

## DASAMA SKANDAM

### CHAPTER 14 (VOLUME 10)

#### LORD BRAHMA'S PRAISES ON SHRI KRISHNA

*This chapter has to be linked to Chapters 12 and 13 to get the comprehensive and complete understanding of the discourse between Shuka Brahma Rishi and King Pareekshit. It is not just a story of how Lord Krishna, even as a child, could kill the demon serpent Aghasura and rescued the cowherd children. The contents and meanings of each and every word in all these three chapters (in fact the entire scripture of Srimad Bhagavatam itself) take us to such levels that by proper understanding they show the way to self realization.*

*Stanza 41, Chapter 12 is a question by King Pareekshit to Shuka Brahma Rishi which is worth quoting here:*

#### **Stanza 41**

*śrī-rājovāca  
brahman kālāntara-kṛtaṁ  
tat-kālīnaṁ kathaṁ bhavet  
yat kaumāre hari-kṛtaṁ  
jaguḥ paugaṇḍake 'rbhakāḥ*

*( śrī-rājovāca ) King Parikshit said to Shri Sukha :*

*( arbhakāḥ ) The Gopa children ( jaguḥ ) explained about ( hari-kṛtaṁ ) the deeds done by Sri Krishna ( kaumāre ) at His age of five years, ( paugaṇḍake ) as having been done by Him at His age of six years. ( kālāntara-kṛtaṁ yat ) How come the deeds done in the past, ( kathaṁ bhavet ) have been described as the things having been executed ( tat-kālīnaṁ ) at present?*

To get a clear answer to this question one has to see through the next Chapter No.13 where Shri Krishna manifested Himself in the same forms and shapes of all the cowherds and the calves, without leaving any spot unchanged either in their physical behaviour or specific characteristics. Since they were all the manifestations of the Supreme Being Himself, the people of Gokulam and the mothers of the calves got attracted towards their children so much with the result that they started showering their love and affection to them in a manner which had not happened earlier at all.

Stanza 40, Chapter 13 is also worth quoting here:

#### Stanza 40

*tāvad etyātmabhūr ātma-  
mānena truty-anehasā  
purovad ābdam krīḍantam  
dadṛṣe sa-kalam harim*

*( tāvat ) At that time ( ātmabhūḥ ) Lord Brahma, ( ātma-mānena ) as per the time calculations of His own world, ( etya ) returned to the earth ( truty-anehasā ) within a matter of a “trudi” (which is a fraction of a second) ( dadṛṣe ) and saw ( harim ) Shri Hari ( krīḍantam ) playing around ( sa-kalam ) assuming the forms of all the cowherds and the calves in the exact manner as they were ( purovat ) just as before ( ābdam ) for the period of one year (as per the time calculation of the earth).*

Not only Lord Krishna bestowed deliverance to the demon Aghasura, he rescued all his friends from the trap of death. Upon seeing these

*incidences even Lord Brahma got so much fascinated. He wanted to highlight the glories of Shri Krishna in much more detailed manner to the people of the world. With this intention Lord Brahma took away the cowherds and the calves. Shri Krishna, searched for them in the forest and not finding them anywhere realized that this has been done by Lord Brahma.*

*When everything went on very well in Gokula, though the original calves and the cowherd boys were missing from there, Lord Brahma realized the futility of His powers in front of the Superior and the Only Being which is responsible for His own creation. He realized that it is the same Supreme Being which has manifested in the form of Shri Krishna, who was moving around in Gokula in the form of a cowherd boy.*

*What follows thereafter is the admission of helplessness on the part of Lord Brahma before Shri Krishna. These have been described in detail in Chapter 14. More important is the praise and worship of Lord Brahma before Shri Krishna which occupy the major portion of this chapter (Stanza 1 to 40). Each stanza containing Lord Brahma's praise is the condensed version of pure Vedic knowledge and supreme poetical and philosophical expressions, the reading of which really takes one to very higher level of understanding.*

*Stanza 41 onwards are very wonderful and logical explanations by Shri Sukha Brahma Rishi as to the greatness of Shri Krishna and how He Himself is the real self of all the moving and non moving beings. In fact, each stanza, each sentence, each word and each letter convey the greatness of thoughts and the levels of spiritual contents in a systematic and logical manner.*

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## Stanza 1

*śrī-brahmovāca*

*naumīdya te 'bhra-vapuṣe taḍid-ambarāya  
guñjāvataṃsa-paripiccha-lasan-mukhāya  
vanya-sraje kavala-vetra-viṣāṇa-veṇu-  
lakṣma-śriye mṛdu-pade paśupāṅgajāya*

*( śrī-brahmovāca ) Lord Brahma said :*

*( īdya ) Hey the One Who is worthy of praise ! ( abhra-vapuṣe )  
With the radiance of body colour just like that of the bluish  
clouds,*

*( taḍid-ambarāya ) wearing the yellow apron which is akin to the  
lightning,*

*( guñjāvataṃsa-paripiccha-lasan-mukhāya ) with the face looking so  
shining with the beauty of the ear ornaments made of rosary  
peas and the feather of the peacock,*

*( vanya-sraje ) wearing the flowers of the forest plants,*

*( kavala-vetra-viṣāṇa-veṇu-lakṣma-śriye ) holding in His hands the  
bowl of rice, the bamboo stick, horn, and flute,*

*( mṛdu-pade ) with his feet so soft,*

*( paśupāṅgajāya ) and being seen here in the form of a cowherd  
boy,*

*( naumi ) I prostrate before ( te ) You.*



*Image of rosary peas ( [https://en.wikipedia.org/wiki/Abrus\\_precatorius](https://en.wikipedia.org/wiki/Abrus_precatorius) )*

### **Stanza 2**

*asyāpi deva vapuṣo mad-anugrahasya  
svecchā-mayasya na tu bhūta-mayasya ko 'pi  
neśe mahi tv avasituṁ manasāntareṇa  
sākṣāt tavaiva kim utātma-sukhānubhūteḥ*

*( deva ) Hey the Self Shining Consciousness ! ( kaḥ api ) Even  
Me, being the Brahma, ( antareṇa ) with all my focussed  
( manasā api ) attention of mind, ( na iśe ) am totally incapable  
of making inference ( avasituṁ ) about the extent of ( mahi )  
greatness ( asya vapuṣaḥ ) of Your this manifested real bodily  
personality ( as Shri Krishna), ( mad-anugrahasya ) Which was*

**instrumental in blessing Me, ( svecchā-mayasya ) Which has manifested according to the desires of His own devotees, ( na tu bhūta-mayasya ) but at the same not as a result of the transformation of the five elements.**

**( tu ) That being so, ( kimuta ) who other can infer or understand ( sākṣāt tava eva ) about the glories of the actual personality of Yours ( utātma-sukhānubhūteḥ ) which generates the supreme bliss within oneself.**

**Note : Even Lord Brahma failed in his comprehension of understanding the greatness of the manifested form of Shri Krishna. Therefore, who can understand His Real Personality which is The Supreme Conscious Bliss?**

### **Stanza 3**

**jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām**

**( udapāsyā ) Leaving aside totally ( prayāsam ) the pursuance of deeds and actions ( jñāne ) towards attaining the matters of knowledge, ( sthitāḥ ) and being stationed ( sthāne ) in whatever the position one is placed,**

**( ye ) if one ( jīvanti ) lives ( namantaḥ ) praying the Supreme Almighty ( tanu-vān-manobhiḥ ) with his body, words and mind ( bhavadīya-vārtām ) through the glorious praises about Him,**

**( śruti-gatām ) which have been heard by him ( san-mukharitām ) as sung in praise of Him by the good people,**

**( taiḥ eva ) only such persons can, ( prāyaśaḥ ) in all likelihood, ( api jitaḥ asi ) win over even Shri Krishna ( ajita ) who cannot be won over even by anyone ( tri-lokyām ) in all the three worlds.**

**Note : The Lord is under the influence of those devotees who show their eagerness towards listening to His pastimes. Without even having put in any effort towards acquiring the path of knowledge, such persons attain nirvana through their pure devotion towards Him.**

#### **Stanza 4**

**śreyah-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave  
teṣām asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām**

**( vibho ) Hey Lord ! ( udasya ) Leaving aside ( te bhaktim ) the path of devotion unto You ( śreyah-sṛtiṁ ) which is the source of all the advancements in human pursuits, ( ye ) if anyone ( kliśyanti ) struggles ( kevala-bodha-labdhave ) in the attainment of only getting the knowledge, ( teṣām ) for such persons ( asau ) their experience of such knowledge ( kleśalaḥ eva ) would be the most difficult one ( śiṣyate ) and shall remain only**

**( sthūla-tuṣāvaghātinām yathā ) as the task of pounding the bulky looking husks which do not carry any grains within them.**

**( na anyat ) It does not help in any other way.**

**Note : Leaving the path of devotion, if one attempts to follow the path of self realization only through knowledge, it would be like the frivolous efforts of pounding the husks without getting any grains from them.**

## Stanza 5

*pureha bhūman bahavo 'pi yoginas  
tvad-arpitehā nija-karma-labdhayā  
vibudhya bhaktyaiva kathopanītayā  
prapedire 'ñjo 'cyuta te gatim parām*

**( bhūman ) Hey the One Who is spread out everywhere !  
( acyuta ) Hey the One Who is without any faults !  
( bahavaḥ ) There are so many people ( iha ) in this world ,  
( purā ) who, in the first instance, ( yoginaḥ api ) achieved  
highest results through the methods of Yogic exercises,  
but did not get the desired self knowledge,  
( tvad-arpitehāḥ ) whereafter they turned themselves into the  
persons who have surrendered all their deeds and actions  
unto You,  
( bhaktyā eva ) and having got into the devotional mode  
( kathopanītayā ) nourished by listening to the pastimes of  
Yours,  
( nija-karma-labdhayā ) for which they got the opportunity for  
themselves because of their doing good deeds,  
( vibudhya ) reached the stage of self realization ( añjaḥ ) with  
ease ( prapedire ) and attained ( te ) Your ( parām ) supreme  
( gatim ) path.**

## Stanza 6

*tathāpi bhūman mahimāguṇasya te  
viboddhum arhaty amalāntar-ātmabhīḥ  
avikriyāt svānubhavād arūpato  
hy ananya-bodhyātmatayā na cānyathā*

**( bhūman ) Hey the One Who is spread out everywhere !**



*( tathāpi )* However, *( amalāntar-ātmabhiḥ )* the great people who  
 have pure hearts, who have turned all their sense organs  
 inward into themselves,  
*( svānubhavāt )* who have experienced the consciousness from  
 within,  
*( arhati )* are able *( viboddhum )* to know *( mahimā )* the greatness  
*( te )* of Yours,  
*( aguṇasya )* Who is self effulgent beyond all the  
 characteristics,  
*( avikriyāt )* Who does not have any specific forms and shapes,  
*( arūpataḥ )* Who does not attach Himself/Itself with any  
 objects or materials,  
*( ananya-bodhyātmatayā ca )* and Who cannot be perceived or  
 understood through the sense organs.  
*( anyathā na )* You cannot be perceived by other means.

**Note :** It is possible, with difficulties, to perceive about the  
 principle known as the Supreme Being Who has no characteristics  
 (Nirguna). However, it is even more difficult to understand the  
 principle of the Supreme Being in the form with certain  
 characteristics.

### Stanza 7

*guṇātmanas te 'pi guṇān vimātum*  
*hitāvatīṛnasya ka īsire 'sya*  
*kālena yair vā vimitāḥ su-kalpair*  
*bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ*

*( yaiḥ )* Even if there are *( su-kalpaiḥ )* some smart persons who  
*( vimitāḥ api )* could achieve the ability of counting specifically,  
*( kālena vā )* assuming even through their various lives,  
*( bhū-pāṁśavaḥ )* the dust particles of the earth,  
*( mihikāḥ )* the particles of fog *( khe )* in the sky,

*( dyu-bhāsaḥ ) and the number of the beams of rays emanating  
from the sun and other stars,  
( ke ) would they, among themselves, ( īsire ) be capable  
enough ( vimātuṃ ) to determine exactly the specified  
quantities ( guṇān ) of the innumerable characteristics ( te ) of  
Yours,  
( guṇātmanaḥ ) Who is the very source of all the  
characteristics,  
( hitāvatīrnasya ) and Who has manifested here (in the form of  
Shri Krishna) for the purpose of the welfare ( asya ) of this  
world?*

### **Stanza 8**

*tat te 'nukampāṃ su-samīkṣamāṇo  
bhuñjāna evātma-kṛtaṃ vipākam  
hr̥d-vāg-vapurahir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

*( tat ) Therefore, ( yaḥ ) the person ( su-samīkṣamāṇaḥ ) who  
always looks upon ( te anukampāṃ ) for Your mercy, ( bhuñjāna )  
who undergoes ( vipākam ) with ease the fruitive results  
( ātma-kṛtaṃ ) of his own actions, ( namaḥ ) who constantly  
prostrates to You ( vidadhat ) surrendering ( te ) unto You  
( hr̥d-vāg-vapurahir ) with his mind, words and body, ( jīveta )  
and lives accordingly, ( saḥ ) such a person ( dāya-bhāk ) is  
entitled to ( mukti-pade ) the attainment of beatitude. (Moksha  
or deliverance).*

### **Stanza 9**

*paśyeśa me 'nāryam ananta ādye  
parātmani tvayy api māyi-māyini  
māyāṃ vitatyekṣitum ātma-vaibhavaṃ*

*hy ahaṁ kiyān aiccham ivārcir agnau*

**( īśa ) Hey the most powerful ! ( paśya ) Just see ( me anāryam ) my stupidity. ( aiccham hi ) I desired ( īkṣitum ) to see ( ātma-vaibhavaṁ ) my cleverness ( māyāṁ vitatya ) by applying my powers of illusions ( tvayi api ) even on You, ( anante ) Who can never be rendered ineffective, ( ādye ) Who is the very first and the source of everything, ( parātmani ) Who is the Controller of all the worlds, ( māyi-māyini ) and Who is the greatest Master of other masters of illusion ! ( kiyān ) How small ( ahaṁ ) I have become before You ( arcih iva ) just like a flame ( agnau ) in the fire !**

### **Stanza 10**

*ataḥ kṣamasvācyuta me rajo-bhuvo  
hy ajānatas tvat-prthag-īśa-māninaḥ  
ajāvalepāndha-tamo-'ndha-cakṣuṣa  
eṣo 'nukampyo mayi nāthavān iti*

**( acyuta ) Hey the Imperishable ! ( ataḥ ) Therefore, ( kṣamasva ) please forgive ( me ) Me for my mistake by imparting in me ( mayi eṣaḥ nāthavān ) with Your words ( iti ) that “ Only when I protect, you shall be saved ”**

**( rajo-bhuvaḥ ) as I was born out of the characteristic of Rajas, ( tvat-prthag-īśa-māninaḥ ) as I wrongly felt that I am an independent divine personality standing separate from You, ( hi ) because of which ( ajānataḥ ) I did not understand Your powers, ( ajāvalepāndha-tamo-'ndha-cakṣuṣa ) and as I got my vision clouded in darkness with the thoughts of pride because I considered myself as the creator.**

### **Stanza 11**

*kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-*

*saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ  
kvedrg-vidhāvigaṇitāṇḍa-parāṇu-caryā-  
vātādhva-roma-vivarasya ca te mahitvam*

**( ahaṁ kva ) Where am I, ( tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-  
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ ) who is only a dwarf of  
seven measure of spans of my own hand within this huge  
universe which is covered with the nature, Mahat principle,  
Ahankara principle, the space, the air, the fire, the water and  
the earth etc. ?**

**( ca kva ) And Where is ( te ) Your ( mahitvam ) greatness  
( īdr̥g-vidhāvigaṇitāṇḍa-parāṇu-caryā- vātādhva-roma-vivarasya ) where  
multitudes of such universes pass through the holes of the  
hairs of your body just like the atoms/dust particles pass  
through the light in the windows !**

### **Stanza 12**

*utkṣepaṇaṁ garbha-gatasya pādayoḥ  
kiṁ kalpate mātur adhokṣajāgase  
kim asti-nāsti-vyapadeśa-bhūṣitaṁ  
tavāsti kukṣeḥ kiyad apy anantaḥ*

**( adhokṣa ) Hey the One Who cannot be perceived through the  
sense organs ! ( kiṁ ) Can ( pādayoḥ utkṣepaṇaṁ ) the kicking of  
an infant by its legs ( garbha-gatasya ) within the womb (   
kalpate ) be considered ( āgase ) as an offence ( mātuh ) towards  
its mother ? ( kim asti ) Is there any ( kiyat api ) single thing  
( asti-nāsti-vyapadeśa-bhūṣitaṁ ) that is being described through  
words in this world like “it is” and “it is not” (affirmative and  
non affirmative) ( anantaḥ ) which are anywhere except inside  
( tava ) Your ( kukṣeḥ ) belly ?**

**Note :** Since each and everything is inside the belly of the  
Bhagavan, even Lord Brahma is also inside Him Therefore, just

like the mother tolerates and condones the kicking of legs by her baby within her womb, He is praying to the Bhagavan to condone His own mistakes.

### Stanza 13

*jagat-trayāntodadhi-samplavode  
nārāyaṇasyodara-nābhi-nālāt  
vinirgato 'jas tv iti vāñ na vai mṛṣā  
kintv īśvara tvan na vinirgato 'smi*

*( iti vāk tu ) These words ( na mṛṣā vai ) are not said in vain that  
( ajaḥ ) Lord Brahma ( vinirgato ) originated  
( udara-nābhi-nālāt ) from the lotus flower risen from the navel  
( nārāyaṇasya ) of Shri Narayana Murthy,  
( jagat-trayāntodadhi-samplavode ) Who was lying on the bed of the  
waters of all the oceans at the time of the dissolution of the  
three worlds. ( tu ) However, ( īśvara ) Hey Bhagavan,  
( tvat vinirgataḥ asmi kim na ) is it not that I have come about  
from You alone ?*

### Stanza 14

*nārāyaṇas tvañ na hi sarva-dehinām  
ātmāsy adhīśākhila-loka-sākṣī  
nārāyaṇo 'ṅgañ nara-bhū-jalāyanāt  
tac cāpi satyañ na tavaiva māyā*

*( adhīśa ) Hey Lord ! ( tvañ ) Are You ( nārāyaṇaḥ na hi ) not  
Narayana? ( asi ) You shine ( ātmā ) as the inner consciousness  
( sarva-dehinām ) of all the living beings, ( akhila-loka-sākṣī ) You  
are the eternal witness of all the worlds. ( nara-bhū-jalāyanāt )*

***Because You were lying on the causative waters of the Supreme Being, the famously known ( nārāyaṇaḥ ) Narayana ( tava eva ) also is Your own ( aṅgam ) potency. ( tat ca api ) Even that (the principle of the one circumscribed as lying on the waters) ( satyam na ) is also not real; ( māyā ) it is illusion.***

***Note :*** The word meaning for “Narayana” has various dimensions. To name a few, one is the inner consciousness inherent in all the living beings. The other is the sole witness in all the worlds. The next is the one who is lying on the water.

There are other meanings like - (a) the source of dependence for the living beings, (b) the one who helps the living beings to achieve their goals, and © the one who is lying on the causative factor of water.

### **Stanza 15**

***tac cej jala-stham tava saj jagad-vapuḥ  
kiṁ me na dr̥ṣṭam bhagavaṁs tadaiva  
kiṁ vā su-dr̥ṣṭam hr̥di me tadaiva  
kiṁ no sapady eva punar vyadar̥śi***

***( bhagavan ) Hey Bhagavan ! ( sat cet ) If it was a fact that ( tat tava jagad-vapuḥ ) the form of that Narayana, responsible as the cause for the creation of the entire universe, ( jala-stham ) was situated on the waters of the ocean, ( me kiṁ na dr̥ṣṭam ) how come I could not see Him ( tadā eva ) at that instant time itself?***

***(Lord Brahma was referring to the situation in which He had to travel down through the stem of the lotus flower in those waters to enquire about the power behind His own existence after Brahma came about.)***

**( tadā ) Thereafter, ( kim vā su-dr̥ṣṭam̐ ) how come I realized that Supreme Being ( me hr̥di eva ) right in my own heart when I did the penance?**

**( kim no vyadar̥ṣi ) How come I could not see Him ( sapadi eva ) immediately ( punaḥ ) again thereafter?**

### **Stanza 16**

*atraiva māyā-dhamanāvātāre  
hy asya prapañcasya bahiḥ sphuṭasya  
kṛtsnasya cāntar jathare jananyā  
māyātvam eva prakatī-kṛtam̐ te*

**( māyā-dhaman ) Hey the mitigator of the illusions !  
( atra avatāre eva hi ) Even in this manifestation of Yours ( as Shri krishna ) ( te ) You ( prakatī-kṛtam̐ ca ) had also displayed  
( māyātvam eva ) with your powers of Maya Shakti ( jananyā ) to  
Your mother ( asya kṛtsnasya prapañcasya ) all these worlds  
( bahiḥ sphuṭasya ) appearing outside ( antar jathare ) which in fact  
lie within your abdomen.**

### **Stanza 17**

*yasya kukṣāv idaṁ sarvaṁ  
sātmaṁ bhāti yathā tathā  
tat tvayy apīha tat sarvaṁ  
kim idaṁ māyayā vinā*

**( yathā ) The manner in which ( idaṁ sarvaṁ ) this entire ( bhāti ) universe shines ( sātmaṁ ) along with You ( yasya ) within Your  
( kukṣāu ) abdomen, ( tathā ) in the same manner ( kim ) is it  
possible ( tat sarvaṁ ) for all of them ( iha api ) to shine up  
( tat idaṁ ) and being seen outside over here**

**( māyayā vinā ) without the powers of illusions ( tvayi ) around  
You?**

### **Stanza 18**

*adyaiva tvad ṛte 'sya kiṃ mama na te māyātvam ādarśitam  
eko 'si prathamam tato vraja-suhr̥d-vatsāḥ samastā api  
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās  
tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate*

**( mama ) Have I ( kiṃ na ādarśitam ) not witnessed ( adya eva ) just  
now ( te ) Your exhibiting ( māyātvam ) the principles of  
illusions ( asya ) of this entire universe ( tvad ṛte ) apart from  
You being in it as well?**

**( ekaḥ asi ) You were the only One in this place (Vraja)  
( prathamam ) initially.**

**( tataḥ ) Thereafter, (when I hid the calves and the gopa  
children) ( vraja-suhr̥d-vatsāḥ ) You not only manifested into all  
of them as the gopa children and their calves ( samastāḥ api )  
but also their sticks, flutes and all their appearances exactly  
as they were.**

**( tat ) Subsequently, ( asi ) You made ( tāvantaḥ ) all of them  
( appear to me ) ( catur-bhujāḥ ) as having four pious hands.  
( mayā sākam ) Again, You made them appear to me as if Myself  
( akhilaiḥ ) and all others ( upāsītāḥ ) were worshipping them  
all.**

**( tāvant eva ) There were that many number of worlds  
( jaganti abhūḥ ) which appeared before me.**

**( tat ) Therefore, ( brahma ) the Supreme Brahman ( amitam ) is  
indivisible ( advayam ) without having the situation of a  
second one ( śiṣyate ) and remains as such as a single entity.**

### **Stanza 19**

*ajānatām tvat-padavīm anātmany*



*ātmātmanā bhāsi vitatya māyām  
sr̥ṣṭāv ivāhaṁ jagato vidhāna  
iva tvam eṣo 'nta iva trinetraḥ*

**( vitatya ) Diffusing out ( māyām ) Your powers of illusions ( Maya Shakti ) ( ātmanā ) by Your own self ( sr̥ṣṭuv ) in the matter of the creation work ( jagataḥ ) in the Universe, ( ahaṁ iva ) You alone appear to be as Me, the Brahma; ( vidhāne ) in the matter of the protection deeds of the same ( eṣaḥ ) You appear to be the One ( tvam iva ) Who is seen before Me; ( ante ) and in the matter of the dissolution ( bhāsi ) You shine Yourself ( trinetraḥ ) as the Rudra.**

### **Stanza 20**

*suresv r̥ṣiṣv īśa tathaiva nr̥ṣv api  
tiryakṣu yādaḥsv api te 'janasya  
janmāsatām durmada-nigrahāya  
prabho vidhātaḥ sad-anugrahāya ca*

**( īśa ) Hey the Controller ! ( prabho ) Hey the all powerful ! ( vidhātaḥ ) Hey the creator of the Universe ! ( te janma ) When You, ( ajanasya ) being the birthless One, are born ( sureṣu ) in the divine beings, ( r̥ṣiṣu api ) saints and sages, ( tathā eva ) and in the same manner in ( nr̥ṣu ) human beings, ( tiryakṣu ) birds and animals, ( yādaḥssu api ) the life forms within water etc., ( durmada-nigrahāya ) it is only for the purpose of destroying the adverse concepts ( asatām ) of the bad people ( sad-anugrahāya ca ) and to bless the good ones.**

### **Stanza 21**

*ko veti bhūman bhagavan parātman  
yogeśvarotīr bhavatas tri-lokyām  
kva vā kathaṁ vā kati vā kadeti*

*vistārayan krīḍasi yoga-māyām*

**( bhūman ) Hey the One Who is filled everywhere ! ( bhagavan )  
Hey the One Who is filled with all the prosperities ! ( parātman ) He the One Who resides in each and every being ! ( yogeśvara ) Hey the Supreme of all the Yogic powers ! ( krīḍasi )  
You are conducting your pastimes ( vistārayan ) with Your  
expansive  
( yoga-māyām ) illusions of Maya Shakti. ( kaḥ ) Who,  
( tri-lokyām ) in all the three worlds, ( vetti ) knows ( bhavataḥ )  
about Your ( ūtīḥ ) pastimes ( kva vā ) as to where, ( kadā )  
when, ( katham vā ) how much ( kati vā iti ) and how many of  
them ?**

**Stanza 22**

*tasmād idaṁ jagad aśeṣam asat-svarūpaṁ  
svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham  
tvayy eva nitya-sukha-bodha-tanāv anante  
māyāta udyad api yat sad ivāvabhāti*

**( api ) Though ( idaṁ jagat ) this universe ( aśeṣam ) in its  
entirety --  
( asat-svarūpaṁ ) is not the form accordant with the reality;  
( svapnābham ) is equal to that of the dream state of being;  
( asta-dhiṣaṇaṁ ) is shining with the negation of the process of  
real knowledge;  
( puru-duḥkha-duḥkham ) is the one in which only miseries follow  
after the miseries;  
( udyat ) is sprouting out ( māyātaḥ ) from the illusionary  
powers only --  
( tvayi eva ) is, however, stationed upon You,**

*( nitya-sukha-bodha-tanau ) Who is the embodiment of absolute bliss, the form of pure consciousness, ( anante ) and the One Who is ever permanent.*

*( tasmāt ) Therefore, ( yat ) this universe ( avabhāti ) appears ( sat eva ) as if it is the ultimate truth.*

### **Stanza 23**

*ekas tvam ātmā puruṣaḥ purāṇaḥ  
satyaḥ svayaṁ-jyotir ananta ādyaḥ  
nityo 'kṣaro 'jasra-sukho nirañjanaḥ  
pūrṇādvayo mukta upādhito 'mṛtaḥ*

*( tvam ) You are ( ekaḥ ) the Only One Who is --  
( ātmā ) the form of the Supreme Brahman,  
( puruṣaḥ ) the form of life in the living beings,  
( purāṇaḥ ) the One Who was there even before the universe  
came into being,  
( satyaḥ ) the form of the ultimate truth,  
( svayaṁ-jyotiḥ ) the self effulgent,  
( anantaḥ ) the One Who is ever permanent unaffected by the  
flow of time and place,  
( ādyaḥ ) the form of the cause factor for each and everything,  
( nityaḥ ) ever permanent and existing for ever,  
( akṣaraḥ ) never subjected to any change or transformation,  
( ajasra-sukhaḥ ) always in the permanent form of bliss,  
( nirañjanaḥ ) very pure,  
( pūrṇaḥ ) filled everywhere and at all places,  
( advayaḥ ) the ultimate and nondual,  
( upādhitaḥ ) standing beyond the perceptions of all the sense  
organs,  
( amṛtaḥ ) never subjected to any destruction.*

### **Stanza 24**

*evaṁ-vidhaṁ tvāṁ sakalātmanām api  
svātmānam ātmāmatayā vicakṣate  
gurv-arka-labdhopaniṣat-sucakṣuṣā  
ye te tarantīva bhavānṛtāmbudhim*

**( ye ) Those persons ( vicakṣate ) who see ( tvāṁ ) You ( ātmāmatayā ) within themselves, ( svātmānam ) Who is the intrinsic consciousness ( sakalātmanām api ) in all the living beings, ( evaṁ-vidhaṁ ) as explained above, ( gurv-arka-labdhopaniṣat-sucakṣuṣā ) through the eyes of knowledge received from the sun known as the great teacher (that is Yourself), ( te taranti iva ) shall feel themselves crossing over ( bhavānṛtāmbudhim ) the non existent ocean of the mystic illusions of this worldly life.**

### **Stanza 25**

*ātmānam evāmatayāvijānatām  
tenaiva jātaṁ nikhilam prapañcitam  
jñānena bhūyo 'pi ca tat pralīyate  
rajivām aher bhoga-bhavābhavau yathā*

**( avijānatām ) For those who do not perceive ( ātmānam eva ) their own inner consciousness ( āmatayā ) as their real form, ( tena eva ) because of the very reason of their ignorance, ( nikhilam ) the whole lot of ( prapañcitam ) deluded worldly ways of life ( jātaṁ ) also materialises. ( bhoga-bhavābhavau ) Just like a person perceives the presence and disappearance ( aheḥ ) of snake ( rajivām ) on a piece of rope (due to ignorance), ( yathā ) in similar manner ( tat ca ) the worldly life which is the root cause of ignorance, ( bhūyaḥ api ) also subsequently ( pralīyate ) gets mitigated with the realization ( jñānena ) of self knowledge.**

### **Stanza 26**

*ajñāna-samjñau bhava-bandha-mokṣau  
dvau nāma nānyau sta ṛta-jñā-bhāvāt  
ajasra-city ātmani kevale pare  
vicāryamāṇe taraṇāv ivāhanī*

**( dvau ) The two situations like ( bhava-bandha-mokṣau ) the connectivity with the worldly ways of life, the deliverance therefrom ( ajñāna-samjñau nāma ) are just happening for namesake because of the result factors of one's ignorance.**

**( vicāryamāṇe ) When one thinks ( ātmani ) of the Supreme Consciousness,**

**( ajasra-citi ) Which is the form of pure and permanent knowledge,**

**( kevale ) Which is the single entity and undividable,**

**( pare ) Which is absolutely free and pure from the material nature,**

**( na staḥ ) one can perceive that there is absolutely ( anyau ) nothing distinct ( ṛta-jñā-bhāvāt ) from the ever permanent and very true Supreme Conscious Being,**

**( ahanī iva ) just like the day and night ( taraṇau ) for the sun.**

**Note :** As far as the sun is concerned, there is no perception of the day and night. Similarly, as far as the consciousness (the soul/Atma) is concerned there nothing like getting connected with the worldly ways of life, the relationship with people etc. and in the same manner deliverance from these connections. This is the essence of what is conveyed through the above stanza.

### **Stanza 27**

*tvām ātmānam param matvā  
param ātmānam eva ca  
ātmā punar bahir mrgya  
aho 'jñā-janatājñatā*

*( matvā punaḥ ) After understanding ( tvām ) Your Being, ( ātmānam ) Which is the very Real Self, ( param ) as something separate from them, and thereafter perceiving ( param eva ) that their own physical bodies themselves ( ātmānam eva ) are their own real forms, ( mṛgya ) when such persons go in search ( ātmā ) of the Real Conscious being ( bahiḥ ) as something existing outside of them, ( ajñā-janatājñatā ) one must say that the ignorance of such foolish persons ( aho ) are really stupid.*

### **Stanza 28**

*antar-bhave 'nanta bhavantam eva  
hy atat tyajanto mṛgayanti santah  
asantam apy anty ahim antareṇa  
santam guṇam tam kim u yanti santah*

*( ananta ) Hey the One Who has very many forms ! ( santah hi ) Only the knowledgeable persons ( mṛgayanti ) can pursue and realize ( bhavantam ) You as the Real Self, through the spirit of enquiry, ( antar-bhave eva ) within the inside of their inanimate physical bodies itself, ( tyajantah ) after excluding ( atat ) what is separate from self in their bodies and sense organs. ( kimu ) How can even ( santah ) the knowledge people ( yanti ) know ( tam guṇam ) the characteristic of the piece of rope ( santam ) is just a rope alone, ( asantam api ) even if it is not lying ( anti ) near to them, ( antareṇa ) without negating that it is not ( ahim ) a snake ?*

### **Stanza 29**

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvam bhagavan-mahimno*

*na cānya eko 'pi ciram vicinvan*

**( deva ) Hey the Self Effulgent Consciousness ! ( athāpi ) Though that is so, (that the attainment of knowledge of self realization is very easily possible) ( tvam ) the truth ( bhagavan-mahimnah ) of the glories about You ( jānāti ) is actually known ( padāmbuja-dvaya-prasāda-leśānugr̥hīta eva hi ) to only those of them who have been blessed by at least any one of the pious lotus feet ( te ) of Yours.**

**( anyah ekaḥ ) A person, who is not otherwise, ( vicinvan ) despite following the process of self enquiry ( ciram ) for a very long time, ( na ca ) does not come to know about Your reality.**

### **Stanza 30**

*tad astu me nātha sa bhūri-bhāgo  
bhava 'tra vānyatra tu vā tiraścām  
yenāham eko 'pi bhavaj-janānām  
bhūtvā niṣeve tava pāda-pallavam*

**( nātha ) Hey Lord ! ( tat ) Therefore, ( me astu ) Let me be fortunate enough ( saḥ bhūri-bhāgaḥ ) to have that great benefit (of Your blessings) ( atra bhava vā ) either in this birth of mine as Brahma ( anyatra ) or else in any other future birth of mine ( tiraścām tu vā ) which may be in the form of bird or animal !**

**( yena ) With such blessings of Yours ( aham ) let me ( bhūtvā ) become ( ekaḥ api ) any one ( bhavaj-janānām ) among so many persons who are Your devotees ( niṣeve ) whereby I shall be able to do service ( tava ) to Your ( pāda-pallavam ) pious lotus feet to my heart's content.**

### **Stanza 31**

*aho 'ti-dhanyā vraja-go-ramanyaḥ  
stanyāmṛtaṁ pītam atīva te mudā  
yāsāṁ vibho vatsatarātmajātmanā  
yat-trptaye 'dyāpi na cālam adhvarāḥ*

**( vibho ) Hey Lord ! ( te ) You had ( atīva mudā ) very happily and with immense pleasure ( pītam ) drank ( stanyāmṛtaṁ ) the nectar like breast milk ( yāsāṁ ) of the cows and the mothers of the Gopa children, ( vatsatarātmajātmanā ) when You were in the forms of the calves and Gopa children (in Gokula), ( adhvarāḥ ca ) while the greatest of the Yajnas (sacrifices of worship through fire) ( na alam ) are not able to sufficiently fulfil ( yat-trptaye ) the required satisfaction of worship unto You ( ady api ) even till today. ( vraja-go-ramanyaḥ ) Those cows and the Gopa women ( ati-dhanyāḥ ) are really very fortunate. ( aho ) On what a wonder !**

### **Stanza 32**

*aho bhāgyam aho bhāgyaṁ  
nanda-gopa-vrajaukasām  
yan-mitraṁ paramānandaṁ  
pūrṇaṁ brahma sanātanam*

**( bhāgyam ) The fortune ( nanda-gopa-vrajaukasām ) of the residents of this Nanda Gokulam ( aho ) is really wonderful because You, ( brahma ) the embodiment of the Supreme Brahman, ( paramānandaṁ ) the epitome of Supreme bliss, ( pūrṇaṁ ) the One Who is filled everywhere, ( sanātanam ) the One Who is ever permanent, ( yan-mitraṁ ) are here as the friend of all of them ! ( bhāgyam aho ) It is really wonderful !!**

### **Stanza 33**

*eṣāṁ tu bhāgya-mahimācyuta tāvad āstām*



*ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ  
etad-dhr̥ṣṭika-caṣakair asakṛt pibāmaḥ  
śarvādayo 'ṅhry-udaja-madhv-amṛtāsavaṁ te*

*( acyuta ) Hey the Ever Permanent ! ( tāvat āstām ) Let us keep  
aside ( bhāgya-mahimā tu ) the importance of the fortune ( eṣāṁ )  
of these residents of Gokula, ( because the greatness of their  
fortune cannot be described in words ! )*

*( ekādaśa eva ) Even all the eleven ( vyaṁ ) of us ( śarvādayaḥ )  
starting with Lord Shiva ( bhūri-bhāgāḥ ) are also very  
fortunate.*

*( hi ) That is because ( etad-dhr̥ṣṭika-caṣakaiḥ ) through the  
drinking vessels of the residents of Gokula ( pibāmaḥ ) we are  
drinking ( asakṛt ) repeatedly ( aṅhry-udaja-madhv-amṛtāsavaṁ )  
the honey equal to that of the nectar from the pious lotus feet  
( te ) of Yours. ( bata ) What a great wonder it is !*

**Note :** The eleven divine forms like Shiva, Brahma, the moon, the directions, the air, the sun, water, Aswini Kumars, Fire, Indra, Upendra in the respective order are the source for the senses like Ahamkara (the conception of one's individuality), Buddhi (intelligence), Mind, the sense of hearing, the skin, eyes, the sense of taste, the nostrils, words, hands, legs. When the residents of Gokula perform service to Shri Krishna with each of their sense organs, the respective divine personalities which are the source for such organs feel satisfied with such services. This is the meaning and context of the above stanza.

### Stanza 34

*tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ  
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam  
yaj-jīvitāṁ tu nikhilāṁ bhagavān mukundas  
tv adyāpi yat-pada-rajah śruti-mrgyam eva*

*( bhūri-bhāgyam ) It shall be one of the greatest good fortune  
( yat janma api tat ) for anyone to get any type of life form  
( kim api ) in any manner ( katamāṅghri-rajo-'bhiṣekam ) suitable to  
be abluted (sprinkling/washing) with the dust particles of the  
feet of any one of the residents ( iha ) in this human world,  
( gokule ) particularly Gokula ( aṭavyām ) and more specifically  
Vrindavana. (Let that great fortune fall upon Me).*

*( tu ) That is because, ( yaj-jīvitam ) the very life of these  
residents of Gokula ( nikhilam ) in its entirety itself ( bhagavān )  
is Your own form, Who is the embodiment of all prosperities,  
complete in all respects, ( mukundaḥ tu ) and the One Who  
bestows deliverance.*

*( śruti ) The Vedas ( adyāpi ) even now ( mrgyam eva ) constantly  
seek to reach ( yat-pada-rajah ) to the same dust particles of  
Your pious lotus feet.*

### Stanza 35

*eṣām ghoṣa-nivāsinām uta bhavān kiṁ deva rātetī naś  
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati  
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā  
yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāṅṅāśayās tvat-kr̥te*

*( deva ) Hey Lord ! ( yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāṅṅāśayās )  
Whose homes, wealth, relatives, dearest materials, bodies,  
children, life, mind and all of which ( tvat-kr̥te ) are only meant  
for You, ( eṣām ) for such ( ghoṣa-nivāsinām ) residents of Gokula,  
( aparaṁ ) what other ( kiṁ phalaṁ ) reward or benefit  
( bhavān uta ) You Yourself ( rāte ) can give ( tvat ) other than  
Your own self ( viśva-phalāt ) Who is the bestower of all the  
fruitive results !*

*( iti ) Thinking about this situation ( naḥ cetaḥ ) our mind  
( muhyati ) is getting deeply perplexed ( kutra api ayat ) without  
comprehending in any other manner.*

*( deva ) Hey Lord !*

*( pūtanā ) Just because Putana ( sad-veṣāt iva ) came before You appearing as a mother, ( api ) even she, ( sa-kulā ) along with all her family members, ( āpitā ) could attain ( tvām eva ) You really.*

### **Stanza 36**

*tāvad rāgādayaḥ stenās  
tāvat kārā-gṛhaṁ gṛham  
tāvan moho 'ṅghri-nigaḍo  
yāvat kṛṣṇa na te janāḥ*

*( kṛṣṇa ) Hey Krishna ! ( yāvat ) Till the time ( janāḥ ) the people ( te na ) do not connect with You, ( tāvat ) till such time ( rāgādayaḥ ) the people who have desires and hatred ( stenāḥ ) shall remain as the thieves; ( tāvat ) till such time ( gṛham ) the homes ( kārā-gṛhaṁ ) shall remain as the prisons; ( tāvat ) till such time ( mohaḥ ) the bewilderment or the confused thinking ( aṅghri-nigaḍaḥ ) shall remain as the shackles upon their feet.*

### **Stanza 37**

*prapañcaṁ niṣprapañco 'pi  
viḍambayasi bhū-tale  
prapanna-janatānanda-  
sandohaṁ prathituṁ prabho*

*( prabho ) Hey the all Powerful ! ( niṣprapañcaḥ api ) Though You are not subject to any expansion or manifoldness of material existence, ( prathituṁ ) still with the view to initiate ( prapanna-janatānanda-sandohaṁ ) the encouragement of the pleasure of the people who take shelter unto You, ( bhū-tale ) on this earth ( viḍambayasi ) You emulate ( prapañcaṁ ) the conditions of worldly material existence for their benefit.*

### Stanza 38

*jānanta eva jānantu  
kiṁ bahūktyā na me prabho  
manaso vapuṣo vāco  
vaibhavaṁ tava go-caraḥ*

**( jānantu ) Let those people perceive in their own way  
( jānantaḥ eva ) when they say that they have understood the  
reality about Bhagavan. ( bahūktyā kim ) What is the use of  
saying anything overriding their views ? ( prabho ) Hey Lord !  
( me ) As far as I am concerned, ( tava ) Your ( vaibhavaṁ )  
grandeur ( na go-caraḥ ) is beyond the perception ( manasaḥ ) of  
my mind, ( vapuṣaḥ ) body ( vācaḥ ) and words !**

### Stanza 39

*anujānīhi mām kṛṣṇa  
sarvaṁ tvam vetsyi sarva-dṛk  
tvam eva jagatām nātho  
jagad etat tavārpitam*

**( kṛṣṇa ) Hey Krishna ! ( anujānīhi ) You please permit ( mām )  
Me to go. ( sarva-dṛk ) As You are the witness of everything,  
( vetsyi ) You know ( sarvaṁ ) all. ( tvam eva ) You alone  
( jagatām nāthaḥ ) are the Lord of all the worlds. ( arpitam ) I  
offer ( etat jagat ) this universe ( tava ) unto You.**

### Stanza 40

*śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-joṣa-dāyin  
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin  
uddharma-śārvara-hara kṣiti-rākṣasa-dhruḡ  
ā-kalpam ārkam arhan bhagavan namas te*

**( śrī-kr̥ṣṇa ) Hey the embodiment of all pervasive completeness and bliss !**

**( vṛṣṇi-kula-puṣkara-joṣa-dāyin ) Hey the one Who, in the form of the Sun, engineers the blossoming of the hibiscus known as the Yadava dynasty !**

**( kṣmā-nirjara-dvija-paśūdadhī-vṛddhi-kārin ) Hey the full moon Who nourishes the great oceans like the earth, the divine beings, brahmins, cows !**

**( uddharma-śārvara-hara ) Hey the One who mitigates the darkness of unrighteousness like the sun does to darkness !**

**( kṣīti-rākṣasa-dhruk ) Hey the One Who annihilates the demons on this earth !**

**( arhan ) Hey the One Who is worshipped ( ārkam ) by all upto the Sun !**

**( bhagavan ) Hey the One Who is endowed with all the six qualities !**

**( namaḥ ) Let me bow my head ( te ) before You always ( ā-kalpam ) till the time of dissolution.**

### **Stanza 41**

**śrī-śuka uvāca  
ity abhiṣṭūya bhūmānaṁ  
triḥ parikramya pādayoḥ  
natvābhīṣṭaṁ jagad-dhātā  
sva-dhāma pratyapadyata**

**( śrī-śuka uvāca ) Shri Sukha said to Vidura :**

**( jagad-dhātā ) Lord Brahma, the creator of all the universe, ( abhiṣṭūya ) praised very high of Shri Hari ( iti ) in this manner, ( bhūmānaṁ ) Who is filled everywhere ( abhiṣṭaṁ ) and worshipped everywhere, ( parikramya ) circumambulated Him ( triḥ ) three times, ( natvā ) fell and prostrated ( pādayoḥ ) on His**

**pious feet, ( *pratyapadyata* ) and returned ( *sva-dhāma* ) to His own place.**

### **Stanza 42**

*tato 'nujñāpya bhagavān  
sva-bhuvam̐ prāg avasthitān  
vatsān pulinam āninye  
yathā-pūrva-sakham̐ svakam*

**( *bhagavān* ) Shri Krishna, ( *anujñāpya tataḥ* ) after giving permission ( *sva-bhuvam̐* ) to Lord Brahma to return to Satya Loka, ( *āninye* ) brought, ( *prāk* ) as they were before, ( *avasthitān* ) the grazing ( *vatsān* ) calves ( *yathā-pūrva-sakham̐* ) together with the same such cowherd boys ( *svakam* ) to his place ( *pulinam* ) of the sand bed of the river Yamuna.**

### **Stanza 43**

*ekasminn api yāte 'bde  
prāṇeśam̐ cāntarātmanah̐  
kṛṣṇa-māyāhatā rājan  
kṣaṇārdham̐ menire 'rbhakāḥ*

**( *rājan* ) Hey King Pareekshit ! ( *yāte api* ) Though they had spent ( *ekasminn abde* ) one full year ( *antarā ca* ) without ( *ātmanah̐* ) their ( *prāṇeśam̐* ) endearing friend Shri Krishna, ( *rbhakāḥ* ) the Gopa cowherd children, ( *kṛṣṇa-māyāhatāḥ* ) having come under the influence of the illusionary powers of Shri Bhagavan, ( *menire* ) thought the time spent by them just ( *kṣaṇārdham̐* ) as that of half a moment.**

### **Stanza 44**

*kiṁ kiṁ na vismarantīha*

*māyā-mohita-cetasah  
yan-mohitam jagat sarvam  
abhīkṣṇam viśmṛtātmakam*

**( kim kim ) What all ( na vismarani ) cannot they forget ( iha ) in this world, ( māyā-mohita-cetasah ) when their minds come under the influence of His powers of illusion ?**

**( abhīkṣṇam ) Each and every moment ( viśmṛtātmakam ) the people forget their own real self ( yan-mohitam ) because of they becoming bewildered due to His powers of illusion ( jagat sarvam ) in this entire universe.**

### **Stanza 45**

*ūcuś ca suhrdah kṛṣṇam  
sv-āgatam te 'ti-ramhasā  
naiko 'py abhoji kabala  
ehītaḥ sādhu bhujyatām*

**( suhrdah ) The friends (cowherd boys) ( ūcuḥ ca ) also said ( kṛṣṇam ) to Shri Krishna in this manner :--**

**“ ( te ) You ( ati-ramhasā ) could come so fast ( sv-āgatam ) and reach to us safely - ( We are happy that you could reach us very fast and safe). ( ekaḥ kabalaḥ api ) Not even one morsel of rice ( na abhoji ) has been eaten by us.**

**( itaḥ ehi ) Please come here. ( sādhu bhujyatām ) Please eat the food with pleasure.”**

### **Stanza 46**

*tato hasan hr̥ṣīkeśo  
'bhyavahr̥tya sahārbhakaiḥ  
darśayam̐ś carmājagaram̐  
nyavartata vanād vrajam*

*( tataḥ ) Subsequently, ( abhyavahr̥tya ) after eating food  
( arbhakaiḥ saha ) in the company of the children ( hasan ) very  
smilingly, ( hr̥ṣīkeśaḥ ) Lord Krishna made them enjoy  
( darśayan ) by showing to them ( ājagaram carma ) the skin of the  
giant dead snake, ( nyavartata ) and returned ( vrajam ) to  
Gokula ( vanāt ) from the forests.*

#### **Stanza 47**

*barha-prasūna-nava-dhātu-vicitritāṅgaḥ  
proddāma-veṇu-dala-śṛṅga-ravotsavādhyah  
vatsān gr̥ṇann anuga-gīta-pavitra-kīrtir  
gopī-drg-utsava-dr̥śiḥ praviveśa goṣṭham*

*( goṣṭham praviveśa ) Shri Krishna thus entered Gokula --  
( barha-prasūna-nava-dhātu-vicitritāṅgaḥ ) duly decorated in  
different methods on his body with peacock feathers, flowers,  
variety of minerals;  
( proddāma-veṇu-dala-śṛṅga-ravotsavādhyah ) sounding his flute and  
horn very loudly with pleasant enthusiasm;  
( vatsān gr̥ṇan ) calling the calves very endearingly by each of  
their names;  
( anuga-gīta-pavitra-kīrtiḥ ) followed by the Gopa children who  
were singing His glory as He was worthy of such pure and  
pious achievements;  
( gopī-drg-utsava-dr̥śiḥ ) providing celebrative look to the eyes of  
the Gopa women.*

#### **Stanza 48**

*adyānena mahā-vyālo  
yaśodā-nanda-sūnunā  
hato 'vitā vayan̄ cāsmād  
iti bālā vraje jaguḥ*



**( bālāḥ ) The Gopa children ( jaguḥ ) declared loudly ( vraje ) in Gokula ( iti ) in this manner : “ ( adya ) Today ( mahā-vyālah ) a giant snake ( hataḥ ) has been killed ( anena ) by Him, ( yaśodā-nanda-sūnunā ) the darling son Who makes Yashoda very happy; ( vyaṁ ca ) We were also ( avitāḥ ) rescued by Him ( asmāt ) from the clutches of that giant serpent.”**

### **Stanza 49**

*śrī-rājovāca*

*brahman parodbhave kṛṣṇe  
iyān premā katham bhavet  
yo 'bhūta-pūrvas tokeṣu  
svodbhaveṣv api kathyatām*

**( śrī-rājovāca ) King Pareekshit said to Shri Sukha :**

**( brahman ) Hey Brahma Rishi ! ( katham bhavet ) Home come that the people of Gokula ( iyān premā ) became so much affectionate ( kṛṣṇe ) towards Shri Krishna ( parodbhave ) Who was born as the son of someone else? ( pūrvah ) Prior to this, ( yaḥ ) this kind of love and affection ( svodbhaveṣu ) by parents even towards one's ( tokeṣu api ) own children ( abhūt ) had never come about. ( kathyatām ) Please explain to me.**

### **Stanza 50**

*śrī-śuka uvāca*

*sarveṣām api bhūtānām  
nrpa svātmaiva vallabhaḥ  
itare 'patya-vittādyās  
tad-vallabhatayaiva hi*

**( śrī-śuka uvāca ) Shri Sukha said to King Pareekshit :**

*( nrpa ) Hey King ! ( sarveṣām bhūtānām api ) For all the living beings, ( vallabhaḥ ) the most endearing one ( svātmā eva ) is their own individual self. ( itare ) All other things ( apatya-vittādyāḥ ) like the children, wealth etc., ( tat vallabhatayā eva ) become dear to them just because they are useful for the satisfaction of the individual self. ( hi ) This is a well known fact in this world.*

### Stanza 51

*tad rājendra yathā snehaḥ  
sva-svakātmani dehinām  
na tathā mamatālambi-  
putra-vitta-gṛhādiṣu*

*( rājendra ) Hey the greatest king ! ( tat ) Therefore, ( dehinām ) for the living beings, ( snehaḥ yathā ) the degree of endearment ( mamatālambi-putra-vitta-gṛhādiṣu ) towards the children, wealth, home etc., which exist out of the feeling of attachment ( na ) cannot be that much ( tathā ) as compared to the endearment ( sva-svakātmani ) towards one's own bodily self arising out of the Ahankara principle (conception of one's individuality).*

### Stanza 52

*dehātma-vādinām puṁsām  
api rājanya-sattama  
yathā dehaḥ priyatamas  
tathā na hy anu ye ca tam*

*( rājanya-sattama ) Hey the highly honoured King !  
( puṁsām api ) For those people, ( dehātma-vādinām ) who think that their body is their real self, ( na hi ) do not consider ( priyatamaḥ ) as the most endearing ( ye ca ) about whatever materials ( tam anu ) connected with that body ( tathā ) as compared to ( dehaḥ yathā ) their liking for their own body.*

### Stanza 53

*deho 'pi mamatā-bhāḥ cet  
tarhy asau nātma-vat priyaḥ  
yaj jīryaty api dehe 'smin  
jīvitāśā balīyasī*

**( dehaḥ api ) When the body ( mamatā-bhāḥ cet tarhi ) is subjected to the feeling of belonging to one's own (because of the thinking that "it is mine") ( asau ) even that body ( na priyaḥ) cannot be so endearing as compared ( ātma-vat ) to one's own self. ( yat ) That is because, ( asmin dehe ) even when this body ( jīryati api ) is approaching the stage of deterioration, ( balīyasī ) one can see the intense desire, ( jīvitāśā ) on the part of anyone, of the tendency to continue to live.**

### Stanza 54

*tasmāt priyatamaḥ svātmā  
sarveṣām api dehinām  
tat-artham eva sakalaṁ  
jagad etac carācaram*

**( tasmāt ) Therefore, ( dehinām api ) for all the living bodily beings ( sarveṣām ) exclusive of none, ( svātmā ) their own self ( priyatamaḥ ) is the most endearing. ( etat sakalaṁ jagat ) This entire universe ( carācaram ) filled with the moving and nonmoving beings ( tat artham eva ) exist only for the fulfillment of happiness for that self alone.**

### Stanza 55

*kr̥ṣṇam enam avehi tvam  
ātmānam akhilātmanām*

*jagad-dhitāya so 'py atra  
dehīvābhāti māyayā*

*( tvam avehi ) You must perceive ( enam kṛṣṇam ) this Shri Krishna ( ātmānam ) as the self (the original self/soul) ( akhilātmanām ) of all the living beings. ( saḥ api ) He ( ābhāti ) shines all by Himself ( dehī iva ) as if He has a body ( atra ) in this world ( māyayā ) because of His powers of illusion ( jagad-dhitāya ) for the sake of the welfare of the whole world.*

### **Stanza 56**

*vastuto jānatām atra  
kṛṣṇam sthāsnu carīṣṇu ca  
bhagavad-rūpam akhilam  
nānyad vastu iha kiñcana*

*( atra ) For those in this world ( jānatām ) who are able to perceive ( kṛṣṇam ) Shri Krishna ( vastutaḥ ) in His real form, ( kiñcana ) each and every material ( sthāsnu carīṣṇu ca ) which are moving and non moving ( iha ) in this universe ( akhilam ) and all of them ( bhagavad-rūpam ) are the form of Shri Krishna alone; ( na anyat ) nothing other than that.*

### **Stanza 57**

*sarveṣām api vastūnām  
bhāvārtho bhavati sthitaḥ  
tasyāpi bhagavān kṛṣṇaḥ  
kim atad vastu rūpyatām*

*( bhāvārthaḥ ) The intrinsic principle (or the real basic form) ( sarveṣām vastūnām api ) of each and every material ( sthitaḥ ) rests with ( bhavati ) the causes leading to transformations (of those materials). ( tasya api ) The cause of those causes*

**( bhagavān kṛṣṇaḥ ) is Shri Krishna Himself. ( kim ) Therefore, is there any material here ( atat vastu ) other than Shri Krishna? ( rūpyatām ) Just think about it.**

### **Stanza 58**

*samāśritā ye pada-pallava-plavaṁ  
mahat-padaṁ puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padaṁ param padaṁ  
padaṁ padaṁ yad vipadāṁ na teṣāṁ*

**( ye ) Those ( samāśritāḥ ) who take shelter appropriately unto the ship of the lotus feet, equating with that of the tender flower buds, ( puṇya-yaśo murāreḥ ) of the glorious enemy of Mura (Shri Krishna), ( mahat-padaṁ ) which provide the shelter even to the great ones (Brahma, Shiva etc.) ( teṣāṁ ) for them ( bhavāmbudhiḥ ) the ocean of this material existence (material world) ( vatsa-padaṁ ) turns into a small water body made within the hoof print of a calf. ( teṣāṁ ) For them, ( padaṁ ) their residence becomes ( param padaṁ ) the most esteemed place known as the Shri Vaikuntha. ( na ) They shall never come under the influence of ( yat ) the material life ( vipadāṁ ) which is full of ( vipadāṁ ) sorrows and miseries.**

### **Stanza 59**

*etat te sarvam ākhyātāṁ  
yat pṛṣṭo 'ham iha tvayā  
tat kaumāre hari-kṛtāṁ  
pauganḍe parikīrtitam*

**Shri Sukha continues his discourse to King Pareekshit:**

**( tvayā aham ) I had been asked by you, ( iha ) in this context, about the circumstances ( yat ) as to how ( hari-kṛtam ) the actions of Shri Krishna done ( kaumāre ) at his age of Kaumara (age of five) ( parikīrtitam ) have been declared to the people by the Gopa children ( paugaṇḍe ) when Shri Krishna was at the age of Pauganda (age of six). ( ākhyātam ) I have thus explained ( te ) to you ( etat sarvam ) the complete and detailed explanations ( yat prṣṭaḥ ) to your question.**

**Note :** Till the age of 5 it is called Kaumara stage. Pauganda is the period between the age of 6 and 10. Kaishore is between the age of 11 to 15. Thereafter it is Yauvana.

### **Stanza 60**

*etat suhr̥dbhiś caritaṁ murārer  
aghārdanaṁ śādvala-jemaṇaṁ ca  
vyaktetarad rūpam ajorv-abhiṣṭavaṁ  
śṛṇvan gṛṇann eti naro 'khilārthān*

**( naraḥ ) Any human being ( śṛṇvan ) who listens ( gṛṇan ) or tells to others about --**

**( etat caritaṁ ) these pastimes ( murāreḥ ) of Shri Krishna Bhagavan ( suhr̥dbhiḥ ) carried out by Him in the company of his friends,**

**( aghārdanaṁ ) the deliverance of the demon Aghasura by Shri Krishna,**

**( śādvala-jemaṇaṁ ) His eating food in the company of His friends in the forest sitting on the green grass which is known as the Vana Bhojanam,**

**( rūpam ) Shri Krishna assuming the forms of the calves and the cowherd boys ( vyaktetarad ) which on the one hand is not a**

*natural process but on the other generates the pure eternal  
bliss from within,  
( ajorv-abhiṣṭavam ca ) and the greatest praises showered by Lord  
Brahma on Shri Krishna,  
( eti ) shall attain the fruitive results of his pursuit of  
( akhilārthān ) all the human excellence.*

**Stanza 61**

*evam vihāraiḥ kaumāraiḥ  
kaumāram jahatur vraje  
nilāyanaiḥ setu-bandhair  
markaṭotplavanādibhiḥ*

*( evam ) In this manner, both Shri Krishna and Balarama,  
( jahatuḥ ) crossed ( kaumāram ) their stage of Kaumara  
( vraje ) in Gokulam ( nilāyanaiḥ ) by playing hide and seek,  
( setu-bandhair ) by building dams, ( markaṭotplavanādibhiḥ ) by  
jumping around and somersaulting like monkeys, ( vihāraiḥ )  
and doing all other pranks ( kaumāraiḥ ) suiting the period of  
childhood.*

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*This concludes the fourteenth chapter of Volume ten (Dasama  
Skandam) of Srimad Bhagavatam*

**Hari Om**