BIBLIOTHECA INDICA.

Work No. 247.

ŚRĪ-KṛṢṆĀVATĀRA-LĪLĀ.

KĀŚHMĪRĪ TEXT WITH ENGLISH TRANSLATION.
ŚRI-KṚṢṆĀVAṬĀRA-LĪLĀ
COMPOSED IN KĀŚHMĪRĪ

BY
DĪṆA-NĀTHA.

TEXT
EDITED, TRANSLATED, AND TRANSCRIBED IN ROMAN
CHARACTER

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INTRODUCTION.

The following edition of the Śrī-Kṛṣṇāvatāra-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 Kaśmīra-sabdāmrta a fixed norm for spelling Kāshmirī words, the spelling of Kāshmirī manuscripts written in the Nāgarī or Sāradā 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 “Dēvaki” or “Kṛṣṇa,” I have followed the system of the Royal Asiatic Society.

The work is a life of Kṛṣṇa, based, like the Prēma-sāgaru 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 "Dīnānātha," 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 Mārnāḍa, 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 Nāḍa-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 Kāshmirī 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 Bhāṭṭa, the author of the Śrī-rāmāvalāra-carīta. On the other hand, I have been assured that this very Divākara-prakāśa Bhāṭṭa was alive during the eight years of the reign of the Hindū king Sukhajūva Simha, who came to the throne in 1786 A.D. According to this account, Divākara lived in the Gōjāwōr (Sanskrit Gūlikāvāṭika) 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 Dīnānātha. 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 to metrical exigencies, the language of the poem is the ordinary Kāshmirī of the present day.

The author, for the sake of metre, not uncommonly makes use of an archaism often found in Kāshmirī poetry. This is the substitution of an ancient ē for the final ī of the modern language. This is here specially common in the case of ni, the oblique form of the termination nī, but it is also found in the termination zi of the future imperative. Thus, for -ni, we have wuchanē (160), kansāsorānē (468), dapanē (581), shēranē (585), balanē (628), karanē (633), vēṭhanē (659, 682), ṭolanē (681), khenē (1144), and many others. For the future imperative, we have such forms as hovē (1121), for hovēzī, and māṅgizē (1122), for māṅgizī.

It will be remembered that in modern Kāshmirī, as in Śiṅā and the
Ghalchah languages, the old present is ordinarily used in the sense of the future. Thus *asi* (< *kasati*), 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 Kṛṣṇa’s actions are described in a series of historical presents.

The past conditional is used as a past habitual in *kati bōzēs* (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 *mōrīlī wōyūn* bōzahōś, would that I might hear him playing the flute (260); *thaph karahas*. I would grasp him (596); *yimāhō*, may I come! (704).

Hindūs generally form this tense by adding *hō* or *hē* to the old present, while Musalmāns prefer to add *ha*. Thus, a Hindū says *karahō*, while a Musalmān says *karaha*, for ‘(if) I had done.” The author of the poem was of course a Hindū, and therefore generally used *hō* or *hē* but in one or two instances, for metrical reasons, we find *ha*. Thus, he has *wuchahas* (372), for *wuchahōs*, *karahas* (596), for *karahōs*, and *āsīhas*, for *āsīhēs*, in 777.

In Kāshmirī, the conjunctive participle is used as in Hindi. Thus, *hēth drāv*, having taken he issued forth, i.e. he took and issued forth, is equivalent to the Hindi *lē-kar niklā*. Our author is rather fond of inserting a pleonastic *ta*, meaning “thereupon,” between the participle and the main verb. Thus (553) he has *hēth tu drāv*, as if we were to say in Hindi *lē-kar tō niklā*. So we have (581) *phirīth ta dayānē log*, having returned he began to say, i.e. he began to say in reply; *wonukh yith ta* (838), having come they said, i.e. they came and said, and many others.

A more directly irregular verbal form is *wuchtā* (201), for *wuchta*, please to see, in which *i-māṭrā* has apparently been inserted by contamination with the other persons of the tense (*wuchtav, wuchtan*). Another form not provided for by the grammars is *wōthiha* (903), have they arrived? The regular interrogative suffix is *ā*, so that we should expect *wōtyū* (*wōt* + *ā*), but here *ha* is employed instead of *ā*. Another is *bōyi*, it will become (1156) instead of the more usual *bōvi*. The grammars give a parallel form, *bōyin*, for the 3rd singular of the Imperative of the same verb.

In ordinary Kāshmirī, 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 kārithan, 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 wanāh chūh phala-bāriṭh'n (for phala-bāriṭh), 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, both-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 Shēmbār būzith drās, Šambara, having heard. came forth to him. Here, although drās is an intransitive verb, the subject, Shēmbār, is in the case of the agent,—an irregularity for which I am unable to account. We cannot explain Shēmbār as merely an emphatic form of the nominative Shēmbor*, 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 *Shēmbir', but Shemboruy. Moreover a Sanskrit commentary on the passage translates it "Śambarēṇa śravā nirgatah." It looks as if we should take būzith as passive, and translate "having been heard by Šambara, he (Šambara) 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 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 nāwas (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 (\(\sim\)), of which the last syllable must be *as*. The number of words in the language (such as *wanas, tsarētas*, 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 *bōzun, bozananas*; 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 infinities of purpose. *Karanas* means "for doing"; *bōzanas*, "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 *log* *bōzanas* (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 *log* *karanas*, he began to do, and, by *wananas*, *log* *wananas*, he began to say. It will be found that nearly all these infinitive datives can be translated in this way, — *log*, 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 Kāshmiri 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 *Lallī-vākyānī*,1 Kāshmiri metre is usually based on stress rather than on quantity. Apparently in ancient times Indian metres, such as the *dohā, caupī*, and so on, and, in later times, Persian metres, such as the *ramal* or *hazaj*, were employed for the composition of Kāshmiri poetry. But, in Kāshmiri mouths, these quickly became

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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:—

rāzā Parikshith ṝśa* samayēś ta
bākrawart sāriy prūthiviṃye pēth
pūtura ṛūd*-mat* pāta Arzōnās ta
lāgas bōh dāsta dāsta pamōsh.

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 (sama)yēś 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 (—○). On the other hand, the second and fourth lines of each verse have masculine endings. Each terminates in a single accented syllable, such as 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 "Waikunṭhas," etc., for "Vaikunṭhas," 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 "dīsaṇas."

" 104, Verse 491, read "sūdras."

" 105, Verse 493, for "Thereafter," read "Thence."

" 112, Verse 527, read "baktis ta."

" 128, Verse 606, read "nēnd"rāy."

" 132, Verse 623, read "push"rōṇ."

" 140, Verse 660, read "tat-kṣēna."

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

" 164, Verse 789, read "sōmb"rith."

" 180, Verse 842, read "Waikunṭhas."

" 186, Verse 870, read "tat-kṣēna."

" 191, Verse 895, insert "Therefore" before "Sāmba."
अष्ट्र
श्रीकृष्णावतारलीला
प्रारम्भते॥
ATHA ŚRI-KRŚNĀVATĀRA-LĪLĀ.

Wasudēwa-rāzanis Krushna-zīwas ta
lāgas bōh dasta dasta pampōsh.

yalī yēsh nith ta wātī Vishnu-bawanas ta. lāgas etc. 2.

pōr₁ pōr₁ Krushna-jyuwanis nāwas ta
pōr₁ pōr₁ tasandis autāras
pōr₁ pōr₁ tasandis shōba sārētas ta. lāgas etc. 3.

tana mana lagith Vishnu-dyānas ta
bōz Krushna-autāruk₁ kāran
Vishnu-bawana kētha āv Krushn zanmas ta. lāgas etc. 4.

rāzā Parīkshith ṭs₁ samayēs ta
tākrawart sāriy pruthiviye pēth
putur₁ rūd₁-mot₁ pata Arzōnas ta. lāgas etc. 5.

yot₁-tān suh rāzā ṭs₁ tēli zanmas ta
sāriy zagi ṭs₁ sārikuy sōkh
tēli sāv kali-yōg ta kēh na bal tas ta. lāgas etc. 6.

darm ta karm ṭs₁ tōr₁ sapananas ta
kali-yōg ṭs₁ tēhpi rūzith-kēth
pratāph rāza-sondu ṭs₁ saranas ta. lāgas etc. 7

anta-kāl yēli wōt₁ tas rāzas ta
Bhāgawata-pōrāna bōzani log₁
Shukadēv₁ anugraha pārān kor₁nas ta. lāgas etc. 8.

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1 The words 'To him' pō-y 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 KRŚṆA.

I. THE PROMISE OF NĀRĀYANA. [Bhāgavata Purāṇa, X. 10]

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.

¹ He was son of Abhimanyu, the son of Arjuna, the famous hero of the Mahābhārata. He succeeded to the throne of Hastinapura after Yudhisthira. 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 prashn koru Shukadēwas ta
‘wantam zi Krushna-jyuv kētha-pōthī bōwū
dawa-pushy āyāv autāras ta
lāgas bōh dasta dasta pampōsh. 9

Shukadēwan dopū tas rāzas ta
‘bāgēn cyānēn jai-jai-kār
yēshi pašhi sastis Vishnu-baktis ta’. lāgas etc. 10.

wanun hyotūnas, logū bōzanas ta
sēth bōdd lōgith Vishnu-dyānas.
jai-kār Shukadēwanis wananas ta. lāgas etc. 11.

dwāpar-yōg yēli āv antas ta
ādē kali-yōgukū prakār tāv.
kōkarm ta pāph lāgī tārī sapananas ta. lāgas etc. 12.

rākhēs bādēy bū-mandalas ta
būtarāth bāri sūty ṭāṅga yini lūjū
lōgith kāma-dīnū gayē Brahmas ta, lāgas etc. 13.

Brahmā-jyuv gav Nārāyēnas ta
dēwatā sōrī hēth khīra-sāgar
kāma-dīnū sūty hēth lāgī tōtanas ta. lāgas etc. 14.

paurushē-sūkta sūty tōth kūrūhas ta
vinath wananas dōrīnakh kan
vinath bōzanukū sōbāv chuh tas ta. lāgas etc. 15.

Nārān tōthyōkh tath wananas ta
ākāshē-wōniyē dyutūnakh war,
‘bōh zi yima pānay autāras ta. lāgas etc. 16.

‘Wasudēwa rāzani yima zanmas ta
Māyā myōnū wāti Nanda-gōryunū,
dēwatā yiyin yim bū-mandalas ta’. lāgas etc. 17.

Brahman ti āgyā dītū zēnas ta
dēwatā ta dēwa-māy āyē zanmas
kēh Yādav kēh gūrī bāwās ta. lāgas etc. 18.

1 This is the name of the age immediately preceding the Kali Yuga.
2 The name of the 90th hymn of the 19th Mandala of the Bg Vēda. It is
9. And Parikṣit 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 Purusa-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 Vasudeva 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.

The Yādavas were the tribe to which Kṛṣṇa belonged.
kēh gōvṛ gōpiyē āyē zanmas ta
kēh kulū sapānī yith kēh wādar
Krushna-juvī zī ranzi-nā autāras ta
lāgas bōh dasta dasta pampōsh.

būtarāth ti tōshān ġayē pānas ta
Krushna-autāras prārani lūjīnā.
bāgēwān āsī yim tēli zanmas ta. lāgas etc.

yus laqi Krushna-juwānis nāwas ta
tas kari Krushna-juvī sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawānas ta. lāgas etc.

1

Mathurāyē rājś āsī Wu-grasēnas ta
pōtra-marun āsus Kansāsōr
Dēwākī āsīs bāwāza tas ta
lāgas bōh dasta dasta pampōsh.

Wasūdēwā rāza āsī tāthī naṅgaras ta
Wu-grasēn kēkūrū Wasūdēwūnu
Dēwākī nētri dīsīn rāzas ta. lāgas etc.

Wasūdēv rāza yēli āv nētras ta
rāza ta prādān sūty hēth-kēth
pruthivī tāsēth āyē tathī wōtsawas ta. lāgas etc.

Brahmādēkh āy mazā wuchanas ta
Wasūdēv rāza yēli lāgnas khotū
grünzī-rostū dana logū dīni dānas ta. lāgas etc.

suh ti āsī Kashēpa-ryuśū autāras ta
Dēwākī ti Aditi āsī zanmas
mongū-motū Bagawān pōtra-bāwās ta. lāgas etc.

dōyī phiri ā-mātī āsī zanmas ta
Wāman ta Rāma-juvī pōtra-bāwās
trēyīmi Krushna-rūpa ākh zanmas ta. lāgas etc.

1 Literally 'son-death,' equivalent to the Sanskrit putra-hatakha.
2 She was daughter of Dēvāka, Ugrāśena's brother. She was therefore Kaōsa's first cousin; but as terms of relationship are in such cases loosely applied, she is
II. THE BIRTH OF KRŚṆA.

19. Some came to birth as cows, and some as herd-maidens. Some became trees, and others took the form of monkeys; all that Krśṇa might in his incarnation find delights.

20. Joyful to her home did the earth return, and there awaited she the time of Krśṇa's incarnation. Blessed were they whose birth in those days happe'd.

21. 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.

II. THE CIRCUMSTANCES ATTENDING THE BIRTH OF KRŚṆA. (Bhāgavata Purāṇa, X. 1. 27; ii. iii.)

22. The kingdom of Mathura was Ugrasēna's, and his vile son was Kaṁsa the Asura, while Dēvakī was his brother's daughter. ³

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

24. When Vasūdēva, 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 Vasūdēva ascended to the marriage rite. Wealth beyond count did he give out in gifts.

26. He himself was the Saint Kaśyapa incarnate, and in Dēvakī 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-candra might be their sons. Now for the third time (were they incarnate) that Krśṇa might be born of them.

³ The Dwarf and Rāma-candra were two famous previous incarnations of Viṣṇu, here called Bhagavān.
gara kun Wasudēv drāv prātas ta
Dēwakī mahārēn sūty hēth-kēth
sōn mōkta rāt̄n kūt̄dāj dyut̄haśas ta
lāgas bōh dasta dasta pampōsh. 28.

sāṣa-bāḍī hāstī gūrī ratha dīthas ta
sāṣa-bāza sōṇza gah̄na pūrīth-kēth
Kānsāsōr drāv jilbi bēmas ta. lāgas etc. 29.

ākāśī-woṇī gayē Kansas ta
‘yihonduy santān kāl cūn̄h chuy’
ūṭhīmi-sandi sēn chuy āyēs ta’. lāgas etc. 30.

hīth ās̄a Kānsāsōr gālanas ta
tapa-bod̄ ās̄a ta pōshēhēs kus
aparād khorī khorī bal wōl̄haśas ta. lāgas etc. 31.

woṇī yēli gayē tas asōras ta
bāḍī sōkha manza pyōs boduy dōkh
khōr gōs rūzīth pēv pāyēs ta. lāgas etc. 32.

kūd̄n tarwār bēnē māranas ta
rāṭith kīshēv bōn wōj̄n
Wasudēv rāza loḡ zāra-pāras ta. lāgas etc. 33.

‘balavīra na zī pazi bēnē māranas ta
kyāh lagi karun̄ dayē-lōnis
mata pāṣhta asandis santānas ta’. lāgas etc. 34.

bēma-sandi zāra-pāra ār āv tas ta
santān māranas āyēs bōd.
kēh bōd wāṭī na dayē tārētas ta. lāgas etc. 35.

ōṣṇith ta bēnē bēma bōnd̄wānas ta
dōshēwān̄ paikārī wāra kārīnakh
khabarī rōchī ās̄i prath samayēs ta. lāgas etc. 36.

1 Jīłōb is explained in the Comm. by the Sanskrit word kaśya, or ‘flank.’
Here it seems to mean ‘bridle.’ Cf. the Persian jailāv. According to the Bhāg. Pu.,
Kansa 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, Kamsa went forth to hold the horse’s bridle.

30. Then came there to Kamsa 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 agent 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.

2 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 Kṛṣṇa, and, in attempting to kill him, Kamsa was destroyed.
gōḍāṅukṛ shuruṇ zāv Wasudēwas ta
pānay Kansas nishē hēth āv
mē zi pazi wōnī pūzā karanas ta
lāgas bōh dasta dasta pampōsh.

trāvyān Nārādī yith wonṃnas ta
‘wulṭa zi yihuy mā āśi cyōnū kāl,’
ṭûkān zi yuthū bōḍi aparādās ta. lāgas etc.

asōra-bōzū sōy tas bōd āyēs ta
Nāradūnū tshalrunū zānihē kyāh
athī hēth asōran pāna mōrṃnas ta. lāgas etc.

Wugrasēn lajīsā zāra-pāras ta
ṭākhi gōś lodun su-ti bōndwān
dopṃnas, ‘sōriy shurī mārās’ ta. lāgas etc.

shēn garba tān yus zāv tas ta
suy suy santān mārāni logū
satīmi Shēshēnāg āv garbas ta. lāgas etc.

Baġawōnī māyā totū sūzūnas ta
Dēwakiyē garba nishē kādith nyūn
Rōhinīyē Haladar āv garbas ta. lāgas etc.

su-ti ōśū Shēshēnāg autāras ta
nakha-dakha bōyāh gotū Krushnas
Dēwakiyē sōri-māsi ōśū garbas ta. lāgas etc.

Rōhini Nandani ōśū chapanas ta
Wasudēva rāzūnū āshēn prōnū,
Nanda-gūrū mēthṣū ōśū Wasudēwas ta. lāgas etc.

Dēwaki-mājē rūḍū na kēḥ garbas ta
Rōhiniyē garbukū prākhṣeṛ tāv.
dayē-gūstū pōrl lāgēzi Bağaṇānas ta. lāgas etc.

Rōhiniyē samay wōtū yēli prasanatas ta
Haladar Rāma-jyuv zanmas āv
Shēshēnāg pāna ōśū autāras ta. lāgas etc.

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1) Nārāda, 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 Visnu, and is also said to have the whole world on his head. He became incarnate
H. THE BIRTH OF KRṣṆA. 37-46

37. To Vasudeva was the first son born, and he himself to Kaṁsa carried it. Quoth he, 'It is becoming that I make my promise true.'

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

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 Ugrasena, 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 Vasudeva born, and each infant did Kaṁsa forthwith slay. Then at the seventh time did Śeṣanāga enter Dēvaki's womb.

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

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

44. In Nanda's house had Rōhini sought refuge; an earlier wife was she of Vasudeva; and Nanda, the Cowherd, was of him the friend.

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

46. When Rōhini'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.

as Krṣṇa's elder brother, Bala-rāma, also called Haladhara, or the plough-bearer. As stated in the following verses he was first conceived by Dēvaki, but, during conception, was transferred to Rōhini's womb. Vasudeva had several other wives besides Dēvaki, and of these Rōhini was one.
kath gayē kētha zāv māli-rostu tas ta
    Nārad mōnīshōr wanani ākh
    'dayē-sünzu āgyā chēh yiy bananas' ta
    lāgas bōh dasta dasta pampōsh.
47.
Māyā ti Yēshōdiyē ayē garbas ta
    Yēshōdā triy ōsu Nanda-gōrēn
    hīth ōsu Nanda-gūr ti mōkth karana ta. lāgas etc.
48.
Bagawān ti ssāv pāna Wasudēwas ta
    manas āvīsh karith-kēth
    sūrē-sondu cēmakun tu ssāv rāzas ta. lāgas etc.
49.
Dēwakī-mājē a̱v yēli garbas ta
    Vishnu-rūpī Krushna-juv pāna Bagawān.
    sōrtav zi kyāh wōtu tas rāzas ta. lāgas etc.
50.
bōndwān rūpa sūty logu gōhanas ta
    Kansāsōras vēlarunu ssāv
    zōnun zi 'kāl Krushn ām zanmas' ta. lāgas etc.
51.
biyē bōd karyēyēn bēnē māranas ta
    biyē ās mani 'kētha mōrēn triy
    santān zēyēs ta suy māranas' ta. lāgas etc.
52.
dēwatā wōtith bōndwānas ta
    tōtā ta pūzā lāgī karane
Dēwakī-mājē ta Wasudēwas ta. lāgas etc.
53.
'zaģi-hondu garb āv tōhē garbas ta
    bāgēn tuhandēn jai-jai-kār
    lāga pōru zaģi-pālakas Krushnas' ta. lāgas etc.
54.
Krushna-juv yēli āv shōba-zanmas ta
    gwāh pēv darthiyē sūrēn-hondu
    sōth ōsu rākhēsan yitha marana ta. lāgas etc.
55.

1 Māyā, the principle of illusion, became Yaśōdā's child, while Krṣṇa was simultaneously conceived by Dēvaki. As we shall see, the two children were interchanged immediately after birth, so that Kamsa killed Māyā under the erroneous impression that he was killing Dēvaki's eighth child. Yaśōdā herself was unaware at the time of the substitution, and at first considered Krṣṇa to be her own son.
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 Yaśodā's womb did Māyā come. Now Yaśodā 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 Kṛṣṇa, 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. 'Kṛṣṇa, 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 Dēvaki 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 Kṛṣṇa, 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 Kṛṣṇa.

3 According to the Nārada-puṇḍarīka, x. 76, the mahāpāṭis, or greatest sinners of all, are those who kill Brāhmaṇas, Bhūkṣus, Yatis, Brahmacāris, women, or Vaiṣṇavas.
dēwatā sōṛ laṅ pōshĕ-warshēnas ta
manōshy wōtsav laṅ karanē
mīg shēbdas āy zan na zuv zanas ta
lāgas bōh dasta dasta pampōsh. 51.

Bādrapada ashtamiyē ada-rātas ta
gāṭa-pachē sandrama logu khasanē
Bōd-wārī rōhinīyē vrushē-lāgnas ta. lāgas etc. 57.

Krushna-jyuv yēli āv autāras ta
tithay dyutnakh shōba-darshun
Tāturboz Nārān pēṭh Garuḍas ta. lāgas etc. 58

mōkāta shūbān shērī Vishnas ta
shēnkha tākr ādā ta pampōsh hēth
ramavūnī Lākhīmī wāma-bāgas ta. lāgas etc. 59.

mōkta-māla kaustōb nōlī kanṭhas ta
sōna-kārī ta kana-wōli dōrīth-kēth.
zuv pān wandahō tath darshēnas ta. lāgas etc. 60.

Dēwaki ta Wasudēv sāv vēthanas ta
bāgēv sūty lobu yuthu darshun
yōgiyēn ti dōrlab chuh sōranas ta. lāgas etc. 61

mōdrī wōniyē tōṭh kūrīhas ta
kshēna kshēna pādan dēka gṛhaṇās.
namaskār tihandis tath bāgēs ta. lāgas etc. 62.

Bagawān tōṭukh ākh bōlanas ta
dopnakh zi ‘trayē phirī tōhē nishē zās
az pēṭha biyē chum na yunu zanmas’ ta. lāgas etc. 63.

Kansani bayē pēy tim sōranas ta
‘kwa zōnī zi bōzi mā Kansāsōr
mārawunī yīyī mā asē māranas’ ta. lāgas etc. 64.

1 I.e., Everyone was wrapped in unconsciousness.
2 Garuda was a wondrous bird, chief of the feathered race, on which Viśnu rode.
3 These always accompanied Viśnu. Each has a mystic meaning. The conch indicates sūttoka abhakān, 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 Rōhini, 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 Dévakí and Vaśuḍéva 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, mahaṭ, or the intellect; the necklace, the elements, and so on. It was from the lotus that Brahma, the creator, was born. Lakṣmī was Viṣṇu's energetic force, typified as his spouse. The Kaustubha typifies the souls of the universe.
Bagawön' dam dyut' mājē babas ta
dop'nakh zi 'sintā bariv ma kēh
sōth chēwa rāchēn yitha maranas' ta
lāgas bōh dasta dasta pampōsh.

dop'nakh zi 'gashun' chum Gökulas ta
Nanda-gūris chēh kūṟu zāmūs'u
Yēshōdayē sōr chuna wuñē pānas ta. lāgas etc.

'tim ti ös' lāg'-māṭi path tapas ta
mē nishē mongukh ġindun' myōn'
tīman-hond'u ti war pazi pālanas ta. lāgas etc.

'rākhēs tātu yin tsāri gālanas ta
yān wāti Kansāsōras ti kāl
wōtith pēmas ta prān kāḍas ta. lāgas etc.

'wōtith kāḍith nim sūty pānas ta
tōri bar muśarana pānay yin
rōzi na sōr kuni kāsi rākhēsas ta. lāgas etc.

'Jamunāyē pād myōn' lōg'zi zalas ta
yēli khāsi hyor' hyor' pād namanas
watth diyi pānay tarith gashahas ta. lāgas etc.

'syōd'u ās'zi Nanda-gūris dwāras ta
tati ti āsi na kāsi kēh sōr
mē thāv'zi tati ta kūṟu ān'zēs ta. lāgas etc.

'sa kūr' chēh Māyā tati zanmas ta
mē chum Nanda-gūr' ti mōk' th karanī
Kansas ti yihuy chum hith gālanas' ta. lāgas etc.

dapith biyē gav bāla-bāwas ta
Wasūḍēwa rāzan tulith nyūn
tōri bar muśarana āy dwāras ta. lāgas etc.

wati āv nyuk' nyuk' rūd pēnas ta
Shēshēnāṅg pēṭha rūd' karith ēshāy
Jamunā hyor' khūs' pādi namanas ta. lāgas etc.

Wasūḍēv' Krushna-pād lōg' zalas ta
wath lūj' ta Jamunāyē tarith gav
hēri bōna zal rūd' thāmi pānas ta. lāgas etc.
65. Then his mother and his father did Bhagavan 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 Gökula must I go. There to Nanda the cowherd a daughter hath been born, and till now hath Yasoda 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 Yamuna 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 Yamuna to do homage to his feet.

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

yithay gav tithay wōṭa biyē dwāras ta
   tōr̥ bar biyē āy dina pānay
sōth os̡a asōran ti diḍ'wānas ta. lāgas etc.

Vishnu-māyi rūdukh na kēh ti ṭētas ta
   zan kūr̥a pānas̡y nishē zāyēkh
Dayē-gath yiyi na zi kaīsi zānanas ta. lāgas etc.

Māyā-kūr̥a yēli wōts̡a dwāras ta
   prabāth phōḷa ta ṭhūṭ̣n bākh
sōth tsūj̣a rāchēn ta pēy sōras ta. lāgas etc.

wōthitha ta lārān gay Kansas ta
   būzun ta vēlaruṇa tatiy tsās
Kālañe śhēnkāyi tsāv naṭanas ta. lāgas etc.

thōritha ta nishē āv bēnē bēmas ta
   Dewakī ōṛ̥̥sar lūj̣a karanē
   'bāyē kōrē-han na zi pazi māرانas' ta. lāgas etc.

khāṭ̄ khāṭ̄ thawani lūj̣a nishē Kansas ta
   rākhēsas na zi kunī man kumalyōś
mōj̣a kōrē-handi prīma tsāyē wadanas ta. lāgas etc.

bādī vēha niyēnas kū́r̥a atha tas ta
   khōrav ṭaṭith ta sūty hēth drāv
dīs̡aṅ dōrith pēth brāndas ta. lāgas etc.

atha pēṭha kū́r̥a gayē ākāshēs ta
   dīvī-darshuṇa dōrith rūz̡a
ashta-bōz āyōd athi sōr̥ta ta. lāgas etc.

shūbawuṇa māla-trōṭ̣a nōḷ galas ta
   sōriy ābaran pūrith-kēth
dēwatā sōr̥ āy tath darshēnas ta. lāgas etc.
II. THE BIRTH OF KRŚṆA.

76. In Gökula did King Vasudēva arrive, and with Krśṇa 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 Viśnu’s Illusive Power naught to their consciousness came. It seemed to them as though a daughter of her own had been born to Dēvaki. 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 Kāṁsa 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 Dēvaki 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 Kāṁsa: but in no way softened she the heart of the Rākṣasa, 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 gayē Kansas ta
ˈkāl cyōnᵊ brōthuy zāmotᵊ chuy
te ti kēh wātīhiy na myāni māranas ta
lāgas bōh dasta dasta pampōsh.

‘khid kawa pushy dikh bēnē bēmas ta
kālas te-ti pāy sapaniy na kēh
te kēh-ti wōtuy na shurᵊ māranas’ ta. lāgas etc. 87.

wōnī yeli gayē tas Kansas ta
khūrith kyāh-tān sōranē pēv
khōran pēth pēv bēnē bēmas ta. lāgas etc. 88.

‘kōmᵊ óśᵊ karūnᵊ pāna Pōrashēs ta
bāl¹ gōs aparād bōvith-kēth
tōhē pazi khēmā wōn karanas’ ta. lāgas etc. 89.

kaḍith ta logukh mān karanas ta
mutarīth paikārᵊ atha trōvith
Dēwakī bēnē ta biyē bēmas ta. lāgas etc. 90.

mūri-hondᵊ kōpunᵊ tāv Kansas ta
sōth nēh gōlith wadanas tāv
kālaki kōpa sūṭy sōrᵊ moṭhᵊ tas ta. lāgas etc. 91.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyu sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 92.

pōrᵊ pōrᵊ Krushna-jyuwanis nāwas ta
pōrᵊ pōrᵊ tasandis autāras
pōrᵊ pōrᵊ tasandis shōba sarētas ta. lāgas etc. 93.

III.
Yēshōdāyē nēndᵊr óśᵊ tath samayēs ta
yēli wōtᵊ Krushna-jyu kōchi tal tas
wuchun ta man wōnda ās phōlanas ta
lāgas bōh dasta dasta pampōsh.

Nanda-gūrᵊ pōtra-zāyi tāv tōshēnas ta
bāgēn tasandēn jai-jai-kār
yēs āv Bagawān pōtra-bāwas 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 Dēvāki 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 GŌKULĀ. (Bhāg. Pu. X. v.)

94. At that time, when she received Kṛṣṇa into her bosom. Yāsōdā 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.
ānīn brāhmaṇ vēd paranās ta
yēgaṇa hūṁ dān ṭogu karānē
vēthān chūh wuch¹ wuch¹ bāla-Krūshnas ta
lāgās bōh dasta dasta pampōsh.

96.
dah sās kāmadīna diśan dānas ta
sōn mōkta raṭṇa-māla pūrīth-kēth
an dana yiśī na zī kēh ti wanānas ta. lāgās etc. 97.

gōpiyē sārēy tāyē naṣanas ta
‘Yēshōdīyē Nārōṇ¹ bālukhāh dyutu⁴
kus zānī Nārāṇ chūh pāna zanānas ta.’ lāgās etc. 98.

wadāvī gūr¹ āy Nanda-gōpas ta
thān¹ gēv ta bāḍ¹ bāḍ¹ dōda-śād¹ hēth
sārēn¹y dana ṭogu dīni dānas ta. lāgās etc. 99.

Gōkul sōr¹ āv pushē phōlanas ta
sōris³y naṅgaras sōnth zān ōs⁴
zan wōt¹ zinday Vishnu-buwanas ta. lāgās etc. 100.

pōr¹ pōr¹ lāgίz-i-nā Krūshna-nāwas ta
pōr¹ pōr¹ tasandīs autāras
pōr¹ pōr¹ tasandīs shōba tsaṛētas ta. lāgās etc. 101.

IV.

Nanda-gūr⁴ lāg hēth gav Kansas ta
Wasūdēwa-rāzas ti mēlāni āv
vūn¹n pōترا-zāy ta mētras ta
lāgās bōh dasta dasta pampōsh.

102.
dōshēway pānavūn⁴ tāy tōshēnas ta
wadāvī tā ōhiyē lāg¹ karānē
‘he Dayē, lāstān yīth samayēs ’ ta. lāgās etc. 103.

Wasūdēwa-rāzan šēch¹ vūn⁴nas ta
dop⁴nas zī ‘bālakan chēh būḍ⁴ pīḍā
rōch¹ karta Krūshnas ta Balabādṛas ’ ta. lāgās etc.

104.

Kansan zī bōd kūr⁴ shūr⁴ māranas ta
‘bāla-rūp¹ Kāl myōn⁴ mari-nā-san.’
Pūtānā sūz⁴n prath bālakas ta. lāgās 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 herdsmen to Nanda, bringing butter and ghee and many huge churns of milk and to all did he forthwith lavish wealth in gifts.

100. All Gākula 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 MATHURA. THE FATE OF PŪTANĀ. (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 Pūtana against each child.
Pūtanā chēh phērān prath garas ta
nikāṭ1 dōda-shuri mārān chēh
taνh gaṇh ta taνkān rōch1 kartas ta
lāgas bōh dasta dasta pampōsh.

Nanda-gūr4 būzith ta log4 kōpas ta
Wasudēwa-rāzas ti mīlīth gav
lōla kiν1 Krushnani log4 lāranas ta. lāgas etc.

Pūtanā tāyē Nandanis dwāras ta
asharasha vīhāh dōrīth-kēth
sōriy māt1 gay tas wuchanas ta. lāgas etc.

Yēshōdāyē bālukh nyūn4 gīndanas ta
Krushnas diji-dijī liū4 karanē
yēshī sān diṭnas tan dāmas ta. lāgas etc.

Krushna-jyuv4 tan rāṭnas dāmas ta
zuv prān kād4nas khistoric-kēth
wasith ta traṭh zan pēyē āganas ta. lāgas etc.

kruhan shēn tān wōt4 pān tas ta
kul1 kāt1 baje kaṇē sūr sōpān1
shēbd gav ākōsh1 ta būmi gav tās ta. lāgas etc.

Nanda-gūr1 būz4 wati gav āshtraras ta
‘Dayē, Dayē,’ ‘Krushna, Krushna,’ log4 karanē
Pūtanā pyēmūts4 ās4 āganas ta. lāgas etc.

wadāvi gūr1 āy Nanda-gūris ta
‘az mōn4 bālukh zi Narōn1 roch4
āpadā āyē ta ānd1 kūr"nas ta.’ lāgas etc.

zōj6kh Pūtanā yi-na gānd yiṇēs ta
tasandi d4ha nīshē sōgand drāv
mōk6ts4-hond4 hīth ās4 yihuy mā tas ta. lāgas etc.

kār1tav jai-kār Nanda-gōpas ta
Yēshōdā-mātāyē namaskār
yēman ās4 Bağawān athi gīndanas ta. lāgas etc.
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 Krṣṇa, 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 Yaśodā' s babe as though to toy with it, and Krṣṇa 
sought she to dandle in her arms, as full of (false) affection offered 
she him her breast to suck.

110. Krṣṇa 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 
shrubbery 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 astonied terror was he filled. 'O God! O God! ' Krṣṇa! Krṣṇa!' 
cried he, when he saw Pūtanā lying in the courtyard prone.

113. To Nanda came the cowherds with their gratulations. 'To-
day, 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 Krṣṇa was a cause of 
even her salvation.

115. Cry ye victory to Nanda the cowherd! to Mother Yaśodā pay 
ye reverence meet! For into their hands it was that Bhagavān came to 
sport.

25
yus laği Krishna-jyuwanis nāwas ta
tas kari Krishna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta
lāgas bōh dasta dasta pampōsh.

pör¹ pör¹ Krishna-jyuwanis nāwas ta
pör¹ pör¹ tasandis autāras
pör¹ pör¹ tasandis shōba tsarētas ta. lāgas etc. 117.

v.
boḍu hagurāh āsā manz āganas ta
māji thowu manzulū hagaras pēth
Krishnas sōvith gayē pānas ta.
lāgas bōh dasta dasta pampōsh.

manzāl¹-nēnd'ar āsū Krishna-jīwas ta
koḍun nēnd'ē khōran kād
hagaras khōr logu ta chala sapañēs ta. lāgas etc. 119.

yus laği Krishna-jyuwanis nāwas ta
tas kari Krishna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

pör¹ pör¹ Krishna-jyuwanis nāwas ta
pör¹ pör¹ tasandis autāras
pör¹ pör¹ tasandis shōba tsarētas ta. lāgas etc. 121.

VI.
Kansāsōr pēv wāra sōranas ta
'kāl myōnū zi prākheṭu sapanunū hyotū'
rākhēsan āgyā kūrēn phēranas ta
lāgas bōh dasta dasta pampōsh.

āgyā sōpūnū Trunāwartas ta
yēchēs dyār zan rōv'māṭi āsī
Krishnas nishē āv logu phēranas ta. lāgas etc. 123.

āwalana tulīth nyūn ākāshēs ta
Krishna-jyuvī dab dith ta trōvith shunū
pāna pēth bihith ta wach tōt'nas 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 thereafter 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.

VI. KRṢṆA AND THE WAIN. (Bhāg. Pt. X. viii.)

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 thereafter 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 TRṆĀVARTA. (Bhāg. Pt. X. viii.)

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

123. To Trṇāvarta, 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-juv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta
lāgas bōh dasta dasta pampōsh. 125.

pōrl pōrl láglzi-nā Krushna-nāwas ta
pōrl pōrl tasandis Krushna-nāwas
pōrl pōrl Krushnanis tath tarētas ta. lāgas etc. 126.

VII.

Garga-ryōshu Wasudēvū sūzu Nandas ta
shurēn zi nāma-karan karanē
Haladara-rāmas ta Krushna-ziwas ta
lāgas bōh dasta dasta pampōsh. 127.

Garga-ryōshu yeli āv totu Gōkulas ta
tas nishē sōrūy prakhūtuy ēsu
Nanda-gūru brōth drāv ta brāhmanas ta. lāgas etc. 128.

Nanda-gūrū pōtra-zāy vūnū brāhmanas ta
bālakas zātukh lēkhani logu
Garga-rēshī rārī rārī lakhēn wānī ta. lāgas etc. 129.

lāgu n zanmukū yēli gondunas ta
gōda byūthu tāndramā Vrushē-lāgūnas
dōyumū Mēthuni Rāh ēsu tas ta. lāgas etc. 130.

Karkāti Bruhaspath bōyī-bāwas ta
Simhi Shōkra ta Ōyith bodu balawān
Kaṇi Bōd santān wōpadāwanas ta. lāgas etc. 131.

Tōli Saur shēyumū shēth′r gālanas ta
Vruschciki Baum satyumū triyē karanas
Dani Kīth asṭumū phēranāwanas ta. lāgas etc. 132.

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1 Garga (cf. verse 484) was the tribal priest of the Yudavas. According to the Bhāgavata Purāṇa (X, viii, 5) he was the founder of the science of Astrology, so that Kṛṣṇa’s horoscope could not be in better hands. He was a confirmed
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.

127. To Nanda's home did Vasūdēva 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 Gokula, 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.

bachelor, and appears subsequently in a much less favourable light in Chapter xxviii.
dop"nas 'yih zi pazi bođu sōpanas ta
dēwan ti sorrä āsi asonduy tiz
rāja sör1 danđawath ta mān karanas ta
lāgas bōh dasta dasta pampōsh. 133.

' asondu nāv bađi tri-buwanas ta
zātakāk1 lakhēn yithiy chis'
Krushna-nāv kor"nas Shyāma-sōndaras ta. lāgas etc. 134.
tawa pata lyūkhun Balabadrās ta
wuchun yih zi āsi bođu balawān
Balabadrā-nāv pēv Haladaras ta. lāgas etc. 135

ryōsh" logu tawa pata rasōy1 karanas ta
Krushna-jyuv doyē trayē tshētrith gōs
Yēshōdā lūj"s zāra-pāras ta. lāgas etc. 136.

'hē gōra, nēcyuw" myōnj chuh cikacāwas ta
bōh ti chēs pōtra-bōchū ta dayā cyōnũ
yina krūd khasiy ta shāph dihas' ta. lāgas etc. 137.

yitha titha rasōy1 karith byūthu khēnas ta
āch1 ūvith Vishnas arpani logu
Krushna-jyuv tũkān yith ta khēth toslus ta. lāgas etc. 138.

Garga-ryoshu chuh tōshān tath tsārētas ta
Yēshōdā khōsān tsakhi brāhmanas
dēwatā chih tēkhālān ākāshēs ta. lāgas etc. 139.

mōjũ biyē biyē lūjũ syodũ ananas ta
Krushnas phir1 phir1 path raṭavūnũ
yān sapanēs tān biyē yiyēs ta. lāgas etc. 140.

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1 Another name of Haladhara (the Plough-bearer) or Balā-Rāma. See verses 42, 43, 46. He was elder brother of Kṛṣṇa, and his constant companion.
2 Garga was a Brāhmaṇa, and Kṛṣṇa 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 Kṛṣṇa is her only son, and that
VII. THE NAMING RITE.

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 'Krśna' (i.e. 'the Dark One').

135. Thereafter wrote he the horoscope of Bala-Bhadra, 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 Krśna render it defiled, 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 Krśna 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 Krśna back and tell him that, once the saint hath finished (with his food), then and not till then may he approach him.

he is but a child. Garga, however, does not curse and at last manages to get his food in an eatable condition. Before eating, he says grace, the grace being a dedication of the food to Viṣṇu. Krśna, being an incarnation of Viṣṇu, claims the food as his own and makes away with it. Garga, of course, knows the truth about Krśna, and instead of becoming angry is highly pleased, as also the gods, at this revelation of his deity. Yaśodā, on the contrary, being ignorant of the true facts, is terrified at what she fears will be the certain fate of her son.
mōj" path raṭēs kati bōzhēs ta
{'yih zi chum arpān kōna khēma bōh'
nonuy wanana ti kyāh tēnīhēs ta
lāgas bōh dasta dasta pampōsh. 141.

purōhēth rasōy¹ khēth gav pānas ta
an dana dakhēnā kūt" dyut"has
Nanda-gūr" ōhiy log" manganas ta. lāgas etc. 142.

namaskār Nanda-gōrēnīs bāgēs ta
Yēshōdāyē pōtra-mājē namaskār
namaskār Krushna-jyuwanīs nāwas ta. lāgas etc.

yus laći Krushna-jyuwanīs nāwaś ta
tas kari Krushna-jyuvar sarō wōpakār
yiti yēsh nith ta wātī Vishnu-bawanās ta. lāgas etc.

pōr¹ pōr¹ tasandīs khēla-karanas ta
pōr¹ pōr¹ tasandīs autāras
pōr¹ pōr¹ tasandīs shōba tārētas ta. lāgas etc. 145.

VIII.
khōkhaci nērihē Krushna-jyuvar asta
phērān dōda-tsād¹ phirān ḍōsu
'Dōda-gūr" nāv log" bāla-Krushnas ta
lāgas bōh dasta dasta pampōsh. 146.

zangā āyēs ta log" pakanas ta
shōdār rūnē tas pāda-kamalas
phirīth ta yīyēhē prath garas ta. lāgas etc. 147.

thūn" khēna maza log" bāla-Krushnas
thāṅē-tūrī shikharen la dārihē
'Thāṅē-tūr' nāv log" thāṅē-tūras ta. lāgas etc. 148.

thāṅē-tūrī phērihē prath garas ta
sārsanī rōzhōn gūr¹-bāyē ta
shēmkawun" wuchīhē pata brōthas ta. lāgas etc. 149.
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.

VIII. THE BUTTER-THEIF, KṚṢṆA AND THE MORTAR, YAMALA AND ARJUNA.
(Bhāg. Pu. X, viii–xi.)

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.
thane-tūri-hāsh lāghoh Nṛshaṇas tā
dyūn" zan wuchihēkh āchī phirī phirī
āchī phirīth wuchanas pān wandahas tā
lāgas bōh dasta dasta pampōsh.

thane-tūri phérīhē prath shikharis tā
kañī-kājē wōkhal tala thāvī thāvī
dēshākh yān tān lagi ṭalanas tā. lāgas etc.

bārīth dōda-golī kuni āsi tās tā
nēshūkī gūrlī-bāyē yīyi athi zan
zōgīth dōda-phukī būthī diyi tās tā. lāgas etc.

dōda-phukī ačēn onī pēyi tās tā
Krūshna-jyuv atha tāla ġatšī nīrīth
shurī hēth lāgēs nāla tuhanas tā. lāgas etc.

dōda-thōjī kuni āsi thadī shikharis tā
lōrī sûty tālī kīnī zādī karihēs
ōsī dōrīth tā rōzi dōda-cēnas tā. lāgas etc.

kēh cīvī bālakan kēh pānas tā
kēh wādarān tā pānēn kēh
kēh rāwari cēkī labī tālawas tā. lāgas etc.

gūrlī-bāyē yīhin lāri Nṛshaṇas tā
thūnī dōd rāwarun mājē wananas
Yēshōdā lāgēkh zāra-pāras tā. lāgas etc.

gūrlī-bāyen loqī sēh baḍanas tā
dōd sōrihēkh tā mōlī anahōn
dēwa ahī hīta yīyi sōnī khēlanas tā. lāgas etc.

gūrlī-bāyē sārān dōd tūri tās tā
khōsān atsihēkh mājē kōchī tāl
mājē kōchī atanas pōrī lāghahas tā. lāgas etc.
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, tearing 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 dyutū māji Krushnas ta
Krushna-juv ās ṥā ṭā ṭā ṭā dōrīth-kēth
vīshō-rūph drēṭh āv biyē moṭhū tas ta
lāgas bōh dasta dasta pampōsh. 159.
mēṭū kheṅū bözon māji Krushnas ta
musarīth ṣō ṭā tas wuchanē lūjū
vīshō-rūph dyūṭhun ta biyē moṭhū tas ta. lāgas etc. 160.
dōha aki mōjū bīṭhū dōda-mandanas ta
kōcē kēth Krushna-juv narē raṭīhēs
dōda-thōjū ti ḍrakhavūnū pēṭh dānas ta. lāgas etc. 161.
graki sūty thājē āv dōda pēnas ta
Krushnas trōvīth wōkowun tath
pāṭī kinī biyē dōd sōṛū strōvūnas ta. lāgas etc. 162.
dōda-pēnā ṭaṅkhi gāyē mōjū Krushnas ta
lārīyē pata tas zi dēwa raṭīhēs
rūṭū-rostū raṭanās kēthā yiyīhēs ta. lāgas etc. 163.
lārān lārān thūcū mōjū tas ta
mājē-ḥandi ṭhakana ṣōṛsār ās
raṭanās pōṅī-pany dyutūn tas ta. lāgas etc. 164.
raṭīth cēḥ anān mōjū Krushnas ta
gudāmī sūty lūjī gaṇḍānē tas
gaṇḍa-roṭū kēthā saṇa yiyī gaṇḍanās ta. lāgas etc. 165.
gudōmī gaṇḍān cēḥ mōjū Krushnas ta
ongul zūḥ ḍāṭī gāy prath gaṇḍa tas
gudōmī sōṛī gaṇḍīth biyē push pēyēs ta. lāgas etc. 166.
sāsā-badī gudāmī gaṇḍ korehūnas ta
Krushna-juv na zi yiyī gaṇḍana tas
ār ās ta gaṇḍanās pāṇ dyutūnas ta. lāgas etc. 167.

1 Yasōḍā never recognized Kṛṣṇa as a divinity. To her he was her darling baby
boy, and this was in accordance with his wishes. But every now and then he
granted her visions of his real nature, as the Supreme Deity, of whom all creation is
but a manifestation. But, necessarily, these acts of graciousness were but moment-
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.

\[\text{ary, and she was not permitted to remember them afterwards.}\]

\[\text{2 According to the Bhāgavata Purāṇa he upset the churn because he was angry at the sudden cessation of the suckling.}\]
ākiy ġudāmi goṇḍun wōkhalas ta
prazi-hond' swōmī gandāna āv
prāna-razi gandahōn tēth-wōkhalas ta
lāgas bōh dasta dasta pampōsh.

mōj'ū gayē kāmē zi ġand kor'ūmas ta
Krushna-jyuve wōkhol'ū hēth lōti lōti drāv
nishē wō'tū Yēmalas ta biyē Arzōnas ta. lāgas etc.

kul' z'h zi tas oś' nishē āganas ta
Yēmal ta Arzōn'ū osukh nāv
sāsa-bād' waharan-hānd' bađanas ta. lāgas etc.

kulēv dōyav mānz' drāyāv asta
wōkhalaci zēri sūty mūla nishē pēy
dēwā-rūph saponukh ta āy Krushnas ta. lāgas etc.

Nāradani shāpa oś' kul'-bāwas ta
na-ta oś' santān Vaishravanān'ī
Krushna-darshēna gōkh shāph antas ta. lāgas etc.

kul' pēna sōriy gay āshtaras ta
wari ta wadāvi lāġ' karānē
Krushn sōn'ū rachun oś' Nārānas ta. lāgas etc.

Nanda-gūr' kār' mīth' Shri-Krushnas ta
zōnun na kāran ath zi kyāh oś'
kul' pēnas ta shāph-śalanas ta. lāgas etc.

bālakh āyēy poz' wananas ta
yim kul' zi Krushnaṁī zēri sūty pēy
yiyihē bāla-Krushnūn'ū paṭh kas ta. lāgas etc.

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

pōr' pōr' Krushna-jyuwanis nāwas ta
pōr' pōr' tasandis autāras
pōr' pōr' tasandis shōba tarētas ta. lāgas etc.
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 astounded. Rejoicing and gratulations began they to utter: 'Our Kṛṣṇa hath been protected by Nārāyana 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 thereafter 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 Nārāyana.'
phala-wājēṇ āyē phal kananas ta
Krushna-jyuv dā-mōchi phal hēni drāv
dā-phali rāṇa drāv phala-mōlas ta
lāgas bōh dasta dasta pampōsh. 178.

dōha aki Nanda-gūrũ ōsũ harshēs ta
bāla-Krushnaṇē sārē bāshē wuchũ wuchũ
ɡūrũ-shurũ ta gūrũ-bāyē āsa tēkhalanas ta. lāgas etc. 179.

āshsār būzith pēy sōranas ta
Puti-hondũ ta haṅgarukũ Trunāwartunũ
kulũ-pēnĩ ti sōrũ sōrũ pēy ɡaranas ta. lāgas etc. 180.

samith sōrũ pēy nīth karanas ta
kēyā tān zi wētpāth chuh ath nagaras
yēli tēli rōchũ kūrũ Dāyũ Krushnãs ta. lāgas etc. 181.

gūnũkh kath ta khatũ wananas ta
sōriy shurũ bōsũ ta khyolũ hēth-kēth
Gōwardana-parbuth ta Vrundāwanas ta. lāgas etc. 182.

gōpiyēn ras logũ wan khasanas ta
sōn mōkta rāṭna-mālā āsa pūrith
kēhēḷan chēḥ gindān bāla-Krushnas ta. lāgas etc. 183.

bālakh chih kēhēḷan bāla-Krushnas ta
shōṅdār ruṇē ta gōḍa-kārũ tas
muṅē bōh ti wandahas pāda-kamalas ta. lāgas etc. 184.

tōrũ-pōnsa-wahurũ sāv wāṭshũ rachanas ta
prazi-hondũ pālakh chuh wāṭshũ-rachawunũ
gūrũ-shurũ sōrũ ōsũ pata pata tas ta. lāgas etc. 185.

wāṭshũ hēth ta phērēn ōsũ wananas ta
Watsāsōr āv wotshũ lōgit
sēnith ta Krushnan hōwũ Haladaras ta. lāgas etc. 186.

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¹ The word bāshē properly means 'words,' especially 'childish babblings.' But here, as in verse 220, it is extended to mean 'baby pranks.'
178. Once on a day a fruit-wife came to sell her fruit, and Kṛṣṇa 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 pranks of Kṛṣṇa, the while romped together the cowherd boys and the cowherd wives.

180. Then fell they all sore amazed as they called to mind Pūtana, the wain, and Tṛṇāvarta, 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? Blessed be God who saved Kṛṣṇa each time that they occurred.'

182. So thus did they resolve and to the forest (vapi) 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 Kṛṣṇa, filled with happiness are the herd-maidens as to the forest they ascended.

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

185. When Kṛṣṇa 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 Kṛṣṇa recognize, and to Haladhara did he point him out.

2 In Kashmirī, the word nagar, like šeher, is often used to signify a tract of land, in addition to the usual meaning of 'city.'
patim¹ rāṭ¹nas khōr asōras ta
gīlavith kala pēṭh¹ zuv kod³nas
mōk³th gav Krushnani atha maranas ta
lāgas bōh dasta dasta pampōsh.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yīti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.
pōř¹ pōř¹ Krushna-jyuwanis nāwas ta
pōř¹ pōř¹ tasandis autāras
pōř¹ pōř¹ tasandis shōba tsarētas ta. lāgas etc. 189.

X.
tawa pata Bakāsör āv Krushnas ta
braga-sond³ vihāh dōrīth-kēth
Pūtī-hond³ bōy³ ōs³ ta tsor³ vēh tas ta
lāgas bōh dasta dasta pampōsh.

braga-mōkha Krushna-jyuv nyūn nēngalanas ta
gēg ās taṭana ta kādīth nyūn
Krushna-jyuvi tōnth³y tshēna kūn³nas ta. lāgas etc.

Agāsör ōs³ bōy³ Bakāsōras ta
bēnē bōy³ māranā yūn³ tākhi gav
azagara-rūpā āv nishē Krushnas ta. lāgas etc. 192.
ōs³ wahōrīth ta rūd³ manz wananas ta
butārah th akāsh zan drēth āv
kruha-bād³ wath zan zēv ōs³ tas ta. lāgas etc. 193.

zēvi pēṭh¹ shur¹ sōr¹ lāg¹ gīndanas ta
āshsarē shāyāh wuchanē lāg¹
rākhys chuh tōshān grās karanas ta. lāgas etc. 194.

Krushna-jyuv chuh tśinith mot³ lāganas ta
wāti zan phērān th gēg rot³nas
prān phōṭ³ asōras brahmāṇdas ta. lāgas etc. 195.

kādīth shur¹ nīn sūty pānas ta
anta-lāy chēc³nas tas zīv gāy
dēwata sōr¹ lāg¹ pōsh warshēnas ta. lāgas 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 Vatsāura 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 atode of Vṛṣṇi 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 AĞHÂSURA (Bhāg. Pur. X. xii. xiii.)

190. That after, to Kṛṣṇa came Bakāsura, as a crane disguised. Brother was he of Pātanā, 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. Pur. X. xiv.) 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 mile-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, 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 Krushnanēn khēla-bājēn
namaskār tēlikis prath zanas 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. 197.

pōr⁰ pōr⁰ Krushna-jyuwanis nāwas ta
pōr⁰ pōr⁰ tasandis autāras
pōr⁰ pōr¹ tasandis shōba tārētas ta. lāgas etc. 198.

XI.

gūr¹-shur¹ āsahōn sūty Krushnas ta
nānā prakōr¹ tim khēla karawān¹
zārawana yīyihē na kāsi dēwas ta
lāgas bōh dasta dasta pampōsh. 199.

aki laṭī Brahmāhas gav manas ta
‘wuch'ta yim gūr¹-shur¹ bād¹ bāgēwān
prath brinzi āśān sūty Krushnas ta’. lāgas etc. 200.

‘asē chuh dōrlab dyāna sōranas ta
yiman chuh āśān gīndanas sūty.’
hēkun na zāravith ta pēv tsalanas ta. lāgas etc. 201.

doḥa aki Krushna-jyuv drāv prātas ta
gūr¹-shur¹ ta khēn cēn sūty hēth-kēth
rachani wātsh¹ nikh sūty pānas ta. lāgas etc. 202.

bata khēn yēli bīth¹ kōj¹-samayēs ta
prath kāsi-ḥondu⁰ nyūn pānas nish
sōmbarith khēn log⁰ pōn¹-pānas ta. lāgas etc. 203.

kāsi kun hōvith khēyi pānas ta
akh chus mēndi mēndi pāna āparān
akh chus niwān thapi Krushnas ta. lāgas etc. 204.

kāsi diyī thaph kēth thaph din tas ta
kāsi kari āch¹-nōṭh myondu⁰ hāwān
āch¹-nōṭi warihē mē ti abalas ta. lāgas etc. 205.
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. Pā. X. xiv.)

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 showeth his gobbet. Would that he would deign one wink at me the feeble one!
bata-myond[u athi ās[u Krushna-zīwas ta
būzun zi wān[i khyol[u āch[l-tala gav
bata-myond[u athi hēth log[u lāranas ta
lāgas bōh dasta dasta pampōsh.

nēb kuni lobun na ta phyūr[u wanas ta
Brahmāhan pāṭ[l kin[l shur[l kḥāṭ[nas
khyol[u kuni ḏyūṭhun na phyūr[u pānas ta. lāgas etc.

wō[r[u yēli khēna-shāyi pēv sōranas ta
zōnun zi Brahṃā ʾṭḥal[rani āv
ṭhalas tasandis muh ṭhun[nas ta. lāgas etc.

panānī gūs[u shur[l ta khyol[u now[u kor[nas ta
nowuy wāṭsh[l-khyol[u tyuth[u yuth[u ās[u
Dayē-gūs[u kāisi āv na kēh ti tsēnasas ta. lāgas etc.

waharas tān nāv[l shur[l gīndanas ta
nāv[l wāṭsh[l ti mājën sūty khēlān
wahara pata Brahṃā pēv sōranas ta. lāgas etc.

Brahṃā mōha nishē āv tsēnasas ta
wasith Krushnas pādan pēv
wāṭsh[l-khyol[u shur[l-khyol[u anith dyuṭ[nas ta. lāgas etc.

shur[l-khyol[u yēli wō[r[u nishē Krushnas ta
bata-myond[u suy ās[u athi Krushnas
timan rost[u kētha sana myond[u wasīhēs ta. lāgas etc.

māyā-khyol[u tāv Krushna-pānas ta
Krushn[y ʾösith Krushn[y bōw[u
Vishnu-māyī pōr[l pōr[l Krushna-zīwas ta. lāgas etc.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyu sarō wōpākār
yīṭi yēsh nith ta wāṭi Vishnu-bawanis ta. lāgas etc.

pōr[l pōr[l Krushna-jyuwanis nāwas ta
pōr[l pōr[l tasandis autāras
pōr[l pōr[l tasandis shōba ṭārētas ta. lāgas etc.
207. A gobbet of boiled rice was in Kṛṣṇa's hand, when he saw that from beneath his very eyes the herd had fled 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 Kṛṣṇa 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 Kṛṣṇa'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 Kṛṣṇa, 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 Kṛṣṇa's body was the illusory troop absorbed. As it had been but (an emanation of) Kṛṣṇa, so Kṛṣṇa, and nought but Kṛṣṇa, 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 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.

216. 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.
XII.

badyōv ta Krushn tāv gōvũ-rachanas ta
wanan gōvũ hēth ta yiyi phīrũ phīrũ
tatiy dōda-bata mōjũ āparēs ta
lāgas bōh dasta dasta pampōsh. 217.

nērahōn kāmadīna hēth wanat sa
Jamunāyē bāthũ bāthũ kēla karawānũ
Haladar ta sōrũ shurũ pata pata tas ta lāgas etc. 218.

dōha aki drāmātũ āndũ wanat sa
shāyāh dīthũkh amōbũ jān
sar kūli kātũ phal tati shūbanas ta. lāgas etc. 219.

logukh bodũ maza tati gīndanas ta
ranga ranga shurũ-bāshē lāgũ karanē
lōrũ lōrũ shēpũ shēpũ lāgũ gīndanas ta. lāgas etc. 220.

kuni gūrũ lāganat sa gurī khāranas ta
kuni hastũ-ambārē gīndanāvēḵh
kuni shukra-pālīki khōsũ dīnas ta. lāgas etc. 221.

gōvũn manz aṣi Krushna-jyuva asta
sũh zan lōgith khōtsanāvēḵh
tsari-mōnji-wāda yiyi tēkhalanas ta. lāgas etc. 222.

Shrīdām dōri āv Krushna-ziwas ta
wonũnas 'wanāh chuh phala-bār̄thũn
kam maza banahōn tati khēlanas' ta. lāgas etc. 223.

'kyāh kārũzi rākhyusāh chuh tath wanat sa
khara-vīh dōrith khēlāh hēth'
Krushna-jyuva būznat sa pēv hōshēs ta. lāgas etc. 224.

Dēnuka-nāv ōsũ tas rākhēsas ta
gaśthīth pēs ta korũhas dās
Haladara-rāman prān kāḍũnas ta. lāgas etc. 225.

rākhyus golũ ta lāgũ khēlanas ta
nānā phal khēth ta phīrith āy
pōrũ pōrũ Krushna-ziwanas khēlanas ta. lāgas etc. 226.
XII. THE FATE OF DHÉNUKA. 217–226

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, trolicking 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 palankeen.'

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 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.

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

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba sarētas ta. lāgas etc.

XIII.
dōha aki nēth pōth¹ drāy prātas ta
gūr¹-shur¹ ta kāmadīna hēth khēlān
Jāmunāyē bāth¹ bāth¹ lāg¹ phēranas ta
lāgas bōh dasta dasta pampōsh.

akis shāyi gara ōsu² Kāli-nāgas ta
tati sōr¹ trēsh cēth ta bēsōr gay
Krushnaṇi drēshi sūty pēv sōranas ta. lāgas etc.
wuchun zi Kāli-nāg chuh manz zalas ta
tawa kani zal tati bēha-sostu ōsu²
sōbāwa sūty pēv dushṭ gālanas ta. lāgas etc.
khasith kūli pētha krakh kūr³nas ta
tsarī-mōnji-wāda sūty tambalōwun
Kāli-nāg khara gav ta logu wuchanas ta. lāgas etc.

zalas tām¹ pata khōluwu kor⁴nas ta
Kāli-nāg sakhī gav tala hyōr² khotu
Krushnan zalas manz wōth löy⁵nas ta. lāgas etc.

Kāli-nōg³ bal hōwu Krushna-zīwas ta
shur¹ sōr¹ bāthī pētha kōpani lāg¹
Haladar Rām wōtu maṭha karanas ta. lāgas etc.

Nanda-γōri⁴ lāg¹ sōr¹ kōpanas ta
yēch yēch lakhēn tati sōpānikh
sōriy wōthīth āy pata Krushnas ta. lāgas etc.

ḍyūṭhukh Kāli-nāg sās kala tas ta
Krushna-jyuv rōtu motu tal sarpan
Yēshōdā ta sōriy ūy wadanas ta. lāgas etc.
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 lotus-es.

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.

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 attentive, 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 Halādhara 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 Kṛṣṇa downward passed; and as they looked, Yāsodā and all began to wail.

1 Kāliya Nāga was a serpent with a thousand heads
wuchān chih kēh bal thow"mot" na tas ta
    Krushna-jyuv kalav pēth¹ wōta lāyān
Krushnaṁī lata-mōnji rath phoṭ¹ tas ta
    lāgas bōh dasta dasta pampōsh. 237

anta-kāl wātani log¹ sarpas ta
    sarpinē āyēyē shēran sārey
sōndari rūpa lajē zāra-pāras ta. lāgas etc. 238.

sōbāw zār bōzanuk¹ Shri-Krushnas ta
    tōthyōkh ta dop'nas 'nīrith tāl.'
saruph ti mōkalith log¹ tālanas ta. lāgas etc. 239.

path-kālī sarpa-wair ṥōt² Garuḍas ta
    yān saruph dēshīhē tān khēyīhēs
saraph āy ūnāga ta ān mōn²has ta. lāgas etc. 240.

rēta pāt¹ saruphāh khyon¹ gond³has ta
    prath kaĩsi anwar panūn⁴ ṣōt⁴
Guruḍ anwāri prāri rētas ta. lāgas etc. 241.

anwār ūnā wōts⁵ Kāli-nāgas ta
    bala-sost⁶ Garuḍas laḍanas āv
pūsh⁷ na ta tālanas wath āyēs ta. lāgas etc. 242.

ati ṣōt⁸ ryoshwāh akh bōd⁹ tapas ta
    Kāli-nāg yith ta shēran ās
ryosh⁹ Garuḍas athi kēthā diyihēs ta. lāgas etc. 243.

tana pēthā Kāli-nāg tšēpī zalas ta
    basawun¹ tati ṣōt¹ shur¹ ta bōs¹ hēth
kadīth tshun¹ Krushna-jyuv¹ ta gav samudras ta.
lāgas etc. 244.

drāv ūnā Krushna-jyuv manza zalas ta
    khōtsān mājē log¹ bēbi āsanē
pōr¹ pōr¹ lagahōs prath vihas ta. lāgas etc. 245.

¹ Regarding Garuḍa, see note to verse 38.
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.
mőj\(^u\) pör\(^l\) lagēs pān wandanas ta
byn\(^u\) byon\(^u\) nālamāt\(^l\) sör\(^l\) karana
dapān zi ‘rōch\(^l\) Dāy\(^l\) kētha kūra\(^n\)as’ ta
lāgas bōh dasta dasta pampōsh.

pör\(^l\) pör\(^l\) tasandis prath ūnētas ta
khēlanas lađanas biyē khō̱sanas
biyē Vishnu-māyē sūty mashārāwanas ta. lāgas etc.

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

pör\(^l\) pör\(^l\) Krushna-jyuwanis nāwas ta
pör\(^l\) pör\(^l\) tasandis autāras
pör\(^l\) pör\(^l\) tasandis shōba ūnētas ta. lāgas etc.

XIV.

grīshmani rēta āy pōsh phōlanas ta
Krushna-jyuv ūnē log\(^u\) khēla karanē
khēlanas tasandis pān wandahōs ta
lāgas bōh dasta dasta pampōsh.

dōha aki ras log\(^u\) tas khēlanas ta
Pralamba rākhyus manz-bāg tsākh
shur\(^i\)-vih lōgith log\(^u\) gindanas ta. lāgas etc.

pānawōñ\(^u\) khāsēn lāg\(^i\) gindanas ta
yus hārihē tas khōs\(^u\) dyun\(^u\) ēs\(^u\)
Haldar hēyihē na khōs\(^u\) Krushnas ta. lāgas etc.

khōs\(^u\) khot\(^u\) Shrīdāmun\(^u\) Krushnas ta
Krushna-jyuv pāna mot\(^u\) dōrith ta rūd\(^u\)
Shrīdām aṭa-bāri khot\(^u\) Krushnas ta. lāgas etc.

54
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.
(Śāra. Pu. X. xvi, 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 mid-r. 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. Śridāman1 (was of the winning party and had the right to) mount on Kṛṣṇa's shoulders, so Kṛṣṇa stood and offered his back, and Śridāman rode upon it.

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1 See verse 223. Probably the Sudāman of verse 423 and of chapter xiv.
Haladārā khōsā khōrā shurā-ásoras ta
aṭa-bāri khōrith ta kaḍith nyūn
tāṁ ti zōnā mushti aki prān koṅnas ta
lāgas bōh dasta dasta pampōsh.

maza-māṭā shurā sōrā tsāy vēṭhanas ta
Halāda Rāmas lāgā tōtanē
ākōshā dīv lāgā pōsh warshēnas ta. lāgas etc.

tawā pata yēli lāgā gara gāshanas ta
wanas manz dōdā ogun logō motō ḍōsū
āchā tuwanōvitha wa wōti pānas ta. lāgas etc.

yus lāgā Kṛushna-jyuwanis nāwas ta
tas kari Kṛushna-jyuw sarō wōpakār
yiti yēśh nītha wāti Vishnu-bawanas ta. lāgas etc.

pōrā pōrā Kṛushna-jyuwanis nāwas ta
pōrā pōrā tasandis autāras
pōrā pōrā tasandis shōba tarēta ta. lāgas etc.

XV.

Kṛushna-jyuv nērihē yēli khēlanas ta
shurā hēth shurā-bāshē karān ḍōsū
bōh ti shurā-bāshēn pōrā lagahās ta
lāgas bōh dasta dasta pampōsh.

mōrāli wāyēnas pray ġayē tas ta
mōrāli wāyaṁ Mōrālīdar
mōrāli wāyūnā bōh ti bōzahās ta. lāgas etc.

yān lajihē suh mōrāli wāyēnas ta
kāmadīna rōzahōn gāsā-khēna path
wāshā dōd cēna tath kan dāranas ta. lāgas etc.

mōrāli wāyaṁ logū nēranas ta
gōpiyēn tāṅ ḍōsū man nērān
lagahān Kṛushnas pata lāranas ta. lāgas 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 thereafter 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 milk-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.
gopiyē sārē tati lajē matanas ta
Kāmadēv wuch¹ wuch¹ rōzhēkk na sōr
lağahön kāmanā tūr² baranas ta
lāgas bōh dasta dasta pampōsh. 263.

wuñe ēs³ bāla-pān Krishna-zīwas ta
Kāmadēv pānay kyāh wānjēes
kāminiyē kāmanā kō-na baranas ta. lāgas etc. 264.

nēth prath gopiyē pata lāranas ta
kōm⁵-kōl⁶ trōvith āsa pata tas
nālamatī raṭahön Kāmadēwas ta. lāgas etc. 265.

gopiyēn man log⁶ Kāmadēwas ta
samith sārēv'y dōrugh vṛath
'srēh sōn⁴ wuzi-nā bāla-Krushnas' ta. lāgas etc. 266.

korukh Mōnj⁴hōranis rētas ta
Jamunā bāthis pēth ārādan
Kātyāyēniyē lajē pūz karanas ta. lāgas etc. 267.

dīviyē āyē sārē war manganas ta
'Kāmadēv Krishna-jyuv asē wārtan'
yihay kāmanā lajē baranas ta. lāgas etc. 268.

dīvī tōthēyēkh tath pūzanas ta
gopiyēn kāmanā sēd sōpuṅ⁵
pānay mani āv Krishna-zīwas ta. lāgas etc. 269.

prabōt⁴ watsha yēli snān karanas ta
Krushn ākh pata pata phēran hēth gōkh
kulis pēth mōralī log⁶ wāyēnas ta. lāgas etc. 270.

gopiyē boṭh⁶ khatā lajē tshādanas ta
prath kāh panunuy tshādani lūj⁶
nētha-nañē biyē watsha manz zalas ta. lāgas etc. 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 damsel 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, praying ‘May love for us in Kṛṣṇa be awakened.’

267. (Bhāg. Pu. X. xxii.) In the month Māṁśhōr (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.
kulīs pēṭh ḍyūṭhukh phēran athi tas ta
nēṭha-naṅṅē kēṭha-kana hāwanas pān
zala manza laṅė ta zāra-pāras ta
lāgaṅ bōṅ dāṅa dāṅa pampōsḥ.

‘trīyēṅ zī kēṭha pāzi nāṅṅa rōzanās ta
phēran dita asē laṅōy pōr’
dop"nakh zī ‘rūṅiv-ay nāṅṅa pānas’ ta. lāgaṅ etc.

dop"has zī ‘asē gāshī bang vratas’ ta
dop"nakh zī ‘tuhond" vṛath saphāl gav
yīhaya kāmanā ḍś" tōhē manas’ ta. lāgaṅ etc.

zāra-pāra kōtwāṅ laṅē karanas ta
‘yīma kama shur"-bāshē, yīh kyiāṅ gav’
būz"nakh na, mōrāli ḍś" wāyēnas ta. lāgaṅ etc.

tūrī-ḍāḍī nāṅṅay bōṅh" khaṭas ta
dop"nakh zī ‘nāmaskār hēth rūṅiv’
nāmaskār dōrukh ta gāyē nāṅṅa-masta. lāgaṅ etc.

kuli pēṭha wast" log" dinas ta
yōṣsa yīyī nāṅṅa brōṭh tas diyī brōṭh
maza log" tath khēli bāla-Kruṅnas ta. lāgaṅ etc.

kuli pēṭha yāṅi woth" ta pāṅ wond" has ta
war mong" has zī ‘asē kāmanā pūr.’
wāsā-band hyot" has bāla-Kruṅnas ta. lāgaṅ etc.

gōpiyēv yīy wāsā-band hyot" has ta
‘asē sūṭy zī rāṭhāh krīḍā kār’
gōpiyēṅ kāl rūṅz" tāth" wāsas ta. lāgaṅ etc.

rōs" aki pūṛn ḍś" zūṅ" rāṭas ta
Kruṅna-juv mōrāli wāyāṅ drāṅ
wāsā-band pālun pēṅ Kruṅnas ta. lāgaṅ etc.

1 In the Bhāgavata Purāṇa, this and the four following chapters (adhyāyās)
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 cometh 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 a 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-πινcādhyāyī.
masa gaye goiyeh lajeh laharas ta
kami-kocch gara bar trovith keh
Krushna-jyuv broth broth sere pata tas ta
lagas boh dasta dasta pamposh.

phero daryeh yeli pheru wanases ta
Krushna-jyuv morali vayen os
goiyeh ras logu tath vayenas ta. lagas etc.

khelam masa yeli gayeh khelanases ta
manz-baga shalirith pan khothnakh
akhah niyen suti panas ta. lagas etc.

goiyeh veth pyokh ta lajeh matanas ta
masa zan kulen lajeh prishanah
nub kuni asi-nah bala-Krushnas' ta. lagas etc.

kuni shay gatshihkeh ta pata laharas ta
kuni Krushna-padh vina neb labahon
padi padi Krushna-padh myth karanas ta. lagas etc.

podu podu Krushnunu aha wuchanas ta
zana podvah ti suti wuchahas
phyeh laje barane pon-panas ta. lagas etc.

'kossa sana goji suti asi tas ta
kossa sana bagh-budu priy gayeh tas
kami sana ashe manza man nyuv tas' ta. lagas etc.

wuchan cheth triyeh-podu na suti biyeh tas ta
aksh shayeh Krushnunu kunuy podu
zonukhi zikhorun bonah nakhas ta. lagas etc.

aksh shayeh goiyahu osu wadanas ta
pryuthuhas ta dopnakh 'shalirith gom
ahankar gayamm zi thothu gayesas' ta. lagas etc.

'trovith gom ta kyah wana kas' ta
timan'suti sa ti laran luju
masar tihundu yiyi na zi wananas ta. lagas etc.
281. Maddened did the herd-damsels pursuing him run forth abandoning their homes and household duties. Ahead ahead went Krṣṇa and they all after him.

282. Strolling went they forth. through the forest did they roam. Krṣṇa 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 Krṣṇa can they find.

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

286. Each footprint of Krṣṇa 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 Krṣṇa'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 bāsh bār1 bār1 pān mārēs ta
lāgas bōh dasta dasta pampōsh.

pānay biyē ākh pān wondahas ta
sārēv'y yakawaţa nāla-mati rot′
prath kāh dapi mēy mota kor'mas ta. lāgas etc. 292.
tōshān ta khēlān khēla karanas ta
māyā Krushnū́n khēlān ős
khēlun2 mani ākh rāsa-māndālas ta. lāgas etc. 293.

manjul karith ta lāg1 khēlanas ta
Krushna-jyuv ta gōpi prath nakha ős
manz-bág ti Krushna-jyuv wād tulanas ta. lāgas etc. 294.

shē-rēs3 rāth gāyē tath rātas ta
dēwatā sōriy wuchanas ős
Vishnu-māy yiyi na zi kaïsi wuchanas ta. lāgas etc.
dēwatā ta gandarwa ős1 gēwanas ta
Nārod4 vīnā wāyān ős
thē khē yiyi na zi kaïsi wananas ta. lāgas etc. 296.
tawa pata biyē lāg1 khēla karanas ta
nānā rāng1 pānavūnī khēlani lāg
pōr1 pōr1 lāg1zēs prath khēlanas ta. lāgas etc. 297.
kuni gur5 lōgith guri kharanas ta
kuni host6 lōgith pakanāwanas
kuni pōlikh zan pān tānanas ta. lāgas etc. 298.

Shēnkara-yēshy ākh tath samayēs ta
gōpiyē sārēy gūr1 hēth gav
Krushnani atha gav mōkti-dwāras ta. lāgas etc. 299.
jai-kār Krushna-jyuwanis khēlanas ta
jai-kār gōpiyēn bāgēwatiyēn
jai-kār Shukadēwanis 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 Ṣaunkhaçūda, and the
carrying off took place subsequently. He was a demon, a Daitya, not a Yakṣa.
XV. THE MOONLIGHT SPORTS.

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. (Bṛg. Pu. X.xxxiv.) At that hour came Śaṅkara the Yākṣa, 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 reiter of the Bhāgavata Purāṇa.
gōpiyēn hīth ōṣa mōkth karanas ta
lōla sūty sārēy karēn mōkth
Vishnu-māyē yīyi na zi kēh ti tēnānas ta
lāgas bōh dasta dasta pampōsh.

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

pōrl̥ pōrl̥ Krushna-jyuwanis nāwas ta
pōrl̥ pōrl̥ tasandis autāras
pōrl̥ pōrl̥ tasandis shōba tasērētas ta. lāgas etc.

XVI.

dōha aki bōcha lūj̥a Krushna-zīwas ta
khēlī-ḥājēn ti bōcha sārēn lūj̥a
gara dūrl̥ āsukh wanahan kas ta
lāgas bōh dasta dasta pampōsh.

Jamunāyē baṭhi ōṣa and wanatas ta
rēsh̥l̥ āsā tath wani karān jaṅ
Krushna-jyuvl̥ shur̥l̥ sūzl̥ yēgēnē-maṇḍalas ta. lāgas
etc. 305.

lajyēy Krushnūn̥ bōcha wananas ta
‘sōnl̥ Krushna-jyuva hēwma khyon̥ mangān’
rēshēn gaṭakār ōsul̥ bōzanas ta. lāgas etc.

‘prōpyun̥ zī hāwun chuh wōn yēgēnēs ta
dēwa-bail-dān dīth ta ada bōzāv
gōda kētha gorēn pazi dinas’ ta. lāgas etc.

bōcha-hātl̥ phirith ta āy Krushnas ta
rēsh̥l̥-bāyēn nishē biyē sūzīn
rēsh̥l̥-bāyāu būzl̥ ta tāyē toshēnas ta. lāgas etc.

dōyē atha haṭi-rath lajē wandanas ta
‘Krushna-jyuva tūṭhul̥ asē pāna Bagawān’
myūthul̥ myūthul̥ khyon̥ hēṭh ta lāryēyēs ta. lāgas etc.
301. All 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 pēye Rāma-Krūnas ta
tihandēn bāgēn namaskār
Krūshna-juvū totēyōkh ta gāyē harshēs ta,
lāgas bōh dasta dasta pampōsh. 310.

āgyā diśnakh ta gāyē pānas ta
Krūshna-rūpa ḍōukh ḍēka phōlawun
Dayē-gath yiyī na zī kāisi sēnānas ta. lāgas etc. 311.
brāhmanau wuchē pēy bīrīsh baruṇas ta
tihandī rūpā ḍōsū sūryunū gāsh
dēkh-kār karani lāgī pōnī-pānas ta. lāgas etc. 312.

dēkh-kār tihandis aghānas ta
jai-kār dēka-bajē tīshā brāhmaṇēn
namaskār Dayē-gūsū ta Krūshna-zīwas ta. lāgas etc. 313.

yus lāgī Krūshna-juvūwanis nāwas ta
tas kāri Krūshna-juvū sarō wōpakār
yīti yēsh niṭh ta wātī Vishnu-bawānas ta. lāgas etc. 314.

pōrī pōrī Krūshna-juvūwanis nāwas ta
pōrī pōrī tasandis autāras
pōrī pōrī tasandis shōba tsārētas ta. lāgas etc. 315.

XVII.
Gōkula rīth ṃōsū yēgēnē karānas ta
gūrī sōrī Yindra-shānth karān ṃōśī
amanā lāgī karānē tath yēgēnēs ta.
lāgas bōh dasta dasta pampōsh. 316.

Krūshna-juvī pryūshun Nanda-gōpas ta
‘Yindra-shānth karānas kāīh hīhū chūh phāl’
dopīnas ‘Yindār lāgī rūd karānas’ ta. lāgas etc. 317.

‘rūd wālī gāsa zēn prath wanās ta
lūkh sōrī ta gōvī-ṃājē baran sōkh
asē ti āsī tawa āy baḍānas’ ta. lāgas etc. 318.

dopīnahzī ‘yus kāri shānth Yindrās ta
tami kōta wālī na Baṅgawān rūd
kawa chiwa lāgīmātī aghānas’ 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.

XVII. THE UPHOLDING OF GŌVARDHANA. (Bhag. Pr. X, xxiv-xxviii.)

316. In Gōkula 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, Bhaga-vān (who is the real giver) doth not cause more rain than before to fall. Why are ye fast bound in ignorance?
'Vishnuy chuh vyöpith tsar-atsaras ta
Vishnuy chuh rəzə̄-gōna wālān rūd
Vishnuy chuh sattō̄-gōna sūty pālanas’ ta,
lāgas bōh dasta dasta pampōsh.

'dēwatā chih adīn tās1 Vishnus ta
pūzītōn suy ta kariwa sēd
mōk*th prāwanīy chēh Vishnu-baktas’ ta. lāgas etc.

‘pūzā kārtav tas Vishnus ta
Gōwardana-parbuth pūzanōvith’
lōgin sōriy brāhman pūzanas ta. lāgas etc.

gōryau būz"has tākh manas ta
Yindra-sond" mani bayē borukh na kēh
yiy yiy dop"nakh tiy tiy mōn"has ta. lāgas etc.

Bagawān pānā ṭōs" khēlanāwanas ta
tsarēthāh hōwunakh nowuy now"
pōr1 pōr1 lagahōs prath tārētas ta. lāgas etc.

Yindras ti tākh āyē gav kūpas ta
aštēn dārāyi rūd wōl"nakh
rūd dās karanas pēv Gōkulas ta. lāgas etc.

Krushna-jyuv gōrēn pēv rachanas ta
Gōwardana-parbuth kisi dōrūn
gūr1-shur1 ti lōri sūty ḍōkū tānānas ta. lāgas etc.

Kushna-jyuv chuh parbuth kisē pēṭh hēth
yēs rachi Bagawān māri kus tas ta. lāgas etc.
satan dōhan ṭōs" Yindra-kūpas ta
kētha sana pōshihē Bagawānas
mandoč"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,

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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.'

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 Gōvardhana. 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 Krṣṇa 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 Gōkula the rain did fall.

326. Then fell it to Krṣṇa to protect the cowherds. Mount Gōvardhana 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 Krṣṇa 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, dullness, and stupidity). Viṣṇu is free from the last named.
wasith pēṭh pēv Krushna-pādas ta
dēwatā sōrī hēth ta shēran āv
‘khēmā me kārtōm pāpa-pūrṇas’ ta
lāgas bōh dasta dasta pampōsh.

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

akh shurī dapi ‘mē ti dōkhī sōnīnas ta’
akh dapi ‘myānēy lōrē pēth āsī’
gūrī sōrī nānā-rāngī stutā karanas ta. lāgas etc. 331

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

yus lāgī Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith 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.

VIII.

bōshī-ḍōh Nanda-gūri wōthī snānas ta
Warunānī siwakh āsī phērān
rajīth suh nishē nyūkh lūkā-pālas ta
lāgas bōh dasta dasta pampōsh.

Krushna-jyuv būzīth gav Warunas ta
bṛōth yith ta Warun pādan pyōs
dopīnas ‘zaqi rōzi yi-ti tētas’ ta. lāgas etc. 336.

pūzā pōlīth stutā kūrīnas ta
Krushna-jyuv ti dōda-bab sūty hēth āv
wōtī yēli 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 Hindu, 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 month's fortnight, Nanda to bathe descended into the Yamunā. It hapned 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.

an unlucky moment, when all was dark, and this gave Varuna's servants an excuse for seizing him.
göryau bűzith koru manas ta
yih zi chuh pānay Shri-Baṅgawān
asē wātanāvihē Vaikuthas ta
lāgas bōh dasta dasta pampōsh. 338.

mani kāmanā ākh Day pūranas ta
tithay Vaikutth wōt"motu āsu
wuchākh Krushna-jyuv pēth prangas ta. lāgas etc.

dēwātā sōriy pūz karanas ta
Nārodū vinā wāyēnas āsu
gūrī sōriy āsu dūri wuchanas ta. lāgas etc. 340.

dopukh zi 'asē kō-na bāgē baḍanas ta
yiman chuh athi ta kōchē gindunu
Gōkul mōnu tsoru Vaikutthas' ta. lāgas etc. 341.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanis ta. lāgas etc. 342.

pōri pōri Krushna-jyuwanis nāwas ta
pōri pōri tasandis autāras
pōri pōri tasandis shōba tarētas ta. lāgas etc. 343.

**XIX.**

Shiwa-sondu dōh āv Gōkulas ta
sōriy Shiv Shēkth pūzani drāy
baḍī lōla būku ālāgī pūz karanas ta
lāgas bōh dasta dasta pampōsh. 344.

brūth pēv saruphāh Nanda-gōpas ta
shwāsa aki Nanda-gūru nēngalith nyūn
Krushnas sōrī lāgī zāra-pāras ta. lāgas etc. 345.

Krushna-jyuvi lath dith zuv koḍ"nas ta
vidyādar āsu ta shāpa mōkalyōv
pādan tal pēv Krushna-zīwas ta. lāgas etc. 346.

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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 Vaikunṭha 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 Vaikunṭha 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 Gökula than Vaikunṭha 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 aṭode 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.

344. When in Gökula 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 Vidyādhara was he, who thus from a curse became released, and prostrate before Kṛṣṇa's feet he fell.

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2 The Vidyādharas are a class of semi-divine beings.
Sōdarshēna path-kun nāv āsū tas ta
   Angirasa-rēshī āsū shāph dyutāmotu
prārān āsū 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-bawanaras ta. lāgas etc.

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

XX.

Vrushabāsśrī tāv manz Gōkulas ta
   mada sūty kulī kātī phuṭarani logū
Krushnani vēha sūty logū āgrazanas ta
    lāgas bōh dasta dasta pampōsh.

Krushna-jyuvī brōth yith ta hēng rāṭnas ta
dōrīth ta dyutun kāla pēṭhī kinī
sanmukha biyē biyē āv Krushnas ta. lāgas etc.

mōkth sapanunu āsū tas rākhēsas ta
   Krushnani atha sūty mōkalith 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-bawanaras ta. lāgas etc.

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

XXI.

samay wōtū yēli tas Kansas ta
   Nārada-mōnishōr shalprani ās
dopnas 'tōrē chēy na kēh ti maranas' ta
    lāgas bōh dasta dasta pampōsh.
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 heareth 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.

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.

XXI. NĀRADA VISITS KĀMṢA. 347–355

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

350. In the form of a bull did an Asura enter Gokula, 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 heareth 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.

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 KĀMṢA. AKRŪRA'S MISSION. THE JOURNEY TO MATHURA. THE DEATH OF KĀMṢA. (Bhāg. Pt. X, xxxvi. 16–xxiv.)

355. When Kāṃṣa'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 cyōnā chuy zanmas ta
aiṭhyumā satān Vasudēwunā
wōtāmotā Nanda-gōrini zanmas' ta
lāgas bōh dasta dasta pampōsh.

'kūrā ṝōnā zāmūnā Nanda-gōpas ta
anith ta Krushnani kani thūvāhay
Krushn wuṇē baṭyōy na ta dēwa pōshēhas' ta. lāgas
e tc. 357.

hīth ṝōnā taph sōranāwunā tas ta
taway Nārādlī shēchī wūṅānas
bōḍrāna yitha yiī aparādas ta. lāgas etc. 358.

Kansan sakh kūrā bēma māranas ta
Nāradan dopānas 'kawa wulaṭyōkh
kāl gōda gāltaṇa ḏa phērtas' ta. lāgas etc. 359.

'eṣē hyuṅā balavīr chuna samayēs ta
vīra-kōmā karūṅā pazi vīra-pōrashēn
chuy-ēy bal kēh ta hāv Krushnas' ta. lāgas etc. 360.

'Krushn chuy bālukhān ta kō-na pōshēhas ta
'eṣē nishē kyāh tas bālakas pāy
cyāni bala bayē chuh tribuwanas' ta. lāgas etc. 361.

'sōriy Yādav chih ṝēyī athas ta
Wasudēv mārana kyāh wātiy
mōrāzēn yus āsi tōrā pānas' ta. lāgas etc. 362.

'Krushn-ay baḍiy ta kotā pōshēhas ta
wuṇē chuy āyotā gālahōn kāl
kāl gōlīth rōz sōkha pānas' ta. lāgas etc. 363.

'dapān chih 'khēla chēh tārē Krushnas' ta
gāṭāli zānān na shētras nyukā
tagīy-ēy kēh-tī tōrā mata kartas' ta. lāgas etc. 364.

'Wasudēv tāntan bōḍwānas ta
mētra-rūpā-shēthār pazi pashēnāwun
kālāy gāltaṇa 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 Kamsa his austerities to mind; and therefore Nārada to him spake this message, that he might plunge yet further into sin.

359. Then became Kamsa 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 Yādavas. 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 thee 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.'
käẖ-tān tuj̱nakh thaph māranas ta
dōshēwāṉ paikāṟ biyē kāṟnakh
tōnith ta thāvin bōḏwānas ta
lägas bōh dasta dasta pampōsh.

ānin vīr sōṟ nith karanas ta
Kālañē shēnkāyē kampas gav
anani wōti logu prath rākhēsas ta. lāgas etc.

Kēshāsōras bādis rākhēsas ta
biyē Mushikas ta Tsōnūras
biyē yim rākhēs bāḏ os̱ tas ta. lāgas etc.

āgyā kūṟnakh kāl gālanas ta
‘Krushna-rūp̱ kāl myōṉ marinā-san’
samith sārēvy sath kūṟhas ta. lāgas etc.

pūzā kūṟn Mahādēwas ta
mahādānu-dandaś pūzani logu
su-ti os̱ dyut motu Mahādīv̱ tas ta. lāgas etc.

āgyā kūṟnakh jag karanas ta
mahādānu-dandaśkā bal dyunu tas
danu-danda-jagakis lāg̱ sanzas ta. lāgas etc.

ranga-būmi-pēndav logu karanas ta
pānas ti shāyāh thazaras pēth
‘Krushn ti ān'tōn bal wuchahas’ ta. lāgas etc.

Kuwalayāpiḍ nōm̱ os̱ hostu tas ta
mar s khyōv khyōv korun māḏ
‘diman zi gōḍa brōṭh hostu Krushnas’ ta. lāgas etc.

mongun Akrūr nishē pānas ta
‘Krushn zi antan bōyis sān
waharūcī lāg hēzi Nanda-gūris’ ta. lāgas etc.

‘kuni pōṭẖ brām dīzi tas Krushnas ta
‘danushē-jaguk zi kor hawa sāl’
yi-na ċar aśēs ta lagi tsalanas’ ta. lāgas etc.
366. So somehow Kamsa raised his hand from killing Vasudeva 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. Késāura, the mighty Demon; Muśтика and Cunāra 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 Kṛṣṇa's body lieth my Death, and that he will surely kill me.' Then altogether did they heatten him.

370. To Mahādeva did he offer adoration, and to the great bow did he make worship—the bow that Mahādeva 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, 'Kṛṣṇa bring ye here, that I may see his might.'

373. An elephant had he. Kuvalayāpīḍa 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 Kṛṣṇa set.'

374. Akrūra summoned he, 'Hither bring thou Kṛṣṇa 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 Kṛṣṇa. 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.
\[\text{\#376-385} \]

\[\text{\#\textbf{376}}\]

‘\(\text{yān wāti Mathurāyē rāza-dwāras ta bala-vīrā! bram dīth ta gālan kāl kāl gōlith ta rōza sōkha pānas' ta lāgas bōh dasta dasta pampōsh.}\]

\[\text{\#\textbf{377}}\]

‘\(\text{tath pata nāsh kara Braja-lūkas ta Yādav ti mārakh Wuğrasēn hēth dād hēma Déwakiyē Wasudēwas' ta. lāgas etc.}\]

\[\text{\#\textbf{378}}\]

khasun\(^a\) panun\(^a\) ratha dyut\(^n\)nas ta ‘rathas kēth ān'zēn yitha zan wāv tör\(^a\) mata kartas kāl ananas' ta. lāgas etc.

\[\text{\#\textbf{379}}\]

Akrūr shēch\(^i\) hēth drāv prātas ta
Kṛṣṇa-Bagawānun\(^n\) dyān dōritch Kṛṣṇa-bakt būd\(^u\) ās\(^u\) tath kōlas ta. lāgas etc.

\[\text{\#\textbf{380}}\]

Kēshāsōr brōth gav Gōkulas ta
gurāh lōgith Gōkulas tāv amōb bod\(^u\) ās\(^u\) gur\(^l\)-pān tas ta. lāgas etc.

\[\text{\#\textbf{381}}\]

Kṛṣṇa-juv bṛōtha gōs ās\(^u\) roṭ\(^n\)nas ta jilav dīs\(^n\)nas ta prān vēlaryēś phūt\(^i\)s yēḍ ta pēv āganas ta. lāgas etc.

\[\text{\#\textbf{382}}\]

mōrith tas ta gav wana ta
gur\(^l\)-shur\(^i\) ta gōv\(^u\)-khyol\(^u\) sūty hēth kēth Kṛṣṇa-juv gōv\(^u\)-rōch\(^u\) athi chīr\(^u\) tas ta. lāgas etc.

\[\text{\#\textbf{383}}\]

Nārod\(^u\) nishē āv Kṛṣṇa-zīwas ta
nēshūk\(^u\) lōg\(^u\) tām\(^l\) gōv\(^u\)-rachawān\(^l\) shur\(^u\) kyāḥ-zi zānihē badīs brāhmanas ta. lāgas etc.

\[\text{\#\textbf{384}}\]

Nārada-mūnīshōr log\(^u\) tōtanas ta ‘t\(^a\)y trēn bōwanan-hond\(^u\) swōmī sēzi achi wuchtam nītē-sīwakas' ta. lāgas etc.

\[\text{\#\textbf{385}}\]

‘anth cyōn\(^u\) kus zāni nīrantas ta pāna chukh Yīshōr ta wanay kyāh būmī-bār kāsani ākh zanmas' ta. lāgas etc.
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 Yādavas with Ugrasena will I slay, and on Dvāki and Vasudēva will I my vengeance wreak."

378. (Bṛg. 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 dawntide hied Akṛūra with the message forth. On Kṛṣṇa Bhagavān the while he fixed his meditation, for in his tribe to Kṛṣṇa was there great devotion.

380. (Bṛg. Pu. X, xxxvii.) Ahead of him to Gokula sped Kṛṣṇasura, 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-jyuv motu gōmotu khēlanas ta
Nārada-mōnīshōr tōth karawunu
yih karunu ōsus sōrzu wonu nas ta
lāgas bōh dasta dasta pampōsh.

Krushna-jyuv chuh amōb motu gindanas ta
Nārodulīlā karith gav
namaskār tas ta tath tōtanas ta. lāgas etc.

Krushna-jyuv shurēn sūty logu gindanas ta
Vyōmāsōr ās shurulīgith
aṭa-bārēn ās khēla karanas ta. lāgas etc.

aṭa-bārī khasān shuru āsōras ta
gōphi nith ta thāvīhēkh band kārī kārī
shuru āsōrī athi lāgu tūri āsōras ta. lāgas etc.

Krushna-jyuvulī zōnun ta nakhi khotu tas ta
atiy rākhyus parbūthwāh gav
Krushna-jyuvulī mōṅgil dith kala sotu nas ta. lāgas etc.

kāḍith gōphi āv shuru āpanas ta
dēvata pōshē-pūz karanē lāgu
gōvu hēth phirith āv āpanas ta. lāgas etc.

Akrūr yēli drāv nishē Kansas ta
Krushnaṇī lōlāri lārani logu
Krushna-pāda-kamal logu mani dāranas ta. lāgas etc.

yitha ōsubu cākar tas asōras ta
na-ta ōsubu bodubu bākth Nārānunu
mani ōsubu dōrith zan Kansas ta. lāgas etc.

yihay ōsubu kāmanā ta manus ta
kar wāta brōth-kun Krushna-ziwas
wātawunu wandahas muṅē pādas ta. lāgas etc.

karāṇ chuh bajē sūsubu mana-rāzas ta
bāṅgen tasandēn jai-jai-kār
sārēnu y zi brōth wāta bōy darshēnas ta. lāgas etc.
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 Vyomāsura 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 incarcereate. 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 Kamsa’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 Kamsa was he a servant (and him must obey): but notwithstanding an earnest devotee was he of Nārāyaṇa, and (for obedience) kept him in his thoughts, even as he kept Kamsa.

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.’
wōt¹ yēli nērinyūr¹ Gōkulas ta
Krushna-pād dīthīn mēsē lāg'īmāṭ¹
mēsē pēṭh woth¹ ta log¹ dēka g⁴hanas ta
lāgas bōh dasta dasta pampōsh. 396.

tsēh⁴nau Vishnu-pād ās parzanas ta
dōza ta ankushē sakrākār
biyē yim tsēh⁴n āś Krushna-pādas ta. lāgas etc. 397

wōt¹ yēli wanās nīshē Krishna-zīwas ta
shēr dōrīth rādu¹ tsaranan pēṭh
log¹ dēka g⁴hanas ta miṭh¹ karanas ta. lāgas etc. 398.

Krushna-jyuv¹ tulith ta mot⁴ nas ta
nāla-mati dōnāwan¹ yēkut¹ gav
Haladar Rāman manz rot⁴ nas ta. lāgas etc. 399.

athawās karith nyūn sūtī pānas ta
 gara tān mōdiṛē katha āś karāwan¹
‘Bakta-watsal’ nāv chuh Krushna-zīwas ta. lāgas etc.

400.

gara wātanōvith ta mān kor⁴ has ta
sōna-sanzi cōkē pēṭh bēhanōwukh
khyōn⁴ cyon⁴ myūṭh⁴ myūṭh⁴ ananōw⁴ has ta. lāgas
etc. 401.

Akrūr¹ Kansūn⁴ shēcī vūn⁴ nas ta
‘mahādunu-danduk¹ chuh jag karawun⁴
dop⁴ nawa sārēn⁴ yun⁴ swālas’ ta. lāgas etc. 402.

Krushna-jyuv¹ shēcī vūn⁴ Nanda-babas ta
‘rāzan zi gōr⁴ nawa pazi mānana
jaga-swālas ti pazi pāna gathanas’ ta. lāgas etc. 403.

Nanda-gūr¹ shēcī kūr⁴ kūtāpālas ta
dandūr phiranōv⁴ nāgaras
‘sārēn⁴ y zi gathun⁴ chuwa rāza-swālas’ ta. lāgas etc.
404.

samith ta sōriy drāy prātas ta
 gūr¹ gūr¹-shur¹ ta yim tati sōr¹ āś
‘rāza-sūn⁴ āgyā zi pazi mānana’ ta. lāgas etc. 405.
396. When to Gökula he drew near, in the earth saw he the prints of Kṛṣṇa’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 Kṛṣṇa’s feet,—as the footprints of Viṣṇu did he recognize them.

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

399. Kṛṣṇa 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 Kṛṣṇa’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. Kamsa’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 Kṛṣṇa 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 Captam 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-gūrī lāg hēśū sūty pānas ta
shrī-Krushna-jyuva ta Haladar Rām
Akrūras sūty khāṭī rathas ta
lāgas bōh dasta dasta pampōsh. 406.

Yēshōdā ta gōpiyē tāyē wadanas ta
'sahav kēthā shrī-Krūshnunī dūrēv'
sārēnyā Krūshna-jyuva sūnu karanas ta. lāgas etc. 407.

drāy yēli nagara ta lāgī lāranas ta
Akrūr manas sēntani logū
'mē zi kēthā brām dyutū' bāla-Krūshnas' ta. lāgas
etc. 408

Vishnu-māyā ēsū māy hāwanas ta
tatīy ġyān ta biyē aģyān
prath kāfī zōnī zōnī biyē mashēhēs ta. lāgas etc. 409.

Yēmūnāyē pēth wōṭī lāgī snānas ta
Akrūr snāna-sand karane logū
brām dyunū Krūshnas mani sēntanas ta. lāgas etc.
410.

wothu yēli dūng dini manz zalas ta
Krushna-jyuva sanmukha drēth tati ās
vishōrūpa-darshun tati hōwanas ta. lāgas etc. 411.

dēwatā sōrī ēsī tōtā karanas ta
mōrālī wāyān pāna Bağawān
Akrūr wuchī wuchī gav harshēs ta. lāgas etc. 412.

zala manza khasith ta gav āśtarsas ta
Krushna-Bağawānas pādan pēv
aģyān bolus ta phyrūnū sōras ta. lāgas etc. 413.

pakān gau tīm ta wōṭī nagaras ta
gūrī shurī sōrī sūty-sūtin hēth
Krūshnani daira sūty ēsī dairas ta. lāgas etc. 414.

Akrūr lāryōv nīshē Kānsa ta
'sōriy zī sōmbīrīth hēth āsay'
kampī tāv bōzana mani Kānsa ta. lāgas etc. 415
406. With himself Nanda brought his yearly tax and Krśna and Haladhara Rāma, and with Akrūra did they mount the chariot.

407. To weep began Yaśodā and the herd-wives. How shall we thole the distance far of Krśna? and to them did Krśna 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 Krśna?'

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 Krśna him to deceive determine.

411. When Akrūra descended into the water that he might plunge therein, there there appeared before him Krśna, 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. xi.) Astounded did he rise from mid the waters, and at the feet of Krśna Bhagavān he fell. Ignorance fled from him and he again to consciousness returned.

414. (Bhāg. Pu. xii.) So on the cowherds went and to the city came, with them in company all the lads. By Krśna'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-jyuv gūrḥ hēth ta ṭāv nagaras ta
Mathurāye lūkh sōrḥ wuchanē drāy
dēv yāzani lāgḥ tath nagaras ta
lāgas bōh dasta dasta pampōsh. 416.

hāstḥ-cāli pakān Krushna-jyuv asta
sōrḥ lūkh ās pata pata lārān
kāmē kōcē trōvith lāgḥ pata tas ta. lāgas etc. 417.

Kansunu dōbḥ pēv gōda brōtha tas ta
sōriy wasṭār lūjīth ta gōs
dītin gōrēn lāgḥ vēthanas ta. lāgas etc. 418.

kūh gūrḥ-shurṛ gāndi pag khōras ta
kūh lági kurtaṇē-narē zāngan
gūrḥ kyāh zānan nāv wastras ta. lāgas etc. 419.

Bagawat-bakthāḥ wōtṛ darśēnas ta
Bāyēka Wōwurṛ ṭōsus nāv
Krushnas brōtha āv ‘bōy pairahas’ ta. lāgas etc. 420.

Bāyēkḥ jāma gānd ḍ Krushna-zīwas ta
pāna gūrḥ-shurṛ zan zānīhē na kēh
Bagawān chuh āyorṛ prath baktis ta. lāgas etc. 421.

bāgyōdāy ṭōṣu bōna Bāyēkas ta
Krushna-jyuv wastrav sūty pūrūn
yih kēh woruṇās tiy dyutuṇās ta. lāgas etc. 422.

Sōdām brōtha wōtṛ Krushna-zīwas ta
rambawaṇē pōshē-māla tani pairēnas
baktan bakthōy war monguṇās ta. lāgas etc. 423.

Krushna-jyuvḥ bōkṛth mōkṛth war dyutuṇās ta
‘gyāna-yōga sūtin prazoluy ās
wōdyotṛ yiha-lūki para-lūkas ta.’ lāgas etc. 424.

Kubzā wati miṁũ Krushna-zīwas ta
tsandan-wōrāḥ gūshũṁũś hēth
dyūṭhun Krushna-jyuv ta tani moluṇās ta. lāgas etc. 425.
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 Kamsa’s washerman. Him robbed he of all his burden of garments, and gave them to the cowherds to their huge delight.

419. One cowherd laid 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 Bhayaka the weaver. Kṛṣṇa did he approach crying, ‘Let me thee adorn.’

421. On Kṛṣṇa did Bhayaka 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 Bhayaka’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. xliii.) 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 258.
tsandun" hēth gas̄i sa-ti Kansas ta
tsandunuy prath dōha maṭi tas ḍo'su'
ḥāḡē ās wōdayēs ta wōs\" Krushnas ta
lāgas bōh dasta dasta pampōsh.

Kubzāyē kaisāh vēsh būr\"nas ta
kōbi pāna būk\" sūty prasan gōs
nēshūk\" khōras khōr thow\"nas ta. lāgas etc.

hōngañe zīr\" dith ta kōb\" kōs\"nas ta
Kubzā sapūn\" sōndarāh zan
kōtwāh lōl bor\" tamī Krushnas ta. lāgas etc.

yus mahādanu-dand ḍo'su Kansas ta
tāth\¹ danu-dandās nishē gōda nyūkh
tulith athī kēth ta khanḍ kor\"nas ta. lāgas etc.

danu-danda-khanda sūty log\" māranas ta
yus yus Kansun\" brōtha pēvīhēs
Kansan bala-vīr brōha dīt\'nas ta. lāgas etc.

atiy ās mad-host\" brōtha Krushnas ta
dah sās hastēn-hond\" tas bal
hāst\¹-wōl\¹ host\" hēth wath rūt\"nas ta. lāgas etc.

mēsē-hond\" host\" āsi yitha bālakas ta
Krushna-juv\¹ host\" titha gilānōwun
khīcīth mushti aki zuv koḍ\"nas ta. lāgas etc.

mōrith ta hastis dand kōd\"nas ta
athī kēth āyōda kani hēth gāv
pakān syod\" gav ranga-māndalas ta. lāgas etc.

malla-dāityau ḍyūṭh\" pēy dōranas ta
Krushna-juv parbuth zan dṛēth ākū
zōnukh zī pōshēv na bālā-Krushnas ta. lāgas etc.

sādū-zan wuchanas shānta-rūpas ta
triya-zan wuchanas Kāmadēvas
gūr\¹ sōr\¹ dēshān gūr\¹-shur\" tas ta. lāgas etc.
426. To Kanis’a is she the sandal taking—for such was her duty day by day.—and high exalted was her fate that her to Kṛṣṇa led.

427. How wondrous was the longing that Kumbjā 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. Kumbjā, the hunchback, became a comely damsel. Wondrous was the love for Kṛṣṇa that filled her heart.

429. The great bow that Kanis’a owned, to that verily first of all did they bring Kṛṣṇa. It did he raise and into fragments break.

430. With a broken piece of the bow he began to smite all those of Kanis’a who before him came, the mighty men whom Kanis’a had set to bar his way.

431. (Bṛag. Pu. X. xliii.) Then and there to oppose Kṛṣṇa came the maddened elephant. Of ten thousand elephants was his the might, and the drivers led him forth Kṛṣṇa’s way to stop.

432. Like a clay elephant, a baby’s toy, did Kṛṣṇa whirl him in the air. Then dragging it, with one fisí-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 Kṛṣṇa 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 drēth āv prath rāzas ta
tasandi rāza-tīza kōpanī lāgi
hyokhukh-na wuchith ta lāgi kōpanas ta
lāgas bōh dasta dasta pampōsh.

Virāṭh drēth āv gyānawānas ta
yōgishōran yōgukā sār
gyāna-drēshi myulā gōkh Param-Brahmas ta. lāgas
e tc. 437.

mahārāza drēth āv prath Yādawas ta
dēwan drēth āv pāna Bagawān
yēmi yitha wuchu ta tāmi tyuthu dyūthu ta. lāgas etc. 438.

Kāla-rūph drēth āv tas Kansas ta
thara thara tāyēs maranūnū hishu
pōri pōri lāgiāñēs prath vihas ta. lāgas etc. 439

Mushtikh ta Tōnūr brōtha di‘nas ta
mushti aki Haladārī Mushtikh mōru
Tōnūr mārun pēv Kruhnās ta. lāgas etc. 440.

yus vir yiyihē brōtha Kruhnās ta
tas tas mushti aki karihē sūr
mārana sūty āyē sakh Kansas ta. lāgas etc. 441.

Kruhnā-juv shurī hēth logu natsanas ta
Kansas wōlinu dazānē lūjū
āgyā kūr“nakh dūr karanas ta. lāgas etc. 442.

khūtsū sakh ta logu wōthanas ta
thazra pētha ōsu kraka lāyān
dapān chuh ‘rāt’ton dād hēmahas’ ta. lāgas etc. 443.

āgyā kūr“nakh gūrī rātanas ta
‘mōryūkā 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 Cānūra set he to oppose him. By one fist-blows by Haladhara was Muṣṭika slain, and Cānūra’s fate it was by Kṛṣṇa to be killed.

441. Each valiant man that to meet Kṛṣṇa came, him with one fist-blows 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.’

\[\text{Footnote:} \text{Virāj is the Sanskrit name for the Supreme Being.}\]
māranaśa Devakaśa ta Wugrāśenaśa ta
dṛtyūn Krushna ta Haladara-rām
kraka dith rath khotuś kōṭwāh tas ta
lāgaś bōḥ dasta dasta pampōśh. 445

wōthith Krushna-jyuvi wōth lōyūnas ta
thadi ēśu Kans ta wōthī pūṣōs
kheru-khara ēvī ta wōthu laḍanās ta. lāgaś etc. 446.

dāl ta tarwār athi Kansas ta
Krushnas sanmukha laḍanē logu
Kansunu bāye ēśu sōris bōwanās ta. lāgaś etc. 447.

Kansaṇ athi dyutu na pān Krushnas ta
ēr yōr wōṭwōṭh logu karanē
kuni pōṭhī zi pōṣhē-ṇā bāla-Krushnas ta. lāgaś etc.

Krushna-jyuvi tīzāh prākhśṭōwanas ta
kōṛōra-sūrēn hyuḥu camakān
wuna pēyē Kansas ta ōṭu rūṭūnas ta. lāgaś etc. 449.

raṭith lati aki tāj trōwūnas ta
khākhśri hēri pēṭha bōn wōlun
prān gōs nirīth ta pēv āganas ta. lāgaś etc. 450.

hāhā-kār wōṭhū rāza-dwāras ta
rākhēs sōriy chāgṛi ēvī
dēv lāgmā sōriy pōṣhē-warshēnas ta. lāgaś etc. 451.

rākhēs aith bōyī ēśi Kansas ta
aithaway mīlith yōddas drāy
Haladārī aithaway tīm mōrūnas ta. lāgaś etc. 452

Kansaṇē raṇē drāyē nāṅga Krushnas ta
aithan-hanza raṇē biyē sārēy
vilāph tihondu na zi yiyī wananas ta. lāgaś etc. 453.

Krushna-jyuvi māmaṇēn maṭha korūnas ta
māman dāha-kriyā karanōvnuṅkā
māman-handi dōkha pēv wadanās ta. lāgaś etc. 454.
445. 'That ye may slay Dēvaka and Ugraśēna, 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 Kāṁsa as he came before him, and with the courage of despair he rose to fight.

447. Shield and sword grasped Kāṁsa in his hand, and face to face with Kṛṣṇa began he to contend. The whole earth was filled with fear of him.

448. Kāṁsa 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 Kāṁsa 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. Kāṁsa had eight brethren, Demons all. and these came forth together to the combat; but the whole eight did Haladhara slay.

453. Then came forth Kāṁsa'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\textsuperscript{1} obsequies ritely did he prescribe. In sorrow for his uncles did he himself lament.

\textsuperscript{1} I.e. Kāṁsa and his eight brothers.
namaskār Kansanis tath tapas ta
namaskār tasandis tath mānas
Krushnani atha gav mōkti-dwāras ta.
lāgas bōh dasta dasta pampōsh.
yus laġi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuvar sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanatas ta. lāgas etc.
pōrī pōrī Krushna-jyuwanis nāwas ta
pōrī pōrī tasandis autāras
pōrī pōrī tasandis shōba tarētas ta. lāgas etc.

XXII.
tawa pata nishē āv mājē babas ta
parzan ākh na zi ‘nēcyuwū chuh sōnū’
bāsīyōkh pūrna-Brahma-rūph manas ta.
lāgas bōh dasta dasta pampōsh.

Krushna-jyuvar mōlis āv bōlanas ta
‘asē kō-na gōbaran chiwa parzanān
mōlō mōjī ösētan prath bālakas’ ta. lāgas etc.

‘mē zi pazi tuhūnźy sīwā karanas ta
mōlis-ta-mājē-hondū kētha wasi rēn
shēr dāra tuhandis pāda-kamalas’ ta. lāgas etc.

paikārī phutārīth sath kūnānas ta
sōra āv Wasūdēv vēthanē logū
wōthith nāla-mātī mīthī kārīnas ta. lāgas etc.

Dēvakī-mājē pēv pāda-kamalas ta
gūsh hyūhū ās ta lūjī vēthanē
dōda-baba āyēs sṛēh baranas ta. lāgas etc.

dōshēway pānavūnā lāgī tōshēnas ta
dōshēwanī gāri gāri mīthī karawānī
Haladara-rāmas ta Krushna-zīwas ta. lāgas etc.

1 This is explained by the Bhāg. Pu. Dēvakī and Wasūdēva recognized the
incarnate Dēvyā in their two sons, and instead of embracing them, as would have
been natural, humbly saluted them. Krṣṇa then sent forth his illusion, so that
455. Reverence be to Kanśa's austerities ascetic, and else to his haughty pride be reverence paid, for 'twas (through them) that he at Krṣṇa's hand obtained salvation.

456. 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.

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

XXII. KRṢṆA RELEASES HIS PARENTS, AND REINSTATE UDRA-ŚENA ON HIS THRONE. THE DISMISSAL OF NANDA (Bhāg. Pt. X. xiv.)

458. Thereafter Krṣṇa 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 Brāhma in all its fulness.

459. Then quoth Krṣṇa 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 Dēvakī his mother did Krṣṇa 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 Krṣṇa with their kisses.


dōd\textsuperscript{u} tōl\textsuperscript{u} Dēwakiyē Wasudēwas ta
   dōd\textsuperscript{u} tōl\textsuperscript{u} Dēwakas ta Wuğrasēnas
   dōd\textsuperscript{u} tōl\textsuperscript{u} Yādawan ta biyē nagaras ta.
     lāgas bōh dasta dasta pampōsh. 464.

  Wuğrasēn dyūn\textsuperscript{u} zan āv Krushnas ta
    pādan pēth rūd\textsuperscript{u} shēr dōrith
   rāza-dwārūc\textsuperscript{u} kunz\textsuperscript{u} athi dīts\textsuperscript{n}nas ta. lāgas etc. 465.

  Krushna-jyuvi rājy dīth Wuğrasēnas ta
    'Yādawan zyuṭh\textsuperscript{u} sōn\textsuperscript{u} tē\textsuperscript{y} sārēn\textsuperscript{y}y
      sōriy osin tēy mānanas' ta. lāgas etc. 466.

  Krushna-jyuvi sath kūr\textsuperscript{u} prath Yādawas ta
    sārēni byon\textsuperscript{u} byon\textsuperscript{u} ranzawani log\textsuperscript{u}
   Yādawa-köl sōri byōv tōshēnas ta. lāgas etc. 467.

  yim ōs\textsuperscript{i} sāl'māt\textsuperscript{i} par nagaras ta
     Kansāśōranē ḍara Yādav
   tim tim sōri āy Mathurā-nagaras ta. lāgas etc. 468.

  kōm\textsuperscript{u} mōkalōvith āv Nandas ta
    'dōda-baba! sōruy cyōnuy chum
       tēy\textsuperscript{i} nakhi kōchi yūṭ\textsuperscript{u} wātanōw\textsuperscript{u}has' ta. lāgas etc. 469.

   'cyānîy dōda thaṇī ās balas ta
    māy cyōn\textsuperscript{u} mana nishē mashēm na zāh
   tōhē ti pazi na mash\textsuperscript{r}āwanas' ta. lāgas etc. 470.

  dōshēway khōran pēy Nandas ta
    'asē wōn ōhiyāh karān ās
   Yēshōdā-mātāyē kyāh wanahas' ta. lāgas etc. 471.

   'rōzi na asē rost\textsuperscript{u} man kuni tas ta
     sāni kani ēs'ēṣēs sūbs\textsuperscript{b} karawun\textsuperscript{u}
    yi-na kēh bari ta āsī shūkas' ta. lāgas etc. 472.

   'asē wōn ēgyā pazi karanas ta
    mōlis-ta-māje-hond\textsuperscript{u} kāsav rēn
   tōhē ti ēs'hawā sōkh bādanas' ta. lāgas 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 Yaśodā?'

472. 'Apart from us in no way will her soul remain at peace, and therefore on our account be thou her consoled, 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!'
bōzana murṭhā phīrā Nandas ta
andakār zan pyōs bē-sōr gav
Krushna-jyuvi wārā wārā sūs karēnas ta.
lāgas bōh dasta dasta pampōsh.

bram sōrā samsār kyāh wanihēs ta
ruma ruma wuch1 wuch1 harshēni logu
wōthith nāla-māt1 ta mīth1 kār1nas ta. lāgas etc. 475.

ōhiyāh kūrōnas yīshu pazihēs ta
‘prazol3 zī sārēn3y pēth-kun ās
kuni kuni aśe ti ān3zi manas’ ta. lāgas etc. 476.

Wasudēwa-rāzan ti sūsu karēnas ta
mētra-bāwa pānavūn3 tōshēni lāgj
ōhiyē karani lāgj Krushna-Rānas ta. lāgas etc. 477.

Krushna-jyuvi dana dyār kūt3 diṭnas ta
hata-bodu ġūrēn yūtū wōtu tyūtu
timan ġoshu na kēh rostu Krushnas ta. lāgas etc.

wadān ta ġūrī gay gāra pānas ta
Krushnunu dūrēr chi-na zrawān
Krushnunu dyān lāg1 mani dāranas ta. lāgas etc. 479.

Yēshōdā vilāph lūj3 karanas ta
‘kuni kuni wuchahōn Shri-Bāgawān’
sārēy garacē kāmē machēs ta. lāgas etc. 480.

yus lāg1 Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuvar sārō wōpakār
yīti yēsh nith ta wātī Vishnu-bawanas ta lāgas etc.

pōri pōri Krushna-jyuwanis nāwas ta
pōri pōri tasandis autāras
pōri pōri tasandis shōba ṭarētas ta. lāgas etc. 482.

XXIII.
Wasudēv gōbaran logu rachanas ta
darmuk3 samskār sōr3 kor3nākh
zara-kāsanas ta yōē-shunānas ta.
lāgas bōh dasta dasta pampōsh. 483.
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 Kṛśna comforted.

475 Delusive error is all this universe, and what could he say (to Kṛśna 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 Kṛśna and Rāma gave they both their blessings.

478. Countless the possessions and the coined money that Kṛśna 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 Kṛśna.

479. Weeping the Cowherds returned to their home,—weeping, for they could not endure that Kṛśna should be far away. Their hearts they set to meditate on him.

480. Lamentations began Yaśodā. 'When shall I ever see Śri Bhagavān? ' and all her household duties she forgot.

481. He who beareth in his heart the name of Kṛśna, to him will Kṛśna 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.

482. Ever dedicating myself to Kṛśna'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-rēsh¹ gayētri zaph dyutⁿas ta
Krushna-juyv snān sand logⁿ karanē
pāṭhas pūzi logⁿ yitha paziḥēs ta.
lāgas bōh dasta dasta pamposh. 484.

bārān¹ sūzin sāṭahālas ta
Sōndipan nēmis gōras nīsh
tōhaiṭh vidyāyē logⁿ paranās ta. lāgas etc. 485.
tōhaiṭhan dōhan sand dītⁿas ta
tōhaiṭhay vidyāyē hēchith gav
jai-kār tasandis paranāwanas ta. lāgas etc. 486.
jai-kār Krushna-juywanis paranās ta
nāmaskār kara-nā Krushnaṅē bōz³
nāmaskār Shukadēwanis wanānas ta. lāgas etc. 487.

vidyā-dakhēnā gōr¹ mūnīⁿas ta
¹ pōṭh'r sōnⁿ chuh phoṭⁿ motⁿ samudras manz
māgayi-wōnda chum tās¹ pōtras' ta. lāgas etc. 488.
yūᵗⁿ kāl wāsākh pōtra-shūkas ta
Baṅgawān zōnith mang kūrⁿas
gōra-bāwa Krushna-juyv¹ maṭi hyotⁿas ta. lāgas etc. 489.

Krushna-juyv bōyⁿ hēth khotⁿ rathas ta
samudra pēth gōra-bōyⁿ tshādani drāy
manōshē-rūp¹ Samudra pyōs pādas ta. lāgas etc. 490.

Krushna-juyv¹ wōṭh lōyⁿ manz sōdras ta
Shēnkhasōras tati mōrith drāv
wacha andra Pāntsazaṅ shēnkh kodⁿas ta. lāgas etc. 491.

Pāntsazaṅ shēnkh yus Baṅgawānas ta
suy tām¹ asōran onⁿ motⁿ ēṣⁿ
hīth ēṣⁿ suy shēnkh athi ananās ta. lāgas etc. 492.

tati pēṭha gāṭhāṅ chuh Darmarāzas ta
nēḍⁿay shēnkhuṅ¹ shēbd korⁿas
Darmarōz¹ shēbd būzⁿ 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\textsuperscript{1} the Sage was he who chanted the Gāyatrī. Krṣṇa 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 Vasudēva send the brothers, to a preceptor named Sāndipani, and he to them of the sixty-four science, 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 Krṣṇa'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. Krṣṇa they held as Bhagavān, and so they made to him this prayer. So Krṣṇa, 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\textsuperscript{2}. There did the Ocean, taking human form, at their feet prostrate himself.

491. Into the Ocean Krṣṇa took a leap, and came forth thence, there having Śāṅkhāśura slain, and from his breast tore he the conch named Pañcājanya.

492. This Pañcājanya conch to Bhagavān had in eden time belonged, but it that demon once had carried off. (And that had been permitted with but) this object that into Krṣṇa'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.

\footnote{\textsuperscript{1} Garga
\footnote{\textsuperscript{2} Teacher-brother.}
brōtha drās nana-wāth pād nām'nas ta
tōnith pūzanas vēdi-vēzh log
gōra-bōy anith ta sūty dyut'nas ta.
lāgas bōh dasta dasta pampōsh. 494.

hīth ōs Narakāka mōkalāwanas ta
Pānsazānē-shēnkha-shēbda mōkalith gay
gōra-bōy sūty hēth ta āv pānas ta. lāgas etc. 495.

gōras āch-e-gāshēr dyut'nas ta
gōr-mājē gōras paran pēv
ōhiyāh nith ta āy tati pānas. lāgas etc. 496.

yus lagi Krushna-juwanis nāwas ta
tas kari Krushna-juv sarō wōpākār
yiti yēsh nith ta wātī Vishnu-bawanas ta. lāgas etc. 497.

pōr pōr Krushna-juwanis nāwas ta
pōr pōr tasandis autāras
pōr pōr tasandis shōba šarētas ta. lāgas etc. 498.

XXIV

cal rūz Gōkul kun Krushnas ta
Nanda-gūr Yēshōdā ti šētas pyēś
gōpiyēn-hond sērh log sōranas ta.
lāgas bōh dasta dasta pampōsh. 499.

Wuddav sūz'nakh sath karanas ta
gyānūcā sand dith man raṭanasa
śintā trōv'tan sōr manas ta. lāgas etc. 500.

Wuddav wōt yēli Gōkulas ta
Nanda-gūr pōtra-dādī bōwala zan
Yēshōdāyē-hond yi yi na zi wananas ta. lāgas etc. 501.

gūr-shur gūr-bāyē sōriy d'yanas ta
'Krushna, Krushna,' karith wōsh trāwān
walana ās sōr Krushna-nāwas ta. lāgas etc. 502

Nanda-gūr gari gari log prīshanas ta
'mōlis ta mājē chwā karān sīwā
laś'tan ta biyē dēwa ani šētas' 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.

XXIV. UDDHAVA'S MISSION. (Bhāg. Pt. X. xlv.)

499. Longing for Gökula to Kṛṣṇa came. To his mind came a memory of Nanda and Yaśodā and of the love the herd-dams-els 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!'
‘dōda-mōji4 pēwān chēsa kuni tētas ta
yēs ās4 rāth-dōh karān lādā
khēlan-bōj1 ti chisa tana manas’ ta.
lāgas bōh dasta dasta pampōsh.

Krushnān1 tsarēth yān lāg1 tēntanas ta
tēntān sōriy vismrēth gay
zōnun ‘gāshan mā prān trāwanas’ ta. lāgas etc. 505

apož6 wanun pēv Wuddawas ta
‘Krushna-jyuv zi mē pata yiwān chuh’
būzukh tih biyē tākh zuv pānās ta. lāgas etc. 506

Yēshōdāyē dōda-baba āyē baranas ta
Krushnut5 yun6 yān kanan gōs
ashēn dārāyē lūj6 wadanas ta. lāgas etc. 507.

Wuddāv1 zēv kūd6 gyān wananas ta
gōpiyēn ta biyē mājē Yēshōdāyē
lāg1tav sōriy Paramātmas’ ta. lāgas etc. 508.

‘ātma chuh vyōipith tsar-atsaras ta
ruma ruma ramān gyānawān
kēnā mana lāg1tav Nishkalas’ ta. lāgas etc. 509

gōpiyēn bās na kēnh gyān manas ta
Krushnani prīma āsa bretsha barān
kētha kēh phōrīhē tas Wuddawas ta. lāgas etc. 510.

lagahōn Krushnānē khēla wananas ta
Krushnut5 wanān rōzhēkh na sōr
sārey wandān pān Krushnas ta. lāgas etc. 511.

ōhiy mangani lajē Wuddawas ta
‘Krushnunuy prīm asē mani bād1tan
Krushnut5 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 Bhāg-
avata Purāṇa is the great textbook, is that salvation can be gained only by loving

108
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 indiscreet, 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.
gyānuk\textsuperscript{a} ahambāv sol\textsuperscript{u} Wuddawas ta
dopun 'bakth ay ta gōpiyēn-hūnz\textsuperscript{i} 
gōpiyēn sārēn\textsuperscript{y} pēv pādas ta. 
lāgas bōh dasta dasta pampōsh. 

hāwun bōna ās\textsuperscript{u} tas Wuddawas ta 
prim ta bakth kīsh\textsuperscript{a} gashi āsūn\textsuperscript{a} 
kami lōla lāg'zēs Bagawānas ta. lāgas etc. 

Wuddav phyūr\textsuperscript{u} yēli pān wond\textsuperscript{u}has ta 
thūn\textsuperscript{u} dōd Krushnas kyut\textsuperscript{a} dyut\textsuperscript{u}has 
thaňé-dōda-pray ās\textsuperscript{u} bāla-Krushnas ta. lāgas etc. 

wōt\textsuperscript{u} Krushnas nishē sōr\textsuperscript{u} won\textsuperscript{u}nas ta 
'gōpiyē sārēn\textsuperscript{y} pēth-kun chēh 
tīsh\textsuperscript{y} bakth āsi prath baktis' ta. lāgas etc. 

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

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. 

XXV. 

Wuddav boq\textsuperscript{u} bokt\textsuperscript{a} bōw\textsuperscript{u} Krushnas ta 
sārēy kāmē āsa maṭi tām's\textsuperscript{y} 
prath kēh āgyā ās\textsuperscript{u} pālanas ta 
lāgas bōh dasta dasta pampōsh. 

dōha aki mani āv Krushna-ziwās ta 
tēli zi Kuzbāyē dīsām wāsh 
tasond\textsuperscript{y} gara pāzi shūb\textsuperscript{y}rāwanas ta. lāgas etc. 

kuni chuna parwāy Bagawānas ta 
būk\textsuperscript{u} nishē āyot\textsuperscript{u} sadā bōw\textsuperscript{u} 
būk\textsuperscript{u} suh warihē mē ti abalas ta. lāgas etc.
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 Kubja a promise did I give, and I must go, and with my presence make her house adorned.'

521. No need for care or care concerning Bhagavān. To true devotion ever hath he been the slave. To me, the feeble wight, true devotion may he too vouchsafe.
Kubzyē gara āv wōn̄ pālanas ta
Wuddawa-baktis sūty hēth kēth
bakti-bāv hāwun ōs̄ Wuddawas ta.
lāgas bōh dasta dasta pampōsh. 522.

wātawun̄ Kubzyē pān wond̄nas ta
lōla sūty pādan dōrith ta shēr
bakth prīm kōtwāh lūj̄ baranas ta. lāgas etc. 523.

pūzā kūr̄nas yitha pazihēs ta
khēnūc̄ ta cenūc̄ kath kyāh ōs̄
tana mana Krushna-rūph lūj̄ wuchanas ta. lāgas etc. 524.

rāth dōh lagith Krushna-dyānas ta
tas vina ōsus na kēh bāsān
sath nēth kitḥ̄ āṣi Bağawānas ta. lāgas etc. 525.

Wuddawa-baktis ti yēsh būr̄nas ta
sīvā kaitśāh karānē lūj̄
Wuddav wuch̄ wuch̄ pēv sōranas ta. lāgas etc. 526.

yēsh̄y bakth yēś āṣi baktis
sadā Waikunth tasonduy thān
bakth̄y tūr̄ kār'zi Bağawānas ta. lāgas etc. 527.

namaskār Krushnanis dayē gatshanas ta
Kubzyē bāgē-bajē namaskār
sandana-tūrē kyāh phal dyut̄nas ta. lāgas etc. 528.

yus lagi Krushna-juwanis nāwas ta
tas kari Krushna-juv sarō wōpakār
yīyi yēśh nith ta wāti Vishnu-bawanas ta. lāgas etc. 529.

pōr̄ pōr̄ Krushna-juwanis nāwas ta
pōr̄ pōr̄ tasandis autāras
pōr̄ pōr̄ tasandis shōba tārētas ta. lāgas etc. 530.

XXVI.

dōha aki gara āv Akrūras ta
Haladar Rām ta Wuddav hēth
Bağawān chūh baktis āyēsāras ta
lāgas bōh dasta dasta pampōsh. 531.
522. To Kubjā'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 Kubjā 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 Kṛṣṇa's form she gazed fain.

525. Night and day on Kṛṣṇa had she been pondering. Apart from him naught was apparent to her eyes. Wondrous is the hope that can for aye on Bhagavān 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 Vaikunṭha his abode will be. Therefore to Bhagavān offer thou plentiful devotion.

528. To Kṛṣṇa's graciousness be reverence paid, reverence be to Kubjā'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 Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will be reach. To him posy and posy do I offer lotuses.

530. 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.

XXVI. AKRŪRA'S MISSION TO DELHI. (Bhāg. Pu. X, xlviii-ix.)

531. Once on a day came he to Akrūra's house, and with him Haladhara and Uddhava; for Bhagavān is of his devotees the slave.
Akrūr kaisāh bakhth kūrnas ta
bāgēs tasandis jai-jai-kār
yēs wari Başawān tsōr kus tas ta
lāgas bōh dasta dasta pampōsh. 532.

āgyā sōpūn Akrūras ta
Kaurawana Pāṇḍawān hēnē shōd
mōnun bāgy ta logpakanas ta. lāgas etc. 533.

Akrūr yēli wōt tath naḍaras ta
sārēvūy ādar ta mān korhaśra
rāza Duryōdan ṭos madas ta. lāgas etc. 534.

Kuntiyē māṭâyē shēch prīshnas ta
manukū shūkh lūjū tas wanānē
’sōnū ār yīyī-nā Krushna-zīwas’ ta. lāgas etc. 535.

’wuch-ta tas myōn shurī bōyī wātanas ta
pitērēn-handi atha dōkh bājan
bōycār paziḥēs wōndi ananas’ ta. lāgas etc. 536.

Kuntī pōph ṭos Krushna-zīwas ta
Pāṇḍav santān Kuntiyē-hāndī
wārī tami hētmātī Pantā-daiwasas ta. lāgas etc. 537.

Darmarāzas ta Yindra-rāzas ta
byākh hyōtmotū Wāwa-lūkapālas
Mōdriyē Ashwini-dēwa-jōras ta. lāgas etc. 538.

Yindraprastha-rājī ṭos Pāṇdu-rāzas ta
Drēṭarāsh̃ṭr onū rājī karihē kyāh
Duryōdan zāv Drēṭarāsh̃ṭras ta. lāgas etc. 539.

Pāṇdu-rāza yēli ģav maranāntas ta
Yudishṭhir rāza tath taktas byūthū
Duryōdan rājī kētha zāravihas 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 Duryodhana.

535. From Mother Kuntī 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, Kuntī was the sister, of Kuntī were the Pāṇḍavas the sons, in boon from the Five Gods had she obtained them.

538. On her had they been begotten by Dharma-raja (i.e. Yama), by Indra, and again by Vāyu the Lōkapāla, and again, on (her co-wife) Mādri, by the twin Asvin 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 Duryodhana born.

540. When died the Pāṇḍu king, upon the throne sat Yudhishṭhira (his eldest son), and his rule how could Duryodhana endure?

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1 I.e. cousins, as explained in the next verse.
पांडवान हिता हिता लोगूं क्हिदास ता
पिताण् गालनास पेंघ प्योमोण्
हथ बोयूं बियः तस हिहूं पानास ता
लागास बोह दास्ता दास्ता पामपोस्ह।

पांडवान क्षिति ओसू प्राथ समयेस ता
शेख्रुठू क्षुक्ह कराहों क्याहू
हेकाहों ना ज्रविथ ओसू शुक्कस ता। लागास तास।

अकूर निश्चि गाव द्रेताराश्च्रृत्रास ता
dोपूंनास 'राज्य कार्ता वेषारा सान
सोमू वुछ ता पोत्रास बियः बाबाथरास' ता। लागास तास।

लायव्यु क्रुश्नानी जेवि वानानास ता
तस ओसू ना पानास येषार केह
dोपूंनास जिरः 'पोरूं लागा क्रुश्ना-पादास' ता। लागास तास।

'क्याहू करा, चिम न शुरू अथि अयेतास ता
ना ता चिम बाबाथर अचूं-गाश्चर
pोशेन ना पोत्रास ता क्याहू दप खास' ता। लागास तास।

अकूर वुछिथ निश्चि आव क्रुश्नास ता
पांडवान ता काउरावन-होंडू वॉननास
kुंतियेम मातायेह-होंडू ति वॉननास ता। लागास तास।

क्रुश्ना-ज्युव तै जागान ओसू हितास ता
भुटारोसू-होंडू बार खासूनू चुश
hिता आव काउरव गय नास्हेस ता। लागास तास।

yस्स लागि क्रुश्ना-ज्युवानिस नावास ता
tस कारी क्रुश्ना-ज्युव सरो वोपाकार
yति येश निथ ता वाटी विष्नु-बावानास ता। लागास तास।

pोरूं pोरूं क्रुश्ना-ज्युवानिस नावास ता
pोरूं pोरूं तसांड्स आउतारास
pोरूं pोरूं तसांड्स शोभा तारेतास ता। लागास तास।

XXVII.
मगडाराज्य ओसू जारसांदास ता
कोरू जः जळाता तस राखेसास
tिमाय डितामाता तामूं जळास ता
lागास बोह दास्ता दास्ता पामपोस्ह।
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 Dhrūtarāśtra then Akrūra went. Quoth he, ‘Prithee in justice do thou rule. Look equally upon thy son and on thy nephew.’

544. With Kṛṣṇa’s tongue began he then to speak, for for himself had he no power to raise his voice, and to him Dhrūtarāśtra made reply, ‘To Kṛṣṇa’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 Kṛṣṇa did he return. To him of the Pāṇḍavas and Kauravas the tale he told, and of the plaint that Mother Kunti made.

547. For a pretext was Kṛṣṇa 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 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.

549. 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.

XXVII. THE WAR WITH JARĀŚANDHA. 541-550

550. Of Magadhā was Jarāśandha king, a demon he, and two daughters he possessed. Them to Kāṃsa in wedlock had he given.
Krushna-juv phor¹ yêli tas Kansas ta
Zaräsandas tōth⁴ dōkh pēv
mōnda körē gāshith ta dōd⁴ won⁴has ta
lāgas bōh dasta dasta pampōsh. 551.

dsē hyuh⁴ zi rāza chu-na yith samayēs ta
balāy cyōnis rājy karanas
gūr¹-shur¹ laz pōv⁴nay rājēs' ta. lāgas etc. 552.

laz pōv⁴has tas baḏis rākhēsas ta
tr⁴h akshauhinī sūty bēth ta drāv
laḏani lāryōv Krushna-zīwas ta. lāgas etc. 553.

Mathurāyē kamph ṭāv prath Yādawas ta
Zarāsānd⁴ yēli sīnā sūz⁴
‘Krushna, Krushna, trāhi, trāhi’ lāg¹ karanas ta. lāgas
e etc. 554.

dīth¹ yēli Krushnan log⁴ sōranas ta
ratha z⁴h ākāshē brōth-kun ās
sōna rātna jār⁴māt¹ hīh¹ sūrēs ta. lāgas etc. 555.

akis āyōd yus Krushnas ta
biyis ti āyōd Haladaranis
jēba-jāma rathawōl¹ sūty rathas ta. lāgas etc. 556.

dašhēway jēba-jāma lāg¹ ganḍanas ta
dōnaway bārān¹ rathan bīth¹
kēh Yādav ti nikh sūty pānas ta. lāgas etc. 557.

sanmukh sampān¹ yēli yōddas ta
Krushna-juv rākhēsaṇi sīnāyi gyūr¹
Zarāsand bōlani log⁴ Krushnas ta. lāgas etc. 558.

‘nēcivi, bōz myōn⁴, tāl pānas ta
na-ta zān zī myānī atha kēh chuy na pāy
Haladara-rāmas kētha pānas’ ta. lāgas etc. 559.

Krushna-juv¹ dop⁴nas ‘wanakh pānas ta
sīnā sōr⁴y mūmūs⁴ zān
ēy yōt⁴ trāwath zinda-pānas’ ta. lāgas etc. 560
551. When Kṛṣṇa Kaṁśa 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 khotⁿ asōras ta logⁿ laḍanas ta
yēkh-lakh sāreṇ’y atha korukh
danu-danda tulunⁿ pēv Shri-Krūshnas ta
laṇas bōh dasta dasta pampōsh.

561

danu-danda-shēbdā sūty laṅ¹ maranab ta
Haladara-rāman ti mārān¹ hēt¹
samhār samponukh tath kshēnas ta. laṇas etc.

562.

raṭacē kōla lajē baḷē wahanas ta
narē zanga gāḍa zan āsa phērān
Zarāsand kunⁿ zonⁿ rūḍⁿ laḍanas ta. laṇas etc.

563.

Haladār¹ raṭith nyūn Krūshna-zīwas ta
‘daph-tam zi, Krūshna-jyuwa. karas kyāḥ’
āgyā kūrⁿnas atha trāwanas ta. laṇas etc.

564.

‘sēṭhāḥ zi kāṁcē chēh wuṇē maṭi tas ta
yītⁿ biyē phirī yīyī sīnā hēth
sōrith ta lūkhōs¹ sōr¹ taḷanahs’ ta. laṇas etc.

565.

atha tala trōwun ta logⁿ taḷanahs ta
mandachani logⁿ ta karihē kyāḥ
pananēv sāreṇ’y sūtⁿ karēhas ta. laṇas etc.

566.

Krūshna-jyuva Mathurāyē āv pānas ta
Yādav pānāvūṅ¹ wadāvēn laṅ¹
dēwatā sōriy pōshē-warshēnas ta. laṇas etc.

567.

ānikh brāhman vēd paranahs ta
gara gara wōtsav sōpanani logⁿ
kaṭtwāh dana laṅ¹ dān dinahs ta. laṇas etc.

568.

yih kēḥ dana ās athi lūṭas ta
dyutun tih athi rāja Wuğrasēnas
sōriy zayē sūty laṅ¹ vēṭhanahs ta. laṇas etc.

569.

sadāhi phirī biyē biyē yīyihas ta
zōnith zi ‘chum na kuni pōshēn pāy’
sōrⁿ yānā biyē mōṛⁿnas ta. laṇas 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 Ugrasena 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 ós\textsuperscript{u} tayár biyê laqanas ta
na-ta ós\textsuperscript{u} gödbaňiy mőkalyömot\textsuperscript{u}
bůmi-bä�r kásun\textsuperscript{u} ós\textsuperscript{u} Krushnas ta
lágas bôh dasta dasta pampósh. \\
Zarăsandas gav yêli manas ta
‘phiri aki myâni atha kyâh tšalihe’
käman barihe tür\textsuperscript{a} manas ta. lágas etc. \\
dõha aki Näröd\textsuperscript{u} wõt\textsuperscript{u} râkhêsas ta
darshëna tám\textsuperscript{1}-sandi zuv tâv tas
‘kämanâ zi nêrêm nishë Nâradas’ ta. lágas etc. \\
Zarăsand\textsuperscript{1} pûzâ kûr\textsuperscript{a} Nâradas ta
kämanâ pûranuk\textsuperscript{u} war mong\textsuperscript{u}nas
Nâradan bûks\textsuperscript{a} süt\textsuperscript{u} tiy môn\textsuperscript{u}nas ta. lágas etc. \\
Zarăsand\textsuperscript{1} wâc hêth sôr\textsuperscript{u} won\textsuperscript{u}nas ta
‘bôh zi chus prath vizi lazi šalanas
pôshân zâh chus-na Krushna-gôpas ta. lágas etc. \\
‘wöpâyäh wantam tas šalanas ta
su-ti aki lati nishë tšalihe më
cyâniy wâka pazi tiy bananas’ ta. lágas etc. \\
Nârada-munishör\textsuperscript{1} war dyut\textsuperscript{u}nas ta
‘yimi phiri pânay lagi šalanë
cyâni ɗara gara kari manz samudras’ ta. lágas etc. \\
wôpakãr kor\textsuperscript{u}nas ta wath hôw\textsuperscript{u}nas ta
‘Kâliyëwan Kôbuluk\textsuperscript{u} râzâ boç\textsuperscript{u}
tas kûh pôshi-na tath balas’ ta. lágas etc. \\
‘Rudran die\textsuperscript{6} -müs\textsuperscript{8} chëh tür\textsuperscript{a} wath tas ta
asandi atha aši Ŷâdawan kôph
hëki-na môra yith Krushna-jyuv tas’ ta. lágas etc. \\
‘yôddas süt\textsuperscript{u} hêth suy pânas ta
Krushna-jyuv pânay lagi šalanë
ma-ta karta tör\textsuperscript{6}, shëch\textsuperscript{1} karta râzas’ ta. lágas etc. \\

\textsuperscript{1} The Text spells the name Kâliyârana, but the Višnu Purâna has Kâlayâvana.
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 Kālayavana¹ 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.
Zarāsandās yēli ṭāv manas ta
Nāradas phirith ta dapanē logu
‘gōra, zi kōṃū cyōnū chēh, biyē dapa kas’ ta
lāgas bōh dasta dasta pampōsh. 581.

Nārada-munīshōrī ti-tī mōnūnas ta
tasūnzwī y shēchī hēth ta Kōbulū gav
tithay wōtu yi-na kūh dēshīhē tas ta. lāgas etc. 582.

sōgand tsorū ēsū tas kanṭhas ta
pārizāta-pōshē-mālan-handi sūty
aparzana ākh tami pādi nomūnas ta. lāgas etc. 583.

Kāliyēwānī shēchi-bōd sōrū prishū tas ta
Nārādī Zarāsandūnū wonūnas
‘shēran cēy āy, pazi pālanas’ ta. lāgas etc. 584.

Kāliyēwan mana-kinī logu vēṭhanas ta
‘rāza Zarāsand-hyuhū zi shēranē pyōm
shēranāgath āv, pazi rachanas’ ta. lāgas etc. 585.

‘wōdyōg karunū’ pēv Kāliyēwanas ta
sinā sōrū hēth ta Kōbula drāv
gūrū-mūtra nadiyē lajē pakanas ta. lāgas etc. 586.

Krushna-jyuv dapān Balabadras ta
‘Kāliyēwan wōn zi āv, mōkha nērus,
Zarāsand yīyi mā pata naḍaras’ ta. lāgas etc. 587.

sōrun samudār ās pādas ta
Dwārakāyē-kīsū tas mūnjūn śāy
bāh yōzan hōkhū boṭhū samudras ta. lāgas etc. 588.

sampūnū āgyā Vishōkarmas ta
Dwārakā naḍarāh sampanāwūnū
tamicū warnanā yīyi-na wananas ta. lāgas etc. 589.

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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 Visvakarman gave he a command. ‘A city, Dvārakā must thou cause to be.’ (So was it made, nor) can its glory be described.

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2 He was the artificer of the gods.
gara kyuthu pazihē Bagawānas ta
rājēs nagarāh kyuthu shūbihēs
sōna mōkta hira-ratna sōru pūrnu nas ta
lägas bōh dasta dasta pampōsh. 590.

Yindras Kuvēras ta biyē Warunas ta
biyē yim sōriy dēwa-lūkas
sōzunu bōgu pyōkh tath nagaras ta. lägas etc. 591.

gōran Māyā, shēch1 wūnənas ta
Mathurāyē-hānd1 sōr1 Dwārakāyē nīn
rātas shōngith ta wōth1 prātas ta. lägas etc. 592.

wuch2kh Dwārakā baṭhi samudras ta
Mathurāyē-pēṭha āś1 totu wōtmat1
Māyāyē pōr1 lāg1 Bagawānas ta. lägas etc. 593.

Mathurāyē Krushn drāv Kāliyēwanas ta
tṣatur-bōza-darshunu gōḍa hōwunānas
Garganis pōtras kō-na tōshēhēs ta. lägas etc. 594.

parzanana Krushn āv Kāliyēwanas ta
hāṭh'yar trōvith ta darshēnas āv
tana mana sūty logu Krushna-dyānas ta. lägas etc. 595.

darshunu hōvith logu tśalanas ta
Kāliyēwan pata pata lārani logu
mani chēs kāmanā zi thaph karahas ta. lägas etc. 596.

wātēs atha tāñ pān dōravēs ta
Kāliyēwan pata pata biyē lārēs
yāñ wōtu Krushna-jyuv nishē parbatas ta. lägas etc. 597.

tati tāv gōphi ta pān khoṭnēnas ta
Mūsukunda-rāza āśu tati shōngith
tāś1-pēṭh Krushnūnū shēkh gayē tas ta. lägas etc. 598.

1 Garga was Kṛṣṇa’s family priest and Guru, or spiritual preceptor. See verse
127. Kṛṣṇa therefore was bound to be polite to his son, and could not kill him
126
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 Kuveśa, and to Varuṇa, yea, to all them in heaven who abide, tribute to pay to Dvārakā there fell.

592. Then called he lovingly Illusion to his mind. To her a message he spake, and all the folk of Mathurā to Dvārakā she brought. At night went they to sleep at Mathurā. At dawn in Dvārakā they woke.

593. Then saw they Dvārakā 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 Kālayavāna to meet, and first (in graciousness) revealed he himself to him in his four-armed form. To Garga's 1 son how could he not show grace?

595. By Kālayavāna 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 Kālayavāna 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 Kālayavāna 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 Kālayavāna thought that he was Kṛṣṇa.

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with his own hands. The account of Kālayavāna's birth will be found in verses 614ff.
ot"-tān shōd bōd ōs"s tas ta
gōphī manz rākhys yōddas āv
zōnun zi wōtus pata shētras ta
lāgas bōh dasta dasta pampōsh. 599

mada-sān rākhēsan kraka ditsanas ta
wudus-na ta lath lāyēnas
‘wōth, laḍ, kawa tŚākh tŚēpa dinas’ ta. lāgas etc. 600

nēnd"r tami tŚū" Musukundas ta
nītrav tasandēv ogun drāv
tami-sūty basm āv Kāliyēwanas ta. lāgas etc. 601.

ḥīth ōs"u tŚāḍun" Bagawānas ta
gōra-bōy" ōsus kētha mārīhēs
kāl pyōs tŚāḍun" kami pōthī tas ta. lāgas etc. 602.

Musukund rāza ōs"u satē-yōgas ta
dēwātā sōriy arsān ōs"u
kēh kāl gāshith rūd" dēwa-lūkas ta. lāgas etc. 603.

waīsi bajē tātī ōs"u kēh na sōr tas ta
pātī-kinī sōruy kōl gōl"mot"
tati drāv div lāgī war dini tas ta. lāgas etc. 604.

dōp"nakh zi ‘kēh chēm-na kākshā manas ta
nēnd"rāh karahō khōr wahōrith
yuth" na kāh wōzanāvi mē shōnganas’ ta. lāgas etc. 605.

dēwatav prīti tiy war dyut"has ta
‘dwāpara-yōg tān nēnd"ry kar
Krushna-autāra gāsh mōkti-dwāras’ ta. lāgas etc. 606.

samay suy wōtū Musukundas ta
kami hita kami pōthī sapon" mōkth
bōd kuni wāti na Krushna-tsarētas ta. lāgas etc. 607.

1 Kālayavana, being the son of Garga, Krśna’s spiritual teacher, was therefore Krśna’s ‘Teacher-brother’. See note to verse 490.
2 According to Hindī chronology there are four yugas, or ages., viz. the Satya, or Golden, Age, lasting 1,728,000 years, followed by the Trēta, or Silver, Age, lasting 1,296,000 years. then the Daēpara, 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 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.

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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 wöthith pëv āshṭaras ta
yih zi kus ōs u ta banyōs kyāh
Dayē-gath kyāh-sana ōs u bananas ta
lägas bōh dasta dasta pampōsh.

wuchun ta Krushna-jyuv pata-kani tas ta
āgnas hyuh u zan prazalān ōs u
pryush"nas ta Krushna-jyuv i sōr u won u tas ta.
lägas etc. 609

būzun tih ta pëv Krushna-pādas ta
pādan rūdus shēr dōrīth
būk u sān kaiśāh tōtā kūr u nas ta. lāgas etc. 610.

Krushna-jyuv toṭhyōs ta war dyut"nas ta
Musukund bakt u y mangāni log u
Krushna-jyuv i bakth ti ta mōkth dis u nas ta.
lāgas etc. 611.

labith war ta tān gav pānas ta
wōttarāpath kun taph saranē
tana mana lagith Krushna-dyānas ta. lāgas etc. 612.

pōr u pōr u Krushna-jyuwanis nāwas ta
pōr u pōr u tasandis bakth waranas
pōr u pōr u Krushna-jyuwanis dyānas ta. lāgas etc. 613.

XXVIII.
Kāliyēwanun u zanm yiī wananas ta
Garga-ryosh u mōl u tas kētha-kin lōw u
gōra-bōy u kētha āv lāri Krushnas ta
lägas bōh dasta dasta pampōsh. 614.

Garga-ryosh u purōhēth Yādava-kōlas ta
nētra-rost u ōs u brahma-sarētas
Yādav thādān thēth purōhētas ta. lāgas etc. 615.

nētras kun pray karahōnas ta
brahma-bōr u Garga-ryosh u māni na kēh
kuni pōth u pūshis na mōnērāwanas ta. lāgas etc. 616.
608. Arose then Mucukunda, and astonished cried, 'Who may this be, and what is this that happened? 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, 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 nonetheless 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 kathipēṭh ṭhaṭha korahas ta
 ' triy yā napumsakh chuh purōhēth sōn
 na-ta kō-na āsihēs pray nētras' ta.
lāgas bōh dasta dasta pampōsh. 617.

tatiy krūd khotu Garğa-rēshis ta
 mani gōs zi ' nēcīvwaḥ wpadawahōn
 yēsondu bayē asī Yeḍu-kōlas ' ta. lāgas etc. 618.

Kōbula nēb're ṭsū thān Rudras ta
totuy gashith ta tsaryōn taph
Shēnkārī darshun tati dyutun nas ta. lāgas etc. 619.

mongun yīy war tas Rudras ta
 ' pōth'rāh ladtam boḍu balawān
 yus bayē tsāniḥē Yeḍu-kōlas' ta. lāgas etc. 620.

Mahādēv tōṭhyōs ta tiy dyutun nas ta
 labith war āv Kōbulas manz
tasandi tīza pēv ġwāh nagaras ta. lāgas etc. 621

Yauwanāsh Kōbula ṭsū rājēs ta
 nēpōthṛ ēsīth ṭsū shūkas
Garga-ryoshu dēshana gav harshēs ta. lāgas etc. 622.

pōtra-kāchi pushṛun kūru Gargas ta
 ' rājēcū thēth dēwa pata thaharēm'
Gargas ti kāch ṭsū kō-na māniḥēs ta. lāgas etc. 623.

kēh kōlī gōbur zāv tati Gargas ta
 Kāliyēwan gōbaras korukh nāv
Garg āv nīrith ta logu tapas ta. lāgas etc. 624.

budī-बब येली मूँdū Kāliyēwanas ta
 Kōbulukū rājye wōtu tāsī vīras
Rudra-wara sūṭin hyuhu na kāh tas ta. lāgas etc. 625.

samay wōtus ta wōt u Krushnas ta
 Krushnani darshēna mōktiyē gav
 pōrī pōrī Krushna-jyuwanīs darshēnas ta. lāgas etc. 626.

132
617. One day, as they conversed, they mocked at him, 'Our priest is or a woman or a cunuech, 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 Mahādēva, 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 Yauvanāśiva was the king. Soulless 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 Krṣṇa did he meet, and when to him did Krṣṇa himself reveal, then did Kālayavana obtain salvation. To the revelation of Krṣṇa ever do I dedicate myself.

¹ Rudra, Śaṅkara, and Mahādēva are all names of Śiva.
tas pata sīnā sōrū mōrūnas ta
hīta hīta būmi ōsu bār kāsawunū
anta-rostū dana āv tati Krushnas ta
lāgas bōh dasta dasta pampōsh.

627.

tawa pata mōkha āvī Zarāsandas ta
dyūṭhukh yān tān lágī tālanē
Nāradunū wākh āv pozū karanas ta. lāgas etc. 628

akis parbatas khātī tōngas ta
Zarāsand pata pata lārān ōsū
wuchun zi bārānī khātī tōngas ta. lāgas etc. 629.

shērāh mani drāv Zarāsandas ta
‘mē ti nishē aki phiri Krushna-gūph sōlū’
tana mana mānani logū Nāradas ta. lāgas etc. 630

Zarāsandī parbatas nār dyutūnas ta
dōshēway zi manz-bāg ātī zālakh
Krushna-jyuvī khōra-nyōṭh dyutū tōngas ta. lāgas etc.

631.

wasith tōṅg gav Pāṭālas ta
wōṭh lōyith ta gay sōkha pānas
Dvārakāyē wōṭith ta byūṭhū pānas ta. lāgas etc. 632.

Zarāsand phīrith ta logū vēṭhanas ta
sōkhith rājyāḥ logū karanē
wuṇē ōsū tōrū tas kāla-pōrashēs ta. lāgas etc. 633.

yus lägi pōṛū pōṛū Krushna-zīwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti ēṣh nīth ta wāti Waikunṭhas ta. lāgas etc. 634.

XXIX.

Raiwata-nōmū ōsu rāza rājēs ta
Rēwati kūrū ōsu tās rāzas
dīsūn kūrū tāmī Balabadrās ta
lāgas bōh dasta dasta pampōsh. 635.

1 V. 1. vil āye
627. (Bhāg. Pu. X, iiii.) 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.
kūrā ōṣā vēṭhū pūṭhū baḍī-yaṭwanas ta
   Haladar Rām ōṣu bāla-bāwas
bāla-rūpa sampūṇu bagē āyēs ta
   lāgas bōh dasta dasta pampōsh.

kaitwāh dana tas sūṭy dyutunās ta
   ratha gurī hāstī sōnza pūrith kēth
wōshuwāh sōponu zi kyāh wān'zēs ta. lāgas etc. 637.

gōdāṇuku nēthēr chuh Krushna-zīwas ta
   Baktēv, swāl chuwa, dōṛ'ṭav kan
kam kam tārēth āy prāyī Krushnas ta. lāgas etc.

Vidarba-dishu ōsu Bishma-rāzas ta
   Rukmini kūrā ōsu tas rāzas
yushun zi 'kūrū dīma Krushna-zīwas' ta. lāgas etc.

638.

gōbaran Rukman na zi mōnunās ta
   'Shishupāl shūbi aśē, boḍu suy chuh'
shēchī pāna sūzuṇ Shishupālas ta. lāgas etc. 640.

mōlu mōjū band bōyī pēy dāyēnas ta
   'Rukmini zi shūbihē Krushna-jyuuwasēy'
kuni pūshī na Rukmas tas mūrkhas ta. lāgas etc.

Rukmini chēh Lākh'miī autāras ta
   āmūsī chēh Krushnani pushy zanmas
lūzuṇ tsūrī-pōthī shēchī Krushnas ta. lāgas etc. 642.

brōhmunāh anith ta shēchī wūnūnas ta
   panani atha patrāh līkhith kēth
brāhmanas dīth ta rūzū wata wuchanas ta. lāgas etc.

643.

brōhmun yēli wōtu Krushna-zīwas ta
   porun pāthūr ta logu sanzas
brāhmanas ādara dravy dīṇas ta. lāgas etc.

644.

tithay sūzuṇ shēchī kūruṇās ta
   'mē zi zān sārēnūy brōth wōtu'motu',
dopunās izi 'wāra pōthī sath kārīžēs' 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 named Rukmini, and her did he desire to give to Kṛṣṇa.

640. But his son Rukma did not to this assent. 'King Śiśupāla of us is worthy, he alone is great,' and he himself to Śiśupāla 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.'
phirith brôhmûn nishê wôtu tas ta
yishâra sütin wûn'nas shêch
namaskâr kor'nas ta sôr wôtu tas ta
lâgas bôh dasta dasta pampôsh.

vêkîth Shishupâl âv nêtras ta
Zarâsand biyê râza sütin hêth
Rukminî chêh Krushnañê wata wuchanas ta. lâgas etc. 646.

Krushna-juv gara drâv maza wuchanas ta
Vidarba-dîshês wôtith pêv
Rukminiyê bûzû ta ûâyê véthanas ta. lâgas etc. 648.

Haladar Râm âv pata Krushnas ta
‘kya'h zona'zi hár mà sôpani kêh'
sôr bâdî râza sûtî Shishupâlas ta. lâgas etc. 649.

mazâh wuchunû zan ûsu Krushnas ta
nêtrukû pairun Shishupâlas
Krushna-juv brôth wôtû Shishupâlas ta. lâgas etc. 650.

Bîshma-râza nishê gav Shri-Krushnas ta
pûzâ kûn'nas yitha pazihês
pây kêh ûsus na kya'h wanihês ta. lâgas etc. 651.

Shishupâl yêlî wôtû tath nagaras ta
Rukman lûkh sôrî brôtha sùz'nas
sâhtûjê wawûjê lágu karanas ta. lâgas etc. 652.

Rukminî sarsanas chêh Krushna-zîwas ta
Krushna-juv ti yôra-kani sartân ûsu
zâgân ti kami shala hêth sulas ta. lâgas etc. 653.

ûtû ûsu Diviyê bal gâshanas ta
gôda drâyê mahâreh Diviyê bal
Shishupâl râza hêth rûdû prâranas ta. lâgas etc. 654

Rukminiyê Diviyê war mongûnas ta
‘Krushna-juv wárîtan mê pâna Bagawân
chägûrû kartas Shishupâlas’ ta. lâgas etc. 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.’
Rukminī hēri yēli lūjā wasanas ta
nīrith ēr yōr āwān pān
wuchān Krushna-jyuv kētha wātēs ta
lāgar bōh dasta dasta pampōsh.

murtā hā gayē tas Shishupālas ta
āīzā karā bēsōr gāv
biyē rāza-lūkh gay sōrī muhas ta. lāgar etc.

Krusnā-jyuvā nishē yīth khōrā rathas ta
Rukminī tī tākā-ṭākh lūjā karanē
yāṅ gay nīrith ta lāgā tāsalanas ta. lāgar etc.

Krusnā-jyuvā zay lobā gāv harshēs ta
Rukminī pānas vēthanē lūjā
Shishupāl sōra phyūrā ta logū lārānas ta. lāgar etc.

Haladar mōrā ākh ta logū māranas ta
tāt-kshēn lūkan korunās khēy
lacha-bādē mūdis ta kām rūdīs ta. lāgar etc.

Shishupāl mandachith ta logū tāsalanas ta
sāha-sanzi ēhawōnā shāl zan gāv
kēh rāza bādē hīhī sūti lāgā tās ta. lāgar etc.

Rukmas dōrā zan āyē kāsanas ta
mandachi hyokun na zēravith kēth
lāryōv Krushnas pata yöddas ta. lāgar etc.

Krusnā-jyuvā phīrith ta sōrī mōrīnas ta
raṭīth ta Rukmas logū māranē
lūjās Rukminī zāra-pāras ta. lāgar etc.

trōvith atha ta dōrā kōsūnas ta
Rukm ti mandachith phīrith gāv
nēbar rūzīth logū dīyēnas ta. lāgar etc.

Krusnā-jyuv Dwārakāyē gāv pānas ta
Lākhāmi bāgē āyē Nārānas
Dwārakāyē manz sanz logū khāndaras ta. lāgar 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 Krishna reach.

657. By giddiness was seized Sisupala, 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 Krishna 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 Krishna gained the victory and rejoiced, and Rukmini in her heart exulted, as Sisupala again to senses came, and forthwith after them pursued.

660. (Bhag. 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 Sisupala 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 Krishna did he run.

663. Krishna 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 shav’d 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 Krishna to Dwarka returned, and Lakshmi thus became Narayana’s bride, the while in Dwarka was the spousal festival prepared.
anīkh brāhman vēd paranas ta
pāṇīgrah Krushnas Rukminiyē sūty
Lākh'īmiyē Nārān atha-wāsas 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.

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

XXX.

dōyuṃ u nētḥr chuh Krushna-zīwas ta
Zāmbawanta-wānarūṇ u dēka-būḍ u kūṛ u
kētha pōtḥ i bāgāṇ i āyē Krushnas ta
lāgas bōh dasta dasta pampōsh.

Shētruzith¹-nōṃ u log̣ u taph karanas ta
Śūrē-sūnẓ ã āradan log̣ u karanē
Yādav ōṣ u ta boḍ u mān tas ta. lāgas etc.

tūthuṣ Sūrē ta rāṭn dyuṭnas ta
aith bōr¹ sōna tath rātnas phal
Śūrē-sonḍ̣ u cēmakuṇ ōṣ u rātnas ta. lāgas etc.

Krushna-jyuvi dop̣uṇs ' kyiḥ karahas ta
yih zi shūbi rāzas Wugrasēnas'
suh kētha trāviḥē ta rōṭun pānas ta. lāgas etc.

dōha aki bōỵ u ās hēth rātnas ta
phērani wanas tath hēth gav
tati mōṛ u shāhan ta rāṭn nyūnas ta. lāgas etc.

1 V.i. Sutrājith, but only here. Elsewhere as above.
2 According to all other authorities Jāmbavat was king of the bears, not of the monkeys. Similarly, in the Kāshmirī Rāmāyana, the word ponz, 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 Rukmīṇi, 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 Viṣṇu 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.

669. Kṛṣṇa hath made a second marriage. The damsel of high fortune was of Jāmbavat, 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 Ugrasēna would this well befit.’ But how could he give it up? For himself he kept it.

673. Once on a day his brother [Praśēna] 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 Śatrūjit, and, in the Viṣṇu Purāṇa there is a variant reading with this spelling. In the translation I adhere to the customary form.
tatly Zāmbawān wōt¹ sʰ̱has ta
   capāth dith ta zuv koḍ¹nas
rāṭ¹n nyūnas ta gav pānas ta
   lägas bōh dasta dasta pampūsh.

Shētruzit¹ hāsh lōj⁵ Krushna-zīwas ta
   'bōy¹ myōn¹ zi mōrith rāṭ¹n hēth gōs'
lūkh sōr¹ chih mandachān zēvi hēnas ta. lägas etc.

674.

675.

tih phal ās¹ sōrūm⁵ šandramas ta
   Bādrapād¹ Krushna-jyuvt¹ dyūth⁴mot¹ ās²
taway hāsh lōj⁵ Krushna-zīwas ta. lägas etc.

676.

Krushna-jyuvt¹ būz² ta drāv tshādānas ta
   'wucha zi ath kyāh wanaw samūn⁴'
wan gav tshādāni sōr¹ pata tas ta. lägas etc.

677.

wuchukh suh múd⁴mot¹ manz wanaw ta
   sʰha-sānd¹ panzū ās¹ lágīmāt¹ tas
sʰ ti tāt¹ múd⁴mot¹ pēy āśhtaras ta. lägas etc.

678.

wuchukh wādur pūsh⁴mot¹ tas ta
   Zāmbawanta-wādaraṇē ḡōphi pēth gav
Krushn tāv ḡōphi ta biyē prūranas ta. lägas etc.

679.

Zāmbawanta¹ dyūth⁵ yēli tsakh āyēs ta
   manōshāh zōnith hara-hūr⁴ drāv
Krushnaṇī thapi sūty trān gav tas ta. lägas etc.

680.

tṣyūnun zi Rāma-jyuvt chuh Krushn-zanmas ta
   'Rāma, Rāma,' karān tōtanē log¹
lōl ās musarana pyōs pādas ta. lägas etc.

681.

Krushna-jyuvt¹ asith atha dōl²nas ta
   trān biyē tās ta log¹ vēṭhanē
nānā-prakōr¹ bakth kūr²nas ta. lägas 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 Bādrapada (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 Satrājīt 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, 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 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.

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1 The use of the fourth moon of Bhādrapada is significant, as it marks the transition from summer to autumn in the Indian calendar, and is often associated with the onset of rains and the planting season.

2 Jāmbavat was a devoted friend and helper of Rāma-candra, who was also an incarnation of Viṣṇu before Kṛṣṇa.
Zāmbawati kūrū ṽśū Zāmbawantas ta
say kūrū pushūrūn Krushna-ziwas
Zāmbawati bāgē āyē Krushna-ziwas ta
lāgas bōh dasta dasta pampōsh. 683.
suy rāṭūn mahārēnē dāj dyutūnas ta
biyē sōruy kēh yih tati ṽśū
dōyūmū nēthūr wōtū Krushnas ta. lāgas etc. 684.
yūñū kāl gōphi manz logū Krushnas ta
Yādav sōriy phirīth ta gay
Krushn āv kōlayāh hēth pānas ta. lāgas etc. 685.

rāṭūn lodun tas Yādawas ta
suh ti logū mandachani tath būzīth
dopun zi 'bōh ti dima kūrū Krushnas' ta. lāgas etc. 686.

Satēbāmā nōṃū kūrū ṽśū tas ta
pushūrūn rāṭna sān Krushna-ziwas
Krushna-jyuvī rāṭūn biyē tūrū dyutūnas ta. lāgas etc. 687.

trēh wōtū nēthūr Krushna-ziwas ta
Rukmini ta Zāmbawath Satēbāmā
sārētās tasandis pān wandahōs ta. lāgas etc. 688.

XXXI.
mōlū mūdū Pāṇḍawan wonukh Krushnas ta
Krushna-jyuva Pāṇḍawan mēlanī gav
pata Shētruzith Shētadānī mōrūnas ta
lāgas bōh dasta dasta pampōsh. 689.

rāṭna pushe yāl wōtū Shētruzitas ta
Satēbām pata gayē Krushna-ziwas
phirīth biyē pēv yunū Krushnas ta. lāgas etc. 690.

Shētadānī būzūn ta logū sālana ta
pushērīth rāṭūn gav Akrūras
suh gav Köshiyē hēth rāṭna tas. lāgas etc. 691.

1 According to the Bhāgavata Purāṇa, the visit of Krishn 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 Satrājīt, 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 Satyabhāmā 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 Rukmīṇī, to Jāmbavatī, and to Satyabhāmā, and to his mighty deeds do I myself as offering devote.

XXXI. ŚATADHANVAN AND THE SYAMANTAKA. (Bhāg. Pu. X.liv.)

689. Pāṇdu, 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 Satrājīt.

690. 'Twas for that jewel's sake that death came to Satrājīt, so Satyabhāmā (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.

nouse (Jātugraha—the Jauhar of the Kāṇpurī or later times).
Banaras Akrūr logu dānas ta
aiṭh bōṛi sōṇa ḍōsū dān karawunu
dānūcu shēchī gāyē prath dīṣhēs ta
lāgas bōh dāsta dāsta pampōsh.

Krushna-jyuv pata gav Shētadanwas ta
raṭīth pōwun ta kāla sotānas
wuchun ta raṭn nuni ḍōsū na tas ta. lāgas etc. 692.

Haladar Rām-jī logu rōshēnas ta
raṭn nzi Satēbāmi dyutu Krushnan
sa ti rūṭhū zi dyutun Balabadras ta. lāgas etc. 693.

Akrūrunu būzukh chuh dān karanas ta
zōnukh zi raṭn wōṭa Akrūras
Krushna-jyuvś shēchū lūzū Akrūras ta. lāgas etc. 694.

Akrūṛ raṭn hēṭh āv Krushnas ta
sārēnuś yōrōy shēnkā sūjū
Dwārakāyē vigūn lāgu sōrū tsalanās ta. lāgas etc. 695.

yus laģi Krushna-jyuwaniś nāwas ta
tas kari Krushna-jyuv sāro wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 696.

pōrī pōrī Krushna-jyuwaniś nāwas ta
pōrī pōrī tasandis autāras
pōrī pōrī tasandis shōba tārētas ta. lāgas etc. 697.

XXXII.

sūryumū nēthēr chuh Krushna-zīwas ta
Kaurawan ta Pāndawan mēlāni āv
tati āv kōlayē hēṭh pānas ta
lāgas bōh dāsta dāsta pampōsh. 698.

Dili ḍōsū biyē yunū Krushna-zīwas ta
tēli tūki gayāv mēlana-roštū
āv Dili biyē ta brōtha drās tas ta. lāgas etc. 699.

1 Kāśī 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 Šatadhanvan 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 Satadhavan 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 there after 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. (Bhāg. 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 Dvāraka 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 sārēvā y pūz kūr̥has ta
nānā-rāng1 bakth lāg1 karanē
sārēnā y mīlith ta drāv sailas ta
lāgas bōh dasta dasta pampōsh. 701.

Arzōn sūty hēth gav sailas ta
Jamunāyē bothu pēth trēsh cēni gav
dōshēwy trēsh cēyē lāg1 phēranas ta. lāgas etc. 702.

wuchkh kaṇēkhāh tati tapas ta
sa kūr1 Sūrē-dēwatā-sūnzā āsā
Kālindī-dēwatā nāv āsā tas ta. lāgas etc. 703.

yūtsā kāl wāsās tati tapas ta
būksā sūty taph tsorā sarān āsā
‘bāgani yimahō zi Shri-Krushnas’ ta. lāgas etc. 704.

dīthān ta warūnā pēyē Krushna-zīwas ta
warawunā waradā chuh pāna Bagawān
saphal war gōs ta wōtsā Krushnas ta. lāgas etc. 705

Dili-kani phirith āv pānas ta
sārē1 bāndawan mīlith kēth
āshēnā sīty hēth gav pānas ta. lāgas etc. 706.

yus lāgi Krushna-jīyuwanis nāwas ta
tas kari Krushna-jīyu sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 707.

pēr1 pēr1 Krushna-jīyuwanis nāwas ta
pēr1 pēr1 tasandis autāras
pēr1 pēr1 tasandis shōba sarētas ta. lāgas etc. 708.

XXXIII.

bēnāh āsā Awanti-pura-rāzas ta
tas Mitrabadrā āsūs nāv
sōyēmwar yitshī korā tami Krushnas ta
lāgas bōh dasta dasta pampōsh. 709.

1 The Bhāgavata Purāṇa calls her Mitравindā.
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 Yamuna 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. Kâlindi 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 Krišṇa.

705. Her did he see, and thus it was her lot to become chosen of Krišṇa, he who himself is Bhagavân, the Chooser and the Boon Bestower. The boon he gave her had its fulfilment due, and thus she came to Krišṇa 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 Krišṇa, to him will Krišṇa 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 Krišṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXXIII. THE MARRIAGE WITH MITRABHADRĀ. (Bhāg. Pu. X.1.vii,31.)

709. Of Avantipura was there a certain king. He had a sister Mitrabhadrā hight, and she, in her desire for Krišṇa hēlu a svayamvara.\(^2\)

of suitors. On this occasion she signified her choice by scattering saffron over the selected one.
räza wöt¹ sōriy sōyēmwaras ta
Krushna-jyuva ti sōyēmwaras-sabāyē gav
chüc²n kōṅg-ṭūr¹ tami Krushnas ta
lägas bōh dasta dasta pampōsh. 710.

pūntsyaum¹ nēth²r wōt³ Krushnas ta
āshēṅāh hēth ta Dwārakāyē gav
prath kāh chuh tōshān tath zayēs ta. lägas etc. 711.

yus laģi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuva sarō wōpakār
yiti yēsh nith ta wāti Vishnu-bawanis ta. lägas etc. 712.
pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba šarētas ta. lägas etc. 713.

XXXIV.
Ayōdyāyē Krushna-jyuva gav phēranas ta
tatyaukan rāza ōs“ Nağnazith nōm“
būzith brōṭha drāv Krushna-zīwas ta
lägas bōh dasta dasta pampōsh. 714.

rāza-dwār tōnith ta mān kor“nas ta
vēdi-vēz“ pūzā log“ karanē
wōtsav sampon“ rāza-dwāras ta. lägas etc. 715.

Satyā kūr¹ ōs“ tas rāzas ta
jarōga-pētha drāyē maza wuchanē
dyūthun Krushna-jyuva man log“ tas ta. lägas etc. 716.

mangani ōhiy lūj“ ta Dayēs ta
‘ ditam zi dārmuk“ karmuk“ phal
bāgē zi yimahō Krushna-zīwas ’ ta. lägas etc. 717.

Krushna-jyuva kāmanā sēd kūr“nas ta
antaryōmi chuh pāna Baγawān
mūnj“n rāzas ta kō-na mānihēs ta. lägas etc. 718.

bāgē mōn“ rāzan ta pādi nom“nas ta
kēntshāh manz-bāg tōr“ thūn“nas
‘ pratūgyā myōn“ ti zi pazi pālanas’ ta. lägas etc. 719.
710. To the svayamvara 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 Dvārakā, 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.IV.8, 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 thāv'mātī tāmī shērtas ta
'yus yikawaṭa raṭi kōmi dōrith
tāsī balavīras kūrū dimahas' ta
lāgas bōh dasta dasta pampōsh. 720

yūṣu rāza mandachith gay pānas ta
sath dād yikawaṭa kus raṭīhē
prārān bōna ḍōsū Shṛī-Krushnas ta. lāgas etc. 721

rāza logu mānana ṭūru karana ta
'tē zū nīshē pazihē na kēh wanana
darma-wākh ti pazi mā pozu karana' ta. lāgas etc. 722.

sath dād kyāh nīshē Krushna-ziwas ta
yēs ḍōsū sath lūkh āyēsāras
sath rūzu rāzas ta sath wonūnas ta. lāgas etc. 723

dopūnas zī 'kāstam shūkh manas ta
darmūcū āgyā pālanāvtam
kōrē myānē bāgē ḍōsū bōna baḍanas' ta. lāgas etc. 724.

sath rūpāḥ sōpāṇī Krushna-ziwas ta
sataway yikawaṭa nīshē ānīnas
sath gayē rāzas ta logu vēthanas ta. lāgas etc. 725.

vēwāḥ karitha kūrū diṇuṇas ta
vēdī-vēzū pazihē yitha rāzan
grūnzu-rostu dana rāṭuṇ dāj dyutūnas ta. lāgas etc. 726.

țōnda hāstī sāsa-bāḍī sūty dītūnas ta
lachā-bāḍī rathā ta gurī sūtīn
zāmaturu Bagawān kō-na diyēs ta. lāgas etc. 727.

Arzōn-dīv ḍōsu sūty Krushnas ta
bāyau manza ḍōsu ṭōṭhu suy tas
suḥ ti ḍōsū satē-bāwa dās zan tas tā. lāgas etc. 728

drāv yēli Krushna-juv gara pānas ta
wati āś biyē rāza thōth karanē
sōriy zēnānī pēy Arzōnas ta. lāgas etc. 729
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 Kṛṣṇa (to carry out the task).

722. To Kṛṣṇa 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 Kṛṣṇa what were seven bulls, he to whom subject are the seven worlds? High were the Rājā'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. Kṛṣṇa 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 Kṛṣṇa had accompanied. Of all the brother [Pāṇḍavas] was he to him most dear, and as it were a loyal slave to him.

729. When Kṛṣṇa 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 wōsā Krushnas ta
biyē Lākh'manāyē ti worō pānay
aith paṭa-rōniyē wāsā Krushnas ta
lāgas bōh dasta dasta pampōsh.

namaskār tihandis tath bāgēs ta
namaskār Krushna-zīwanis tārētas
prath tārētas bōh ti pān wandahs ta. lāgas etc.

yus laṅī Krushna-jyuwanis nāwas
tas kari Krushna-jyu sarō wōpakār
yiti yēsh nth 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.

XXXV.

kēh kōl1 nēcyuwāh zāv Krushnas ta
ṭika zāv gödāniy Rukminiyē-hondā
Pradyumn zātaka nāv korūhas ta
lāgas bōh dasta dasta pampōsh.

suh ti ḍośu Kāmadēv autāras ta
Lākh'miyē Kāmadēv santān bōwā
Rukminī chēh Lākh'mī, suy zāv tas ta. lāgas etc.

Shēmbara-dāity ḍośu nishē samudras ta
dōha aki Pradyumn tsūri hēth gav
dyutun dōrith manz samudras ta. lāgas etc.

nēngolū gāḍi, tati āyē zālas ta
āyurū Shēmbaras gödū hēth gav
Shēmbārī wāzas dīsū rananas ta. lāgas etc.

phōshūn nēcyuwāh drāv wāzas ta
wāzan sivakiṇē kun pushhrun
Rati sa-ti ḍośu tshādān tas ta. lāgas etc.
730. (Bhāg. Pu. X. Iviii. 56, 57.) By *srayamvara* came Bhadrā to Kṛṣṇa as a spouse, and again was he himself chosen by Lākṣmanā. 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 there-after 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.

XXXV. THE ADVENTURES OF PRADYUMNA. (Bhāg. Pu. X.iv.)

734. In course of time to Kṛṣṇa was born a son. First, like a crest-jewel, was he born of Rukmīṇī, 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 Lākṣmī who was one with Rukmīṇī, and he was born of her.

736. There was a demon dwelling by the sea named Šāmbara. 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 Šāmbara bring. To his cook did Šāmbara 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 Rāti (the Indian Psyche) taking human form to seek her spouse.

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1 See verse 709.
Pradyumn Kāmadēv autāras ta
Ratiyē ὦ Rhādēv1 war dyutmonu
tān labahōn nishē Krushnas ta
lāgas bōh dasta dasta pampōsh.

739.

otu tān Rath ὦ Shādānas ta
yēnasuhu Mahādev baismith gav
kāh1-tān bartā athi āv tas ta. lāgas etc.

740.

Rati ὦ dyūthu nēcyuwāh pēyā āshāras ta
bāh sūrē rūpa sōru prazālan ὦ
Nārodō āv ta sōru wōnū nas ta. lāgas etc.

741.

Rukminiyē ti gāshīth sath kūrū nas ta
‘nēcyuwō wāty pōnu-pānay
pānay-pāna āsi khēla karana’s ta. lāgas etc.

742.

Rati yēli bartā āv athas ta
baḍi srēha yēshi tas pālani lūju
dōda gēyē anna-bala bal korūnas ta. lāgas etc.

743.

sōra āv Rati sūty sōru wōnū nas ta
‘sthōh zī myōnū bartā bōh zī cyōnū triy
Shēmboru ē mārun ta gāshāv pānas’ ta. lāgas etc.

744.

dōha aki Shēmbaras gōla diṭūnas ta
Shēmbāru ē būzīth yōddas drās
Pradyumnān sōriy lūkh mōrūnas ta. lāgas etc.

745.

tawa pata raṭīth kala ṭoṭūnas ta
bāra-bōsu Dwārakāyē laq1 gāshānē
Rath rūzū wāhana Pradyumnānas ta. lāgas etc.

746.

wūdīth ākōsh1 nini lūju āv ta
yān Dwārakāyē wōlā darthiyē pēy
āyē triyē-bāwās ta sōru rūpīh āv ta. lāgas etc.

747.

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1 Mahādeva 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.\footnote{maid was named Māyāvati (Bhāg. Pu. iv.) 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.}

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 Tārada and told her all the truth.

742. Also to Rukmīṇī went he, and bade her be of good cheer. ‘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 Dwārakā, while Rati served as chariot for Pradyumna.

747. Into the sky flew she and carried him, and when to Dwārakā they came, down on the ground did they alight. Then took she a woman’s form of peerless beauty.
bāra-bōs\textsuperscript{a} Dwārakāyē tāy pānas ta
mājēn zānana āyāv na kēh
sampādā chēn sūtīn Rath Krushnas ta
lāgas bōh dasta dasta pampōsh.

sārēy kāmē āsa maṭi Nāradas ta
sōrūy tārēth wanith ta gōkh
Rukminiyyē parzanōw\textsuperscript{a} ta lūj\textsuperscript{a} vēthanas ta. lāgas etc.

mājē lajē tōshēni nōshi-gōbaras ta
sārēv\textsuperscript{a}y yith ta nālamati rot\textsuperscript{a}
nōshi ti nālamāt\textsuperscript{l} sārē karanas ta. lāgas etc.

dahan\textsuperscript{b}y dōhan-hond\textsuperscript{a} zāmot\textsuperscript{a} tas ta
Rukminiyyē Shēmbār\textsuperscript{l} yēli nyūnas
jai-kār bōyin tas viṇa-pōraśhēs ta. lāgas etc.

Dwārakāyē wōtsav log\textsuperscript{a} sapananas ta
sōriy Yādav lāg\textsuperscript{l} tōshēnē
Krushna-jyuv chuh tōshān nōshi-gōbaras ta. lāgas

etc. 752.

yus lagi pōr\textsuperscript{l} pōr\textsuperscript{l} Krushna-zīwas ta
tas kari Krushna-jyuv sarō wōpakār
yiti yēsh nith ta wātī Vishnu-bōwanas ta. lāgas etc.

753.

XXXVI.

Baumāsōr ṽōs\textsuperscript{u} rājy karanas ta
samudra-tōpis manz āsān
dēwan ta manōshēn ṽōs\textsuperscript{u} khīdas ta
lāgas bōh dasta dasta pampōsh.

754.

taph yēli asōras āv antas ta
wōthith gatshith pēv Yindra-rāzas
kana-wōli nīnas mājē Yindras ta. lāgas etc.

755.

Yindra-rāza nishē āv Shrī-Krushnas ta
Baumāsōrūn\textsuperscript{u} dyut\textsuperscript{u}nas dād
\'tēy nishē yōt\textsuperscript{u} 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 Yādava-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 PĀRIJĀTA.
(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-jyuvā satth kūṟu Yendra-rāzas ta
Garudās khasittha gathith pyōś
shishē-kōṭha māiyē-hāndī āśi tas ta
lāgas bōh dasta dasta pampōśh.

shēyimis Murāsōr rōchū kōṭhas ta
Krushna-jyuvā shēshēway phuṭarīth gōs
Murāsōr tati drāv manza zalas ta. lāgas etc. 758.

gōḍān suy logū mōra Krushnas ta
Krushna-jyuvā raṭith ta kala tōṭnās
tawa pata gōbur ta lūkh mōrīnas ta. lāgas etc. 759.

Baumāsōr drāv pāna laḍanas ta
anīkh rākhēsa-sīnā hēth
Shṛī-Krushnas sūty logū laḍanas ta. lāgas etc. 760.

Krushna-jyuvā sōriy lūkh mōrīnas ta
kēh sālī kēh gālī chōkālad kēh
kunuy rūzith ta logū laḍanas ta. lāgas etc. 761.

raṭith ta Krushna-jyuvā kala tōṭnās ta
hāhākār wūthū tath naḍarās
dōkh pyōs sōris pariwrās ta. lāgas etc. 762.

Baumāsōrūnā mōjū āyē Krushnas ta
puturū sūty hēth pēyē pādan
śēran zi onūmay tē pazi rachanas' ta. lāgas etc. 763.

dayā mani āyē Shṛī-Krushnas ta
mōlī-sondū rājya tāśī biyē dyutnās
santh suh ti zāmōtsū tas Asōras ta. lāgas etc. 764.

Krushna-jyuvā zay lobū sēv naḍgaras ta
shurāh sās kāṅēka mōkalēvēn
sārēy ḍēka-bajē āsa Krushnas ta. lāgas etc. 765.

1 This was a wondrous bird, which served as Kṛṣṇa's vehicle.
2 The text says the ramparts were built by Māyā, or Illusion, but the word is probably a mistake for Māyā, who was the great artificer and architect of the
757. Kṛṣṇa to Indra gave encouragement. On Garuḍa\textsuperscript{1} mounted he and on Bhauma fell. (Of Bhauma's fortress) were the surrounding ramparts of glass by Māya\textsuperscript{2} 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.

\textsuperscript{1}Dāityas, or demons. Some authorities believe his name to be a corruption of (Ahura-)mazda.
sŏndar kŏrē yima trailōkēs ta
tima āsa aṁēmaса Baumāsŏr
warīhēkh wuh sās yēli samanas ta
lāgas bŏh dasta dasta pampōsh.

Krushna-juv ḍyūṭhukh ta mana lajē tas ta
Bagawānas āyē shērān sārēy
Krushnāy bartā lajē manganas ta. lāgas etc.

kāmanā chēh pūrūn Bagawānas ta
kaṅēkan kāmanā pūrith gav
Dwārakāyē sōzan tima waranas ta. lāgas etc.

hāstī gurī dana ratha yīthī āsī tas ta
sōrūy sōmarīth sūty dyutnakh
Dwārakāyē yēli wātsa āyē harshēs. lāgas etc.

pāna gav Sōrga-lūkkh Yindra-rāzas ta
kana-wōlī phirith ta nith dūtīnas
Yindra-rāza vēdi-vēzī logū pūzanas ta. lāgas etc.

dēwatā sōrī lāgī pōshē-warshēnas ta
Sōrgā-pōras wōtsav bōwū
vēṭhān chih Baumāsŏr gālanas ta. lāgas etc.

Satēbāmā āsū sūty Krushnas ta
biyē āsū Anirudd sūty nyūmọtū
Satēbāmī pārizāth dyunū āsū tas ta. lāgas etc.

kādith pārizāth Sōrga-lūkas ta
Aniruddas kun pushrīth ta gav
‘yīh zī gaṣhi Satēbāmī dyunū āganas ’ ta. lāgas etc.

kyāh dāpīzi Vishnu-māyī Bagawānas ta
tatiy Yindra-rāza pūzani āsū
tatiy Krushnas āv laḍanas ta. lāgas etc.

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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 Kṛṣṇa’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 Satyabhāma was, and with him also had he taken Aniruddha. To Satyabhāma 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 Rukmini’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.
775-784 ŚRĪ-KṚṢṆĀVATĀRĀ-LĪLĀ.

pārizāṭa-kuli pushy drāv yöddas ta
Bagawānas nishē kyāh pāy tas
mandachun⁹ phal drāv tami Yindras ta
lāgas bōh dasta dasta pampōsh. 775.

Krushn āv Sōrga-lūka bū-maṇḍalas ta
Dwārakā-naḡaras wōtsav bōw⁶
wōtsav sampon⁶ prath naṅgaras ta. lāgas etc. 776.

pārizāṭh Satēbāmi wōt⁶ āghanas ta
mushkān¹ dār wōt¹ prath dwāras
Waikunṭh prakha⁷t⁶ ōs⁴ kō-na āsihas ta. lāgas etc.

yikawaṭa kaṇēka log⁷ waranas ta
shurāh sās ta akh hath āsa sārēy
akiy kshēna āyē pāṇi-grahanas ta. lāgas etc. 778.

yīt¹ rūph kaṇēkan tit¹ Krushnas ta
sārēn⁶y okuy lāgᵃn ōs⁶
dēwāta sōr¹ ōs¹ dēwa-pūzanas ta. lāgas etc. 779.

sārēn⁶y byon⁶ byon⁶ gara pānas ta
sārēn⁶y byon⁶ byon⁶ Krushna-jyuv sūty
sārēy sīwā karanas tas ta. lāgas etc. 780.

shurāh sās kaṇēka āyē waranas ta
tō-ᵗi chuh bāla-brahmāṣṭorīy Brahṇ
brahmāṣṭor¹-bāwas pōr¹ lagahōs ta. lāgas etc. 781.

prabāṭa-kāla pēṭha tānh sāyēmas ta
prabāṭa-kāla pāli prath sīwā
āshtar yiṭi na kēh ti wananas ta. lāgas etc. 782.

sōndaran-hond⁷ kyāh yiṭi wananas ta
bāgē zi tihond⁷ kaitwāh ōs⁷
Mahādīv¹ ḍeṭhēn ta ḍav muhas ta. lāgas etc. 783.

namaskār brahmāṣṭorīs Krushnas ta
namaskār Krushnaṅṅēn ḍeṭa-bajēn
namaskār Krushnaṅṅīs pariyāras ta. lāgas etc. 784.
775. For the Pārijāta tree to fight he issued forth, but against Bhagavān 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 engagèd 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 Mahādeva¹ 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.

¹ Mahādeva is represented as impervious to sexual desire.
prath rōnī yēlī lūjā prasanas ta
kūrā akh ta gōbar dah prath kaīsi zāy
shurāh sās ta akh hath kōrē zāyē tas ta
lāgas bōh dasta dasta pampōsh. 785.

akh lach ta akahaith sās gōbar tas ta
sārēn'y shur'-mur' kaityāh zāy
grand gayē na Kurshnanis pariwāras ta. lāgas etc.
786.

yus lagi Kurshna-jyuwanis nāwas ta
tas kari Kurshna-jyuv sāro wōpakār
yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.
787.

pōr' pōr' Kurshna-jyuwanis nāwas ta
pōr' pōr' tasandis autāras
pōr' pōr' tasandis shōba sarētas ta. lāgas etc. 788.

XXXVII.
Anirudd gōbur ōs' Pradyumnas ta
tām' kor' Bānāsōras dās
Bānāsōran kūr' dīs' nas ta
lāgas bōh dasta dasta pampōsh. 789.

Bānāsōr bōw' bokt' Rudras ta
Shōnitapōra ōs' rājy karanas
boḍ' ōs' baktēn manz Dēwas ta. lāgas etc. 790.

sās narē āsas boḍ' bal tas ta
Kurshna-jyuv' sārēy narē tsācēnas
bādī ahankāra ōs' rājy karanas ta. lāgas etc. 791.

Shiwa-bakth būd' ōs' Bānāsōras ta
Shiwa-ji tōthyōs mong'nas war
'kūtapāl āstam b'ny nagaras' ta. lāgas etc. 792

būktn sūty āyot' gav Shiv tas ta
nagaras kūtapāl sōpanith rūd'
Bānāsōr nēth pūz karihēs ta. lāgas etc. 793.
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.

789. Pradyumna's son was Aniruddha, and he the demon Bāṇa did overcome, 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 suacease.
yūsā-kāl Mahādēv ōsū naṅaras ta
  Bānāsōraṅē kāmē karawunū
Bānāsōr ōsū rājy karanas ta.
  lāgas bōh dasta dasta pampōsh.  794.

dōha aki pānay war mongūnas ta
  ‘mē hyuhū zi kūh chuh na tēn bōwānan
kāshāh āsihēm somū yōddas’ ta. lāgas etc.  795.

krūd khotu Yīshōras ta war dyutūnas ta
  zōnūn zi ‘rākhēsas wōn nāsh wōtū’
yiy war tāmū mongū tiy dyutūnas ta. lāgas etc.  796.

dopūnas zi ‘dōz cyōnū pēyī āgana ta
  kariy vīrāh mānas hān
yēli pēyī totū-tān prār samayēs ta. lāgas etc.  797.

asōras tas bōd bākhanēyēs ta
  dōzukū wasith pyonū kāchani logū
yushūn vīrāh tōrū pānas ta. lāgas etc.  798.

samay wōtū yēli tas asōras ta
  kētha pōṭū pānay samponū ḍās
kami pōṛū Krushna-jyuv yith pyōs tas ta. lāgas etc.  799.

Wushā kūṛū āsū tas asōras ta
  Anirudd dōha aki sōpūnū ās
Aniruddas pēṭh man logū tas ta. lāgas etc.  800.

prabōṭū wōsū ta lūjū wadanās ta
  ‘hā myōnū bārtā kōr-kun gav?’
mandachunū dopūnas ta kēh logū na tas ta. lāgas etc.  801.

sōpūn rātakī lūjū wadanās ta
  ‘man nyūnam ta kēh chum na pāy’
rātas ta dōhas lūjū wadanās ta. lāgas etc.  802.

Ṭitralēkāhā āsū tōṭhū vēs tas ta
  murūṣū tami sārēnū-y-hanza karēnas
dēwātā ta manōsh sōṛū hövūnas ta. lāgas etc.  803.
794. Long in that city did Mahādeva dwell, doing all Bāna’s works, while Bāna 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 Īśvara 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. Citralēkha 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. Mahādeva.
wuchān ta wōsā yēli Aniruddas ta
dopunās 'āmiy man myōnā nyūnam
wātēmay ta rōza zinda, na-ta maras ta
lāgas bōh dasta dasta pampōsh.

804.

Titralēkā ḡayē Aniruddas ta
ākōsh1 gashith ta Dwārakāyē wōsā
wōtith nīshē pēyē Aniruddas ta. lāgas etc.

805.

sōpānā sa ti ḍōsā āmūsā tas ta
Aniruddī won"motō ḍōsā Nāradas
Nāradūnā shēchī ḍōsā Aniruddas ta. lāgas etc.

806.

Titralēkā yēli nīshē wōsā tas ta
wūdith dōnaway ākōshī ġay
Anirudd Wushāyē wōtā waranas ta. lāgas etc.

807.

gāndarwa-viwiḥ tati korunās ta
bāra-bōsā pānavūnā khēlani lāgī
ekēh rēth pānavūnā lāgī sōkhas ta. lāgas etc.

808.

Bānāsōras āy wananas ta
‘Wushā zi pōrushā sūty hēth dīthā’
Asōran būzun ta ġav kūpas ta. lāgas etc.

809.

dōha aki bihiṭh ḍōsā pēṭh mandiras ta
pānavūnā bāra-bōsā khēlān ḍōsī
rākhēsan dīshith ta logā zāganas ta. lāgas etc.

810.

tarwār hēth āv pēṭh mandiras ta
lōti-pōṭhī wōtith ta shēkani rūdā
wuchun ta gīndān tim cōpātas ta. lāgas etc.

811.

Aniruddī Krushnūnā driy hōvānas ta
‘sōriy zi zēnay thaway na kān’
Wushāyi Bānūnā driy hōvānas ta. lāgas etc.

812.

1 A ‘Gandharva marriage’ is a perfectly legal form of marriage among persons
of the military caste, i.e., ksatriyas. 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 Citralēkha hied. Through the welkin did she fly, and Dyārakā 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 Citralēkha 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 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 caupar 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).

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 kōlokā zi zāmatuṅ ām ’
kēshāh lazi gav ta gav kūpas ta
lāgas bōh dasta dasta pampōsh,
813.

pāṭ-khūṅ1 wōthin th ta logaṅ kūpas ta
rākhēsan āgyā logaṅ karanē
ganḍ karanas ta Aniruddas ta. lāgas etc. 814.

ganḍanē yēli lāṅ1 Aniruddas ta
totuṅ-tāṅ Anirudd nēshūṅ āsas
wōthin th ta sīnā sōrā mōraṅas ta. lāgas etc. 815.

Bān ās pānay ta ganḍ phyurānas ta
Anirudd zāmatuṅ karihēs kyāh
sōnith thowuṅ bōndā-wānas ta. lāgas etc. 816.

Nārada-ryoshā gav Krishanā-zīwas ta
Aniruddūṅā shēchā sōrā wūṅānas
Krishna-juv pōtra-dādi drāv laḍanasa ta. lāgas etc. 817.

bāh akshauhiniyē sūty Krishnas ta
Shōnītapōr āv Krishnā-Bāgawān
Bānāsōr drāv yōra yōddas ta. lāgas etc. 818.

gōdaṅ kūtāpāl brōṭh dyutānas ta
Mahādev yōddas Krishnas āv
wazīr zāh mōkha āy Balabadaras ta. lāgas etc. 819.

Kārtikeyā mōkha āv Pradyumnas ta
Sātēkis mōkha āv Bānāsōr
yōddukā awasar lāṅ1 ganḍanasa ta. lāgas etc. 820.

Krishna-juv ta Mahādev lāṅ1 yōddas ta
dōnaway kuniy ta wāṅ1zēkh kyāh
kōtwāh shālā bāla lāṅ1 laḍanasa ta. lāgas etc. 821.

Mahādīvā sīnāyē taph shunānas ta
Krishna-juvā1 phīrīth zālā shuṅānas
tana-shuṅā taph zālā lajē zanas ta. lāgas etc. 822.

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1 Their names were Kumbhānda and Kūpakarna.
2 The god of war and son of Mahādeva.
3 Kṛṣṇa’s charioteer.
4 According to one legend Sōnītapura was near the present Tezpur in Assam.
813. Bāṇa rejoiced on hearing Kṛṣṇa’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 Kṛṣṇa, and Aniruddha’s tidings told he all. Then, in the love he bare his son, did Kṛṣṇa sally forth to war.

818. Twelve mighty armies Kṛṣṇa with him took. To Śoṇitapura straight came Bhagavān, and to the combat Bāṇa issued forth.

819. First, in the van, set he (Mahādeva) the guardian of his fort, and Mahādeva against Kṛṣṇa came, while to oppose Balabhadra there came two viziers.¹

820. To oppose Pradyumna Kārttikeya² came, and against Śatyaki³ Bāṇa came himself. And so in battle they began to Join.

821. Kṛṣṇa and Mahādeva 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 Kṛṣṇa’s army Mahādeva burning fever flung,⁴ and Kṛṣṇa 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
bajēr thawunų ósų Krushna-nāwas ta
Rudras gan šāl¹ ta zēnana āv
wazir pēy māran¹ Balabadras ta
lāgas bōh dasta dasta pampōsh.

823.

Bānāsōr pāna āv Shri-Krushnas ta
pōnts hath āyōd dōrith kēth
akiy kāna tim phuṭrōvinas ta. lāgas etc.

824.

raṭhawōlų mōrith ta ratha phuṭrūnas ta
paikaiy šalanas trōwun rav
wōdanūn² drāyēs mōj³ Krushnas ta. lāgas etc.

825.

Mahādēv bākt⁴-sāndī gav krūdas ta
biyē Krushnas sūty log⁴ laḍanē
pūsh⁴ na ta shēran āv Shri-Krushnas ta. lāgas etc.

826.

Bānāsōr āv biyē yōddas ta
Krushna-jyuva¹ sārēy narē sācyēnas
Shiwa-sandi zāra-pāra tōr thavēnas ta. lāgas etc. 827.

Krushna-jyuva chuh dapān Mahādēwas ta
‘mē ti bud⁴-bāba-sond⁵ pālun⁵ chum
Prahład kun⁶ bokt⁶ bōw⁶ Vishnas ta. lāgas etc. 828.

‘mē zi zēv diś⁸mūts⁸ chēh Prahładas ta
‘‘bōh zi cyōn⁸ wamsh gāla na zāḥ’’
bōz⁸y sāṭ‘mas ta mad wōl⁸mas’ ta. lāgas etc. 829.

Mahādīva¹ pōw⁹nas Bān pādas ta
Bān Aniruddas sūty hēth ta āv
viwāh karith ta kūr⁹ diś⁹nas ta. lāgas etc. 830.

sōn mōkta rāt⁸n kūt⁸ dāj dyut⁹nas ta
akshauhēn sīnā sūty diś⁹nas
Krushna-jyuva 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 Balabhadra.

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 grand-sire \(^2\) 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.

\(^2\) Bāṇa was really great grandson of Prahlāda. The line of descent was Prahlāda, Virocana, Bali, Bāṇa.
Dwārakāyē yēli wōtī gay harshēs ta
tōri rēti Anirudd wōtīth pēv
Rukminiyē putālī-nōsh wōtsū garas ta
lāgas bōh dasta dasta pampōsh. 832.

Dwārakāyē wōtsav logū sapanas ta
Yādav sōriy wadavēn bāy
namaskār Krushna-jyuwanīs nāwas ta. lāgas etc.

833.

yus lagi pōrī pōrī Krushna-nāwas ta
tas kari Krushna-jyuva sārō wōpakār
yiti yēsh nith ta wāti Vishnu-bōwanas ta. lāgas etc.

834.

XXXVIII.

aki dōha yēli shurī drāy gindanas ta
samith Krushnānī ta Yādawān-hāndī
tati trēsh lūjākh ta gay shādanas ta
lāgas bōh dasta dasta pampōsh. 835.

krīris akīs pēth gay zalas ta
dīthākh kēkalūtū krīris manz
khārani layēy krēri manza tas ta. lāgas etc. 836.

būdū ḍosū kēkalūtū ta boqū mān tas ta
khāranas kāisi-hondū bal logū na tas
āshīsaras gāshith ta phīrī pānas ta. lāgas etc. 837.

wonukh yīth ta Krushna-Bagaṅānas ta
Krushna-jyuva krīris pēth pāna āv
pōsh zan tulith nyūn wāma-hasta. lāgas etc. 838.

krēri nīrith ta āv rāza-rūpas ta
Krushna-Bagaṅānas pādan pēv
zānawānī sōrūy shēchī prīshūnas ta. lāgas etc. 839.

rāza āv kartūth sōrū wananas ta
dopūnas 'Nṛgu-rāza ḍosum nāv
logūmotū ḍosum dān karanas ta. lāgas etc. 840.
832. At Dvārakā when they arrived, they all rejoiced, that Aniruddha after four months had thus returned, and into the home of Rukmini 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.

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 ponderous weight, and none of them had strength to lift it out. Astonied were they and returnèd 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 Nrīga was I hight, and all my time I spent in gifts of charity.'
‘grand kār’zi dēwa waharōs ā rūdas ta
myānēn dānan ōsā na kēh grand
tamiy phala wōtus az darshēnas’ ta
lāgas bōh dasta dasta pampōsh. 841.

‘yim dāta ōsā yith samsāras ta
timan pēthā-kinā nāv myōnū drāv
myōnū yesh gēwahōn Vaikunṭhas’ ta. lāgas etc. 842

‘grūnzā-rasha gōvā dīsa mahādānas ta
sōna mōkta wastrav pūrith kēth
brāhmaṇā anahō rātī pūzanās’ ta. lāgas etc. 843.

‘dōha aki logus yēlī dānas ta
brāhmaṇās ākā-sūnzā kāmadināh
gōvān manz ayē dina dānas’ ta. lāgas etc. 844.

‘brāhmun tḥādān wōtū brāhmaṇas ta
panānē kāmadinē thaph kūrānas
brāhmānī dopū ‘mē zi mijā dānas’’ ta. lāgas etc. 845.

‘dōnaway mīlith ay dādas ta
aki kani lach gōvā dīni logūsakh
dōnaway mōnā na ta kara kyāh kas’ ta. lāgas etc. 846.

‘brāhmaṇa-sakh na zi yiyi wananas ta
kāmadinī-hondā nyāy andyōv na kēh
tithay samay wōtū mē ti maranas’ ta. lāgas etc. 847.

‘Darma-rāza brōth drāv mān karanas ta
dānan-hondā pōn asankhy ōsā
kāmadinī-hondā ti pāph ay lēkhanas’ ta. lāgas etc. 848.

‘dopūnam zi ‘tḥēn chuy na zāh pōnēs
pāpa-hani-hondā phal kar būgakh.’
gōdaṇīy būgunā pāna mongūmas’ ta. lāgas etc. 849.

‘Darma-āgyāyē pyōs bū-maṇḍalas ta
yimi dīha būṭān say pāpa-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 Brahmana 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 Brahmana unwittingly was by me in gift bestowed.

845. 'To the Brahmana 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 Brahmana'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 pādan pēv Krushnas ta
vēmān wothus ta khasith gav
pōrī pōrī Krushna-jyuwanis nāwas ta
lāgas bōh dasta dasta pampōsh. 851.

Krushna-jyuv dapān prath Yādawas ta
‘ Brāhmaṇas sūty zāh kārīzi na mān
lāg zāh kārīzi na brahma-amshēs’ ta. lāgas etc. 852.

yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār
yiyi yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 853

pōrī pōrī Krushna-jyuwanis nāwas ta
pōrī pōrī tasandīs autārās
pōrī pōrī tasandīs shōba sarētas ta. lāgas etc. 854.

XXXIX.
dōha aki mani āv Krushna-zīwas ta
‘ shēchāh anahō Nanda-gōrūnā
tim sōrī āsan tati shūkas’ ta
lāgas bōh dasta dasta pampōsh. 855.

sūzun Haladar Rām Gōkulas ta
dōa-mālinēn sath gav karanē
pādan pēv mājē dōda-babas ta. lāgas etc. 856.

dōshēwāy nālamātī mīthā kārīhas ta
lōl ākh mutasaraṇa wadanās lāgī
Rāmani darshēna lāgī vēthanās ta. lāgas etc. 857.

Krushna-Bagawānūnū lāgī prishanās ta
‘ asē ti mani chwā anān zāh
yiticē khēla mā chēs tsētas’ ta. lāgas etc. 858.

gūpiyē khēli khēli sārē āyēs ta
wadān ta lajēs pān wandanē
sārēnī chuh Haladar dam dinas ta. lāgas etc. 859.
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.

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 Gökula 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-Bağawânunā lajē wanañas ta 860.
tāmā kētha sohā zi āsā trāvēn
kaṭhēr man drāv Krushna-zīwas ta
lāgas bōh dasta dasta pampōsh.

tāmā trāvē asē kētha yiyi trāwanas ta
asē chuh brinzi brinzi pānas sūty
Krushna-dyān kētha yiyi mashērāwanas' ta. lāgas etc. 861.

Haladar Rām chuhk sath karanas ta
' Krushna-jyuvo prath jāyē wōtith chuh
sārēnāy nishē chuwa prath samayēs' ta. lāgas etc. 862.

yih yih lākacāra osā kēlā karanas ta
 tīthay timan sūty khēlanī logā
prath khēlan-shāyē lāgā phēranas ta. lāgas etc. 863.

Jamunāyē bāthā bāthā rūdā khēlanas ta
khēlāh karith ta phērith gāv
dōyī rēti biyē wōtā Krushna-darshēnas ta. lāgas etc. 864.

yus lajī Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuvo sarō wōpakār
yiti yēsh nith ta wātī Vishnu-bawanas ta. lāgas etc. 865.

pōrā pōrā Krushna-jyuwanis nāwas ta
pōrā pōrā tasandis autāras
pōrā pōrā tasandis šōba tārētas ta. lāgas etc. 866.

XL.

Punḍarīka-nōmā āsā tath samayēs ta
Krushna-Bağawânumā vih dōrīth
rākhēnas tūrā-kun bōd āyēs ta
lāgas bōh dasta dasta pampōsh. 867.

lēzān sēchā tāmā Krushna-zīwas ta
' bōh zī chus Krushna ta tēh kus gōkh
bōy chus āmotā 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 Yamunā'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 Kāśi. (Bhāg. Pu. X, lxvi.)

867. In those days was there a king hight Puṇḍarīka¹, 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.

¹ The Bhāgavata Purāṇa gives his name as Puṇḍraka.
śrī-krṣṇāvatāra-līlā.

'yā-tay Krushna-nāv trāv pānas ta
na-tay wālay ahankār.'
Krushna-jyuv ta Yādav tāy asanas ta
lāgas bōh dasta dasta pampōsh.

wōthith ta Krushna-jyuv khotu rathas ta
tat-kshēn nagaras wōthith pyōs
Pundārikī büzun ta drāv yōddas ta. lāgas etc.

Kāshi-rāza mēthar ēsu Pundārikas ta
sinā sūty hēth ta sōrũy āv
sanmōkha mōkha āy Shrī-Krushnas ta. lāgas etc.

Krushna-jyuvā sakra sūty sōrũ mōrũnas ta
Pundārikas gōda kala tōtũnas
sināyē tawa pata nāsh korũnas ta. lāgas etc.

Krushna-jyuv Dwārakāyē āv pānas ta
dēv lāgu pōshē-warshunu karanē
pūrũ pūrũ Krushna-jyuwanis balas ta. lāgas etc.

Sudakshēn gōbur ēsu Kāshi-rāzas ta
mōlũ-sandi mārana gav kūpas
wōpāy tshādani logu Krushnas ta. lāgas etc.

shēran samponu Mahādēwas ta
Vishvēshōras tapa ārādani logu
war dyunu ēn ēsu Paramēshēs ta. lāgas etc.

Yīshūr tōthyōs war dyutũnas ta
manthar dyutũnas zapunu kyuțu
hathā sān manthar logu zapanas ta. lāgas etc.

yihay sēd ēsu tath mantras ta
murathān wōpūzũs āgnas hishũ
pratimāyē diṣũn āgyā tas ta. lāgas etc.
XL. **Puṇḍarīka The Anti-Kṛṣṇa.** 869–878

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, became infuriate at his father's death, sought for a plan to compass Kṛṣṇa's fall.

876. On Mahādēva'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:
'गत्स्वनु' द्वारकायेकुण' दोप्नास ता
'द्वारका ज़लुन लुकाव सन'
तति द्वारकायेलुङ्गा लारानस ता
लागस बोह दस्ता दस्ता पाम्पोश।

गिरुण द्वारका ता साय कोपानस, ता
श्री-बागवानस शेरानेय
यादव 'त्राहि त्राहि' लाङङ्गङ्ग करानस ता।
लागस इत्या।

अग्याकुरुण सोदर्शेनस ता
कोरो-सुरे-हुहुङ्ग सुह फेरानी लोगुङ्ग
प्रातिमा फेरानी अयङ्ग सक्रास ता।
लागस इत्या।

सोदर्शेनस-तस्क्रा निश्च खाय पाय तस ता
अग्नुङ्ग प्रातिमा लुङ्ग दाजनेङ्ग
तसलिथ ता पिरुण्ग तसङ्ग तेलुङ्ग सुदाक्षेनस ता।
लागस इत्या।

पिरिथ गायेस ता कला सोङ्ग नास ता
प्रातिमा पानसूङ्ग फुहरुण केर्था तस
tस्क्युङ्ग पाजिहेय युथुङ्ग करानस ता।
लागस इत्या।

तसक्र पता लोरिथ राजा-द्वारस ता
जालाव द्वुत्तनास नागरास सन
कोशी सोरुङ्ग गायेदास ता।
लागस इत्या।

युस लाङङ्ग क्रुष्णा-ज्युवाणिस नावास ता
tस्क रांि क्रुष्णा-ज्युव सरो वोपाकरूङ्ग
yि येष निथ ता वाती विश्नु-बावानस ता।
लागस इत्या।

पोरङ्गङ्ग पोरङ्गङ्ग क्रुष्णा-ज्युवाणिस नावास ता
पोरङ्गङ्ग पोरङ्गङ्ग तसंदिस अउतारस
pोरङ्गङ्ग पोरङ्गङ्ग तसंदिस शोभा सार्तास ता।
लागस इत्या।

XLI.

dोहा आँि हालादार ऋषुङ्ग पहरानस ता
राईवाता-नोमिस परबतास पेठ
पानणङ्गङ्ग केि जाङ्गङ्ग सुत्य पानस ता
लागस बोह दस्ता दस्ता पाम्पोश।
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, aquake, the Yādavas with Krṣṇa 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 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.

886. 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.

887. Once on a day did Haladhara wander forth upon the mountain famed as Raivata, and certain of his folk bare company.
totuy wōtus wādurāh tas ta
Baumāsōrani mēthārāh akh
Dwivid nāv ōsā tas wādaras ta
lāgas bōḥ dasta dasta pampōsh.

Baumāsōrani hīta vēḥ tas ta
mada sūty vēḥ kūtā hārani logā
Haladara-rāmas logā lāranas ta. lāgas etc.

anith kañē kulī pēthā löy'nas ta
tān Balabadr nishē tas ġav
wōthith atha-mūṛi prān koḍ'unas ta. lāgas etc.

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

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

XLII.

Duryōdanas Kuru-rāzas ta
baḍēyēs kūrā ta lāgī sanzas
sōyēmwar kōrē-hondū logā karanas ta
lāgas bōḥ dasta dasta pampōsh.

yīsh ōsā Sāmbas Krushna-pōtras ta
lōrith sōyēmwarā-sabāyē ġav
manza-bāga kōrē ġav nith pānas ta. lāgas etc.

Kaurav sōriy ġay kūpas ta
wōthith sōriy pata lāryēs
kunū ōsā tawa āy na zī Sāmbas ta. lāgas etc.

raṭith ta tōnukh bōndīwānas ta
awamān kārīhas ta karihē kyāh
Nārádī shēchī ūnā Krushna-ziwas ta. lāgas etc.

1 Bhauma was defeated by Kṛṣṇa. See Chapter xxxvi (pp. 160 ff.).
2 I.e., Haladhara.
888. There did a certain monkey him approach, an ally of the
demon Bhauma,¹ Dvividha 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 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.

892. 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.

XLII. THE RAPE OF LAKŚMANĀ. (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 svayaṁvara⁴ to hold.

894. Samba, Krṣṇa's son, desired her. Into the svayaṁvara
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. Samba, 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 Krṣṇa brought.

³ Her name is not mentioned here, but according to the Bhāgavata Purāṇa
it was Lakṣmaṇā. ⁴ For a svayaṁvara, see note to verse 709.
wōth₁ sōr₁ Yādav Kuru-yōddas ta
    Haladara-rāman tim pot₂ rāţ₁
'wairā-kōṁ'ā kētha kār'zi bōy'cāras' ta
lāgas bōh dasta dasta pampōsh. 897.

Haladara-rām drāv hēth Wuddawas ta
'yiman zi Sāmb bōy mōkalōvīth'
Krushna-jyuv₁ ti bōy'cāra tiy mōn'nas ta. lāgas etc. 898.

Dili āv Haladar wōṭ₈ nagaras ta
nēb₆ray Wuddav shēch¹ sūzun
Kaurawau dīshīth ta gay harshēs ta. lāgas etc. 899.

sōriy brōth drāv Balabadras ta
zōnukh zi pānay āv manganē
sōnith ādar ta mān kor'has ta. lāgas etc. 900.

Haladara-rām āv shēch¹ wananas ta
'āgyā kūrⁿawa rāza Wuğrasin¹
"vīwōh¹ kanyā diyiv Sāmbas"' ta. lāgas etc. 901.

yīthay tāmāt¹ ōs¹ vēṭhanas ta
'Haladar kētha pāna manganē āv'
tithay būzith gay shūkas ta. lāgas etc. 902.

Wuğrasēnaṇi dapi gay krūḍas ta
'Yādawan rāza-nāv kām¹ thow"mot"
Yādav asē wōtiha kūrᵈ manganas ta. lāgas etc. 903.

'Kaurav zī śhatradōr₁ prath samayēs ta
rāzān pēth¹-kin¹ zīth¹ Kaurav
Yādawan kētha sami mān karanas ' ta. lāgas etc. 904.

Haladara-rām log₄ bozanāwanas ta
'Krushna-jyuv zī sārēn¹ dēwan pēth
suh ti mānān rāza-Wuğrasēnas ' ta. lāgas etc. 905.

tas khōta rāza kus ath samayēs ta
yēs kari mānatā pāna Bagawān
yūtⁿ mata lāgiᵗav ahankāras' ta. lāgas etc. 906
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, Kṛṣṇa 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 Ugrasēna 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 Ugrasēna 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 Kṛṣṇa reign supreme, yet doth he to Ugrasēna 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.’

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Wugrasēnani nāwa lāg¹ wōranas ta
‘ tas kētha āgyā pazi karanas
sōñ°y āgyā shūbihē tas’ ta
lägas böh dasta dasta pampōsh. 907.

amōb° krūd khot° Balabadras ta
sakhi sān sabāyē nīrith gav
panūndef gath tati pēv hāwanas ta. lāgas etc. 908.

hala dith wul°tani log° naγaras ta
sōris pralay zan sampanani log°
sōriy chāg°ri lāgi gathanas ta. lāgas etc. 909.

wuchukh zī Haladara-rām kūpas ta
brunzāh tāmath wul°tavihēkh
nīrith sōriy pēs pādas ta. lāgas etc. 910.

‘ āgyāna asē āv na zānanas ta
boł° chukh ta khēmā pazi karanas’
kūr° uñ°has ta Sāmb on°has ta. lāgas etc. 911.

lägis sōriy zāra-pāras ta
viwān karith ta dīt°has kūr°
grūnzh°-rūsh° lōkaran sūty dīt°has ta. lāgas etc. 912.

bāh sās mad-hāst¹ sūty dīt°has ta
shēh sās ratha ta wuh sās gur¹
pūrith sāsa-baza sōnza dītahas ta. lāgas etc. 913.

hīra-rait°n na zī yin kēh ti wananas ta
sōna-rōpa-bōr°n-hānd¹ ös¹ bör°
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-jyu sarō wōpakār
yīti yēsh nith ta wāti Vishnu-bawanas 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 Balabhadra 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 Visnu will he reach. To him posy and posy do I offer lotuses.
pör¹ pör¹ Krushna-jyuvanis nāwas ta
    pör¹ pör¹ tasandis autāras
pör¹ pör¹ tasandis shōba tsarētas ta
    lāgas bōh dasta dasta pampōsh. 917

XLIII.

aki phiri manas zi ḡav Nāradas ta
    'Krushna-jyuv wuchahōn Dwārakāyē manz
shurāh sās triyē kētha akis waranas ta
    'lāgas bōh dasta dasta pampōsh. 918.

kōsa tsūr⁵ priy āsi Shī-Krushnas ta
    kōsa sana rōnī zīth⁶ āsēs
kyāh sana tsarēth āsi Bagawānas ta. lāgas etc. 919

gōḍa tāv Rukminiye-hond⁷ tsarṣanas ta
    tami garūc⁵ warnan kyāh wān'zēs
sōna-sond⁴ gara ēs⁶ tas cēmakanas ta. lāgas etc. 920.

sōṭh⁸kāk¹ dārē bar prath dwāras ta
    hīrāu ta rātnau sūty jār¹māt¹
rātnan-hānd¹ tōg¹ prath tāras ta. lāgas etc. 921

zamrūd nīlam wasa-tālawas ta
    chatan wuphawān¹ zan kōtar
mōr nasawān¹ zan prath bāmas ta. lāgas etc. 922.

caudani-hond⁷ kyāh yiyi wananas ta
    hīrāu ta zamrūda sōr⁶ būr⁶mūts⁶
alōnd¹ mōkta-grūph¹ hīh¹ sandramas ta. lāgas etc. 923.

sōgand pārizātuk⁶ ḍalanas ta
    prath shāyē phērān mushkāndār
prang kyuth⁵ pazihē Bagawānas ta. lāgas etc. 924.

swōrgī watharun⁶ ta kyāh wān'zēs ta
    tāth¹ pēṭh shūbān pāna Bagawān
mōkuṭa shūbān shēri Krushnas ta. lāgas etc. 925.
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 chiefest queen, and what may be the deeds of Bhagavān?'

920. First set he himself Rukmīṇī 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 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.

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1 See note to verse 772.
śandana-tyok¹ ḍēki shōla dinas ta
kana-wōl¹ kana-wājē zªsa trāwān
pampōshē-patra hih¹ nithʰr zîth¹ tas ta
lāgas bōh dasta dasta pampōsh.

mōktā-hār shūbān nōl¹ kanṭhas ta
shūbawun¹ asawun¹ mōkha-pampōsh
bōh ta pāda-kamalan muṇē wandahas ta. lāgas etc.

brōtha-kani Rukmini pakha-wāyēnas ta
andr¹ and¹ hata-bōza tōnza pūrith
Rukmini yēs pāna sīwā karanas ta. lāgas etc.

Rukmini shūbān hishª śandramas ta
Mōhinī pānay kyāh wān¹zēs
Lākh¹mī kīshª hishª Bagawānas ta. lāgas etc.

Nārod¹ wucḥ¹ wucḥ¹ āv muhas ta
Krushna-jyuva¹ yān dyūthª wōthith ta gōs
brāhmana-bāwa sūty pād rāṭ⁴nas ta. lāgas etc.

cōki pēth khōrith ta pād chāl⁴nas ta
brāhmana-pādē-zal shēri dōrun
namaskār dōrith shēch¹ prīsh⁴nas ta. lāgas etc.

myūthª myūthª khyonª cyonª nishē onªnas ta
śāmar pānay karān chus
dopªnas zi ‘shōba drāṣṭā me pazi karanas’ ta. lāgas etc.

‘tōh¹ chiwa gyānawān brahma-bāwas ta
krutārth korªwas darshunª dith
ōh’yāh kārt⁴mō yith kuṭumbas’ ta. lāgas etc.

Nārod¹ tōtān Krushna-zīwas ta
‘sōstēstu’ dapith drāv pānas
pata pata Krushna-jyuva drāv Nāradas ta. lāgas etc.

biyis garas bāv wuchanas ta
tami khōta rōt² ta kyāh wān’zēs
Satēbāmā tati sūty Krushnas ta. lāgas etc.

1 Rukmini herself was an incarnation of the goddess Lakṣmī. Mōhinā 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.

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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 Rukmini herself doth service tender.

929. Like unto the moon glorious is Rukmini. Mōhini herself is she, and her fairness how may I rehearse! To what may I compare Lakṣmī 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 sing 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

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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.
936-945  ŚRI-KRŚṆĀVATĀRA-LĪLĀ

zesa trāwān kūsa pēth prangas ta
bāra-bōsū cōpaṭas gīndān Ṽs1
motu gōmotu Ṽsū tāṭhī tarētas ta
lāgas bōh dasta dasta pampōsh. 936.

ḍyūṭhun Nārodū ta pāḍi nomnūnas ta
‘khēmā mē kārīzēm grahasthas
kar ōwa az kētha mani onnūwas ta. lāgas etc. 937.

rumāh rūzītōm sūty cōpaṭas ta
yi-na Satēbāmā niyēm bōzī
tawa pata katha paśē karaḥōv asta’ lāgas etc. 938.

Nārodū kaḍith tūkh drāv pānas ta
prath rāza-dwāras phērani logū
prath gari rōṇī sūty Krushnas ta. lāgas etc. 939.

prath shāyē Krushna-jyuv byonū tsarētas ta
prath gara Waikunṭh hyuhū zan ōsū
prath gari shūrī bōsū pariwār tas ta. lāgas etc. 940.

akis gari nēcivēn sūty gīndanas ta
pāṭī patī brūṭhī brūṭhī laḍa karanas
shurēn-handi khēlana pray chēy tas ta. lāgas etc. 941.

akis gari Krushna-jyuv pēṭh ṣasanas ta
akis gari shurēn karawunū shrān
akis gari rōṇī pād malanas ta. lāgas etc. 942.

akis gari Krushna-jyuv zap-dyānas ta
akis gari Krushna-jyuv karawunū hūm
bīyīs gari Krushna-jyuv brahma-būzanas ta. lāgas etc. 943.

akis gari kāmadīna dīnī dānas ta
bīyīs gari pōrāna-katha bōzān
bīyīs gari pāṇḍītan samvādas ta. lāgas etc. 944.

akis shāyī diwān dana darmas ta
bīyīs shāyī danas likha bōzān
bīyīs shāyī dyāran gānzrāwanas ta. lāgas etc. 945.

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936. Who can count the moon-rays that poured forth from her as she reclined upon the couch? Playing caupār [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?’

638. ‘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 Vaikuṇṭha, 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 coinèd money counting.

1 Lit. Let us make but five words
ākis gārī kōrēn shēch¹ prīṣhanās ta
ākis gārī khēlān trīyēn sūty
ākis gārī shāṭa-shāṭh manz zalas ta
lāgās bōh dasta dasta pampōsh.  946.

ākis shāyī phulaṭa-bōz¹ karanās ta
ākis shāyī kōṭar wuḍānaṅwān
ākis shāyī pōzⁿu wuḍānaṅwānās ta. lāgās etc.  947.

ākis shāyī gurēn phirānāwānās ta
bīyīs shāyī rathān cāl wuchawun"
bīyīs shāyī mad-hāst¹ khēlānāwānās ta. lāgās etc.  948.

ākis shāyī háth'yār athi Krushnas ta
shurēn astra-vidyā hēchānāwān
tīhond" wuch¹ wuch¹ chuh zi vēṭhanās ta. lāgās etc.  949.

kuni shāyī wōtsav ḡōbar zēnas ta
ākis shāyī viwāḥ kōrēn-hond"
ākis shāyī khaḍaruk" sanz karanās ta. lāgās etc.  950.

ākis shāyī bāndāra karanāwānās ta
ākis gārī bihiṭh gith bōzān
ākis gārī mōran natsānaṅwānās ta. lāgās etc.  951.

ākis shāyī log"mot" bōpāras ta
bōpārēn sūty likha bōzān
dara-dar kārān prath wastas ta. lāgās etc.  952.

ākis shāyī bahiyēn phyur" dinas ta
ākis shāyī dyāran ṭhēlī gāṇḍān
ākis shāyī mōharan parkhāwānās ta. lāgās etc.  953.

ākis shāyī rāṭnaṅ mōl karanās ta
ākis shāyī mōkta-hār wuṛānāwān
ākis shāyī mōkuṭa shēṛaṅwānās ta. lāgās etc.  954.

ākis gārī pōṭhēn lēkhānāwānās ta
ākis gārī pōn¹-pāṇa pōṭhē lēkhān
ākis gārī bihiṭh pūth¹ paranās ta. lāgās 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 Kṛṣṇa; 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 gāri brōtha-kani Wasudēwas ta
akis jāyi Dēwakiyē pād malanas
prishān zi 'kēh mā chuwa manas' ta
lāgas bōh dasta dasta pampōsh. 956.

akis shāyi pōthr karanāwanas ta
akis shāyi natsiṇēn nasanāwān
akis shāyi bādan gēwanāwanas ta. lāgas etc. 957.

akis shāyi bōyis bōzanāwanas ta
'sōnā athi zi sōriy sōkha bār'tan.'
Kashmīra-dishukā ār yiyihēs ta. lāgas etc. 958.

Kashīri ti āsihē zay darmas ta
brāhmānan zi baḍihēkh darmuku tīz
sōkhith ta lagāhōn Krushna-nāwas ta. lāgas etc. 959.

dēchan shurāh sās khēla Krushnas ta
shurāhwānā sāsan garan phyūru
Vishnu-māyā sōru logu wuchanās ta. lāgas etc. 960.

phērān phērān prath garas ta
Nārada-mōnishōr thakith ta āv
pādan pēth pēv Krushna-zīwas ta. lāgas etc. 961.

shēr dōrith ta rūdu pāda-kamalas ta
nānā-rangī tōtā logu karanē
'Krushna-Bagawānas pōru lagahōs' ta. lāgas etc. 962.

'pōru pōru lagahōs prath rūpas ta
pōru pōru lagahōs prath nāwas
kuni kuni tōshihē mē ti abalas' ta. lāgas etc. 963.

Nāradan yūsē yūsē bakth kūrūnas ta
yishī sān vīnā logu wāyēnē
vēṭhan chuh wuchī wuchī Krushna-zīwas ta. lāgas etc. 964.

Shrī-Krushna-Bagawān logu asanas ta
prasan gōs ta dyutnuñas war
āgyā hēth gav Vishnu-bawanaras ta. lāgas etc. 965.
956. Here was he (standing in attendance) before (his father) Vasudēva; there the feet of (his mother) Dēvākī 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 (Balabhadrā) 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 Viśṇu’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 Viśṇu’s heaven did Nārada return.
yas lagi Krishna-juyawanis nāwas ta
    tas kari Krishna-juyuv sarṇā ṛopaṅkār
yiti yēsh nith ta wāti Vishnu-bawanas ta
    lägas bōḥ dasta dasta pampōsh. 966.

pōṛl pōrl Krishna-juyawanis nāwas ta
    pōrl pōrl tasandis autāras
pōrl pōrl tasandis shōba sārētas ta. lägas etc. 967.

XLIV.

Krushna-juyv log"mot" nitē-karmas ta
    pahara hēth āśān zāgī phērān
prath gari Krishnā-juyuv wōthi karmas ta
    lägas bōḥ dasta dasta pampōsh. 968.

āśān bihitī lagi dyānas ta
    yōguk" sār pāna yōgīshōr
samād rōzī dith patim-paharas ta. lägas etc. 969.

brōhmī-muhūrtas shōba-samayēṣ ta
    pankhī bōlān mōdār̄y būl
pārizāta-kuli yīyi wāv karanas ta. lägas etc. 970.

Krushna-juyv wōthith wāsi tīrthas ta
    snān kari yāra-bala vēdī pūrwakh
sandyā ta tarpan yitha paziḥēs ta. lägas etc. 971.

dōhalī Bagawān manz āganas ta
    cōkē pēth bēhān zānga trōvith
aina hēth nōyid yīyi hāwanas ta. lägas etc. 972.

tawa pata tīla-mardan kor"has ta
    aushada-zala sūṭy nāwanas tan
dōtyāḥ lōgīth sōgand malanas ta. lägas etc. 973.

āṇith ta thōkur log" pūzanas ta
    gāyētrī-zaph kari biyē havē-kavy
brāhmanān kāmadāna diyi dānas ta. lägas 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 Yogēśvara 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 Ghaṭ 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 milch-kine in benefaction.

₁ usually sit
būzan ta dakhēnā prath brāhmanas ta
ōhiyē mangēkh atha dōrīth
dapanas 'āy bodṭu ṥōsin tas' ta
lāgas bōh dasta dasta pampōsh. 975.

tandunṭu ta aguru-kāṭh nishē ananas ta
gōda mali brāhmanan ada pānas
tawa pata dupāṭāh wali pānas ta. lāgas etc. 976.

pāna-bīr biyē diyē prath brāhmanas ta
pān hēth ta brāhman sōst dapanas
sōst būzith ta ati mahala-khānas ta. lāgas etc. 977.

garākṛt bōsō nishē aina ananas ta
Kāma-dēv pānay ta kō-na wuchihē
wuchān ainas ras lađi tas ta. lāgas etc. 978.

nānā-ranga būzan nishē ananas ta
nānā-ranga phal mūl mōdṛṭa ta tōkī
toṃzā sārē āsān siwā karanas ta. lāgas etc. 979.

rōnī wōthadaṇḍē pakha wāyēnas ta
Krushna-Baṅgawānas ranzanāvān
rūzīth pananis sōṛī pāyēs ta. lāgas etc. 980.

bāṭh prath dwāras yēsh ġēwanas ta
Krushna-taṛētān-hondu tulān wād
timan dyār kūṭī lāgī ladanas ta. lāgas etc. 981.

khēṭriy yim yin rāza-dwāras ta
pāna-bīr sārēnī sōzanāvēkhh
vaişhy ta shūdṛr sōṛī tāph karanas ta. lāgas etc. 982.

tawa pata prath gari nēri phēranas ta
nēbṛēmi bara āsi okuy zonu
sūrē zan ta dayā kari nagaras ta. lāgas etc. 983.

ratha-wōlū pūrith ratha anēs ta
raṭnau sūṭin sōṛū jor"motu
shūbawānī gurī jān shōla trāwanas ta. lāgas etc 984.

208
975. To each Brāhmaṇa 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 Brāhmaṇas and afterward to himself doth he apply them, and then his outer cloak he doeth on.

977. To each Brāhmaṇa offereth he a roll of betel-leaf. This take the Brāhmaṇas 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 Kṛṣṇa Bhagavān. In her own duty standeth each one (ready).

981. Bards proclaim his glory at each gate. Discourse of Kṛṣṇa'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-wöölä atha raţi khasi rathas ta
ratha pêţha Krushna-jyuv Zësa trâwân
pata-kani Wuddav tāmar karanas ta
lägas böh dasta dasta pampôsh.

985.
löti löti rathas pakanañanas ta
prath triy prath chata neri wuchane
vēţhān ta sōriy zuv wandanas ta. lägas etc.

986.
brōţh brōţh āsān bāţh ĝewanas ta
sabāyē wātān trâwân tiz
tîzas ta wûzas kala wandahôs ta. lägas etc.

987.
sabāyē yēli bēhi simhañanas ta
prath kâh chuh pâyēs tal Yâdav
bâdî ráza yith ta sōrî tati namanas ta. lägas etc.

988.
ĝewan-wööl sōriy ĝewanāwanas ta
maskhara sōrî yith asanâwanas
țhâtha-_motor yitha lagi țhâtha karanas ta. lägas etc.

989.
tawa pata pândithâh bēhi āsanas ta
pûstakas zi pûzā karanañvēs
Vyāsa-sûnzungî pûzā kari pâna tas ta. lägas etc.

990.
pândith pörân lagi wananas ta
Krushna-jyuv bôzân kan dörith
baktën-hunzungî pray tas Krushnas ta. lägas etc.

991.
yus yus mangawunî yiyi manganas ta
tas tas dana ratha ĝurî diwawunî
kuni neri sailas kuni shikāras ta. lägas etc.

992.
yus lagi Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wôpakăr
yiti yêsh nith ta wāti Vishnu-bawanas ta. lägas etc.

993.
pörî pörî Krushna-jyuwanis nāwas ta
pörî pörî tasandis autâras
pörî pörî tasandis shôba tsarētas ta. lägas etc.

994.
985. The charioteer graspeth his hand and the chariot doth he mount; and from it Krṣṇa poureth, as it were, rays of moonlight, while behind him, wielding his fly-whisk standeth Uddhava.

986. Gently 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 Krṣṇa 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 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.

994. 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.

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1 The supposed compiler of the Vēdas and author of the Mahābhārata.
XLV.

dōha aki sabāyē ḍs u harshēs ta
won"has zi 'āmotu chuh lūka-sāsāh
bar pēth bīhīth chih dāb trāwanas' ta
lāgas bōh dasta dasta pampōsh.

akhāh mongun nishē pānas ta
prishagōrā kūrānas ādara sān
'kawa pushy āmātī chiwa dād wananas' ta. lāgas etc. 995.

dop"has zi 'rāza sōrti chih bōnd'wānas ta
Zarāsandan rāt'mātī chih'
sabāyē sān logu 'trāhi' karanas ta. lāgas etc. 996.

wuh sās aith hath kūdī wān"has ta
byonu byonu prath kāh wananē āv
Krushna-juv būzī būzī wōsh trāwanas ta. lāgas etc. 997.

dop"has zi 'rākhys chuh ahankāras ta
"mē zi ṭalānōwum Krushna-Bagawān"
sadāhi phiri ṭalunu tētās na tas' ta. lāgas etc. 998.

Nārodā wōtus tāthī samayēs ta
Krushna-juv Nāradas wōthith gav
brāhmānas tāranan atha lōg'nas ta. lāgas etc. 999.

dop"nas zi 'Pāṇḍav lāgī jaugas ta
rāzasūyē-jaukū sāv karane
tana mana wata cyānē sōrti wuchanas' ta. lāgas etc.

tihūnū yēsh pash pazi pūranas ta
timan zi cyōnū būdū āshā chēkh
bajē āshi sūzu"has shēchī karanas' ta. lāgas etc. 1000.

Krushna-juv sabāyē logu prishanas ta
'dōyi kāmi pazi kōsa gōḍa karanas'
Wuddawan nīth dīsā gōḍa jaugas ta. lāgas etc. 1001.

1 For the account of Jarāsandha's combat with Kṛṣṇa, see verses 550ff.
2 A Rājasūya 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 Yudhīṣṭhira, Bhīma(sēna), Arjuna, Nakula, and Sahadēva.
XLV. THE DEATH OF JARÄSandHA. 995-1003

XLV. THE DEATH OF JARÄSandHA. (Bhág. Pu. X, lxx-lxxiii.)

995. Once on a day was Krśna 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 Jaräsandha 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 Krśna as he heard them heaved a sigh.

999. Quoth they, 'a demon is he, and of self-pride full. Saith he "Krśna Bhagavän put I once to flight." Forsooth, forgettesth he that before thee seventeen times he fled.'

1000. Just at that moment Närada arrived, and to meet him Krśna rose and with his hands the Brähmaṇa's feet he clasped.

1001. Quoth Närada 'Upon a sacrifice are the Pāṇḍavas engaged and preparations make they for a Rājasūya. 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. (Bhág. Pu. X, lxxi.) Then of the assembled courtiers Krśna asked, 'Twain be the cases to 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 (Kunti, their mother, being his father's sister) and close friends of Krśna. Their chief enemy was their cousin Duryodhana. It was Yudhīṣṭhira, the eldest of the Pāṇḍavas who claimed universal monarchy.
rażan dilāsa log⁰ ladanəs ta
  'gōda Dili wātun⁰ chēh yiwān nith
tamiy hita wāta Mağa-dīshēs' ta
lāgas bōh dasta dasta pampōsh. 1004.

sōriy rażə rūd¹ wata wuchanas ta
bōnd'wān zōnith sōrgāh zan
'Krushna-Bagawān chuh aśē ḷakhas' ta. lāgas etc. 1005.

Krushna-jyuvt⁰ sanz kor⁰ pariwāras ta
sōruy hēth drāv rażə-sālas
Dwārakā push¹r⁰n Balabadras ta. lāgas etc. 1006.

sōna-sanza dōlē āsa shōla dinas ta
pata brōṭha cherē-wōl¹ jōrē jōrē drāy
ḍēka-bajē sārēy drāyē sālas ta. lāgas etc. 1007.

lachā-bād¹ ashōwār jīl'bi pakanas ta
sāsa-bād¹ ratha hāst¹ tas brōṭh brōṭh
Krushna-jyuvt raθha pēṭha dyār chakanas ta. lāgas etc. 1008.

damām ta sōrnayē dōl wazanas ta
karnayē shēnkha ta shēbd karawān¹
shur¹ bösn⁰ sūty hēth gav jagas ta. lāgas etc. 1009.

nērān wati wati sōr¹ darshēnas ta
sārēn¹ kāmanā sapūn⁰ sēd
namaskār tihandis tath bāgēs ta. lāgas etc. 1010.

Dili wōt⁰ Krushna-jyuvt raż-a-nāgāras ta
brōṭha drāy nanawōr¹ pōnts Pāndav
padi padi wati lāg¹ ḷēka gōh⁰nas ta. lāgas etc. 1011.

Krushna-jyuvt zīṭhēn khōr rātanas ta
nālamati rōtun Arzōna-dēv
Nakul ta Sahadēv pyēs pādas ta. lāgas etc. 1012.

nagārāk¹ lūkh sōr¹ pata rāzas ta
  Krushnaṇī lōlari āy lārān
sārēn¹ Krushna-jyuvt sāntwanāwanas ta. lāgas etc. 1013.
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 couches 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 Sahadēva.

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 wōt¹ rāza-dwāras ta
  padi padi nēwāzun kōtwāh ḍos²
lacha-bād¹ ālūt³ lāg¹ chakanas ta
  lágas bōh dasta dasta pampōsh.

pōphi nishē gōda tāv rāza-manḍapas ta
  mātā Kuntiyē nālamati rot⁴
Krushna-jyuv¹ gōdaṇiṣy pād rāṭnas ta. lāgas etc.

bābath⁵r-nōshē āyē sārē mēlanas ta
  pōpha-hashē sārēy pēyē pādan
wuchun ta mana bōz⁶ āyē phōlanas ta. lāgas etc.

Draupadī pādan pēyē Krushnas ta
  Sōbadrā ti bōyis kākaṇēn sān
Pāṇḍav ti pūzī lāg¹ Krushna-zīwas ta. lāgas etc.

nīts⁷ lāg¹ jagakis sanz karanas ta
  tsōr bōy¹ cyukāth¹ vizayēs drāy
rāza ta dana hēth phīr¹ garas ta. lāgas etc.

sōriy rāza āy tas zēnasas ta
  kāh rāza pōshēhē na Zarāsandas
pānāvūn⁸ wōpāy lāg¹ thāḍanas ta. lāgas etc.

Wuddāvūn⁹ nith āyē shal⁹rāwanas ta
  Krushna-jyuv Bimasēn ta Arzōn drāy
brāhman lōgith gōs shalas ta. lāgas etc.

Zarāsānd¹ dīthīn brahma-bāwas ta
  mān kor¹nakh ta mong¹has dān
  ōs²-kār hyot³has ta syod⁴ won⁴has ta. lāgas etc.

' daba-dab karūn¹ ' dān mong¹has ta
  ' trāyē manza yēs sūty mani yīyi sē
Krushnas Arzōnas Bimasēnas' ta. lāgas etc.

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¹ The word ālath 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 Krṣṇa's father, Vasudēva.

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1014. As, in their progress, to the palace gate they came, at every step uncounted gifts were offered to him and myriads of people censeréd him.¹

1015. He entered the royal palace, and first approached his father’s sister. Mother Kunti² 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. Draupadi⁵ fell at Kṛṣṇa’s feet, and eke Subhadrā⁶ 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, Bhimasēna 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 Bhimasēna, should in a bout of wrestling strive.

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¹ I.e. Kṛṣṇa’s wives.
² I.e. Kunti, who was sister of Vasudēva, their father-in-law, and Kṛṣṇa’s father.
³ Draupadi was the joint wife of the five Pāṇḍavas.
⁴ Subhadrā was Kṛṣṇa’s sister. She was married to Arjuna.
dopnakh zi 'ṭhahari na Arzōn yöddas ta
Kruṣṇ hūṃ chum Dwārakāyē ṭalrōwмот athāh ginda wōn sūṭy Bīmas' ta
lāgas bōn dasta dasta pampaṃśh 1023.

dōnaway bala-vēr drāy yöddas ta
satōwuh dōh tān dōha laḍahōn rāth-kyutsa asanas ta biyē gīndanas ta. lāgas etc. 1024.

bal sūrsa Bīmas ta wani Krushnas ta
nālamati roṭuṃ ta sari tas bal daba-dabi-samayē ti tshal hōw"nas ta. lāgas etc. 1025.

Bīmasin1 zangi tal zang rūṭnas ta
Zarāsand zangi-tesa nirbal gav z'h aḍ kariṭh ta prān kāḍ'nas ta. lāgas etc. 1026.

Zarasand yēmi vīzi āv māranas ta
Sahadēv gōbur pēv Krushna-pādan mōl'-sōnda sōra rājy tān dyutuṃ tas ta. lāgas etc. 1027

Kruṣṇa-jyuv gōda gav bōndwānas ta
rāza yēti wuh sās ta aith hath ṥōś bōndwāna kāḍin ta pēs pādas ta. lāgas etc. 1028.

pādan pēṭh pēṭh war mongahas ta
‘bakhth cyōnā karahōv rājy trōvith' drēshṭī sūṭy wārin ta lāg1 tōtanas ta. lāgas etc. 1029.

sōr1 rāza sūṭy āy tath jagas ta
tana mana lāg1māṭ1 Krushna-dyānas jai-kār tihandis tath bāgēs ta. lāgas etc. 1030.

rāza sūṭy hēth ta āv wōt1 nāgaras ta
trashēway shēnkhan lāg1 wāyēnē Yudishṭhir brōṭha drāv pata sōr1 tas ta. lāgas etc. 1031.

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1 Krṣṇa tore the branch of a tree in twain. Bīma took the hint, and did the same to Jarāsandha.
1023. Quoth he, 'Arjuna in battle will not stand. Kṛṣṇa have I made to flee to Dvārakā. Now will I play a hand with Bhīmasēna.'

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 apprise; 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 Bhīmasēna hold his leg, and through that leg-wrench became Jarāsandha powerless. Then in two halves did Bhīmasēna rend him, and so tore out his life.

1027. When Jarāsandha thus was slain, his son, Sahadēva² 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.

¹ He is of course not the same as the Pāṇḍava of the same name.
yus lägi pórl pör1 Krushna-näwas ta
tas kari Krushna-jyuvar sarö wópakär
yiti yēsh nth ta wäti Vishnu-böwanas ta
lägas bōh dasta dasta pampōsh.

XLVI.

Yudishṭhir rāza logu jağa-sanzas ta
zag-i-hánd rāza sör1 sōmb9 rith kēth
Krushna-Bagawānas nth prītshanäs ta
lägas bōh dasta dasta pampōsh.

brāhman sör1 lägi manganāwanas ta
sārēn1 kāmē logu maṭi karanē
bōy1 sör1 āgyāyē kun wuchanas ta. lägas etc.

Drētarāśtri āv ta gōbar pata tas ta
suṭy Bishma-pitāmah ta Vidur hēth
biyē yim Kaurawān bād1 dwāras ta. lägas etc.

yim rāza cyukūth1 os1 rājēs ta
tim sör1 yēsh pash läg1 baranē
maṭi rūz9 prath kōm9 prath rāzas ta. lägas etc.

läg1 jağa-pēndav sambālanas ta
sōmb9 rūkhi sōna-sanza liwañau suṭy
sumuhūrth wuchith ta läg1 jağas ta. lägas etc.

sōstibadr sata-rēsh1 läg1 paranäs ta
Kashēpa-mōnīshōr ta Parāshēr
Shrī-Vyāsa-mōnīshōr baḍī özas ta. lägas etc.

Vishwāmitras Vāmadēwas ta
Gautama-rēshis ta biyē Daumēs
sārēn1 rās logu vēd paranäs ta. lägas etc.

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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 Yudhiṣṭhira and his brothers. Bhīṣma, 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
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. Yudhiṣṭhira 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 apportioned duty giving, while all his brothers watched for his commands.

1035. Thither came Dhṛtarāṣṭra followed by his sons, and bringing with him grandfather Bhīma 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.

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brother of Pāṇḍu, and therefore uncle of the Pāṇḍavas.

2 The seven ṛṣis, or sages, are usually said to be Marīci, Atri, Aūgiras, 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.
śārēn¹ kun logᵣ rāza prishanas ta
‘gōḍa kus pūz̐zēn sampani sēd
śārēn⁰ y wōttam gōḍa shūbī kus’ ta
lāgas bōh dasta dasta pampōsh. 1040.

ṭaṅkān Sahadēv wōthᵣ rāzas ta
‘gōḍaṅ pūzunᵣ Krushna-Bagawān
Purushōttam suy tribuwanas’ ta. lāgas etc. 1041.

pūzā karani lāg¹ Bagāwānas ta
sōriy rēsh¹ dēv pūzana āy
sōr⁰ pūzā āyē pālanas ta. lāgas etc. 1042.

sōriy bāḍ¹ lāg¹ tiy mānana ta
dēv rēsh¹ pitar ta rāza yim ös¹
‘gōḍaṅiy pūzā pazi Krushnas’ ta. lāgas etc. 1043.

rāzā Yudishṭhir ġav harshēs ta
yiy ösᵣ yishawunᵣ tiy dopᵣhas
baji yēshi patshi logᵣ pūzāyē tas. lāgas etc. 1044.

Yudishṭhir¹ khōr chāl¹ Shri-Krushnas ta
pāḍē-zal gōḍaṅ shēri dōrun
tawa pata chokun rāza-mandiras ta. lāgas etc. 1045.

pūzā kūrⁿas vēdi-vēzᵣ tas ta
arga-pōshē-dⁿa-dipa-navīda sūty
swōrgī wastrau ti yitha pazihēs ta. lāgas etc. 1046.

Krushna-jyuv prangā pēṭha shōla trāwanas ta
kana-wājē kana-wōḷ¹ zⁿsa trāwān
shūbā zi sōr⁰ āyē yēṅgē-mandalas ta. lāgas etc. 1047.

sōriy chih vēṭhān tath darshēnas ta
Yudishṭhira-rāzas tōth karavān¹
asandiṭ hīṭa āy zī bāģē wōdayēs ta. lāgas etc. 1048.

Brahmā Mahēshōr āy darshēnas ta
sōriy dēwatā lūka-pāl hēth
biyē yim bāḍ¹ ös¹ dēwa-lūkas ta. lāgas etc. 1049.
XLVI. THE CORONATION RITES. 1040-1049

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 Sahadēva, 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. Rāja 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.
pōr¹ pōr¹ Krushna-jyuwanis darshēnas ta
namaskār rāzan dēka-bajēras
namaskār tihandis bakh karanas ta
lāgas bōh dasta dasta pampōsh. 1050.

rāza-Shishupālas dōrbōdis ta
Rukmini nina shutu² ḍusus wair
hyokun na zavrith logu² wōranas ta. lāgas etc. 1051.

boḍu² ḍusu rāzāh tath samayēs ta
ahankāra sari ḍusu mad phūkān
Shri-Krushnunu² vēh nēth ḍusu tas ta. lāgas etc. 1052.

Krushnunu² nāv logu² yūs² wananas ta
sabāyē santan nēndani logu²
‘kētha mōn’zi gūr¹-shuru² gōra-pūzanas ta. lāgas etc.

Brahmādēkh sōr¹ yith yēgānēs ta
wōttam rēshu¹ ta mōnishōr
tim sōr¹ trōvith pūzā kas’ ta. lāgas etc. 1053.

yih na kēh pazihē zēvi hēnas ta
tiy tiy wani Krushna-nāwas pēth
bōzān sabā gayē krūdas ta. lāgas etc. 1054.

wōthis sōriy tas māranas ta
Krushna-jyuvi¹ sōriy rāṭin path
dopu²nakhi zi ‘diyūs sōru² wananas’ ta. lāgas etc. 1055.

‘wāntan yih kēh chus manas ta
sōrūy pozu² pozu² wānān chum’
path rūd¹ tim ta man rōzi kas ta. lāgas etc. 1056.

yotu²-tām hath apamān wān’nas ta
totu²-tām Krushna-jyuw wanēs na kēh
suy hath ḍusus tas manas ta. lāgas etc. 1057.

Sōdarshēna-sakra sūty kala tsoṭu²nas ta
tasandi dēha nishē tīzhāh drāv
khasith ta gāv syodu² Vishnu-bōwanas ta. lāgas etc. 1058.

1059.
XLVI. THE CORONATION RITES. 1050-1059

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 Rukmīṇī, 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 Brahmā 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 Sudarśana, 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 Rukmīṇī, and of how Kṛṣṇa carried her off from Śiśupāla, is told above in verses 638ff.
tati āv phīrith nishē Krushnas ta
Krushna-jyuyanis mōkha-kamalas tāv
sabā zi sōrd̪ y gayē āshāras ta
lāgas bōh dasta dasta pampōsh.

Brahmā chuh dāpān prath pōrashēs ta
'wuch'tav Krushnani wairuk a phal
būkta-hond̪a phal kyāh yiyi wananas ta. lāgas etc.

suh ti ṝa Krushnas waǐsi sōranas ta
yēna Rukmini-hunza pēyēs laz
waira ti sōranuk a phal dyute nas ta. lāgas etc.

yih phal chuh waira Krushna-jyuv sōranas ta
baktimānas pāna zānakh phal
namaskār baktēn bākth karanas’ ta. lāgas etc.

vēgnāh kōsith ta lāg i yēgāēs ta
prath kāsī prath kāh kōm a mați ṝa
prath kāh mani dōrith Krushnas ta. lāgas etc.

rāza log a jagas ta jaga-sangas ta
yēgāuc a sāmagrī sōrd̪ sōmb rith
yēgnuk a wōtsav log a bađanas ta. lāgas etc.

prath bōyis log a kāmī lāganas ta
Arzōna-dēwas ta Bima-sēnas
biyē Nakulas ta Sahādēwas ta. lāgas etc.

Draupadiyē-handis prath pōtras ta
yus yus yēth yēth kāmī lagiēhē
prath rāza rūzith dāsā-bāwas ta. lāgas etc.

rasōy a mați ṝa Bimasēnas ta
Duryōdanas bandāra-kōma
Nakul ta Sahādēv pūz karanas ta. lāgas etc.

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1 The flame of brightness was Śīruśā'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. Śīruśā 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 Rukmini 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 Bhīmasēna, 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; Duryōdhana’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
sārēn⁵y bāwa sūty sīwā karanas ta
lāgas bōh dasta dasta pampōsh. 1069.

rāzasūy yēg⁵a nnāv sōr⁴ karanas ta
dana dyār kaityāh dān dina āy
grand gayē na dānas darma-karmas ta. lāgas etc.

1070.

rāza-nītī sārēn¹ pazi yuth⁴ yēs ta
timan ti byon⁵ byon⁴ samponukh mān
sōriy santusht gay harshēs ta. lāgas etc. 1071.

namaskār Yudishṭhīranīs bāgēs ta
namaskār tasanḍis tath wōdayēs
namaskār tasanḍis bākth karanas ta. lāgas etc. 1072.

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

1073.
pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasanḍis autārās
pōr¹ pōr¹ tasanḍis shōba tārētas ta. lāgas etc. 1074.

XLVII.

namaskār Sōdāmas Krushna-baktas ta
mātā Sōshilāyē namaskār
namaskār tihandis bakti-bāwās
lāgas bōh dasta dasta pampōsh. 1075.

Sōdām boḍ⁴ bōkt⁴ bōw⁴ Krushnas ta
yārā-āyē tas sūty gīndān ās⁵
sātā-hālā shut⁴ tas yār zānīhēs ta. lāgas etc. 1076.

gōḍāṇiy wāsāv yēli Kansas ta
Sōdām pōshē-māla hēth āyās
Krushna-jyuv¹ bōkth mōkth dīsōyē tas ta. lāgas etc.

1077.
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 coined 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 Viṣṇu 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.

XLVII. THE STORY OF SUDĀMAN. (Bhāg. Pu. X. lxxx, lxxxi.)

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 Kansā’s court arrived, to him with flower-garlands Sudāman1 came, and to him Kṛṣṇa gave the boons of worldly bliss and ultimate salvation.

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1 See verse 423.
tawa pata tāṭa-hāla sūty ṭaśa tas ta
Krushna-jyuv tas rostu barihē na sōkh
pānaivūngh shurī-bāwa ṭoṣī gindanas ta
lāgas bōh dasta dasta pampūsh. 1078.

Nanda-görini bōvī gürī-shurī tas ta
ati ṭaśa Sōdām gindan-bōjī
yottu-tān Dwārakāyē gav basanas.ta. lāgas etc. 1079.

nēthīr yēli ṭoṣa Sōdāmas ta
Sōshilā pativrath bāgē āyēs
sa ti lūtū Krushna-bakth tūrū karanas ta. lāgas etc. 1080.

pānavūnuh āśā pānaivāras ta
rāth dōh pānavūnuh yēsh barawānī
bāra-bātān bakth lūtu baḍanas ta. lāgas etc. 1081.

gōrās nishē gav yēli paranaras ta
pūthī dūtū athi tāsī Sōdāmas
Krushna-jyuv ti bālukh zan gindanas ta. lāgas etc. 1082.

dōhā aki gōrān sūzū wanaras ta
sōriy tāṭa-shurī zyunu ananē
Sōdām sūty gav Krushna-zīgas ta. lāgas etc. 1083.

gōr-māju kēshāh sūty dyutuṇnas ta
byonu byonu ti sārēnī tāṭa-bājēn
Shrī-Krushnunu athi tāsī Sōdāmas ta. lāgas etc. 1084.

wōtī yēli wanaras ta lāgī phēranas ta
sōriy zīnī-hūrī sōmbīranī lāgī
Sōdām Krushnani kani ananass ta. lāgas etc. 1085.

Sōdām zīnī-hūrī logu sōmbīranas ta
Krushnūnī ta panūnī yēshē hēkīhē
sōriy tāṭa-bōjī lāgī gindanas ta. lāgas etc. 1086.

hanga ta mangā āyē ṭoṇ wanaras ta
waharōtū rūd logu wālāni tōru
wāwukū kēh na zī yīyī wanaras 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 Susilā his faithful 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 schoolfellows 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 lūjī tātān manz wanas ta
sārēnī phal dāna pānas sūty
Shrī-Krushnunā athi tāsī Sōdāmas ta
lāgas bōh dasta dasta pampōsh.

rāth kyutū yēlī sōrī lāgī khēnas ta
Krushna-jyuv Sōdāmas mangani logū
khēna ṭōsī āmotū tīh Sōdāmas ta. lāgas etc.

dopūnas ‘drölida! khyōth pānas ta
mē rostū khēnas kētha pazihē’
drōlīdōzū prāpath ṭōsī baktis ta. lāgas etc.

būdī chēh āsān yēd brāhmanas ta
Krushnas ti shāph tas kāsunū ṭōsū
yi-na kēh rōzhē push būgānas ta. lāgas etc.

hīta aki wākh dith ta shāph kōsūnas ta
yuthū pāpa-karm sōrī gatshī būgīth
na-ta kōsa bōcha trēsh Bagawānas ta. lāgas etc.

tāna shutū Sōdām baktī-bāwas ta
Sōshīlāyē sān ṭōsū bakth karawunū
Krushna-jyuv Dwārakāyē sōkī baranās ta. lāgas etc.

rāth dōh Vishnu-bakth ṭōsū karanās ta
drōlīdōzū zōnith sampadā zan
Sōshīlā siwāyē bartāhas ta. lāgas etc.

bikshā kārī kārī nishē anihēs ta
manza būkēnū nishē ālīhēs na man
Shrī-Krushna-Bagawān manī dāranas ta. lāgas etc.

yotū-tān anth ĝōkī pāpa-karmas ta
sāwadān būgūkā 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 Sōshilā wōshā brāhmanas ta
  'Krushna-jyuva chuh Bağawān pāna autār
rachani āv sād saṅth zanmas ta
lāgas bōh dasta dasta pampōsh. 1097.

'būmi-hār kāsani āv zanmas ta
rākhēs sōrī gašhi gōlith kēth
sād chis rachānī yitha titha tas’ ta. lāgas etc. 1098.

'wuṅ-kēn chih sōriy sōrī sōkhās ta
Krushna-Bağawānani darshēna sūty
sampadā sūty sūty chēh Shri-Krushnas’ ta. lāgas etc. 1099.

'yēna āv Krushna-jyuva autāras ta
tana chuh sārēnī sāryukuy sōkh
shāph pāph sārēnī āy antas’ ta. lāgas etc. 1100.

'māy sōnī kūśī bōyā Shri-Krushnas ta
tē rostā ōsus na wasān myonqā
kyāh zōn'zi kētha sōnī māy mūṭhā tas’ ta. lāgas etc. 1101.

'tih kētha māy sōnī tūrī āsi tas ta
sāri khōta kal sōnī tūrī āsēs
bakta-watsala-nāv chuh Bağawānas’ ta. lāgas etc. 1102.

'mani ās zi shāph gav āsē antas ta
Krushna-jyuva āsē kari dayā yūṭā
kūṭā kāl būgav nīsa-bāwās’ ta. lāgas etc. 1103.

'gashith ta Dwārakāyē pān hávtas ta
wuchakh zi Krushna-jyuva kūṭā tōṭhiy
drēshṭi aki nēhāl kari baktis’ ta. lāgas etc. 1104.

Sōdōmī phirith prath korī tas ta
'dēkh-kār bōy'nay triyā-bāwās
ṭhahari na dayē-gūṭā pēth man yēs’ ta. lāgas etc. 1105.

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1 I.e. the burden of sin, which weighed down the earth.
2 Lit. No morsel descended (his gullet).
1097. Once on a day Sūsilā 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\(^1\) 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 “Compassionate to the Devoted” is a name of Bhagavān.

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!

\(^1\) Lit. Caused her sudden death,—an idiomatic term for violent abuse.
‘asē chuh Bagawān sūty pānas ta
sōṇa hishā sampadā kas āsē
Krushna-nāv chuh yīha-lūka-para-lūkas’ ta
lāgas bōh dasta dasta pampōsh.

‘mē kēh gāshēm na rostā Krushnas ta
sāh tī nay ṭhaharakh ta mata rōztam
drūKA rūshā triy chēy ādē-antas’ ta. lāgas etc. 1107.

Sōshilāyē bāgē āmotā wōdayēs ta
dīyūṭhun zī bartā chuh santōshē-dorē
ezēh phirānas ta biyē wonānas ta. lāgas etc.

dopnās zī ‘pād cyōn’ dāra shēras ta
cyāniy darshēna dēka-būda chēs
Krushna-būkṣa sōnā hyuhā dēka āsī kas ta. lāgas etc.

‘bōh chēs cyāni khōta santōshēs ta
sāy lastam biyē manga na kēh
Krushna-nāv osṭan āsē manas’ ta. lāgas etc. 1110.

‘yīy ām Krushna-jyuv chuh autāras ta
yūsā kāl wōtuy wuchanas tas
tasondā darshunā athī yīyī kas’ ta. lāgas etc. 1111.

‘yōgīyēn chuh dōrlab dyānā-sōranas ta
wuṅ-kēn chuh darshunā prakhītyu dith
bāgēwān nēth yīm chīh wuchawānī tas’ ta. lāgase tc.

‘darshunāh karīth ta yīta pānas ta
Krushna-jyuwa-darshunā dōrlab chuy
śē kētha rōzān chuh man rostā tas’ ta. lāgas etc.

yitha titha wōti lūjā ananē tas
Sōdāmas tī lōl āsū wōthith ta gāv
Krushna-darshēna-kāchi āv phaṭanas ta. lāgas etc.

dopnās zī ‘gāshahō kētha wāta tas ta
tasondā wās āsī pēṭh mandaras
bōh kami shūbi wāta nērīnū rūsā tas’ ta. lāgas etc.
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 medi-
tation 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?'
1116-1125

ŚRI-KRŚṆĀVATĀRA-LĪLĀ.

dop"nas zi 'Krushna-jyuv chuh rāza-bāwas ta
brāhmaṇan kāsi chēh na atsanas raṭh
tē kyāh chuh wuchun" mōkh wuchanas’ ta
lāgās bōh dasta dasta pampōsh.  1116.

dop"nas ‘kami hīta nishē gāsha tas ta
bōcha-hot" wātahō yitha titha tot"
tō-ti kēh āsīhēm kyut" Krushnas’ ta. lāgās etc. 1117.

wōtith ta Sōshilā drāyē manganas ta
kōmā-sirā mōchē tāra athi dīsanas
raṭith ta rawa-zacē log" ēdhanas ta. lāgās etc. 1118.

rawa-zacē kuni chēs na dūrā mōy tas ta
yitha titha kāḥ'-tēm ēdha kor"nas
Sōdām Krushna-lōlā log" lārānas ta. lāgās etc. 1119.

wati kari bajē sūsā mana-rāzas ta
‘mē kētha Sōshilāyē wōpakār kor
sanmōkha wāra wāta Krushna-darshēnas ta. lāgās etc. 1120.

‘ḍēlān ti man chum kētha wātas ta
kami mōkha rāzas hōvīzē pān
rāzas kas tas mahārāzās’ ta. lāgās etc. 1121.

‘yāsaka-bāway kēh mangas ta
kētha kēh māṅīzē bakti-bāwas
santūshē-bāwa kyāh kōmā baktis’ ta. lāgās etc. 1122.

biyē biyē karān chuh sūsā manas ta
‘suh nay ta tasonduy dwār ċēshēn
dwārās tansandis muṇē wandas ta. lāgās etc. 1123.

‘ḍēka gha yēti āsi wath Krushnas ta
tasāndā cākār tō-ti ċēshēk
thandi darshēna gāsha sōrgas’ ta. lāgās etc. 1124.

kuni pān sōrith ta khōr ċēlanas ta
kuni bōcha lāgān pakānas na kōthā
wāv pata yith ta zōr pakānāvēs ta. lāgās etc. 1125.
1116. Quoth she to him, ‘Krśṇa 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 Suśilā, 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 nathless somehow did he tie the knot, and full of ardent love for Krśṇa forth Sudāman ran.

1120. On the road his fancy fills him full of hopes. ‘Wondrous indeed is the good turn that Suśilā hath done for me, for now shall I easily attain to seeing Krśṇa 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 filleth 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 Krśṇa 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 nyūr" wōt" tath nagaras ta
Krushna-jyuv garī log" sanz karanē
‘mē zi āv yārāh ta brōṭha nēras’ ta
lāgas bōh dasta dasta pampōsh. 1126.

‘yuth" yār kāh chum na yith samayēs ta
yuth" bokt" chuh na kāh yith bōwanas
wōlinjē wōta-wōṭh chēm kāchi tas’ ta. lāgas etc. 1127.

dapān tih wōthith gav brōṭha tas ta
lārān chuh nanawāri-pāda-kamalu
mātā Rukmini pata pata tas ta. lāgas etc. 1128.

gāshith ta dūr myūl" nēb"ray tas ta
nālamati raṭith ta lōl bor"nas
phīr1 phīr1 biyē biyē cīra raṭēs ta. lāgas etc. 1129.

atha-wāsa tōnun sūty pānas ta
Rukminiyē athi khōr chalanov'nas
māna bēhanōwun pēth prangas ta. lāgas etc. 1130.

myūṭh" myūṭh" khyon" cyon" nishē on"nas ta
Krushna-jyuv k pānay atha chāl'nas
kōtwāḥ ādar ta bāv kor"nas ta. lāgas etc. 1131.

aith pāṭa-rōniyē pakha wāyēnas ta
pānay Krushna-jyuv sāmar hēth
sāsa-baza tōnza sārē sīwā karanas ta. lāgas etc. 1132.

Krushna-jyuv vēthanas ta biyē tōshēnas ta
tōṭh" bokt" wuch1 wuch1 gav harshēs
prishān zī ‘az kētha mani on"thas’ ta. lāgas etc. 1133.

Sōdām chuh mandachān nīśa-pānas ta
dapān chuh ‘mani kēh brōṭu mā chus
myōn9 kāch kēatha sana yīs9 āśihēs’ ta. lāgas etc. 1134.

Krushna-jyuv k zōnun ta logu prishanas ta
‘Sōdām-juwa, chuyē tētas kēh
lōkacāra nērahōv kētha gindanas’ 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 Rukmīni.

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 Rukmīni'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-maids 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 becometh 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?'
‘सत्य-हालुकुँ केह चुयेक मनस ता
सत्य-हाल गाधाहोव गिंदान क्याह
गोरा-सोंडुँ बायेक चुयुँ ओसुँ मनस ता
लागस बोह दस्ता दस्ता पाँपोश। 1136.

‘गोरान येली चोजय ज्युँ अनास ता
वाना ओँ अयेप्रे वाज्यान रूढ
सारें लाज्येपे राअङ वानास ता। लागस त्यो। 1137.

‘सौराय जिनै हूरुँ सोंम्रा रावनास ता
म्यानी कानी जिनै हूरुँ अन्येप्थे तेे
तेता त्यी चुम वुनेक मनास ता। लागस त्यो। 1138.

‘च्यानी नेट्रुँ चुम सोरुँ तेता त्यो।
सोशिलाम म्योँ तूँ बारिहेप्रिम
तेकेठा केठा मणाम माशेपो तस ता। लागस त्यो। 1139.

‘बोह जाह वोतस ना टोरुँ दार्शेनास ता
तोनेकेठा सम्याोवा बाराबोसुँ
बोह को-नाम ओसुँ जाह तेतास् ता। लागस त्यो। 1140.

एण्डरा चुहुँ शोलान मन ब्राह्मणास ता
नेब्भरा तस मांदाची क्षासान ना केह
tाना मणाम लोगुँमोटुँ क्रुष्णा-पादास ता। लागस त्यो। 1141.

असान क्रुष्णा-त्युँ लोगुँ प्रिशानास ता।
‘मेक्युँ जिकेशाह चुयेक ओसुँ मोटुँ
tुर्ठिङ कुङ कल चेम त्सुँ मनास् ता। लागस त्यो। 1142.

सोदाम क्हातुँ क्हातुँ लोगुँ थावानास ता
मांदाचान चुहुँ ‘कोमछ-पोलुँ गिरावे’
क्रुष्णा-त्युँ५ शोधजिथ जाङ कोङ्स्नास ता। लागस त्यो। 1143.

gँद मुसारिथ ता पाना नेलुँस ता
क्रुष्णा-त्युँ५ कोमैं-मोचे क्षेपे लोगुँ
sिरुँ पालुँ धांग्वरा लोगुँ तुलानास ता। लागस त्यो। 1144.

‘ज्युँ रोगे लाभेन मोख-कमालास ता
त्रायिनै ती यामाथ लाभेन लोगुँ
रुकमिनियें त्काना आथा रोग्नास ता। लागस त्यो। 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 Susilā 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 Kṛṣṇa's feet.

1142. (Bhāg. Pu. X, lxxxi.) Next with a smile did Kṛṣṇa 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 Kṛṣṇa should chance to see his grains of chaff, but Kṛṣṇa searched him, and pulled out the blanket-rag.

1144. The knot did he untie, and himself did Kṛṣṇa, 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 Rukmiṇi his hand restrain.
trayim⁴ kōm⁴-mōṭh⁴ atha niyēnas ta
ṭ⁴kān tāmi ti mōkhas lōy⁴
na-ta sōr⁴ Vishnu-Shēk⁴th wāṭīhē tās⁴ ta
lāgas bōh dasta dasta pampōsh. 1146.
dapān chuh Krushna-jyuv Sōdāmas ta
‘mē chum na yuth⁴ kēh khyōmot⁴ zāh
yuth⁴ swād logum na kuni sālas⁴ ta. lāgas etc. 1147.
dōha pēṭha rāth tān ōs⁴ harshēs ta
Krushna-jyuv brāhmanas shēch⁴ prishawun⁴
atha dōl⁴ qōl⁴ lōla mōṭh⁴ dīs⁴nas ta. lāgas etc. 1148.
pāṭ⁴ kin⁴ gatsun⁴ pēv Vishōkarmas ta
pruthiviyyē Waikunṭh banāwanē
gār⁴ kin⁴ Vishnu-bawan ladanōw⁴nas ta. lāgas etc.
1149.
rātas⁴y sōrūy wātanōw⁴nas ta
sōr⁴ sAMPADĀ yīsh⁴ pazihē tath
tsōnza ta cākar sōr⁴ tath garas ta. lāgas etc. 1150.
Sōshilāyē sōriy tāmar karanas ta
kathan sōriy atha dārān
sAMPŪZ⁴-hond⁴ kēh yīyi na wananas ta. lāgas etc.
1151.
yih yih Waikunṭhas tiy ġari tas ta
zēv hēki tōtāh kyāh wananas
Sōshīlā pōr⁴ lūj⁴ Bagawānas ta. lāgas etc. 1152.
Sōshilāyē ānand āshēsar bōwanas ta
kus hēki warnanā karith tath
zinday Waikunṭha-dām zan tas ta. lāgas etc. 1153.
Drōlid-bāwa manza zan sōp⁴nas ta
avināshi-sampad prāwana sūty
vikār na kuni mani bakti-bāwa tas ta. lāgas etc.
1154.
Sōdām prātas drāv shrānas ta
āgyā ti Krushnas log⁴ manganē
Krushna-jyuv⁴ ti mōn⁴nas 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 Viṣṇu’s Energetic Power into Sudāman would have found its way.

1147. Then Krṣṇa 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,—Krṣṇa 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 Viśvākarma,¹ and tell him on the earth to build a second heaven; and so, at Sudāman’s residence, a Viṣṇu’s palace caused he to be built.

1150. In the one night that palace caused he to be completed, with every luxury that beseemed it, and filled was it with serving maids and men.

1151. Over Suṣilā 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 Viṣṇu’s heaven exist that also in her house was found. How can my tongue have power to sing its praises! To Bhagavān did Suṣilā offer herself in sacrifice.

1153. Wondrous, beyond telling, became Suṣilā’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 Krṣṇa to depart. Krṣṇa too bore him in mind, and himself went forth.

¹ Viśvākarma was the artificer of the gods.
kēshāh dyutuṭnas na sūty tati tas ta
wuchuṭnas zi ‘man kyuthu bōyi baktis
santōshē nishē mā man ḍalēs’ ta
lāgas bōh dasta dasta pampōsh. 1156.
māyā na kēh ti tas sūty dituṭnas ta
būktuṭ nishē ḍali mā bigarēs man
sāwadāna mana sūty āgyā dituṭnas ta. lāgas etc. 1157.
vēṭhān ta Sōdām logu pakanas ta
drōlidāzē panaṇē tēntā na kēh
Krushna-dyān sōrī sōrī āsū harshēs ta. lāgas etc. 1158.
shūkh santāph kyuthu Vishnu-baktis ta
sahasa-baktis chuh sōrūy rūtuṭ
bhaktuṭ āsi ta kyāh māṅgāzēs ta. lāgas etc. 1159.
pakān ta Sōdām wōt u nagaras ta
gāsā-pahōruṭuṭ panuṭuṭ logu sādhānē
rāza-dwārā dishith ta ḡav āshtasaras ta. lāgas etc. 1160.
dapān chuh ‘wath mā chēm na ṭētas ta
kotuṭ wōtus ta yih kus dwār
yuṭuṭ rāza-dwār chuh na kāśi rāzas’ ta. lāgas etc. 1161.
prīshān chuh wati pēṭh prath zanas ta
‘ Sōdāmūṭuṭ pahōruṭuṭ yiti pazihē’
ṇēb kuni ās na ta pēv dōranas ta. lāgas etc. 1162.
Sōsīhā wōshumūṭuṭ īṭī prātas ta
Bagawān-tōshēna tōshān āsū
thavith mahanivī wati brāhmanas ta. lāgas etc. 1163.
Sōdām dyūṭhukh pādi nomuṭhas ta
ṭhaṭājē ta wāwajē sōrī karanas
athan pēṭh wātanowukh dwāras ta. lāgas etc. 1164.
prākhuṭuy wōtuṭ yēli Waikunṭhas ta
Bagawān-tōshunī zānana ās
manī logu pōrī pōrī 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 ōs Vīshnu-bōwanas ta
Sōshīlā ti sōkhith rāja-bāy zan
yih kēh gothus tiy ōs ta
lāgas bōh dasta dasta pampōsh.

Sōdām log"mot" bakti-bāwass ta
manas dāl kēh gayēs na zāh
Shrī-Krūshna-dyān nēth mani dāranas ta. lāgas etc.

zanmāntara-sōrī ōsī sōkhas ta
tsari tsari Krūshna-lōla karān bakhth
Sōshīlā pativrath vrath dāranas ta. lāgas etc.

samay wōtukh ta ġay pānas ta
yith samsāras yēshāh nīth
jai-kār tihandis baktth karanas ta. lāgas etc.

thōnd" gara bōw" Waikunthas ta
Bagawān-baktēn chuh namaskār
namaskār Bagawān-dayā gāshhanas ta. lāgas etc.

yēs yishti Bagawān kus raṭi tas ta
tasandēn bāgēn kus kari mān
pōrī pōrī lāg'zi-nā Bagawānās ta. lāgas etc.

dyūn" ās shēran Krūshna-pādās ta
shēran ās ta kō-na tōṭhēm
pōrī pōrī tasandis pāna tōthanas ta. lāgas etc.

yithay tōṭhyōkh Sōdāmas ta
shēk"th sēy dit"thas kūrīn bakhth
tithay tōṭhtam mē ti abalas ta. lāgas etc.

yithay tōṭhyōkh prath baktis ta
yithay tōṭhyōkh prath sādas
tithay tōṭhta mē ti pāpa-pūrnas ta. lāgas etc.

namaskār Sōdāmas ta tath bāgēs ta
Sōshīlā-mātāyē namaskār
namaskār tihandis bakhth karanas ta. lāgas etc.
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, Dinanātha, 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 sāreṇi bakta-lūkan
namaskār tihandis āyāna-wananas ta
lāgas bōh dasta dasta pampōsh.

yus lagi Krushna-jyuwanis padyas ta
tas kari Krushna-jyuv sarō wōpakār
yīti yēsh nth ta wāti Vishnu-bawanīs ta. lāgas etc.

pōri pōri Krushna-jyuwanis nāwas ta
pōri pōri tasyandis autāras
pōri pōri tasyandis shōba tsarētas ta.
lāgas bōh dasta dasta pampōsh.

iti KĀŚHMĪRIKA-DĪNĀNĀTHA-racitam
ŚRĪ-KRŚNĀVATĀRA-CARITAM
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 Viśnu 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
Dīnāṭha the Kāshmiri.
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