BIBLIOTHECA INDICA.
Work No. 247.
ŚRĪ-KṛṢṆĀVATĀRA-LĪLĀ.
KĀŚṇĪRĪ TEXT WITH ENGLISH TRANSLATION.
ŚRI-KRṢṆĀVATĀRA-LĪLĀ
COMPOSED IN KĀŚHMĪRĪ

14439

BY
DĪNA-NĀTHA.

TEXT
EDITED, TRANSLATED, AND TRANSCRIBED IN ROMAN
CHARACTER

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PRINTED AT THE BAPTIST MISSION PRESS.
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.

1928.
INTRODUCTION.

The following edition of the Śrī-Kṛṣṇāvata-līlā is based on a single manuscript procured by me some thirty years ago in Kashmir. The poem is a great favourite with the Hindūs of the Happy Valley, who often may be heard quoting stray verses from it, but the manuscript that then came into my possession is the only complete copy that I have seen. What is published therefore in no way pretends to be a critical edition of the text, but is offered merely as a good specimen of the comparatively little-known Kāshmirī language, and, as such, I hope it will find acceptance.

It is well known that till, at the end of the last century, Iśvara Kaula laid down in his Kāṃśira-sabdāṃṛta a fixed norm for spelling Kāshmirī words, the spelling of Kāshmirī manuscripts written in the Nāgari or Śāradā character was totally without system. This was the case with my original MS. of the poem, and I therefore employed the late Mahāmahōpādhyāya Mukunda-rāma Śāstrī to copy it out for me in Iśvara Kaula's system of spelling, and, at the same time to prepare in Sanskrit a Chāyā, or word for word commentary, of the whole. This Chāyā, besides enabling me to check the text, and to see that, at least, it contains no blunders and is a good specimen of correct Kāshmirī, has been of great help to me in translating the poem into English. I have transliterated the text into the Roman character, and for this I have followed the system employed by me in my Kāshmirī Dictionary, in my Manual of the same language, and in Sir Aurel Stein's and my edition of Hātim's Tales. In the translation, in quoting Sanskrit names, such as "Dēvakti" or "Kṛṣṇa," I have followed the system of the Royal Asiatic Society.

The work is a life of Kṛṣṇa, based, like the Prēma-sāgara of India, on the tenth Skandha of the Bhāgavata Purāṇa. It closely follows that work both in the general order of the events narrated and in details, and, indeed, some passages are almost translations. In order to aid reference to the older work, in giving the headings to each chapter of the English version, I have added references to the corresponding passages in the Purāṇa.

It is a curious fact that I have never been able to satisfy myself as to the identity of the author of this poem. The colophon of my MS.
gives his name as "Dinanātha," and this is borne out by the author's reference to himself in verse 1172. It is, however, admittedly a pen-name, and his real name is not anywhere disclosed. At the time of purchasing the MS. I was told that he was one Paramānanda of Mārtanda, who was said to have died in 1822 A.D. at the age of 68 years. On the other hand, I have since been assured that Paramānanda was not the author of this work, and that he died some thirty years ago [or just when I was purchasing the MS.] at the age of about 80, his pen-name being Nanda-rāma. It is possible that there may have been two Paramānandas, for it is manifest that if both the above accounts are correct, they cannot refer to the same person. Another Kāshmiri friend has lately written to me that the author was Prakāśa-rāma of Kurēgām, in Anantnāg Taḥsil of Kashmir. He is said to have died about the year 1870, at the age approximately of 65, and to have been the same person as Divākara-prakāśa Bhaṭṭa, the author of the Śrī-rāmāvatāra-carita. On the other hand, I have been assured that this very Divākara-prakāśa Bhaṭṭa was alive during the eight years of the reign of the Hindū king Sukhajivana Śimha, who came to the throne in 1786 A.D. According to this account, Divākara lived in the Gōjawōr (Sanskrit Gulikāvāṭika) quarter of Śrīnagar. In the face of all these mutually inconsistent traditions, it is impossible to make any definite statement regarding the author of the poem, save that his pen-name was Dina-nātha. His identification must be left as a task to future enquirers. On the other hand, there can be no doubt as to the high esteem in which the poem is held, or as to its great popularity among the Hindūs of Kashmir.

Save for a few irregularities, chiefly due tometrical exigencies, the language of the poem is the ordinary Kāshmiri of the present day.

The author, for the sake of metre, not uncommonly makes use of an archaism often found in Kāshmiri poetry. This is the substitution of an ancient ĺ for the final i of the modern language. This is here specially common in the case of ni, the oblique form of the termination nu, but it is also found in the termination zi of the future imperative. Thus, for -ni, we have wuchanē (160), kansāsoranē (468), dapanē (581), shēranē (585), balanē (628), karanē (633), vēhanē (659, 682), tōtanē (681), khēnē (1144), and many others. For the future imperative, we have such forms as hōvżē (1121), for hōvzi, and mānɡżē (1122), for mānɡzi.

It will be remembered that in modern Kāshmiri, as in Śiṅā and the
Ghalcah languages, the old present is ordinarily used in the sense of the future. Thus asi (< hasati), means 'he will laugh,' not 'he laughs.' In poetry, the force of the present is sometimes still retained. A number of such cases will be found in verses 968ff., where Kesva's actions are described in a series of historical presents.

The past conditional is used as a past habitual in kati bözhës (141), how would he hear her? that is to say, he kept disobeying her. I mention this sporadic instance on account of the parallel use of the present participle in India proper, where (as, e.g., in Hindi) it is used both as a past conditional and a past habitual. The same tense is used as an optative in mœnli wàgùn" ñözahöös, would that I might hear him playing the flute (260); thaph karahas, I would grasp him (596); yimahö, may I come! (704).

Hindüs generally form this tense by adding hö or hë to the old present, while Musalmän prefer to add ha. Thus, a Hindü says karahö, while a Musalmän says karaha, for "(if) I had done." The author of the poem was of course a Hindü, and therefore generally used hö or hë but in one or two instances, for metrical reasons, we find ha. Thus, he has wuchahas (372), for wuchahöös, karahas (596), for karahös, and ãsihas, for ãsihës, in 777.

In Kasmiri, the conjunctive participle is used as in Hindi. Thus, hëth drëv, having taken he issued forth, i.e. he took and issued forth, is equivalent to the Hindi le-kar niklë. Our author is rather fond of inserting a pleonastic ta, meaning "thereupon," between the participle and the main verb. Thus (553) he has hëth ta drëv, as if we were to say in Hindi le-kar tö niklë. So we have (581) phûrith ta dapânë log", having returned he began to say, i.e. he began to say in reply; wonukh yîth ta (838), having come they said, i.e. they came and said, and many others.

A more directly irregular verbal form is wuchëta (201), for wuchta, please to see, in which i-màtrë has apparently been inserted by contamination with the other persons of the tense (wuchëtav, wuchëtan). Another form not provided for by the grammars is wötiha (903), have they arrived? The regular interrogative suffix is ã, so that we should expect wötyû (wöit + ã), but here ha is employed instead of ã. Another is bøyi, it will become (1156) instead of the more usual bøvi. The grammars give a parallel form, bøyin, for the 3rd singular of the Imperative of the same verb.

In ordinary Kasmiri, the conjunctive participle is not unoften
used with the sense of a past participle passive. Thus, the Rāmāyaṇa, 1253, tells us about a house karith burzuk*, "made of birch bark." With some words the passive signification is the one in most general use. Thus, barith, literally "having filled," is commonly used to mean "filled" or "full." This participle, even when used in its ordinary active sense, occasionally takes the additional suffix -an, which is not mentioned in the grammars. Thus, in the village speech of Hātim's Tales (xi, 10), we have rasad kairthan, for rasad karith, having made proportional division. In our present poem (223), we find a conjunctive participle, used in the sense of the past participle passive, given a similar suffix in wanāḥ chuḥ phala-bairthān (for phala-barith), there is a grove filled with fruit.

In syntax a couple of minor points may be noticed. The postposition pēth, on, usually governs the dative, as in bathis-pēth, on the river-bank. In 702, we have, however, botha*-pēth, in which it governs the accusative, (which has the same form as the nominative). This has evidently been so written for the sake of the metre.

The subject of an intransitive verb in a tense formed from one of the past participles is, of course, in the nominative case, while, if the verb is transitive, it is put into the case of the agent. Nevertheless, quite exceptionally, in 745 we have Shēmbārī būzith dvās, Šambara, having heard, came forth to him. Here, although dvās is an intransitive verb, the subject, Shēmbārī, is in the case of the agent,—an irregularity for which I am unable to account. We cannot explain Shēmbārī as merely an emphatic form of the nominative Shēmborī*, for firstly, such a form would make no sense in the passage in which it occurs, and secondly, if an emphatic form, it would not be "Shēmbārī", but Shēmborūy. Moreover a Sanskrit commentary on the passage translates it "Śambarēṇa śrutvā nirgataḥ." It looks as if we should take būzith as passive, and translate "having been heard by Śambara, he (Śambara) came forth to him," but such a construction would be very awkward, and, so far as my reading goes, without a parallel in Kāshmirī.

A more important irregularity pervades the whole poem. A cursory examination will show that the first and third lines of each verse throughout end in the syllables as ta, and that in the great majority of cases 1 the as is preceded by a short syllable. The ta is generally a mere

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1 Not in every case. In some verses, especially in the earlier part of the poem, the as is preceded by a long vowel, as in nāras (2).
pleonasm, so that it turns out that in two lines of nearly every verse of the poem this ta must be preceded by a word ending in an iambus (−−), of which the last syllable must be as. The number of words in the language (such as wanas, barētas, and others), which comply with this requirement would be very few, were it not that the dative singular of every infinitive, or verbal noun in un, ends in -anas. Thus, from karun, we have a dative singular karanas; from bözun, bozanas; and from wanun, wananas. This convenient fact gave the author a practically unlimited number of words of the required measure, for such a dative could be formed from any verb in the language. The meaning of the case, however, presented a difficulty, for these dative forms are infinitives of purpose. Karanas means “for doing”; bözanas, “for hearing”; and wananas, “for saying.” It is manifest that a poet could not employ such a dative twice in every verse of four lines. At the same time, with the verb lagun, this dative may be employed to form an inceptive compound, as in logō bözanas, (11), he began to hear. The poet has taken advantage of this fact, but usually omits the verb lagun, leaving it to be understood; so that, under these circumstances, by karanas, we must understand logō karanas, he began to do, and, by wananas, logō wananas, he began to say. It will be found that nearly all these infinitive datives can be translated in this way,—logō, or some other form of the verb lagun, being understood. But, in practice, “he began to hear” may be used as equivalent to “he heard”; “he began to do,” as equivalent to “he did”; and “he began to say”; as equivalent to “he said.” In this way,—as any tense of the verb lagun, past, present, or future, may be looked upon as omitted,—throughout the poem, these infinitive datives may be taken as standing for almost any finite tense of the verb, and translated as relating to any subject in any person and any number, whether acting in past, in present, or in future time.

As in the case of other Kāshmirī poems, the metre of this work presents difficulties to the student familiar only with Persian or Indian prosody. As pointed out on pp. 144ff. of Dr. Barnett’s and my edition of the Lallū-vākyūni,¹ Kāshmirī metre is usually based on stress rather than on quantity. Apparently in ancient times Indian metres, such as the dōhā, campū, and so on, and, in later times, Persian metres, such as the ramal or hazaj, were employed for the composition of Kāshmirī poetry. But, in Kāshmirī mouths, these quickly became

so distorted, that it is often impossible from their present form to say what was the original metrical foundation. At the present day all attention to quantity, or even to the number of syllables, is abandoned, and stress, and stress only, has become the basis of metre. The quantity of the syllables between each stressed syllable is a matter of small importance, so long as the metrical swing is not disturbed, and for a similar reason, within moderation, the number of syllables allowed between each stress is a variable quantity.

The present poem consists of verses of four lines each, the fourth line of each verse being the same throughout the entire work. As I have heard the verses read, they struck my ear as containing four stresses in each line. Thus, in verse 5, we have:

\[
\begin{align*}
\text{rāzā Parīkṣhith ō'sē samayēs ta} \\
\text{tsākravari sāriy prāthivīyē pēth} \\
\text{pūturē rūdē-motē pāta Arzōnas ta} \\
\text{lāgas bōh dāsta dāsta pampōsh.}
\end{align*}
\]

Possibly other Europeans may hear a different fall of the stress-accent, for it is never very strong, and varies from verse to verse. The most important stresses are those at the end of each line, which, in fact govern the whole verse. The first and third lines of each verse have throughout feminine endings, i.e. an accented syllable followed by an unaccented, as in \( \text{sama)yēs ta, (Arzō)nās ta, } \) above. If we were using the language of quantitative prosody, we should say that each of these lines ended in a trochee \( (\rightarrow \ldots) \). On the other hand, the second and fourth lines of each verse have masculine endings. Each terminates in a single accented syllable, such as \( \text{pēth or (pam)pōsh.} \)

I propose to deal further with the question of Kāshmirī metre in my forthcoming edition of the Rāmāvatāra-carita.
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ERRATA.

Page 44, Verse 204, read "sōmb*rith."

48, Verse 221, read "pōliki."

55, Footnote, read "Probably."

69, Verse 312, insert comma after "wives."

74, Verses 338, 339, and 341, read "Wai kunθhas," etc., for "Wai kunθhas," etc.

81, Substitute the following translation of Verse 369:—To them the command he gave his Death to destroy. "Why should my Death, that lieth in Kṛṣṇa’s form, not die?" Then all together did they hearten him.

87, Verse 398, read "Kṛṣṇa."

88, Verse 415, read "sōmb*rith."

91, Verse 423, for "flowers," read "flower-garlands."

100, Verse 465, read "dīnas."

104, Verse 491, read "sōd ras."

105, Verse 493, for "Ther eafter," read "Thence."

112, Verse 527, read "baktis ta."

128, Verse 606, read "nēnd*rāy."

132, Verse 623, read "pusha*rān."

140, Verse 660, read "tat-kshēṇa."

149, Verse 700, insert "hurriedly" after "depart."

164, Verse 769, read "sōmb*rith."

180, Verse 842, read "Wai kunθhas."

186, Verse 870, read "tat-kshēṇa."

191, Verse 895, insert "Therefore" before "Sāmba."
ऋथ
श्रीकृष्णावतारलीला
प्रारम्भते॥
atha śrī-krṣñāvatāra-līlā.

wasudēwa-rāzanis krushna-zīwas ta
lāgas bōh dasta dasta pampōsh.

yus lagi krushna-jyuwanis nāwas ta
tas kari krushna-jyuv sarō wōpakār.
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 2.

pōr¹ pōr¹ krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 3.

tana mana lagith Vishnu-dyānas ta
bōz krushna-autāruk¹ kāran
Vishnu-bawana kētha āv krushn zanmas ta. lāgas etc.

rāzā Parīkshith ūs¹ samayēs ta
ṭakrawart sāriy pruthiviyē pēth
putur² rūd³-mot⁵ pata Arzōnas ta. lāgas etc. 5.

yot⁶-tān suh rāza ūs⁶ tēli zanmas ta
sāriy zaģi ūs⁶ sārikuy sōkh
tēli tāv kali-yōg ta kēh na bal tas ta. lāgas etc. 6.

darm ta karm ūs⁶ tor⁶ sapananas ta
kali-yōg ūs⁶ shēpi rūzith-kēth
pratāph rāza-sond⁶ ūs⁶ tsaranas ta. lāgas etc. 7.

anta-kāl yēli wōt⁶ tas rāzas ta
Bhāgawata-pōrāna bōzani log⁶
Shukadēv¹ anugraha pārān kor⁶nas ta. lāgas etc. 8.

¹ The words 'To him posy and posy,' etc., are repeated at the end of every verse. Henceforth I shall not translate them unless they are necessary to complete the sense, as, for instance, in verse 3.

² As a rule, verses 2 and 3 are repeated at the end of each chapter.
THE LAY OF THE INCARNATE KRŚṈA.

1. The Promise of Nārāyaṇa. (Bhāgavata Purāṇa, X, i.)

1. To King Vasudēva and to Krśṇa posy on posy do I offer lotuses.

2. He who beareth in his heart the name of Krśṇa, to him will Krśṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.¹

3. Ever dedicating myself to Krśṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy on posy do I offer lotuses.²

4. Body and heart devote thou to meditation on Viṣṇu; hear thou the cause of Viṣṇu’s incarnation, and how from the abode of Viṣṇu Krśṇa came to birth.

5. Once on a time King Parikṣit was Emperor over all the world. Grandson was he of Arjuna.³

6. All his life, so long as he was King, in the entire world happiness was of all the lot, for though the Kali Yuga had then made its entrance, no power had it yet.

7. Plenteous were virtue and holy acts, and so the Kali Yuga remained concealed, while the glory of the King was ever on the increase.

8. When to that King there came the time of his end, he began to hear the Bhāgavata Purāṇa, which Śukadēva, in his graciousness recited to him.

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¹ He was son of Abhimanyu, the son of Arjuna, the famous hero of the Mahā-bhārata. He succeeded to the throne of Hastināpura after Yudhiṣṭhira. The Kali Yuga, or Iron age, is said to have begun with his reign, in B.C. 3102. See the following verses. It is an age full of evil and tyranny.
Parīkṣhit prasnh koru Shukadevas ta
‘wantam zi Krushna-jyuv kētha-pōṭh bōw
kawa-pushy āyāv autāras ta
lāgas bōh dasta dasta pampōsh.

Shukadewan dopu tas rāzas ta
‘bāgēn cyānēn jai-jai-kār
yēshi patshi sastis Vishnu-baktis ta’. lāgas etc.

wanun hyotnas, logu bōzanas ta
sēth bōdd lōgīth Vishnu-dyānas.
jai-kār Shukadewanis wananas ta. lāgas etc.

dwāpar-yōg yēli āv antas ta
ādē kali-yōguk prakār tāv.
kōkarm ta pāph lāgī tārī sapananas ta. lāgas etc.

rākhēs bādēy bū-maṇḍalas ta
būtārath bāri sūty āniga yini lūj
lōgīth kāma-dīn gayē Brahmas ta. lāgas etc.

Brahmā-jyuv gav Nārāyēnas ta
dēwatā sōrī hēth khīra-sāgar
kāma-dīnī sūty hēth lāgī tōtanas ta. lāgas etc.

paurushē-sūkta sūty tōth kūrānas ta
vinath wananas dōr”nakh kan
vinath bōzanuk sōbāv chuh tas ta. lāgas etc.

Nārān tōthyōkh tath wananas ta
ākāshē-wōniyē dyut”nakh war,
‘bōh zi yima pānay autāras ta. lāgas etc.

‘Wasudēwa rāzani yima zanmas ta
Māyā myōnā wāti Nanda-gōryunā,
dēwatā yiyn yim bū-ماṇḍalas ta’. lāgas etc.

Brahman ti āgyā dīsē zēnas ta
dēwatā ta dēwa-māy āyē zanmas
kēh Yādav kēh gūrl bāwas ta. lāgas etc.

1 This is the name of the age immediately preceding the Kali Yuga.
2 The name of the 90th hymn of the 10th Mandala of the Rg Veda. It is
9. And Pariksit asked of Śukadeva, 'Tell me, prithee, how Kṛṣṇa into being came, and wherefore took he incarnation.'

10. Then to that King did Śukadeva make reply, 'Victory, Victory be to all thy fortunes,—of thee, devoted to Kṛṣṇa, who art rich in holy longing and in faith.'

11. So he began to tell, and he to hear, devoting heart and thought to meditation upon Kṛṣṇa. Victory be to the tale as told by Śukadeva.

12. When the Dvāpara Yuga came to its end, and the manner of the incipient Kali Yuga took its entrance, wickedness and sin began to multiply.

13. Rākṣasas o'erran the circle of the world, and by their weight began the earth to be distressed. So took she the form of a milch-cow, and to Brahmā did she go.

14. To the Milky Sea, to Nārāyaṇa, did Brahmā go, with himself taking all the other gods and the milch-cow, and to Him he uttered praise.

15. With the Puruṣa-sūkta did he praise Him. To his supplication did He lend His ear, for to hear such supplications is His wont.

16. Pleased was Nārāyaṇa at their words, and with a voice from the ether did he answer them. 'I, Myself, incarnate will become.

17. 'In the house of Vasudēva the King will I take birth, and Māyā, My illusive form, to the home of the Cowherd Nanda shall proceed. Likewise shall all these gods come to the earth.'

18. Brahmā gave forth the order to be born, and forthwith the gods and Māyā came to birth, some as Yādavas, and as cowherds some.

regarded as peculiarly sacred.

3 The Yādavas were the tribe to which Kṛṣṇa belonged.
kēh gövā gōpiye āyē zanmas ta
kēh kulā sapānī yith kēh wādar
Krushna-jyuva rāni ranzi-nā autāras ta
lāgas bōh dasta dasta pampōsh.

būtarāth ti tōshān gāyē pānas ta
Krushna-autāras prārani lūjā
bāgēwān ṭōsī yim tēli zanmas ta. lāgas etc.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuva sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

II

Mathurāyē rājya ṭōsū Wuğrasēnas ta
pōtra-marun ṭōsū Kānsāsōr
Dēwakī ṭōsū bāwāza tas ta
lāgas bōh dasta dasta pampōsh.

Wasudēwā rāsa ṭōsū tāthā sagaras ta
Wuğrasēn kēkurā Wasudēwunū
Dēwakī nētrī dītsūn rāzas ta. lāgas etc.

Wasudēv rāsa yēli āv nētras ta
rāsa ta pradān sūty hēth-kēth
pruthivī tāsith āyē tath wōtsawas ta. lāgas etc.

Brahmādēkā āy maza wuchanas ta
Wasudēv rāsa yēli lāgnas khotū
grūnζa-rostū dana logū dini dānas ta. lāgas etc.

suh ti ṭōsū Kashēpa-ryushū autāras ta
Dēwakī ti Aditi ṭōsū zanmas
mongū-motu Bagawān pōtra-bāwas ta. lāgas etc.

dōyi phiri ā-mātā ṭōsī zanmas ta
Wāman ta Rāma-jyuva pōtra-bāwas
trēyimi Krushna-rūpā ākh zanmas ta. lāgas etc.

¹ Literally ‘son-death,’ equivalent to the Sanskrit putra-hatah.
² She was daughter of Dēvaka, Ugrasēna’s brother. She was therefore Kainsa’s first cousin; but as terms of relationship are in such cases loosely applied, she is
19. Some came to birth as cows, and some as herd-maidens. Some became trees, and others took the form of monkeys; all that Kṛṣṇa might in his incarnation find delights.

20. Joyful to her home did the earth return, and there awaited she the time of Kṛṣṇa’s incarnation. Blessed were they whose birth in those days happed.

21. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach.

II. THE CIRCUMSTANCES ATTENDING THE BIRTH OF KṛṢṆA. (Bhāgavata Purāṇa, X, i, 27; ii, iii.)

22. The kingdom of Māthurā was Ugrasēna’s, and his vile son was Kāṁśa the Asura, while Dēvaki was his brother’s daughter.¹

23. Of that land was Vasudēva the King, and Ugrasēna was his feudatory. It was to that King that Ugrasēna gave Dēvaki in wedlock.

24. When Vasudēva, accompanied by Kings and Chieftains, to the wedding came, the earth herself, full of joy, the festival attended.

25. Brahmā and other gods came down to see the happy spectacle, as King Vasudēva ascended to the marriage rite. Wealth beyond count did he give out in gifts.

26. He himself was the Saint Kaśyapa incarnate, and in Dēvaki did Aditi take birth, and to become their son did Bhagavān ask their leave.

27. Twice before had they taken birth, that the Dwarf and Rāma-candra² might be their sons. Now for the third time (were they incarnate) that Kṛṣṇa might be born of them.

¹ Commonly (e.g., in verse 33) called his sister.
² The Dwarf and Rāma-candra were two famous previous incarnations of Viṣṇu, here called Bhagavān.
gara kun Wasudēv drāv prātas ta
Dēwakī mahārēṇ sūty hēth-kēth
sōn móka raṭhūn kūtū dūj dyutūn has ta
lāgas bōh dasta dasta pampōsh. 28.
sāsa-bādī hāstī guṇī ratha dit'has ta
sāsa-bāza tōnza gahūna pūrith-kēth
Kansāsōr drāv jilbi bēmas ta. lāgas etc. 29.
ākāshē-wōnī gayē Kansas ta
' yihonduy santān kāl cyōn chuy'
ūthimi-sandī thēn chuy āyēs ta'. lāgas etc. 30.
hīth ōsn Kansāsōr gālanas ta
tapa-bōdu ōsn ta pōshēhēs kus
aparād khōrī khōrī bal wōlūn has ta. lāgas etc. 31.
wōnī yēli gayē tas asōras ta
badī sōkha manza pyōs boḏuy dōkh
khōr gōs rūzith pēv pāyēs ta. lāgas etc. 32.
kūdūn tarwār bēnē māranas ta
raṭīth kīshēv bōn wōjūn
Wasudēv rāza logū zāra-pāras ta. lāgas etc. 33.
' balavīra na zi pazi bēnē māranas ta
kīyāh laqi karunū dayē-lōnis
mata patshīta asandīs santānās ta'. lāgas etc. 34.
bēma-sandī zāra-pāra ār āv tas ta
santān māranas āyēs bōd.
kēh bōd wātī na dayē tarētas ta. lāgas etc. 35.
tōnītha bēnē bēma bōndīwānas ta
dōshēwānī pāikārī wāra kārnākh
khabari rōchī ōsī prath samayēs ta. lāgas etc. 36.

1 Jīlūb is explained in the Comm. by the Sanskrit word kaśya, or 'flank.'
Here it seems to mean 'bridle.' Cf. the Persian jalav. According to the Bhāg. Pu.,
Kanāsa was actually driving the bridal chariot when he heard the voice.
28. At dawn did Vasudēva to his home set forth, with Dēvaki his bride. How great was the dowry of gold and pearls, and of precious stones given to him by them!

29. Thousands of elephants, of horse, and of chariots did they give him; thousands of slave-girls in jewelled array apparelled. Kaṁsa went forth to hold the horse's bridle.¹

30. Then came there to Kaṁsa a voice from the sky, 'Of these two the son shall be thy death. Through the eighth child will be cut off thy life.'

31. This voice was but the agent² for his destruction, for great austerities had he performed, and who could prevail against him. Sin did he pile on sin, and by them was his might laid low.

32. When to the Asura came this voice, out of great happiness still greater grief befell him. Halting became his feet, and (to meditating) on some precaution did he fall.

33. To slay his sister his sword he drew, by her hair grasped he her and felled her from the chariot, as the while Vasudēva the King began him to implore.

34. 'O Mighty Hero, it becometh not to slay thy sister. What can be done to (ward off) Fate. Believe not thou that to her offspring will be born.'

35. At the entreaty of his sister's husband did he relent, and of slaying the children made he the resolve. But no wisdom is there that can reach the deeds of Fate.

36. Into a prison cast he his sister and her spouse, and both securely did he bind with gyves, and all the time, tidings to bring him, over them placed he guards.

¹ I.e., the first step towards his destruction. It started him on the road, and made him determine to kill Dēvaki's children. The eighth child was Krṣṇa, and, in attempting to kill him, Kaṁsa was destroyed.
gōḍaṅukā shurā zāv Wasudēwas ta pānay Kansas nishē hēth āv mē zī pazi wōnī pūzā karanas ta lāgas bōh dasta dasta pampōsh. 37.

trāvyān Nārāḍa yith wonānas ta 'wulṭa zī yihuy mā āsi cyōnū kāl,' ṭākān zī yuthū bōḍi aparādas ta. lāgas etc. 38.

asōra-bōzā sōy tas bōd āyēs ta Nāradunū tāḥurunū zānihē kyāh athi hēth asōraṇ pāṇa mōrūnas ta. lāgas etc. 39.

Wugrasēn lajyās zāra-pāras ta tākhī gōs lodun su-ti bōndwān dopūnas, 'sōriy shurā māras' ta. lāgas etc. 40.

shēṇ garban tān yus zāv tas ta suy suy santān mārani logū satimi Shēshēnāg āv ġarbas ta. lāgas etc. 41.

Bagawōnā māyā totū sūzūnas ta Dēwakiyē ġarba nishē kaḍith nyūn Rōhiniyē Haladar āv ġarbas ta. lāgas etc. 42.

su-ti āsū Shēshēnāg autāras ta nakha-ḍakha bōyāh gotshū Krushnas Dēwakiyē tōri-māsi āsū ġarbas ta. lāgas etc. 43.

Rōhini Nandani āsū chapanas ta Wasudēwa rāzūṅū āshēn prōṅā, Nanda-gūrū mēthūr āsū Wasudēwas ta. lāgas etc. 44.

Dēwaki-mājē rūdū na kēḥ ġarbas ta Rōhiniyē ġarbuṅū prākhēcēr ṕāv. dayē-gūṅā pōṛā lāg'zi Bagawānas ta. lāgas etc. 45.

Rōhiniyē samay wōtā yēli prasanas ta Haladar Rāma-jyuv zanmas āv Shēshēnāg pāṇa āsū autāras ta. lāgas etc. 46.

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1 Nārada, the minstrel of the gods, was often employed to set people at variance or to lead them into deadly sin.

2 Śeṣanāga was a serpent with a thousand heads. He formed the couch of Viṣṇu, and is also said to bear the whole world on his head. He became incarnate
II. THE BIRTH OF KRŚŅA.

37. To Vasudēva was the first son born, and he himself to Kaṃsa carried it. Quoth he, ‘It is becoming that I make my promise true.’

38. Nārada came and (to Kaṃsa) gave forth these words, ‘Haply, to the oracle contrariwise, this child may be thy death.’ This said he that Kaṃsa might be plunged more quickly into sin.¹

39. To his Asura’s mind did this thought commend itself, for how could he ken the guile of Nārada. So with his own hand the Asura killed the babe.

40. To him did Ugrasēna, his father, make entreaty, but with him too did he become wroth, and him too into prison cast, and thus said he to him, ‘His children all and every will I kill.’

41. Six times was progeny to Vasudēva born, and each infant did Kaṃsa forthwith slay. Then at the seventh time did Śeṣanāga² enter Dēvaki’s womb.

42. Bhagavān then sent forth His illusive power, and from Dēvaki’s womb was Haladhara taken and lodged in Rōhiṇī’s.

43. Verily was he thus incarnate Śeṣanāga, and as a brother and a helper of Krśṇa was he needed. Four months had he lain in the womb of Dēvaki.

44. In Nanda’s house had Rōhiṇī sought refuge; an earlier wife was she of Vasudēva; and Nanda, the Cowherd, was of him the friend.

45. In Dēvaki’s womb no progeny remained, but in Rōhiṇī there became manifest the signs of pregnancy. Offer thou thyself as a sacrifice to Bhagavān before the ways of Fate!

46. When Rōhiṇī’s full time was reached that she should bring forth a child, Haladhara (Bala-) Rāma came to birth, and of Śeṣanāga himself was he an incarnation.

¹ As stated in the following verses he was first conceived by Dēvaki, but, during conception, was transferred to Rōhiṇī’s womb. Vasudēva had several other wives besides Dēvaki, and of these Rōhiṇī was one.
kath gaye ketha zaw mail-rostu tas ta
Narad mohnishor wanani akh
'daye-sunzu agha cheh yiy bananas' ta
lagas boh dasta dasta pamposh.

Malya ti Yeoshodiye aye garbas ta
Yeoshoda triy osu Nanda-goren
hith osu Nanda-guru ti mokth karanas ta. lagas etc.

Bagawan ti savi pana Wasudevas ta
manas ovish karith-keth
surre-sondu cemakunu savi rajas ta. lagas etc.

Devakimaje av yegg garbas ta
Vishnu-rupi Krushna-juv pana Bagawan.
soritva zi kiyah wotu tas rajas ta. lagas etc.

bondwana rupa suthy logu gohanas ta
Kansasoras velaronu sav
zonun zi 'kal Krushn am zanmas' ta. lagas etc.

biyeh bod karyeyen benne maranas ta
biyeh as mani 'ketha morzen triy
santan zeyes ta suy maranas' ta. lagas etc.

dwatat wotith bondwanan ta
tota ta puzah lag1 karane
Devakimaje ta Wasudewas ta. lagas etc.

'zagi-hondu garb av tohhe garbas ta
baghen tuhanden jai-jai-kar
lagha porgi zagi-palakas Krushnas' ta. lagas etc.

Krushna-juv yelli av shoba-panmas ta
ghau pev darthiyeg sunen-hondu
soth osu rakhesan yitha maranas ta. lagas etc.

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1 Malya, the principle of illusion, became Yasoda's child, while Krishna was simultaneously conceived by Devaki. As we shall see, the two children were interchanged immediately after birth, so that Kamsa killed Malya under the erroneous impression that he was killing Devaki's eighth child. Yasoda herself was unaware at the time of the substitution, and at first considered Krishna to be her own son.
II. THE BIRTH OF KRŚṆA.

47. A talk there was (and people doubted) how, without a father, a son could be born to her. But Nārada, that holiest of saints, came there to tell. Quoth he, ‘Verily hath this come to pass by God’s command.’

48. Then, into Yaśodbā’s womb did Māyā come. Now Yaśodbā of the Cowherd Nanda was the spouse, and this coming of Māyā was intended to bring salvation unto him.

49. And into Vasudēva’s soul, by way of inspiration, entered Bhagavān Himself. The King did he enter shining like the sun.

50. And when through him Bhagavān came into the womb of Dēvaki, He Himself was Krśṇa, a very form of Viṣṇu. Bear ye in mind what (blessed lot) there came unto that king.

51. With his beauty was the prison filled with splendour; and trembling entered Kaṁsa’s limbs, for this he knew, ‘Krśṇa, my Death, hath come to take his birth.’

52. Again did he determine to kill his sister, and again did he debate how a woman he could kill; and thought he, ‘The child that will be born, him will I kill.’

53. To the prison came the gods, and praise and worship did they begin to offer to Mother Dēvakī and to Vasudēva.

54. (And their song was this). ‘The womb of the universe into your womb hath entered. Blessed be ye, and glory to your lot. To Krśṇa, the protector of the universe, do we make ourselves an offering.’

55. When to his illustrious birth came he, a glory like that of suns upon the world did shine, and, like dead men, into a deep sleep fell the Rākṣasas.

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2 The meaning is that, while other incarnations of Viṣṇu were only partial, on this occasion the entire Viṣṇu became incarnate as Krśṇa.

3 According to the Nārada-pañcarātra, x, 76, the mahāpāpis, or greatest sinners of all, are those who kill Brāhmaṇas, Bhikṣus, Yatīs, Brahmācāris, women, or Vaiṣṇavas.
dēwatā sōrī lāgī pōshē-warshēnas ta
manōshy wōtsav lāgī karanē
mīg shēbdas āy zan na zuv zanas ta
lāgas bōh dasta dasta pampōsh.

Bādrapada ashtamiyē ada-rātas ta
gatā-pachē tandrama logū khasanē
Bōd-wārī rōhiniyē vrushē-łagnas ta. lāgas etc. 57.

Krushna-jyuv yēli āv autāras ta
tithay dyutūnak ēbōa-daśhun
Tāturbōz Nārān pēth Garuḍas ta. lāgas etc. 58.

mōkāta shēbān shērī Vishnas ta
shēnkh tsakr gādā ta pampōsh hēth
ramavūnū Lākhīmī wāma-bāgās ta. lāgas etc. 59.

mōkta-māla kaustōb nōlī kanthas ta
sōna-kārlī ta kana-wōlī dōrith-kēth.
zuv pān wandahō tath darshēnas ta. lāgas etc. 60.

Dēwaki ta Wasudēv tsāv vēthanas ta
bāgēv sūty lobū yuthū daśhun
yōgiyēn ti dōrlab chuh sōranas ta. lāgas etc. 61.

mōdūri wōniyē tōth kūrūhas ta
kshēna kshēna pādan ďēka ĝōhūnas.
namaskār tihandis tath bāgēs ta. lāgas etc. 62.

Bagawān tōtukh ākh bōlanas ta
dopūnak zi 'trayē phiri tōhē nishē zās
az pēthā biyē chum na yunū zanmas' ta. lāgas etc. 63.

Kansani bayē pēy tim sōranas ta
'kawa zōnī zi bōzi mā Kansāsōr
mārawunū yiiyi mā aśē māranas' ta. lāgas etc. 64.

1. Le., Everyone was wrapped in unconsciousness.
2. Garuḍa was a wondrous bird, chief of the feathered race, on which Viṣṇu rode.
3. These always accompanied Viṣṇu. Each has a mystic meaning. The conch indicates sūttvika ahamkāra, or pure self-consciousness; the discus, manas, or the
56. The gods poured forth a rain of flowers, and mankind to hold high festival began. The clouds gave forth a sound as of thunder, yet there was no life of men.¹

57. Born was he on the eighth lunar day of the dark half of the month Bhādrapada (August-September), at the rising of the moon, on a Wednesday, the asterism of Rōhiṇī, and in the sign of Taurus.

58. When Kṛṣṇa thus became incarnate, in a glorious manifestation did he there and then show himself (to his parents), as the four-armed Nārāyaṇa, riding upon Garuḍa.²

59. Glorious, with the diadem of Viṣṇu on his head, holding the conch, the discus, the club, and the lotus, and on his left the lovely Lakṣmī.³

60. Necklaces of pearls and the Kaustubha jewel graced his neck, and bracelets of gold and earrings did he wear. Body and soul do I dedicate to that (wondrous) vision.

61. Then verily did Dēvaki and Vaśudēva rejoice, for blessed indeed were they to gain so wondrous a vision,—a vision that even to the consciousness of Yōgīs is hard to gain.

62. With sweet voice did they extol him, moment after moment rubbing their foreheads on his feet. Reverence be to their predestined lot!

63. Bhagavān did they extol, and He began to speak to them. To them he said, 'Three times have I been born of ye. After to-day shall I not take birth again.'

64. Then remembered they, and into fear of Kaṁsa did they fall. 'How know we that perchance Kaṁsa may hear (of this). Perchance that murderer will come and murder us.'

¹ thinking faculty; the club, mahat, or the intellect; the necklace, the elements, and so on. It was from the lotus that Brahmā, the creator, was born. Lakṣmī was Viṣṇu's energetic force, typified as his spouse. The Kaustubha typifies the souls of the universe.
Bagawön¹ dam dyut¹ mājē bābas ta
dop²nakh zi 'tsintā bariv ma kēh
sōth chēwa rāchēn yitha maranas¹ ta
lāgas bōh dasta dasta pampōsh. 65.
dop²nakh zi 'gatshun¹ chum Gōkulas ta
Nanda-gūris chēh kūr³ zāmūts³
Yēshōdayē sōr chuna wuñē pānas ta. lāgas etc. 66.
'tim tiōs¹ lāg¹-māt¹ path tapas ta
mē nishē mongukh gindun³ myōn³
timan-hond³ ti war pazi pālanas ta. lāgas etc. 67.
'rākhēs tāt¹ yin tsār¹ gālanas ta
yān wāti Kansāsōras ti kāl
wōthith pēmas ta prān kāras ta. lāgas etc. 68.
'wōthith kādith nim sūt yānas ta
tōr¹ bar mūsaranas pānay yin
rōzi na sōr kuni kāsī rākhēsas ta. lāgas etc. 69.
' Jamunāyē pād myōn¹ lōg¹zi zalas ta
yēli khasi hyor¹ hyor¹ pād nāmanas
wath diyi pānay tarith gatshahas ta. lāgas etc. 70.
'syōd⁴ āts¹zi Nanda-gōrinis dwāras ta
tati ti āsi na kāsī kēh sōr
mē thāv¹zi tati ta kūr³ ān¹zēs ta. lāgas etc. 71.
' sa kūr³ chēh Māyā tati zanmas ta
mē chum Nanda-gūr⁴ ti mōk⁴th karanī
Kansas ti yihuy chum hīth gālanas¹ ta. lāgas etc. 72.
dapith biyē gav bāla-bāwas ta
Wasudēwa rāzan tulith nyūn
tōr¹ bar mūsaranas āy dwāras ta. lāgas etc. 73.
wati āv nyuk³ nyuk³ rūd pēnas ta
Shēshēnāg pētha rūd⁴ karith shāy
Jamunā hyor¹ khūts³ pādi nāmanas ta. lāgas etc. 74.
Wasudēv¹ Krushna-pād lōg¹ zalas ta
wath lūj⁶ ta Jamunāyē tarith gav
hēri bōna zal rūd⁴ thāmi pānas ta. lāgas etc. 75.
65. Then his mother and his father did Bhagavān console, and to them He said, 'Have ye no care for this; a sleep like death hath come upon the guards.'

66. And further said He, 'To Gōkula must I go. There to Nanda the cowherd a daughter hath been born, and till now hath Yasōdā no consciousness (of her birth).

67. 'Once on a day were they in austerities engaged, and from me did they ask the boon of my sporting (in their house). Now must I keep for them the promise of my boon.

68. 'Many will be the Rākṣasas that there to destruction will come, until the time of Kaṁsa's death be due. When that be due, upon him will I fall and his life-breath drag out.

69. 'Arise, and in thy company take me forth. The bolts and doors of themselves will open before thee, nor of aught will any Rākṣasa be ware.

70. 'When to the river Yamunā thou dost come, as its waters rise and rise to do homage to my feet, then let my feet touch them and they will make way for thee, and safely shalt thou pass over.

71. 'Enter thou straight at Nanda's door, nor aught will anyone be ware of it. There must thou leave me and take away the girl.

72. 'That girl is Māyā, my Illusive Power, who there hath taken birth. To Nanda the cowherd must I give eternal salvation. And in this my sole object is but Kaṁsa to destroy.'

73. He said these words, and again the form of a babe He took, and King Vasudēva took Him in his arms, and, lo, the bolts and doors of the gateway open flew.

74. On the way there fell a gentle rain, and (beneath his hoods) did Śeṣanāga, the Serpent of Eternity, shelter them. Up mounted the Yamunā to do homage to his feet.

75. Vasudēva touched the water with Krṣṇa's foot, and a way was opened to him, and safely across the Yamunā he passed. Above and below, of themselves, did the flowing waters halt.
Wasudēv rāza ti wōt⁰ Gōkulas ta
śāv Nanda-gōryun⁰ Krishna-juv hēth
kōrē-han hēth drāv ta āv pānas ta
lāgas bōh dasta dasta pampōsh.

yithay gav tithay wōt⁰ biyē dwāras ta
tōr¹ bar biyē āy dina pānay
sōth āsūrān ti dīd¹wānas ta. lāgas etc.

Vishnu-māyi rūdukh na kēh ti tētas ta
zan kūr⁰ pānas⁰y nīshē zāyēkh
Dayē-gath yīyi na zi kāsi zānānas ta. lāgas etc.

Māyā-kūr⁰ yēli wōs⁰ dwāras ta
prabāth phōl⁰ ta tāhūt⁰n bākh
sōth tāj⁰ rāchēn ta pēy sōras ta. lāgas etc.

wōthith ta lārān gāy Kansas ta
būzun ta vēlarun⁰ tatiy tāsās
Kālānē shēnāyī tāv naṭānas ta. lāgas etc.

thōritth ta nīshē āv bēnē bēmas ta
Dēwākī ōr⁰sār lūj⁰ karanē
‘ bāyē kōrē-han na zi pazi māranas ‘ ta. lāgas etc.

khāt⁴ khāt⁴ thawani lūj⁰ nīshē Kansas ta
rākhesas na zi kuni man kumāloyōs
mōj⁰ kōrē-handi pīrma sāyē wādanas ta. lāgas etc.

baḍi vēha niyēnas kūr⁰ atha tas ta
kōrav raṭīth ta sūty hēth drāv
dīs⁰n dōrith pēth brāndas ta. lāgas etc.

atha pēthā kūr⁰ gāyē ākāshēs ta
dīvī-darshun⁰ dōrith rūz⁰
ashtā-bōz āyōd athi sōr¹ tas ta. lāgas etc.

shūbawun⁰ māla-trōṭ¹ nōl¹ galas ta
sōriy ābāran pūrith-kēth
dēwātā sōr¹ āy tath darshēnas ta. lāgas etc.
76. In Gökula did King Vasudēva arrive, and with Krṣṇa in his arms the homestead of Nanda the cowherd did he enter. Then took he up the girl-babe and home returned.

77. As he had departed, so through the gateway of his prison did he return, and, lo, the bolts and doors again did shut themselves. Deep was the sleep of the Asuras and of him who kept the gate.

78. For by Viṣṇu’s Illusive Power naught to their consciousness came. It seemed to them as though a daughter of her own had been born to Dēvakī. The ways of God to no man’s knowledge ever come.

79. When Illusion, as a girl-babe, had arrived within the prison gate, there blossomed forth the dawn, and then she uttered a cry of the weeping of a new-born child. The deep sleep fled from the guards, and to consciousness they woke.

80. Hastily they arose, and to Kaṁsa ran; when the news he heard withered in perturbation did he become, and, in the fear of death, to tremble he began.

81. Shaking did he approach his sister and her spouse, and to him began Dēvakī to make humble entreaty, ‘Brother, it befitteth thee not to kill a little girl.’

82. Hiding it, hiding it, still did she lay it before Kaṁsa; but in no way softened she the heart of the Rāksasa, as in love for the daughter a-wailing did the mother lift her voice.

83. In mighty poisonous hate took he the girl-babe from her hand. Holding it by its legs went he forth, and on the stone threshold dashed it down.

84. But forth from his hand sped the girl into the sky, and there in the aspect of a goddess did she stay. Eight armed was she, with every kind of weapon in her hand.

85. Round her neck was a necklace magnifical, and in all beauteous apparel was she arrayed. To view that spectacle came all the gods.
dēkh-kāra-wōnī āgyē Kansas ta
‘kāl cyōn" brōthūy zāmot" chuy
štē ti kēh wātihiy na myāni māranas ta
lāgas bōh dasta dasta pampōsh. 86.

‘khīd kawa pushy dikh bēnē bēmas ta
kālas štē-tī páy sapaniy na kēh
štē kēh-ti wōtuy na shurā māranas’ ta. lāgas etc. 87.

wōnī yeli āgyē tas Kansas ta
khūrīt hīyā-tān sōranē pēv
khōran pēth pēv bēnē bēmas ta. lāgas etc. 88.

‘kōmū ṣōsa karūnū pāna Pōrashēs ta
bālā gōs aparād bōvīth-kēth
tōhē pazi khēmā wōn karanas’ ta. lāgas etc. 89.

kaḍīth ta logukh mān karanas ta
mutsarīth pākārā atha trōvīth
Dēwākī bēnē ta biyē bēmas ta. lāgas etc. 90.

mūri-hondu kōpunu sāv Kansas ta
sōth nēh gōlīth wadanās sāv
kālākī kōpa sūty sūrā moṭhū tas ta. lāgas etc. 91.

yus lagi Krushnā-juwanīs nāwas ta
tas kari Krushnā-juyuv sarō wōpakār
yīti yēśh nith ta wātī Vishnu-bawanas ta. lāgas etc. 92.

pōṛā pōṛā Krushnā-juwanīs nāwas ta
pōṛā pōṛā tasandīs autāras
pōṛā pōṛā tasandīs shōba tsarētas ta. lāgas etc. 93.

III.

Yēshōdāyē nēndēr ṣōsā tath samayēs ta
yēli wōtā Krushnā-juyu kōchī tal tas
wuchun ta man wōnda āś phōlanas ta
lāgas bōh dasta dasta pampōsh. 94.

Nanda-gūrā pōtra-zāyi sāv tōshēnas ta
bāgēn tasandēn jai-jai-kār
yēś āv Bagawān pōtra-bawas ta. lāgas etc. 95.
86. ‘Shame on thee,’ came her voice to Kaṁsa. ‘Ere this already hath been born thy Death. From my murder can no profit come to thee.

87. ‘Why dost thou oppress thy sister and her spouse? Against thy Death there is no possible resource for thee. No profit hast thou gained by murdering babes.’

88. When this voice to Kaṁsa came, in his terror did he somewhat come into his right mind, and at the feet of his sister and her spouse he fell.

89. ‘My deeds were destined by the Supreme Himself. In vain have I sown the seeds of sin. Now it befitteth you to grant to me forgiveness.’

90. From the prison did he bring them forth and honour show them. From off their hands their gyves he loosed,—from the hands of Dēvaki his sister and her spouse.

91. Quivering, as of a tree-twig, of Kaṁsa possession took. Sleep and slumber put he far from him, and he to weep began. In his trembling before his Death all else did he forget.

92. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

93. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy on posy do I offer lotuses.

III. THE REJOICINGS IN GŌKULA. (Bhāg. Pu. X, v.)

94. At that time, when she received Kṛṣṇa into her bosom, Yaśodā lay asleep; and when she (awoke and) saw him, then blossomed forth her heart and soul.

95. At the birth of a son was Nanda the cowherd filled with joy,—to his blessed lot be victory proclaimed! he to whom in son’s guise came Bhagavān.
ànîn brāhman vēd paranasa
tyēgaṅ ta hūm dān logū karanē
vēthān chuḥ wuchī wuchī bāla-Krushnas ta
lägas bōh dasta dasta pampōsh.


dah sās kāmadīna dīṣan dānas ta
son mōkta rātña-māla pūrīth-kēth
an dana yiyi na zi kēh ti wananas ta. lāgas etc. 97.


gōpiyē sārēy sāyē nātanas ta
‘Yēshōdāyē Nārōnī bālukhāh dyutū
kus zānī Nārān chuḥ pāna zanmas ta.’ lāgas etc. 98.


wadāvi ġūrī āy Nanda-gōpas ta
thānī ġēv ta bāḍī bāḍī dōda-sāḍī hēth
sārēnyī dana logū dini dānas ta. lāgas etc. 99.


Gōkul sōrū āv pushē phōlanas ta
sōrisīy naṅgaras sōnth zan ōsū
zan wōtī zindyā Vishnu-buwanas ta. lāgas etc. 100.


pōrī pōrī lāgīzi-nā Krushna-nāwas ta
pōrī pōrī tasandīs autāras
pōrī pōrī tasandīs shōba tārētas ta. lāgas etc. 101.


IV.

Nanda-gūrū lāg hēth gav Kansas ta
Wasudēwa-rāzas ti mēlāni āv
vūnīn poṭra-zāy tas mētras ta
lägas bōh dasta dasta pampōsh.


dōshēway pānāvūnī sāy tōshēnas ta
wadāvi ta ohiyē lāgī karanē
‘he Dayē, lāsītan yith samayēs’ ta. lāgas etc. 103.


Wasudēwa-rāzan shēchī vūnīnasa ta
dopūnas zī ‘bālākan cēh būḍū pīḍā
rōchī karta Krushnas ta Balabadrās’ ta. lāgas etc.


Kansan zī bōd kūrū shūrī māranas ta
‘bāla-rūpī Kāl myōnū mari-nā-sān.’
Pūtānā szūn prath bālakas ta. lāgas etc. 105.
96. Brähmaṇas brought he to read the Vedic texts; sacrifices and burnt offerings did he begin to make; and full of joy is he as again and again he looketh on the baby Kṛṣṇa.

97. Ten thousand milch-cows did he give in gift, adorning them with gold and pearls and jewel-garlands. Nor can it e'er be told how much of food and goods he did distribute.

98. The cowherd wives began their dance, as they sang that Nārāyaṇa to Yaśōdā a son had given. 'Who knoweth,' sing they, 'perchance it be Nārāyaṇa Himself who hath taken birth.'

99. With gratulations came the herdsman to Nanda, bringing butter and ghee and many huge churns of milk, and to all did he forthwith lavish wealth in gifts.

100. All Gökula more and more began to blossom forth in joy. 'Twas as though the spring festival was being kept in all the country round, or as though all mankind in their lifetime Viṣṇu's heaven had reached.

101. Ever must thou dedicate thyself to Kṛṣṇa's name; ever must thou dedicate thyself to his incarnation; ever must thou dedicate thyself to his auspicious deeds. To him posy on posy do I offer lotuses.

IV. NANDA VISITS MATHURĀ. THE FATE OF PŪṬANA. (Bhāg. Pu. X, v, vi.)

102. Nanda the cowherd went (to Mathurā) to pay his tribute unto Kaṁsa. There met he also King Vasudēva, and to his friend told he how a son had been born unto him.

103. With mutual content did both rejoice, and with gratulations and blessings each the other greeted, as they prayed that, this time, the babe's life might be saved.

104. To Nanda did King Vasudēva impart the truth of the case. 'Great woes did Kaṁsa wreak upon the children. Therefore, prithee, Kṛṣṇa and Baladēva safely guard.'

105. Now Kaṁsa had determined in his heart to slay (all) children, 'for,' quoth he, 'if this I do, how shall the infant that is my Death not die?' And so dispatched he Pūṭana against each child.
Pūtānā chēh phērān prath garas ta
nikāt1 dōda-shur1 mārān chēh
ṣaḥ gāṣh ta ṭīkān rōch1 kartas ta'
lāgas bōh dasta dasta pampōsh. 106

Nanda-gūr4 būzith ta logu kōpas ta
Wasudēwa-rāzas ti mīlith gav
lōla kīn1 Krushnani logu lāranas ta. lāgas etc. 107.

Pūtānā tāyē Nandanis dwāras ta
atsharatsha vihāh dōrith-kēth
sōriy māt1 gay tas wuchanas ta. lāgas etc. 108.

Yēshōdāyē bālukh nyūnu gīndanas ta
Krushnas ḍīji-ḍīji lūjū karānē
yēshī sān dit'nas tan dāmas ta. lāgas etc. 109.

Krushna-jyuvi1 tan rāṭ'nas dāmas ta
zuv prān kāḍ'nas khecith-kēth
wasith ta traṭh zan pēyē āganas ta. lāgas etc. 110.

kruhan shēn tān wōtu pān tas ta
kul1 kāṭ1 bajē kaṇē sūr sōpān1
shēbd gav ākōsh1 ta būmi gav tās ta. lāgas etc. 111.

Nanda-gūr1 būzu wati gav āshṣaras ta
'Dayē, Dayē,' 'Krushna, Krushna,' logu karānē
Pūtānā pyēmūsū āsū āganas ta. lāgas etc. 112.

waddvi gūr1 āy Nanda-gūris ta
'az mōnu bālukh zi Narōn1 rochū
āpadā āyē ta ānd1 kūrūnas ta.' lāgas etc. 113.

zōjūkh Pūtānā yi-na gānd yiyēs ta
tasandi dūha nishē sogand drāv
mōkūsu-hondū hith āsū yihuy mā tas ta. lāgas etc. 114.

kārtav jai-kār Nanda-gōpas ta
Yēshōdā-mēṭāyē namaskār
yēman āsū Bagawān athi gīndanas ta. lāgas etc. 115.
106. From house to house doth Pūtanā wander, and little suckling babes doth she destroy. 'Therefore,' said he, 'speedily go thou forth and make me safe against him.'

107. This news heard Nanda the cowherd when he had visited King Vasudēva, and he was filled with trembling. Straightway, in his great love for Kṛṣṇa, set he forth running.

108. (But meanwhile) Pūtanā had entered Nanda's gateway arrayed in fairy guise, and as they looked upon her each and every wight was ravished by the lovely vision.

109. She took Yaśōdā's babe as though to toy with it, and Kṛṣṇa sought she to dandle in her arms, as full of (false) affection offered she him her breast to suck.

110. Kṛṣṇa grasped her breasts that he might drink, and at them sucked he with such might that through them he dragged forth her breath and life. Like a huge thunderbolt, in the courtyard fell she prostrate.

111. Over twelve long miles her body lay extended, while trees and shrubs and mighty rocks were crushed to powder as she fell. From the sky echoed a thunder-roar, and in the earth a chasm formed itself.

112. On his way home, Nanda the cowherd heard the crash, and with astonished terror was he filled. 'O God! O God!,' 'Kṛṣṇa! Kṛṣṇa!' cried he, when he saw Pūtanā lying in the courtyard prone.

113. To Nanda came the cowherds with their gratulations. 'Today, we wot that Nārāyaṇa Himself hath saved the child. A calamity came to him, and far away hath it been banished.'

114. Lest a stink should come from it, Pūtanā's body did they burn; but, lo, from the smoke of the pyre it was a fragrant scent that issued forth, for, I ween, death at the hands of Kṛṣṇa was a cause of even her salvation.

115. Cry ye victory to Nanda the cowherd! to Mother Yaśōdā pay ye reverence meet! For into their hands it was that Bhagavān came to sport.
yus laqi Krushna-juwanis nāwas ta
tas kari Krushna-juv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta
lāgas bōh dasta dasta pampōsh.

pōrI pōrI Krushna-juwanis nāwas ta
pōrI pōrI tasandis autāras
pōrI pōrI tasandis shōba tsarētas ta. lāgas etc. 117.

V.

boďI hağurāh ōsI manz āğanas ta
māji thowI manzulI hağaras pēth
Krushnas sōvith gayē pānas ta.
lāgas bōh dasta dasta pampōsh.

manzáI-nēndrI ōsI Krushna-jīwas ta
koďun nēndrē khōran kād
hağaras khōr logI ta chala sapañēs ta. lāgas etc. 118.

yus laqi Krushna-juwanis nāwas ta
tas kari Krushna-juv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 120.

pōrI pōrI Krushna-juwanis nāwas ta
pōrI pōrI tasandis autāras
pōrI pōrI tasandis shōba tsarētas ta. lāgas etc. 121.

VI.

Kansāsōr pēv wāra sōranas ta
‘kāl myōnI zī prākhītI sapanunI hyotI’
rākhēsan āgyā kūrIJn phēranas ta
lāgas bōh dasta dasta pampōsh. 122.

āgyā sōpūnI Trunāwartas ta
yēchēs dyār zan rōvImatI ōsI
Krushnas nīshē āv logI phēranas ta. lāgas etc. 123.

āwalana tulith nyūn ākāshēs ta
Krushna-juvI dab dīth ta trōvith shunI
pāna pēth bihith ta wach soṭInas ta. lāgas etc. 124.
116. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and there- after the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

117. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

V. Kṛṣṇa AND THE WAIN. (Bhāg. Pu. X, vii.)

118. In Nanda’s courtyard there was a great large wain, and on it once his mother Kṛṣṇa’s cradle set. Therein put she him to sleep, and went about her household works.

119. In the cradle lay Kṛṣṇa sleeping, and in his sleep he stretched out his (little baby) legs. Lo, when his foot reached the edge of the wain, the wain (by the mighty push) was broken into fragments.

120. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and there- after the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

121. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

VI. THE FATE OF TṛṇāVARTA. (Bhāg. Pu. X, vii.)

122. Into deep thought fell Kaṁsa. ‘My Death,’ quoth he, ‘hath manifest become.’ So to the Rākṣasas he gave command in search of him to wander forth.

123. To Tṛṇāvarta, the whirlwind demon, was given the command. (He was to search) as though the wealth of the god of wealth had been lost. Forth wandered he, and Kṛṣṇa did he approach.

124. In a whirlwind took he him up, and off into the sky he carried him. But Kṛṣṇa gave him one blow, and felled him to the earth. Then seated he himself upon him and open tore his breast.
yus lagi nēth 'Krushna, Krushna' karanas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanata ta
lāgas bōh dasta dasta pampōsh.

pōrī pōrī lāg'īzi-nā Krushna-nāwas ta
pōrī pōrī tasandīs Krushna-nāwas
pōrī pōrī Krushnanis tath sarētas ta. lāgas etc.

VII.

Garga-ryōsh" Wasudēv" sūz" Nandas ta
shurēn zi nāma-karan karanē
Haladarā-rāmas ta Krushna-zīwas ta
lāgas bōh dasta dasta pampōsh.

Garga-ryōsh" yeli āv tot" Gōkulas ta
tas nishē sōruy prākh'ṭuy osu"
Nanda-gūr" brōth drāv tas brāhmanas ta. lāgas etc.

Nanda-gūrī pōtra-zāy vūn" brāhmanas ta
bālakas zātukh lēkhani logu"
Garga-rēshī rātī rātī lakhēn wānī tas ta. lāgas etc.

lāgh"n zanmuk" yēli gōnd"nas ta
gōda byūṭh" tandrama Vrushē-lāgh"nas
dōyum" Mēthuni Rāh osu" tas ta. lāgas etc.

Karkaṭi Brūhaspath bōyī-bāwas ta
Simhi Shōkr ta Ōyith boqī balawān
Kaṇi Bōd santān wōpadāwana ta. lāgas etc.

Tōli Saur shēyum" shēth"r gālanas ta
Vrushciki Baum satyum" triyē karanas
Dani Kīth ashtum" phēranāwanas ta. lāgas etc.

1 Garga (cf. verse 484) was the tribal priest of the Yādavas. According to the
Bhāgavata Purāṇa (X, viii, 5) he was the founder of the science of Astrology, so
that Krūna's horoscope could not be in better hands. He was a confirmed
28
125. He who ever crieth 'Krṣṇa, Krṣṇa,' to him will Krṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

126. Ever dedicate thyself to Krṣṇa's name, ever dedicate thyself to his incarnation, ever dedicate thyself to his auspicious deeds. To him posy and posy do I offer lotuses.

VII. THE NAMING RITE. (Bhāg. Pu. X, viii.)

127. To Nanda's home did Vasudēva send Garga the sage, that he might duly carry out the naming rite of the children Haladhara-Rāma and Krṣṇa.

128. When he came there to Gōkula, all was known to him, and to welcome the Brāhmaṇa came forth Nanda the cowherd.

129. To the Brāhmaṇa, (in formal wise) Nanda the cowherd made known the birth of a son. Then the sage Garga began to write the horoscope, and declared to him each sign to be propitious.\(^1\)

130. When he had made due computation of the moment of the birth, in the first place found he the moon in Taurus, and in the second place the Ascending Node in Gemini.

131. (In the third place), like unto a brother (to the former two), was Jupiter in Cancer, Venus was in Leo, the sun was mighty in its influence, and, for the begetting of manifold progeny, was Mercury in Virgo.

132. As a sixth, for the destruction of enemies, Saturn was in Libra, as a seventh, for the marrying of (many) wives, was Mars in Scorpio, and, for long wanderings, in Sagittarius was the Descending Node.

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bachelor, and appears subsequently in a much less favourable light in Chapter xxviii.
dopnas yih zi pazi bodu sōpanas ta
dēwan ti tsōri āsi asonduy tīz
rāja sōri dandjawath ta mān karanas ta
lāgas bōh dasta dasta pampōsh.

' asondu nāv baḍi tri-buwanas ta
zātakākh lakhēn yithiy chis'
Krushna-nāv korunās Shyāma-sōndaras ta. lāgas etc.

133.
tawa pata lyūkhun Balabadrass ta
wuchun yih zi āsi bodu balawān
Balabadr-nāv pēv Haladaras ta. lāgas etc.

134.
ryōshu logu tawa pata rasōyü karanas ta
Krushna-jyuv doyē trayē tshētrith gōs
Yēshōdā lūjūs zāra-pāras ta. lāgas etc.

135.
'hē gōra, něcyuwa myōnu chuh cikacāwas ta
bōh ti chēs pōtra-bōchu ta dayā cyōnu
yina krūd khasiy ta shāph dihas' ta. lāgas etc.

136.
yitha titha rasōyü karith byūthu khēnas ta
āchā tūvith Vishnas arpani logu
Krushna-jyuv tākān yith ta khēth solus ta. lāgas etc.

137.
Garga-ryoshu chuh tōshun tath tārētas ta
Yēshōdā khōtsān tākhi brāhmaṇas
dēwata chih tēkhalaṇ ākāshēs ta. lāgas etc.

138.
mōjū biyē biyē lūjū syōdu ananas ta
Krushnas phird phird path raṭavūnū
yēn sapanēs tān biyē yiye ēs ta. lāgas etc.

139.

1 Another name of Haladhara (the Plough-bearer) or Bala-Rāma. See verses
42, 43, 46. He was elder brother of Krṣṇa, and his constant companion.
2 Garga was a Brāhmaṇa, and Krṣṇa ostensibly a cowherd, whose touch would
defile a Brāhmaṇa’s food. According to established precedent, it was to be expected
that, when his food was thus defiled, Garga should utter a terrible Brāhmaṇa’s curse
against the defiler. Yaśōdā fully expects this, and begs for mercy on the ground
that she has long been hungering for a son, that Krṣṇa is her only son, and that
133. And further quoth he to him, 'great, verily, is this child destined to become. His glory, and his alone, will be greater than the glory of the gods, and to him honour and reverence will all kings pay.

134. 'Throughout the three worlds will his name wax illustrious. Such were the indications of the horoscope,' and to the dark and comely babe he gave the name of 'Krṣṇa' (i.e. 'the Dark One').

135. Thereafter wrote he the horoscope of Bala-Bhadra¹, and saw that he would become a man of might; and so to Haladhara there became allotted the name of 'Bala-Bhadra' (i.e. 'Excellent in Might').

136. Thereafter the sage began to prepare his food. Twice or thrice did Krṣṇa render it defiled,² and fain was Yaśodā to plead for the forgiveness of the holy man.

137. 'Ah, Reverend Sir, but frolicking is my child. I am one hungry for a son, and on thy mercy (do I throw myself), that anger arise not in thy heart and thou curse him not.'

138. In one way or another did he at last prepare his food and took his seat to eat. Then closed he his eyes, and with meet reverence to Viṣṇu did he dedicate it, and straightway Krṣṇa hurried up, ate of it, and ran away.

139. 'Right pleased is Garga the Sage at this deed. Yaśodā is filled with fear of the Brāhmaṇa's wrath, and at the sight joyfully in the heavens sport the gods.

140. Time and again doth the mother correct him, again and again doth she hold Krṣṇa back and tell him that, once the saint hath finished (with his food), then and not till then may he approach him.

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¹ Bala-Bhadra: A name symbolizing strength and might.
² The reference to defiling the food is a metaphorical expression indicating the mischievous nature of the child Krṣṇa.
mōjā path ṛaṭēs kati bōzihēs ta
‘yih zi chum arpaṇ kōna khēma bōh’
nonuṇ wanana ti kyāh tēnēhēs ta
lāgas bōh dasta dasta pampōsh.

purōhēth rasōyī khet gav pānas ta
an dana dakhēnā kūṭu dyuṭūhās
Nanda-gūrū ōhiy logu manganas ta. lāgas etc.

namaskār Nanda-gōrēnis bāgēs ta
Yēshōdāyē pōtra-mājē namaskār
namaskār Krushna-juyunis nāwas ta. lāgas etc.

yus lāgi Krushna-juyunis nāwas ta
tas kari Krushna-juv sarō wōpakār
yītī yēsh nīth ta wāti Vishnu-bawanas ta. lāgas etc.

pōrī pōrī tasandis khēla-karanas ta
pōrī pōrī tasandis autāras
pōrī pōrī tasandis shōba tsarētas ta. lāgas etc.

VIII.
khōkhaci nērihē Krushna-juv asta
phērān dōda-tādī phirān ōsu
‘Dōda-gūrū’ nāv logū bāla-Krushnas ta
lāgas bōh dasta dasta pampōsh.

zāṅgā āyēs ta logu pakanas ta
shōndār ruṇē tas pāda-kamalas
phirith ta yiyihē prath garas ta. lāgas etc.

thūnū khēna mazā logū bāla-Krushnas
thaṅe-tūrī shikharēn lad karihē
‘Thaṅe-tūr’ nāv logū thaṅe-tūras ta. lāgas etc.

thaṅe-tūrī phērihē prath garas ta
tsartsani rōzahōn gūrī-bāyē tas
shēnkawunu wuchihi pata brōṭhas ta. lāgas etc.
141. His mother held him back, but in no way did he heed her. 'To me this sage doth dedicate the food. Wherefore should I not eat of it?' But even though he thus spoke plainly, how should she understand him?

142. The priest, his meal consumed, set forth for home. How great was the gift of food and money that Nanda the cowherd gave him, as he asked for the parting blessing of the holy man!

143. Reverence be to Nanda the cowherd's lot. Reverence be to Yaśodā the Mother of the Son. Reverence be to the Name of Kṛṣṇa, to whom posy and posy do I offer lotuses.

144. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

145. Ever dedicating myself to his playful frolics, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

146. Kṛṣṇa (in due time) would slowly creep outside the house, and as he went along the jars of milk would he upset. Thus did the child Kṛṣṇa gain the name of 'Dugdha-gōpa' (i.e. 'Milkman').

147. As his legs gained strength began he to walk with little bells tinkling on his lotus-feet, and thus would he go round from house to house.

148. The child Kṛṣṇa acquired a taste for eating butter, and to pilfer it would he climb up on to the swinging shelves on which they stored it. Thus did he gain the name of 'Butter-Thief.'

149. To pilfer butter would he wander from house to house. Watching for him would the wives of the cowherds stand, as he (would come along) looking fearfully behind him and before.
thānē-śūri-hāsh lāgahōn Krushnas ta
dyūn¹ zan wuchihēkh āch¹ phir¹ phir¹
āch¹ phirīth wuchanas pān wandahas ta
lāgās bōh dasta dasta pampōsh. 150.

thānē-śūri phērihē prath shikharis ta
kañ¹-kājē wōkhāl tala thāv¹ thāv¹
dēshākh yān tān lagi talanas ta. lāgās etc. 151.

barith dōda-gol¹ kuni āsi tas ta
nēshūk¹ gūr¹-bāyē yiyi athi zan
zōgitth dōda-phuk¹ buth¹ diyi tas ta. lāgās etc. 152.

dōda-phuki achēn on¹ pēyi tas ta
Krushna-jyuv atha tala gatshi nīrith
shur¹ héth lagēs nāla tulanas ta. lāgās etc. 153.

dōda-thōj¹ kuni āsi thadi shikharis ta
lōrē sūty tāl¹ kin¹ zād¹ karihēs
ōs¹ dōrith ta rōzi dōda-cēnas ta. lāgās etc. 154.

kēh cyāvi bālakan kēh pānas ta
kēh wādaran ta panzēn kēh
kēh rāwari chēki labi tālawas ta. lāgās etc. 155.

gūr¹-bāyē yihōn lāri Krushnas ta
thūn¹ dōd rāwarun mājē wananas
Yēshōdā lagēkh zāra-pāras ta. lāgās etc. 156.

gūr¹-bāyēn log¹ srēh bañanas ta
dōd sōrihēkh ta mōl¹ anahōn
dēwa ami hīta yiyi sōn¹ khēlanas ta. lāgās etc. 157.

gūr¹-bāyē sārān dōd śūri tas ta
khōsān asihēkh mājē kōchi tal
mājē kōchi atanas pōr¹ lagahas ta. lāgās etc. 158.
150. A charge of butter-theft would they bring against Kṛṣṇa, and he, in sham humility, would let his eyes roam hither and thither as he watched them. Lo! to his watching and to the roaming of his eyes do I make myself a sacrifice.

151. To steal butter would he peregrinate from swinging shelf to swinging shelf, putting grinding-stones and mortars under them to stand upon, and so reach up; but the moment they caught sight of him, away he scampereth.

152. Sometimes doth he fill his mouth with milk, and unabashed let himself fall into the hand of some cowherd’s wife. Then fixeth he his eyes upon her and spurteth a stream of milk right full into her face.

153. When her eyes thus become blinded with the spurted stream of milk, Kṛṣṇa slippeth away from ’neath her hand, and collecting a mob of boys a hubbub raiseth.

154. Sometimes there may be a milk bowl high up upon a swinging shelf, and with a stick would he poke holes in its bottom. Then setting his mouth below it standeth he drinking from the issuing stream.

155. At one time giveth he a drink to the other children, at another to himself, at another to the monkeys and the bears, and yet another time doth he waste it and scatter it upon the wall or ceiling.

156. The cowherds’ wives would come in chase of Kṛṣṇa. To his mother would they tell the waste of butter and of milk, and for their forgiveness doth Yaśodā pray.

157. Yet still the love of the cowherds’ wives kept on increasing. If their store of milk ran short, they would buy more (for him to steal). ‘For, perchance, by this stratagem,’ thought they, ‘he may be enticed into our house to play his tricks.’

158. The cowherds’ wives privately set milk in his way, fearing that (he would leave them and) find his way into his mother’s lap. And to his nestling in his mother’s lap do I dedicate myself.
laṭi aki mōma dyutā māji Krushnas ta
Krushna-juvāā sōa dōrīth-kēth
vishō-rūph dṛēth āv biyē mothā tas ta
lāgas bōh dasta dasta pampōsh.

mēsā khēnā bözon māji Krushnas ta
mūsaṁrīth sōa tas wuchanē lūjā
vishō-rūph dyūṭhun ta biyē mothu tas ta. lāgas etc.

dōha aki mōjā biṭhā dōda-mandanas ta
kōchē kēth Krushna-juvā narē ṛatīḥēs
dōda-thōjā ti ḷrakavūnā pēth dānas ta. lāgas etc. 161.

ṛgrāki sūty thājē āv dōda pēnas ta
Krushnas trōvith wōkowun tath
pātā kīnā biyē dōd sōrā trōwānas ta. lāgas etc.

dōda-pēna tākhā ġāyē mōjā Krushnas ta
lāryēyē pata tas zi dēwa rāṭīḥēs
rūṭā-rostā raṭanas kēthā yiṣiḥēs ta. lāgas etc.

lārān lārān thūcā mōjā tas ta
mājē-handi thakana ṛūr̄sarā sā
raṭanas pōn̄-pān dyutun tas ta. lāgas etc.

rāṭīth chē̃h ānān mōjā Krushnas ta
ṛugāmi sūty lūjā ganḍānē tas
ganḍa-rostā kēṭha sana yiṣi ganḍanas ta. lāgas etc.

ṛugōmā ganḍān chē̃h mōjā Krushnas ta
ongul zāh kāṭā gay prath ganḍa tas
ṛugōmā sōrā ganḍith biyē push pēyēs ta. lāgas etc.

sāsā-bādi ṛugāmi ganḍ kor ṛhas ta
Krushna-juvā na zi yiṣi ganḍana tas
ār ās ta ganḍanas pān dyutānas ta. lāgas etc.
159. Once on a time did his mother give Kṛṣṇa her breast to suck, and to her, for the drink, did he open wide his mouth. She looked within it, and lo! therein was manifested unto her the whole creation. Then straightway was it by her forgotten.¹

160. Another time did his mother hear that Kṛṣṇa had been eating earth. His mouth she opened and therein she looked, and therein again was shown to her the whole creation, and again straightway it, too, did she forget.

161. (Bhāg. Pu. X, ix.) One day his mother to churn milk took her seat, and Kṛṣṇa (came and nestled) in her bosom, and caught her arms to stop her at the work. Moreover, on the stove there was being heated a pan of milk.

162. Suddenly the pan of milk began to boil over, and she hastily put him down (and ran) to cool down the (foaming milk); but behind her back he upset all the other milk that was in the churn.²

163. On the upsetting of the milk at Kṛṣṇa waxed the mother wroth. After him did she run, that somehow she might catch him. But how could she seize Him who hath no bounds nor limits?

164. Pursuing him, pursuing him, became his mother weary, and when he saw her weariness sorrow came upon him, and by her he let himself be caught.

165. The mother caught him and brought him home. With a cow's halter she began to tie him up. But how can He who hath no bonds be bound?

166. With the cow's halter doth his mother Kṛṣṇa bind, but each time that she would tie it, the halter was two fingers short. Then together tied she all the halters, but still were they all too short.

167. Thousands of halters did she knot together round him, but still (they were too short and) Kṛṣṇa with them by her could not be tied. At the last compassion came to him, and he suffered his body to be bound by her.

¹ ary, and she was not permitted to remember them afterwards.
² According to the Bhāgavata Purāṇa he upset the churn because he was angry at the sudden cessation of the suckling.
akiy ġudāmi ġonḏun wōkhalas ta
prazi-hondu swōmī ġandana āv
prāna-razi ġandahōn teṭh-wōkhalas ta
lāgas bōh dasta dasta pampōsh. 168.

mōjū gayē kāmē zi ġand korūmas ta
Krushna-juv wōkholu hēth lōti lōti drāv
nishē wōtū Yēmalas ta biyē Arzōnas ta. lāgas etc. 169.

kulī zənū zi tas ōsū nishē āgānas ta
Yēmal ta Arzōnū ēsukh nāv
sāsā-bādī waharan-hāndī baḍānas ta. lāgas etc. 170.

kulēv dōyāv mānī drāyāv asta
wōkhalaci zērī sūty múla nishē pēy
dēwa-rūph saponukh ta āy Krushnas ta. lāgas etc. 171.

Nāradani shāpa ēsū kulī-bāwas ta
na-ta ēsū santān Vaishrawanānū
Krushna-darshēna gōkh shāph antas ta. lāgas etc. 172.

kulī-pēna sōriy ġay āshtaras ta
wari ta wadāvī lāgī karanē
Krushn sōnu rachun ēsū Nārānas ta. lāgas etc. 173.

Nanda-gūrī kārī mīthū Shri-Krushnas ta
zōnun na kāran ath zi kyāh ēsū
kulī-pēnas ta shāph-talanas ta. lāgas etc. 174.

bālakh āyēy pozū wananas ta
yim kulī zi Krushnaṇī zērī sūty pēy
yiyihē bālā-Krushnūṇū paṭh kas ta. lāgas etc. 175.

yus lägi Krushna-juwuwanis nāwas ta
tas kari Krushna-juv sarō wōpākār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 176.

pōrī pōrī Krushna-juwuwanis nāwas ta
pōrī pōrī tasandis autāras
pōrī pōrī tasandis shōba tarētas ta. lāgas etc. 177.
168. Then, by one single halter did she tie him to a rice-mortar. Behold, the Lord of all that liveth could be bound! By the halter of my life-breath may I also bind Him to the mortar of my thoughts.

169. Quoth his mother to herself, ‘Now have I tied him up,’ and to her household works she went; but Kṛṣṇa quietly went forth outside, taking the mortar with him, and came up close to the two trees, Yamala and Arjuna.

170. (Bhāg. Pu. X, ix.) These were two trees close to the courtyard. Their names were Yamala and Arjuna, and for thousands of years had they been growing.

171. Between the two trees progressed he slowly, and by a single push of the mortar became they both uprooted from the ground. Then assumed they the forms of two gods, and Kṛṣṇa did they approach.

172. By a curse of Nārada’s had they been changed to trees, for otherwise were they sons of the god Vaiśravana. But, when they looked upon Kṛṣṇa, ended became the curse.

173. (Bhāg. Pu. X, xi.) At the falling of the trees were all astonied. Rejoicing and gratulations began they to utter, ‘Our Kṛṣṇa hath been protected by Nārāyaṇa Himself.’

174. Kisses did Nanda the cowherd shower on Kṛṣṇa, for he knew not the cause of the happening, neither of the fall of the trees nor of the raising of the curse.

175. The children (who had seen it) came up to say the truth. ‘It was at a mere push from Kṛṣṇa that the trees fell.’ But of the child Kṛṣṇa who could this believe?

176. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and there- after the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

177. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

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1 Literally ‘was an object of protection to Nārāyaṇa.’
phala-wäjë́ñ ayë phal k'nanas ta
Krushna-jyuv dä-möchi phal hëni dräv
dä-phali rät'n dräv phala-mölas ta
lágas böh dasta dasta pampösh.

178.
döha aki Nanda-gür u ös u harshës ta
bäla-Krushnañë täre bäshë wuch l wuch l
gür l-shur l ta gür l-bäyë åsa tékhalanas ta. lágas etc.

179.
äshësar bëzith pëy sórënas ta
Puti-hond u ta hågaruk u Trunåwartun u
kul l-pën l ti sör l sör l pëy ðaranas ta. lágas etc.

180.
samith sör l pëy nith karanas ta
kyëh tän zi wötpäth chuh ath någaras
yëli tëli röch ü kür ü Dây l Krushnas ta. lágas etc.

181.
günëkh kath ta khät l wanas ta
söriy shur l böts ü ta khyol ü hëth-këth
Göwardana-parbuth ta Vrundåwanas ta. lágas etc.

182.
göpiyëñ ras log ü wan khasanas ta
sön mökta rätña-mäla åsa pûrit
khëlän chëh gindän bäla-Krushnas ta. lágas etc.

183.
bålakh chih khëlän bäla-Krushnas ta
shöndär runë ta gôda-kär l tas
muñë böh ti wandahas pâda-kamalas ta. lágas etc.

184.
töra-pönta-wahur ü täv wåsh l rachanas ta
prażi-hond u pälakh chuh wåsh l-rachawun ü
gür l-shur l sör l ös ü pata pata tas ta. lágas etc.

185.
wåsh l hëth ta phëran ös ü wanas ta
Watsäsròr ëv wotsh ü lógith
tëiniz ta Krushnan hòw ü Haladaras ta. lágas etc.

186.

1 The word bëshë properly means ‘words,’ especially ‘childish babblings.’ But
here, as in verse 220, it is extended to mean ‘baby pranks.’
IX. THE MIGRATION TO Vṛndāvana. 178–186


178. Once on a day a fruit-wife came to sell her fruit, and Krśna went forth to buy of her fruit with a handful of paddy. But when he paid it as the price, instead of each grain there issued from his hand a jewel as the price.

179. Once on a day Nanda the cowherd was filled with joy, as he watched the many infant pranks¹ of Krśna, the while romped together the cowherd boys and the cowherd wives.

180. Then fell they all sore amazed as they called to mind Pūtanā, the wain, and Trṇāvarta, and as they thought and thought upon the crashing of the trees they became filled with fear.

181. To hold counsel met they all together. ‘What mean these portents that befall this land? ² Blessed be God who saved Krśna each time that they occurred.’

182. So thus did they resolve and to the forest (vana) set they forth, all with their children, wives and flocks, and reached the mountain of Gōvardhana and Vṛndāvana.

183. Arrayed in gold and pearls and jewels, sporting and playing with the infant Krśna, filled with happiness are the herd-maidens as to the forest they ascended.

184. The boys frolic with Krśna, as sweetly tinkle the bells upon his anklets. Yea, to his lotus-feet do I dedicate the pupils of mine eyes.

185. When Krśna became four or five years old, he began to watch the calves. The Protector of all that liveth hath become a watcher of calves, and (as their leader) all the cowherd lads did follow him.

186. He was used to take the calves to wander in the forest. There, as a calf disguised, came Vatsāsura (the calf-demon), and him did Krśna recognize, and to Haladhara did he point him out.

² In Kāshmirī, the word nagar, like shēhr, is often used to signify ‘a tract of land,’ in addition to the usual meaning of ‘city.’
patim\(^1\) râ\(\text{\'}n\)as khôr asôras ta
gilavith kala pêth\(^1\) zuv ko\(\text{\'}n\)as
môk\(\text{\'}\)th gav Krushnani atha maranas ta
lâgas bôh dasta dasta pampôsh. 187.

yus lagi Krushna-jyuwanis nâwas ta
tas kari Krushna-jyuv sarô wôpakâr
yiti yêsh nith ta wâti Vishnu-bawanas ta. lâgas etc.
pôrl\(^1\) pôrl\(^1\) Krushna-jyuwanis nâwas ta
pôrl\(^1\) pôrl\(^1\) tasandis autâras
pôrl\(^1\) pôrl\(^1\) tasandis shôba tsarêtas ta. lâgas etc. 189.

X.
tawa pata Bakâsôr äv Krushnas ta
braça-sondu vihâh dôríth-kêth
Pûti-hondu bôy\(^u\) ôsu\(^u\) ta ñor\(^u\) vêh tas ta
lâgas bôh dasta dasta pampôsh. 190.
brâga-môkha Krushna-jyuv nyûn nêngalanas ta
gêg âs taștana ta kađith nyûn
Krushna-jyuvi tônthû-y shêna kûrûnas ta. lâgas etc.
Agâsôr ôsu\(^u\) bôy\(^u\) Bakâsôras ta
bêñë bôy\(^u\) märana yûts\(^u\) ñsâkhi gav
azâgarâ-rûpâ äv nishê Krushnas ta. lâgas etc. 192.
ôsu\(^u\) wâhôrîth ta rûd\(^u\) manz wanâs ta
butarâth ta âkâsh zan drêth äv
kruha-bâd\(^1\) wath zan zêv ôsu\(^u\) tas ta. lâgas etc. 193.
zêvi pêth\(^1\) shur\(^l\) sôrl\(^l\) lâgl\(^l\) gîndanâs ta
âshtarê shâyâh wuchanè lâgl\(^l\)
râkhyus chuh tôşhân grâs karânas ta. lâgas etc. 194.
Krushna-jyuv chuh tsînith mot\(^u\) lâgânas ta
wâti zan phêrân ta gêg roṣ\(\text{\'}\)nas
prân phoṭ\(^u\) asôras brahmânâs ta. lâgas etc. 195.
kađith shur\(^1\) nîn sûty pânas ta
anta-lây chëc\(\text{\'}\)nas tas zîv gay
dêwatâ sôrl\(^l\) lâgl\(^l\) pôsh warshênas ta. lâgas etc. 196.

\(^1\) A magic powder. When sprinkled upon anyone it kills him. Here the expression is metaphorical, and it simply means that when, as mentioned in the preceding
187. He caught the Asura by hind legs, and round and round above his head he whirled him till the demon’s life he had torn out. Thus did Vatsásura obtain salvation, for it was at Kṛṣṇa’s hands that death he met.

188. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and there-after the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

189. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

x. the fates of bakāsura and aghāsura. (Bhāg. Pu. X. xi, xii.)

190. That after, to Kṛṣṇa came Bakāsura, as a crane disguised. Brother was he of Pūtana, and with mighty hatred was he filled.

191. Into his crane’s mouth took he Kṛṣṇa and swallowed him. But Kṛṣṇa, as he reached his throat, so tore it that the demon pulled him forth again. Then Kṛṣṇa merely tore his beak asunder (and so destroyed him).

192. (Bhāg. Pu. X. xii.) A brother of Bakāsura was Aghāsura, and at the slaughter of his sister and his brother him did rage consume. So, and as python huge disguised, came he to Kṛṣṇa.

193. Wide opened he his mouth and waited in the forest. Like the ground and like the sky appeared (his lower and his upper jaw), and as a miles-long road so seemed his tongue.

194. The children all began to frolic on his tongue, and looked around in marvel at the curious place. Well pleased, I wot, was the Rākṣasa as he swallowed them.

195. But Kṛṣṇa recognized him, and pretended to be mad. He wandered down the road and seized his throat. Then, through his suture cervical burst forth the Asura’s breath.

196. Then led he forth the children with him. Upon the demon scattered he the death-dust,¹ and so died he his deaths. The gods the while rained flowers upon Kṛṣṇa.

verse, Kṛṣṇa seized his throat, the demon died.
namaskār asōran tath bāgēs ta
namaskār Kuṣhnanēn khēla-bājēn
namaskār tēlikis prath zanas ta
lāgas bōh dasta dasta pampōsh. 197.

yus laṅi Kuṣhna-jyuwanis nāwas ta
tas kari Kuṣhna-jyu v sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 198.

pōrl pōrl Kuṣhna-jyuwanis nāwas ta
pōrl pōrl tasaṃdis autāras
pōrl pōrl tasaṃdis shōba sarētas ta. lāgas etc. 199.

XI.
gūrl-shurī asahōn sūty Kuṣhna ta
nānā prakōrī tim khēla karawān
zrawana yiyīhe na kaīsi dēwas ta
lāgas bōh dasta dasta pampōsh. 200.

aki latī Brahmadehas gav manas ta
‘wuch’ta yim gūrl-shurī bāḍi bāgēwān
prath brinzi āsān sūty Kuṣhna ta’. lāgas etc. 201.

‘asē chuh dōrlab dyāna sōranas ta
yiman chuh āsān gīndanas sūty.’
hēkun na zravith ta pēv tasanās ta. lāgas etc. 202.

dōha aki Kuṣhna-jyu drāv prātas ta
gūrl-shurī ta khēn cēn sūty hēth-kēth
rachani wāshī nikī sūty pānas ta. lāgas etc. 203.

bata khēni yēli bīthī kōji-samayeśa ta
prath kaīsi-hondī nyūn pānas nish
sōmbarith khēni logī pōnl-pānas ta. lāgas etc. 204.

kaīsi kun hōvith khēyi pānas ta
akh chus mēndī mēndī pāna āparān
akh chus niwān thapi Kuṣhna ta. lāgas etc. 205.

kaīsi diyi thaph kēth thaph din tas ta
kaīsi kari āchī-nōṭh myondī hāwān
āchī-nōṭī warihē mē ti abalas ta. lāgas etc. 206.
XI. RAPE OF THE COWHERD BOYS BY BRAHMĀ. 197–206

197. Reverence be to the blessed lot of that Asura! Reverence be to Kṛṣṇa’s playmates! Reverence be to each and all who in those days lived!

198. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

199. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XI. THE RAPE OF THE COWHERD BOYS BY BRAHMĀ. (Bhāg. Pu. X, xiii.)

200. Ever near Kṛṣṇa would stay the cowherd boys, and in many varied ways did they frolic. (But out of jealousy) none of the gods could bear this sight.

201. One time came it into Brahmā’s thought, ‘Behold, how blessed are these cowherd lads, who every moment spend in Kṛṣṇa’s company.

202. For us with difficulty is gained the power of calling him to mind by contemplation, and with these lads is he ever present in their frolics.’ This could he not endure, and forthwith found he himself compelled to flee (the sight).

203. Once on a day at dawn set forth Kṛṣṇa, and with him to watch the calves took he the herd lads and for them meat and drink.

204. When, at the time of the midday meal, they all sat down to eat the food that each had brought with him, and after Kṛṣṇa had assembled them, he began to eat himself.

205. To one lad offereth he a piece of food and then eateth he it himself. Another lad himself putteth gobbet after gobbet into his mouth, and yet another is picking and stealing Kṛṣṇa’s food.

206. From one doth he something snatch, and from him another snatcheth, at another he winketh as he sheweth his gobbet. Would that he would deign one wink at me the feeble one!
bata-myonḍa athi ös Krushna-zīwas ta būzun zi wān khyol āch-tala gav bata-myonḍa athi hēth log läranas ta lāgas böh dasta dasta pampōsh.

nēb kuni lobun na ta phyūr wanasa ta Brahmahān pāt kīn shur khāṭ'nas khyol kuni ḍyūṭhun na phyūr pānas ta. lāgas etc.

wōt yēli khēna-shāyi pēv sōranas ta zōnun zi Brahma shal'raṇi āv shalas tasandis mūh shun'nas ta. lāgas etc.

panaṇī gūts shur ta khyol now kor'nas ta nowuy wāṭsh'-khyol tyuth yuth ös Dayē-gūts kaīśi āv na kēh ti tśēnasas ta. lāgas etc.

waharas tān nāv shur ģīndanas ta nāv wāṭsh ti mājēn sūty khēlān wahara pata Brahma pēv sōranas ta. lāgas etc.

Brahma mōha nishē āv tśēnasas ta wasith Krushnas pādan pēv wāṭsh'-khyol shur'-khyol anith dyut'nas ta. lāgas etc.

shur'-khyol yēli wōt nishē Krushnas ta bata-myonḍ suy ös athi Krushnas timan rost' kētha sana myonḍ wasiḥēs ta. lāgas etc.

māya-khyol tāv Krushna-pānas ta Krushn'y ṣīth Krushn'y bōw Vishnu-māyi pōr pōr Krushna-zīwas ta. lāgas etc.

yūs lagi Krushna-jyuwanis nāwas ta tas kari Krushna-jyu sarō wōpakār yīti yēsh nīth ta wāti Vishnu-bawanas ta. lāgas etc.

pōr pōr Krushna-jyuwanis nāwas ta pōr pōr tasandis autāras pōr pōr tasandis shōba sārētas ta. lāgas etc.
207. A gobbet of boiled rice was in Krṣṇa’s hand, when he saw that from beneath his very eyes the herd had flitted far into the forest. So holding the gobbet still within his fingers after the herd he ran.

208. Long did he wander in the forest but no trace of the cattle did he find, and behind his back Brahmā hid the herd-lads away. When Krṣṇa nowhere saw the herd, returned he back to the place whence he had set forth.

209. When he had come back to the place where they had been eating, then did he understand, and knew that Brahmā had come to cozen him, and over that cozening cast he his Illusive Power.

210. By his own might created he anew a troop of lads and herd. The new herd of calves the former exactly did resemble, and by God’s might no one discerned the change.

211. For a whole year the new lads were there a-frolicking, and the new calves were frisking round their mothers. Then, after the year, Brahmā understood.

212. Out of delusion came Brahmā to understanding. From heaven did he descend and fall at Krṣṇa’s feet. He brought and rendered back the herd of calves and the whole troop of lads.

213. When the troop of lads came up to Krṣṇa, still held he within his fingers that very gobbet of rice. For, in their absence how could it have gone down his throat?

214. Into Krṣṇa’s body was the illusory troop absorbed. As it had been but (an emanation of) Krṣṇa, so Krṣṇa, and nought but Krṣṇa, did it again become. To the Illusive Power of Viṣṇu ever do I dedicate myself.

215. He who beareth in his heart the name of Krṣṇa, to him will Krṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

216. Ever dedicating myself to Krṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.
baḍyōv ta Krushn tāv gōvā-rachanaś ta
wanan gōvā hēth ta yiyi phīrl phīrl
 tatiy dōda-bata mējā āparēs ta
lāgās bōh dasta dasta pampōṣh.

nēraḥōn kāmadīna hēth wanas ta
Jamunāyē bāthī bāthī khēla karawānī
Haladar ta sōrl shurī pata pata tas ta. lāgās etc. 218.

dōha aki drāmātī āndī wanas ta
shāyāḥ dīthēkh amōbā jān
sar kulī kātī phal tati shūbanas ta. lāgās etc. 219.

logukh boḍū maza tati gindanas ta
 ranga ranga shurī-bāshē lāgī karane
 lōrlī lōrlī shēpī shēpī lāgī gindanas ta. lāgās etc. 220.

kuni gurī lāgānas ta guri khāranas ta
 kuni hastī-ambārē gindanaAVEDKH
 kuni shukra-pāliki khōsī dinas ta. lāgās etc. 221.

gōvān manz aṣī Krushna-juv asta
s̡h̡ zān lōgitth khōsanaVEDKH
ṣāṛi-mōnji-wāda yiṣī tēkhalanas ta. lāgās etc. 222.

Shrīdām dōri āv Krushna-zīwas ta
wonānas 'wanāh chuh phala-bārlīthin
kam maza banahōn tati khēlanas' ta. lāgās etc. 223.

'kyāh kārlī rākhyausāh chuh tath wanas ta
khara-vih dōrīth khēlāh hēth'
Krushna-juvī būzun ta pēv hōshēs ta. lāgās etc. 224.

Dēnuka-nāv ōsū tas rākhēsas ta
 gāshith pēs ta korāhas dāś
 Haladara-rāman prān kāḍīnas ta. lāgās etc. 225.

rākhyaus golī ta lāgī khēlanas ta
 nānā phal khēth ta phīrīth āy
 pōrlī pōrlī Krushna-zīwanas khēlanas ta. lāgās etc. 226.
XII. THE FATE OF DHÉNUKA.

217. Kṛṣṇa grew older, and began to watch cows (not calves). Into the forests taketh he the cows and then wandereth home. And when he cometh back his mother feedeth him with rice and milk.

218. With the milch-kine into the forest would they wend forth, frolicking along the bank of the Yamunā, he, followed by Haladhara and all the lads.

219. Once on a day they went out beyond the forest, and there of surpassing delight a place did they behold. Adorned was it with lakes and trees and shrubs and fruits.

220. There with fullest joy did they frolic, and with many and many a kind of childish game did they disport. Here did they run and there they ran, as hide-and-seek they played.

221. Here did some pretend to be horses and others riders, there others played at being elephants’ howdahs, there others, riding on each other’s shoulders, played at the game of ‘Śukra’s palankee.’

222. Kṛṣṇa stealthily slippeth among the kine, and terrifieth them by pretending to be a lion. Then clapping his hands doth he return with bursts of laughter.

223. Śrīdāman 1 came running to Kṛṣṇa. Quoth he to him, ‘here be a grove filled with fruit. Merry should we be when playing there.

224. ‘But what are we to do? In that grove there is a Rākṣasa. The forms of asses have he and all his crew assumed.’ So Kṛṣṇa heard, and then he understood.

225. That Rākṣasa was Dhēnuka hight. They went, they fell upon him, they utterly destroyed him, and Haladhara Rāma his vital breaths tore out.

226. Thus was the Rākṣasa destroyed, and they began their frolics; fruit of many kinds did they eat, and then returned they home. To Kṛṣṇa’s frolics do I dedicate myself.

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1 See verse 253.
yus lagi Krushna-jyuwanis nåwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yesh nith ta wāti Vishnu-bawanas ta
lāgas bōh dasta dasta pampōsh.

pōrl pōrl Krushna-jyuwanis nåwas ta
pōrl pōrl tasandis autāras
pōrl pōrl tasandis shōba sarētas ta. lāgas etc.

XIII.
dōha aki nēth pōth drāy prātas ta
gūrl-shurī ta kāmadīna hēth khēlān
Jamunāyē bāthī bāthī lāgī phēranas ta
lāgas bōh dasta dasta pampōsh.

akis shāyi gara ōsu Kāli-nāgas ta
tati sōrl trēsh cēth ta bēsōr gay
Krushnaṅi drēshṭi sūty pēy sōranas ta. lāgas etc. 230.
wuchun zi Kāli-nāg chuh manz zalas ta
tawa kani zal tati bēha-sostū ōsu
sōbāwa sūty pēv dusht gālanas ta. lāgas etc. 231.
khasith kuli pēthā krakh kūrānas ta
sari-mōnji-wāda sūty tambalōwun
Kāli-nāg khara ġav ta logū wuchanas ta. lāgas etc.

zalas tāmī pata khōluwu korūnas ta
Kāli-nāg takhi ġav tala hyorū khotū
Krushnan zalas manz wōth lōyānas ta. lāgas etc. 233.
Kāli-nōgī bal hōwu Krushna-zīwas ta
shurī sōri bāthi pēthā kōpanī lāgī
Haladar Rām wōtu maṭha karanas ta. lāgas etc. 234.
Nanda-gōrinī lāgī sōrī kōpanas ta
yēch yēch lakhēn tati sōpānikh
sōriy wōthith āy pata Krushnas ta. lāgas etc. 235

dyūṭhukh Kāli-nāg sās kala tas ta
Krushna-jyuv roṭ"motu tal sarpan
Yēshōdā ta sōriy tāy wadanās ta. lāgas etc. 236.
227. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

228. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XIII. THE CONQUEST OF KĀLIYA NĀGA. (Bhāg. Pu. X, xvi, xvii.)

229. Once on a day, as ever, went forth at dawn the herd lads with their kine a-frolicking, and all along the Yamunā bank did they begin to wander.

230. At a certain place was the home of Kāliya Nāga. There did they all drink, and straightway fell they all aswoon. But conscious became they again when Kṛṣṇa cast his glance upon them.

231. He saw that in the water was Kāliya Nāga, and through that cause was the water fraught with poison. So, as his nature ever was, to destroy that evil one he set himself.

232. Into a tree he climbed and from it sent he forth a challenge and loudly clapped his hands. Thus became Kāliya Nāga attent, and he began to gaze at him.

233. Next Kṛṣṇa stirred the water up and muddied it, till Kāliya Nāga wroth became, and to the surface ascended from below. Then into the water Kṛṣṇa leaped upon him.

234. Against Kṛṣṇa great might did Kāliya Nāga display, and on the bank began all the lads to tremble, till up Haladhara Rāma came to comfort them.

235. To tremble began all the household of Nanda the cowherd, and there, in the house, did many evil portents hap; so all arose, and in the search for Kṛṣṇa hurried forth.

236. There saw they Kāliya Nāga and his thousand heads, and by the serpent ¹ Kṛṣṇa downward pressed; and as they looked, Yaśodā and all began to wail.

¹ Kāliya Nāga was a serpent with a thousand heads
wuchān chīh kēh bāl thow"mot" na tās tā
Krushna-jyuv kalav pēthī wōtā lāyān
Krushnānī lata-mōnji rath phoṭū tās tā
lāgas bōh dasta dasta pampōsh.

anta-kāl wātani logū sarpas tā
sarpīñē āyēyē shērān sārēy
sōndari rūpa lajē zāra-pāras tā. lāgas etc.

sōbāw zār bōzanukū Shrī-Krushnas tā
tōthyōkh tā dopūnas 'nīrith tāl.'
saruph tī mōkalith logū talanas tā. lāgas etc.

path-kāli sarpa-wair ēsū Garuḍas tā
yānī saruph dēshīhē tān khēyihēs
saraph āy tānga tā ān mōnāhas tā. lāgas etc.

rēta pātī saruphān khyonū gōndūhas tā
prath kāiśi anwār pānūnā ēsū
Gāruḍ anwāri prāri rētas tā. lāgas etc.

anwār yēli wōtsū Kāli-nāgas tā
bala-sostū Garuḍas laṇanas āv
pūshū na tā talanas wath āyēs tā. lāgas etc.

ati ēsū ryōshwāh akh boṭū tapas tā
Kāli-nāg yith tā shērān ās
ryoshū Garuḍas athi kētha diyihēs tā. lāgas etc.

tāna pēthā Kāli-nāg tshēpi zalas tā
basawunū tāti ēsū shurī tā bōtsū hēth
kādith shunū Krushna-jyuvī tā āv samudras tā
lāgas etc.

drāv yēli Krushna-jyuv manza zalas tā
khōsān mājē logū bēbi āsanē
pōrī pōrī lajahōs prath vihas tā. lāgas etc.

1 Regarding Garuda, see note to verse 58.
2 That is to say, he had been appearing in the character of a mighty warrior,
237. Then see they that the serpent hath no power left. From head to head Kṛṣṇa on its heads was leaping; and at each kick of Kṛṣṇa forth spouted blood.

238. The serpent’s last hour to approach began, and suppliants for mercy to Kṛṣṇa came all his wives, and in beauteous form began they to implore him.

239. Prone to hear supplication is Kṛṣṇa’s quality. Gracious to them became he, and to the serpent said he ‘Flee thou from hence.’ And thus released the serpent fled away.

240. (Bhāg. Pu. X, xvii.) In olden time did Garuḍa hold the snakes in hate, and every serpent that he saw him would he devour; till harassed so did they become that to obey his commands they did agree.

241. And thus were the terms of peace. Each month should Garuḍa one serpent devour, each as his turn came round, and he should wait a month for the appointed turn.

242. But when to Kāliya Nāga the turn came round, mighty in strength, at Garuḍa he came to fight. But he could not prevail, nor could he find a way to flee.

243. Now in that place there was a certain mighty saint plunged in austerities. To him did Kāliya flee, and with him refuge took. Then how could the saint deliver him into Garuḍa’s hand?

244. From that day, with his wives and children, did Kāliya hidden in the water dwell; and when he by Kṛṣṇa thence was driven, to the Ocean did he take his way.

245. When Kṛṣṇa came forth from the water, he crept like a frightened child into his mother’s bosom. To each part he played may I dedicate myself.

and now he suddenly changed his appearance, and became the child again. The author dedicates himself to each of the many rôles assumed by Kṛṣṇa.
mōjā pōrī lagēs pān wandanas ta
byonu byonu nālamātī sōrī karanas
dapān zi 'rōchā Dāyī kētha kūrūnas' ta
lāgas bōh dasta dasta pampōsh. 246.

pōrī pōrī tasandīs prath tārētās ta
khēlanas laḍanas biyē khōsanas
biyē Vishnu-māyē sūty māshērāwanas ta. lāgas etc. 247.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyu sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 248.

pōrī pōrī Krushna-jyuwanis nāwas ta
pōrī pōrī tasandīs autāras
pōrī pōrī tasandīs shōba tārētās ta. lāgas etc. 249.

XIV.

grīshmani rēta āy pōsh phōlanas ta
Krushna-jyu tārē logū khēla karanē
khēlanas tasandīs pān wandahōs ta
lāgas bōh dasta dasta pampōsh. 250.

dōha aki ras logū tas khēlanas ta
Pralamba rākhyus manz-bāg tākh
shurī-vih lōgith logū gīndanas ta. lāgas etc. 251.

pānawōnā khāsēn lāgī gīndanas ta
yus hārihē tas khōsū dyunū əsū
Haladar hēyihē na khōsū Krushnas ta. lāgas etc. 252.

khōsū khotū Shrīdāmunū Krushnas ta
Krushna-jyu pāna moṭū dōrīth ta rūdū
Shrīdām aṭa-bārī khotū Krushnas ta. lāgas etc. 253
246. For him doth his mother offer herself as a sacrifice, and one by one do all embrace him as they cry, 'Wondrous was it how God protected him.'

247. To each deed of his do I dedicate myself, to his frolics, to his fighting, to his baby fear, and yet again to his making them forget (his godhead) by his Illusive Power.

248. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

249. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

xiv. The fate of pralamba. the forest conflagration.
(Bhāg. Pu. X, xviii, xix.)

250. In the season of summer the flowers began to bloom, and many were the frolics that Kṛṣṇa played. To his frolics would I dedicate myself.

251. Once on a day, when in his frolics he was full of joy, Pralamba, the Rākṣasa, entered their midst. The form of a lad did he take, and with them he began to play.

252. Among themselves began they to play the game 'Khāsēn,' and this was the manner of it, that when one (party of boys) was defeated (in a game), the lads of that party should carry the lads of the other party on their shoulders. (Haladhara was the leader of one party and Kṛṣṇa of the other.) Haladhara had not to take Kṛṣṇa on his shoulders (because his party won).

253. Śrīdāman¹ (was of the winning party and had the right to) mount on Kṛṣṇa's shoulders, so Kṛṣṇa stood and offered his back, and Śrīdāman rode upon it.

¹ See verse 223. Probaby the Sudāman of verse 423 and of chapter xlvii.
Haladar¹ khôs² khôr³ shur⁴-asôras ta
ata-bâri khôrith ta kadîth nyûn
tâm¹ ti zôn² mushtî aki prân koñ³nas ta
lägas bôh dasta dasta pampôsh.

maza-mât¹ shur¹ sör¹ tây vêthanas ta
Haladar Râmas lág¹ tôtanê
äkôsh¹ dîv lág¹ pôsh warshênas ta. lâgas etc.

tawa pata yêli lág¹ gara gašhanas ta
wanas manz dõô³ ogun log⁴mot⁵ os⁶
âch¹ tuwanôvîth ta wôt¹ pânas ta. lâgas etc.

yus lagi Krushna-jyuwanis nâwas ta
tas kari Krushna-jyuv sarô wôpakar
yiti yêsh nith ta wâtî Vishnu-bawanas ta. lâgas etc.

pôr¹ pôr¹ Krushna-jyuwanis nâwas ta
pôr¹ pôr¹ tasandis autâras
pôr¹ pôr¹ tasandis shôba sarêtas ta. lâgas etc.

XV.
Krushna-jyuv nêrihê yêli khêlanas ta
shur¹ héth shur¹-bâshê karân os⁶
bôh ti shur¹-bâshên pôr¹ lagahôs ta
lägas bôh dasta dasta pampôsh.

môràli wâyênas pray gayê tas ta
môràli wâyân Môràlidar
môràli wâyûn⁷ bôh ti bôzhôs ta. lâgas etc.

yâñ lagihê suh mãrôli wâyênas ta
kâmadiâna rôzahôn gása-khêna path
wâtsh¹ dôô cêna tath kan dårânas ta. lâgas etc.

môràli wâyân log⁵ nêranas ta
gôpiyên tân os⁶ man nêrân
lagahôn Krushnas pata lâranas ta. lâgas etc.
254. Haladhara had the right to mount on the shoulders of (Pralamba) the Asura disguised as a lad. Pralamba took him up as a rider and at once carried he him off. But Haladhara knew what he would have done, and with a single fist-blow tore out his life-breath.

255. Joyfully did all the lads exult; Haladhara Rāma did they praise, while the gods rained flowers from the sky.

256. (Bhāg. Pu. X, xix.) Afterwards as they were about to return home, in the forest there blazed a mighty conflagration. But Kṛṣṇa made them close their eyes, and safely reached they their homes.

257. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and there-after the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

258. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.


259. When to frolic Kṛṣṇa would go forth, taking the lads with him, childish pranks did he play. I also would dedicate myself to those childish pranks.

260. In playing the flute did he take delight, and from his playing the flute (gained he the name of) Muralidhara (the Fluteplayer). Would that I also the playing of his flute might hear.

261. As he would begin playing on the flute, the milch-kine standing still did cease their grazing, and the calves would cease from drinking (their mothers') milk to listen to the sound.

262. As he went forth playing on his flute, forth too went the hearts of the herdmaidens, and after him would they begin to run.
गोपिये सारे तति लाजे मतनस ता
कामदेव वुचः वुचः रोजिहेख ना सोर
लागहोन कामना सुरः बरानस ता
लागस बैह दास्ता दास्ता पापोश।

263.

वुने ओसू बाला-पान कृष्णा-जिवास ता
कामदेव पानय क्याह वानिङेस
कामिये कामना को-ना बरानस ता। लागस इत्या।

264.

नेथ प्राथ गोपिये पता लारानस ता
कोमौ-कोौ त्रोविथ आसा पता तास
नालमति रातहोन कामदेवस ता। लागस इत्या।

265.

गोपिये मन लोगू कामदेवस ता
सामिथ सारे दौरुकह व्राथ
'स्रीह सोनू वुजी-ना बाला-कृष्णा ' ता। लागस इत्या।

266.

कोरुक्छ मणि-मोरानिस रेतास ता
जमुना बाठिस पेथ अर्णान
कात्यायनिये लाजे पुज करानस ता। लागस इत्या।

267.

dीवी दीवी सारे वर मंगानस ता
'कामदेव कृष्णा-ज्युव आसे वारः तान'
यिहय कामना लाजे बरानस ता। लागस इत्या।

268.

dीवी दीवी-येख तथ पुजानस ता
गोपिये कामना सेख सोपुनू
पानय मानी आव कृष्णा-जिवास ता। लागस इत्या।

269.

प्रबोट वत्शा येलि स्नान करानस ता
कृष्ण आख पता पता पहरान हेथ गोक्त
कुलिस पेथ मोराली लोगू वायेनस ता। लागस इत्या।

270.

गोपिये बोठ खासा लाजे त्साढानस ता
प्राथ कांह पानुन्य त्साढानी लुङ\nनेथा-नानः बिये मत्शा मान्य जळास ता। लागस इत्या।

271.
263. There did all the herdmaidens begin to be maddened, and swooned they as they kept looking on his Cupid-form. Filled with great longing for him did they eke become.

264. By this time Kṛṣṇa had attained to youthhood, and why need we speak of him who was himself a very Cupid, and how should not the damsels have been filled with longing?

265. Ever after him ran the herd-damsels, abandoning their household duties all, and with embraces would they clasp his Cupid-form.

266. To this Cupid so devoted became the hearts of the herd-damsels, that all with one consent they took vows of fasting, prating 'May love for us in Kṛṣṇa be awakened.'

267. (Bhāg. Pu. X, xxii.) In the month Mōnjhōr (November-December) on the bank of the Yamunā did they offer prayers and worship the goddess Kātyāyani.¹

268. Before the goddess came they all to ask a boon, 'May Cupid Kṛṣṇa choose us for himself!' for this alone was the longing that they felt.

269. By their worship was the goddess rendered gracious, and the longing of the herd-girls was fulfilled, and thus into the thought of Kṛṣṇa himself did they come.

270. At dawn, when they descended to bathe, Kṛṣṇa came along after them and carried off their garments. Then up in a tree began he his flute to sound.

271. The herd-damsels ascended the bank and began to search. Each for her own garments began to seek. Then, finding themselves naked, again into the water they descended.

¹ One of the forms of Durgā, the spouse of Śiva.
kulis pēth dyūṭhukh phēran athi tas ta
nētha-naṇē kētha-kana hāwanas pān
zala manza lajē tas zāra-pāras ta
lāgas bōh dāsta dāsta pampōsh.

'triyēn zi kētha pazi nanga rōzanas ta
phēran dita asē laqōy pōrl'
dop'nakh zi 'rūziv-ay nanga pānas' ta. lāgas etc.

272.
dop'has zi 'asē gatshi bang vrataś' ta
dop'nakh zi 'tuḫond vṛth saḫhal ḡav
yihay kāmanā Ṽś thōhē manas' ta. lāgas etc.

273.
zāra-pāra kōtwāh lajē karanas ta
'yima kama shur1-bāshē, yih kyāh ḡav'
būz'nakh na, mōrāli Ṽś wāyēnas ta. lāgas etc.

274.
tūri-dādi nangay bothu khaṭasas ta
dop'nakh zi 'nāmaskār hēth rūziv'
nāmaskār dōrukh ta gayē nanga-masta. lāgas etc.

275.
kuli pēthā wastu r log u dinas ta
yōssa yiī nanga brōth tas diyi brōth
maza log u tath khēli bāla-Kruṣhnaś ta. lāgas etc.

276.
kuli pēthā yān wothu ta pān wondu has ta
war mongu has zi 'asē kāmanā pūr.'
wāṭsa-band hyotu has bāla-Kruṣhnaś ta. lāgas etc.

277.
gōpiyēv iyā wāṭsa-band hyotu has ta
'asē sūty zi rāthāh krīḍā kar'
gōpiyēn kal rūzū tāthi wāṭsaś ta. lāgas etc.

278.
rōśu aki pūrn ūś zūnū rātas ta
Kruṣhna-jyuvi mōrāli wāyān drāv
wāṭsa-band pālun pēv Kruṣhnaś ta. lāgas etc.

279.

1 In the Bhāgavata Purāṇa, this and the four following chapters (adhyāyas)

60
272. On the tree, holding their garments in his hand, did they see him; but, naked as they were, how could they show to him their forms? So from the water began they to him to make entreaties.

273. ‘How becometh it for women to stay naked? To thee do we dedicate ourselves; give us, pray, our garments.’ Quoth he to them, ‘Aye, if (before me) naked as ye are ye stand.’

274. Quoth they to him, ‘Our vow and fast broken will become.’ Quoth he to them, ‘Your vow hath become fulfilled, for this be the very longing that was within your hearts.’

275. How many entreaties did they make to him! ‘What are these childish pranks! what be this that unto us hath happed!’ But he heeded them not, and his flute continued he to play.

276. Tormented by the cold, naked as they were, on to the bank they climbed. Quoth he to them, ‘There stand ye, and reverence to me make.’ There were they stark naked as they bowed to him.

277. From the tree made he ready the garments to hand to them. ‘She who first cometh before me naked, to her will I give her clothes.’ So, with this frolic did he thus divert himself.

278. No sooner had he from the tree descended than to him did they their bodies dedicate, and begged from him the boon that he their longings would fulfil. Thus from the young Kṛṣṇa took they his spoken promise.

279. And this was the spoken promise that they took from him. (To their) ‘Sport with us for but a single night’ (he answered ‘yea’), and only with that promise was the herd-damsels’ yearning stayed.

280. (Bhāg. Pu. X, xxix.¹) By night, all through the night shone the full moon, and playing on the flute forth Kṛṣṇa went, for his uttered promise needs must he keep.

Together form a very famous section known separately as the Rāsa-paṇḍḍārīṇī.
māsa gayē gōpiyē lajē lāranas ta
kāmi-kōcē gara bār trōvith kēth
Krushna-jyuv brōt brōt sārē pata tas ta
lāgas bōh dasta dasta pampōsh. 281

phērān drāyē yēli phērē wananas ta
Krushna-jyuv mōrāli wāyān āsā
gōpiyēn ras logā tath wāyēnas ta. lāgas etc. 282.

khēlān māsa yēli gayē khēlanas ta
manz-bāgā tshal"rith pān khoṭ"nakh
akhāh niyēn sūty pānas ta. lāgas etc. 283.

gōpiyēn vēh pyōkh ta lajē matanas ta
māsa zan kulēn lajē prishanē
‘nēb kuni āsi-nā bāla-Krushnas’ ta. lāgas etc. 284.

kuni tshāy gathihēkh ta pata lāranas ta
kuni Krishna-pādī vina nēb labahōn
padi padi Krishna-pādī mithā karanas ta. lāgas etc. 285.

podā podā Krishnunā āsa wuchanas ta
zanāna-podwēh ti sūty wuchā has
phyāh lajē baranē pōn-pānas ta. lāgas etc. 286.

‘kōssa sana gōpi sūty āsi tas ta
kōssa sana bāgē-būdā priy gayē tas
kami sana āsē manza man nyuv tas’ ta. lāgas etc. 287.

wuchān chēh triyē-podā na sūty biyē tas ta
akis shāyē Krishnunā kunuy podā
zōnukh zī khōrān bōna nakhas ta. lāgas etc. 288.

akis shāyē gōpiyāh āsā wadanas ta
pryuśhās ta dopnakh ‘tshal"rith gōm
ahankār gayām zi tōthā gayēsas’ ta. lāgas etc. 289.

‘trōvith gōm ta kyāh wana kas’ ta
timanā sūty sa ti lārani lūjā
māsār tihondā yi yī na zī wananas ta. lāgas etc. 290.

1 V. l. batsh.
281. Maddened did the herd-damsels pursuing him run forth abandoning their homes and household duties. Ahead ahead went Kṛṣṇa and they all after him.

282. Strolling went they forth, through the forest did they roam. Kṛṣṇa the flute kept playing, and at the sound love attacked the herd-damsels.

283. As they frolicked, madly did they frolic. Then, deceiving them, from their midst he hid himself, and one herd-damsel with him took.

284. (Bhāg. Pu. X, xxx.) Like unto poison was this to the other damsels, and bereft of reason did they become. Like mad women did they ask the trees, but no trace of Kṛṣṇa can they find.

285. Here 'tis as though his shadow appeared, and after it they ran; there find they the prints of Kṛṣṇa's feet, but find no sign of him. Footprint by footprint do they follow him, kissing each mark of Kṛṣṇa's feet.

286. Each footprint of Kṛṣṇa do they scan, and see the footprints of a woman with him, as among themselves distraught do they become.

287. 'There appeareth to be some herd-damsel with him; some happy fair hath gained his love. Who can she be that hath taken his heart away from us?'

288. Again they mark that the woman's footprints are no longer with him, in one place there is but the print of Kṛṣṇa's foot alone. Then made they no doubt but that he had on to his shoulder lifted her.

289. Elsewhere they came upon a weeping herd-damsel. They asked her, and quoth she, 'me hath he deceived, from me hath he gone; for at the thought that it was I who was his dearling I had been filled with self conceit.

290. So he abandoned me. What can I say to whom? ' and with them too did she begin to run. Crazy were they all, nor can their madness be described.
kāh nād lāyihēs ta kāh gēvihēs ta
kāh rōzi Krushna-dyān mani dōrith
kāh batsh bārī bārī pān mārēs ta
lāgas bōh dasta dasta pampōsh. 291.
pānay biyē ākh pān wondhās ta
sārēvāy yikawaṭa nāla-mati rotū
prath kāh dapi mēy motū korūmas ta. lāgas etc. 292.
tōshān ta khēlān khēla karanas ta
māyā Krushnūnū khēlān āsū
khēlunū mani ākh rāsa-māndalas ta. lāgas etc. 293.
mandul karith ta lāgī khēlanas ta
Krushna-jyuv ta gōpi prath nakha āsū
manz-bāg ti Krushna-jyuv wād tulanas ta. lāgas etc. 294.
shē-rēsū rāth gayē tath rātas ta
dēwatā sōriy wuchanas āsū
Vishnu-māy yiyi na zi kaśi wuchanas ta. lāgas etc. 295.
dēwatā ta āndarwa āsū gēwanas ta
Nārodū vīnā wāyānī āsū
tih kēh yiyi na zi kaśi wananas ta. lāgas etc. 296.
tawa pata biyē lāgī khēla karanas ta
nānā rāngī pānavūnū khēlani lāgī
pōrī pōrī lāgīzēs prath khēlanas ta. lāgas etc. 297.
kuni ġurū lōgith ġuri khāranas ta
kuni hostū lōgith pakānāwanas
kuni pōlikh zan pān bānanas ta. lāgas etc. 298.
Shēnkara-yēshy ākh tath samayēs ta
gōpiyē sārēy ġūrī ġēth gav
Krushnāni atha gav mōkti-dwāras ta. lāgas etc. 299.
jai-kār Krushna-jyuvanīs khēlanas ta
jai-kār gōpiyēn bāgēwatiyēn
jai-kār Shukadēwanīs wananas ta. lāgas etc. 300.

1 The Gandharvas are the heavenly quiristers. Nārada is the musician of the
gods. His special instrument is the lute.
2 According to the Bhāgavata Purāṇa his name was Śaṅkhacūḍa, and the
carrying off took place subsequently. He was a demon, a Dāitya, not a Yakṣa.
291. Some called to him, some sang to him; some, meditating upon Kṛṣṇa in their hearts, stood still; others beat their own bodies babbling and distraught.

292. Again himself he came to them, and to him did they their bodies dedicate; all came to him and together seized him in embrace; and each saith to herself, 'It is I alone who did embrace him.'

293. Rejoicing and frolicking did they make their sport. Kṛṣṇa's Illusive Form, too, sported with them, and into his mind came the frolic of the Rāsa dance.

294. They formed the circle and began the revel, and Kṛṣṇa (multiplied himself) and by the side of each herd-damsel (danced), while in the centre clapping his hands to time the dancing also Kṛṣṇa stood.

295. That single night became a night that lasted for six months, and all the gods were gazing at the scene, but by no one, not e'en by them, can all Viṣṇu's Illusive Power be seen.

296. The gods and the Gandharvas songs did sing, Nārada was playing on his lute. But naught of that can any one describe.

297. Thereafter again began they to frolic, and mutually did they sport in varied manner. To each sport shouldst thou dedicate thyself.

298. (As Kṛṣṇa's childish pranks came to their minds) here damsels pretended to be horses and others to be their riders; there some pretended to be elephants while others drove them; there some pretended to make others enter palankeens.

299. (Bhāg. Pu. X,xxxiv.) At that hour came Śaṅkara the Yakṣa, and he the herd-damsels and the herdsmen carried off; but by Kṛṣṇa's hand the door of salvation did he attain.

300. Victory be to Kṛṣṇa's sporting, victory be to the herd-damsels highly blessed, and victory be to the telling of the tale by Śukadeva.

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3 The door of salvation is death. As he was killed by Kṛṣṇa he necessarily received salvation.

4 He was the original reciter of the Bhāgavata Purāṇa.
gōpiyēn hith ōṣu mōkth karanas ta
lōla süty sārēy karēn mōkth
Vishnu-māyē yiyi na zi kēh ti tēnanas ta
lāgas bōh dasta dasta pampōsh.

301.
yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanasa ta. lāgas etc.

302.
pōrl pōrl Krushna-jyuwanis nāwas ta
pōrl pōrl tasandis autāras
pōrl pōrl tasandis shōba tsarētas ta. lāgas etc.

303.

XVI.
dōha aki bōcha lūjū Krushna-zīwas ta
khēli-bājēn ti bōcha sārēn lūjū
gara dūrl ōsukh wanahan kas ta
lāgas bōh dasta dasta pampōsh.

304.
Jamanāyē baṭhi ōsu and wanasa ta
rēshī ōsī tath wani karān jag
Krushna-jyuva shūrī sūzī yēgāč-mandāla ta. lāgas etc.

305.
lajyēy Krushnuṅṇu bōcha wananas ta
'sōnu Krushna-jyuva khwā khyonu mangān'
rēshēn gāṭakār ōsu bōzanas ta. lāgas etc.

306.
'prōpyunu zī hāwun chuh wōn yēgāčēs ta
dēwa-bali-dān dith ta ada bōzav
gōḍa kētha gōren pazi dinas' ta. lāgas etc.

307.
bōcha-hāti phirith ta āy Krushnas ta
rēshī-bāyēn nishē biyē sūzin
rēshī-bāyau būzī ta sāyē tōshēnas ta. lāgas etc.

308.
dōyē atha haṭi-raṭh lajē wandanas ta
'Krushna-jyuva tūṭh āse pāna Baγawān'
myūṭhī myūṭhī khyonu hēth ta lāryēyēs ta. lāgas etc.

309.
301. Al this was done that the herd-damsels might have salvation, and by their love saved by him became they all. (So beyond limit is) Viṣṇu’s Illusive Power, that naught of it can reach the comprehension.

302. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

303. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

xvi. the churlish sages. (Bhāg. Pu. X, xxiii.)

304. Once on a day it happed that Kṛṣṇa hungry became, and so did all his playmates. Their home was far distant, and to whom should they tell their state?

305. On the bank of the Yamunā was the forest’s edge, and in that forest were certain sages busy on a solemn sacrifice. So to the sacrificial circle did Kṛṣṇa send the lads.

306. They began to tell them of Kṛṣṇa’s hunger. ‘From you doth our Kṛṣṇa ask for food.’ But when they heard it, upon the sages did the darkness (of this world’s illusion) fall.

307. ‘Now must we present the offering of the sacrifice. When we have given our oblation to the gods, then will we list to you. How is it meet that we should offer gifts to cowherds first?’

308. Hungry and faint did they return to Kṛṣṇa, and back he sent them to the sages’ wives. Then gladdened, when they heard the tale, were these.

309. With both hands did they offer (as it were) the life-blood of their necks. ‘Kṛṣṇa Bhagavān,’ cried they, ‘on us hath favour shown.’ So took they up sweet food of many kinds, and forth they ran.
pādan tal pēyē Rāma-Krushnas ta
tihandēn bāgēn namaskār
Krushna-jyuv tōthyōkh ta gayē harshēs ta.
lāgas bōh dasta dasta pampōsh.

āgyā ditsnakh ta gayē pānas ta
Krushna-rūpa ōsukh dēka phōlawun"
Dayē-gath yīyi na zi kāīsi tēnānas ta. lāgas etc. 310.

brāhmanau wuchē pēy britsh baranas ta
 tihandi rūpa ēsū sūryun" gāsh
dēkh-kār karani láğ1 pōn1-pānas ta. lāgas etc. 312.

dēkh-kār tihandis āgyānas ta
 jai-kār dēka-bajē titsha brāhmaṇēn
namaskār Dayē-gūs" ta Krushna-zīwas ta. lāgas etc. 313.

yus lagi Krushna-jyuwaniś nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanās ta. lāgas etc. 314.

pōr1 pōr1 Krushna-jyuwaniś nāwas ta
 pōr1 pōr1 tasandis autāras
pōr1 pōr1 tasandis shōba tarētas ta. lāgas etc. 315.

XVII.
Gōkula rīth ēsū yēgē karanas ta
gūr1 sōr1 Yindra-shānh karān ēs1
manza láğ1 karane tath yēgēs ta.
lāgas bōh dasta dasta pampōsh. 316.

Krushna-jyuv1 pryushun Nanda-gōpas ta
 'Yindra-shānh karanas kyāh hyuh" chuh phal'
dop"nas 'Yindar lagi rūd karanas' ta. lāgas etc. 317.

'rūd wāli gāsa zēn prath wanas ta
lūkh sōr1 ta gōv"-mājē1baran sōkh
asē ti āsi tawa āy baḍanas' ta. lāgas etc. 318.

dop"nakh zi 'yus kari shānh Yindras ta
tami khōta wāli na Baγawān rūd
kawa chiwa láğ'māt1 āgyānas' ta. lāgas etc. 319.
310. At the feet of Rāma and Kṛṣṇa did they fall. Reverence be unto their happy lot! Kṛṣṇa on them showed pleasure, and filled did they become with joy.

311. He gave them leave to depart, and home they went. Happy was the good luck that blossomed forth for them on seeing Kṛṣṇa’s form. To no man’s comprehension reach the ways of God.

312. When they saw them the Brāhmaṇas began to send forth lamentations, for, as it were, the glory of the sun was caused by the beauty of their wives and to utter curses on themselves did they begin.

313. Shame be on their ignorance! Victory be to Brāhmaṇa women of such great good luck! To the ways of God and to Kṛṣṇa be reverence paid.

314. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

315. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

316. In Gokula it was the custom of their sacrifices, that to appease Indra the cowherds all their supplications made, and therefore to him did they engage themselves in sacrifice.

317. Kṛṣṇa once of Nanda the cowherd asked, ‘What profit cometh from thus to Indra offering propitiation?’ Quoth Nanda in reply, ‘To us Indra giveth rain’.

318. ‘He causeth rain to fall, and in each forest herbs are born. Thus will prosper all the folk and the mother-kine, and thereby shall we too all live long.’

319. Then answered Kṛṣṇa, ‘If a man Indra do propitiate, Bhagavān (who is the real giver) doth not cause more rain than before to fall. Why are ye fast bound in ignorance?’
Vishnuy chuh vyopith tsar-atasaras ta
Vishnuy chuh razo-gona walan rud
Vishnuy chuh sattot-gona suti palanas ta
lagas boh dasta dasta pamposh.

dewatā chih adin tas Vishnas ta
puz'ton suy ta kariwa sēd
mōk' th prāwaniy chēh Vishnu-baktas ta. lāgas etc.

puzā kār'tav tas Vishnas ta
Gowardana-parbuth pūzanovith'
lōgin sōriy brāhman pūzanas ta. lāgas etc.

goryau buz'has tākh manas ta
Yindra-sond' mani bayē borukh na kēh
yiy yiy dop'nakh tiy tiy mōn'has ta. lāgas etc.

Bagawan pana os' khēlanawanas ta
tsarethāh hōwunakh nowuy now' pōr' pōr' lagahōs prath tsarētas ta. lāgas etc.

Yindras ti tsakh ayē gav kūpas ta
aśhēn dārāyi rūd wōl'nakh
rūd ūās karanas pēv Gokulas ta. lāgas etc.

Krushna-jyuv gōren pēv rachanas ta
Gowardana-parbuth kisi dōrun
gūr' shur' ti lōri sūty ḍokh' sānana ta. lāgas etc.

gūr' sōr' khyol' hēth tāy chapanas ta
Krushna-jyuv chuh parbuth kisē pēth hēth
yēs rachi Bagawan māri kus tas ta. lāgas etc.

satan dōhan os' Yindra-kūpas ta
kētha sana pōshihē Bagawānas
mandoch' ta pānay pēv pāyēs ta. lāgas etc.

1 Three qualities, or principles, exist in all creation, named respectively sattva, or goodness per se, rajas, or activity per se (said to predominate in air), and tamas, 70
320. 'Viṣṇu alone it be that pervadeth all that is,—the living beings and dead matter. Through his principle of Activity causeth Viṣṇu alone the rain to fall, and through his principle of Goodness doth Viṣṇu alone protect and cherish us.\(^1\)

321. 'Of that Viṣṇu alone are the gods the thralls. He alone is of adoration worthy and will give to you success. Yea, it is by him who is devoted to Viṣṇu that salvation alone is to be won.

322. 'To that Viṣṇu offer ye adoration, but worship ye first Mount Gāvīrdhana. Let all the Brāhmaṇas engage in rites of holy worship.'

323. What the cowherds heard that into their hearts did enter, and into their hearts there came no manner of fear of Indra. So did they to all that Kṛṣṇa said agree.

324. It was Bhagavān Himself who was thus causing a sportive manifestation, and who showed to them a mighty deed, ever new and new in all its parts. To each mighty deed do I dedicate myself.

325. (Bhāg. Pu. X, xxv.) Then Indra's fury rose, and full of wrath did he become. In never ceasing floods caused he rain to fall on them. 'Twas to cause a devastation that on Gökula the rain did fall.

326. Then fell it to Kṛṣṇa to protect the cowherds. Mount Gāvīrdhana on his little finger did he uplift, and with their clubs did the herd-lads help to hold it up.

327. Beneath it entered the cowherds and their herds for their protection, while Kṛṣṇa upholdeth it upon his little finger. Who can kill him whom Bhagavān protecteth?

328. For seven days was Indra in his wrath, but how could he against Bhagavān prevail? With himself became he ashamed and to his right mind did he come.

or darkness (the source of heaviness, ignorance, illusion, lust, anger, pride, sorrow, dulness, and stupidity). Viṣṇu is free from the last named.
wasith pēth pēv Krushna-pādas ta
dēwātā sōṛī hēth ta shēran āv
'khēmā mē kārītōm pāpa-pūrṇas' ta
lāgas bōh dasta dasta pampōsh.

Krushna-jyuvī asith war dyutūnas ta
Yindra-rāza sōrga-lūkh tōshān gav
gūrī lāgī vēthani ta lāgī thēkanas ta. lāgas etc. 330.

akh shurū dapi 'mē ti dukhū tōnūmas ta'
akh dapi 'myānēy lōrē pēth Ṽōū'
gūrī sōṛī nānā-rāṅgī stutā karanas ta. lāgas etc. 331.

namaskār Krushna-jyuwanis tārētas ta
namaskār gūrī-ḍēka-bajēras tath
namaskār Shukadēwanis wananas ta. lāgas etc. 332.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yīti yēsh nīth ta wāti Vishnu-bawanas ta. lāgas etc. 333.

pōrī pōrī Krushna-jyuwanis nāwas ta
pōrī pōrī tasandis autāras
pōrī pōrī tasandis shōba tārētas ta. lāgas etc. 334.

XVIII.

bōshū-dōh Nanda-gūrū wothu snānas ta
Warunānī siwakh Ṽōī phērān
raṭith suh nishē nyūkh lūka-pālas ta
lāgas bōh dasta dasta pampōsh. 335.

Krushna-jyuv būzith gav Warunas ta
brōth yith ta Warun pādan pyōś
dopūnas 'zagī rōzi yī-tī sētas' ta. lāgas etc. 336.

pūzā pōlith stutā kūrūnas ta
Krushna-jyuv ti dōda-bab sūty hēth āv
wōtil yēlı gara ta lāgī vēthanas ta. lāgas etc. 337.

1 Varuna was the deity presiding over the western quarter of the universe. Nanda had been, as a good Hindū, fasting on the eleventh day of the fortnight, and on the twelfth bathed on the completion of the fast. He unfortunately bathed at
329. (Bhāg. Pu. X, xxvii.) Down did he descend, and fell at Kṛṣṇa's feet. With all the gods he came, and for mercy did he supplicate. 'Pardon thou me, for I am filled with sin.'

330. Then Kṛṣṇa smiled and gave to him the boon (that he implored). Well pleased went Indra back to heaven, the while the cowherds to exult and boast began.

331. Crieth one lad, 'I too helped the mountain to sustain;' another saith 'Nay, it was on my club that upheld it was,' and all the cowherds joined in varied hymns of praise to Kṛṣṇa.

332. Reverence be to the mighty deed of Kṛṣṇa, reverence be to the greatness of the cowherds' lot, and reverence be to the telling of the tale by Śukadēva.

333. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

334. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XVIII. THE RESCUE OF NANDA FROM VARUṆA. (Bhāg. Pu. X, xxviii.)

335. On the twelfth day of the moon's fortnight, Nanda to bathe descended into the Yamunā. It happened that there certain servants of Varuṇa were wandering, and him they seized and brought before the Guardian of the Quarter.¹

336. Kṛṣṇa heard this, and straightway went to Varuṇa, but (before he reached him) Varuṇa to meet him came, and at his feet he fell, crying, 'In the world's memory will ever this remain.'

337. Kṛṣṇa did he worship and to him sang he praises, and with his foster-father home returned Kṛṣṇa. When their home they reached, all to exult began.

¹ an unlucky moment, when all was dark, and this gave Varuṇa's servants an excuse for seizing him.
गोर्यावु बूजिथ करुँ मनास ता
यिह जी चुह पान श्री-बागवान
असे वातानविहे वैकुण्ठस ता
लागस बोह दास्ता दास्ता पापोङ्झ.

मनी कामाना एक्ष दैय पूरणस ता
तिथैय वैकुण्ठ वॉतुँमोटुँ ओसु
वुचाकढ़ क्रुष्णा-ज्युव पेर्ध प्राङस ता.
लागस एत्स.

देवता सौरीय पुज करानस ता
नरोड़ु विनावयेनस ओसु
गुरुँ सौरीय ओसु दुरी वुचनास ता.
लागस एत्स.

दोपुख जी एसे को-ना बागे बादानस ता
यिमन चुह अथी ता कोचे गिंदुँ
गोकुल मौनुँ तोरुँ वैकुण्ठसँ ता.
लागस एत्स.

युस लागी क्रुष्णा-ज्युवानिस नावस ता
तस कारी क्रुष्णा-ज्युव सरो वोपाकार
yiti येश निथ ता वाती विश्नु-बावणस ता.
लागस एत्स.

पॉर्ल पॉर्ल क्रुष्णा-ज्युवानिस नावस ता
पॉर्ल पॉर्ल तसंदिस अउटारस
pॉर्ल पॉर्ल तसंदिस शोभा तसरेतस ता.
लागस एत्स.

XIX.

शिव-सोंड़ु दोह अव गोकुलस ता
सौरीय शिव शेकऱ्ठ पुजानि द्राय
बादि लोला बुक्सुँ लागऱ्ल पुज करानस ता
लागस बोह दास्ता दास्ता पापोङ्झ.

ग्रोठ पेर वरुपाह नंदा-गोपस ता
श्वासा एक्ष नंदा-गुरुँ नेगालिथ न्यून
क्रुष्णस सौर्लागऱ्ल जारा-पारस ता.
लागस एत्स.

क्रुष्णा-ज्युवऱ्ल लाथ दिथ जुव कोदुऱ्ल नास ता
विद्यादर ओसु ता शापा मोकलयऱ्ल
pादन तल पेर क्रुष्णा-जीवास ता.
लागस एत्स.

1 Viṣṇu's heaven.
338. To themselves said the cowherds when the story they had heard. ‘Of a surety this Kṛṣṇa must be Bhagavān himself, and us Vaikuṇṭha may he cause to reach’?

339. The God (i.e. Kṛṣṇa in his ineffable form) came to fulfil the longing of their hearts, and to that very place itself Vaikuṇṭha came, and there saw they Kṛṣṇa seated on his throne.

340. Worshipping him were all the gods, and Nārada upon his lute was playing, while all the cowherds from afar upon them gazed.

341. Thus cried (the gods), ‘Wherefore hath not our lot become so great as that of these cowherds? Here, in their hand and in their bosom sporteth he’. So deemed they Gōkula than Vaikuṇṭha blessed more.

342. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every service render. In this world glory will he win, and thereafter the atode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

343. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XIX. NANDA SWALLOWED BY THE SERPENT. (Bhāg. Pu. X, xxxiv.)

344. When in Gōkula there came Śiva’s day, they all went forth to worship his Energetic Power, and with great love and faith began they their adorations.

345. A certain serpent happened before Nanda, and in a single breath down swallowed him. To Kṛṣṇa then they all began to wail.

346. Kṛṣṇa the serpent kicked, and so expelled his life. A Vidya-dhara was he, who thus from a curse became released, and prostrate before Kṛṣṇa’s feet he fell.

2 The Vidyādhara are a class of semi-divine beings.
Södarshēna path-kun nāv ḍūs uru tas ta
Angirasā-rēsh ḍūs uru shāph dyutumotu
prārān ḍūs uru Krushna-autāras ta
lāgas bōh dasta dasta pampōsh.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanās ta. lāgas etc.

prōr prōr prōr Krushna-jyuwanis nāwas ta
prōr prōr prōr tasandis autāras
prōr prōr prōr tasandis shōba tsarētas ta. lāgas etc.

XX.

Vrushabāsōr ōsav manz Gōkulas ta
mada sūty kul kāṭ phuṭarani logu
Krushnani vēha sūty logu ġrazanas ta
lāgas bōh dasta dasta pampōsh.

Krushna-jyuv brōth yith ta hēng rāṭnas ta
dōrith ta dyutun kala pēṭh kin
sanmukha biyē biyē āv Krushnas ta. lāgas etc.

mōkth sapanunjū ḍūs uru tas rākhēsas ta
Krushnani atha sūty mōkālith gav
namaskār tasandis tath bāgēs ta. lāgas etc.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanās ta. lāgas etc.

pōr pōr pōr Krushna-jyuwanis nāwas ta
pōr pōr pōr tasandis autāras
pōr pōr pōr tasandis shōba tsarētas ta. lāgas etc.

XXI.

samay wōtjū yēli tas Kansas ta
Nārada-mōnishōr shālirani ās
dopu nas 'tōrū cēy na kēh ti maranas' ta
lāgas bōh dasta dasta pampōsh.

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347. In ancient days his name Sudarśana had been. By Angiras the sage had he been cursed, and for Kṛṣṇa’s incarnation had he been waiting long.

348. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

349. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XX. THE DEMON BULL. (Bhāg Pu. X, xxxvi.)

350. In the form of a bull did an Asura enter Gökula, and in his madness began he to rend apart the trees and shrubs. Full of hatred against Kṛṣṇa loud he roared.

351. Kṛṣṇa came forward and by the horns he grasped him. He seized him and cast him head downwards on the ground. Again and again Kṛṣṇa did he attack.

352. It was that Demon’s (happy) fate that he should thus gain salvation, and by (his death at) Kṛṣṇa’s hand was he released from being born again. Reverence be to the blessed lot he so obtained!

353. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

354. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXI. NĀRADA VISITS KĂMSA. AKRūRA’S MISSION. THE JOURNEY TO MATHURĀ. THE DEATH OF KĂMSA. (Bhāg. Pu. X, xxxvi, 16-xliv.)

355. When Kaṁsa’s time was come, to lay a snare for him did Nārada approach him, and thus quoth he, ‘Before thy death now is there no long delay’.
Krushna-rūpī kāl cyōnī chuy zanmas ta aɪthyumī santān Vasudēwunī wōtīmotī Nanda-gōrini zanmas' ta lāgas bōh dasta dasta pampōsh.

kūrā ṭsā zāmūnā Nanda-gōpas ta anith ta Krushnani kāni thūvāhay Krushn wūnē baḍyōy na ta dēwa pōshēhas' ta. lāgas etc. 356.

hīth ṭsā taph sōranāwunī tas ta taway Nārādī shēchī wūnīnas bōdārana yitha yiyi aparādas ta. lāgas etc. 358.

Kansan sakh kūrā bēma māranas ta Nāradaṇ dopānas 'kawa wulatīyōkh kāl gōḍa gāltan ada phērtaś' ta. lāgas etc. 359.

tē hyuḥī balavīr chuna samayēs ta vīra-kōmā karūnā pazi vīra-pōrashēn chuy-ēy bal kēh ta hāv Krushnas' ta. lāgas etc. 360.

Krushn chuy bālukhāh ta kō-na pōshēhas ta tē nishē kyāh tas bālacas pāy cyānī bala bayē chuh tribuwanas' ta. lāgas etc. 361.

sōriy Yādav chih tsēyī athas ta Wasudēv mārana kyāh wātiy mōr'zēn yus āsi tsorī pānas' ta. lāgas etc. 362.

Krushn-ay baḍiy ta kotī pōshēhas ta wūnē chuy āyotī gālāhōṁ kāl kāl gōlīh rōz sōkha pānas' ta. lāgas etc. 363.

dapān chih "khēla chēh tsarē Krushnas" ta gāṭīlī zānan na shētras nyukī tagiy-ēy kēh-ti tōrī mata kartas' ta. lāgas etc. 364.

Wasudēv tāntan bōd'wānas ta mētra-rūpa-shēthār pazi pashēnāwun kālia y gāltan ta pēta pāyēs' ta. lāgas etc. 365.
356. ‘In Kṛṣṇa’s body hath thy Death been born. The eighth child is he of Vasudēva, and in Nanda’s house hath he arrived at birth.

357. ‘To Nanda was a daughter born, and hither was she brought and for thee put in Kṛṣṇa’s place. Kṛṣṇa is now grown up, nor against him is it likely that thou canst prevail.’

358. This was but a ruse to call to Kaṁsa his austerities to mind; and therefore Nārada to him spake this message, that he might plunge yet further into sin.

359. Then became Kaṁsa furious, and sought to kill his sister’s spouse. Quoth to him Nārada, ‘Why dost thou reverse the order of thy doings? First destroy thou thy Death, and then turn thou for revenge on Vasudēva.

360. ‘At this present time no hero is thine equal. Only heroic acts should heroes do. If any might thou hast, then against Kṛṣṇa it do thou display.

361. ‘Kṛṣṇa is but a lad, and how canst thou not prevail against him? Against thee what recourse can help the lad, for of thy dread might stand all the worlds in fear.

362. ‘In thy hand alone lie all the Yadavas. From slaying Vasudēva to thee what profit will accrue? Only him shouldst thou slay who than thyself is mightier.

363. ‘If Kṛṣṇa grow to manhood, how wilt thou prevail against him? Now is he at thy mercy, so speedily destroy thy Death. Then, when thy Death thou hast destroyed, in happiness abide at peace.

364. ‘True, people say that Kṛṣṇa spends his time in divers childish pranks, but the wise ne’er think of an enemy as small. If the means thou ken, make no delay against him.

365. ‘Into the prison cast thou Vasudēva, for to an enemy that poseth as a friend ‘tis right to sorrow give. But, above all, to destroy thy Death seek out a plan.’
kāh₁-tāñ tujⁿ nakha thaph māranas ta
dōshēwān¹ paikār¹ biyē kārⁿ akh
sōnith ta thāvin bōḍwānas ta
lāgas bōh dasta dasta pampōsh. 366.
ánin vôr¹ nith karanašas ta
Kālānē shēnkāyē kampas gav
anani wōṭi log⁹ prath rākhēsas ta. lāgas etc. 367.
Kēshāsōrās bāḍiś rākhēsas ta
biyē Mushtikas ta Tsōnūras
biyē yim rākhēs bāḍ¹ ős¹ tas ta. lāgas etc. 368.
āgyā kūr⁵ nakha kāl gālanas ta
‘Krushna-rūp⁹ kāl myōn⁵ marinā-san’
samith sārēv⁵ yā sath kūr⁵ has ta. lāgas etc. 369.
pūzā kūr⁵ māhādēwās ta
mahādanu-dāndas pūzani log⁹
su-ti ős⁵ dyut⁵ mot⁹ māhādiv⁴ tas ta. lāgas etc. 370.
āgyā kūr⁵ nakha jāg karanašas ta
mahādanu-dānduk⁹ bal dyun⁹ tas
dānu-dāndā-jaŋakis lāg¹ sanzas ta. lāgas etc. 371.
rāngā-būmi-pēndav log⁹ karanaśas ta
pānas ti shāyāh thazaras pēth
‘Krushn ti ánṭōn bal wuchahas’ ta. lāgas etc. 372.
Kuwalayāpīḍ nōm⁶ ős⁵ host⁹ tas ta
mar⁸ khyōv⁹ khyōv⁹ korun mád¹
‘diman zī goḍa brōṭh host⁹ Krushnas’ ta. lāgas etc. 373.
mongun Akrūr nishē pānas ta
‘Krushn zī antan bōyīs sān
waharūc⁹ lāg hēzi Nanda-gūris’ ta. lāgas etc. 374.
‘kuni pōṭh¹ brām dīzī taśi karusnas ta
‘‘danushē-jaṅak⁹ zī koruḥawā sāl’’
yi-na ċār atēs ta lāgī sālanas’ ta. lāgas etc. 375.
366. So somehow Kaṁsa raised his hand from killing Vasudēva and his spouse, and gyves put he upon them, and into prison cast he them and let them stay.

367. To hold counsel all his mighty men he called. In terror of his Death he trembled sore, and each Demon did he cause to leap up before him:—

368. Kēśāsura, the mighty Demon; Muṣṭika and Cāṇūra too, and again all who among his Demons mighty were.

369. To them the command he gave his Death to destroy. 'I dread that in Krṣṇa's body lieth my Death, and that he will surely kill me.' Then altogether did they hearten him.

370. To Mahādēva did he offer adoration, and to the great bow did he make worship—the bow that Mahādēva had given him himself.

371. The command he gave for making a great sacrifice. To the mighty bow an offering must be made. So, for the bow-sacrifices began they to make ready.

372. A wrestling ground and an altar began he to prepare, and for himself a place on high exalted. Then ordered he, 'Krṣṇa bring ye here, that I may see his might.'

373. An elephant had he, Kuvalayāpīda hight. Again and again on peppers did he feed it, so as to madden it. 'First,' quoth he, 'will I the elephant in front of Krṣṇa set.'

374. Akrūra summoned he, 'Hither bring thou Krṣṇa with his brother, and from Nanda the Cowherd collect thou the tax of the rainy season.

375. 'In one way or in other must thou beguile that Krṣṇa. Say to him "To the bow-sacrifice have they invited you." So thus will fear not enter him, and he will set out upon the way.
'yāṁ wāti Mathurāyē rāza-dvāras ta
bala-vīra! bram dīth ta āgalan kāl
kāl gōlīth ta rōza sōkha pānas' ta
lāgas bōh dasta dasta pampōsh. 376.
'tath pata nāsh kara Braja-lūkas ta
Yādav ti mārakh Wūgrasēn hēth
dād hēma Dēwakīyē Wasudēwas' ta. lāgas etc. 377.
khasunā panunā ratha dyutunās ta
'rathas kēth ān'zēn yitha zan wāv
tōrā mata kartas kāl ananas' ta. lāgas etc. 378.
Ākūr shēchē hēth drāv prātas ta
Kṛushna-Bagawānunā dyān dūrīth
Kṛushna-bakth būḏā āsā tath kōlas ta. lāgas etc. 379.
Kēshāsōr brōṭh gav Gōkulas ta
gurāh lōgīth Gōkulas tāv
amōb boḍā āsā gurā-pān tās ta. lāgas etc. 380.
Kṛushna-jyuv brōṭha gōs āsā roṭunās ta
jilav ditunās ta prān vēlaryēs
phūṭūs yēd ta pēv āganas ta. lāgas etc. 381.
mōrīth tās tā gav wanasa ta
gūrā-shurā tā gōvā-khyolā sūty hēth kēth
Kṛushna-jyuv gōvā-ročū athi chīrā tās ta. lāgas etc. 382.
Nāroḍā nishē āv Kṛushna-zīwas ta
nēshūkā lōgu tāmā gōvā-rachawānī
shurā kyāh-zi zānīhē baḍīs brāhmanaśa ta. lāgas etc. 383.
Nārada-mōnīshōr logā tōtanaśa ta
' tāy trēn bōwana-hōndā swōmī
sēzi achi wuchtam nītē-siwakas' ta. lāgas etc. 384.
'anth cyōṇā kus zānī niranās ta
pāna chukh Yīshōr ta wanay kyāh
būmī-bār kāsani ākh zanmas' ta. lāgas etc. 385.
376. 'No sooner than he reach in Mathurā the palace gate, will I, Great Hero, beguile him, and so destroy my Death. Then, with my Death destroyed, will I in happiness abide in peace.

377. 'Thereafter the folk of Vraja will I exterminate, the Yadavas with Ugrasena will I slay, and on Devaki and Vasudeva will I my vengeance wreak.'

378. (Bhāg. Pu. X.xxxviii.) His own chariot gave he him on the which to ride, and thus spake he. 'In this chariot must thou like the wind him bring. Make no delay in bringing here my Death.'

379. At dawn-tide hied Akrūra with the message forth. On Kṛṣṇa Bhagavān the while he fixed his meditation, for in his tribe to Kṛṣṇa was there great devotion.

380. (Bhāg. Pu. X, xxxviii.) Ahead of him to Gokula sped Kṛśasura, and in horse's form Gokula did he enter. Very huge was his equine body.

381. Kṛṣṇa went forth to meet him. His face he seized. Then (mounting him) with his soles his flanks he crushed till consciousness he lost. His belly burst, and down in the courtyard he fell.

382. Then, having killed him, to the forest Kṛṣṇa hied with the herd lads and with the herd of kine; and in his hand, as guardian of the cows, a wand he bore.

383. Then Nārada to Kṛṣṇa did approach, and, in his rôle of herd lad, Kṛṣṇa made belief and showed no sign of awe; for how should a lad like him discern the mighty Nārada!

384. Then Nārada, the chief of sages, began to sing his praises. 'Of the three worlds art Thou alone the Lord. On me, Thy slave for aye, cast Thou a kindly glance.

385. 'Of Thee, the limitless, who can the limit comprehend! Thou art Thyself the all-knowing Lord, and therefore to Thee what need I say? Birth hast Thou taken the earth's sad burden to dispel.'
Krushna-jyuva motu gōmotu khēlanas ta
Nārada-mōnishōr tōth karawunu
yih karunu ṭōsus sōru wonu'nas ta
lāgas bōh dasta dasta pampōsh. 386.

Krushna-jyuva chuh amōb motu gindanas ta
Nārodū līlā karith āv
namaskār tas ta tath tōtanasa ta. lāgas etc. 387.

Krushna-jyuva shrūn sūty loγu gindanas ta
Vyōmāsōr ās shurū lōgith
aṭa-bāreṇu ṭōsū khēla karanas ta. lāgas etc. 388.

aṭa-bāri khasān shurū asōras ta
gōphi nīth ta thavihēkh band kārī kārī
shurū sōrū athi lāgī tsūri asūras ta. lāgas etc. 389.

Krushna-jyuva zōnun ta nakhi khotu ta
atiy rākhyus parbuthwāh āv
Krushna-jyuva mōngil dith kala toṭunasa ta. lāgas etc. 390.

dājith gōphi āv shurū pānas ta
dēwātā pōshē-pūz karanē lāgū
gōvū hēth phirith āv pānas ta. lāgas etc. 391.

Akrūr yēli drāv nishē Kansas ta
Krushnāṇī lōlāri lārani logū
Krushna-pāda-kamal logū mani dāranas ta. lāgas etc. 392.

yitha ṭōsu cākar tas asōras ta
na-ta ṭōsu boḍu bakth Nārāṇunu
mani ṭōsu dōrith zan Kansas ta. lāgas etc. 393.

yihay ṭōsu kāmanā tas manas ta
kar wāta brōṭh-kun Krishnā-zīwas
wātawunu wandahās muṇē pādas ta. lāgas etc. 394.

karān chuh bajē sūtu mana-rāzasa ta
bāgēn tasandēn jai-jai-kār
sārēṅyū zā brōṭh wāta bōy darshēnas ta. lāgas etc. 395.
386. In his childish sports Kṛṣṇa remained absorbed, the while Nārada, the chief of sages, sang his praises, and told him what was destined he should do.

387. In his childish sports Kṛṣṇa abode utterly absorbed, and Nārada having told his tale departed. Reverence be to the praises that he sang.

388. Kṛṣṇa went on playing with the lads, and there came Vyōmāsura, as a lad disguised, while they played pickaback.

389. On the demon mounted the lads pickaback, and into a cave he took them, and there one by one did them incarcerate. Thus, without their witting it, into his power fell there all the lads.

390. But Kṛṣṇa discerned this and on to his back he climbed. Then straightway into a mountain did the demon turn himself, but Kṛṣṇa, with a blow of his mace, open split his head.

391. Forth from the cave brought he the lads and led them home. The gods, the while, from heaven on him flowers rained, as with the kine he home returned.

392. (Bhāg. Pu. X, xxxviii.) As forth from Kaṁsa’s presence Akrūra sped, with a soul full of love for Kṛṣṇa on his way he hurried, and all his thoughts were fixed on Kṛṣṇa’s lotus-feet.

393. True was it that of Kaṁsa was he a servant (and him must needs obey): but nothless an earnest devotee was he of Nārāyaṇa, and (for obedience) kept him in his thoughts, even as he kept Kaṁsa.

394. In his thoughts was there but one desire,—‘When shall I before Kṛṣṇa come? When there I come, to his foot would I dedicate the pupils of mine eyes.’

395. In the fancies of his heart great consolations found he. ‘To his blessed lot be victory! May he reveal himself to me before all others.’
wôt¹ yêli nêrînyûr² Gôkulas ta
Krushna-pâd diêthin mêtsê lág¹mât¹
mêtsê pêth woth³ ta log⁴ dêka g²hañas ta
lâgas bôh dasta dasta pampôsh. 396.

têh⁴nau Vishnu-pâd âs parzanas ta
dôza ta ankushê tsakrâkâr
biyê yim têh⁴n ös¹ Krushna-pâdas ta. lâgas etc. 397

wôt¹ yêli wanas nishê Krushna-zîwas ta
shêr dôrith rûd⁵ taranan pêth
log⁴ dêka g²hañas ta mîth¹ karanas ta. lâgas etc. 398.

Krushna-jyu¹ tulith ta mot⁶ kor⁴nas ta
nâla-mati dônawân¹ yêkut² gav
Haladar Râman manz rot⁵nas ta. lâgas etc. 399.

athawâs karith nyûn sûty pânas ta
ɡara tân mòd⁴rê katha ös¹ karawân¹
‘Bakta-watsal’ nàv chuh Krushna-zîwas ta. lâgas etc. 400.

ɡara wâtanövith ta mân kor⁴has ta
sôna-sanzi cõkê pêth bêhanôwukh
khyon⁶ cyon⁶ myûth⁶ myûth⁶ ananôw⁵has ta. lâgas
eetc. 401.

Akrû¹ Kansûn⁶ shêch¹ vûn⁶nas ta
‘mahâdanu-danduk⁶ chuh jag karawun⁵
dop⁵nawa särên⁶y yun⁵ swâlas’ ta. lâgas etc. 402.

Krushna-jyu¹ shêch¹ vûn⁶ Nanda-babas ta
‘râzan zi gör¹nawa pazi mânanas
jâga-swâlas ti pazi pânà gâshanâs’ ta. lâgas etc. 403.

Nanda-gûr¹ shêch¹ kûr⁲ kûtâpâlas ta
dândûr phiranôv³n nágaras
‘särên⁶y zi gâshun⁶ chuwa râza-swâlas’ ta. lâgas etc. 404.

samith ta sôriy drây prâtas ta
gûr¹ gûr¹-shur¹ ta yim tati sôr¹ ös¹
‘râza-sûnz⁶ âgyà zî pazi mânanas’ ta. lâgas etc. 405.
396. When to Gökula he drew near, in the earth saw he the prints of Krṣṇa's feet, and there to the ground did he alight and on them humbly his forehead rub.

397. By the marks upon them,—by the banner, the driving-hook, the discus, and the other marks on Krṣṇa's feet.—as the footprints of Viṣṇu did he recognize them.

398. When to the forest he came, on Krṣṇa's feet he laid his head, and on them his brow he rubbed and kissed them.

399. Krṣṇa raised him up and then embraced him, and by that same embrace the two one became, while Haladhara Rāma clasped him round the waist.

400. He took him by the hand and led him home, making sweet words until they reached the house, for Krṣṇa's name is 'He who loveth devotees.'

401. (Bhāg. Pu. X.xxxix.) With much honour did they conduct him to the house, and seat him on a golden couch. Sweet food and drink of varied kinds caused they to be laid before him.

402. Kaṁsa's message did Akrūra tell him, 'A sacrifice to the great bow is he a-making, and all of you hath he invited.'

403. To Nanda his [foster-] father did Krṣṇa convey the message. 'The king hath with an invitation honoured you, you should accept. Right is it for us ourselves to attend the sacrificial feast.'

404. To the Captain of the Town did Nanda send the news, and proclamation had he made by beat of drum that at the royal invitation all should go.

405. At dawn they all assembled and set forth. The cowherds and their lads and all were there, for right was it to obey the king's command.
Nanda-gūri lāg hēthā sūty pānas ta
shri-Krushna-jyuv ta Haladar Rām
Akrūras sūty khātrī rathas ta
lāgas bōh dasta dasta pampōsh. 406.

Yēshōdā ta gōpiyē tāyē wadanas ta
'sahav kētha shri-Krūshnunu dūrer'
sārēnuv Krūshna-jyuv sūsū karanas ta. lāgas etc. 407.

drāy yēli nagara ta lāgrī lāranas ta
Akrūr manas sēntani logu
'mē zi kētha bram dyutu bāla-Krūshnas' ta. lāgas
etc. 408

Vishnu-māyahā ōṣu māy hāwanas ta
tatiy gyān ta biyē aγyān
prath kaïsi zōnī zōnī biyē mashēhēs ta. lāgas etc. 409.

Yēmunāyē pēth wōtī lāgī sīnānas ta
Akrūr sānā-sand karanē logu
bram dyūnu Krūshnas mani sēntanas ta. lāgas etc.
410.

wothu yēli ḍung dini manz zalas ta
Krushna-jyuv sanmukha drēth tati ās
vishhūpā-daṛshun tati hōwanas ta. lāgas etc. 411.

dēwatā sōrī ōṣī tōtā karanas ta
mōrāli wāyān pāna Baγawān
Akrūr wuchū wuchū gav harshēs ta. lāgas etc. 412.

zala manza khasitha ta gav āshēsaras ta
Krushna-Baγawānas pādan pēv
agyān tōlus ta phyūru sōras ta. lāgas etc. 413.

pakān gay tim ta wōtī nagaras ta
gūrī shurī sōrī sūty-sūtin hēth
Krūshnani daira sūty ōṣī dairas ta. lāgas etc. 414.

Akrūr lāryōv nishē Kansas ta
'sōriy zi sōmbērīth hēth āsāy'
kamph tāv bōzana mani Kansas ta. lāgas etc. 415.
406. With himself Nanda brought his yearly tax and Kṛṣṇa and Haladhara Rāma, and with Akrūra did they mount the chariot.

407. To weep began Yasodā and the herd-wives, 'How shall we thole the distance far of Kṛṣṇa!' and to them did Kṛṣṇa comfort give.

408. When from the town they had issued, they made haste with speed, and in his heart to meditate Akrūra began, 'How came it that I deluded the boy Kṛṣṇa?'

409. Viṣṇu's Illusive Power had shown to him illusion, and in that illusion no knowledge is there and no ignorance, for each one understood and forgot and anon understood and anon forgot again.

410. At the Yamunā did they arrive and to bathe did they begin. To make his evening ablution did Akrūra prepare, and then did Kṛṣṇa him to delude determine.

411. When Akrūra descended into the water that he might plunge therein, there there appeared before him Kṛṣṇa, who in that place revealed himself as All Creation.

412. There were all the gods his praises singing, Bhagavān himself his flute was playing, and Akrūra as he looked and looked again was filled with joy.

413. (Bhāg. Pu. xl.) Astonied did he rise from mid the waters, and at the feet of Kṛṣṇa Bhagavān he fell. Ignorance fled from him and he again to consciousness returned.

414. (Bhāg. Pu. xli.) So on the cowherds went and to the city came, with them in company all the lads. By Kṛṣṇa's courage were they filled with courage too.

415. To Kaṁsa Akrūra hastened, 'All of them have I together brought and come to thee', and as he heard these words into Kaṁsa's heart did trembling enter.
Krushna-jyu v gūrā hēth ta tāv naγaras ta
Mathurāyē lūkh sōrā wuchanē drāy
dēv yāzani lāgā tath naγaras ta
lāgas bōh dasta dasta pampōsh.

hāstā-cāli pakān Krushna-jyu v asta
sōrā lūkh ās pata pata lārān
kāmē kōcē trōvith lāgā pata tas ta.
 lāgas etc.

Kansunū dōbū pēv gōḍā brōṭha tas ta
sōriy wasti r lūṭith ta gōs
ditin gōṛēn lāgā vēthanas ta.
 lāgas etc.

kōh gūrā-shurā gāndī pag khōrās ta
kōh lāgi kurtānē-narē zāngān
gūrā kyāh zānan nāv wastras ta.
 lāgas etc.

Bagawat-bakthāh wōū dārshēnas ta
Bāyēka Wōwūrā āsus nāv
Krushnas brōṭha āv 'bōy pairahas' ta.
 lāgas etc.

Bāyēkā jāma gānḍā Krushna-zīwās ta
pānā gūrā-shurū zānīnē na kēh
Bagawān chuh āyotū prath baktis ta.
 lāgas etc.

bāgyōday ḍū bōna Bāyēkas ta
Krushna-jyu v wastrav sūtī pūrun
yih kēh wōrūn tīy dyūtūnās ta.
 lāgas etc.

Sōdām brōṭha wōū Krushna-zīwās ta
rambawaṅe pōṣhē-māla tani pairēnas
baktan bakthūy war mongūnās ta.
 lāgas etc.

Krushna-jyu v bōkāth mōkāth war dyūtūnās ta
'gyānā-yōgā sūtīn prazolūy ās
wōdyotū yiha-lūkā para-lūkas ta.'
 lāgas etc.

Kubzā wati mijā Krushna-zīwās ta
s∧ndan-wōrāh gśhāmūsā hēth
dyūṭhun Krushna-jyu v ta tani molūnās ta.
 lāgas etc.
416. As Kṛṣṇa with the cowherds the city entered, all the folk of Mathurā came forth to see him, and in that city began they the gods to worship.

417. Kṛṣṇa went forward with the slow gait of a mighty elephant, and behind him followed running all the folk. Abandoning work and household toils they followed him.

418. The first one, that he met was Kaṁsa's washerman. Him robbed he of all his burden of garments, and gave them to the cowherds to their huge delight.

419. One cowherd lad tieth a turban round his feet, another through the sleeves of a coat doth thrust his legs. What should cowherds know of a garment's name (or use)?

420. Thereon a devotee of Bhagavān came up to watch,—his name was Bhāyaka the weaver. Kṛṣṇa did he approach crying, 'Let me thee adorn.'

421. On Kṛṣṇa did Bhāyaka put apparel, and Kṛṣṇa himself, like a cowherd lad, seemed naught to understand; for to the service of each devotee is Bhagavān devoted.

422. Verily high rose Bhāyaka's good fortune that he himself should Kṛṣṇa with garments clothe, and whatsoever boon he asked, that Kṛṣṇa gave him.

423. Then did Sudāman¹ approach Kṛṣṇa, and with beauteous flowers did adorn his body, and, for a boon, asked this devotee for naught but pure devotion.

424. To him did Kṛṣṇa prosperity and salvation grant, 'With the grace of the true knowledge be thou illuminate. Exalted be thou in this world and in the world to come.'

425. (Bhāg. Pu. X, xlii.) On the road was Kṛṣṇa met by Kubjā, the hunchback girl. Bearing was she a vessel of powdered sandal. When she saw him, on his body did she apply it.

¹ For Sudāman, see further in chapter xlvii and also verse 253.
sandunś hēṭh gāṭhi sa-ti Kāṅgas ta
sandunuy prath dōha maṭi tas ṏṭś
bāgē ās wōdayēs ta wōś qūs Krūḥnas ta
lāgas bōh dasta dasta pamāpōsh.

Kubzāyē kaiśāḥ yēṣh būrānas ta
kōbi pāna būkā sūṭy prasan gōs
nēśhūk śhārās khōr thowناس ta. lāgas etc.

hōṅgānē zīrū dith ta kōbś kōsناس ta
Kubzā sāpūnś sōndarāḥ zan
kōtwāḥ lōl bōr ta tamy Krūḥnas ta. lāgas etc.

yus mahādanau-danda ṭōnś Kāṅgas ta
tāṭh ān-dandaś nishē gōḍa nyūkh
tulith athi kēṭh ta khand koraṇas ta. lāgas etc.

danu-danda-kanda sūṭy logu māranas ta
yus yus Kansūn śhrōṭha pēyīḥēś
Kansan bāḷa-vīr bṛōḥa dītnas ta. lāgas etc.

atiy ās mad-hoṣṭha Krūḥnas ta
dah sās hastēn-hondu tas bal
hāst-wōl hostu hēṭh wath rūṭṇas ta. lāgas etc.

mēṭē-hondu hostu āsi yitha bāḷakas ta
Krūḥna-jyuvi hostu tīṭhā gīlaṇōwun
khiḍith mushti aki zuv koḍṇas ta. lāgas etc.

mōrith ta hastis dand koḍṇas ta
athi kēṭh āyōḍā kani hēṭh gāv
pakān syōd śhāv rāṅga-māṇḍalas ta. lāgas etc.

malla-dāityaū dūṭḥu pēy dōranas ta
Krūḥna-jyuvi pārbuth zan dṛēṭḥ ākh
zōṇukh zi pōṣhēv na bāḷa-Krūḥnas ta. lāgas etc.

sāḍu-zan wuchanas shāṅta-rūpas ta
triy-zan wuchanas Kāmadēwas
gūrś sōṛī dēshān gūrś-shūrū tas ta. lāgas etc.
426. To Kañsa is she the sandal taking,—for such was her duty day by day,—and high exalted was her fate that her to Krṣṇa led.

427. How wondrous was the longing that Kubjā bare for him! By the devotion of that hunchbacked form well-pleased was he, and resolutely on her foot he placed his foot.

428. To her chin gave he a push, and so banished he her crookedness. Kubjā, the hunchback, became a comely damsel. Wondrous was the love for Krṣṇa that filled her heart.

429. The great bow that Kaṁsa owned, to that verily first of all did they bring Krṣṇa. It did he raise and into fragments break.

430. With a broken piece of the bow he began to smite all those of Kaṁsa who before him came, the mighty men whom Kaṁsa had set to bar his way.

431. (Bhāg. Pu. X, xliii.) Then and there to oppose Krṣṇa came the maddened elephant. Of ten thousand elephants was his the might, and the drivers led him forth Krṣṇa’s way to stop.

432. Like a clay elephant, a baby’s toy, did Krṣṇa whirl him in the air. Then dragging it, with one fist-blow tore he out its life.

433. Then from the dead elephant tore he out its tusk, and for a weapon grasped he it in his hand. So into the arena did he stride.

434. The demon wrestlers saw him and upon him ran. Like an incarnate mountain to them he seemed, and then, I ween, did they understand, ‘The boy Krṣṇa we shall ne’er o’ercome.’

435. To the quietists did he appear as incarnate Peace; as an incarnate Cupid did the women see him; and all the cowherds beheld but a cowherd lad.
bala-vir drēṭh āv prath rāzas ta
tasandi rāza-tīza kōpani lāg¹
hyokhukh-na wuchith ta lāg¹ kōpanas ta
lāgas bōh dasta dasta pampōsh.

Virāṭh drēṭh āv gṛṇāwānas ta
yōgishōran yōguk¹ sār
gṛṇa-drēṣṭhi myul¹ gōkh Param-Brahmas ta. lāgas
etc. 437.

mahārāza drēṭh āv prath Yādawas ta
dēwan drēṭh āv pāna Bagawān
yēm¹ yitha wuch¹ ta tām¹ tyuth¹ dyūth¹ ta. lāgas etc.

Kāla-rūph drēṭh āv tas Kansas ta
thara thara tāyēs maranūn¹ hīsh¹
pōr¹ pōr¹ lāg¹zēs prath vihas ta. lāgas etc.

Mushtīkh ta Tōnūr brōṭha dit¹nas ta
mushti aki Haladār¹ Mushtīkh mōr¹
Tōnūr mārun pēv Krushnas ta. lāgas etc.

yus vir yiıyē brōṭha Krushnas ta
tas tas mushti aki karihē sūr
mārana sūty āyē tākh Kansas ta. lāgas etc.

Krushna-jyuv shur¹ hēṭh log¹ nasanas ta
Kansas wōlin¹ dazanē lūj¹
āgyā kūranakh dūr karanas ta. lāgas etc.

khūṣ⁰s tākh ta log¹ wōthanbas ta
thazra pēṭha ōs¹ kraka lāyān
dapān chuh ‘rāṭtōn dād ĕmahas’ ta. lāgas etc. 443.

āgyā kūr²nakh gūr¹ raṭanas ta
‘mōryūkh sōriy biyē Yādav
mōrith Dēwakiyē Vasudēwas’ ta. lāgas etc. 444.

¹ A mystic Being. In the Vedānta philosophy he is the Supreme Intellect loca-
436. To each king seemed he a mighty man of war, and at his royal fury did they tremble, trembling they dared not look at him.

437. To those who had the true knowledge appeared he as Virāj, the Essence of the asceticism of the great ascetics, who by the eye of knowledge with the Supreme Brāhma become one.

438. To each Yādava as a mighty monarch did he appear; to the gods did he appear as Bhagavān Himself. As each one looked, so did he seem to him.

439. To Kaṁsa did he appear as incarnate Death. Quaking and shaking like that of death did enter him. To each form that Kṛṣṇa took do I dedicate myself.

440. (Bhāg. X, xliv.) Muṣṭika and Cāṇūra set he to oppose him. By one fist-blow by Haladhara was Muṣṭika slain, and Cāṇūra’s fate it was by Kṛṣṇa to be killed.

441. Each valiant man that to meet Kṛṣṇa came, him with one fist-blow did Kṛṣṇa turn to dust, and at their slaughter high mounted Kaṁsa’s wrath.

442. With the lads began Kṛṣṇa to dance, and up blazed Kaṁsa’s heart. The command gave he forth that they should far away be driven.

443. High rose his wrath. Uprose he, and from on high forth did he cry, ‘Seize ye him, seize ye him, vengeance will I take.’

444. Command gave he to seize the cowherds. ‘Also let all the Yādavas be slain, after Dēvaki and Vasudēva ye have first done to death.

*ted in the aggregate of created beings. The Sanskrit name is Virāj (Nom. sing. Virāṭ).*
māranas Dēwakas ta Wugrasānas ta
raṭyūn Krushn ta Haladara-rām' 445.
kra ka dīth rath khotu kōtwāh tas ta
lāgas bōh dasta dasta pāmpōsh.
wōthith Krushna-jyuvi wōth lōȳnas ta
thadī āsus Kans ta wōthith pyōs
khār- khara gav ta wōthu lađanas ta. lāgas etc. 446.
dāl ta taru wār athi Kansas ta
Krushnas sanmukha lađanē logu
Kansunu bayē āsus sōris bōwanas ta. lāgas etc. 447.
Kansaṇ athi dyutu na pān Krushnas ta
ōr yōr wōta-wōtha logu karanē
kuni pōth1 zi pōshē- nā bāla-Krushnas ta. lāgas etc. 448.
Krushna-jyuvi tīzāh prakhṭōwunas ta
kōrūra- sūren hyuha camakān
wuna pēyē Kansas ta ātō rūț̄nas ta. lāgas etc. 449.
raṭith lati aiki tāj trōw̄nas ta
khākhēri hēri pētha bōn wōlun
prān gōs nirith ta pēv āganas ta. lāgas etc. 450.
hāhā-kār wōthu rāza-dwāras ta
rākhēs sōriy chāgėri gay
dēv lāgi sōriy pōshē-warshēnas ta. lāgas etc. 451.
rākhēs aith bōy1 āsus Kansas ta
aiṭhāway mīlith yōddas drāy
Haladār1 aiṭhāway tim mōrinas ta. lāgas etc. 452
Kansaṇē raṇē drāyē nanga Krushnas ta
aiṭhān-hanza raṇē biyē sārēy
vilāph tihonde na zi yiyi wananas ta. lāgas etc. 453.
Krushna-jyuvi māmaṇēn maṭha korūnas ta
māman dāha-kriy karōnvēnakh
māman-handi dōkha pēv wadanas ta. lāgas etc. 454.
445. 'That ye may slay Dēvaka and Ugrasēna, seize ye Kṛṣṇa and Haladhara Rāma.' As he cried out, the blood in torrents rose into his face.

446. Kṛṣṇa arose and leaped upon him. On high was Kaṁsa as he came before him, and with the courage of despair he rose to fight.

447. Shield and sword grasped Kaṁsa in his hand, and face to face with Kṛṣṇa began he to contend. The whole earth was filled with fear of him.

448. Kaṁsa his body set not within reach of Kṛṣṇa's arms. Backwards and forwards gave he leap on leap, thinking, 'In some way shall I not the boy Kṛṣṇa overcome?'

449. Then his own glory showed forth Kṛṣṇa. Dazzling became he like ten million suns. On Kaṁsa blindness fell, and Kṛṣṇa seized him by the apple of his throat.

450. As he thus seized him, with one kick down dashed he his diadem. From his high place along the ground he dragged him low. Forth fled his life, and in the courtyard dead he lay.

451. In the palace arose there a wail of woe. Far abroad were all the Demons scattered, and all the gods sent down a rain of flowers.

452. Kaṁsa had eight brethren, Demons all, and these came forth together to the combat; but the whole eight did Haladhara slay.

453. Then came forth Kaṁsa's queens uncovered before Kṛṣṇa, and eke all the queens of the brethren eight, nor of their lamentations can the tale be told.

454. To his aunts did Kṛṣṇa consolation tend, and for his uncles' obsequies ritely did he prescribe. In sorrow for his uncles did he himself lament.

1 I.e. Kaṁsa and his eight brothers.
namaskār Kansaṁis tath tapas ta
namaskār tasandis tath mānas
Krushnani atha gāv mokti-dwāras ta.
lāgas bōh dasta dasta pampōsh.

yus lāgi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.
pōr̩ pōr̩ Krushna-jyuwanis nāwas ta
pōr̩ pōr̩ tasandis autāras
pōr̩ pōr̩ tasandis shōba sarētas ta. lāgas etc.

XXII.
tawa pata nishē āv mājē babas ta
parzan ākh na zi ‘nēcyuw" chuh sōn"
baśyōkh pūrna-Brahma-rōph manas ta.
lāgas bōh dasta dasta pampōsh.

Krushna-jyuv mōlis āv bōlanas ta
‘āsē kō-na gōbaran chiwa parzanān
mōl̩ mōj̩ əs'tan prath bālakas’ ta. lāgas etc.

‘mē zi pazi tuhūnz̩y sīwā karanas ta
mōlis-ta-mājē-hond̩ kētha wasi rēn
shēr dāra tuhandis pāda-kamalas’ ta. lāgas etc.

paikār̩ phutarith sath kūr̩nas ta
sōra āv Wasudēv vēthanē log̩
wōthith nāla-māt̩ mith̩ kār̩nas ta. lāgas etc.

Dēvakī-mājē pēv pāda-kamalas ta
gāsh hyu̩h̩ ās ta lūj̩ vēthanē
dōda-baba āyēs srēh baranas ta. lāgas etc.

dōshēway pānāvūn̩ lāg̩ tōshēnas ta
dōshēwān̩ gari gari mith̩ karawān̩
Haladara-rāmas ta Krushna-zīwas ta. lāgas etc.

1 This is explained by the Bhāg. Pu. Dēvakī and Vasudēva recognized the
incarnate Deity in their two sons, and instead of embracing them, as would have
been natural, humbly saluted them. Kṛṣṇa then sent forth his illusion, so that
455. Reverence be to Kaśyapa’s austerity ascetic, and eke to his haughty pride be reverence paid, for ’twas (through them) that he at Kṛṣṇa’s hand obtained salvation.

456. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

457. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XXII. Kṛṣṇa releases his parents, and reinstates Ugrasena on his throne. The dismissal of Nanda. (Bhāg. Pu. X, xiv.)

458. Thereafter Kṛṣṇa approached his mother and his father, but him they did not recognize that he was their son, for to their minds he seemed a form of the Supreme Brähma in all its fulness.

459. Then quoth Kṛṣṇa to his father, ‘Wherefore dost thou not recognize us as thy sons? Each child should have a father and a mother.’

460. ‘Meet is it for me to do you service, else how can the debt to father and to mother e’er be repayed? At your lotus-feet do I humbly lay my head.’

461. Their gyves he burst asunder and consoled he them. Then did Vasudēva call to mind (the birth of his son), and he exulted as he arose and kissed him.

462. At the lotus-feet of Dēvaki his mother did Kṛṣṇa fall, and as though light had come to her (in darkness) began she to exult. Filled became she with a yearning love, and from her bosom milk welled forth.

463. Filled were the pair with mutual content, again and yet again do they fondle Haladhara-Rāma and Kṛṣṇa with their kisses.

they forgot their temporary recognition of the truth, and looked upon the boys as actually their sons in the flesh.
dōd" tōl" Dēwakiyē Wasudēwas ta
dōd" tōl" Dēwakas ta Wuğrasēnas
dōd" tōl" Yādawan ta biyē nagaras ta.
lāgās bōh dasta dasta pampōsh. 464.

Wuğrasēn dyūn" zan āv Krushnas ta
pādan pēth rūd" shēr dōrith
rāza-dwārūc" kunz" athi dits"nas ta. lāgās etc. 465.

Krushna-jyuv" rājy dith Wuğrasēnas ta
'Yādawan zyuṭh" sōn" tṣy sārēn"y
sōriy ōsin tṣey mānanas' ta. lāgās etc. 466.

Krushna-jyuv" sath kūr" prath Yādawas ta
sārēn" byon" byon" ranzawani log"
Yādawa-kōl sōr" sāv tōshēnas ta. lāgās etc. 467.

yim ōs" tāl'māt" par nagaras ta
Kansāsōrānē āra Yādav
tim tim sōr" āy Mathurā-nagaras ta. lāgās etc. 468.

kōm" mōkalōvīth āv Nandās ta
'nōdā-baba! sōruy cyōnuy chum
tṣey" nakhi kōchi yūṭ" wātanow"thas' ta. lāgās etc. 469.

'cyāniy nōdā thañi ās balas ta
māy cyōn" mana nishi marshēm ta zāh
tōhē ti pazi na māsh'röwanas' ta. lāgās etc. 470.

dōshēway khōran pēy Nandās ta
'asē wōn ōhiyāh karān ās
Yēshōdā-mātāyē kyāh wanahas' ta. lāgās etc. 471.

'rōzi na asē rost" man kuni tas ta
sāni kani ōs'zēs sūs" karawun"
yi-na kēh bari ta āsi shūkas' ta. lāgās etc. 472.

'asē wōn āgyā pazi karanas ta
mōlis-ta-māje-hond" kāsāv rēn
tōhē ti ōs'nawa sōkh baḥanās' ta. lāgās etc. 473.

465. Before Kṛṣṇa as humble suppliant came Ugrasēna, and with his head on Kṛṣṇa's feet he lay, as into his hand he gave the palace keys.

466. But the kingdom to Ugrasēna did Kṛṣṇa give. 'Thou alone art the chief of all us Yādavas. To thy command let all of us be subject.'

467. To each Yādava did Kṛṣṇa consolation give (for all that he had tholed at Kaṁsa's hand), and each and all did he delight, so that with content was filled the whole tribe of Yādavas.

468. Those Yādavas who in fear of Kaṁsa had fled to distant lands, all one by one came back to Mathurā.

469. When all his task was finished, to Nanda Kṛṣṇa came, 'My foster father, all that I have I owe to thee. 'Tis thou alone, who on thy shoulder, in thy lap, brought me to my present state.

470. 'On thy milk and on thy butter to vigour am I come; ne'er from my heart shall be forgot thy love, nor mayst thou ever me forget.'

471. At Nanda's feet the two brothers fell. 'Fain would we that thy blessing thou wouldst on us bestow. What wilt thou say to Mother Yaśōdā ?

472. 'Apart from us in no way will her soul remain at peace, and therefore on our account be thou her consoler, so that no grief at all she need experience.

473. 'And now 'tis meet that us thou bid depart; the debt we owe our father and our mother, that must we repay. And may, for aye, thy happiness increase!'
bözana murtšā phīrā Nandas ta 474.
andakār zan pyōs bē-sōr gav
Krushna-jyuvi wāra wāra sūsā karēnas ta.
lāgas bōh dasta dasta pampōsh.

bram sōrā samsār kyāh wanihēs ta 475.
ruma ruma wuchū wuchū harshēni logū
wōthith nāla-mātī ta mīthī kārīnas ta. lāgas etc.

ōhiyāh kūrēnas yīshā pažihēs ta
‘prazolū zi sārēnūy pēth-kun ās
kuni kuni asē ti ān‘zi manas‘ ta. lāgas etc.

Wasudēva-rāzan ti sūtū karēnas ta 476.
mētra-bāwa pānāvūnū tōshēni lāgī
ōhiyē karani lāgī Krushna-Rāmas ta. lāgas etc.

Krushna-jyuvi dana dyār kūtī dirīnas ta 477.
hata-bodū gurēn yyyūtū wōtū tyūtū
timan gōshū na kēh rostū Krushnas ta. lāgas etc.

wadān ta ġūrī gay gara pānas ta
Krushnūnū dūrēr chi-na zrawān
Krushnūnū dyān lāgī mani dāranas ta. lāgas etc.

Yēshōdā vilāph lūjiā karanas ta
‘kuni kuni wuchahōn Shri-Bāgawān‘
sārēy garacē kāmē machēs ta. lāgas etc.

Yus lagī Krushna-jyuwanis nāwas ta

Wasudēv gōbaran logū rachanas ta 480.
darmukū samskār sōrū korīnakh
zara-kāsanas ta yōnē-tshunanas ta.
lāgas bōh dasta dasta pampōsh.
474. When Nanda heard these words, into a swoon he fell. 'Twas as though darkness fell on him, and without sense he swooned, as o'er and o'er again him Kṛṣṇa comforted.

475. Delusive error is all this universe, and what could he say (to Kṛṣṇa in reply)? As he looked and looked again on each and every hair (of his dearling) happiness began to come to him. He rose and took him in his arms, and sweet kisses gave he him.

476. He gave him every blessing that was meet. 'Above all shine thou illustrious! and now and again must thou call us to the mind.'

477. King Vasudēva also did him console. As loving friends made they each the other content, and to Kṛṣṇa and Rāma gave they both their blessings.

478. Countless the possessions and the coined money that Kṛṣṇa gave to him, so much was it as would be the burden of hundreds of horses. Nanda and Yaśodā received all that they needed saving only Kṛṣṇa.

479. Weeping the Cowherds returned to their home,—weeping, for they could not endure that Kṛṣṇa should be far away. Their hearts they set to meditate on him.

480. Lamentations began Yaśodā, 'When shall I ever see Śrī Bhagavān?' and all her household duties she forgot.

481. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win and there-after the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

482. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

483. So Vasudēva took the charge of bringing up his sons. For each he carried through the holy sacraments,—the Cutting of the Hair, and the Vesting with the Sacramental Thread.
Garga-rēshī gāyēṭrī zaph dyutnas ta
Krushna-jyuv snān sand loga karanē
pāṭhas pūzi loga yitha pazihēs ta.
lāgas bōh dasta dasta pampēsh.

bārānī sūzin tāṭahālas ta
Sōndīpan nōmis gōras nīsh
sōhaiṭh vidyāyē loga paranas ta. lāgas etc. 484.
sōhaiṭhan dōhan sand ditnas ta
sōhaiṭhay vidyāyē hēchith gav
jai-kār tasandis paranāwanas ta. lāgas etc. 486.

Jai-kār Krushna-jyuwanis paranas ta
namaskār kara-nā Krushnānē bōza
namaskār Shukadēwanis wananas ta. lāgas etc. 487.

vidyā-dakhēnā gōrī mūnja nas ta
‘pōthra sōn’ chuh phot’mot samudras manz
māgayi-wōnda chum tāsī pōtras’ ta. lāgas etc. 488.
yūsā kāl wātsākh pōtra-shūkas ta
Bagawān zōnith mang kūrahas
gōra-bāwa Krushna-jyuva maṭi hyotnas ta. lāgas etc.

Krushna-jyuva bōya hēth khotu rathas ta
samudra pēth gōra-bōya tshāḍani drāy
manōshē-rūpī Samudra pyōs pādas ta. lāgas etc. 490.

Krushna-jyuvaī wōth lōya manz sōdras ta
Shēnkhāsōras tati mōrith drāv
wacha andra Pāntsazaṅ shēnkh kodnas ta. lāgas etc.

Pāntsazaṅ shēnkh yus Bagawānas ta
suy tāmī asōran on’motī osu
hīth osu suy shēnkh athi ananas ta. lāgas etc. 492.

tati pētha gatshān chuh Darmaniāzas ta
nēb’ray shēnkhuku shēbd korinas
Darmarōyī shēbd būza gav harshēs ta. lāgas etc. 493.

1 See verse 129.
2 According to Hindū ideas, a preceptor is a second father. His son is there-
484. Garga the Sage was he who chanted the Gāyatrī. Kṛṣṇa began duly to bathe and to perform the Evening Rite, and, as was meet, worship did he and holy texts recited.

485. Then to school did Vasudeva send the brothers, to a preceptor named Śāndipani, and he to them of the sixty-four sciences the lore read forth.

486. Sixty-four days gave he him instruction, and so the four and sixty lores he taught. To his tuition Victory be ascribed!

487. To Kṛṣṇa’s studies too be victory ascribed! To his discerning wit shall I not offer reverence! Reverence be to the telling of the tale by Śukadēva.

488. Then the preceptor asked of them his teacher’s fee, ‘In the Ocean hath our son been drowned, and for that son, and him alone, make I my longing prayer.’

489. For many a day had they, the teacher and his wife, been homed with sorrow for their son. Kṛṣṇa they held as Bhagavān, and so they made to him this prayer. So Kṛṣṇa, in duty to his preceptor bound, upon his shoulder took the task.

490. He and his brother on their chariot mounted, and to the Ocean forth they sallied in quest of their teacher-brother. There did the Ocean, taking human form, at their feet prostrate himself.

491. Into the Ocean Kṛṣṇa took a leap, and came forth thence, there having Śaṅkhāsura slain, and from his breast tore he the conch named Pañcajanya.

492. This Pañcajanya conch to Bhagavān had in elden time belonged, but it that demon once had carried off. (And that had been permitted with but) this object that into Kṛṣṇa’s hand the conch should come.

493. Thereafter goeth he to Yama, the Regent (of the Limbo of the Dead), and still outside the palace sounded he the conch. Then, when he heard the blast, did Yama, the Lord of Justice, in his heart rejoice.

fore a brother to his pupils, and is called in Kāshmīrī a gōra-bōya, or ‘Teacher-brother.’
brōtha drās nana-wāth pād nām'nas ta
tōnith pūzanas vēdi-vēz̄a loga
gōra-bōya anith ta sūty dyut'nas ta.
lāgas bōh dasta dasta pampōsh. 494.

hīth ośa Narakāk mōkalāwanas ta
Pāṃsazaṅe-shēnkha-shēbdā mōkalīth gay
gōra-bōya sūty hēth ta āv pānas ta. lāgas etc. 495.

goras āchā-gāśhēr dyut'nas ta
gōr-mājē gōras paran pēv
ōhiyāh nith ta āy tati pānas. lāgas etc. 496.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 497.
pōl pōl Krushna-jyuwanis nāwas ta
pōl pōl tasandis autāras
pōl pōl tasandis shōba tsarētas ta. lāgas etc. 498.

XXIV.
kal rūzga Gōkul kun Krushnas ta
Nanda-gūra Yēshōdā ti sētas pyēs
gōpiyēn-hond' saēh loga sōranas ta.
lāgas bōh dasta dasta pampōsh. 499.

Wuddav sūznaakh sath karanas ta
gyāńūcā sand dith man raţanas
tsīntā ārov'tan sōra manas ta. lāgas etc. 500.

Wuddav wōt' yēli Gōkulas ta
Nanda-gūra pōtra-dādi bōwala zan
Yēshōdāyē-hond' yiyy na zi wananas ta. lāgas etc. 501.

gūrl-shurī gūrl-bāyē sōriy dīyanas ta
'Krushna, Krushna,' karith wōsh trāwān
walana ās sōrl Krushna-nāwas ta. lāgas etc. 502.

Nanda-gūra gari gari loga prishanaras ta
'mōlis ta mājē chwā karān siwā
lās'tan ta biyē dēwa ani sētas' ta. lāgas etc. 503.
494. Barefoot came he forth to meet him, and to his feet he bowed himself; within he led him, and duly worshipped him. The teacher-brother brought he, and to Kṛṣṇa gave he him.

495. All this was done that all in Limbo might be saved; for at the sound of the blast of the Pañcajanya conch salvation gained they all. So with his teacher-brother Kṛṣṇa went his way.

496. To his preceptor gave he the light of his eyes, and at the feet of his teacher-father and his teacher-mother did he fall. Then he their blessing took and home returned.

497. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

498. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

499. Longing for Gökula to Kṛṣṇa came. To his mind came a memory of Nanda and Yaśodā and of the love the herd-damsels bare him.

500. To comfort them sent he Uddhava, and to hearten them by the teaching of the true knowledge. 'Let them', quoth he, 'abandon all anxiety of mind.'

501. When Uddhava to Gökula came, Nanda found he as though crazed by sorrow for his son, and of Yaśodā naught can be described.

502. The herd-lads and the herd-wives all were sad distraught. Sighing 'Kṛṣṇa, Kṛṣṇa' all were wrapt in Kṛṣṇa's name.

503. Ever and anon would Nanda ask, 'To his father and his mother doeth he now suit and service? Long may he live! Again will he ever call us to his mind!'
śrī-krṣṇāvata-āra-līlā.

dōda-mōjiṅ pēwān chēsa kuni tētas ta yēs Ṽosī rāth-dōh karān laḍa khēlan-bōtī ti chīsa tana manas’ ta. lāgas bōh dasta dasta pampōsh. 504.

Kruṣnāṁ līsārēth yāṅ lāgī tēntanas ta tēntān sōriy viśmrēth gay zōnum ‘gaṭhan mā prān trāwanas’ ta. lāgas etc. 505.

apoṅ wunun pēv Wuddawas ta ‘Kruṣna-jyuv zi mē pata yiwaṅ chuh’ būzukh tih biye tākk zuv pānas ta. lāgas etc. 506.

Yēsōdāyē dōda-baba āyē baranas ta Kruṣnunā yunā yāṅ kanaṅ gōs āshēn dārāyē lūjī wadasas ta. lāgas etc. 507.

Wuddāvī zēṅ kūdī gyaṅ wananas ta gōpiyēn ta biye mājē Yēsōdāyē ‘lāgītav sōriy Paramātmas’ ta. lāgas etc. 508.

‘āṭma chuh vyōpith tsar-atsaras ta ruma ruma ramān gyaṇawānān tana mana lāgītav Nishkalas’ ta. lāgas etc. 509.

gōpiyēn tās na kēḥ gyaṅ manas ta Kruṣhnāṁ prima āsa britsha barān kētha kēḥ phōrīhē tas Wuddawas ta. lāgas etc. 510.

lāgāhōṅ Kruṣaṅnāṅ kēlā wananas ta Kruṣnunā wanaṅ rōzihēkha na sōr sārēy wandāṅ pān Kruṣnas ta. lāgas etc. 511.

ōhiy mangāni lajē Wuddawas ta ‘Kruṣhnunuy prim āsē mani bādītān Kruṣhnāy āsav nēth sōranas’ ta. lāgas etc. 512.

1 I.e., the philosophy of the Vēdānta, based on knowledge, as contrasted with loving faith in God. The whole teaching of the Bhakti-mārga, of which the Bhāgavata Purāṇa is the great textbook, is that salvation can be gained only by loving
504. 'To his mind doth ever come his foster-mother, she in whose arms he was wont to frolic struggling night and day? Have his playmates since those days been in his heart?'

505. When on Kṛṣṇa’s deeds they began to think, as they thought they lost all consciousness, and to Uddhava it seemed that soon will they abandon life.

506. Words void of truth was he compelled to tell them, 'After me doth Kṛṣṇa follow on,' and, when that they heard, life again their bodies entered.

507. When the tale of Kṛṣṇa’s coming came upon her ears, the bosom of Yaśodā filled with milk, and tears in floods to weep did she begin.

508. To the herd-damsels and to Yaśodā did Uddhava put forth his tongue to tell the way of Knowledge,¹ 'To the Soul Supreme be ye devoted all.

509. 'That Self which pervadeth all that moveth and all that moveth not, that Self that abideth in each hair of them that Knowledge have, to that Self indiscreete, body and soul do ye yourselves devote.'

510. But into the mind of the herd-damsels naught entered of his knowledge. For love of Kṛṣṇa lamentations poured they forth. How could speech issue from their mouths to Uddhava?

511. They would begin to tell him of Kṛṣṇa's frolics, and as they spake of him, all consciousness would they lose. To Kṛṣṇa each and all did they dedicate themselves.

512. From Uddhava began they to implore a blessing. 'Ever may love for Kṛṣṇa, and him alone, in our hearts wax more and more, and him alone may we ever in our memories keep.'

¹ faith. No system of dry philosophy can bring the seeker to it. Uddhava tries to console them by philosophy, but soon finds his error, and is converted by them to the Way of Love.
gyānukā ahambāv ṭolā Wuddawas ta
dopun ṣ bakhth ay ta gōpiyēn-hūṅtā
gōpiyēn sārēnāy pēv pādas ta,
lāgas bōh dasta dasta pampōsh. 513.

hāwun bōna ḍsū tas Wuddawas ta
prīm ta bakhth kitshā gatshā āsūnā
kami lōlā lāg'īzēs Bagawānas ta. lāgas etc. 514.

Wuddav phyūrā yēli pān wond̄̄has ta
thūṅā dōd Krushnas kyutā dyut̄̄has
thaṅē-dōda-pray ḍsū bāla-Krushnas ta. lāgas etc.

wōtā Krushnas nishē sōrā won̄̄nas ta
gōpiyē sārēnāy pēṭh-kun chēh
kitshāy bakhth āsī prath baktis’ ta. lāgas etc. 515.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanis ta. lāgas etc. 516.

pōrī pōrī Krushna-jyuwanis nāwas ta
pōrī pōrī tasandin autāras
pōrī pōrī tasandin shōba sarētas ta. lāgas etc. 517.

XXV.
Wuddav boḏā boktā bōwā Krushnas ta
sārēy kāmē āsa maṭi tām'sāy
prath kēh āgyā ḍsū pālanas ta
lāgas bōh dasta dasta pampōsh. 518.

dōha aki mani āv Krushna-zīwas ta
tēli zī Kubzāyē dītsām wāsh
tasondā gara pazi shūbārāwanas ta. lāgas etc. 519.

kuni chuna parwāy Bagawānas ta
būksā nishē āyotā sadā bōwā
būksā suh warihē mē ti abalas ta. lāgas etc. 520.

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513. Then from Uddhava did the egoism of knowledge flee. Cried he, 'If such a thing as loving devotion be, then that is what the damsels of the herd possess,' and at their feet he fell.

514. For sooth to that Uddhava had it to be shown how great the love and how great the devotion are that must be cherished, and with what yearning for Bhagavān he should be full filled.

515. When Uddhava turned back to go to Mathurā to him did they dedicate themselves. Butter and milk for Kṛṣṇa did they give him, for butter and milk had the boy Kṛṣṇa loved.

516. To Kṛṣṇa did he come and tell him all. 'Exalted above all be the herd damsels. May every devotee have such devotion.'

517. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and there- after the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

518. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

519. Thus became Uddhava with great devotion for Kṛṣṇa filled. On his shoulder lay the burden of all Kṛṣṇa's businesses, and each order that was given him, that did he obey.

520. Once on a day it came to Kṛṣṇa's mind, 'That day to Kubjā a promise did I give, and I must go, and with my presence make her house adorned.'

521. No need for cark or care concerning Bhagavān. To true devotion ever hath he been the slave. To me, the feeble wight, true devotion may he too vouchsafe.
Kubzāyē gara āv wōnā pālanas ta
Wuddawa-baktis sūty hēth kēth
bakti-bāv hāwun āsā Wuddawas ta.
lāgas bōh dasta dasta pampōsh. 522.

wātawunā Kubzāyē pān wondnas ta
lōla sūty pādan dōrith ta shēr
bakhth prīm kōtwāh lūjā baranatas ta. lāgas etc. 523.

pūzā kūrnās yitha pazihēs ta
khēnūcā ta cenūcā kath kyāh āsā
tana mana Krushna-rūph lūjā wuchanas ta. lāgas etc. 524.

rāth dōh lagith Krushna-dyānas ta
tas vīna āsūs na kēh bāsān
sath nēth kitshā āsi Bağawānas ta. lāgas etc. 525.

Wuddawa-baktis ti yēsh būrnās ta
siwā kaisāh karanē lūjā
Wuddav wuchū wuchū pēv sōranas ta. lāgas etc. 526.

yēshā y bakth yēs āsi baktis
sādā Waikunth tasonduy thān
bakhthāy tsūrā kār'zi Bağawānas ta. lāgas etc. 527.

namaskār Krushnanis dayē gāthanas ta
Kubzāyē bāgē-bajē namaskār
tsandana-tūrē kyāh phal dyutnas ta. lāgas etc. 528.

yus laģi Krushna-juwwanis nāwas ta
tas kari Krushna-juv sarō wōpakār
yiyyi yēsh nith ta wāti Vishnu-bawanatas ta. lāgas etc. 529.

pōr̂ pōr̂ Krushna-juwwanis nāwas ta
pōr̂ pōr̂ tasandis autāras
pōr̂ pōr̂ tasandis shōba tsarētas ta. lāgas etc. 530.

XXVI.
dōha aki gara āv Akrūras ta
Haladar Rām ta Wuddav hēth
Bağawān chuh baktis ayēsāras ta
lāgas bōh dasta dasta pampōsh. 531.
522. To Kubja's house came he, his promise to fulfil, and with him took he Uddhava, his devotee: for fain to Uddhava would he show the nature true of devotion.

523. E'en as he reached her door, to him did Kubja dedicate herself; in yearning upon his feet her head she laid. Mighty was the love and mighty the devotion that her heart full filled.

524. As meet, she duly to him offered worship. What need is there to tell the meat and drink she offered. With body and with soul on Krsna's form she gazèd fain.

525. Night and day on Krsna had she been pondering. Apart from him naught was apparent to her eyes. Wondrous is the hope that can for aye on Bhagavân be placed.

526. To Uddhava the devotee showed she also honour great. How great was the service that she did to him! And to Uddhava, as he looked and looked, fell understanding.

527. The devotee who hath such devotion and it alone, for aye in Vaikuntha his abode will be. Therefore to Bhagavân offer thou plenteous devotion.

528. To Krsna's graciousness be reverence paid, reverence be to Kubja's blessed lot. For but a jar of sandal so wondrous a reward to her was granted.

529. He who beareth in his heart the name of Krsna, to him will Krsna every favour render. In this world glory will he win, and thereafter the abode of Visnu will be reach. To him posy and posy do I offer lotuses.

530. Ever dedicating myself to Krsna's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

531. Once on a day came he to Akruras's house, and with him Haladhara and Uddhava; for Bhagavân is of his devotees the slave.
Akrūr¹ kaitśāh bakth kūr²nas ta
bāgēś tasandis jai-jai-kār
yēs wari Bağawān tsor³ kut tas ta
lāgas bōh dasta dasta pampōsh. 532.

āgyā sōpuṇ⁴ Akrūras ta
Kaurawan ta Pāṇḍawan hēnē shōd
mōnun bāgy ta log⁵ pakanas ta. lāgas etc. 533.

Akrūr yēli wōt⁶ tath nāgaras ta
sārēv⁷y ādar ta mān kōr⁸has
rāza Duryōdan ḍō⁹ madas ta. lāgas etc. 534.

Kuntiyē mātāyē shēch¹ prītsh⁹nas ta
manuk¹ shūkh lūj² tas wanānē
'sōn³ ār yīy-nā Krushṇa-zīwas⁴ ta. lāgas etc. 535.

'wuch-ta tas myōn⁴ shur⁵ bōy⁶ wātanas ta
pit⁷rēn-handi atha dōkā bājan
bōy⁸cār pazihēs wōndi ananas⁹ ta. lāgas etc. 536.

Kuntī pōph ṭō⁰ Krushṇa-zīwas ta
Pāṇḍav santān Kuntiyē-hānd¹
wār² tamī hēt'māt³ Pantsa-daiwatas ta. lāgas etc. 537.

Darmrāzas ta Yindra-rāzas ta
byākhy hyot¹mot² Wāwa-lūkapālas
Mōdriyē Ashwini-dēwa-jōras ta. lāgas etc. 538.

Yindrāprastha-rājy ṭō³ Pāṇḍu-rāzas ta
Drēṭarāshṭr on⁴ rājy karihē kyāh
Duryōdan zāv Drēṭarāshṭras ta. lāgas etc. 539.

Pāṇḍu-rāza yēli āv maranāntas ta
Yudisṭhir rāja tath taktas byūṭh⁵
Duryōdan rājy kētha zravihas ta. lāgas etc. 540.
532. What manifold devotion did Akrūra pay to him! To his good fortune be there victory! What greater man is there than he to whom Bhagavān a boon doth grant!

533. To Akrūra a command gave he of the Kauravas and of the Pāṇḍavas to bring the news. His happy lot Akrūra recognized, and straightway he set forth.

534. At the city (of Delhi) did Akrūra arrive, and to him all showed honour and respect. Full of mad pride was King Duryōdhana.

535. From Mother Kunti did he ask the news, and sorrow filled her heart as the tale she told, 'On us will not the pity of Kṛṣṇa fall?

536. 'Behold the happenings to my sons, his brethren. Sorrow sup they at their cousins' hands. Into his heart should he recall their brotherhood.'

537. Of Kṛṣṇa's father, Kunti was the sister, of Kunti were the Pāṇḍavas the sons, in boon from the Five Gods had she obtained them.

538. On her had they been begotten by Dharma-rāja (i.e. Yama), by Indra, and again by Vāyu the Lōkapāla, and again, on (her co-wife) Mādri, by the twin Aśvin gods.

539. The kingdom of Indraprastha to King Pāṇḍu did belong, for blind was (his elder brother) Dhṛtarāṣṭra, and therefore rule he could not, and to Dhṛtarāṣṭra was Duryōdhana born.

540. When died the Pāṇḍu king, upon the throne sat Yudhiṣṭhira (his eldest son), and his rule how could Duryōdhana endure?

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1 I.e. cousins, as explained in the next verse.
Pândawan hita hita logu khīdas ta
pitrā gālanas pēth pyōmotu
hath bōy biyē tas hīhī pānas ta
lāgas bōh dasta dasta pampōsh. 541.

Pândawan khīd osu prath samayēs ta
shētruth āsukh karahōn kyāh
hēkahn na zōrāvith osl shūkas ta.
lāgas etc. 542.

Akrūr nishē gav Drētarāshtras ta
dopnas ‘rājy karta vēsāra sān
somu wuch ta pótras biyē bābathras’ ta.
lāgas etc. 543.

lajyāv Krushnaṇi zēvi wananas ta
tas osu na pānas āyēsār kēh
dopnas zi ‘pōr lāga Krushna-pādas’ ta.
lāgas etc. 544.

‘kyāh kara, chim na shurā athi āyētas ta
na ta chim bābathār achī-gāshēr
pōshē na pótras ta kyāh dapa kas’ ta.
lāgas etc. 545.

Akrūr wuchith nishē āv Krushnas ta
Pândawan ta Kaurawan-hondu wonnas
Kuntiyē mātāyē-hondu ti wonnas ta.
lāgas etc. 546.

Krushna-jyuv ti zāgān osu hitas ta
butarōṇu-hondu bār kāsunu chus
hīta aki Kaurav gay nāshēs ta.
lāgas etc. 547.

yus lagi Krushna-jyuvanis nāwas ta
tas kari Krushna-jyuv sarō wōpākār
yiti yēsh nith ta wāti Vishnu-bawanas ta.
lāgas etc. 548.

pōrl pōrl Krushna-jyuvanis nāwas ta
pōrl pōrl tasandis autāras
pōrl pōrl tasandis shōba tsarētas ta.
lāgas etc. 549.

XXVII.
Magad-rājy osu Zarīsandās ta
kōrē zūh zāmāsa tas rākhēsas
timay ditsamāsa tāmā Kansas ta
lāgas bōh dasta dasta pampōsh. 550.
541. On pretext here and pretext there the Pāṇḍavas he harassed. Though of his own father's kin sought he to destroy them; and like himself had he a hundred brothers.

542. Time and time again the Pāṇḍavas he harassed, yet could they not to him show enmity. His tyranny they could not thole, and filled were they with sorrow.

543. To Dhrărāśtra then Akrūra went. Quoth he, 'Prithee in justice do thou rule. Look equally upon thy son and on thy nephew.'

544. With Krṣṇa's tongue began he then to speak, for for himself had he no power to raise his voice, and to him Dhrărāśtra made reply, 'To Krṣṇa's feet I dedicate myself.'

545. 'What can I do? my lads are out of hand, nor are my nephews of my eyes the light. Upon my sons prevail I cannot, what can I say to whom?'

546. Thus did Akrūra see the doings there, and back to Krṣṇa did he return. To him of the Pāṇḍavas and Kauravas the tale he told, and of the plaint that Mother Kuntī made.

547. For a pretext was Krṣṇa seeking that the burden of the earth he might relieve; and through one pretext to destruction went the Kauravas.

548. He who beareth in his heart the name of Krṣṇa, to him will Krṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

549. Ever dedicating myself to Krṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

**XXVII. THE WAR WITH JARĀŚANDHA. (Bhāg. Pu. X, 1, li.)**

550. Of Magadha was Jarāśandha king, a demon he, and two daughters he possessed. Them to Kamsa in wedlock had he given.

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Krushna-juv phor\(^u\) yēli tas Kansas ta
Zarāsandas \(\tilde{\text{t}}\)ōth\(^u\) dōkh pēv
mōnda kōrē gatshith ta dōd\(^u\) won\(^u\)has ta
lāgas bōh dasta dasta pampōsh. 551.

'\ tsē hyuh\(^u\) zī rāza chu-na yith samayēs ta
balāy cyōnis rājy karanas
gūr\(^1\)-shur\(^1\) laz pōv\(^n\)nay rājēs' ta. lāgas etc. 552.
laz pōv\(^n\)has tas baḏis rākhēsas ta
tr\(\tilde{a}\)h akshauhīni sūty hēth ta drāv
laḏanī lāryōv Krushna-zīwas ta. lāgas etc. 553.

Mathurāyē kamph tāv prath Yādawas ta
Zarāsānd\(^1\) yēli sīnā sūz\(^9\)
'Krushna, Krushna, trāhi, trāhi' lāg\(^1\) karanas ta. lāgas etc. 554.

\(\tilde{d}\)īth\(^1\) yēli Krushnan log\(^n\) sōranas ta
ratha z\(\tilde{h}\) ākāṣhē brōth-kun ās
sōna rātna jār\(^1\)-māt\(^1\) hīh\(^1\) sūrēs ta. lāgas etc. 555.
akis āyōd yus Krushnas ta
biyis ti āyōd Haladarānīs
jēba-jūma rathawōl\(^1\) sūty rathas ta. lāgas etc. 556.
dōshēway jēba-jāma lāg\(^1\) ganḍanas ta
dōnaway bārān\(^1\) rathan biṭh\(^1\)
kēh Yādav ti nikh sūty pānas ta. lāgas etc. 557.
sanmukh sampān\(^1\) yēli yoḍdas ta
Krushna-juv rākhēsānī sīnāyī gyūr\(^n\)
Zarāsānd bōlani log\(^n\) Krushnas ta. lāgas etc. 558.

'nēcivi, boz myōn\(^n\), tāl pānas ta
na-ta zān zi myāni atha kēh chuy na pāy
Haladara-rāmas kētha pasas' ta. lāgas etc. 559.

Krushna-juv\(^1\) dop\(^n\)nas 'wanakh pānas ta
sīnā sōr\(^n\)y múmūt\(^n\) zān
t\(\tilde{b}\)y yōt\(^n\) trāwath zinda-pānas' ta. lāgas etc. 560
551. When Kṛṣṇa Kaṁsā of his life had robbed, dear (i.e. extreme) grief on Jarāsandha fell, as his widowed daughters came and to him unfolded of their woes the tale.

552. ‘In these days like to thee there is no king. On thy rule be shame! On thy rule the cowherd lads have cast disgrace.’

553. On that great demon cast they shame. With thirty armies all complete then marched he forth, and hastened on with Kṛṣṇa to contend.

554. In Mathurā trembling entered every Yādava when Jarāsandha his host dispatched, and ‘Kṛṣṇa! Kṛṣṇa! Save us! save us!’ began they to implore.

555. When Kṛṣṇa saw them, then he became attent, and from the sky there came before him two chariots studded with gold and jewels like the sun.

556. In one were weapons that for Kṛṣṇa were, the other for Haladhara held the arms. With each were armour and a charioteer.

557. The brothers twain their armour donned. Then sat they in their chariots, and a few Yādavas took they with themselves.

558. When to the battle front they came, the host of demons Kṛṣṇa did surround, and thus to him did Jarāsandha speak.

559. ‘Boy, hearken to my rede, and flee thou home. If thou wilt not, then know that from my hand no shift can save thee. On Haladhara, too, (if him I slay not), how can I have trust?’

560. Kṛṣṇa replied, ‘Say that to thyself. Know that thine army is as good as dead, and thee alone shall I let go alive.’
krūd khotu asōras ta logu laḍānas ta yēkh-lakh sārēvōy atha korkh danu-danda tulunu pēv Shri-Krushnas ta lāgas bōh dasta dasta pampōsh.

danu-danda-shēbda sūty lāg1 maranas ta Haladara-rāman ti mārān1 hēt1 samhār samponukh tath kshēnas ta. lāgas etc. 562.

ratace kōla lajē bajē wahanas ta narē zanga gāda zan āsa phērān Zarāsand kunu zonu rūd'u laḍānas ta. lāgas etc. 563.

Haladār1 raṭith nyūn Krushna-zīwas ta ‘daph-tam zī, Krushna-jiyuwa, karas kyāh’ āgyā kūnana atha trāwanas ta. lāgas etc. 564.

‘sēthāh zi kāmē chēh wūnē maṭī tas ta yīsā biyē phiri yīyi sīnā hēth sōrīth ta lūkh Ṽs1 sōr1 tālanas’ ta. lāgas etc. 565.

atha tala trōwun ta logu tālanas ta mandachani logu ta karihē kyāh pannaev sārēvōy sūbō karihās ta. lāgas etc. 566

Krushna-jiyu Mathurāyē āv pānas ta Yādav pānaviūnā wadāvēn lāg1 dēwatā sōrīy pōshē-warshēnas ta. lāgas etc. 567

ānikh brāhman vēd paranas ta gara gara wōtsav sōpanani logu kaitwāh dana lāg1 dān dinas ta. lāgas etc. 568.

yih kēh dana ās athi lūṭas ta dyutun tih athi rāja Wugrasēnas sōrīy zayē sūty lāg1 vēthanas ta. lāgas etc. 569.

sadāhi phiri biyē biyē yiyīhas ta zōnith zi ‘chum na kuni pōshēn pāy’ sōrōy sīnā biyē mōrōnās ta. lāgas etc. 570
561. Wrath seized the demon and he advanced to fight. All the host joined in combat hand to hand, and Kṛṣṇa saw that he must raise his bow.

562. At the bow's mere twang, to die did they begin, and Haladhara too set to to slay. Then in that single moment on them fell destruction.

563. Great rivers of blood began to flow. In them, like fishes, round and round floated arms and legs, and on the battlefield Jarāsandha alone remained.

564. Him Haladhara seized and before Kṛṣṇa brought. 'Tell me, O Kṛṣṇa, what shall I do to him?' And to release him Kṛṣṇa gave command.

565. 'Of many a deed to do on his shoulder lieth still the burden. Again will he come with such a host as this, when he remembereth that all his men (to-day) have fled.'

566. Him he set free, and so away he fled, cast down with shame. But what else could he do? So all his folk to him gave consolation.

567. To Mathurā did Kṛṣṇa then return. With gratulations did the Yādavas mutually give him welcome, and from heaven showered down the gods a rain of flowers.

568. To read the Vēdas Brāhmaṇas they brought, in every house held they high festival. Uncounted wealth in gifts did they distribute.

569. The wealth that to his hand as plunder came, that gave he all to Ugrasēna the king, as full of exultation all cried victory.

570. Again, again, full seventeen times kept Jarāsandha coming, knowing full well 'ne'er over him shall I prevail,' and each time was his host by Kṛṣṇa slaughtered.
su-ti Ṽśu tayār biyē laḍanas ta
na-ta Ṽśu gōḍaṇīy mōkalyōmotu
būmi-bār kāsunu Ṽśu Krushnas ta
lāgas bōh dasta dasta pampōṣū.

Zarāśandas gav yēli manas ta
‘phiri aki myāṇi atha kyāh tālīhē’
kāman barihē tūru manas ta. lāgas etc.

dōha aki Nārodū wōtū rākhēsas ta
darshēna tāṃ1-sandi zuv tāv tas
‘kāmanā zi nērēm nishē Nāradas’ ta. lāgas etc.

Zarāśandū pūzā kūrū Nāradas ta
kāmanā pūranukū war monguñas
Nāradan būkū sūty tiy mōnūnas ta. lāgas etc.

Zarāśandū wāc hēth sōrū wonuNAS ta
‘bōh z chus prath vizi lazi ṭalanas
pōshān zāh chus-na Krushna-gōpas ta. lāgas etc.

‘wōpāyēh wantam tas ṭalanas ta
su-ti aki latī nishē tālīhē mé
cyāni wāka pazi tiy bānanas’ ta. lāgas etc.

Nārada-munīshōri war dyuṭuNAS ta
‘yīmi phiri pānay laṇi ṭalānē
cyāni dāra gāra kari manz samudras’ ta. lāgas etc.

wōpakār koruNAS ta wath hōwuNAS ta
‘Kālīyēwan Kōbulukū rāzā boḍū
tas kūh pōshi-na tath balas’ ta. lāgas etc.

‘Rudran disū̄-mūṣū chēh tūru wath tas ta
asandi atha ati Yādawara kōph
hēki-na mōra yith Krushna-juvū tas’ ta. lāgas etc.

‘yōddas sūty hēth suy pānay ta
Krushna-juvū pānay laṇi ṭalānē
ma-ta karta tūrū, shēchī karta rāzas’ ta. lāgas etc.

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1 The Text spells the name Kāliyavana, but the Viṣṇu Purāṇa has Kālayavana.
571. Again the war to wage did he make ready. (This was allowed) that Kṛṣṇa might relieve the burden of the earth; else at the first would he (by death) salvation have received.

572. When into Jarāsandha's mind it came, 'Will he once more from out my hand escape,'—for such was the longing that greatly filled his heart,—

573. Once on a day to the demon king came Nārada, and at his sight life, as it were, did Jarāsandha enter, as he thought, 'Surely through Nārada will my longing meet success.'

574. To Nārada did Jarāsandha offer reverence meet, and of the fulfilment of his longing craved the boon. Then Nārada with courtesy consented.

575. So Jarāsandha took up his parable and said, 'Time after time disgraced I flee from him. Ne'er over that cowherd, Kṛṣṇa, do I aught prevail.

576. 'Tell me some means for putting him to flight, that he but once from me may flee. Thy word must necessarily be fulfilled.'

577. Nārada, Prince of Sages, granted him the boon. 'This time will he himself before thee flee; in fear of thee, the ocean will he make his home.'

578. Thus him he favoured, and the way he showed. 'Of Kābul is Kālayavana a puissant king; against his power can no one e'er prevail.

579. 'Rudra hath given him a mighty course; quaking will enter the Yādavas at his hand, nor will it be in Kṛṣṇa's power to confront him.

580. 'If with thyself thou takest him to battle, Kṛṣṇa himself will fain betake to flight. Make no delay, but send a message to the king.'

The Bhāgavata Purāṇa generally calls him simply Yavana.
Zarāsandas yēli tāv manas ta
Nāradas phirith ta dapanē logū
‘gōra, zi kōmā cyōnā chēh, biyē dapa kas’ ta
lāgas bōh dasta dasta pampōsh. 581.

Nārada-munīshōrī ti-ti mōnānas ta
tasūnzāy shēchī hēth ta Kōbulū gāv
tithay wōtū yi-na kūh dēshīhē tas ta. lāgas etc. 582.

sōgand tōrū ēsū tas kanthaśas ta
pārīzāta-pōshē-mālān-handi sūty
parzana ākh tami pādī nomūnas ta. lāgas etc. 583.

Kāliyēwānī shēchī-bōd sōrū prishū tas ta
Nārādi Zarāsandunū wonūnas
‘shēran cēy ēy, pazi pālanas’ ta. lāgas etc. 584.

Kāliyēwan mana-kinī logū vēthanas ta
‘rāza Zarāsand-hyuhū zi shēranē pyōm
shēranāgath ēv, pazi rachanas’ ta. lāgas etc. 585.

‘wōdyōg karunū’ pēv Kāliyēwanas ta
sīnā sōrū hēth ta Kōbula drāv
guru-mutra nadiyē lajē pakanas ta. lāgas etc. 586.

Krushna-jyuv dapān Balabadras ta
‘Kāliyēwan wōn zi ēv, mōkha nērus,
Zarāsand yiylī mā pata nagaras’ ta. lāgas etc. 587.

sōrun samudār ēs pādas ta
Dvārakāyē-kiṭū tas mūnjān shāy
bāh yōzan hōkhū bothū samudras ta. lāgas etc. 588.

sampūnū ēgyā Vishōkarmas ta
Dvārakā nagarāh sampanāwunū
tamicū warnanā yiylī-ūn wananas ta. lāgas etc. 589.

1 This is a tree which grows in Indra’s paradise. Its flowers have an unearthly fragrance. Nārada commonly wears a garland of them. See also verses 772 ff.
581. As these words entered Jarāsandha’s mind, to Nārada thus made he his reply, ‘O Mentor mine, thine is this work, I trow. Who other is there to whom the tale to tell?’

582. Also to this did Nārada consent, and so to Kābul he his message took. There so did he arrive that no one marked his coming.

583. But from the garland of Pārijāta flowers, fragrance exceeding from his neck exhaled. So was he recognized, and at his feet the king bowed down.

584. From him did Kālayavana the news inquire, and Nārada the plight of Jarāsandha told. ‘Upon thy mercy hath he thrown himself, and thus it be thy duty to protect him.’

585. Then in his heart did Kālayavana rejoice. ‘A monarch great as Jarāsandha with me refuge seeketh. When one hath come to seek for refuge, then sheltered must he be.’

586. Then himself did Kālayavana bestir, from Kābul set he forth with all his host; from but the urine of his horses whole rivers ‘gan to flow.

587. To Balabhadra then doth Kṛṣṇa say, ‘Now hath come Kālayavana. If thou go forth to meet him, who knoweth but Jarāsandha may behind thee against the city come.’

588. Then called he the Ocean to his mind and at his feet he fell. From him he begged a site for Dvārakā,—for twelve leagues of the dry ocean shore.

589. To Viśvakarman gave he a command. ‘A city, Dvārakā must thou cause to be.’ (So was it made, nor) can its glory be described.

2 He was the artificer of the gods.
gara kyuth¹ pazihē Bagawānas ta
rijēs nagarāh kyuth¹ shūbihēs
sōna mōkta hīra-ratna sōr¹ pūr²nas ta
lāgas bōh dasta dasta pampōsh. 590.

Yindras Kuvēras ta biyē Warunas ta
biyē yim sōriy dēwa-lūkas
sōzun² bōg³ pyōkh tath nagaras ta. lāgas etc. 591.

gōr⁴n Māyā, shēch¹ wūn⁶nas ta
Mathurāyē-hānd¹ sōr¹ Dwārakāyē nīn
rātas shōngith ta wōth¹ prātas ta. lāgas etc. 592.

wuch⁷kh Dwārakā baṭhi samudras ta
Mathurāyē-pēṭha ās¹ tot⁶ wōṭ'māt¹
Māyāyē pōril lāgil Bagawānas ta. lāgas etc. 593.

Mathurāyē Krushn drāv Kāliyēwanas ta
tsatur-bōza-darshun⁴ gōda hōw⁸nas
Garganis pōtras kō-na tōshēhēs ta. lāgas etc. 594.

parzanana Krushn āv Kāliyēwanas ta
hāth'yār trōvith ta darshēnas āv
tana mana sūty log⁶ Krushna-dyānas ta. lāgas etc. 595.

darshun⁶ hōvith log⁶ tālanas ta
Kāliyēwan pata pata lārani log⁶
mani chēs kāmanā zi thaph karaḥas ta. lāgas etc. 596.

wāṭēs atha tān pān dōravēs ta
Kāliyēwan pata pata biyē lārēs
yān wōt⁶ Krushna-jyuv nīshē parbatas ta. lāgas etc. 597.

tati tāv gōphi ta pān khoṭ⁶nas ta
Mutṣukunda-rāza ās⁶ tati shōngith
tās¹-pēṭh Krushnūn⁸ shēkh gayē tas ta. lāgas etc. 598.
590. What sort of home for Bhagavān is fit? For his kingdom, how glorious should the city be! With gold and pearls and diamond-jewels did he fill it.

591. To Indra, to Kuvēra, and to Varuṇa, yea, to all them in heaven who abide, tribute to pay to Dvāarakā there fell.

592. Then called he lovingly Illusion to his mind. To her a message he spake, and all the folk of Mathurā to Dvāarakā she brought. At night went they to sleep at Mathurā. At dawn in Dvāarakā they woke.

593. Then saw they Dvāarakā on Ocean’s shore; there had they all arrived from Mathurā, and to Bhagavān’s Illusive Power themselves they dedicated.

594. (Bhāg. Pu. X, li.) From Mathurā went forth Kṛṣṇa Kālayavana to meet, and first (in graciousness) revealed he himself to him in his four-armed form. To Garga’s son how could he not show grace?

595. By Kālayavana was Kṛṣṇa recognized. Away he threw his weapons and, to show respect, advanced. Body and soul in meditation on Kṛṣṇa was he absorbed.

596. Having thus shown himself in wondrous guise Kṛṣṇa began to flee and Kālayavana after him pursued, for in his heart his longing was to grasp him with his hand.

597. Or ever his hand reached him, Kṛṣṇa increased his speed, and Kālayavana after him pursued, until a mountain Kṛṣṇa reached.

598. There entered he a cave and hid himself, where Mucukunda, the king, lay sunk in sleep, but Kālayavana thought that he was Kṛṣṇa.

with his own hands. The account of Kālayavana’s birth will be found in verses 614ff.
otu-tañ shōd bōd ōsu tas ta
gado phī manz rākhyus yōddas āv
zōnun zi wōtus pata shētras ta
lāgas bōh dasta dasta pampōsh.

mada-sān rākhēsan kraka diṣanas ta
wudus-na ta lath lāyēnas
‘wōth, laď, kawa tṣakh šēpa dinas’ ta. lāgas etc. 600.

nēndur tami tūj Musukundas ta
nitrav tasandēv ogun drāv
tami-sūty basm gav Kāliyēwanas ta. lāgas etc. 601.

hīth ōsu shādun Bagawānas ta
gōra-bōy ōsus kētha mārhiēs
kāl pyōs shādun kami pōthi tas ta. lāgas etc. 602.

Musukund rāza ōsu satē-yōgas ta
dēwatā sōriy arsān ōsu
kēh kāl gātshith rūdā dēwa-lūkas ta. lāgas etc. 603.

waīsi bajē tātī ōsu kēh na sōr tas ta
pātī-kinī sōruy kōl goloumotu
tati drāv dīv lāgī war dini tas ta. lāgas etc. 604.

dopu nakh zi ‘kēh chēm-na kākshā manas ta
nēndarāh karahō khōr wahōrīth
yuthu na kāh wōzanāvi mē shōnganas’ ta. lāgas etc. 605.

dēwatav pṛiti tiy war dyuṭhas ta
‘dwāpara-yōg tān nēndrīy kar
Krushna-autāra gātsh mōkti-dwāras’ ta. lāgas etc. 606.

samay suy wōt Musukundas ta
kami hīta kami pōthi saponu mōkth
bōd kuni wāti na Krushna-śarētas ta. lāgas etc. 607.

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1 Kālayavana, being the son of Garga, Kṛṣṇa’s spiritual teacher, was therefore Kṛṣṇa’s ‘Teacher-brother’. See note to verse 490.
2 According to Hindū chronology there are four yugas, or ages, viz. the Satya, or Golden, Age, lasting 1,728,000 years, followed by the Trētā, or Silver, Age, lasting 1,296,000 years, then the Deīpara, or Copper, Age, lasting 864,000 years, and then
599. Up to that time his senses had been clear. Into the cave the demon came to fight, 'For now,' thought he, 'I have mine enemy.'

600. In pride the demon gave forth a roar, but still King Mucukunda ne'er awoke, and Kālayavana kicked him with the shout, 'Arise and fight! Why hast thou entered here to hide thyself?'

601. Then, through that kick, did sleep flee from Mucukunda, and from his eyes there issued fire. Therewith to ashes was Kālayavana consumed.

602. For needs must Bhagavān a pretext seek, for how could he himself his Teacher-brother 1 slay, and how else compass his destruction?

603. Now Mucukunda in the Golden Age was king, and all the gods did he duly worship. Once, for a space, he went and dwelt in the gods' heaven itself.

604. There to a great age did he live, and (of his earthly life) lost memory. Thereafter was his entire family destroyed, and when at last from heaven he departed, granted the gods to him a boon.

605. Quoth he to them, 'Now no desire have I in my heart, and fain would I my legs stretch out and sleep, secure that no man e'er will wake me from my slumber.'

606. The gods in their love gave him that very boon. 'Naught shalt thou do but sleep until the Copper Age.' Then, through incarnate Kṛṣṇa, enter thou Death, the gateway of salvation.'

607. That time at length to Mucukunda came. How wondrous were the pretext and the mode by which salvation he attained! Man's intellect to Kṛṣṇa's deeds will ne'er attain.

the Kali, or present Iron, Age, lasting 432,000 years. As Kṛṣṇa lived at the end of the Dvāpara Age, Mucukunda must have slept during a part of the Satya Age, through the whole of the Trāta Age, and through the greater part of the Dvāpara Age, and his sleep must have lasted for more than two million years.
Musukund wōthith pēv āshtaras ta
yih zi kus ās"a ta banyōs kyāh
Dayē-gath kyāh-sana ās"a bananas ta
lägas bōh dasta dasta pampōsh.

wuchun ta Krushna-jyuv pata-kani tas ta
āgnaś hyuh"a zan prazalān ās"u
pryush"nas ta Krushna-jyuv¹ sōr"a won"a tas ta.
lägas etc. 609

būzun tih ta pēv Krushna-pādas ta
pādan rūdus sēr dōrīth
būk"aś a saṅ kaitsāh tōtā kūr"a nas ta. lägas etc. 610.

Krushna-jyuv tōthyōs ta war dyut"nas ta
Musukund bakt"y mangani log")
Krushna-jyuv¹ bakth ti ta mōkth dis"nas ta.
lägas etc. 611.

labith war ta tān yav pānas ta
wōttārāpath kun taph saγaγē
tana mana lagith Krushna-dyānas ta. lägas etc. 612.
pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis bakth waranas
pōr¹ pōr¹ Krushna-jyuwanis dyānas ta. lägas etc. 613.

XXVIII.
Kāliyēwanun" zanm yiγi wananas ta
Garga-ryosh" mōl" tas kētha-kin¹ bōw"u
gōra-bōy" kētha āv lāri Krushnas ta
lägas bōh dasta dasta pampōsh. 614.

Garga-ryosh" purōhēth Yādawa-kōlas ta
nētra-rost" ās" brahma-sarētas
Yādav śhādān thēth purōhētas ta. lägas etc. 615.

nētras kun pray karahōnas ta
brahma-tōr¹ Garga-ryosh" māni na kēh
kuni pōth¹ pūshis na mōn"rāwanas ta. lägas etc. 616.
608. Arose then Mucukunda, and astonied cried, 'Who may this be, and what is this that happed? What manner of God's way hath thus been destined?'

609. He looked behind him then and Kṛṣṇa saw. Like fire blazing bright did Kṛṣṇa shine. Him did he ask, and Kṛṣṇa told him all.

610. The tale heard he and fell at Kṛṣṇa's feet, there did he rest with head upon his feet, and with devoted love unbounded praise he offered.

611. Kṛṣṇa to him showed grace and gave a boon. Only for holy love did Mucukunda pray, and to him such love and eke salvation Kṛṣṇa gave.

612. The boon received, forth did he depart in northern lands to live as anchorite, body and soul on Kṛṣṇa meditating.

613. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXVIII. THE HISTORY OF KĀLAYAVANA. (Viṣṇu Purāṇa, I V, xxiii.)

614. The birth of Kālayavana must now be told,—how Garga the sage became his sire, and how, being Teacher-brother, he came Kṛṣṇa to pursue.

615. Garga the sage was clan-priest of the Yādavas. Under a rule of chastity ne'er had he marriage made, but netheless sought the Yādavas the family of their clan-priest to establish.

616. They desired that he should marry, but being under the rule of chastity he heeded not, nor could they any wise persuade him to agree.

1 This legend is not told at length in the Bhāgavata Purāṇa.
dōha aki kathi-pēth ṭhaṭha koruha tas
'triy yā napumsakh chuh purōhēth sōn'
na-ta kō-na āsihēs pray nētras' ta.
lāgas bōh dasta dasta pampōsh.

tatiy krūḍ khotu Garga-rēshis ta
mani gōs zi 'nēciwāh wōpadāwahōn
yēsondu bayē atsi Yēdu-kōlas' ta. lāgas etc.

Kōbula nēbhūrū āsū thān Rudras ta
totuy ghashitha ta saryōn taph
Shēnkārī darshun tati dyutinas ta. lāgas etc.

mongun yiy war tas Rudras ta
'pōthurāh ladtam bodu balawān
yus bayē tānihē Yēdu-kōlas' ta. lāgas etc.

Mahādēv tōthyōs ta tiy dyutinas ta
labith war āv Kōbulas manz
tasandi tīza pēv ġwāh nāgaras ta. lāgas etc.

Yauwanāsh Kōbula āsū rājēs ta
nēpōthūr āsīt āsū shūkās
Garga-ryoshū dēshana gav harshēs ta. lāgas etc.

pōtra-kāchī pushūrūn kūrū Gargas ta
'rājēcū thēth dēwa pata ṭhahārem'
Gargas ti kāch āsū kō-na mānihēs ta. lāgas etc.

kēh kolū gōbur zāv tati Gargas ta
Kāliyēwan gōbaras korukh nāv
Garg āv nīrith ta logū tapas ta. lāgas etc.

budū-bab yēli mūdū Kāliyēwanas ta
Kōbulukū rājī wōtū tāsī virtas
Rudra-wara sūtin hyuhū na kāh tas ta. lāgas etc.

samay wōtus ta wōtu Krushnas ta
Krushnani darshēna mōktiyē gav
pōrū pōrū Krushna-jyuwanis darshēnas ta. lāgas etc.
617. One day, as they conversed, they mocked at him, ‘Our priest is or a woman or a eunuch, or wherefore doth he not desire to wed.’

618. Then anger hot in Garga’s heart arose, and to beget a son his mind he fixed,—a son whose fear should strike the Yadu clan.

619. On Kābul border sacred to Rudra was a holy spot, thither he went and made austerities till Śaṅkara¹ revealed himself to him.

620. From Rudra then only this boon he craved, ‘Grant thou to me a very mighty son, who will cause fear to strike the Yadu clan.’

621. Gracious to him was Mahādeva, and granted he that selfsame boon. Acquiring it to Kābul did he wend, and, through his god-inspired energy, in the city glory shone.

622. In Kābul Yauvanāśva was the king. Sonless was he, and so was filled with woe, but, at the sight of Garga, into joy he came.

623. In longing for a son, to Garga his daughter did he give, ‘For thereby will my kingdom be established.’ Moreover such was Garga’s wish, and how could he refuse?

624. After due time a son was born to Garga, and Kālayavana his name was called. Then Garga did depart, and to an anchorite’s life again betook himself.

625. When the heroic Kālayavana’s grandfather died, into his hand there passed the rule of Kābul. Through Rudra’s boon no one his equal was.

626. To him came his (fated) time, and Kṛṣṇa did he meet, and when to him did Kṛṣṇa himself reveal, then did Kālayavana obtain salvation. To the revelation of Kṛṣṇa ever do I dedicate myself.

¹ Rudra, Śaṅkara, and Mahādeva are all names of Śiva.
tas pata sinā sōrā mōrnānas ta
  hīta hīta būmi ṍū bār kāsawunā
anta-rostā dana āv tati Krushnas ta
lāgās bōh dasta dasta pampōsh.

627.

tawa pata mōkha āvā Zarāsandas ta
dīyūthukh yān tān lāgā tālānē
Nāradunā wākā āv pozū karanas ta. lāgās etc.
628.

akis parbatas khātā tōngas ta
  Zarāsand pata pata lārān ēsā
wuchun zī bārānā khātā tōngas ta. lāgās etc.
629.

shērāh mani drāv Zarāsandas ta
  ‘mē ti nishē āki phiri Krushna-gūph tōlū’
tana mana mānāni logā Nāradas ta. lāgās etc.
630

Zarāsāndā parbatas nār dyutānas ta
dōshēwāy zī manz-bāg ātā zālākh
Krushna-jyuvi khōra-nyōth dyutā tōngas ta. lāgās etc.
631.

wasith tōng gav Pātālas ta
  wōth löyith ta āyā sēkha pānas
Dwārakāyē wōtith ta byūthā pānas ta. lāgās etc.
632.

Zarāsand phīrith ta logā vēthanas ta
  sōkhith rājyāh logā karanē
wūnē ēsā tōrā tas kāla-pōrashēs ta. lāgās etc.
633.

yus lagi pōrā pōrā Krushna-zīwās ta
  tas kari Krushna-jyuva sarō wōpakār
yiti yēsh nith ta wāti Waikunthās ta. lāgās etc.
634.

XXIX.

Raiwata-nōmā ēsā rāza rājēs ta
  Rēwati kūrā ēsā tas rāzas
dīnā kūrā tāmā Balabadrās ta
lāgās bōh dasta dasta pampōsh.

635.

1 V. 1. vil āyē.
627. (Bhāg. Pu. X, lii.) Thereafter did Kṛṣṇa Kālayavana's entire host destroy, and thus by this means and by that did he from its load of woe the earth relieve, the while he from the plunder endless wealth did gain.

628. And next Jarāsandha did he confront, and as they saw him, so did Jarāsandha's troops to flight betake themselves. But notwithstanding must Kṛṣṇa Nārada's pledge redeem.¹

629. Upon a mountain peak did he and Haladhara ascend, as Jarāsandha after them pursued and marked the brothers how upon the peak they clomb.

630. And like an arrow to Jarāsandha's mind there came percipience. 'For once hath the cowherd Kṛṣṇa fled before me,' and body and soul to Nārada made he reverence.

631. The mountain then did Jarāsandha set on fire, 'So amid this will I the twain consume.' But Kṛṣṇa laid his toe upon the peak.

632. And down to hell descended then the peak, while he and Haladhara gave an easy leap and so departed. Thence reached they Dvāraka and in their home abode.

633. To his own home returned Jarāsandha jubilant, and full of happiness resumed his rule, for now delay had come to him who was his Death.

634. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

¹ See verse 580.
kūr<sup>a</sup> ḍos<sup>a</sup> vēth<sup>a</sup> pūth<sup>a</sup> baḍi-yāwanas ta
Haladar Rām ḍos<sup>a</sup> bāla-bāwas
bāla-rūpa sampūn<sup>a</sup> bāgē āyēs ta
lāgas bōh dasta dasta pampōsh.

kaitwāh dana tas sūty dyut<sup>a</sup>nas ta
ratha gur<sup>1</sup> hāst<sup>1</sup> tōnza pūrith kēth
wōshuwāh sōpon<sup>a</sup> zi kyāh wān<sup>1</sup>zēs ta. lāgas etc. 637.

gōḍaṅuk<sup>a</sup> nēth<sup>r</sup> chuh Krushna-zīwas ta
Baktēv, swāl chuwa, dōr<sup>t</sup>av kan
kam kam sarēth āy prāy<sup>1</sup> Krushnas ta. lāgas etc.

Vidarba-dīsh ḍos<sup>a</sup> Bishma-rāzas ta
Rukmini kūr<sup>a</sup> ḍos<sup>a</sup> tas rāzas
yushun zi ’kūr<sup>a</sup> dīma Krushna-zīwas’ ta. lāgas etc.

gōbaran Rukman na zi mōn<sup>a</sup>nas ta
‘Shishupāl shūbi asē, bod<sup>a</sup> suy chuh’
shēch<sup>1</sup> pāna sūz<sup>a</sup>n Shishupālas ta. lāgas etc. 640.

mōl<sup>a</sup> mōj<sup>a</sup> band bōy<sup>1</sup> pēy d<sup>a</sup>yēnas ta
‘Rukmini zi shūbihē Krushna-jyuwasse<sup>1</sup>y’
kuni pūsh<sup>1</sup> na Rukmas tas mūrkhas ta. lāgas etc.

Rukmini chēh Lākh'imi autāras ta
āmūns<sup>a</sup> chēh Krushnani pushy zanmas
lūz<sup>a</sup>n tūri-pōth<sup>1</sup> shēch<sup>1</sup> Krushnas ta. lāgas etc. 642.

brōhmunāh anith ta shēch<sup>1</sup> wūn<sup>a</sup>nas ta
panani atha pātṛāh likhihi kēth
brāhmanas dith ta rūz<sup>a</sup> wata wuchanas ta. lāgas etc.

brōhmun yēli wōt<sup>a</sup> Krushna-zīwas ta
porun pāth<sup>r</sup>r ta log<sup>a</sup> sanzas
brāhmanas ādara dravy dīt<sup>1</sup>nas ta. lāgas etc. 644.

Tithay sūzun shēch<sup>1</sup> kūr<sup>a</sup>nas ta
‘mē zi zān sārēn’y brōth wōt’mot<sup>a</sup>’
dop<sup>a</sup>nas zi ‘wāra pōth<sup>1</sup> sath kār<sup>1</sup>zēs’ ta. lāgas etc. 645.
636. Plump was the damsel, in the prime of youth, and Haladhara still was but a boy. Thus to him came the budding maiden as his fated wife.

637. The dowry given with her who can count? Chariots, horses, elephants, maid-slaves all adorned. High festival was held, and how can tongue describe it?

638. Now must be told of Kṛṣṇa the first espousals. Lo, to the feast, ye Faithful, are ye called. Lend ye your ears. Each deed of Kṛṣṇa cometh full of love.

639. Of the land of Vidarbha was Bhīṣmaka the king. He had a daughter namèd Rukmini, and her did he desire to give to Kṛṣṇa.

640. But his son Rukma did not to this assent. ‘King Śīśupāla of us is worthy, he alone is great,’ and he himself to Śīśupāla did a message send.

641. Then Rukma’s father, mother, kin, and brethren all deplored. ‘Worthy is Rukmini of Kṛṣṇa and of him alone,’ but o’er the brainless Rukma could they not prevail.

642. Behold, of Lakṣmī is Rukmini the incarnation. For Kṛṣṇa only hath she come to birth. So secretly to Kṛṣṇa sent she news.

643. A Brāhmaṇa brought the letter, and quoth he, ‘By her own hand was this epistle writ. To me, a Brāhmaṇa, hath she given it, and (for an answer) doth she scan the roads.’

644. When before Kṛṣṇa came the Brāhmaṇa, Kṛṣṇa the letter read and forthwith armour donned, while to the Brāhmaṇa honour did he show and gifts of money gave.

645. (Bhāg. Pu. X, liii.) At once home was he dispatched and with him by Kṛṣṇa was this message sent. ‘Know thou that first of all will I arrive.’ Then said he to the Brāhmaṇa, ‘To her must thou the fullest consolation give.’
phīrith brōhmun nishē wōt\textsuperscript{u} tas ta
yishāra sūtin wūn\textsuperscript{a}nas shēch\textsuperscript{1}
namaskār kor\textsuperscript{a}nas ta sōr\textsuperscript{u} wōt\textsuperscript{u} tas ta
lāgas bōh dasta dasta pampōsh. \textsuperscript{646.}

thēkith Shishupāl āv nētras ta
Zarāsand biyē rāza sūtin hēth
Rukminē cēh Krushnānē wata wuchanas ta. lāgas etc. \textsuperscript{647.}

Krushna-juv āra drāv maza wuchanas ta
Vidarba-dīshēs wōtith pēv
Rukminiyē būz\textsuperscript{u} ta tāyē vēthanas ta. lāgas etc. \textsuperscript{648.}

Haladar Rām āv pata Krushnas ta
‘kyāh zōnži har mā sōpani kēh’
tār bāq\textsuperscript{i} rāza sūty Shishupālas ta. lāgas etc. \textsuperscript{649.}

mazāh wuchun\textsuperscript{u} zan ās\textsuperscript{u} Krushnas ta
nētruk\textsuperscript{a} pairun Shishupālas
Krushna-juv brōth wōt\textsuperscript{u} Shishupālas ta. lāgas etc. \textsuperscript{650.}

Bīshma-rāza nishē gāv Shri-Krushnas ta
pūza kūrn\textsuperscript{a}nas yitha paziēs
pāy kēh āsus na kyāh waniēs ta. lāgas etc. \textsuperscript{651.}

Shishupāl yēli wōt\textsuperscript{u} tath naṅaras ta
Rukman lūkh sōr\textsuperscript{i} brōtha sūṭ\textsuperscript{a}nas
ṣhaṭ\textsuperscript{u}jē wāw\textsuperscript{a}jē lāg\textsuperscript{i} karanas ta. lāgas etc. \textsuperscript{652.}

Rukminē tārtaṅas cēh Krushna-zīwas ta
Krushna-juv ti yōra-kani tārtaṅ ās\textsuperscript{u}
zāgān ti kami tshala hēth tshalas ta. lāgas etc. \textsuperscript{653.}

rīth ās\textsuperscript{u} Diviyē bal gāshanas ta
gōdā drāyē mahārēṅ Diviyē bal
Shishupāl rāza hēth rūd\textsuperscript{u} prāranas ta. lāgas etc. \textsuperscript{654}

Rukminiyē Diviyē war monguānas ta
‘Krushna-juv wārtan mē pāna Bagawān
chāg\textsuperscript{u}rā kartas Shishupālas’ ta. lāgas etc. \textsuperscript{655.}
646. To Rukmini the Brāhmaṇa returned, and by a beck the answer-message told. Then bowed she down to him, and to her full (understanding) came.

647. In boasting mood to the nuptials did Śiśupāla come, and with him brought he Jarāsandha too, as Rukmini for Kṛṣṇa scanned the roads.

648. From his abode went Kṛṣṇa forth as though the wedding festival to see, and in due course Vidarbha-land he reached. Rukmini heard the news, and with joy was she full filled.

649. Now Haladhara Rāma followed Kṛṣṇa, ‘Who knoweth but some fighting might have place,’ and four great kings with Śiśupāla came.

650. Kṛṣṇa was there as though a mere spectator of the festival and of the wedding robes of Śiśupāla; and, ere Śiśupāla came, did he arrive.

651. To Kṛṣṇa did Bhīṣmaka draw near, and to him ritely reverence proffer. [Against Śiśupāla] had he no resort, so what could he to Kṛṣṇa say?

652. When at the city arrived Śiśupāla, Rukma to meet him sent out all the folk, and chowries and fans waved he before him.

653. Rukmini for Kṛṣṇa doth expectant wait, and from the other side for her did Kṛṣṇa wait, watching to see by what wile he should bear her off.

654. A customary rite there was to go to Dēvi’s temple, and thither first of all went forth the bride, while Śiśupāla, with the kings that bare him company, stood awaiting her.

655. From Dēvi cravèd Rukmini a boon, ‘May Kṛṣṇa, Bhagavān himself, for his bride take me. To Śiśupāla may’st thou dire confusion give.’
Rukmini hēri yēli lūjā wasanas ta
nirith or yör hāwān pān
wuchān Krushna-jyuva kētha wātēs ta
lāgas bōh dasta dasta pampōsh.

mursēhā gayē tas Shishupālas ta
ṭīzaki pratāpa bēsōr gav
biyē rāza-lūkh gay sōrī muhas ta. lāgas etc.

Krushna-jyuva nishē yith khōrā ratvas ta
Rukmini ti ṭa-ṭīkh lūjā karanē
yān gay nirith ta lāgī ṭalanas ta. lāgas etc.

Krushna-jyuva zay lobu ta gav harshēs ta
Rukmini pānas vēthanē lūjā
Shishupāl sōra phyūru ta logu lārana ta. lāgas etc.

Haladar mōra ākh ta logu māranas ta
tat-kshēn lūkān korunās khey
lachā-bādī müdis ta kam rūdis ta. lāgas etc.

Shishupāl mandachith ta logu ṭalanas ta
sūh-sanzi uhaulōnā shāl zan gav
kēh rāza bādī hīhī sūty lāgī tas ta. lāgas etc.

Rukmas dōrā zan āyē kāsanas ta
mandachi hyokun na zūravith kēth
lāryōv Krushnas pata yōddas ta. lāgas etc.

Krushna-jyuva phirith ta sōrī mōrīnas ta
raṭith ta Rukmas logu māranē
lūjūs Rukmini zāra-pāras ta. lāgas etc.

trōvith atha ta dōrā kōṣūnas ta
Rukmi ti mandachith phirith gav
nēbar rūzith logu dūyēnas ta. lāgas etc.

Krushna-jyuva Dwārakāyē gav pānas ta
Lākhmi bāgē āyē Nārānas
Dwārakāyē manz sanz logu khāndaras ta. lāgas etc.
656. As Rukmini to descend the steps began, and from the temple issued, showing herself to the folk standing round, looking was she to see how her could Kṛṣṇa reach.

657. By giddiness was seized Śiśupāla, senseless did he become before the puissance of her glory, and all the kings that bare him company did lose their wit.

658. Then near did Kṛṣṇa come and into his chariot her uplift, and Rukmini too began swift haste to make, till from the crowd the horses had emerged, and they could speed away.

659. Thus Kṛṣṇa gained the victory and rejoiced, and Rukmini in her heart exulted, as Śiśupāla again to senses came, and forthwith after them pursued.

660. (Bhāg. Pu. X, lxiv.) Him did Haladhara confront and him defeat, and in the moment routed all his folk. Hundreds of thousands of them died, and there escaped but few.

661. Crest-fallen Śiśupāla fled, as flees the jackal at the lion's roar, and with him fled a many mighty kings.

662. To Rukma 'twas as though had been shaved off his beard, nor could he in his shame thole the disgrace, and to the battle after Kṛṣṇa did he run.

663. Kṛṣṇa turned back, and all his troops he slew. Rukma he seized and him would fain have killed, but Rukmini for him did hard entreaty make.

664. Off shavèd he his beard and let him go; so Rukma humbled and ashamed turned back. Without the city did he stay, and there lamented.

665. Unhindered Kṛṣṇa to Dvārakā returned, and Lakṣmī thus became Nārāyaṇa's bride, the while in Dvārakā was the spousal festival prepared.
anîkh brâhman vêd paranas ta
pânigrâh Krushnas Rukminiyâ sîty
Lâkhîmiyâ Nârân atha-wâsas ta
lâgas bôh dasta dasta pampôsh

yus lagi Krushna-jyuwanis näwas ta
tas kari Krushna-jyuv sarô wôpakâr
yiti yêsh nith ta wâti Vishnu-bawanâs ta. lâgas etc.

pôrî pôrî Krushna-jyuwanis näwas ta
pôrî pôrî tasandis autâras
pôrî pôrî tasandis shôba sarêtas ta. lâgas etc.

xxx.

dôyumû nêthûr chuh Krushna-zîwas ta
Zâmbawanta-wânarûnâ dêka-bûdû kûrû
kêtha pôthî bâgânî âyê Krushnas ta
lâgas bôh dasta dasta pampôsh.

Shêtruzithî-nômû logû taph karanas ta
Sûrê-sûnzû ârâdan logû karanê
Yâdav ôsuî ta boqû mân ta. lâgas etc.

tûthûs Sûrê ta râtûn dyutûnas ta
aîth bôrî sôna tath râtñas phal
Sûrê-sûndû cêmakunû ôsuî râtñas ta. lâgas etc.

Krushna-jyuvî dopûnas ‘kyâh karahas ta
yih zi shûbî râzas Wuârasânas’
suh kêtha trâvihê ta roñun pânas ta. lâgas etc.

dôha aki bôyuî âs hêth râtñas ta
phêrani wanâs tath hêth gav
tati mûrî sîhan ta râtûn nyûnas ta. lâgas etc.

1 V.I. Sutrâjîth, but only here. Elsewhere as above.
2 According to all other authorities Jâmâvat was king of the bears, not of the monkeys. Similarly, in the Kâshmîrî Râmâyana, the word ponzû, which ordinarily means ‘monkey,’ is used to mean ‘bear.’
666. Many were the Brāhmaṇas who the Vēdas recited at the wedding of Kṛṣṇa and of Rukmīṇī, when Nārāyaṇa of Lākṣmī took the hand.

667. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viśnu will he reach. To him posy and posy do I offer lotuses.

668. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXX. THE SYAMANTAKA. THE MARRIAGES WITH JĀMBAVATĪ AND SATYABHĀMĀ.
(Bhāg. Pu. X, lvi, lvii.)

669. Kṛṣṇa hath made a second marriage. The damsel of high fortune was of Jāmbavatī, the monkey-king, the daughter, and this is how she Kṛṣṇa’s fated spouse became.

670. A certain man named Satrājit did great austerity, and paid devotion to the Sun. He was a Yādava, held in honour high.

671. Gracious to him became the Sun, and to him [the Syamantaka], a jewel, gave. Eight loads of gold a day did it produce, and its sheen was like unto the splendour of the sun.

672. Quoth to him Kṛṣṇa, ‘What with it wilt thou do? King Ugraśena would this well befit.’ But how could he give it up? For himself he kept it.

673. Once on a day his brother [Prasēna] came to him and took the jewel, and with it in the forest wandered. There did a lion slay him and the jewel carry off.

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3 So the name is spelt in the usual texts and in the Sanskrit Dictionaries. According to our author, it was Śatrujit, and, in the Viśnu Purāṇa there is a variant reading with this spelling. In the translation I adhere to the customary form.
Shētruzī hāsh lōjū Krushṇa-zīwas ta
'bōyū myōnū zi mōrīth rātūn hēth gōs' lūkh sōrī chih mandachān zēvi hēnas ta. lāgas etc.

675.

tih phal ōsū tōrūmū tsandramas ta
Bāḍrapādīrī Krushṇa-jīyuvī ḍyūthūmotū ōsū
taway hāsh lūjū Krushṇa-zīwas ta. lāgas etc. 676.

Krushṇa-jīyuvī būzu ta drāv tshādānas ta
'wucha zi ath kyāh wanān sāmpūnā' wan gav tshādāni sōrū pata tas ta. lāgas etc. 677.

wuchukh suh mūdūmotū manz wanās ta
sūha-sāndī panzē ōsū lāg'mātū nas
sūh ti tātū mūdūmotū pēy āshtaras ta. lāgas etc. 678.

wuchukh wādur pūshūmotū tas ta
Zāmbawānta-wādarañē gōphi pēth gāy Krushnē sāv gōphi ta biyē prāranas ta. lāgas etc. 679.

Zāmbawāntī ḍyūthū yēli tsakh āyēs ta
manōshāh zōnīth hara-hūrū drāv Krushnānī thapi sūty trān gav tas ta. lāgas etc. 680.

680.

tyūnūn zi Rāma-jīyuv chūh Krushn-zaṇmas ta
'Rāma, Rāma,' karūn tōtanē logū
lōl ās musarana pyōs pādas ta. lāgas etc. 681.

Krushṇa-jīyuvī āsith atha dōlūnas ta
trān biyē tsās ta logū vēthanē
nānā-prakōrī bakth kūrūnas ta. lāgas etc. 682.

1 Compare Crooke, Introduction to the Popular Religion and Folklore of Northern India, p. 9. Whoever looks at the new moon of the month Bāḍrapaḍa (August-September) will be the victim of false accusations during the ensuing year. The only way to avoid this is to perform a sort of penance by getting someone to shy brickbats at your house, which at other times is regarded as an extreme form of
674. There verily did Jāmbavat upon the lion hap, and with a single cuff tore out his life. The jewel took he up and went his way.

675. Against Kṛṣṇa did Satrājit an accusation bring, 'My brother hath he slain, and the jewel hath he ta'en away.' And all the folk to take it on their tongue ashamed are.

676. Now Kṛṣṇa the fourth moon of Bhādrapada had looked upon,¹ and this was the fruit thereof, that a false charge was brought against him.

677. This Kṛṣṇa heard, and forth a-seeking went he. 'Fain would I see what of this the outcome was.' Followed by all the folk a-seeking went he to the forest.

678. There in the forest saw he Prasēna lying dead, and on him of the lion's claws the marks. And all astonished were to see the lion too lie dead.

679. They saw that a monkey [? a bear] the lion had overcome, and to the cave of Jāmbavat, the monkey-king, they went. Within the cave went Kṛṣṇa, and without did all the others tarry.

680. When Jāmbavat saw him, filled became he with rage. Thinking him but a man, to struggle with him went he forth, but even as Kṛṣṇa seized hold of him gained he understanding.

681. That Rāma-chandra ² had been born again as Kṛṣṇa did he perceive, and crying 'Rāma, Rāma' began he to extol him. Unfettered did for him his love become, and at his feet he fell.

682. Then Kṛṣṇa smiled and stroked him with his hand. To Jāmbavat again came understanding and to rejoice did he begin. In many and many a way to him devotion did he offer.

¹ Insult and degradation. There is a regular festival held for this purpose at Benares on the fourth day of Bhādon [i.e. Bhādrapada] (August), which is known as the Dhēlla chauth mēlā or "the old festival of the fourth."
² Jāmbavat was a devoted friend and helper of Rāma-candra, who was also an incarnation of Viṣṇu before Kṛṣṇa.
Zāmbawatī kūrā Ṽāṃbaswantas ta
say kūrā pushūraṁ Kraśna-zīwas
Zāmbawatī bāge āye Kraśna-zīwas ta
lāgas bōh dasta dasta pampōsh.

683.
suy rāṭuṁ mahārēnē dāj dyutuṁnas ta
biyē sōruy kēh yih tati Ṽū
dōyumu nēthuṁ wōtuṁ Kraśnas ta. lāgas etc.

684.
yūnā kāl gōphi manz logu Kraśnas ta
Yādav sōriy phīrīth ta gay
Kraśna āv kōlayāh hēth pānus ta. lāgas etc.

685.
rāṭuṁ lodun tas Yādawas ta
suh ti logu mandachani tath būzīth
dopun zi ‘bōh ti dima kūrā Kraśnas’ ta. lāgas etc.

686.
Satēbāmā nōmā kūrā Ṽūtas ta
pushūraṁ rāṭuṁ rātna sān Kraśna-zīwas
Kraśna-juvī rāṭuṁ biyē tūrī dyutuṁnas ta. lāgas etc.

687.
trēh wōtuṁ nēthuṁ Kraśna-zīwas ta
Rukminī ta Zāmbawath Satēbāmā
tārētas tasandis pān wandahōs ta. lāgas etc.

688.

XXXI.
mōḷuṁ mūḍuṁ Pāṇḍawān wonukh Kraśnas ta
Kraśna-juvī Pāṇḍawān mēlanī gav
pata Shētruzith Shētadānī mōṛuṁnas ta
lāgas bōh dasta dasta pampōsh.

689.
rāṭna pushīy kāl wōtuṁ Shētruzitas ta
Satēbām pata gayē Kraśna-zīwas
phīrīth biyē pēv yunū Kraśnas ta. lāgas etc.

690.
Shētadānī buzun ta logu tālanas ta
pushērīth rāṭhuṁ gav Akrūrās
suh gav Kōshiyē hēth rātnas ta. lāgas etc.

691.

1 According to the Bhāgavata Purāṇa, the visit of Kraśna was occasioned, not by Pāṇḍu’s death, but by the attempted murder of the Pāṇḍavas in the famous lac
683. Jāmbavati the daughter was of Jāmbavat, and her on Kṛṣṇa did he bestow, and thus of Kṛṣṇa did she become the spouse.

684. To Kṛṣṇa gave he that jewel as the dower of the bride, and also there all else that was, that too he gave. So thus the second nuptials of Kṛṣṇa came to pass.

685. A great while in that cave stayed Kṛṣṇa. The waiting Yādavas all returned home, and Kṛṣṇa, bringing his spouse, by himself came back.

686. Kṛṣṇa to Satrājit, the Yādava, the jewel gave, and he, on hearing the true tale, was filled with shame. Quoth he, 'I also to Kṛṣṇa will my daughter give.'

687. He had a daughter Satyabhāma hight, and, with the jewel, on Kṛṣṇa did he her bestow, but Kṛṣṇa took not the jewel, and to him gave it back.

688. Thus came to pass Kṛṣṇa's espousals three, to Rukmiṇī, to Jāmbavati, and to Satyabhāma, and to his mighty deeds do I myself as offering devote.

XXXI. ŚATADHANVAN AND THE SYAMANTAKA. (Bhāg. Pu. X,lvii.)

689. Pāṇḍu, the father of the Pāṇḍavas died, and of it told they Kṛṣṇa. So Kṛṣṇa went the Pāṇḍavas to visit. After that (while he was still away), Śatadhanvan slew Satrājit.

690. 'Twas for that jewel's sake that death came to Satrājit, so Satyabhāma (to Delhi) followed Kṛṣṇa (and told him of her father's fate), and thus had Kṛṣṇa to return home again.

691. This Śatadhanvan heard, and straightway away he fled, but first the jewel made he over to Akrūra, and to Kāśi did Akrūra take it.

house (Jātugṛha—the Jauhar of the Rājputānā of later times).
Banārasa Akrūr loga dānas ta
aith bör sōna ṣū dān karawunā
dānucē shēchū gayē prath dishēs ta
lāgas bōh dasta dasta pampōsh.

Krushna-juyv pata gav Shetiadanwas ta
raṭīth pōwun ta kala soṭānas
wuchun ta raṭanā kuni ṣū na tas ta. lāgas etc. 692.

Haladar Rām-jī loga rōshēnas ta
raṭanū zi Satēbāmi dyutū Krushnan
sa ti rūthū zi dyutun Balabadas ta. lāgas etc. 693.

Akrūruna būzukh chuh dān karanas ta
zōnukh zi raṭanā wōtū Akrūras
Krushna-juyvū shēchū lūzū Akrūras ta. lāgas etc. 694.

Akrūr raṭanā hēth āv Krushnas ta
sārēnū sōrū shēnkā tsūja
Dwārakāyē vigūn lāga sōrū sālanas ta. lāgas etc. 695.

yus lajī Krushna-juywanis nāwas ta
tas kari Krushna-juyv sarō wōpakār
yiti yēsh nith ta wēti Vishnu-bawanaras ta. lāgas etc. 696.

pōṛū pōṛū Krushna-juywanis nāwas ta
pōṛū pōṛū tasandis autāras
pōṛū pōṛū tasandis shōba sarētas ta. lāgas etc. 697.

XXXII.

sūryumū nēthūr chuh Krushna-zīwas ta
Kaurawan ta Pāṇḍawan mēlani āv
tati āv kōlayāh hēth pānas ta
lāgas bōh dasta dasta pampōsh. 698.

Dili ṣū biyē yunū Krushna-zīwas ta
tēli tūki gayāv mēlana-rostū
āv Dili biyē ta brōthā drās tas ta. lāgas etc. 699.

1 Kāśi and Benares are two names of the same city.
2 So also Haladhara Rāma and Bala-bhadra are both names of Kṛṣṇa’s elder brother.
3 The poet glosses over the part taken by Akrūra. This pious gentleman was one of the persons who incited Sātadhanvan to commit the murder. We read in
692. There, in Benares, began he to make pious gifts, each day the eight loads of gold gave he in charity, and of his gifts to all countries sped the news.

693. Kṛṣṇa on Satadhanvan followed hard. He caught him, felled him, and his head cut off. Then sought he, but nowhere on him could he find the jewel.

694. Then Haladhara Rāma wroth became, thinking that Kṛṣṇa had given the jewel to Satyabhāmā, and wroth did she too become, thinking that he had given it to Bala-bhadra.

695. Then heard they that Akrūra pious gifts was giving, and so they knew that into his hand had the jewel come. So Kṛṣṇa sent a message to Akrūra.

696. To Kṛṣṇa did Akrūra bring the jewel, all the anxiety of everyone departed, and all the calamities of Dvārakā took to flight.

697. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

698. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XXXII. THE MARRIAGE WITH KĀLINDĪ. (Bṛg. Pu. X.,xlviii.)

699. There be yet a fourth espousal of Kṛṣṇa. To visit the Kauravas and the Pāṇḍavas did he go, and thence with a wife did he return.

700. (Beside the visit just set forth he had again to go to Delhi, for on that occasion he had had to depart without meeting (his relations). So again went he to Delhi, and forth came they to welcome him.

the Bhāgavata Purāṇa how famine and other calamities overtook Dvārakā when Akrūra took away the jewel to Benares. Wherever it went there the land had bounteous rain. On its return to Dvāraka all the calamities occasioned by its absence disappeared. This is referred to in the next verse.

4 At the beginning of the preceding chapter.
samith sārēvaṇy pūz kūr̥həśas ta
nānā-rāṅg¹ bakhth lāg¹ karanē
sārēnãy miliθ ta drāv sailas ta
lāgas bōh dasta dasta pampōṣh. 701.

Arzōn sūty hēθ gav sailas ta
Jamunāyē boṭha¹ pēθ trēsh cēni gav
dōshēvaṇy trēsh cēyē lāg¹ phēranas ta. lāgas etc. 702.

wuchãkh kaṇēkhāh tati tapas ta
sa kūr² Sūrē-dēwata-sūnza² ōs²
Kālindī-dēwata nāv ōs² tas ta. lāgas etc. 703.

yūts² kāl wāśās tati tapas ta
būkts² sūty taph tsor³ tarān ōs³
‘bāgani yimahō zi Shri-Krushnas’ ta. lāgas etc. 704.

dīth³n ta warūn³ pēyē Krushna-zīwas ta
warawun³ waradā chuh pāna Bagawān
saphal war gōs ta wōts³ Krushnas ta. lāgas etc. 705.

Dili-kani phirith āv pānas ta
sārēn¹ bāndawan miliθ kēθ
āshēnāh sūty hēθ gav pānas ta. lāgas etc. 706.

yus laγi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēṣh nith ta wāti Vishnu-bawanās ta. lāgas etc. 707.
pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba tarētas ta. lāgas etc. 708.

XXXIII.
bēnāh ōs³ Awanti-pura-rāzas ta
tas Mitrābdraō ōsus nāv
sōyēmwar yishi kor⁴ tami Krushnas ta
lāgas bōh dasta dasta pampōṣh. 709.

¹ The Bhāgavata Purāṇa calls her Mitravindā.
² A svayamvara is the selection of a husband by a princess at a public assembly
701. They all assembled and ritely worshipped him. In many a varied way did they show to him devotion, and then, having saluted each, he went forth on a stroll.

702. With Arjuna his companion strolled he forth, and to the Yamunā bank he went to quench his thirst. When the two had so quenched their thirst around did they begin to walk.

703. There saw they a damsel in austerities absorbed. She was the daughter of the sun, Kālindī hight.

704. Many a day had run its course in her austerities, which with devotion she had practised resolute, praying that she might be the spouse of Kṛṣṇa.

705. Her did he see, and thus it was her lot to become chosen of Kṛṣṇa, he who himself is Bhagavān, the Chooser and the Boon Bestower. The boon he gave her had its fulfilment due, and thus she came to Kṛṣṇa as his spouse.

706. When all his kinsmen he had visited, from Delhi he set forth, and home returned bringing there a wife.

707. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

708. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

709. Of Avantipura was there a certain king. He had a sister Mitrabhadrā hight, and she, in her desire for Kṛṣṇa held a svayaminvāra. of suitors. On this occasion she signified her choice by scattering saffron over the selected one.
rāza wōt¹ sōriy sōyēmwaras ta
Krushna-jyuvar ti sōyēmwara-sabāyē gav
chūc¹n kōng-ţūr³ tami Krushnas ta
lāgas bōh dasta dasta pampōsh.

pūntsyum¹ nēth⁰r wōt¹ Krushnas ta
āshēnāh bēth ta Dwārakāyē gav
prath kāh chuḥ tōshān tath zayēs ta. lāgas etc. 711.

yus laği Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuvar sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba sarētas ta. lāgas etc. 713.

XXXIV.
Ayōdyāyē Krushna-jyuvar gav phēranas ta
tatuyuk¹ rāza ōs³ Naṉnazith nōm³
būzith brōṭha drāv Krushna-zīwas ta
lāgas bōh dasta dasta pampōsh.

rāza-dwār tōnith ta mān kor⁴nas ta
vēḍi-vēz³ pūzā log³ karanē
wōtsav sampon³ rāza-dwāras ta. lāgas etc.

Satyā kūr³ ōs³ tas rāzas ta
jarōga-pēṭha drāyē maza wuchanē
dyūṭhun Krushna-jyuvar man log³ tas ta. lāgas etc.

mangani ōhiy lūj³ ta Dayēs ta
‘ditam zi darmuk³ karmuk³ phal
bāgē zi yimahō Krushna-zīwas’ ta. lāgas etc.

Krushna-jyuvar kāmanā sēd kūr⁴nas ta
antaryōmi chuḥ pāna Bagawān
mūn⁵n rāzas ta kō-na mānīhēs ta. lāgas etc.

bāgē mōn³ rāzan ta pādi nom⁴nas ta
kēṃshāh manz-bāg tōr⁵ thūv⁵nas
‘pratīgyā myōn³ ti zi pazi pālanas’ ta. lāgas etc.
710. To the svayaṁvara came all the kings, and to the assembly there came Kṛṣṇa too, and on him scattered she the saffron box.

711. A fifth espousal thus to Kṛṣṇa came, and with a wife returned he to Dwārakā, where every one at his victory rejoiced.

712. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

713. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXXIV. THE MARRIAGE WITH SATYĀ. (Bhāg. Pu. X,liii, 32.)

714. To Ayodhya once did Kṛṣṇa wend his way. Of there the king was named Nagnajit, and when he heard the news, forth went he to welcome Kṛṣṇa.

715. Through the palace gate did he lead him. Honour to him did he show, and ritely to him did he offer worship. Thus in the palace rose high festival.

716. The monarch had a daughter, Satyā hight. She from the roof-pavilion issued forth to see the festival. On Kṛṣṇa fell her gaze, and to him did she lose her heart.

717. So then from God a blessing did she crave, ‘Grant me the fruit of virtuous acts and of my deeds in lives long past, that Kṛṣṇa’s spouse I may become’.

718. Kṛṣṇa fulfilled the longing of her soul. He is himself Bhagavān, the Inward Monitor. From the king did he ask her, and how could he not consent.

719. Great good fortune deemed it the Rāja, and at Kṛṣṇa’s feet he bowed himself. But meanwhile somewhat of delay did he impose, ‘I have a vow, and that vow must I keep.’
sath dād thāvīmātī tāmī shērtas ta
'yus yikawaṭa raṭī kōmi dōrīth
tāsī balavīras kūrī dimahas' ta
lāgas bōh dasta dasta pampōṣh.

yūnī rāza mandachith gay pānas ta
sath dād yikawaṭa kus raṭīhē
prārān bōna ṭūnī Shṛī-Krushnas ta. lāgas etc.

rāza logī mānanā tūrī karanas ta
'tēz zi nishē pazihē na kēh wananas
darma-wākh ti pazi mā pozū karanas' ta. lāgas etc.

sath dād kyāh nishē Krushna-zīwas ta
yēs ṭūnī sath lūkh āyēsāras
sath rūzī rāzas ta sath wonūnas ta. lāgas etc.

dopūnas zi 'kāstam shūkh manas ta
darmūcī āgyā pālanāvītam
kōrē myānē bāgē ṭūnī bōna baḍanas' ta. lāgas etc.

sath rūph sōpānī Krushna-zīwas ta
sataway yikawaṭa nishē ānūnas
sath gayē rāzas ta logū vēthanas ta. lāgas etc.

vēwāh karith kūrī dīsūnas ta
vēdi-vēzī pazihē yitha rāzan
grūnzu-rostū dana rāthūn dāj dyutūnas ta. lāgas etc.

bōnā hāstī sāsā-bādī sūty dītīnas ta
lachā-bādī rathā ta gūrī sūtīn
zāmaturū Bagawān kō-na diyēs ta. lāgas etc.

Arzōn-dīv ṭūnī sūty Krushnas ta
bāyau manza ṭūnī tōṭū suy tas
suh ti ṭūnī satē-bāwa dās zan tas tā. lāgas etc.

drāv yēli Krushna-jyuv gara pānas ta
wati ās biyē rāza thōṭh karanē
sōriy zēnānī pēy Arzōnas ta. lāgas etc.
720. Seven bulls had he fixed as the condition of consent. 'He
who at the one time may hold them to his breast, only to such a hero
can I the damsel give.'

721. Many a king had homeward gone ashamed, for who could
seven bulls seize at once? 'Twas as though he had been waiting for
Krṣṇa (to carry out the task).

722. To Krṣṇa did the king show deference great. 'In thy presence
to say aught it is not meet, but, of a surety, am I not bound a solemn
oath to keep?'

723. Before Krṣṇa what were seven bulls, he to whom subject are
the seven worlds? High were the Rāja’s hopes, and he spake truth
to him.

724. Quoth he to him, 'Drive sorrow from my heart, and, prithee,
of my duty the command obey. Then of my daughter high will rise
the happy lot.'

725. Krṣṇa then multiplied himself in seven-fold form, and so to
himself brought near the seven bulls. Thus to the king came solace and
joyful did he wax.

726. The damsel gave he him in wedlock with all due rite as
befitteth kings, and dowry gave he countless wealth and jewels.

727. With her gave he thousands of maid-servants and of elephants,
hundreds of thousands of chariots and of horses. When Bhagavān was
his son-in-law, how could he not bestow them?

728. Arjuna Dēva Krṣṇa had accompanied. Of all the brother
[Pāṇḍavas] was he to him most dear, and as it were a loyal slave
to him.

729. When Krṣṇa set forth upon his journey home, on the road
came there other kings to stop his way, and it was Arjuna’s destiny to
vanquish each and all.
Badrā ti sōyēmwara wōnsa Krushnas ta biyē Lākh'manāyē ti wora pānay aīth pāta-rōniyē wāsā Krushnas ta lāgas bōh dasta dasta pampōsh.

namaskār tihandis tath bāgēs ta namaskār Krushna-zīwanis saarētas prath saarētas bōh ti pān wandahas ta. lāgas etc.

yus laği Krushna-jyuwanis nāwas tas kari Krushna-jyuv sarō wōpakār yiti yēsh nīth ta wāti Vishnu-bawanas ta. lāgas etc.

pōr1 pōr1 Krushna-jyuwanis nāwas ta pōr1 pōr1 tasandas autāras pōr1 pōr1 tasandas shōba saarētas ta. lāgas etc.

XXXV.
kēh kōl nēcyuwaḥ zāv Krushnas ta tīka zāv gōḍānīy Rukminīyē-hondu Pradyumna zātaka nāv koruhas ta lāgas bōh dasta dasta pampōsh.

suh ti osa Kāmādēv autāras ta Lākh'miḥē Kāmādēv santān bōw Rukmini chēh Lākh'mi, suy zāv tas ta. lāgas etc.

Shēmbara-daity osa nishē samudras ta dōha aki Pradyumna tūri hēth gav dyutun dōrīth manz samudras ta. lāgas etc.

nēngol sa gāḍi, tati ayē zālas ta āyur Shēmbaras gōḍh hēth gav Shēmbār1 wāzas dīsa rananas ta. lāgas etc.

phōshna nēcyuwāḥ drāv wāzas ta wāzan sīvakīṅē kun pushūrun Rāṭī sa-ti osa sṭhadān tas ta. lāgas etc.
730. (Bhāg. Pu. X, lviit, 56,57.) By svayamvara¹ came Bhadrā to Kṛṣṇa as a spouse, and, again, was he himself chosen by Lākṣmana. Thus eight chief queens to Kṛṣṇa came.

731. Reverence be to that blessed lot of their's. Reverence to the exploits of Kṛṣṇa. To each exploit do I also as a sacrifice offer myself.

732. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

733. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

734. In course of time to Kṛṣṇa was born a son. First, like a crest-jewel, was he born of Rukminī, and in keeping with his horoscope named they him Pradyumna.

735. In him did Kāmadēva (the Indian Cupid) become incarnate, for Kāmadēva the offspring was of Lākṣmi, who was one with Rukminī, and he was born of her.

736. There was a demon dwelling by the sea named Śambara. Once on a day Pradyumna did he steal away, and into the ocean cast he him.

737. There was he swallowed by a fish. That fish in a net was caught. It did the fisherman to Śambara bring. To his cook did Śambara give it to prepare his meal.

738. When the cook cut it open, from it before him issued forth a lad. Him did the cook make over to a servant-maid. Now she was Rati (the Indian Psyche) taking human form to seek her spouse.

¹ See verse 709.
Pradyumn Kāmadēv autāras ta
Ratiyē ḍōśu Mahādīvī war dyutūmotū
bartā zi labahōn nishē Krushnas ta
lāgas bōh dasta dasta pampōsh. 739.

otū tān Rath ḍōśu tshādān tas ta
yēna-shutu Mahādēv basmith āav
kāhī-tān bartā athi āv tas ta. lāgas etc. 740.

Rati dyūṭhū nēcyuwāh pēyē āshūras ta
bāh sūrē rūpa tsorū prazalān ḍōśu
Nārodū āv ta sōrū wonūnas ta. lāgas etc. 741.

Rukminiyyē ti gāshīth sath kūrūnas ta
‘nēcyuwū wātiy pōnī-pānay
pānay-pāna āsi khēla karanas’ ta. lāgas etc. 742.

Rati yēli bartā āv athas ta
bādi srēhī yīshī tas pālanī lūjū
dōda gēyē anna-bala bal korūnas ta. lāgas etc. 743.

sōra āv Rati sūty sōrū wonūnas ta
‘sōhu zi myōnū bartā bōh zi cyōnū triy
Shēmborū mārun ta gāshav pānas’ ta. lāgas etc. 744.

doḥa aki Shēmbaras gōla dītnas ta
Shēmbārī būzith yōddas drās
Pradyumnan sōriy lūkh mōrūnas ta. lāgas etc. 745.

tawa pata raṭith kala tōtūnas ta
bāra-bōsū Dwārakāyē lāgī gāshānē
Rath rūzū wāhana Pradyumnas ta. lāgas etc. 746.

wūdith ākōshī nini lūju āv ta
yān Dwārakāyē wōtū darthiyyē pēy
āyē triyē-bāwas ta tsorū rūph āv tas ta. lāgas etc. 747.

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1 Mahādēva had reduced Kāmadēva to ashes with a single look of his terrible eye, because Kāmadēva had endeavoured to excite love in him. Rati was inconsolable, and is represented as continually wandering in search of him. The servant-
739. Pradyumna was incarnate Kāmadēva, and to Rati had Mahādēva given the boon, that through Kṛṣṇa should she again obtain her lord.\(^1\)

740. From the time that Mahādēva had him to ashes burnt, from that time ever had she been making quest, that somehow into her hand her lord might come.

741. Then Rati marvelled when she saw the lad. In form more glorious was he than a dozen suns. Then came to her Nārada and told her all the truth.

742. Also to Rukmini went he, and bade her be of good cheer. \(\text{‘Thy son, in very self, will come to thee. In very self will he near thee frolic.’}\)

743. When into Rati’s hand thus came her lord, with mickle love and longing did she cherish him, and his strength revive on aliment of milk and ghi.

744. When with Rati into consciousness he came, the whole tale did she tell him. ‘Thou art my lord, and here thy wife am I. Śambara must thou slay, then safe can we depart.’

745. Once on a day at Śambara hurled Pradyumna cannon-balls, and Śambara learning (who had done this) came forth to fight him. Then all his army did Pradyumna slay.

746. Thereafter cut he off the demon’s head, and husband and wife set forth to Dvārakā, while Rati served as chariot for Pradyumna.

747. Into the sky flew she and carried him, and when to Dvārakā they came, down on the ground did they alight. Then took she a woman’s form of peerless beauty.

\(^1\) maid was named Māyāvati (Bhāg. Pu. lv.) According to the Vishnu Purāṇa, she was Śambara’s wife, not a maid-servant, (Trans. Wilson-Hall, V, pp. 73ff.). The Bhāg. Pu. does not say who she was.
bāra-bōsə Dwārakāyē ṣāy pānas ta
mājen zānana ṣāvā na kēh
sampadā chēh sūtīn Rath Krushnas ta
lāgas bōh dasta dasta pampōsh.

sārēy kāmē āsa maṭi Nāradas ta
sōrūy tsārēth wanith ta āōk
Rukminiyyē parzanōwə ta lūjə vēthanas ta. lāgas etc.

mājē lajē tōshēnī nōshi-gōbaras ta
sārēvə'y yith ta nālamati roṭu
nōshi ti nālamātə sārē karanas ta. lāgas etc.

dahanə'y dōhan-hondə zāmotə tas ta
Rukminiyyē Shēmbārə yiēli nyūnas
jai-kār bōyin tas vīra-pōrashēs ta. lāgas etc.

Dwārakāyē wōtsav logə sapananas ta
sōriy Yādav lāgə tōshēnē
Krushna-jyuv chuh tōshān nōshi-gōbaras ta. lāgas
etc. 752.

yus laģi-pōrə pōrə Krushna-zīwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nīth ta wāti Vishnu-bōwanas ta. lāgas etc.

XXXVI.

Baumāsōr ēsə rājī karanas ta
samudra-ṭōpis manz āsān
dēwan ta manōshēn ēsə khīdas ta
lāgas bōh dasta dasta pampōsh.

taph yēli asōras āv antas ta
wōthith gashith pēv Yindra-rāzas
kana-wōli nīnas mājē Yindrās ta. lāgas etc.

Yindra-rāza nishē āv Shri-Krushnas ta
Baumāsōrunə dyutənās dād
‘tēy nishē yōtə chuh na kēh pāy tas’ ta. lāgas etc.

756.
748. Husband and wife entered Dvārakā unhindered, but by the mothers naught was understood, that Rati was present together with the welfare (i.e. the son) of Kṛṣṇa.

749. Then all the task on Nārada’s shoulder fell. He told them all the wondrous tale and went his way. Then Rukmini her son did recognize, and so rejoiced.

750. Happy became the mothers in the daughter-in-law and in the son. All of them came and him did they embrace, and so did all the daughter-in-law embrace.

751. But ten days had Pradyumna been born when from Rukmini him Śambara carried off. To him, illustrious hero, may there be victory!

752. In Dvāraka there began high festival, and all the Yādavas held jubilee, and in his daughter-in-law and son rejoiceth Kṛṣṇa.

753. He who ever dedicateth himself to Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win and thereafter the world of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

XXXVI. THE WAR WITH BHAUMA. THE RAPE OF THE PĀRĪJĀTA.
(Bhāg. Pu. X,lix.)

754. Of an Island in the Ocean was Bhauma, the Demon Asura, the ruler, and gods and men did he oppress.

755. When the austerities of the demon to an end had come, he then arose, and upon Indra fell, and of (Aditi), Indra’s mother, the earrings did he carry off.

756. To Kṛṣṇa Indra came, and against Bhauma did he make complaint. ‘Except with thee, for me against him there is no resource.’
Krushna-jyuv\(^1\) sath kür\(^a\) Yindra-rāzas ta
Garuḍas khasith ta gashith pyōs
shishē-kōṭha māyāyē-hānd\(^1\) įs\(^1\) tas ta
lāgas bōh dasta dasta pampōsh.

shēyimis Murāsor rōch\(^a\) kōṭhas ta
Krushna-jyuv shēshēway phuṭarīth gōs
Murāsor tati drāv manza zalas ta. lāgas etc. 758.

gōḍaṅ suy log\(^u\) mōra Krushnas ta
Krushna-jyuv\(^1\) raṭith ta kala tōṭ\(^u\)nas
tawa pata gōbur ta lūkh mōr\(^1\)nas ta. lāgas etc. 759.

Baumāsor drāv pāna laḍanās ta
aniṅk rākhēsā-sīnā hēth
Shrī-Krushnas sūty log\(^u\) laḍanās ta. lāgas etc. 760.

Krushna-jyuv\(^1\) sōriy lūkh mōr\(^1\)nas ta
kēn sāl\(^1\) kēn ġāl\(^1\) chōkālad kēh
kunuy rūzith ta log\(^u\) laḍanās ta. lāgas etc. 761.

raṭith ta Krushna-jyuv\(^1\) kala tōṭ\(^u\)nas ta
hāhākār wōth\(^u\) tath naṅaras
dōkh pyōs sōris pariwāras ta. lāgas etc. 762.

Baumāsōḍrūṅ\(^a\) mōj\(^u\) āyē Krushnas ta
putur\(^u\) sūty hēth pēyē pádan
'śēran zi on\(^u\)may te pazi rachanas' ta. lāgas etc. 763.

dayā mani āyē Shrī-Krushnas ta
mōl\(^1\)-sōnd\(^u\) rājy tās\(^1\) biyē dyut\(^u\)nas
santh suh ti zāmot\(^u\) tas Asōras ta. lāgas etc. 764.

Krushna-jyuv\(^1\) zay lob\(^u\) tāv naṅaras ta
shurāh sās kaṅēka mōkālāvēn
sārēy dēka-bajē āsa Krushnas ta. lāgas etc. 765.

\(^1\) This was a wondrous bird, which served as Krṣṇa's vehicle.
\(^2\) The text says the ramparts were built by Māyā, or Illusion, but the word is probably a mistake for Maya, who was the great artificer and architect of the
757. Kṛṣṇa to Indra gave encouragement. On Garuḍa mounted he and on Bhauma fell. (Of Bhauma's fortress) were the surrounding ramparts of glass by Māyā built.

758. Of the sixth rampart the demon Mura was the guardian, and the six ramparts did Kṛṣṇa shatter. Then from amid the water issued Mura.

759. First of all Kṛṣṇa did he confront, but Kṛṣṇa seized him and cut off his head, and then his son and all his horde he slew.

760. Then to the combat Bhauma did himself come forth, many arrays of demons bringing with him, and against Kṛṣṇa he began to fight.

761. But Kṛṣṇa vanquished Bhauma's people all. Some took to flight, others were slain, and others wounded lay. Bhauma alone remained and he stood up to fight.

762. So Kṛṣṇa seized him and his head cut off. Then in the city a great cry arose and on his household sorrow fell.

763. To Kṛṣṇa Bhauma's mother came, and with her grandson at his feet she fell. 'To thee as sanctuary have I brought him, and for protection do I crave.'

764. Into the heart of Kṛṣṇa mercy came, and to the lad gave he his father's kingdom, for, though of that demon born, a godly man was he.

765. Kṛṣṇa, the victory having gained, the city entered. Sixteen thousand damsels from their bonds did he release, and all became the luck-blessed (wives) of Kṛṣṇa.

Daityas, or demons. Some authorities believe his name to be a corruption of (Ahura-)mazda.
sōndar kōrē yima trailōkēs ta
tima āsa aṇēmatsa Baumāsōrī
darihēkh wuh sās yēli samanas ta
lāgas bōh dasta dasta pampōsh. 766.

Krushna-jyuv dyūṭhukh ta mana lajē tas ta
Bagawānas gayē shēran sārēy
Krushnāy bartā lajē manganas ta. lāgas etc. 767.

kāmanā chēh pūrūnī Bagawānas ta
kaṇēkan kāmanā pūrith gav
Dvārakāyē sōzan tima waranas ta. lāgas etc. 768.

hāstī gūrī dana ratha yitī āśī tas ta
sōrūy sōmbarith sūty dyutnakh
Dvārakāyē yēli wātsa gayē harshēs. lāgas etc. 769.

pāna gav Sōrga-lūkh Yindra-rāzas ta
kana-wōlī phīrith ta nīth dītīnas
Yindra-rāza vēdi-vēzī logū pūzanas ta. lāgas etc. 770.

dēwatā sōrī lāgī pōshē-warshēnas ta
Sōrga-pōras wōtsav bōw
vēṭhān chih Baumāsōr gālanas ta. lāgas etc. 771.

Satēbāmā āśī sūty Krushnas ta
biyē āśī Anirudd sūty nyūmots
Satēbāmi pārizāth dyunū āśū tas ta. lāgas etc. 772.

kaḍith pārizāth Sōrga-lūkas ta
Aniruddas kun pushrith ta gav
‘yih zi gashi Satēbāmi dyunū āganas’ ta. lāgas etc. 773.

kyāh dāpīzi Vishnu-māyi Bagawānas ta
tatīy Yindra-rāza pūzani āśū
tatīy Krushnas āv laḍanas ta. lāgas etc. 774.

1 Some came from the world of gods, some from the world of demons, and some from the world of men.

2 For Satyabhāmā, see verse 687. She was Krṣṇa’s favourite and spoilt wife.
766. These were fair damsels of the threefold worlds, who thither by the demon Bhauma had been brought. When twenty thousand he should collect, it had his purpose been to wed them all.

767. On Kṛṣṇa fell their gaze, and his became their hearts. To Bhagavān went they, and in him refuge took; and they began each to pray that Kṛṣṇa, and he alone, might be her lord.

768. To fulfil longings is Bhagavān’s delight, and thus the desires of the maidens he fulfilled. To Dvārakā he sent them, that he might wed them there.

769. All the elephants and horses, and wealth and chariots that Bhauma had possessed, all that did he collect and give to them, and full of joy at Dvārakā did they arrive.

770. He himself to Indra’s heaven set forth. Thither brought he and restored the plundered earrings, and ritely to him did Indra proffer worship.

771. The gods all flowers began to rain and in heaven’s city arose high festival, as at the demon’s downfall they exulted.

772. Along with Kṛṣṇa Satyabhāmā was, and with him also had he taken Aniruddha. To Satyabhāmā had to be given the Pārijāta tree.

773. In the heavenly region the Pārijāta tree did he pull up. To Aniruddha he entrusted it. ‘In Satyabhāma’s courtyard plant thou it’.

774. What can be said of Bhagavān’s illusive power of delusion? To that same spot where to Kṛṣṇa Indra had proffered worship, did Indra come to wage a war with him.

Aniruddha was Pradyumna’s son, and Kṛṣṇa’s and Rukmiṇī’s grandson. The Pārijāta, or coral tree, was one of the five trees of Paradise produced at the churning of the ocean. It was a valued possession of Indra.
parizāta-kuli pushy drāv yöddas ta
Bagawānas nishē kyāh pāy tas
mandachun phal drāv tami Yindrās ta
lägas bōh dasta dasta pampōsh. 775.

Krushn āv Sōrga-lūka bū-mandalas ta
Dwārakā-nagaras wōtsav bōw
wōtsav sampon prath nagaras ta. lägas etc. 776.

parizāth Satēbāmi wōtā āganas ta
mushkān dār wōt prath dwāras
Waikunthā prakhātās ēsē kō-na āsihas ta. lägas etc.

yikawaṭa kaṇēka logā waranas ta
shurāh sās ta akh hath āsa sārēy
akīy kshēna āyē pāni-grahanas ta. lägas etc. 777.

yītī rūph kaṇēkan tit Kruhnās ta
sārēnāy okuy lāgān ēsē
dēwatā sōrī ēsē dēwa-pūzanas ta. lägas etc. 778.

sārēnāy byon ēsē byon ēsē gara pānas ta
sārēnāy byon ēsē byon ēsē Kruhnā-juv sūty
sārēy sīwā karanas ta. lägas etc.

shurāh sās kaṇēka āyē waranas ta
tō-ti chuh bāla-brahmāsōriy Brahmv
brahmāsōri bāwās pōrī laŋghōs ta. lägas etc.

prabāta-kāla pētha tān sāyēmas ta
prabāta-kāla pāli prath sīwā
āshtar yiī na kēh ti wananas ta. lägas etc. 780.

sōndaran-hond ēsē yiī wananas ta
bāgē zi tihond ēsē kaitwāh ēsē
Mahādīvī dēchēn ta gat muhas ta. lägas etc. 781.

namaskār brahmāsōris Kruhnās ta
namaskār Kruhnānēn dēka-bajēn
namaskār Kruhnānis pariwāras ta. lägas etc. 782.
775. For the Pārijāta tree to fight he issued forth, but against Bhaga- 
vān what resource had he? And so disgrace was all the fruit that came from this to Indra.

776. From heaven’s region Kṛṣṇa to the earth descended, and in the city of Dvārakā high festival arose, so thus in each city came high festival.

777. To Satyabhāmā’s courtyard came the Pārijāta. Its floods of fragrance reached to every door. Thus did Vaikuṇṭha, Viṣṇu’s heaven, there became manifest, and wherefore should that not be so?

778. All at one time the damsels did he wed. Thousands sixteen and eke a hundred were they, and at the same instant came they all to be espoused.

779. As many as the damsels were, so many forms took Kṛṣṇa, and at one wedding did he espouse them all. At the worship of the gods did all the gods present themselves.

780. Each damsel had for herself a house apart, each had a Kṛṣṇa separate to herself, and all engaged were in doing to him service.

781. Though thus to him were sixteen thousand damsels wedded, yet was he also Brahma the Supreme, in the form of a youth bound celibate by perpetual vows; and to his nature as a celibate do I offer myself in sacrifice.

782. From dawn to eve (is each one lovingly employed), from dawn doth each herself devote to her especial service. At aught that can be said need no one marvel.

783. About these lovely damsels how can all be told! How great was the happy fortune that they found! Even when Mahādēva\(^1\) saw them, with desire was he filled.

784. To Kṛṣṇa’s chaste celibacy be reverence. To his spouses of high fortune be there reverence. To all his household reverence be paid.

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\(^1\) Mahādēva is represented as impervious to sexual desire.
prath ṛonī yēli lūjā prasanas ta
kūrā akh ta gōbar dāh prath kaṅsi zāy
shurāh sās ta akh hath kōrē zāyē tas ta
lāgās bōh dasta dasta pampōsh.

akh lach ta akahaiṭh sās gōbar tas ta
sārēṇāy shurī-murī kaityāh zāy
grand gayē na Krushnanis pariwaras ta. lāgās etc.

yus lagi Krushna-juwanis nāwas ta
tas kari Krushna-juv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanis ta. lāgās etc.

pōr1 pōr1 Krushna-juwanis nāwas ta
pōr1 pōr1 tasandis autāras
pōr1 pōr1 tasandis shōba tarētas ta. lāgās etc.

XXXVII.

Anirudd gōbur ōsā Pradyumnas ta
tāmā korā Bānāsorās ḍās
Bānāsorān kūrō dīnānas ta
lāgās bōh dasta dasta pampōsh.

Bānāsor bōwū boktū Rudras ta
Shōnitapōra ōsū rājy karanas
bōdū ōsū baktēn manz Dēwas ta. lāgās etc.

sās narē āsas bōdū bal tas ta
Krushna-juvī sārēy narē tācēnas
bāḍī ahānkāra ōsū rājy karanas ta. lāgās etc.

Shiwa-bakth būdū ōsū Bānāsorās ta
Shiwa-ji tōthyōs mongūnas war
‘kūṭapāl āstam āsāy nagaras’ ta. lāgās etc.

būktū sūty āyatū gav Shiv tas ta
nagaras kūṭapāl sōpanīth rūdā
Bānāsor nēth pūz karihēs ta. lāgās etc.
785. (Bhāg. Pu. X, lxi.) As to each queen there came the time to bear, one daughter and ten sons did each bring forth. Thousands sixteen and eke a hundred daughters did they bear to him.

786. Sons thousands a hundred three score and one had he, and these again had offspring numberless. Thus Kṛṣṇa’s household was beyond all count.

787. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

788. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXXVII. ANIRUDDHA AND UŚĀ. (Bhāg. Pu. X, lxii-iii.)

789. Pradyumna’s son was Aniruddha, and he the demon Bāṇa did o’ercome, and to him Bāṇa did his daughter give.

790. Bāṇa a devotee of Mahādēva was. Śoṇitapura did he rule as king. Among the devotees of Mahādēva he was great.

791. A thousand arms had he; great was his might. Kṛṣṇa his arms did one and all cut off. Great was the pride with which he held his sway.

792. To Śiva-Mahādēva great devotion did he show. Śiva showed grace to him, and from the god a boon he craved. ‘For my city be thou alone the guardian of my fort.’

793. Loyal to his devotion Śiva became and stayed the guardian of the city’s fort, while Bāṇa worshipped him without surcease.
yūts⁰-kāl Mahādēv ās⁰ nagaras ta
Bānasōrānē kāmē karawun⁰
Bānasōr ās⁰ rājy karanas ta.
lāgas bōh dasta dasta pampōsh. 794.
dōha aki pānay war mong⁵nas ta
‘mē hyuh⁶ zi kāh chuh na trēn bōwanan
kāshāh āsihēm som⁶ yōddas ’ ta. lāgas etc. 795.
krūd khot⁷ Yīshōras ta war dyut⁶nas ta
zōnun zi ‘rākhēsas wōn nāsh wōt⁷’
yiy war tām¹ mong⁷ tiy dyut⁶nas ta. lāgas etc. 796.
dop⁶nas zi ‘dōz cyōn⁷ pēyi āganas ta
karīy vīrāh mānas hān
yēli pēyi tot⁶-tān prār samayēs ta. lāgas etc. 797.
asōras tas bōd bākhanēyēs ta
dōzuk⁰ wasith pyon⁰ kāchani log⁰
yushun vīrāh tsōr⁰ pānas ta. lāgas etc. 798.
samay wōt⁰ yēli tas asōras ta
kētha pōth¹ pānay samponus dās
kami pōr¹ Krushna-jyuv yīth pyōs tas ta. lāgas etc. 799.
Wushā kūr⁰ ās⁰ tas asōras ta
Anirudd dōha aki sōp⁸n¹ ās
Aniruddas pēth man log⁰ tas ta. lāgas etc. 800.
prabōt¹ wōts⁰ ta lūj⁰ wadasnas ta
‘hā myōn⁸ bartā kōr-kun ĝav ’
mandachun⁰ dop⁶has ta kēh log⁰ na tas ta. lāgas etc. 801.
sōp⁸n rātaki lūj⁰ wananas ta
‘man nyūnam ta kēh chum na pāy’
rātas ta dōhas lūj⁰ wadasnas ta. lāgas etc. 802.
Tītralēkhā ās⁰ tōth⁰ vēs tas ta
murūts⁰ tami sārēn⁷y-hanza karēnas
dēwata ta manōsh sōr¹ hōv⁵nas ta. lāgas etc. 803.
794. Long in that city did Mahâdêva dwell, doing all Bâna’s works, while Bâna ruled as king.

795. Once on a day from the god he craved (another) boon, ‘In the three worlds there is no soul my match. Let someone now my peer in combat be.’

796. Anger in Ísvara arose, and a boon he granted. Well knew he ‘Now hath destruction to the demon come.’ And so to him he gave the boon he craved.

797. Quoth he ‘In thy courtyard shall fall the flag, and a hero shall lower thy haughty pride. Wait thou until the time thy flag shall fall.’

798. Dulled became the demon’s understanding. For the falling of the flag did he begin to long, that he might meet a hero mightier than himself.

799. When to the demon came his time, how did destruction hap of itself on him? From what direction did KṚṣṇa on him fall?

800. The demon had a daughter Uṣā hight, and one day came to her Aniruddha in a dream. Smitten with love for him did she become.

801. At dawn uprose she, and weeping did she cry, ‘Alas, my Lord, Ah whither hast thou gone?’ ‘Shame’ to her did they cry, but no whit heeded she.

802. Of her dream of the night did she begin to tell, ‘My soul hath he carried off, and I have no resource.’ Thus, ever night and day she wept.

803. Citralêkha was her crony well-beloved. Of all the gods and of all men did she draw picture portraits, and to her them she showed.

1 I.e. Mahâdēva.
wuchān ta wōsā yēli Aniruddas ta
dop′nas ‘āmiy man myōn′ nyūnam
wātēmay ta rōza zinda, na-ta maras ta
lāgas bōh dasta dasta pampōsh.

Tītralēkhā gayē Aniruddas ta
ākōsh1 gāshith ta Dwārakāyē wōsā
wōtith nishē pēyē Aniruddas ta. lāgas etc.

sōpān1 sa ti ōsā āmūsā tas ta
Anirudd1 won′motu ōsā Nāradas
Nāradūnā shēch1 ōsā Aniruddas ta. lāgas etc.

Tītralēkhā yēli nishē wōsā tas ta
wudith dōnaway ākōsh gay
Anirudd Wushāyē wōtu waranas ta. lāgas etc.

gandarwa-viwaḥ tati kornas ta
bāra-bōsā pānavūnā khēlani lāg1
kēh rētḥ pānavūnā lāg1 sōkhas ta. lāgas etc.

Bānāsōras āy waranas ta
‘Wushā zi pōrusāh sūty hēth dīṭhū’
Asōran būzun ta gav kūpas ta. lāgas etc.

dōha aki bihith ōsā pētḥ mandiras ta
pānavūnā bāra-bōsā khēlān ōs1
rākheṣan dīṣṭhita ta logū zāganas ta. lāgas etc.

tarwār hēth āv pētḥ mandiras ta
lōṭi-pōṭh1 wōtith ta shēkani rūdū
wuchun ta gīndān tim cōpaṭas ta. lāgas etc.

‘Anirudd1 Krushnūnā driy hōvōnas ta
sōriy zi zēnay thaway na kāh’
Wushāyi Bānūnā driy hōvōnas ta. lāgas etc.

1 A “Gandharva marriage” is a perfectly legal form of marriage among persons of the military caste, i.e., kṣatriyas. It is a marriage proceeding entirely from mutual attraction, and is performed without ceremonies and without consulting relatives. In fact it closely corresponds to the ‘Scotch marriage’ of English
804. And when she came to seeing Aniruddha's portrait, 'Tis he', she cried, 'who hath carried off my soul. If he come to me, I live; if not, I die.'

805. To Aniruddha Citralēkhā hied. Through the welkin did she fly, and Dvārakā she reached; and, as she arrived, near Aniruddha did she alight.

806. In a dream also had Uṣā come to him, and he to Nārada had told the tale. Thus Nārada had tidings of (where) Aniruddha (went).

807. When Citralēkhā thus accosted him, together through the welkin flew they off, and to Uṣā did Aniruddha come, and so espoused her.

808. There a Gandharva spousal\(^1\) with her did he make, and in each other's arms the consorts sported. Thus for a space of months did they in bliss abide.

809. Bāṇa's retainers to their master came and told him how in a man's company Uṣā had been seen. Then, when the demon heard it, he was filled with wrath.

810. Once on a day within her palace was she seated, and with each other were the spouses sporting, when the demon chanced to see them, and on the watch did he remain.

811. Sword in hand the palace did he enter. Stealthily approaching in mistrust he stood, and his gaze fell on them as caupār\(^2\) they played.

812. To Uṣā Aniruddha swore by Kṛṣṇa's name, 'All thy men will I capture, and leave none to thee,' while Uṣā taking Bāṇa's name made oath (that she would capture Aniruddha's men).

\(^1\) novelists. The Bhāgavata Purāṇa is not so tender for the morality of the young couple, and makes no mention of any wedding ceremony.

\(^2\) A kind of backgammon.
Krushnani nāwa sūty gav harshēs ta
‘baḍiy kōluk² zī zāmatur² ām ’
kēshāh lazi gav ta gav kūpas ta
lāgas bōh dasta dasta pampōsh.

pāṭ¹-khūr¹ wōthith ta log⁹ kūpas ta
rākhēsan āgyā log⁹ karanē
ganḍ karanas tas Aniruddas ta. lāgas etc.

ganḍani yēli lāg¹ Aniruddas ta
tot"-tān Anirudd nēshūk³ ōs⁹
wōthith ta sīnā sōr⁶ mōr⁸nas ta. lāgas etc.

Bān ās pānay ta ganḍ phyurºnas ta
Anirudd zāmaturº karihēs kyāh
tōnith thowun bōnd¹-wānas ta. lāgas etc.

Nārada-ryoshº gav Krushna-zīwas ta
Aniruddūn⁰ shēch¹ sōr⁰ wūn⁸nas
Krushna-jyuv pótra-dādi drāv laḍanas ta. lāgas etc.

bāh akshauhiniyē sūty Krushnas ta
Shōnitapōr āv Krushna-Bagawān
Bānāsōr drāv yōra yōddas ta. lāgas etc.

gōḍaṅ kūtapāl brōth dyutºnas ta
Mahādev yōddas Krushnas āv
wazir z⁹h mōkha āy Balabadras ta. lāgas etc.

Kārtikly mōkha āv Pradyumnas ta
Sātēkis mōkha āv Bānāsōr
yōdduk⁹ awasar lāg¹ gandanas ta. lāgas etc.

Krushna-jyuv ta Mahādev lāg¹ yōddas ta
dōnaway kuniy ta wān¹zēkh kyaḥ
kōtwāh shala bala lāg¹ laḍanas ta. lāgas etc.

Mahādiv¹ sīnāyē taph shunºnas ta
Krushna-jyuv¹ phīrith zāla shuṅ⁷nas
tana-shut⁹ taph zāla lajē zanas ta. lāgas etc.

1 Their names were Kumbhāṇḍa and Kūpakarna.
2 The god of war and son of Mahādeva.
3 Krṣṇa's charioteer.
4 According to one legend Sōnitapura was near the present Tezpur in Assam.
813. Bāṇa rejoiced on hearing Krṣṇa’s name, ‘Verily of lineage high hath come to me a son-in-law.’ Then somewhat of shame he felt and waxed wroth.

814. Hastily in sudden rage rose he, and to his demon henchmen gave command that Aniruddha straight they place in bonds.

815. Till they attempted Aniruddha so to bind, fearless he sat awaiting them. Then he arose and the whole army slew.

816. But Bāṇa came himself, and with knots surrounded him. How could Aniruddha, the son-in-law, oppose him? So into prison him did Bāṇa thrust.

817. Then went the holy Nārada to Krṣṇa, and Aniruddha’s tidings told he all. Then, in the love he bare his son, did Krṣṇa sally forth to war.

818. Twelve mighty armies Krṣṇa with him took. To Śoṇitapura straight came Bhagavān, and to the combat Bāṇa issued forth.

819. First, in the van, set he (Mahādēva) the guardian of his fort, and Mahādēva against Krṣṇa came, while to oppose Balabhadrā there came two viziers.1

820. To oppose Pradyumna Kārttikēya came, and against Sātyaki Bāṇa came himself. And so in battle they began to join.

821. Krṣṇa and Mahādēva joined in fight. In single combat each encountered other, nor can words tell the tale. With endless wile and endless might did they contend.

822. Then over Krṣṇa’s army Mahādēva burning fever flung, and Krṣṇa in retort flung chilling ague. E’er since that day hath burning fever and hath chill ague been amidst mankind.

Assam is a very feverish country. The present legend is therefore interesting, and seems to rest on a tradition of some epidemic of fever entering India proper from Assam
bajër thawun⁷ ōṣu Krushna-nāwas ta
   Rudras gan sāl¹ ta zēnana āv
   wazir pēy mārān¹ Balabadras ta
   lāgas bōh dasta dasta pampōsh. 823.

Bānāsōr pāna āv Shri-Krushnas ta
   pōnts hath āyōd dōrith kēth
   akiy kāna tīm phuṭ³rōvinas ta. lāgas etc. 824.

rathawōl⁷ mōrith ta ratha phuṭ⁶runas ta
   paikaivy ṭalanas trōwun rav
   wōdānūn⁷ drāyēs mōj⁷ Krushnas ta. lāgas etc. 825.

Mahādēv bākt¹-sāndi gav krūdas ta
   biyē Krushnas sūty log⁷ laḍanē
   pūsh⁷ na ta shēran āv Shri-Krushnas ta. lāgas etc. 826.

Bānāsōr āv biyē yōddas ta
   Krushna-jyuv¹ sārēy narē tacyēnas
   Shiwa-sandi zāra-pāra tōr thavēnas ta. lāgas etc. 827.

Krushna-jyuv chuh dapān Mahādēwwas ta
   'mē ti buḍ¹-baba-sonḍ⁴ pālun⁷ chum
   Prahlād kun⁷ bokt⁷ bōw⁷ Vishnas ta. lāgas etc. 828.

'mē zi zēv dīṣ⁶mūts⁷ chēh Prahlādas ta
   "bōh zi cyōn⁷ wamsī gāla na zāh"
   bōz⁶y sāṭ⁷mas ta mad wōl⁶mas ' ta. lāgas etc. 829.

Mahādīv⁴ pōw⁸nas Bān pādas ta
   Bān Aniruddas sūty hēth ta āv
   viwāh karith ta kūr⁷ dīṣ⁶nas ta. lāgas etc. 830.

sōn mōktā rāṭ⁷n kūṭ⁷ dāj dyut⁶nas ta
   akshauhēn sīnā sūty dīṣ⁶nas
Krushna-jyuv hēth āv nōshi gōbaras ta. lāgas etc. 831.

¹ A name of Mahādēva.
823. High praise be offered unto Kṛṣṇa's name. The troops of Rudra\(^1\) fled and were discomfited. The viziers twain fell to be slain by Balabhadrā.

824. Then against Kṛṣṇa Bāṇa came himself, holding five hundred weapons in his thousand arms, and with a single arrow Kṛṣṇa broke them all.

825. The charioteer he slew and the chariot shattered, and with all speed Bāṇa did running flee afoot. Then forth came Bāṇa’s mother with bared head to Kṛṣṇa.

826. Then for his devotee waxed Mahādeva wroth, and again with Kṛṣṇa did he the issue join. But naught could he prevail, and (in the end) on Kṛṣṇa’s mercy did he cast himself.

827. Bāṇa once more the combat to renew came forth, but Kṛṣṇa cut off all his thousand arms, save that, at Mahādeva’s prayer, he left him four.

828. And now to Mahādeva Kṛṣṇa saith, 'My promise to his grandsire\(^2\) must I keep, for (in his day) Prahlāda was the only devotee of Viṣṇu.'

829. 'With my own tongue to Prahlāda a promise did I give that I his family should ne'er destroy. This Bāṇa’s arms alone have I cut off, and his pride have I brought low.'

830. Mahādeva made Bāṇa fall at Kṛṣṇa’s feet, and Bāṇa bringing Aniruddha to him came. Then all the wedding rites did he perform and duly to him did his daughter give.

831. Vast dower of gold and pearls and jewels gave he him, and with him sent an army all complete, when Kṛṣṇa his daughter-in-law and grandson homeward led.

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\(^1\) Bāṇa was really great grandson of Prahlāda. The line of descent was Prahlāda, Viśoçana, Bali, Bāṇa.
Dwārakāyē yēli wōtī gay harshēs ta
tōri réti Anirudd wōtīth pēv
Rukminiyē putārī-nōsh wōtsī
garas ta
lāgas bōh dasta dasta pampōsh.

Dwārakāyē wōtsav logā sapanas ta
Yādav sōriy wadāvēn sāy
namaskār Krushna-jyuvanis nāwas ta. lāgas etc.
yus lagi pōrī pōrī Krushna-nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bōwanas ta. lāgas etc.

XXXVIII.
aki dōha yēli shurī drāy gīndanas ta
samith Krushnānī ta Yādawan-hāndī
tati trēsh lūjī kh ta gay tshādanas ta
lāgas bōh dasta dasta pampōsh.

krīris akis pēth gay zalas ta
dīthū kh kēkalūtī krīris manz
khārānī lajīyē krēri manza tas ta. lāgas etc.

būḍū ėsū kēkalūtī ta boḍu mān tas ta
khāranas kāisi-hondsī bal logā na tas
āshsaras gātshīth ta phīrī pānas ta. lāgas etc.

wonukh yith ta Krushna-Bağawānas ta
Krushna-jyuv krīris pēth pāna āv
pōsh zan tulīth nyūn wāma-hasta. lāgas etc.

krēri nirīth ta āv rāza-rūpas ta
Krushna-Bağawānas pādan pēv
zānawanī sōry shēchī prīshūnas ta. lāgas etc.

rāza āv kartūth sōrū wananas ta
dopūnas ‘Nruγa-rāza īsum nāv
logū motū īsum dān karanas ta. lāgas etc.
832. At Dvārakā when they arrived, they all rejoiced, that Aniruddha after four months had thus returned, and into the home of Rukmiṇī entered her grandson's bride.

833. In Dvārakā began high festival, and all the Yādavas their gratulations made. Reverence offer ye to Kṛṣṇa's name.

834. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

XXXVIII. THE STORY OF NṛGA. (Bṛg. Pu. X, lxiv.)

835. Once on a day when the lads went out to play,—the boys of Kṛṣṇa and of the Yādavas together,—thirsty did they become, and water to seek went they.

836. For water went they to a certain well, and in that well a lizard they descried. Then from the well tried they to lift it out.

837. Huge was that lizard, and of pond'rous weight, and none of them had strength to lift it out. Astonied were they and returned home.

838. To Kṛṣṇa Bhagavān came they and told the tale, and he himself went straightway to the well, and with his left hand, as though it were but some flower, the lizard did uplift.

839. When from the well the lizard thus emerged, a king's form took he and at Kṛṣṇa's feet he fell. Kṛṣṇa then asked him for his tale, although he knew it all.

840. To tell his former deeds thus did the king begin. Quoth he, 'King Nṛga was I hight, and all my time I spent in gifts of charity.
'grand kārzi dēwa waharōn⁶ rūdas ta
myānēn dānan ḍū na kēh grand
tamiy phala wōtus az darshēnas’ ta
lāgas bōh dasta dasta pampōsh.

'yim dāta ḍū yith samsāras ta
timan pēth'-kin¹ nāv myōn" drāv
myōn" yesh ġewahōn Vaikunṭhas’ ta. lāgas etc. 842.

'grūnz⁸-ratsha ġōv⁰ dīta mahādānas ta
sōna mōkta wastrav pūrith kēth
brāhman anahō ṛ⁴t¹ pūzanas’ ta. lāgas etc. 843.

'dōha aki logus yēli dānas ta
brāhmaṇas āk¹-sūnz⁸ kāmadināh
ġōv⁰n manz āyē dina dānas’ ta. lāgas etc. 844.

'brōhmun shādān wōt" brāhmanas ta
panaṁē kāmadinī thaph kūr⁸nas
brāhmān¹ dop" ‘‘mē zi mij⁸ dānas’’ ta. lāgas etc. 845.

'dōnaway mīlith āy dādas ta
aki kani lach ġōv⁰ dini log⁸sakh
dōnaway mōn⁰ na ta kara kyāh kas’ ta. lāgas etc. 846.

'brāhmaṇa-sakh na zi yiyi wananas ta
kāmadinī-hond" nyāy andyōv na kēh
tithay samay wōt⁰ mē ti maranas’ ta. lāgas etc. 847.

'Darma-rāza brōṭh drāv mān karanas ta
dānan-hond" pōn asankhy ḍū
kāmadinī-hond" ti pāph āv lēkhanas’ ta. lāgas etc. 848.

'dop"nām zī ‘‘ṭhēn chuy na zāh pōnēs
pāpā-hani-hond" phal kar būgakh.’’
gōḍaṇiy būgun" pāna mong⁸mas’ ta. lāgas etc. 849.

'Darma-āgyāyē pyōs bū-maṇḍalas ta
yimi diha būj"m say pāpā-han
cyāni darshēna gōm pāph antas’ ta. lāgas etc. 850.
841. 'In the season of rains forsooth the rain-drops one may count, but none could count the number of my gifts. Lo, as the fruit of that hast thou to me revealed thyself this day.

842. 'Mid all who in this world were known as generous, high o'er them all went forth abroad my name. In heaven itself my glory they extolled.

843. 'In mighty largess gave I countless cows, with gold and pearls and housings all adorned, and to my worship holy Brāhmaṇa did I call.

844. 'Once on a day as largess I bestowed, amongst my own kine that I gave away, the milch-cow of a certain Brāhmaṇa unwittingly was by me in gift bestowed.

845. 'To the Brāhmaṇa to whom I gave it came its owner seeking it, and seized the milch-cow saying 'twas his own. Then quoth the other,—he to whom I gave it, "As largess from the king received I it."

846. 'Both came before me, each 'gainst each his claim, and for the one cow sought I a hundred thousand kine to give; but assent neither yielded. What could I do for whom?

847. 'A Brāhmaṇa's wrath can never be explained. In no way could the quarrel o'er the cow be settled, and in the meantime came my time to die.

848. 'To weigh my deeds Yama came forth to meet me. Unnumbered merits gained I for my gifts, but against them was written the sin of the milch-cow.

849. 'Quoth he to me, "Ne'er can be cut from thee the happy fruit of all thy pious deeds. When wouldst thou reap the fruit of this small sin?" I asked that I might reap it first of all.

850. 'By Yama's just decree to earth I fell, and in this body the fruit of that little sin I reaped. Now, by beholding thee, my sin away hath passed.'
wanith pādaṅ pēv Krushnas ta
vēmān wothus ta khasith gav
pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
lāgas bōh dasta dasta pampōsh.

Krushna-jyuv dapān prath Yādawas ta
' Brāhmanas sūty zāh kār¹zi na mān
lāg zāh kār¹zi na brahma-amshēs ' ta. lāgas etc.

yus lági Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiyyi yēsh nith ta wāti Vishnu-bawanatas ta. lāgas etc.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autārās
pōr¹ pōr¹ tasandis shōba ṣarētas ta. lāgas etc.

XXXIX.

dōha aki mani āv Krushna-zīwas ta
' shēchāh anahō Nanda-gōrūṅ¹
tim sōr¹ āsan tati shūkas ' ta
lāgas bōh dasta dasta pampōsh.

sūzun Haladar Rām Gōkulas ta
dōda-mālinēn sath gav karānē
pādan pēv mājē dōda-babas ta. lāgas etc.
dōshēw¹y nālamāt¹ mīth¹ kār¹has ta
lōl ākh mutsarana wadanās lāg¹
Rāmani darshēna lāg¹ vēthanas ta. lāgas etc.

Krushna-Bagawānun¹ lāg¹ prīthanas ta
' asē ti mani chwā anān zāh
yiticē khēla mā chēs tētas ' ta. lāgas etc.

gūpiyē khēli khēli sūrē āyēs ta
wadān ta lajēs pān wandanē
sārēn¹ chuh Haladar dam dinas ta. lāgas etc.
851. With these words at Kṛṣṇa’s feet he fell. From heaven a chariot did descend, and dedicating himself to Kṛṣṇa’s name he mounted it.

852. To each Yādava quoth Kṛṣṇa, ‘Against a Brāhmaṇa ne’er display ye pride, nor ever even touch a Brāhmaṇa’s goods.’

853. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

854. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXXIX. BALARĀMA VISITS GŌKULA

855. Once on a day it entered Kṛṣṇa’s heart, ‘Fain would I news of Nanda hear, and learn if there they still in sorrow dwell.

856. So Haladhara-Rāma to Gōkula he sent, and to give solace to them of his foster-father’s house did he set forth. So at the mother’s and the foster-father’s feet himself did he prostrate.

857. Him did the twain embrace and fondly kiss. Their pent up love was loosèd and they wept, while at the sight of Rāma they rejoiced.

858. Of Kṛṣṇa Bhagavān they tidings asked, ‘Us does he ever call into his mind? His boyish sports of here doth he remember?’

859. Came the herd-damsels all in troops and troops. Weeping, themselves to him they dedicated, as Haladhara comforted them all.
Krushna-Bagawānunā lajē wananas ta
'tāmī kētha sohū zi āsī trāvēn
kathūr man drāv Krushna-zīwas ta
lāgas bōh dasta dasta pampōsh. 860.

tāmī trāvē āsē kētha yiyi trāwanas ta
āsē chuh brinzi brinzi pānas sūty
Krushna-dyān kētha yiyi mash'rāwanas' ta. lāgas etc.

Haladar Rām chukh sath karanas ta
'Krushna-juv prath jāyē wōtith chuh
sārēny nishē chuwa prath samayēs ' ta. lāgas etc.

yih yih lōkacāra ḍōṣī khēla karanas ta
thithay timan sūty khēlani logū
prath khēlan-shāyē lāgī phēranas ta. lāgas etc. 863.

Jamunāyē bāthī bāthī rūdukhēlanas ta
khēlāh karith ta phīrith gāv
dōyi reṭi biyē wōtu Krushna-darshēnas ta. lāgas etc.

yus lagi Krushna-juvanis nāwas ta
tas kari Krushna-juv sarō wōpakār
yiti yēsh nith ta wāṭi Vishnu-bawanatas ta. lāgas etc.

pōrī pōrī Krushna-juvanis nāwas ta
pōrī pōrī tasandis autāras
pōrī pōrī tasandis shōba tarētas ta. lāgas etc. 866.

XL.

Punḍarīka-nōmu ḍōṣū tath samayēs ta
Krushna-Bagawānunū vih dōrith
rākhēsas tūrī-kun bōd āyēs ta
lāgas bōh dasta dasta pampōsh. 867.

lūzūn shēchī tāmī Krushna-zīwas ta
'bōh zi chus Krushn ta āsūh kus gōkh
bōy chus āmotū autāras' ta. lāgas etc. 868.
860. Of Kṛṣṇa Bhagavān they 'gan to speak, 'How could he bear thus to abandon us? Ah, Kṛṣṇa’s heart hath turned out hard indeed.

861. 'Us he abandoned. Him can we not abandon. At every moment is he with us (in our hearts). To meditate on Kṛṣṇa how can we e'er forget?'

862. To them doth Haladhara-Rāma solace give. 'Kṛṣṇa, the God, pervadeth every spot; at all times is he present with ye all.'

863. In all the sportive games of early childhood, with them he sported, each with each and all, and each spot where they’d played he visited.

864. He halted sporting all along the Yāmunā’s bank. Then, having sported, he returned home, and after two months showed himself to Kṛṣṇa.

865. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

866. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XL. PUṆḌARĪKA THE ANTI-KṛṢṆA. THE WAR WITH KĀŚĪ. (Bhāg. Pu. X, lxvi.)

867. In those days was there a king hight Puṇḍarīka 1, who took the form of Kṛṣṇa Bhagavān, and in that very case the instincts of a demon came to him.

868. A message thus to Kṛṣṇa did he send, 'Lo, I am Kṛṣṇa. Who, I ask, art thou? 'Tis I alone who have become incarnate.

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1 The Bhāgavata Purāṇa gives his name as Paunḍraka.
śrī-kṛṣṇāvatāra-līlā.

‘yā-tay Krushna-nāv trāv pānas ta
na-tay wālay ahankār.’
Krushna-jyuva ta Yādav tāy asanas ta
lägas bōh dasta dasta pampōsh.

wōthith ta Krushna-jyuva khotu rathas ta
tat-kshēn nagaras wōthith pyōs
Pundarīkā būzun ta drāv yōddas ta. lägas etc.

Kāshi-rāza mēthār ōsu Pundarīkas ta
sinā sūty hēth ta sōruv āv
sanmōkhā mōkha āy Shrī-Krushnas ta. lägas etc.

Krushna-jyuva tākra sūty sōru mōrinas ta
Pundarīkas gōda kala tōtunas
sināyē tawa pata nāsh korunas ta. lägas etc.

tami pata tōtun kala Kāshi-rāzas ta
wōthith kala tas Kōshiyē pēv
dīshith ta dōkh pyōs pariwāras ta. lägas etc.

Krushna-jyuva Dwārakāyē āv pānas ta
dēv lágl pōshē-warshunu karanē
pōrl pōrl Krushna-jyuwanis balas ta. lägas etc.

Sudakshēn gōbur ōsu Kāshi-rāzas ta
mōl-sandi mārana gav kūpas
wōpāy shādani logu Krushnas ta. lägas etc.

shēran samponu Mahādēwas ta
Vishvēshōras tapa ārādani logu
war dyunu gōn ōsu Paramēshēs ta. lägas etc.

Yishōr tōthyōs war dyutunas ta
manthār dyutunas zapunu kyutf
hātha sān manthār loga zapanas ta. lägas etc.

yihay sēd ōsu tath mantras ta
murathāh wōpūzu's aṅnas hishu
pratimāyē ditu āgyā tas ta. lägas etc.
869. ‘Either do thou give up the name of Kṛṣṇa, or else thy
pride of self will I bring down.’ At this did Kṛṣṇa and the Yādavas
outright laugh.

870. Kṛṣṇa arose and on his chariot mounted. Straightway he
came and on his city fell. This Puṇḍarīka heard and issued forth to
fight.

871. The Kāśi king was Puṇḍarīka’s friend. Thither did he his
army bring complete, and face to face come Kṛṣṇa to oppose.

872. Then with his discus Kṛṣṇa slew them all, and first he cut
off Puṇḍarīka’s head. Thereafter all his troops did he destroy

873. Then cut he off the head of Kāśi’s king. Up in the air it
shot and down in Kāśi dropped. Grief seized his household when they
saw it fall.

874. Kṛṣṇa returnèd home to Dvārakā. On him the gods a rain
of flowers poured. To Kṛṣṇa’s might I dedicate myself.

875. The king of Kāśi’s son, Sudakṣiṇa, become infuriate at his
father’s death, sought for a plan to compass Kṛṣṇa’s fall.

876. On Mahādeva’s mercy did he throw himself, and with
austerities began he to do homage to the Lord of the Universe, for to
grant boons is of the essence of the Lord.

877. To him did the Lord become gracious, and to be used with
muttered prayer a spell he taught him. Then he with singleness of
purpose to mutter it began.

878. Now of the spell this verily the harvest was, a Form like
fire into being came, and to that image thus he gave command:—
'gashun" Dwārakāyē kun' dop"nas ta
'Dwārakā zālun lūkav sān'
tatiy Dwārakāyē lūj9 lāranas ta
lāgas bōh dasta dasta pampōsh. 879.

gir°n Dwārakā tā tāy kōpanas, ta
Shrī-Baṅgawānas shēranē āy
Yādav 'trāhi trāhi' lāg1 karanas ta. lāgas etc. 880.

āgyā kūr°n Sōdarshēnas ta
kōrōra-sūrē-hyuhy suh phērani log"
pratimā gērani āyē tāktras ta. lāgas etc. 881.

Sōdarshēna-tākra nishē kyāh pāy tas ta
agnuc° pratimā lūj9 dazanē
salith ta phīr° tās1 Sudakshēnas ta. lāgas etc. 882.

phīrith gayēs ta kala tōt°nas ta
pratimā pānas°y phūr° kētha tas
tas kyuth° pazihē yuth° karanas ta. lāgas etc. 883.

tāk°r pata lōrith rāza-dwāras ta
jalāv dyut°nas nagaras sān
Kōshī sōr°y gayē dāsas ta. lāgas etc. 884.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 885.
pōr1 pōr1 Krushna-jyuwanis nāwas ta
pōr1 pōr1 tasandis autāras
pōr1 pōr1 tasandis shōba sarētas ta. lāgas etc. 886

XLI.

dōha aki Haladar ēs° phēranas ta
Raiwata-nōmis parbatas pēṭh
panān1 kēh zān1 sūty pānas ta
lāgas bōh dasta dasta pampōsh. 887.
879. Quoth he, ‘To Dvārakā make thou thy way, and with its people Dvārakā consume.’ Straightway to Dvārakā it speeded forth.

880. Dvārakā did it beleaguer, and, quake, the Yādavas with Kṛṣṇa refuge sought, and ‘save us, save us’ piteously they cried.

881. To Sudarśana, his discus, did he give command, and, like a hundred thousand suns, it took its course. Then came the Image the discus to besiege.

882. But what avail had he against Sudarśana? The Image of fire itself began to be consumed, and, fleeing, to Sudakṣiṇa returned.

883. On its return Sudakṣiṇa’s head did it cut off. Why did the Image thus lay low its own creator? How was it meet that thus it should have acted?

884. (And for this cause), the discus to the palace gate did it pursue, and with the whole city did the gate with fire consume. Kāśi became thus utterly destroyed.

885. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

886. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XLI. THE FIGHT WITH DVIVIDA. (Bhāg. Pu. X, lxvii.)

887. Once on a day did Haladhara wander forth upon the mountain famed as Raivata, and certain of his folk bare company.
totuy wōtus wādūrāh tas ta
Baumāsōrun\textsuperscript{1} mēth\textsuperscript{2}rāh akh
Dwivid nāv įs\textsuperscript{1} tas wādaras ta
lāgas bōh dasta dasta pampōsh. 888.

Baumāsōrani hīta vēh tas ta
mada sūty vēh kūt\textsuperscript{1} hārani log\textsuperscript{1}
Haladara-rāmas log\textsuperscript{1} lāranas ta. lāgas etc. 889.

anith kaṅē kul\textsuperscript{1} pēṭha löy\textsuperscript{1}nas ta
tāṅ Balabadr nishē tas gav
wōthith atha-mūri prān koṅ\textsuperscript{1}nas ta. lāgas etc. 890.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 891.

pōr\textsuperscript{1} pōr\textsuperscript{1} Krushna-jyuwanis nāwas ta
pōr\textsuperscript{1} pōr\textsuperscript{1} tasandis autāras
pōr\textsuperscript{1} pōr\textsuperscript{1} tasandis shōba tsarētas ta. lāgas etc. 892.

XLII.

Duryōdanas Kuru-rāzas ta
baḍēyēs kūr\textsuperscript{1} ta lāg\textsuperscript{1} sanzas
sōyēmwar kōrē-hond\textsuperscript{1} log\textsuperscript{1} karanas ta
lāgas bōh dasta dasta pampōsh. 893.

yish įs\textsuperscript{1} Sāmbas Krushna-pōtras ta
lōrith sōyēmvara-sabāyē gav
manza-bāga kōrē gav nith pānas ta. lāgas etc. 894.

Kaurav sōriy ĭay kūpas ta
wōthith sōriy pata lāryēs
kun\textsuperscript{1} įs\textsuperscript{1} tawa pāy na zi Sāmbas ta. lāgas etc. 895.

raṭith ta sōnukh bōnd\textsuperscript{1}wānas ta
awamān kār\textsuperscript{1}has ta karihē kyāh
Nārād\textsuperscript{1} shēch\textsuperscript{1} ūn\textsuperscript{2} Krushna-zīwas ta. lāgas etc. 896.

\textsuperscript{1} Bhau was defeated by Kṛṣṇa. See Chapter xxxvi (pp. 160 ff.).
\textsuperscript{2} L.e. Haladhara.
888. There did a certain monkey him approach, an ally of the
demon Bhauma,¹ Dvivida hight.

889. For Bhauma's sake a poisoned hate he had stored up, and in
his madness forth the poison did he pour. At Haladhara charging did
he run.

890. Rocks did he bring and trees he hurled at him, but Balabha-
dra² close to him advanced. Then up he rose and with a hand-twist his
life-breath wrenched he out.

891. He who beareth in his heart the name of Kṛṣṇa, to him will
Kṛṣṇa every favour render. In this world glory will he win, and
thereafter the abode of Viṣṇu will he reach. To him posy and posy do
I offer lotuses.

892. Ever dedicating myself to Kṛṣṇa's name, ever dedicating
myself to his incarnation, ever dedicating myself to his auspicious deeds,
to him posy and posy do I offer lotuses.

XLII. THE RAPE OF LAKŠMAṆĀ. (Bhāg. Pu. X, lxviii.)

893. Duryodhana, the Kuru's king, a daughter had.³ She became
marriage-ripe, and they prepared the rites of a svayamvara⁴ to hold.

894. Sāmba, Kṛṣṇa's son, desired her. Into the svayamvara
gathering he rushed, and from the midst the damsel carried off.

895. Then all the Kauravas with wrath were filled, up they arose
and hotly they pursued. Sāmba, alone, could not prevail against them.

896. Him did they seize and into prison cast. Helpless he was.
Despitefully they used him. So Nārada the news to Kṛṣṇa brought.

³ Her name is not mentioned here, but according to the Bhāgavata Purāṇa
it was Laksmanā. ⁴ For a svayamvara, see note to verse 709.
wōth₁ söᵊ₁ Yādav Kuru-yōddas tā
   Haladara-rāman tim potᵊ rāṭ₁
'waira-kōmᵊ kētha kār'zi bōy'cāras' tā
   lāgas bōh dasta dasta pampōsh.

Haladara-rām drāv bēth Wuddawas tā
   'yiman zi Sāmb bōy mōkalōvīth'
Krushna-jyuvᵊ ti bōy'cāra tiy mōnᵊnas tā. lāgas etc.

Dili āv Haladar wōtᵊ nagaras tā
   nēbᵊray Wuddav shēchᵊ sūzun
Kaurawau ḍīshith tā gay harshēs tā. lāgas etc.

sōriy brōth drāy Balabadras tā
   zōnukh zi pānay āv manganē
tsōniθ ādār tā mān korᵊhas tā. lāgas etc.

Haladara-rām āv shēchᵊ wananas tā
   'āgyā kūrᵊnawa rāza Wugrasinᵊ
   "viwōhᵊ kanyā diyiv Sāmbas"' tā. lāgas etc.

yithay tāmātᵊ ṭōsᵊ vēthanās tā
   'Haladar kētha pānay manganē āv'
tithay būzith gay shūkas tā. lāgas etc.

Wugrasēnāni dāpi gay krūdas tā
   'Yādawan rāza-nāv kāmᵊ thōwᵊmotᵊ
Yādav asē wōtiha kūrᵊ mānganās tā. lāgas etc.

'Kaurav zi sḥatrādōrᵊ prath samayēs tā
   rāzan pēthᵊ-kinᵊ zīthᵊ Kaurav
Yādawan kētha sami mān karanas' tā. lāgas etc.

Haladara-rām logᵊ bōzanāwanas tā
   'Krushna-jyuv zi sārēnᵊ dēwan pēth
   suh ti mānān rāza-Wugrasēnas' tā. lāgas etc.

tas khōta rāza kus ath samayēs tā
   yēs kari mānatā pānā Bagawān
   yūtᵊ mata lágᵊtav ahankāras' tā. lāgas etc.
897. Uprose the Yādavas for a Kuru war, but Haladhara Rāma held them back. 'With kith and kin how can we hostile be?'

898. With Uddhava then set he forth. 'Sāmba will I release, and then return'. As he too felt the claims of brotherhood, Krṣṇa to this with heart and soul agreed.

899. To Delhi city hastened Haladhara, and from without by Uddhava a message sent. When him they saw, the Kauravas rejoiced.

900. All to meet Balabhadra issued forth. Then, when they learned that he himself had come to make his supplication (for the damsel), with all due courtesy they led him in.

901. Then came Haladhara Rāma his tidings to deliver. 'Thus hath King Ugrasena given command, “give ye the maid to Sāmba as his spouse”'.

902. As they with exultation had been filled that Haladhara’s self had come to supplicate, so, when they heard his message, were they grieved.

903. At mention of Ugrasena waxed they wroth, 'Who to the Yādavas hath given the title “king”? Yādavas is it that to ask the maid presume?

904. 'At all times have the Kauravas monarchs been. O'er kings the Kauravas precedence take. How dare the Yādavas with us their pride to match?'

905. With them did Haladhara Rāma seek to reason. 'Above all gods doth Krṣṇa reign supreme, yet doth he to Ugrasena homage pay.'

906. 'In these times than he what king can greater be, to whom Bhagavān himself doth homage pay; and therefore, prithee, show not such self-conceit.'
Wuğrasēnani nāwa lāg¹ wōranas ta
‘tas kētha āgyā pazi karanas
sōñ²y āgyā shūbihē tas’ ta
lāgas bōh dasta dasta pampōsh. 907.

amōb² krūd khot³ Balabadras ta
sakhi sān sabāyē nīrith gav
panūn⁶ gath tati pēv hāwanas ta. lāgas etc. 908.

hala dith wul⁴tani log⁴ nagaras ta
sōris pralay zan sampanani log⁴
sōriy chāg⁵ri lāgi gatshanaras ta. lāgas etc. 909.

wuchukh zi Haladara-rām kūpas ta
brunzāh tāmath wul⁶tavihēkh
nīrith sōriy pēs pādas ta. lāgas etc. 910.

‘āgyāna asē āv na zi zānanas ta
boč² chukh ta khēmā pazi karanas’
kūr⁶ ūn⁴has ta Sāmb on⁵has ta. lāgas etc. 911.

lāgles sōriy zāra-pāras ta
viwāh karith ta dit⁷has kūr⁸
grünz⁹-rūsh⁹ lōkaran sūty dit⁸has ta. lāgas etc. 912.

bāh sās mad-hāst¹ sūty dit⁹has ta
shēh sās ratha ta wuh sās gur¹
pūrith sāsa-baza tōnza ditahas ta. lāgas etc. 913.

hīra-rāt⁶n na zi yin kēh ti wananas ta
sōna-rōpa-bōr⁷n-hānd¹ ōs¹ bör⁸
Haladar nōsh hēth āv Krushnas ta. lāgas etc. 914.

namaskār Haladara-rāma-zīwas ta
namaskār tasandis zay karanas
namaskār tēlikis tath zanas ta. lāgas etc. 915.

yus lāgi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanaras ta. lāgas etc. 916.
907. At Ugrasena's name to howl did they begin. 'What right hath he to issue thus commands? 'Tis our command he would do well to follow'

908. Then Balabhadrava waxed exceeding worth. Raging from the assembly went he forth, and his own ways began to them to show.

909. Grasping his plough, the city to upturn did he begin, as though destruction utter menaced it, and all in terror's turmoil fell dismayed.

910. When Haladhara Rama's wrath they saw, how in the twinkling of an eye he would upturn them, then came they forth and at his feet they fell.

911. 'Through ignorance it was not known to us. Mighty art thou, we pray for thy forgiveness.' The maid and Samba then they brought to him.

912. Humbly of him did they entreaty make. Espousals made they, and the maid they gave, adornments with her gave they out of count.

913. Fierce elephants bestowed they thousands twelve, chariots six thousand, twenty thousand horses, thousand of handmaids all adorned they gave.

914. Diamonds gave they, nor can the tale be told; loads gave they,—loads of gold and silver. So Krsna's daughter-in-law did Haladhara bring.

915. To Haladhara Rama reverence! And to his victory reverence be paid. To the men of those days be reverence paid!

916. He who beareth in his heart the name of Krsna, to him will Krsna every favour render. In this world glory will he win, and thereafter the abode of Vishnu will he reach. To him posy and posy do I offer lotuses.
pör¹ pör¹ Krushna-jyuwanis nāwas ta
pör¹ pör¹ tasandis autāras
pör¹ pör¹ tasandis shōba tārętas ta
lāgās bōh dasta dasta pampōsh.

XLII.

aki phiri manas zi ġav Nāradas ta
'Krushna-jyuw wuchahōn Dwārakāyē manz
shurāh sās triyē kētha akis waranas ta
lāgās bōh dasta dasta pampōsh.

kōsa tūr⁰ priy āsi Shri-Krushnas ta
kōsa sana rōnī ziṭh⁰ āsēs
kyāh sana tārēth āsi Bağawānas ta. lāgās etc.

gōḍa tāv Rukmīniyē-hond⁰ tārsanas ta
tami ġarūc⁰ warnan kyāh wān'zēs
sōna-sondu ġara ḍos⁰ tas cēmakanas ta. lāgās etc.

sōth⁰kāk¹ dārē bar prath dwāras ta
hīrāu ta rātnau sūty jā'r'māṭ¹
rātnan-hānd¹ sōḍ¹ prath tāras ta. lāgās etc.

zamrūd nīlam wasa-tālawas ta
chatan wuphawān¹ zen kōtar
mōr natsawān¹ zen prath bāmas ta. lāgās etc.

caundani-hond⁰ kyāh yiīy wananas ta
hīrāu ta zamrūda sōr⁰ būr⁰mūs⁰
alōnd¹ mōkta-grūph¹ hihi¹ tsandramas ta. lāgās etc.

sōgand pārizātuk⁰ ḍalanas ta
prath shāyē phērān mushkān'dār
pranğ kyuth⁰ pazihē Bağawānas ta. lāgās etc.

swōrgī watharun⁰ ta kyāh wān'zēs ta
tāth¹ pēth shūbān pāna Bağawān
mōkuṭa shūbān shērī Krushnas ta. lāgās etc.
917. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

918. Once to the thought of Nārada it came, 'In Dvārakā fain would I Kṛṣṇa see; how hath he, being one, wedded sixteen thousand wives?"

919. 'Which wife of them his best beloved is? Which among all takes place as chieffest queen, and what may be the deeds of Bhagavān?'

920. First set he himself Rukmini to observe. Who can rehearse the glory of her home, a radiant palace was it all of gold.

921. Windows and doors of crystal in each doorway, with diamonds and with jewels all inlaid, while on each lampstand stood a jewelled lamp.

922. Rubies and sapphires on the painted ceiling, as though upon the thatch were flying doves, and on each roof were peacocks dancing.

923. Of the home-altar what can I set forth? With diamonds and with rubies was it incrusted, and from it hung in bunches pearls like moons.

924. Here was diffused the Pārijāta's\(^1\) scent, from place to place there wafted odours sweet. What kind of couch for Bhagavān was meet!

925. The couch's coverlet celestial how can I describe! On it doth Bhagavān in beauty sit, with a tiara beauteous on his head.

\(^1\) See note to verse 772.
śāndana-tyōkā dēki shōla dinas ta
kana-wōli kana-wājē zāsa trāwān
pampōshē-patra hih1 nith'īr ziith1 tas ta
lāgas bōh dasta dasta pampōsh.

mōkta-hār shūbān nōli kanṭhas ta
shūbawun使人 asawun使人 mōkha-pampōsh
bōh ta pāda-kamalan muñe wandahas ta. lāgas etc.

brōtha-kani Rukminī pakha-wāyēnas ta
ānd1 ānd1 hata-bōza tsōnza pūrith
Rukminī yēs pāna sīwā karanas ta. lāgas etc.

Rukminī shūbān hishā śandramas ta
Mōhini pānay kyāh wān'zēs
Lākh'mi kishā hishā Bagawānas ta. lāgas etc.

Nārod使人 wuch1 wuch1 gav muhas ta
Krushna-juv1 yān dyūth使人 wōthin ta gōs
brāhma-bāwa sūty pād rāt'īnas ta. lāgas etc.

cōki pēth khōrith ta pād chāl'īnas ta
brāhma-pādē-zal shēri dōrun
namaskār dōrith shēch使人 prīshānas ta. lāgas etc.

myūth使人 myūth使人 khyon使人 cyon使人 nishē on'īnas ta
sāmar pānay karān chus
dop'īnas zi 'shōba drashtā mē pazi karanas' ta. lāgas etc.

`tōh使人 chiwa gyānawān brahma-bāwas ta
krutārth kor使人 was darshun使人 dith
ōh'yēh kār'tōm yith kūtumbas' ta. lāgas etc.

Nārod使人 tōtān Krishna-zīwas ta
'sōstēstu' dāpīth drāv pānas
pata pata Krishna-juv drāv Nāradas ta. lāgas etc.

biyis garas tāv wuchanas ta
tami khōta rōt使人 ta kyāh wān'zēs
Satēbāmā tati sūty Krishnas ta. lāgas etc.

1 Rukminī herself was an incarnation of the goddess Lākṣmī. Mōhini is the name of a superlatively beautiful female form taken by Viṣṇu (i.e. Kṛṣṇa) for the delusion of the demons at the famous churning of the ocean.

2 Nārada was the minstrel of the gods.
926. On his brow there blazeth forth a sacred mark of sandal, and
his earrings, large and small, pour forth sheen as of the moon. Long
are his eyes, and shaped like lotus leaves.

927. All glorious from his neck there pendent hangeth a string of
pearls, and on his lotus-face there is a beauteous smile. Before his
lotus-feet as offerings the pupils of mine eyes I humbly lay.

928. All around stand hundreds of maid-servants all adorned, and
before him doth Rukmini wave a fan. Lo, he it is to whom Rukmini¹
herself doth service tender.

929. Like unto the moon glorious is Rukmini, Mōhin¹ herself is
she, and her fairness how may I rehearse! To what may I compare
Lakṣmi the energetic power of Bhagavān!

930. Nārada, as he gazed, enraptured stood, but Kṛṣṇa, when he
saw him rose and as was fitting grasped the Brāhmaṇa’s feet with
reverence due.

931. Upon a chair he seated him, and washed his feet. Then on
his own head placed he the water hallowed by a Brāhmaṇ’s sole, and
with all reverence news of welfare asked.

932. Sweet food and drink of varied kinds he laid before him, the
while himself he served him with the fly-whisk, and, with kindly words,
invited him to cast a gracious glance on him.

933. ’Through thy Brāhmaṇa-hood with knowledge art thou filled,
By this thy visit hast thou fulfilled all desires of mine. Thy blessing
give, I pray thee, to this house and all that dwell therein.

934. To Kṛṣṇa did Nārada sing² a hymn of praise. Then, after a
blessing, alone did he depart, but Kṛṣṇa followed after him.

935. Another house did Nārada enter that he might see it. The
first did it exceed in excellence, how may I rehearse its marvels. There
found he Satyabhāmā, and with her Kṛṣṇa.³

³ The point is that Kṛṣṇa multiplied himself, so that each of his sixteen
thousand wives thought that she had him to herself. In the meantime, Kṛṣṇa was
also following Nārada on his visit of inspection, and amusing himself with his
amazement
z̃sa trāwān kūṣa pēth prangas ta
bāra-bōn STORAGE cōpaṭas gindān ēś\1
mot ā gōmot ēś\1 tāth\1 tārētas ta
lāgas bōh dasta dasta pampōsh.

ṛyuṭhun Nārod\1 ta pādī nom\1nas ta
\1 khēmā mē kār\1rēm grāhasthas
kar ōwa az kētha mani on\1was ta. lāgas etc.

rumāh rūṭōm sūty cōpaṭas ta
yi-na Satēbāmā niyēm bōz\1
tawa pata katha paīshē karahōv asta\1. lāgas etc.

Nārod\1 kaḍith ṭākh drāv pānas ta
prath rāza-dwāras phērani log\u
prath gari rōnī sūty Krushnas ta. lāgas etc.

prath shāyē Krushna-jyuv byon\1 tārētas ta
prath gara Waikunṭh hyuh\1 zan ēś\1
prath gari shur\1 bōn\1 pāriwār tas ta. lāgas etc.

akis gari nēcivēn sūty gīndanas ta
pāt\1 pāt\1 brūṭh\1 brūṭh\1 laḍa karanas
shurēn-handi khēlana pray chēy tas ta. lāgas etc.

akis gari Krushna-jyuv pēth āsanas ta
akis gari shurēn karawun\1 shrān
akis gari rōnī pād malanas ta. lāgas etc.

akis gari Krushna-jyuv zapa-dyānas ta
akis gari Krushna-jyuv karawun\1 hūṁ
biyis gari Krushna-jyuv brahma-būzanas ta. lāgas etc.

akis gari kāmaḍīna dīni dānas ta
biyis gari pōrāna-katha bōzān
biyis gari pānḍ\1tan samvādas ta. lāgas etc.

akis shāyi diwān dana darmas ta
biyis shāyi danas likha bōzān
biyis shāyi dyāran gāṇzārāwanas ta. lāgas etc.
936. Who can count the moon-rays that poured forth from her as she reclined upon the couch? Playing cauppār [a kind of backgammon] sat the happy spouses. Impassioned became he as he gazed upon the scene.

937. Kṛṣṇa saw Nārada, and at his feet he bowed. Cried he, 'But a poor rustic householder am I. Thy forgiveness would I crave [for any lack of courtesy.] When didst thou come? How didst thou bring me to thy memory?

938. 'Stay, prithee, but a moment, and join me in this game, for, verily, thy help I need, lest Satyabhāma conquer me; and after that let us gently hold a discourse brief.'

939. Nārada hasted on his way with speed, and from palace door to palace door he wandered. Lo, in each abode there was a queen with Kṛṣṇa.

940. In each venue was Kṛṣṇa occupied in some different matter; each room was like Vaikunṭha, Viṣṇu's heaven; in each were Kṛṣṇa's children, wife, and retinue.

941. In one abode he found him playing with the children, sportively battling with them, now behind and now before; for dearly doth he love a frolic with the bairns.

942. In another was he seated on a throne, in another the urchins was he bathing, in yet another did a queen massage his feet.

943. Here was Kṛṣṇa rapt in meditation and uttering muttered prayers; there was he offering a burnt sacrifice; and elsewhere was he busy feeding Brāhmaṇas.

944. Here of milch-kine was he making gifts to holy men; there was he listening to tales of olden time; and elsewhere was he holding deep discussion with the learned.

945. Here was he largess in charity dispensing; there was he listening to the budget of his wealth; and elsewhere was he his coined money counting.

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1 Lit. Let us make but five words
akis gari kōrēn shēch\(^1\) prishanas ta
akis gari khēlān triyēn sūty
akis gari shāta-shāth manz zalas ta
lāgas bōh dasta dasta pampōsh. \(946.\)

akis shāyi phulaṭa-bōz\(^1\) karanas ta
akis shāyi kōtar wuḍanāwān
akis shāyi pōz\(^9\)n wuḍanāwanas ta. lāgas etc. \(947.\)

akis shāyi gūrēn phiranāwanas ta
biyis shāyi rathan cāl wuchawun"
biyis shāyi mad-hāst\(^1\) khēlanāwanas ta. lāgas etc. \(948.\)

akis shāyi hāthlyār athi Krushnas ta
shurēn astra-vidyā hēchanāwān
tihond\(^a\) wuch\(^1\) wuch\(^1\) chuh zi vēthanas ta. lāgas etc. \(949.\)

kuni shāyi wōtsav gōbar zēnas ta
akis shāyi viwāh kōrēn-hond"
akis shāyi khādaruk" sanz karanas ta. lāgas etc. \(950.\)

akis shāyi bandāra karanāwanas ta
akis gari bihith gīth bōzān
akis gari mōran natsanāwanas ta. lāgas etc. \(951.\)

akis shāyi log\(^a\)mot\(^a\) bōpāras ta
bōpārēn sūty likha bōzān
dara-dar kārān prath wastas ta. lāgas etc. \(952.\)

akis shāyi bahiyēn phyur\(^a\) dinas ta
akis shāyi dyāran thēli gāndān
akis shāyi mōharan parkhāwanas ta. lāgas etc. \(953.\)

akis shāyi rātnan mōl karanas ta
akis shāyi mōkta-hār wuranāwān
akis shāyi mōkuṭa shēranāwanas ta. lāgas etc. \(954.\)

akis gari pōthēn lēkhanāwanas ta
akis gari pōn\(^1\)-pāna pōthē lēkhān
akis gari bihith pūth\(^1\) paranas ta. lāgas etc. \(955.\)
946. Here was he asking anent the welfare of his daughters; there was he sporting amidst his women; and elsewhere in water did he throw forth his arms a-swimming.

947. Here was he swinging athlete's clubs; there pigeons was he flying; and elsewhere was he flying hawks.

948. Here horses was he exercising; there was he watching the motions of his chariots; and elsewhere was he making maddened elephants show off in the arena.

949. Here were warlike weapons in the hand of Krśna; there was he teaching children the lore of arms, and, as he watched them, exulted Nārada in joy.

950. Here, for a new-born son high festival they held; there solemnized he the marriage of his daughters; and elsewhere a wedding party was he a-preparing.

951. Here was he having a feast given to the mendicants; there, seated at his ease, to songs he hearkened; and elsewhere was he setting peacocks at their dance.

952. Here, behold, was he engaged in trade, and with the merchants busy trafficking, as for each article he bargained on the price.

953. Here, of account books the pages turned he over; there money was he tying in a bag; and elsewhere was he having tested coins of gold.

954. Here, of jewels the value he was fixing; there, of pearls a necklet was he stringing; and elsewhere a tiara was he having formed.

955. Here, was he having books a-written; there, a book was he himself a-writing; and elsewhere, seated at his ease, over a book he pored.
akis gari br̷̷tha-kani Wasudēwas ta
akis jāyi Dēwakiyē pād malanas
prishān zi 'kēh mā chuwa manas' ta
lāgas bōh dasta dasta pampōsh. 956.

akis shāyi pōth'r karīṇāwanas ta
akis shāyi natsinēn natānāwān
akis shāyi bādan gēwanāwanas ta. lāgas etc. 957.

akis shāyi bōyis bōzanāwanas ta
'sōn'āthl zi sōriy sōkhā bār'tan.'
Kashmīra-dīshukā är yiyyēs ta. lāgas etc. 958.

Kashīri ti āsīhē zay darmas ta
brāhmanan zi baṇhiēkh darmukā tīz
sōkhith ta lagahōn Krushṇa-naivas ta. lāgas etc. 959.

dēchan shurāh sās khēla Krushṇa ta
shurāhwānāvā sāsan garan phyūrā
Vishnu-māyā sōr logu wuchanas ta. lāgas etc. 960.

phērān phērān prath garas ta
Nārada-mōnīshōr thakith ta āv
pādan pēth pēv Krushṇa-zīwas ta. lāgas etc. 961.

shēr dōrith ta rūdu pāda-kamalas ta
nānā-rāngā tōtā logā karanē
Krushṇa-Bagawānas pōrī lagahōs' ta. lāgas etc. 962.

'pōrī pōrī lagahōs prath rūpas ta
pōrī pōrī lagahōs prath nāwas
kuni kuni tōshīhē mē ti abalas' ta. lāgas etc. 963.

Nāradaν yūsν yūsν bakhth kūrνnas ta
yīshī sān vīnā logu wāyenē
vēthin chuh wuchī wuchī Krushṇa-zīwas ta. lāgas etc. 964.

Shri-Krushṇa-Bagawān logu asanas ta
prasan gōs ta dyutuνnas war
āgyā hēth gav Vishnu-bawanas ta. lāgas etc. 965.
956. Here was he (standing in attendance) before (his father) Vasudēva; there the feet of (his mother) Dēvakī did he massage; and asking them was he if aught they had upon their minds.

957. Here, a drama for the theatre was he arranging; there was he setting dancing girls a-dance; and elsewhere was he making buffoons sing their songs.

958. Elsewhere his brother (Balabhadra) was he instructing; 'At our hand may all be filled with bliss,' and may his mercy come thus to the land of Kashmir!

959. In Kashmir, too, may there be victory for virtue; of the Brāhmaṇas may the puissance of their virtue be enhanced, and, full of bliss, devoted to Kṛṣṇa's name may they become!

960. Thus were the sixteen thousand sports of Kṛṣṇa seen by Nārada as through the sixteen thousand palaces he roamed, and so the whole of Viṣṇu's magic power began he to perceive.

961. Wandering and wandering from hall to hall, Nārada, at length became a-wearied. Before the feet of Kṛṣṇa in homage did he cast himself.

962. On Kṛṣṇa's lotus foot he laid his head, and so remained, and, crying 'To Kṛṣṇa Bhagavān myself I dedicate,' hymns in varied measures did he begin to sing.

963. 'To each of his many forms myself I dedicate; to each of his many names myself I dedicate. May he, perchance, at some time on poor weak me his grace bestow'.

964. Loving devotion of many kinds did Nārada display. With desire began he his lute to strike, rejoicing as he gazed and gazed on Kṛṣṇa.

965. Kṛṣṇa, the Mighty God, then cast on him a smile. Pleased at his words, he granted him the boon. So, taking his leave to Viṣṇu's heaven did Nārada return.
yas lagi Krishna-jyuwanis nāwas ta
tas kari Krishna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta
lāgas bōh dasta dasta pampōsh. 966.
pōrṇ pōrṇ Krishna-jyuwanis nāwas ta
pōrṇ pōrṇ tasandis autāras
pōrṇ pōrṇ tasandis shōba tsarētas ta. lāgas etc. 967.

XLIV.

Krishna-jyuv log"motu nitē-karmas ta
pahara hēth āsān zāgi phērān
prath gari Krishna-jyuv wōthi karmas ta
lāgas bōh dasta dasta pampōsh. 968.

āsān bhīth lagi dyānas ta
yōgukū sār pāna yōgīshōr
samād rōzi dith patim-paharas ta. lāgas etc. 969.

brōhmī-muhūrtas shōba-samayēs ta
pankhi bōlān mōḍaṛūy būl
pārizāta-kuli yīyi wāv karanas ta. lāgas etc. 970.

Krishna-jyuv wōthith īwāsī tīrthas ta
snān kari yāra-bala vēdi pūrwakh
sandyā ta tarpan yitha paziḥēs ta. lāgas etc. 971.

dōhali Bagawān manz āganas ta
cōkē pēṭh bēhān zanga trōvith
aina hēth nōyīd yīyi hāwanas ta. lāgas etc. 972.

tawa pata tīla-mardan korūhas ta
aushada-zala sūty nāwanas tan
dōtyāh lōgith sōgand malanas ta. lāgas etc. 973.

atīth ta ōhōkur logū pūzanas ta
gāyētrī-zaph kari biyē havē-kavy
brāhmanan kāmadīna diyi dānas ta. lāgas etc. 974.

1 I.e. with his legs hanging down in front, not tucked cross-legged, as Indians
966. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

967. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XLIV. A DAY IN KṛṣṇA’S LIFE. (Bhāg. Pu. X, lxx.)

968. Ever in his daily rites engrossed is Kṛṣṇa. Taking his guards he goeth on his rounds inspecting. In each house doth he rise up early for his duty.

969. (First) seateth he himself in meditation, for Yōgēśvara is he, —himself the essence of all Yōga,—and for the last watch of the night abideth he in deepest contemplation wrapt.

970. At the propitious moment on the nick of dawn, as their sweet voices carol forth the birds, and from the Pārijāta tree the Wind his breezes wafts.

971. Kṛṣṇa ariseth, to the river-bank descendeth, and at the bathing Ghāt with hallowed rite his body doth he lave, as duly the morning prayer and libation he doth make.

972. By daytime Kṛṣṇa Bhagavān the courtyard entereth. Upon a chair himself he seateth with his legs at ease¹, and the barber cometh to show to him the mirror.

973. His body then with oil did they anoint, with water of fragrant herbs did they wash him, and with a scented towel wiped they him.

974. (His chapel) next he entereth, and to the idol doth he worship pay. The holy Gāyatrī he muttereth and maketh his oblations, then to the Brāhmaṇas giveth he milk-kine in benefaction.

¹ usually sit
būzan ta dakhēnā prath brāhmanas ta
ōhiyē mangēkh atha dōrith
dapanas 'āy boḍu ṣēsin tas' ta
lāgas bōh dasta dasta pampōsh.

ränkūta ta aguru-kāṭh nishē ananas ta
gōḍa mali brāhmanan ada pānas
tawa pata dupaṭāh wali pānas ta. lāgas etc.

pāna-bīr biyē diyi prath brāhmanas ta
pān hēth ta brāhman sōst dapanas
sōst būzith ta asi mahala-khānas ta. lāgas etc.

garākī bōsa nishē aina ananas ta
Kāma-dēv pānay ta kō-na wuchihē
wuchān ainas ras lagī tas ta. lāgas etc.

nānā-ranga būzan nishē ananas ta
nānā-ranga phal mūl mōḍṛī ta ṭōkī
bōnza sārē āsān śīwā karanas ta. lāgas etc.

rōnī wōthadaṇē pakha wāyēnas ta
Krushna-Baṅgawānas ranzanāwān
rūzith pananis sōrī pāyēs ta. lāgas etc.

bāṭh prath dwāras yēsh ācāwanas ta
Krushna-sarētank-hondū tulān wād
timan dyār kūṭī lāgī ladanas ta. lāgas etc.

khētryi yim yin rāza-dvāras ta
pāna-bīr sārēnī sōzanāvēkh
vaishy ta shūdṛa sōrī ṭāph karanas ta. lāgas etc.

tawa pata prath gari nēri phēranas ta
nēbṛēmi bara āsi okuy zonū
sūrē zan ta dayā kari naṭurus ta. lāgas etc.

ratha-wōlu pūrith ratha anēs ta
rātnau sōitin sōra jor"motū
shūbawānī gūrī jān shōla trāwanas ta. lāgas etc.
975. To each Brähmaṇa giveth he food and maketh largess. Then folding his hands from them a blessing doth he crave, and to him do they say, 'May thy life be long and prosperous'.

976. Sandal and aloe-wood they bring to him, first to the Brähmaṇas and afterward to himself doth he apply them, and then his outer cloak he doeth on.

977. To each Brähmaṇa offereth he a roll of betel-leaf. This take the Brähmaṇas and give to him their blessings, and with these blessings in his ears he entereth the palace.

978. The ladies of his household bring to him a mirror. 'Why,' say they, 'should not the god of love gaze on himself alone (and not on us)? Relish will he gain as he looketh in the mirror.'

979. Food of divers kinds they bring him,—sweet and acid, fruits and roots of divers kinds. All the maidservants are busy in his service.

980. His queen stands up and fans him, bringing content to Krṣṇa Bhagavān. In her own duty standeth each one (ready).

981. Bards proclaim his glory at each gate. Discourse of Krṣṇa's deeds do they set up. Countless is the wealth he sendeth them (in reward).

982. To all the knights who come to the palace gate, he sendeth betel-rolls; to the commonalty and to them of lowly caste he sendeth salutations.

983. Thereafter, from each house he goeth forth to stroll. At the outer gate he may be but a man alone, yet still, like the sun, he showeth mercy on the city.

984. The charioteer bringeth up his chariot caparisoned and studded all with jewels. Handsome and well-trained horses display their fiery natures.
ratha-wöl⁵ atha raṭi khasi rathas ta
ratha pēṭha Krushna-jyuv z⁵ta trāwān
pata-kani Wuddav sāmar karanas ta
lāgas bōh dasta dasta pampōsh.

lōti lōti rathas pakanāwanas ta
prath triy prath chata nēri wuchanē
vēṭhān ta sōriy zuv wandanas ta. lāgas etc.

brōṭh brōṭh āśān bāṭh āvwanas ta
sabāyē wāṭān trāwān tīz
tīzas ta wūzas kala wandahōs ta. lāgas etc.

sabāyē yēli bēhi simhāsanas ta
prath kāh chuh pāyēs tal Yādav
bād¹ rāza yith ta sōr¹ tati namanas ta. lāgas etc.

āvwan-wöl⁵ sōriy āvwanāwanas ta
maskhara sōr¹ yith asanāwanas
ṭhaṭha-mot⁶ yitha laği ṭhaṭha karanas ta. lāgas etc.

tawa pata pāṇḍithāh bēhi āsanas ta
pōtakas zi pūzā karanāvēs
Vyāsa-sūnza pūzā kari pāna tas ta. lāgas etc.

pāṇḍith pōrān laği wananas ta
Krushna-jyuv bōzān kan dōrith
baktēn-hūnza pray tas Krushnas ta. lāgas etc.

yus yus mangawun⁶ yīyi manganas ta
tas tas dana ratha gūr¹ diwawun⁶
kuni nēri sālas kuni shikāras ta. lāgas etc.

yus laği Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yīti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba tārētas ta. lāgas etc.
985. The charioteer graspeth his hand and the chariot doth he mount; and from it Kṛṣṇa poureth, as it were, rays of moonlight, while behind him, wielding his fly-whisk standeth Uddhava.

986. Gently doth he drive the chariot, as on each roof-top every woman cometh forth to see him. In ravished exultation do all offer their lives as a sacrifice to him.

987. Before him, as he goeth on, the bards are singing. As he reacheth the hall of audience majesty and prowess from him stream. To his prowess and his glory mine own head do in sacrifice I offer.

988. As on the throne he sitteth in the hall of audience, each Yādava prostrates himself before his feet. Great kings come and bow all in reverence.

989. With each other vying, chaunteth the whole choir of singers. The buffoons with their merry antics come to raise his laughter, that he who is ever full of quips may join in quips.

990. Thereafter cometh a learned man and sitteth on a seat of honour. A bulky tome doth he produce, and ordereth them to worship it, while he himself to Vyāsa ¹ offereth homage.

991. The learned man beginneth to read aloud the Purāṇas, while Kṛṣṇa lendeth an attentive ear,—[not that he doth not know all knowledge, but] because to those devoted to him beareth he tenderest love.

992. To each suppliant that cometh to him with a petition, granteth he wealth, chariots, and horses. Sometime goeth he forth to stroll, and sometime to the hunt.

993. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

994. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

¹ The supposed compiler of the Vādas and author of the Mahābhārata.
XLV.

doḥa aki sabāye ḍo’s harshēs ta
won’has zi ‘āmot’ chuḥ lūka-sāsāh
bar pēth bīhith chih ḍāb trāwanas’ ta
lāgas bōh dasta dasta pampōsh.  995.

akhāh mongun nishē pānas ta
prishagōrā kūr'nas ādara sān
‘kawa pushy āmāt’ chiwa dād wananas’ ta.
lāgas etc.  996.

dop’has zi ‘rāza sōr’ chih bōnd’wānas ta
Zarāsandan rāt’māt’ chih ‘
sabāye sān log’ ‘trāhi’ karanas ta.
lāgas etc.  997.

wuh sās aīth hath kūd’ wān’has ta
byon’ byon’ prath kāh wananē āv
Krushna-juv būz’ būz’ wōsh trāwanas ta.
lāgas etc.  998.

dop’has zi ‘rākhuyus chuḥ ahankāras ta
‘mē zi tsalanōwum Krishna-Bagawān’
sadāhi phiri tsalun’ sētas na tās’ ta.
lāgas etc.  999.

Nārod’ wōtus tāth’ samayēs ta
Krushna-juv Nāradas wōthith gav
brāhmanas ṭaranan atha lōg’nas ta.
lāgas etc.  1000.

dop’nas zi ‘Pāṇḍav lāg’ jagas ta
rāzasūyē-jaṅguk’ sanz karanē
tana mana wata cyānē sōr’ wuchanas’ ta.
lāgas etc.  1001.

‘tihūnā yēsh patsh pazi pūranas ta
timan zi cyōn’ būḍ’ āshā chēkh
bajē āshi sūz’has shēch’ karanas’ ta.
lāgas etc.  1002.

Krushna-juv sabāye log’ prishanas ta
‘dōyī kāmī pazi kōsa gōḍa karanas’
Wuddawan nīth dīta’ gōḍa jagas ta.
lāgas etc.  1003.

1 For the account of Jarāsandha’s combat with Krṣṇa, see verses 550ff.
2 A Rājaśūya is a coronation sacrifice performed by a universal monarch, and
attended by tributary princes in token of his admitted sovereignty. The five
Pāṇḍava princes were Yudhiṣṭhira, Bhīma(sēna), Arjuna, Nakula, and Sahadēva.
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XLV. THE DEATH OF JARÂSandha. 995—1003

995. Once on a day was Kṛṣṇa joyfully seated in the hall of audience, when announced they to him that at the gate were a thousand people, lying as though fainting in their woe.

996. One of them called he to him, and courteously made question. ‘Wherefore hast thou come to tell a tale of woe?’

997. Then to him they said, ‘Bound fast in prison are all our kings. By Jarâsandha have they all been seized’; and with the assembled courtiers cried they for protection.

998. Quoth they, ‘Twenty thousand and eight hundred hath he imprisoned; each one of us hath separately come to tell the tale.’ And Kṛṣṇa as he heard them heaved a sigh.

999. Quoth they, ‘a demon is he, and of self-pride full. Saith he “Kṛṣṇa Bhagavân put I once to flight.” Forsooth, forgettest he that before thee seventeen times he fled.’

1000. Just at that moment Nârada arrived, and to meet him Kṛṣṇa rose and with his hands the Brâhmaṇa’s feet he clasped.

1001. Quoth Nârada ‘Upon a sacrifice are the Pâṇḍavas engaged and preparations make they for a Râjasûya. Body and soul (with longing eyes), watch they all the way by which thou mayest come.

1002. ‘Their longing and their trust in thee shouldst thou fulfil, for great is the hope in thee in which they live, and in this mighty hope this message have they sent by me.’

1003. (Bhâg. Pu. X, lxxi.) Then of the assembled courtiers Kṛṣṇa asked, ‘Twain be the cases to the which I now am called. To which of these first should I set myself?’ Then Uddhava straightway counsel gave, ‘First to the sacrifice.’

They lived at Indraprastha, near the modern Delhi, and were first cousins (Kuntî, their mother, being his father’s sister) and close friends of Kṛṣṇa. Their chief enemy was their cousin Duryôdhana. It was Yudhiṣṭhira, the eldest of the Pâṇḍavas who claimed universal monarchy.
rāzan dilāsa log" ladanas ta
‘gōḍa Dili wāṭun" chēh yiwān nīth
tamiy hīta wāta Maṅa-ḍīshēś' ta
lāgas bōh dasta dasta pampōsh.

sōriy rāza rūḍī wata wuchanas ta
bōnd'wān zōnīth sōrgāh zan
‘Krushna-Baṅgāwān chuh asē ḍakhās’ ta. lāgas etc.

Krushna-jyuvī sanz korī pariwāras ta
sōruy hēth drāv rāza-sālas
Dwāraṇā pushrīn Balabadras ta. lāgas etc.

sōna-sanza ḍōle āsa shōla dinas ta
pata brōṭha chērē-śōllī jōrē jōrē drāy
dēka-bajē sārēy drāyē sālas ta. lāgas etc.

lacha-bāḍī ashōwār jīlī bi pakanas ta
sāsa-bāḍī ratha hāstī tas brōṭh brōṭh
Krushna-jyuv ratha pēṭha dyār chakanas ta. lāgas etc.

damām ta sōrnāyē ḍōl wazanas ta
karnāyē shēnkha ta shēbd karawānī
shūrī bōṇī sūty hēth ġāv jāgas ta. lāgas etc.

nērān wati wati sōrī darshēnas ta
sārēnī kāmanā sapūnī sēd
namaskār tihandis tath bāgēs ta. lāgas etc.

Dili wōṭī Krushna-jyuv rāza-naṅgaras ta
brōṭha drāy nanawōrī pōṅs Pāṇḍav
padi padi wati lāgī dēka gōhīnās ta. lāgas etc.

Krushna-jyuv zīṭhēn khōr raṭhanas ta
nālamati roṭun Arzōnā-dēv
Nakul ta Sahadēv pyēs pādas ta. lāgas etc.

naṅgarākī lūkh sōrī pata rāzas ta
Krushnālī lōlārī āy lārān
sārēnī Krushna-jyuv sāṅtwanāwanas ta. lāgas etc.
1004. A message of solace sent he to the imprisoned kings. ‘First must I haste to Delhi—such be the counsel given,—and taking that as my excuse, to Magadha will I wend my way.’

1005. So all the imprisoned kings watched the roads (waiting in patience for his promised help), and to them now their dungeons seemed like heaven. ‘Krṣṇa Bhagavān,’ they cried, ‘is now our certain prop.’

1006. So Krṣṇa then his retinue equipped, and with his whole train set forth in answer to the invitation of the king, leaving his brother Balabhadra in charge of Dvārakā.

1007. (Of the ladies of the court) resplendent shone the golden palankeens. In front and eke in rear marched out the wand-bearers two and two. Good luck indeed had all these wedded ladies who to the festival set forth.

1008. Cavalry, hundreds of thousands, curveted and pranced, chariots and elephants in thousands passed in front, and from his own chariot Krṣṇa scattered money as he went.

1009. Double-drums, hautboys, kettledrums sounding, clarions and conches blaring, with his children and his wives, Krṣṇa to the sacrifice marched out.

1010. Along the road all men hastened out to watch. At the mere vision every wish of their hearts was as it were fulfilled. Let reverence meet be paid to their good fortune.

1011. At the royal city Krṣṇa in due course arrived, and barefoot came out the five Pāṇḍavas to meet him, rubbing their foreheads on each of his footprints on the road.

1012. Of his elders did he grasp the feet, but Arjuna, he grasped in an embrace, while at his feet fell Nakula and Sahadeva.

1013. After Yudhiṣṭhira came all the citizens, running in their great love for Krṣṇa, and he in graciousness gave solace to them all.
wātān yān wōt\(^1\) rāza-dwāras ta
padi padi nēwāzun kōtwāh ōs\(^a\)
lacha-bād\(^1\) ālūs\(^a\) lāg\(^1\) chakanas ta
lāgas bōh dasta dasta pampōsh.

pōphi nishē ɡōda tāv rāza-mandapas ta
mātā Kuntīyē nālamati roṭ\(^u\)
Krushna-jyuv\(^1\) ɡōdaṇiṇy pād rāṭ\(n\)as ta. lāgas etc.

bābath\(r\)-nōshē ɑyē sārē mēlanas ta
pōpha-hashē sārēy pēyē pādan
wuchun ta mana bōz\(^a\) ɑyē phōlanas ta. lāgas etc.

Draupadī pādan pēyē Krushnas ta
Sōbadrā ti bōyis kākānēn sān
Pāṇḍav ti pūzi lāg\(^1\) Krushna-zīwas ta. lāgas etc.

nīs\(^a\) lāg\(^1\) jagakis sanz karanas ta
sōr bōy\(^1\) cyukūṭh\(^1\) vizayēs drāy
rāza ta dana hēth phīr\(^1\) garas ta. lāgas etc.

sōriy rāza ɑy tas zēnanas ta
kāh rāza pōshēhē na Zārāsandās
pānāvūn\(^a\) wōpāy lāg\(^1\) tshādanas ta. lāgas etc.

Wuddavūn\(^a\) nīth ɑyē tshāl\(^r\)āwanas ta
Krushna-jyuv Bīmasēn ta Arzōn drāy
brāhman lōgith gōs tshalas ta. lāgas etc.

Zārāsānd\(^1\) dīṭhīn brahma-bāwas ta
mān kor\(^n\)akh ta mong\(^a\)has dān
ōs\(^a\)-kār hyot\(^a\)has ta syōd\(^u\) won\(^u\)has ta. lāgas etc.

\(1\) The word ālāṭh means a certain ceremony of adoration, in which a platter,
containing a five-wicked lamp, flour, water and incense, is waved round the head
of an idol or honoured guest.

\(2\) Kuntī, the mother of the Pāṇḍavas, was a sister of Kṛṣṇa’s father,
Vasudēva.
1014. As, in their progress, to the palace gate they came, at every step uncounted gifts were offered to him and myriads of people censered him.\(^3\)

1015. He entered the royal palace, and first approached his father’s sister. Mother Kuntī\(^2\) him embraced, but he first reverently grasped her feet.

1016. Then to greet her advanced her brother’s daughters-in-law.\(^3\) They all fell at the feet of their father-in-law’s sister,\(^4\) and as she saw them, heart and soul she blossomed out.

1017. Draupadī\(^5\) fell at Kṛṣṇa’s feet, and eke Subhadrā\(^6\) at the feet of her brother and of her brother’s wives. Then all the Pāṇḍavas did him reverence.

1018. (Bhāg. Pu. X, lxxii.) Then, according to due rule, began they to make the preparations for the sacrifice. Yudhiṣṭhira’s four brothers to the four quarters of the earth went forth to seek for victory, and home returned with kings and plundered wealth.

1019. In confession of Yudhiṣṭhira’s victories all the kings attended,—(all except one)—for against Jarāsandha should no king prevail; and so between themselves against him for a device they sought.

1020. (Bhāg. Pu. X, lxxii.) To Uddhava came there counsel to outwit him, and Kṛṣṇa, Bhīmaśeṇa and Arjuna put on Brāhmaṇa dress, and forth went they for his ensnaring.

1021. In Brāhmaṇa guise did Jarāsandha see them. He paid them reverence, and they asked of him a gift. They took the promise them a boon to grant, and only then plainly did they speak.

1022. The boon they asked was this, that he with one of three, whom he might choose, with Kṛṣṇa, Arjuna, or with Bhīmaśeṇa, should in a bout of wrestling strive.

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\(^3\) I.e. Kṛṣṇa’s wives.

\(^4\) I.e. Kuntī, who was sister of Vasudēva, their father-in-law, and Kṛṣṇa’s father.

\(^5\) Draupadī was the joint wife of the five Pāṇḍavas.

\(^6\) Subhadrā was Kṛṣṇa’s sister. She was married to Arjuna.
dop"nah zi 'thahari na Arzôn yôddas ta
Krushn' chum Dwârakâyê tâl"row"mot"
athâh gînda wôñ sûty Bimas' ta
lâgas bôh dasta dasta pampôsh 1023.
dônaway bala-vîr drây yôddas ta
satôwuh dôh tân dôha laçahôn
ràth-kuyt" asanas ta biyê gîndanas ta. lâgas etc. 1024.
bal sûr" Bimas ta wani Krushnas ta
nâlamati roùn ta sari tas bal
daba-dabi-samayê ti shal hôw"nas ta. lâgas etc. 1025.
Bimasin¹ zangi tal zang rût¹nas ta
Zarasand zangi-ts"sa nirbal gav
z²h aê karith ta prân kâd¹nas ta. lâgas etc. 1026.
Zarasand yêmi vizi âv máranas ta
Sahadêv gôbur pêv Krushna-pâdan
môl¹-sond" sôr² râjiy tân dyutun tas ta. lâgas etc. 1027
Krushna-jyuv gôja gav bônd²wânas ta
râza yêti wuh sâs ta aîth hath ös¹
bônd²wâna kâdîn ta pes pâdas ta. lâgas etc. 1028.
pâdan pêth pêth war mong"has ta
' bakth cyôn¹ karahôv râjiy trûvîth'
drêshîl sûty wárin ta lág¹ tôtanâs ta. lâgas etc. 1029.
sôr¹ râza sûty ây tath jagas ta
tana mana lág¹mât¹ Krushna-dyânas
jai-kâr tihandis tath bâgës ta. lâgas etc. 1030.
râza sûty hêth ta âv wôt² nagaras ta
trashêway shênkhan lág¹ wâyêneh
Yudishthîr brôtha drav pata sôr¹ tas ta. lâgas etc. 1031.

¹ Kṛṣṇa tore the branch of a tree in twain. Bhîma took the hint, and did
the same to Jarâsandha.
1023. Quoth he, 'Arjuna in battle will not stand. Kṛṣṇa have I made to flee to Dvārakā. Now will I play a hand with Bhīmaśeṇa.'

1024. To the combat went forth the heroes twain; for seven and twenty days by day they fought, while anight they spent the time in laugh and sport.

1025. As Bhīma's strength began to flag, Kṛṣṇa did he apprize; so Kṛṣṇa seized him in his (divine) embrace, and his strength waxed great again; then, as he wrestled, Kṛṣṇa to him pointed out a trick.¹

1026. Under his own leg did Bhīmaśeṇa hold his leg, and through that leg-wrench became Jarāsandha powerless. Then in two halves did Bhīmaśeṇa rend him, and so tore out his life.

1027. When Jarāsandha thus was slain, his son, Sahadēva ² hight, at Kṛṣṇa's feet did fall, and to him all his father's kingdom gave.

1028. (Bhāg. Pu. X, lxxiii.) First went Kṛṣṇa to the prison-house, where were confined the twenty thousand and eight hundred kings. Forth from the prison-house he set them free, and at his feet they fell.

1029. And fallen so, from him a boon they begged. 'Grant thou that we our kingdoms may renounce, and henceforth do thee service in devotion.' With a glance their boon he granted, and forthwith began they with hymns of praise to laud him.

1030. Then to the sacrifice with him came all the kings, body and soul in Kṛṣṇa-contemplation wrapt. Utter ye cries of glory for their happy lot.

1031. When with the kings at the city he arrived, the three conch blasts did they sound, and, followed by the others, Yudhiṣṭhira came forth to meet him.

² He is of course not the same as the Pāṇḍava of the same name.
yus lagi pör¹ pör¹ Krushna-nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yīti yēşh nith ta wāti Vishnu-bōwanas ta
lāgas bōh dasta dasta pampōsh.

XLVI.
Yudishthir rāza log¹ jaga-sanzas ta
zaḍi-hānd¹ rāza sōr¹ sōmb³rith kēth
Krushna-Bagawānas nith prishanas ta
lāgas bōh dasta dasta pampōsh.

brāhmān sōr¹ lāg¹ manganāwanas ta
śārēn¹ kāmē log¹ maṭi karanē
bōy¹ sōr¹ āgyāyē kun wuchanas ta. lāgas etc.

Drētarāṣṭr āv ta gōbar pata tas ta
sūty Bīshma-pitāmah ta Vidur hēth
biyē yim Kaurawan bāḍ¹ dwāras ta. lāgas etc.

yim rāza cyukūth¹ āś¹ rājēs ta
tim sōr¹ yēşh pash lāg¹ baranē
maṭi rūz³ prath kōm³ prath rāzas ta. lāgas etc.

lāg¹ jaga-pēndav sambālanas ta
sōmb³r⁶kh sōna-sanza liwānąv sūty
sumuhūrth wuchith ta lāg¹ jagas ta. lāgas etc.

sōstibadr sata-rēsh¹ lāg¹ paranās ta
Kashēpa-mōnīshōr ta Parāshēr
Śṛ.-Vyāśa-mōnīshōr bāḍi ōjas ta. lāgas etc.

Vishwāmitras Vāmadēwas ta
Gautama-rēshis ta biyē Daumēs
śārēn¹ ras log¹ vēd paranās ta. lāgas etc.

¹ Dhṛtarāṣṭra, the blind king of Hastināpura, was paternal uncle of the Pāṇḍavas. He had many sons, of whom the eldest was Duryōdhana, the implacable enemy of Yudishthira and his brothers. Bhiṣma, famous for his wisdom and unflinching devotion to God, had been the guardian of the Pāṇḍavas and of the Kauravas (the sons of Dhṛtarāṣṭra). In the Great War between the two sets of cousins he sided with the latter. He was not actually their grandfather, but his old age and wisdom entitled him to the appellation. Vidura was the younger
XLVI. THE CORONATION RITES. 1032–1039

1032. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

XLVI. THE CORONATION RITES. (Bhāg. Pu. X, lxxiv, lxxv.)

1033. Yudhishṭhira the preparations for the sacrifice began, for now had he all kings of earth assembled. So now, from Kṛṣṇa Bhagavān he counsel asked.

1034. All the Brāhmaṇas he summoned, to each his own appor tioned duty giving, while all his brothers watched for his commands.

1035. Thither came Dhṛtarāṣṭra followed by his sons, and bringing with him grandfather Bhṛṣma and Vidura,¹ and other great men of the Kauravas at the gate.

1036. All kings who reigned on each of the four sides of the kingdom were there. All they were filled with longing and with trust. On each one's shoulder was laid the burden of a special duty.

1037. The sacrificial altar began they to prepare, and with golden spades they levelled it. Then observing an auspicious moment did they the sacrifice begin.

1038. The seven sages² began to recite the Svastibhadra hymn,—Kaśyapa, the lord of saints, Parāśara, Vyāsa, the lord of saints, of majesty sublime.

1039. Joy was (in the hearts) of all,—of Viśvāmitra, of Vāmadēva, of Gautama the Sage, and of Dhaumya (the family priest),—as they the Vēda did recite.

brother of Pāṇḍu, and therefore uncle of the Pāṇḍavas.

¹ The seven ṛṣis, or sages, are usually said to be Marici, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasiṣṭha. Here the author apparently means Kaśyapa, Parāśara, Vyāsa, Viśvāmitra, Vāmadēva, Gautama, and Dhaumya, all of whom were also famous sages. Perhaps, however, he means to include both sets of seven. The Bhāgavata Purāṇa gives a much longer list. The Svastibhadra hymn is the name of an auspicious text.
sārēn¹ kun log² rāza prishanas ta
'gōḍa kus pūz³zēn sampani sēd
sārēn⁴y wōttam gōḍa shūbi kus' ta
lāgas bōh dasta dasta pampōsh. 1040.

ṯ^kān Sahadēv wōth² rāzas ta
'gōḍaṇi pūzun⁶ Krushna-Bağawān
Purushōttam suy tribuwanas' ta. lāgas etc. 1041.

pūzā karani lāg¹ Bagawānas ta
sōriy rēsh¹ dēv pūzana āy
sōry⁴y pūzā āyē pālanas ta. lāgas etc. 1042.

sōriy bād¹ lāg¹ tiy mānanas ta
dēv rēsh¹ pitar ta rāza yim ōs¹
'gōḍaṇiym pūzā pazi Krushnas' ta. lāgas etc. 1043.

rāzā Yudishthir ġav harshēs ta
yīy ōs⁴ yishawun⁵ tiy dop⁶has
baji yēshi patshi log⁷ pūzāyē tas. lāgas etc. 1044.

Yudishthir¹ khōr chāl¹ Shri-Krushnas ta
pādē-zal gōḍaṇ shēri dōrun
tawa pata chokun rāza-mandiras ta. lāgas etc. 1045.

pūzā kūrnās vēdi-vēz⁹ tas ta
arga-pōshē-d̲⁵pa-dīpa-navīda sūty
swōrgi wastrau ti yitha pazihēs ta. lāgas etc. 1046.

Krushna-jyuv prangā pēṭha shōla trāwanas ta
kana-wājē kana-wōl¹ z̀̂sra trāwān
shūbā zi sōr⁸ āyē yēgānē-mandalas ta. lāgas etc. 1047.

sōriy chih vēṭhān tath darshēnas ta
Yudishthir-ṛāzas tōth karawan¹
asandiy hīta āy zi bāgē wōdayēs ta. lāgas etc. 1048.

Brahmā Mahēshōr āy darshēnas ta
sōriy dēwātā lūka-pāl hēth
biyē yim bād¹ ōs¹ dēwa-lūkas ta. lāgas etc. 1049.
1040. Then of the whole assembly asked the king (Yudhiṣṭhira), 'Whom should we worship first, to bring success? Who first will rightly seem unparagoned of all?'

1041. At once stood up Sahadeva, and thus addressed the king, 'First to be worshipped is Kṛṣṇa Bhagavān; of the three worlds is he the Being Supreme.'

1042. So with worship to Bhagavān did they begin, next were worshipped all the sages and the gods, and thus was all the worship ritely done.

1043. All the great people there approved,—gods, sages, Manes of ancestors, and kings, all these approved that Kṛṣṇa should receive the worship first.

1044. Rājā Yudhiṣṭhira at this was with joy full filled, for that was said to him which he himself desired. So, filled with a longing great and loving trust, to worship Kṛṣṇa he began.

1045. Śrī Kṛṣṇa's feet did Yudhiṣṭhira wash. Then first the laving water on his head he placed, and next about the assembly-hall he sprinkled it.

1046. With all befitting rites performed they the worship; offerings of fruit, of flowers, of incense, and of lights made they to him; and, as was meet, with heaven-splendid garments (clothed they him).

1047. From on the throne Kṛṣṇa sent forth a blazing light. His smaller earrings on his ear-pendants moonlight poured, so that all glory filled the hall of sacrifice.

1048. At such a glorious sight were all filled with exultation; loud sang they praises of Yudhiṣṭhira, in that through him alone had such consummate fortune come to them.

1049. Brahmā and Śiva came down to see the spectacle, with all the gods and regents of the quarters, and the great people of the region of the gods.
pör¹ pör¹ Krushna-jyuwanis darshēnas ta
namaskār rāzan dēka-bajēras
namaskār tihandis bakth karanas ta
lägas bōh dasta dasta pampōsh.

rāza-Shishupālas dōrbōdis ta
Rukmini nina shutu ōsus wair
hyokun na zāravith logu wōranas ta. ļāgas etc. 1051.

boqº ōsu rāzáh tath samayēs ta
ahankāra tsari ōsu mad phūkān
Shrī-Krushnun u vēh nēth ōsu tas ta. ļāgas etc. 1052.

Krushnun u nāv logu yūtsa wananas ta
sabāyē santan nēndani logu
‘kētha mōn’zi gūrl-shur u gōra-pūzanas ta. ļāgas etc.

Brahmādēkh sōr¹ yith yēgāēs ta
wōttam rēsh¹ ta mōnishōr
tim sōr¹ trōvith pūzā kas’ ta. ļāgas etc. 1054.

yīh na kēh pazihe zēvi hēnas ta
tiy tiy wani Krushna-nāwas pēth
bōzān sabā gayē krūdas ta. ļāgas etc. 1055.

wōthis sōriy tas māranas ta
Krushna-jyuv¹ sōriy rāṭin path
dopnakh zi ‘diyūs sōr u wananas’ ta. ļāgas etc. 1056.

‘wān’tan yih kēh chus manas ta
sōruy pozº pozº wānān chum’
path rūd¹ tim ta man rōzi kas ta. ļāgas etc. 1057.

yotº-tām hath apamān wānºnas ta
totº-tām Krushna-jyuv wānēs na kēh
suy hath ōsus tas manas ta. ļāgas etc. 1058.

Sōdarshēna-tsakra sūty kala tsoṭºnas ta
tasandi diha nishē tīzāh drāv
khasith ta gāv syodº Vishnu-bōwanas ta. ļāgas etc.

1059.
1050. Ever dedicating myself to that manifestation of Kṛṣṇa, reverence do I pay to the happy fortune of those kings, and reverence eke to the devotion shown by them.

1051. But, ever since the rape of Rukmini, 1 the evil-hearted Śiśupāla had borne hate to Kṛṣṇa; nor these doings could he endure, and loud did he begin to howl.

1052. In those days a mighty king was he. Full of exceeding haughtiness was he, and arrogance was he ever breathing forth. Against Kṛṣṇa bore he an unending poisonous hate.

1053. Vehemently cried he out Kṛṣṇa's name, and on the righteous members of the assembly blame he cast. 'How is this cow-boy to be worshipped as a holy teacher?'

1054. 'To this sacrifice Brāhma and all the other gods are come, and with them sages supreme and lords among the saints. To whom, except such, is worship to be done?'

1055. Whatever is not seemly on the tongue, that and that saith he anent the name of Kṛṣṇa, and wroth went the assembly as they heard his words.

1056. Against him all arose to kill him, but Kṛṣṇa held them back and said to them, 'Let him say everything.'

1057. 'Whatever be in his mind, that let him say. All that he saith concerning me is in each item true.' So they refrained, but whose heart was not in tumult tossed?

1058. Up to a hundred abuses against him did Śiśupāla utter, and up to that hundred no word uttered Kṛṣṇa, but that same hundred was (the limit) in his mind.

1059. Then (when the hundred was completed), with his discus named Sudāsana, Kṛṣṇa cut off his head, and, lo, from Śiśupāla's body there issued forth a flame of brightness, and upwards, straight unto Viṣṇu's abode did it ascend.

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1 The story of the Rape of Rukmini, and of how Kṛṣṇa carried her off from Śiśupāla, is told above in verses 638ff.
tati āv phīrith nishē Krushnas ta
Krushna-juwanis mōkha-kamalas tāv
sabā zi sōrāy gayē āshsaras ta
lāgas bōh dasta dasta pampōsh. 1060.

Brahmā chuh dapan prath pōrashēs ta
‘wuch’tav Krushnani wairuku phal
būksa-hondu phal kyāh yiiy wananas ta. lāgas etc. 1061.

suh ti ēs Krushnas waiśi sōranas ta
yēna Rukmini-hūnza pēyēs laz
waira ti sōranuku phal dyutun nas ta. lāgas etc. 1062.

yih phal chuh waira Krushna-juuv sōranas ta
baktimānān pāna zānak phal
namaskār baktēn baktē karanas’ ta. lāgas etc. 1063.

vēgnāh kōsith ta lāgī yēgñēs ta
prath kaīsi prath kāh kōmā maṭi ēsā
prath kāh mani dōrith Krushnas ta. lāgas etc. 1064.

rāza logu jagas ta jāga-sangas ta
yēgñēcsā sāmagṛī sōrā sōmbarīth
yēgñuku wōtsav logu bañanas ta. lāgas etc. 1065.

prath bōyis logu kāmi lāganas ta
Arzōna-dēwas ta Bīma-sēnas
biyē Nakulas ta Sahadēwas ta. lāgas etc. 1066.

Draupadiyē-handis prath pōtras ta
yus yus yēth yēth kāmi lāgihē
prath rāza rūzith dāsa-bāwas ta. lāgas etc. 1067.

rasōyī maṭi ēsā Bimasēnas ta
Duryōdanas bandāra-kōmā
Nakul ta Sahadēv pūz karanas ta. lāgas etc. 1068.

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1 The flame of brightness was Śisupāla’s soul, which thus attained salvation by becoming absorbed into Kṛṣṇa in his character of the Supreme Deity. The point is that continued meditation on Kṛṣṇa ensures salvation. Śisupāla had been perpetually thinking of Kṛṣṇa, and the fact that this meditation was born of hate
1060. Thence came it back to Kṛṣṇa, and into his lotus-mouth it entered, and with amazement was the assembly filled.¹

1061. To each man present Brahmā saith, 'Behold ye the fruit of hating Kṛṣṇa. (If that be so great), of devoted love how great must be the fruit!

. 1062. 'He, also, all his life, since on the score of Rukmiṇī he had been put to shame, the memory of Kṛṣṇa had been keeping; and the fruit of remembering, even though 'twas rankling, hath to him been given.

1063. 'Such was the fruit of keeping him in memory with hatred. Hence shalt thou thyself know the fruit by those devoted to him gained. Reverence be to the devotion of his devotees!'

1064. With all impediments removed, to the sacrifice themselves did they apply. To each one was assigned a several duty, while each one carried Kṛṣṇa in his heart.

1065. The king began his preparations for the sacrifice; for it all the materials were collected, and the great festival began to reach its height.

1066. (Bhāg. Pu. X, lxxv.) A share of duty was given to each brother,—to Arjuna, to Bhīmasena, to Nakula, and to Sahadēva;

1067. To each son of Draupadi, to each king who acted as a servant,—to each was given his allotted task.

1068. The cooking of the food was Bhīma's charge; Duryodhana's the treasure-house control; of rites of worship had Nakula and Sahadēva charge.

¹ and entirely that of an enemy, but was still meditation of a sort on Kṛṣṇa, thus produced salvation. In the next verse Brahmā points this out, and argues that if this be the result of enmity, how great must be the bliss of salvation resulting from meditation in love.
Krushna-jyuv pūzāyē prath brāhmanas ta
pād chalanas ta bāna ananas
sārēnāy bāwa sūty sīwā karanas ta
lāgas bōh dasta dasta pampōsh.

rāzasūy yēgāā vā vārū karanas ta
dana dyār kaiyāh dān dina āy
grand gāyē na dānas darma-karmas ta. lāgas etc.

rāza-nīti sārēn1 pazi yuthā yēs ta
timan ti byonā byonā samponukh mān
sōriy santushāt gāy harshēs ta. lāgas etc.

namaskār Yudishṭhiranis bāgēs ta
namaskār tasandis tath wōdayēs
namaskār tasandis baktha karanas ta. lāgas etc.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yīyi yēs nith ta wāti Vishnu-bawanas ta. lāgas etc.

pōr1 pōr1 Krushna-jyuwanis nāwas ta
pōr1 pōr1 tasandis autāras
pōr1 pōr1 tasandis shōba sarētas ta. lāgas etc.
1069. To Kṛṣṇa was the worshipping of each Brāhmaṇa allotted, to lave their feet and bring to them the dishes. Thus each one with all courtesy did service.

1070. So was the coronation sacrifice all performed. The tale of gifts, wealth and coinèd money, who can tell; for no counting was there of the alms and other pious works.

1071. Just as to each by courtly punctilio was proper deemed, so to each one was proper honour shown, and all were satisfied and filled with joy.

1072. Reverence be to Yudhiṣṭhira's great good fortune; reverence be to his high exultation; and reverence be to the devotion shown by him to Kṛṣṇa.

1073. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viśṇu will he reach. To him posy and posy do I offer lotuses.

1074. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

1075. Reverence be to Sudāman, the faithful devotee of Kṛṣṇa; to Mother Suśilā, his wife be reverence; reverence be to their adoring faith.

1076. Greatly devoted to Kṛṣṇa became Sudāman. (In boyhood) Kṛṣṇa was wont to play with him in bosom friendship, and from his schooldays knew him as his friend.

1077. When first Kṛṣṇa before Kaṁsa's court arrived, to him with flower-garlands Sudāman¹ came, and to him Kṛṣṇa gave the boons of worldly bliss and ultimate salvation.

¹ See verse 423.
tawa pata sāṭa-hāla sūty ṭsū tas ta
Krushna-jyuv tas rostū barihē na sōkh
pānāvūnā shurī-bāwa ṭsī gīndanas ta
lāgas bōh dasta dasta pampōsh. 1078.

Nanda-gōrini bōvā gūrī-shurī tas ta
ati ṭsī Sōdām gīndan-bōjā
yotū-tān Dwārakāyē gav basanas.ta. lāgas etc. 1079.

nēthə r yēli ṭsū Sōdāmas ta
Sōshīlā pativrath bāgē āyēs
sa ti lūjū Krushna-bakth tsūrū karanas ta. lāgas etc. 1080.

pānāvūnā āsān pānaṇāras ta
rāth dōh pānāvūnā yēsh barawānī
bāra-bātsan bakth lūjū baḍanas ta. lāgas etc. 1081.

gōras nishē gav yēli paranas ta
pūthī dūjā athi tāsī Sōdāmas
Krushna-jyuv ti bālukh zan gīndanas ta. lāgas etc. 1082.

dōha aki gōran sūzī wanatas ta
sōriy sāṭa-shurī zyunū ananē
Sōdām sūty gav Krushna-zīwas ta. lāgas etc. 1083.

gōr-māji kēshāh sūty dyutūnas ta
byonū byonū ti sārēnī sāṭa-bājēn
Shrī-Krushnnunū athi tāsī Sōdāmas ta. lāgas etc. 1084.

wōtī yēli wanatas ta lāgī phēranas ta
sōriy zinī-hūrū sōmbī-rānī lāgī
Sōdām Krushnani kani ananatas ta. lāgas etc. 1085.

Sōdām zinī-hūrū lōgū sōmbī-ranatas ta
Krushnnūnū ta pānūnū yīsū hēkihē
sōriy sāṭa-bōjī lāgī gīndanas ta. lāgas etc. 1086.

hanga ta manga āyē ṭdī wanatas ta
waharōsū rūd lōgū wālani sōrū
wāwukū kēh na zi yiyyi wanatas ta. lāgas etc. 1087.
1078. Thereafter, in the school was he ever his companion, nor
was Kṛṣṇa happy when apart from him, and in their childish ways they
played together.

1079. In Nanda the cowherd’s home were his herdboy children,
and there was wont Sudāman to be his playmate until he went to dwell
in Dvārakā.

1080. In course of time Sudāman married, and so Suṣālā his faith-
ful wife became. She too a mighty adoring faith in Kṛṣṇa began to hold.

1081. Mutually were they united in each other’s longing. Night
and day were they with but one desire mutually full filled, and thus
of the spouses the adoring faith ever went on in increase.

1082. When Kṛṣṇa for his lessons to his teacher went, it was only
in Sudāman’s hand that books and writing tablet were conveyed, while
the boy Kṛṣṇa playing ran along.

1083. Once on a day, to fetch kindling firewood were the school-
boys to the forest by their teacher sent, and with Sudāman did Kṛṣṇa
also go.

1084. The teacher’s wife gave them some (food to take) with them,
a separate portion for each schoolfellow’s meal, and into Sudāman’s
hand she Kṛṣṇa’s portion gave.

1085. Arrived at the forest wandered about they all, and to
collect kindling-wood and sticks began; and Sudāman also for Kṛṣṇa
brought a share.

1086. So far as he was able did Sudāman his own and Kṛṣṇa’s
share of kindling-wood collect, and when this was done the school-
fellows their play began.

1087. Suddenly, in the forest rose a storm. Monsoonlike rain it
caused to fall in floods; as for the wind, who can its tale unfold!
rāth lūjā bāṭan manz wanās ta
sārēnī phal dānā pānas sūty
Shrī-Krushnunī athī tāsī Sōdāmas ta
lāgas bōh dasta dasta pampōsh.

rāth kyutū yēli sōrī lāgī khēnas ta
Krushna-jyuv Sōdāmas mangāni logū
khēna ḍōsī āmotū tīh Sōdāmas ta. lāgas etc.

 dopūnas ‘drōlida! khyōth pānas ta
mē rostū khēnas kētha pazīhē’
drōlīdōzū prāpath ḍōsū baktis ta. lāgas etc.

būdū chēh āsān yēḍ brāhmanas ta
Krushnas ti shāph tas kāsunū ḍōsū
yi-na kēh rōzēs push būganas ta. lāgas etc.

hīta aki wākh dith ta shāph kōsūnas ta
yuthū pāpa-karm sōrī gashī būgīth
na-ta kōsa bōcha trēsh Bagawāñas ta. lāgas etc.

tana shutū Sōdām bakti-bāwas ta
Sōshilāyē sān ḍōsū bakti karawunū
Krushna-jyuv Dwārakāyē sōkh baranas ta. lāgas etc.

rāth dōh Vishnu-bakth ḍōsū karanas ta
drōlīdōzū zōnīth sampādā zan
Sōshilā siwāyē bartāhās ta. lāgas etc.

bikshā kārī kārī nishē aniḥēs ta
manza būkṣā nishē daliḥēs na man
Shrī-Krushna-Bagawān mani dāranas ta. lāgas etc.

yotū-tān anth gōkh pāpa-karmas ta
sāwadān būgukh pāpukū phal
samay ākh ākh bāgē wōdayēs ta. lāgas etc.

1 The idea is that all Sudāman’s sins in former births had necessarily to be expiated. Till this was completed, salvation was impossible to him. Kṛṣṇa, in order to secure the expiation as speedily and as completely as possible, condemned him to undergo poverty for a certain period. This would be the ‘fruit’ of sins in
1088. While still within the forest on the boys fell night, each had his fruit and grain for food with him, but Kṛṣṇa's was in care of that Sudāman.

1089. When at nightfall they all began to eat, Kṛṣṇa for his share Sudāman asked, but it had all been eaten by Sudāman.

1090. Cried Kṛṣṇa, 'Eaten it all thyself has thou, thou beggarly knave! What right had thou to eat it in my absence!' (And by this speech) of this devoted friend a beggar's lot the fate became.

1091. But great is the belly of a Brāhmaṇa (and much food doth it demand). So Kṛṣṇa determined that such a curse must be removed, that to him there be no shortcoming of the means of life.

1092. 'Twas but as a pretext that these words he uttered, and then removed the curse. His object real was that all the fruits of his sins in former lives might be (at once) experienced (and so exhaust the evil that was in them). Otherwise, how could hunger and thirst be felt by Bhagavān?

1093. From that time, while Kṛṣṇa dwelt happily in Dvārakā, did Sudāman and Suśilā live in faith and loving adoration.

1094. Night and day devotion did they to Viṣṇu offer, looking upon their poverty as wealth, while Suśilā did wifely service to her spouse.

1095. Begging here and there and never ceasing, would she to him bring the collected alms; still, (in all their poverty), in his adoring faith he never faltered, but fixed his mind on Kṛṣṇa Bhagavān.

1096. Until the end came of the fruit of their sins in former lives, so long with steadfastness did they experience it. When the full time came to them, then did their good fortune begin to be exalted.

former births, and would cause this fruit to be exhausted. He had to have some pretext for uttering the curse, and he took the consumption of his food as such. The poverty was to be only for a period, and after that Sudāman would enjoy worldly prosperity and ultimately gain salvation.
dōha aki Sōshīlā wōṭsh⁰ brāhmanas ta
  'Krushna-jyuv chuh Bağawān pāna autār
  rachani āv sād santh zanmas ta
  lāgas bōh dasta dasta pampōsh. 1097.

'būmi-bār kāsani āv zanmas ta
  rākhēs sōr¹ gashi golīth kēth
  sād chis rachān¹ yitha titha tas' ta. lāgas etc. 1098.

'wuñ-kēn chih sōriy sōr² sökhas ta
  Krushna-Bağawānani darshēna sūty
  sampadā sūty sūty chēh Shri-Krushnas' ta. lāgas etc. 1099.

'yēna āv Krushna-jyuv autāras ta
  tana chuh sārēn¹ sāryukuy sōkh
  shāph pāph sārēn¹ gay antas' ta. lāgas etc. 1100.

'māy sōn³ kūn⁴ bōy⁵ Shri-Krushnas ta
  tē rost⁶ ōsus na wasān myond⁷
  kyāh zōn¹zi kētha sōn² māy múṭh⁸ tas' ta. lāgas etc. 1101.

'tih kētha māy sōn⁵ tūr⁹ āsi tas ta
  sāri khōta kal sōn³ tūr⁹ āsēs
  bakta-watsala-nāv chuh Bağawānas' ta. lāgas etc. 1102.

'mani ās zi shāph gav asē antas ta
  Krushna-jyuv asē kari dayā yūs⁶
  kūt⁶ kāl būgav nīsa-bāwās' ta. lāgas etc. 1103.

'gaṭshīth ta Dwārakāyē pān hāvtas ta
  wuchakh zi Krushna-jyuv kūt⁶ tōthiy
  drēshiṭi aki nēhāl kari baktis' ta. lāgas etc. 1104.

Sōdōm¹ phīrith prathāh kor⁵ tas ta
  'dēkha-kār bōy'nay triyē-bāwās
  thahari na dayē-gūs⁶ pēth man yēs' ta. lāgas etc. 1105.

¹ Le. the burden of sin, which weighed down the earth.
² Lit. No morsel descended (his gullet).
1097. Once on a day Suśilā up and to the Brāhmaṇa, her husband, said, 'Krṣṇa is Bhagavān himself incarnate, and himself to human birth hath come, the pious and the virtuous to protect.

1098. 'To human birth came he the burden of the earth to lift, nor will he leave it till all the demons he hath destroyed; for such is his purpose, that the pious be protected.

1099. 'Now are all men in every happiness; for to them hath Krṣṇa Bhagavān revealed himself, and welfare is ever in the company of Krṣṇa.

1100. 'Since Krṣṇa hath become incarnate, all men possess felicity of every kind; curses and sins all to an end have come.

1101. 'How great is the love that to Krṣṇa we have borne! When thou wast not present he would eat no food.² How can we think that our love by him hath been forgotten?

1102. 'How can that be? Surely his love for us is great. Belike for us his yearning greater is than for others all, for “Compas-

1103. 'He will have thought that to an end his curse hath come, and on us great compassion will he show. How long must we endure this lowly state?

1104. 'Go thou to Dvārakā and show thyself to him, and thou shalt see how Krṣṇa will be pleased. Then, with a single glance on his devoted one, prosperity will he bestow.'

1105. Sudāman in reply to her made violent reproach,³ 'Shame be upon thy woman's temper, thou, whose soul waiteth not patiently upon fate!

³ Lit. Caused her sudden death,—an idiomatic term for violent abuse.
\[\text{āsē chuh Bağawān sûty pānas ta sōnā hishā sampadā kas āsē Krushna-nāv chuh yīha-lūka-para-lūkas' ta lāgās bōh dasta dasta pampōsh.} \]

\[\text{1106.}\]

\[\text{mē kēh gāshēm na rostā Krushnas ta tāh ti nay tḥaharakh ta mata rōztam drūḍā rūshū triy chēy ādē-antas' ta. lāgās etc.} \]

\[\text{1107.}\]

\[\text{Sōshīlāyē bāgē āmotu wōdayēs ta ḏyūṭhun zi bartā chuh sāntōshē-doru zēv phirūnas ta biyē wonūnas ta. lāgās etc.} \]

\[\text{1108.}\]

\[\text{dop"nas zi 'pād cyōnā dāra shēras ta cyāniy darshēna ḍēka-būḍū chēs Krushna-būktū sōnu hyuṇu ḍēka āsī kas ta. lāgās etc.} \]

\[\text{1109.}\]

\[\text{bōh chēs cyāni khōta sāntōshēs ta tāy lastam biyē manga na kēh Krushna-nāv ōs'ṭaṅ asē manas' ta. lāgās etc.} \]

\[\text{1110.}\]

\[\text{yīy āṁ Krushna-juvē chuh autāras ta yūnū kāl wōtuy wuchanas tas tasondu darshunū athi yiyi kas' ta. lāgās etc.} \]

\[\text{1111.}\]

\[\text{yōgiyēn chuh dōrlab dyāna-sōranas ta wuṇ-kēn chuh darshunū prakhūṭu y dith bāgēwān nēth yim chih wuchawānī tas' ta. lāgase tc.} \]

\[\text{1112.}\]

\[\text{darshunāh karith ta yīta pānas ta Krushna-juvā-daṛshunū dōrlab chuy tē kētha rōzān chuh man rostū tas' ta. lāgās etc.} \]

\[\text{1113.}\]

\[\text{yitha titha wōṭi lūjū anānē tas} \]
\[\text{Sōdāmas ti lōl ṭū wō̄ṭhith ta gav Krushna-darshēna-kāchi āv pḥātanās ta. lāgās etc.} \]

\[\text{1114.}\]

\[\text{dop"nas zi 'gāshahō kētha wāṭa tas ta tasondu wās āsī pēṭh mandaras bōh kami shūbi wāṭa nērīṇyūrū tas' ta. lāgās etc.} \]

\[\text{1115.}\]
1106. ‘With us even now is ever Bhagavān himself, and thus what wealth can be compared with ours; for our wealth is the Name of Kṛṣṇa, and serveth both for this world and for the world to come.

1107. ‘Save Kṛṣṇa nothing need I. If patiently thou canst not wait, then with me abide no longer. From first to last a woman lacketh steadfastness.’

1108. But Suśilā’s fate had come unto the time of its uprisal; still saw she that her spouse was firm in his content, and so she turned her tongue, and thus addressed him:—

1109. Quoth she, ‘Thy feet in humbleness I set upon my head; great is my happy lot in only seeing thee; and in our love for Kṛṣṇa whose fate can be compared with ours!

1110. ‘Than thee more full am I of high content. Mayst thou live long for me,—aught else ask I not, and ever in our hearts may Kṛṣṇa’s name abide.

1111. ‘But this hath come to me,—Kṛṣṇa a human form hath taken; but many days have passed since thou hast seen him, and to what other wight should come the (rapture of) beholding him?

1112. ‘That rapture e’en ascetics fail to gain with all their meditation and their calling him to mind, and now, behold, freely and openly to all he giveth it. They who behold him are for ever blessed.

1113. ‘To him make thou but one visit and then home return. A vision of Kṛṣṇa is hard for thee to gain; how can thy heart remain at peace without him?’

1114. This way and that led she him to leap (from his inaction); and in Sudāman’s heart a passionate love too arose, till in its longing for the sight of Kṛṣṇa it was like to burst.

1115. Quoth he, ‘Fain would I go, but how may I approach him, for in a palace is his dwelling place, and what fine apparel have I that near him I may go?’
dop"nas zi 'Krushna-juv chuh rāza-bāwas ta brāhmanan kaīsi chēh na aṣanas raṭh te kyāh chuh wuchun" mōkh wuchanas' ta lāgas bōh dasta dasta pampōsh.

dop"nas 'kami hīta nishē gasha tas ta bōcha-hot" wātahō yitha titha tot" tō-ti kēh āśibēm kyut" Krushnas' ta. lāgas etc. 1116.

wōthith ta Sōshīlā drāyē manganas ta kōm"-sir1 mōchē tāra athi diśanas raṭith ta rawa-zacē log" ganḍanas ta. lāgas etc. 1117.

rawa-zacē kuni chēs na dūr6 mōy tas ta yitha titha kāh1-tām ganḍ kor"nas Sōdām Krushna-lōlā log" lārānas ta. lāgas etc. 1118.

wati kari bajē sūts6 mana-rāzas ta 'mē kētha Sōshilāyē wōpakār kor" sanmōkha wāra wāta Krushna-darshēnas ta. lāgas etc. 1119.

'dēlān ti man chum kētha wātas ta kami mōkha rāzas hōv'zē pān rāzas kas tas mahārāzas' ta. lāgas etc. 1120.

'yāsaka-bāway kēh mangās ta kētha kēh māŋ'zē bakti-bāwas santōshē-bāwa kyāh kōm6 baktis' ta. lāgas etc. 1121.

biyē biyē karān chuh sūts6 manas ta 'suh nay ta tasonduy dwār dēshēn dwāras tasandis muṇē wandas ta. lāgas etc. 1122.

'dēka g'ha yēti āśi wath Krushnas ta tasānd1 cākar tō-ti dēshēkh tihandi darshēna gasha sōrgas' ta. lāgas etc. 1123.

kuni pān sōrith ta khōr dēlanas ta kuni bōcha lagān pakanas na kōth1 wāv pata yith ta zōr pakanāvēs ta. lāgas etc. 1124.
1116. Quoth she to him, 'Krṣṇa is of kingly quality, nor is there interdict to any Brāhmaṇa his palace entering. What need for thee is thought how thou shouldst look upon his face?'

1117. Quoth he to her, 'With what excuse can I present myself, when, hunger-stricken, somehow or other there do I arrive? And even so, is there aught of mine that I can offer to him as a present?'

1118. Uprose at this Susīlā, and went out to beg. (On her return) three fistfuls of broken rice-chaff into his hand she put. These did he take and tied them in the corner of the rag that served to him for blanket.

1119. Hardly anywhere were the rags strong enough to hold themselves together; but notwithstanding somehow did he tie the knot, and full of ardent love for Krṣṇa forth Sudāman ran.

1120. On the road his fancy fills him full of hopes. 'Wondrous indeed is the good turn that Susīlā hath done for me, for now shall I easily attain to seeing Krṣṇa face to face!

1121. 'Yet unmanned is my heart within me, for how can I attain my journey's aim? With what face can I before a king present myself,—and before what a king! before a very king of kings!

1122. 'As a suppliant will I come, and of him something beg. (And for what shall I beg?) What greater boon is there beyond adoring faith? Of (worldly) contentment what need hath an adorer?'

1123. Again and again with hopes filleteth he his heart. 'If I see not him, as least the gateway of his palace will I see; and there, at his gate, for his sake would I offer in sacrifice the pupils of mine eyes.

1124. 'Wherever be the path that Krṣṇa goes, there will I rub my forehead in the dust. There also shall I at least his servants see, and as I behold them will leave this earth for heavenly bliss.'

1125. At one stage on his journey, while his body remembereth and urgeth him on, his legs become aweary; at another, famished by hunger, no progress make his knees; but still behind him bloweth strong the wind and speedeth him up on his way.
yitha titha nyūr⁶ wōt⁶ tath naṅaras ta
Krushna-juvʊ gari log⁶ sanz karanē
‘mē zi āv yārāh ta brōtha nēras’ ta
lāgas bōh dasta dasta pampōsh.

‘yuth⁶ yār kāh chum na yith samayēs ta
yuth⁶ bokt⁶ chuh na kāh yith bōwanas
wōlinjē wōtā-wōth chēm kāchi tas’ ta. lāgas etc.

dapān tih wōthith gav brōtha tas ta
lārān chuh nanawāri-pāda-kamalau
mātā Rukminī pata pata tas ta. lāgas etc.

gashīth ta dūr myūl⁶ nēb⁴ ray tas ta
nālamati raṭīth ta lōl bor⁶ nas
phīr⁴ phīr⁴ biyē biyē cīra raṭēs ta. lāgas etc.

atha-wāsa tōnun sūty pānas ta
Rukminīyē athi khōr chalanōv⁴ nas
māna bēhanōwun pēth prangas ta. lāgas etc.

myūth⁶ myūth⁶ khyon⁵ cyon⁵ nisē on⁶ nas ta
Krushna-juv⁴ pānay atha chāl⁴ nas
kōtwāh ādar ta bāv kor⁶ nas ta. lāgas etc.

aiṭh paṭa-rōniyē pakha wāyēnas ta
pānay Krushna-juv⁴ sāmar hēth
sāsa-baza tōnza sārē sīwā karanas ta. lāgas etc.

Krushna-juv⁴ vēṭhanas ta biyē tōshēnas ta
tōṭh⁶ bokt⁶ wuch⁴ wuch⁴ gav harshēs
prishān zi ‘az kētha mani on⁶ thas’ ta. lāgas etc.

Sōdām chuh mandachān nīsā-pānas ta
dapān chuh ‘manī kēh brōt⁶ mā chus
myōn⁶ kāch kētha sana yīs⁶ āsīhēs’ ta. lāgas etc.

Krushna-juv⁴ zōnun ta log⁴ prishanas ta
‘Sōdām-juwa, chuyē tētas kēh
lōkacāra nērahōv kētha gīndanas’ ta. lāgas etc. 1135.
1126. Somehow came he thus the city near, and in his palace Kṛṣṇa began the preparations for receiving him. 'A friend hath come to me. Beforehand go I forth to meet him.

1127. 'In these days is there no friend so dear as he. In this world is there no devotee like him. With throb and throb leapeth forth my heart in my yearning passionate for him.'

1128. Saying thus did he arise, and forth he went to meet him. His lotus feet were bare, yet swift he ran, and along after him ran Mother Rukmini.

1129. A great way far outside the palace met he him and lovingly embraced him. Again and again, and yet again, he pressed him to his heart.

1130. By his hand he took him and home to the palace led him. By Rukmini's own hand his feet in cooling water laved he, and with all courtesy upon a couch he seated him.

1131. Delicious food and drink of varied kinds he brought, and, (after eating), his hands himself did Kṛṣṇa wash. Great was the honouring welcome shown to him.

1132. Eight of the chief queens fanned him, while Kṛṣṇa himself with the whisk the flies kept off, and servant-maidens in thousands did him service.

1133. While he was being cherished and all his wants were being satisfied, Kṛṣṇa, as his beloved devotee he watched, in his heart rejoiced. He asks, 'How was I brought into thy mind this day?'

1134. Of his humble self cometh Sudāman full of shame. In himself he saith, 'Perchance he maketh some mistake. How could my wishes in their fulfilment ever soar so high?'

1135. But Kṛṣṇa knew his thoughts, and asked again, 'Sudāman, hast thou no memory, how in our boyhood we were wont to go out and play?'
štā-hālukā kēh chuyē manas ta
štā-hāl gatshahōv gindān kyāh
gōra-sondu bayē kyuthu ōsā manas ta
lāgas bōh dasta dasta pampōsh.

1136.

gōran yēli sōzāy zyunā ananas ta
wana ōdā āyēyē wājyān rūd
sārēnā lajyēyē rāth wanasa ta. lāgas etc.

1137.

sōriy zinā-hūrā sōmbārāwanas ta
myāni kani zinā-hūrā aṇēyēth tēy
tētas tiy chum wuṇē manas ta. lāgas etc.

1138.

cyāni nētrukā chum sōrā tētas ta
Sōshīlā myōnā kūtā barihē prīm
tē kētha kētha mana mashēhō tas ta. lāgas etc.

1139.

bōh zāh wōtus na totā darshēnas ta
tōhē kētha samyōwa bāra-bōnān
bōh kō-na onuwas zāh tētas', ta. lāgas etc.

1140.

andāra chuh phōlān man brāhmanas ta
nēbāra tas mandachi khasān na kēh
tana mana logu motā Krushna-pādas ta. lāgas etc.

1141.

aśān Krushna-jyuv logu prishanas ta.

1142.

trzym kyutu zi kēshāh chuyē onumotu
tūrā kun kal chēm tūru manas', ta. lāgas etc.

Sōdām khatā khatā logu thawanas ta
mandachān chuh 'kōmā-pholā yina āṇēshēm'
Krushna-jyuvē tōdith zacē koḍunās ta. lāgas etc.

1143.

ghanī musarīth ta pāna nyūnas ta
Krushna-jyuv kōmā-mōchē khēnē logū
sīra phālā pathāra logu tulanas ta. lāgas etc.

1144.

zōh mōchē lāyēn mōkha-kamalas ta
trayimā ti yāmath lāyēni logu
Rukminīyē tākān atha rōtnaša ta. lāgas etc.

1145.
1136. ‘Hast thou forgotten in thy heart the school, and how upon the way to it we played, and in what fear we held the dominie?

1137. ‘How, when the master sent us to fetch kindling wood, on the forest came a storm, and how the storm poured the rain; how in the forest on us fell the night?

1138. ‘How all the others collected their own sticks, and how thou didst also collect my share. That, even now, is treasured in my heart.

1139. ‘Well is the memory of thy nuptials in my heart, and how with love for me was Suśilā filled. How can I have been forgotten by thee and her?

1140. ‘Never did opportunity arise that I might thither go to visit thee, to see how ye two spouses lived as one. Was I never to your memory recalled?’

1141. Inwardly blossometh forth the Brāhmaṇa’s heart, but outwardly, through his shame, no (sign of joy) ariseth. Still body and heart were laid at Krṣṇa’s feet.

1142. (Bhāg. Pu. X, lxxxi.) Next with a smile did Krṣṇa ask, ‘For me hast thou no present brought? In that respect have I great longing in my heart.’

1143. Sudāman privily and secretly began to hide (his gift). Full of shame is he lest Krṣṇa should chance to see his grains of chaff, but Krṣṇa searched him, and pulled out the blanket-rag.

1144. The knot did he untie, and himself did Krṣṇa, taking out from it the fistfuls of rice-chaff, begin to eat. Anon, from the floor began he to pick up the rice-grains (that had fallen and lay scattered there).

1145. Two fistfuls into his own lotus mouth he cast, but, as the third to cast did he begin, with haste did Rukmiṇī his hand restrain.
trayim⁰ kôm⁰-môṭh⁰ atha niyênas ta
ṭaṅkān tami ti mōkhas lōy⁰
na-ta sôr⁰ Vishnu-Shêk⁴-th wāṭihē tās¹ ta
lāgas bōh dasta dasta pampōsh. 1146.
dapān chuh Krushna-jyuv Sōdāmas ta
‘mē chum na yuth⁰ kēh khyōmot⁰ zāh
yuth⁰ swād logum na kuni sālas’ ta. lāgas etc. 1147.
dōha pēthā ṛāth tān ḍos¹ harshēs ta
Krushna-jyuv brāhmanas shēch⁴ prishawun⁰
atha dōl¹ dōl¹ lōla mōṭh⁰ dīs⁰nas ta. lāgas etc. 1148.
pāṭ¹ kin¹ ġashun⁰ pēv Vishōkarmas ta
pruthiviyē Waikunṭh banāwanē
gār¹ kin¹ Vishnu-bawan ladanōw⁰nas ta. lāgas etc.
1149.
rātas⁰y sōrūy wātanōw⁰nas ta
sōr⁰ sampādā yīṭh⁰ paziḥē tath
sōnza ta cākar sōr¹ tath garas ta. lāgas etc. 1150.
Sōshilāyē sōriy sāmar karanas ta
kathan sōriy atha dārān
sampūz⁰-hond⁰ kēh yiŷī na wananas ta. lāgas etc.
1151.
yih yih Waikunṭhaś tiy garī tas ta
zēv hēki tōtāḥ kyāḥ wananas
Sōshilā pōr¹ lūj⁰ Bagawānas ta. lāgas etc. 1152.
Sōshilāyē āṇand āśhsar bōwanas ta
kus hēki warnanā karith tath
zinday Waikunṭha-dāṃ zan tas ta. lāgas etc. 1153.
drōlid-bāwa manza zan sōp⁰nas ta
avināshi-sampad prāwana sūty
vikār na kuni mani bakti-bāwa tas ta. lāgas etc.
1154.
Sōdām prātas drāv shrānas ta
āgyā ti Krushnas log⁰ māganē
Krushna-jyuv¹ ti mōn⁰nas ta drāv pānas ta. lāgas etc. 1155.
1146. The third fistful took she from his hand, and hastily into (her own) mouth cast she it; for otherwise the whole of Viśṇu’s Energetic Power into Sudāman would have found its way.

1147. Then Kṛṣṇa to Sudāman saith, ‘Ne’er have I eaten aught so good as this. Ne’er at the finest banquet such perfect flavour have I tasted.’

1148. Thus, the whole day till nightfall were they in their joy,—Kṛṣṇa of the Brāhmaṇa’s doings asking news, patting him with his hand and stroking him in his love.

1149. Unknown to Sudāman had he to go to Viśvakarman,¹ and tell him on the earth to build a second heaven; and so, at Sudāman’s residence, a Viśṇu’s palace caused he to be built.

1150. In the one night that palace caused he to be completed, with every luxury that beseeemed it, and filled was it with serving maids and men.

1151. Over Susilā fly-whisks all were waving; all into their hands her words were humbly taking. Beyond description was the ease and luxury.

1152. Whatever doth in Viśṇu’s heaven exist that also in her house was found. How can my tongue have power to sing its praises! To Bhagavān did Susilā offer herself in sacrifice.

1153. Wondrous, beyond telling, became Susilā’s joy. To her it seemed as though in Viṣṇu’s heaven an abode she found while yet alive.

1154. ’Twas like a dream brought out from poverty, caused by attaining everlasting bliss. But still into her heart there came no change of any kind of all her loving faith.

1155. At dawn Sudāman issued forth to bathe, and to ask leave of Kṛṣṇa to depart. Kṛṣṇa too bore him in mind, and himself went forth.

¹ Viśvakarman was the artificer of the gods.
kēshāh dyutnas na sūty tati tas ta
wuchnas zi 'man kyuth böyi baktis
santōshē nishē mā man ālēs' ta
lāgas bōh dasta dasta pampōsh. 1156.

māyā na kēh ti tas sūty dītnas ta
būk₉ nishē ālē mā bigarēs man
sāwadāna mana sūty āgyā dītnas ta. lāgas etc. 1157.

vēṭhān ta Sōdām log₉ pakanas ta
drōli dāzē panaṇē tēntā na kēh
Krushna-dyān sōr₁ sōr₁ ōs₉ harshēs ta. lāgas etc. 1158.

shūkh santāph kyuthu Vishnu-baktis ta
sahaza-baktis chuh sōrūy re₉u
bakthu yās ti kyāh māṅgīzēs ta. lāgas etc. 1159.

pakān ta Sōdām wōtu nagaras ta
gāsa-pahōr₉ paniṇ₉ logu tēṣādānē
rāza-dwār dīshitha ta gav āshṭaras ta. lāgas etc. 1160.

dapān chuh 'wath mā chēm na tētas ta
koti wōtus ta yih kus dwār
yuthu rāza-dwār chuh na kāśi rāzas' ta. lāgas etc. 1161.

prīshān chuh wati pēth prath zanas ta
'Sōdāmuṇ₉ pahōr₉ yīti pāzikē'
nēb kuni ās na ta pēv dōranas ta. lāgas etc. 1162.

Sōshilā wōsh₈mūşa₉ yēli prātas ta
Bagawān-tōshēna tōshēn ōs₉
thavith mahānī vati brāhmanas ta. lāgas etc. 1163.

Sōdām ēyūthukh pādi nom₉has ta
thāṭajē ta wāwāje sōr₁ karanas
athan pēth wātānuwhukh dwāras ta. lāgas etc. 1164.

prākh₉tu yōtu yēli Waikunṭhas ta
Bagawān-tōshu₉ zānana ās
manī logu pōr₁ pōr₁ tas Krushnas ta. lāgas etc. 1165.
1156. There gave he to Sudāman nothing to take with him, for he watched him, and fain would see what would become the nature of the heart of his devoted one, and lest peradventure, from content it should shaken be.

1157. No worldly wealth to take with him he gave, for fear his heart should be corrupted, and he be shaken in his faith; and so, in peace of mind he bade farewell.

1158. In rapture exultant Sudāman started on his way, nor gave on his poverty a single thought. Ever and again on Kṛṣṇa meditating was he filled with joy.

1159. What sorrow or what trouble hath the faithful devotee of Viṣṇu? To the devotee innate is good in everything, and if he hath adoring love what be there he need ask?

1160. Along went he, and at his town arrived. There for his straw hut began he to make search, but, filled with amazement, in its place saw he a palace.

1161. To himself saith he, 'Peradventure the way have I forgotten. Whither have I come, and what this doorway? Of some great king must such a palace be.'

1162. He asks each person that upon the road he meets, 'should not here have been Sudāman's hut?' but no one could give him any clue, and, frightened, set he himself to run away.

1163. When at dawn arose Suśilā, gladdened was she by Bhagavān's gladdening, and on the Brāhmaṇa's way men did she station.

1164. Sudāman did they see, and at his feet they bowed. Cooling of the hot air and fanning did they all for him, and on their hands led they him to his door.

1165. Manifest was it to him that in Viṣṇu's heaven had he arrived, and the grace of Bhagavān became known in full to him. Then in his heart did he to Kṛṣṇa offer himself in sacrifice.
zinday pāna ḍos" Vishnu-bōwanas ta
Sōshīlā ti sōkhīth rāja-bāy zan
yih kēh goshus tiy ḍos" tas ta
lāgas bōh dasta dasta pampōsh. 1166.

Sōdām log"mot" bakti-bāwas ta
manas āl kēh gayēs na zāh
Shrī-Krushna-dyān nēth mani dāranas ta. lāgas etc. 1167.

zanmāntara-sōr¹ ḍos¹ sōkhās ta
tsāri tsāri Krushna-lōla karān bakth
Sōshīlā pativrath vrath dāranas ta. lāgas etc. 1168.

samay wōtukh ta ġay pānas ta
yīth samsāras yēshāh nīth
jai-kār tihandis bakth karanas ta. lāgas etc. 1169.

tihond" gara bōyw" Waikunṭhas ta
Bagawāna-baktēn chuh namaskār
namaskār Bagawān-dayā ġashanas ta. lāgas etc. 1170.

yēs yišhi Bagawān kus raṭi tas ta
tasandēn bāγēn kus kari mān
pōr¹ pōr¹ lāg'zi-nā Bagawānas ta. lāgas etc. 1171.

dyūn" ās shēran Krushna-pādas ta
shēran ās ta kō-na tōthēm
pōr¹ pōr¹ tisandis pāna tōthanas ta. lāgas etc. 1172.

yīthay tōthyōkh Sōdāmas ta
shēk"th sēy dīts"thas kūr"n bakth
tithay tōghtam mē ti abalas ta. lāgas etc. 1173.

yīthay tōthyōkh prath baktis ta
yīthay tōthyōkh prath sādas
tithay tōghta mē ti pāpa-pūrnas ta. lāgas etc. 1174.

namaskār Sōdāmas ta tath bāγēs ta
Sōshīlā-mātāyē namaskār
namaskār tihandis bakth karanas ta. lāgas etc. 1175.

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1166. Even while yet alive found he himself in the abode of Viṣṇu. Susilā, too, in happiness was like a queen. All that he needed, that was there for him.

1167. Sudāman was established in adoring faith; no shaking ever came into his heart, for in it were his thoughts on Kṛṣṇa firmly fixed.

1168. They abode in happiness, (being granted) the memories of their former births. In their love for Kṛṣṇa fervently practised they devotion, the while Susilā chastely kept the vow that she had vowed unto her husband.

1169. Their time came and, having won glory in this world, to their (heavenly) home did they depart. All honour be to them who had such loving faith.

1170. Viṣṇu’s heaven itself became their home. All reverence to Bhagavān’s adorers (such as they); and to the graciousness of Bhagavān be reverence.

1171. Who can hold back him whom Bhagavān desireth? His blessed fortune who can emulate? Hence, shouldst not thou again and again to Bhagavān offer thyself a sacrifice?

1172. I, Dīnakṛṣṭa, the humble, have to Kṛṣṇa’s feet for refuge come. Refuge have I taken, and what other contentment do I need? As a sacrifice myself I offer, and in him is my content.

1173. As to Sudāman favour didst Thou show, and as by Thee alone to him was given strength, and in him devotion was created; so on this strengthless one,—on me,—show Thou Thy grace.

1174. As on each faithful one Thy favour Thou hast shown; as on each pious man Thy favour Thou hast shown; so on this sin-filled one,—on me,—show Thou Thy grace.

1175. To Sudāman and to his happy fate be reverence! and eke to Mother Susilā be there reverence! reverence be to the devoted love they showed.
namaskār Vyāsas ta Shukadēwas ta
namaskār sārēn¹ bakta-lūkan
namaskār tihandis ġyāna-wananas ta
lägas bōh dasta dasta pampōsh.

yus lagi Krushna-jyuwanis pādas ta
tas kāri Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lägas etc.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba tarētas ta.
lägas bōh dasta dasta pampōsh.

iti KĀshmĪRIKA-DĪNANĀTHA-racitām
ŚRĪ-KRŚṆĀVATĀRA-CARITAṆ
samāptam.
1176. Reverence be to Vyāsa and to Śukadēva; reverence be to all the devotees of Kṛṣṇa; reverence be to the tale of true knowledge that they tell.

1177. He who clingeth to the feet of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

1178. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

Here ends the Lay of the Incarnate Kṛṣṇa

composed by

Dīnanātha the Kāshmirī.
CALCUTTA:—Printed by P. Knight, Baptist Mission Press, and published by the Asiatic Society of Bengal.