्ठ-वासोचितम् ईहितꣳ न वो
नो मर्त-लोक-स्थिति-योग्यम् अप्य् अतः ।
ऐश्वर्य-योग्यꣳ न हि लोक-बन्धुता
युक्तꣳ च तस्यापि भवेद् अपेक्षितम्

yuktaṁ tad-eko prabhu-pada-padmayoḥ
sa-prema-bhaktir bhavatām apekṣitā |
bhakta-priyasyāsya ca bhakta-kāmita-
prapūraṇaṁ kevalam iṣṭam uttamam

vaikuṇṭha-vāsocitam īhitaṁ na vo
no marta-loka-sthiti-yogyam apy ataḥ |
aiśvarya-yogyaṁ na hi loka-bandhutā
yuktaṁ ca tasyāpi bhaved apekṣitam

Translation

You have love and devotion for the Lord's lotus feet, and the Lord, who loves His devotees, fulfils their desires. Your actions have nothing to do with living in Vaikuntha, nor do they have anything to do with material opulences or with material friends and relatives.

2.5.74

स-प्रेम-भक्तेः परमानुकूलꣳ
दैन्यꣳ महा-पुष्टि-करꣳ सदा वः ।
तस्यापि तत्-प्रेम-विभावने'लꣳ
भोगाकुल-ग्राम्य-विहार-जातꣳ

sa-prema-bhakteḥ paramānukūlaṁ
dainyaṁ mahā-puṣṭi-karaṁ sadā vaḥ |
tasyāpi tat-prema-vibhāvane'laṁ
bhogākula-grāmya-vihāra-jātaṁ

Translation

You are always humble, and that helps your love and devotion for the Lord. The enjoys pastimes as if He were an ordinary person, and that helps the exchange of love between Him and His devotees.

2.5.75

प्रेमोद्रेक-परीपाक- महिमा केन वर्ण्यताम् ।
यः कुर्यात् परमेश तं सद्-बन्धुम् इव लौकिकम्

premodreka-parīpāka- mahimā kena varṇyatām |
yaḥ kuryāt parameśaṁ taṁ sad-bandhum iva laukikam

Translation

Who can describe the great glory of that love? That love makes the Supreme Lord act as an ordinary person that is the dear friend of His devotee.

2.5.76

अहो लौकिक-सम्बन्ध- भावं च स्तौमि येन हि ।
गौरवादेर् विलोपेन कृष्णे सत् प्रेम तन्यते

aho laukika-sambandha- bhāvaṁ ca staumi yena hi |
gauravāder vilopena kṛṣṇe sat prema tanyate

Translation

I glorify that seemingly ordinary relationship, by which transcendental love for Krsna is manifest without awe and reverence.

2.5.77

श्री-गोप-कुमार उवाच—
एव वदन् प्रेम-भराभियन्त्रितो
विकार-जात विविध भजन् मुनिः ।
तूष्णीम् अभूद् आर्तम् अथाह मा पुनः
सापेक्षम् आलक्ष्य निजोपदेशने

śrī-gopa-kumāra uvāca—
evaṁ vadan prema-bharābhiyantrito
vikāra-jātaṁ vividhaṁ bhajan muniḥ |
tūṣṇīm abhūd ārtam athāha māṁ punaḥ
sāpekṣam ālakṣya nijopadeśane

Translation

Sri Gopa-kumara said: Speaking these words, the sage became overcome with ecstatic love and fell silent. Seeing that I was unhappy, he began again to teach me.

2.5.78

श्री-नारद उवाच—
गोपाल-देव-प्रिय गोप-नन्दन
श्रीमान् इतो दूरतरो विराजते ।
गोलोक-नामोपरि सर्व-सीम-गो
वैकुण्ठतो देश-विशेष-शेखरः

śrī-nārada uvāca—
gopāla-deva-priya gopa-nandana
śrīmān ito dūrataro virājate |
goloka-nāmopari sarva-sīma-go
vaikuṇṭhato deśa-viśeṣa-śekharaḥ

Translation

Sri Narada said: O beloved of Gopaladeva, O son of a gopa, very far from here a beautiful place named Goloka, the crown of all Vaikuntha planets, is splendidly manifest.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Goloka is described in Brahma-samhita 5.43.

2.5.79

स माथुर-श्री-व्रजभूमि-रूपस्
तत्रैव देवी मथुरा-पुरी च ।
वृन्दावनादि-व्रज-भूमिम् आत्म-
सार विना स्थातुम् अपारयान्ति

sa māthura-śrī-vrajabhūmi-rūpas
tatraiva devī mathurā-purī ca |
vṛndāvanādi-vraja-bhūmim ātma-
sāraṁ vinā sthātum apārayānti

Translation

Goloka's form is the beautiful land of Vraja in the district of Mathura. Although the splendid city of Mathura is also there, Goloka cannot exist without it's heart, the land of Vraja, which begins with Vrndavana forest.

2.5.80

सा गो-प्रधान-देशत्वात् सर्व श्री-मथुरोच्यते ।
गोलोक इति गूढो'पि विख्यातः स हि सर्वतः

sā go-pradhāna-deśatvāt sarva śrī-mathurocyate |
goloka iti gūḍho'pi vikhyātaḥ sa hi sarvataḥ

Translation

Because it is primarily a land (loka) of cows (go), Mathura is called Goloka. Although it is a secret place, it is famous everywhere.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Goloka is a secret place because the Lord enjoys secret pastimes there.

2.5.81

स च तद् व्रज-लोकानाँ श्रीमत्-प्रेमानुवर्तिना ।
कृष्णे शुद्धतरेणैव भावेनैकेन लभ्यते

sa ca tad vraja-lokānāṁ śrīmat-premānuvartinā |
kṛṣṇe śuddhatareṇaiva bhāvenaikena labhyate

Translation

Goloka is attained only by one who follows the pure love the people of Vraja feel for Krsna.

2.5.82

तादृग् भगवति प्रेमा परमैश्वर्य-दृष्टितः ।
सदा सम्पद्यते नैव भय-गौरव-सम्भवात्

tādṛg bhagavati premā paramaiśvarya-dṛṣṭitaḥ |
sadā sampadyate naiva bhaya-gaurava-sambhavāt

Translation

Love like this is never manifest when one sees the Lord's opulence, for that brings awe and reverence.

2.5.83

केवलँ लौकिक-प्राण- सुहृद्-बुद्ध्या स सिध्यति ।
लोकालोकोत्तरो यो'साव् अति-लोकोत्तरो'पि यः

kevalaṁ laukika-prāṇa- suhṛd-buddhyā sa sidhyati |
lokālokottaro yo'sāv ati-lokottaro'pi yaḥ

Translation

This love is perfect when one thinks the Lord is an ordinary person, one's life-friend. This love is beyond the coverings of the material worlds. It is beyond the realm of Vaikuntha.

2.5.84

लोकानुगापि सान्योन्य प्रियतातीत-लौकिका ।
मधुरात्य्-अद्भुतैश्वर्या- लौकिकत्व-विमिश्रिता

lokānugāpi sānyonyaṁ priyatātīta-laukikā |
madhurāty-adbhutaiśvaryā- laukikatva-vimiśritā

Translation

This mutual love, as if they were ordinary persons, is very extraordinary. It is mixed with ordinariness, sweetness, wonder and glory.

2.5.85

व्यवहारो'स्य तेषा च सो'न्योन्य प्रेम-वर्धनः ।
वैकुण्ठे परमैश्वर्य- पदे न किल सम्भवेत्

vyavahāro'sya teṣāṁ ca so'nyonyaṁ prema-vardhanaḥ |
vaikuṇṭhe paramaiśvarya- pade na kila sambhavet

Translation

His and their actions increase their love. This love is not possible in Vaikuntha, the realm of opulence.

2.5.86

तादृशी साप्य् अयोध्येय द्वारकापि ततो'धिका ।
अतः स लोकः कृष्णेन दूरतः परिकाल्पितः

tādṛśī sāpy ayodhyeyaṁ dvārakāpi tato'dhikā |
ataḥ sa lokaḥ kṛṣṇena dūrataḥ parikālpitaḥ

Translation

Ayodhya is like Vaikuntha, and Dvaraka is even more opulent. Krsna has place Goloka very far from those two places.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that because Vaikuntha, Ayodhya and Dvaraka are very opulent, Krsna placed Goloka very far from them.

2.5.87

सुख-क्रीडा-विशेषो'सौ तत्रत्यानाञ्च तस्य च ।
माधुर्यान्त्यावधिञ्च प्राप्तः सिध्येत् तत्रोचितास्पदे

sukha-krīḍā-viśeṣo'sau tatratyānāṁ ca tasya ca |
mādhuryāntyāvadhiṁ prāptaḥ sidhyet tatrocitāspade

Translation

Situated in the highest sweetness, His happy pastimes with the people there become perfect there, the proper place for them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that "the people there" are the residents of Sri Goloka. "His" means "Sri Krsna's", and "there" means "in Goloka".

2.5.88

अहो किल तद् एवाहञ्च मन्ये भगवतो हरेः ।
सुगोप्य-भगवत्तायाः सर्व-सार-प्रकाशनम्

aho kila tad evāhaṁ manye bhagavato hareḥ |
sugopya-bhagavattāyāḥ sarva-sāra-prakāśanam

Translation

Ah, I think that Lord Hari's most confidential feature is manifested there.

2.5.89

वैकुण्ठोपरि-वृत्तस्य जगद्-एक-शिरोमणेः ।
महिमा सम्भवेद् एव गोलोकस्याधिकाधिकः

vaikuṇṭhopari-vṛttasya jagad-eka-śiromaṇeḥ |
mahimā sambhaved eva golokasyādhikādhikaḥ

Translation

The glory of Goloka, which is situated above Vaikuntha, and which is the crest jewel of all the worlds, is supreme.

2.5.90

मर्त्य-लोकान्तर-स्थस्य मथुर-गोकुलस्य च ।
माहात्म्य॑ सर्वतः श्रेष्ठम् आश्चर्य॑ केन वर्ण्यताम्

martya-lokāntara-sthasya mathura-gokulasya ca |
māhātmyaṁ sarvataḥ śreṣṭham āścaryaṁ kena varṇyatām

Translation

Who can describe the supreme and wonderful glories of Mathura-Gokula, which is beyond the material world?

2.5.91

शृणु काण्डूयते जिह्वा ममेय॑ चपला सखे ।
रत्नम् उद्घटयाम्य् अद्य हृण्-मञ्जुषार्पित॑ चिरात्

śṛṇu kāṇḍūyate jihvā mameyaṁ capalā sakhe |
ratnam udghaṭayāmy adya hṛṇ-mañjuṣārpitaṁ cirāt

Translation

Friend, listen. My restless tongue itches (to speak). Now I will show you the jewel I have long kept in the box of my heart.

2.5.92

तत्-तन्-महा-प्रेम-विहार-कामः
कस्मिन्न् अपि द्वापर-काल-शेषे ।
गोलोक-नाथो भगवान् स कृष्णः
कृत्स्ना॑श-पूर्णो'वतरत्य् अमुष्मिन्

tat-tan-mahā-prema-vihāra-kāmaḥ
kasminn api dvāpara-kāla-śeṣe |
goloka-nātho bhagavān sa kṛṣṇaḥ
kṛtsnāṁśa-pūrṇo'vataraty amuṣmin

Translation

Desiring to enjoy loving pastimes, the Supreme Personality of Godhead, Sri Krsna, the master of Goloka, within whom all incarnations of God rest, descends there at the end of Dvapara-yuga.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "there" in this verse is Mathura-Gokula.

2.5.93-94

नानात्वम् आप्तैर् इव वर्तमानैः
सर्वैः स्वरूपैः समम् अद्वयः सान् ।
वैकुण्ठ-लोकादिकम् आशु हित्वा
नित्या□श् च तत्रत्य-परिच्छदादीन्

स्व-पारमैश्वर्यम् अपि प्रसक्त□
दूराद् उपेक्ष्य श्रियम् आप्य् अनन्याम् ।
अस्मादृशो'नन्य-गती□श् च भृत्यान्
सर्वान् अनादृत्य स याति तत्र

nānātvam āptair iva vartamānaiḥ
sarvaiḥ svarūpaiḥ samam advayaḥ sān |
vaikuṇṭha-lokādikam āśu hitvā
nityāṁś ca tatratya-paricchadādīn

sva-pāramaiśvaryam api prasaktaṁ
dūrād upekṣya śriyam āpy ananyām |
asmādṛśo'nanya-gatīṁś ca bhṛtyān
sarvān anādṛtya sa yāti tatra

Translation

Taking all His incarnations into Himself, leaving Vaikunthaloka and the other spiritual worlds with all their paraphernalia, leaving the devoted goddess of fortune and His own transcendental opulences far behind, and ignoring all His beloved servants, like myself, He goes there.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "there" is Mathura-Gokula in the material world.

2.5.95

अन्यैः सहान्यत्र न लभ्यते यल्
लब्धुꣳ सुखꣳ श्री-मथुरा-व्रजे तत् ।
तत्रत्य-लोकैर् उचित-स्वभावैः
साकꣳ यथेच्छꣳ नितरामꣳ विहृत्य

anyaiḥ sahānyatra na labhyate yal
labdhuṁ sukhaṁ śrī-mathurā-vraje tat |
tatratya-lokair ucita-svabhāvaiḥ
sākaṁ yathecchaṁ nitarāṁ vihṛtya

Translation

In another place, Mathura-Vraja, which is not easy to attain, He enjoys transcendental pastimes with others, His proper companions there, as much as He desires.

2.5.96

तद्-आतनानाꣳ दृढ-भक्ति-भाग्य-
विशेष-भाजाꣳ जगताꣳ हि सक्षात् ।
दृश्यो भवेन् नूनम् अनन्य-काल-
प्रादुष्कृतेनात्म-कृपा-भरेण

tad-ātanānāṁ dṛḍha-bhakti-bhāgya-
viśeṣa-bhājāṁ jagatāṁ hi sakṣāt |
dṛśyo bhaven nūnam ananya-kāla-
prāduṣkṛtenātma-kṛpā-bhareṇa

Translation

With a mercy never shown before, He revealed (the glories of Mathura-Gokula) to the devotees fortunate to have firm devotion for Him.

2.5.97

अतो वैकुण्ठ-नाथस्य वैकुण्ठे'पि कदाचन ।
दर्शन॰ नैव लभ्येत भवताप्य् अन्वभावि तत्

ato vaikuṇṭha-nāthasya vaikuṇṭhe'pi kadācana |
darśanaṁ naiva labhyeta bhavatāpy anvabhāvi tat

Translation

You will see things even the Lord of Vaikuntha has never seen in Vaikunthaloka.

2.5.98-100

अत एवर्षयस् तत्-तल्- लोक-वृत्तान्त-तत्-पराः ।
वैकुण्ठ-नायक॰ केचित् सहस्र-शिरसा॰ परे

नारायण॰ नर-सख॰ के'पि विष्णु॰ च केचन ।
क्षीरोदशायिन॰ त्व् अन्ये केशव॰ मथुरा-पुरे

अवतीर्ण॰ वदन्त्य् आर्याः स्व-स्व-मत्य्-अनुसारतः ।
निर्ऋणीतेश्वर-माहात्म्य- माधुर्याद्य्-अवलोकनात्

ata evarṣayas tat-tal- loka-vṛttānta-tat-parāḥ |
vaikuṇṭha-nāyakaṁ kecit sahasra-śirasāṁ pare

nārāyaṇaṁ nara-sakhaṁ ke'pi viṣṇuṁ ca kecana |
kṣīrodaśāyinaṁ tv anye keśavaṁ mathurā-pure

avatīrṇaṁ vadanty āryāḥ sva-sva-maty-anusārataḥ |
niṛṇīteśvara-māhātmya- mādhuryādy-avalokanāt

Translation

Seeing the sweetness and glory of the Lord, the saintly persons from the different planets describe, each according to his own idea, the Lord who has descended to Mathura City. Some sages say He is the hero of Vaikuntha, others He is thousand-headed Lord Ananta, others He is Lord Visnu, others He is Ksirodakasayi Visnu and others He is Lord Kesava.

Dig-darśinī commentary

Srila Sanatana Gosvami explains because Lord Krsna is their source, all the incarnations of God joined with Him when He descended to the material world. The incarnations were therefore absent from their particular planets in the spiritual world, and the residents of those spiritual planets each thought that the Lord of their planet had descended to the material world. That is why the sages had different opinions of the identity of Lord Krsna. That Lord Krsna is the source of all incarnations is confirmed in Srimad Bhagavatam 1.3.28. Lord Narayana the friend of Nara is described in Srimad-Bhagavatam 4.1.57 and Lord Ksirodakasayi Visnu in Srimad Bhagavatam 2.7.26.

2.5.101

किन्तु स्वयꣳ स एव श्री- गोलोकेशो निजꣳ पदम् ।
भूर्लोक-स्थम् अपि क्रीडा- विशेषैर् भासयेत् सदा

kintu svayaṁ sa eva śrī- golokeśo nijaṁ padam |
bhūrloka-stham api krīḍā- viśeṣair bhāsayet sadā

Translation

However, (the truth is that) the Lord of Goloka eternally manifests on the earth His own abode and pastimes.

2.5.102

नात्र को'प्य् अस्ति भिन्नो यत् तत्रत्य-जन-वल्लभः ।
उद्धवस् त्वꣳ च तत्रत्यस् तद् गोप्यꣳ किञ्चिद् उच्यते

nātra ko'py asti bhinno yat tatratya-jana-vallabhaḥ |
uddhavas tvaṁ ca tatratyas tad gopyaṁ kiñcid ucyate

Translation

Here there is no outsider. Uddhava is dear to the people there, and you were born there. Therefore I will tell you a secret.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "here" is in Uddhava's home. Narada will now describe tell the secret he had previously described as a jewel he had kept hidden in the box of his heart.

2.5.103

कष्ठाम् अमुत्रैव पर प्रभोर् गता
स्फुटा विभूतिर् विविध कृपालुता ।
सुरूपताशेष-महत्त्व-माधुरी
विलास-लक्ष्मीर् अपि भक्त-वश्यता

kaṣṭhām amutraiva paraṁ prabhor gatā
sphuṭā vibhūtir vividha kṛpālutā |
surūpatāśeṣa-mahattva-mādhurī
vilāsa-lakṣmīr api bhakta-vaśyatā

Translation

There, the Lord's ultimate opulence, mercy, handsomeness, glory, sweetness, charming pastimes, and submission to His devotees, is manifest.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that "there" is in Mathura-Vrajabhumi.

2.5.104

व्रजः स नन्दस्य गुणैः स्वकीयैर्
विलास-भूर् आस महा-विभूतेः ।
यस्याः कटाक्षेन जगद्-विभूतिर्
वैकुण्ठ-नाथस्य गृहेश्वरी या

vrajaḥ sa nandasya guṇaiḥ svakīyair
vilāsa-bhūr āsa mahā-vibhūteḥ |
yasyāḥ kaṭākṣena jagad-vibhūtir
vaikuṇṭha-nāthasya gṛheśvarī yā

Translation

The Lord's virtues made Nanda's cow-pasture a place of transcendental pastimes, and the glance of Vaikuntha's queen made it a place of all opulences.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.5.18: "O Maharaja Pariksit, the home of Nanda Maharaja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities, and it therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Krsna's appearance there, it became the place for the pastimes of the goddess of fortune."*

2.5.105

यस्यैक-वृक्षो'पि निजेन केनचिद्
द्रव्येन कामा□स् तनुते'र्थिनो'खिलान् ।
तथापि तत् तन् न सदा प्रकाशयेद्
ऐश्वर्यम् ईशः स्व-विहार-विघ्नतः

yasyaika-vṛkṣo'pi nijena kenacid
dravyena kāmāṁs tanute'rthino'khilān |
tathāpi tat tan na sadā prakāśayed
aiśvaryam īśaḥ sva-vihāra-vighnataḥ

Translation

Any tree there can fulfil all the desires of they who ask. Still, they can never produce great opulences, for that would obstruct the Lord's pastimes.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that there the Lord enjoys pastimes as an ordinary person, and great opulences there would be only an obstruction. The trees, however, do offer many nice flowers, fruits and other things. They are described in Srimad-Bhagavatam 10.22.34: "With their leaves, flowers, fruits, shade, roots, bark, wood, fragrance, sap, ashes, pulp, and sprouts, these trees fulfil all desires."

2.5.106

सद्-वेष-मात्रेण हि बाल-घटिनी
त रक्षसी मातृ-गति निनाय सः ।
तद्-बन्धवान् मुक्तिम् अथासुरादिकान्
साधु-द्रुहस् तादृश-लीलयानयत्

sad-veṣa-mātreṇa hi bāla-ghaṭinīṁ
taṁ rakṣasīṁ mātṛ-gatiṁ ninaya saḥ |
tad-bandhavān muktim athāsurādikān
sādhu-druhas tādṛśa-līlayānayat

Translation

To a demoness that only pretended to be a devotee, He gave the status of being His mother. In His pastimes, to His friends and relatives, and even to the demons who hate the devotees, He gave liberation.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this demoness Putana, pretended to act as Mother Yasoda acted, so Krsna gave her a situation in life like Mother Yasoda's. Putana is praised in Srimad-Bhagavatam 3.2.23 and 10.14.35.

2.5.107

गो-दाम-वीथिभिर् उदूखलाङ्घौ
स्वस्योदरे बन्धनम् आददे'सौ ।
प्रोत्साहनेन व्रज-योषिता तन्
नृत्यादिक त च निदेश-वार्तितम्

go-dāma-vīthibhir udūkhalāṅghrau
svasyodare bandhanam ādade'sau |
protsāhanena vraja-yoṣitāṁ tan
nṛtyādikaṁ taṁ ca nideśa-vārtitam

Translation

He allowed Himself to be bound at the waist to a grinding mortar with a cow-rope. He enthusiastically danced and performed in many ways, asked by the women of Vraja.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.9.17-19 and 10.11.7-9.

2.5.108

रूपस्य तस्य महिमानम् अल□ न को'पि
वक्तु□ तथापि कथयामि यथात्म-शक्ति ।
तस्यापि विस्मय-कर□ यद् उदीक्ष्य भाव□
त□ गो-द्विज-द्रुम-लता-तरवो'प्य् ।अगच्छन्

rūpasya tasya mahimānam alaṁ na ko'pi
vaktuṁ tathāpi kathayāmi yathātma-śakti |
tasyāpi vismaya-karaṁ yad udīkṣya bhāvaṁ
taṁ go-dvija-druma-latā-taravo'py |agacchan

Translation

Who can describe the glory of His handsome form? I will describe it as far as I have the power. Seeing the wonder of it, the cows, birds, trees and vines became filled with ecstatic love.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 3.2.12 and 10.29.40.

2.5.109

यत् तात तासाम् अपि धैर्य-मोषक□
या वै कुल-स्त्री-कुल-पूजिताङ्घ्रयः ।
रूपेण शीलेन गुणेन कर्मणा
श्रैष्ठ्य□ गता हन्त महा-श्रियो'पि याः

yat tāta tāsām api dhairya-moṣakaṁ
yā vai kula-strī-kula-pūjitāṅghrayaḥ |
rūpeṇa śīlena guṇena karmaṇā
śraiṣṭhyaṁ gatā hanta mahā-śriyo'pi yāḥ

Translation

O dear one, He became a thief that robbed the peacefulness of many girls whose feet are worshipped by saintly girls and who have beauty, noble character, virtues, and saintly deeds more glorious than the great goddess of fortune.

2.5.110

यद्-दर्शने पक्ष्म-कृत॰ शपन्ति
विधि॰ सहस्राक्षम् अपि स्तुवन्ति ।
वञ्छन्ति दृक्त्व॰ सकलेन्द्रियाना॰
का॰ का॰ दशा॰ वा न भजन्ति लोकाः

yad-darśane pakṣma-kṛtaṁ śapanti
vidhiṁ sahasrākṣam api stuvanti |
vañchanti dṛktvaṁ sakalendriyānāṁ
kāṁ kāṁ daśāṁ vā na bhajanti lokāḥ

Translation

Gazing on Him, they cursed the blinking of their eyelids. The curse the creator, Brahma, and praise thousand-eyed Indra. They wish all their senses were eyes. No one in all the worlds is like them.

2.5.111

कि॰ वर्ण्यता॰ व्रज-भुवो महिमा स तस्य
यत्रैव तत् स भगवान् वितनोति रूपम् ।
यत् तादृश-प्रकृतिनाप्य् अमुना समेता
नान्यत्रिका दधाति भावम् इमे'पि तद्वत्

kiṁ varṇyatāṁ vraja-bhuvo mahimā sa tasya
yatraiva tat sa bhagavān vitanoti rūpam |
yat tādṛśa-prakṛtināpy amunā sametā
nānyatrikā dadhāti bhāvam ime'pi tadvat

Translation

How can I describe the glory of Vrajabhumi, where the Lord revealed a handsome form He did not show in any other place?

2.5.112

वयश् च तच्-छैसव-शोभयश्रितं
सदा तथा यौवन-लीलयादृतम् ।
मनोज्ञ-कैशोर-दशावलम्बितं
प्रतिक्षणं नूतन-नूतनं गुणैः

vayaś ca tac-chaisava-śobhayaśritaṁ
sadā tathā yauvana-līlayādṛtam |
manojña-kaiśora-daśāvalambitaṁ
pratikṣaṇaṁ nūtana-nūtanaṁ guṇaiḥ

Translation

The Lord's form is the resting place of the charm of childhood, it is eternally worshipped by the pastimes of youth. It eternally rests on His handsome teen-age years. It's transcendental virtues are newer and newer at every moment.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord's childhood is characterised by His delicateness and restlessness, His youth by His many expert skills, and His teen-age years by His handsomeness and other virtues.

2.5.113

यद् यन् न पूर्वं कृतम् अस्ति केनचित्
स्वयं च तेनापि कथञ्चन क्वचित् ।
तत् तत् कृतं सुन्दर-बाल्य-चेष्टया
तत्र व्रजे यच् च पुरा स दुष्करम्

yad yan na pūrvaṁ kṛtam asti kenacit
svayaṁ ca tenāpi kathañcana kvacit |
tat tat kṛtaṁ sundara-bālya-ceṣṭayā
tatra vraje yac ca purā sa duṣkaram

Translation

What He had never done before in any circumstances, now He did. In His pastimes as a handsome child in Vraja He performed tasks that were impossible before.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that what the Lord was not able to do before as Lord Nrsimha, Lord Ramacandra or in any of His other forms, He now did as a child in Vraja.

2.5.114

तत्-तद्-विनोदामृत-सागरान्तर
बिभेत्य् अल मे रसनावगाहितुम् ।
सदैव तत्-तन्-मधुर-प्रियापि यत्
कर्माण्य् अशक्येन जनः प्रवर्तते

tat-tad-vinodāmṛta-sāgarāntaraṁ
bibhety alaṁ me rasanāvagāhitum |
sadaiva tat-tan-madhura-priyāpi yat
karmāṇy aśakyena janaḥ pravartate

Translation

Although it is always very fond the sweetness there, my tongue is terrified to dive in the nectar ocean of the Lord's pastimes. This person is not qualified to do this task.

2.5.115

पीत सकृत् कर्ण-पुटेन तत्-तल्-
लीलामृत कस्य हरेन् न चेतः ।
प्रवर्तितु वञ्छति तत्र तस्माल्
लज्जा न रक्षेत् किल लोलता हि

pītaṁ sakṛt karṇa-puṭena tat-tal-
līlāmṛtaṁ kasya haren na cetaḥ |
pravartituṁ vañchati tatra tasmāl
lajjāṁ na rakṣet kila lolatā hi

Translation

Whose heart will not become charmed when his ears once drink the nectar of the Lord's pastimes? My restless tongue is no longer shy. Now it yearns to drink that nectar.

2.5.116

त्रैमासिको यः शकटं बभञ्ज
स्थूलं शयानो मृदुना पदेन ।
स्तन्याय रोदीत्य् उत यः प्रसूं द्वि-
वारौ मुखे दर्शयति स्म विश्वम्

traimāsiko yaḥ śakaṭaṁ babhañja
sthūlaṁ śayāno mṛdunā padena |
stanyāya rodīty uta yaḥ prasūṁ dvi-
vārau mukhe darśayati sma viśvam

Translation

When He was three-month-old infant lying down in His bed, with His soft foot He broke a great cart. When He was a child that cried for breast-milk, He twice showed to His mother the universe in his mouth.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these pastimes are described in the Tenth Canto of Srimad-Bhagavatam.

2.5.117

या सा तृणवर्त-वधेन लीला
तस्याथ या रिङ्गन-भङ्गिकाभिः ।
त्वां पातु गोपी-गण-तोषणाय
कृता च या गोरस-मोषनेन

yā sā tṛṇavarta-vadhena līlā
tasyātha yā riṅgana-bhaṅgikābhiḥ |
tvāṁ pātu gopī-gaṇa-toṣaṇāya
kṛtā ca yā gorasa-moṣanena

Translation

May His pastimes of killing Trnavarta, crawling on the ground, pleasing the gopis, and stealing milk protect you.

2.5.118

गोपी-गणाक्रोशनतो जननन्याः
साक्षाद्-भयालोकन-चतुरी सा ।
मा पातु मृद्-भक्षण-कौतुक तत्-
क्रीडा सा मातुर् दधि-मन्थने सा

gopī-gaṇākrośanato jananyāḥ
sākṣād-bhayālokana-caturī sā |
māṁ pātu mṛd-bhakṣaṇa-kautukaṁ tat-
krīḍā sā mātur dadhi-manthane sā

Translation

May His pastime of carefully looking here and there in fear of His mother or in fear of the gopis' rebukes, His pastime of being curious to eat clay, and His pastime of playing with His mother as she churned yoghurt, protect me.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that as His mother churned yoghurt, child Krsna would playfully grab the churning-stick.

2.5.119

तद्-रोदन तद्-दधि-भण्ड-भञ्जन
तच्-छिक्य-पत्रान् नवनीत-मोषणम् ।
तन्-मातृ-भीति-द्रवण भयाकुल-
लोकेक्षणत्व च महाद्भुत प्रभोः

tad-rodanaṁ tad-dadhi-bhaṇḍa-bhañjanaṁ
tac-chikya-patrān navanīta-moṣaṇam |
tan-mātṛ-bhīti-dravaṇaṁ bhayākula-
lokekṣaṇatvaṁ ca mahādbhutaṁ prabhoḥ

Translation

The Lord's pastimes of crying, breaking yoghurt-jars, stealing butter from jars hanging on ropes, fleeing in fear of His mother and looking about with restless, frightened eyes, are very wonderful.

2.5.120

आकर्षणꣳ यत्-तद्-उलूखलस्य
बद्धस्य पाशैर् जठरे जनन्या ।
चेतो हरेन् मे'र्जुन-भञ्जनꣳ तत्
तस्याꣳ दशायꣳ च वर-प्रदानम्

ākarṣaṇaṁ yat-tad-ulūkhalasya
baddhasya pāśair jaṭhare jananyā |
ceto haren me'rjuna-bhañjanaṁ tat
tasyāṁ daśāyaṁ ca vara-pradānam

Translation

May His pastime of dragging the grinding mortar His mother tied to His waist with a rope, breaking the Arjuna trees, and then, in that condition, giving them benedictions charm my heart.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this pastime is described in Srimad-Bhagavatam 10.10.42.

2.5.121

वृन्दावने तर्णक-चारणेन
क्रीडन् अहन् वत्स-बकौ तथा यः ।
माꣳ वेनु-चाद्यादि-गुरुह् स वान्य-
वेशो'वताज् जन्तु-रुतानुकारी

vṛndāvane tarṇaka-cāraṇena
krīḍan ahan vatsa-bakau tathā yaḥ |
māṁ venu-cādyādi-guruh sa vānya-
veśo'vatāj jantu-rutānukārī

Translation

May he who enjoys pastimes of hearing the calves in Vrndavana, who killed Vatsasura and Bakasura, who is the first teacher of playing the flute, who is decorated with forest ornaments, and who playfully imitates the sounds of the forest creatures, protect me.

2.5.122

प्रातः स-वत्सः सखिभिः प्रविष्टो
वृन्दावन यान् अकरोद् विहारान् ।
तत्-तत्-परामर्ष-महाहि-वक्त्र-
प्रवेशनादीन् स-रसान् भजे तान्

prātaḥ sa-vatsaḥ sakhibhiḥ praviṣṭo
vṛndāvanaṁ yān akarod vihārān |
tat-tat-parāmarṣa-mahāhi-vaktra-
praveśanādīn sa-rasān bhaje tān

Translation

I worship the Lord's sweet pastime of going to Vrndavana forest with His friends and calves, pausing for a moment to think and then entering the mouth of a great serpent, and doing many other things.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this pastime is described in Srimad-Bhagavatam 10.12.28.

2.5.123

सरस्-तटे सद्बल-जेमने या
लीला समाकर्षति सा मनो मे ।
तथा प्रभोस् तर्णक-मर्गणे
या दध्य्-ओदन-ग्रास-विलासि-पानेः

saras-taṭe sadvala-jemane yā
līlā samākarṣati sā mano me |
tathā prabhos tarṇaka-margaṇe
yā dadhy-odana-grāsa-vilāsi-pāneḥ

Translation

The Lord's pastimes of first a picnic on the grass by the lakeshore and then, His hand splendid with a mouthful of rice-and-yoghurt,, His search for the calves, attracts my heart.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad Bhagavatam 10.13.14.

2.5.124

ब्रह्मापि याꣳ वीक्ष्य विलास-माधुरीꣳ
मुमोह ताꣳ वर्णयितुꣳ नु को'र्हति ।
क्व सात्म-वत्सार्भक-रूप-धरिता
क्व मुग्धवत् तत् सखि-वत्स-मर्गणम्

brahmāpi yāṁ vīkṣya vilāsa-mādhurīṁ
mumoha tāṁ varṇayituṁ nu ko'rhati |
kva sātma-vatsārbhaka-rūpa-dharitā
kva mugdhavat tat sakhi-vatsa-margaṇam

Translation

Seeing the sweetness of these pastimes, the demigod Brahma became bewildered. Who can describe them? Why did the Lord search for His friends and calves as if He had become bewildered? Why did He assume the forms of His calves and boys?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that by assuming the forms of the boys and calves Krsna showed His supreme power, and then He also searched for them as if He had become bewildered. This contradiction, that He is simultaneously powerful and bewildered, it the reason for the last two questions in this verse.

2.5.125

तत्-तद्-विलासास्पद-गोकुलस्य
स ब्रह्मैव माहात्म्य-विशेष-वित्तमः ।
अस्तौत् तथा यो भगवन्तम् आदरान्
मूर्तो महा-प्रेम-रसो व्रजस्य यः

tat-tad-vilāsāspada-gokulasya
sa brahmaiva māhātmya-viśeṣa-vittamaḥ |
astaut tathā yo bhagavantam ādarān
mūrto mahā-prema-raso vrajasya yaḥ

Translation

Understanding the glory of the pastime-place Gokula, Brahma respectfully offered prayers to the Lord, the personified nectar of great love.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the glory of Gokula is described in Srimad-Bhagavatam 10.13.22, 10.14.31 and 10.14.34.

2.5.126

गो-पालनेनाग्रज-माननेन
वृन्दावन-श्री-स्तवनेन चासौ ।
तेनालि-गानाभिनयादिनापि
प्रभुर् व्यधाद् या□ भज ता□ सुलीलाम्

go-pālanenāgraja-mānanena
vṛndāvana-śrī-stavanena cāsau |
tenāli-gānābhinayādināpi
prabhur vyadhād yāṁ bhaja tāṁ sulīlām

Translation

Please worship the Lord's beautiful pastimes, where He protected the cows, worshipped His elder brother, glorified the beauty of Vrndavana forest, imitated the singing of the bees, and did many other things.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that some of the other pastimes hinted at here are the Lord's imitating the parrots' conversations with a deep voice calling the cows from far away, and taking a nap on a bed of leaves and flowers.

2.5.127

ताली-वने याविरभूच् च लीला
या धेनुक-ज्ञाति-विमर्दने च ।
साय□ व्रज-स्त्री-गण-सङ्गमे'पि
स्तोतु□ न शक्नोम्य् अभिवादये ताम्

tālī-vane yāvirabhūc ca līlā
yā dhenuka-jñāti-vimardane ca |
sāyaṁ vraja-strī-gaṇa-saṅgame'pi
stotuṁ na śaknomy abhivādaye tām

Translation

In Talavana He crushed Dhenukasura's relatives, and in the evening He met the girls of Vraja. I cannot properly glorify the Lord's pastimes. I simply bow down to offer respects to them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord's meeting the gopis in the evening is described in Srimad-Bhagavatam 10.15.42-43.

2.5.128

यो वै विहारो'जनि कालियस्य
हृदे यशोदा-तनयस्य तस्य ।
त स्मर्तुम् ईशो न भवामि शोक-
प्रहर्ष-वेगात् कथम् आलपानि

yo vai vihāro'jani kāliyasya
hṛde yaśodā-tanayasya tasya |
taṁ smartum īśo na bhavāmi śoka-
praharṣa-vegāt katham ālapāni

Translation

Overcome with grief and joy, I cannot even remember the pastimes Yasoda's son enjoyed in Kaliya's lake. How can I speak of them?

2.5.129

क्व दुष्ट-चेष्टस्य खलस्य तस्य
दण्डस् तदा क्रोध-भरेण कार्यः ।
क्व चोन्नते तत्-फण-वर्ग-रङ्गे
नृत्योत्सवो हर्ष-भरेण तादृक्

kva duṣṭa-ceṣṭasya khalasya tasya
daṇḍas tadā krodha-bhareṇa kāryaḥ |
kva connate tat-phaṇa-varga-raṅge
nṛtyotsavo harṣa-bhareṇa tādṛk

Translation

How did the Lord angrily punish that wicked demon? How did He enjoy a festival of dancing on the demon's raised hoods?

2.5.130

क्व निग्रहस् तादृग्-अनुग्रहः क्व
स शेषो'पि य वर्णयितु न शक्नुयात् ।
तन् नाग-पत्नी-निवहाय मे नमः
स्तुत्य्-अर्चने यो'कृत कालियाय च

kva nigrahas tādṛg-anugrahaḥ kva
sa śeṣo'pi yaṁ varṇayituṁ na śaknuyāt |
tan nāga-patnī-nivahāya me namaḥ
stuty-arcane yo'kṛta kāliyāya ca

Translation

How did the Lord defeat Kaliya? How was He merciful to him? Even Lord Sesa cannot describe it. To the serpent's wives, who offered prayers and worship to the Lord, and to Kaliya also, I offer my respectful obeisances.

2.5.131

तीरे ह्रदस्यास्य दवानलेन या
क्रीडाद्भुता मञ्जु-वने'प्य् अतो'धिका ।
भाण्डीर-सङ्क्रीडान-चातुरी च सा
ज्येष्ठस्य कीर्त्यै रचिता तनोतु शम्

tīre hradasyāsya davānalena yā
krīḍādbhutā mañju-vane'py ato'dhikā |
bhāṇḍīra-saṅkrīḍāna-cāturī ca sā
jyeṣṭhasya kīrtyai racitā tanotu śam

Translation

May the Lord's pastimes in a forest fire on the shore of that lake and in another, greater fire in Manjuvana forest, His expert games in Bhandiravana, and His praise of His elder brother, bring auspiciousness (to you).

2.5.132

मनोहरा प्रावृषी या हि लीला
महीरुहाङ्काश्रयनादिका स ।
जीयाद् व्रज-स्त्री-स्मर-ताप-दात्री
शरद्-वन-श्री-भर-वर्धिता च

manoharā prāvṛṣī yā hi līlā
mahīruhāṅkāśrayanādikā sa |
jīyād vraja-strī-smara-tāpa-dātrī
śarad-vana-śrī-bhara-vardhitā ca

Translation

Glories to His monsoon-season pastimes, where He took shelter in the lap of a tree, made the women of Vraja burn with amorous passion, and praised the beauty of the autumn forest!

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord's making the gopis burn with amorous passion is described in Srimad-Bhagavatam 10.20.45.

2.5.133

सा वान्य-भूष स च वेणु-वाद्य-
माधुर्य-पूरो'खिल-चित्त-हारी ।
तद्-गोप-योषिद्-गण-मोहन च
मया कदास्यानुभविष्यते'द्धा

sā vānya-bhūṣa sa ca veṇu-vādya-
mādhurya-pūro'khila-citta-hārī |
tad-gopa-yoṣid-gaṇa-mohanaṁ ca
mayā kadāsyānubhaviṣyate'ddhā

Translation

When will I directly perceive His forest-flower decorations, His flute-music flood of sweetness that enchants everyone's heart, and His pastimes of enchanting the gopis?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these are described in Srimad-Bhagavatam 10.21.3, 10.21.5, 10.21.9, and 10.21.19.

2.5.134

क्वाहो सा कन्याम्बर-मोषणोत्सवः
सा नीप-मूर्धान्य् अधिरोहन-त्वरा ।
नर्माणि तान्य् अञ्जलि-वन्दनार्थन
तत्-स्वाश-नीतासुक-दातृता च सा

kvāho sā kanyāmbara-moṣaṇotsavaḥ
sā nīpa-mūrdhāny adhirohana-tvarā |
narmāṇi tāny añjali-vandanārthanaṁ
tat-svāṁśa-nītāṁsuka-dātṛtā ca sā

Translation

When will I directly perceive His festival of stealing the Gopis' garments, His quickly climbing to the top of a kadamba tree, His joking words, the girls' prayers and obeisances with folded hands, and His taking the garments from His shoulder and giving them back?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.22.10, 10.22.18, and 10.22.19.

2.5.135

त यज्ञ-विप्रोदन-याचन च तत्-
पत्नी-गणाकर्षणम् अप्य् अमुष्य ।
तान् भूषणावस्थिति-वाक्-प्रसादान्
ईडे तद्-अन्नादन-पाटव च

taṁ yajña-viprodana-yācanaṁ ca tat-
patnī-gaṇākarṣaṇam apy amuṣya |
tān bhūṣaṇāvasthiti-vāk-prasādān
īḍe tad-annādana-pāṭavaṁ ca

Translation

I glorify His pastimes of begging food from the brahmanas performing sacrifices, attracting their wives, being handsomely decorated, speaking words of kindness, and gracefully accepting the food the wives offered.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.23.22, 10.23.25, 10.23.35 and 10.23.38.

2.5.136

गोवर्धनाद्रे रुचिरार्चना तथा
स्व-वाम-हस्तेन महाद्रि-धारणम् ।
तद्-गोप-सन्तोषणम् इन्द्र-सान्त्वन
वन्दे'स्य गोविन्दतयाभिषेचणम्

govardhanādre rucirārcanāṁ tathā
sva-vāma-hastena mahādri-dhāraṇam |
tad-gopa-santoṣaṇam indra-sāntvanaṁ
vande'sya govindatayābhiṣecaṇam

Translation

I offer my respectful obeisances to His pastimes of gracefully worshipping Govardhana Hill, lifting the great hill with His left hand, pleasing the gopas, being pacified by Indra and being crowned king of the surabhi cows.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.10.25-29 and 10.26.24.

2.5.137

व्रजस्य वैकुण्ठ-पदानुदर्शन
लोकाच् च नन्दानयन प्रचेतसः ।
न वक्तुम् अर्हामि परान्त-सीम-ग
वक्ष्ये कथ त भगवत्त्व-माधुरीम्

vrajasya vaikuṇṭha-padānudarśanaṁ
lokāc ca nandānayanaṁ pracetasaḥ |
na vaktum arhāmi parānta-sīma-gaṁ
vakṣye kathaṁ taṁ bhagavattva-mādhurīm

Translation

I have no power to describe His pastimes of showing the realm of Vaikuntha to the people of Vraja and rescuing Nanda maharaja from the realm of Varuna. How can I describe the Lord's supreme sweetness?

2.5.138

वाच्यः किम् एषा व्रज-चेष्टिताना
यः सर्वतः श्रैष्ठ्य-भरो विचारैः ।
तद् अक्षराणा श्रवणे प्रवेशाद्
उदेति हि प्रेम-भरः प्रकृत्या

vācyaḥ kim eṣāṁ vraja-ceṣṭitānāṁ
yaḥ sarvataḥ śraiṣṭhya-bharo vicāraiḥ |
tad akṣarāṇāṁ śravaṇe praveśād
udeti hi prema-bharaḥ prakṛtyā

Translation

How can I describe the glory of the Lord's pastimes in Vraja? When words describing them enter the ear, great love appears at once.

2.5.139

कृष्णेहितानाम् अखिलोत्तमꣳ यस्
तर्कैः प्रकर्षꣳ तनुते स धन्यः ।
तेषाꣳ दराकार्णन-मात्रतो यः
स्यात् प्रेम-पूर्णस् तम् अहꣳ नमामि

kṛṣṇehitānām akhilottamaṁ yas
tarkaiḥ prakarṣaṁ tanute sa dhanyaḥ |
teṣāṁ darākārṇana-mātrato yaḥ
syāt prema-pūrṇas tam ahaṁ namāmi

Translation

With perfect logic a fortunate person proves the superiority of Lord Krsna's pastimes. Simply by hearing a little of His pastimes a person becomes filled with love. I offer my respectful obeisances to the Lord's pastimes.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the pastimes of Lord Krsna are superior to those of His incarnations.

2.5.140

अहो किलाशेष-विलक्षणस्य
तद् एक-योग्यस्य सदा कराब्जे ।
विक्रीडतस् तत् प्रिय-वस्तुनो'पि
स्प्रष्टुꣳ महत्त्वꣳ रसना किम् इष्टे

aho kilāśeṣa-vilakṣaṇasya
tad eka-yogyasya sadā karābje |
vikrīḍatas tat priya-vastuno'pi
spraṣṭuṁ mahattvaṁ rasanā kim iṣṭe

Translation

Can my tongue hope to touch the glories of the supreme, dear thing, suitable for Him alone, that the Lord always holds in His lotus hand?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this verse refers to the Lord's flute, which is described in Srimad-Bhagavatam 10.35.2. Beginning here is a lengthy description of the Lord's flute music.

2.5.141

अथापि तत्-प्रसादस्य प्रभवेनैव किञ्चन ।
यथा-शक्ति तद् आख्यामि भवत्व् अवहितो भवान्

athāpi tat-prasādasya prabhavenaiva kiñcana |
yathā-śakti tad ākhyāmi bhavatv avahito bhavān

Translation

By the power of the Lord's mercy, as far as I am able I will now say something of it. Please listen with care.

2.5.142

न श्री-मुखेनोपनिषन्-मुखैः कृत
यद् वेद-वाक्यैर् अपरैर् वचो-ऽमृतैः ।
तत् तस्य बिम्बाधर-योग-मात्रतः
सा दारवी मोहन-व शिकाकरोत्

na śrī-mukhenopaniṣan-mukhaiḥ kṛtaṁ
yad veda-vākyair aparair vaco-'mṛtaiḥ |
tat tasya bimbādhara-yoga-mātrataḥ
sā dāravī mohana-vaṁśikākarot

Translation

Because it touched the Lord's bimba-fruit lips, the wooden flute could say things that even the best of the Upanisads, the words of the Vedas, and the nectar words of other scriptures, all spoken from the Lord's beautiful mouth, could not say.

2.5.143

विमान-यानः सुर-सिद्ध-सङ्घः
सम वधूभिः प्रणयाद् अमुह्यन् ।
महेन्द्र-रुद्र-द्रुहिनादयस् तु
मुग्धा गता विस्मृत-तत्त्वत ते

vimāna-yānaḥ sura-siddha-saṅghaḥ
samaṁ vadhūbhiḥ praṇayād amuhyan |
mahendra-rudra-druhinādayas tu
mugdhā gatā vismṛta-tattvataṁ te

Translation

(Hearing it) the demigods and siddhas, travelling in airplanes with their wives, fainted in ecstatic love, and Indra, Siva, Brahma, and their following became first bewildered and then filled with wonder,...

2.5.144

समाधि-भङ्गो'थ महा-मुनीना
विकार-जातस्य च जन्म तेषु ।
तत्-काल-चक्र-भ्रमणानुवर्ति-
चन्द्रादि-नित्याशु-गतेर् निरोधः

samādhi-bhaṅgo'tha mahā-munīnāṁ
vikāra-jātasya ca janma teṣu |
tat-kāla-cakra-bhramaṇānuvarti-
candrādi-nityāśu-gater nirodhaḥ

Translation

their meditations broken, the great sages become overcome with ecstasy, the moon and other planets travelling on the wheel of time became stopped in their course...

2.5.145

गोपाश् च कृष्णेऽर्पित-देह-दैहिकात्-
मानो निजाचार-विचार-चञ्चलाः ।
लोक-द्वार्थेष्व् अनपेक्षितादृता
भार्याम् अपि स्वस्य नमन्ति तत्-प्रियाम्

gopāś ca kṛṣṇe'rpita-deha-daihikāt-
māno nijācāra-vicāra-cañcalāḥ |
loka-dvārtheṣv anapekṣitādṛtā
bhāryām api svasya namanti tat-priyām

Translation

the cowherd men offered their bodies, relatives, possessions, hearts, actions, and thoughts to Krsna, gave no thought to gaining anything in the two worlds, and offered respectful obeisances to their wives, who dearly loved Him...

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in the Hari-vamsa, where the cowherd men say to Nanda: "O sinless one, from now on, in any calamity the cowherd people and cows of Vraja will always take shelter of Lord Krsna whose large eyes are so beautiful."

2.5.146

तद्-बालकाः सङ्ग-रता हि तस्य
छाया इवामु क्षणम् अप्य् अदृष्ट्वा ।
दूरे गत कौतुकतः कदाचिद्
आर्ता रमन्ते त्वरया स्पृशन्तः

tad-bālakāḥ saṅga-ratā hi tasya
chāyā ivāmuṁ kṣaṇam apy adṛṣṭvā |
dūre gataṁ kautukataḥ kadācid
ārtā ramante tvarayā spṛśantaḥ

Translation

their sons, who were always happy to be with Him, and who had become like His shadow, and who became unhappy when for a moment He was far away and they could not see Him, eagerly ran to Him, touching Him, and enjoying pastimes with Him...

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.12.6.

2.5.147

राधाद्यास् ताः परम-भगवत्यस् तु पत्य्-आत्मजादीन्
लोकान् धर्मान् ह्रियम् अपि परित्यज्य भाव तम् आप्ताः ।
येनाजस्र मधुर-कटुकैर् व्याकुलास् तद्-विकारैर्
मुग्धाः किञ्चित् तरु-गति-मिता नानुसन्धातुम् ईशाः

rādhādyās tāḥ parama-bhagavatyas tu paty-ātmajādīn
lokān dharmān hriyam api parityajya bhāvaṁ tam āptāḥ |
yenājasraṁ madhura-kaṭukair vyākulās tad-vikārair
mugdhāḥ kiñcit taru-gati-mitā nānusandhātum īśāḥ

Translation

and supremely glorious Radha and Her associates at once renounce their husbands, children, relatives, possessions, religious principles, and shyness, became filled with love and poisoned with its sweetness, and overcome with ecstasy, became like trees, unable to search for it.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the word "parama-bhagavatayah" shows that Radha and the gopis are more exalted than either Maha-Laksmi or Rukmini-devi and the queens at Dvaraka. This pastime is described in Srimad-Bhagavatam 10.35.16-17.

2.5.148

आश्चर्य वै शृणु पशु-गणा बुद्धि-हीनत्वम् आप्ता
गावो वत्सा वृष-वन-मृगाः पक्षिणो वृक्ष-वशाः ।
दूरे क्रीडा-रत-जल-खगः स्थावर ज्ञान-शून्या
नाद्यो मेघा अपि निज-निज ।तात्यजुस् त स्व-भावम्

āścaryaṁ vai śṛṇu paśu-gaṇā buddhi-hīnatvam āptā
gāvo vatsā vṛṣa-vana-mṛgāḥ pakṣiṇo vṛkṣa-vaśāḥ |
dūre krīḍā-rata-jala-khagaḥ sthāvara jñāna-śūnyā
nādyo meghā api nija-nijaṁ |tātyajus taṁ sva-bhāvam

Translation

Please hear this wonder. The unintelligent animals, the cows, calves, bulls, forest deer, the birds who live in the trees, the creatures who play in the sky and the water, the motionless (trees and plants), and the ignorant rivers and clouds, all abandoned their own natures.

2.5.149

चराः स्थिरत्व चरता स्थिरा गताः
स-चेतना मोहम् अचेतना मतिम् ।
निमज्जिताः प्रेम-रसे महत्य् अहो
विकार-जाताक्रमिताः सदाभवन्

carāḥ sthiratvaṁ caratāṁ sthirā gatāḥ
sa-cetanā moham acetanā matim |
nimajjitāḥ prema-rase mahaty aho
vikāra-jātākramitāḥ sadābhavan

Translation

The moving became motionless. The motionless moved. The conscious fainted unconscious. The unconscious became thoughtful. They became plunged in a great nectar of love. They became overwhelmed with ecstasy.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.21.19.

2.5.150

रासो हि तस्य भगवत्त्व-विशेष-गोप्यः
सर्वस्व-सार-परिपाक-मयो व्यनक्ति ।
उत्कृष्टत-माधुरीमापर-सीम-निष्ठा
लक्ष्म्या मनोरथ-शतैर् अपि यो दुरापः

rāso hi tasya bhagavattva-viśeṣa-gopyaḥ
sarvasva-sāra-paripāka-mayo vyanakti |
utkṛṣṭata-mādhurīmāpara-sīma-niṣṭhāṁ
lakṣmyā manoratha-śatair api yo durāpaḥ

Translation

The Lord's rasa dance is a great secret of the greatest opulence. It is the greatest treasure. It manifests the ultimate of intense sweetness. Even with hundreds of desires, goddess Laksmi could not attain it.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the glorification of the Lord's flute music now ended, the glorification of the Lord's rasa dance begins in this verse. That the goddess of fortune could not enter the rasa dance is described in Srimad-Bhagavatam (10.47.60). where Uddhava says: "When Lord Sri Krsna is dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favour was never bestowed on the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily lustre and aroma resemble in the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?"*

2.5.151

अहो वैदग्धी सा मधुर-मधुरा श्री-भगवतः
समाकर्षत्य् उच्चैर् जगति कृतिनः कस्य न मनः ।
कुल-स्त्रीणा॑ तासा॑ वन-भुवि तथाकर्षणम् अथो
तथा वाक्-चातुर्य॑ सपदि रुदित॑ ताभिर् अपि यत्

aho vaidagdhī sā madhura-madhurā śrī-bhagavataḥ
samākarṣaty uccair jagati kṛtinaḥ kasya na manaḥ |
kula-strīṇāṁ tāsāṁ vana-bhuvi tathākarṣaṇam atho
tathā vāk-cāturyaṁ sapadi ruditaṁ tābhir api yat

Translation

The heart of what wise and pious person would not be attracted to the Lord's supremely sweet genius? Even as the saintly gopis wept in the forest, His eloquence charmed them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Srila Sukadeva Gosvami describes these pastimes in Srimad-Bhagavatam's five chapters of rasa-lila.

2.5.152

श्लाघे'वहित्थाकृतित॰ हरेस् त॰
तत्-काकु-जाताद् यदि सा स्थिता स्यात् ।
व्यक्तात्म-भावः क्षणतः स रेमे
ता मोहयन् काम-कलावलीभिः

ślāghe'vahitthākṛtitaṁ hares taṁ
tat-kāku-jātād yadi sā sthitā syāt |
vyaktātma-bhāvaḥ kṣaṇataḥ sa reme
tā mohayan kāma-kalāvalībhiḥ

Translation

I praise Lord Hari's expertly disappearing and then, impelled by the gopis plaintive appeals, appearing again in their midst. Charming them with the arts of love, He enjoyed pastimes with them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these pastimes are described in Srimad-Bhagavatam 10.29.46 and 10.90.48.

2.5.153

अन्तर्धान॰ तस्य तद्-विप्रलम्भ-
लीला-दक्षस्यानिश॰ को न गायेत् ।
यत् तास् तादृग् धैर्य-गाम्भीर्य-भाजो
'नैषीत् ता॰ ताम् उक्तिम् ईहा॰ दशा॰ च

antardhānaṁ tasya tad-vipralambha-
līlā-dakṣasyāniśaṁ ko na gāyet |
yat tās tādṛg dhairya-gāmbhīrya-bhājo
'naiṣīt tāṁ tām uktim īhāṁ daśāṁ ca

Translation

Who will not sing the praises of the disappearance pastime of the Lord, who expertly enjoys the pastime of being away from His beloveds? Although they are naturally very grave and peaceful, the gopis spoke and acted wonderfully in a very wonderful condition of life.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that an example of the gopis' words is found in Srimad-Bhagavatam 10.30.5. An example of their wonderful actions is their imitation of Krsna's pastimes. The wonderful condition they attained was transcendental madness.

2.5.154

बिभेम्य् अस्माद् धन्त दुर्बोध-लीलात्
क्व तत् तस्याः सार-सौभग्य-दानम् ।
क्व सद्यो'न्तर्धानतो रोदनाब्धाव्
अनाथाया यातनैकाकिनी या

bibhemy asmād dhanta durbodha-līlāt
kva tat tasyāḥ sāra-saubhagya-dānam |
kva sadyo'ntardhānato rodanābdhāv
anāthāyā yātanaikākinī yā

Translation

I fear the Lord, whose pastimes are inscrutable. Why did He one moment give Her a give of the greatest good fortune? Why did He the next moment suddenly disappear and leave Her alone, tormented, without a master, and drowning in an ocean of weeping?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this verse describes Srimati Radha.

2.5.155

तासाम् आर्त्या गीतवद्-रोदनाद् यः
प्रादुर्भूयानन्द-पूर□ व्यधत्त ।
यः प्रश्नानाम् उत्तर□ तद् ददौ च
स्वस्यर्णित्व-स्थापक□ सो'वतु त्वाम्

tāsām ārtyā gītavad-rodanād yaḥ
prādurbhūyānanda-pūraṁ vyadhatta |
yaḥ praśnānām uttaraṁ tad dadau ca
svasyarṇitva-sthāpakaṁ so'vatu tvām

Translation

May the Lord who, impelled by their suffering and the weeping of their songs, appeared amongst them, flooded them with bliss, and, answering their questions, affirmed that He was their debtor, protect you.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the gopis' questions begin in Srimad-Bhagavatam 10.32.16. Lord Krsna affirmed that He was their debtor in these words (Srimad-Bhagavatam 10.32.22): "My dear gopis, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your own honest activities in this regard."*

2.5.156

सा मण्डली-बन्धन-चातुरी प्रभोः
सा नृत्य-गीतादि-कालासु दक्षता ।
स पूर्व-शोभाधिकता-परम्परा
मुञ्चति चेतो मम विश्व-मोहिनी

sā maṇḍalī-bandhana-cāturī prabhoḥ
sā nṛtya-gītādi-kālāsu dakṣatā |
sa pūrva-śobhādhikatā-paramparā
muñcati ceto mama viśva-mohinī

Translation

May the Lord's pastimes, which charm the gopis, which are filled with expert artistry of singing, dancing and other arts, which have unprecedented beauty and other virtues, and which charm the entire world, charm my heart.

2.5.157

कृष्णाङ्घ्रि-पद्म-मकरन्द-निपान-लुब्धो
जानाति तद्-रस-लिहा□ परम□ महत्त्वम् ।
ब्रह्मैव गोकुल-भुवाम् अयम् उद्धवो'पि
गोपी-गणस्य यद् इमौ लसतः स्म तत् तत्

kṛṣṇāṅghri-padma-makaranda-nipāna-lubdho
jānāti tad-rasa-lihāṁ paramaṁ mahattvam |
brahmaiva gokula-bhuvām ayam uddhavo'pi
gopī-gaṇasya yad imau lasataḥ sma tat tat

Translation

They who yearn to drink the honey of Lord Krsna's lotus feet know the great glory of they who are able to lick that honey. Brahma knows the glory of they who were born in Gokula and Uddhava knows the glory of the gopis. They both yearn to attain that glory.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Brahma, seeing the good fortune of the people of Gokula, yearned for a fortunate position like theirs. He expressed his desire in these words (Srimad-Bhagavatam 10.14.34): "My dear Lord, I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that would be a glorious birth for me."* Uddhava, however, seeing the gopis great love for Lord Krsna, yearned to love Him as they did. Uddhava expressed his desire in these words (Srimad-Bhagavatam 10.47.61): The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet."*

2.5.158

येषा हि यद् वस्तुनि भाति लोभस्
ते तद्वता भाग्य-बल विदन्ति ।
गोप्यो मुकुन्दाधर-पान-लुब्धा
गायन्ति सौभाग्य-भर मुरल्याः

yeṣāṁ hi yad vastuni bhāti lobhas
te tadvatāṁ bhāgya-balaṁ vidanti |
gopyo mukundādhara-pāna-lubdhā
gāyanti saubhāgya-bharaṁ muralyāḥ

Translation

They who yearn to attain a certain condition can understand the good fortune of they who have already attained it. The gopis, who yearn to drink the nectar of Mukunda's lips, sing the glories of the good fortune of His flute.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam (10.21.9), where the gopis say: "My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."*

2.5.159

तद् गोष्ठ-लोकेषु महाद्भुतस्या-
सक्तिः सदा प्रेम-भरेण तेषु ।
यया गत ज्येष्ठ-सुत स्तुवन्त
विधि नमन्त न दिदृक्षते'पि

tad goṣṭha-lokeṣu mahādbhutasyā-
saktiḥ sadā prema-bhareṇa teṣu |
yayā gataṁ jyeṣṭha-sutaṁ stuvantaṁ
vidhiṁ namantaṁ na didṛkṣate'pi

Translation

The Lord is so wonderfully attached to the people of Vraja and eternally so full of love for them that He has no desire at all to see His eldest son Brahma, who, attracted by the flute, bows before Him and recites prayers.

2.5.160

तत्-पाद-पद्मैक-गतीꣳश् च मादृशान्
सम्भाषितुꣳ नोत्सहते'पि स क्षणम् ।
तैर् मोहितो'सौ किल गोष्ठ-नागरो
वन्यैर् विचित्रौषधि-मन्त्र-वित्तमैः

tat-pāda-padmaika-gatīṁś ca mādṛśān
sambhāṣituṁ notsahate'pi sa kṣaṇam |
tair mohito'sau kila goṣṭha-nāgaro
vanyair vicitrauṣadhi-mantra-vittamaiḥ

Translation

Charmed by the people of (Vrndavana) forest, who know wonderful mantras and magical herbs, the hero of Vraja is not eager to speak even for a moment with persons like me, for whom His lotus feet are the only goal.

2.5.161

तेषाꣳ तद्-आसक्तिर् अपि क्व वाच्या
ये नन्द-गोपस्य कुमारम् एनम् ।
प्रेम्णा विदन्तो बहु सेवमाना
सदा महत्यैव नयन्ति कालम्

teṣāṁ tad-āsaktir api kva vācyā
ye nanda-gopasya kumāram enam |
premṇā vidanto bahu sevamānā
sadā mahartyaiva nayanti kālam

Translation

Who can describe their attachment to Him? Aware only that He is the son of the cowherd Nanda, and elaborately serving Him with love, they always pass the time with great anxiety.

2.5.162

कालातीता ज्ञान-सम्पत्ति-भाजाम्
अस्माक ये पूज्य-पादाः समन्तात् ।
वैकुण्ठस्यानुत्तमानन्द-पूर-
भाजाम् एषा यादवानाम् अपीज्याः

kālātītā jñāna-sampatti-bhājām
asmākaṁ ye pūjya-pādāḥ samantāt |
vaikuṇṭhasyānuttamānanda-pūra-
bhājām eṣāṁ yādavānām apījyāḥ

Translation

They are beyond time. Their feet are worshipped by us, who are filled with the opulences of transcendental knowledge. They are flooded with a bliss greater than what is in Vaikuntha. They are worshipped even by the Yadavas.

2.5.163

कृष्णेन न व्रज-जनाः किल मोहितास् ते
तैः स व्यमोहि भगवान् इति सत्यम् एव ।
गत्वा मयैव स हि विस्मृत-देव-कार्यो
'नुस्मारितः किम् इति कृत्यम् अहो कथञ्चित्

kṛṣṇena na vraja-janāḥ kila mohitās te
taiḥ sa vyamohi bhagavān iti satyam eva |
gatvā mayaiva sa hi vismṛta-deva-kāryo
'nusmāritaḥ kim iti kṛtyam aho kathañcit

Translation

The people of Vraja were not enchanted by Krsna. It was Lord Krsna who was enchanted by them. That is the truth. He even forgot His mission as the Supreme Personality of Godhead and I had to somehow remind Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that some thinkers say that with His wonderful pastimes and features Lord Krsna enchanted the people of Vraja. This verse refutes that claim by saying that it was Lord Krsna who became enchanted. The Lord even forgot His mission of killing Kamsa and doing many other things, and by offering prayers Narada had to remind Him. Examples of Narada's reminders are Srimad-Bhagavatam 10.37.13 and 10.37.15.

2.5.164

कथ कथम् अपि प्रज्ञेन्- आक्रूरेण बलाद् इव ।
व्रजान् मधु-पुरी नीतो यदूना हितम् इच्छता

kathaṁ katham api prajñen- ākrūreṇa balād iva |
vrajān madhu-purīṁ nīto yadūnāṁ hitam icchatā

Translation

Wishing auspiciousness for the Yadavas, how did intelligent Akrura take the Lord, as if by force, from Vraja to Mathura City?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the question posed in this verse is answered in the following verses. By hearing intelligent Akrura's description of the great sufferings of Devaki and Vasudeva, Krsna was convinced to go. This is described in Hari-vamsa, where Akrura says: "Your aged parents are now slaves tortured by the sadist Kamsa."

2.5.165

स तान् व्रज-जनान् हातु शक्नुयान् न कदाचन ।
अभीक्ष्ण याति तत्रैव वसति क्रीडति ध्रुवम्

sa tān vraja-janān hātuṁ śaknuyān na kadācana |
abhīkṣṇaṁ yāti tatraiva vasati krīḍati dhruvam

Translation

He can never leave the people of Vraja. He returns to Vraja at every moment. He lives there and enjoys pastimes there eternally.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord leaves Vraja and then returns to Vraja again and again and again in His pastimes.

2.5.166

परं परम-कौतुकी विरह-जात-भावोर्मितो
व्रजस्य विविधेहितं निज-मनोरमं वीक्षितुम् ।
निकुञ्ज-कुहरे यथा भवति नाम सो'न्तर्हितस्
तथा विविध-लीलयापसरति छलात् कर्हिचित्

paraṁ parama-kautukī viraha-jāta-bhāvormito
vrajasya vividhehitaṁ nija-manoramaṁ vīkṣitum |
nikuñja-kuhare yathā bhavati nāma so'ntarhitas
tathā vividha-līlayāpasarati chalāt karhicit

Translation

As, very eager to see what actions pleasing to His heart the people of Vraja do when they are tossed by waves of separation from Him, the Lord sometimes hides in the depth of the forest groves, so in His different pastimes He sometimes hides.

2.5.167

मन्ये'हम् एवं परम-प्रियेभ्यस्
तेभ्यः प्रदेयस्य सुदुर्लभस्य ।
द्रव्यस्य कस्यापि समर्पणार्हो
वदान्य-मौलेर् व्यवहार एषः

manye'ham evaṁ parama-priyebhyas
tebhyaḥ pradeyasya sudurlabhasya |
dravyasya kasyāpi samarpaṇārho
vadānya-mauler vyavahāra eṣaḥ

Translation

I think this actions is a very rare gift the crown of all generous gives to they who are most dear to Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that some persons may protest that it is not right for the Lord to separate Himself from they who cannot bear even a moment's separation from Him. This verse answers them. The gift here is the most intense love for Krsna. It is so rare that none but the people of Vraja are able to attain it. It is described in Srimad-Bhagavatam (10.47.27), where Uddhava tells the gopis: "My dear gopis, the mentality which you have developed in relationship with Krsna is very, very difficult to attain, even for great sages and saintly persons. You have attained the highest perfectional stage of life. It is a great boon for you that you have fixed your mind upon Krsna and have decided to have Krsna only, giving up your family, home, relatives, husbands, and children for the sake of the Supreme Personality. Because your mind is now full absorbed in Krsna, the Supreme Soul, universal love has automatically developed in you. I think myself very fortunate that I have been favoured, by your grace, to see you in this situation."*

2.5.168

यथा क्रीडति तद्-भूमौ गोलोके'पि तथैव सः ।
अध-ऊर्ध्वतया भेदो'नयोः कल्प्येत केवलम्

yathā krīḍati tad-bhūmau goloke'pi tathaiva saḥ |
adha-ūrdhvatayā bhedo'nayoḥ kalpyeta kevalam

Translation

As the Lord enjoys pastimes in earthly Gokula, so He also does in spiritual Goloka. Any idea that one is higher and the other is lower is an imagination only.

2.5.169

किन्तु तद्-व्रज-भूमौ स न सर्वैर् दृश्यते सदा ।
तैः श्री-नन्दादिभिः सार्धम् अश्रान्त विलसन्न् अपि

kintu tad-vraja-bhūmau sa na sarvair dṛśyate sadā |
taiḥ śrī-nandādibhiḥ sārdham aśrāntaṁ vilasann api

Translation

Although He enjoys pastimes there with Sri Nanda and the others eternally and without ever becoming tired, the Lord is not always seen by everyone in Vrajabhumi.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that someone may protest: "If the Lord enjoys pastimes in the earthly Gokula eternally, then why does no one ever see Him?" This verse answers that protest. In Goloka, in the spiritual world, everyone sees the Lord always. In Gokula, in the material world, everyone sees the Lord during a certain period at the end of the Dvapara-yuga, but at other times only certain people at certain times are able to see Him.

2.5.170

श्री-सुपर्णादयो यद्वद् वैकुण्ठे नित्य-पार्षदाः ।
गोलोके तु तथा ते'पि नित्य-प्रियतमा मताः

śrī-suparṇādayo yadvad vaikuṇṭhe nitya-pārṣadāḥ |
goloke tu tathā te'pi nitya-priyatamā matāḥ

Translation

As in Vaikuntha Garuda and the other eternal associates of the Lord are always present, so in Goloka the Lord's eternal, dear friends are always present.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that someone may protest: "Nanda Maharaja and the other cowherd people are residents of Gokula in the material world. How can they simultaneously exist in Goloka in the spiritual world eternally?" This verse answers that question. As Garuda and the other associates of the Lord stay in Vaikuntha, but at the same time are also present in the material world, so the cowherd people of Vraja are present in the spiritual and material worlds simultaneously.

2.5.171

ते हि स्व-प्राण-नाथेन सम□ भगवता सदा ।
लोकयोर् एक-रूपेण विहरन्ति यदृच्छया

te hi sva-prāṇa-nāthena samaṁ bhagavatā sadā |
lokayor eka-rūpeṇa viharanti yadṛchayā

Translation

By their own wish, with the Supreme Personality of Godhead, the Lord of their life, they eternally enjoy pastimes in both places.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the two places are Gokula in the material world and Goloka in the spiritual world.

2.5.172

श्री-गोलोक गन्तुम् अर्हन्त्य् उपायैर्
यादृग्भिस् त साधकस् तादृशैः स्युः ।
द्रष्टु शक्ता मर्त्य-लोके'पि तस्मि स्
तादृक्-क्रीड सुप्रसन्न प्रभु तम्

śrī-golokaṁ gantum arhanty upāyair
yādṛgbhis taṁ sādhakas tādṛśaiḥ syuḥ |
draṣṭuṁ śaktā martya-loke'pi tasmiṁs
tādṛk-krīḍaṁ suprasannaṁ prabhuṁ tam

Translation

Adopting the same methods one uses to attain Sri Goloka, one may see the playful and merciful Lord in the material world.

2.5.173

तात तादृश-गोपाल- देव-पाद-सरोजयोः ।
विनोद-माधुरी ता ताम् उत्सुको'सीक्षितु कथम्

tāta tādṛśa-gopāla- deva-pāda-sarojayoḥ |
vinoda-mādhurīṁ tāṁ tām utsuko'sīkṣituṁ katham

Translation

O dear one, why are you so eager to see the sweetness of the pastimes at Lord Gopaladeva's lotus feet?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that here Narada rebukes Gopa-kumara for desiring something so rare and difficult to attain.

2.5.174

सत्यꣳ जानीहि रे भ्रातस् तत्-प्राप्तिर् अति-दुर्घटा ।
तत्-साधनꣳ च नितराम् एष मे निश्चयः परः

satyaṁ jānīhi re bhrātas tat-prāptir ati-durghaṭā |
tat-sādhanaṁ ca nitarām eṣa me niścayaḥ paraḥ

Translation

O brother, know that this is very difficult to attain. The way to attain it is very difficult to follow. That is my final conclusion.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that here Narada Muni speaks of attaining Goloka in the spiritual world.

2.5.175

प्राणिनः प्रायशः शून्या हिताहित-विवेचनैः ।
नरा च कतिचित् तेषु सन्त्व् आचार-विचारिणः

prāṇinaḥ prāyaśaḥ śūnyā hitāhita-vivecanaiḥ |
narā ca katicit teṣu santv ācāra-vicāriṇaḥ

Translation

Most living entities do no know what should and what should not be done. Some few men know what should be done.

2.5.176

दृश्यन्ते'थापि बहवस् ते'र्थ-काम-परायणाः ।
स्वर्ग-साधक-धर्मेषु रतास् तु कतिचित् किल

dṛśyante'thāpi bahavas te'rtha-kāma-parāyaṇāḥ |
svarga-sādhaka-dharmeṣu ratās tu katicit kila

Translation

Many are intent on economic development and sense gratification. Some follow the duties by which one attains Svargaloka.

2.5.177

तेषां कतिपये स्यूर् वा रता निष्काम-कर्मसु ।
तथाप्य् अरागिनस् तेषां केचिद् एव मुमुक्षवः

teṣāṁ katipaye syūr vā ratā niṣkāma-karmasu |
tathāpy arāginas teṣāṁ kecid eva mumukṣavaḥ

Translation

Some perform religious duties without material motive. Of them, some aspire for impersonal liberation.

2.5.178

तेषां परम-हंसा ये मुक्ताः स्यूः केचिद् एव ते ।
केचिन् महाशयास् तेषु भगवद्-भक्ति-तत्-पराः

teṣāṁ parama-haṁsā ye muktāḥ syūḥ kecid eva te |
kecin mahāśayās teṣu bhagavad-bhakti-tat-parāḥ

Translation

Of them, some are liberated paramahamsas and of the paramahamsas some are great souls devoted to the service of the Lord.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the devotees are called great souls because they consider impersonal liberation to be very insignificant and because they are very eager to taste the nectar of serving the Lord. They are described in Srimad-Bhagavatam 6.14.3-5.

2.5.179

श्रीमन्-मदन-गोपाल- पद-पद्मैक-सुहृदे ।
रतात्मानो हि नितरां दुर्लभास् तेष्व् अपि ध्रुवम्

śrīman-madana-gopāla- pada-padmaika-suhṛde |
ratātmāno hi nitarāṁ durlabhās teṣv api dhruvam

Translation

Among these devotees they who have given their hearts to being friends of Sriman Madana-Gopala's lotus feet are even more rare.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the exalted status of the devotees is described in Srimad-Bhagavatam 6.14.6.

2.5.180

एवꣳ तत्-तत्-साधनानाꣳ रीतिर् अप्य् अवगम्यताम् ।
तज्-ज्ञापकानाꣳ शास्त्राणाꣳ वचनानाꣳ च तादृशी

evaṁ tat-tat-sādhanānāṁ rītir apy avagamyatām |
taj-jñāpakānāṁ śāstrāṇāṁ vacanānāṁ ca tādṛśī

Translation

Know that the different ways to attain different goals of life are in this sequence of higher and lower. This is taught by the words of the scriptures.

2.5.181

तत्रापि यो विशेषो'न्यः केषाञ्चित् को'पि वर्तते ।
लोकानाꣳ किल तस्याहम् आख्याने नाधिकारवान्

tatrāpi yo viśeṣo'nyaḥ keṣāñcit ko'pi vartate |
lokānāṁ kila tasyāham ākhyāne nādhikāravān

Translation

Than these devotees there are others even more exalted. I am not qualified to describe them.

2.5.182

श्री-गोप-कुमार उवाच—
इत्य् उक्त्वोद्धवम् आलिङ्ग्य स-दैन्यꣳ काकु-चाटुभिः ।
ययाच नारदस् तस्य किञ्चित् त्वाꣳ कथयेति सः

śrī-gopa-kumāra uvāca—
ity uktvoddhavam āliṅgya sa-dainyaṁ kāku-cāṭubhiḥ |
yayāca nāradas tasya kiñcit tvāṁ kathayeti saḥ

Translation

Sri Gopa-kumara said: Then Narada embraced Uddhava and with plaintive words humbly begged: "Please,, you say something."

2.5.183

जगौ प्रेमातुरः शीर्ष्णो- द्धवो नीचैर् मुहुर् नमन् ।
वन्दे नन्द-व्रज-स्त्रीणा पाद-रेणुम् अभीक्ष्णशः

jagau premāturaḥ śīrṣṇo- ddhavo nīcair muhur naman |
vande nanda-vraja-strīṇāṁ pāda-reṇum abhīkṣṇaśaḥ

Translation

Uddhava, overcome with ecstatic love and humbly bowing his head again and again, said: At every moment I offer my respectful obeisances to the women in Nanda's Vraja.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Uddhava could understand Narada's intention in asking him to speak. Touching his head to the ground, with great love he sang the glories of the greatest devotees.

2.5.184

क्षणान् महार्तितो व्यग्रो गृहित्वा यवसा रदैः ।
नारदस्य पदौ धृत्वा हरि-दासो'वदत् पुनः

kṣaṇān mahārtito vyagro gṛhitvā yavasāṁ radaiḥ |
nāradasya padau dhṛtvā hari-dāso'vadat punaḥ

Translation

Uddhava, the servant of Lord Hari, suddenly became very agitated. Taking straw in his teeth, and grasping Narada's feet, he sang again.

2.5.185

आसाम् अहो चरण-रेणु-जुषाम् अह स्या
वृन्दावने किम् अपि जन्म-लतौसाधीनाम् ।
या दुस्त्यज स्वजनम् अर्य-पथ च हित्वा
भेजुर् मुकुन्द-पदवी श्रुतिभिर् विमृग्यम्

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api janma-latausādhīnām |
yā dustyajaṁ svajanam arya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyam

Translation

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet."* This verse is a quotation from Srimad-Bhagavatam (10.47.61).

2.5.186

अथ प्रेम-परीपाक- विकारैर् विविधैर् वृतः ।
स-चमत्कारम् उत्प्लुत्य सो'गायत् पुनर् उद्धवः

atha prema-parīpāka- vikārair vividhair vṛtaḥ |
sa-camatkāram utplutya so'gāyat punar uddhavaḥ

Translation

Displaying symptoms of the greatest ecstatic love, and filled with wonder, again he loudly sang:

Dig-darśinī commentary

Srila Sanatana Gosvami explains that some of the symptoms Uddhava displayed were trembling, perspiring and standing up of the body's hairs.

2.5.187

नायँ श्रियाङ्ग उ नितान्त-रतेः प्रसादः
स्वर्-योषितँ नलिन-गन्ध-रुचाँ कुतोऽन्यः ।
रासोत्सवेऽस्य भुज-दण्ड-गृहीत-कण्ठ-
लब्धाशिषँ या उदगद् व्रज-सुन्दरीणाम्

nāyaṁ śriyāṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitaṁ nalina-gandha-rucāṁ kuto'nyaḥ |
rāsotsave'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣaṁ yā udagad vraja-sundarīṇām

Translation

"When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favour was never bestowed on the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily lustre and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation."* This verse is a quotation from Srimad-Bhagavatam (10.47.60).

2.5.188

ततोऽति-विस्मयाविष्टो नारदो भगवान् पुनः ।
निरीक्ष्यमाणो माम् आर्तँ स-सम्भ्रमम् इदँ जगौ

tato'ti-vismayāviṣṭo nārado bhagavān punaḥ |
nirīkṣyamāṇo mām ārtaṁ sa-sambhramam idaṁ jagau

Translation

Lord Narada became filled with great wonder. Seeing that I was unhappy, he at once sang this:

2.5.189

श्री-नारद उवाच—
श्रेयस्तमो निखिल-भागवत-व्रजेषु
यासां पदाम्बुज-रजो बहु वन्दमानः ।
यासां पदाब्ज-युगलैक-रजो-ऽभिमर्ष-
सौभग्य-भाक्-तृण-जनीम् उत याचते'यम्

śrī-nārada uvāca—
śreyastamo nikhila-bhāgavata-vrajeṣu
yāsāṁ padāmbuja-rajo bahu vandamānaḥ |
yāsāṁ padābja-yugalaika-rajo-'bhimarṣa-
saubhagya-bhāk-tṛṇa-janīm uta yācate'yam

Translation

Sri Narada said: Uddhava, the best of all the devotees, offers his respectful obeisances to the dust of the gopis' lotus feet. He prays to be born as a blade of grass fortunate enough to be touched by the dust of their lotus feet.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.47.61 and 10.47.63.

2.5.190

सौभाग्य-गन्धं लभते न यासां
सा रुक्मिणी या हि हरि-प्रियेति ।
ख्याताच्युताश्चास्त-कुलीन-कन्या-
धर्मैक-नर्मोक्ति-भिया मृतेव

saubhāgya-gandhaṁ labhate na yāsāṁ
sā rukmiṇī yā hi hari-priyeti |
khyātācyutāśāsta-kulīna-kanyā-
dharmaika-narmokti-bhiyā mṛteva

Translation

Even Rukmini, who is famous as Lord Hari's beloved,, who, yearning for the infallible Lord, refused to act as an ordinary pious girl, and who almost died when the Lord spoke to her a single joke, could not attain even the scent of the gopis' good fortune.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.47.60, 10.60.17 and 10.60.24.

2.5.191

क्व स्वर्-देव्य इव स्त्रीणाꣳ मध्ये श्रेष्ठतमा अपि ।
कालिन्दी-सत्यभामाद्याः क्व चान्या रोहिणी-मुखाः

kva svar-devya iva strīṇāṁ madhye śreṣṭhatamā api |
kālindī-satyabhāmādyāḥ kva cānyā rohiṇī-mukhāḥ

Translation

What are the best of women in comparison to the gopis? What are the goddesses of Svargaloka? What are the queens headed by Satyabhama and Kalindi? What are the noblewomen headed by Rohini?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.47.60.

2.5.192

अहꣳ वराकः को नु स्याꣳ तासाꣳ माहात्म्य-वर्णने ।
तथापि चापला जिह्वा मम धैर्यꣳ न रक्षति

ahaṁ varākaḥ ko nu syāṁ tāsāṁ māhātmya-varṇane |
tathāpi cāpalā jihvā mama dhairyaṁ na rakṣati

Translation

I am insignificant. Who am I? Still, my restless tongue will not stop glorifying the gopis.

2.5.193-194

भो गोप-पुत्र व्रज-नाथ-मित्र हे
तत्-प्रेम-भक्त-प्रवरो'यम् उद्धवः ।
तत्-सार-कारुण्य-विशेष-भाग्यतस्
तासा□ व्रजे प्रेम-भर□ तम् ऐक्षत

तासा□ प्रसादातिशयस्य गोचरस्
तत्-सङ्गतो विस्मृत-कृष्ण-सङ्गमः ।
निधारम् एत□ व्यवहारम् ईदृशम्
कुर्वन् वदेद् यत् तद् अतीव सम्भवेत्

bho gopa-putra vraja-nātha-mitra he
tat-prema-bhakta-pravaro'yam uddhavaḥ |
tat-sāra-kāruṇya-viśeṣa-bhāgyatas
tāsāṁ vraje prema-bharaṁ tam aikṣata

tāsāṁ prasādātiśayasya gocaras
tat-saṅgato vismṛta-kṛṣṇa-saṅgamaḥ |
nidhāram etaṁ vyavahāram īdṛśam
kurvan vaded yat tad atīva sambhavet

Translation

O son of a gopa, O friend of the Lord of Vraja, Uddhava is the best of loving devotees. Because He was fortunate to receive the Lord's mercy, he was able to see the ecstatic love of the gopis in Vraja. The gopis gave him such great mercy that he forgot even about Lord Krsna. Uddhava is able to understand the actions of the gopis. He should describe them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Uddhava describes the gopis in Srimad-Bhagavatam 10.47.27.

2.5.195-196

श्वफल्क-पुत्रो भगवत्-पितृव्यः
स नीरस-ज्ञान-विशुद्ध-चेताः ।
वृद्धो दयार्द्रान्तरता-विहीनः
क□सस्य दौत्ये'भिरतो व्रजे यान्

सञ्चिन्तयन् कृष्ण-पदाम्बुज-द्वय□
तस्य प्रकर्षातिशय□ न्यवर्णयत् ।
गोपी-महोत्कर्ष-भरानुवर्णनैस्
तल्-लालितो धर्ष्ट्यम् अभावयन् हृदि

śvaphalka-putro bhagavat-pitṛvyaḥ
sa nīrasa-jñāna-viśuddha-cetāḥ |
vṛddho dayārdrāntaratā-vihīnaḥ
kaṁsasya dautye'bhirato vraje yān

sañcintayan kṛṣṇa-padāmbuja-dvayaṁ
tasya prakarṣātiśayaṁ nyavarṇayat |
gopī-mahotkarṣa-bharānuvarṇanais
tal-lālito dharṣṭyam abhāvayan hṛdi

Translation

The Lord's uncle is Svaphalka's son Akrura. His heart is dry with knowledge that has no sweetness. An old man, his heart unable to melt with compassion, he came to Vraja as Kamsa's messenger. He can meditate on Lord Krsna's lotus feet and describe them, but because he offended the gopis he cannot meditate on them in his heart or describe their exalted glories.

2.5.197

यद् अर्चित ब्रह्म-भवादिभिः सुरैः
श्रिया च देव्या मुनिभिः स-सात्वतैः ।
गो-चरणायानुचरैश् चरद् वने
यद् गोपिकाना कुच-कुङ्कुमाचितम्

yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
śriyā ca devyā munibhiḥ sa-sātvataiḥ |
go-caraṇāyānucaraiś carad vane
yad gopikānāṁ kuca-kuṅkumācitam

Translation

"(I will be able to see) the Lord's lotus feet, which are worshipped by great demigods like Brahma, Narada and Lord Siva, which traverse the ground of Vrndavana as He herds the cows, and which touch the breasts of the gopis covered with tinges of kunkuma."*

Dig-darśinī commentary

Srila Sanatana Gosvami explains that in this verse (quoted from Srimad-Bhagavatam 10.38.8) Akrura meditates on the Lord's lotus feet, as was described in the previous verse.

2.5.198

अप्य् अङ्घ्रि-मूले पतितस्य मे विभुः
शिरस्य् अधास्यन् निज-हस्त-पङ्कजम् ।
दत्ताभय काल-भुजङ्ग-र हसा
प्रोद्वेजिताना शरणाशिष नृणम्

apy aṅghri-mūle patitasya me vibhuḥ
śirasy adhāsyan nija-hasta-paṅkajam |
dattābhayaṁ kāla-bhujaṅga-raṁhasā
prodvejitānāṁ śaraṇāśiṣaṁ nṛṇam

Translation

"When I bow down before Lord Krsna in that way, certainly He will place His fearless lotus hand on my head. His hand is offered to all conditioned souls who take shelter under His lotus feet. Krsna is the ultimate goal of life for all people who fear the snake of material existence, and certainly when I see Him He will give me the shelter of His lotus feet. I am aspiring for the touch of His lotus-like hands on my head."*

Dig-darśinī commentary

Srila Sanatana Gosvami explains that in this verse (quoted from Srimad-Bhagavatam 10.38.16) Akrura meditates on the Lord's lotus hand.

2.5.199

समर्हणꣳ यत्र निधाय कौषिकस्
तथा बलिश् चापजगत्-त्रयेन्द्रताम् ।
यद् वा विहारे व्रज-योषिताꣳ श्रमꣳ
स्पर्शेन सौगन्धिक-गन्ध्य् अपानुदात्

samarhaṇaṁ yatra nidhāya kauṣikas
tathā baliś cāpajagat-trayendratām |
yad vā vihāre vraja-yoṣitāṁ śramaṁ
sparśena saugandhika-gandhy apānudāt

Translation

"Indra , who is the king of heaven and the master of the three worlds-the upper, middle and lower planetary system-was blessed by the Lord simply for His offering a little water which Krsna accepted. Similarly Bali Maharaja gave only three feet of land in charity to Vamanadeva, and he also offered a little water, which Lord Vamanadeva accepted, and thereby Bali Maharaja attained the position of Indra. When the gopis were dancing with Krsna in the rasa dance, they became fatigued, and Krsna smeared His hand, which is fragrant as a lotus flower, over the pearl-like drops of perspiration on the faces of the gopis, and immediately they became refreshed."*

Dig-darśinī commentary

Srila Sanatana Gosvami explains that in this verse (quoted from Srimad-Bhagavatam 10.38.17) Akrura says that the Lord gives fearlessness to the devotees that surrender to Him. The Lord even gives Himself to these devotees.

2.5.200

पितामहो'सौ कुरु-पाण्डवानाम्
बृहद्-व्रतो धर्म-परो'पि भीष्मः ।
व्रजाङ्गनोत्कर्ष-निरूपणेन तम्
अन्त-काले भगवन्तम् अस्तौत्

pitāmaho'sau kuru-pāṇḍavānām
bṛhad-vrato dharma-paro'pi bhīṣmaḥ |
vrajāṅganotkarṣa-nirūpaṇena tam
anta-kāle bhagavantam astaut

Translation

In his last moments the saintly brahmacari Bhisma, who was the grandfather of the Kurus and Pandavas, offered to the Lord prayers that described the exalted glories of the women of Vraja.

2.5.201

ललित-गति-विलास-वल्गु-हासा
प्राणय-निरीक्षण-कल्पितोरु-मनाः ।
कृतम् अनुकृतवत्या उन्मदान्धाः
प्रकृतिम् अगमन् किल यस्य गोप-वध्वः

lalita-gati-vilāsa-valgu-hāsā
prāṇaya-nirīkṣaṇa-kalpitoru-manāḥ |
kṛtam anukṛtavatyā unmadāndhāḥ
prakṛtim agaman kila yasya gopa-vadhvaḥ

Translation

"Let my mind be fixed upon Lord Sri Krsna, whose motions and smiles of love attracted the damsels of Vrajadhama (the gopis). The damsels imitated the characteristic movements of the Lord (after His disappearance from the rasa dance).*

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Bhisma speaks this verse (quoted from Srimad Bhagavatam 1.9.40).

2.5.202

तस् तथैवाहुर् अन्योन्य कौरवेन्द्र-पुर-स्त्रीयः ।
पश्यन्त्यो भगवन्त त गच्छन्त स्व-पुर ततः

tas tathaivāhur anyonyaṁ kauravendra-pura-strīyaḥ |
paśyantyo bhagavantaṁ taṁ gacchantaṁ sva-puraṁ tataḥ

Translation

Seeing the Lord as He was about to go to His own city, Yudhisthira Maharaja's queens said among themselves:

2.5.203

नून व्रत-स्नन-हुतादिनेश्वरः
समर्चितो ह्य् अस्य गृहित-पाणिभिः ।
पिबन्ति यः साख्य-धरामृत मुहुर्
व्रज-स्त्रीयः सम्मुमुहुर् यद्-आशयाः

nūnaṁ vrata-snana-hutādineśvaraḥ
samarcito hy asya gṛhita-pāṇibhiḥ |
pibanti yaḥ sākhya-dharāmṛtaṁ muhur
vraja-strīyaḥ sammumuhur yad-āśayāḥ

Translation

"O friends,, just think of His wives, whose hand He has accepted. How they must have undergone vows, baths, fire sacrifices, and perfect worship of the Lord of the universe to constantly relish now the nectar of His lips (by kissing). The damsels of Vrajabhumi would often faint just by expecting such favours."*

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this verse (quoted from Srimad-Bhagavatam 1.10.28) is their conversation.

2.5.204

श्री-गोप-कुमार उवाच—
एव वदन् स भगवान् परिरब्धवान् मा
प्रेमाब्धि-कम्प-पुलकाश्रु-तरङ्ग-मग्नः ।
दष्ट्वा रदैस् तद्-अनुवर्णन-लोल-जिह्वा
नृत्यन् विचित्रम् अगमाद् विविधाम् अवस्थाम्

śrī-gopa-kumāra uvāca—
evaṁ vadan sa bhagavān parirabdhavān māṁ
premābdhi-kampa-pulakāśru-taraṅga-magnaḥ |
daṣṭvā radais tad-anuvarṇana-lola-jihvāṁ
nṛtyan vicitram agamād vividhām avasthām

Translation

Sri Gopa-kumara said: Speaking these words, Lord Narada embraced me. He was plunged in the waves of the ocean of love, waves that him tremble and shed tears and made the hairs of his body stand erect. Biting his tongue, which yearned to continue describing the gopis, He danced wonderfully and displayed many symptoms of ecstatic love.

2.5.205

क्षणात् स्वस्थ्यम् इवासाद्य दृष्ट्वा मा दीन-मानसम् ।
सान्त्वयन् स्लक्ष्णया वाचा मुनीन्द्रः पुनर् आह सः

kṣaṇāt svasthyam ivāsādya dṛṣṭvā māṁ dīna-mānasam |
sāntvayan slakṣṇayā vācā munīndraḥ punar āha saḥ

Translation

In a moment he became normal again and, seeing me depressed, the best of sages comforted me with affectionate words.

2.5.206

श्री-नारद उवाच—
इद॑ तु वृत्त॑ सर्वत्र गोपनीय॑ सदा सताम् ।
विशेषतो महैश्वर्य- प्राकट्य-भर-भूमिषु

śrī-nārada uvāca—
idaṁ tu vṛttaṁ sarvatra gopanīyaṁ sadā satām |
viśeṣato mahaiśvarya- prākaṭya-bhara-bhūmiṣu

Translation

Sri Narada said: This is a great secret to be concealed in all times and places, and especially to be concealed from the devotees in places where the Lord's great opulences are abundantly manifested.

2.5.207

अतस् तदानी॑ वैकुण्ठे न मया ते प्रकाशितम् ।
पर॑ त्वद्-भाव-माधुर्य- लोलितो'त्रावद॑ कियत्

atas tadānīṁ vaikuṇṭhe na mayā te prakāśitam |
paraṁ tvad-bhāva-mādhurya- lolito'trāvadaṁ kiyat

Translation

That is why I did not reveal this to you in Vaikuntha. Now, inspired by the sweetness of your love and devotion, I have said something about it here.

2.5.208

स्वस्योद्धवस्य ते'प्य् एष कृत्वाह॑ शपथ॑ ब्रुवे ।
दुःसाध्य॑ तत्-पद॑ ह्य् अत्र तत्-साधनम् अपि द्रुवम्

svasyoddhavasya te'py eṣa kṛtvāhaṁ śapathaṁ bruve |
duḥsādhyaṁ tat-padaṁ hy atra tat-sādhanam api druvam

Translation

Before you and before Uddhava, I vow that I speak the truth: In this place one can attain neither Goloka nor the means to attain Goloka.

2.5.209

किन्तूपदेशा॑ हितम् एकम् एत॑
मत्तः शृणु श्री-पुरुषोत्तमाख्यम् ।
क्षेत्र॑ तद् अत्रापि विभात्य् अदूरे
पूर्व॑ त्वया यद् भुवि दृष्टम् अस्ति

kintūpadeśāṁ hitam ekam etaṁ
mattaḥ śṛṇu śrī-puruṣottamākhyam |
kṣetraṁ tad atrāpi vibhāty adūre
pūrvaṁ tvayā yad bhuvi dṛṣṭam asti

Translation

Please hear from me this one instruction: Not far from here a place named Sri Purusottama-ksetra is splendidly manifested. This is the same place you saw before on the earth.

2.5.210

तस्मिन् सुभद्रा-बलराम-सम्युतस्
त॑ वै विनोद॑ पुरुषोत्तमो भजेत् ।
चक्रे स गोवर्धन-वृन्दकाटवी
कालिन्दजा-तीर-भुवि स्वय॑ हि यम्

tasmin subhadrā-balarāma-samyutas
taṁ vai vinodaṁ puruṣottamo bhajet |
cakre sa govardhana-vṛndakāṭavī
kālindajā-tīra-bhuvi svayaṁ hi yam

Translation

There, with Balarama and Subhadra the Lord enjoys many pastimes on Govardhana Hill, in Vrndavana forest, and on the shore of the Yamuna.

2.5.211

सर्वावतारैक-निधान-रूपस्
तत्-तच्-चरित्राणि च सन्तनोति ।
यस्मै च रोचेत यद् अस्य रूप
भक्ताय तस्मै खलु दर्शयेत् तत्

sarvāvatāraika-nidhāna-rūpas
tat-tac-caritrāṇi ca santanoti |
yasmai ca roceta yad asya rūpaṁ
bhaktāya tasmai khalu darśayet tat

Translation

The Lord, in whom all incarnations of God rest, enjoys many pastimes there. To a devotee who finds pleasure in Him, the Lord reveals His own form.

2.5.212

श्री-कृष्ण-देवस्य सदा प्रिय तत्
क्षेत्र यथा श्री-मथुरा तथैव ।
तत्-पारमैश्वर्य-भर-प्रकाश-
लोकानुसारि-व्यवहार-रम्यम्

śrī-kṛṣṇa-devasya sadā priyaṁ tat
kṣetraṁ yathā śrī-mathurā tathaiva |
tat-pāramaiśvarya-bhara-prakāśa-
lokānusāri-vyavahāra-ramyam

Translation

As Sri Mathura is dear to Lord Krsnadeva, so this place is also dear to Him. Although it is very opulent, it is also very beautiful and charming.

2.5.213

गतस् तत्र न सन्तृप्येस् तस्ता दर्शनतो'पि चेत् ।
तदा तत्रानुतिष्ठेस् त्वं निजेष्ट-प्राप्ति-साधनम्

gatas tatra na santṛpyes tastā darśanato'pi cet |
tadā tatrānutiṣṭhes tvaṁ nijeṣṭa-prāpti-sādhanam

Translation

If when you go there your desire is not fulfilled by seeing the Lord there, you will attain there the way to fulfil your desire.

2.5.214

तच् च श्री-बल्लवी-प्राण- नाथ-पाद-सरोजयोः ।
प्रेमैव तद्-व्रज-प्रेम- साजातीयं न चेतरत्

tac ca śrī-ballavī-prāṇa- nātha-pāda-sarojayoḥ |
premaiva tad-vraja-prema- sājātīyaṁ na cetarat

Translation

There, and in no other place, is the way to attain the spontaneous love the people of Vraja feel for the lotus feet of He who is the Lord of the gopis' lives.

2.5.215

निदानं तु परं प्रेम्णां श्री-कृष्ण-करुणा-भरः ।
कस्याप्य् उदेत्य् अकस्माद् वा कस्यचित् साधन-क्रमात्

nidānaṁ tu paraṁ premṇāṁ śrī-kṛṣṇa-karuṇā-bharaḥ |
kasyāpy udety akasmād vā kasyacit sādhana-kramāt

Translation

Sri Krsna's great mercy, which brings that love, comes to some spontaneously and to others as a result of gradual spiritual advancement.

2.5.216

यथोदरान् मीलत्य् अन्न॰ पाक्व॰ वा पाक-साधनम् ।
साधकस्योच्यते शास्त्र- गत्याय॰ साधन-क्रमः

yathodarān mīlaty annaṁ pākvaṁ vā pāka-sādhanam |
sādhakasyocyate śāstra- gatyāyaṁ sādhana-kramaḥ

Translation

From a generous donor one may receive either cooked food or ingredients to prepare cooked food. In this way the scriptures describe the ways to quickly or gradually attain (the Lord's mercy).

2.5.217

तत् तु लौकिक-सद्-बन्धु- बुद्ध्या प्रेम भयादि-जम् ।
विघ्न॰ निरस्य तद् गोप- गोपी-दास्येप्सयार्जयेत्

tat tu laukika-sad-bandhu- buddhyā prema bhayādi-jam |
vighnaṁ nirasya tad gopa- gopī-dāsyepsayārjayet

Translation

Thinking the Lord one's own friend or relative as one has a friend or relative in the material world, and yearning to serve the gopas and gopis, one should reject awe and reverence and all other impediments and strive to attain that pure love.

2.5.218

तद् धि तत्-तद्-व्रज-क्रीडा- ध्यान-गान-प्रधानया ।
भक्त्या सम्पद्यते प्रेष्ठ- नाम-सङ्कीर्तनोज्ज्वलम्

tad dhi tat-tad-vraja-krīḍā- dhyāna-gāna-pradhānayā |
bhaktyā sampadyate preṣṭha- nāma-saṅkīrtanojjvalam

Translation

By engaging in devotional service that largely consists of singing about and meditating on the Lord's Vraja pastimes, one attains that love, which is glorious with the chanting of the dearmost Lord's holy names.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that there are nine methods of devotional service, of which two important activities are mentioned here.

2.5.219

तद् एक-रस-लोकस्य सङ्गे'भिव्यक्तता स्वतः ।
प्रजास्यद् अपि तद् वस्तु गोपनीय प्रयत्नतः

tad eka-rasa-lokasya saṅge'bhivyaktatāṁ svataḥ |
prajāsyad api tad vastu gopanīyaṁ prayatnataḥ

Translation

In the association of a devotee who relishes the nectar of it, that love appears of its own accord. Still, it should be carefully concealed.

2.5.220

तद् वै तस्य प्रिय-क्रीडा- वन-भूमौ सदा रहः ।
निवस स् तनुयाद् एव सम्पद्येताचिराद् ध्रुवम्

tad vai tasya priya-krīḍā- vana-bhūmau sadā rahaḥ |
nivasaṁs tanuyād evaṁ sampadyetācirād dhruvam

Translation

As one lives alone in the Lord's dear pastime-forest, one's love becomes manifest and grows to become very strong.

2.5.221

तत् कर्म-ज्ञान-योगादि- साधनाद् दूरतः स्थितम् ।
सर्वत्र नैरपेक्ष्येन भूषित दैन्य-मूलकम्

tat karma-jñāna-yogādi- sādhanād dūrataḥ sthitam |
sarvatra nairapekṣyena bhūṣitaṁ dainya-mūlakam

Translation

That love is far from fruitive pious work, philosophical speculation, yoga and other spiritual practices. It is decorated with independence from them. It is the root of humbleness.

2.5.222

येनासाधरणाशक्ता- धम-बुद्धिः सदात्मनि ।
सर्वोत्कर्षान्विते'पि स्याद् बुद्धैस् तद् दैन्यम् इष्यते

yenāsādharaṇāśaktā- dhama-buddhiḥ sadātmani |
sarvotkarṣānvite'pi syād buddhais tad dainyam iṣyate

Translation

Even if one is very exalted, he should be humble and think himself very incompetent and lowly.

2.5.223

यया वाचेहया दैन्य मत्या च स्थैर्यम् एति तत् ।
त यत्नेन भजेद् विद्वा स् तद्-विरुद्धानि वर्जयेत्

yayā vācehayā dainyaṁ matyā ca sthairyam eti tat |
taṁ yatnena bhajed vidvāṁs tad-viruddhāni varjayet

Translation

A wise man should try to be humble in his words,, deeds, and thoughts. He should shun the opposite of humbleness.

2.5.224

दैन्यꣳ तु परमꣳ प्रेम्णः परिपाकेन जन्यते ।
तासाꣳ गोकुल-नारीणाम् इव कृष्ण-वियोगतः

dainyaṁ tu paramaṁ premṇaḥ paripākena janyate |
tāsāṁ gokula-nārīṇām iva kṛṣṇa-viyogataḥ

Translation

Humbleness comes from advancement in love for Krsna (as is seen in the example of) the women of Gokula when they were separated from Krsna.

2.5.225

परिपाकेन दैन्यस्य प्रेमाजस्रꣳ वितन्यते ।
परस्परꣳ तयोर् इत्थꣳ कार्य-कारणतेक्ष्यते

paripākena dainyasya premājasraṁ vitanyate |
parasparaṁ tayor itthaṁ kārya-kāraṇatekṣyate

Translation

Mature humbleness brings love for Krsna. It is seen that the two are in a relationship of cause and effect.

2.5.226

भ्रातः प्रेम्णः स्वरूपꣳ यत् तद् धि जानन्ति तद्-विदः ।
यस्य चित्तार्द्रता-जातꣳ बाह्यꣳ कम्पादि-लक्षणम्

bhrātaḥ premṇaḥ svarūpaṁ yat tad dhi jānanti tad-vidaḥ |
yasya cittārdratā-jātaṁ bāhyaṁ kampādi-lakṣaṇam

Translation

O brother, the wise know that the nature of this love is characterised inside the heart by melting and outside the heart by trembling and a host of other symptoms.

2.5.227

दावानलार्चिर् यमुनामृत भवेत्
तथा तद् अप्य् अग्नि-शिखेव यद्वतम् ।
विष च पीयूषम् अहो सुधा विष
मृतिः सुख जीवानम् अर्ति-वैभवम्

dāvānalārcir yamunāmṛtaṁ bhavet
tathā tad apy agni-śikheva yadvatam |
viṣaṁ ca pīyūṣam aho sudhā viṣaṁ
mṛtiḥ sukhaṁ jīvānam arti-vaibhavam

Translation

(In this love) a fire's flames become the Yamuna's nectar and the Yamuna's nectar becomes a fire's flames. Poison becomes nectar and nectar becomes poison. Death becomes happiness and life becomes torture.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is the condition of a devotee separated from Krsna.

2.5.228

यतो विवेक्तु न हि शक्यते'द्ध
भेदः स सम्भोग-वियोगयोर् यः ।
तथेदम् आनन्द-भरात्मक वा-
थवा महा-शोक-मया हि वस्तु

yato vivektuṁ na hi śakyate'ddha
bhedaḥ sa sambhoga-viyogayor yaḥ |
tathedam ānanda-bharātmakaṁ vā-
thavā mahā-śoka-mayāṁ hi vastu

Translation

It is not possible to distinguish between separation (from Krsna) and the happiness of enjoying (with Him) or (to distinguish which is full of bliss and which is full of grief).

Dig-darśinī commentary

Srila Sanatana Gosvami explains that even when the devotees are enjoying in the Lord's association they feel the unhappiness of being separated from Him. This is described at the end of the Tenth Canto in the account of the queens' water-pastimes with the Lord. Also, in either meeting or separation, intense love for Krsna brings an intense bliss. Therefore it is not possible to clearly determine what is bliss and what is torment in these pastimes.

2.5.229

भवन्ति सम्पत्त्य्-उदयेन यस्य
सदा महोन्मत्त-विचेष्टितानि ।
न यद् विना सञ्जनयेत् सुख॰ सा
नव-प्रकारापि मुकुन्द-भक्तिः

bhavanti sampatty-udayena yasya
sadā mahonmatta-viceṣṭitāni |
na yad vinā sañjanayet sukhaṁ sā
nava-prakārāpi mukunda-bhaktiḥ

Translation

Gaining the wealth of that love, one again and again acts as a madman. Without that love the nine methods of devotional service to Lord Mukunda bring no happiness.

2.5.230

यथा हि शाको लवण॰ विनैव
क्षुध॰ विना भोग्य-चयो यथा च ।
विनार्थ-बोधाद् इव शास्त्र-पाठः
फल॰ विनाराम-गणो यथैव

yathā hi śāko lavaṇaṁ vinaiva
kṣudhaṁ vinā bhogya-cayo yathā ca |
vinārtha-bodhād iva śāstra-pāṭhaḥ
phalaṁ vinārāma-gaṇo yathaiva

Translation

The become like vegetables without salt, a feast without hunger, scripture-study without understanding, or orchards without fruit.

2.5.231

समान्यतः किञ्चिद् इद मयोक्त
वक्तु विशेषेन न शक्यते तत् ।
प्रेमा तु कृष्णे व्रज-योषिता यस्
तत्-तत्त्वम् आख्यातुम् अल कथ स्याम्

samānyataḥ kiñcid idaṁ mayoktaṁ
vaktuṁ viśeṣena na śakyate tat |
premā tu kṛṣṇe vraja-yoṣitāṁ yas
tat-tattvam ākhyātum alaṁ kathaṁ syām

Translation

In a general way I have said something about this love. I do not have the power to describe it in detail. How can I say much about the love the women of Vraja feel for Krsna?

2.5.232

कृष्णे गते मधु-पुरी बत बल्लवीना
भावे'भवत् सपदि यो लय-वह्नि-तीव्रः ।
प्रेमास्य हेतुर् उत तत्त्वम् इद हि तस्य
मा तद्-विशेषाम् अपर बत बोद्धुम् इच्छ

kṛṣṇe gate madhu-purīṁ bata ballavīnāṁ
bhāve'bhavat sapadi yo laya-vahni-tīvraḥ |
premāsya hetur uta tattvam idaṁ hi tasya
mā tad-viśeṣām aparaṁ bata boddhum iccha

Translation

When Krsna went to Mathura City, the gopis thought they were burning in the fires of cosmic devastation. Please,, don't try to understand (from me) anything more about the cause or nature of their love.

2.5.233

सा राधिका भगवती क्वचिद् ईक्ष्यते चेत्
प्रेमा तदानुभवम् र्च्छति मूर्तिमान् सः ।
शक्येत चेद् गदितुम् एष तया तदैव
श्रूयेत तत्त्वम् इह चेद् भवति स्व-शक्तिः

sā rādhikā bhagavatī kvacid īkṣyate cet
premā tadānubhavam rcchati mūrtimān saḥ |
śakyeta ced gaditum eṣa tayā tadaiva
śrūyeta tattvam iha ced bhavati sva-śaktiḥ

Translation

If somehow Sri Radhika is seen, then the form of that love may be understood. If one is empowered by Her, he can describe it. If you are able to understand it, you can hear of it from him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that a person who is able to describe that love will be at every moment so overwhelmed with ecstatic joy, lamentation, madness, and other ecstatic symptoms that he will not be able to describe it to any listener. Therefore only Goddess Radhika can describe that love.

2.5.234

चेत् कृष्णचन्द्रस्य महावतारस्
तादृग्-निज-प्रेम-वितान-कारी ।
स्याद् वा कदाचिद् यदि राधिकायाः
प्रेमानुभूति तद् उपैत्य् अथापि

cet kṛṣṇacandrasya mahāvatāras
tādṛg-nija-prema-vitāna-kārī |
syād vā kadācid yadi rādhikāyāḥ
premānubhūtiṁ tad upaity athāpi

Translation

If Krsnacandra incarnates to reveal that love, or if Radhika incarnates, then one may understand it.

2.5.235

तद् गच्छ शीघ्रꣳ तत् क्षेत्रꣳ माथुरꣳ व्रजभू-भव ।
निजार्थि-सिद्धये त्वꣳ हि न मादृक् तद्-दयालयः

tad gaccha śīghraṁ tat kṣetraṁ māthuraṁ vrajabhū-bhava |
nijārthi-siddhaye tvaṁ hi na mādṛk tad-dayālayaḥ

Translation

O you who were born in Vraja, to attain your desire you should go to the province of Mathura at once. You are not like me. You are the object of His mercy.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the province of Mathura here is Purusottama-ksetra. The last sentence here means that Gopa-kumara received the mercy of the Lord of Goloka.

2.5.236

श्रीमद्-उद्धव उवाच—
क्षेत्रꣳ यथा तत् पुरुषोत्तमꣳ प्रभोः
प्रियꣳ तथैतत् पुरम् अप्य् अदो यथा ।
परेशतालौकिकतोचितेहितैर्
विभूषितꣳ तस्य तथेदम् अप्य् ऋतम्

śrīmad-uddhava uvāca—
kṣetraṁ yathā tat puruṣottamaṁ prabhoḥ
priyaṁ tathaitat puram apy ado yathā |
pareśatālaukikatocitehitair
vibhūṣitaṁ tasya tathedam apy ṛtam

Translation

Srimad Uddhava said: As Purusottama-ksetra is dear to the Lord, so is Dvaraka City dear. As it is decorated with great opulences and appropriate pastimes, so is Dvaraka.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that as a great devotee of Lord Dvarakanatha, Uddhava could not tolerate the suggestion that Dvaraka might be inferior in any way.

2.5.237

श्री-देवकी-नन्दन एष नः प्रभुस्
तद्-रूप-धारी पुरुषोत्तमे स्वयम् ।
स्थैर्य भजन् क्रीडति तन्-निवासिना
तत्-प्रेम-पूरार्द्र-हृद सदा मुदे

śrī-devakī-nandana eṣa naḥ prabhus
tad-rūpa-dhārī puruṣottame svayam |
sthairyaṁ bhajan krīḍati tan-nivāsināṁ
tat-prema-pūrārdra-hṛdaṁ sadā mude

Translation

Our Lord, the son of Devaki,, manifests His own form at Purusottama-ksetra. Standing motionless, He enjoys pastimes for the pleasure of the people there whose hearts are flooded with love for Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the motionless form of the Lord here is daru-brahma Lord Jagannatha.

2.5.238

यत् तत्र स सिद्धयति वस्त्व् इहापि
सम्पद्यते तत् किल नास्ति भेदः ।
किन्त्व् अस्य तत्र व्रज-भू-चरित्र-
दृष्टि-श्रुतिभ्या भविता स शोकः

yat tatra saṁsiddhyati vastv ihāpi
sampadyate tat kila nāsti bhedaḥ |
kintv asya tatra vraja-bhū-caritra-
dṛṣṭi-śrutibhyāṁ bhavitā sa śokaḥ

Translation

Here one attains the same perfection one obtains there. There is no difference. However, by seeing and hearing of the Lord's Vraja-pastimes he will become unhappy there.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that in Purusottama-ksetra Gopa-kumara will see pictures and plays of the Lord's Vraja-pastimes and hear songs and other descriptions of those pastimes. Yearning to attain the Lord of Vraja, he will become unhappy.

2.5.239

तस्मिन् जगन्नाथ-मुखाब्ज-दर्शनान्
महा-प्रसादावलि-लाभतः सदा ।
यत्रोत्सवौघानुभवाद् अपि क्षुरत्य्
उल्लास एवात्मनि नैव दीनता

tasmin jagannātha-mukhābja-darśanān
mahā-prasādāvali-lābhataḥ sadā |
yatrotsavaughānubhavād api kṣuraty
ullāsa evātmani naiva dīnatā

Translation

Also,, there, by seeing the Lord Jagannatha's lotus face, by obtaining maha-prasadam again and again, and by seeing many festivals, he will become blissful and he will not be humble at heart.

2.5.240

त विनोदेति न प्रेमा गोलोक-प्रापक हि यत् ।
न च तल्-लोक-लाभेन विनास्य स्वास्थ्यम् उद्भवेत्

taṁ vinodeti na premā goloka-prāpakaṁ hi yat |
na ca tal-loka-lābhena vināsya svāsthyam udbhavet

Translation

Without humbleness he will not attain the pure love that brings one to Goloka, and without attaining Goloka he will not be happy.

2.5.241

पुनस् ततो'सौ पर-दुःख-कातरः
प्रहेष्यति श्री-पुरुषोत्तमस् त्व् इमम् ।
स्व-गोकुले श्री-मथुरा-विभूषणे
तद् एष तत्रैव कथ न चल्यते

punas tato'sau para-duḥkha-kātaraḥ
praheṣyati śrī-puruṣottamas tv imam |
sva-gokule śrī-mathurā-vibhūṣaṇe
tad eṣa tatraiva kathaṁ na calyate

Translation

Lord Jagannatha, who is unhappy to see others suffer, will only send him to His Gokula, the ornament of Mathura. Why not send him to Gokula directly?

2.5.242

तत्रैवोत्पद्यते दैन्य तत्-प्रेमापि सदा सताम् ।
तत्-तच्-छून्यम् इवारण्य- सरिद्-गिर्य्-आदि पश्यताम्

tatraivotpadyate dainyaṁ tat-premāpi sadā satām |
tat-tac-chūnyam ivāraṇya- sarid-giry-ādi paśyatām

Translation

There he will see the forests, rivers, hills and everything else are all void and desolate (without Krsna). He will become humble and he will feel the pure love felt by the great devotees.

2.5.243

सदा हा-हा-रवाक्रान्त- वदनानाꣳ तथा हृदि ।
महा-सन्ताप-दग्धानाꣳ स्व-प्रियꣳ परिमृग्यताम्

sadā hā-hā-ravākrānta- vadanānāṁ tathā hṛdi |
mahā-santāpa-dagdhānāṁ sva-priyaṁ parimṛgyatām

Translation

There he will search for the person loved by the great souls whose voices are filled with calls of "Alas! Alas!" and whose hearts are burned by great sufferings.

2.5.244

श्री-गोप-कुमार उवाच—
मन्त्रि-प्रवर-वाक्यꣳ तत् स्व-हृद्यꣳ न्याय-बृꣳहितम् ।
निशम्य नितराꣳ प्रीतो भगवान् नारदो'ब्रवीत्

śrī-gopa-kumāra uvāca—
mantri-pravara-vākyaṁ tat sva-hṛdyaṁ nyāya-bṛṁhitam |
niśamya nitarāṁ prīto bhagavān nārado'bravīt

Translation

Sri Gopa-kumara said: Hearing these eloquent and logical words of Uddhava, the best of counsellors, Lord Narada became pleased and spoke.

2.5.245

श्री-नारद उवाच—
सत्यम् उद्धव तद्-भूमि- लोकेषु प्रीतिमान् असि ।
वादस्यास्विष्ट-सिद्ध्य्-अर्थम् अत्थ मन्त्रम् इमꣳ हितम्

śrī-nārada uvāca—
satyam uddhava tad-bhūmi- lokeṣu prītimān asi |
vādasyāsviṣṭa-siddhy-artham attha mantram imaṁ hitam

Translation

Sri Narada said: O Uddhava, you love the people of that land. You have spoken good advice for him to attain his desire.

2.5.246

तस्य व्रज-भुवि वेत्ति भवान् एव महिष्ठताम् ।
निजेष्ट-दैवता कृष्णा त्यक्त्वा यत्रावसच् चिरम्

tasya vraja-bhuvi vetti bhavān eva mahiṣṭhatām |
nijeṣṭa-daivatāṁ kṛṣṇaṁ tyaktvā yatrāvasac ciram

Translation

You know the glory of the land of Vraja, You left your worshipable Lord, Sri Krsna, to go there, and you stayed there for a long time.

2.5.247

श्री-गोप-कुमार उवाच—
परितः पुनर् आलोक्य लक्षणानि शुभानि सः ।
हृष्टो माम् आह सर्व-ज्ञो नारदो वैष्णव-प्रियः

śrī-gopa-kumāra uvāca—
paritaḥ punar ālokya lakṣaṇāni śubhāni saḥ |
hṛṣṭo māṁ āha sarva-jño nārado vaiṣṇava-priyaḥ

Translation

Looking in all directions and seeing that all the signs were auspicious, all-knowing Narada, who is dear to the devotees became happy and spoke to me.

2.5.248

श्री-नारद उवाच—
व्रज-वीर-प्रिय श्रीमन् स्वार्थ विद्ध्य् आशु साधितम् ।
एतच् चास्ति महा-भाग पुरैवानुमित मया

śrī-nārada uvāca—
vraja-vīra-priya śrīman svārthaṁ viddhy āśu sādhitam |
etac cāsti mahā-bhāga puraivānumitaṁ mayā

Translation

O glorious one dear to Vraja's hero, know that your desire will soon be fulfilled. O very fortunate one, I knew this all along.

2.5.249

श्री-वैकुण्ठे'तुल-सुख-भर-प्रान्त-सीमास्पदे'स्या
योध्या-पुर्या तद्-अधिकतरे द्वारकाख्ये पुरे'स्मिन् ।
आयातस्यापि तव वलते दुर्घट चित्त-दुःख
स्वर्गादौ च प्रभु-वर-पदाब्जेक्षणेनाप्य् अबोधः

śrī-vaikuṇṭhe'tula-sukha-bhara-prānta-sīmāspade'syā
yodhyā-puryāṁ tad-adhikatare dvārakākhye pure'smin |
āyātasyāpi tava valate durghaṭaṁ citta-duḥkhaṁ
svargādau ca prabhu-vara-padābjekṣaṇenāpy abodhaḥ

Translation

In beautiful Vaikuntha, which is full of the greatest bliss, in Ayodhya City, where the bliss is even greater, and even in this Dvaraka City, your heart became unhappy. In Svargaloka and the other planets, even when you could see the Lord's lotus feet, you could find no happiness.

2.5.250

तच् चामु च स्व-दयित-वर-स्वामि-पादारविन्द-
द्वन्द्वे दृश्ये प्रणय-पटली-वर्धनायैव मन्ये ।
अस्मिल् लोके कथम् इतरथा सम्भवेद् दुःख-हेतुस्
तस्मिस् तस्मिन्न् अपि मति-पदे तत्र तत्राज्ञता वा

tac cāmuṁ ca sva-dayita-vara-svāmi-pādāravinda-
dvandve dṛśye praṇaya-paṭalī-vardhanāyaiva manye |
asmiṁl loke katham itarathā sambhaved duḥkha-hetus
tasmiṁs tasminn api mati-pade tatra tatrājñatā vā

Translation

I think this unhappiness was only to increase your love for the beautiful lotus feet of your beloved Lord. If it were not so, then why would you be unhappy in this place or unaware of the happinesses in the other places?

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the beloved Lord here is Sri Madana-Gopala.

2.5.251

यया हृत्-क्षोभ-राहित्यान् महा-कौतुकतो'पि ते ।
वृत्तꣳ भाव-विशेषेन तत्-तल्-लोके'च्युतेक्षणꣳ

yayā hṛt-kṣobha-rāhityān mahā-kautukato'pi te |
vṛttaṁ bhāva-viśeṣena tat-tal-loke'cyutekṣaṇaṁ

Translation

Because of this unawareness, because your heart was calm and untroubled, because you were very curious, and because your love was very great, you could not find any happiness in these worlds, even when there you could see the infallible Lord.

2.5.252

तद् गच्छतु भवान् शीघ्रꣳ स्व-दिर्घाभिष्ट-सिद्धये ।
माथुरीꣳ व्रजभूमिꣳ ताꣳ धरा-श्री-कीर्ति-वर्धनीम्

tad gacchatu bhavān śīghraṁ sva-dirghābhiṣṭa-siddhaye |
māthurīṁ vrajabhūmiṁ tāṁ dharā-śrī-kīrti-vardhanīm

Translation

Therefore, to attain your long-cherished desire, you should go at once to Mathura-Vrajabhumi, which makes the earth beautiful and glorious.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Vrndavana's making the earth beautiful and glorious is described in Srimad-Bhagavatam 10.21.10.

2.5.253

तत्रैव साधनꣳ सत्यꣳ साधु सम्पद्यते'चिरात् ।
वैकुण्ठोपरि विभ्राजच् छ्रीमद्-गोलोक-यापकम्

tatraiva sādhanaṁ satyaṁ sādhu sampadyate'cirāt |
vaikuṇṭhopari vibhrājac chrīmad-goloka-yāpakam

Translation

There you should at once engage in spiritual activities, and that will bring you to beautiful Goloka above the Vaikuntha worlds.

2.5.254

श्री-गोप-कुमार उवाच—
तस्य वाक्-सुधया प्रीतस् तत्राह गन्तुम् उत्सुकः ।
अन्तर्-भगवद्-आज्ञार्थी स लक्ष्योक्तो महात्मना

śrī-gopa-kumāra uvāca—
tasya vāk-sudhayā prītas tatrāhaṁ gantum utsukaḥ |
antar-bhagavad-ājñārthī saṁlakṣyokto mahātmanā

Translation

Sri Gopa-kumara said: Pleased by the nectar of his words, I was eager to go, but I wished first to get the Lord's permission. The great soul Uddhava noticed this.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord here is the king of Dvaraka.

2.5.255

श्रीमद्-उद्धव उवाच—
तदैव यादवेन्द्राज्ञा- पेक्ष्या स्याद् यदि गम्यते ।
कुत्रापि भवतान्यत्र सा भूर् ह्य् अस्य महा-प्रिया

śrīmad-uddhava uvāca—
tadaiva yādavendrājñā- pekṣyā syād yadi gamyate |
kutrāpi bhavatānyatra sā bhūr hy asya mahā-priyā

Translation

Sriman Uddhava said: If you go to any other place,, you should first have permission from the king of the Yadavas, but this one place s very dear to Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the word "very dear" here means "more dear even then Dvaraka".

2.5.256

न साक्षात् सेवया तस्य या प्रीतिर् इह जायते ।
तद्-व्रज-स्थान-वासेन सा हि सम्पद्यते दृढा

na sākṣāt sevayā tasya yā prītir iha jāyate |
tad-vraja-sthāna-vāsena sā hi sampadyate dṛḍhā

Translation

By residing in Vraja one attains a love much greater than what one attains even by directly serving the Lord.

2.5.257

अत एवोषितꣳ तस्याꣳ व्रजभूमौ चिरꣳ मया ।
तत्रत्य-तत्-प्रिय-प्राणि-वर्गस्याश्वासन-च्छलात्

ata evoṣitaṁ tasyāṁ vrajabhūmau ciraṁ mayā |
tatratya-tat-priya-prāṇi-vargasyāśvāsana-cchalāt

Translation

That is why, on the pretext of comforting the devotees for whom the Lord is more dear than life, I stayed in Vrajabhumi for a long time.

2.5.258

मन्ये मद्-ईश्वरो'वेत्य काममꣳ एतꣳ तवोत्कटम् ।
ताꣳ नेष्यत्य् एष भूमिꣳ त्वाꣳ स्वयꣳ स्वस्य प्रियाꣳ प्रियम्

manye mad-īśvaro'vetya kāmam etaṁ tavotkaṭam |
tāṁ neṣyaty eṣa bhūmiṁ tvāṁ svayaṁ svasya priyāṁ priyam

Translation

I think when He knows of your strong desire my master will personally lead you, a person He loves, to that land He also loves.

2.5.259

श्री-गोप-कुमार उवाच—

तद्-वाग्-अमृत-पानेन परमानन्द-पूरितः ।

गतो मोहम् इवामुत्र क्षण दृष्टी न्यमीलयम्

śrī-gopa-kumāra uvāca—
tad-vāg-amṛta-pānena paramānanda-pūritaḥ |
gato moham ivāmutra kṣaṇaṁ dṛṣṭī nyamīlayam

Translation

Drinking the nectar of his words, I became flooded with great bliss. I fainted and for a moment I closed my eyes.

2.5.260

केनचिन् नीयमानो'स्मि कुत्रापीति वितर्कयन् ।

दृशाव् उन्मील्य पश्यामि कुञ्जे'स्मिन्न् अस्मि सङ्गतः

kenacin nīyamāno'smi kutrāpīti vitarkayan |
dṛśāv unmīlya paśyāmi kuñje'sminn asmi saṅgataḥ

Translation

I could guess that someone was taking me somewhere. When I opened my eyes I saw that I had come to this forest grove.

PART TWO · GOLOKA-MĀHĀTMYA

Chapter 6

Abhīṣṭa-lābha — Attaining the Heart's Desire

354 aligned entries · 380 numbered verses

2.6.1

श्री-गोप-कुमार उवाच—
ताꣳ नारदीयाम् अनुसृत्य शिक्षाꣳ
श्री-कृष्ण-नामानि निज-प्रियाणि ।
सङ्कीर्तयन् सुस्वरम् अत्र लीलास्
तस्य प्रगायन्न् अनुचिन्तयꣳश् च

śrī-gopa-kumāra uvāca—
tāṁ nāradīyām anusṛtya śikṣāṁ
śrī-kṛṣṇa-nāmāni nija-priyāṇi |
saṅkīrtayan susvaram atra līlās
tasya pragāyann anucintayaṁś ca

Translation

Sri Gopa-kumara said: Following Narada's instruction, in a sweet voice I chanted Lord Krsna's dear holy names and I sang of and meditated on His pastimes here.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that "here" means "in Vrndavana".

2.6.2

तादीय-लीला-स्थल-जातम् एतद्
विलोकयन् भाव-दशे गतो ये ।
तयोः स्व-चित्ते करणेन लज्जे
कथꣳ परस्मिन्न् कथयान्य् अहꣳ ते

tādīya-līlā-sthala-jātam etad
vilokayan bhāva-daśe gato ye |
tayoḥ sva-citte karaṇena lajje
kathaṁ parasminn kathayāny ahaṁ te

Translation

When I saw the places of the Lord's pastimes my heart became filled with love and my body displayed the symptoms of ecstasy. In my heart I am embarrassed. How can I tell this to others?

2.6.3

सदा महार्त्या करुणा-स्वरै रुदन्
नयामि रात्रीर् दिवसाꣳश् च कातरः ।
न वेद्मि यद् यत् सुचिराद् अनुष्ठितꣳ
सुखाय वा तत् तद् उताति-सिन्धवे

sadā mahārtyā karuṇā-svarai rudan
nayāmi rātrīr divasāṁś ca kātaraḥ |
na vedmi yad yat sucirād anuṣṭhitaṁ
sukhāya vā tat tad utāti-sindhave

Translation

Tormented, I passed my days and nights pitiably crying in pain. Soon I did not know whether I was filled with bliss or drowning in an ocean of pain.

2.6.4

कथञ्चिद् अप्य् अकलयामि नैतद्
किम् एष दावाग्नि-शिखान्तरे'हम् ।
वसामि किꣳ वा परमामृताच्छ-
सुशीतल-श्री-यमुना-जलान्तः

kathañcid apy akalayāmi naitad
kim eṣa dāvāgni-śikhāntare'ham |
vasāmi kiṁ vā paramāmṛtāccha-
suśītala-śrī-yamunā-jalāntaḥ

Translation

I did not know whether I was in the flames of a forest fire or in the cooling nectar waters of Sri Yamuna.

2.6.5

कदाचिद् एवꣳ किल निश्चिनोम्य् अहꣳ
शठस्य हस्ते पतितो'स्मि कस्यचित् ।
सदा न्यमज्जꣳ बहु-दुःख-सागरे
सुखस्य गन्धो'पि न māꣳ स्पृशेत् क्वचित्

kadācid evaṁ kila niścinomy ahaṁ
śaṭhasya haste patito'smi kasyacit |
sadā nyamajjaṁ bahu-duḥkha-sāgare
sukhasya gandho'pi na māṁ spṛśet kvacit

Translation

Sometimes I thought I must have fallen into the hand of a demon. I was always drowning in an ocean of pain. Even the slightest fragrance of happiness would not touch me.

2.6.6

इत्थꣳ वसन् निकुञ्जे'स्मिन् वृन्दावन-विभूषणे ।
एकदा रोदनाम्भोधौ निमग्नो मोहम् अव्रजम्

itthaṁ vasan nikuñje'smin vṛndāvana-vibhūṣaṇe |
ekadā rodanāmbhodhau nimagno moham avrajam

Translation

Thus I lived in this grove that decorated Vrndavana forest. One day, as I was drowning in an ocean of weeping, I fainted.

2.6.7-8

दयालु-चूडामणिनामुनैव
स्वय समागत्य कराम्बुजेन ।
व शी-रतेनामृत-शीतलेन
मद्-गात्रतो मर्जयता रज सि

नीतो'स्मि सञ्चल्य मुहुः स-लीला
स ज्ञा महा-धूर्त-वरेण यत्नात् ।
नासाग्र-विष्टैर् अपूर्वानुभूतैर्
आपूर्य सौरभ्य-भरैः स्वकीयैः

dayālu-cūḍāmaṇināmunaiva
svayaṁ samāgatya karāmbujena |
vaṁśī-ratenāmṛta-śītalena
mad-gātrato marjayatā rajaṁsi

nīto'smi sañcalya muhuḥ sa-līlāṁ
saṁjñāṁ mahā-dhūrta-vareṇa yatnāt |
nāsāgra-viṣṭair apūrvānubhūtair
āpūrya saurabhya-bharaiḥ svakīyaiḥ

Translation

Then I met the crown jewel of all merciful persons. With a hand holding a flute He wiped the dust from my limbs. Again and again this most wise person playfully shook me. He flooded my nostrils with His unprecedented sweet fragrance.

2.6.9

तादीय-वक्त्राब्जम् अथावलोक्य
स-सम्भ्रम सत्वरम् उत्थितो'हम् ।
अमु विधर्तु वर-पीत-वस्त्रे
समुद्यतो हर्ष-भराचितात्मा

tādīya-vaktrābjam athāvalokya
sa-sambhramaṁ satvaram utthito'ham |
amuṁ vidhartuṁ vara-pīta-vastre
samudyato harṣa-bharācitātmā

Translation

I reverently gazed at His lotus face. I quickly got up. My heart filled with joy, I tried to touch His exquisite yellow garment.

2.6.10

स नागरेन्द्रो'पससार पृष्ठतो
निनादय॑स् ता॑ मुरली॑ स्व-लीलया ।
अभूच् च कुञ्जान्तरितः सपद्य् असौ
मया न लब्धो बत धावताप्य् अलम्

sa nāgarendro'pasasāra pṛṣṭhato
ninādayaṁs tāṁ muralīṁ sva-līlayā |
abhūc ca kuñjāntaritaḥ sapady asau
mayā na labdho bata dhāvatāpy alam

Translation

Making playful melodies on His flute, that best of heroes moved behind me and then fled into the forest. I ran after Him, but I could not catch Him.

2.6.11

अन्तर्हित॑ त॑ त्व् अविलोक्य मूर्च्छा॑
प्राप्तो'पत॑ श्री-यमुना-प्रवाहे ।
एतस्य वेगेन समुह्यमानो
लब्ध्वेव स॑ज्ञाम् व्यकिर॑ स्व-दृष्टी

antarhitaṁ taṁ tv avilokya mūrcchāṁ
prāpto'pataṁ śrī-yamunā-pravāhe |
etasya vegena samuhyamāno
labdhveva saṁjñām vyakiraṁ sva-dṛṣṭī

Translation

He disappeared. Not seeing Him, I fainted and fell into the current of the Yamuna. As I was carried along I became unconscious and I opened my eyes.

2.6.12

पश्याम्य् अतिक्रान्त-मनो-जवेन
यानेन केनापि महोर्ध्वगेन ।
केनापि मार्गेण महाद्भुतेन
दोषान्तरे कुत्रचिद् आगतो'स्मि

paśyāmy atikrānta-mano-javena
yānena kenāpi mahordhvagena |
kenāpi mārgeṇa mahādbhutena
doṣāntare kutracid āgato'smi

Translation

I saw that, carried by a vehicle rising faster than the mind and travelling along a very wonderful path, I had arrived at a very splendid, flawless place.

2.6.13

चित्तं समाधाय मृषामि यावद्
वैकुण्ठ--लोकं तम् इतो'स्मि तावत् ।
तं विस्मितो वीक्ष्य वहन् प्रहर्षं पश्यन्न् अयोध्यादिकम् अत्यगं तत्

cittaṁ samādhāya mṛṣāmi yāvad
vaikuṇṭha--lokaṁ tam ito'smi tāvat |
taṁ vismito vīkṣya vahan praharṣaṁ paśyann ayodhyādikam atyagaṁ tat

Translation

Collecting my thoughts, I happily saw Vaikunthaloka, within where were Ayodhya and many other places, and I became filled with wonder. Then, carried along, I left them all behind.

2.6.14

श्री-गोलोक तं चिराशावलम्बं प्राप्तो भान्तं सर्व-लोकोपरिष्टात् ।
अन्ते श्रीमन्-माथुरे मण्डले'स्मिन् यादृक् सर्वं तत्र वै तादृग् एव

śrī-golokaṁ taṁ cirāśāvalambaṁ prāpto bhāntaṁ sarva-lokopariṣṭāt |
ante śrīman-māthure maṇḍale'smin yādṛk sarvaṁ tatra vai tādṛg eva

Translation

Then I came to effulgent Goloka, which was above all the worlds, and which I had long desired. Here was the circle of Mathura. Everything was as it had been on the earth.

2.6.15

तस्मिन् श्री-मथुरा-रूपे गत्वा मधु-पुरीम् अहम् ।
अत्रत्याम् इव तां दृष्ट्वा विस्मयं हर्षम् अप्य् अगम्

tasmin śrī-mathurā-rūpe gatvā madhu-purīm aham |
atratyām iva tāṁ dṛṣṭvā vismayaṁ harṣam apy agam

Translation

In the circle of Mathura I went to Mathura City. Gazing at it I became filled with joy and wonder.

2.6.16

तस्याम् अशृणसं चेदं निगृह्य पितरं स्वयम् ।
देवकीं वसुदेवं च कंसो राज्यं करोति सः

tasyām aśṛṇasaṁ cedaṁ nigṛhya pitaraṁ svayam |
devakīṁ vasudevaṁ ca kaṁso rājyaṁ karoti saḥ

Translation

There I heard that, imprisoning Devaki, Vasudeva, and his own father, Kamsa had usurped the kingdom.

2.6.17

तस्य प्रिय-सुरामित्र- परिवारस्य शङ्कया ।
नोत्सहन्ते यथा-कामं विहर्तुं यादवाः सुखम्

tasya priya-surāmitra- parivārasya śaṅkayā |
notsahante yathā-kāmaṁ vihartuṁ yādavāḥ sukham

Translation

Afraid of the demons, the Yadavas could not be happy or act as they wished.

2.6.18

तस्माद् बहु-विधां बाधां अपि विन्दन्ति ते'निशम् ।
कुत्राप्य् अपसृताः केचित् सन्ति के'पि तम् आश्रिताः

tasmād bahu-vidhāṁ bādhāṁ api vindanti te'niśam |
kutrāpy apasṛtāḥ kecit santi ke'pi tam āśritāḥ

Translation

They found themselves troubled by Kamsa day and night. Some fled, and some took shelter of him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.2.1-4.

2.6.19

ततो'हम् अपि भीतः सन् कृत-विश्रान्ति-मज्जनः ।
निःसृत्य त्वरयागच्छं श्रीमद्-वृन्दावनं ततः

tato'ham api bhītaḥ san kṛta-viśrānti-majjanaḥ |
niḥsṛtya tvarayāgacchaṁ śrīmad-vṛndāvanaṁ tataḥ

Translation

Being also afraid of him, I left, bathed in Visranti-tirtha, and quickly went to beautiful Vrndavana.

2.6.20-21

तस्मिन्न् अगम्यो'खिल-देवताना लोकेश्वरानाम् अपि पार्षदानाम् ।
एतस्य तु भारत-वर्षकीयार्- य-वार्त-देशस्य निरूप्य रीतिम्

दिव्या दिनेशोद्गमनादिनैता भौमि नृभाषा-चरितादिनापि ।
महा-चमत्कार-भरेण रुद्धो न्यमज्जम् आनन्द-रसाम्बु-राशौ

tasminn agamyo'khila-devatānāṁ lokeśvarānām api pārṣadānām |
etasya tu bhārata-varṣakīyār- ya-vārta-deśasya nirūpya rītim

divyāṁ dineśodgamanādinaitāṁ bhaumiṁ nṛbhāṣā-caritādināpi |
mahā-camatkāra-bhareṇa ruddho nyamajjam ānanda-rasāmbu-rāśau

Translation

There, in Goloka, which the demigods, kings of the planets, and their associates could not approach, seeing a country glorious as the sunrise, where there were the ways and customs and human language of Bharata-varsa's Arya-varta, I became filled with wonder and I plunged in an ocean of bliss.

2.6.22

क्षणाद् अपश्य भ्रमतो गोपान् इव वने नरान् ।
पुष्पानि चिन्वतीर् वृद्धा गोपी-वेशवतीस् तथा

kṣaṇād apaśyaṁ bhramato gopān iva vane narān |
puṣpāni cinvatīr vṛddhā gopī-veśavatīs tathā

Translation

In a moment I saw cowherd men going here and there and elderly gopis picking flowers.

2.6.23

ते च सर्वे जनाः पूर्व- दृष्ट-सर्व-विलक्षणाः ।
केनापि हृत-हृद्-वित्तास् तद्-भाव-व्याकुला इव

te ca sarve janāḥ pūrva- dṛṣṭa-sarva-vilakṣaṇāḥ |
kenāpi hṛta-hṛd-vittās tad-bhāva-vyākulā iva

Translation

Everyone there was extraordinary, different from any people I had seen before. It seemed that someone had stolen the treasure of their hearts.

2.6.24

तेषां दर्शन-मात्रेण तादृशं भावम् आप्नुवन् ।
यत्नाद् धैर्यम् इवासृत्या- पृच्छं तान् इदम् आदरात्

teṣāṁ darśana-mātreṇa tādṛśaṁ bhāvam āpnuvan |
yatnād dhairyam ivāsṛtyā- pṛccham tān idam ādarāt

Translation

Simply by seeing them I became like them. Carefully composing myself, I approached them and asked them this question.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the words "became like them" means that Gopa-kumara also became very agitated.

2.6.25-26

परमहंस-मनोरथ-दुर्लभैः परम-हर्ष-भरैः परिषेवितः ।
प्रणय-भक्त-जनैः कमला-पते परम-याच्य-तादीय-दयालयः

परम-दीनम् इमं सारणागतं करुणया बत पश्यत पश्यत ।
कथयतास्य नृपो विषयस्य को गृहम् अमृष्य कुतो'स्य च वर्त्म किम्

paramahaṁsa-manoratha-durlabhaiḥ parama-harṣa-bharaiḥ pariṣevitaḥ |
praṇaya-bhakta-janaiḥ kamalā-pate parama-yācya-tādīya-dayālayaḥ

parama-dīnam imaṁ sāraṇāgataṁ karuṇayā bata paśyata paśyata |
kathayatāsya nṛpo viṣayasya ko gṛham amṛṣya kuto'sya ca vartma kim

Translation

O people served by great bliss beyond what the great paramahamsas can desire, O people to whom the loving devotees of the goddess of fortune's husband pray for mercy, please look, look with kindness on this poor person come to you for shelter. Tell him: Who is the king of this place? Where is His palace? By what path (does one go to Him)?

2.6.27

भोः भोः स-काकु पृच्छन्तꣳ धन्याः कृपयातत्र माम् ।
दत्त प्रत्युत्तरꣳ किञ्चित् सङ्केतेनापि सुव्रताः

bhoḥ bhoḥ sa-kāku pṛchantaṁ dhanyāḥ kṛpayātatra māṁ |
datta pratyuttaraṁ kiñcit saṅketenāpi suvratāḥ

Translation

O fortunate ones, please be kind to me, who with plaintive words asks: O saintly ones, please give me a sign in answer.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that they did not answer Gopa-kumara's questions. He thinks they may be observing a vow of silence, so he asks that with a gesture of their hands they somehow answer his questions.

2.6.28

अहो बत महार्तस्य शृणुतापि वचाꣳसि मे ।
नूनꣳ तस्यैव धूर्तस्य यूयꣳ भावेन मोहिताः

aho bata mahārtasya śṛṇutāpi vacāṁsi me |
nūnaṁ tasyaiva dhūrtasya yūyaṁ bhāvena mohitāḥ

Translation

Please hear the words of troubled me. You must be overcome with love for that charming person.

2.6.29

इत्थꣳ मुहुः स-कातर्यꣳ सम्पृच्छꣳस् तान् इतस् ततः ।
दृश्यमानान् पुरो भूत्वा व्रज-स्थानान्य् अवाप्नुवम्

itthaṁ muhuḥ sa-kātaryaṁ sampṛcchaṁs tān itas tataḥ |
dṛśyamānān puro bhūtvā vraja-sthānāny avāpnuvam

Translation

Again and Again with plaintive words asking everyone I saw, I went to the different places in Vraja.

2.6.30

परितश् चलयꣳश् चक्षुः पुरीम् एकाꣳ विदूरतः ।
अद्राक्षꣳ माधुरी-सार- परिपाकेन सेवितम्

paritaś calayaṁś cakṣuḥ purīm ekāṁ vidūrataḥ |
adrakṣaṁ mādhurī-sāra- paripākena sevitam

Translation

Moving my eyes in all directions, far away I saw a palace filled with great sweetness.

2.6.31

तत्-पार्श्वे चाभितो'श्रौषꣳ गोपीनाꣳ गीतम् अद्भुतम् ।
दध्नाꣳ मथन-घोषाढ्यꣳ कान्तꣳ भूषण-सिञ्जितैः

tat-pārśve cābhito'śrauṣaṁ gopīnāṁ gītam adbhutam |
dadhnāṁ mathana-ghoṣāḍhyaṁ kāntaṁ bhūṣaṇa-siñjitaiḥ

Translation

On that side, and also everywhere, I heard the beautiful singing of gopis, the sounds of them churning yoghurt, and the tinkling of their ornaments.

2.6.32-33

प्रहर्षाकुलम् आत्मान॰ विष्टभ्य पुरतो व्रजन् ।
प्राप्नुव॰ कृष्ण कृष्णेति स-वैयग्र्य॰ निरन्तरम्

कीर्तयन्त॰ रुदन्त॰ च निविष्टः वृद्धम् एकलम् ।
तस्मात् प्रयत्न-चातुर्यैर् अश्रौष॰ गद्गदाक्षरात्

praharṣākulam ātmānaṁ viṣṭabhya purato vrajan |
prāpnuvaṁ kṛṣṇa kṛṣṇeti sa-vaiyagryaṁ nirantaram

kīrtayantaṁ rudantaṁ ca niviṣṭaḥ vṛddham ekalam |
tasmāt prayatna-cāturyair aśrauṣaṁ gadgadākṣarāt

Translation

Suppressing the bliss I felt in my heart, I approached an elderly man who was emotionally singing "Krsna! Krsna!" and crying. I carefully listened to the broken words he spoke.

2.6.34

गोप-राजस्य नन्दस्य तच् छ्री-कृष्ण-पितुः पुरम् ।
तच्-छब्द-श्रुति-मात्रेण व्यमुह्य॰ हर्ष-वेगतः

gopa-rājasya nandasya tac chrī-kṛṣṇa-pituḥ puram |
tac-chabda-śruti-mātreṇa vyamuhyaṁ harṣa-vegataḥ

Translation

Simply by hearing the words "This is the palace of Krsna's father, the gopa-king Nanda" I fainted, overcome with happiness.

2.6.35

क्षणात् तेनैव वृद्धेन चेतितो'हꣳ दयालुना ।
धावन्न् अग्रे'भिसृत्यस्य न्यासीदꣳ गो-पुरे पुरः

kṣaṇāt tenaiva vṛddhena cetito'haṁ dayālunā |
dhāvann agre'bhisṛtyasya nyāsīdaṁ go-pure puraḥ

Translation

In a moment brought to consciousness by the kind elderly man, I ran ahead and came to the palace gate.

2.6.36

आदृष्टम् अश्रुतꣳ चान्यैर् असम्भव्यꣳ व्यलोकयम् ।
बहु-प्रकारम् आश्चर्यꣳ लक्षशस् तत्र कोटिशः

ādṛṣṭam aśrutaṁ cānyair asambhavyaṁ vyalokayam |
bahu-prakāram āścaryaṁ lakṣaśas tatra koṭiśaḥ

Translation

There I saw millions and millions of wonders never seen, heard of, or imagined by anyone.

2.6.37

निश्चेतुꣳ नाशकꣳ किꣳ ते परमानन्द-निर्वृताः ।
किꣳ वा दुःख-भर-ग्रस्ता जनाः सर्वे द्विजोत्तम

niścetuṁ nāśakaṁ kiṁ te paramānanda-nirvṛtāḥ |
kiṁ vā duḥkha-bhara-grastā janāḥ sarve dvijottama

Translation

O best of the brahmanas, I could not understand whether all the people were filled with bliss or overcome with sorrow.

2.6.38

गोपिकानाꣳ च यद्-गीतꣳ श्रूयते रोदनान्वितम् ।
तत् तोषस्य शुचो वान्त्य- कष्ठयेति न बुद्ध्यते

gopikānāṁ ca yad-gītaṁ śrūyate rodanānvitam |
tat toṣasya śuco vāntya- kaṣṭhayeti na buddhyate

Translation

Whether I heard the gopis songs I did not know whether they cried in the greatest happiness or the greatest sorrow.

2.6.39

पदꣳ तत् पश्यत मर्त्य- लोके'स्मीत्य् एव मन्यते ।
यदा तु पूर्व-पूर्वानु- सन्धानꣳ क्रियते बहु

padaṁ tat paśyata martya- loke'smīty eva manyate |
yadā tu pūrva-pūrvānu- sandhānaṁ kriyate bahu

Translation

As I looked at this place, which I had ascended higher and higher to reach, I thought "I am in the material world".

2.6.40

तद् अखिलानाꣳ लोकानाम् अलोकानाम् उपर्य् अपि ।
तथा लोकाति-लोकानाꣳ वार्तेयेत्य् अवगम्यते

tad akhilānāṁ lokānām alokānām upary api |
tathā lokāti-lokānāṁ vārteyety avagamyate

Translation

Then I understood: "I am above all material and spiritual worlds. I am above the material and spiritual worlds".

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the word "loka" here means "the fourteen material worlds" and the words "aloka" and "ati-loka" mean "what is beyond the fourteen material worlds".

2.6.41

अथ तत्रागतम् एकाꣳ वृद्धाꣳ नत्वाति-काकुभिः ।
अपृच्छꣳ विरहत्य् अद्य क्वासौ श्री-नन्द-नन्दनः

atha tatrāgatam ekāṁ vṛddhāṁ natvāti-kākubhiḥ |
apṛcchaṁ virahaty adya kvāsau śrī-nanda-nandanaḥ

Translation

An elderly lady came. I bowed down before her and with sweet words asked: "Where does the son of Nanda enjoy pastimes today?" Srila Sanatana Gosvami reminds us that this conversation was at the entrance to Nanda's palace.

2.6.42

श्री-वृद्धोवाच—
प्रातर् विहर्तुꣳ गहनꣳ प्रविष्टो गोभिर् वयस्यैश् च महाग्रजेन ।
प्राण-प्रदाता व्रज-वासिनाꣳ नः सायꣳ समायास्यति सो'धुनैव

śrī-vṛddhovāca—
prātar vihartuṁ gahanaṁ praviṣṭo gobhir vayasyaiś ca mahāgrajena |
prāṇa-pradātā vraja-vāsināṁ naḥ sāyaṁ samāyāsyati so'dhunaiva

Translation

The elderly lady said: He who gives life to us people of Vraja, in the morning went to the forest with His cows, friends, and elder brother to enjoy pastimes. Now, in the evening, He will return.

2.6.43

तिष्ठन्ति यस्मिन् व्रज-वासिनो जना न्यस्तेक्षणा वर्त्मनि यामुने'खिलाः ।
एते नगा यस्य तद्-ईक्षणोन्मुखाः सन्त्य् अच्छदैर् एष्यति नन्व् अनेन सः

tiṣṭhanti yasmin vraja-vāsino janā nyastekṣaṇā vartmani yāmune'khilāḥ |
ete nagā yasya tad-īkṣaṇonmukhāḥ santy acchadair eṣyati nanv anena saḥ

Translation

Their eyes fixed on the path, all the people of Vraja now stand by the Yamuna's shore. Even the trees, eager to see Him, stretch their leaves and branches high. He will come by this path.

2.6.44

श्री-गोप-कुमार उवाच—
परमामृत-धाराभिर् अभिषिक्त इवाभवम् ।
तया त□ दर्शित□ मार्गम् एक-दृष्ट्या व्यलोकयम्

śrī-gopa-kumāra uvāca—
paramāmṛta-dhārābhir abhiṣikta ivābhavam |
tayā taṁ darśitaṁ mārgam eka-dṛṣṭyā vyalokayam

Translation

Sri Gopa-kumara said: It was as if I was suddenly bathed with great streams of nectar. With a single glance I saw the path she showed.

2.6.45

परमानन्द-भारेण स्तम्भितोरुः कथञ्चन ।
यत्नेनाग्रे भवन् दूरे'शृणव□ कम् अपि ध्वनिम्

paramānanda-bhāreṇa stambhitoruḥ kathañcana |
yatnenāgre bhavan dūre'śṛṇavaṁ kam api dhvanim

Translation

I was stunned with bliss. My legs could no longer move. With a great effort from far away I could hear the sound...

2.6.46

गवा हा वा-रावैः सुललिततर मोह-मुरली-
कल लीला-गीत-स्वर-मधुर-रागेण कलितम् ।
जगद्-वैलक्षण्याचित-विविध-भङ्गि-विलसित
व्रज-स्थाना तेषा सपदि परमाकर्ष-वलितम्

gavāṁ hāṁvā-rāvaiḥ sulalitataraṁ moha-muralī-
kalaṁ līlā-gīta-svara-madhura-rāgeṇa kalitam |
jagad-vailakṣaṇyācita-vividha-bhaṅgi-vilasitaṁ
vraja-sthānāṁ teṣāṁ sapadi paramākarṣa-valitam

Translation

of cows mooing, and playful, sweet flute melodies filled with many charming waves of sound, that enchanted the people of Vraja...

2.6.47

यस्मात् साश्रुस् तरु-विततितो दीर्घ-धारा रसाना
घोष-स्थानम् अपि तनु-भृता नेत्रतो'श्रु-प्रवाहः ।
तन्-मातृणाम् अपि विवयसा क्षीर-पूरः स्तनेभ्यः
कालिन्द्याश् च प्रचल-पयसा ते न्यवर्तन्त वेगाः

yasmāt sāśrus taru-vitatito dīrgha-dhārā rasānāṁ
ghoṣa-sthānam api tanu-bhṛtāṁ netrato'śru-pravāhaḥ |
tan-mātṛṇām api vivayasāṁ kṣīra-pūraḥ stanebhyaḥ
kālindyāś ca pracala-payasāṁ te nyavartanta vegāḥ

Translation

made the trees shed tears that were a great flood of nectar, made the people of Vraja shed stream of tears from their eyes, made milk flow from the breasts of the elderly mothers, and made the swiftly moving Yamuna become motionless.

2.6.48

न जाने सा व□श्य् उद्गिरति गरल□ वामृत-रस□
न जाने तन्-नादो'प्य् अशणि-परुषो वाम्बु-मृदुलः ।
न जाने चात्य्-उष्णो ज्वलित-दहनाद् वेन्दु-शिशिरो
यतो जातोन्मादा मुमुहुर् अखिलास् ते व्रज-जनाः

na jāne sā vaṁśy udgirati garalaṁ vāmṛta-rasaṁ
na jāne tan-nādo'py aśaṇi-paruṣo vāmbu-mṛdulaḥ |
na jāne cāty-uṣṇo jvalita-dahanād vendu-śiśiro
yato jātonmādā mumuhur akhilās te vraja-janāḥ

Translation

Whether this flute flows with poison or nectar I do no know. Whether this sound is harder than a thunderbolt or softer than nectar I do not know. Whether it is hotter than fire or cooler than the moon I do not know. Because of it everyone in Vraja has become mad. Now they have fainted unconscious.

2.6.49

अथानुपश्यामि गृहाद् विनिःसृतस्
तादीय-नीराजन-वस्तु-पाणयः ।
प्रयान्ति काश्चिद् व्रज-योषितो'पराः
शिरो-ऽर्पितालङ्करणोपभोग्यकाः

athānupaśyāmi gṛhād viniḥsṛtas
tādīya-nīrājana-vastu-pāṇayaḥ |
prayānti kāścid vraja-yoṣito'parāḥ
śiro-'rpitālaṅkaraṇopabhogyakāḥ

Translation

Then I saw some of the women of Vraja coming from the palace carrying in their hands articles for offering arati. Others carried on their heads ornaments and delicious foods.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that in their hands they carried lamps, and other things, and on their heads they carried garlands, ointments, fresh butter, sweet rice and other things.

2.6.50

किञ्चिच् च काश्चित् त्व् अनपेक्षमानाः
सम्भ्रान्ति-विघ्नाकलिताः स्खलन्त्यः ।
धावन्ति तस्या दिशि यत्र धेनु-
हम्बा-रव वेणु-निनाद-मिश्राः

kiñcic ca kāścit tv anapekṣamānāḥ
sambhrānti-vighnākalitāḥ skhalantyaḥ |
dhāvanti tasyāṁ diśi yatra dhenu-
hambā-rava veṇu-ninmāda-miśrāḥ

Translation

As they hastily and confusedly ran in the direction of the cows' mooing and the flute's music, some of the women stumbled and fell.

2.6.51

काश्चिद् विपर्यग्-धृत-भूषणा ययुः
काश्चिच् च नीवि-कच-बन्धनाकुलाः ।
अन्या गृहान्तस् तरु-भाव-मिश्रिताः
काश्चिच् च भूमौ न्यपतन् विमोहिताः

kāścid viparyag-dhṛta-bhūṣaṇā yayuḥ
kāścic ca nīvi-kaca-bandhanākulāḥ |
anyā gṛhāntas taru-bhāva-miśritāḥ
kāścic ca bhūmau nyapatan vimohitāḥ

Translation

Some had put their ornaments in the wrong places, some had forgotten to tie their belts and hair, some, stunned as trees, stayed in their homes, and some fainted and fell to the ground.

2.6.52

मोह गताः कश्चन नीयमाना
धृत्वाश्रु-लालार्द्र-मुखाः सखीभिः ।
यान्तीतराः प्रेम-भराकुलास् त
पश्यैतम् इत्य् अलीभिर् उच्यमानाः

mohaṁ gatāḥ kaścana nīyamānā
dhṛtvāśru-lālārdra-mukhāḥ sakhībhiḥ |
yāntītarāḥ prema-bharākulās taṁ
paśyaitam ity alībhir ucyamānāḥ

Translation

Some, their faces wet with tears, had fainted and were being carried by their friends. Others, overcome with love, came there and said to their friends: "Look! It is He!"

2.6.53-54

तादीय-नामेहित-गान-तत्-परा
विचित्र-वेशाम्बर-कान्ति-भूषिताः ।
रमाति-सौभग्य-मद-प्रहारिका
जावेन कृष्णा-तटम् आश्रयन्त ताः

ततो'हम् अपि केनाप्य् आ-
कृष्यमाना इवाग्रताः ।
धावन्तीभिः समान्ताभिर्
धावन्न् अभ्यासर रयात्

tādīya-nāmehita-gāna-tat-parā
vicitra-veśāmbara-kānti-bhūṣitāḥ |
ramāti-saubhagya-mada-prahārikā
jāvena kṛṣṇā-taṭam āśrayanta tāḥ

tato'ham api kenāpy ā-
kṛṣyamānā ivāgratāḥ |
dhāvantībhiḥ samāntābhir
dhāvann abhyāsaraṁ rayāt

Translation

Continually singing His names and pastimes, decorated with wonderful beauty and colourful garments, and their good fortune robbing Goddess Laksmi of her pride in being fortunate, they ran to the Yamuna's shore. As if pulled by someone, I ran behind.

2.6.55

अथापश्यꣳ दूरान् मधुर-मुरली-राजित-करो
जवान् निःसृत्यासौ सखि-पशु-गणाद् धावन-पराः ।
अये श्रीदामꣳस् त्वत्-कुल-कमल-भास्वान् अयम् इतः
सरूपः प्राप्तो मे सुहृद् इति वदन्न् एति ललितम्

athāpaśyaṁ dūrān madhura-muralī-rājita-karo
javān niḥsṛtyāsau sakhi-paśu-gaṇād dhāvana-parāḥ |
aye śrīdāmaṁs tvat-kula-kamala-bhāsvān ayam itaḥ
sarūpaḥ prāpto me suhṛd iti vadann eti lalitam

Translation

Then from far away I saw Him. His hand was glorious with the sweet flute. He quickly ran from His friends and cows, said "O Sridama, now I have found my friend Sarupa, who is a brilliant sun shinning on the lotus flower of your family", and gracefully continued walking.

2.6.56

आरण्य-वेशो विचलत्-कदम्ब-
मालावतꣳ साम्बर-बर्ह-मौलिः ।
सौरभ्य-सꣳवासित-दिक्-ततान्तो
लीला-स्मित-श्री-विकसन्-मुखाब्जः

āraṇya-veśo vicalat-kadamba-
mālāvataṁ sāmbara-barha-mauliḥ |
saurabhya-saṁvāsita-dik-tatānto
līlā-smita-śrī-vikasan-mukhābjaḥ

Translation

He was decorated with forest ornaments, a moving kadamba garland, and a peacock-feather turban. His fragrance filled the directions. His blossoming lotus face was handsome with a playful smile.

2.6.57

कृपावलोकोल्लसद्-ईक्षणाम्बुजो
विचित्र-सौन्दर्य-भरैक-भूषणः ।
गो-धूलिकालङ्कृत-चञ्चलालक-
श्रेण्य्-आवृति-व्यग्र-कराम्बुजाङ्गुलिः

kṛpāvalokollasad-īkṣaṇāmbujo
vicitra-saundarya-bharaika-bhūṣaṇaḥ |
go-dhūlikālaṅkṛta-cañcalālaka-
śreṇy-āvṛti-vyagra-karāmbujāṅgulih

Translation

His lotus eyes glistened with merciful glances. His only real ornament was His own wonderful handsomeness. The fingers of His lotus hand pushed back the moving locks of His hair decorated with dust raised by the cows.

2.6.58

धरा-तल-श्री-भर-दान-हेतुना
भूमि-स्पृशोर् नृत्य-विलास-गामिनोः ।
सुजातयोः श्री-पद-पद्मयोर् जवद्-
उच्चालनोल्लास-भरैर् मनोहरः

dharā-tala-śrī-bhara-dāna-hetunā
bhūmi-spṛśor nṛtya-vilāsa-gāminoḥ |
sujātayoḥ śrī-pada-padmayor javad-
uccālanollāsa-bharair manoharaḥ

Translation

To beautify the surface of the earth, He touched it with His soft lotus feet as He danced gracefully.

2.6.59

कैशोर-माधुर्य-भरोल्लसच्-छ्री-
गात्राभ्र-कान्त्य्-उज्ज्वलिताखिलाशः ।
तत्रत्य-नित्य-प्रिय-लोक-चित्त-
ग्रह्याद्भुतानेक-महत्त्व-सिन्धुः

kaiśora-mādhurya-bharollasac-chrī-
gātrābhra-kānty-ujjvalitākhilāśaḥ |
tatratya-nitya-priya-loka-citta-
grahyādbhutāneka-mahattva-sindhuḥ

Translation

Splendid with the sweetness of youth, His handsomeness made all the directions glorious. The ocean of His many glories charmed the hearts of His eternal dear friends there.

2.6.60

स्व-दीन-लोक-प्रियता-नियन्त्रितो
बलाद् अथोत्प्लुत्य समीपम् आगतः ।
तद्-ईक्षण-प्रेम-विमोहित हि मा
गले गृहित्वा सहसापतद् भुवि

sva-dīna-loka-priyatā-niyantrito
balād athotplutya samīpam āgataḥ |
tad-īkṣaṇa-prema-vimohitaṁ hi māṁ
gale gṛhitvā sahasāpatad bhuvi

Translation

Controlled by the love of His helpless devotees, He ran to me. I fainted with love by seeing Him. He embraced my neck, and then suddenly fell to the ground.

2.6.61

क्षणेन स॑ज्ञाम् अहम् एत्य तस्माद्
विमोच्य यत्नाद् गलम् उत्थितः सन् ।
पश्यामि भूमौ पतितो विमुह्य
वर्त्मार्द्रयन्न् अस्ति रजो-ऽमय॑ सः

kṣaṇena saṁjñām aham etya tasmād
vimocya yatnād galam utthitaḥ san |
paśyāmi bhūmau patito vimuhya
vartmārdrayann asti rajo-'mayaṁ saḥ

Translation

In a moment I became conscious. I carefully freed my neck from His embrace. I saw Him fallen to the ground, unconscious, covered with dust, and muddying the path.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord was muddying the ground with streams of tears.

2.6.62

गोप्यः समेत्याहुर् अहो बताय॑
को'त्रागतो वा किम् इद॑ चकार ।
एता॑ दशा॑ नो'सुगति॑ निनाय
हा हा हताः स्मो व्रज-वासि-लोकाः

gopyaḥ sametyāhur aho batāyaṁ
ko'trāgato vā kim idaṁ cakāra |
etāṁ daśāṁ no'sugatiṁ ninaya
hā hā hatāḥ smo vraja-vāsi-lokāḥ

Translation

The gopis came there and said: "Who has come here? What has he done to the goal of our lives? Alas! Alas! Now we people of Vraja are all dead!"

2.6.63

कꣳसस्य माया-विवरस्य भृत्यः
कश्चिद् भविष्यत्य् अयम् अत्र नूनम् ।
एवꣳ विलापꣳ विविधꣳ चरन्त्यस्
तम् उद्रुदत्यः परिवव्रुर् आर्ताः

kaṁsasya māyā-vivarasya bhṛtyaḥ
kaścid bhaviṣyaty ayam atra nūnam |
evaṁ vilāpaṁ vividhaṁ carantyas
tam udrudatyaḥ parivavrur ārtāḥ

Translation

Crying and lamenting in many ways, and saying, "Perhaps he is a servant of the magician Kamsa", they gathered around Krsna.

2.6.64

अथास्य पृष्ठतो वेगाद् गोप-सङ्घः समागतः ।
दृष्ट्वा तादृग् अवष्ठꣳ तꣳ रुरुदुः करुण-स्वरैः

athāsya pṛṣṭhato vegād gopa-saṅghaḥ samāgataḥ |
dṛṣṭvā tādṛg avaṣṭhaṁ taṁ ruruduḥ karuṇa-svaraiḥ

Translation

The gopas quickly came. Seeing the situation, they cried pitifully.

2.6.65-66

तम् आक्रन्द-ध्वनिꣳ घोरꣳ दूराच् छ्रुत्वा व्रज-स्थिताः ।
वृद्धा नन्दादयो गोपा यशोदा पुत्र-वत्सला

जरत्यो'न्यास् तथा दास्यः सर्वे तत्र समागताः ।
धावन्तः प्रस्खलत्-पादा मुग्धा हा-हेति-रोदिनः

tam ākranda-dhvaniṁ ghoraṁ dūrāc chrutvā vraja-sthitāḥ |
vṛddhā nandādayo gopā yaśodā putra-vatsalā

jaratyo'nyās tathā dāsyaḥ sarve tatra samāgatāḥ |
dhāvantaḥ praskhalat-pādā mugdhā hā-heti-rodinaḥ

Translation

Hearing the sound of crying, the people of Vraja: Nanda and the gopa men, Yasoda, who dearly loved her son, the other women, and the maidservants, fainting and stumbling as they came, all ran there, crying out "Alas! Alas!"

2.6.67

ततो गवो वृष वत्साः कृष्णसारादयो मृगाः ।
आगतास् त□ दशा□ तस्य दृष्ट्वा रोदन-कातराः

tato gavo vṛṣa vatsāḥ kṛṣṇasārādayo mṛgāḥ |
āgatās taṁ daśāṁ tasya dṛṣṭvā rodana-kātarāḥ

Translation

Then the cows, bulls, calves, black deer, and other animals all came there and, seeing what had happened to Krsna, cried in agony.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the animals all considered Krsna the Lord of their life.

2.6.68

अश्रु-धाराभिर् धौतास्या नदन्तः स्नेहतो मृदु ।
आगत्यागत्य जिघ्रन्तो लिहन्त्य् एत□ मुहुर् मुहुः

aśru-dhārābhir dhautāsyā nadantaḥ snehato mṛdu |
āgatyāgatya jighranto lihanty etaṁ muhur muhuḥ

Translation

Gently making sounds of love, their faces bathed with tears, approaching Him again and again, and smelling Him, they licked Him again and again.

2.6.69

खगास् तस्योपरिष्टाच् च भ्रमन्तो व्योम्नि दुःखिताः ।
रुदन्त इव कुर्वन्ति कोलाहलम् अनेकशः

khagās tasyopariṣṭāc ca bhramanto vyomni duḥkhitāḥ |
rudanta iva kurvanti kolāhalam anekaśaḥ

Translation

Crying as they flew in the sky above, many grieving birds made a great sound.

2.6.70

स्थवराश् चान्तर्-उत्ताप्ताः सद्यः शुष्का इवाभवन् ।
बहुनोक्तेन किं सर्वे मृता इव चराचराः

sthavarāś cāntar-uttāptāḥ sadyaḥ śuṣkā ivābhavan |
bahunoktena kiṁ sarve mṛtā iva carācarāḥ

Translation

Their hearts filled with pain, the unmoving trees and plants suddenly became withered and dry. How can I say it in words? All moving and unmoving beings became as if they were dead.

2.6.71

अहं महा-शोक-समुद्र-मग्नः स्व-कृत्य-मूढः परमार्तिम् आप्तः ।
निधाय तत्-पाद-युगं स्व-मस्ते रुदन् प्रवृत्तो बहुधा विलापे

ahaṁ mahā-śoka-samudra-magnaḥ sva-kṛtya-mūḍhaḥ paramārtim āptaḥ |
nidhāya tat-pāda-yugaṁ sva-maste rudan pravṛtto bahudhā vilāpe

Translation

Tormented, drowning in an ocean of sorrow, confused about what I had done, placing my head at His feet, and crying, I lamented again and again.

2.6.72

विदूर-वार्ती बलभद्रदेवो'नुजोपमाकल्प-वयो'भिरामः ।
नीलाम्बरालङ्कृत-गौर-कान्तिस् ततः समायात् स-भय स-वेगम्

vidūra-vārtī balabhadradevo'nujopamākalpa-vayo'bhirāmaḥ |
nīlāmbarālaṅkṛta-gaura-kāntis tataḥ samāyāt sa-bhayaṁ sa-vegam

Translation

Handsome Balarama, whose fair complexion was decorated with blue garments, who was dressed and decorated as His younger brother was, and who was only slightly older than He, with great fear quickly came from far away.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Lord Balarama's complexion is the colour of a white lotus flower.

2.6.73

विशारदेन्द्रः परितो विलोक्य रुदन् क्षणाद् धैर्यम् इवावलम्ब्य ।
मादीय-दोर्भ्याम् अनुजस्य कण्ठ सङ्ग्राहयाम् आस निज-प्रयत्नात्

viśāradendraḥ parito vilokya rudan kṣaṇād dhairyam ivāvalambya |
mādīya-dorbhyām anujasya kaṇṭhaṁ saṅgrāhayām āsa nija-prayatnāt

Translation

Balarama, the leader of the wise, cried at first, but then He became peaceful at heart. He looked about. He took my arms and carefully placed them around the neck of His younger brother.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Lord Balarama looked about to find the cause of His brother's fainting.

2.6.74

सम्मर्जयाम् आस मादीय-पाणिना श्रीमत्-तद्-अङ्गानि तथा तम् उच्चकैः ।
आह्वाययाम् आस विचित्र-काकुभिः प्रोत्थापयाम् आस मयैव भू-तलात्

sammarjayām āsa mādīya-pāṇinā śrīmat-tad-aṅgāni tathā tam uccakaiḥ |
āhvāyayām āsa vicitra-kākubhiḥ protthāpayām āsa mayaiva bhū-talāt

Translation

He made my hand stroke Krsna's handsome limbs. He made me call out to Him with wonderfully sweet words. He made me lift Him from the ground.

2.6.75

सद्यो'श्रु-धारा-परिमुद्रिते ते श्री-नेत्र-पद्मे उदमीलयत् सः ।
मा वीक्ष्य हर्षात् परिरभ्य चुम्बन् लज्जाम् अगच्छत् परितो'वलोक्य

sadyo'śru-dhārā-parimudrite te śrī-netra-padme udamīlayat saḥ |
māṁ vīkṣya harṣāt parirabhya cumban lajjām agacchat parito'valokya

Translation

At once He opened the charming lotus eyes that had been sealed by streams of tears. Seeing me, He happily embraced and kissed me, but then, looking around, He became embarrassed.

2.6.76

चिरादृष्ट-प्राण-प्रिय-सखम् इवावाप्य स तु मा
करे धृत्वा वाम-स्व-कर-कमलेन प्रभु-वरः ।
विचित्र सम्प्रश्न विदधद् अखिला स् तान् व्रज-जनान्
समानन्द्य श्रीमान् अविशद् ।इभ-गामि व्रज-वरम्

cirādṛṣṭa-prāṇa-priya-sakham ivāvāpya sa tu māṁ
kare dhṛtvā vāma-sva-kara-kamalena prabhu-varaḥ |
vicitraṁ sampraśnaṁ vidadhad akhilāṁs tān vraja-janān
samānandya śrīmān aviśad |ibha-gāmi vraja-varam

Translation

Having attained me, a friend more dear than life He had not seen for a long time, taking my hand in His left lotus hand, asking me wonderful questions, bringing happiness to all the people of Vraja, and walking as gracefully as an elephant, the handsome Lord entered the village of Vraja. Srila Sanatana Gosvami gives "O dear friend, are you well? Are you happy?" as an example of Krsna's questions.

2.6.77

वन्या मृगास् तस्य वियोग-दीना
गन्तु□ विना त□ हि कुतो'प्य् अशक्ताः ।
प्रातर् भविष्यत् प्रभु-दर्शनाशास्
तष्ठुर् व्रज-द्वारि निशा□ नियान्तः

vanyā mṛgās tasya viyoga-dīnā
gantuṁ vinā taṁ hi kuto'py aśaktāḥ |
prātar bhaviṣyat prabhu-darśanāśās
taṣṭhur vraja-dvāri niśāṁ niyāntaḥ

Translation

Unhappy in his absence, unable to go anywhere without Him, and hoping to see the Lord in the morning, the forest deer passed the night at the entrance to Vraja village.

2.6.78

उड्डीयोड्डीय पश्यन्तो विहगास् त□ व्रजान्तरे ।
रात्राव् आदृष्ट्वा क्रोशन्तो रुदन्त इव निर्ययुः

uḍḍīyoḍḍīya paśyanto vihagās taṁ vrajāntare |
rātrāv ādṛṣṭvā krośanto rudanta iva niryayuḥ

Translation

Again and again flying over Vraja, the birds gazed at Krsna. Unable to see Him at night, weeping and crying out, they left.

2.6.79

गो-दोहननान्तरम् आग्रहेण नन्दस्य पुत्र-प्रणयाकुलस्य ।
सम्भालन साधु गवाम् अकृत्वा तौ भ्रातरौ जग्मतुर् आत्म-गेहम्

go-dohananāntaram āgraheṇa nandasya putra-praṇayākulasya |
sambhālanaṁ sādhu gavām akṛtvā tau bhrātarau jagmatur ātma-geham

Translation

At the insistence of Nanda, who was full of love for His sons, the two brothers did not stay to talk to the cows after they were milked, but went directly home.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Nanda said, "Son, you must be tired from wandering in the forest. Go home with Your older brother. Bathe and perform Your other duties. I will stay and talk to the cows. Don't delay. Your mother is lamenting. She will rebuke me. Please honour the promise I made her. Go home at once."

2.6.80

स्नेहस्नुवत्-स्तन्य-दृग्-अश्रु-धारया धौताम्बराङ्ग्या त्वरया यशोदया ।
भूत्वा पुरो'कारि स-रोहिणीकया प्रत्यङ्ग-नीराजनम् एतयोर् मुहुः

snehasnuvat-stanya-dṛg-aśru-dhārayā dhautāmbarāṅgyā tvarayā yaśodayā |
bhūtvā puro'kāri sa-rohiṇīkayā pratyaṅga-nīrājanam etayor muhuḥ

Translation

Their limbs and garments bathed in the streams flowing out of love from their eyes and breasts, again and again Yasoda and Rohini offered arati to each limb of the two boys.

2.6.81

नीराजयन्त्य् आत्म-शिरोरुहैः सुत□ सालिङ्गति स्नेह-भरेण चुम्बति ।
नो वेत्ति रक्षिष्यति शिक्ष्णा□ कि□ निजे वक्षो-ऽन्तरे वा जठरान्तरे वा

nīrājayanty ātma-śiroruhaiḥ sutaṁ sāliṅgati sneha-bhareṇa cumbati |
no vetti rakṣiṣyati śiṛṣṇaṁ kiṁ nije vakṣo-'ntare vā jaṭharāntare vā

Translation

With her hair she offers arati to her son. She embraces Him and lovingly kisses Him. Will she hold His head to her breast or her waist?

2.6.82

तत्रैव नीत□ प्रणयाकुलेन मा□ तेन स्वय□ कारित-मातृ-वन्दनम् ।
सा लालयाम् आस मुद्रा स्व-पुत्रवद् दृष्ट्वा मयि प्रेम-भर□ सुतस्य तत्

tatraiva nītaṁ praṇayākulena māṁ tena svayaṁ kārita-mātṛ-vandanam |
sā lālayām āsa mudrā sva-putravad dṛṣṭvā mayi prema-bharaṁ sutasya tat

Translation

Filled with love, He brought me to His mother and made me bow down before Her. Seeing that her son loved me, she was as affectionate to me as she was to Him.

2.6.83

तावद् आगत्य मिलिता युगपत् तत्र गोपिकाः ।
काश्चिद् व्याजेन केनापि काश्चित् सर्वान् अपेक्षया

tāvad āgatya militā yugapat tatra gopikāḥ |
kāścid vyājena kenāpi kāścit sarvān apekṣayā

Translation

Then, ignoring all other duties, some gopis came there on a certain pretext.

2.6.84

मातृभ्या स्नपनारम्भ स्वाभ्या भ्रत्रोर् द्वयोः कृतम् ।
आलक्ष्य भगवान् आह बल्लवीर् अति-लम्पटाः

mātṛbhyāṁ snapanārambhaṁ svābhyāṁ bhratror dvayoḥ kṛtam |
ālakṣya bhagavān āha ballavīr ati-lampaṭāḥ

Translation

Seeing that the two mothers were making arrangements to bathe the two brothers, the mischievous Lord said to the gopis:

2.6.85

मातरौ भ्रातराव् आवा क्षुधार्तौ स्वस् तद्-ओदनम् ।
निष्पद्य भोजयेथा नौ तातम् आनय्य सत्वरम्

mātarau bhrātarāv āvāṁ kṣudhārtau svas tad-odanam |
niṣpadya bhojayethāṁ nau tātam ānayya satvaram

Translation

"O mothers, We two brothers are tortured with hunger. Please quickly prepare our meal, bring father, and We will eat."

2.6.86

तच् छ्रुत्वाह प्रिय गोप्यः श्री-यशोदे व्रजेश्वरी ।
देवी रोहिणी कर्तव्याद् अस्माद् विरमता युवाम्

tac chrutvāha priyaṁ gopyaḥ śrī-yaśode vrajeśvarī |
devī rohiṇī kartavyād asmād viramatāṁ yuvām

Translation

Hearing these pleasant words, the gopis said: "O Sri Yasoda, queen of Vraja, O Queen Rohini, you need not do this. We will do this duty.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the duty here is the bathing of Krsna and Balarama.

2.6.87

शीघ्रꣳ भोजन-सामाग्रीꣳ सम्पादयताम् एतयोः ।
वयम् एव सुखꣳ सम्याक् स्नपयेमाचिराद् इमे

śīghraṁ bhojana-sāmāgrīṁ sampādayatām etayoḥ |
vayam eva sukhaṁ samyāk snapayemācirād ime

Translation

"You two quickly prepare Their meal. We will nicely bathe Them at once."

2.6.88

श्री-यशोदोवाच—
प्रथमꣳ त्वरया ज्येष्ठः स्नपयित्वा प्रहीयताम् ।
नन्दस्यानयनायात्र भोजनार्थाय बालिकाः

śrī-yaśodovāca—
prathamaṁ tvarayā jyeṣṭhaḥ snapayitvā prahīyatām |
nandasyānayanāyātra bhojanārthāya bālikāḥ

Translation

Sri Yasoda said: "Girls, quickly bathe the older boy first and send Him to fetch Nanda so he may also eat."

2.6.89

श्री-सरूप उवाच—
प्रासस्य तद्-वचो हृद्यꣳ रामꣳ ताः कतिचिद् द्रुतम् ।
आप्लव्य प्रेययाम् आसुस् तयोर् गेहꣳ प्रविष्टयोः

śrī-sarūpa uvāca—
prāsasya tad-vaco hṛdyaṁ rāmaṁ tāḥ katicid drutam |
āplavya preyayām āsus tayor gehaṁ praviṣṭayoḥ

Translation

Sri Sarupa said: Praising mother Yasoda's pleasing words, some gopis quickly bathed Balarama and sent Him (to get Nanda) as Yasoda and Rohini went into the kitchen.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Sarupa is Gopa-kumara's original name in the spiritual world. From now on he will be identified as Sarupa.

2.6.90

श्री-कृष्णस्य विचित्राणि भूषणानि विभागशः ।
क्रमेणोत्तार्य ताः स्वीयैर् वस्त्रैर् गात्राण्य् अमार्जयन्

śrī-kṛṣṇasya vicitrāṇi bhūṣaṇāni vibhāgaśaḥ |
krameṇottārya tāḥ svīyair vastrair gātrāṇy amārjayan

Translation

One by one removing Sri Krsna's wonderful ornaments, they scrubbed His limbs with their own washcloths.

2.6.91

व□शी□ सपत्नीम् इव याच्यमाना□
ताभिः कराब्जाच् च जिघृक्ष्यमानाम् ।
सङ्केत-भङ्ग्या स तु मा□ प्रबोध्य
चिक्षेप दूरान् मम मुक्त-हस्ते

vaṁśīṁ sapatnīm iva yācyamānāṁ
tābhiḥ karābjāc ca jighṛkṣyamānām |
saṅketa-bhaṅgyā sa tu māṁ prabodhya
cikṣepa dūrān mama mukta-haste

Translation

Alerting me with a signal, from far away He tossed into my open hand the flute, which was like the gopis' rival, for which they begged, and which they tried to grab from His lotus hand.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the signal was the Lord's dancing eyebrow. The gopis begged, "Give it to me! Give it to me!"

2.6.92

अभ्यज्योत्तम-तैलैस् ताः कर्तुम् उद्वर्तन ञनैः ।
आरेभिरे स्व-हस्ताब्ज- कोमल-स्पर्श-पाटवैः

abhyajyottama-tailais tāḥ kartum udvartanaṁ śanaiḥ |
ārebhire sva-hastābja- komala-sparśa-pāṭavaiḥ

Translation

Then they anointed Him with excellent oil and carefully and expertly massaged Him with the soft touch of their lotus hands.

2.6.93

तथापि सौकुमार्याद् वा लीला-कौतुकतो'पि वा ।
सा करोत्य् आर्ति-सीत्कार सम श्री-मुख-भङ्गिभिः

tathāpi saukumāryād vā līlā-kautukato'pi vā |
sā karoty ārti-sītkāraṁ samaṁ śrī-mukha-bhaṅgibhiḥ

Translation

Still, either because He was so very delicate and sensitive, or perhaps out of playfulness, He cried out with a pained expression on His face.

2.6.94

पुत्रैक-प्रणयाकर्ण्य त तदाति-स्वर तया ।
बहिर् भूयाशु कि वृत्त कि वृत्तम् इति पृच्छयते

putraika-praṇayākarṇya taṁ tadāti-svaraṁ tayā |
bahir bhūyāśu kiṁ vṛttaṁ kiṁ vṛttam iti pṛcchyate

Translation

Hearing this cry of pain, and at once coming out, she who had placed all her love in her son alone asked, "What happened? What happened?"

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Mother Yasoda came out from the Kitchen.

2.6.95

सुतस्य स-स्मित वक्त्र वीक्ष्यथो विश्यते गृहम् ।
ताभिस् तु स-स्मित-त्रास गीतैर् निष्पद्यते'स्य तत्

sutasya sa-smitaṁ vaktraṁ vīkṣyatho viśyate gṛham |
tābhis tu sa-smita-trāsaṁ gītair niṣpadyate'sya tat

Translation

Seeing Her son's smiling face, she went back to the kitchen. Afraid, smiling, and singing songs, the gopis finished massaging Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the gopis smiled because they knew that Krsna only pretended to cry in pain, but they were also afraid that Mother Yasoda would again come from the kitchen.

2.6.96

अथ कोष्णैः सुवासैस् त यामुनैर् निर्मलैर् जलैः ।
स-लीला स्नापयाम् आस रत्न-कुम्भ-घटी-भृतैः

atha koṣṇaiḥ suvāsais taṁ yāmunair nirmalair jalaiḥ |
sa-līlāṁ snāpayām āsa ratna-kumbha-ghaṭī-bhṛtaiḥ

Translation

Then, with clear, warm, and fragrant Yamuna-water from jewelled jars, they playfully bathed Him.

2.6.97

नीतैः स्व-स्व-गृहान् मला- लेपनाम्बर-भूषणैः ।
विचित्रैर् नट-वेशेना- भूयया स् त यथा-रुचि

nītaiḥ sva-sva-gṛhān malā- lepanāmbara-bhūṣaṇaiḥ |
vicitrair naṭa-veśenā- bhūyayāṁs taṁ yathā-ruci

Translation

Then, with wonderful garlands, scented ointments, garments, and many ornaments all brought from their own homes, according to their own liking they dressed Him as a dancer-actor.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the word "yatha-ruci" may also be interpreted to mean "according to Krsna's liking".

2.6.98

भोग्यꣳ च निभृतꣳ किञ्चित् भोजयित्वोक्त-वस्तुभिः ।
मुहुर् नीराजनꣳ कृत्वा दध्युस् तानि स्व-मूर्धसु

bhogyaṁ ca nibhṛtaṁ kiñcit bhojayitvokta-vastubhiḥ |
muhur nīrājanaṁ kṛtvā dadhyus tāni sva-mūrdhasu

Translation

Then they fed Him some food they had hidden, and then, with the offerings that are said to be proper to give again and again offering arati to Him, they placed the offerings on their heads.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the gopis may have themselves brought the hidden food out of love for Krsna, or the hidden food may have been arranged by Mother Yasoda's own desire. The arati offerings include camphor and a lamp.

2.6.99

दिव्य-चन्दन-काश्मीर- कास्तुरी-पङ्क-मुद्रया ।
गल-भल-कपोलादौ चित्रयाम् आसुर् अद्भुतम्

divya-candana-kāśmīra- kāsturī-paṅka-mudrayā |
gala-bhala-kapolādau citrayām āsur adbhutam

Translation

With paste of excellent sandalwood, kunkuma, and musk they drew wonderful pictures and designs on His neck, forehead, and cheeks, and in other places also.

2.6.100

स-भाव वीक्ष्यमानास् ता हस्त स स्तभ्य यत्नतः ।
प्रवृत्ता नेत्र-कमले तस्योज्ज्वलयितु मुदा

sa-bhāvaṁ vīkṣyamānās tā hastaṁ saṁstabhya yatnataḥ |
pravṛttā netra-kamale tasyojjvalayituṁ mudā

Translation

As He lovingly gazed at them, they carefully steadied Him with their hands to decorate His eyes with black Kajjala.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that because Krsna's loving glances made their hands tremble, they could not do a very good job of decorating His eyes.

2.6.101

वन्य-क्रीडा-सुख कृष्णो भूरिशस् तासु भाषते ।
विचित्राणि च नर्माणि कञ्चिच् च तनुते रतिम्

vanya-krīḍā-sukhaṁ kṛṣṇo bhūriśas tāsu bhāṣate |
vicitrāṇi ca narmāṇi kañcic ca tanute ratim

Translation

Again and again He spoke with them about the happiness of their pastimes in the forest, He said many wonderful joking words and He pleased them.

2.6.102

एवम् अन्योन्य-सौहर्द- भर-प्रकटनेन हि ।
वेशः समाप्ति नायाति लोप्यमानस् तथा मुहुः

evam anyonya-sauharda- bhara-prakaṭanena hi |
veśaḥ samāptiṁ nāyāti lopyamānas tathā muhuḥ

Translation

Interrupted again and again by their mutual friendship, His decoration did not attain its completion.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that by saying, "This is not good. Take it away and do it again," Krsna interrupted the process of decoration again and again.

2.6.103

भूयो भूयो यशोदा च पुत्र-स्नेहातुरान्तरा ।
बहिर् निर्गत्य पश्यन्ति वदत्य् एव रुषेव ताः

bhūyo bhūyo yaśodā ca putra-snehāturāntarā |
bahir nirgatya paśyanti vadaty evaṁ ruṣeva tāḥ

Translation

Her heart filled with love for her son, Yasoda left the kitchen again and again. Seeing what had happened she spoke the following words as if she were angry.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Mother Yasoda was not actually angry.

2.6.104

श्री-यशोदोवाच—
लोल-प्रकृतया बाल्याद् अहो गोप-कुमारिकाः ।
स्नानालङ्करण नास्या- धुनापि समपद्यत

śrī-yaśodovāca—
lola-prakṛtayā bālyād aho gopa-kumārikāḥ |
snānālaṅkaraṇaṁ nāsyā- dhunāpi samapadyata

Translation

Sri Yasoda said: "O gopi girls, because of your fickleness and childishness His bathing and decoration is still not finished?"

2.6.105

श्री-सरूप उवाच—
तासा॑ निरीक्ष्यमानाना॑ परितः स्व-प्रिय॑ मुहुः ।
परिहासोत्सुक॑ चित्त॑ वृद्धाभिप्रेत्य साब्रवीत्

śrī-sarūpa uvāca—
tāsāṁ nirīkṣyamānānāṁ paritaḥ sva-priyaṁ muhuḥ |
parihāsotsukaṁ cittaṁ vṛddhābhipretya sābravīt

Translation

Sri Sarupa said: Understanding the playful hearts of the gopis, whose eyes were then fixed on their beloved, an elderly lady said:

2.6.106

अरे पुत्रि यशोदे'त्र हर्षाद् एत्य निरीक्ष्यताम् ।
भवत्याः श्यामल॑ पुत्र॑ निन्युः सुन्दरताम् इमाः

are putri yaśode'tra harṣād etya nirīkṣyatām |
bhavatyāḥ śyāmalaṁ putraṁ ninyuḥ sundaratām imāḥ

Translation

"O daughter Yasoda, please happily see how these girls have brought handsomeness to your dark son."

2.6.107

स्व-धात्र्या वाक्यम् आकर्ण्य मुखरायाः पुनर् बहिः ।
भूत्वाभिप्रेत्य तन्-नर्म स-रोषम् इव साब्रवीत्

sva-dhātryā vākyam ākarṇya mukharāyāḥ punar bahiḥ |
bhūtvābhipretya tan-narma sa-roṣam iva sābravīt

Translation

Hearing these words of her nurse Mukhara, she again left the kitchen. Understanding the joke her nurse had said, she spoke as if she were angry.

2.6.108

श्री-यशोदोवाच—

सहजाशेष-सौन्दर्य- नीराजित-पदाम्बुजः ।

जगन्-मूर्ध्नि नरिनार्ति मादीय-श्याम-सुन्दरः

śrī-yaśodovāca—
sahajāśeṣa-saundarya- nīrājita-padāmbujaḥ |
jagan-mūrdhni narinārti mādīya-śyāma-sundaraḥ

Translation

Sri Yasoda said: "All handsomenesses offering arati to His lotus feet, my handsome dark boy dances again and again on the head of the entire world!

2.6.109

एतत्-पद-नखाग्रैक- सौन्दर्यस्यापि नार्हति ।

सौन्दर्य-भरः सर्वासाम् आसा□ नीराजन□ ध्रुवम्

etat-pada-nakhāgraika- saundaryasyāpi nārhati |
saundarya-bharaḥ sarvāsām āsāṁ nīrājanaṁ dhruvam

Translation

"The beauty of all these girls together is not worthy to offer arati to the handsomeness in the tip of one of His toenails."

2.6.110

श्री-सरूप उवाच—

तत्-सौन्दर्य□ सा च लावण्य-लक्ष्मीस्

तन्-माधुर्य□ तस्य कि□ वर्णित□ स्यात् ।

द्रव्यैर् योग्या लौकिकैर् नोपमा स्यात्

कि□ वान्येन द्वारकेन्द्रेण नापि

śrī-sarūpa uvāca—
tat-saundaryaṁ sā ca lāvaṇya-lakṣmīs
tan-mādhuryaṁ tasya kiṁ varṇitaṁ syāt |
dravyair yogyā laukikair nopamā syāt
kiṁ vānyena dvārakendreṇa nāpi

Translation

Sri Sarupa said: How can His handsomeness, glory, and sweetness be described? It cannot be compared to anything in this world, nor anything beyond it, nor even the king of Dvaraka!

Dig-darśinī commentary

Srila Sanatana Gosvami explains that "handsomeness" here means "the handsomeness of His body", "glory" means "the glory of His dark complexion", and "sweetness" means "the sweetness of His smile and other features". That His handsomeness cannot be compared to anything in the material world means His eyes and the other parts of His body cannot be compared to lotus flowers or other things, and also that His handsomeness cannot be compared to that of the incarnations of Lord Visnu present in the material world. It cannot even be compared to that of the king of Vaikuntha, the king of Ayodhya, or the king of Dvaraka.

2.6.111

कृष्णो यथा नागर-शेखराग्र्यो
राधा तथा नागरिका-वराग्र्या ।
राधा यथा नागरिका-वराग्र्या
कृष्णो तथा नागर-शेखराग्र्यः

kṛṣṇo yathā nāgara-śekharāgryo
rādhā tathā nāgarikā-varāgryā |
rādhā yathā nāgarikā-varāgryā
kṛṣṇo tathā nāgara-śekharāgryaḥ

Translation

As Krsna is the crest of heroes, so Radha is the greatest heroine. As Radha is the greatest heroine, so Krsna is the crest of heroes.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Radha, being like Krsna, cannot be compared to anyone else. They are both like each other and unlike all others.

2.6.112

स्नत्वागत गोप-राज बलरामेन सम्युतम् ।
स लक्ष्य लीनास् ताः सर्वा द्रुत कृष्णो'ग्रतो'भवत्

snatvāgataṁ gopa-rājaṁ balarāmena samyutam |
saṁlakṣya līnās tāḥ sarvā drutaṁ kṛṣṇo'grato'bhavat

Translation

Completing the bathing, and seeing that the gopa king had come with Balarama, all the girls hid, and Krsna at once came before him.

2.6.113

नन्दो भोजन-शालायाम् आसीनः कनकासने ।
भोजन कर्तुम् आरेभे तथा तौ तस्य पार्श्वयोः

nando bhojana-śālāyām āsīnaḥ kanakāsane |
bhojanaṁ kartum ārebhe tathā tau tasya pārśvayoḥ

Translation

With the two boys at his sides, Nanda sat down on a golden throne in the dining room and began to eat.

2.6.114

यशोदा-नन्दनो वामे दक्षिणे रोहिणी-सुतः ।
तेषाम् अह तु महता- ग्रहेणाभिमुखे पृथक्

yaśodā-nandano vāme dakṣiṇe rohiṇī-sutaḥ |
teṣām ahaṁ tu mahatā- graheṇābhimukhe pṛthak

Translation

Yasoda's son was at his left and Rohini's son was at his right. At Their insistence I faced Them.

2.6.115-116

श्री-रोहिण्या पुरस्कृत्य रत्न-सौवर्ण-राजतैः ।
विविधैर् भाजनैर् दिव्यैः प्रहित गृह-मध्यतः

परिवेष्यमान स्नेहेन मात्रा भोग-पुरन्दरः ।
सर्व-सद्-गुण-सम्पन्नम् अन्न भुङ्क्ते चतुर्-विधम्

śrī-rohiṇyā puraskṛtya ratna-sauvarṇa-rājataiḥ |
vividhair bhājanair divyaiḥ prahitaṁ gṛha-madhyataḥ

pariveṣyamānaṁ snehena mātrā bhoga-purandaraḥ |
sarva-sad-guṇa-sampannam annaṁ bhuṅkte catur-vidham

Translation

The king of enjoyers then ate a meal that had all good qualities, that had four kinds of food, that Sri Rohini brought from the kitchen in splendid jewelled, golden and silver pots and that His mother lovingly served Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the king of enjoyers is Krsna.

2.6.117

पृथक् पृथक् कचोलासु विचित्रासु प्रपूरितम् ।
विस्तीर्ण-कनक-स्थल्या नीत्वा कवलयान् भृशम्

pṛthak pṛthak kacolāsu vicitrāsu prapūritam |
vistīrṇa-kanaka-sthalyāṁ nītvā kavalayān bhṛśam

Translation

His great golden plate filled with many cups of different kinds of food, He ate a great deal.

2.6.118

मात्रा कदाचित् पित्रा च भ्रात्रापि क्रमशो मुखे ।
समर्प्यमान यत्नेन कवल लीलयाददत्

mātrā kadācit pitrā ca bhrātrāpi kramaśo mukhe |
samarpyamānaṁ yatnena kavalaṁ līlayādadat

Translation

Sometimes His mother, father, or brother would carefully place some food in His mouth and He would playfully and graciously accept it.

2.6.119

तथा पानक-जात च कचोला-भृतम् उत्तमम् ।
भृङ्गारिका-भृतश् चापो मध्ये मध्ये पिबन् शिवाः

tathā pānaka-jātaṁ ca kacolā-bhṛtam uttamam |
bhṛṅgārikā-bhṛtaś cāpo madhye madhye piban śivāḥ

Translation

As He ate He drank excellent nectar from a golden cup and excellent water from another golden cup.

2.6.120-124

आदौ सुमृष्टम् उत्कृष्ट कोष्ण स-घृत-शर्करम् ।
पायस नाडिका-पूप- फेनिका-रोटिका-युतम्

अन्यानि घृत-पक्वानि रसालासहितानि च ।
दधि-दुग्ध-विकारोत्थ- मिष्टान्नान्य् अपराणि अपि

मध्ये सूक्ष्म सित भक्त कोष्ण सुरभि-कोमलम् ।
वातकैः पर्पतैः शाकैः सूपैश् च व्यञ्जनैः परैः

मधुरा ल-रस-प्रायैः प्रायो गोरस-साधितैः ।
कटु-चूर्णान्वितैर् अ ल- द्रव्यैः स-लवणैर् युतम्

अन्ते पुनः शिखरिणी विकारान् दधि-सम्भवान् ।
हिङ्ग्वादि-स स्कृत तक्र बुभुजे मा च भोजयन्

ādau sumṛṣṭam utkṛṣṭaṁ koṣṇaṁ sa-ghṛta-śarkaram |
pāyasaṁ nāḍikā-pūpa- phenikā-roṭikā-yutam

anyāni ghṛta-pakvāni rasālāsahitāni ca |
dadhi-dugdha-vikārottha- miṣṭānnāny aparāṇi api

madhye sūkṣmaṁ sitaṁ bhaktaṁ koṣṇaṁ surabhi-komalam |
vātakaiḥ parpataiḥ śākaiḥ sūpaiś ca vyañjanaiḥ paraiḥ

madhurāmla-rasa-prāyaiḥ prāyo gorasa-sādhitaiḥ |
kaṭu-cūrṇānvitair amla- dravyaiḥ sa-lavaṇair yutam

ante punaḥ śikhariṇīṁ vikārān dadhi-sambhavān |
hiṅgvādi-saṁskṛtaṁ takraṁ bubhuje māṁ ca bhojayan

Translation

In the beginning He ate very sweet warm milk mixed with sugar and ghee, jallebis, pupa cakes, phenika sweets, capatis, many other delicious foods cooked in ghee, and many sweets made of milk and yoghurt, in the middle He ate many exquisite, sweet, cakes, fragrant soft foods, vataka cakes, parpata cakes, soup, spinach, other vegetables, many milk preparations of the sweet and bitter kinds, and many other spicy, bitter, and salty foods at the end He ate curds with sugar, many kinds of curd and yoghurt preparations, and buttermilk with hing, and He also fed me all these different foods.

2.6.125

सा चर्वाणोद्यद्-अरुणाधर-चारु-जिह्वा
गण्डु-स्थलानन-सरोज-विलास-भङ्गी ।
भ्रू-चाप-लोचन-सरोरुह-नर्तन-श्री-
विद्योतिता न वचसा□ मनसापि गम्या

sā carvāṇodyad-aruṇādhara-cāru-jihvā
gaṇḍu-sthalānana-saroja-vilāsa-bhaṅgī |
bhrū-cāpa-locana-saroruha-nartana-śrī-
vidyotitā na vacasāṁ manasāpi gamyā

Translation

Glorious with the dancing of His lotus eyes and archer's bow eyebrows, the waves of pastimes of His lotus face, cheeks, charming tongue, red lips, and chewing teeth cannot be approached by words or the mind.

2.6.126

गोपिकाभिश् च मिष्टन्नम् आनीय स्व-स्व-गेहतः ।
क्षीराज्य-शर्करापक्व□ यशोदाग्रे धृत□ तदा

gopikābhiś ca miṣṭannam ānīya sva-sva-gehataḥ |
kṣīrājya-śarkarāpakvaṁ yaśodāgre dhṛtaṁ tadā

Translation

From their own homes the gopis brought many sweets cooked with milk, butter and sugar and placed them before Mother Yasoda.

2.6.127

विचित्र-लीलया तत् तत् स-श्लाघ बुभुजे'सकृत् ।
ताः सर्वाः रञ्जयन् किञ्चिद् भोजयन् स्व-करेण माम्

vicitra-līlayā tat tat sa-ślāghaṁ bubhuje'sakṛt |
tāḥ sarvāḥ rañjayan kiñcid bhojayan sva-kareṇa mām

Translation

With wonderful playfulness He ate them again and again, praising all of them, delighting all the gopis, and with His own hand feeding me some of them.

2.6.128

अथ श्री-राधिकानीय स मनोहर-लड्डुकम् ।
कृष्णस्य वामतो दध्रे गूटिका-पूरितान्वितम्

atha śrī-rādhikānīya sa manohara-laḍḍukam |
kṛṣṇasya vāmato dadhre gūṭikā-pūritānvitam

Translation

Then Sri Radhika brought a manohara-laddhu filled with sugar and placed it at Krsna's left.

2.6.129

निष्कृष्य तन् नखाग्रेण तर्जन्य्-अङ्गुष्ठयोः कियत् ।
जिह्वाग्रे न्यस्य चक्रे'सौ निम्बरन्-मुख-विक्रियम्

niṣkṛṣya tan nakhāgreṇa tarjany-aṅguṣṭhayoḥ kiyat |
jihvāgre nyasya cakre'sau nimbaran-mukha-vikriyam

Translation

Picking it up with the tips of His forefinger and thumb, and then lightly placing it on the tip of His tongue, He suddenly curled His mouth in an expression of distaste.

2.6.130

भ्रातः स्मित रुषा मातुस् तस्या तातस्य विस्मयम् ।
तन्वन् सखीना मुग्धानाम् आधि तस्या द्विष मुदम्

bhrātaḥ smitaṁ ruṣā mātus tasyāṁ tātasya vismayam |
tanvan sakhīnāṁ mugdhānām ādhiṁ tasyā dviṣaṁ mudam

Translation

His brother smiled, His mother became angry at Radha, His father was surprised, Radha's bewildered friends felt sick, and Her enemies rejoiced.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Krsna's brother Balarama appreciated the joke, and so He smiled. Radha's enemies are Her rivals.

2.6.131

तद् भ्रातृ-व स-जातस्य मम चिक्षेप भाजने ।
तत् सर्व परम-स्वादु भुक्त्वाह विसिमितो'भवम्

tad bhrātṛ-vaṁsa-jātasya mama cikṣepa bhājane |
tat sarvaṁ parama-svādu bhuktvāhaṁ visimito'bhavam

Translation

Then He threw it on the plate of me, who was born in Radha's brother's family. When I ate that sublimely delicious sweet I became filled with wonder.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Gopa-kumara was related to Radha's brother Sridama. The sweet was not actually bitter, but Krsna thought it appropriate that one of Radha's relatives eat it. It was actually the best of all the foods and out of love Krsna gave it to Gopa-kumara. Why did Gopa-kumara become filled with wonder? Because that sweet was the most delicious.

2.6.132

राधया निभृतꣳ कृष्णः स-भ्रू-भङ्गꣳ निरीक्षितः ।
मृदु-स्मितानतास्यस् ताꣳ कटाक्षेणान्वरञ्जयत्

rādhayā nibhṛtaṁ kṛṣṇaḥ sa-bhrū-bhaṅgaṁ nirīkṣitaḥ |
mṛdu-smitānatāsyas tāṁ kaṭākṣeṇānvarañjayat

Translation

When with moving eyebrows Radha secretly glanced at Him, Krsna pleased Her with a gentle smile and a sidelong glance.

2.6.133

सद्यो बुद्धा मया लीला स विदग्ध-शिरोमणेः ।
निज-प्रेम-भरार्तानाꣳ परम-प्रीणनात्मिका

sadyo buddhā mayā līlā sa vidagdha-śiromaṇeḥ |
nija-prema-bharārtānāṁ parama-prīṇanātmikā

Translation

Then I understood this pastime, by which He who is the crest jewel of the intelligent delights they who are overcome with love for Him.

2.6.134

अथाचम्य यथा-न्यायाꣳ ताम्बूलꣳ लीलयोत्तमम् ।
चर्वन् स राधिकाꣳ पश्यन् चकितꣳ सम्मुखे न्यधात्

athācamya yathā-nyāyāṁ tāmbūlaṁ līlayottamam |
carvan sa rādhikāṁ paśyan cakitaṁ sammukhe nyadhāt

Translation

Then putting some betelnuts in His mouth, playfully chewing them, and glancing at Radhika, He timidly placed the betelnuts in my mouth.

2.6.135

माता स्नेहातुरा मन्त्रान् पठन्ती भुक्त-जारकान् ।
वाम-पाणि-तलेनास्यो- दर॰ मुहुर् अमर्जयत्

mātā snehāturā mantrān paṭhantī bhukta-jārakān |
vāma-pāṇi-talenāsyo- daraṁ muhur amarjayat

Translation

Then, reciting mantras for good digestion, His affectionate mother again and again stroked His stomach with her left palm.

2.6.136

गो-व्रजान्तर्-गतो नन्दो रामः सुप्तो विचक्षणः ।
चङ्क्रम्यते स्म गीतानि गायन् कृष्णो व्रजाङ्गने

go-vrajāntar-gato nando rāmaḥ supto vicakṣaṇaḥ |
caṅkramyate sma gītāni gāyan kṛṣṇo vrajāṅgane

Translation

Then, as Nanda was in the cow-barn, and as intelligent Balarama slept, Krsna, singing songs, wandered in the courtyard of Vraja.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that at this time Mother Yasoda was absorbed in her household duties.

2.6.137

क्षण॰ विहृत्य व्रज-सुन्दरीर् अतः स मातुर् आकारण-गौरवाद् अरात् ।
सुख॰ स्म शेते शयनालय॰ गतस् तल्पे पयः-फेन-मनोज्ञ-तूलिके

kṣaṇaṁ vihṛtya vraja-sundarīr ataḥ sa mātur ākāraṇa-gauravād arāt |
sukhaṁ sma śete śayanālayaṁ gatas talpe payaḥ-phena-manojña-tūlike

Translation

After enjoying for a moment pastimes with the beautiful girls of Vraja, out of respect for His mother's call, He went to His bedroom nearby and lay down on His soft bed beautiful as foam.

2.6.138

निरङ्क-पूर्णेन्दु-समैस् तथा-परैर् मृदूपधानैर् युतम् अस्ति यत् ततम् ।
अनर्घ्य-रत्नाचित-कञ्चनोल्लसल्- ललाम-पल्यङ्क-वरे महा-प्रभे

niraṅka-pūrṇendu-samais tathā-parair mṛdūpadhānair yutam asti yat tatam |
anarghya-ratnācita-kañcanollasal- lalāma-palyaṅka-vare mahā-prabhe

Translation

On that very splendid, golden, priceless, bejewelled bed were many soft pillows like spotless full moons.

2.6.139

यः शोभते मौक्तिका-मालिका-वृतैस् चित्रैर् वितानैर् उपशोभिते धृतः ।
प्रसाद-सि□हे'गुरु-धूप-वासिते रम्य-प्रकोष्ठे बहु-रत्न-निर्मिते

yaḥ śobhate mauktikā-mālikā-vṛtais citrair vitānair upaśobhite dhṛtaḥ |
prasāda-siṁhe'guru-dhūpa-vāsite ramya-prakoṣṭhe bahu-ratna-nirmite

Translation

In the lion's part of the palace, in a beautiful bejewelled room fragrant with aguru incense, the bed, decorated with a canopy of pearls, was very beautiful.

2.6.140

राधार्पयत्य् अस्य मुखान्तरे सा स□स्कृत्य ताम्बूल-पुट□ विदग्धा ।
चन्द्रावली श्री-ललितापि पाद- पद्मे तु स□वायहतः स-लीलम्

rādhārpayaty asya mukhāntare sā saṁskṛtya tāmbūla-puṭaṁ vidagdhā |
candrāvalī śrī-lalitāpi pāda- padme tu saṁvāyahataḥ sa-līlam

Translation

Intelligent Radha prepared some betelnuts and placed them in Krsna's mouth. Candravali and Sri Lalita playfully massaged His two lotus feet.

2.6.141

काश्चिच् च बाल-व्यजनान्य् उपददुः काश्चिच् च ताम्बूल-समुद्गकावलीम् ।
काश्चित् पतद्-ग्राह-चय॑ विभागशो भृङ्गारिकाः कश्चन सज्-जलैर् भृतः

kāścic ca bāla-vyajanāny upadaduḥ kāścic ca tāmbūla-samudgakāvalīm |
kāścit patad-grāha-cayaṁ vibhāgaśo bhṛṅgārikāḥ kaścana saj-jalair bhṛtaḥ

Translation

Some gopis fan Him, some bring Him betelnuts, some a dish for betelnut-remnants, and some golden cups with excellent water.

2.6.142

अन्याश् च तच् छ्रोत्र-मनो-हराणि गायन्ति गीतानि सङ्कीर्तनानि ।
वाद्यानि कश्चिद् बहु वादयन्ति तन्वन्ति नर्माण्य् अमुना सहान्याः

anyāś ca tac chrotra-mano-harāṇi gāyanti gītāni saṅkīrtanāni |
vādyāni kaścid bahu vādayanti tanvanti narmāṇy amunā sahānyāḥ

Translation

Some sing songs of glorification that please His ears and heart, some play musical instruments, and some joke with Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the word "sankirtana" here indicates that the gopis were chanting Krsna's names.

2.6.143

सर्वाभिर् एव॑ परिसेव्यमानस् ताभिः स सौहर्द-भरार्द्रिताभिः ।
ताम्बूलिक॑ चर्वितम् अत्य्-अभिष्ट॑ ताभ्यो ददे'न्योन्यम् अलक्ष्यमानम्

sarvābhir evaṁ parisevyamānas tābhiḥ sa sauharda-bharārdritābhiḥ |
tāmbūlikaṁ carvitam aty-abhiṣṭaṁ tābhyo dade'nyonyam alakṣyamānam

Translation

Thus served by all the gopis, who were melting with feelings of great friendship, Krsna gave the chewed betelnuts they intensely desired, although each could not see the others receiving them.

2.6.144

एव॑ महा-धूर्त-सदः-शिरोमणिः सर्वाः प्रियास् ता रमयन् स्व-चेष्टितैः ।
श्री-राधिका-प्रेम-कथा-सुनिर्वृतः प्रस्वाप-लीलाम् अभजत् क्षणाद् अयम्

evaṁ mahā-dhūrta-sadaḥ-śiromaṇiḥ sarvāḥ priyās tā ramayan sva-ceṣṭitaiḥ |
śrī-rādhikā-prema-kathā-sunirvṛtaḥ prasvāpa-līlām abhajat kṣaṇād ayam

Translation

With these activities pleasing His beloveds, and delighted by Sri Radhika's words of love, Krsna, the crest jewel in the assembly of the most intelligent, at once began His pastimes of sleep.

2.6.145

कयापि स॑ज्ञया तास् तु तेन सङ्केतीताः किल ।
सर्वाः स्व-स्व-गृह॑ जग्मुर् हर्ष-पूर-परिप्लुताः

kayāpi saṁjñayā tās tu tena saṅketītāḥ kila |
sarvāḥ sva-sva-gṛhaṁ jagmur harṣa-pūra-pariplutāḥ

Translation

Receiving a hint from Him, all of them drowning in a flood of happiness, went to their own homes.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Krsna's hint was the dancing of His eyebrows.

2.6.146

श्रीदाम्नागत्य गेह॑ स्वम् अह॑ नीतः प्रयत्नतः ।
अन्यत् तस्य निशा-क्रीडा- वृत्त॑ नार्हामि भाषितुम्

śrīdāmnāgatya gehaṁ svam ahaṁ nītaḥ prayatnataḥ |
anyat tasya niśā-krīḍā- vṛttaṁ nārhāmi bhāṣitum

Translation

Then Sridama carefully took me to his own home. What other pastimes Krsna enjoyed that night I cannot say.

2.6.147

नीत्वा महार्त्या त॑ रात्रि॑ प्रातर् नन्द-गृहे गतः ।
अपश्य॑ स हि सुप्तो'स्ति पर्यङ्के रति-चिह्न-भाक्

nītvā mahārtyā taṁ rātriṁ prātar nanda-gṛhe gataḥ |
apaśyaṁ sa hi supto'sti paryaṅke rati-cihna-bhāk

Translation

With great difficulty I passed the night and in the morning I went to Nanda's home. I saw Krsna on the bed, sleeping and bearing the marks of amorous pastimes.

2.6.148

सरल-प्रकृतिर् माता निविष्टा तस्य पार्श्वतः ।
बहुधा लालयन्ती त॑ किञ्चिद् आत्मन्य् अभाषत

sarala-prakṛtir mātā niviṣṭā tasya pārśvataḥ |
bahudhā lālayantī taṁ kiñcid ātmany abhāṣata

Translation

Going to His side and showing Her affection for Him in many ways, His honest mother spoke some words to herself.

2.6.149

श्री-यशोदोवाच—
हन्त बालो ममावित्वा गा वनेष्व् अखिल॑ दिनम् ।
श्रान्तो निद्रा-सुख॑ प्राप्तो न जगार्त्य् अधुनाप्य् अयम्

śrī-yaśodovāca—
hanta bālo mamāvitvā gā vaneṣv akhilaṁ dinam |
śrānto nidrā-sukhaṁ prāpto na jagārty adhunāpy ayam

Translation

Ah, exhausted from having spent all day protecting the cows in the forest, and finding the happiness of sleep, even now my boy does not wake up.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Mother Yasoda does not suspect that Krsna has spent the entire night enjoying the rasa-dance pastime.

2.6.150

आरण्य-कण्टकैर् दुष्टैः क्षतानीमानि सर्वतः ।
अक्रियन्तास्य गात्रेषु परितो धावतो मुहुः

āraṇya-kaṇṭakair duṣṭaiḥ kṣatānīmāni sarvataḥ |
akriyantāsya gātreṣu parito dhāvato muhuḥ

Translation

Terrible thorns in the forest made these wounds everywhere on all His limbs when again and again He ran here and there.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these wounds were made by the gopis' fingernails.

2.6.151

अहो कष्ठा□ न जानाति किञ्चिन् निद्रा-वश□ गतः ।
रक्षयाम् आस गात्रेषु स्वस्येद□ नेत्र-कज्जलम्

aho kaṣṭhāṁ na jānāti kiñcin nidrā-vaśaṁ gataḥ |
rakṣayām āsa gātreṣu svasyedaṁ netra-kajjalam

Translation

Alas! The black kajjala from His eyes has anointed all His limbs. He is so overcome with sleep that He does not even know.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that these marks of black kajjala were left by the gopis.

2.6.152

तथात्माधर-ताम्बूल- राग चेतस् ततो'विदन् ।
चिच्छेद हार-मालादि- परिवृत्ति मुहुर् भजन्

tathātmādhara-tāmbūla- rāgaṁ cetas tato'vidan |
ciccheda hāra-mālādi- parivṛttiṁ muhur bhajan

Translation

He does not even know that He is marked here and there with strains of red betelnuts from His lips. He must have broken His necklaces, garlands, and other ornaments as again and again He turned in His sleep.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the red betelnut stains actually came from the gopis lips and it was the gopis who broke Krsna's necklaces, garlands, and ornaments. Mother Yasoda thinks Krsna broke them as He turned in His sleep.

2.6.153

नून काश्मीर-वर्णेय यमुना-तीर-मृत्तिका ।
न परित्यजिता हन्त स्नानेनापि वपुः-सखी

nūnaṁ kāśmīra-varṇeyaṁ yamunā-tīra-mṛttikā |
na parityajitā hanta snānenāpi vapuḥ-sakhī

Translation

Even bathing did not wash away the kunkuma-coloured Yamuna-bank clay that is now the friend of His body.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the kunkuma actually came from the gopis' breasts. Mother Yasoda playfully calls the kunkuma the "friend" of Krsna's body because it clings there so tightly.

2.6.154

बालाभिश् चपलाभिर् ह्याः सन्ध्यायाम् अवधानतः ।
स्नान॰ न करित॰ सम्याङ् नाभ्यङ्गोद्वर्तने तथा

bālābhiś capalābhir hyāḥ sandhyāyām avadhānataḥ |
snānaṁ na karitaṁ samyāṅ nābhyaṅgodvartane tathā

Translation

Yesterday at sunset the impatient girls did not bathe Him very carefully and thoroughly. They did not wash away all the dirt.

2.6.155

श्री-सरूप उवाच—
माता यशोदा मुहुर् एवम् आह
तासा॰ समक्ष॰ व्रज-कन्यकानाम् ।
तत्रागताना॰ भय-हास-लज्जा-
विर्भाव-मुद्रा-विलसन्-मुखीनाम्

śrī-sarūpa uvāca—
mātā yaśodā muhur evam āha
tāsāṁ samakṣaṁ vraja-kanyakānām |
tatrāgatānāṁ bhaya-hāsa-lajjā-
virbhāva-mudrā-vilasan-mukhīnām

Translation

These same things Mother Yasoda spoke again and again before the girls of Vraja when they came, their faces shining with fear, smiles and embarrassment.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that gopis were afraid that Mother Yasoda had learned the truth of their pastimes with Krsna at night, they smiled when they heard her words explaining how thoroughly she misunderstood everything and they were embarrassed to see the marks they had left on Krsna's body. Their faces showed the signs of these different responses.

2.6.156

ततो'सौ स्वाप-लीलाया विरतः स्नापितस् तया ।
भूषणैर् भूषितः साकꣳ बलरामेण भोजितः

tato'sau svāpa-līlāyā virataḥ snāpitas tayā |
bhūṣaṇair bhūṣitaḥ sākaṁ balarāmeṇa bhojitaḥ

Translation

Then Krsna ended His pastimes of sleeping. Yasoda and Balarama bathed Him, decorated Him with ornaments, and ate breakfast with Him.

2.6.157

विश्रमय्य क्षणꣳ तꣳ च गोपीनाꣳ सुख-वार्तया ।
वने शुभ-प्रयानाय तस्य कृत्यानि साकरोत्

viśramayya kṣaṇaṁ taṁ ca gopīnāṁ sukha-vārtayā |
vane śubha-prayānāya tasya kṛtyāni sākarot

Translation

The gopis waited a moment to wish Krsna a happy journey to the forest and Mother Yasoda performed her duties to make His journey auspicious.

2.6.158

तासाम् अप्य् अन्तरार्तानाꣳ भावि-विच्छेद-चिन्तया ।
दिव्य-मङ्गल-गीतेन पूर्ण-कुम्भादिकꣳ न्यधत्

tāsām apy antarārtānāṁ bhāvi-viccheda-cintayā |
divya-maṅgala-gītena pūrṇa-kumbhādikaṁ nyadhat

Translation

Although their hearts were tortured with the thought of being separated from Him, they sang splendid and auspicious songs and they performed the purna-kumbha ritual.

2.6.159

निवेश्य साग्रज॰ पुत्र॰ पीठे'रण्योचितानि सा ।
पर्यधापयद् अङ्गेषु भूषणान्य् औषधानि च

niveśya sāgrajaṁ putraṁ pīṭhe'raṇyocitāni sā |
paryadhāpayad aṅgeṣu bhūṣaṇāny auṣadhāni ca

Translation

Then, at that place, Mother Yasoda placed on the limbs of both Her son and His elder brother both protective amulets and ornaments proper for the forest.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the amulets included emeralds and tiger's claws.

2.6.160

प्रयोज्य वृद्ध-विप्राभिर् अन्याभिश् च शुभाशिषः ।
बलाद् यात्रा-विधि॰ तेन सर्व॰ सा समपादयत्

prayojya vṛddha-viprābhir anyābhiś ca śubhāśiṣaḥ |
balād yātrā-vidhiṁ tena sarvaṁ sā samapādayat

Translation

She arranged for elderly brahmana ladies and other ladies to offer blessings. She did everything to prepare for His journey.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "other ladies" were the elderly gopis.

2.6.161

भोग्यꣳ मध्याह्निकाꣳ मात्रा- र्पितम् आदाय किञ्चन ।
तथाप्य् अगाः पुरः कुर्वन् प्रस्थितो वेणुम् ईरयान्

bhogyaṁ madhyāhnikāṁ mātrā- rpitam ādāya kiñcana |
tathāpy agāḥ puraḥ kurvan prasthito veṇum īrayān

Translation

Taking the lunch His mother gave, putting the cows in front, and playing His flute, Krsna set out.

2.6.162

तावत् सहचराः सर्वे तस्याभ्यर्णे समागताः ।
निर्गत्य वर्गशो घोषात् तत्-सखोचितताꣳ गताः

tāvat sahacarāḥ sarve tasyābhyarṇe samāgatāḥ |
nirgatya vargaśo ghoṣāt tat-sakhocitatāṁ gatāḥ

Translation

Then, each leaving his own home, all His companions came around Him and enjoyed friendly pastimes with Him.

2.6.163

कदाचित् तैः समꣳ वꣳशीः शृङ्गाणि च कदापि सः ।
कदाचित् पत्र-वाद्यानि बहुधा वादयन् बभौ

kadācit taiḥ samaṁ vaṁśīḥ śṛṅgāṇi ca kadāpi saḥ |
kadācit patra-vādyāni bahudhā vādayan babhau

Translation

Together they played many melodies, sometimes on bamboo flutes, sometimes on horn-bugles, and sometimes on leaf-flutes.

2.6.164

समꣳ भ्रात्रावतष्ठे'साव् अत्त-क्रीडा-परिच्छदैः ।
गायद्भिस् तैश् च नृत्यद्भिः स्तुवद्भिस् तꣳ प्रहर्षतः

samaṁ bhrātrāvataṣṭhe'sāv atta-krīḍā-paricchadaiḥ |
gāyadbhis taiś ca nṛtyadbhiḥ stuvadbhis taṁ praharṣataḥ

Translation

In this way He stayed with His brother and with His friends, who carried paraphernalia for His pastimes and who happily sang, danced, and spoke words of praise.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the paraphernalia here includes flags, camaras, parasols, slippers, fans, snacks, nectar drinks, toy balls, cymbals, and mrdanga drums.

2.6.165

अग्रे ज्यायान् अहꣳ पृष्ठे ताश् चानुव्रजन-च्छलात् ।
आकृष्टाः प्रेम-पाशेन प्रस्थिता विरहासहाः

agre jyāyān ahaṁ pṛṣṭhe tāś cānuvrajana-cchalāt |
ākṛṣṭāḥ prema-pāśena prasthitā virahāsahāḥ

Translation

The older boy was in the front and I was in the rear. Pulled by the rope of love and unable to bear separation from Krsna, the gopis, on some pretext, began to follow behind.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the older boy here is Balarama, and the "I" is Sarupa, who is speaking these words.

2.6.166

भावेन केनचित् स्विन्न□ पुत्रस्योद्वीक्ष्य सा मुखम् ।
सम्मर्ज्य प्रस्नुवत्-स्तन्या बहिर् द्वारान्तम् अन्वगात्

bhāvena kenacit svinnaṁ putrasyodvīkṣya sā mukham |
sammarjya prasnuvat-stanyā bahir dvārāntam anvagāt

Translation

Seeing it was covered with perspiration, Mother Yasoda affectionately wiped her son's face. The milk flowing from her breasts, she followed Him outside the gates.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that first she wiped it with her hand and then again she wiped it with the edge of her sari. The phrase "outside the gates" here means "outside the gates of Vraja village".

2.6.167

तेनोक्तापि गृह□ यान्ती ग्रीवम् उद्वर्तयन्त्य् अहो ।
पदान्य् अतीत्य द्वि-त्राणि पुनर् व्यग्रा ययौ सुतम्

tenoktāpi gṛhaṁ yāntī grīvam udvartayanty aho |
padāny atītya dvi-trāṇi punar vyagrā yayau sutam

Translation

Krsna spoke to her and she turned to go home. Craning her neck (to see Him), she took two or three steps and then, overcome, went again to her son.

2.6.168

उपस्कृत्यास्य ताम्बूल□ मुखे हस्ते समर्प्य च ।
पुनर् निवृत्य प्राग्वत् सा त□ वेगैर् आययौ पुनः

upaskṛtyāsya tāmbūlaṁ mukhe haste samarpya ca |
punar nivṛtya prāgvat sā taṁ vegair āyayau punaḥ

Translation

She prepared some betelnuts and placed them in His hand and mouth. She turned to go and, as before, she quickly came to Him again.

2.6.169

मिष्टꣳ फलादिकꣳ किञ्चिद् भोजयित्वा सुतꣳ पथि ।
पाययित्वा च गेहाय यान्ति प्राग्वन् न्यवर्तत

miṣṭaṁ phalādikaṁ kiñcid bhojayitvā sutaṁ pathi |
pāyayitvā ca gehāya yānti prāgvan nyavartata

Translation

In the middle of the road she fed her son sweets mixed with fruit and other ingredients and she also gave Him something to drink. Then she began to go home, but again she returned as before.

2.6.170

मुहुर् निरीक्ष्य वस्त्रादि सन्निवेश्य सुतस्य सा ।
पुनर् निवृत्याथागत्य दीना पुत्रम् अशिक्षायत्

muhur nirīkṣya vastrādi sanniveśya sutasya sā |
punar nivṛtyāthāgatya dīnā putram aśikṣāyat

Translation

Carefully inspecting her son's garments and other things, she set everything neatly in order. Again she left, and again she returned. Then she instructed her son:

2.6.171-172

भो वत्स दुर्गमे'रण्ये न गन्तव्यꣳ विदूरतः ।
स-कण्टक-वनान्तश् च प्रवेष्टव्यꣳ कदापि न

तद्-अर्थꣳ चात्म-शपथꣳ माता विस्तार्य काकुभिः ।
पुनर् निवृत्य कतिचित् पदानि पुनर् आययौ

bho vatsa durgame'raṇye na gantavyaṁ vidūrataḥ |
sa-kaṇṭaka-vanāntaś ca praveṣṭavyaṁ kadāpi na

tad-arthaṁ cātma-śapathaṁ mātā vistārya kākubhiḥ |
punar nivṛtya katicit padāni punar āyayau

Translation

"Son, don't go far in this impassable forest, and never go where there are thorns". With many sweet words she made Him promise. Then she turned to go, took a few steps, and returned again.

2.6.173-174

भोस् तात राम स्थातव्य॰ भवताग्रे'नुजस्य हि ।
त्वया च सख्युः श्रीदमन् स-सरूपेण पृष्ठतः

अ॰शो'स्य दक्षिणे स्थेय॰ वामे च सुबल त्वया ।
इत्य् आदिकम् असौ प्रार्थ्य स-तृण॰ पुत्रम् ऐक्षत

bhos tāta rāma sthātavyaṁ bhavatāgre'nujasya hi |
tvayā ca sakhyuḥ śrīdaman sa-sarūpeṇa pṛṣṭhataḥ

aṁśo'sya dakṣiṇe stheyaṁ vāme ca subala tvayā |
ity ādikam asau prārthya sa-tṛṇaṁ putram aikṣata

Translation

"Dear Balarama, You stay in front of Your younger brother. Sridama, you stay with Sarupa in the rear. Amsu, you stay at His right. Subala, you stay at His left." With a blade of grass she begged them. Then she gazed at her son.

2.6.175

एव॰ व्यग्र-धिया याता- यात॰ सा कुर्वती मुहुः ।
नव-प्रसूताम् अजयत् सुरभि॰ वर-वत्सलाम्

evaṁ vyagra-dhiyā yātā- yātaṁ sā kurvatī muhuḥ |
nava-prasūtām ajayat surabhiṁ vara-vatsalām

Translation

With an agitated heart coming and going again and again, she defeated a surabhi cow very affectionate to its new-born calf.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this means that she was more affectionate to her son than even the most affectionate cow is to its calf.

2.6.176

ताꣳ स-पाद-ग्रहꣳ नत्वा- श्लिष्य पुत्रः प्रयत्नतः ।
विविध-च्छलतः स्वीय- शपथैश् च न्यवर्तयत्

tāṁ sa-pāda-grahaṁ natvā- śliṣya putraḥ prayatnataḥ |
vividha-cchalataḥ svīya- śapathaiś ca nyavartayat

Translation

Then, bowing down and grasping her feet, embracing her, presenting many different reasons, and speaking many promises, her son made her turn back.

2.6.177

तस्थौ तत्रैव स दूरात् पश्यन्ति तꣳ वनान्तिके ।
चित्रितेव स्नुत-स्तन्या साश्रोत्तुङ्ग-स्थलोपरि

tasthau tatraiva sa dūrāt paśyanti taṁ vanāntike |
citriteva snuta-stanyā sāśrottuṅga-sthalopari

Translation

As a painted picture she stood there at the edge of the forest, gazing at her son, the milk flowing from her breasts, and above them many tears.

2.6.178-179

श्री-गोप्यस् त्व् अनुगच्छन्त्यो बाष्प-सम्रुद्ध-कण्ठिकाः ।
गानाशक्ताः स्खलत्-पादा अश्रु-धारास्त-दृष्टयः

कर्तुꣳ वक्तुꣳ च ताः किञ्चिद् अशक्ता लज्जया भिया ।
महा-शोकार्णवे मग्नास् तत्-प्रतिकारणे'क्षमाः

śrī-gopyas tv anugacchantyo bāṣpa-samruddha-kaṇṭhikāḥ |
gānāśaktāḥ skhalat-pādā aśru-dhārāsta-dṛṣṭayaḥ

kartuṁ vaktuṁ ca tāḥ kiñcid aśaktā lajjayā bhiyā |
mahā-śokārṇave magnās tat-pratikāraṇe'kṣamāḥ

Translation

With shyness and fear unable to say or do anything, their throats stopped with tears, their eyes flooded with streams of tears, their steps stumbling, and themselves drowning in an ocean of pain without any remedy, the beautiful gopis followed Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the gopis were afraid because their superiors were present.

2.6.180

व्रजाद् बहिर् दूरतर गताना
तद्-अङ्गनाना हृदयेक्षणानि ।
जहार यत्नेन निवर्तय स् ता
मुहुः परावृत्य निरीक्ष्यमाणाः

vrajād bahir dūrataraṁ gatānāṁ
tad-aṅganānāṁ hṛdayekṣaṇāni |
jahāra yatnena nivartayaṁs tā
muhuḥ parāvṛttya nirīkṣyamāṇāḥ

Translation

He charmed the eyes and hearts of these girls, who had come very far from Vraja village. With a great effort He made them return home, although again and again He glanced at them as they left.

2.6.181-182

व्यग्रात्मनाथ तेनेष्ट- दूतेन स्वयम् एव च ।
ग्रीवम् उद्वर्त्य स-प्रेम- दृष्ट्य्-आश्वासयत मुहुः

भ्रू-सङ्केतादिना लज्जा- भये जनतया बलात् ।
स□स्तम्भितास् तास् तन् मातुर् अग्रे तद्वद् अवस्थिताः

vyagrātmanātha teneṣṭa- dūtena svayam eva ca |
grīvam udvartya sa-prema- dṛṣṭy-āśvāsayata muhuḥ

bhrū-saṅketādinā lajjā- bhaye janatayā balāt |
saṁstambhitās tās tan mātur agre tadvad avasthitāḥ

Translation

With an anxious heart He craned His neck and again and again comforted them with His glances of love. With the movements of His eyebrows, which carried the message of His love, He embarrassed and even frightened them. They stood, stunned, before His mother.

2.6.183-184

बल्लवेन्द्रश् च सुस्निग्धः स्वत एव विशेषतः ।
पत्नी-वत्सल्य-दृष्ट्या च स्नेहोद्रेकेन यन्त्रितः

सर्व-व्रज-जन-स्नेह- भर□ पुत्रे विलोक्य तम् ।
वृद्धैः सहानुयातो'पि दूर□ त्यक्तु□ न चाशकत्

ballavendraś ca susnigdhaḥ svata eva viśeṣataḥ |
patnī-vatsalya-dṛṣṭyā ca snehodrekena yantritaḥ

sarva-vraja-jana-sneha- bharaṁ putre vilokya tam |
vṛddhaiḥ sahānuyāto'pi dūraṁ tyaktuṁ na cāśakat

Translation

Seeing his wife's love for her son, the king of the gopas also became filled with love. Seeing the people of Vraja's great love for His son, he, accompanied by the adult gopas, followed Him for a long way and could not give Him up.

2.6.185-186

शुभानि शकुनान्य् उच्चैः पश्व्-आदीना॰ च हृष्टताम् ।
स॰लक्ष्यान्तः-प्रहृष्टो'पि पुत्र-विच्छेद-कातरः

साग्रज॰ पृथग् आलिङ्ग्य युगपच् चात्मज॰ मुहुः ।
शिरस्य् अघ्राय च स्नेह- भरार्तो'श्रूण्य् अवसृजत्

śubhāni śakunāny uccaiḥ paśv-ādīnāṁ ca hṛṣṭatām |
saṁlakṣyāntaḥ-prahṛṣṭo'pi putra-viccheda-kātaraḥ

sāgrajaṁ pṛthag āliṅgya yugapac cātmajaṁ muhuḥ |
śirasy aghrāya ca sneha- bharārto'śrūṇy avasṛjat

Translation

Even though, seeing many auspicious omens, and seeing that the cows and every other creature were all very happy, he was happy at heart, he was also tormented by separation from his son. He embraced his older son, and then he embraced his younger son, and then he embraced them both again and again. He smelled Their heads and, overcome with love, he shed many tears.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Nanda embraced Balarama and then he embraced Krsna.

2.6.187

अथ प्रणम्य पुत्रेण कृत्य॰ दार्शयता बहु ।
प्रस्थापितः परावृत्य तम् एवालोकयन् स्थितः

atha praṇamya putreṇa kṛtyaṁ dārśayatā bahu |
prasthāpitaḥ parāvṛttya tam evālokayan sthitaḥ

Translation

His son bowed down before him and explained all the duties to be done. He turned to go, gazed at his son, and then stood still and motionless.

2.6.188-189

आरण्यान्तरितो दूरे गतौ पुत्रावलोकयन् ।
शब्दꣳ कञ्चिद् अशृण्वꣳश् च निववार्त व्रजꣳ प्रति

नियुज्य जङ्घिकान् भृत्यान् तद्-वार्ता-हरणाय सः ।
गोपीभिर् अन्विताꣳ पत्नीꣳ सान्त्वयित्वानयद् गृहान्

āraṇyāntarito dūre gatau putrāvalokayan |
śabdaṁ kañcid aśṛṇvaṁś ca nivavārta vrajaṁ prati

niyujya jaṅghikān bhṛtyān tad-vārtā-haraṇāya saḥ |
gopībhir anvitāṁ patnīṁ sāntvayitvānayad gṛhān

Translation

When he saw his two sons were deep in the forest and he could no longer hear any sounds from them, he turned towards Vraja village. Engaging some swift servant-messengers to bring news of the boys, he comforted his wife and the gopis and brought them all to their homes.

2.6.190

तास् तु तस्य विलासाꣳस् तान् गायन्त्यो विविशुर् व्रजम् ।
दिनम् आरेभिरे नेतुꣳ ध्यायन्त्यस् तस्य सङ्गमम्

tās tu tasya vilāsāṁs tān gāyantyo viviśur vrajam |
dinam ārebhire netuṁ dhyāyantyas tasya saṅgamam

Translation

Singing of Krsna's pastimes, the gopis entered Vraja village. They spent the day thinking of Krsna's company.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.35.2.

2.6.191

तत्-तद्-विशेषो निर्वच्यो'नन्त-शक्त्यापि नापरः ।
महार्ति-जनके तस्मिन् को वा धीमान् प्रवर्तते

tat-tad-viśeṣo nirvacyo'nanta-śaktyāpi nāparaḥ |
mahārti-janake tasmin ko vā dhīmān pravartate

Translation

Even Lord Ananta has no power to describe what they felt. What wise man can describe their suffering?

2.6.192-193

स तु प्रस्थाप्य ताः स्वान्तर् आर्तो'पि सखिभिर् बलात् ।
नीतो'ग्रे प्रविशत् तूर्ण श्रीमद्-वृन्दावनान्तरम्

सन्दृश्यमानः सखिभिः स तु वृन्दावन-श्रियम् ।
स्वय च वर्णयन् युक्त्या निर्गताधिर् इवाभवत्

sa tu prasthāpya tāḥ svāntar ārto'pi sakhibhir balāt |
nīto'gre praviśat tūrṇaṁ śrīmad-vṛndāvanāntaram

sandarśyamānaḥ sakhibhiḥ sa tu vṛndāvana-śriyam |
svayaṁ ca varṇayan yuktyā nirgatādhir ivābhavat

Translation

When He sent the gopis back, Krsna felt unhappy at heart, but when His friends at once made Him enter beautiful Vrndavana forest, showed Him the beauty of Vrndavana, and also described it in words, His unhappiness went away.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the beauty of Vrndavana forest is described in Srimad-Bhagavatam 10.15.5.

2.6.194

ततो'तनोद् यान् स तु गोप-विभ्रमान्
अतो'भजन् यादृशता चराचराः ।
हृदा न तद्-वृत्तम् उपासित भवेत्
कथ परस्मिन् रसना निरूपयेत्

tato'tanod yān sa tu gopa-vibhramān
ato'bhajan yādṛśatāṁ carācarāḥ |
hṛdā na tad-vṛttam upāsitaṁ bhavet
kathaṁ parasmin rasanā nirūpayet

Translation

Then Krsna enjoyed pastimes with the gopas, and even the moving and unmoving creatures there joined in these pastimes. My heart cannot understand these pastimes. How can my tongue describe them?

2.6.195

गोवर्धनाद्रि-निकटेषु स चारयन् गा
रेमे कालिन्द-तनयाम्बुनि पायय स् ताः ।
साय तथैव पुनर् एत्य निज व्रज त
विक्रीडति व्रज-वधूभिर् असौ व्रजेशः

govardhanādri-nikaṭeṣu sa cārayan gā
reme kālinda-tanayāmbuni pāyayaṁs tāḥ |
sāyaṁ tathaiva punar etya nijaṁ vrajaṁ taṁ
vikrīḍati vraja-vadhūbhir asau vrajeśaḥ

Translation

Herding the cows near Govardhana Hill, He made them drink the Yamuna's water. In the evening He, the master of Vraja, returned to His own Vraja village and enjoyed pastimes with the girls of Vraja.

2.6.196

श्री-गोप-राजस्य यद् अप्य् असौ पुरी
नन्दीश्वराख्ये विषये विराजते ।
ते तस्य कृष्णस्य मतानुवार्तिनः
कुञ्जादि-रास बहु मन्यते सदा

śrī-gopa-rājasya yad apy asau purī
nandīśvarākhye viṣaye virājate |
te tasya kṛṣṇasya matānuvārtinaḥ
kuñjādi-rāsaṁ bahu manyate sadā

Translation

Although the palace of the king of the gopas is splendidly manifest in a place called Nandisvara, the followers of Krsna worship the rasa dance and other pastimes He enjoys in the forest groves.

2.6.197

तत्रैव वसता ब्रह्मन्न् आनन्दो यो'नुभूयते ।
सुख यच् च स वा तद् वा कीदृग् इत्य् उच्यता कथम्

tatraiva vasatā brahmann ānando yo'nubhūyate |
sukhaṁ yac ca sa vā tad vā kīdṛg ity ucyatāṁ katham

Translation

O brahmana, to what may the bliss of living there be compared? How can it be described?

2.6.198

मुक्ताना सुखतो'त्यन्त महद्-वैकुण्ठ-वासिनाम् ।
भगवद्-भक्ति-माहात्म्याद् उक्त तद्-वेदिभिः सुखम्

muktānāṁ sukhato'tyantaṁ mahad-vaikuṇṭha-vāsināṁ |
bhagavad-bhakti-māhātmyād uktaṁ tad-vedibhiḥ sukham

Translation

They who have experienced this bliss say that because it comes from the glory of pure devotional service to the Lord it is greater than the bliss they who have attained impersonal liberation and also greater than the bliss of the residents of Maha-Vaikuntha.

2.6.199

अयोध्या-द्वारवत्य्-आदि- वासिना॰ च ततो'पि तत् ।
उक्त॰ रस-विशेषेन केनचित् केनचिन् महत्

ayodhyā-dvāravaty-ādi- vāsināṁ ca tato'pi tat |
uktaṁ rasa-viśeṣena kenacit kenacin mahat

Translation

The bliss felt by the residents of Ayodhya and Dvaraka is greater than that in Vaikuntha. Each is sweeter than the one before.

2.6.200

गोलोक-वासिना॰ यत् तत् सर्वतो'प्य् अधिकाधिकम् ।
सुख॰ तद्-युक्त्य्-अतिक्रान्त॰ दध्याद् वाचि कथ॰ पदम्

goloka-vāsināṁ yat tat sarvato'py adhikādhikam |
sukhaṁ tad-yukty-atikrāntaṁ dadhyād vāci kathaṁ padam

Translation

The bliss felt by the residents of Goloka is greater than all others. How can it be described in words?

2.6.201

तस्यानुभविनो नित्य तत्रत्या एव ते विदुः ।
तत्त्व ये हि प्रभोस् तस्य तादृक् सौहर्द-गोचराः

tasyānubhavino nityaṁ tatratyā eva te viduḥ |
tattvaṁ ye hi prabhos tasya tādṛk sauharda-gocarāḥ

Translation

They who are friends of the Lord in Goloka feel that bliss eternally. They can understand it.

2.6.202

एषाम् एवावतारास् ते नित्या वैकुण्ठ-पार्षदाः ।
प्रापञ्चान्तर्-गतास् तेषाम् प्रति-रूपाः सुराः यथा

eṣām evāvatārās te nityā vaikuṇṭha-pārṣadāḥ |
prāpañcāntar-gatās teṣām prati-rūpāḥ surāḥ yathā

Translation

The residents of Goloka incarnate as eternal associates of the Lord in Vaikuntha. They also appear as reflections among the demigods in the material world.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the appearance of Nanda and Yasoda of Goloka as Drona and Dhara in the world of the demigods is an example of this:

2.6.203

यथा च तेषा देवानाम् अवतारा धरा-तले ।
क्रीडा चिकीर्षतो विष्णोर् भवन्ति प्रीतये मुहुः

yathā ca teṣāṁ devānām avatārā dharā-tale |
krīḍāṁ cikīrṣato viṣṇor bhavanti prītaye muhuḥ

Translation

To please Lord Visnu when He wishes to enjoy pastimes there, these demigods descend to the surface of the earth again and again.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Lord Balarama, who appears in Goloka, incarnates inn Vaikuntha as Ananta Sesa. He again incarnates as Ananta Sesa among the demigods in the material world, and on earth He again appears as Balarama. The devotee Sridama, who appears in Goloka, appears in Vaikunthaloka as Garuda. He again appears as Garuda among the demigods in the material world, and on the earth he again appears as Sridama. Vasudeva and Devaki, who appear in Goloka, incarnate as Sutapa and Prsni in Vaikuntha and as Kasyapa and Aditi among the demigods in the material world. On the earth they again appear as Vasudeva and Devaki. These are some examples of how the residents of Goloka incarnate in different places in the spiritual and material worlds and how, as demigods in the higher material planets, they incarnate on the earth to please the Lord.

2.6.204

यथावताराः कृष्णस्या- भिन्नास् तेनावतारिणा ।
तथैषम् अवतारास् ते न स्युर् एतैः सम□ पृथक्

yathāvatārāḥ kṛṣṇasyā- bhinnās tenāvatāriṇā |
tathaiṣam avatārās te na syur etaiḥ samaṁ pṛthak

Translation

As Krsna, the origin of the incarnations of God, is not different from His many incarnations, so the residents of Goloka are also not different from their incarnations.

2.6.205

कदाप्य् अ□शेन जायन्ते पूर्णत्वेन कदाचन ।
यथा-काल□ यथा-कार्य□ यथा-स्थान□ च कृष्णवत्

kadāpy aṁśena jāyante pūrṇatvena kadācana |
yathā-kālaṁ yathā-kāryaṁ yathā-sthānaṁ ca kṛṣṇavat

Translation

According to the time, place, and mission to be performed, the residents of Goloka appear, sometimes in partial forms and sometimes in fullness. They do this as Krsna Himself does. Srila Sanatana Gosvami gives Lord Varaha, who appeared in Satya-yuga to rescue the earth, as an example of a partial incarnation, and Lord Krsna, who appeared at the end of Dvapara-yuga to enjoy pastimes and reveal the nature of pure devotional love, as an example of the Lord appearing in fullness.

2.6.206-208

एव कदाचित् केनापि समाकृष्टा रसेन ते ।
निज-नाथेन सहिताः कुत्राप्य् अतितितीर्षवः

अवतारैर् निजैः सर्वैः परमेश्वरवद् यदा ।
ऐक्य व्याजेन केनापि गताः प्रादुर्भवन्ति हि

तद् एषाम् अवतारास् ते गच्छन्त्य् एतेषु वै लयम् ।
अतो'भव स् त एवैते इति ते मुनयो'वदत्

evaṁ kadācit kenāpi samākṛṣṭā rasena te |
nija-nāthena sahitāḥ kutrāpy atititīrṣavaḥ

avatārair nijaiḥ sarvaiḥ parameśvaravad yadā |
aikyaṁ vyājena kenāpi gatāḥ prādurbhavanti hi

tad eṣām avatārās te gacchanty eteṣu vai layam |
ato'bhavaṁs ta evaite iti te munayo'vadat

Translation

When the Lord incarnates, the residents of Goloka, each attracted by his own rasa with the Lord, also desire to appear, by some pretext, in their own incarnations, and then at the end their incarnations merge into them and become one with them again. This is what the sages say. Srila Sanatana Gosvami gives Brahma's benediction (to Drona and Dhara) as an example of the pretext mentioned here. When the Lord's pastimes are completed, the incarnation of Nanda Maharaja merges into the existence of the original Nanda Maharaja in Goloka, and the incarnations of the other residents of Goloka also merge into their sources in the same way.

2.6.209

कृत्स्नम् एतत् पर चेत्थ तत्रत्य विद्ध्य् अस शयम् ।
पूर्वोक्त-नारदोद्दिष्ट- सिद्धान्ताद्य्-अनुसारतः

kṛtsnam etat paraṁ cetthaṁ tatratyaṁ viddhy asaṁśayam |
pūrvokta-nāradoddiṣṭa- siddhāntādy-anusārataḥ

Translation

Without doubting, please understand all this according to the explanations previously spoken by Narada. Srila Sanatana Gosvami gives the following doubts as examples: If Goloka is actually superior to Vaikuntha, then why do Kamsa and other demons live there? Why do carts and other objects made of wood and other materials, as well as grains of dust and other lifeless things exist in Goloka? Why do Nanda Maharaja and the other residents of Goloka incarnate as the Lord's associates in Vaikuntha? These doubts were already answered in the beginning of Chapter five, and they will be answered again later on in this book. The first doubt is specifically answered in the beginning of this book. The answer to the second doubt is given in Narada's explanation that everything in Vaikuntha is eternal and full of knowledge and bliss. This is also true in Goloka. Therefore the carts and other objects in Goloka are not lifeless, but are eternal and full of knowledge and bliss. The answer to the third doubt is that in order to assist the Lord in His pastimes, Nanda and the other residents of Goloka incarnate in spiritual forms that are eternal and full of knowledge and bliss. In this way they are among the Lord's eternally dear associates in Vaikuntha.

2.6.210

माथुरोत्तम तत्रत्य महाश्चर्यम् इद शृणु ।
कथ्यमान मया किञ्चित् श्री-कृष्णस्य प्रभावतः

māthurottama tatratyaṁ mahāścaryam idaṁ śṛṇu |
kathyamānaṁ mayā kiñcit śrī-kṛṣṇasya prabhāvataḥ

Translation

O best of the residents of Mathura, please listen and by Lord Krsna's power I will tell you something wonderful about Goloka. Sri Sanatana Gosvami explains that although the glory of Goloka is beyond the sphere of words and the mind, by Lord Krsna's mercy it can be described.

2.6.211

बालकास् तरुणा वृद्धा गोपास् ते कोटि-कोटिशः ।
सर्वे विदुर् महा-प्रेयान् अहꣳ कृष्णस्य नेतरः

bālakās taruṇā vṛddhā gopās te koṭi-koṭiśaḥ |
sarve vidur mahā-preyān ahaṁ kṛṣṇasya netaraḥ

Translation

In Goloka there are millions and millions of young, adolescent, and old gopas. Each one thinks: "I, and no one else, am most dear to Krsna".

2.6.212

तथैव व्यवहारो'पि तेषाꣳ कृष्णे सदेक्ष्यते ।
प्रत्येकꣳ तेषु तस्यापि विशुद्धस् तादृग् एव सः

tathaiva vyavahāro'pi teṣāṁ kṛṣṇe sadekṣyate |
pratyekaṁ teṣu tasyāpi viśuddhas tādṛg eva saḥ

Translation

In the course of their daily activities they constantly associate with Krsna. They are all very pure. Each one is like that.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the words "each one is like that" mean that each one, in truth, is most dear to Krsna.

2.6.213

तथापि तृप्तिः कस्यापि नैवोदेति कदाचन ।
प्रेम-तृष्णा च विविधा दैन्य-माता विवर्धते

tathāpi tṛptiḥ kasyāpi naivodeti kadācana |
prema-tṛṣṇā ca vividhā dainya-mātā vivardhate

Translation

None of them is ever satisfied. The many varieties of the thirst of their love for Krsna, which is the mother of humbleness, always increase.

2.6.214

गोपीषु च सदा तासु प्रत्येक कोटि-कोटिषु ।
परा प्रीतिः कृपासक्तिर् अपि स तस्य वीक्ष्यते

gopīṣu ca sadā tāsu pratyekaṁ koṭi-koṭiṣu |
parā prītiḥ kṛpāsaktir api sa tasya vīkṣyate

Translation

Krsna's great kindness, love, and attachment are seen to be always placed in each of the millions and millions of gopis.

2.6.215

यया युक्ति-शतैर् व्यक्त मादृशैर् अनुमन्यते ।
आभिः समो न को'प्य् अन्य- त्रत्यो'प्य् अस्य प्रियो जनाः

yayā yukti-śatair vyaktaṁ mādṛśair anumanyate |
ābhiḥ samo na ko'py anya- tratyo'py asya priyo janāḥ

Translation

For these reasons and for hundreds of other reasons people like myself can understand that so one in any place is more dear to Krsna than they.

2.6.216

तत्रापि या प्रति प्रेम- विशेषो'स्य यदेक्ष्यते ।
तदा प्रतीयते कृष्णा- स्यैषैव नितरा प्रिया

tatrāpi yāṁ prati prema- viśeṣo'sya yadekṣyate |
tadā pratīyate kṛṣṇā- syaiṣaiva nitarāṁ priyā

Translation

When Krsna's special love to a certain gopi is seen, then it is understood that she is the most dear to Him.

2.6.217

सर्वास् तद्-उचित तास् तु क्रीडा-सुख-परस्परम् ।
सर्वदानुभवन्त्यो "पि मन्यन्ते प्रेम न प्रभोः

sarvās tad-ucitaṁ tās tu krīḍā-sukha-parasparam |
sarvadānubhavantyo "pi manyante prema na prabhoḥ

Translation

Although each gopis is most dear to the Lord, and although they all experience the many blisses of enjoying pastimes with Him, the gopis do not think the Lord loves them.

2.6.218

प्रत्येक चिन्तयन्त्य् एवम् अहो कि भविता कियत् ।
सौभग्य मम येन स्या कृष्णस्याधमदास्य् अपि

pratyekaṁ cintayanty evam aho kiṁ bhavitā kiyat |
saubhagyaṁ mama yena syāṁ kṛṣṇasyādhamadāsy api

Translation

Each gopi thinks: "When will I be fortunate to be the least of Krsna's maidservants?'

2.6.219

अहो स्वामिन् गभीरो'य दुस्तर्को महताम् अपि ।
गाढ-प्रेम-रसावेश- स्वभाव-महिमाद्भुतः

aho svāmin gabhīro'yaṁ dustarko mahatām api |
gāḍha-prema-rasāveśa- svabhāva-mahimādbhutaḥ

Translation

O Lord, even the great souls cannot understand the great wonder of their deep love.

2.6.220

एकदा यमुना-तीरे विहरन् नन्द-नन्दनः ।
शुश्रावात्म-ह्रदे तस्मिन् कालिय पुनर् आगतम्

ekadā yamunā-tīre viharan nanda-nandanaḥ |
śuśrāvātma-hrade tasmin kāliyaṁ punar āgatam

Translation

One day, as He was enjoying pastimes by the Yamuna's shore, Krsna, the son of Nanda, heard that Kaliya had again come to his lake.

2.6.221

एकाकी तत्र गत्वासु नीपम् आरुह्य वेगतः ।
कुर्दित्वा निपपातास्मिन् ह्रदे निःसारयन्न् अपः

ekākī tatra gatvāsu nīpam āruhya vegataḥ |
kurditvā nipapātāsmin hrade niḥsārayann apaḥ

Translation

At once going there alone and climbing a kadamba tree, He dove into the lake, making the waters very turbulent.

2.6.222

विचित्र-सन्तार-वितार-लीलया जले लस स् तद् बहुधा निनादयन् ।
खलेन भोगैर् अमुनैत्य वेष्टितः स कौतुकी कञ्चिद् अदर्शयद् दशाम्

vicitra-santāra-vitāra-līlayā jale lasaṁs tad bahudhā ninādayan |
khalena bhogair amunaitya veṣṭitaḥ sa kautukī kañcid adarśayad daśām

Translation

Playing in the water by wonderfully swimming back and forth, and making many loud sounds, Krsna approached the demon, who at once wrapped his coils about the Lord. Playful Krsna then showed something.

2.6.223

तत्-सङ्गिनस् त॑ सहसा प्रयात॑ गोपास् त्व् अनालोक्य मृता इवाभवन् ।
सर्वे तद्-अन्वेषण-कातरा ययुस् तत्-पाद-चिह्नैर् ह्रदम् ईक्षितैर् अमुम्

tat-saṅginas taṁ sahasā prayātaṁ gopās tv anālokya mṛtā ivābhavan |
sarve tad-anveṣaṇa-kātarā yayus tat-pāda-cihnair hradam īkṣitair amum

Translation

Not seeing Krsna, who had left their company, the gopa friends became as if they had died. Tormented by the desire to find Him, they saw His footprints, and followed them to the lake.

2.6.224

दृष्ट्वैव कृष्ण॑ समादृष्ट-चेष्ट॑ मोह॑ गतास् ते'स्य वयस्य-सङ्घाः ।
आच्छादित॑ य॑ वन-वीथिभिर् ये'नालोकयन्तो न जिजीविषन्ति

dṛṣṭvaiva kṛṣṇaṁ samādṛṣṭa-ceṣṭaṁ mohaṁ gatās te'sya vayasya-saṅghāḥ |
ācchāditaṁ yaṁ vana-vīthibhir ye'nālokayanto na jijīviṣanti

Translation

When they saw Krsna could not move, His friends fainted. When they could not see Him at all because He was covered by the waters, they no longer wished to live.

2.6.225

गवो वृषा वत्सतरास् तथान्ये ग्राम्याः समग्राः पशवो'थ वन्याः ।
तीरे स्थितास् तत्र महार्त-नादैः क्रन्दन्ति कृष्णानन-दत्त-नेत्राः

gavo vṛṣā vatsatarās tathānye gramyāḥ samagrāḥ paśavo'tha vanyāḥ |
tīre sthitās tatra mahārta-nādaiḥ krandanti kṛṣṇānana-datta-netrāḥ

Translation

Standing by the shore, the cows, bulls, calves, and other domestic animals from the village, as well as the wild animals from the forest, all cried, fixing their eyes on Krsna's face and screaming in agony.

2.6.226

आक्रान्द-दीना विहगा ह्रदस्य तस्यान्तर् उड्डीय पतन्ति वेगात् ।
वृक्षादयस् तत् क्षणम् एव सोष प्राप्ता महोत्पात-चयाश् च जाताः

ākrānda-dīnā vihagā hradasya tasyāntar uḍḍīya patanti vegāt |
vṛkṣādayas tat kṣaṇam eva soṣaṁ prāptā mahotpāta-cayāś ca jātāḥ

Translation

Crying pitifully, the birds flew over the lake and dived into the waters. The trees and other plants became dry and withered. May great calamities happened.

2.6.227

सम्प्रेरितो'न्तः प्रभुनैव तेन धावन् जगाम व्रजम् एक-वृद्धः
हा-हा-महा-राव-गणैः सुघोरैः क्रन्दन् नुदन् त तम् अथाचचक्षे

samprerito'ntaḥ prabhunaiva tena dhāvan jagāma vrajam eka-vṛddhaḥ
hā-hā-mahā-rāva-gaṇaiḥ sughoraiḥ krandan nudan taṁ tam athācacakṣe

Translation

Sent by the Lord, an old man ran to Vraja village. Crying, and terribly calling out "Alas! Alas!", he described what had happened.

2.6.228

प्राग् एव दृष्ट्वा महतो भयङ्करान् उत्पात-वारान् बहु-सम्भ्रमाकुलाः ।
अन्वेषणार्थ व्रज-मङ्गलस्य ते घोष-स्थिताः सन्ति बहिर् विनिःसृताः

prāg eva dṛṣṭvā mahato bhayaṅkarān utpāta-vārān bahu-sambhramākulāḥ |
anveṣaṇārthaṁ vraja-maṅgalasya te ghoṣa-sthitāḥ santi bahir viniḥsṛtāḥ

Translation

Seeing many fearful calamities, the people of Vraja left their homes and hurried to find Krsna.

2.6.229

पुनः प्रवायसस् तस्य भग्न-कण्ठ-वरस्य तु ।
तद्-वाक्य तेषु सहसा वज्र-पात इवाभवत्

punaḥ pravāyasas tasya bhagna-kaṇṭha-varasya tu |
tad-vākyaṁ teṣu sahasā vajra-pāta ivābhavat

Translation

The old man's broken words were like a thunderbolt falling on them.

2.6.230-231

स गृहे'वस्थितो रामो मिथ्या मिथ्येति घोषयन् ।
सन्त्वायन् व्रज-लोक स् तान् मृत-प्रायान् प्राधावतः

मातर रोहिणी यत्नात् प्रबोध्य गृह-रक्षणे ।
नियुज्य पुरतो यातैर् धावित्वा तैः सहामिलत्

sa gṛhe'vasthito rāmo mithyā mithyeti ghoṣayan |
santvāyan vraja-lokaṁs tān mṛta-prāyān prādhāvataḥ

mātaraṁ rohiṇīṁ yatnāt prabodhya gṛha-rakṣaṇe |
niyujya purato yātair dhāvitvā taiḥ sahāmilat

Translation

In His home Balarama called out "It's a lie! A lie!" consoling the people of Vraja, who had become like running corpses. He carefully convinced Mother Rohini to stay at home, and then He also ran with the others.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Balarama knew how powerful His younger brother was. Balarama gave Mother Rohini the task of cooking Krsna's meal, and in this way He kept her at home.

2.6.232

अचिरात् तꣳ ह्रदꣳ प्राप्तः सो'नुजꣳ वीक्ष्य तादृशम् ।
नाशक्नोद् रक्षितुꣳ धैर्यꣳ रुरोद प्रेम-कातरः

acirāt taṁ hradaṁ prāptaḥ so'nujaṁ vīkṣya tādṛśam |
nāśaknod rakṣituṁ dhairyaṁ ruroda prema-kātaraḥ

Translation

He quickly came to the lake. Seeing His younger brother in that state, He could not remain peaceful, but He cried in the agony of love.

2.6.233

विलापꣳ विविधꣳ चक्रे कष्ठ-पाषाण-भेदकम् ।
क्षणान् मुर्च्छाम् अनुप्राप्तो यशोदा-नन्दवत् स तु

vilāpaṁ vividhaṁ cakre kaṣṭha-pāṣāṇa-bhedakam |
kṣaṇān murcchām anuprāpto yaśodā-nandavat sa tu

Translation

He lamented again and again, His cries breaking wood and stone. In a moment He fainted, as Nanda and Yasoda had already done.

2.6.234

ततस् तेषाꣳ च सर्वेषाꣳ प्राणिनाम् आर्ति-पूरिताः ।
महा-क्रान्द-रवा घोरा बभूवुर् विश्व-रोदकाः

tatas teṣāṁ ca sarveṣāṁ prāṇinām ārti-pūritāḥ |
mahā-krānda-ravā ghorā babhūvur viśva-rodakāḥ

Translation

Then everyone let out a great, painful, terrible cry that made the entire world cry also.

2.6.235

तेन नादेन महाता बलरामः स चेतितः ।
आत्मान□ स्तम्भयाम् आस यत्नाद् धीर-शिरोमणिः

tena nādena mahātā balarāmaḥ sa cetitaḥ |
ātmānaṁ stambhayām āsa yatnād dhīra-śiromaṇiḥ

Translation

Awakened by this great sound, Balarama, the crest jewel of the sober, with a great effort regained His peaceful composure.

2.6.236

क्षणेन स□ज्ञा□ पितरौ गतौ तौ
दृष्ट्वा सुत□ तादृशम् उद्रुदन्तौ ।
वेगात् तम् एव ह्रदम् आविशन्तौ
रुद्धौ बलाच् छ्री-बलिना कराभ्याम्

kṣaṇena saṁjñāṁ pitarau gatau tau
dṛṣṭvā sutaṁ tādṛśam udrudantau |
vegāt tam eva hradam āviśantau
ruddhau balāc chrī-balinā karābhyām

Translation

In a moment Krsna's parents became conscious again. Gazing at their son, and crying loudly, they began to enter the lake, but Sri Balarama forcibly stopped them with His hands.

2.6.237

मूर्च्छितान् मृत-तुल्या॑स् तान् सर्वान् दृष्ट्वार्ति-यन्त्रितः ।
सुगद्गद-स्वरेणोच्चैः कृष्ण॑ सम्बोध्य सो'ब्रवीत्

mūrcchitān mṛta-tulyāṁs tān sarvān dṛṣṭvārti-yantritaḥ |
sugadgada-svareṇoccaiḥ kṛṣṇaṁ sambodhya so'bravīt

Translation

Seeing everyone fainted as if they were dead, Balarama became filled with pain. In a voice choked with emotion, He loudly called out to Krsna.

2.6.238

श्री-बलदेव उवाच—
एते न वैकुण्ठ-निवासि-पार्षदा
नो वानरास् ते न च यादवा अपि ।
गोलोक-लोका भवद्-एक-जीवना
नश्यन्त्य् अशक्या भगवन् मयावितुम्

śrī-baladeva uvāca—
ete na vaikuṇṭha-nivāsi-pārṣadā
no vānarās te na ca yādavā api |
goloka-lokā bhavad-eka-jīvanā
naśyanty aśakyā bhagavan mayāvitum

Translation

Sri Balarama said: These people are not Your associates in Vaikuntha! They are not Your monkey-associates! They are not the Yadavas! They are the people of Goloka! You are their only life and soul! They are dying now! Lord, I have no power to save them!

2.6.239

प्राणैर् वियुक्ता न भवन्ति यावत्
तावद् विनोद□ करुण त्यजैतम् ।
कृष्णान्यथा गोष्ठ-जनैक-बन्धो
गन्तासि शोक□ मृदुल-स्वभावः

prāṇair viyuktā na bhavanti yāvat
tāvad vinodaṁ karuṇa tyajaitam |
kṛṣṇānyathā goṣṭha-janaika-bandho
gantāsi śokaṁ mṛdula-svabhāvaḥ

Translation

They are now lifeless! Merciful Krsna! Only friend of the people of Vraja! Give up this pastime, or Your gentle heart will become filled with grief!

2.6.240

श्री-स्वरूप उवाच—
गोप्यो विलापैर् विविधै रुदन्त्यो
मोमुह्यमानाः परमार्त-गत्र्यः ।
पार्श्वे प्रभोर् गन्तुम् इव प्रविष्टास्
तास् त□ ह्रद□ शोक-विनाष्ट-चित्ताः

śrī-svarūpa uvāca—
gopyo vilāpair vividhai rudantyo
momuhyamānāḥ paramārta-gatryaḥ |
pārśve prabhor gantum iva praviṣṭās
tās taṁ hradaṁ śoka-vināṣṭa-cittāḥ

Translation

Sri Sarupa said: Crying with many words of lamentation, fainting, their bodies filled with pain, and their hearts destroyed by grief, the gopis entered the lake, as if to go by the Lord's side.

2.6.241

तावद् विहाय प्रभुर् आत्म-कौतुक
निर्गत्य तत् कालिय-भोग-बन्धनात् ।
उत्तुङ्ग-विष्टीर्ण-सहस्र-तत्-फणेष्व्
आरुह्य हस्ताब्ज-युग व्यसारयत्

tāvad vihāya prabhur ātma-kautukaṁ
nirgatya tat kāliya-bhoga-bandhanāt |
uttuṅga-viṣṭīrṇa-sahasra-tat-phaṇeṣv
āruhya hastābja-yugaṁ vyasārayat

Translation

Leaving that pastime, freeing Himself from the bondage of Kaliya's coils, and climbing on the serpent's thousands of raised, extended hoods, Krsna stretched out His two lotus hands.

2.6.242

तेष्व् एव नीत्वा युगपन् निज-प्रियास्
ता गोपिका सत्वरम् अध्यरोहयत् ।
रत्न-स्थली-पङ्क्ति-समेषु सर्वतश्
चित्राति-चित्र-भ्रमणाभिरामिषु

teṣv eva nītvā yugapan nija-priyās
tā gopikā satvaram adhyarohayat |
ratna-sthalī-paṅkti-sameṣu sarvataś
citrāti-citra-bhramaṇābhirāmiṣu

Translation

Then, bringing His gopi beloveds, Krsna climbed the very wonderful jewelled pastime place of Kaliya's hoods.

2.6.243

ताभिः समꣳ तेषु महाद्भुतेषु
रङ्गेषु दिव्यैर् बहु-गीत-वादनैः ।
नृत्यन् विचित्रꣳ स तु कौतुकार्णवो
लेभे सुखꣳ रास-विलास-सम्भवम्

tābhiḥ samaṁ teṣu mahādbhuteṣu
raṅgeṣu divyair bahu-gīta-vādanaiḥ |
nṛtyan vicitraṁ sa tu kautukārṇavo
lebhe sukhaṁ rāsa-vilāsa-sambhavam

Translation

With splendid singing and instrumental music, dancing with the gopis on these very wonderful dancing-places, Krsna, who is an ocean of playfulness enjoyed the wonderful happiness of the rasa-dance pastime.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Nanda and the others could not see these pastimes.

2.6.244

रामेण प्रापितैर् बोधꣳ वर्तमानैस् तटोपरि ।
कृष्णꣳ नन्दादिभिर् दृष्ट्वा प्राप्तौ तैर् हर्ष-विस्मयौ

rāmeṇa prāpitair bodhaṁ vartamānais taṭopari |
kṛṣṇaṁ nandādibhir dṛṣṭvā prāptau tair harṣa-vismayau

Translation

Staying on the shore, and now brought by Balarama to consciousness, Nanda and the others gazed at Krsna and became filled with joy and wonder.

2.6.245

दमयित्वाहि-राज॑ स स्तुवतीना॑ समाच्छिनत् ।
वस्त्राणि नाग-पत्नीनाम् उत्तरीयाणि स-स्मितम्

damayitvāhi-rājaṁ sa stuvatīnāṁ samācchinat |
vastrāṇi nāga-patnīnām uttarīyāṇi sa-smitam

Translation

After subduing the serpent-king Kaliya, smiling Krsna, forcibly took away the upper garments from the serpent's wives as they offered prayers.

2.6.246

तैर् एक॑ प्रग्रह॑ दीर्घ॑ विरचय्यास्य नाशिकम् ।
बिद्ध्वा प्रवेश्य वामेन पाणिणाधात् स कौतुकी

tair ekaṁ pragrahaṁ dīrghaṁ viracayyāsya nāśikam |
biddhvā praveśya vāmena pāṇiṇādhāt sa kautukī

Translation

Making of these garments a single long rope, piercing the serpent's nose, and threading it, playful Krsna held the rope in His left hand.

2.6.247

नागम् अश्वम् इवारूढस् चोदयाम् आस त॑ हठात् ।
धृत॑ दक्षिण-हस्तेन मुरली॑ वादयन् मुदा

nāgam aśvam ivārūḍhas codayām āsa taṁ haṭhāt |
dhṛtaṁ dakṣiṇa-hastena muralīṁ vādayan mudā

Translation

Then Krsna, playing the flute with His right hand, rode the serpent as one rides a horse, and made it go here and there.

2.6.248

कशयेव कदाचित् तम् तया सञ्चलयन् बलात् ।
निज-वहनत निन्ये प्रसाद-भरम् आचरन्

kaśayeva kadācit tam tayā sañcalayan balāt |
nija-vahanataṁ ninye prasāda-bharam ācaran

Translation

Sometimes prodding the serpent with His flute, He made the serpent His carrier, showing it great mercy.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord's mercy to Kaliya is described in Srimad-Bhagavatam 10.16.34.

2.6.249

तत्-पत्नीभिर् उपनीतम् अनर्घ्य रत्न-भूषणम् ।
वस्त्र-माल्यानुलेप च तत्-फणेष्व् एव सो'दधात्

tat-patnībhir upanītam anarghyaṁ ratna-bhūṣaṇam |
vastra-mālyānulepaṁ ca tat-phaṇeṣv eva so'dadhāt

Translation

Accepting the priceless jewel-ornament and the garments, garlands, and fragrant ointments the serpent's wives offered, Krsna placed them on Kaliya's hoods.

2.6.250

पद्मोत्पलादिभिः पुष्पैर् यामुनैस् ताभिर् अहृतैः ।
भूषणैस् तैश् च ता गोपीर् आत्मान च व्यभूषयत्

padmotpalādibhiḥ puṣpair yāmunais tābhir ahṛtaiḥ |
bhūṣaṇais taiś ca tā gopīr ātmānaṁ ca vyabhūṣayat

Translation

Then, with many lotuses, water lilies, and other flowers the serpent's wives brought from the Yamuna, Krsna decorated both Himself and the gopis.

2.6.251

स्तुयमानः फणीन्द्रेण तेनासङ्ख्य-मुखेन सः ।
निःससार ह्रदात् सर्वान् स्वीयान् हर्षेण नर्तयन्

stuyamānaḥ phaṇīndreṇa tenāsaṅkhya-mukhena saḥ |
niḥsasāra hradāt sarvān svīyān harṣeṇa nartayan

Translation

As the serpent king offered prayers with its countless mouths, Krsna emerged from the lake, making His friends and relatives dance with joy.

2.6.252

सुपर्ण-दुष्प्राप-महा-प्रसाद-
वरावली-लाभ-महा-प्रहृष्टात् ।
स कालियाद् गोप-वधू-समूहैः
सम महाश्चर्य-वरो'वरूढः

suparṇa-duṣprāpa-mahā-prasāda-
varāvalī-lābha-mahā-prahṛṣṭāt |
sa kāliyād gopa-vadhū-samūhaiḥ
samaṁ mahāścarya-varo'varūḍhaḥ

Translation

Then, from Kaliya, who was very happy to have attained a very great mercy that even Garuda could not attain, very wonderful Krsna descended with the gopis.

2.6.253

नीराजनालिङ्गन-राजिकापरैर्
नन्दादिभिर् हृष्ट-दृग्-अश्रु-धारया ।
आप्लावितो'सौ कृपयानुशिष्य त
किञ्चित् फणीन्द्र निरसारयद् ध्रदात्

nīrājanāliṅgana-rājikāparair
nandādibhir hṛṣṭa-dṛg-aśru-dhārayā |
āplāvito'sau kṛpayānuśiṣya taṁ
kiñcit phaṇīndraṁ nirasārayad dhradāt

Translation

Flooded with streams of tears from the happy eyes of Nanda and the others as again and again they embraced Him and offered arati to Him, Krsna, after mercifully giving some instructions, sent the serpent king out of the lake.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord's instructions to Kaliya are given in Srimad-Bhagavatam 10.16.60-61.

2.6.254

तैः गोप-गोपी-निवहैः प्रहृष्टैर्
विस्तार्यमानेन मनोहरेण ।
वादित्र-गीतादि-महोत्सवेन
सन्तोषितो'गाद् भगवान् स्व-घोषम्

taiḥ gopa-gopī-nivahaiḥ prahṛṣṭair
vistāryamānena manohareṇa |
vāditra-gītādi-mahotsavena
santoṣito'gād bhagavān sva-ghoṣam

Translation

Pleased by a great and beautiful festival of singing, instrumental music, and other festivities celebrated by the happy gopas and gopis, the Lord went to His own home.

2.6.255-257

कदाचित् तस्य दुष्टस्य क□सस्यानुचरौ प्रियौ ।
बहिश्चरासुरूपौ तौ केश्य्-अरिष्टौ महासुरौ

आद्यो महा-हयाकारो द्वितीयस् तु वृषाकृतिः ।
गोपान् भिययमानौ तान् मर्दयन्तौ च गोकुलम्

गगन-स्पृण्-महा-कायौ नादेन प्राणिनो'खिलान् ।
निपातयन्तौ भू-पृष्ठे युगपद् व्रजम् आगतौ

kadācit tasya duṣṭasya kaṁsasyānucarau priyau |
bahiścarāsurūpau tau keśy-ariṣṭau mahāsurau

ādyo mahā-hayākāro dvitīyas tu vṛṣākṛtiḥ |
gopān bhiyayamānau tān mardayantau ca gokulam

gagana-spṛṇ-mahā-kāyau nādena prāṇino'khilān |
nipātayantau bhū-pṛṣṭhe yugapad vrajam āgatau

Translation

Once, Kamsa's two great demon servants Kesi and Arista, the first assuming the form of a great horse, and the second assuming the form of a bull, both of them so tall their great bodies touched the sky, both of them like death personified, and both of them terrifying the gopas, wreaking havoc in Gokula, and with their roaring making every living entity fall to the ground, came to Vraja.

2.6.258

तयोर् भियाकृष्य बलेन कृष्णो
निर्वार्यमानो'पि निजेष्ट-लोकैः ।
आश्वास्य तान् दर्शित-वीर-दर्पः
स्व-पाणिनास्फोट्य भुज□ पुरो'भूत्

tayor bhiyākṛṣya balena kṛṣṇo
nirvāryamāno'pi nijeṣṭa-lokaiḥ |
āśvāsya tān darśita-vīra-darpaḥ
sva-pāṇināsphoṭya bhujaṁ puro'bhūt

Translation

Surrounded by His dear friends terrified of the two demons, Krsna, comforting them and showing them His heroic power, flexed His arm.

2.6.259

प्राग् आगतꣳ वेग-भरेण केशिनꣳ
पाद-प्रहारेण निरस्य दूरतः ।
पश्चाद् वृषꣳ प्राप्य विभिद्य नासिकꣳ
बद्ध्वाशु गोपीश्वर-सम्मुखे न्यधात्

prāg āgataṁ vega-bhareṇa keśinaṁ
pāda-prahāreṇa nirasya dūrataḥ |
paścād vṛṣaṁ prāpya vibhidya nāsikaṁ
baddhvāśu gopīśvara-sammukhe nyadhāt

Translation

First the horse came running, and Krsna kicked it far away. Then Krsna went to the bull, pierced its nose, and brought it before the deity of Lord Siva.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Krsna tied a rope to the bull's nose and brought it before the Siva-linga in Vrndavana so Lord Siva could ride it.

2.6.260

पुनस् तम् आयातम् अमन्द-विक्रमो
हयꣳ समुत्प्लुत्य महा-परक्रमः ।
बलात् समारुह्य गतिर् अनेकशो
'नुशिक्षायन् निर्दमयन् व्यराजत

punas tam āyātam amanda-vikramo
hayaṁ samutplutya mahā-parakramaḥ |
balāt samāruhya gatir anekaśo
'nuśikṣāyan nirdamayan vyarājata

Translation

When the horse came again, very powerful Krsna, jumping on its back, subdued it and, ordering it to go here and there, was very splendid and glorious.

2.6.261

हय तम् आरुह्य निजान् वयस्यान्
सुशीघ्र-हस्तेन सहस्रशस् तान् ।
विचित्र-तत्-कूर्दन-कौतुकेन
भ्रमन् भुवि व्योम्नि च सो'भिरेमे

hayaṁ tam āruhya nijān vayasyān
suśīghra-hastena sahasraśas tān |
vicitra-tat-kūrdana-kautukena
bhraman bhuvi vyomni ca so'bhireme

Translation

With his friends and relatives, Krsna enjoyed riding on the horse, as with pastimes of wonderful leaps of thousand of hands it wandered on the ground and in the sky.

2.6.262

क्षणान् नियम्य स्व-वशे निधाय
निबध्य पाशैस् तम् अपि व्रजान्तः ।
अरक्षद् आरोहन-केलये'मु
वृष तथानोगन-वाहनाय

kṣaṇān niyamya sva-vaśe nidhāya
nibadhya pāśais tam api vrajāntaḥ |
arakṣad ārohana-kelaye'muṁ
vṛṣaṁ tathānogana-vāhanāya

Translation

In a moment defeating it, bringing it under His control and bridling it, for pastimes of riding Krsna kept the horse in Vraja. In the same way He kept the bull for pulling carts.

2.6.263

नन्दीश्वर-पुरे तत्र वसन्तꣳ कृष्णम् एकदा ।
कꣳसाज्ञयागतो'क्रूरो नेतुꣳ मधु-पुरीꣳ व्रजात्

nandīśvara-pure tatra vasantaṁ kṛṣṇam ekadā |
kaṁsājñayāgato'krūro netuṁ madhu-purīṁ vrajāt

Translation

One day, as Krsna was living in the town of Nandisvara, Akrura came to bring Him from Vraja to Mathura city on Kamsa's order.

2.6.264

तस्मिꣳस् तदानिꣳ यद् वृत्तꣳ तच् छ्रुत्वान्यत्रिका अपि ।
शीला-कष्टादयो नूनꣳ रुदन्ति विदलन्ति च

tasmiṁs tadāniṁ yad vṛttaṁ tac chrutvānyatrikā api |
śīlā-kaṣṭādayo nūnaṁ rudanti vidalanti ca

Translation

When they heard this news, even the people in other places, and even the stones, wood, and other inanimate objects cried and broke into pieces.

2.6.265

रात्राव् आकर्ण्य ताꣳ वार्ताꣳ लोक गोकुल-वासिनः ।
व्यलपन् बहुधा सर्वे रुदन्तो मुमुहुर् भृशम्

rātrāv ākarṇya tāṁ vārtāṁ loka gokula-vāsinaḥ |
vyalapan bahudhā sarve rudanto mumuhur bhṛśam

Translation

At night hearing this news, all the people of Gokula lamented, crying and fainting again and again.

2.6.266

पुत्र-प्राणा यशोदा च बिभ्यती दुष्ट-क□सतः ।
जुगोप कृष्णम् एकान्ते निह्नुत्य शपथैर् निजैः

putra-prāṇā yaśodā ca bibhyatī duṣṭa-kaṁsataḥ |
jugopa kṛṣṇam ekānte nihnutya śapathair nijaiḥ

Translation

Yasoda, terrified of the demon Kamsa, and thinking her son her very life, with many loud complaints hid Krsna in a secluded place.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that she hid Krsna behind a curtain and other obstacles.

2.6.267

प्रातः प्रबोधितो नन्दो'क्रूरेण बहु-युक्तिभिः ।
प्रबोध्य रुदती□ पत्नी□ स्व-पुत्र□ बहिर् आनयत्

prātaḥ prabodhito nando'krūreṇa bahu-yuktibhiḥ |
prabodhya rudatīṁ patnīṁ sva-putraṁ bahir ānayat

Translation

In the morning Akrura, with many arguments, convinced Nanda. Then Nanda convinced his crying wife and brought his son outside.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Akrura's arguments included a description of Kamsa's wickedness and Krsna's supreme strength.

2.6.268

हा-हेत्य्-अर्त-स्वरैर् उच्चै रुदतीनाम् अलज्जितम् ।
गोपीना वीक्षमानाना प्रणान् इव समाच्छिनत्

hā-hety-arta-svarair uccai rudatīnām alajjitam |
gopīnāṁ vīkṣamānānāṁ praṇān iva samācchinat

Translation

It was as if Nanda had broken the lives of the gopis as they loudly called out "Alas! Alas!', shamelessly cried, and gazed on Krsna.

2.6.269

तदा यशोदा बहिर् एत्य दीना
निजाश्रु-धाराः परिमर्जयन्ति ।
धृत्वा करे न्यासम् इवात्म-पुत्रम्
श्वफल्क-पुत्रस्य करे न्यधत्त

tadā yaśodā bahir etya dīnā
nijāśru-dhārāḥ parimarjayanti |
dhṛtvā kare nyāsam ivātma-putram
śvaphalka-putrasya kare nyadhatta

Translation

Then poor Yasoda came outside. Wiping away the streams of her tears, she took her son's hand and as if making a gesture, placed it in the hand of Akrura.

2.6.270

प्रोवाच नन्द च तवापि हस्ते
न्यस्तो मया प्राण-धनाधिको'यम् ।
कुत्राप्य् अविश्वस्य निधाय पार्श्वे
'त्रानीय देयो भवता करे मे

provāca nandaṁ ca tavāpi haste
nyasto mayā prāṇa-dhanādhiko'yam |
kutrāpy aviśvasya nidhāya pārśve
'trānīya deyo bhavatā kare me

Translation

She said to Nanda: "I trust no one but you. He who is more dear than life I place in your hand. Keep Him by your side. Return Him here, and place Him again in my hand."

2.6.271

एव सुत-स्नेह-भरातुरा सती
मोमुह्यमाना समय विधाय सा ।
कृष्ण विनैकात्म-गृह यद् आगता-
क्रन्दस् तद् आसीद् व्रज-योषिता महान्

evaṁ suta-sneha-bharāturā satī
momuhyamānā samayaṁ vidhāya sā |
kṛṣṇaṁ vinaikātma-gṛhaṁ yad āgatā-
krandas tad āsīd vraja-yoṣitāṁ mahān

Translation

When the pious lady, overcome with love for her son, and fainting again and again went, without Krsna, to her home, a great cry rose among the women of Vraja.

2.6.272

यस्मिन् स्मृते'द्यापि शिलापि रोदिति
स्रवत्य् अपो दारुपविश् च दीर्यते ।
नून जगन् मज्जति शोक-सागरे
प्रणैर् वियुक्त न भवेद् यदि क्षणात्

yasmin smṛte'dyāpi śilāpi roditi
sravaty apo dārupaviś ca dīryate |
nūnaṁ jagan majjati śoka-sāgare
praṇair viyuktaṁ na bhaved yadi kṣaṇāt

Translation

When this is remembered, even today, the rocks cry out, dry wood sheds tears, thunderbolts break into pieces, and, if it has not already given up its life, the world is at once plunged in an ocean of sorrow.

2.6.273

यशोदया ता बहुधानुसान्त्विताः
प्रबोध्यमानाः सरल-स्वभावया ।
महार्ति-शोकार्णव-मग्न-मानसाः
स-कोपम् ऊचुर् बत ताꣳ व्रज-स्त्रियः

yaśodayā tā bahudhānusāntvitāḥ
prabodhyamānāḥ sarala-svabhāvayā |
mahārti-śokārṇava-magna-mānasāḥ
sa-kopam ūcur bata tāṁ vraja-striyaḥ

Translation

Again and again comforted by honest, simple Yasoda, the women of Vraja, their hearts drowning in an ocean of pain and grief, angrily said to her:

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Mother Yasoda said to them: "I placed Krsna in the hand of Nanda and the hand of Akrura, who is the son of a great sage. Krsna will be returned. Because He was placed in the hands of good people there is no need to fear. They will quickly return Him to me." Mother Yasoda was simple and honest, and therefore she had faith in the words of crooked Akrura.

2.6.274

रे निर्दये रे धिषणाविहिने
वत्सꣳ निजꣳ व्याघ्र-करे समर्प्य ।
शक्तासि दाहार्हम् इदꣳ प्रवेष्टुꣳ
रिक्तꣳ गृहꣳ तेन कथꣳ त्वम् एका

re nirdaye re dhiṣaṇāvihine
vatsaṁ nijaṁ vyāghra-kare samarpya |
śaktāsi dāhārham idaṁ praveṣṭuṁ
riktaṁ gṛhaṁ tena kathaṁ tvam ekā

Translation

"O merciless one! O fool! How, after placing your own son in the paws of a tiger, can you, alone, enter your empty home, which should now be set in flames?"

2.6.275

ताम् एवम् अन्या□श् च विगर्हयन्त्यो
'क्रूर□ शपन्त्यो'धिक-शोक-वेगात् ।
निर्गत्य गेहात् प्रभुम् आह्वयन्त्यो
'धावन् स-वेग□ करुण□ रुदत्यः

tām evam anyāṁś ca vigarhayantyo
'krūraṁ śapantyo'dhika-śoka-vegāt |
nirgatya gehāt prabhum āhvayantyo
'dhāvan sa-vegaṁ karuṇaṁ rudatyaḥ

Translation

Pushed by grief, rebuking her and the others, cursing Akrura, calling out to the Lord, and crying pitifully, they ran from their homes.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "others" here are Nanda and the gopas.

2.6.276

तैस् तैर् महा-शोक-दृढार्ति-रोदनैर्
अक्रूर-नन्दौ बल-बल्लवान्वितौ ।
यानाधिरूढ□ प्रियम् अप्य् अरोदयन्
व्यमोहयन्त व्रज-वासिनो'खिलान्

tais tair mahā-śoka-dṛḍhārti-rodanair
akrūra-nandau bala-ballavānvitau |
yānādhirūḍhaṁ priyam apy arodayan
vyamohayanta vraja-vāsino'khilān

Translation

With these cries of intense grief and pain they made Akrura, Nanda, the gopa boys accompanying them, and their beloved Krsna standing on the chariot, cry, and they made all the people of Vraja faint.

2.6.277

स्वस्थ्य॰ क्षणात् प्राप्य स गोपिका-गतिस्
ता वीक्ष्य लब्धान्त्य-दशा इव स्वयम् ।
सञ्जीवयन् यान-वराद् अवप्लुतस्
ताभिर् वृतः कुञ्जम् अगाद् अलक्षितम्

svasthyaṁ kṣaṇāt prāpya sa gopikā-gatis
tā vīkṣya labdhāntya-daśā iva svayam |
sañjīvayan yāna-varād avaplutas
tābhir vṛtaḥ kuñjam agād alakṣitam

Translation

Composing Himself, and seeing that the gopis had become as if dead, He who is the gopis' goal brought them again to life, descended from the chariot, and, unseen by anyone, went with them to the forest.

2.6.278

क॰स-दूतस् ततः स्वस्थो'पश्यन् कृष्ण॰ रथोपरि ।
अनुताप्य बल॰ वाक्य- पाटवैर् अनुनीतवान्

kaṁsa-dūtas tataḥ svastho'paśyan kṛṣṇaṁ rathopari |
anutāpya balaṁ vākya- pāṭavair anunītavān

Translation

Composing himself, Kamsa's messenger Akrura, not seeing Krsna on the chariot, and feeling morose, convinced Balarama with many eloquent words.

2.6.279

दुःखं च कथयाम् आस देवकी-वसुदेवयोः ।
यादवानां च सर्वेषां तच् च कृष्णैक-हेतुकम्

duḥkhaṁ ca kathayām āsa devakī-vasudevayoḥ |
yādavānāṁ ca sarveṣāṁ tac ca kṛṣṇaika-hetukam

Translation

He described how only for Krsna's sake Devaki, Vasudeva, and all the Yadavas had suffered.

2.6.280

ततः श्री-रौहिनेयो'सौ वासुदेवो'मुना सह ।
पित्र्येनानुजं मृग्यन् कुञ्जं तत् प्राप लक्षणैः

tataḥ śrī-rauhineyo'sau vāsudevo'munā saha |
pitrvyenānujaṁ mṛgyan kuñjaṁ tat prāpa lakṣaṇaiḥ

Translation

Then Balarama, who is the son of Vasudeva and Rohini, with His uncle Akrura searched for His younger brother Krsna. By following certain signs He came to the right forest grove.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "signs" here were Krsna's footprints.

2.6.281

गोपीभिर् आवृतं कृष्णम् आलक्ष्यारात् स्थितो'ग्रजः ।
अक्रूरस् त्व् अब्रवीत् कृष्णं श्रावयन्न् इदम् उद्रुदन्

gopībhir āvṛtaṁ kṛṣṇam ālakṣyārāt sthito'grajaḥ |
akrūras tv abravīt kṛṣṇaṁ śrāvayann idam udrudan

Translation

When Balarama could see Krsna and the gopis from far away, Akrura called out so Krsna could hear his words.

2.6.282

श्रीमद्-अक्रूर उवाच—
निर्भर्त्स्येते दुष्ट-क□सेन नित्य□ दीनौ वृद्धौ खड्गम् उद्यम्य हन्तुम् ।
ईश्येते च त्रास-शोकार्ति-मग्नौ भक्तौ युक्तौ जातु नोपेक्षितु□ तौ

śrīmad-akrūra uvāca—
nirbhartsyete duṣṭa-kaṁsena nityaṁ dīnau vṛddhau khaḍgam udyamya hantum |
īśyete ca trāsa-śokārti-magnau bhaktau yuktau jātu nopekṣituṁ tau

Translation

Sriman Akrura said: Wicked Kamsa insults your poor, aged parents again and again! Again and again he raises his sword to kill them! They are plunged in fears, lamentations and pain! They are Your devotees! It is not right to ignore them!

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Vasudeva and Devaki, Krsna's parents, are afraid of Kamsa. They lament because they cannot see their son, and they suffer because they hear from Kamsa many lies about their son.

2.6.283

सर्वे'नन्यालम्बना यादवास् ते मद्-वर्त्मान्तर्-दत्त-नेत्रा महार्ताः ।
शोकोत्ताप्ता मा हताशा भवन्तु त्रास्ताः क□साद् देव-विप्रादयश् च

sarve'nanyālambanā yādavās te mad-vartmāntar-datta-netrā mahārtāḥ |
śokottāptā mā hatāśā bhavantu trāstāḥ kaṁsād deva-viprādayaś ca

Translation

All the Yadavas placed their eyes on my path! They suffer greatly! They have no other shelter! They are overcome with grief! Let not their hopes be destroyed! Let not the demigods, brahmanas, and others continue to fear Kamsa!

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the words "placed their eyes on my path" mean that the Yadavas know of Akrura's journey and mission and they are anxiously awaiting its outcome. The words "They have no other shelter" mean that Krsna is their only shelter.

2.6.284

स ष्लाघते बाहु-बल सदात्मनो नो मन्यते कञ्चन देव-मर्दनः ।
आत्मानुरूपैर् असुरैर् बलाबलैः क सस् तथा राज-कुलैः सदार्चितः

sa ṣlāghate bāhu-balaṁ sadātmano no manyate kañcana deva-mardanaḥ |
ātmānurūpair asurair balābalaiḥ kaṁsas tathā rāja-kulaiḥ sadārcitaḥ

Translation

Again and again he praises the strength of his arms! He does not think the demigods have any power at all to crush him! He is always worshipped by demon-kings powerful as he!.

2.6.285

श्री-सरूप उवाच—
एव ब्रुवाणः स-तृणानि धृत्वा दन्तैर् महा-काकु-कुल चकार ।
एकैकशस् ताः प्रणमन् व्रज-स्त्रीर् अक्रूर-नामा परमोग्र-कर्मा

śrī-sarūpa uvāca—
evaṁ bruvāṇaḥ sa-tṛṇāni dhṛtvā dantair mahā-kāku-kulaṁ cakāra |
ekaikaśas tāḥ praṇaman vraja-strīr akrūra-nāmā paramogra-karmā

Translation

Sri Sarupa said: Placing blades of grass in his teeth, he spoke many sweet words. He who is named Akrura, and whose actions are very terrible, bowed down before the women of Vraja, one by one.

2.6.286

श्रीमद्-अक्रूर उवाच—
मा घाटयध्व यदु-व स-जातान् शोका श् च कृत्स्नान् कृपयाद्ध्वम् एतान् ।
कृष्णस्य दीनौ पितरौ च देव्यः क सेन रुद्धौ परिरक्षताम्

śrīmad-akrūra uvāca—
mā ghāṭayadhvaṁ yadu-vaṁsa-jātān śokāṁś ca kṛtsnān kṛpayāddhvam etān |
kṛṣṇasya dīnau pitarau ca devyaḥ kaṁsena ruddhau parirakṣatām

Translation

Sriman Akrura said: Don't kill they who were born in the Yadu family! Be kind to them, for they are filled with grief! O goddesses, Krsna's poor parents, who are imprisoned by Kamsa, should be rescued!

2.6.287

श्री-गोपिका ऊचुः—
हे हे महा-धूर्त मृष-प्रलापक क□सानुवार्तिन् पितरौ कुतो'स्य ।
पुत्रस्य वै नन्द-यशोदायोस् तौ मा गोकुल□ मारय मा जहि स्त्रीः

śrī-gopikā ūcuḥ—
he he mahā-dhūrta mṛṣa-pralāpaka kaṁsānuvārtin pitarau kuto'sya |
putrasya vai nanda-yaśodāyos tau mā gokulaṁ māraya mā jahi strīḥ

Translation

The gopis said: O, O thief! Liar! Follower of Kamsa! Where are the parents of He who is the son of Nanda and Yasoda? Don't kill Gokula village! Don't crush women!

2.6.288

श्री-सरूप उवाच—
दुष्टस्य क□सस्य निशम्य चेष्टित□ दुःख□ निजाना□ च तद् आत्म-हेतुकम् ।
आश्वास्य गोपीर् निरगद् रुषा शुचा कुञ्जाद् बलस्यानुमति□ विलक्ष्य च

śrī-sarūpa uvāca—
duṣṭasya kaṁsasya niśamya ceṣṭitaṁ duḥkhaṁ nijānāṁ ca tad ātma-hetukam |
āśvāsya gopīr niragad ruṣā śucā kuñjād balasyānumatiṁ vilakṣya ca

Translation

Sri Sarupa said: Hearing of the wicked Kamsa's deeds and of how He Himself was the cause of His relatives' suffering, and seeing that Balarama agreed, Krsna comforted the gopis and, filled with rage and grief, left the forest grove.

2.6.289

ततः प्रमुदितो'क्रूरो बलरामानुमोदितः ।
तत्रैव रथम् आनेतु धावन् वेगाद् बहिर् गतः

tataḥ pramudito'krūro balarāmānumoditaḥ |
tatraiva ratham ānetuṁ dhāvan vegād bahir gataḥ

Translation

Akrura was pleased. Encouraged by Balarama, he ran to bring the chariot.

2.6.290

निर्णीय कृष्णस्य पुरे प्रयाण तस्याननाब्ज मुहुर् ईक्षमाणाः ।
भीता वियोगानलतो रुदन्त्यो गोप्यः पदाब्जे पतितास् तम् आहुः

nirṇīya kṛṣṇasya pure prayāṇaṁ tasyānanābjaṁ muhur īkṣamāṇāḥ |
bhītā viyogānalato rudantyo gopyaḥ padābje patitās tam āhuḥ

Translation

Understanding that Krsna would now go to Mathura city, again and again gazing at His lotus face, frightened of the fire of separation from Him, crying, and falling at His feet, the gopis said to Krsna:

2.6.291

न शक्नुमो नाथ कदापि जीवितु विना भवन्त लवम् अप्य् अनाश्रयाः ।
न मुञ्च दासीस् तद् इम निजाः प्रभो न यस्य तत्रैव यतो गमिष्यसि

na śaknumo nātha kadāpi jīvituṁ vinā bhavantaṁ lavam apy anāśrayāḥ |
na muñca dāsīs tad ima nijāḥ prabho na yasya tatraiva yato gamiṣyasi

Translation

Lord, we cannot live without You! We have no shelter but You! Lord don't abandon Your maidservants! Please don't go!

2.6.292

वन॰ गृह॰ नो भवद्-आलयो वन॰ द्विषत् सुहृद् बन्धु-गणश् च वैरिणः ।
विष॰ च पीयूषम् उतामृत॰ विष॰ यद्-अर्थम् अस्मात् त्वाद् ऋते म्रियामहे

vanaṁ gṛhaṁ no bhavad-ālayo vanaṁ dviṣat suhṛd bandhu-gaṇaś ca vairiṇaḥ |
viṣaṁ ca pīyūṣam utāmṛtaṁ viṣaṁ yad-artham asmāt tvād ṛte mriyāmahe

Translation

For Your sake we made the forest our home and our homes a forest. We made enemies friends and friends enemies. We made poison nectar and nectar poison. without You we will die!

2.6.293

कथ॰ तद् एव॰ स्मित-सुन्दराननं॰ मनोहर॰ पाद-सरोरुह-द्वयम् ।
उरः-स्थल॰ चाखिल-श्रीभयार्चित॰ कुतो'प्य् अनालोक्य चिर॰ मृयेमहि

kathaṁ tad evaṁ smita-sundarānanaṁ manoharaṁ pāda-saroruha-dvayam |
uraḥ-sthalaṁ cākhila-śobhayārcitaṁ kuto'py anālokya ciraṁ mṛyemahi

Translation

Not seeing Your handsome smiling face, Your charming lotus feet, and Your chest worshipped by all splendours, we will slowly die!

2.6.294

वृन्दावन॰ गोप-विलास-लोभात् त्वयि प्रयाते सह मित्र-वृन्दैः ।
साय॰ समायास्यसि खल्व् अवश्यम् इत्य् आशयाहर् गमयेम कृच्छ्रात्

vṛndāvanaṁ gopa-vilāsa-lobhāt tvayi prayāte saha mitra-vṛndaiḥ |
sāyaṁ samāyāsyasi khalv avaśyam ity āśayāhar gamayema kṛcchrāt

Translation

When, desiring to enjoy gopa pastimes, You go to Vrndavana Forest with Your friends, only by hoping that certainly You will return in the evening, can we somehow, painfully, pass the day.

2.6.295

दूर॰ गते तत् पुरम् आज्ञया पुनः क॰सस्य दुष्टस्य तद्-इष्ट-सङ्गतः ।
जीवेम नाना-विध-शङ्कयाकुलाः कथ॰ प्रवासार्ति-विचिन्तनेन च

dūraṁ gate tat puram ājñayā punaḥ kaṁsasya duṣṭasya tad-iṣṭa-saṅgataḥ |
jīvema nānā-vidha-śaṅkayākulāḥ kathaṁ pravāsārti-vicintanena ca

Translation

When, following Kamsa's order and in the company of Kamsa's dear friend, You have gone far away to that city, how, filled with many fears, and worrying that You will suffer in a far-away place, will we live?

2.6.296

न ज्ञायते सानुचरस्य तस्य क॰सस्य घाटेन कियान् श्रमः स्यात् ।
कालश् च तत्रत्य-जनार्ति-हत्या स्याद् वा न वा तत्र बत स्मृतिर् नः

na jñāyate sānucarasya tasya kaṁsasya ghāṭena kiyān śramaḥ syāt |
kālaś ca tatratya-janārti-hatyā syād vā na vā tatra bata smṛtir naḥ

Translation

We don't know how hard it will be to kill Kamsa and his followers, or how long it will take to kill the sufferings of the people there, or whether You will remember us there?

2.6.297

श्री-सरूप उवाच—
इत्य् एवम् आदिक॰ काकु- कुल॰ ता विदधुस् तथा ।
येन तत्रत्यम् अखिल॰ रुरोद च मुमोह च

śrī-sarūpa uvāca—
ity evam ādikaṁ kāku- kulaṁ tā vidadhus tathā |
yena tatratyam akhilaṁ ruroda ca mumoha ca

Translation

When the gopis spoke these plaintive words everyone there wept and fainted.

2.6.298

कथञ्चिद् भगवान् धैर्यम् आलम्ब्याश्रूनि मर्जयन् ।
स्वस्य तासा□ च नेत्रेभ्यो'ब्रवीद् एतत् स-गद्गदम्

kathañcid bhagavān dhairyam ālambyāśrūni marjayan |
svasya tāsāṁ ca netrebhyo'bravīd etat sa-gadgadam

Translation

Somehow regaining His composure, and wiping the tears from His and the gopis' eyes, the Lord spoke the following words in a voice choked with emotion.

2.6.299

श्री-भगवान् उवाच—
सता□ ममापि द्विषतो'ल्प-शक्तेर्
विधाय क□सस्य शम□ स-हेलम् ।
माम् आगत-प्रायम् इद□ प्रतीता सख्यो
रुदित्वा कुरुताशिव□ मा

śrī-bhagavān uvāca—
satāṁ mamāpi dviṣato'lpa-śakter
vidhāya kaṁsasya śamaṁ sa-helam |
mām āgata-prāyam idaṁ pratītā sakhyo
ruditvā kurutāśivaṁ mā

Translation

The Lord said: I will very easily pacify this impotent Kamsa, who hates Me and My devotees. Have faith that I will soon return. O friends, do not cry and make things inauspicious.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that "pacify" here is a euphemism for "kill".

2.6.300

श्री-सरूप उवाच—

अथ तत्रैव नन्दाद्य गोपाः सर्वे गता ज्वरात् ।

रोहिणी श्री-यशोदा च परे'पि पशवस् तथा

śrī-sarūpa uvāca—
atha tatraiva nandādya gopāḥ sarve gatā jvarāt |
rohiṇī śrī-yaśodā ca pare'pi paśavas tathā

Translation

Sri Sarupa said: Then Nanda, the gopas, Rohini, Sri Yasoda, the others, and the animals, all quickly came there.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "others" included the brahmana priests, the servants, the maidservants, and many others. The animals included the cows, buffaloes, and many other animals.

2.6.301

अक्रूरेण द्रुतानीतम् आरुरोह रथ□ हरिः ।

साग्रजो गोपिका-लग्न□ दृष्टि□ यत्नान् निवार्तयन्

akrūreṇa drutānītam āruroha rathaṁ hariḥ |
sāgrajo gopikā-lagnaṁ dṛṣṭiṁ yatnān nivārtayan

Translation

With a great effort turning His glance from the gopis, Lord Hari, with His elder brother, climbed the chariot Akrura had quickly brought.

2.6.302

यशोदा रुदतीर् दृष्ट्वा पतिता धूलि-पङ्किलाः ।
मुह्यतीर् विह्वला गोपीः प्रारुदत् करुण-स्वरम्

yaśodā rudatīr dṛṣṭvā patitā dhūli-paṅkilāḥ |
muhyatīr vihvalā gopīḥ prārudat karuṇa-svaram

Translation

Seeing the gopis crying, fainting, falling to the ground, and turning the dust to mud with their tears, Yasoda cried pitifully.

2.6.303

यत्नात् ताꣳ सान्त्वयन्न् आह नन्दो'न्तर्-दुःखितो'पि सन् ।
प्रस्तुतार्थ-समाधान- नैपुण्यꣳ दर्शयन्न् इव

yatnāt tāṁ sāntvayann āha nando'ntar-duḥkhito'pi san |
prastutārtha-samādhāna- naipuṇyaṁ darśayann iva

Translation

Even though he was also unhappy at heart, Nanda, showing his eloquence, spoke words to comfort her.

2.6.304

श्री-नन्द उवाच—
मा विद्धि हर्षेन पुरीꣳ प्रयामि ताꣳ
कृष्णꣳ कदाप्य् अन्य-सुतꣳ च वेद्म्य् अहम् ।
हित्वेमम् आयानि कथञ्चन व्रजꣳ
तस्याꣳ विधास्ये च विलम्बम् उन्मनाः

śrī-nanda uvāca—
mā viddhi harṣena purīṁ prayāmi tāṁ
kṛṣṇaṁ kadāpy anya-sutaṁ ca vedmy aham |
hitvemam āyāni kathañcana vrajaṁ
tasyāṁ vidhāsye ca vilambam unmanāḥ

Translation

Sri Nanda said: Don't think I go happily to that city, or that I believe Krsna is someone else's son, or that I will leave Krsna there and somehow return to Vraja without Him, or that I will be eager to stay long in that city.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Nanda here asserts that Akrura's claim that Krsna is Vasudeva's son is a lie.

2.6.305

जाने न किꣳ ते तनयꣳ विना क्षणꣳ
जीवेम नेमे व्रज-वासिनो वयम् ।
तद् विद्धि माम् आशु स-पुत्रम् आगतꣳ
श्री-देवकी-शूरसुतौ विमोच्य तौ

jāne na kiṁ te tanayaṁ vinā kṣaṇaṁ
jīvema neme vraja-vāsino vayam |
tad viddhi mām āśu sa-putram āgataṁ
śrī-devakī-śūrasutau vimocya tau

Translation

Do I not know that without your son we people of Vraja cannot live for a moment? Know that as soon as Vasudeva and Devaki are released I will return with your son.

2.6.306

श्री-सरूप उवाच—
इत्थꣳ स-शपथꣳ तेन यशोदाश्वासिता मुहुः ।
चित्ते शान्तिम् इवाधाय गोपीर् आश्वासयद् बहु

śrī-sarūpa uvāca—
itthaṁ sa-śapathaṁ tena yaśodāśvāsitā muhuḥ |
citte śāntim ivādhāya gopīr āśvāsayad bahu

Translation

Sri Sarupa said: Comforted by him again and again with many promises, and now peaceful at heart, Yasoda comforted the gopis with many words.

2.6.307

यत्नात् सन्तर्प्य बहुधा ताः समुत्थापितास् तया ।
अन□स्य् आरुरुहुर् गोपाः सो'क्रूरो'चालयद् रथम्

yatnāt santarpya bahudhā tāḥ samutthāpitās tayā |
anaṁsy āruruhur gopāḥ so'krūro'cālayad ratham

Translation

Carefully pacifying them in many ways, she picked them up. The gopas climbed on their carts. Akrura made the chariot go.

2.6.308-309

प्रयान्त□ कृष्णम् आलोक्य किञ्चित् तद्-विरहासहाः ।
हा-हेत्य्-आक्रोश-शुष्कास्याः प्रस्खलत्-पाद-विक्रमाः

भग्न-कण्ठ-स्वरैर् दीर्घैर् महार्त्या काकु-रोदनैः ।
पूरयन्त्यो दिशः सर्वा अन्वधावन् व्रज-स्त्रियः

prayāntaṁ kṛṣṇam ālokya kiñcit tad-virahāsahāḥ |
hā-hety-ākrośa-śuṣkāsyāḥ praskhalat-pāda-vikramāḥ

bhagna-kaṇṭha-svarair dīrghair mahārtyā kāku-rodanaiḥ |
pūrayantyo diśaḥ sarvā anvadhāvan vraja-striyaḥ

Translation

Seeing Krsna leaving, unable to bear His separation, their dried-up mouths crying "Alas! Alas!", their steps faltering and their pitiful wailing filling all directions, the women of Vraja, ran after the chariot.

2.6.310

काश्चिद् रथं दधुः काश्चिच् चक्राधो न्यपतन् जवात् ।
काश्चिन् मोहं गताः काश्चिन् नाशकन् गन्तुम् अग्रतः

kāścid rathaṁ dadhuḥ kāścic cakrādho nyapatan javāt |
kāścin mohaṁ gatāḥ kāścin nāśakan gantum agrataḥ

Translation

Some grabbed the chariot. Some threw themselves under the wheels. Some fainted. Some could not move.

2.6.311

ततो गावो वृषा वत्सा मृगाश् चान्ये'पि जन्तवः ।
आक्रोशन्तो'श्रु-धौतास्यास् तष्ठुर् आवृत्य तं रथम्

tato gāvo vṛṣā vatsā mṛgāś cānye'pi jantavaḥ |
ākrośanto'śru-dhautāsyās taṣṭhur āvṛtya taṁ ratham

Translation

Then the cows, bulls, calves, deer, and other animals, crying, and their faces washed with tears, surrounded the chariot.

2.6.312

खगाश् च बभ्रमुस् तस्यो- परि कोलाहलाकुलाः ।
सपद्य् उद्भिज्ज-जातीनां अशुष्यन् पत्र-सञ्चयाः

khagāś ca babhramus tasyo- pari kolāhalākulāḥ |
sapady udbhijja-jātīnāṁ aśuṣyan patra-sañcayāḥ

Translation

Making a great sound, the birds flew in a circle above them. The leaves of the plants suddenly withered.

2.6.313

स्खलन्ति स्म महाद्रीना॰ स-वनस्पतिकाः शिलाः ।
नद्यश् च शुष्क-जलजाः क्षीणाः सस्रुः प्रतिस्रवम्

skhlanti sma mahādrīnāṁ sa-vanaspatikāḥ śilāḥ |
nadyaś ca śuṣka-jalajāḥ kṣīṇāḥ sasruḥ pratisravam

Translation

The trees and rocks fell from the great mountains, the lotuses withered, and the rivers, now very thin, flowed upstream.

2.6.314

तेषा॰ दशा॰ ता॰ परम-प्रियाणा॰
वीक्ष्यार्ति-शोकाकुल-मानसो'सौ ।
उद्रोदन॰ रोद्धुम् अभूद् अशक्तो
व्यग्रो'श्रु-धारा-परिमर्जनैश् च

teṣāṁ daśāṁ tāṁ parama-priyāṇāṁ
vīkṣyārti-śokākula-mānaso'sau |
udrodanaṁ roddhum abhūd aśakto
vyagro'śru-dhārā-parimarjanaiś ca

Translation

Seeing the condition of His most beloved gopis, Krsna became filled with pain and grief. Unable to stop their crying, He Himself became washed in tears.

2.6.315

रथाद् अवप्लुत्य पुनः प्रयाण॰
प्रभोर् अथासङ्क्य स वृष्णि-वृद्धाः ।
दधार पृष्ठे प्रणयाद् इवामु॰
कदापि मोहेन पतेत् किलेति

rathād avaplutya punaḥ prayāṇaṁ
prabhor athāsaṅkya sa vṛṣṇi-vṛddhāḥ |
dadhāra pṛṣṭhe praṇayād ivāmuṁ
kadāpi mohena patet kileti

Translation

Fearing that Krsna might again jump from the chariot, or faint unconscious and fall from it, Akrura, the elder of the Vrsnis, affectionately held Him from behind.

2.6.316

कृष्णं मुग्धम् इवालक्ष्य कशाघातैः प्रचोदिताः ।
राम-नन्दादि-सम्मत्या रथाश्वास् तेन वेगतः

kṛṣṇaṁ mugdham ivālakṣya kaśāghāṭaiḥ pracoditāḥ |
rāma-nandādi-sammatyā rathāśvās tena vegataḥ

Translation

Noticing that Krsna had fainted, Akrura, with the permission of Balarama, Nanda, and the others, with his whip made the chariot's horses, go very quickly.

2.6.317

इतस् ततो निपतिता गोप-नारीः पशूंश् च सः ।
वार्जयन् वक्र-गत्याशु रथं तं निरसारयत्

itas tato nipatitā gopa-nārīḥ paśūṁś ca saḥ |
vārjayan vakra-gatyāśu rathaṁ taṁ nirasārayat

Translation

Here and there the gopis would throw themselves before the horses, but Akrura would always make the chariot swerve and not hit them.

2.6.318

क्रोशन्तीनां च गोपीनां कुरारीणाम् इवोल्बणम् ।
पश्यन्तीनां प्रभुं जह्रे'क्रूरः श्येन इवामिषाम्

krośantīnāṁ ca gopīnāṁ kurārīṇām ivolbaṇam |
paśyantīnāṁ prabhuṁ jahre'krūraḥ śyena ivāmiṣām

Translation

As the crying gopis looked on, Akrura stole the Lord from them as an eagle steals a piece of meat from kurari birds.

2.6.319

तथा सञ्चोदितास् तेन हयास् ते वेगवत्तराः ।
क्वासौ गतो न केनापि शक्तो लक्षयितुँ यथा

tathā sañcoditās tena hayās te vegavattarāḥ |
kvāsau gato na kenāpi śakto lakṣayituṁ yathā

Translation

Akrura drove the horses so fast that soon no one could even see the chariot.

2.6.320

स्वँ स्वँ शकटम् आरुधा महा-वृषभ-योजितम् ।
स-वेगम् अनुजग्मुस् तँ गोप नन्दादयो'खिलाः

svaṁ svaṁ śakaṭam ārudhā mahā-vṛṣabha-yojitam |
sa-vegam anujagmus taṁ gopa nandādayo'khilāḥ

Translation

Each climbing on his own cart yoked with great bulls, Nanda and all the gopas quickly followed the chariot.

2.6.321

नीत्वा ब्रह्म-ह्रदे'क्रूरः स्तुत्वा बहु-विधैः स्तवैः ।
प्रबोध्य न्याय-सन्तानैः कृष्णँ स्वस्थ्यम् इवानयत्

nītvā brahma-hrade'krūraḥ stutvā bahu-vidhaiḥ stavaiḥ |
prabodhya nyāya-santānaiḥ kṛṣṇaṁ svasthyam ivānayat

Translation

Bringing Him to Brahma Lake, and speaking many eloquent prayers, Akrura woke Krsna and brought Him to His original consciousness.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Brahma Lake is also known as Akrura-tirtha.

2.6.322

तेषाꣳ व्रज-जनानाꣳ तु या दशाजनि दुःश्रवा ।
दलन्ति कथया तस्य हा हा वज्रादयो'प्य् अलम्

teṣāṁ vraja-janānāṁ tu yā daśājani duḥśravā |
dalanti kathayā tasya hā hā vajrādayo'py alam

Translation

It is very difficult to hear what happened to the people of Vraja. Alas! Alas! Talk of it breaks thunderbolts and other hard things into pieces.

2.6.323

श्री-परीक्षिद् उवाच—
एवꣳ वदन्न् अये मातः सरूपः करुण-स्वरैः ।
रुदन्न् उच्चैः स-कातर्यꣳ मुमोह प्रेम-विह्वलः

śrī-parīkṣid uvāca—
evaṁ vadann aye mātaḥ sarūpaḥ karuṇa-svaraiḥ |
rudann uccaiḥ sa-kātaryaṁ mumoha prema-vihvalaḥ

Translation

Sri Pariksit said: O mother, speaking these words in a pitiful voice, crying in pain, and overcome with love, Sarupa fainted.

2.6.324

तेन माथुर-वर्येण व्यग्रेण रुदता क्षणात् ।
प्रयासैर् विविधैः स्वस्थ्य नीतो'सौ पुनर् अब्रवीत्

tena māthura-varyeṇa vyagreṇa rudatā kṣaṇāt |
prayāsair vividhaiḥ svasthyaṁ nīto'sau punar abravīt

Translation

With many great efforts the agitated and crying Mathura-brahmana brought him back to consciousness in a moment, and again he spoke.

2.6.325

श्री-सरूप उवाच—
कृष्णो मधु-पुरी गत्वा तत्रत्यान् परितोष्य तान् ।
क स सानुचर हत्वा पितरौ तौ व्यमोचयत्

śrī-sarūpa uvāca—
kṛṣṇo madhu-purīṁ gatvā tatratyān paritoṣya tān |
kaṁsaṁ sānucaraṁ hatvā pitarau tau vyamocayat

Translation

Sri Sarupa said: Then Krsna went to Mathura city, delighted the people there, killed Kamsa and Kamsa's followers, and released His parents.

2.6.326

उग्रसेन च क सस्य तात राज्ये'भ्यशेचयत् ।
आनिन्ये यादवान् दिग्भ्यः पौरा श् चाश्वासयज् जनान्

ugrasenaṁ ca kaṁsasya tātaṁ rājye'bhyaśecayat |
āninye yādavān digbhyaḥ paurāṁś cāśvāsayaj janān

Translation

He crowned Kamsa's father, Ugrasena, ruler of the kingdom, brought the Yadavas there from all directions, and comforted the people of the city.

2.6.327-328

यदूना परमार्तानाम् तद्-एक-गति-जीविनाम् ।
कसेष्ट-नृप-भीतानाम् अग्रहद् भक्त-वत्सलः

अत्रावत्सीत् सुख कर्तु साग्रजो गोकुले च तान् ।
नन्दादीन् प्रेषयाम् आस तत्रत्याश्वासनाय सः

yadūnāṁ paramārtānām tad-eka-gati-jīvinām |
kaṁseṣṭa-nṛpa-bhītānām agrahad bhakta-vatsalaḥ

atrāvatsīt sukhaṁ kartuṁ sāgrajo gokule ca tān |
nandādīn preṣayām āsa tatratyāśvāsanāya saḥ

Translation

To please the Yadavas, for whom He was the only goal of life, and who were very unhappy, frightened by the kings that had been Kamsa's friends, Krsna, who is affectionate to His devotees, stayed there with His elder brother. Then Krsna sent Nanda and the other gopas back to Gokula to comfort the people there.

2.6.329

पितर् आदौ भवान् या भू- गोप-वर्गैः सह द्रुतम् ।
यावन् न म्रियते को'पि तत्रत्यो'स्मान् विना जनः

pitar ādau bhavān yā bhū- gopa-vargaiḥ saha drutam |
yāvan na mriyate ko'pi tatratyo'smān vinā janaḥ

Translation

(Krsna said:) "Father, with the gopas please go to Gokula at once, so the people there do not die in My absence."

2.6.330

अहञ्च तव मित्राणाम् एषाम् उद्विग्न-चेतसाम् ।
अचिरात् सुखम् आधाय तम् एषो'स्म्य् अव्रजन् व्रजम्

ahaṁ ca tava mitrāṇām eṣām udvigna-cetasām |
acirāt sukham ādhāya tam eṣo'smy avrajan vrajam

Translation

I will stay here briefly to please my friends so unhappy at heart, and then I will quickly return to Vraja.

2.6.331

श्री-नन्द उवाच—
त्वम् अन्यदीयो'सि विहाय यादृशान् कुतो'पि वस्तुञ्च परत्र शक्नुयाः ।
इति प्रतीतिर् न भवेत् कदापि मे ततः प्रतिज्ञाय तथा मयागतम्

śrī-nanda uvāca—
tvam anyadīyo'si vihāya yādṛśān kuto'pi vastuṁ ca paratra śaknuyāḥ |
iti pratītir na bhavet kadāpi me tataḥ pratijñāya tathā mayāgatam

Translation

Sri Nanda said: I will never believe that You are someone else's son and You will go to live somewhere else. When You say "I will return", I believe You.

2.6.332

तद् रक्ष रक्षात्म-समीपतो'स्मान् मा मुञ्च मा मुञ्च निजान् कथञ्चन ।
आत्मेच्छया तत्र यदा प्रयास्यसि त्वत्-सङ्गतो याम तदैव हा वयम्

tad rakṣa rakṣātma-samīpato'smān mā muñca mā muñca nijān kathañcana |
ātmecchayā tatra yadā prayāsyasi tvat-saṅgato yāma tadaiva hā vayam

Translation

Save us! Save us! Don't leave us! Don't leave us! Go where You like. We will go with You.

2.6.333

मद्-आशया ते व्रज-वासिनो जना भवज्-जनन्या सह सन्ति शसवाः ।
गते विना त्वा मयि दारुणान्तरे ध्रुव विनङ्क्ष्यन्ति सपद्य् अमी पितः

mad-āśayā te vraja-vāsino janā bhavaj-jananyā saha santi śasavāḥ |
gate vinā tvāṁ mayi dāruṇāntare dhruvaṁ vinaṅkṣyanti sapady amī pitaḥ

Translation

Because of my promise, Your mother and the people of Vraja are still alive. O dear one, if I am hear-hearted and return without You, they will die in a moment.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Nanda had promised the people of Vraja that he would not return without Krsna.

2.6.334

श्रीदामोवाच—
गो-चारणेन लसति त्वयि गोष्ठ-भूम्याम् अच्छादिते तरु-लतादिभिर् एव यस्मिन् ।
जीवेम ये न वयम् ईश त्वाम् अन्तरा ते स्थातु चिर कथम् अमुत्र भवेम शक्ताः

śrīdāmovāca—
go-cāraṇena lasati tvayi goṣṭha-bhūmyām acchādite taru-latādibhir eva yasmin |
jīvema ye na vayam īśa tvām antarā te sthātuṁ ciraṁ katham amutra bhavema śaktāḥ

Translation

Sridama said: O Lord, how can we, who could barely stay alive when You hid for a moment behind a tree, a vine or something else in Your pastimes of herding the cows in the land of Vraja, survive if You stay for a long time in a far-away place.

2.6.335

श्री-सरूप उवाच—
एव॑ विक्लवित॑ तेषा॑ श्रुत्वा तूष्णी॑ स्थिते प्रभौ ।
व्रज॑ जिगामिषा॑ तस्या- सङ्क्या सुर-सुतो'ब्रवीत्

śrī-sarūpa uvāca—
evaṁ viklavitaṁ teṣāṁ śrutvā tūṣṇīṁ sthite prabhau |
vrajaṁ jigāmiṣāṁ tasyā- saṅkyā sura-suto'bravīt

Translation

Sri Sarupa said: When the Lord, hearing their unhappiness, became silent, Vasudeva, fearing the Lord would want to go to Vraja, spoke.

2.6.336

श्री-वसुदेव उवाच—
भ्रातर् नन्द भवत्-सूनोः साग्रजस्यास्य निर्वृतिः ।
भवेत् तत्रैव वसतः सर्वथान्यत्र तु व्यथा

śrī-vasudeva uvāca—
bhrātar nanda bhavat-sūnoḥ sāgrajasyāsya nirvṛtiḥ |
bhavet tatraiva vasataḥ sarvathānyatra tu vyathā

Translation

Sri Vasudeva said: Brother Nanda, Your son will be perfectly happy staying in Vraja with His elder brother. He will not be happy anywhere else.

2.6.337

किन्तूपनयनस्याय॑ कालस् तद्-ब्रह्मचारिणौ ।
भूत्वा स्थानान्तरे गत्वा- धित्येमौ व्रजम् एष्यतः

kintūpanayanasyāyaṁ kālas tad-brahmacāriṇau |
bhūtvā sthānāntare gatvā- dhityemau vrajam eṣyataḥ

Translation

However, this is the time for Them to accept the sacred-thread. Let Them become brahmacaris, go to another place, and study. Afterwards They will return to Vraja.

2.6.338

श्री-सरूप उवाच—
स-स्मित वसुदेवस्य वाक्ये स्वस्य त्व् अ-स-स्मितम् ।
कृष्णस्य नन्दः स लक्ष्य प्रतस्थे रोदनाकुलः

śrī-sarūpa uvāca—
sa-smitaṁ vasudevasya vākye svasya tv a-sa-smitam |
kṛṣṇasya nandaḥ saṁlakṣya pratasthe rodanākulaḥ

Translation

Seeing Krsna smile at Vasudeva's words, Nanda filled with tears, and not smiling, left.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that with this smile Krsna hinted that He wanted to do as Vasudeva said. Nanda understood the hint, convinced that Krsna would certainly return to Vraja to be with them, left.

2.6.339

स यादव-कुलैर् देवो गोप-राजम् अनुव्रजन् ।
रुदद्भिः क्रमशो गोपैर् धृतः कण्ठे'रुदत्तरम्

sa yādava-kulair devo gopa-rājam anuvrajan |
rudadbhiḥ kramaśo gopair dhṛtaḥ kaṇṭhe'rudattaram

Translation

Accompanied by the Yadavas, the Lord followed the king of the gopas. As the weeping gopas one by one held His neck, the Lord wept loudly.

2.6.340

व्याकुलꣳ कृष्णम् आलक्ष्य यियासुꣳ सन्न्यवर्तयन् ।
वसुदेवादयो धीरा यावदा युक्ति-पङ्क्तिभिः

vyākulaṁ kṛṣṇam ālakṣya yiyāsuṁ sannyavartayan |
vasudevādayo dhīrā yāvadā yukti-paṅktibhiḥ

Translation

Seeing that Krsna was unhappy and wanted to go, Vasudeva and the other intelligent Yadavas turned Him back with many logical arguments.

2.6.341

कृष्णेच्छयैव ते सर्वे नन्दाद्याः प्रापिताः व्रजम् ।
श्रुत्वायान्तꣳ च नन्दꣳ ते मुदाभीयुर् व्रज-स्थिताः

kṛṣṇecchayaiva te sarve nandādyāḥ prāpitāḥ vrajam |
śrutvāyāntaṁ ca nandaṁ te mudābhīyur vraja-sthitāḥ

Translation

By Krsna's desire Nanda and all the other gopas went to Vraja. Hearing that Nanda had come, the people of Vraja happily came to meet him.

2.6.342

नन्दस् तु शोक-लज्जाभ्याꣳ मुखम् आच्छाद्य वाससा ।
रुदन् गेहꣳ गतो'शेत भूमौ परम-दुःखितः

nandas tu śoka-lajjābhyāṁ mukham ācchādya vāsasā |
rudan gehaṁ gato'śeta bhūmau parama-duḥkhitaḥ

Translation

Out of grief and embarrassment covering his face with a cloth, very morose, and crying, Nanda went to his home and lay down on the ground.

2.6.343

ते चाविलोक्य प्रभुम् आर्ति-कातराः
कार्तव्य-मूढा बहु-शङ्कयातुराः ।
शुष्काननाः प्रस्तुम् अनीश्वराः प्रभोर्
वार्तम् अशृण्वन् बत वृद्ध-गोपतः

te cāvilokya prabhum ārti-kātarāḥ
kārtavya-mūḍhā bahu-śaṅkayāturāḥ |
śuṣkānanāḥ prastum anīśvarāḥ prabhor
vārtam aśṛṇvan bata vṛddha-gopataḥ

Translation

Not seeing the Lord, the people of Vraja became filled with pain. Filled with many fears, they did not know what to do. Their mouths dried and withered, they could not even ask about Him. Then, from an elderly gopa they heard the news of the Lord.

2.6.344

हा हेति हा हेति महार्ति-नादैर्
उच्चै रुदत्यः सह कृष्ण-मात्रा ।
प्रापुर् दशा□ या□ पुनर् अङ्गनास् ता
हा हन्त हा हन्त कथ□ ब्रुवे ताम्

hā heti hā heti mahārti-nādair
uccai rudatyaḥ saha kṛṣṇa-mātrā |
prāpur daśāṁ yāṁ punar aṅganās tā
hā hanta hā hanta kathaṁ bruve tām

Translation

"Alas! Alas! Alas! Alas!" Krsna's mother and the other women cried in agony. Alas! Alas! Alas! Alas! How can I describe what they felt?

2.6.345

श्री-परीक्षिद् उवाच—
एवꣳ मनस्य् आगत-तत्-प्रवृत्ति-
प्रादुष्कृतात्यन्त-सुगग्नि-दग्धः ।
मुग्धो'भवद् गोप-कुमार-वर्यो
मातः सरूपो नितराꣳ पुनः सः

śrī-parīkṣid uvāca—
evaṁ manasy āgata-tat-pravṛtti-
prāduṣkṛtātyanta-sugagni-dagdhaḥ |
mugdho'bhavad gopa-kumāra-varyo
mātaḥ sarūpo nitarāṁ punaḥ saḥ

Translation

Sri Pariksit said: O mother, his heart burned by these activities, Sarupa, the best of the cowherd boys, again fainted.

2.6.346

तेनैव विप्र-प्रवरेण यत्नतो
नीतो मनाक् स्वस्थ्यम् इव स्व-युक्तिभिः ।
आशङ्क्य मोहꣳ पुनर् आत्मनो'धिकꣳ
वार्ताꣳ विशेषेन न ताम् अवर्णयत्

tenaiva vipra-pravareṇa yatnato
nīto manāk svasthyam iva sva-yuktibhiḥ |
āśaṅkya mohaṁ punar ātmano'dhikaṁ
vārtāṁ viśeṣena na tām avarṇayat

Translation

The great brahmana carefully brought Sarupa to consciousness again. Fearing he would faint again, Sarupa did not say anything more about this topic.

2.6.347

तत्-कथा-शेष-शुश्रूषा- व्यग्रꣳ तꣳ वीक्ष्य माथुरम् ।
यत्नात् सो'न्तर् अवष्टभ्य पुनर् आह महाशयः

tat-kathā-śeṣa-śuśrūṣā- vyagraṁ taṁ vīkṣya māthuram |
yatnāt so'ntar avaṣṭabhya punar āha mahāśayaḥ

Translation

Seeing that the Mathura brahmana was very eager to hear the rest of the story, the great soul Sarupa, carefully pacifying his heart, spoke.

2.6.348

श्री-सरूप उवाच—
तेषाꣳ तु शोकार्ति-भरꣳ कदापि तꣳ
परैः प्रकारैर् अनिवर्त्यम् आप्ततः ।
जनात् स विख्याप्य जनेषु सर्वतो
व्रजꣳ प्रिय-प्रेम-वशो चिराद् गतः

śrī-sarūpa uvāca—
teṣāṁ tu śokārti-bharaṁ kadāpi taṁ
paraiḥ prakārair anivartyam āptataḥ |
janāt sa vikhyāpya janeṣu sarvato
vrajaṁ priya-prema-vaśo cirād gataḥ

Translation

Sri Sarupa said: Deciding that there was no other way to remove their grief, Krsna, who is conquered by His devotees' love, quickly returned to Vraja.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Krsna made this decision after hearing the words of Uddhava.

2.6.349

विदग्ध-मूर्धान्य-मणिः कृपाकुलो
व्रज-स्थिताना स ददात् सपद्य् असून् ।
तथा सम तैर् विजहार ते यथा
विसस्मरुर् दुःखम् अदः स-मूलकम्

vidagdha-mūrdhānya-maṇiḥ kṛpākulo
vraja-sthitānāṁ sa dadāt sapady asūn |
tathā samaṁ tair vijahāra te yathā
visasmarur duḥkham adaḥ sa-mūlakam

Translation

Merciful Krsna, who is the crest jewel of the wise, restored the lives of the people of Vraja. He enjoyed pastimes with them, and they forgot all their sufferings and the roots from which their sufferings grew.

2.6.350

यदि च को'पि कदाचिद् अनुस्मरेद्
वदति तर्हि मया श्वपता बत ।
किम् अपि दुष्टम् अनन्वयम् ईक्षित
स-रुदित च भयाद् बहु शोचति

yadi ca ko'pi kadācid anusmared
vadati tarhi mayā śvapatā bata |
kim api duṣṭam ananvayam īkṣitaṁ
sa-ruditaṁ ca bhayād bahu śocati

Translation

If someone sometimes would remember or speak of the Lord's absence from Vraja, the person would think: "I was frightened and lamented greatly because I saw a very bad dream."

2.6.351

चिरेण गोपल-विहार-माधुरी-
भरैः समाकृष्ट-विमोहितेन्द्रियाः ।
न सस्मरुः किञ्चिद् अतीतम् एष्यद् अप्य्
अमी विदुर् न व्रज-वासिनो जनाः

cireṇa gopala-vihāra-mādhurī-
bharaiḥ samākṛṣṭa-vimohitendriyāḥ |
na sasmaruḥ kiñcid atītam eṣyad apy
amī vidur na vraja-vāsino janāḥ

Translation

Their senses attracted and charmed by the sweetness of Gopala's pastimes, after a time the people of Vraja could not remember the Lord leaving them.

2.6.352

स हि कालान्तरे'क्रूरो'पूर्वागता इवागतः ।
तथैव रथम् आदाय पुनस् तस्मिन् व्रजे सखे

sa hi kālāntare'krūro'pūrvāgatā ivāgataḥ |
tathaiva ratham ādāya punas tasmin vraje sakhe

Translation

O friend, after some time, as if he had never come before Akrura came again and took his chariot to Vraja.

2.6.353

नीयमाने पुनस् तेन तथैव व्रज-जीवने ।
तत्रत्याना दशा कापि पूर्ववत् समजायत

nīyamāne punas tena tathaiva vraja-jīvane |
tatratyānāṁ daśā kāpi pūrvavat samajāyata

Translation

Again he took away the life of Vraja. The people there attained the same condition as before.

2.6.354

मधु-पुर्याꣳ पुनर् गत्वा कꣳसꣳ हत्वा पुनर् व्रजम् ।
आगतः पूर्ववत् तत्र तथैव विहरत्य् असौ

madhu-puryāṁ punar gatvā kaṁsaṁ hatvā punar vrajam |
āgataḥ pūrvavat tatra tathaiva viharaty asau

Translation

Again Krsna went to Mathura city, killed Kamsa, and returned to Vraja as before. In this way He enjoyed pastimes.

2.6.355

एवꣳ पुनः पुनर् याति तत्-पुरे पूर्व-पूर्ववत् ।
पुनः पुनः समायाति व्रजे क्रीडेत् तथैव सः

evaṁ punaḥ punar yāti tat-pure pūrva-pūrvavat |
punaḥ punaḥ samāyāti vraje krīḍet tathaiva saḥ

Translation

Again and again He goes to Mathura city and, as before, again and again He returns and enjoys pastimes in Vraja.

2.6.356

तथैव कालिय-दमः पुनः पुनस्
तथैव गोवर्धन-धरणꣳ मुहुः ।
परापि लीला विविधाद्भुतासकृत्
प्रवर्तते भक्त-मनो-हरा प्रभोः

tathaiva kāliya-damaḥ punaḥ punas
tathaiva govardhana-dharaṇaṁ muhuḥ |
parāpi līlā vividhādbhutāsakṛt
pravartate bhakta-mano-harā prabhoḥ

Translation

Again and again He subdues Kaliya. Again and again He lifts Govardhana Hill. Again and again the Lord enjoys many wonderful pastimes that enchant the devotees' hearts.

2.6.357

तत्रत्यास् ते तु तँ सर्वम् अपूर्वँ मन्यते सदा ।
श्री-कृष्ण-परम-प्रेम- कालकूट-विमोहिताः

tatratyās te tu taṁ sarvam apūrvaṁ manyate sadā |
śrī-kṛṣṇa-parama-prema- kālakūṭa-vimohitāḥ

Translation

Poisoned by great love for Sri Krsna, the people of Vraja think these events never happened before.

2.6.358

अतस् तेषाँ हि नितराँ स वरीवृद्ध्यते महान् ।
वियोग-योगयोः प्रेम- वेशावेगो निरन्तरम्

atas teṣāṁ hi nitarāṁ sa varīvṛddhyate mahān |
viyoga-yogayoḥ prema- veśāvego nirantaram

Translation

Separated from Him, and meeting Him again, their love for Krsna grows very great.

2.6.359

दूरे'स्तु तावद् वार्तेयँ तत्र नित्य-निवासिनाम् ।
न तिष्ठेद् अनुसन्धानँ नुत्नानाँ मादृशाम् अपि

dūre'stu tāvad vārteyaṁ tatra nitya-nivāsinām |
na tiṣṭhed anusandhānaṁ nutnānāṁ mādṛśām api

Translation

For the eternal residents of Vraja the news of these pastimes is far away. Even newcomers like myself cannot remember them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that by the Lord's mercy the eternal residents of Vraja forget these pastimes.

2.6.360

तादृङ्-महा-मोहन-माधुरी-सरिद्-
धारा-समुद्रे सतत निमज्जनात् ।
तादृक्-प्रिय-प्रेम-महा-धनावली-
लाभोन्मदात् के हि न विस्मरन्ति किम्

tādṛṅ-mahā-mohana-mādhurī-sarid-
dhārā-samudre satataṁ nimajjanāt |
tādṛk-priya-prema-mahā-dhanāvalī-
lābhonmadāt ke hi na vismaranti kim

Translation

How can they who are always plunged in a great ocean filled by streams of the Lord's charming sweetnesses and are unmaddened by attaining the great treasure of pure love for Him, not forget?

2.6.361

अहो महैश्वर्यम् असाव् अपि प्रभुर्
निज-प्रिय-प्रेम-समुद्र-सम्प्लुतः ।
कृत च कार्य च न किञ्चिद् ईश्वरः
सदानुसन्धातुम् अभिज्ञ-शेखरः

aho mahaiśvaryam asāv api prabhur
nija-priya-prema-samudra-samplutaḥ |
kṛtaṁ ca kāryaṁ ca na kiñcid īśvaraḥ
sadānusandhātum abhijña-śekharaḥ

Translation

Ah, plunged in an ocean of love for His dear devotees, even the Lord Himself, the crown of the wise, has not the power to understand His own opulences, what He has done, and what He will do.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that even Lord Krsna forgets that these pastimes have happened again and again.

2.6.362

लीलैव नित्या प्रभु-पाद-पद्मयोः
स सच्-चिद्-आनन्द-मयी किल स्वयम् ।
आकृष्यमानेव तदीय-सेवया
तत्-तत्-परीवार-युता प्रवर्तते

līlaiva nityā prabhu-pāda-padmayoḥ
sa sac-cid-ānanda-mayī kila svayam |
ākṛṣyamāneva tadīya-sevayā
tat-tat-parīvāra-yutā pravartate

Translation

These pastimes, where the Lord's lotus feet are served by His personal associates, are eternal, spiritual, and full of knowledge and bliss.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord's pastimes appear like those of an ordinary human being. This is described in Srimad-Bhagavatam 10.8.31. Sri Visnu Purana also explains: "By His own wish the Lord of the universes enjoys pastimes like those of a human being."

2.6.363

इय ते कथिता ब्रह्मन् गोलोकस्य विलक्षणा ।
महात्म्य-माधुरी-धारा प्रान्त-कष्ठा हि सर्वतः

iyaṁ te kathitā brahman golokasya vilakṣaṇā |
mahātmya-mādhurī-dhārā prānta-kaṣṭhā hi sarvataḥ

Translation

O brahmana, thus I have described to you the extraordinary and supremely exalted flood of sweetness that is Goloka's glory.

2.6.364

श्री-माथुर उवाच—
कृष्णे मधु-पुरीं याते वसेत् कुत्र भवान् कथम् ।
यश् चिरात् तत्-पदं प्राप्तः प्रयत्नैस् तत्-तद्-आशया

śrī-māthura uvāca—
kṛṣṇe madhu-purīṁ yāte vaset kutra bhavān katham |
yaś cirāt tat-padaṁ prāptaḥ prayatnais tat-tad-āśayā

Translation

The Mathura brahmana said: When Krsna went to Mathura city, where did you stay? How, attaining His feet after a long time and with great endeavour, could you wish to go somewhere else?

2.6.365

श्री-सरूप उवाच—
आदेशेन प्रभोस् तस्य व्रजे नन्दादिभिः सह ।
वसन्ति मादृशाः सर्वे तत्र स्व-सादृशैस् तदा

śrī-sarūpa uvāca—
ādeśena prabhos tasya vraje nandādibhiḥ saha |
vasanti mādṛśāḥ sarve tatra sva-sādṛśais tadā

Translation

By the Lord's order everyone like me stays in Vraja with Nanda and the others who are like Him.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Nanda and the others have the same nature as the Lord Himself.

2.6.366

तल्-लोकस्य स्वभावो'यम् कृष्ण-सङ्ग विनापि यत् ।
भवेत् तत्रैव तिष्ठाशा न चिकीर्षा च कस्यचित्

tal-lokasya svabhāvo'yam kṛṣṇa-saṅgaṁ vināpi yat |
bhavet tatraiva tiṣṭhāśā na cikīrṣā ca kasyacit

Translation

It is the nature of Goloka that they who live there never wish to leave it, even if they cannot have Krsna's company there.

2.6.367

तत्रत्य यच् च तद्-दुःख तत् सर्व-सुख-मूर्धसु ।
स नरीणर्ति शोकश् च कृत्स्नानन्द-भरोपरि

tatratyaṁ yac ca tad-duḥkhaṁ tat sarva-sukha-mūrdhasu |
sa narīṇarti śokaś ca kṛtsnānanda-bharopari

Translation

Torment felt there dances again and again on the heads of all happinesses. Grief felt there is better than the greatest bliss.

2.6.368

इत्थ वस स् तत्र चिरेण वाञ्छित
वाञ्छाधिक चाविरत पर फलम् ।
चित्तानुपूर्त्यानुभवन्न् अपि ध्रुव
वस्तु-स्वभावेन न तृप्तिम् आप्नुयम्

itthaṁ vasaṁs tatra cireṇa vāñchitaṁ
vāñchādhikaṁ cāvirataṁ paraṁ phalam |
cittānupūrtyānubhavann api dhruvaṁ
vastu-svabhāvena na tṛptim āpnuyam

Translation

Staying there always, attaining an eternal result beyond what I could desire, and my heart always feeling fulfilled, I never became satiated.

2.6.369

अतो व्रज-स्त्री-कुच-कुङ्कुमाचित
मनोरम तत्-पद-पङ्कज-द्वयम् ।
कदापि केनापि निजेन्द्रियादिना
न हातुम् ईशे लव-लेशम् अप्य् अहम्

ato vraja-strī-kuca-kuṅkumācitaṁ
manoramaṁ tat-pada-paṅkaja-dvayam |
kadāpi kenāpi nijendriyādinā
na hātum īśe lava-leśam apy aham

Translation

With my senses and limbs I cannot, for even a moment, leave Krsna's lotus feet, which are anointed with kunkuma from the Vraja-gopis' breasts.

2.6.370

तस्यापि यो दीनतरे जने'स्मिन्
माधुर्य-निष्ठाप्त-कृपा-प्रसादः ।
अन्यैर् असम्भव्यतया न वक्तु
कुत्रापि युज्येत तथाप्य् अनुक्तः

tasyāpi yo dīnatare jane'smin
mādhurya-niṣṭhāpta-kṛpā-prasādaḥ |
anyair asambhavyatayā na vaktuṁ
kutrāpi yujyeta tathāpy anuktaḥ

Translation

In this very poor person the Lord's mercy has placed faith in His sweetness. What by others cannot be spoken, I have somehow said.

2.6.371

एव तत्र चिर तिष्ठन् मर्त्य-लोक-स्थित त्व् इदम् ।
माथुर-मण्डल श्रीमद् अपश्य खलु तादृशम्

evaṁ tatra ciraṁ tiṣṭhan martya-loka-sthitaṁ tv idam |
māthura-maṇḍalaṁ śrīmad apaśyaṁ khalu tādṛśam

Translation

Staying for a long time in Goloka, I came to see that it was the same as beautiful Mathura-mandala in the material world.

2.6.372

तत्-तच्-छ्री-गोप-गोपीभिस् ताभिर् गोभिश् च तादृशैः ।
पशु-पक्षि-कृमि-क्ष्माभृत्- सरित्-तर्व्-आदिभिर् वृतम्

tat-tac-chrī-gopa-gopībhis tābhir gobhiś ca tādṛśaiḥ |
paśu-pakṣi-kṛmi-kṣmābhṛt- sarit-tarv-ādibhir vṛtam

Translation

Mathura-mandala is also filled with the same gopas, gopis, birds, worms, hills rivers, trees and everything else.

2.6.373

तथैवाविरत श्रीमत्- कृष्णचन्द्रेण तेन हि ।
विस्तार्यमाणया तादृक् क्रीडा-श्रेण्यापि मण्डितम्

tathaivāviratam śrīmat- kṛṣṇacandreṇa tena hi |
vistāryamāṇayā tādṛk krīḍā-śreṇyāpi maṇḍitam

Translation

It is eternally decorated with the same pastimes of Sriman Krsnacandra.

2.6.374

तत् कदाचिद् इतस् तत्र कदापि विदधे स्थितिम् ।
भेद॰ नोपलभे कञ्चित् पदयोर् अधुनैतयोः

tat kadācid itas tatra kadāpi vidadhe sthitim |
bhedaṁ nopalabhe kañcit padayor adhunaitayoḥ

Translation

Sometimes I stay there and sometimes here. Now I do not see any difference between them.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that "there" and "here" refer to Goloka in the spiritual world and Mathura-mandala in the material world.

2.6.375

गमनागमानैर् भेदो यः प्रसज्जेत केवलम् ।
त॰ चाह॰ तत्-तद्-आसक्त्या न जानीयम् इव स्फुटम्

gamanāgamānair bhedo yaḥ prasajjeta kevalam |
taṁ cāhaṁ tat-tad-āsaktyā na jānīyam iva sphuṭam

Translation

Only when coming from one and going to the other may I see be a slight difference. Attached to both places, I do not know any difference between them.

2.6.376

अस्मात् स्थान-द्वयाद् अन्यत् पद॰ किञ्चित् कथञ्चन ।
नैव स्पृशति मे दृष्टिः श्रवण॰ वा मनो'पि वा

asmāt sthāna-dvayād anyat padaṁ kiñcit kathañcana |
naiva spṛśati me dṛṣṭiḥ śravaṇaṁ vā mano'pi vā

Translation

Neither my eyes, ears, nor mind touch any place other than these two abodes.

2.6.377

अन्यत्र वर्तते क्वापि श्री-कृष्णो भगवान् स्वयम् ।
तादृशास् तस्य भक्ता वा सन्तीति मनुते न हृत्

anyatra vartate kvāpi śrī-kṛṣṇo bhagavān svayam |
tādṛśās tasya bhaktā vā santīti manute na hṛt

Translation

My heart does not think: "Lord Sri Krsna also stays in other places, and His devotees also stay in other places."

2.6.378

कदाचिद् दर्शन वा स्याद् वैकुण्ठादि-निवासिनाम् ।
श्री-कृष्ण-विरहेणार्तान् इव पश्यामि तान् अपि

kadācid darśanaṁ vā syād vaikuṇṭhādi-nivāsinām |
śrī-kṛṣṇa-viraheṇārtān iva paśyāmi tān api

Translation

When sometimes I see the residents of Vaikuntha or other places, I see them as being tormented by separation from Sri Krsna.

2.6.379

कदापि तेषु व्रज-वासि-लोक- सादृश्य-भवान् अवलोकनान् मे ।
जातानुतापेन भवेत् ततो'पि प्रेम-प्रकाशात् परम सुख तत्

kadāpi teṣu vraja-vāsi-loka- sādṛśya-bhavān avalokanān me |
jātānutāpena bhavet tato'pi prema-prakāśāt paramaṁ sukhaṁ tat

Translation

Sometimes I see that their love is not like the love the people of Vraja feel. From that I feel distress, love, and then the highest happiness.

2.6.380

अहो गोलोकीयैर् निखिल-भुवन-वासि-महितैः
सदा तैस् तैर् लोकैः ।समनुभवनीयस्य महतः ।
पदार्थस्याख्यातु कति विवरणानि प्रभुर् अह
तद् आस्त तल्-लोकाखिल-परिकरेभ्यो मम नमः

aho golokīyair nikhila-bhuvana-vāsi-mahitaiḥ
sadā tais tair lokaiḥ |samanubhavanīyasya mahataḥ |
padārthasyākhyātuṁ kati vivaraṇāni prabhur ahaṁ
tad āstaṁ tal-lokākhila-parikarebhyo mama namaḥ

Translation

I offer my respectful obeisances to the people of Goloka, who eternally see the glories of that abode, and who are worshipped by the residents of all the worlds. How can I describe them in words?

PART TWO · GOLOKA-MĀHĀTMYA

Chapter 7

Jagadānanda — The Bliss of All Worlds

141 aligned entries · 157 numbered verses

2.7.1

श्री-सरूप उवाच—
एव॑ यत् परम॑ साध्य॑ परम॑ साधन॑ च यत् ।
तद् विचार्याधुना ब्रह्मन् स्वय॑ निश्चीयता॑ त्वया

śrī-sarūpa uvāca—
evaṁ yat paramaṁ sādhyaṁ paramaṁ sādhanaṁ ca yat |
tad vicāryādhunā brahman svayaṁ niścīyatāṁ tvayā

Translation

Sri Sarupa said: O brahmana, please consider all this and decide what is the goal of life and the best way to attain it.

2.7.2

मथुरा-ब्राह्मण-श्रेष्ठ माद्वत् प्राप्य॑ त्वयापि तत् ।
सर्व॑ देव्याः प्रसादेन प्राप्तम् एवेति मन्यताम्

mathurā-brāhmaṇa-śreṣṭha mādvat prāpyaṁ tvayāpi tat |
sarvaṁ devyāḥ prasādena prāptam eveti manyatām

Translation

O best of Mathura brahmanas, by the grace of the goddess you also may attain all that I have attained.

2.7.3

वर्तते चावशिष्ट॑ यत् भूत-प्राय॑ च विद्धि तत् ।
वीक्ष्ये कृपा-भर॑ तस्य व्यक्त॑ भगवतस् त्वयि

vartate cāvaśiṣṭaṁ yat bhūta-prāyaṁ ca viddhi tat |
vīkṣye kṛpā-bharaṁ tasya vyaktaṁ bhagavatas tvayi

Translation

Know that what you have not attained you will attain. I will see the Lord bestow His great mercy on you.

2.7.4

पश्य यश् चात्मनस् तस्य तदीयानाम् अपि ध्रुवम् ।
वृत्तं परम-गोप्यं तत् सर्वं ते कथितं मया

paśya yaś cātmanas tasya tadīyānām api dhruvam |
vṛttaṁ parama-gopyaṁ tat sarvaṁ te kathitaṁ mayā

Translation

I have told you the most confidential secrets of the Lord, His devotees, and myself.

2.7.5-7

निज-भाव-विशेषश् च भगवच्-चरणाश्रयः ।
न प्रकाशयितुं योग्यो ह्रिया स्व-मनसे'पि यः

जाते दशा-विशेषे च वृत्तं स्व-पर-विस्मृतेः ।
विशेस-ज्ञान-रहित्यान् नानुभूतं यदात्मना

तत् तत् सर्वम् इदं तेन कृष्णेनाविश्य मे हृदि ।
निःसारितम् इवायातं बलाद् वक्त्रे त्वद्-अग्रतः

nija-bhāva-viśeṣaś ca bhagavac-caraṇāśrayaḥ |
na prakāśayituṁ yogyo hriyā sva-manase'pi yaḥ

jāte daśā-viśeṣe ca vṛttaṁ sva-para-vismṛteḥ |
viśesa-jñāna-rahityān nānubhūtaṁ yadātmanā

tat tat sarvam idaṁ tena kṛṣṇenāviśya me hṛdi |
niḥsāritam ivāyātaṁ balād vaktre tvad-agrataḥ

Translation

Everything of the highest love for the Lord's lotus feet, which I am embarrassed to reveal even in my own heart, and which is so confidential I myself do not know of it directly, in your presence has come from my mouth, for the Lord entered my heart and forced it out.

2.7.8

भवतश् चात्र विश्वासो नितरा समपद्यत ।
लक्षणैर् लक्षितश् चाय मया शीघ्र-फल-प्रदः

bhavataś cātra viśvāso nitarāṁ samapadyata |
lakṣaṇair lakṣitaś cāyaṁ mayā śīghra-phala-pradaḥ

Translation

By the symptoms you show I see that you have great faith, which will bring you the greatest result.

2.7.9

स्वय श्री-रधिका देवी प्रातर् अद्यादिदेश माम् ।
सरूपायाति मत्-कुञ्जे मद्-भक्तो माथुरो द्विजः

svayaṁ śrī-radhikā devī prātar adyādideśa mām |
sarūpāyāti mat-kuñje mad-bhakto māthuro dvijaḥ

Translation

This morning Queen Radhika instructed me: "O Sarupa, a Mathura brahmana who is My devotee has come to My forest."

2.7.10

तत्रैकाकी त्वम् अद्यादौ गत्वा मद्-उपदेशतः ।
प्रबोध्याश्वास्य त कृष्ण- प्रसाद प्रापय द्रुतम्

tatraikākī tvam adyādau gatvā mad-upadeśataḥ |
prabodhyāśvāsya taṁ kṛṣṇa- prasādaṁ prāpaya drutam

Translation

On My order quickly go there alone, enlighten him, comfort him, and give him Krsna's mercy.

2.7.11

अस्मात् तस्याः समादेशाच् छीघ्रम् अत्राहम् आगतः ।
न प्रहर्षाद् उपेक्षे स्म कृष्ण-सङ्ग-सुख च तत्

asmāt tasyāḥ samādeśāc chīghram atrāham āgataḥ |
na praharṣād upekṣe sma kṛṣṇa-saṅga-sukhaṁ ca tat

Translation

Following Her order, I happily came here from far away, not caring for the happiness of Krsna's company.

2.7.12

श्री-परीक्षिद् उवाच—
एवम् उक्तो'पि विप्रस्य तस्य हि प्रेम-सम्पदः ।
उदयदर्शनान् मूर्ध्नि सरूपः करम् अर्पयात्

śrī-parīkṣid uvāca—
evam ukto'pi viprasya tasya hi prema-sampadaḥ |
udayadarśanān mūrdhni sarūpaḥ karam arpayāt

Translation

Sri Pariksit said: Seeing that the wealth of spiritual love had not yet appeared in the brahmana, Sarupa placed his hand on the brahmana's head.

2.7.13

सद्यस् तस्यास्फुरच्-चित्ते स्वानुभूतम् इवाखिलम् ।
श्री-सरूपानुभूत यत्- कृपया तन्-महात्मनः

sadyas tasyāsphurac-citte svānubhūtam ivākhilam |
śrī-sarūpānubhūtaṁ yat- kṛpayā tan-mahātmanaḥ

Translation

Then, by the mercy of that great soul, the brahmana could see in his heart everything that Sarupa had seen.

2.7.14

महत्-सङ्गम-माहात्म्यम् एवैतत् परमाद्भुतम् ।
कृतार्थो येन विप्रो'सौ सद्यो'भूत् तत्-स्वरूपवत्

mahat-saṅgama-māhātmyam evaitat paramādbhutam |
kṛtārtho yena vipro'sau sadyo'bhūt tat-svarūpavat

Translation

Made successful by the very wonderful glory of association with a great soul, the brahmana at once attained his original spiritual form.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that by the great mercy of the Lord one attains the association of a devotee. The value of associating with a devotee is described in Srimad-Bhagavatam 3.7.19: "By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon, and whose service vanquishes one's material miseries."* The Vasistha-sastra explains: "One should always associate with devotees. Even if they do not teach you directly, their conversations amongst themselves will teach you. Association with wise devotees makes what was empty full. It turns death into immortality. It turns calamity into good fortune." Srimad-Bhagavatam (5.12.12.) explains: "My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realise the Absolute Truth simply by observing celibacy (brahmacarya), strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee."* The value of association with devotees is also explained in Srimad-Bhagavatam 3.23.55, 3.25.25, 4.9.11, 4.24.57-58, 5.12.13, 5.13.21, 7.5.31, 10.51.53, 11.26.31-34, 11.12.1-2, 11.19.33-34, 3.13.4, 4.9.10, 4.9.12, 11.13.36, 5.5.2-3, 11.14.17, 11.2.55, 1.3.18, 11.2.29, 10.47.24, 4.22.39, 10.2.33, 10.87.29, 3.5.39, 11.17.39, and in Bhagavad-gita 7.28, 10.10, 13.18,, 18.54-55.

2.7.15

तद्वन् महा-प्रेम-रसार्णव-प्लुतस्
तत्-तद्-विकारोर्मिभिर् आचितो भृषम् ।
हा कृष्ण कृष्णेति किशोर-शेखर
त दर्शयस्वेति रुराव स द्विजः

tadvan mahā-prema-rasārṇava-plutas
tat-tad-vikārormibhir ācito bhṛṣam |
hā kṛṣṇa kṛṣṇeti kiśora-śekharaṁ
taṁ darśayasveti rurāva sa dvijaḥ

Translation

Now plunged, as Sarupa was, in the nectar ocean of great love and tossed by the waves of many devotional ecstasies, the brahmana cried out: "O Krsna! Krsna! Please show me He who is the crown of youths!"

2.7.16

तृण गृहीत्वा दशनैः स-काकु
नमन्न् अपृच्छत् स सरूपम् एव ।
चर-स्थिर-प्राणि-गणाश् च कृष्णः
कुतो'स्ति दृष्टो'त्र किम् उ त्वयेति

tṛṇaṁ gṛhītvā daśanaiḥ sa-kāku
namann apṛcchat sa sarūpam eva |
cara-sthira-prāṇi-gaṇāṁś ca kṛṣṇaḥ
kuto'sti dṛṣṭo'tra kim u tvayeti

Translation

Taking a blade of grass in his teeth, he bowed down before Sarupa and with plaintive words asked both him and the moving and unmoving creatures there: "Where is Krsna? Have you seen Him?"

2.7.17

नामानि कृष्णस्य मनोरमाणि
सङ्कीर्तय□स् तस्य पदौ गृहीत्वा ।
प्रेमाब्धि-मग्नस्य गुरो रुरोद
तत्-प्रेम-दृष्ट्या विवशस्य विप्रः

nāmāni kṛṣṇasya manoramāṇi
saṅkīrtayaṁs tasya padau gṛhītvā |
premābdhi-magnasya guro ruroda
tat-prema-dṛṣṭyā vivaśasya viprah

Translation

Chanting Krsna's beautiful names, grasping his guru's feet, plunged in an ocean of love and overcome by his guru's affectionate glance, the brahmana wept.

2.7.18

क्षणान् महा-प्रेम-जवेन यन्त्रितो
वने मनोन्मत्तवद् उत्थितो भ्रमन् ।
विमूर्छितस् तत्र स कण्ठकाचिते
करीर-कुञ्जे निपपात माथुरः

kṣaṇān mahā-prema-javena yantrito
vane manonmattavad utthito bhraman |
vimūrchitas tatra sa kaṇṭhakācite
karīra-kuñje nipapāta māthuraḥ

Translation

At once overcome with great love, standing up, wandering as a madman, and fainting unconscious, he fell on some thorny karira bushes.

2.7.19

मातः सपद्य् एव विमिश्रिता गवा
हाम्बा-रवैर् वेणु-विषाण-निक्वणः ।
तौम्बेय-वीणा-दल-वाद्य-चार्चिता
जाता गभीरा मधुरा विदूरतः

mātaḥ sapady eva vimiśritā gavāṁ
hāmbā-ravair veṇu-viṣāṇa-nikvaṇaḥ |
taumbeya-vīṇā-dala-vādya-cārcitā
jātā gabhīrā madhurā vidūrataḥ

Translation

O mother, from far away came sweet, deep sounds of bamboo flutes, horn bugles, tumburus, vinas and leaf flutes.

2.7.20

तौ प्रापितौ बोधम् अमीभिर् उत्थितौ
तद्-दीर्घ-नादाभिमुखे'भ्यधावताम् ।
गोपाल-देव तम् अपश्यताम् अथो
सुश्याम-गात्र-द्युति-मण्डलोज्ज्वलम्

tau prāpitau bodham amībhir utthitau
tad-dīrgha-nādābhimukhe'bhyadhāvatām |
gopāla-devaṁ tam apaśyatām atho
suśyāma-gātra-dyuti-maṇḍalojjvalam

Translation

Awakened by the loud sounds, standing up and running toward them, the saw Gopaladeva, splendid with handsome dark limbs...

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "they" here are the guru and his disciple.

2.7.21

पशून् पयः पाययितु वयस्यैः
सम विहर्तु तरणेः सुतायाम् ।
गजेन्द्र-लीलाचित-नृत्य-गत्या-
न्तिके समायान्तम् अनन्त-लीलम्

paśūn payaḥ pāyayituṁ vayasyaiḥ
samaṁ vihartuṁ taraṇeḥ sutāyām |
gajendra-līlācita-nṛtya-gatyā-
ntike samāyāntam ananta-līlam

Translation

who enjoys limitless pastimes, who, so the cows could drink the Yamuna's water, and so He could play with His friends, with dancing limbs moving like the pastimes of a regal elephant, gathered everyone together...

2.7.22

स्वकीय-कैशोर-महा-विभूषण
विचित्र-लावण्य-तरङ्ग-सागरम् ।
जगन्-मनो-नेत्र-मुद विवर्धन
मुहुर् मुहुर् नूतन-माधुरी-भूतम्

svakīya-kaiśora-mahā-vibhūṣaṇaṁ
vicitra-lāvaṇya-taraṅga-sāgaram |
jagan-mano-netra-mudaṁ vivardhanaṁ
muhur muhur nūtana-mādhurī-bhūtam

Translation

who was decorated with the ornaments of youth, who was an ocean filled with waves of handsomeness, who filled with bliss the eyes and hearts of the world, whose sweetness became newer and newer at every moment...

2.7.23

निःशेष-सल्-लक्षण-सुन्दराङ्ग
नीपावत□स□ शिखि-पिच्छ-चूडम् ।
मुक्तावली-मण्डित-कम्बु-कण्ठ□
कौषेय-पीताम्बर-युग्म-दीप्तम्

niḥśeṣa-sal-lakṣaṇa-sundarāṅgaṁ
nīpāvataṁsaṁ śikhi-piccha-cūḍam |
muktāvalī-maṇḍita-kambu-kaṇṭhaṁ
kauṣeya-pītāmbara-yugma-dīptam

Translation

whose handsome form had all transcendental virtues, whose ears were decorated with kadamba-flower earrings, who wore a peacock feather crown, whose conchshell neck was decorated with a strand of pearls, who was splendid with a pair of yellow silk garments...

2.7.24

गुञ्जा-महा-हार-विलम्ब-भूषित-
श्रीवत्स-लक्ष्म्य्-आलय-पीन-वक्षसम् ।
सि□हेन्द्र-मध्य□ शत-सि□ह-विक्रम□
सौभाग्य-सारार्चित-पाद-पङ्कजम्

guñjā-mahā-hāra-vilamba-bhūṣita-
śrīvatsa-lakṣmy-ālaya-pīna-vakṣasam |
siṁhendra-madhyaṁ śata-siṁha-vikramaṁ
saubhāgya-sārārcita-pāda-paṅkajam

Translation

whose broad chest was decorated with a great necklace of gunja and with the Srivatsa home of the goddess of fortune, who had a lion's waist, who was strong as hundreds of lions, whose lotus feet were worshipped by the greatest handsomeness...

2.7.25

प्रवाल-मालावलि-चारु-वेषम् ।
कटी-तटी-राजित-चित्र-पुष्प-
कञ्ची-विलम्बाढ्य-नितम्ब-देशम्

pravāla-mālāvali-cāru-veṣam |
kaṭī-taṭī-rājita-citra-puṣpa-
kañcī-vilambāḍhya-nitamba-deśam

Translation

who was handsome with garlands of kadamba flowers, gunja, tulasi, peacock feathers, and pravala, and whose broad hips were splendid with a sash of colourful flowers...

2.7.26

सौवर्ण-दिव्याङ्गद-कङ्कणोल्लसद्-
वृत्तायता-स्थूल-भुजाभिरामम् ।
बिम्बाधर-न्यस्त-मनोज्ञ-वेणु-
वाद्योल्लसत्-पद्म-कराङ्गुलीकम्

sauvarṇa-divyāṅgada-kaṅkaṇollasad-
vṛttāyatā-sthūla-bhujābhirāmam |
bimbādhara-nyasta-manojña-veṇu-
vādyollasat-padma-karāṅgulīkam

Translation

who was handsome with broad arms splendid with golden armlets and bracelets, whose lotus fingers played the bamboo-flute placed to His bimba-fruit lips...

2.7.27

स्वोत्प्रेक्षितापौर्विक-वेणु-गीत-
भङ्गि-सुधा-मोहित-विश्व-लोकम् ।
तिर्यङ् मनाग् लोल-विलोक-लीला-
लङ्कार-स□लालित-लोचनाब्जम्

svotprekṣitāpaurvika-veṇu-gīta-
bhaṅgi-sudhā-mohita-viśva-lokam |
tiryaṅ manāg lola-viloka-līlā-
laṅkāra-saṁlālita-locanābjam

Translation

whose waves of nectar flute-music never heard before enchanted the people of the world, whose restless, playful lotus eyes were decorated with pastimes of slightly crooked glances...

2.7.28

चापोपमा-भ्रू-युग-नर्तन-श्री-
स□वर्धित-पेष्य-जनानुरागम् ।
श्रीमत्-सदा-स्मेर-मुखारविन्द-
शोभ-समाकृष्ट-मुनीन्द्र-चित्तम्

cāpopamā-bhrū-yuga-nartana-śrī-
saṁvardhita-peṣya-janānurāgam |
śrīmat-sadā-smera-mukhāravinda-
śobha-samākṛṣṭa-munīndra-cittam

Translation

the glory of the dancing of whose archer's bow eyebrows filled with the devotees love, whose always-smiling handsome lotus face attracted the hearts of the kings of the sages...

2.7.29

तिल-प्रसूनोत्तम-नासिकाग्रतो
विराजमानैक-गजेन्द्र-मौक्तिकम् ।
कदापि गो-धूलि-विभूषितालक-
द्विरेफ-सम्भालनतो लसत्-करम्

tila-prasūnottama-nāsikāgrato
virājamānaika-gajendra-mauktikam |
kadāpi go-dhūli-vibhūṣitālaka-
dvirepha-sambhālanato lasat-karam

Translation

the sesame-flower tip of whose nose was splendid with an elephant-king pearl, who sometimes placed a splendid hand on the black bumble-bees of His curling locks of hair decorated with dust raised by the cows...

2.7.30

सूर्यात्मजा-मृद्-रचितोर्ध्व-पुण्ड्र-
स्फीतार्द्र-चन्द्राकृति-भाल-पट्टम् ।
नानाद्रि-धातु-प्रतिचित्रिताङ्ग
नाना-महा-रङ्ग-तरङ्ग-सिन्धुम्

sūryātmajā-mṛd-racitordhva-puṇḍra-
sphītārdra-candrākṛti-bhāla-paṭṭam |
nānādri-dhātu-praticitritāṅgaṁ
nānā-mahā-raṅga-taraṅga-sindhum

Translation

whose broad half-moon forehead was decorated with Yamuna-mud tilaka, whose body was decorated with pictures and designs drawn in different hill-mineral colours, who was an ocean filled with waves of many blissful pastimes...

2.7.31

स्थित्वा त्रि-भङ्गि-ललितꣳ कदाचिन्
नर्माणि वꣳश्या बहु वादयन्तम् ।
तैर् हासयन्तꣳ निज-मित्र-वर्गान्
भूमिꣳ पदैः स्वैः परिभूषयन्तम्

sthitvā tri-bhaṅgi-lalitaṁ kadācin
narmāṇi vaṁśyā bahu vādayantam |
tair hāsayantaṁ nija-mitra-vargān
bhūmiṁ padaiḥ svaiḥ paribhūṣayantam

Translation

who sometimes assumed a graceful three-fold bending posture, who, playing jokes on His flute, made His friends laugh, who decorated the earth with His footprints...

2.7.32

तादृग्-वयो-वेष-वताग्र-जन्मना
नीलाꣳशुकालङ्कृत-गौर-कान्तिना ।
रामेण युक्तꣳ रमणीय-मूर्तिना
तैश् चात्म-तुल्यैः सखिभिः प्रियैर् वृतम्

tādṛg-vayo-veṣa-vatāgra-janmanā
nīlāṁśukālaṅkṛta-gaura-kāntinā |
rāmeṇa yuktaṁ ramaṇīya-mūrtinā
taiś cātma-tulyaiḥ sakhibhiḥ priyair vṛtam

Translation

and who was accompanied by His handsome and fair-complexioned elder brother Balarama, whose age and ornaments were like His, and by His dear friends, who were also like Him.

2.7.33

तद्-दर्शनाद्भुत-महा-मुदावली-
भरेण गाढेन निपातितौ हि तौ ।
दण्ड-प्रणामार्थम् इवाशु पेततुः
सम्भ्रान्ति-विध्वꣳशित-सर्व-नैपुण्यौ

tad-darśanādbhuta-mahā-mudāvalī-
bhareṇa gāḍhena nipātitau hi tau |
daṇḍa-praṇāmārtham ivāśu petatuḥ
sambhrānti-vidhvaṁśita-sarva-naipuṇyau

Translation

Filled with wonderful bliss by seeing Him, they both fell down offering dandavat obeisances, their peaceful composure destroyed.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the "they" here are the guru and his disciple.

2.7.34

स च प्रिय-प्रेम-वशः प्रधावन्
समागतो हर्ष-भरेण मुग्धः ।
तयोर् उपर्य् एव पपात दीर्घ-
महा-भुजाभ्याꣳ परिरेभतौ द्वौ

sa ca priya-prema-vaśaḥ pradhāvan
samāgato harṣa-bhareṇa mugdhaḥ |
tayor upary eva papāta dīrgha-
mahā-bhujābhyāṁ parirebhatau dvau

Translation

Overcome with love for His dear devotees, and bewildered with happiness, Krsna ran to them, fell on them, and embraced them with His great, long arms.

2.7.35

प्रेमाश्रु-धाराभिर् अहो महा-प्रभुः
स स्नापयाम् आस कृपार्द्र-मानसः ।
क्षणात् समुत्थाय कर-द्वयेन
ताव् उत्थापयाम् आस चकार च स्थिरौ

premāśru-dhārābhir aho mahā-prabhuḥ
sa snāpayām āsa kṛpārdra-mānasaḥ |
kṣaṇāt samutthāya kara-dvayena
tāv utthāpayām āsa cakāra ca sthirau

Translation

His heart melting with mercy,, the Lord bathed them with streams of tears of love. With both hands He pulled them up at once. He made them peaceful.

2.7.36

सम्मर्जयन्न् अश्रु रजश् च गात्रे
लग्न दयालुर् मुहुर् आलिलिङ्ग ।
तत्रैव ताभ्याम् उपविश्य भूमौ
वाक्यामृतैर् विप्रम् अतोषयच् च

sammarjayann aśru rajaś ca gātre
lagnaṁ dayālur muhur āliliṅga |
tatraiva tābhyām upaviśya bhūmau
vākyāmṛtair vipram atoṣayac ca

Translation

Wiping tears and dust from their limbs, the merciful Lord embraced them again and again. Sitting with them on the ground, with the nectar of His words He pleased the brahmana.

2.7.37

श्री-भगवान् उवाच—
माथुरानुगृहीतार्य विप्र-व□शाब्धि-चन्द्रमाः ।
क्षेम□ श्री-जन-शर्मा□स् ते कच्चिद् राजति सर्वतः

śrī-bhagavān uvāca—
māthurānugṛhītārya vipra-vaṁśābdhi-candramāḥ |
kṣemaṁ śrī-jana-śarmāṁs te kaccid rājati sarvataḥ

Translation

The Supreme Lord said: O Janasarma, kindness of Mathura, O saintly one, O moon rising from the ocean of the brahmana's families, is everything well with you? Note: The brahmana is here placed in his eternal position as a cowherd boy, and the Lord addresses him by his name in the spiritual world: Janasarma. From now on he is known as Janasarma.

2.7.38

क्षेम□ स-परिवारस्य मम त्वद्-अनुभावतः ।
त्वत्-कृपाकृष्ट-चित्तो'स्मि नित्य□ त्वद्-वर्त्म-वीक्षकः

kṣemaṁ sa-parivārasya mama tvad-anubhāvataḥ |
tvat-kṛpākṛṣṭa-citto'smi nityaṁ tvad-vartma-vīkṣakaḥ

Translation

By seeing you, I and My friends have become happy. My heart is drawn to your mercy. I always gaze at your path.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the words "I always gaze at your path" mean that Krsna anxiously waits for them, thinking "When will they come?"

2.7.39

दिष्ट्या स्मृतो'स्मि भवता दिष्ट्या दृष्टश् चिराद् असि ।
स्वाधीनो'स्मि तव ब्रह्मन् रमस्वात्र यदृच्छया

diṣṭyā smṛto'smi bhavatā diṣṭyā dṛṣṭaś cirād asi |
svādhīno'smi tava brahman ramasvātra yadṛcchayā

Translation

By good fortune you remembered Me. By good fortune after a long time now I can see you. I am your obedient servant. Please stay here and enjoy as you wish.

2.7.40

श्री-परीक्षिद् उवाच—
समग्र-सम्भ्रम-प्रेमा- नन्द-भारेण यन्त्रितः ।
नाशकत् प्रतिवक्तु□ त□ जन-शर्मापि वीक्षितुम्

śrī-parīkṣid uvāca—
samagra-sambhrama-premā- nanda-bhāreṇa yantritaḥ |
nāśakat prativaktuṁ taṁ jana-śarmāpi vīkṣitum

Translation

Sri Pariksit said: Overcome with awe, love and bliss, he could not reply. Janasarma could not even gaze on the Lord.

2.7.41

बाष्प-सम्रुद्ध-कण्ठः सन्न् अश्रोपहत-लोचनः ।
पर□ तच्-चरणाम्भोजे मूर्ध्नि धृत्वारुदत्तरम्

bāṣpa-samruddha-kaṇṭhaḥ sann aśropahata-locanaḥ |
paraṁ tac-caraṇāmbhoje mūrdhni dhṛtvārudattaram

Translation

His eyes and throat filled with tears, he placed the Lord's lotus feet on his head and wept.

2.7.42

वदान्य-चूडामणिर् आत्मनो'धिकं
किम् अप्य् अपश्यन् प्रतिदेयम् आकुलः ।
स्व-भूषणानि व्यापकृष्य गात्रतो
विभूष्य तैस् तं विदधे सरूपवत्

vadānya-cūḍāmaṇir ātmano'dhikaṁ
kim apy apaśyan pratideyam ākulaḥ |
sva-bhūṣaṇāni vyāpakṛṣya gātrato
vibhūṣya tais taṁ vidadhe sarūpavat

Translation

Not seeing any proper gift to give, Krsna, the crest jewel of the generous, became agitated. Taking the ornaments from His own body, He decorated the brahmana and made him look like Sarupa.

2.7.43

इत्थम् आत्मानुरूपं स व्यातनोत् परमां कृपाम् ।
जन-शर्मापि तेनैव परिपूर्णार्थतां गतः

ittham ātmānurūpaṁ sa vyātanot paramāṁ kṛpām |
jana-śarmāpi tenaiva paripūrṇārthatāṁ gataḥ

Translation

In this way the Lord was merciful to the brahmana and made him a personal friend, like Himself. Then Janasarma attained his desires.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the Lord made him one of His gopa friends. By attaining his original spiritual form, the brahmana's desires were fulfilled. That the devotees desire an attainment like this, and not material things, is described in Srimad-Bhagavatam 11.14.14, 11.20.34, 9.4.67, 10.16.37 and 10.83.41-43.

2.7.44

अथापो'पाययद् वेणु- सङ्केत-ध्वानिना पशून् ।
समाहुय विचित्रेण मुख-शब्देन केनचित्

athāpo'pāyayad veṇu- saṅketa-dhvāninā paśūn |
samāhūya vicitreṇa mukha-śabdena kenacit

Translation

With a wonderful sound from His mouth, Krsna had the cows drink water, and with a signal from His flute He called them together.

2.7.45

तेनैव सुख-देशेषु तान् निरूढ्योपवेष्य च ।
ताभ्याम् अन्यैश् च सखिभिर् विजहाराप्सु साग्रजः

tenaiva sukha-deśeṣu tān nirūḍhyopaveṣya ca |
tābhyām anyaiś ca sakhibhir vijahārāpsu sāgrajaḥ

Translation

After making the cows sit in comfortable places, He and His elder brother played in the water with the two of them and with His other friends.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that "the two of them" are Sarupa and Janasarma.

2.7.46

परस्पर वार्य् अभिसिञ्चतः सखीन्
कदाचिद् उत्क्षिप्य जलानि भञ्जयेत् ।
कदापि तैर् एव विनोद-कोविदो
विलम्भितो भङ्ग-भर जहर्ष सः

parasparaṁ vāry abhisiñcataḥ sakhīn
kadācid utkṣipya jalāni bhañjayet |
kadāpi tair eva vinoda-kovido
vilambhito bhaṅga-bharaṁ jaharṣa saḥ

Translation

Sometimes, as His friends splashed water, He defeated them with splashes,, and sometimes the Lord who is expert at playing enjoyed His own defeat.

2.7.47

कीलाल-वाद्यानि शुभानि साकꣳ
तैर् वादयन् श्री-यमुना-प्रवाहे ।
स्रोतो-ऽनुलोम-प्रतिलोमतो'सौ
सन्तार-लीलाम् अकरोद् विचित्रम्

kīlāla-vādyāni śubhāni sākaṁ
tair vādayan śrī-yamunā-pravāhe |
sroto-'nuloma-pratilomato'sau
santāra-līlām akarod vicitram

Translation

Making delightful splashing sounds, and swimming sometimes with and sometimes against Sri Yamuna's currents, He enjoyed many wonderful pastimes.

2.7.48

कदापि कृष्णा-जल-मध्यतो निजꣳ
वपुः स निह्नुत्य सरोज-कानने ।
मुखꣳ च विन्यस्य कुतूहली-स्थितो
यथा न केनापि भवेत् स लक्षितः

kadāpi kṛṣṇā-jala-madhyato nijaṁ
vapuḥ sa nihnutya saroja-kānane |
mukhaṁ ca vinyasya kutūhalī-sthito
yathā na kenāpi bhavet sa lakṣitaḥ

Translation

Sometimes, submerging His body in the dark waters of the Yamuna and placing His face in a forest of blue lotuses, playful Krsna hid, unseen by anyone.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Krsna's body was hidden by the dark water and His face was unrecognisable among the blue lotuses.

2.7.49

ततस् तद्-एकेक्षण-जीवनस् ते
न त□ समन्विष्य यदालभन्त ।
तद महार्तः सुहृदो रुदन्तो
विचुक्रुषुर् व्यग्र-धियः सुघोरम्

tatas tad-ekekṣaṇa-jīvanas te
na taṁ samanviṣya yadālabhanta |
tada mahārtaḥ suhṛdo rudanto
vicukruṣur vyagra-dhiyaḥ sughoram

Translation

Searching, and not finding Him, His grief-stricken friends wept terribly.

2.7.50

ततो हसन् पद्म-वनाद् विनिःश्रतः
प्रहर्ष-पूरेण विकासितेक्षणैः ।
स-कूर्दन□ तैः पुरतो'भिसारिभिः
सङ्गम्यमानो विजहार कौतुकी

tato hasan padma-vanād viniḥśrtaḥ
praharṣa-pūreṇa vikāsitekṣaṇaiḥ |
sa-kūrdanaṁ taiḥ purato'bhisāribhiḥ
saṅgamyamāno vijahāra kautukī

Translation

Laughing as He emerged from the forest of lotuses, happy Krsna played with His friends, their eyes wide with a flood of happiness.

2.7.51

मृणाल-जालेन मनोरमेण
विरच्य हारान् जल-पुष्प-जातैः ।
सखीन् अलङ्कृत्य समुत्ततार
जलात् सम□ तैः स च भूषितस् तैः

mṛṇāla-jālena manorameṇa
viracya hārān jala-puṣpa-jātaiḥ |
sakhīn alaṅkṛtya samuttatāra
jalāt samaṁ taiḥ sa ca bhūṣitas taiḥ

Translation

He decorated them with waterflower garlands strung on lotus stems and they also decorated Him. Then they emerged from the water.

2.7.52

मध्याह्निक□ भोजनम् अत्र कर्तु□
विस्तीर्ण-कृष्णा-पुलिने मनोज्ञे ।
गोपैः सम□ मण्डलशो निविष्टैर्
न्यवेषयात् सो'ग्रजम् एव मध्ये

madhyāhnikaṁ bhojanam atra kartuṁ
vistīrṇa-kṛṣṇā-puline manojñe |
gopaiḥ samaṁ maṇḍalaśo niviṣṭair
nyaveṣayāt so'grajam eva madhye

Translation

To enjoy lunch He had the gopas make many circles on the broad shore of the Yamuna, and He placed His elder brother in the middle.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.12.1.

2.7.53

स्वयं च लीलाञ्चित-नृत्य-गत्या
भ्रमन् विचित्रं परितः पुरैव ।
नीतानि तत्रालयतो'द्भुतानि
भोज्यानि रेमे परिवेषयन् सः

svayaṁ ca līlāñcita-nṛtya-gatyā
bhraman vicitraṁ paritaḥ puraiva |
nītāni tatrālayato'dbhutāni
bhojyāni reme pariveṣayan saḥ

Translation

Wonderfully going here and there among them as if playfully dancing, He enjoys serving them the many wonderful foods they had brought from home.

2.7.54

सर्वर्तु-शश्वत्-फल-पुष्प-शालिनां
वृन्दाटवी-दिव्य-विचित्र-शाखिनाम् ।
तैर् आहृतान्य् एव फलानि लीलया
स्वादूनि तेभ्यो विभजन् यथा-रुचि

sarvartu-śaśvat-phala-puṣpa-śālināṁ
vṛndāṭavī-divya-vicitra-śākhinām |
tair āhṛtāny eva phalāni līlayā
svādūni tebhyo vibhajan yathā-ruci

Translation

Then He served them, as they wished, the fruits they playfully gathered from the wonderful and splendid Vrndavana trees, which always bear the fruits and flowers of every season.

2.7.55-57

रसाल-ताल-बिल्वानि बादरामलकानि च ।
नारिकेलानि पनस- द्रक्षा-कदलकानि च

नागराङ्गानि पीलूनि कारीराण्य् अपराण्य् अपि ।
खर्जुर-दाडिमादीनि पक्वानि रसवन्ति च

हर्षाय तेषाम् आदाय प्रत्येक किञ्चिद् अच्युतः ।
तिष्ठ स् तत्-तत्-समीपो'सौ भुङ्क्ते तान् अपि भोजयेत्

rasāla-tāla-bilvāni bādarāmalakāni ca |
nārikelāni panasa- drakṣā-kadalakāni ca

nāgarāṅgāni pīlūni kārīrāṇy aparāṇy api |
kharjura-dāḍimādīni pakvāni rasavanti ca

harṣāya teṣām ādāya pratyekaṁ kiñcid acyutaḥ |
tiṣṭhaṁs tat-tat-samīpo'sau bhuṅkte tān api bhojayet

Translation

He served them mangoes, talas, bilvas, badaras, amalakas, coconuts, panasas, grapes, bananas, nagarangas, kariras, kharjuras, pomegranates, and other sweet, ripe fruits. To please them, He took a little from each one. Sitting next to each one, the infallible Lord both fed and ate.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that Krsna sat next to each boy. Each boy thought that Krsna was sitting next to him alone.

2.7.58-59

परीक्ष्य मिष्ट-मिष्टानि श्री-मुखान्तः स्व-पाणिभिः ।
उत्थायोत्थाय सखिभिर् अर्प्यमानानि सादरम्

स-श्लाघं नर्म-हासार्द्रं विचित्र-मुख-भङ्गिभिः ।
मधुरं परिचार्यंस् तान् हासयित्वा व्यमोहयत्

parīkṣya miṣṭa-miṣṭāni śrī-mukhāntaḥ sva-pāṇibhiḥ |
utthāyotthāya sakhibhir arpyamānāni sādaram

sa-ślāghaṁ narma-hāsārdraṁ vicitra-mukha-bhaṅgibhiḥ |
madhuraṁ paricāryaṁs tān hāsayitvā vyamohayat

Translation

Tasting everything and deciding what was the most delicious, each boy would respectfully offer it to Krsna, praising it, and placing it with his own hand in Krsna's mouth. Tasting the delicious food, joking, and making funny faces, Krsna charmed them and made them laugh.

2.7.60-61

आंलिकं पानकं मिष्टं परं च विविधं बहु ।
तक्रं च तुम्बी-पत्रादि- भृतं वर्य् अपि यामुनम्

पिबन् निपाययन् सर्वान् रामयाम् आस बल्लवान् ।
नाना-विध-सुख-क्रीडा- कुतूहल-विशारदः

āṁlikaṁ pānakaṁ miṣṭaṁ paraṁ ca vividhaṁ bahu |
takraṁ ca tumbī-patrādi- bhṛtaṁ vary api yāmunam

piban nipāyayan sarvān rāmayām āsa ballavān |
nānā-vidha-sukha-krīḍā- kutūhala-viśāradaḥ

Translation

Drinking and giving them to drink many kinds of bitter and sweet nectar drinks and Yamuna water in gourd cups, the Lord who is expert at enjoying many kinds of happy pastimes pleased all the gopas.

2.7.62

आचम्य ताम्बूलम् अथ सुगन्ध
कर्पूर-पूर्ण स्व-गृहोपनीतम् ।
वन्य च भुङ्क्ते स्म विभज्य नूत्न
स-नाग-वल्ली-दल-पूगम् अर्द्रम्

ācamya tāmbūlam atha sugandhaṁ
karpūra-pūrṇaṁ sva-gṛhopanītam |
vanyaṁ ca bhuṅkte sma vibhajya nūtnaṁ
sa-nāga-vallī-dala-pūgam ardram

Translation

Then He chewed fragrant betelnuts mixed with camphor and brought from home, and He also chewed betelnuts and betel leaves found in the forest.

2.7.63-66

तुलसी-मालती-जाती- मल्लिका-कुन्द-कुब्जकैः ।
लवङ्ग-केतकी-झिण्टी- माधवी-यूथिका-द्वयैः

काञ्चनैः करवीराभ्या शतपत्री-युगेन च ।
पलाशैर् नव-मल्लीभिर् ओड्रैर् दमनकादिभिः

कदम्ब-नीप-बकुलैर् नाग-पुन्नाग-चम्पकैः ।
कूटजाशोक-मन्दारैः कर्णिकारासनार्जुनैः

पाटलैः प्रियकैर् अन्यैर् अपि पुष्पैः स-पल्लवैः ।
विचित्र निर्मिता मित्रैर् मालाश् चाधाद् विभज्य सः

tulasī-mālatī-jātī- mallikā-kunda-kubjakaiḥ |
lavaṅga-ketakī-jhiṇṭī- mādhavī-yūthikā-dvayaiḥ

kāñcanaiḥ karavīrābhyāṁ śatapatrī-yugena ca |
palāśair nava-mallībhir oḍrair damanakādibhiḥ

kadamba-nīpa-bakulair nāga-punnāga-campakaiḥ |

kūṭajāśoka-mandāraiḥ karṇikārāsanārjunaiḥ

pāṭalaiḥ priyakair anyair api puṣpaiḥ sa-pallavaiḥ |
vicitra nirmitā mirtrair mālāś cādhād vibhajya saḥ

Translation

Then He took and distributed the wonderful garlands His friends made of tulasi, malati, jati, mallika, kunda, kubjaka, lavanga,, ketaki, jhinti, karavira, the two kinds of satapatri, palasa, navamalli, odra, damanaka, kadamba, nipa, bakula, naga, punnaga, campaka, kutaja, asoka, mandara,, karnikara, asana, arjuna, patala, priyaka, and many other flowers and their leaves.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the two kinds of yuthikas are the white and golden kind, and the two kinds of karaviras and satapatris are the white and red kind.

2.7.67

चन्दनागुरु-कस्तूरी- कुङ्कुमैर् आहृतैर् वनात् ।
द्रव्यैः सुगन्धिभिश् चान्यैः पिष्टैर् अङ्गान्य् अलेपयत्

candanāguru-kastūrī- kuṅkumair āhṛtair vanāt |
dravyaiḥ sugandhibhiś cānyaiḥ piṣṭair aṅgāny alepayat

Translation

Then He anointed His limbs with powder made from sandal, aguru, musk, kunkuma, and other fragrant things brought from the forest.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the boys crushed these things with stones and made of the powder a paste with water.

2.7.68-69

निकुञ्ज-वर्ये सुरभि-प्रसून-
सुवासिते गुञ्जद्-अलि-प्रघुष्टे ।
विनिर्मिते तल्प-वरे नवीन-
मृदु-प्रवाल-च्छद-पुष्प-जातैः

श्रीदाम-नाम-दयिताङ्ग-सुखोपधानः
सुस्वाप मित्र-निकरैः परिचार्यमानः ।
केश-प्रसाधन-सुगीत-कराङ्घ्रि-पद्म-
स□वाहन-स्तवन-वीजन-चतुरीभिः

nikuñja-varye surabhi-prasūna-
suvāsite guñjad-ali-praghuṣṭe |
vinirmite talpa-vare navīna-
mṛdu-pravāla-cchada-puṣpa-jātaiḥ

śrīdāma-nāma-dayitāṅga-sukhopadhānaḥ
susvāpa mitra-nikaraiḥ paricāryamānaḥ |
keśa-prasādhana-sugīta-karāṅghri-padma-
saṁvāhana-stavana-vījana-caturībhiḥ

Translation

Then, in a beautiful forest grove scented with fragrant flowers and pleasant with humming bees, on an excellent bed made of new soft leaves and flowers, served by boys expert in combing and decorating His hair, singing, massaging His lotus hands and feet, reciting prayers, and fanning Him, and His soft pillow the body of a dear friend named Sridama, He slept.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this is described in Srimad-Bhagavatam 10.15.16 and 10.15.18.

2.7.70

नानानुकार-मुख-पद्म-विकार-नर्म-
भङ्गि-शतैर् हासित-रोधन-केलि-दक्षान् ।
निर्जित्य तान् असुखयत् सुहृदो मुदैव
विश्राम-केलिम् अतनोद् विविध स-रामः

nānānukāra-mukha-padma-vikāra-narma-
bhaṅgi-śatair hāsita-rodhana-keli-dakṣān |
nirjitya tān asukhayat suhṛdo mudaivaṁ
viśrāma-kelim atanod vividhaṁ sa-rāmaḥ

Translation

With hundreds of different playlets and funny expressions on His lotus face, He won over the discriminating audience of His friends expert in comedy and made them happy. In this way He and Balarama enjoyed many happy pastimes.

2.7.71

अथ सङ्केतितैर् वेणु- शृङ्ग-नदैः पशून् पुनः ।
उत्थाप्य चारयन् रेमे गोवर्धन-समीपतः

atha saṅketitair veṇu- śṛṅga-nadaiḥ paśūn punaḥ |
utthāpya cārayan reme govardhana-samīpataḥ

Translation

By sounding signals on His flute and horn making the cows stand up and walk, He enjoyed pastimes near Govardhana Hill.

2.7.72

भूषणेन विचित्रेण वन्येन सखिभिः पुनः ।
अहम्-पूर्विकया सर्वैर् भूषितो'सौ यथा-रुचि

bhūṣaṇena vicitreṇa vanyena sakhibhiḥ punaḥ |
aham-pūrvikayā sarvair bhūṣito'sau yathā-ruci

Translation

Each boy eagerly claiming "I am first!" with wonderful and colourful forest ornaments they decorated Him according to His own wish. Srila Sanatana Gosvami gives haritala tilaka, a peacock feather crown, and a gunja necklace as examples of these forest ornaments.

2.7.73

सरूप-पाणौ जन-शर्म-स□ज्ञ□
समर्प्य त□ विप्रम् अपूर्व-जातम् ।
साय□ यथा-पूर्वम् अय□ प्रविश्य
घोषे'भिरेमे व्रज-हर्ष-कारि

sarūpa-pāṇau jana-śarma-saṁjñaṁ
samarpya taṁ vipram apūrva-jātam |
sāyaṁ yathā-pūrvam ayaṁ praviśya
ghoṣe'bhireme vraja-harṣa-kāri

Translation

Then, placing the newcomer, the brahmana now named Janasarma, in Sarupa's hand, Krsna, who gives happiness to Vraja, enjoyed the pastime of entering the gopa village at evening.

2.7.74

गोपीनाथ-प्रसादाप्त- महा-साधु-मति-स्थिते ।
विचार्य स्वयम् आदत्स्व स्व-प्रश्नस्याधुनोत्तरम्

gopīnātha-prasādāpta- mahā-sādhu-mati-sthite |
vicārya svayam ādatsva sva-praśnasyādhunottaram

Translation

O you who by Lord Gopinatha's mercy have become a great saint, reflecting on it please accept this answer to your question. Note: In this verse Maharaja Pariksit is speaking to his mother.

2.7.75

श्री-गोलोके निखिल-परमानन्द-पूरन्त्य-सीम-
गम्भीर्याब्धौ जनानि गमन साधाय स्व-प्रायशैः ।
यस्मि स् तास् त विविध-रतयस् तेन नाथेन साक
यात्र-मात्रान् मधुर-मधुर ।सन्तत सङ्घन्ते

śrī-goloke nikhila-paramānanda-pūrantya-sīma-
gambhīryābdhau janāni gamanaṁ sādhāya sva-prāyaśaiḥ |
yasmiṁs tās ta vividha-ratayas tena nāthena sākaṁ
yātra-mātrān madhura-madhuraṁ |santataṁ saṅghante

Translation

Mother, please try with a great effort to go to Sri Goloka, which is a deep ocean of the greatest transcendental bliss. Simply by going there one is able to enjoy many sublimely sweet and blissful pastimes with the Lord.

2.7.76

भौमे चास्मिन् सपदि मथुरा-मण्डले यान-मात्रात्
सिद्ध्येयुस् ताः सकल-समये यस्य कस्यापि नैव ।
किन्त्व् एतस्य प्रिय-जन-कृपा-पूरतः कस्यचित् स्युस्
तद् भो मातश् चिनु पद-रजस् तत्-पदैक-प्रियाणाम्

bhaume cāsmin sapadi mathurā-maṇḍale yāna-mātrāt
siddhyeyus tāḥ sakala-samaye yasya kasyāpi naiva |
kintv etasya priya-jana-kṛpā-pūrataḥ kasyacit syus
tad bho mātaś cinu pada-rajas tat-padaika-priyāṇām

Translation

These pastimes are not always manifested to one who simply goes to Mathura-mandala on the earth. However, they will be manifested to one who is flooded with the mercy of a devotee dear to the Lord. Therefore, O mother, please take the dust of they who are dear to the Lord.

2.7.77

स्थान□ गोपी-गण-कुच-तटी-कुङ्कुम-श्री-भरार्द्र-
श्रीमत्-पदाम्बुज-युग-सदाप्रीति-सङ्ग-प्रादायि ।
जिज्ञासोस् ते जननि कथितो'शेष-सन्देह-घाटी
गोलोको'य□ मधुर-गहन-प्रश्न-भावानुसारात्

sthānaṁ gopī-gaṇa-kuca-taṭī-kuṅkuma-śrī-bharārdra-
śrīmat-padāmbuja-yuga-sadāprīti-saṅga-prādāyi |
jijñāsos te janani kathito'śeṣa-sandeha-ghāṭī
goloko'yaṁ madhura-gahana-praśna-bhāvānusārāt

Translation

O mother, by describing Goloka, which brings eternal love for the Lord's glorious lotus feet touched by the glory of the kunkuma on the gopis' breasts, I have answered your sweet and profound question and I have dispelled your doubts.

2.7.78

वैकुण्ठस्याप्य् उपरि नितरा॰ राजते यो नितान्त-
श्रीमद्-गोपी-रमण-चरण-प्रेम-पूरैक-लभ्यः ।
वाञ्छावञ्छोपरि-गुरु-फल-प्राप्ति-भूमिर् यदीया
लोका ध्याता ददति परम॰ प्रेम-सम्पत्ति-निष्ठाम्

vaikuṇṭhasyāpy upari nitarāṁ rājate yo nitānta-
śrīmad-gopī-ramaṇa-caraṇa-prema-pūraika-labhyaḥ |
vāñchāvañchopari-guru-phala-prāpti-bhūmir yadīyā
lokā dhyātā dadhati paramaṁ prema-sampatti-niṣṭhām

Translation

Far above Vaikuntha, Goloka is splendidly manifest. It is attained only by a flood of love for the feet of the gopis' handsome lover. It gives a great result beyond what one can desire. It gives a treasure of spiritual love to they who meditate on it.

2.7.79

अधुनात्राभियुक्तानि मुनीना॰ महता॰ शृणु ।
इमानि वचनान्य् आत्म-चित्त-सन्तोषणानि हि

adhunātrābhiyuktāni munīnāṁ mahatāṁ śṛṇu |
imāni vacanāny ātma-citta-santoṣaṇāni hi

Translation

Now please hear the words of the great sages describing this, words that will please your heart.

2.7.80

स्वर्गाद् ऊर्ध्वं ब्रह्म-लोको ब्रह्मर्षि-गण-सेवितः ।
तत्र सोम-गतिश् चैव ज्योतिषां च महात्मनाम्

svargād ūrdhvaṁ brahma-loko brahmarṣi-gaṇa-sevitaḥ |
tatra soma-gatiś caiva jyotiṣāṁ ca mahātmanām

Translation

"Above Svargaloka is Brahmaloka, where Brahma and the sages reside. Also there is the abode of Lord Siva and the abode of the effulgent liberated souls.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this and the following texts are taken from Indra's prayers to Lord Krsna in the Hari-vamsa. The statements of this verse are also confirmed in Srimad-Bhagavatam 2.5.42 and Bhagavad-gita 10.12 and 10.20.

2.7.81-82

तस्योपरि गवां लोकः साध्यस् तं पालयन्ति हि ।
स हि सर्व-गतः कृष्ण महा-काश-गतो महान्

उपर्य् उपरि तत्रापि गतिस् तव तपोमयी ।
यं न विद्मो वयं सर्वे पृच्छन्तो'पि पितामहम्

tasyopari gavāṁ lokaḥ sādhyas taṁ pālayanti hi |
sa hi sarva-gataḥ kṛṣṇa mahā-kāśa-gato mahān

upary upari tatrāpi gatis tava tapomayī |
yaṁ na vidmo vayaṁ sarve pṛcchanto'pi pitāmaham

Translation

"O Krsna, Your splendid realm of Vaikuntha is very great, but far above it is Goloka, the splendid realm of the cows, where the great souls go. Although we have all asked Grandfather Brahma about it, none of us know any place above Goloka.

2.7.83-85

गतिः सम-दमाद्यानाꣳ स्वर्गः सुकृत-कर्मणाम् ।
ब्राह्म्ये तपसि युक्तानाꣳ ब्रह्म-लोकः परा गतिः

गवाम् एव तु गोलोको दुरारोहा हि सा गतिः ।
स तु लोकस् त्वया कृष्ण सीदमानः कृतात्मना

धृता धृतमता धीरा निघ्नतोपद्रवान् गवान्

gatiḥ sama-damādyānāṁ svargaḥ sukṛta-karmaṇām |
brāhmye tapasi yuktānāṁ brahma-lokaḥ parā gatiḥ

gavām eva tu goloko durārohā hi sā gatiḥ |
sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā

dhṛtā dhṛtamatā dhīrā nighnatopadravān gavān

Translation

"Svargaloka is the realm of virtuous person who are peaceful and self-controlled and have performed pious deeds. Brahmaloka is the realm of they who have performed spiritual austerities. Goloka is far above them. O Krsna, O saintly one, You personally stay in Goloka and protect everyone from all calamities.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the word "brahmaloka" here means Vaikunthaloka.

2.7.86

किꣳ च—
एवꣳ बहु-विधै रूपैस् चरामीह वसुन्धराम् ।
ब्रह्म-लोकꣳ च कौन्तेय गोलोकꣳ च सनातनम्

kiṁ ca—
evaṁ bahu-vidhai rūpais carāmīha vasundharām |
brahma-lokaṁ ca kaunteya golokaṁ ca sanātanam

Translation

"O son of Kunti, in many different forms I wander in the material world, in the spiritual world, and in the eternal realm of Goloka."

Dig-darśinī commentary

Srila Sanatana Gosvami explains that this verse, quoted from the Skanda Purana, is spoken by Lord Krsna to Arjuna.

2.7.87-88

श्री-जनमेजय उवाच—
वैष्णवाग्र्य मया सन्ति वैशम्पायनतः श्रुताः ।
एते श्लोकास् तदानी च कश्चिद् अर्थो'वधारितः

त्वत्तो'द्य श्रवणाद् एषा को'प्य् अर्थो भाति मे हृदि ।
अहो भागवताना हि महिमा परमाद्भुतः

śrī-janamejaya uvāca—
vaiṣṇavāgrya mayā santi vaiśampāyanataḥ śrutāḥ |
ete ślokās tadānīṁ ca kaścid artho'vadhāritaḥ

tvatto'dya śravaṇād eṣāṁ ko'py artho bhāti me hṛdi |
aho bhāgavatānāṁ hi mahimā paramādbhutaḥ

Translation

Sri Janamejaya said: O best of the Vaisnavas, I had heard these verses before, from Vaisampayana, but now that I hear them from you a new understanding shines in my heart. Ah, the glory of the devotees is very wonderful.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the verses referred to here are the quotations from Hari-vamsa found in Texts 80-85.

2.7.89

कथा-समाप्तिम् आशङ्क्य मनो मे परितप्यति ।
किञ्चिद् रसायन देहि तिष्ठेद् येन सुनिर्वृतम्

kathā-samāptim āśaṅkya mano me paritapyati |
kiñcid rasāyanaṁ dehi tiṣṭhed yena sunirvṛtam

Translation

Fearing that this description will now end, my heart has become unhappy. Please give some more nectar, so it will be happy.

2.7.90-91

प्रमाणानि
श्री-जैमिनिर् उवाच—
युक्तान्य् उपाख्यान-वर-द्वयस्य
पद्यानि यान्य् अस्य जगौ पिता ते ।
गोलोक-माहात्म्य-कथा-प्रहृष्टो
भो वत्स भावैर् मधुरैर् विचित्रैः

श्रुति-स्मृतीनाम् अखिलार्थ-सार-
मयानि गायन् रुचिराणि यानि ।
क्षिपन् भवत्-तात-वियोग-दुःख
सुखी चरामीह वदामि तानि

pramāṇāni
śrī-jaiminir uvāca—
yuktāny upākhyāna-vara-dvayasya
padyāni yāny asya jagau pitā te |
goloka-māhātmya-kathā-prahṛṣṭo
bho vatsa bhāvair madhurair vicitraiḥ

śruti-smṛtīnām akhilārtha-sāra-
mayāni gāyan rucirāṇi yāni |
kṣipan bhavat-tāta-viyoga-duḥkhaṁ
sukhī carāmīha vadāmi tāni

Translation

O child, happy to hear the description of Goloka's glories, with wonderful and sweet love your father sang from two stories many verses that confirm these descriptions, beautiful verses that are the essence of the Sruti and Smrti. I wander in this material world and speak these verses. In this way I become free from the unhappiness of separation from your father.

Dig-darśinī commentary

Srila Sanatana Gosvami explains that the two stories are Brahma-samhita and the Tenth Canto of Srimad-Bhagavatam, which are both quoted in the following verses.

2.7.92

आनन्द-चिन्-मय-रस-प्रतिभाविताभिस्
ताभिर् य एव निज-रूपतय कलाभिः ।
गोलोक एव निवसत्य् अखिलात्म-भूतो
गोविन्द आदि-पुरुष तम् अह भजामि

ānanda-cin-maya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpataya kalābhiḥ |
goloka eva nivasaty akhilātma-bhūto
govindaṁ ādi-puruṣaṁ tam ahaṁ bhajāmi

Translation

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."** Note: This verse is Brahma-samhita 5.37.

2.7.93

गोलोक-नाम्नि निज-धाम्नि तले च तस्य
देवी-महेश-हरिधामसु तेषु तेषु ।
ते ते प्रभाव-निचया विहिताश् च येन
गोविन्द आदि-पुरुष तम् अह भजामि

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-haridhāmasu teṣu teṣu |
te te prabhāva-nicayā vihitāś ca yena
govindaṁ ādi-puruṣaṁ tam ahaṁ bhajāmi

Translation

"Below the planet named Goloka Vrndavana are the planets known as Devi-dhama, Mahesa-dhama, and Hari-dhama. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my respectful obeisances unto Him."* Note: This verse is Brahma-samhita 5.43.

2.7.94

श्रियः कान्ताः कान्तः परम-पुरुषः कल्प-तरवो
द्रुमा भूमिश् चिन्तामणि-गण-मयी तोयम् अमृतम् ।
कथा गान नट्य गमनम् अपि व शी प्रिय-सखी
चिद्-आनन्द ज्योतिः परम् अपि तद्-आस्वाद्यम् अपि च

śriyaḥ kāntaḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam |
kathā gānaṁ naṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad-āsvādyam api ca

Translation

"The damsels of Vrndavana, the gopis, are super goddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead, Krsna. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode."** Note: This verse is Brahma-samhita 5.44.

2.7.95

स यत्र क्षिराब्धि सरति सुरभीभ्यस् सुमहान्
निमेशार्धाख्यो वा व्रजति न हि यत्रापि समयः ।
भजे श्वेतद्वीप तम् अहम् इह गोलोकम् इति य
विदन्तस् ते सन्तः क्षिति-विरल-चराः कतिपये

sa yatra kṣirābdhi sarati surabhībhyas sumahān
nimeśārdhākhyo vā vrajati na hi yatrāpi samayaḥ |
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-carāḥ katipaye

Translation

In Goloka numberless milk-cows always emit transcendental oceans of milk. In Goloka is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realised souls in this world."** Note: This verse is Brahma-samhita 5.56.

2.7.96

कि च—
पुण्या बत व्रज-भुवो यद् अय नृ-लिङ्ग-
गूढः पुराण-पुरुषो वन-चित्र-माल्यः ।
गाः पालयन् सह-बलः क्वणय श् च वेणु
विक्रीडयाञ्चति गिरित्र-रामार्चिताङ्घ्रिः

kiṁ ca—
puṇyā bata vraja-bhuvo yad ayaṁ nṛ-liṅga-
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ |
gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ
vikrīḍayāñcati giritra-rāmārcitāṅghriḥ

Translation

"Dear friends, just imagine how fortunate the land of Vrndavana is were the Supreme Personality of Godhead Himself is present, always decorated with flower garlands, and engaged in tending the cows along with His brother, Lord Balarama. He is always accompanied by His cowherd boy friends, and He plays His transcendental flute. The residents of Vrndavana are fortunate to be able to constantly see the lotus feet of Krsna and Balarama, which are worshipped by great demigods like Lord Siva, Lord Brahma, and the goddess of fortune."* Note: This verse is Srimad-Bhagavatam 10.44.13.

2.7.97

अहो'तिधन्य व्रज-गो-रमण्यः
स्तन्यामृत पीतम् अतीव ते मुदा ।
यासा विभो वत्सतरात्मजात्मना
यत्-तृप्तये'द्याप्य् अथ नालम् अध्वरः

aho'tidhanya vraja-go-ramaṇyaḥ
stanyāmṛtaṁ pītam atīva te mudā |
yāsāṁ vibho vatsatarātmajātmanā
yat-tṛptaye'dyāpy atha nālam adhvaraḥ

Translation

"The gopis and cows of Vrndavana are so fortunate that they have been able to supply their breast milk to You. Persons who are engaged in performing great sacrifices cannot attain the perfection of understanding You, but simply by devotional service these innocent village women and cows are able to satisfy You with their milk. You have drunk their milk to satisfaction, yet You are never satisfied by those engaged in performing sacrifices."* Note: This verse is Srimad-Bhagavatam 10.14.31.

2.7.98

अहो भाग्यम् अहो भाग्य॰ नन्द-गोप-व्रजौकसाम् ।
यन्-मित्र॰ परमानन्द॰ पूर्ण॰ ब्रह्म सनातनम्

aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām |
yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam

Translation

"How greatly fortunate are Nanda Maharaja, the cowherd men, and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."* Note: This verse is Srimad-Bhagavatam 10.14.32.

2.7.99

एषा॰ तु भाग्य-महिताच्युत तावद् आस्तम्
एकादशैव हि वय॰ बत भूरि-भागः ।
एतद् धृषीक-चषकैर् असकृत् पिबामः
सर्वादयो'ङ्घ्र्य्-उदज-मध्व्-अमृतासव॰ ते

eṣāṁ tu bhāgya-mahitācyuta tāvad āstam
ekādaśaiva hi vayaṁ bata bhūri-bhāgaḥ |
etad dhṛṣīka-caṣakair asakṛt pibāmaḥ
sarvādayo'ṅghry-udaja-madhv-amṛtāsavaṁ te

Translation

"My dear Lord, no one can actually appreciate the good fortune of these residents of Vrndavana. We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vrndavana because they are actually relishing Your presence and enjoying Your association by dint of their activities."* Note: This verse is Srimad-Bhagavatam 10.14.33.

2.7.100

तद् भूरि-भाग्यम् इह जन्म किम् अप्य् अटव्याꣳ
यद् गोकुले'पि कतमाङ्घ्रि-रजो-ऽभिषेकम् ।
यज् जीवितꣳ तु निखिलꣳ भगवान् मुकुन्दस्
त्व् अद्यापि यत्-पद-रजः श्रुति-मृग्यम् एव

tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ
yad gokule'pi katamāṅghri-rajo-'bhiṣekam |
yaj jīvitaṁ tu nikhilaṁ bhagavān mukundas
tv adyāpi yat-pada-rajaḥ śruti-mṛgyam eva

Translation

"My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Krsna consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."* Srimad-Bhagavatam 10.14.34.

2.7.101

एषाꣳ घोष-निवासिनाम् उत भवान् किꣳ देवरातेति नश्
चेतो विश्व-फलात् फलꣳ त्वद्-अपरꣳ कुत्राप्य् अयꣳ मुह्यति ।
सद्-वेषाद् अपि पूतनापि स-कुल त्वम् एव देवपिता
यद्-धामार्थ-सुहृत्-प्रियात्म-तनय-प्रणाशयस् त्वत्-कृते

eṣāṁ ghoṣa-nivāsinām uta bhavān kiṁ devarāteti naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayaṁ muhyati |
sad-veṣād api pūtanāpi sa-kula tvam eva devapitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-praṇāśayas tvat-kṛte

Translation

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrndavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrndavana. I think of how You are so kind, so magnanimous, that even Putana,, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favoured with liberation. Under the circumstances I am puzzled. These residents of Vrndavana have given You everything: their bodies, their minds, their love, their homes. Everything is being utilised for Your purpose. So how will You be able to repay their debt?"* Note: This verse is Srimad-Bhagavatam 10.14.35.

2.7.102

तावद् रागादयः स्तेनास् तावत् कर-गृह गृहम् ।
तावन् मोहो'ङ्घ्रि-निगडो यावत् कृष्ण न ते जनः

tāvad rāgādayaḥ stenās tāvat kara-gṛhaṁ gṛham |
tāvan moho'ṅghri-nigaḍo yāvat kṛṣṇa na te janaḥ

Translation

"O Krsna, as long as people are not Your devotees their desires are thieves, their homes are prisons, and their love for others is a pair of shackles binding their feet."* Note: This verse is Srimad-Bhagavatam 10.14.36.

2.7.103

प्रापञ्च निस्प्रापञ्चो'पि विडम्बयसि भू-तले ।
प्रपन्न-जनतानन्द-सन्दोह प्रथितु प्रभो

prāpañcaṁ nisprāpañco'pi viḍambayasi bhū-tale |
prapanna-janatānanda-sandohaṁ prathituṁ prabho

Translation

"I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vrndavana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vrndavana pastimes are simply to enthuse Your devotees. If someone takes Your Vrndavana pastimes to be material, he will be misled."* Note: This verse is Srimad-Bhagavatam 10.14.37.

2.7.104

जानन्त एव जानन्तु किꣳ बहुक्त्या न मे प्रभो ।
मनसो वपुषो वाचो वैभवꣳ तव गोचरः

jānanta eva jānantu kiṁ bahūktyā na me prabho |
manaso vapuṣo vāco vaibhavaṁ tava gocaraḥ

Translation

"My dear Lord, I have nothing to say about people who advertise that they have already realised God, or that by their realisation they have themselves become God. But as far as I am concerned, I admit frankly that for me it is not possible to realise You by my body, mind, or speech. What can I say about You, or how can I realise You by my senses?"* Note: This verse is Srimad-Bhagavatam 10.14.38.

2.7.105

अनुजानिहि माꣳ कृष्ण सर्वꣳ त्वꣳ वेत्सि सर्व-दृक् ।
त्वम् एव जगतꣳ नाथो जगच् चैतत् तवार्पितम्

anujānihi māṁ kṛṣṇa sarvaṁ tvaṁ vetsi sarva-dṛk |
tvam eva jagataṁ nātho jagac caitat tavārpitam

Translation

"My dear Lord, You are the Supreme Lord of all creation, although I sometimes falsely think that I am the master of this universe. I may be the master of this universe, but there are innumerable universes, and there are innumerable Brahmas also who preside over these universes. But actually You are the master of them all. As the Supersoul in everyone's heart, You know everything. Please, therefore, accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves."* Note: This verse is Srimad-Bhagavatam 10.14.39.

2.7.106

श्री-कृष्ण वृष्णि-कुल-पुष्कर-जोष-दायिन्
क्ष्मा-निर्जर-द्विज-पशूदधि-वृद्धि-कारिन् ।
उद्धर्म-शर्बर-हारो क्षिति-राक्षस-ध्रुग्
आकल्पम् अर्कम् अर्हान् भगवन् नामस् ते

śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-joṣa-dāyin
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin |
uddharma-śarbara-hāro kṣiti-rākṣasa-dhrug
ākalpam arkam arhān bhagavan nāmas te

Translation

"My dear Lord Krsna, Your very name suggests that You are all-attractive. The attraction of the sun and moon are all due to You. By the attraction of the sun You are beautifying the very existence of the Yadu dynasty. With the attraction of the moon You are enhancing the potency of the land, the demigods, the brahmanas, the cows and the oceans. Because of Your supreme attraction, demons like Kamsa and others are annihilated. Therefore it is my deliberate conclusion that You are the only worshipable Deity within the creation. Accept my humble obeisances until the annihilation of the material world. As long as there is sunshine within this material world, kindly accept my humble obeisances."* Note: This verse is Srimad-Bhagavatam 10.14.40.

2.7.107

धन्येयम् अद्य धरणि तृण-विरूढस् त्वत्-
पाद-स्पृशो द्रुम-लताः करजाभिमृष्टः ।
सद्यो'द्रयः खग-मृगाः सदयावलोकैर्
गोप्यो'न्तरेण भुजयोर् अपि यत्-स्पृहा श्रीः

dhanyeyam adya dharaṇi tṛṇa-virūḍhas tvat-
pāda-spṛśo druma-latāḥ karajābhimṛṣṭaḥ |
sadyo'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo'ntareṇa bhujayor api yat-spṛhā śrīḥ

Translation

"It is quite natural for these Vrndavana inhabitants to thus receive a great personality like You. The herbs, creepers, and plants are also so fortunate to touch Your lotus feet. And by Your touching the twigs with Your hands, these small plants are also made glorious. As for the hills and the rivers, they are too now glorious because You are glancing at them. Above all, the damsels of Vraja, the gopis, attracted by Your beauty, are the most glorious, because You embrace them with Your strong arms."* Note: This verse is Srimad Bhagavatam 10.15.8.

2.7.108

वृन्दावन सखि भुवो वितनोति कीर्ति
यद् देवकी-सुत-पदाम्बुज-लब्ध-लक्ष्मि ।
गोविन्द-वेणुम् अनु मत्त-मयूर-नृत्य
प्रेक्षाद्रि-सान्व्-अवरताण्य-समस्त-सत्त्वम्

vṛndāvanaṁ sakhi bhuvo vitanoti kīrtiṁ
yad devakī-suta-padāmbuja-labdha-lakṣmi |
govinda-veṇum anu matta-mayūra-nṛtyaṁ
prekṣādri-sānv-avaratāṇya-samasta-sattvam

Translation

"Dear friends, our Vrndavana is proclaiming the glories of this entire earth because this planet is glorified by the lotus footprints of the son of Devaki. Besides that, when Govinda plays His flute, the peacocks immediately become mad. When all the animals and trees and plants, either on the top of Govardhana Hill or in the valley, see the dancing of the peacock, they all stand still and listen to the transcendental sound of the flute with great attention."* Note: This verse is Srimad-Bhagavatam 10.21.10.

2.7.109

हन्तायम् अद्रिर् अबला हरि-दास-वार्यो
यद्-राम-कृष्ण-चरण-स्परश-प्रमोदः ।
मान तनोति सह-गो-गणयोस् तयोर् यत्
पानीय-सूयवस-कन्दर-कन्द-मूलैः

hantāyam adrir abalā hari-dāsa-vāryo
yad-rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ |
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ

Translation

"Of all the devotees this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, along with Their calves, cows, and cowherd friends, with all kinds of necessities - water for drinking, very soft grass, caves, fruits, flowers, and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant."* Note: This verse is Srimad-Bhagavatam 10.21.18.

2.7.110

दृष्ट्वातपे व्रज-पशून् सह राम-गोपैः
सञ्चरयन्तम् अनु वेणुम् उदीरयन्तम् ।
प्रेम-प्रवृद्ध उदितः कुसुमावलीभिः
सख्युर् व्यधात् स्व-वपुषाम्बुद अतपात्रम्

dṛṣṭvātape vraja-paśūn saha rāma-gopaiḥ
sañcarayantam anu veṇum udīrayantam |
prema-pravṛddha uditaḥ kusumāvalībhiḥ

sakhyur vyadhāt sva-vapuṣāmbuda atapātram

Translation

"The scorching heart of the autumn sunshine was sometimes intolerable, and therefore the clouds in the sky appeared in sympathy above Krsna and Balarama and Their boy friends while They engaged in blowing their flutes. The clouds served as a soothing umbrella over their heads just to make friendship with Krsna."* Note: This verse is Srimad-Bhagavatam 10.21.16.

2.7.111

नद्यस् तदा तान् उपधार्य मुकुन्द-गीतम्
आवार्त-लक्षित-मनोभव-भग्न-वेगः ।
आलिङ्गन-स्थगित-मुर्मि-भुजैर् मुरारेर्
गृह्णान्ति पाद-युगल कमलोपहारः

nadyas tadā tān upadhārya mukunda-gītam
āvārta-lakṣita-manobhava-bhagna-vegaḥ |
āliṅgana-sthagita-murmi-bhujair murārer
gṛhṇānti pāda-yugalaṁ kamalopahāraḥ

Translation

"Even the river Yamuna, being desirous to embrace the lotus feet of Krsna after hearing the transcendental vibration of His flute, broke her fierce waves to flow very nicely with lotus flowers in her hands, just to present flowers to Mukunda with deep feeling."*

2.7.112

वन-लतास् वर आत्मनि विष्णु
व्यञ्जयन्त्य इव पुष्प-फलाढ्याः ।
प्रणत-भर-विटपा मधु-धाराः
प्रेम-हृष्ट-तनवो ववृषुः स्म

vana-latās vara ātmani viṣṇuṁ
vyañjayantya iva puṣpa-phalāḍhyāḥ |
praṇata-bhara-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

Translation

"Just by Krsna's association the trees, plants, and other vegetation in the forest immediately became Krsna conscious. A Krsna conscious person sacrifices everything for Krsna. Although trees and plants are not very advanced in consciousness, by the association of Krsna and His friends they also become Krsna conscious. They want to deliver everything-whatever they have-their fruits, flowers, and the honey incessantly falling from their branches."* Note: This verse is Srimad-Bhagavatam 10.35.9.

2.7.113

एते'लिनस् तव यशो'खिल-लोक-तीर्थ
गायन्त आदि-पुरुषानुपथ भजन्ते ।
प्रायो अमी मुनि-गणा भवदीय-मुख्या
गूढ वने'पि न जहत्य् अनघात्म-दैवम्

ete'linas tava yaśo'khila-loka-tīrthaṁ
gāyanta ādi-puruṣānupathaṁ bhajante |
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍhaṁ vane'pi na jahaty anaghātma-daivam

Translation

"I think that the drones that are buzzing all around You must have been Your devotees in their past lives. They cannot leave Your company because no one can be a better, more affectionate master than You. You are the original and supreme Personality of Godhead, and the drones are just trying to spread Your glories by chanting every moment. I think some of them must be great sages, devotees of Your Lordship, and they are disguising themselves in the form of drones because they are unable to give up Your company for even a moment."* Note: This verse is Srimad-Bhagavatam 10.15.6.

2.7.114

सरसि सरस-ह□स-विहङ्गास्
चारु-गीत-हृत-चेतस एत्य ।
हरिम् उपासत ते यत-चित्ता
हन्त मीलित-दृशो धृत-मौनाः

sarasi sarasa-haṁsa-vihaṅgās
cāru-gīta-hṛta-cetasa etya |
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ

Translation

"Krsna would play His flute, and together the sounds became so sweet to hear that together the aquatics, the cranes, swans, and ducks, and other birds were charmed. Instead of swimming or flying they became stunned. They closed their eyes and entered a trance of meditation in worship of Krsna."* Note: This verse is Srimad-Bhagavatam 10.35.11.

2.7.115

प्रायो बताम्ब मुनयो विहगा वने'स्मिन्
कृष्णेक्षित□ तद्-उदित□ कल-वेणु-गीतम् ।
आरुह्य ये द्रुम-भुजान् रुचिर-प्रवालान्
शृण्वन्ति मीलित-दृशो विगतान्य-वाचः

prāyo batāmba munayo vihagā vane'smin
kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītam |
āruhya ye druma-bhujān rucira-pravālān
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ

Translation

"My dear mother, the birds, who are all looking at Krsna playing on His flute, are sitting very attentively on the branches and twigs of different trees. From their features it appears that they have forgotten everything and are engaged only in hearing Krsna's flute. This proves that they are not ordinary birds. They are great sages and devotees, and just to hear Krsna's flute they have appeared in Vrndavana forest as birds."* Note: This verse is Srimad-Bhagavatam 10.21.14.

2.7.116

धन्याः स्म मूढ-मतयोऽपि हरिण्य एत
य नन्द-नन्दनम् उपत्त-विचित्र-वेषम् ।
आकर्ण्य वेणु-रणित सह-कृष्णसाराः
पूजा दधुर् विरचित प्रणयावलोकैः

dhanyāḥ sma mūḍha-matayo'pi hariṇya eta
ya nanda-nandanam upatta-vicitra-veṣam |
ākarṇya veṇu-raṇitaṁ saha-kṛṣṇasārāḥ
pūjāṁ dadhur viracitaṁ praṇayāvalokaiḥ

Translation

"Blessed are all these foolish deer because they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection."* Note: This verse is Srimad-Bhagavatam 10.21.11.

2.7.117

गावश् च कृष्ण-मुख-निर्गत-वेणु-गीत-
पीयूषाम् उत्तभित-कर्ण-पुटैः पिबन्त्यः ।
शावाः स्नुत-स्तन-पयः-कवलः स्म तस्थुर्
गोविन्दम् आत्मनि दृशाश्रु-कलः स्पृशन्त्यः

gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta-
pīyūṣām uttabhita-karṇa-puṭaiḥ pibantyaḥ |
śāvāḥ snuta-stana-payaḥ-kavalaḥ sma tasthur
govindam ātmani dṛśāśru-kalaḥ spṛśantyaḥ

Translation

"My dear friends, the cows are also charmed as soon as they hear the transcendental sound of the flute of Krsna. It sounds to them like the pouring of nectar, and they immediately spread their long ears just to catch the liquid nectar of the flute. As for the calves, they are seen with the nipples of their mother pressed in their mouths, but they cannot suck the milk. They remain struck with devotion, and tears glide down their eyes, illustrating vividly how they are embracing Krsna heart to heart."* Note: This verse is Srimad-Bhagavatam 10.21.13.

2.7.118

वृन्दशो व्रज-वृष मृग-गवो
वेणु-वाद्य-हृत-चेतस आरात् ।
दन्त-दष्ट-कवला धृत-कर्ण
निद्रिता लिखित-चित्रम् इवासन्

vṛndaśo vraja-vṛṣa mṛga-gavo
veṇu-vādya-hṛta-cetasa ārāt |
danta-daṣṭa-kavalā dhṛta-karṇa
nidritā likhita-citram ivāsan

Translation

"When Krsna plays His flute, all the cows and other animals of Vrndavana, although engaged in eating, simply take a morsel of food in their mouths and stop chewing. Their ears raise up and they become stunned. They do not appear alive but like painted animals. Krsna's flute-playing is so attractive that even the animals become enchanted, and what to speak of ourselves."* Note: This verse is Srimad-Bhagavatam 10.35.5.

2.7.119

पूर्णः पुलिन्द्य उरुगाय-पदाब्ज-राग-
श्री-कुङ्कुमेन दयित-स्तन-मण्डितेन ।
तद्-दर्शन-स्मर-रुजस् तृण-रूषितेन
लिम्पन्त्य आनन-कुचेषु जहुस् तद्-आधिम्

pūrṇaḥ pulindya urugāya-padābja-rāga-
śrī-kuṅkumena dayita-stana-maṇḍitena |
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-ādhim

Translation

"The wanton aborigine girls also became fully satisfied when they smeared their faces and breasts with the dust of Vrndavana, which was reddish with the touch of Krsna's lotus feet. The aborigine girls had very full breasts, and they were also very lusty, but when their lovers felt their breasts they were not very satisfied. When they came out into the midst of the forest they saw that while Krsna was walking some of the leaves and creepers of Vrndavana turned reddish from the kunkuma powder which fell from His lotus feet. His lotus feet were held by the gopis on their breasts, which were also smeared with kunkuma powder, but when Krsna travelled in Vrndavana forest with Balarama and His boy friends, the reddish powder fell on the ground of the Vrndavana forest. So the lusty aborigine girls, while looking toward Krsna playing on His flute, saw the reddish kunkuma powder on the ground and immediately took it and smeared it over their faces and breasts. In this way they became fully satisfied, although they were not satisfied when their lovers touched their breasts."* Note: This verse is Srimad-Bhagavatam 10.21.17.

2.7.120

यदि दूर गतः कृष्णो वन-शोभ-क्षणाय तम् ।
अह पूर्वम् अह पूर्वम् इति स स्पृश्य रेमिरे

yadi dūraṁ gataḥ kṛṣṇo vana-śobha-kṣaṇāya tam |
ahaṁ pūrvam ahaṁ pūrvam iti saṁspṛśya remire

Translation

"Sometimes Krsna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, 'I shall be the first to run and touch Krsna! I shall touch Krsna first!' In this way they enjoyed life by repeatedly touching Krsna,"* Note: This verse is Srimad-Bhagavatam 10.12.6.

2.7.121

इत्थꣳ सताꣳ ब्रह्म-सुखानुभूत्या
दास्यꣳ गतानाꣳ पर-दैवतेन ।
मायाश्रितानाꣳ नर-दारकेण
सार्धꣳ विजह्रुः कृत-पुण्य-पुञ्जः

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena |
māyāśritānāṁ nara-dārakeṇa
sārdhaṁ vijahruḥ kṛta-puṇya-puñjaḥ

Translation

"In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary person is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their good fortune?"* Note: This verse is Srimad-Bhagavatam 10.12.11.

2.7.122

यत्-पाद-पꣳशुर् बहु-जन्म-कृच्छ्रतो
धृतात्मभिर् योगिभिर् अप्य् अलभ्यः ।
स एव यादृग् विषयः स्वयꣳ स्थितः
किꣳ वर्ण्यते दिष्टम् अहो व्रजौकसाम्

yat-pāda-paṁśur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ |
sa eva yādṛg viṣayaḥ svayaṁ sthitaḥ
kiṁ varṇyate diṣṭam aho vrajaukasām

Translation

"Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana, and pranayama, none of which are easily performed. Yet in due course of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrndavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face."* Note: This verse is Srimad-Bhagavatam 10.12.12.

2.7.123

क्वचित् पल्लव-तल्पेषु नियुद्ध-श्रम-कर्षितः ।
वृक्ष-मूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः

kvacit pallava-talpeṣu niyuddha-śrama-karṣitaḥ |
vṛkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ

Translation

"When Krsna would feel tired and fatigued, He would sometimes take shelter of the root of a big tree, or the lap of a cowherd boy, and lie down"* Note: This verse is Srimad-Bhagavatam 10.15.16.

2.7.124

पाद-स□वाहन□ चक्रुः केचित् तस्य महात्मनः ।
अपरे हत-पाप्मानो व्यजनैः समवीजयन्

pāda-saṁvāhanaṁ cakruḥ kecit tasya mahātmanaḥ |
apare hata-pāpmāno vyajanaiḥ samavījayan

Translation

"When He would lie down with a boy or a root as His pillow, some of the boys would come and massage His legs, and some would fan His body with a fan made from leaves."* Note: This verse is Srimad-Bhagavatam 10.15.17.

2.7.125

अन्ये तद्-अनुरूपाणि मनोज्ञानि महात्मनः ।
गायन्ति स्म महाराज स्नेह-क्लिन्न-धियः शनैः

anye tad-anurūpāṇi manojñāni mahātmanaḥ |
gāyanti sma mahārāja sneha-klinna-dhiyaḥ śanaiḥ

Translation

"Some of the more talented boys would sing in very sweet voices to please Him."* Note: This verse is Srimad-Bhagavatam 10.15.18.

2.7.126

नन्दः किम् अकरोद् ब्रह्मन् श्रेय एव महोदयम् ।
यशोद वा महा-भाग पापौ यस्याः स्तन हरिः

nandaḥ kim akarod brahman śreya eva mahodayam |
yaśoda vā mahā-bhāga pāpau yasyāḥ stanaṁ hariḥ

Translation

"O learned brahmana, Mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?"* Note: This verse is Srimad-Bhagavatam 10.8.46.

2.7.127

ततो भक्तिर् भगवति पुत्री-भूते जनार्दने ।
दम्-पत्योर् नितराम् आसीद् गोप-गोपीषु भारत

tato bhaktir bhagavati putrī-bhūte janārdane |
dam-patyor nitarām āsīd gopa-gopīṣu bhārata

Translation

"Thereafter, O Maharaja Pariksit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yasoda, they maintained continuous, unswerving devotional love in parental affection. And in their association all the other inhabitants of Vrndavana, the gopas and gopis, developed the culture of Krsna-bhakti."* Note: This verse is Srimad-Bhagavatam 10.8.51.

2.7.128

नन्दः स्व-पुत्रम् आदाय प्रोष्यागत उदार-धीः ।
मूर्ध्न्य् अवघ्राय परमं मुदं लेभे कुरूद्वह

nandaḥ sva-putram ādāya proṣyāgata udāra-dhīḥ |
mūrdhny avaghrāya paramaṁ mudaṁ lebhe kurūdvaha

Translation

"O Maharaja Pariksit, best of the Kurus, Nanda Maharaja was very liberal and simple. He immediately took his son Krsna on his lap as if Krsna had returned from death, and by formally smelling his son's head, Nanda Maharaja undoubtedly enjoyed transcendental bliss."* Note: This verse is Srimad-Bhagavatam 10.6.43.

2.7.129

स मातुः स्विन्न-गात्राय विस्रस्त-कवर-स्रजः ।
दृष्ट्वा परिश्रमं कृष्णः कृपयासीत् स्व-बन्धने

sa mātuḥ svinna-gātrāya visrasta-kavara-srajaḥ |
dṛṣṭvā pariśramaṁ kṛṣṇaḥ kṛpayāsīt sva-bandhane

Translation

"Because of mother Yasoda's hard labour her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Krsna saw His mother thus fatigued, He became merciful to her and agreed to be bound."* Note: This verse is Srimad-Bhagavatam 10.9.18.

2.7.130

नेम॰ विरिञ्चो न भवो न श्रीर् अप्य् अङ्ग-स॰श्रया ।
प्रसाद॰ लेभिरे गोपी यत् तत् प्राप विमुक्तिदात्

nemaṁ viriñco na bhavo na śrīr apy aṅga-saṁśrayā |
prasādaṁ lebhire gopī yat tat prāpa vimuktidāt

Translation

"Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as was received by mother Yasoda."* Note: This verse is Srimad-Bhagavatam 10.9.20.

2.7.131-132

पय॰सि यासाम् अपिबत् पुत्र-स्नेह-स्नुतान्य् अलम् ।
भगवान् देवकी-पुत्रः कैवलाद्य्-अखिलार्थ-दः

तासाम् अविरत॰ कृष्णे कुर्वतीना॰ सुतेक्षणम् ।
न पुनः कल्पते राजन् स॰सारो'ज्ञान-सम्भवः

payaṁsi yāsām apibat putra-sneha-snutāny alam |
bhagavān devakī-putraḥ kaivalādy-akhilārtha-daḥ

tāsām avirataṁ kṛṣṇe kurvatīnāṁ sutekṣaṇam |
na punaḥ kalpate rājan saṁsāro'jñāna-sambhavaḥ

Translation

"The Supreme Personality of Godhead, Krsna, is the bestower of many benedictions, including liberation (kaivalya) or oneness with the Brahman effulgence. For that Supreme Personality of Godhead the gopis always felt material love, and Krsna sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopis were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies."* Note this verse is Srimad-Bhagavatam 10.6.39-40.

2.7.133

गोपीना परमानन्द आसीद् गोविन्द-दर्शने ।
क्षण युग-शतम् इव यासा येन विनाभवत्

gopīnāṁ paramānanda āsīd govinda-darśane |
kṣaṇaṁ yuga-śatam iva yāsāṁ yena vinābhavat

Translation

"In the evening Krsna and Balarama, along with the boys and cows, returned to Vrndavana playing their flutes. As They approached the village, all the gopis became very joyous. Throughout the day the gopis used to think of Krsna while He was in the forest, and in His absence they were considering one moment to be like twelve years."* Note: This verse is Srimad-Bhagavatam 10.19.16.

2.7.134

तन्-मनस्कस् तद्-आलापस् तद्-विचेष्टस् तद्-आत्मिकः ।
तद्-गुणान् एव गायन्त्यो नात्मागराणि सस्मरुः

tan-manaskas tad-ālāpas tad-viceṣṭas tad-ātmikaḥ |
tad-guṇān eva gāyantyo nātmāgarāṇi sasmaruḥ

Translation

"The gopis' mind and intelligence became absorbed in thoughts of Krsna. They all imitated the activities of Krsna and His speeches. Due to their heart and soul being completely given to Krsna, they began to chant His glories, completely forgetting their family interests."* Note: This verse is Srimad-Bhagavatam 10.30.43.

2.7.135

गोप्यस् तपः किम् आचरन् यद् अमुष्य रूप
लावण्य-सारम् असमोर्ध्वम् अनन्य-सिद्धम् ।
दृग्भिः पिबन्त्य् अनुसवाभिनव दुरापम्
एकान्त-धाम यशसः श्रिय ऐश्वरस्य

gopyas tapaḥ kim ācaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham |
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam

ekānta-dhāma yaśasaḥ śriya aiśvarasya

Translation

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equalled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever-fresh, and extremely rare."* Note: This verse is Srimad-Bhagavatam 10.44.15.

2.7.136

या दोहने'वहनने मथनोपलेपा
प्रेङ्खेङ्खनार्भ-रुदितोक्षणे मर्जनादौ ।
गायन्ति चैनम् अनुरक्त-धियो'श्रु-कण्ठ्यो
धन्या व्रज-स्त्रिय उरुक्रम-चित्त-यानाः

yā dohane'vahanane mathanopalepā
preṅkheṅkhanārbha-ruditokṣaṇe marjanādau |
gāyanti cainam anurakta-dhiyo'śru-kaṇṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ

Translation

"The gopis are so fortunate that they can see and think of Krsna twenty four hours a day, beginning from their milking the cows or husking the paddy, or churning the butter in the morning. When engaged in gather fuel, riding on swings, taking care of crying babies, cleaning their houses, and washing their floors,, they are always absorbed in the thought of Krsna.* There hearts full of love for Him and their throats stopped with tears, they always sing of His glories." Note: This verse is Srimad-Bhagavatam 10.44.15.

2.7.137

प्रातर् व्रजाद् व्रजत आविशतश् च साय
गोभिः सम क्वणयतो'स्य निशम्य वेणुम् ।
निर्गत्य तूर्णम् अबलाः पथि भूरि-पुण्याः
पश्यन्ति स-स्मित-मुख सदयावलोकम्

prātar vrajād vrajata āviśataś ca sāyaṁ
gobhiḥ samaṁ kvaṇayato'sya niśamya veṇum |
nirgatya tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśyanti sa-smita-mukhaṁ sadayāvalokam

Translation

"My dear friends, we must accept the gopis' activities to be the highest form of piety. Otherwise how could they have achieved the opportunity of seeing Krsna both morning and evening when He goes to the pasturing-ground with His cows and cowherd boy friends and returns inn the evening? They frequently see Him playing on His flute and smiling very brilliantly."* Note: This verse is Srimad-Bhagavatam 10.44.16.

2.7.138

न पारये'ह निरवद्य सम्युज
स्व-साधु-कृत्य विबुधायुषापि वः ।
या माभजन् दुर्जय-गेह-शृङ्खलाः
स वृश्च्य तद् वः प्रतियातु साधुना

na pāraye'haṁ niravadya samyujaṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ |
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

Translation

"I am not able to repay My debt for your spotless service even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."* Note: This verse is Srimad-Bhagavatam 10.32.22.

2.7.139

गच्छोद्धव व्रज सौम्य पित्रोर् नः प्रीतिम् आवह ।
गोपीना मद्-वियोगाधि मत्-सन्देशैर् विमोचय

gacchoddhava vrajaṁ saumya pitror naḥ prītim āvaha |
gopīnāṁ mad-viyogādhiṁ mat-sandeśair vimocaya

Translation

"My dear gentle friend Uddhava, please go immediately to Vrndavana and try to pacify My father and mother, Nanda Maharaja and Yasoda-devi, and the gopis. They are very much grief-stricken, as if suffering from great ailments. Go and give them a message. I hope their ailments will be partially relieved."* Note: This verse is Srimad-Bhagavatam 10.36.3.

2.7.140

ता मनस्का मत्-प्राणा मद्-अर्थे त्यक्त-दैहिकाः ।
ये त्यक्त-लोक-धर्माश् च मद्-अर्थे तान् बिभार्म्य् अहम्

tā manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ |
ye tyakta-loka-dharmāś ca mad-arthe tān bibhārmy aham

Translation

"The gopis are always absorbed in thoughts of Me. They have dedicated body, desire, life and soul to Me. I am anxious not only for the gopis, but for anyone who sacrifices society, friendship, love and personal comforts for Me. It is My duty to protect such exalted devotees."* Note: This verse is Srimad-Bhagavatam 10.46.4.

2.7.141

मयि ताः प्रेयसा प्रेष्ठे दूर-स्थे गोकुल-स्त्रियः ।
स्मरन्त्यो'ङ्ग विमुह्यन्ति विरहोत्कण्ठ्य-विह्वलाः

mayi tāḥ preyasāṁ preṣṭhe dūra-sthe gokula-striyaḥ |
smarantyo'ṅga vimuhyanti virahotkaṇṭhya-vihvalāḥ

Translation

"The gopis are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me."* Note: This verse is Srimad-Bhagavatam 10.46.5.

2.7.142

धारयन्त्य् अति-कृच्छ्रेण प्रायः प्राणान् कथञ्चन ।
प्रत्यागमन-सन्देशैर् बल्लव्यो मे मद्-आत्मिकः

dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana |
pratyāgamana-sandeśair ballavyo me mad-ātmikaḥ

Translation

"They are keeping alive simply by thinking that I am returning to them very soon."* Note: This verse is Srimad-Bhagavatam 10.46.6.

2.7.143

रामेण सार्धं मथुरां प्रणीते
श्वाफल्किना मय्य् अनुरक्त-चित्ताः ।
विगध-भावेन न मे वियोग-
तीव्राधयो'न्यं ददृशुः सुखाय

rāmeṇa sārdhaṁ mathurāṁ praṇīte
śvāphalkinā mayy anurakta-cittāḥ |
vigadha-bhāvena na me viyoga-
tīvrādhayo'nyaṁ dadṛśuḥ sukhāya

Translation

"When Akrura took Balarama and Myself to Mathura, the gopis, their hearts full of love for Me, became overcome with the pain of separation. They could not see happiness anywhere."* Note: This verse is Srimad-Bhagavatam 11.12.10.

2.7.144

तास् ताः क्षपाः प्रेष्ठतमेन नीता
मयैव वृन्दावन-गोचरेण ।
क्षणार्धवत् ताः पुनर् अङ्ग तासा
हीना मया कल्प-समा बभुवुः

tās tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa |
kṣaṇārdhavat tāḥ punar aṅga tāsāṁ
hīnā mayā kalpa-samā babhuvuḥ

Translation

"O gentle one, when I, their beloved, was with them in Vrndavana, the gopis' nights passed as half a moment. Now, without Me, they pass as a kalpa." Note: This verse is Srimad-Bhagavatam 11.12.11.

2.7.145

ता नाविदन् मय्य् अनुसङ्ग-बद्ध-
धियः स्वम् आत्मानम् अदस्त-खेदम् ।
यथा समाधौ मुनयो'ब्धि-तोये
नद्यः प्रविष्ट इव नाम-रूपे

tā nāvidan mayy anusaṅga-baddha-
dhiyaḥ svam ātmānam adasta-khedam |
yathā samādhau munayo'bdhi-toye
nadyaḥ praviṣṭa iva nāma-rūpe

Translation

"Their hearts tied to Me, the gopis were not aware even of their own selves. They became like sages absorbed in meditation and unaware of the world of material names and forms, or like rivers that have entered the ocean." Note: This verse is Srimad-Bhagavatam 11.12.12.

2.7.146

मत्-कामा रमणं जारम् अस्वरूप-विदो'बलाः ।
ब्रह्म मां परमं प्रापुः सङ्गाच् छत-सहस्रशः

mat-kāmā ramaṇaṁ jāram asvarūpa-vido'balāḥ |
brahma māṁ paramaṁ prāpuḥ saṅgāc chata-sahasraśaḥ

Translation

"Desiring Me as their paramour, and unaware of My true nature, hundreds and thousands of gopis attained Me, the Supreme Personality of Godhead." Note: This verse is Srimad-Bhagavatam 11.12.13.

2.7.147

एताः परं तनु-भृतो भुवि गोप-वाध्वो
गोविन्द एव निखिलात्मनि रूढ-भावाः ।
वञ्छन्ति यद् भाव-भियो मुनयो वयं च
किं ब्रह्म-जन्मभिर् अनन्त-कथा-रसस्य

etāḥ paraṁ tanu-bhṛto bhuvi gopa-vādhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ |
vañchanti yad bhāva-bhiyo munayo vayaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

Translation

"Among all the living entities who have accepted the human form of life, the gopis are super excellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Krsna. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Krsna, who is Mukunda Himself, the giver of liberation,, but the gopis, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yogic practice. The conclusion of that one who has attained the gopis' condition of life does not have to take birth as Lord Brahma or be born in a brahmana family or be initiated as a brahmana."* Note: This verse is Srimad-Bhagavatam 10.47.58.

2.7.148

क्वेमः स्त्रियो वन-चारीर् व्यभिचार-दुष्टाः
कृष्णे क्व चैष परमात्मनि रूढ-भावाः ।
नन्व् ईश्वरो'नुभजतो'विदुषो'पि साक्षाच्
छ्रियस् तनोत्य् अगद-राज इवोपयुक्ताः

kvemaḥ striyo vana-cārīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvāḥ |
nanv īśvaro'nubhajato'viduṣo'pi sākṣāc
chriyas tanoty agada-rāja ivopayuktāḥ

Translation

"The gopis were not born of any highly cultured family. They were born of cowherd men, and yet they developed the highest love of Krsna. For self-realisation or God-realisation there is no need to take birth in a high family. The only thing needed is ecstatic development of love of God. In achieving perfection in Krsna consciousness no other qualification is required than to be constantly engaged in the loving service of Krsna. Krsna is the supreme nectar, the reservoir of all pleasure. The effect of taking up Krsna consciousness is just like that of drinking nectar. With or without one's knowledge, it will act."* Note: This verse is Srimad-Bhagavatam 10.47.59.

2.7.149

नायꣳ श्रियो'ङ्ग उ नितान्त-रतेः प्रसादः
स्वर्-योषिताꣳ नलिन-गन्ध-रुचꣳ कुतो'न्यः ।
रासोत्सवे'स्य भुज-दण्ड-गृहीत-कण्ठ-
लब्धाशिषाꣳ य उदगाद् व्रज-सुन्दरीणाम्

nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucaṁ kuto'nyaḥ |
rāsotsave'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-sundarīṇām

Translation

"When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favour was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily lustre and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"* Note: This verse is Srimad-Bhagavatam 10.47.60.

2.7.150

आसाम् अहो चरण-रेणु-जुषाम् अह स्या
वृन्दावने किम् अपि गुल्म-लतौषधीनाम् ।
या दुष्त्यज स्व-जनम् आर्य-पथ च हित्वा
भेजुर् मुकुन्द-पदवी श्रुतिभिर् विमृग्यम्

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣādhīnām |
yā duṣṭyajaṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyam

Translation

"The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet."* Note: This verse is Srimad-Bhagavatam 10.47.61.

2.7.151

या वै श्रियार्चितम् अजादिभिर् आप्त-कामैर्
योगेश्वरैर् अपि सदात्मनि रास-गोष्ठ्यम् ।
कृष्णस्य तद् भगवतः प्रपदारविन्द
न्यस्त स्तनेषु विजहुः परिरभ्य तापम्

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api sadātmani rāsa-goṣṭhyam |
kṛṣṇasya tad bhagavataḥ prapadāravindaṁ
nyastaṁ staneṣu vijahuḥ parirabhya tāpam

Translation

"When in the rasa dance the gopis embraced to their breasts Lord Krsna's lotus feet, which are worshipped by Laksmi, Brahma, the demigods whose every desire is fulfilled, and the masters of yoga, they become free of all suffering."* Note: This verse is Srimad-Bhagavatam 10.47.62.

2.7.152

वन्दे नन्द-व्रज-स्त्रीणा पाद-रेणुम् अभीक्ष्णशः ।
यासा हरि-कथोद्गीत पुनाति भुवन-त्रयम्

vande nanda-vraja-strīṇāṁ pāda-reṇum abhīkṣṇaśaḥ |
yāsāṁ hari-kathodgītaṁ punāti bhuvana-trayam

Translation

"I constantly pray to be honoured by the dust of the gopis' lotus feet. The gopis' chanting of the transcendental pastimes of Lord Krsna has become celebrated all over the three worlds."* Note: This verse is Srimad-Bhagavatam 10.47.63.

2.7.153

गोप्यः किम् आचरद् अयꣳ कुशलꣳ स्म वेणुर्
दमोदराधर-सुधाम् अपि गोपिकानाम् ।
भुङ्क्ते स्वयꣳ यद्-अवशिष्ट-रसꣳ ह्रदिन्यो
हृष्यत्-त्वचो'श्रु मुमुचुस् तरवो यथार्यः

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
damodarādhara-sudhām api gopikānām |
bhuṅkte svayaṁ yad-avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco'śru mumucus taravo yathāryaḥ

Translation

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."* Note: This verse is Srimad-Bhagavatam 10.21.9.

2.7.154

जयति जन-निवासो देवकी-जन्म-वादो
यदु-वर-परिषत् स्वरिर् दोर्भिर् आस्यन्न् अधर्मम् ।
स्थिर-चर-वृजिन-घ्नꣳ सुस्मित-श्री-मुखेन
व्रज-पुर-वनितानाꣳ वार्धयन् कामदेवम्

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svarir dorbhir āsyann adharmam |
sthira-cara-vṛjina-ghnaṁ susmita-śrī-mukhena
vraja-pura-vanitānāṁ vārdhayan kāmadevam

Translation

"Lord Sri Krsna is He who is known as Jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy."* Note: This verse is Srimad-Bhagavatam 10.90.48.

2.7.155

श्री-जनमेजय उवाच—
कृतार्थो'स्मि कृतार्थो'स्मि निश्चितो भगवन् गुरो ।
गुह्यꣳ गोलोक-माहात्म्यꣳ यद् अहꣳ सेवितस् त्वया

śrī-janamejaya uvāca—
kṛtārtho'smi kṛtārtho'smi niścito bhagavan guro |
guhyaṁ goloka-māhātmyaṁ yad ahaṁ sevitas tvayā

Translation

Sri Janamejaya said: I have found the goal of life! I have found the goal of life! O my lord, O my guru, you have explained to me the confidential glory of Goloka!

2.7.156

श्री-जैमिनिर् उवाच—
तातात्थ सत्यꣳ यद्-भक्त्या श्रवणाद् अपि कीर्तनात् ।
अस्याख्यानस्य वा ध्यानात् तत्-पदꣳ लभते नरः

śrī-jaiminir uvāca—
tātāttha satyaṁ yad-bhaktyā śravaṇād api kīrtanāt |
asyākhyānasya vā dhyānāt tat-padaṁ labhate naraḥ

Translation

Sri Jaimini said: O dear one, you have spoken the truth. Anyone who with devotion hears, chants, or remembers this story, attains that supreme abode.

2.7.157

तस्मै नमो’स्तु निरुपाधि-कृपाकुलाय
श्री-गोप-राज-तनयाय गुरूत्तमाय ।
यः कारयन् निज-जन स्वयम् एव भक्ति
तस्यातितुष्यति यथा परमोपकर्तुः

tasmai namo’stu nirupādhi-kṛpākulāya
śrī-gopa-rāja-tanayāya gurūttamāya |
yaḥ kārayan nija-janaṁ svayam eva bhaktiṁ
tasyātituṣyati yathā paramopakartuḥ

Translation

Obeisances to unlimitedly merciful Lord Krsna, who is the son of the gopas' king, who is the supreme guru, who gives devotional service to the devotees, and who is very pleased by their service.