

श्रीमद्बृहद्भागवतामृतम्
Śrīmad-Bṛhad-Bhāgavatāmṛtam
The Vast Nectar of the Bhāgavata
Version 0.1

श्रीसनातनगोस्वामिप्रणीतम्
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Chapter 1

On Earth (भौम)

जयति निजपदाब्जप्रेमदानावतीर्णो
विविधमधुरिमाब्धिः कोऽपि कैशोरगन्धिः ।
गतपरमदशान्तं यस्य चैतन्यरूपाद्
अनुभवपदमाप्तं प्रेम गोपीषु नित्यम् ॥ १ ॥

May some youth be victorious, descended in order to bestow love to his own lotus feet, an ocean of a variety of sweetnesses, from whose Caitanya form the love, at the upper limit of its highest stage, found eternally among the cowherd women, has been revealed. (1)

श्रीराधिकाप्रभृतयो नितरां जयन्ति
गोप्यो नितान्तभगवत्प्रियताप्रसिद्धाः ।
यासां हरौ परमसौहृदमाधुरीणां
निर्वक्तुमीषदपि जातु न कोऽपि शक्तः ॥ २ ॥

May the cowherd women, Rādhikā and the rest, be thoroughly victorious, famed for their extreme dearness to the Lord. No one at all is able to describe even a little of the sweetness of their supreme affection for Hari. (2)

स्वदयितनिजभावं यो विभाव्य स्वभावात्

सुमधुरमवतीर्णो भक्तरूपेण लोभात् ।
जयति कनकधामा कृष्णचैतन्यनामा
हरिरिह यतिवेषः श्रीशचीसुनुरेषः ॥ ३ ॥

Victory to Hari who, considering the feelings of those who love him more sweet than his own, out of desire for them descended here in the form of a devotee, golden in complexion, named Kṛṣṇa Caitanya, in the garb of a *sannyāsī*, this son of Śacī. (3)

जयति मथुरादेवी श्रेष्ठा पुरीषु मनोरमा
परमदयिता कंसारातेर् जनिस्थितिरञ्जिता ।
दुरितहरणान्मुक्तेर्भक्तेरपि प्रतिपादनाज्
जगति महिता तत्तत्क्रीडाकथास्तु विदूरतः ॥ ४ ॥

Victory to the radiant Mathurā, the best among cities, enchanting, most beloved to the enemy of Kāṁsa, beautified by his place of birth, great in the world because of removing sins and because of bringing about liberation and *bhakti*, not to mention because of the stories of his various sports there. (4)

जयति जयति वृन्दारण्यमेतन्मुरारेः
प्रियतममतिसाधुस्वान्तवैकुण्ठवासात् ।
रमयति स सदा गाः पालयन् यत्र गोपीः
स्वरितमधुरवेणुर्वर्धयन् प्रेम रासे ॥ ५ ॥

Two times victorious be this forest of Vṛndā (Vṛndāvana), so much more dear to Murāri than residence in Vaikuṅṭha or residence in the hearts of the highest saints; here, he whose sonant flute is sweet forever enjoys the cowherd women as he herds cows and raises the level of love in the circle dance (Rāsa). (5)

जयति तरणिपुत्री धर्मराजस्वसा या
कलयति मथुरायाः सख्यमत्येति गङ्गाम् ।
मुरहरदयिता तत्पादपद्मप्रसूतं
वहति च मकरन्दं नीरपूरच्छलेन ॥ ६ ॥

Victory to the daughter of the sun (the Yamunā), the sister of Dharmarāja (Yama), who becomes the friend of Mathurā and surpasses the Gaṅgā, who is loved by the Enemy of Mura and born of his lotus feet, and who flows with nectar in the guise of water. (6)

गोवर्धनो जयति शैलकुलाधिराजो
यो गोपिकाभिरुदितो हरिदासवर्यः ।
कृष्णेन शक्रमखभङ्गकृतार्चितो यः
सप्ताहमस्य करपद्मतलेऽप्यवात्सीत् ॥ ७ ॥

Victory to Mount Govardhana who is the overlord of mountains, described by the cowherd women, the best of the servants of Hari, worshiped by Kṛṣṇa through ending the sacrifice to Indra, and who for seven days resided on the palm of his (Kṛṣṇa's) lotus-hand. (7)

जयति जयति कृष्णप्रेमभक्तिर्यदङ्घ्रिं
निखिलनिगमतत्त्वं गूढमाज्ञाय मुक्तिः ।
भजति शरणकामा वैष्णवैस्त्यज्यमाना
जपयजनतपस्यान्यासनिष्ठां विहायः ॥ ८ ॥

Victory, victory be to the *bhakti* of love for Kṛṣṇa. Liberation, being rejected by Vaiṣṇava having given up the highest achievements of the muttering of prayers, of sacrifice, of austerity, and of renunciation,¹ worships at its feet desiring shelter there, knowing them to be the hidden truth of all scriptures. (8)

जयति जयति नामानन्दरूपं मुरारेर्
विरमितनिजधर्मध्यानपूजादियत्नम् ।
कथमपि सकृदात्तं मुक्तिदं प्राणिनां यत्
परमममृतमेकं जीवनं भूषणं मे ॥ ९ ॥

¹Sanātana in his commentary on this verse equates these four with the four *āśrama* of the *varṇāśrama* system or system of four castes and four stages in life. These practices in their given order are associated with the stages of student life, householder life, retirement, and renunciation respectively. This means that real Vaiṣṇava reject these things as conducive perhaps to liberation, but not to *prema-bhakti*.

Victorious, victorious be the joy-filled name of Murāri which causes the end of toil spent on own's own pious duty, meditation, worship, and so forth and which somehow uttered even once gives liberation to living beings. It is my utmost nectar, my only life and ornament. (9)

नमः श्रीकृष्णचन्द्राय निरुपाधिकृपाकृते ।
यः श्रीचैतन्यरूपोऽभूत् तन्वन् प्रेमरसं कलौ ॥ १० ॥

Obeisance unto Śrī Kṛṣṇacandra, the worker of unlimited mercy, who took the form of Caitanya, spreading the joy of love in the Age of Kali. (10)

भगवद्भक्तिशास्त्राणामयं सारस्य सङ्ग्रहः
अनुभूतस्य चैतन्यदेवे तत्प्रियरूपतः ॥ ११ ॥

This is a collection of the essence of the scriptures about *bhakti* for the Lord experienced in Caitanyadeva from his beloved form. (11)

शृण्वन्तु वैष्णवाः शास्त्रमिदं भागवतामृतम् ।
सुगोप्यं प्राह यत् प्रेम्ना जैमिनिर्जनमेजयम् ॥ १२ ॥

Let Vaiṣṇava listen to this very confidential text, "the Nectar of the Bhāgavata," that Jaimini spoke with love to Janamejaya. (12)

मुनीन्द्राज्जैमिनेः श्रुत्वा भारताख्यान्मद्भुतम् ।
परीक्षिन्नन्दनोऽपृच्छत्तत्खिलं श्रवणोत्सुकः ॥ १३ ॥

After hearing the amazing story of the *Mahābhārata* from that king of sages Jaimini, the son of Parīkṣit, Janamejaya, interested in hearing its appendix, asked: (13)

श्रीजनमेजय उवाच
न वैशम्पायनात् प्राप्तो ब्रह्मन् यो भारते रसः ।
त्वत्तो लब्धः स तच्छेषं मधुरेण समापय ॥ १४ ॥

Śrī Janamejaya said:

O Brāhmaṇa! The flavor (*rasa*) that I didn't get in the *Mahābhārata* from Vaiśampāyana I got from you. Please complete the rest of it with the sweet flavor [i.e. the sweet *rasa*]. (14)

श्रीजैमिनिरुवाच
शुकदेवोपदेशेन निहताशेषसाध्वसं ।
सम्यक्प्राप्तसमस्तार्थं श्रीकृष्णप्रेमसम्प्लुतम् ॥
सन्निकृष्टनिजाभीष्टपदारोहणकालकं ।
श्रीमत्परीक्षितं माता तस्यार्ता कृष्णतत्परा ॥
विराटतनयैकान्तेऽपृच्छदेतन्नृपोत्तमं ।
प्रबोध्यानिन्दिता तेन पुत्रेण स्नेहसंप्लुता ॥ १५ ॥

Śrī Jaimini said:

When Parīkṣit, his many fears destroyed by the instruction of Śukadeva, fully possessed of all the goals of life, and overwhelmed by love for Kṛṣṇa, was near to the time of his mounting to the abode of his own choice [i.e. after death], his mother, the daughter of Virāṭa, saddened and devoted to Kṛṣṇa asked in private this of the best of kings and, filled with affection for him, was awakened and made joyful by him, her son, (15)

श्रीमदुत्तरोवाच
यत् शुकानोपदिष्टं ते वत्स निष्कृष्य तस्य मे ।
सारं प्रकाशय क्षिप्रं क्षीराम्भोधेरिवामृतम् ॥ १६ ॥

Śrī Uttarā said:

Dear one, extract the core out of what Śuka taught you, like nectar from the ocean of milk, and teach me that quickly. (16)

श्रीजैमिनिरुवाच
उवाच सादरं राजा परीक्षितन्मातृवत्सलः ।
श्रुतात्यद्भुतगोविन्दकथाख्यानरसोत्सुकः ॥ १७ ॥

Śrī Jaimini said:

He spoke respectfully, King Parīkṣit, who loved his mother and was thrilled by the flavor of telling the awe-inspiring story of Govinda he had heard. (17)

श्रीविष्णुरात उवाच
मातर्यद्यपि कालेऽस्मिंश्चिकीर्षितमुनिव्रतः ।
तथाप्यहं तव प्रश्नमाधुरीमुखरीकृतः ॥
गुरोः प्रसादतस्तस्य श्रीमतो वादरायणेह् ।
प्रणम्य ते सपुत्रायाः प्राणदं प्रभुमच्युतम् ॥
तत्कारुण्यप्रभावेण श्रीमद्भागवतामृतं ।
समुद्धृतं प्रयत्नेन श्रीमद्भागवतोत्तमैः ॥
मुनीन्द्रमण्डलीमध्ये निश्चितं महतां मतं ।
महागुह्यमयं सम्यक् कथयाम्यवधारय ॥ १८ ॥

Śrī Viṣṇurāta [Parīkṣit] said:

Mother, although taking a vow of silence is preferred at a time like this, I am encouraged to speak by the sweetness of your question. By the grace of my guru Śrī Bādarāyaṇi, I hereby offer my obeisances to Lord Acyuta, the giver of life to you as well as to me, your son, and through the influence of his compassion I now relate to you in its entirety this very confidential *Nectar of the Bhagavata* which was selected with care by the highest of devotees and with certainty approved by the great ones in the circle of outstanding sages. (18)

एकदा तीर्थमूर्धन्ये प्रयागे मुनिपुङ्गवाः ।
माघे प्रातः कृतस्नानाः श्रीमाधवसमीपतः ॥
उपविष्टा मुदाविष्टा मन्यमानाः कृतार्थतां ।
कृष्णस्य दयितोऽसीति श्लाघन्ते स्म परस्परम् ॥ १९ ॥

Once in the month of Māgha in Prayāga, the topmost of holy places, some exemplary sages, having bathed in the morning, were seated near the temple of Śrī Mādhava. Absorbed in joy, and, considering themselves fulfilled, they praised one another with "you are the beloved of Kṛṣṇa." (19)

मतस्तदानीं तत्रैव विप्रवर्यः समागतः ।
 दशाश्वमेधिके तीर्थे भगवद्भक्तितत्परः ॥
 सेवितोऽशेषसम्पद्भिस्तद्देशस्याधिकारवान् ।
 वृतः परिजनैर्विप्रभोजनार्थं कृतोद्यमः ॥
 विचित्रोत्कृष्टवस्तूनि स निष्पाद्य महामनाः ।
 आवश्यकं समाप्यादौ संस्कृत्य महतीम् स्थलीम् ॥
 सत्वरं चत्वरं तत्र मध्ये निर्माय सुन्दरं ।
 उपलिप्य स्वहस्तेन वितानान्युदतानयत् ॥ २० ॥

Then, Mother, a fine brāhmaṇa arrived there at the holy bathing place known as Daśāśvamedha, intent on *bhakti* to the Lord, possessed of great wealth, a ruler of that land and, surrounded by many helpers, determined to feed the brāhmaṇa. That magnanimous one, having prepared a variety of first-rate materials, first finished his necessary daily rites, cleansed a large area, quickly constructed a beautiful sacrificial arena there, and, anointing the area with his own hands, spread an awning over it. (20)

शालग्रामशिलारूपं कृष्णं स्वर्णासने शुभे ।
 निवेश्य भक्त्या संपूज्य यथाविधि मुदा भृतः ॥
 भोगाम्बरादिसामग्रीमर्पयित्वाग्रतो हरेः ।
 स्वयं नृत्यन् गीतवाद्यादिभिश्चक्रे महोत्सवम् ॥ २१ ॥

Filled with joy he, having caused, with *bhakti*, Kṛṣṇa in the form of the Śālagrāma stone to be seated on a shining, golden throne according to the rules and offering food and water before Hari, initiated a great celebration, himself dancing along with the singing and instrumental music. (21)

ततो वेदपुराणादिव्याख्याभिर्वादकोविदान् ।
 विप्रान् प्रणम्य यतिनो गृहिणो ब्रह्मचारिणः ॥
 वैष्णवांश्च सदा कृष्णकीर्तनानन्दलम्पटान् ।
 सुबहून्मधुर्यैर्वक्यैर्व्यवहारैश्च हर्षयन् ॥
 पादशौचजलं तेषां धारयन् शिरसि स्वयं ।
 भगवत्यर्पितैस्तद्वदन्नादिभिरपूजयत् ॥ २२ ॥

Then, after offering respect to the many brāhmaṇa, who were expert in argumentation with explanations of the Veda and Purāṇa, the renunciants, householders, celibates, and Vaiṣṇa, always greedy for the joy of glorifying Kṛṣṇa, pleasing them with his sweet words and behavior, and taking water from washing their feet on his head, he worshiped them with the food that was offered to the Lord like he did the Lord. (22)

भोजयित्वा ततो दीनानन्त्यजानपि सादरं ।
अतोषयद्यथान्यायं श्वशृगालान् खगक्रिमीन् ॥ २३ ॥

Then, after feeding the poor lower castes with respect, he satisfied properly the dogs, jackals, birds, and worms. (23)

एवं सन्तर्पिताशेषः समादिष्टोऽथ साधुभिः ।
परिवारैः समं शेषं सहर्षं बुभुजेऽमृतम् ॥ २४ ॥

He, having thus satisfied unlimited living beings, and ordered then by the holy men, partook of the nectar that remained along with his companions. (24)

ततोऽभिमुखमागत्य कृष्णस्य रचिताञ्जलिः ।
तस्मिन्नेवार्पयामास सर्वं तत्फलसञ्चयम् ॥ २५ ॥

Then, coming before Kṛṣṇa, with cupped hands he offered all the accumulated results of that to him. (25)

सुखं संवेश्य देवं तं स्वगृहं गन्तुमुद्यतम् ।
दूराच्छ्रीनारदो दृष्टोत्थितो मुनिसमाजतः ॥
अयमेव महाविष्णोः प्रेयानिति मुहुर्ब्रुवन् ।
धावन् गत्वान्तिके तस्य विप्रेन्द्रस्येदमब्रवीत् ॥ २६ ॥
श्रीकृष्णपरमोत्कृष्टकृपाया भाजनं जनं ।
लोके विख्यापयन् व्यक्तं भगवद्भक्तिलम्पटः ॥ २७ ॥

Seeing from afar that he had seated the Lord comfortably and was prepared to return to his home, Śrī Nārada rose from the assembly of sages. Repeating over and over "this one is dear to Mahāviṣṇu," and running to the side of this leader of brāhmaṇas', he, greedy for *bhakti* for the Lord, spoke the following to make him clearly recognized in the world as the object of Kṛṣṇa's most elevated mercy. (26-27)

श्रीनारद उवाच
भवान् विप्रेन्द्र कृष्णस्य महानुग्रहभाजनं ।
यस्येदृशं धनं द्रव्यमौदार्यं वैभवं तथा ॥
सद्धर्मापादकं तच्च सर्वमेव महामते ।
दृष्टं हि साक्षादस्माभिरस्मिंस्तीर्थवरेऽधुना ॥
विद्वद्वरेण तेनोक्तो नत्विदं स महामुनिः ।
स्वामिन् किं मयि कृष्णस्य कृपालक्षणमीक्षितम् ॥
अहं वराकः को नु स्यां दातुं शक्नोमि वा कियत् ।
वैभवं वर्तते किं मे भगवद्भजनं कुतः ॥ २८ ॥

Śrī Nārada said:

"O Chief of Brāhmaṇa, you are certainly the recipient of Kṛṣṇa's great mercy, since I have seen for myself just now how all this wealth, property, generosity, and opulence of yours, O Great Minded, is used in this best of holy places only for the acquisition of true religion."

Then the great sage was addressed by that best of scholars:

"Master, what characteristic of Kṛṣṇa's mercy to you see in me? I am insignificant. Who am I? How much am I able to give? What opulence to I have? Where is my worship of the Lord?" (28)

किन्तु दक्षिणदेशे यो महाराजो विराजते ।
स हि कृष्णकृपापात्रं यस्य देशे सुरालयाः ॥ २९ ॥

But a king who lives in a southern country, where there are numerous temples, is indeed the recipient of Kṛṣṇa's mercy. (29)

सर्वतो भिक्षवो यत्र तैर्थिकाभ्यागतादयः ।
कृष्णार्पितान्नं भुञ्जाना भ्रमन्ति सुखिनः सदा ॥ ३० ॥

There mendicants, pilgrims, and visitors, enjoying food offered to Kṛṣṇa, wander everywhere always happy. (30)

राजधानीसमीपे च सच्चिदानन्दविग्रहः ।
साक्षादिवास्ते भगवान् कारुण्यात् स्थिरतां गतः ॥ ३१ ॥

And near the capital, as if directly present, sits the Lord, whose form is eternal being, consciousness, and joy, become stationary out of compassion. (31)

नित्यं नवनवस्तत्र जायते परमोत्सवः ।
पूजाद्रव्याणि चेष्टानि नूतनानि प्रतिक्षणम् ॥ ३२ ॥

There the greatest celebration, always new and fresh, is occurs and the materials for worship are new and desirable every moment. (32)

विष्णोर्निवेदितैस्तैस्तु सर्वे तद्देशवासिनः ।
वैदेशिकाश्च बहवो भोज्यन्ते तेन सादरम् ॥ ३३ ॥

All of that country's residents and many visitors are fed by him respectfully with the offerings made to Viṣṇu. (33)

पुण्डरीक्षाक्षदेवस्य तस्य दर्शनलोभतः ।
महाप्रसादरूपान्नाद्युपभोगसुखाप्तितः ॥
साधुसङ्गतिलाभाच्च नानादेशात् समागताः ।
निवसन्ति सदा तत्र सन्तो विष्णुपरायणाः ॥ ३४ ॥

Many fine devotees of Viṣṇu, who have come from many countries, live there permanently out of desire to see the lotus-eyed Lord, for the happiness of enjoying the offered food that is his great mercy, and for the association of the holy ones. (34)

देशश्च देवविप्रेभ्यो राज्ञा दत्तो विभज्य सः ।
नोपद्रवोऽस्ति तद्देशे कोऽपि शोकोऽथवा भयम् ॥ ३५ ॥

That king has divided up his country and given it to the gods and the *brāhmaṇa*. There is no invasion in that land and no sadness or fear. (35)

अकृष्टपच्या सा भूमिर्वृष्टिस् तत्र यथासुखं ।
इष्टानि फलमूलानि सुलभान्यम्बराणि च
स्वस्वधर्मकृतः सर्वाः सुखिन्यः कृष्णतत्पराः ।
प्रजास्तमनुवर्तन्ते महाराजं यथा सुताः ॥ ३६ ॥

The land produces crops without being plowed, the rain is according to convenience, and desirable fruit and roots are easy to get as are garments. All the subjects perform their own duties, are happy, are devoted to Kṛṣṇa, and follow the king like sons. (36)

स चागर्वः सदा नीचयोग्यसेवाभिरच्युतं ।
भजमानोऽखिलान् लोकान्नमयत्यच्युतप्रियः ॥ ३७ ॥

And he who is dear to Acyuta, always humbly worshiping Acyuta with the most menial of services, gives joy to all the people. (37)

तस्याग्रे विविधैर्नामगाथासंकीर्तनैः स्वयं ।
नृत्यन् दिव्यानि गीतानि गायन् वाद्यानि वादयन् ॥
भ्रातृभार्यासुतैः पौत्रैर्भृत्यामात्यपुरोहितैः ।
अन्यैश्च स्वजनैः साकं प्रभुं तं तोषयेत् सदा ॥ ३८ ॥

In front of him (Acyuta), he himself dancing with the celebrations of the Lord through various names and hymns, singing the sacred songs, having instruments played, ever brings pleasure to the Lord along with his brothers, wife, sons, grandsons, servants, ministers, priests and other of his people. (38)

ते ते तस्य गुणव्राताः कृष्णभक्त्यनुवर्तिनः ।
संख्यातुं कति कथ्यन्ते ज्ञायन्ते कति वा मया ॥ ३९ ॥

How many of his various qualities, favorable to *bhakti* towards Kṛṣṇa, am I able count or describe or even know? (39)

श्रीपरीक्षिदुवाच
ततो नृपवरं द्रष्टुं तद्देशे नारदो ब्रजन् ।
देवपूजोत्सवासक्तास्तत्र तत्रैक्षत प्रजाः ॥ ४० ॥

Śrī Parīkṣit said:

Then Nārada went to the country of that best of kings to see him and saw the citizens there attached to the celebration of the worship of the deity. (40)

हर्षेण वादयन् वीणां राजधानीं गतोऽधिकं ।
विप्रोक्तादपि संपश्यन् संगम्योवाच तं नृपम् ॥ ४१ ॥

He went joyfully to the capital playing his *vīṇā* and, seeing even more [signs of grace] than the *brāhmaṇa* described, went to the king and spoke. (41)

श्रीनारद उवाच
त्वं कृष्णकृपापात्रं यस्येदृग्राज्यवैभवं ।
सल्लोकगुणधर्मार्थज्ञानभक्तिभिरन्वितम् ॥ ४२ ॥

Śrī Nārada said:

You, who have royal opulence such as this, joined with good qualities, piety, wealth, knowledge, and devotion, are indeed the object of Kṛṣṇa's mercy. (42)

श्रीपरीक्षिदुवाच
 तत्तत्त्विस्तार्य कथयन्नास्त्रिष्यन् भूपतिं मुहुः ।
 प्रशशंस गुणान् गायन् वीणया वैष्णवोत्तमः ॥ ४३ ॥

Śrī Parīkṣit said:

Speaking in greater detail of those various traits and embracing the king repeatedly, the foremost of Vaiṣṇava praised him, singing of his good qualities with his *vīṇā*. (43)

सार्वभौमो मुनिवरं संपूज्य प्रश्चितोऽब्रवीत् ।
 निजस्त्राघाभराज्जातलज्जानमितमस्तकः ॥ ४४ ॥

The humble emperor, honoring the best of sages, spoke, his head lowered out of embarrassment from the sage's profusion of praise for him. (44)

देवर्षेऽल्पायुषं स्वल्पैश्वर्यमल्पप्रदं नरं ।
 अस्वतन्त्रं भयाक्रान्तं तापत्रयनियन्त्रितम् ॥
 कृष्णानुग्रहवाक्यस्याप्ययोग्यमविचारतः ।
 तदीयकरुणापात्रं कथं मां मन्यते भवान् ॥ ४५ ॥

O Sage among the Gods, how is it that you, without reflection, consider me to be the object of his compassion, me, a mere human, short of life span, meager in power, a giver of but trivialities, dependent on others, over-come by fear, troubled by the three miseries, and unsuitable even to be in the same statement with Kṛṣṇa's mercy. (45)

देवा एव दयापात्रं विष्णोर्भगवतः किल ।
 पूज्यमाना नरैर्नित्यं तेजोमयशरीनिणः ॥
 निष्पापाः सात्त्विका दुःखरहिताः सुखिनः सदा ।
 स्वच्छन्दाचारगतयो भक्तेच्छ्रावरदायकाः ॥
 येषां हि भोग्यममृतं मृत्युरोगजरादिहृत् ।
 स्वेच्छ्रयोपनतं क्षुत्तृड्बाधाभावेऽपि तुष्टिदम् ॥
 वसन्ति भगवन् स्वर्गे महाभाग्यबलेन ये ।
 यो नृभिर्भारते वर्षे सत्पुण्यैर्लभ्यते कृतैः ॥ ४६ ॥

The gods are indeed the objects of Lord Viṣṇu's mercy. Being regularly worshiped by human beings and possessing bodies made of light, they are without sin, endowed with the quality of goodness, free of misery, always happy, able to go anywhere freely, bestowers of boons according to the desires of their devotees, and they are enjoyers of the nectar which removes death, disease, and old age, which they take by their own desire, and which gives them satisfaction even though they have no constraints from hunger or thirst. They live, O Lord, in heaven by the power of their own good fortune, a place which is attained by the humans in this land of Bhārata by the good and pious acts they perform. (46)

मुने विशिष्टस्तत्रापि तेषामिन्द्रः पुरन्दरः ।
 निग्रहेऽनुग्रहेऽपीशो वृष्टिभिलोकजीवनः ॥
 त्रिलोकीश्वरता यस्य युगानामेकसप्ततिं ।
 याश्चमेधशतेनापि सार्वभौमस्य दुर्लभा ॥
 हय उच्चैःश्रवा यस्य गज ऐरावतो महान् ।
 कामधुग्गौरुपवनं नन्दनं च विराजते ॥ ४७ ॥

O Sage, especially distinguished among them there is Indra Purandara, who the life-giver of the world through the rains, capable of blessing as well as destroying. His mastery of the three worlds, lasting seventy-one *yuga*, is difficult for any emperor to attain even with a hundred horse sacrifices. His horse is Uccaiḥśravā, his elephant is the great Airāvata, his cow is the Desire Cow, and his garden is Nandana. (47)

पारिजातादयो यत्र वर्तन्ते कामपूरकाः ।
 कामरूपधराः कल्पद्रुमाः कल्पलतान्विताः ॥ ४८ ॥
 येषामेकेन पुष्पेण यथाकामं सुसिध्यति ।
 विचित्रगीतवादित्रनृत्यवेशाशनादिकम् ॥ ४९ ॥

In that garden there are the Pārijāta and other desire trees, wrapped about with wish-fulfilling vines, which fulfill all one's desires and take whatever form one wishes. By one leaf of those trees and vines, wonderful songs, music, dance, attire, food and so forth, just as one likes it, are found there. (48-49)

आः किं वाच्यं परं तस्य सौभाग्यं भगवान् गतः ।
कनिष्ठभ्रातृतां यस्य विष्णुर्वामनरूपधृक् ॥ ५० ॥
आपद्भ्यो यमसौ रक्षन्र्षयन्येन विस्तृतां ।
साक्षात् स्वीकुरुते पूजां तद्वेत्सि त्वमुतापरम् ॥ ५१ ॥

Ah! What more can be said of his fortune? Lord Viṣṇu, taking the form of the dwarf (Vāmana), became his younger brother; and, protecting him from disasters and giving him joy, he personally accepts the worship offered by him. That you know and even more besides. (50-51)

Thus ends the first chapter of the first part of Sanātana Gosvāmin's
Bṛhad-bhāgavatāmṛta entitled "On Earth."